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UNITY WELL TO FOREFRONT IN BRISBANE VISIT DR RAMSEY GREETED WITH CHEERS AND WAR CRIES

FROM OUR OWN CORRESPONDENT

Brisbane, March 22

Amongst the clergy and laity of Brisbane diocese, and amongst those who were able to be in the metropolitan city from other parts of the Province of Queensland, there was the belief that the visit of the Archbishop of Canterbury last week was "edifying" in the New Testament sense of that word — "building up" Church life.

In all his words, in various addresses and sermons, Dr Ramsey exemplified the Anglican tradition of truth and freedom and, in proclaiming the Gospel clearly, showed the integral relationship of the life and sacraments of the Catholic Church to that Gospel preaching.

From the moment he arrived at Brisbane Airport on Monday morning, March 15, with Mrs Ramsey and his chaplain, the Reverend John Andrew, crowds of people were there to greet him wherever he went with cheers.

All the bishops of the Province, and about 500 clergy and people, were there when they touched down, and after the greetings His Grace and Mrs Ramsey gave a Press, radio and television conference.

The question of Church unity was to the forefront here, as it was in many questions and addresses during the crowded three days' visit.

Unity was not a process which could be rushed; it required clear understanding by all parties involved of what was being sought, His Grace said.

From the airport, the archbishop left for "Hastings House" for a short conference with the bishops of the Province before driving to Government House, where he and Mrs Ramsey were the guests of His Excellency the Governor, Sir Henry Abel Smith, and Lady May during their time in Brisbane.

A congregation of more than 1,000 filled St John's Cathedral on Monday evening for the Liturgical Reception to the Primate of All England, and many had to be accommodated on the sub-floor foundations of the cathedral nave extensions, which were illuminated for the occasion and provided with extension of the public address system.

More than 200 clergy were seated in the nave, when the Archbishop of Brisbane's procession entered, which comprised rural dean, honorary canons, residential canons, archdeacons, and all the bishops of the province, all in cope.

TRUMPETERS

The arrival of the Archbishop of Canterbury was heralded by a fanfare by trumpeters of the Northern Command Band. Greeted at the door by the Senior Canon, the Bishop Co-adjutor, the Archbishop was conducted to the chancel step during the singing of the psalm "Laudate Dominum".

There a formal welcome was read to him by the Archbishop of Brisbane, and greetings from the clergy given by Archbishop R. J. Richards and to the laity by the Chancellor, Mr Justice.

During the singing of the traditional antiphon "Tece Sacerdos Magnus", the Archbishop moved to the High Altar and knelt in the faldstool, there whilst the Precentor sang the appropriate versicles and prayers.

The Archbishop of Canterbury was then conducted to a special throne behind the High Altar, where on each side he was surrounded by the Bishops of the Province in the bays of the polygonal French Gothic sanctuary of St John's Cathedral. The office of Evensong then began, when the happy mixture of congregational participation and choir music.

The hymns and simple responses were sung with fervour by all, and the choir sang the requies service setting of Herbert Howells' "Collegium Regale".

After the anthem, the Archbishop of Canterbury, in a simple ceremony blessed the Gothic spire which comprises the Archbishop's Choir Throne, as a memorial to Archbishop Hulse.

He preached a sermon on the first Acts 2:42, expounding simply and profoundly the importance of the Apostles' doctrine and fellowship, and the breaking of bread and prayers in the life of the Church.

At 7.30 a.m. on Tuesday morning, His Grace celebrated the Holy Communion in the cathedral when more than 500 people made their communion.

The choir of St Francis' College sang and the quiet simplicity of the service, little different from the usual Sunday morning service.

DR RAMSEY IN VICTORIA: A CROWDED PROVINCIAL TOUR

FROM OUR OWN CORRESPONDENT

Melbourne, March 22

The arrival of the Archbishop of Canterbury by air on Saturday, March 20, was the prelude to a crowded five days that meant a hurried provincial tour that brought him into contact with many churchpeople, town and country alike.

He met at the Melbourne Airport by the Archbishop of Melbourne, other Church leaders, and the Minister for Immigration, representing the State Government.

Sharing the honours of arrival with a group of well-known visitors, the Archbishop, who was the guest of His Excellency the Governor, the Lord Mayor and Lady Mayors, the Chief Justice.

All other members of the congregation represented the Church in diocesan and parish.

They included members of synod, clergy, wives, and representatives invited from each parish.

During the singing of the processional hymn, "To the Name of our salvation", two processions, each headed by a crucifer, entered from the west door, and proceeded towards the choir.

The first comprised the choir, servers, archdeacons, cathedral chapter, and dean.

The second comprised the choir, servers, archdeacons, cathedral chapter, and dean.

The episcopal procession followed immediately behind the former Archbishop of Melbourne, the Most Reverend J. J. Boothby, who was followed by the provincial bishops, the chancellor of the diocese in full bottomed wigs and gown, the Bishops Co-adjutor, and the Archbishop of Melbourne, carrying his staff, and with the Metropolitan Cross borne before him.

As St Paul's Cathedral is one of the two Australian cathedrals where cope and mitre are not customary, the Bishops and Archbishops wore convocation robes, and His Grace wore the red metropolitan's train, with two choir boys as trainbearers.

When the hymn ended, a fanfare of trumpets announced the arrival of the Most Reverend and Right Honourable Michael Ramsey, Lord Archbishop of Canterbury and Primate of All England.

Preceded by the jewelled Canterbury Primat's Cross, and followed by trainbearers and chaplains, he came through the cathedral to the chancel step, where he was welcomed by the Dean, in the name of the cathedral church.

The Archdeacon of Brighton welcomed him in the name of the cathedral church.

The first comprised the choir, servers, archdeacons, cathedral chapter, and dean.

The Archbishop of Canterbury, Dr Ramsey, has strongly criticised the Diocese of Sydney for its "partisanship".

His Grace made his criticisms during a special interview given to a journalist from the Sydney "Daily Telegraph".

The interview took place in the Archbishop's private compartment on the "Newcastle Flyer", an express train from Sydney to Newcastle, last Friday, March 19.

Dr Ramsey's views were first reported in the "Sunday Telegraph" in Sydney. They have since been published by most of the Australian Press, and overseas.

As reported in the "Daily Telegraph", His Grace said of the Church in the Diocese of Sydney: "That needs something drastic done about its partisanship, immediately."

"In fact, nearly all of the Diocese of Sydney is 'low Church'. That is very unhealthy because it is so partisan."

"Anglican schoolchildren should be taught that there are high, low and middle Anglicans in this world, and 'tch' has something to offer the Church."

"I feel very strongly about this state of affairs within the Church here in Sydney. Now I think something must be done as soon as possible."

"There can be no room with us in our Church for wretched, narrow, out-of-date partisanship."

DR RAMSEY'S CRITICISM

"PARTISANSHIP" IN SYDNEY

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A parting blessing from the Archbishop of Canterbury to the crowd which gathered at the Brisbane Airport to wave farewell as he flew to Townsville on March 17.



Preceded by the Metropolitan Cross of Queensland and the Canterbury Primat's Cross, the Archbishop of Brisbane conducts the Archbishop of Canterbury to his special throne behind the High Altar of St John's Cathedral at the Liturgical welcome on March 15. In the background is the Cathedral of Brisbane's throne, the spire of which was blessed at the service by the Archbishop of Canterbury as a memorial to the late Archbishop Hulse.



Dr Ramsey, "Cordier Mail" picture. The Archbishop of Canterbury, Dr Ramsey, has strongly criticised the Diocese of Sydney for its "partisanship".

DR RAMSEY'S VISIT TO TOWNSVILLE

"THEOLOGICAL HOUR" FOR THE CLERGY

FROM OUR OWN CORRESPONDENT

Townsville, March 22
Nine Aborigine dancers, directed by Chaplain T. Lawrence of Palm Island, performed two dances on the tarmac and sang songs in the language of the Kiriwina tribe when the Archbishop of Canterbury and Mrs Ramsey arrived here on March 17.

The cathedral was packed with more than 1,000 people for the Liturgical Reception when Dr Ramsey arrived and sought admission by the traditional manner by knocking at the door three times.

Then followed a roll of drums and a fanfare by the organist.

The great bell tolled as the chapter procession escorted the Archbishop to the chancel steps during the singing of Psalm 122. The Bishop of North Queensland, in his welcome, outlined the vastness of the diocese and its varied resources.

Other speakers of welcome were given by the Dean of the Cathedral, the Chancellor, civil and government leaders, the president of the Ministers' Fraternal, and diocesan organisations.

Monsignor F. T. Kelly, representing the Roman Catholic Bishop of Townsville, extended the warm welcome to the Archbishop of Canterbury as well as also because "your past statements and active role in the life of Christendom are during the singing of 'O For the Victory of the Lord'."

Dr Ramsey was escorted to his place before the altar.

Then followed the vestments and responses led by the Presbyter General, who then read St Patrick's Day prayer for Mount Isa and the Collect for Ash Wednesday.

Dr Ramsey paid tribute to the family spirit of the Diocese of Queensland and the God for the great mission work emanating from it.

He spoke from Our Lord's words of the first Easter evening which he said were the three kinds of reconciliation between man and peace among men, and peace in the soul.

Divine peace has never failed," he said. Through the ministry of the Church in Aborigine, the Church still brings peace.

Anglicans constituted a powerful working force for unity; they were sharing the great mission of the world as St. Patrick did in the early days.

GREAT GULF

A "theological hour" for the clergy followed at Bishop's Lodge.

The Archbishop spoke to the clergy about the revival of Biblical Theology, following previous Fundamentalism and Liberal movements.

The present revival of Biblical Theology, he said, was a recovery of the unity of the Bible and an attempt to live within it. Both Church and society were matured in the process.

There had been, however, a great gulf between the cultural outlook of the Bible and that of the contemporary world, and some of the language he used was quite unimpeachable to those whose training was quite different.

This has resulted in attempts to bridge this gulf. Liberal Bible readers had tended towards the "anthropomorphic conception of God and a too literal picture of God Highly Exalted."

"Honest to God" was a muddled and confused attempt to bridge the gap of communication. The book was confused about imagery.

Both the conceptions of God as "above and beyond" and as "God above and within" were inadequate, separately and together.

God was greater than all human history. It was muddled metaphysically since it seemed to identify itself with "his who love" which is nonsense.

However, it was necessary to find a way to talk to people in the secular world in a way which they could understand.

We must express the Catholic Faith in terms of human experience. The Faith was not given to us to scrap but to keep and vindicate.

Asked about the current revolt against authority, the Archbishop said there was a great paradox involved. While some young people could not be told anything authoritatively, there was at the same time a definite yearning for standards to which their lives might be related.

In reply to another question His Grace said the "Back to the Bible" slogan was an imperfect phrase.

UNITY MERGERS

While Fundamentalism appealed to some people, it exacted a terrible price by increasing the gulf between Christianity and the modern world.

We needed to learn again how to talk theology in a manner which was understood by the modern world.

Asked about historical scepticism, Dr Ramsey said the words of history of Jesus had their place in history.

To deny such facts as the Resurrection, for example, involved more difficulties than accepting them.

Much current skepticism was posing a puzzle — we had to live through it but we did not need to bow down to it.

On the question of unity mergers and the disappearance of the Anglican Church, he said he did not envisage the extinction of Anglicanism.

In cases where the union of churches retained the Apostolic ministry, faith and sacraments, an Anglican unit might be merged in the wider Church, but there was no need for worry with their lips.

"I pray that no one will come back to me and say 'I have lost my religion because the people of Brisbane did not extend the right hand of fellowship to me.'"



Aborigines from Palm Island performing native dances on the tarmac when the Archbishop of Canterbury arrived at Townsville Airport on March 17.

CITY AREAS MOST IMPORTANT IN SOUTH AMERICA SAYS CANON DAIN

Missionaries in South America must not make the mistake of concentrating on outback Indian areas but must build up the strategic city work, Canon A. J. Dain said in Sydney last week.

He spoke to more than 100 people at the ninth annual meeting of the Australasian Association of the South American Missionary Society in Biltmore House, Sydney, on March 15.

BISHOP HAD'S ADMONITION
FROM OUR OWN CORRESPONDENT

Brisbane, March 22
In Brisbane for the visit of the Archbishop of Canterbury, the Bishop of New Guinea, the Right Reverend David Hand, preached at Marlin in St. John's Cathedral on March 14.

He had a special admonition for Queensland, which was "More and more students from Papua will be coming to the University of Queensland, along with more from Asia and Africa, they are your responsibility while they are here."

"While I've been in Britain recently, I've seen many of the missionaries who have gone to bring the Christian faith to the poor, home people because they see the whites are not practising the Christianity they may profess with their lips."

"I pray that no one will come back to me and say 'I have lost my religion because the people of Brisbane did not extend the right hand of fellowship to me.'"

The association has sent missionaries in Chile, Paraguay and Argentina, and has accepted two trained nurses for service.

The Archbishop of Sydney, the Most Reverend H. R. Gough, who is president of the association, chaired the meeting which elected 25 clergy, laymen and laywomen onto its general committee.

The Reverend Ian Morrison, a Chilean teacher and pastor on the staff of the South American Missionary Society, was secretary to Moore College this year, brought greetings to the meeting in Spanish and English from the Anglican Church in Chile.

In his address, Canon Dain, Federal Secretary of the C.M.S. and soon to be consecrated to be Coadjutor Bishop of the Diocese of Sydney, gave impressions of his recent tour of South America.

He said that there were three problems facing the missionaries working in Chile.

● 70 per cent. of the missionaries of the Diocese of Chile-Bolivia-Peru were on their first term of service and were given great responsibility for new territory.

● They were twentieth century missionaries working under nineteenth century conditions because of lack of equipment. They do not have the tools for the job," he said.

● No real attempt at pastoral oversight or episcopal control had been made prior to the new diocese being formed recently, and there was great resistance to change among churchpeople.

Canon Dain said that "There should be the necessary and faithful evolution of a missionary society from an autonomous group into a handmaiden of the local church."

While praising the foundations of the work by the South American Missionary Society among the Arica Indians, he said, "How wise the leaders of the society have been in the last five years in rethinking their strategy towards the growing importance of the cities of Chile."

"In no area of the world has there been such a rapid urbanisation as in the cities of South America."

ARCHDEACON OF THE WEST
FROM OUR OWN CORRESPONDENT

Rockhampton, March 22
The Bishop of Rockhampton, the Right Reverend D. N. Sherrin, announced that he will recall the Reverend Rodney Morris Murphy of Blackall as Archdeacon of the Diocese, to serve for life in Holy Trinity Church, Blackall, on Friday next, March 26.

The Reverend Rodney Murphy, who was ordained deacon in 1954 and priest in 1955, attended St. John's Theological College, Auckland, New Zealand, and served churches at Napier Cathedral, and Rotunda, he was appointed priest-in-charge of Maripara, and subsequently Vicar of Waiwaka.

He was inducted as Rector of Blackall in the Diocese of Rockhampton in 1962. He was a long time was appointed Rector of the Dean of the western area of the diocese.

He has always taken a particular interest in Christian education.

His archdiocesan will include the parishes of Longreach, Winton, Baralambi, Aramac, Blackall, Springsure, Emerald and Clermont.

He is married with three sons and a daughter.

L.V.E. PRESIDENT
FROM A CORRESPONDENT

The president of the Inter-Varsity Fellowship of Evangelical Unions (Australia) for 1965 is the Vice-Principal of the Baptist Theological College, Sydney, Dr John Thompson.

The Reverend S. W. Kurlie, long time headmaster of the King's School, Parramatta, was last year's president.

DIALOGUE FOR VICTORIA NATURE OF THE CHURCH

FROM A CORRESPONDENT

Melbourne, March 22
Six bishops and some forty priests and laymen and women from all over Victoria will spend next Wednesday, March 31, studying the Vatican Council pronouncements on the nature of the Church.

The Roman Catholic Archbishop of Melbourne, Dr Justin Simonds, has nominated four priests to assist the study. Dr Michael Cowigan, Associate Editor of "The Advocate" and 1961 correspondent at the Vatican Council; a Franciscan, Fr. Camillus Hay; a Sacred Heart priest, Fr. Dennis Murphy; and a Passionist Fr. Gregory Mann.

The Archbishop of Melbourne, the Most Reverend Frank Wood, will preside.

After the constitution has been introduced, study groups will formulate questions to be addressed to a panel consisting of the four guest theologians.

OBSERVERS
The Anglican chaplain at Melbourne University, Dr Max Thomas, with the Bishop of Gippsland, the Right Reverend D. A. Gurnsey, is questionnaire.

The dialogue aims at discovering areas of agreement and points of divergence in the understanding of the mystery of the Church's inner being.

Observers from the Joint Committee of the Presbytery, Methodist and Congregational Churches have been invited to attend.

The Reverend Godfrey Kier, secretary of the Archbishop's Ecumenical Affairs Committee, is arranging the consultation.

DR RAMSEY FOR ADELAIDE

The Diocese of Adelaide has now found its official programme for the visit of the Archbishop of Canterbury.

This supersedes all previous drafts of a programme.

There will be no public meetings on Tuesday evening, March 29, as stated in these columns on March 11.

It was on that day Dr Ramsey will preach to senior school boys and school girls in St. Peter's Cathedral.

The Archbishop will arrive at Adelaide Airport, on Saturday, March 27, at 10.15 a.m. He will leave on Tuesday morning, March 29, by air for Western Australia.



The Archbishop of Canterbury made a private visit to the Naval Memorial Chapel at H.M.A.S. Watson, Sydney, on March 13. Here he is seen being welcomed by Captain J. W. R.A.N. and Chaplain J. Trainer, R.A.N.

LETTERS TO THE EDITOR

The following letters to the Editor are published in the *Anglo-Man* as a service to the public. The Editor is not held responsible for opinions expressed or content of material. Letters should be signed and addressed to the Editor, 1000-1001, 1002-1003, 1004-1005, 1006-1007, 1008-1009, 1010-1011, 1012-1013, 1014-1015, 1016-1017, 1018-1019, 1020-1021, 1022-1023, 1024-1025, 1026-1027, 1028-1029, 1030-1031, 1032-1033, 1034-1035, 1036-1037, 1038-1039, 1040-1041, 1042-1043, 1044-1045, 1046-1047, 1048-1049, 1050-1051, 1052-1053, 1054-1055, 1056-1057, 1058-1059, 1060-1061, 1062-1063, 1064-1065, 1066-1067, 1068-1069, 1070-1071, 1072-1073, 1074-1075, 1076-1077, 1078-1079, 1080-1081, 1082-1083, 1084-1085, 1086-1087, 1088-1089, 1090-1091, 1092-1093, 1094-1095, 1096-1097, 1098-1099, 1100-1101, 1102-1103, 1104-1105, 1106-1107, 1108-1109, 1110-1111, 1112-1113, 1114-1115, 1116-1117, 1118-1119, 1120-1121, 1122-1123, 1124-1125, 1126-1127, 1128-1129, 1130-1131, 1132-1133, 1134-1135, 1136-1137, 1138-1139, 1140-1141, 1142-1143, 1144-1145, 1146-1147, 1148-1149, 1150-1151, 1152-1153, 1154-1155, 1156-1157, 1158-1159, 1160-1161, 1162-1163, 1164-1165, 1166-1167, 1168-1169, 1170-1171, 1172-1173, 1174-1175, 1176-1177, 1178-1179, 1180-1181, 1182-1183, 1184-1185, 1186-1187, 1188-1189, 1190-1191, 1192-1193, 1194-1195, 1196-1197, 1198-1199, 1200-1201, 1202-1203, 1204-1205, 1206-1207, 1208-1209, 1210-1211, 1212-1213, 1214-1215, 1216-1217, 1218-1219, 1220-1221, 1222-1223, 1224-1225, 1226-1227, 1228-1229, 1230-1231, 1232-1233, 1234-1235, 1236-1237, 1238-1239, 1240-1241, 1242-1243, 1244-1245, 1246-1247, 1248-1249, 1250-1251, 1252-1253, 1254-1255, 1256-1257, 1258-1259, 1260-1261, 1262-1263, 1264-1265, 1266-1267, 1268-1269, 1270-1271, 1272-1273, 1274-1275, 1276-1277, 1278-1279, 1280-1281, 1282-1283, 1284-1285, 1286-1287, 1288-1289, 1290-1291, 1292-1293, 1294-1295, 1296-1297, 1298-1299, 1300-1301, 1302-1303, 1304-1305, 1306-1307, 1308-1309, 1310-1311, 1312-1313, 1314-1315, 1316-1317, 1318-1319, 1320-1321, 1322-1323, 1324-1325, 1326-1327, 1328-1329, 1330-1331, 1332-1333, 1334-1335, 1336-1337, 1338-1339, 1340-1341, 1342-1343, 1344-1345, 1346-1347, 1348-1349, 1350-1351, 1352-1353, 1354-1355, 1356-1357, 1358-1359, 1360-1361, 1362-1363, 1364-1365, 1366-1367, 1368-1369, 1370-1371, 1372-1373, 1374-1375, 1376-1377, 1378-1379, 1380-1381, 1382-1383, 1384-1385, 1386-1387, 1388-1389, 1390-1391, 1392-1393, 1394-1395, 1396-1397, 1398-1399, 1400-1401, 1402-1403, 1404-1405, 1406-1407, 1408-1409, 1410-1411, 1412-1413, 1414-1415, 1416-1417, 1418-1419, 1420-1421, 1422-1423, 1424-1425, 1426-1427, 1428-1429, 1430-1431, 1432-1433, 1434-1435, 1436-1437, 1438-1439, 1440-1441, 1442-1443, 1444-1445, 1446-1447, 1448-1449, 1450-1451, 1452-1453, 1454-1455, 1456-1457, 1458-1459, 1460-1461, 1462-1463, 1464-1465, 1466-1467, 1468-1469, 1470-1471, 1472-1473, 1474-1475, 1476-1477, 1478-1479, 1480-1481, 1482-1483, 1484-1485, 1486-1487, 1488-1489, 1490-1491, 1492-1493, 1494-1495, 1496-1497, 1498-1499, 1500-1501, 1502-1503, 1504-1505, 1506-1507, 1508-1509, 1510-1511, 1512-1513, 1514-1515, 1516-1517, 1518-1519, 1520-1521, 1522-1523, 1524-1525, 1526-1527, 1528-1529, 1530-1531, 1532-1533, 1534-1535, 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1718-1719, 1720-1721, 1722-1723, 1724-1725, 1726-1727, 1728-1729, 1730-1731, 1732-1733, 1734-1735, 1736-1737, 1738-1739, 1740-1741, 1742-1743, 1744-1745, 1746-1747, 1748-1749, 1750-1751, 1752-1753, 1754-1755, 1756-1757, 1758-1759, 1760-1761, 1762-1763, 1764-1765, 1766-1767, 1768-1769, 1770-1771, 1772-1773, 1774-1775, 1776-1777, 1778-1779, 1780-1781, 1782-1783, 1784-1785, 1786-1787, 1788-1789, 1790-1791, 1792-1793, 1794-1795, 1796-1797, 1798-1799, 1800-1801, 1802-1803, 1804-1805, 1806-1807, 1808-1809, 1810-1811, 1812-1813, 1814-1815, 1816-1817, 1818-1819, 1820-1821, 1822-1823, 1824-1825, 1826-1827, 1828-1829, 1830-1831, 1832-1833, 1834-1835, 1836-1837, 1838-1839, 1840-1841, 1842-1843, 1844-1845, 1846-1847, 1848-1849, 1850-1851, 1852-1853, 1854-1855, 1856-1857, 1858-1859, 1860-1861, 1862-1863, 1864-1865, 1866-1867, 1868-1869, 1870-1871, 1872-1873, 1874-1875, 1876-1877, 1878-1879, 1880-1881, 1882-1883, 1884-1885, 1886-1887, 1888-1889, 1890-1891, 1892-1893, 1894-1895, 1896-1897, 1898-1899, 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2082-2083, 2084-2085, 2086-2087, 2088-2089, 2090-2091, 2092-2093, 2094-2095, 2096-2097, 2098-2099, 2100-2101, 2102-2103, 2104-2105, 2106-2107, 2108-2109, 2110-2111, 2112-2113, 2114-2115, 2116-2117, 2118-2119, 2120-2121, 2122-2123, 2124-2125, 2126-2127, 2128-2129, 2130-2131, 2132-2133, 2134-2135, 2136-2137, 2138-2139, 2140-2141, 2142-2143, 2144-2145, 2146-2147, 2148-2149, 2150-2151, 2152-2153, 2154-2155, 2156-2157, 2158-2159, 2160-2161, 2162-2163, 2164-2165, 2166-2167, 2168-2169, 2170-2171, 2172-2173, 2174-2175, 2176-2177, 2178-2179, 2180-2181, 2182-2183, 2184-2185, 2186-2187, 2188-2189, 2190-2191, 2192-2193, 2194-2195, 2196-2197, 2198-2199, 2200-2201, 2202-2203, 2204-2205, 2206-2207, 2208-2209, 2210-2211, 2212-2213, 2214-2215, 2216-2217, 2218-2219, 2220-2221, 2222-2223, 2224-2225, 2226-2227, 2228-2229, 2230-2231, 2232-2233, 2234-2235, 2236-2237, 2238-2239, 2240-2241, 2242-2243, 2244-2245, 2246-2247, 2248-2249, 2250-2251, 2252-2253, 2254-2255, 2256-2257, 2258-2259, 2260-2261, 2262-2263, 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2628-2629, 2630-2631, 2632-2633, 2634-2635, 2636-2637, 2638-2639, 2640-2641, 2642-2643, 2644-2645, 2646-2647, 2648-2649, 2650-2651, 2652-2653, 2654-2655, 2656-2657, 2658-2659, 2660-2661, 2662-2663, 2664-2665, 2666-2667, 2668-2669, 2670-2671, 2672-2673, 2674-2675, 2676-2677, 2678-2679, 2680-2681, 2682-2683, 2684-2685, 2686-2687, 2688-2689, 2690-2691, 2692-2693, 2694-2695, 2696-2697, 2698-2699, 2700-2701, 2702-2703, 2704-2705, 2706-2707, 2708-2709, 2710-2711, 2712-2713, 2714-2715, 2716-2717, 2718-2719, 2720-2721, 2722-2723, 2724-2725, 2726-2727, 2728-2729, 2730-2731, 2732-2733, 2734-2735, 2736-2737, 2738-2739, 2740-2741, 2742-2743, 2744-2745, 2746-2747, 2748-2749, 2750-2751, 2752-2753, 2754-2755, 2756-2757, 2758-2759, 2760-2761, 2762-2763, 2764-2765, 2766-2767, 2768-2769, 2770-2771, 2772-2773, 2774-2775, 2776-2777, 2778-2779, 2780-2781, 2782-2783, 2784-2785, 2786-2787, 2788-2789, 2790-2791, 2792-2793, 2794-2795, 2796-2797, 2798-2799, 2800-2801, 2802-2803, 2804-2805, 2806-2807, 2808-2809, 2810-2811, 2812-2813, 2814-2815, 2816-2817, 2818-2819, 2820-2821, 2822-2823, 2824-2825, 2826-2827, 2828-2829, 2830-2831, 2832-2833, 2834-2835, 2836-2837, 2838-2839, 2840-2841, 2842-2843, 2844-2845, 2846-2847, 2848-2849, 2850-2851, 2852-2853, 2854-2855, 2856-2857, 2858-2859, 2860-2861, 2862-2863, 2864-2865, 2866-2867, 2868-2869, 2870-2871, 2872-2873, 2874-2875, 2876-2877, 2878-2879, 2880-2881, 2882-2883, 2884-2885, 2886-2887, 2888-2889, 2890-2891, 2892-2893, 2894-2895, 2896-2897, 2898-2899, 2900-2901, 2902-2903, 2904-2905, 2906-2907, 2908-2909, 2910-2911, 2912-2913, 2914-2915, 2916-2917, 2918-2919, 2920-2921, 2922-2923, 2924-2925, 2926-2927, 2928-2929, 2930-2931, 2932-2933, 2934-2935, 2936-2937, 2938-2939, 2940-2941, 2942-2943, 2944-2945, 2946-2947, 2948-2949, 2950-2951, 2952-2953, 2954-2955, 2956-2957, 2958-2959, 2960-2961, 2962-2963, 2964-2965, 2966-2967, 2968-2969, 2970-2971, 2972-2973, 2974-2975, 2976-2977, 2978-2979, 2980-2981, 2982-2983, 2984-2985, 2986-2987, 2988-2989, 2990-2991, 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3174-3175, 3176-3177, 3178-3179, 3180-3181, 3182-3183, 3184-3185, 3186-3187, 3188-3189, 3190-3191, 3192-3193, 3194-3195, 3196-3197, 3198-3199, 3200-3201, 3202-3203, 3204-3205, 3206-3207, 3208-3209, 3210-3211, 3212-3213, 3214-3215, 3216-

THE BIBLE STUDENT

By WINIFRED M. MERRITT

STUDY NO. 12

A NEW ESCHATOLOGY

When the Epistle to the Hebrews, the first of the Second Epistles, presents us with an assurance of the future, it appears to welcome Him who are able to believe Him. The Epistle is based on the re-appearing of the Jewish High Priest on the Day of Atonement.

The congregation had watched the High Priest enter through the veil into the mysterious Holy of Holies and eagerly awaited his return to them, the sign that atonement had been made for their sins.

In Ecclesiastes 50, the writer says of the High Priest: "How glorious was he when the people gathered round him. As the morning star, in the midst of a cloud, as the moon at full, and as the sun rising forth upon the temple of the Most High, and as the rainbow giving light in clouds of glory." So will be the return of the Christ, the High Priest.

Very different is this version of the Day of Judgement from the apocalyptic one with its doom and terror and natural catastrophes.

In place of the horizontal pattern of this age, a new age is to come, expressed under the category of time, the latter-day Hebrews employ the category of space, suffusing this new world with the world of spiritual reality.

What does persecution or even death signify in this new reality? They belong to the temporal and the temporal, St. Paul's famous 13th chapter of 1 Corinthians should be contrasted with this view.

Like the apocalyptic writers, however, our author does conceive of a time when the world will be no more. He uses the conventional expression of the end of the world to describe the events in detail.

PERFECT SACRIFICE

From the lurid concomitants of a paralyzing dread of popular apocalyptic, we enter the realm of rejecting that salvation has been achieved for us, or all, if we will, or so, through the one perfect sacrifice offered by our great High Priest.

There is no need for continuation of the sacrificial offerings under the Old Covenant. The victory has been won. At the moment, Hebrews is as joyous and triumphant as Easter itself.

At the conclusion of his list of Old Testament heroes in chapter 11, the author exhorts that all these, encouraged by the hope of a "better" country, did not fail, not having received the promises, but having seen greater, a glimpse of them in advance.

They were "kept waiting" for their eventual triumph, and are still waiting. They cannot, he says, receive the promises of the "perfected apart from us." The divine plan is no piecemeal plan, and all must await its hour of consummation.

The significance of this pageant of the faithful of past ages is now graphically and starkly revealed.

If these wavering Christians doubt all, let them be further satisfied of those who lived in earlier days and are and will eternally receive from heaven in their desire to be faithful to the faith as at present undergoing trial.

What more powerful argument can be presented to convince the recipients of the resurrection, if they cannot wait to their decision at that fateful hour? It is as if the author is pleading with them: "If you cannot do it for your own sakes, do it for theirs."

You just dare not let these heroes down. The terrible indignity of God's purpose by which they—and we—can literally sold up God's purpose by which they—and we—can literally

It was early evening of the first day of Dagona when the sister in charge of St. Barnabas Hospital invited me to go with her to see that her patients were settling down for the night.

Carrying a lantern, we went together, and I had my first glimpse of the hospital, a place which provides for the medical care of the people from villages throughout the head station of the Anglican Mission in the islands of Papua and New Guinea.

The wards were dimly lit. To one who has never known hospital experience beyond that in the English public hospitals, the centres in large cities, the sight was an overwhelming one.

There was no chromium plate, no shining floor surface, no brilliance of fluorescent lighting.

There were no rows of white-contoured beds, and no quietly-gliding screens to separate one bed from the next. Time, I had not expected these things, but I was unprepared for what I saw.

I saw five wards built either of masonry or plastered on each with a galvanised iron roof and cement floor.

Reds and blues were iron beds, the mattresses were iron grates, instead of mattresses on the wire frames.

Bed coverings, if they were used at all, were grey blankets knitted, grey. But do buildings have a hospital? What of the patients?

In the dimly lit ward, crowded with dark bodies, it was difficult to determine who were the patients and who were their attendants.

In some cases the bed was so close to the wall that it was the floor at a group of people finishing their evening meal. In other beds, the patients were in the roomy open fire in the cooking area outside the ward.

In other beds there was no doubt that a seriously ill patient was being nursed.

The nursing care was supervised by a nurse, but much of the hour by hour care was given by the relatives, one of whom was a constable in attendance.

Here, a nurse was checking the rate of flow of an intravenous infusion, there an infection was being given.

Equipment was simple and in many cases old or improvised, but apparently effective. I marvelled at the contrast between the facilities of the hospital and the average suburban hospital.

But I had a feeling of the collection of buildings, with its

patients. There is something less tangible—the attitude of trust of the patients, and the attitude of the staff.

Here both elements were in evidence. There were gentle nurses, and a pleasant, patient, and sometimes a common language of a common language.

"Aina" spoken as a question, I answered as a statement meant "It is well" and "The patient is well," said, but it conveyed much. In other cases a nurse who was familiar with the patient's condition acted as interpreter.

As we spoke to patients in one ward the sound of singing was heard from the adjacent ward. A hymn was being sung by the patients and their relatives during the brief period of evening prayer conducted by the hospital priest.

Then quietly the priest came to the ward where we were, and led another group in prayer before they settled for the night. We moved on, satisfied that all was well.

MANY ROLES

In the days that followed I saw the varied and busy life of a nurse in a mission hospital.

The nurse may in turn be the matron, supervisor of the ward, the dispenser of a welfare sister, midwife, theatre sister, pharmacist, tutor, and so on.

Sometimes, she can anticipate her role in an emergency. Let her be at work.

The patients' department is a veritable administration in itself, with a table, two trolleys, and a high bench for the patients.

Some, while receiving their treatment, the morning rush of treating the children is over, but a boy with a toothache is brought in.

He and his friend were attacking the same piece of sugar-cane with their sharp knives, and his hands in the way of the knife.

It is surprising that more accidents do not occur when one sees almost every child from small toddlers to young, brandishing fire-looking knives, which are used for a multitude of purposes.

The lad is a little stoical at first, but remarkably controlled as his hand is secured. Suffering is very much in evidence among these people.

Our under the deep shade of a mango tree, some of the nurses are conducting the weekly Eucharistic service.

From the nearest villages the patients are brought in.

R.S.C.M. TO SEARCH FOR MORE CHORISMASTERS

FROM OUR OWN CORRESPONDENT

Perth, March 15
The West Australian branch of the Royal School of Church Music has resolved to make a thorough search for suitably qualified chorismasters.

The aim is to improve the present standard of our choirs and to bring to the notice of churches which now have no choir at all.

Approaches will be made to the Music Teachers' Association of Western Australia, and to the Superintendent of Music in the Education Department in an endeavour to encourage potential chorismasters to enlist aid in our parishes.

Recommendation was made at the annual general meeting of the R.S.C.M. held in the choir room of St. George's Church, Perth, last month.

Other plans for the year include a one-day school during the week, on the subject of the Holy Communion, a short series of evening sessions on anthems, with recordings as illustrations, further visits to various organs of interest, and a number of refreshment, young organists,

come a procession of mothers carrying blind babies on their hips, or in string bags supported on their foreheads.

While waiting their turn the string bags are hung on branches of the tree where they swing quietly, their occupants curled up to sleep.

Around the table is a crowd of grass-skirted mothers, hands clasped, awaiting a statement meant "It is well" and "The patient is well," said, but it conveyed much. In other cases a nurse who was familiar with the patient's condition acted as interpreter.

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inside and out so that it is relatively cool and pleasant.

At the back of the room, reclining with a somewhat vacant expression on her painted face, was the "model" who so closely resembles a human that one starts involuntarily to pick her up and look at the villages.

Her arrival was a red-letter day for the Papuans at Duguna. The dear lady was so fondled and kissed that her lip had to be painted within a very short time.

The desks in the classroom are locally made of timber and masonite, and the seats are wooden benches of the same material.

Here the students come for two or three hours of instruction each day for this is the Papuan Medical College, and a comprehensive course must be undertaken.

The second-year nurses are answering an examination paper. They look so much like their Australian counterparts as they wrinkle their foreheads and write busily, and re-read earnestly.

When the hospital is not too busy, one of the staff can go out on a village patrol, taking with her one or two nurses and medical orderlies.

There are many mountain villages within walking distance of Duguna, but shortage of staff makes it impossible to visit them more often than once every two months, and sometimes less frequently.

The sister will have to make arrangements for a six-day week, and will take with her a supply of drugs including immunising agents.

Whooping cough, diphtheria, tetanus and tuberculosis are still hospital pests.

THIS WEEK'S COVER STORY

The Bulletin

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