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DEPORTED BISHOP LEAVES SOUTH AFRICA

"ACTION OF FRIGHTENED MEN," HE TELLS DIOCESE

ANGLICAN NEWS SERVICE

London, July 3
The Bishop of Kimberley and Kuruman, South Africa, the Right Reverend Edward Crowther, who is an American citizen, left for the United States on June 30, following a deportation order from the South African Government.

It was while the Bishop was attending the international Pacem in Terris convention in Geneva last month that the government made the announcement.

Bishop Crowther spoke at the convention on "Peace and Racism".

The roots of racism and war were identical, he said. They were fed in the rejection of man's capacity to love.

Racism was the ultimate in rejection because it was based on that aspect of man's life that could never be changed, his colour or his race.

In an interview published before he left in the diocesan newspaper, "Highway", the Bishop said he did not intend to resign his See immediately.

"I intend to remain Bishop of Kimberley and Kuruman in exile for a short period in order to facilitate my continued help and service to the diocese and the people of South Africa. 'Also I think the fact that I am Bishop in exile is only for a short time - will say that I shall be in the Church throughout the world as to one fact of episcopacy which happens to me is not too often seen: the fact that the Church as a whole may not get through the main of any part of it."

"To be Bishop in exile offers a good teaching opportunity as to the nature of the Church," he said. "During the course of the interview, the Bishop said he thought the Government could not tolerate 'the position I have taken in word and deed on apartheid and its consequences."

SEAMER CAMPAIGNS

"I do not think the mechanics of a free society apply in South Africa beyond a very low level of toleration for dissent."

He thought the Government had intended to expel him from the time he had assisted a group of Africans who were being taken from near Kimberley to the Mafeking Reserve some 200 miles away and left in open country. Without obtaining permission, he took food and other supplies to them.

Since that time he had lived "in an atmosphere of anonymous letters, betraying in the written just about every psychological disease known to medical science," he complained. "I call and calculated but sick men's campaigns."

The Bishop said he was not a publicity-seeker but he said that "publicity searches you out if you are doing something to make a participant in life and not just a spectator."

So far as the cause which I represent goes, I am a great believer in publicity. I represent the best public relations achievements in the world was done by the Early Church in response to the command to spread the Gospel.

"I am a realist then in the world is to cover up situations in order to avoid dealing with them."

In a letter to the diocesan press on June 18 the Bishop said "my deepest regret is the action of frightened men."

"I am not leaving you voluntarily, I am leaving because what I have tried to say and do in the interests of all our people is not acceptable to those who have the legal control over who is to remain physically present in South Africa."

"I am not running away, and I leave you only because I am forced to do so. There is no alternative to obeying the deportation order."

"I am not expecting perfect agreement with any position that I have taken or will still continue to maintain."

"I have far too great a respect for the integrity of other people's opinions and the right to dissent for such an attitude to be mine."

"It is a fearsome and awful thing that the position I have taken, however controversial it may be, cannot be physically tolerated."

"It is not the elimination of me as a person which is South Africa's loss - far from that. But I do believe it is South Africa's loss that the voice of the truth, both as we ought to speak, has to be stifled in the way which only manifests fear of the truth on the part of those who silence it."

"My deportation is the action of frightened men. Surely this action will be judged by the profundity of the rejection of established rights, of freedom of speech and movement accepted by the civilised world."

The removal of anybody's freedom is the removal of the freedom of an entire society, the removal of its ability to enlighten aspect of my own case."

The Bishop said he hoped that

the diocese would rally together, and perhaps from this may emerge a courage of a conviction which goes beyond personal interest."

He has appointed the Dean of Kimberley, the Venerable G. A. Pullen, to act as Vicar-General.

WORKING GROUP DECIDES SUBJECTS FOR OCTOBER

A.C.C. SERVICE

A full meeting of the Australian Council of Churches—Roman Catholic Joint Working Group will be held over four days in October. The topics to be discussed will be baptism and the preparation of clergy and laity in an ecumenical age.

"The most significant thing for ecumenical understanding in Australia will be a wider and more frequent meeting of all Christian people at a local, regional and State level," a joint report says.

The report, issued after a meeting of a small working group to plan the October meeting, said it hoped "this first meeting of official representatives of the Australian Council of Churches and the Bishops of the Roman Catholic Church will be a sign of encouragement to all who desire growth in the spirit of ecumenism."

The small working party met in Melbourne on June 26. The larger joint working group to meet in October comprises 10 representatives of the A.C.C. and is appointed by the Roman Catholic Bishops.

The full text of the statement released following the June 26 meeting in Melbourne reads: "In a spirit of joy and thanks giving after 100 years of Australian history, a formal meeting of all Christian people at a local, regional and State level, a joint report says."

JOINT CHAIRMEN

The joint chairmen were: Most Reverend Frank Woods, Anglican Archbishop of Melbourne, and the Most Reverend Gullford Young, Roman Catholic Archbishop of Hobart.

The joint representatives appointed by the Australian Council of Churches were Archbishops D. C. Boyce and Mr. V. K. Brown, the Reverend R. L. Curtis and the Reverend H. L. Perkins.

"The representatives of the Roman Catholic Bishops were: the Reverend A. C. Hay, O.F.M., and the Reverend P. Murphy."

The meeting discussed the arrangements for the joint working group's full session to be held from October 11 to 14 this year.

"It agreed to work on those matters which can appropriately be discussed between a Council of Churches and a Church. It selected from these the following two for its October meeting: First, Ecumenical Development with special reference to the place of Baptism, and secondly, the preparation and equipping of clergy and lay people in an ecumenical mind and spirit."

"This purpose is to follow up this first exploratory meeting with further consultations on joint Christian action in the face of the moral and social problems which are common to us all."

"It will work so that Christians will be more aware of the needs of modern men and better equipped and more willing to help."

"The joint working group will gather information from expert sources. Its way of operating will be to report its findings and recommendations to its constituent bodies for their consideration and action."

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"It hopes this first meeting of official representatives of the Australian Council of Churches and the Bishops of the Roman Catholic Church will be a sign of encouragement to all who desire growth in the spirit of ecumenism."

BROTHERHOOD OF BAPTISM

ANGLICAN NEWS SERVICE

London, July 3
The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, appealed on June 25 for a recognition between Roman Catholics and all Christians that there should be a brotherhood of their Christian baptism.

He was speaking at the service of St. Eusebius in St. Bartholomew's, Dublin, which is celebrating its centenary this year.

Earlier he referred to the Common Declaration which the Pope and he signed in Rome last year.

"It was our plea not to think that our differences are easily overcome — of course they are not—but to be sure that Roman Catholics and Anglicans can treat one another, not as rivals and enemies, but as allies and Christian brothers."

"I ask all of you listening to me this morning to make this your prayer, and not only your prayer, but your practice also."

YORK WINDOW RE-DEDICATION

ANGLICAN NEWS SERVICE

London, June 30
The Archbishop of York, Dr. Donald Coggan, President of the Friends of York Minster, will take the chair at the annual meeting of the society to be held at St. William's College, York, on July 1.

An address will be given by the Earl of Scarborough, the High Steward of the Minster, and Mr. Bernard Feilden, the Surveyor of the Fabric, whose detailed report on the danger to the buildings caused by the settlement of the central tower has been followed by a £2 million appeal to save the cathedral.

After the meeting there will be a service at which the recently restored window, which was taken down for safety during the war, will be rededicated by the Archbishop.

During the afternoon the "Save York Minster" exhibition will be on view, showing the present condition of the fabric, and also embroidered panels depicting the life of St. John Beverley and completed work by the Minster Broaderers' Guild.



The Governor of Western Australia, Sir Douglas Kendrew, invests Dom Chad with the insignia of an Officer Brother of the Order of St. John of Jerusalem in St. George's Cathedral, Perth, on June 24. Dom Chad was until last November Dr. Howard Saxby, Medical Superintendent of the Mater Hospital, North Sydney. He is now serving his novitiate with the Roman Catholic Beneficent of New North, W.A. On completing this he expects to work among Aborigines, teaching them the basic principles of self-hygiene and first-aid. (See story page 12).

BISHOP RE-EMPHASISES STEWARDSHIP

ANGLICAN NEWS SERVICE

London, July 3

"fund raising" and adopt a correct Christian attitude to get away from the concept of money made on June 26 by the Bishop of Stockport, the Right Reverend Gordon Strutt.

He said the Church was going to use millions more pounds than were coming in at present to pay in clergy, to maintain its buildings and for its many other purposes.

"The idea of income could not come from the Church Commissioners, but must be found by the people."

The solution, however, was a spiritual one. It was to be a "thoughtful, prayerful life" that led to God for His work.

If people's thoughts could be directed towards the biblical notion of the tithe, or tenth, of

income, the Bishop thought that the Church's financial problems would be solved.

"The bishop is chairman of the Anglican Stewardship Association, an unofficial body within the Church of England."

He agreed that the idea of stewardship was not a new one but felt that it needed re-emphasising as only a minority of Christians had so far been affected by it.

GIVE WHEN MOVED
In a pamphlet, "The meaning of Christian stewardship," the Bishop said: "When men's hearts are really moved, the tendency is to give more than will be required."

He intimated the "embarrassment" of gifts after the Aberfan disaster.

"If our gaze were to be upon the Cross and the proper response to it, there would be no need for targets and all the subtle devices used to extract money from unwilling people for the Church," he says.

Between 1958 and 1962, Christian Stewardship was mainly responsible for a growth of parochial giving higher than the rate of growth of wages and salaries.

Even allowing for the previous low standards of giving, there was a remarkable achievement, had not been in stand of giving.

THE SACRAMENTS OF THE CHURCH . . . 16

"IN THE FEAR OF THE LORD"

By FRANCIS JOHN BREERY

THE first question we must ask regarding the Sacrament of Holy Matrimony, is "What is the sacrament of matrimony instituted for?"

The answer given simply and clearly in the first dispensation of the priest at the beginning of the Marriage Service.

"First, it was ordained for the procreation of children to be brought up in the fear and nurture of the Lord, and to the praise of His Holy Name."

"Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continence might marry, and keep themselves undefiled members of Christ's body."

"Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity."

First, Matrimony was ordained for the procreation of children to be brought up in the fear and nurture of the Lord, and to the praise of His Holy Name.

Before God created man, He would have him to live in a world in which every living thing gives the power to produce its own kind, so that the term of God's Will, it would continue to exist.

When He had made the world ready, man, God created him, and formed him in His own image or likeness and breathed into him the breath of life, so that "man became a living soul."

That is, man shared the eternal life of God with all that life implied.

SHARING

Having made man, God set him in a garden which He intended for his home and having given him a task to do, to tend the garden of the Lord, and to keep the beasts, and then, He gave him a wife to be a partner with him. He gave him a task to do, to tend the garden of the Lord, and to keep the beasts, and then, He gave him a wife to be a partner with him. He gave him a task to do, to tend the garden of the Lord, and to keep the beasts, and then, He gave him a wife to be a partner with him.

Queen's Church of England Girls' Grammar School

(Main Street, Ballarat)

Boarding and Day Girls from Sub-

Primary to Matriculation. Centrally

situated, the school is one of the oldest

in Victoria. Junior school is in the

same modern building.

MRS ELIZABETH M. MYLES,

B.Sc.

Ballarat Church of

England Grammar School

100 Commercial Road, Ballarat

THE SCHOOL IS PRESENTLY ADJUSTED

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ing in the garden with them, communing and revealing Him, but He was not very long in life.

He was not long, however, before deliberate disobedience cost him the close intimacy God had intended for him. But God knew that though they could not longer share the life of God, His work must now become a daily labour for survival in the world, yet His life in them.

He would still give them a task to carry out for Him: the tending of their children for Him, bringing them up with a knowledge of, and a love and reverence for, Him as their God and Creator and their future Saviour.

He appointed the man, as the father of the children, to be head over his household; the woman, having been made to him more susceptible to temptation, to be subject to his judgment and to obey him.

MADE IN LOVE

God was the Father and Creator of all men and He had made man in love; He had shown him the way to life, and he fell into temptation, not indulging in it, but being led into it, and then, He gave him a wife to be a partner with him.

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Again, when many households, had disregarded all God's warnings, and when not only children were not being brought up in His fear and love nor to the honour of His Name, and the result was captivity in Babylon, we see in Daniel and his friends, the outward and visible evidence of God's love and His faithfulness had brought up their children in God's way, and so, their parents and children were the beginning of the people's being led again back to their own land.

Turning to the New Testament, we see in the household of Zacharias, a wife who submitted to her husband and a child who was brought up in the fear and nurture of the Lord, and to the praise of His Holy Name, so that he proclaimed the imminent coming of the Saviour of mankind, who was to restore man to all he had lost.

Again, when St. Paul was in Lystra, he met a family in which a mother had brought up her child in the fear and nurture of the Lord, and to the praise of His Holy Name, so that he proclaimed the imminent coming of the Saviour of mankind, who was to restore man to all he had lost.

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brought up her child in the same way and as a result, God's work was as effective when not only by the labours of Timothy her husband, but by their lives among the people, for it was "well reported of by the brethren."

To take but one more example, we see in the household of the Church in Corinth and was greatly helped in his work both by the husband and wife, because of a Christian household with the husband Aquila, and his wife, Priscilla, lived together as God intended all married people to live, working together in His love and affection.

DIVORCE

When the Pharisees asked Our Lord questions regarding marriage and divorce, He said, "Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so."

Almost immediately afterwards, children were brought to Him to be blessed and His disciples would have turned them away.

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ORGAN FESTIVAL AT ST ALBANS

ANGLO-NEWSPAPER

London, July 3

The fourth international organ festival, run in co-operation with the B.R.C., was held at the cathedral and St Albans from June 27 to July 1.

Recitals will be given by prominent organists including Mr Ralph Downes, the organist of Brompton Palace, Mr Peter Hartley, vice organist of St Albans, Miss Marie-Claire Aubert, Mr Peter Keefe, Mr Luigi Tagliavini and Miss Gillian Wells.

There will also be a recital on small organs, a lecture on their design by Mr Cecil Clifton and an exhibition of small organs in the north transept of the cathedral.

The organ festival was founded in 1963 with two main purposes: first, to foster among young English organists a high standard of organ performance through contact both with their own and with the many internationally distinguished players; and secondly, to provide a means of improvisation which has flourished in the last few decades in the field of jazz, but otherwise, for the last two centuries has been a lost art in England.

Since 1963 the festival has grown and its audiences have consistently increased. It is financially supported by the Arts Council and receives co-operation from the B.R.C. and the B.M.C.

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UNIQUE INDUCTION HELD IN W.V. RECTOR FOR ANGLICANS AND PRESBYTERIANS

FROM OUR OWN CORRESPONDENT

Perth, July 3

Anglicans and Presbyterians combined to induct the Reverend Bertram Wrightson as Rector of Kellerberrin on June 19.

The Anglican and Presbyterian congregations of Kellerberrin, including 12 clergymen, filled the Presbyterian church for the service.

The Reverend J. A. Murray, Moderator of the Canning Presbytery, gave the charge to the newly-inducted rector, and extended the right hand of fellowship as it was received by the Presbyterian congregation and their minister.

The Reverend S. J. Shearn, Interim Moderator, also took part in the service, and the Roman Catholic priest and Methodist minister for Kellerberrin were among the robed clergy who included the Dean of Perth and most of the Anglican clergy of the Eastern and Avon Dioceses.

The Archbishop of Perth instituted Mr Wrightson who was then inducted by Bishop B. S. Rosier acting in his capacity as Archbishop of Northern.

In his address, the Archbishop spoke of the uniqueness of the Anglican Church and its place in the Christian world overseas. Some children present would be able to look back later in life to the fact that they took part in a historic service.

It was a fortunate accident that, at the moment that the Anglican church building in Kellerberrin was condemned as unsuitable, the Presbyterians, who were in difficulty to find a minister, used these misfortunes to allow the experiment to take place.

At the present the experiment has depended largely on the personality of the Reverend Bruce Rosier, now a Bishop of the Diocese, and who was instituted two years ago at a convocation service to serve both the Anglican and Presbyterian congregations.

SECOND STAGE

The work now passed on to the Reverend Bertram Wrightson, a successor with considerable gifts of mind and scholarship, and a robust courageous spirit.

In this second stage, much would depend on the two Christian communities who must grow together as an ecclesiastical parish not just as two groups put together for convenience, economy or shortage of men.

"I am eager that this should not be an organisational matter, but that unity will grow in spiritual fellowship, thought, thinking, and in the ordering of worship," said the Archbishop.

"To such an experiment questions will arise, intercommunion is one of them."

"At the moment all I am allowed to do is to permit non-Anglicans to take Holy Communion with us when the minister of the Anglican Church is not available."

Efforts were made at General Synod last year to widen this permission.

"There were not acceptable, but there are hopeful signs that at the next General Synod such a decision may be brought forward again."

PERTH SYNOD

The Archbishop of Perth, the Most Reverend George Appleton, has summoned synod to meet on Sunday, August 13, and will begin with Evensong in St. George's Cathedral at 4.30 p.m.

The first sitting will begin that same evening at 7 p.m. in the South Perth Civic Centre. Synod will continue until Wednesday, August 9.

"Kellerberrin is linked with Fremantle where the Anglican and Congregational churches are co-operating, and are now having discussions with Methodist and Presbyterian churches in the town."

"I hope you will deepen your fellowship, and your concern that the people of this town and shire shall have God's love and grace in their lives."

Mr Wright will evolve a common church strategy for Kellerberrin, and then come back to the town to tell us what is the next step God is leading us to take.

"I will then take up the matter with the Bishops of Western Australia, and the Presbyterians can approach their Assembly."

A chapel outside Rockhampton, Queensland, will be described in *Pitca Christianism* on A.B.C. Radio on Sunday, July 9, at 9.30 p.m. on the Second Network, 2FC, 2NA, 2CY, 2CP. It is S. Christopher's Chapel, a link with Australia and America preserved from the days when American Forces in the Pacific theatre of the Second World War spent a great deal of time on their shores. The chapel as it stands today is typical of many such chapels erected during the war, right through the Pacific Islands. People who are responsible for its preservation will give their views on what its present value to the community is thought to be.

SYDNEY M.U. ACTIVE IN SOCIAL WELFARE

The floor and the central gallery of the Chapter House of St. Andrew's Cathedral, Sydney, were well filled last Friday morning, June 30, for the annual meeting of the Mothers' Union in the Diocese of Sydney.

The Archbishop mentioned some of the work undertaken by Sydney M.U. which he found particularly useful.

These included maternity and psychiatric hospital visiting and support for Sister Penina Maguire's work in Kenya and the Court Workers girls at the Glebe Shelter and at "Minda", Miss L. Perkins.

POSITIVE EMPHASIS

Miss Patterson spoke convincingly of the rewards in approaching young people's training, at school and at home, in a positive fashion, emphasising the needs and opportunities, rather than their problems.

A Christian training method building a lasting relationship with God. Superficial teaching often resulted in young people finding themselves in a vacuum.

SOCIETY OF S. RICHARD HELPS PERTH FAMILIES

FROM OUR OWN CORRESPONDENT

Perth, July 3

In his report to the annual general meeting of St. Augustine's, Conno, Diocese of Perth, the chairman of the Society of St. Richard, Mr L. S. C. Seull, said that members, though few in number, had given a tremendous amount of time and energy to help needy people.

Twenty-seven families have been visited monthly and had received food, clothing and articles of furniture as well as a friendly word and a helping hand.

BUENOS AIRES CHAPLAIN

The Reverend R. P. Upton was licensed for work in the Diocese of Argentina and Eastern South America in the Chapel of St. Peter and St. Paul, Buenos Aires, on June 11.

He has been appointed chaplain of the Ministry of Security, Buenos Aires.

Mr Upton trained for the ministry at Moore College, Sydney, serving his first curacy at St. Michael's, Deloraine, Tasmania from 1963 to 1964.

He then spent a year at St. Andrew's College, Canterbury, receiving the diploma of the Anglican Society.

He joined the Missions to Seamen in 1966, serving in English and Dutch ports before coming to Buenos Aires.

Boxes of clothing and furniture had been supplied to the East Perth Centre and to the South West Native Mission at Perth, Northern and Gnowangwarrup.

Christmas hampers, consisting of food, clothing and a present for each member of the family, had been delivered to thirty families with a combined total of about 100 children.

The society now has three teams of women, one of which visits local hospitals each fortnight.

CLOTHES MENED

Gratitude goes to a Perth dry cleaner who cleans all clothes at no charge. The "wardrobe mission" was a band of helpers who alter, remake and mend these clothes constantly.

The society is financed by donations (two half-yearly sums of £100 each), and by the selling of good drink at the annual party. The furniture comes from friends and relatives.

She saw no substitute for patient and prolonged guidance to make an impact.

Even in the sixteen years the work was recognisably different and although the children were no different they had to be helped to face these new challenges.

Young people needed to be given a sense of values, based on the sufficiency of the Lord Jesus Christ, an example of God's reality around them; and the security of a Christian home.

Miss Patterson said Australian children were among the most privileged in the world, and had unprecedented opportunities in education, and a share in the great freedom and prosperity of the country.

The Wyndham scheme in schools had banished boredom so that it was rare now to find a pupil uninterested in lessons.

WIDER CONTACT

Young people, in various ways, had more contact now with people of other lands so that they were quite unprejudiced about race.

With all these opportunities, recognised by adults which could be guided to live useful, Christian lives, more by prayer than by interference.

Mr S. Quinn presented a statement to Miss Patterson and Mrs. Loane, and posies to the soloists, Mrs. K. Short, the pianists and the other guests.

NON-PAROCHIAL CLERGY

FROM A CORRESPONDENT

Clergy ordained deacon and priest in the Diocese of Sydney in 1962 must not unique in the number who are now serving in non-parochial appointments.

Only three of the twelve ordained in 1962, the Reverend R. J. Bomford (Mosman), A. W. Hayman (Naremburn), and N. G. Robinson (Arncliffe).

FAR-FLUNG

Of the nine in non-parochial appointments are the Reverend D. C. Abbott (Regular Army), K. Child (I.T.I.M.), P. T. Corbett (C.M.S. Tanzania), F. Eng (C.M.S. Tanzania), R. E. Evans (Shore School), C. W. Rich (B.C.A. Sydney), K. L. Sanders (Trinity Grammar), K. N. Short (C.M.S. Sydney), S. R. Warren (S.A.M.S.).

Could there be any group in Australia who are now serving in such diverse areas of Ministry as these?

NEW DIOCESAN PAPER

The "Newcastle Diocesan Churchman" will be replaced in August with a new diocesan newspaper, "The Newcastle Churchman", to be published bi-monthly at a cost of 4 cents a copy.

The final issue of the "N.D.C." was last month, June.

S. PAUL'S, CAULFIELD, CONSECRATED

The Church of St. Paul, on Dandenong Road, consecrated by the Archbishop of Melbourne, the Woods, last Sunday morning, July 2.

A Louis Williams' church, it was started in 1938 and progressively built in stages — 1939, 1958 and 1961.

Now the fabric has been cleared off, the finishing touches put on the whole building, and an eight foot mural cross erected high on the altar parapet, the church is aluminium, with a bronze 'glory' and a reflected light behind it.

The final ceremony of consecration (outlined somewhat because of previous 'halloings') was held on Sunday.

Consecration cross of wrought iron in the shape of a word, bearing the inscription 'S. PAUL'S', consecrated 2. 7. 1967. Frank,

'Archbishop' was. It then placed into the wall as a permanent record of the event.

A former mayor, Dean John Finkham, led a choir of 100 children, many of whom were in the church, that they are consecrated to God, a royal priest, a holy nation, a people, and may ever declare the wonderful deeds of God who have called us out of darkness into the light of His love and reign for ever and ever."

TRUMPETER

Mr. Alan Ball, trumpeter of the Melbourne Municipal Band, accompanied the "Alleluia" re-

E. J. DAVIDSON LECTURE

C.S.I. BISHOP ON CHURCH UNION

The Bishop of Kanyakumari, South India, the Right Reverend J. R. H. Grandmoor, will spend a week in Sydney on his way to Melbourne to deliver the Moorhouse Lectures at St. Paul's Cathedral.

Bishop Grandmoor will deliver the Davidson Memorial Lecture in St. James' Church, King Street, Sydney, on Wednesday, July 19, commencing at 1.10 p.m.

The subject will be "The Lessons of Church Union in South India."

The Bishop will also preach at St. James' on the preceding Sunday, July 16, at 9 a.m., 11 a.m., and 7.15 p.m.

The Davidson Memorial Lecture was initiated as a tribute to the late Bishop E. J. Davidson, a former Rector of St. James', who was a noted preacher and writer on the great subjects of his day.

One of the great subjects of our day is ecumenism — the growing together of Christians of various denominations to a closer fellowship and co-operation.

The Reverend F. J. Cutler, of South India, has blazed a trail in this movement, as the Union of Christians of episcopal India.

"It will be helpful for us in Australia as we survey our opportunities and problems in this sphere to take note of the experience of the Bishop in South India."

We cordially invite you and your friends to hear Bishop Grandmoor at St. James'."

HOBBART CATHEDRAL CENTENARY

FROM A CORRESPONDENT

When in February, 1968, St. David's Cathedral in Hobart celebrates the centenary of its foundation, it will be one more historic link between the cathedral and Anglican history.

The cathedral, which was first erected by the Hon. John G. B. St. David, the first Bishop of Tasmania, was the first Anglican cathedral in Australia.

The oldest, and possibly the most beautiful, of the cathedrals in the Diocese of Tasmania, St. David's in Pembroke is the cathedral of the Diocese of Tasmania, which was first erected by the Hon. John G. B. St. David, the first Bishop of Tasmania, was the first Anglican cathedral in Australia.

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BOOK REVIEWS

PHILOSOPHY IN THEOLOGY

PROSPECT FOR THEOLOGY. Edited by H. H. Farmer. Edited by F. C. Hodge. New York, 1966.

The publication of a series of essays in honour of a distinguished scholar and teacher is not only a tribute to his work, but also a tribute to the great work which in this case, neither thing has occurred.

The form of this book is what we expect: an introduction by the editor outlining the achievement of the scholar who is being honoured, followed by a series of essays more or less on the subjects his work has covered.

In this book, the introduction is fairly substantial, and the essays are nine in number.

All of them except one deal with theological topics from a philosophical point of view; the exception is a historical essay by Professor Gordon Rupp about the reformer, Martin Bucer.

Though this one good as it is, looks a little odd among the other eight, yet in fact each of them is a wholly independent composition, connected with the others only by its references to Professor Farmer and his writings.

The quality of the book as a whole is fairly impressive, by listing those of the contributors whose work is most well-known. They include Professor H. D. Lewis, the Bishop of Durham, the late Professor G. F. W. Wood, Professor N. S. Macmillan, John Hick, Professor Donald MacKinnon, and Professor Gordon Rupp.

There is no sign of any collaboration between the essays, or of control by the editor: we have simply a set of very able essays, fortunately available in one book.

Separate comment on each essay is not possible here; but two likely questions may be answered. First, are they very obscure?

Only two can be said to be so: the single contribution by an American scholar, Paul Lehmann, and that of Donald MacKinnon.

The second at least of these is well worth the effort it takes to read.

CLERGY WIFE. By MARGARET ANGELL. London: Macmillan, 1966. 254. 55.0s.

Many people will find this unorthodox story told by a clergyman's wife of life in an Australian country parish in the 1920s. But they will enjoy it for its story rather than any literary merit.

As a novel it lacks most of the ingredients of the accepted form. It is more a long short story unravelled by any chance or plot, pattern except for the reader incongruous by tragedy and the end, but then truth is stranger than fiction, this book being presumably based on fact.

Two parts of it are of bare, trivial and over-subjective on the plane of daily experience of existence. One looks in vain for any spiritual or mental depth for that matter, any pioneering spirit.

-15-

IN MEMORIAM OF JOHN MASEFIELD

With slow and reverent tread
That marks the soul's acclaim,
We lay before the honoured dead
The post of high fame.
For this was he who wrote
The stirring songs of old
And sounded Heaven's gracious note
Of mercy, faith and love.
Our Post Laureate,
Lamp-honoured down the years,
His verse so immediate
Oft moved our heart to tears.
And now he rests among
The poets of the land.
The many matches songs he sung
Shall be his requiem and true.
His verse was sweet and true,
His life was pure and just,
His cause, his love and love,
Enrich the Nation's dust.

-E.H.

The poet John Masefield, Post Laureate, was buried in the Poets' Corner, Westminster Abbey, today. A Memorial Service on June 16.

"VOCACTION" OF CHRIST

THE WORD OF RECONCILIATION. By H. Farmer. New York, 1966. 12.5s.

From the hand of Professor H. H. Farmer of Cambridge there comes these delightful lectures originally given in U.S.A. in 1961, and repeated in substance a little later in Melbourne.

The subject of the lectures is to discuss the "vocation" of Christ as Prophet, Priest and King, though he states that the separation of the three offices from one another is not artificially brought in. He relates the three offices to three fundamental needs of the human spirit: Christ as Prophet meets man's need for truth, as Priest he meets the need for forgiveness, as King the need for someone to rule.

If at first the lectures seem slow in getting off the mark, the reader will soon discover that he is engaged in them. Dr. Farmer is always of the present, speaking from the heart.

Some will think that the chapter on Christ's office as Priest and the best. His words on penitence are most penetrating. No one could disagree with that.

At one time, he lays stress on the offering of perfect obedience made by our Lord to His Father, a view which an older generation of Anglicans learned through the writings of R. C. C.

Dr. Farmer has mastered the art of the long sentence with its clauses and sub-clauses, so that some sentences cover twelve lines, yet the reader never loses heart.

-C.M.G.

THEOLOGY BY IAN FLEMING

THE DEVIL. WITH JAMES BOND. And S. Boyd. Fontana Books. Pp. 119. 9s. 00.

READERS of spy stories have been thrilled or revolted by the fantastic adventures of Ian Fleming's undercover agent James Bond. Readers of this book will either be intrigued or incredulous by the author's suggestion that there is a deep theological significance underlying the James Bond series.

His theory is that Fleming's series was "to name and describe the modern gods of our society, which are actually the expressions of the demonic in content."

The argument is supported by copious quotations from the various Bond stories.

The author sees the plot of these stories as a variation of the legend of St. George, slaying evil dragons and rescuing their victims.

Fleming's "Seven Deadly Sins" are seen as the evolution of the original series of the realist society, and the great struggle of our times is portrayed as the "struggle of the spirit of the world against the spirit of the Lord."

From Bond to Bonhoeffer, with side excursions into the Bible, "The Fairies' Progress," the Pilgrims' Progress, and many other stories, Fleming's theory is cordoned into a neat, as it is, in the course of the book, finds tremendous support for her hypothesis, and concludes that Bond's series is our fight against the refusal not only of any "joy" but of the new life made possible in Christ.

This is a disturbing and thought-provoking book for intelligent readers, and discerning preachers can find in it material for some invigorating twentieth-century sermon.

-A.T.B.H.

"LOOK AT OUR NEIGHBOURS"

"Australia likes to count itself part of Asia, but it really shows very little concern for Asia's needs," says the Reverend N. J. Eley in a new paperback published by the Australian Board of Missions.

The book, entitled "Look at Our Neighbours," is an account of the author's tour last year through Hong Kong, Malaysia, and the Borneo states of Sarawak and Sabah.

Mr. Eley, who is Organising Secretary of the Australian Council of Western Australia, writes of many problems dividing the people of this region from one another: barriers of language, race, frontiers, racial antagonism.

He also sees much that is stimulating and encouraging in the Asian Church.

He considers the work of the Church—in evangelism, in education, and in medical aid.

Mr. Eley concludes ("Our Affairs to Help the Church") that Australia has lost a great deal of momentum in the last few years. We must give fresh momentum while there is time.

"Look at Our Neighbours" is available from State offices of the Australian Board of Missions, from the Anglican Missionary Council in Western Australia, and the Overseas Department of the Diocese of Tasmania, and from selected bookshops, price 45 cents.

MISSIONARY BIOGRAPHY

LOLWAL. By Charles Godden. Melbourne: Pines, 1966. Pp. 254. 54.0s.

Charles Christopher Godden, a young Victorian, trained at Perry Hall, Melbourne, and died at Lolwal, at the age of thirty, after six years' work on the island of Aoba in the Diocese of Melanesia.

He was just thirty years of age when he was murdered by a native in the same way as Bishop Patteson had been thirty years before.

This is a beautifully produced book tells the story of Charles Godden's brief but dramatic life. His daughter, Dr. Ruth Godden, now after her father's death, has been in and out of trouble to collect and record from the people of Aoba, her own relatives and contemporary newspapers and journal, enough material to make a most readable biography.

Her father was a prolific writer of letters and verse; she has included many of these.

Charles Godden emerges as a man of high standards, of courage, and of the best. His words on conviction for all that, it is a complete and penetrating biography of a missionary and martyr, touched with human uncertainty and weakness.

In passing this book gives glimpses of the isolation of the missionary pioneer (and his wife) at the turn of the century and the singular purpose of those who followed their fathers.

-J.S.

FUNDAMENTAL QUESTIONS

ALLEN C. LEWIS (Chairman), F. W. RADFORD (Vice-Chairman), MALCOLM C. DAVIS, D. M. CARMANT, A. C. MALLARD, R. A. CALLEY (Managing Director), W. F. RITCHIE, R. E. SCOTT (Assistant Managers).

A series of fifty fundamental questions is answered by reference to the original Scriptures passages.

The book is summarised so that the student can find both Old and New Testaments have to say.

This book will be of particular use to those who have recently become Christians or in the course of a church group study, want the text itself out for them.

While no one ought to discourage any book that gives reference to the context, or to the purpose the author has in mind when he wrote the book, or to the developing understanding of the Church might tend to give a somewhat unbalanced treatment.

This is a pity, so, when passages considered to be poetic are treated as literal.

-A.V.M.

CARE OF DEAF CHILDREN

ANGELICAN NURSERY SERVICE

London, July 3

The problems of communicating religious instruction and our Christian faith to deaf children are discussed in a report on "The Deaf Child in the Family of the Church," issued by the Council of England and the Diocese of London and published by the Church Information Office.

The report points out that there are now some 6,400 totally or partially deaf children who are resident on life-long educational, and it urges that both clergy and lay should have responsibility for the welfare of any deaf child who happens to be in their parish.

To assist parish priests and their parishes in dealing with a deaf child as one of the family, a number of specific recommendations, including particular advice on life-long education, are given. It points out that two of the most important departments of dealing with deaf children are warm-heartedness and absence of embarrassment.

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CHOIRS FESTIVAL FOR SYDNEY

MELBOURNE CONDUCTOR

FROM A CORRESPONDENT

Each year the Royal School of Church Music conducts a Choirs Festival in St. Andrew's Cathedral, Sydney. This year it will be held on Saturday, July 15.

The guest conductor is to be Mr Peter Chapman of the Canterbury Fellowship, Melbourne. The choir has already begun preparations.

The music for the Festival Evensong will include the verses and responses according to the suggested revision (Australia) Psalm 44 according to the Revised Psalter, the Tallis anthem "If ye love me" and the Wood anthem "O Thou, the centre orb".

The two hymns are to a tune by Vaughan-Williams ("The Cill") and one by Nicholson ("Cruiser").

The final rehearsals will commence at 3 p.m. on the day of the festival, and the service will commence at 6.30 p.m. Canon D. W. B. Robinson will preach.

A special feature of this year's service is to be the congregational practice at 6 p.m. The Magnificat and Nunc Dimittis are set to chants which are particularly suited for congregational singing.

The hymns are both very stimulating in their own ways. This festival is aimed at demonstrating the complementary roles of the choir and congregation and is particularly important for this reason.

CASTLEMAINE CHURCH TO BE RESTORED

FROM A CORRESPONDENT

Castlemaine, July 3

Christ Church, Castlemaine, Diocese of Bendigo, the foundation stone of which was set by Bishop Perry on February 27, 1854 is to be restored.

The decision followed a meeting of parishioners last month to decide either to continue with the restoration or replace it with a new building.

The church has been graded "C" and worthy of preservation by the Survey and Identification Committee of the National Trust (Victorian division).

At the annual meeting held in March this year the churchwardens, in view of the condition of the exterior stonework, recommended that no further restoration work be carried out. The architects for St. Paul's Cathedral, Melbourne, submitted an estimated cost of \$41,000 some time ago for restoration work.

More recently the church has been inspected by Mr Alberto Siegfriedo, an Italian stonemason, who is superintending the work on Bendigo Roman Catholic Cathedral.

Mr Siegfriedo said he was confident he could complete a satisfactory task of restoration on Christ Church which would last for another two or three hundred years.

Following the decision to restore the building a special fund to pay for it has been opened.

NO SIDES TAKEN IN CONFLICT

ECUMENICAL PRESS SERVICE

Geneva, July 3

Urgent requests have come to the World Council of Churches to take sides in the Arab-Israeli conflict, the general secretary, Dr Eugene Carson Blake, reported to officers and member churches of the council last month.

However, the W.C.C. considers its "primary responsibility" to be an agent of reconciliation across cultural, theological and national divisions. Therefore, it cannot identify itself with the political aims of any state, he said.

Dr Blake's statement was contained in a letter to the 223 member churches, and to the W.C.C. Central and Executive Committees. It set forth what the General Secretariat had done, proposed to do and the "guiding principles" governing its actions.

Two staff members have been sent to Jerusalem, Beirut, Damascus and Cairo. Dr Blake reported, to consult with member churches, representatives of international agencies and government officials.

They are seeking to learn what the W.C.C. can do to aid refugees, both Arabs and Israelis; to help find a solution to the long-term refugee problem; to remove other obstacles to a just peace; and to help achieve a proper solution for the holy places in Jerusalem.

LARGE APPEAL

On June 9 the W.C.C. issued an appeal to member churches for \$2,000,000 to "aid war victims throughout the Near East". Other nations included a plea to the U.N. and to U Thant to work for a prompt and equitable ceasefire.

Dr Blake outlined four "guiding principles" behind the council's actions and its refusal to speak or act in some cases.

A chief concern of the W.C.C. is to help prevent violence and war and to seek peace when war has broken out. "It is not the task of the W.C.C. to try to judge between conflicting national interests."

2. When a conflict has begun, the W.C.C. is committed to help those who have suffered, no matter what their political position, religion or national origin.

3. Some constituents have asked the W.C.C. to take a position on one side or the other of this conflict "on the basis of it being our moral duty."

The reason for not responding is that the W.C.C. considers that, as an agency of the ecumenical movement with loyalty to the one Lord Jesus Christ, its primary responsibility is to be an agency of reconciliation across the cultural, confessional, ideological and national divisions of men and churches.

We do not believe that the Israeli-Arab conflict is a political issue on which moral duty should be required of us. It is an absolute stand for or against either side.

4. Although it is aware that its member churches have been pressed to support one side of the conflict, the W.C.C. is concerned to support all who, by every means the escalation of the Middle East conflict into a new confrontation of the great powers, which would add to the violence and suffering present because of the unresolved conflict in Viet Nam.

DRAMATIC ECUMENISM AT PERTH CATHEDRAL

FROM OUR OWN CORRESPONDENT

Perth, July 3

Roman Catholic schools provided three one-act plays as part of a two-day Festival of Plays, arranged by St. George's Cathedral drama director, Reverend Brian Macdonald.

The schools taking part were Anglican College (with the play "Knave of Hearts"), Iona Presentation Convent ("Piccolini Circus") and St. Gertrude's College, New Norcia ("The Boy with a Golden Cart").

The Cathedral Drama School presented a number of plays including Pinocchio "Playgoers".

The festival was held on June 9 and 10.

The thirty girls and two nuns from St. Gertrude's College at New Norcia had travelled more than sixty miles in the special college bus to attend the festival.

The guests of honour at the play festival included the Auxiliary Bishop of Perth, the Right

Reverend Brian Macdonald, and Mrs Macdonald, and Canon Laurence Evers, S.S.M., who was attending his last official function before leaving on a short visit to England.

The festival was organised by the Cathedral Drama Department, in celebration of its twentieth month of operation.

The department's drama school was opened in January of this year, its director, Anthony Howes and the principal is Miss Coralie Condon.

NEW GUINEA STAMPS

Four postage stamps issued in the Territory of Papua-New Guinea on June 28 to commemorate the completion of the second stage of the Laloki River hydro-electric power project, near Port Moresby, were designed by a well-known Sydney Anglican artist, Mr. Graham Wade.

Two of the stamps feature an impression of the hydro-electric project, while the other two illustrate two new industries, tin growing and pyrethrum raising, which will be assisted by the power station.

SENIOR RELIGIOUS EDUCATION

The University of Sydney has conferred the degree of Master of Arts on the Chaplain of Cranbrook School, Sydney, the Reverend R. B. Thiering, for his work in Education of "constructing a core curriculum in religious education based on adolescent needs and societal problems for Fifth and Sixth Year High School students".

NOW READY!

REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, has now been reprinted in view of the heavy demand. It is available immediately.

Orders for this complete book should be placed NOW.

The following revised Forms of Service have now been printed, and are being distributed. Further orders will be handled strictly in order of receipt.

MORNING PRAYER (8 pages):	6 cents each
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Postage (minimum 5 cents) or freight is payable on all orders.

The following has been printed and is being despatched in strict order of priority of orders:

Baptism of Infants	8	6c
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PAPERBACKS IN PRINT

We have a very limited stock of Whitaker's 1967 Edition of "Paperbacks in Print".

Its 512 pages list every one of the 25,000 British paperbacks that are available at the present time.

It is classified in 53 categories, with Author and Title Indexes, for speedy reference.

Copies are available at \$2 each (postage included) from:

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—Kin Lewin picture.

Two members of the cast of "Piccolini Circus" from Iona Presentation Convent, Perth, discuss the Play Festival held by St. George's Cathedral Drama School on June 10, with a member of the school who played in "Playgoers".

OBITUARY

BISHOP D. B. BLACKWOOD

THE Right Reverend Donald Burns Blackwood, who died at Deloraine, Tasmania, on June 25, was Bishop of Gippsland, Victoria, from 1942 to 1954.

He was born in 1884 at Geveetown, Tasmania, and following a brilliant school career at New Norfolk, graduated from Queen's College in the University of Tasmania in 1906 with Second Class Honours in Classics. The following year he gained First Class Honours in the Th.B. examination and in 1920 Second Class Honours in the Th.School.

He was ordained Deacon in 1907, and served as curate of Deloraine, and Holy Trinity Hobart, to which church he returned as rector in 1924.

Bishop Blackwood was an active chaplain during the first World War. Serving with the 13th Brigade, he was mentioned in despatches and awarded the Military Cross for bravery at Villers Bretonneux in 1918.

He was Rector of Holy Trinity in May 1927. He was consecrated Lord Bishop of Gippsland, retiring in 1954 at the age of 70, to live at Deloraine, where he had begun his ministry.

He is survived by his wife, two sons and two daughters.

Bishop Blackwood's funeral service was held at S. Mark's Church, Deloraine, on June 27, when the Bishop of Tasmania, the Right Reverend R. E. Davies, presided, the patristic, Doctor of the Service, the Reverend Alfred Esling, conducted the service. The Bishop of Bendigo, the Right Reverend E. R. Richards, Archbishop G. C. Lovegrove of Gippsland, and Archbishop M. M. Ferris also took part.

Bishop Richards represented the Province of Victoria, the General Board of Religious Education and the Church of England in the Society, Archbishop Lovegrove represented the Diocese of Gippsland.

Also present were clergy of the local Roman Catholic, Methodist and Presbyterian churches, the Sisters of the Convent of Our Lady of Mercy, and the Reverend A. W. Gilbertson of the British and Foreign Bible Society.

Pupils of S. Mark's Sunday school, the Deloraine High School and Our Lady of Mercy College formed a guard of honour at the church.

BISHOP BLACKWOOD'S grandfather, the Reverend P. F. Taylor, conducted the consecration at the cemetery and Bishop Davies took the final prayer.

Mr H. V. Jones, a past grand master of the Grand Lodge, gave the Masonic oration. The president of the Deloraine sub-branch of the R.S.M., Mr R. Pinkerton, read the I.L. service.

In the panegyric in S. Mark's Church, the Bishop of Tasmania said:

"The name Blackwood is well known throughout Tasmania and is associated with ever so much that has been worthwhile in our history."

To the members of the Blackwood family we express our deep sympathy on the death of Donald Burns Blackwood, Bishop who has made such a worthy contribution to a fine family tradition.

Those of us who have known the Bishop realise just how much we have lost. As someone has remarked, "she was always there to keep Donald abreast of the times."

Mr Blackwood and her family we can truly say that we too have lost an esteemed member from the wider circle of our Christian family, and we give God thanks for his life and work and all that he has meant to us.

I first came across the name Blackwood when, as a theologian, I visited many years ago. I was obliged to study a Handbook of Religious Education entitled "Our Greatest Asset."

In many respects the editors, Donald Blackwood and Fred. A. W. Jones, were pioneers in a field of learning which is now covered more adequately covered.

This concern for religious education was evident throughout the Bishop's ministry, both at parochial and diocesan level. He was one of the founders of the General Board of Religious Education in Australia. He was always keen on the Church's work amongst young people and in the Sunday schools.

He wrote in the introduction to his handbook, "Our children are our Greatest Asset... real education assets at the building up of the character. Character has no sheet anchor apart from religion. Hence the paramount need on our day of religious education."

These words are not out of date, and the Bishop's ministry quite clearly, so much so that even the latter years of his life he did much to help young clergy with their studies, to equip laymen for their tasks and to train Sunday school teachers.

However, those who have been fortunate to be his pupils would readily agree his home at Deloraine has all caught something from the Bishop's life, having been taught something by him. His faith was infectious and many a devoted servant of his

MR R. E. G. MOON

We record with regret the death on June 14 of Mr Robert E. G. Moon, aged 81, who was born at Deloraine, N.S.W. He was one of the best-known and best-loved accomplished organisers and choir-men in the Diocese.

"Bob" Moon, as he was called by so many of his friends, first became a leader in his church when he was fourteen. The occasion was before the then Governor-General, Sir Harry Smith, son of All Saints Church Woolahatchie, in 1905. Robert Moon's father (also Robert) was Organist and Choirmaster at the time and a sudden illness prevented him from officiating at the organ.

When the Moon family moved from Mooran to Eyre in 1911 young Robert while still in his teens was soon appointed organist at the historic S. Anne's, Ryde, by the then rector, the Reverend J. H. Mullins. Following his marriage in 1918 to Miss Mabel Fisher and the making of his home at Strathfield, he played at the Strathfield-Horne Presbyterian Church for many years. He was, for some time, organist at St. John's, Darlinghurst, and in 1956 he moved to his home at S. Thomas', Enfield.

Since his retirement in 1965, he has been a "relieving" organist in a large number of churches, and on the Sunday before last he was playing at Double Bay Presbyterian Church.

It surely must be a unique record in Sydney church circles, for Robert Moon had been playing the organ continuously for 56 years, and his father, before him for 44 years, thus making a family record for more than 100 years.

Much sympathy is expressed to Mrs Moon and family of Enfield, and to his brothers, Trevor and Spencer (both active), by associated with S. Anne's, Ryde and to his only sister, Mrs Vera Hill of Gladstone.

Christ could testify to the reality of Bishop Blackwood's influence. Within all these years there are six of our clergy who readily acknowledge the influence and spiritual leadership of the Bishop.

It was whilst he was Rector of Holy Trinity that he helped and guided these men in their efforts to convert to full-time service in the ministry of the Church.

Likewise, one of our Deacons, Doris Crawford, with a remarkable record of missionary service in Africa, acknowledges the fact that the Rector of Holy Trinity was used by God to lead her into full-time service.

NOR are we unmindful of the fact that the Bishop's daughter Kathleen served for years in Persia and Pakistan as a medical missionary.

But to this list could be added many names of people whose lives have been touched and influenced by that of Donald Blackwood, and amongst them are men and women who are giving much of their leadership within the Church today.

Not least as leaders of the Church of England Men's Society, Church officers, lay readers, Sunday school teachers.

To have communicated as he unconditionally to some of our own enthusiastic faith and love would have many here in Tasmania, and in other parts, means that the Church of God has been strengthened in many places by his creative pastoral care.

ROUND OF WELCOMES FOR NEW DIOCESAN

FROM A CORRESPONDENT

Maitland, N.S.W., July 3

All the churches of Maitland were represented when the Bishop of Wilcitra, the Right Reverend T. T. Reed, visited to the parish last month as the new Diocesan.

After a Sung Eucharist in S. John's Church, the Bishop was welcomed by the rector, the Reverend F. C. Bastin, and parishioners.

He then preached at S. James', Ardfinnan. This service was followed by a luncheon, when the official guests included Roman Catholic and Methodist Church officers.

The Bishop preached in the afternoon at S. Alban's, Port Victoria. This was followed by afternoon tea at the home of the president of the Ladies Guild, Mrs S. Davies.

Evening was held in the Maitland and District Hall, and the Bishop, accompanied by his secretaries, lay readers, churchmen, visiting clergymen, the rector and Bishop, led by the Reverend Charlesworth.

The lessons were read by the currier, T. Pearce and the

RIDLEY COLLEGE CONGRESS

The Victorian Congress on Evangelism will be held at Ridley College, Melbourne, from August 1 to September 1.

It is being sponsored jointly by the Evangelical Alliance and the Anglican Church of Australia. Speakers will include Mr Dan Plant of the Billy Graham team and leading Australian theologians and evangelists.

The subjects will cover "The Nature and Adequacy of the Gospel", "Hindrances to the Urgency of the Gospel", "The Gospel in the World", and "Evangelism in the Local Church". The congress is open to clergy and lay (limited resident) accommodation is available and facilities exist for day delegates.

Further details are available from the Victorian Congress Bureau, Evangelical Guild, Victoria, Ryde and to his only sister, Mrs Vera Hill of Gladstone.

I think it was a happy coincidence that S. Barnabas' Day, 1907, was the day of Donald's ordination.

S. Barnabas — the son of encouragement — certainly set standards which this young deacon was to follow through his life as Deacon, Priest and Bishop.

His depth of sympathy and understanding, his tolerance and his compassion won for him friends from all sorts of people, but I believe many will remember him for his ministry of encouragement. How badly this is needed today.

He was a scholar and he was a pastor. I believe his scholarship enriched his pastoral ministry.

He will be remembered as a Curate, Rector, Army Chaplain, College Principal, Diocesan Bishop, and in the years of his retirement, as one who had the heart and mind of a great pastor who was always ready and willing to help other pilgrims along the road of life.

He was able to do this with such great effect because he knew where he was going and was a man of faith and we need leaders like him today. Men of sound learning, deep faith, who know where they are going.

One can hear the greeting to the happy old warrior on the other side.

Well done, thou good and faithful servant. Enter thou into the joy of thy Lord!



The Lieutenant Governor of South Australia, Sir Mills Napier, with the Bishop of Adelaide, the Right Reverend T. T. Reed, before the annual service for the Most Venerable Order of S. John of Jerusalem in S. Peter's Cathedral, Adelaide, on June 18.

—Adelaide "Advertiser" notes.

The service was taken during the service for the Ophthalmic Hospital in Jerusalem.

It is hoped that the service will be held in accordance with the charter of the Order of S. John of Jerusalem by Queen Victoria, is supported by voluntary contributions from all parts of the British Commonwealth, and is open to all Jews, Arabs and Europeans (free of cost).

—Adelaide "Advertiser" notes.

The society states that the demand for cremation is steadily increasing. In the last twenty years more than 137 crematoriums have been opened.

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SHELLEY'S Famous Drinks

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THE LANGUAGE OF PUBLIC PRAYER

I REMEMBER the only occasion on which I have heard Edmund Brunner speak, it was in London a few months ago. He was nervous. He said that he was delivering a lecture for the first time in English and he was conscious of his lack of fluency in that tongue.

He recounted that he began his lecture, hesitatingly and meekly: "My Chairman, I beg to say my bad language."

The question of the use of the English language is in the minds of many liturgists today. It is there for the translator of the Latin Mass. It is there for the reviser of the Book of Common Prayer.

It is there for the composer of liturgical forms designed to make participation in public worship meaningful for people to-day.

So far what we have achieved is, generally speaking, mediocre. In its own sphere it is not much better, as language, than the schoolboy French.

...all feeling our way, or "playing it by ear", for we have little to guide us. No Fowler has been able to give us "Modern English Liturgical"

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fusion and debate about the values and meaning of life: he will want his building to convey the conviction of clarity and order.

...all feeling our way, or "playing it by ear", for we have little to guide us. No Fowler has been able to give us "Modern English Liturgical"

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pronounces the Absolution in this manner:

Let each of you truly acknowledge his sins, and let him be forgiven before God, and believe that the heavenly Father will be gracious unto him in Jesus Christ.

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should be that the opening words of the Bible are not "in the commencement. God created the heavens and the earth, and the Book of Common Prayer would be an excellent example of the same."

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It is language which has the power of enlarging our capacity to experience.

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