

CHRISTMAS BOWL APPEAL EXPANDS SCOPE ASIAN NEED EMPHASISED

It is estimated that a million families throughout Australia will play a part in this year's Christmas Bowl programme conducted by the Inter-Church Aid Division of the Australian Council of Churches.

Through this appeal the churches hope to raise more than \$600,000 for aid, development, refugee, and mission programmes, mainly in Asia, Africa and Latin America.

Families are invited to share at least the value of a Christmas dinner to meet human need in less fortunate countries.

The programme has been an annual one since 1948 when its focus was the reconstruction of war-torn Europe and the resettlement of European refugees.

This compassion has been expanded year by year so that today there are few nations where churches do not share in the Christmas Bowl.

Churches which originally looked to inter-Church Aid for help in ministering to the refugees in their midst today turn to it for help in every aspect of their life.

The ACC aid programme for 1968 depends largely on the success of the Christmas Bowl appeal.

The largest section is in Asia where assistance will go to aid projects in 15 countries.

Projects to be financed include: ● At least \$15,000 for refugee resettlement in Viet Nam. ● At least \$38,500 for agricultural development programmes in India, Ceylon, Indonesia, Malaysia and parts of Africa.

● About \$10,000 for inter-racial and social justice projects in South Africa, Rhodesia and the U.S.A.

For the first time the council's aid programme includes activities in Papua-New Guinea, where \$3,000 will go to an agricultural training school, \$3,000 to a teachers' training college and \$5,000 for a chaplaincy at the university.

Australian Volunteers abroad will receive a grant of \$14,800 and a further \$30,000 will be spent in sending skilled workers to jobs in South-East Asia and the Pacific.

MISSION PROJECTS

One of the largest items in this year's Christmas Bowl programme is for mission projects overseas. Funds totalling about \$23,000 will be used for inter-Church Aid projects of this type. These are projects of a direct missionary nature concerned with the spreading of the Gospel.

For example, \$10,000 will be needed to enable Chinese missionaries to work in countries other than their own.

\$24,000 is required to support industrial evangelism programmes in India, South Korea and Latin America; for theological training in the Pacific; and for translation and Christian literature work in other areas.

Among the human needs that Inter-Church Aid seeks to help meet is the primary need of so many men for a purpose and meaning to life which, as Christians, we believe can be found completely in Jesus Christ alone. These "missionary" projects are not the only ones that have to do with the Church's mission.

At the heart of every project is a local group of Christians, in a parish or a national church, which is implementing aid, development or relief projects Inter-Church Aid is helping.

Many of these projects—the digging of wells in India, the care of refugees in Viet Nam, the provision of schooling in Central Africa, the growing of food in Indonesia and so on—are designed by churches to help meet physical needs.

They are evidence of the fact that the Christian community cares for men, whatever their race or creed.

It is when this caring is turned by God into a revelation of Himself that the Christian motivation embodied in the Christmas Bowl reaches its fulfilment.

IT MEANS "GO"

One of the annual aspects of the Inter-Church Aid operation is that everyone can be told where, and why, the money will be spent before they give it.

The 32-nation book of Australian projects to be undertaken in 1968 has already been sent to clergy members throughout the country. Copies are available from State Inter-Church Aid offices.

The list of 1968 projects is a fairly long one, but funds will start going to them by the end of January at the latest.

Month by month as the Christmas Bowl money is returned it is dispatched overseas.

There is no time during the year when there are not projects

waiting for the funds or the personnel being sent from Australia to set to work on them.

In a dozen countries right now there are church groups waiting to start anew on the struggle to bring to the people of their communities a better hope and new opportunities for a better life.

For these groups—in India, Viet Nam, Indonesia, Malaysia, Hong Kong, Nigeria, the Middle East and a host of others—the Christmas Bowl means "Go".

ARCHDEACON W.S. BASTIAN TO BE BISHOP COADJUTOR

The Archdeacon of Bunbury, the Venerable Warwick Shaw Bastian, has been appointed Bishop Coadjutor of the Diocese, it was announced after a special meeting of the Bishop-in-Council in Bunbury on December 11.

The Bishop-designate is a bachelor of 53 years of age and is a West Australian. He has served in the Diocese of Bunbury since 1963, when he was appointed Canon and sub-Dean of St. Boniface Cathedral.

He was trained at St. Barnabas' College, Adelaide, in South Australia, where he completed his Th.L. examination of the Australian College of Theology.

Ordained in Perth in 1943 he served his curacy in Fremantle

when the late Canon Collick was then rector.

He has held appointments in the parishes of Buncumbung, Nungarin; York; Cottesloe; Wilkes and Kensington.

In 1962 he was appointed Priest-in-charge of St. George's Cathedral, Perth. He was Domestic Chaplain to the Archbishop of Perth 1957-63 and Registrar of Perth 1959-62.

He accompanied Archbishop Molloy for the 1958 Lambeth Conference held in England and while there, was resident at St. Augustine's College, Canterbury with priests from all over the world, for a special course in theology.

He became Archdeacon of Bunbury in 1965.

FIRST IN BUNBURY

When a Diocesan Bishop appoints a Bishop-Coadjutor to assist him, the laws of the Church, provided that the Diocesan Bishops of the Province shall confirm such appointment as to the canonical fitness of the candidate nominated, and the Bishop-in-Council which is responsible for the temporal affairs of the church shall decide the stipend to be paid, the travelling and other expenses to be allowed together with the residence to be provided, such decision to be approved by the Primate of Australia.

Bishop Hawkins informed his Council that the Primate, the Most Reverend Philip Strong, Archbishop of Brisbane, gave his approval for the arrangement and that the Archbishop of Perth, the Most Reverend George Appleton; the Bishop of Kalgoorlie, the Right Reverend D. W. Bryant; together with the Bishop of North-West Australia, the Right Reverend Howell Witt, had signified their consent.

It is anticipated that the consecration of the Bishop-designate will take place in June next year.

The consecration of bishops is the charge of the Metropolitan of the Province who consecrates in his own cathedral.



The leaders of the new Africa are being educated now. The churches have special responsibility to raise standards of schooling as well as to provide training in new fields such as journalism, agriculture and social work. Australian Inter-Church Aid assists a wide variety of such pioneering projects. The Christmas Bowl is the main source of funds.

"OPERATION GUM LEAVES"

FROM A CORRESPONDENT

Newcastle, December 18
When the Bishop of Newcastle, the Right Reverend J. A. C. Stevenson, was in Japan earlier this year, the Bishop of Yokohama took him to see the beginnings of a youth and conference centre on a beautiful hillside site, overlooking paddy rice fields.

The Anglican Church in Japan is a very small Church, without financial resources, but desperately anxious to bring young Japanese to the knowledge of the Christian faith and the love of Christ.

As the Bishop and Mrs. Heussen stood on this site, they determined that they would endeavour to help this project in some way, when they returned.

The Girls' Friendly Society throughout the Diocese of Newcastle had their annual work week for this missionary project and raised the sum of \$627.

"They called it 'Operation Gum Leaves' because the chapel, when built, is to be known as the Eucalyptus Chapel."

The Bishop is sending all this

donation to the Bishop of Yokohama from the girls of the Diocese of Newcastle.

CHRISTMAS GREETINGS

The Editor and Staff wish all readers of "The Antipodan", "Happy and Holy Christmas. In particular, they wish to thank their many correspondents, at home and overseas, for their generous help during the year.

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CHURCH AND RECTORY DEDICATED CEREMONIES AT CALOUNDRA

FROM A CORRESPONDENT

Caloundra, December 18
A crowd of 500 people, some of them arriving up to two hours before the service commenced, ignored the rain and packed the new S. Andrew's Church, Caloundra, Diocese of Brisbane, on Friday evening, December 8, for its blessing and dedication by the Primate, the Most Reverend Philip Strong.

As the bells pealed their welcome, two processions made their way to the main doors of the church.

From outside came the Archbishop attended by his chaplain, Canon Eric Hawkey, the Diocesan Registrar, and the parish's vicar, the Rev. Dr. G. W. Hill.

Along the south aisle inside the church came a lengthy procession led by the rector and churchwarden, the Reverend R. E. Mills and Messrs Peter Wilson and Henry Jones, preceded by crucifer and acolytes.

At the doorway the churchwarden publicly read a petition signed by representative members of the parish requesting the Archbishop to bless and dedicate the new church.

The Archbishop knocked loudly on the locked doors formally demanding admission, and a fast-paced trumpet heralded the official opening of the doors by the churchwarden.

The combined procession of 40 servers and clergy made the ceremonial way down the aisle to the high altar where prayer was offered and the church keys were presented to the Archbishop.

The crucifer and acolytes then led the rector and warden, the vicar, the archbishop, the Registrar, the parish priest, and the Archbishop to the font which was blessed and prayer was offered for all who would be baptised there.

When water was taken from the font for use in blessing the church, the procession moved around the building for the Archbishop to bless the altar, the lectern, the pulpit, the place of communion, the organ, the body of the church, the sanctuary step and finally the high altar.

The high altar is one of the outstanding features of the church, in Italian marble. It was solemnly marked with holy water and anointed with holy oil by the Archbishop.

The various blessings ended, the Diocesan Registrar, Mr R. T. St John, read the text of dedication which the Archbishop signed before the congregation. Prayer was offered for all who will use the church and the service came to its climax with High Mass.

LADY CHAPEL

Following the Communion of the people, a procession formed and moved to the Lady Chapel with the Archbishop carrying the blessed Sacrament which was placed in a hanging pyx and then permanently reserved.

The Archbishop blessed the altar of the Lady Chapel and the altar, then, while the congregation prayed silently, a server lit the altar candles and the sanctuary lamp.

The altar is in the centre of the Lady Chapel, the pyx hanging immediately above it. The altar is in places around all sides of the altar.

The church furnishings were designed by a former Caloundra priest who is now serving in the priesthood as Rector of Winton in Western Queensland, the Reverend Ken Beer.

After the service in the church, the procession of servers and clergy moved to the new rectory which was opened by Canon E. H. Hawkey and blessed by the Archbishop.

Because of rain the congregation remained in the church and joined in the rectory ceremony through a commentary by the deacon C. S. C. Arkel who was

able to watch the proceedings from the back of the church.

The arrangements for the service were not without the inevitable crises.

One of the servers became sick a little before the service and a replacement had to be instructed, somebody lost the Archbishop's pastoral staff, the rural dean was held up by heavy rain and mist, and half the points were lost about twenty minutes before the service was to commence when a television photographer plugged equipment into the same point as the organ.

Nevertheless, the server ultimately found the pastoral staff re-appeared, the rural dean arrived, the electricity was restored in time for the organ to be blessed and all turned out happily.

AUSTRALIAN VOLUNTEERS NOW 280

The Overseas Service Bureau released in Melbourne last Thursday the details of 280 Volunteers selected for service in the Australian Volunteers Abroad programme.

These Volunteers will leave in January to join 50 others already serving overseas from this year into 1968.

The total of 146 Australian Volunteers serving overseas in 1968 represents the largest A.V.A. programme to date. The total of 131 Volunteers in 1964. This year 124 Vol-unteers will be sent to 19 countries and territories.

A.V.A. has now selected a total of 230 Volunteers for one and two year terms of service in 1968. The programme was established in 1961 to encourage Australians to work in other countries and the Pacific.

More than half of the Volunteers will work in Papua and New Guinea. Other areas to receive Volunteers are India, Malaysia, Singapore and the Pacific.

Placements in Malaysia include teachers for secondary schools, two lecturers for the Mara Institute of Technology, Kuala Lumpur, and a dietitian, a geologist and two physiotherapists for the States of Sabah and Sarawak.

The first two Australian Volunteers to go to Singapore will

FRUIT DRINKS CENTRE

FROM A CORRESPONDENT
The Fruit Drinks Centre, sponsored by the Women's Christian Temperance Union, will be opened on Friday, December 2 at the Horseshoe Church, 441 Ingham Road, section in George Street, Hornsby, Sydney.

The centre is a combination of the Shire Council, clergy and other sections of the community attended. The centre is run by Mrs. W. J. Wiggins, who has been thanked the W.C.T.U. for establishing a place where good quality fruit drinks could be obtained for social functions.

The Shire Council's representative commended the work and encouraged the union to improve then, and was only a beginning of the work they hoped to do.

A fruit cocktail party, held after the ceremony, featured some of the drinks made at the centre.

teach oral English in Government schools.

The Volunteers will attend a briefing in Melbourne early in January before their departure overseas.

A.V.A. is organised by the Overseas Service Bureau, a community organisation which was established in 1961 to encourage Australians to work in other countries and the Pacific.

NEW SCRIPTURE UNION HEADQUARTERS

FROM A CORRESPONDENT
The Scripture Union has announced a plan to purchase a building for its headquarters to be known as "Scripture Union House".

The building has a basement, ground, and five other floors and is situated in York Street, Sydney, eight doors down from the Town Hall.

In the past 20 years the Scripture Union has tripled its office and field staff and desperately needs more space.

The present site at 219 Elizabeth Street, Sydney, is rented under the Fair Rents Act.

Leasing any other suitable office space would mean a steep rise in rental per square foot.

The council has been prying and searching for a solution for years.

The council now believes that God has guided it to this particular decision because of the unique combination of factors which will enable the purchase to be financed out of rentals.

These reasons are: Land values are at present greatly depressed below the value of the building, but will probably soon rise again.

The vendor agreed to sell the Scripture Union even though the price was \$5,000 below another similar offer.

LOANS WELCOMED

The building is ideally suited for the work of S.U. The bank is willing to make a substantial loan but the council has been prying and searching for a solution for years.

Loans of \$20 or more will be welcomed by the council. Interest will be paid on these loans.

Those interested in directing their savings to useful activity can do so by contributing to the General Secretary, Scripture Union, 219 Elizabeth Street, Sydney.

The evangelistic outreach of

—W.A. Newspapers Ltd. picture

The Archbishop of Perth, the Most Reverend George Appleton, blesses a Christmas tree in S. George's Cathedral during a weekly late-morning service this month. It was placed in the cathedral to encourage people to give to the Christmas Bowl Appeal sponsored by the Australian Council of Churches.

The bureau is sponsored by more than 100 organisations including Apex Community Aid, the National Council of Churches, the National Council of Australian Churches and the National Catholic Relief.

Since November, 1965, the Commonwealth Government has provided financial aid to assist A.V.A. expansion.

The Scripture Union is greater than ever this summer.

Another three Beach Missions on the N.S.W. coast mean that thousands of people camping at 47 major camping resorts will hear the Gospel these coming Christmas-New Year holidays.

The High School camping programme has likewise grown. New camps this summer include another Boys' Technology Camp, another Girls' Pioneer Camp, a Surfing Camp and a Soccer in a Mountain Camp.

JAMIESON HOUSE OPENING

The new office building for the Diocese of Canberra and Goulburn, Jamieson House, is expected to be completed during March, 1968, and the opening, tentatively, for Saturday, March 30.

It is hoped that the diocesan family, clerical and lay, will gather for the occasion, and to make it as convenient as possible for those travelling long distances, the opening ceremony will be held at 2 p.m., says New Release, the diocesan paper.

A committee has been formed to arrange for the opening ceremony. It is hoped that the grounds of S. John's before the service, beginning at 11 or 13 noon.

It is expected that a light lunch will be served in the dining room who would like it.

Proceeds of the fête will be divided between the work of missions and the needs of new homes in the diocese.

Meanwhile, some preparations are being made for a physical removal of the Registry from Goulburn. Every effort will be made to make this as smooth as possible.

BISHOP BURGAMM MEMORIAL

The capital fund which is to endow a Warden of S. Mark's Institute of Theology, Canberra, in memory of Bishop Burgamm College is a mark to grow steadily. To date, about \$2500 has been given.

There has been some confusion between this memorial and S. Mark's which is the memorial to the Bishop.

Burgamm College is a residential university college to be erected as an ecumenical effort by the Anglican and Protestant Churches.

It has been named "Burgamm College", mainly at the suggestion of Protestant churches, as a mark of respect for the late Bishop.

Contributions to the endowment fund of S. Mark's should be sent to the honorary organizer, Bishop Burgamm Memorial, Box 67, G.P.O., Canberra, A.C.T. 2600.

The memorial number of S. Mark's Review, with five informative articles about the late Bishop is now available from the Librarian, Mark's Library, Box 67, G.P.O., Canberra, A.C.T. 2600. Price 40 cents, plus 5 cents postage.

SYNOD TO BE HELD AT UNIVERSITY

FROM OUR CHURCH CORRESPONDENT
A break with tradition will be made in February, 1968, when the Diocesan Synod meets in Armidale.

The Parish Hall and the Town Hall have been the meeting places for the various sessions, while the Diocesan Synod meets in Armidale.

An experiment to be made in 1968 will see the Synod members in residence at Robb College in the University of New England, with the synod session taking place in the university Union Hall.

Synod begins with Evening in the cathedral at 4.30 p.m. when the Bishop will deliver his pastoral charge.

The school had only 203 pupils one hundred years ago. To-day it has 1,027. The present headmaster is the Reverend J. S. C. Miller.

TRIBUTE PAID TO BISHOP MOYES

The Right Reverend J. S. Moyes, the former Bishop of Armidale, on December 11 resigned as Deputy Chancellor and a member of the Council of the University of New England.

In accepting his resignation the council paid the following tribute to the Right Reverend J. S. Moyes as a member of the Council with effect from December 11, 1967.

"In so doing, the council wishes to place on record its appreciation of the outstanding service given by Bishop Moyes for 10 years, firstly as a foundation member of the council of the university."

"Bishop Moyes has served the university in many capacities, he has been Deputy Chancellor of the university since August, 1960 and chairman of the Joint Library Committee for the past 10 years."

"His humility, integrity and great wisdom have added much to the council's deliberations."

"Bishop Moyes was a generous benefactor to the university. He was a building for the very first appeal launched to found the University College in 1957 and a generous benefactor to the university."

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BOOK REVIEWS

ILLUSTRATING EACH OTHER

ARCHAEOLOGY AND OLD TESTAMENT STUDIES. Edited by D. Wilson Thomas. Oxford University Press. Pp. xxii + 692. \$12.50.

THIS impressive collection of essays is the fifth composite volume issued by the Society for Old Testament Study, and it is the Society's jubilee volume.

Its predecessors are well known to students of the Bible and the Book (1925), "Record and Revelation" (1936), "The Old Testament and Modern Studies" (1951), and "Document Times" (1958), which was edited by the same scholar as this fifth volume, closely related to it.

After the editor's introduction, we find separate essays on twenty-eight sites, or districts containing sites, in most cases written by their actual excavators, including even eminent archaeologists of whom any technically trained students will have heard.

Not only is the team a very distinguished one, but all its members have done much the same thing to describe for non-specialists the main results of excavation on the site, and their views on Old Testament history.

This of course, involves careful discrimination of the separate periods of occupation.

In view of this aim, eighteen of the sites chosen for description are in Palestine, and three in Syria.

The remainder includes two in Egypt, four in Mesopotamia, and one in Anatolia.

To the ordinary Biblical student, this book will give at least two general impressions: first, what is and what is not meant by saying that archaeology proves the truth of the Bible.

KEBANNA
THE MAKING OF AUSTRALIAN WILDFLOWERS. Norman Shepherd. The South. Sydney. Pp. 135. \$3.50.

THIS is a really lovely book, with 75 Kibanna arrangements showing 107 varieties of flowers in full colour, by an Australian who is a world authority on this Japanese art.

Many of the most attractive arrangements are made with warratahs, wattle, Geraldton wax, and chambray myrtle. Red Christmas bush and Christmas bells do not seem to fit in so happily.

One of the joys of these arrangements is that one need only a few flowers to achieve an effective decoration.

Using this book will stimulate your imagination even if you do not emerge a strict Kibanna follower.

—J.S.

ENTHRALLING PIECE OF HISTORY

THEY CAME FOR SANDALWOOD. Dorothy Shyneberg. Melbourne University Press. Pp. 120. 25p. 12 pp. photos. 2 illus. 2 maps. endpaper drawings. \$7.50.

SUBTITLED "A Study of the Sandalwood Trade in the South-West Pacific, 1830-1865," this book tells of the first contact between Europeans and the Melanesian people of New Caledonia, the New Hebrides, and the Loyalty Islands.

The sandalwood trade was to sell off the sandalwood trade in itself an offshoot of the trade with China. Ships bound for China picked up cargoes of sandalwood, the fragrant heart of a tree growing in India and some of the Pacific Islands.

The discoveries of stands of sandal in the Pacific Islands, as occurred, gave rise to the rushes in the areas that were not unlike gold rushes in some cases, in the secrecy surrounding the 'find', the gambling spirit, and the whole venture, and in the magnitude of their effects on the tiny areas which were the scene of this activity.

And, we might add, in the readiness of the discoverers to endure hardships and to risk life itself, in work out ships and among savage and treacherous cannibals.

Dr Shyneberg lists more than thirty violent incidents reported

and, secondly, how closely the real experts are in agreement about the most important questions of history and interpretation.

Archaeology and the Bible is a book for the general reader, rather than the professional scholar, for the former certainly establishes the historical worth of much that has commonly been doubted in the Biblical record.

This book also dispels the common idea that the experts are at loggerheads with each other.

Every theological library that can afford it, and every public library that includes anything on Biblical history, will have to get this book.

Its size made it impossible for it to be cheap, but, as books on archaeology go, it is likely to be definitive for some time.

The format is just what we hope for from the Oxford Press, and, with some maps, nineteen plates, and an ample index.

A.S.

STEEL-GIRDER OF OUR FAITH

LOVE IS THE CLUE. W. Norman Pittenger. Monksby. Pp. viii + 184. 11.25.

THIS little book is a sign post to some big ideas.

It is a plea to "ordinary laymen" to grapple with the things that Christ teachers and theologians are writing today.

He plans to "re-examine on the part of the layman to listen to what is being said, to sympathize with what is being done—even when he does not at all agree with it" (p. 100).

An admirable, short bibliography points the way forward.

Professor Pittenger was for thirty-three years a teacher of theology at General Theological Seminary, New York, the last fifteen years of these as Professor of Christian Apologetics.

For a year now, he has been senior resident member of the Christian Teachers' Guild. These eight striking chapters are a delightful and illuminating overview of his thinking which lay people and priests have hurried in to address, argument and talks in many places in the United States and the United Kingdom.

"God is love", and modern man is discovering new significance in this steel-girder doctrine of our faith: it is the clue to the Person of Christ, the electromagnetic force field of the New Testament, the single

MEDIEVAL BISHOP

HUBERT WALTER. C. R. Cheney. Nelson. Pp. 198. 56.48.

MEDIEVAL biographies are scarce and to attempt to recover the personality of a Church leader who died in 1205, placed together from monastic chronicles and court records, is a task to daunt the most fearless scholar.

Professor Cheney is cautious in his presentation, starting that his object is "simply to show how the church of Canterbury came to have a man of Hubert's background and interests at its head, and how he seemed to have interpreted and fulfilled his responsibilities as the leader of the English Church."

Yet he succeeds eminently in revealing something of the spirit of a prelate who was worldly-wise, yet who managed to mix in the courts of the Angevin kings without being corrupted by the power and opportunities which his preferment offered.

How Hubert came to have such preferment from amongst a group of civil servants and judges of seeming equal ability, is not clear.

His career as Dean of York is sketchy, his time as Bishop of Salisbury was spent mainly outside his diocese, but he emerged as such a notable character



in the Third Crusade of 1190 that Richard I was strong in his insistence that Hubert should succeed to the vacant see of Canterbury in 1193.

Perhaps Hubert's personal concern for the King's welfare was a vital strand, and, as successive events showed, Hubert was not above using situations to his personal advantage.

The saintly Hugh of Lincoln rebuked him for his worldliness and the treasures which Hubert bequeathed to the monks at Canterbury show him to be a leader who placed great emphasis on pomp and circumstance.

Yet when all the available evidence is balanced—and Professor Cheney is the master of his sources—Hubert emerges as a strong character whose administrative and political qualities of statesmanship were equal to his responsibilities.

This is a scholarly study, but written in a lively style so that it will cause no general reader as well as the historian. As such it is a valuable contribution to this most promising series, "Leaders of Religion," under the editorship of Professor C. W. Dugmore.

A. & Q. R.

Recent Installations

St. Andrew's Presbyterian Church, Oakleigh, Melbourne, Victoria. St. George's Church, Hamilton, Newcastle, N.S.W. South Eborston Methodist Church, Victoria. St. Cuthbert's Church, South Kogarah, Sydney. St. Barnabas' Church, Westmead, New South Wales.

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What it does. According to the model selected it will support a congregation of up to 500, giving sufficient variety of tone for choral or congregational accompaniment. It is also an exciting solo instrument, capable of performing a wide range of organ music.

How it does it. Careful planning has ensured that all but essential sounds have been discarded and that still the voices combine to achieve true pipe organ tone.

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What it does. According to the model selected it will support a congregation of up to 500, giving sufficient variety of tone for choral or congregational accompaniment. It is also an exciting solo instrument, capable of performing a wide range of organ music.

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TOO MANY PEOPLE

ASIA'S POPULATION PROBLEM. With a discussion of Population and Development in Asia. S. Chandrasekhar. Pp. 211. Ails & Lewis.

HERE is one of the books which will doubtless be taken into account by the Prime Minister's Commission on International Affairs, currently engaged in the study of the world's natural resources.

In terms of the facts it presents and the analyses of those facts, this is a remarkably up-to-date book.

It comprises eleven essays, the first three of which are contributed by the Editor himself, and the last three by Australian authors—Robert Horn, Anthony Clunies Ross and Kenneth Rivett.

Asia, for the purposes of this enquiry, is taken to comprise all except Russian Asia.

This area contains more than half the world's population and more than half the world's natural resources base.

The real problem, only now fully apprehended, is that Asian population is soaring at the exponential rate of a steep curve.

Unless many things are done, and quickly, this will produce effects intolerable to mankind—and not only in Asia.

There is nothing *simply* about the authors' approach. The precise nature of the population problem, and the precise ways in which it may be tackled, vary much from one Asian country to another.

Abortion "outweighs conception" in Japan; China, after some schizophrenia induced by the divergent urges of Marxist ideology, has decided for common sense, has at least now officially recognised the true nature of the problem, and has encouraged later marriage; reduced Asia that is a very long time in close combat.

More serious was the effect upon the people of the colonies introduced by the European powers, and the general disease, measles and influenza. But disease is no respecter of persons; in one instance, measles was introduced by the mission for the purpose of the mission.

Dr Shyneberg must have enjoyed writing this book and she communicates some of her own excitement to the reader. It is an enthralling, readable and well-illustrated and the dust cover testifies to the immense amount of research which lies behind it.

A word of praise must be given to the publishers. The book is clearly printed and well-illustrated and the dust cover testifies to the immense amount of research which lies behind it.

It deserves to rank high on the list of recommendations for Christmas gifts.

—A.W.H.

—A.F.F.J.

THE WALKER POSITIF

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JOINT BUSH BROTHERHOOD PATROL . . . 2

IN OUTBACK QUEENSLAND

By Brother David Noble, Bush Brotherhood of S. Paul

Froth and Frontier: In the Outback, there are two names which have a mythical ring about them — one is Birdsville, the other is Innamincka.

Always they are thought of as being on the edge of the world, on the rim of the world, in a very real way they serve to represent "the end of the trail."

Innamincka stands at the top of the Steelecki Track at Birdsville, the end of the trail to the Birdsville-Maree Track. Beyond lie vast tracts of featureless water. Innamincka Pub used to be the last place anyone could get a drink, many stopped to make their thirst and in consequence, remained to drown their sorrows. A huge pile of empty pillboxes bears witness to their fate.

Gibber and Sand: In front of us to the north-west was Sturt's Stony Desert.

The Brotherhood Jeep took a sudden turn in a northerly direction following up the border on the South Australian side. We emerged at the homestead of "Merrill Doves" in the top corner of that State.

Here we again stopped slides to see this time to the Delaney family. Within minutes of our arrival, the headlines questioned was popped. "Have you got any?"

Here enough bedtime got behind and the kids got their pictures — plus a book or two.

The trip eastwards, back into Queensland, took us past some of the largest sandhills in the world.

When smooth "lipped" dunes are incredibly beautiful as they rise up majestically like huge congealed waves from the harsh gibber plain.

Shedding from salmons pink to blood red, the colours are forever changing.

And yet in the eternal silence which surrounds them, it is as if the sands of time have literally run out.

What time and Eternity conjoin so well, is it any wonder God seems so very close? "Be still, and KNOW."

Rolling back the Waters: After lunch and Sunday school for young Britain at "Ararary" we pressed on eastwards to "Durham Downs" by skirting round the south of Lake Yamma Yamma. When brimming, these waters cover a vast area.

LUSH GRASSES

Yet the floor of the lake shelves so slightly and the water along the edge is so shallow, that a remarkable change takes place.

When a wind prevails constantly for some time, the body of water begins to move like a slow-motion sloshing in a bath tub. The broad foreborders are continuously watered and produce lush grasses.

This phenomenon (interestingly enough) has its Biblical counterpart in the story of Moses crossing the Red Sea.

"And the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land. . . . And the children of Israel went into the midst of the sea upon the dry land. . . . And when the morning appeared, the sea returned to its strength, and the Egyptians had before it."

Even the geographical names are similar, the Yamma Yamma at the top of the Red Sea and Lake Yamma Yamma, an Aboriginal outback name.

Unique Inland Delta: Even the Nile has its counterpart in Cooper's Creek. The morning light revealed a beautiful sight of two dusty tributaries.

The green avenue of the Cooper flood-plain stretched before us.

This is the rich channel of south-west Queensland which produces natural grasses and native orchards as high as a man on horse.

Geographically, it is a vast inland delta system of self-irrigating channels.

Rain falls hundreds of miles away and the ensuing flood takes many weeks (sometimes months) to reach here but when the waters finally creep over the land saturating the thick rich soil, it is indeed God's own country.

This natural bounty becomes a wonderland for fattening cattle.

Peter Nemeth (the manager) remarked with an indifferent air, on present stock ratings, he was not overmuch concerned whether it rained for the next two years!

Then in typical Outback draw it added reassuringly "An' it's got to rain before then."

Camel Country: Next day the Jeep sped off to "Kahoon" along a specially built "Red Road".

The rolling stony downs are supposed to be the natural habitat for wild camels but also they were not "home" here, though recently some herds had been seen in the vicinity.

This disappointment was offset however by our coming upon a real archeological find only a mile or two in off the road.

It was an Aboriginal Quarry, just as it had been left hundreds, perhaps thousands of years before.

Scattered about were stone

chips of razor-sharp quartz paped by human hands.

These shivered stones, like shavings in a carpenter's shop, represented the very durable left-overs of some obscure Aboriginal artisan — yes, perhaps before Moses, and even before the Pharisees.

Not Mad — Just Nomadic: Further down the road, we came across signs of present human activity — a huge refrigerator unit for storing carcasses and some tents along the Camp O'Donnell, a big man with a little name.

As our watches registered 2:30 p.m. on the first Tuesday in November (it seemed an appropriate time to draw along side and time in on the transitor for the running of the Melbourne Cup.

At that magic moment of course, the whole nation pauses breathless.

Assesses everywhere, listen to that race, yet this was surely the oddest spot of all — in a camel-shooter's camp beside the Cooper.

Within minutes of our arrival, the four of us, were, as old friends, draped incongruously across the bonnet of the Red Jeep, bent on hearing the very hood-beats of "Red Hand" as he passed the post.

As the radio started out in a vast and empty land, a flock of gulls flew overhead, winging

their way towards Lake Eyre. As they passed over, they looked down pityingly . . . then saved contemptuously.

Jeep bins — Galah!

Home Run! As far as our two week safari was concerned we were also first coming into the Outback, a few more days and it would be over. Next morning the Jeep crossed the Cooper flood plain, crushing beneath its wheels a carpet of yellow daisies.

We stopped along the road for a yarn with Rodney Penbody, the custodian stockman. On the spot we finalised the long-standing arrangements to baptise five little Penbody's next time round.

"Y' know," he said, "you're the first to come this way now, so I'm just as pleased the kids are put-off" done."

What with five young "clearskins" mustered for branding early next year, we took our leave.

We still had many miles to go. It would be nightfall before we'd reach "Neckington."

School by Remote Control: Next morning, after services, the boys of the school and a few boys suggested we might have tea on School of the Air.

Our transmitters (the modern equivalent of the pedal wire), Outback children over vast area receive and transmit information to their teacher. Base many hundreds of miles away.

"Purged but United" is the motto of School of the Air. This sums up the two realities involved.

When we tuned in Christmas carol practice was "on session" and variegated versions of "Silent Night" came floating across the ether.

WILLY-WILLY

After hearing some of the laboured renditions of "Silent Night", we concluded there might well be parents who would prefer it to be kept that way.

Even so, the simple spontaneity of the Aussie up for all the distortions of static.

In the Hub of Things: On the last stretch home to Canningvale and finally Bourke, the Brothers passed through the tiny town of Canningvale, two miles west of Quilpie.

This town lays claim to being the true centre of Australia for it has the notable distinction of being the most inland spot, the furthest point from the coast.

As we boiled the billy not far away, we witnessed a huge willy-willy sweep through the town.

As if by pinpoint it for us, the whirling vortex protruded over the dust-bowl centre, spiralled skywards.

As it clawed at the bare earth, sucking up dust and twigs, it resembled some dehydrated swart made dry by desert journey.

Many, many thousands of years ago, this was, in fact, an inland sea.

Today, mere fossils of the dried out ocean-floor are gradually being exposed, strata by strata by wind and weather.

As the waters receded then, so desert reality and the sea as the inland's true characteristic.

Epilogue: The Bush Brotherhoods still today have their part to play in Outback life. The memorable passage from the "Prophet" that "I remind you of that for his prophetic promise has still to be fulfilled."

"The earth shall be full of the knowledge of God as the waters cover the sea."

The waters which once covered that inland sea have long since evaporated and the waters on the dry land has grown up a people who are to be thankful in the full knowledge of God.

As Chris Himself came to reveal it to His Own Person, so must the Church in Australia today and the responsibility to continue to serve the inland lest its people, at its very heart, languish in God's forgotten ones.

THE WORLD OF CHRIST

by
R. MINTON TAYLOR

The Archbishop of Sydney, the Most Reverend M. L. Loane, writes as follows about this highly readable book:

Mr R. Minton Taylor, who spends much of his time in England, has recently published a small book called "The World of Christ". This is a survey of the background material of the New Testament.

It is a very helpful and readable account of the secular history which lies behind the Gospel records.

It helps, for example, to disentangle the family of Herod the Great and to show how members of that family continued to impinge upon the life of Christ or the growth of the Church.

I hope it will be widely read.

First published by the Church of England Information Trust in July, 1966, the entire edition sold out by the end of that year.

The second impression is now available.

This booklet provides a graphic and accurate account of the "background" to Christianity, from the conquests of Pompey to the death of the Emperor Marcus Aurelius in 180 A.D. It is recommended for senior Sunday school children, Bible and Confirmation classes — AND the general reader.

Not the least remarkable tribute to the author's objectivity and skill is the way this excellent work has been received by teachers and clergymen of ALL shades of churchmanship.

The new impression is now on sale at these reduced prices:

\$1.00 (including postage) net.

75 cents (including postage) to members of the Trust.

The Book Department,
THE ANGLICAN,
G.P.O. Box 7002, Sydney.



Brother David Noble with his foot on the stone which marks the Centre of Australia at Eromanga, two miles west of Quilpie, Queensland.

DR RAMSEY APPEALS FOR
RACIAL PEACE

ANGLICAN NEWS SERVICE

London, December 18

A call for the improvement of race relations from the Archbishop of Canterbury, the Most Reverend A. M. Ramsey, signalled the opening of International Human Rights Year here on December 10.

Meetings and services were held all over Britain to mark the twentieth anniversary of the proclamation of the Universal Declaration of Human Rights by the United Nations.

Dr Ramsey, in a sermon in Westminster Abbey said: "Today we begin a year of spiritual warfare for human rights."

"Our heart goes out to those who are separated from their fellows or denied equal citizenship or a citizen's privileges because their skins are of a certain colour."

"Our heart goes out to those whom our world's economic failure condemns to poverty and hunger."

"I think of those in this country who are working in the best community relations between citizens of Anglo-Saxon stock and citizens of other races living beside them."

WILLY-WILLY

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NEW CONCEPT FOR WOMEN VALLEY

By THE RIGHT REVEREND C. A. WARREN, ASSISTANT BISHOP OF CANBERRA AND GOULBURN

KEEPING up with Canberra's growth in new areas is one of the pastimes of most Canberra residents.

If one fails to visit the Women Valley or Belconnen for three months or so one's knowledge is stale.

Four years ago, the Women Valley was just being built. Now it has 20,000 residents. Last month the first settlers moved into Belconnen, and by June next they will number 3000. Three years later there will be about 35,000 in the Women Valley and nearly 20,000 in Belconnen.

If Canberra's growth is a source of wonder and a topic of conversation for many people, it is a cause of great strain for all our churches and social agencies.

Keeping abreast of it with schools, clergy and elderly residences, churches, halls, etc., calls for foresight and persistence.

If we relax for the long opportunities slip away from us.

ECUMENICAL

And even with all our care, the financial strain has become a test (as we feel) to the limit.

It is not surprising, given the new ecumenical climate, that some churches, faced with this challenge, should contemplate an ecumenical approach to their task.

Under pressure, they have begun to take a long look at their attitudes to church buildings.

We all know their importance: they are not mere congregating points, but hallowed places of great spiritual refreshment.

Parish halls have to be built up the parish community and to strengthen the sense of common striving for Our Lord.

Yet most of our buildings cannot be used more than once, and perhaps for longer periods, than they are, if they have to do so, and are prepared for some re-organisation.

Consequently, Anglicans, Methodists, Presbyterians, Congregationalists and members of the Churches of Christ, have been planning for some time the location and joint use of buildings in the Women Valley and Belconnen.

No sacrifice of principle is contemplated between us, of course, and none is asked.

We feel we are being led into new attitudes and new ways, however, and one can predict the outcome of our living and working together.

So much must be understood as the background to the discussions that have taken place about an "ecumenical centre" in the Phillip Town Centre of the Women Valley discussions which have included not merely the churches mentioned above, but the Roman Catholic Church, and the Baptists and Salvation Army as well.

Phillip will be the normal shopping and business focus for 85,000-90,000 people who will

ultimately live in the Women Valley and Weston Creek.

It will be situated between Yarra Glen and Melrose Drive at the point where these are intersected by Hindmarsh Drive, the major access road to Weston Creek.

In facilities will be roughly comparable with those of Civic Centre as it is now. The original members of the churches felt they could have a place in Phillip, but after taking a longer view, few of us believe that we want conventional church buildings nearby.

Someone remarked facetiously that if we did move independently and conventionally, we could be lined up like the banks at Kingston and the community could choose between them.

Sometimes it takes a remark of this sort to make us realise the scandal of Christian divisions.

Suppose we cease to think compartmentally, and ask how the cause of Christ can best be served in such a place.

Some of our friends suggest themselves.

Suppose the Centre, backed by us all, in the midst of the city's business, where the Church is large, and the community is large.

Suppose of having to be sought on the Church's hallowed ground, it is offered where the community works and shops and largely lives.

REAL "CENTRE"

Suppose, then, many of us felt, should offer society, to a large segment of society, in such fields as family welfare, marriage, even finance, and certainly in trouble.

Suppose, too, to help in some circumstances we envisaged a medical and psychiatric centre, and perhaps a "lifestyle".

And naturally, a chapel of

chapel (on a small scale only) seemed important to us.

But we wanted this to be a real "Centre", if we were to be so called, and that implied that people would come to it, quite naturally, because they wanted to.

It should be a place for conversation and fellowship, for eating and meeting and thinking together. And it should be a place where the church and the community (with simple religious) and a well-run general bookshop.

In addition to all this, we recognised the need for meeting in rooms, and perhaps, a lecture room-theatre, for church and community purposes.

SITE AVAILABLE

In such a setting the Church could work for the community, and there would be an acknowledged Christian "presence" in the Phillip Centre.

This thinking was not going on in a vacuum, however.

A magnificent site is available for the churches' use in the very heart of the Phillip Centre. If we are able to take it up, and if the Government and the Council that there we would establish the project.

Suppose we envisage a 5-story building (for such the planners and shoppers, circulating in the town square — shops on one side of it, a supermarket and shopping mall close by, and many hundreds of office workers and shoppers, circulating in the vicinity.

Under the concept took hold of us. With great care, we have investigated the likely capital and running cost, and its general feasibility. We are convinced that it can be done.

Our conviction, spring, first, from a profound belief that this is the sort of thing we should be doing, and from the great

and growing goodwill that characterises the relationships and the thinking, and the spirit.

All have joined in preliminary discussions, and we expect to see it come to pass.

Secondly, given the solutions to a great problem, we are sure it can succeed financially. In this respect, need not our hearts have guided us — an architect, a lawyer, an accountant (with a little help from the restaurant business), and an estate agent, sitting at a committee.

We can let part of the provided building, and conduct our restaurant and bookshop efficiently, they feel that our project is soundly based.

But what of the two great problems mentioned above? They are:

1. We need \$20,000 of capital in hand on which no interest would be payable.

2. We need to be able to borrow a further \$25,000 at normal commercial rates of interest.

Given the solution to (1) we should have no trouble with (2). Our project is soundly based, and it is a person or persons enthused by this great ecumenical project, who will bring it to fruition.

GOVERNING BODY

We envisage forming an association, representing all the churches, under the Associations Ordinance of 1962.

The "governing body" of the Centre, and a committee to supervise its week-by-week operation.

Obviously, we shall need patience and charity, if we are to be committed to this in this way, but it is too much to expect that those who love their Lord, their fellow Christians cannot love one another in his service?

A new development in North Queensland will be entering of older men for ordination.

Two cane farmers would enter the ministry next year and the diocese would be enriched by their mature experience.

Perth, December 19

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OBITUARY

THE REVEREND J. E. D'AS BASKIN

H.R. writes
John Baskin whose death was reported in THE ANGLICAN of December 13, 1967, was a man of length and breadth of the Diocese of Canberra and Goulburn.

Many people in the diocese actions and statements and fiery in this respect, need not our hearts have guided us — an architect, a lawyer, an accountant (with a little help from the restaurant business), and an estate agent, sitting at a committee.

We can let part of the provided building, and conduct our restaurant and bookshop efficiently, they feel that our project is soundly based.

But what of the two great problems mentioned above? They are:

1. We need \$20,000 of capital in hand on which no interest would be payable.

2. We need to be able to borrow a further \$25,000 at normal commercial rates of interest.

Given the solution to (1) we should have no trouble with (2). Our project is soundly based, and it is a person or persons enthused by this great ecumenical project, who will bring it to fruition.

Obviously, we shall need patience and charity, if we are to be committed to this in this way, but it is too much to expect that those who love their Lord, their fellow Christians cannot love one another in his service?

A new development in North Queensland will be entering of older men for ordination.

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CENTENNIAL YEAR CELEBRATED AT MACKAY

FROM OUR CORRESPONDENT

Mackay, December 18

In the centennial year of the parish of Holy Trinity, Mackay, the Bishop of North Queensland, the Right Reverend Ian Shevill, preached at both Eucharists on Sunday morning, December 10, first on the message of Advent and then on the significance of the Holy Communion.

Solemn Evensong brought representatives of all the parishes in the area together.

The Office was sung by the Rural Dean, the Reverend Gordon Gray.

The servers of the various parishes with their banners took part in the procession.

The Bishop spoke of freedom, wanted by everybody, and in so many different ways.

Some, people, he said, were afraid of becoming Christians.

lest their freedom should be limited.

Religious people had been guilty of persecution through the ages and some were now portraying God as an enemy of scientific investigation.

This was a caricature of God, whose service was perfect service.

Some, he said, had found the acquisition of money enslaving and found freedom in answering the summons to Him and to the Holy Trinity.

Some, he said, were afraid of becoming Christians.

All the parishes in the Mackay area were represented at a men's dinner at the Whitehouse Hotel on the eve of Holy Trinity dedication.

The chairman was the Rural Dean, who expressed his delight at the large number of men present and hoped that this would be the precursor of many more united functions.

DEVELOPMENTS

A welcome to the Bishop was voiced by the laymen from each parish and by the Reverend A. T. B. Haines on behalf of the clergy.

Bishop Shevill spoke of the encouraging developments in the diocese, including the new College of St. Mark in the university campus at Townsville, the new Halse Memorial Dining Hall, and the new dining hall at St. Anne's School.

St. Barnabas was making remarkable progress as an agricultural school where the Brothers were assisted by recruits from other English Public Schools.

TO CHURCH PEOPLE RE VIET NAM

A pamphlet published by the National Council of Churches, highly suitable for widespread distribution in Australia, is on sale. Distribution on this subject is available in large quantities to those who buy 500 copies at 4 cents per copy for \$20, plus air freight from Christchurch: (To Sydney, \$4.13, to Melbourne, \$4.64, to Perth, \$9.90). Order to N.C.C. P.O. Box 297, Christchurch, New Zealand.

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THE THREE KINGS

By JOHN POMEROY

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold, there came unto him from the east three kings.

No aspect of Christmas lore has so much misinterpreted and misunderstood as the story of the Three Kings. The Magi brought gifts of gold, frankincense and myrrh to the infant Jesus and lay in the manger at Bethlehem.

Though no biblical verification exists for this story, the Three Kings have passed indelibly into history as an integral part of our Christmas tradition.

The story was largely responsible. St. Matthew simply refers to the fact that Herod, upon hearing of the Saviour's birth, consulted "diligently with wise men from the East" and sent them to Bethlehem to find out the truth.

The description used in the King James version "wise men" is a mere euphemism for the Greek-Latin "Magi".

In Greek, "magos" was the word used to describe the priests of the dream attached to the Persian court who were held in high respect as seers.

East of Palestine, only ancient Media, Persia, Assyria, and Babylonia had a Magian priesthood at the time of the birth of Christ.

From some such part of the Farthian Empire the Magi probably came.

The religion of the Magi was fundamentally that of Zoroaster and forbade sorcery, their astrology and skill in interpreting dreams were occasions of their finding Christ.

There is nothing but a mass of confused and contradictory tradition to throw any light on their rank, their country, their number or their names.

Countless legends, many beautiful and other equally grotesque, gather around this primitive origin of the Magi.

CATACOMBS
Tradition and fable, myth and allegory, history, philosophy and the drama have all set it forth.

Representations of it are found in bas reliefs in the catacombs at Rome dating from as early as the second century.

One of the earliest is that of Saint Marcellinus and Peter, in which appear only two pilgrims, though the mystic number three was adopted soon afterward.

This fitting scene to have been due primarily to a strict interpretation of the three gifts, each of which presupposes an individual giver.

Possibly also the doctrine of the Trinity played a part, and a desire to give a representative to each of the then known three continents.

The tradition which found them "Kings" was probably founded on the prophecy of Isaiah (ch. 60, verse 3): "And the Gentiles shall come to the light and to the brightness of thy rising."

It seems unlikely that we shall ever know for certain why their numbers were accepted as three or when they came to be regarded as "Kings", but the great mosaic of Saint Apollinare Nuovo in Ravenna (A.D. 540) is the first representation in which the wise men appear wearing crowns.

From the time, on they appeared on coins, shrines, doors, walls, tapestries and even drinking glasses, either mounted on the horses (or camels) or in the act of presenting gifts.

By the fourth century the "Three Kings" had become identified under various names.

The Venerable Bede gives us their names, their country and their personal appearance.

Melchior was an old man with white hair and long beard; Casper a ruddy and beardless youth; Balthazar, swarthy and in the prime of life.

Another tradition tells us that Melchior was a descendant of Stem, Casper of Ham, and Balthazar of Japheth.

When the skulls of the Magi were brought to that city, they attracted many pilgrims for it had long been held that any object touched by them would be endowed with powers of intercession and attraction to counteract sorcery and sudden death.

Two kinds of rings, engraved with the names of the Magi, were treasured and sold as a protection against diseases.

The pilgrimages of the faithful to Cologne added greatly to the city's wealth and prestige and its burghers, partly from gratitude and partly out of reverence, included in the city's shield arms three crowns representing the "Three Kings of Cologne".

The reliquary containing the remains of the Three Kings is one of the richest and most beautiful specimens of Medieval art.

It was made entirely of gold, is six feet long, five feet high and three and one half feet broad and weighs 1,536 pounds.

It was made between 1180 and 1220 by Nicholas of Verdun and his assistants and is encrusted with precious stones and decorated with designs of Christ in Glory, the Passion on the other, together with 24 figures of the Prophets and the Apostles.

This beautiful treasure narrowly escaped being damaged during the last war, but can be seen, in all its original glory, in Cologne Cathedral to-day.

The Three Kings legend has inspired many great artists and writers.

It became a favourite subject for German artists and wood carvers, including the famous woodcut artist Albrecht Dürer.

Likewise the Flemish painter Rubens made several studies of it and perhaps his greatest painting of the subject, "Adoration of the Kings", is in the Louvre (Paris).

Other famous representations of the Three Kings are by Uffizi at Florence, Paolo Mellon Collection, Washington and Botticelli (Madison).

When Frederick I (known as Barbarossa because of his red beard), the German King who became head of the Holy Roman Empire, captured Milan in 1156, he gave the relics to his chancellor, Rainald (or Rinaldus) who was then Archbishop-elect of Cologne.

In July of that year they were transferred to the old Cathedral at Cologne.

The city of Cologne had been raised to an archbishopric by Charlemagne in A.D. 800, the year in which Leo III crowned him Emperor of the West.

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U.S. SPECIAL PROGRAMME TO START NEXT MONTH

ANGLO-NEWSPAPER SERVICE

New York, December 18

General Convention's special programme to meet the needs of the poor will go into effect on January 1. Already, however, an interim unit, functioning within the Executive Council, has been appointed by the Presiding Bishop, the Right Reverend J. E. Hines.

This unit is headed by Leon E. Modette, who was previously associate secretary for community organisation with the Department of Christian Social Relations of the Executive Council.

The first task of the new unit will be to complete detailed plans for implementing the special programme.

This programme calls for the expenditure of \$3,000,000 a year over the next three years to aid the poor in changing their conditions.

Two million dollars of this money comes from the budget of general church programme and an additional \$1,000,000 from the United Thank Offering.

The special programme is designed to enable the poor, particularly those in ghetto communities, to gain a more effective voice in affecting their lives; to provide leadership in eliminating discrimination; to encourage the use of religious and economic power to support justice and self-determination.

The programme differs from work already being done in this field in that it is designed to be given directly to community organisations of the poor.

To receive grants community organisations must have purposes and objectives which come within the general aims of the special programme; must indicate the capability to achieve their objectives and will be expected to exercise customary fiscal accountability.

All programmes must also be administered without regard to race, creed or ethnic origin.

Such accountability as described above does not mean, however, that the Executive Council will directly control the programme of the recipient.

PROCEDURES
Other members of the staff of the interim unit are the Reverend John Stevens, acting deputy director; D. Barry Menuez, to conduct consultative field services; the Reverend John Seidl, co-ordinator of training services; and the Reverend William Lindland, to provide consultative services to church groups.

Also appointed was an interim screening and review committee which will consider detailed grant allocation policies and procedures.

Members of the committee are the Presiding Bishop, chairman, Mrs. Cyrus Hiley, Mrs. Nadine Winter, the Right Reverend Ned Wilson, Houston, Mrs. Mattie Humphrey, Julius Hobson, Oliver O'Connor, Byron Rauland, the Reverend Gordon Primo, and the Reverend St. Julian Seidman.

Warren H. Turner, second vice-president of the executive council, will serve as the Presiding Bishop's deputy.

URBAN MISSION MAGAZINE

ANGLO-NEWSPAPER SERVICE

New York, December 18

"Church in Metropolis", a publication of the Joint Urban Programme of the Executive Council of the Episcopal Church in the U.S.A., will celebrate its fourth birthday by becoming ecumenical.

Beginning in January, 1968, "Church in Metropolis" will be published by the Joint Executive Committee, established by the United Presbyterian Church, and the Episcopal Church.

The Methodist Church and others interested in pooling and diversifying their metropolitan mission experience and resources will also be sponsoring the quarterly magazine.

"Church in Metropolis" will continue to report on research, experiments, and new developments in the churches' mission to a society transformed by technology and urbanisation and challenged by growing demands for racial and economic justice.

The magazine will also report the churches' progress in renewal and economic commitment.

Recent articles have discussed the role of the church in community organisation, industrial research, urban planning, ministry to universities, and urban training programmes for clergy and laity.

Contributors have included bishops and inner-city priests, corporation executives, poverty programme spokesmen, research scientists and trade union leaders, all bringing their special insights and disciplines to the common search for solutions to social problems.

GROWING DEMAND
"Church in Metropolis" had an initial subscription of some 4000, mostly Episcopal clergy and laymen engaged in metropolitan area ministry.

Today, subscribers number almost 20,000 and represent nearly every Episcopal and Protestant denomination as well as Roman Catholics.

Twenty per cent. of new subscriptions have been from non-Episcopalians; almost ten per cent. have come from Canada and overseas. Thousands of copies are requested in bulk use by colleges, conferences and urban planning groups.

Because the demand has far outstripped the magazine's subsidy, "Church in Metropolis" will ask its subscribers to contribute three dollars a year, payable to "Church in Metropolis", 815 Second Avenue, New York, N.Y. 10017.

The current winter issue, "The Cross and the Torch", will deal with the churches' response to the outbreaks of violence in American slums and inner urban areas which have taken on a new dimension.

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A Viet Namese girl and her baby brother wait outside the medical clinic at Tay Hoa, South Viet Nam. The clinic was built and maintained by Asian Christian Service with funds and personnel provided by Australian Inter-Church Aid.

SENIOR BIBLE STUDENT

WHAT IS RELIGION?

By WINIFRED M. MERRITT
STUDY No. 3

The concern of religion is with the whole life of man, not only with his man's reason and intellect, with his desires, emotions and passions. Most people are not obviously intellectually and this is one reason for the gulf that so often is between theologians and the great body of ordinary people.

The majority of people do not trouble themselves with intellectual questions at all, but the indirect influence of intellectual elements in the world is nevertheless considerable. Intellectual religion is able to keep its hold on men while their intellects are unexercised.

The eighteenth century treated religion predominantly from the intellectual point of view, and it was almost necessary that the revolt against intellectualism by men such as Schleiermacher early in the nineteenth century should have taken place. Those who remind us that religion does not rest exclusively with the intellect are right; as we have seen, religion must satisfy human feeling. Love, hope, reverence, aspiration, enthusiasm, all have their place and demand recognition in religion.

For the existence of religion, as Dr Headlam points out, it itself a real and remarkable phenomenon, and to study the history of religion is to realise the great difference between its development and those, for example, of science and philosophy. Science deliberately isolates certain phenomena, and by methods which experience gradually teaches to be efficient, attempts to explain them. It has thus steadily built up a vast body of knowledge, philosophy, on the other hand, ponderously over the various problems which confront it, analyses its experience and erects a mental system.

Someone decides to write a book in which he attacks out proposition, and expounds it. This leads to others following his example, and so the school of philosophy is created. No one, however, has ever produced a religion by deliberately sitting down to do so. Religion rises as a community of persons, spontaneously, unconsciously, uninduced. At some particular period, in some particular place, there wells up a great wave of religious life. The same applies in the case of the individual. A strong conviction enters his mind. Truth seems to present itself in a sweeping torrent not unlike that which flooded the mind and soul of Saul of Tarsus on his way to Damascus to persecute the Christians.

One of the most important psychological advances of modern times is the drawing of our attention to the place and significance of the subconscious. It is only a small fraction of the content of the mind can be actually present to consciousness at any one time, subconsciousness plays a vital part in all the conscious work of human thought and activity. Ideas, experiences and emotions are all harmonised beneath the surface; the gradual impressions of years are accumulated there, and when a very great influence lifts them to consciousness, they are likely to overtake in a cascade what changes the whole approach to one's life, most temporarily. At the national level the same process is going on. Patriotism, for example, is latent in most people. Normally it is hidden, but now and again, stirred by some powerful incident or incidents, there sweep across a country wild storms of patriotic fervour.

It is with religion. Periods of material prosperity and over-devotion to worldly concerns tend to obscure the religious instinct, but when slumbering aspirations are awakened by some tremendous danger or actual calamity, religion is found to be not dead after all.

It costs a family just two cents to register at the Shuang Yuan Christian Social and Medical Centre, serving Wu Hsia, the worst slum district in Hong Kong, but the money buys a ticket for rehabilitation.

Because the ticket is not handed out free but bought at the price of the means of the poorest in the world to self-respect on the road to self-respect.

Consider what happened to Hsu Yung-tai, a retired soldier when he brought his sick baby to the centre one night and paid his two cents.

The baby was found by the Shuang Yuan clinic to be dangerously ill with measles and in urgent need of hospital treatment, so arrangements were made to have the child admitted straight away to MacKay Memorial Hospital (Presbyterian) in the city.

But help for Hsu and his wife did not end there. In accordance with the centre's practice, a skilled social worker visited him in his home the next day.

The interview disclosed that Hsu was a musician. He played the saxophone, but he played it extremely badly, and so his Chinese marching bands wished to engage him. His income, therefore, was pitifully small.

STARVATION

So worried was that his eldest son, a brilliant student, had been forced to drop out of school because Hsu could not afford the fees and books. At the time, Hsu's monthly income was equivalent to less than US\$10.

He could be switched to another job because he had no skill in the health field, poor. Consequently the whole family was on the verge of starvation.

Hsu was finally able to find a job on a farm outside the city. He was paid \$100 a month.

It provided his wife with a sewing-machine so that she could earn a little money to support the family. He could send her out to work.

And it found a place for the child in the best school in Taipei. Hsu's family expenses were paid.

NEW NAZARETH HOUSE

FROM OUR OWN CORRESPONDENT
Armidale, December 11
A new Nazareth House in Tamworth, New South Wales, was opened by the Sisters of Nazareth supported by a strong appeal committee in Tamworth and surrounding district.

Our own Bishop has called upon all Anglicans in the diocese to support this appeal. The house has been carried on in old Mary Barker buildings.

The wonderful work has been done since the people of all faiths or no faith.

Roman Catholic inmates naturally on the list, and the next largest intake has been Anglicans. Some of the people are other recognized denomination in Australia.

It is so useful and impractical for each Church to establish its own work there, and then, when a great influence lifts them to consciousness, they are likely to overtake in a cascade what changes the whole approach to one's life, most temporarily. At the national level the same process is going on.

Patriotism, for example, is latent in most people. Normally it is hidden, but now and again, stirred by some powerful incident or incidents, there sweep across a country wild storms of patriotic fervour.

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"BREAD FOR THE WORLD" APPEAL

ECUMENICAL PRESS SERVICE
Stuttgart, December 18
The ninth "Bread for the World" campaign opened this month with an appeal to German Protestants to give one day's salary to the hungry people of the world.

"The human race is menaced by the 'hungry bomb' which is much as the atom bomb," says the appeal.

If the population of the world increased 46 million by the year 2000, the production of cereals must be tripled and animal products must be increased to five times the present level.

Since it was started in 1955 "Bread for the World" has raised some 177 million German marks for 860 projects in 70 countries for the benefit of America and Southern Europe.

Some 40 per cent of the funds have been used for projects (agricultural and educational), 31 per cent for medical projects, 25 per cent for projects of natural catubuild up and 3.7 per cent to build up society and 4.6 per cent for personnel.

The cost will be about one million marks for the substantial grants from the Government, the balance to be raised by public subscription is \$500,000.

More than half every contribution received by Australian churches for the Aid is spent on relief and development work. The remainder is spread through out the other continents. For several years now, Australian churches have been supporting the work of the Chinese Evangelical Church of Taiwan. Here Geoffrey Murray, staff writer, tells of the programme.

formation what the work calls for.

Most of them are university students. They fill out the questionnaires and conduct the family interviews under the guidance of experts.

Allan Mai, a 27 years old graduate of Hong Kong Baptist College Social Work Department, directs the project. He is a refugee from Shanghai where his father was formerly a merchant and hotel-owner.

Allan's family lost everything when they fled from mainland China. His mother, already established in Hong Kong, sent him to complete his education.

The privations that Allan suffered during his boyhood have left him undervalued even for the work he is doing. In a way diminished his energy and endurance.

Now he is devoting all his knowledge and resources to help the people of Taiwan.

In a world which in some areas seems bent upon destroying Christmas, this is one sick way of doing it. It is a reflection of the painful fact that Christmas has already suffered a deep destruction.

If we reflect seriously upon it we will understand that Christmas is in reality the opposite of what is openly proclaimed in the mail order gimmick.

For one thing, Christmas does not necessarily symbolise a gift that people want.

This is the chief of the first century were looking for a sure way to defeat Rome's armed might. Rome was looking for an increased revenue from taxes to support that might.

A host of people, miserable in their want and poverty, were looking for someone who would turn the stones into bread for them.

None recognized the Christmas wish that a gift which bore no high degree of promise for them.

MOTIVATION
For another thing, Christmas is not a gift which bears the gift price of which we want to pay.

When this formula the price is bound to diminish and the price is bound to diminish until only a mean gesture remains.

There is nothing, Christmas, neither is there a gift, giving us a way of giving to a gift.

It is the commitment of self out of love for another. It is the commitment of self out of love for another. It is the commitment of self out of love for another.

Christmas continues to mislead.

to helping some of the most unfortunate people in Taipei. Under his direction, Shuang Yuan has been working every morning until late at night.

Fifteen hundred children are in three children's clubs with a total of 30 members who attend for six hours every week. Sewing classes are held for 12 women, and 800 bottles of special formula milk for babies are distributed weekly.

This side of the work is handled by three social workers and each is responsible for making personal distributions of food twice a month to dependent families.

Two of the centre's public health nurses are assigned to develop public health services in two slum areas of New Hsin. Most of their attention is given to prenatal care, new born babies, T.B. cases, and under-nutrition.

Again, a free night school is organized on three evenings a week.

One of the first primary school graduates who had no opportunity for further education. The school is a combined elementary English and the use of the word "computer".

A kindergarten is run in the morning for children aged from five to six years.

Reading courses, training in personal hygiene, and recreation are the main activities of the kindergarten.

The clinic supplies medicines. They are assisted with tuition fees, school uniforms and supplies, and the counselling of parents and children.

This service is limited to students enrolled in public schools in Taipei and the surrounding area.

Shuang Yuan is one of the many activities carried on by the Taiwan Christian Service.

The Executive Committee, of which is chaired by the Reverend Wu Hsia, of the Presbyterian Church of Formosa.

It is affiliated with Church World Service and Lutheran World Relief in the U.S.A. and the World Council of Churches in Geneva, Switzerland.

The Shuang Yuan Medical programme is actually an attempt to solve some of the universal problems of urban community development.

S.A.M.S. VALEDICTORY SERVICE
A valedictory service for Miss Heather Bexley will be held at St. Paul's, Carlingford, Diocese of Sydney, on January 25 at 8 p.m.

The Reverend Brian Richardson will preach.

Miss Bexley is to join the staff of St. Paul's School, Vinnia, Dr. Mac, Clark, as a member of the South African Missionary Society.

She sails on January 29 on the "Fairfax".

A PRAYER FOR PEACE
Oh, Almighty God, in whose hands are the hearts of all things, send forth thy Peace upon the world. By the might of thy Holy Spirit guide the people and grant that they may come man to strive against man, and people against people. Strengthen our sense of justice and lead us to stand united to our own of other peoples and races. May young men be taught to love their country with the value of their lives in the hands of God, and may they be taught to love in the brutality of war, and more effective ways of offering up their lives for the cause of peace. Lead us to nations to co-operate in the ways of mutual effort and goodwill, and hasten in time the day of peace. Amen.

His Servant and King, through the merits of Jesus Christ our Lord, Amen.

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There is no Substitute for Quality

CHURCH TEAMS HELP SOUTH VIETNAM

TO get there at all was an achievement. There is no road open from Saigon. All the railways in Viet Nam are destroyed, and so a cargo of 300 tons, 300 miles north of Saigon, must be carried by airplane with spluttering engines.

The military airport at Tuy Hoa is built on a dusty desert. The air is filled with grit sent swirling by the engines. Landing or taking off: monstrous lorries, bulldozers, and transport vehicles now past the runway.

It is only a few miles from the airport to Tuy Hoa refugee camp, but to reach it you have to pass through a group of neon-lit houses given over entirely to prostitution.

These brothels are open to the troops from 1 p.m. to 6 p.m. They are closed at night because they would become too tempting a target for the Viet Cong bombs. Most of the girls live in the refugee camp.

The road was so ill-made that we bounced about in maximum discomfort. At last we entered the camp.

There were a few windowless sheds of corrugated iron shelter 2,500 refugees. There are a few wells for water, no sanitation, no latrine, no jobs, and no land to cultivate because the location is one of sandbars.

The refugees are served by a team known as the Asia Christ Conference. This is an agency of the East Asia Christian Conference and is composed of three men and four women.

They are qualified, interested, uncommittal, and strong and they are using every available means to improve conditions in the camp.

THE THERAPIST AS A GOOD DOCTOR

By Dr W. L. NUTE, ASSOCIATE DIRECTOR, CHRISTIAN MEDICAL COUNCIL

THERE is a blurry area where, psychotherapy, superstition, religious counselling and ordinary medical horse sense border on each other and it is not easy to say which is which.

An experiment which has been going on in Africa may have something to say to our western minds which will help us to put some of these questions in a new perspective.

Dr Franklin Donaldson, a missionary of the United Church of Christ at the hospital in Chikore, Rhodesia, had the experience common to most doctors of encountering physical disease which he could help but without being able to heal the patient who was ill.

Although the old separation between religion and medicine is now torn and healing the patient had not carried over this attitude and as a religious system had little to say to the sick.

The doctor knew that the African has a world view which is different from that of western medicine and includes ideas about health and illness which are not the same as ours.

He knew that it is a mistake simply to dismiss these ideas as primitive and therefore wrong.

EXPERIMENT

Rather, the African starts with different experience and assumptions to develop a pattern of healing which is a way may give satisfactory and useful patterns of response to the world one lives in.

So he asked himself whether it might be possible to help some of these patients with an approach that was within the African thought patterns and at the same time was Christian.

One of the African pastors in the area, Mr Mundeta, was having a particular gift for human relations and expressed this gift which was shared by his wife.

It became possible to release

Australian Inter-Church Aid has this year recruited Australian nurses for service in South Viet Nam with the refugee camps. The church sponsored by the general running costs of the camps is providing for the team for as long as the team work is at present being helped by the Reverend Alan Brad, Inter-Church Secretary for the East Asia Christian Conference, describes the refugee situation in South Viet Nam.

A small school has been opened. Two clinics have been built and staffed. A daily medical service is operating. Homes are being visited. Confidence is being won.

All this has been achieved despite the language barrier, the inevitable mistrust of people who have suffered 27 years of wars they do not understand, and the presence of every tropical disease, including plague.

UGLY CAMP

The team members are living in a building that until now has been a military open prison, and without running water. Only after six months of pressure have the local authorities begun to provide basic amenities that are reasonably adequate.

It all sounds ugly, which it is, and orderly, which it isn't. There have been 2,500 refugees in the camp for nearly two days before my visit 800 more arrived, unannounced.

There was a warning that there

might be an additional 1,000 within the week. They are not statistics, these refugees: they are people. They are the burden of pain, hunger, disease, and despair. They are the children of pain, pregnant women, and old men.

They have no decent place to live, no food for warming and feeding, no relief from the perishing stench, no relief from pain, and, finally, no news of those they love, no hope, nothing to hold on to.

The same burden of pain was there in different forms when a few days later we drove 65 miles into the Mekong Delta, to Cai Be, where another Asian Christian Service team is soon to go. We took our own team doctor, and the welcome we received was heart-breaking.

There was no decent practicing in this district where 100,000 persons, one-third of them refugees, are living. A building for a clinic was never asked for because of the absence of any doctor it had been used as quarters for soldiers.

There was no electricity, but we had expected, but it had no sanitation, no electric light, only one tap, and was incredibly dirty. The team will fix all that one day. They are now in Viet Nam.

Is there any hospital where patients can be sent for treatment? There are none. There are in what are in college only a short time ago.

The local medical superintendent replied: "If any surgery is to be done, it must be done in the coming year, you will be doing it. If you cannot do it, then it won't be done."

There is a warning that there

doctor, Pastor Mundeta can do what the doctor cannot.

Not the hospital, but separate enough from it to assure privacy, they built an ordinary African hut of the kind in which they would live naturally at home, and here the patient and his wife took up residence.

The doctor began to refer patients to him, just as he would another doctor, discussing some of the findings with him but leaving him free to interpret the case as he saw fit.

ALL AFRICAN

Throughout, the doctor wanted to be very careful not to inject western ideas or influences but to allow the whole process to flow out of an African cultural pattern and let initiative be thoroughly African.

Pastor Mundeta is a deeply spiritual man whose own life experiences have made him a counsellor and a good Christian.

His is not a spectacular nor aggressive personality, nor is he highly educated in the sense of western education.

For him as for many of his African neighbours, both Christian and non-Christian, there is no difficulty in accepting such ideas as demon-possession. After all, these too are spoken of in the New Testament.

Like the western Christian, he translates the New Testament into modern life, though he has not our vocabulary of words and concepts for doing so.

What he does know is that the spirit of Jesus alive in us is stronger than any evil which can befall us.

What he does know is that any belief about the validity of such things, if he is honest with himself, is a matter of faith.

It was that western observer

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DISTRICT NURSES' MEETING

FROM A CORRESPONDENT

Once a year the District Nursing Association which runs the oldest home nursing service in Brisbane sets out to bring together the more mobile of the patients in a social gathering.

This is a task requiring voluntary driving from all over Brisbane to the Memorial Hall, Toowoomba.

The Rotarians of the Brisbane West Rotary Club, and other willing helpers augmented the number of sister cars, more than a hundred patients came in spite of the extreme heat of the day.

Residents of the St John's Home for Men and the Neilson Home for Women also were invited.

Mr Shanahan (the former Marie Curie) had a gay concert party for our entertainment.

The guilds of the parishes of Brisbane and the suburbs arranged the afternoon tea, and decorated the hall. Auchenflower, Toowoomba, Tingra, St Lucia, Indooroopilly, Chelmer, and the Archbishop's parish.

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RELIGIOUS BROADCASTS

(Sections which are conducted by Anglicans are marked with an asterisk.)

SUNDAY, DECEMBER 24
SACRED MUSIC, 7.30 a.m. A.E.T.—The Last Judgment Part 5. Basilica.
ENCOUNTER, 8 a.m. A.E.T.—Kings of Judaea.
DIVINE SERVICE, 11 a.m. A.E.T.—Coptic Church, College Hill, Waverley.
THE MESSAGE, 1.30 p.m. A.E.T.—Tribal.
SOME CELEBRATIONS OF CHRISTMAS, 6 p.m. A.E.T.—St. John's, St. John's.
IN QUIET PLACES, 9.15 p.m. A.E.T.—St. John's, St. John's.
CHRISTIANITY, 21 p.m. A.E.T.—The Reverend Peter Stokman, THE EPISCOPAL CHURCH, THE TEMPLE.
MONDAY, DECEMBER 25
CHRISTMAS DAY
CAROLS OF TODAY, 7 a.m. A.E.T.—Basilica.
CHRISTMAS SACRED MUSIC, 7.30 a.m. A.E.T.—The Last Judgment, Part 5. Basilica.
ENCOUNTER, 8 a.m. A.E.T.—The Kings of Judaea.
DIVINE SERVICE, 11 a.m. A.E.T.—Emotional Service for Christmas Day.
THE CHILDREN OF CHRIST, 1.30 p.m. A.E.T.—Basilica.
THE EPISCOPAL CHURCH, THE TEMPLE.
WEDNESDAY, DECEMBER 27
REIGNING, 7.30 p.m. A.E.T.—Vivian.
TUESDAY, DECEMBER 26
TUESDAY, DECEMBER 26
DAILY DEVOTIONAL, 10 a.m.
TUESDAY, DECEMBER 26
WEDNESDAY, DECEMBER 27
THURSDAY, DECEMBER 28
FRIDAY, DECEMBER 29
SATURDAY, DECEMBER 30
EVENING MEDITATION, 11.30 p.m.
TELEVISION:
SUNDAY, DECEMBER 24
ANN & SYDNEY & GARNER
11 a.m. DIVINE SERVICE—Episcopal Church, Sydney.
1.30 p.m. THE ENGLISH GARDEN—Episcopal Church, Sydney.
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For service

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DAVID JONES' OWN BRAND

NEXT KIRCHENTAG

ECONOMICAL, PRESS SERVICE

The fourteenth German Protestant Kirchentag is to be held in Stuttgart from July 20 to 26, 1968.

The officers accepted an invitation to the most recent Bishop Erich Eichele, with the concurrence of the Synod of Württemberg.

BY THE REVEREND MAURICE COOMBS

Order placed by _____

FOR SALE

CONSULT ECCLESIASTICAL and Academic Outfitters for all your needs. South Australia at 9 Nottage Terrace, Medindie, 65-2389 (Adelaide Exchange). In Victoria at All Saints' Vicarage, Murray Road, Preston (P.O. Box 47-1411 (Melbourne Exchange)), class workmanship. Prices on application.

DAILY FAMILY Prayer brings a member of the family closer together and closer to God. Family Prayer books (with list of daily Bible readings) published by the Bishop of Ballarat, available from L. W. Lightbody, 261 Geelong Street, Toowoomba, Queensland, 10/30 cents plus 7 cents postage.

POSITIONS VACANT

MARRIED COUPLE urgently request a room in the girls' hostel at Port Lincoln, South Australia. Duties to commence first term, 1968. Previous hostel experience desirable, should be committed Anglicans. Further details on application to the Federal Secretary, Church Aid Society, 135 Bathurst St Sydney. Phone 26-3164.

ORGANIST-CHOIRMASTER, 2 male, pipe organ. Student organists considered. Full particulars Rector, All Saints, Cammeray, Telephone 92-2620 (Sydney Exchange).

ST. OSWALD'S HOUSE, Brisbane. V. WARDEN. Applications are invited for this position which would be most suitable for an Anglican priest or praying layman who would continue ordinary work (preferably teaching study). It is hoped that the appointment will be finalised in mid-January. Full details may be had from the Rev. the Warden.

FROM OUR OWN CORRESPONDENCE

The readers are:

Mr Robert Cook, a member of the cathedral congregation is a technician with the P.M.G. and has recently returned from working in the North West.

Mr John Hohnen is Director

**ORDINATION IN
SINGAPORE**

The Bishop of Singapore and Malaya, the Right Reverend Chiu Ban It, held an ordination

The Reverend Liong Ern Sheh of Christ Church, Malacca, was

General Sir Douglas Kendrew, will read the Ninth Lesson.

Set up and composed for the publishers, the Church of England Information Trust, by Times Press, 151 Regent Street, Sydney, and machine offset by Quality Press.

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