

PAPUAN BISHOP ENTHRONES NEW GUINEA BISHOP LARGE CROWDS AT DOGRA

FROM OUR OWN CORRESPONDENT

Port Moresby, July 8

Papuan men up the bulk of the 3,000 people who came to Dogra on June 29 for the enthronement of the Right Reverend David Hand as Bishop of New Guinea.

Some of them had walked for many days from distant villages and missions; others came by mission boats and aircraft from New Britain and the New Guinea Highlands.

Two of them were tribal chiefs in traditional dress, yet devout Christians who came safely to be the one who blessed the Anglican trail in that part of the country.

At first light on S. Peter's Day all became quietly alive as masses of people moved towards the Cathedral of St. Peter and St. Paul for the Holy Eucharist where hundreds of them made their Communion.

During the interval between then and the beginning of the enthronement, large groups of people could be seen on the debris debris (large areas of lawn in the centre of the mission station) chatting excitedly about the enthronement and the programme for fun and festivities to follow.

Visitors to Dogra for the enthronement included the Administrator, Sir Donald Claxton, and Lady Claxton, the Bishop-elect of the Diocese, Mr Justice Justice Canning, Major-General and Mrs. M. Hand.

There were two representatives from the Roman Catholic Church, Fr. McChiee and Fr. McChiee, who, because of illness, was unable to be present. Fr. McChiee, the vicar-general represented him. Fr. Frank was parish priest at Rabaul, New Britain.

Pastor Nestau Mea represented the Anglican Society; there were also representatives from the Methodist Mission.

Fr. Geoffrey represented the Fraternity of the Society of St. Francis.

Other visitors were Archbishop Harold Richards and Canon Eric and Mrs. Hawkins, from Brisbane, as well as priests and mission staff from all corners of the Diocese of New Guinea. Some sixty people arrived on two chartered aircraft from Port Moresby and Lae.

The enthronement ceremony began with the arrival of His Honour the Administrator at 10 a.m., followed by the procession of licensed diocesan staff.

Then followed the procession of diocesan clergy and visiting dignitaries and at 9.55 a.m. the arrival of the Administrator, the Right Reverend George Ambo, which included the vicar-general, canon and deacons and the assistant bishop.

NATIVE DRUMS

At 9.59 a.m. the procession of the bishop-elect moved to the Great Doors. The procession included vicar-general, the diocesan character servers, the bishop-elect and his chaplain.

The cathedral at that moment was crowded with some two thousand people and many more stood at vantage points around the cathedral. This marked the beginning of a magnificent and colourful ceremony and the worthy and noble practice of Anglicanism anywhere.

The bishop-elect knelt on the Great Doors three times during the pastoral staff and entered the cathedral to the beat of native drums.

He was addressed by Bishop George Ambo, who conducted the enthronement service in the absence of the Archbishop of

Brisbane and former Bishop of New Guinea.

Bishop George Ambo is the first and only Papuan at this moment who has been consecrated a bishop. It would be significant to add that this is the first time that an Australian diocesan bishop has been entrusted by a Papuan bishop.

Those who witnessed this great spectacle saw history in the making, history that will be woven into the fabric of this country's future to be forgotten.

Following the entry and petition of the bishop-elect, the lyrics of the Church of God's "Kingdom is Now" was sung.

During the singing of this hymn, the Assistant Bishop and the bishop-elect's professions moved to the chancel.

PASTORAL STAFF

The Diocesan Chancellor, Mr Justice Smithers, and Archbishop Henry Lewis presented the bishop-elect and the notarial act of consecration was read and this was followed by the reading of the mandate to enthronement and the act of enthronement. The Bishop Ambo then held before Bishop Ambo the keys of the diocese, and laying his hand upon it, took the appointed oath.

The Bible used was presented to the cathedral by Mr Robert Bunting and a replica of the Bible used at the Coronation of The Queen.

Then followed the actual enthronement. Bishop Ambo accompanied the bishop-elect to the throne, and following the reading of the mandate, the Right Reverend David Hand, received Canon of the hand of the senior arch-deacon, the Venerable Bryan Roberts, the pastoral staff of the diocese.

The assistant bishop then stood before the diocesan bishop and made recognition of him as successor to the office of Canon K. A. Lashford, Canon of the Cathedral, Canon.

THE TRUST APPEAL REACHES £6,015

The Church of England Information Trust Appeal has now reached the sum of £6,015—just over one-tenth of the total objective of £60,000.

The Trust's major publication since 1963, the first Year Book for the Church of England, is now ready for publication. Printing is to start this month. It is estimated that the complete list of parishes, clergy and lay members, some 20,000 names, will be published in one volume.

Some organisations ever published to the Trust are:

- Who controls the Trust? Members themselves elect each year (usually in September) a Council of Trustees. The present Trustees are the Bishop of Armidale, the Reverend R. S. Walker, Mrs. J. M. James, the Bishop of Rockingham, Mr. A. F. James, and Mrs. N. B. Wiley (Hon. Secretary).
- Membership of the Trust is open to all members of the Church of England in Australia. There are four classes of membership:
 - Life Associate Membership (£10)
 - Ordinary Membership (£2/10/-)
 - Associate Membership (10/- p.a.)
- Life members, by paying the sum of £50, receive copies of The Anglican further charge during their lifetime, and are entitled to the discount of fifty per cent. on all publications.
- Life associate members remain members of the Trust for life on payment of the subscription of £10. They do not receive copies of The ANGLICAN; but they are entitled to all the other benefits of membership.
- The annual Ordinary membership fee of £2/10/- includes a yearly subscription to THE ANGLICAN. Associate membership does not include subscription to THE ANGLICAN, but entitles associate members to all other benefits of the Trust.

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The Reverend David Shand (center) with the Bishop Coadjutor of Brisbane, the Right Reverend John Hudson (back to camera), and Canon G. R. Gibson and Mrs. Gibson, at the enthronement tea held at Forewell Hall last week. In the left of the position of secretary to the House Mission Fund, to become Rector of Ipswich.

FAREWELL AND INDUCTION

FROM OUR OWN CORRESPONDENT

Brisbane, July 8

The staff of Church House diocesan offices gathered for morning tea in St. John's Cathedral schoolroom on July 4, in order to bid farewell to the Reverend David Shand, as he was relinquishing his duties as secretary to the House Mission Fund, to become Rector of Ipswich.

The Bishop Coadjutor, the Right Reverend John Hudson, presented Mr. Shand with a desk lamp on behalf of the office staff, and the chairman of the committee, Canon G. R. Gibson, made a presentation on behalf of his members.

A large number of clergy and laymen from outside the Parish of St. Paul's, Ipswich, joined with parishioners at the induction service on Friday evening, July 5.

The bishop, who had just instituted and inducted the new rector, took as the theme of his address the words "messengers, watchmen and stewards" from the ordination charges, and expounded the prophetic, pastoral and sacramental duties of a parish priest.

After the service, speeches of welcome were made at a supper in the parish centre by the bishop, the vicar, and the Mayor of Ipswich.

The new rector's family was present, including his father, Canon K. A. Lashford, who was brought up in the Parish of Ipswich as a boy.

EXTENSIONS AT BRIGHTON

FROM A CORRESPONDENT

Brighton, S.A., July 8

After 108 years, St. Jude's Church, Brighton, Diocese of Adelaide, has closed temporarily for the second time.

The first was after the 1954 earthquake; the second is for major extensions to be demolished, only enlarged, altered or replaced.

The church, under the original trust deed, cannot be demolished, only enlarged, altered or replaced.

Enlarging the church will cost about £400,000, but the gallery above the entrance to the church will be £50,000.

The stained glass windows in the original church will be visible through the new glass.

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C.M.S. FEDERAL BUDGET FULLY MET: INCREASES APPROVED BY COUNCIL

The Church Missionary Society Federal Council which met in Melbourne last week reported that the budget of £161,000 for the year ended on June 30 had been fully met.

During the week a new budget of £170,000 was approved.

As the council meeting opened on the first day of the fiscal year, and the books of credit and debit had not yet been closed, final figures concerning the State budgets were not available. Though the N.S.W. budget was able to announce its intention to budget fully met.

MORE CANDIDATES

A further group of candidates in training will be ready for accreditation by the Federal Executive in November, and they (together with the November entrants) will undertake a month of Federal training in February.

The council received details of a further twenty-five recruits, the majority of whom are already in training, who will commence a year of Federal training in March.

The council had anticipated giving final approval to a plan

which the council expects to review in Melbourne; these plans, however, are at a temporary standstill owing to the Government's decision to build a ring road around Melbourne, which would involve the present site of S. Hill's.

As a result, the 1964 Federal training course will be held in Sydney under the guidance of the new C.M.S. Federal Training Warden, the Reverend Frank Fourler.

The council agreed to award four scholarships for overseas students from Uganda, Tanganyika and Kenya, and special budgetary provision was made to assist in their expenses.

Overseas students from Africa and Africa and in the strengthening of new dioceses in which the society is at work.

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THESE STAFF SUGGESTED ORDER OF S. JOHN SERVICE

FROM OUR OWN CORRESPONDENT

Perth, July 1

"I wonder if there may not be further work for you to do. Just as the National Safety Council expends much effort in propaganda and instruction to reduce road accidents, I suggest that there should be more publicity and teaching about avoiding accidents in the home," said the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, preaching in St. George's Cathedral, Perth, on the occasion of the commemoration service of the Grand Priory in the British Realm of the Most Venerable Order of the Hospital of S. John of Jerusalem.

There were more accidents and disasters in the average home than there were on the roads, he said. It is possible for the Order of S. John to place the whole community further in their debt by doing something on a national scale to help in the work of preventing such accidents as well as in dealing with the aftermath of any which have happened, asked Bishop Muschamp.

In the second lesson for that service (Matthew 25: 31-46) Our Father taught us it was our duty to perform what were called the six corporal or bodily works of mercy: to feed the hungry, to give drink to the thirsty, to harbour the homeless, to clothe the naked, to minister to the sick, and to visit the imprisoned. He said that "manish" as we would say these things, it counted as though he had done them for Him personally.

The members of the Order of S. John were called upon to do these things frequently in the course of their work for the Order, and their work for God. That was the object of the work from the New Testament lesson.

CHRISTIAN FAITH
The Old Testament first lesson (Leviticus 19) fitted in well with all that, because it was Isaiah's prophetic writer and prophet, 700 years earlier, of the joyful flourishing of the Jews' Kingdom, and their desert places should blossom like the fig tree, and their cities should be cared for and cured.
Comparatively speaking, that had happened despite our temptations.

ART EXHIBITION HELD AT CATHEDRAL

FROM OUR OWN CORRESPONDENT

Melbourne, July 8

By courtesy of the National Gallery of Victoria, an art exhibition was arranged in the narthex of St. Paul's Cathedral for several days, as part of the Cathedral Festival for this year.

The theme of the exhibition was "Eccé Homo," and included paintings, sculptures, wood carvings and medallions. It emphasized that to "Behold the Man" did not necessarily mean naturalistic representation. The exhibition art has always been symbolic, including the cross and the fish, from very earliest times.

From the thirteenth to seventeenth centuries, Christian art included realistic representation as the paintings of the great masters show, but now there is a drastic and revolutionary change from this tradition, and more has been done in this century towards the creation of a new vital ecclesiastical art.

In the past three centuries, it has included interest in literary, a feeling for design and shape and the appreciation of the dignity and beauty of ancient forms.

The exhibition was representative of that, and therefore included such paintings as "The Descent from the Cross" (16th century), Scheffer's "Temperance and the Mays," with contemporary oils of the Baptism of Constantine Stokes). The thirteenth century wood panel "Pieta" and bronze and wood Italian crucifix of the contrast to Andrea Mazzorini's "Pieta" of contemporary art.

In addition to concretes and bronzes, this artist also included a number of silver medallions.

pottery, international and domestic distinctions. The members of Christianity were at hand if only we could claim them.

The Christian religion was a matter of faith. That of course, did not mean trying to believe everything one was told. That was just credulity, such as hitting on the wrong horse, when one believed someone who was sure that horse would win.

Faith, in the Christian sense of the word, meant believing the right things about God, and being told to one by the right authority, the authority of God and His Spirit-guided Church.

IN ACTION

But if Christianity was a matter of faith, it was not a matter of works. Faith was always doing itself in action.

One could not properly exercise his faith from an archaic, out-of-date behaviour. That one's faith might begin in an archaic belief, is a study, based on a myth.

But no book, not even the Bible, is a book for true faith, because true faith must be lived, not just believed. Some Eastern religions actually believe that such an action was unnecessary, that material things did not matter, and that the body should be used, and the poor and the injured?

For the Christian, it should be saying that all wisdom came from God, and that the philosophies from the East were not to be followed.

Including Stained of the Cross, Wood panels, or blackwoods, contributed by other artists, and a very nice contrast. The exhibition was interesting in its theme, and of rapid escape study.

CATHEDRAL APPEAL

FROM OUR OWN CORRESPONDENT

Melbourne, July 8

Because a shipping strike in the mienies closed St. Paul's Cathedral to be built from a stone which had been originally planned, the results of weather erosion at the City of London city over a period of seventy years, the fabric of the cathedral is in urgent need of restoration.

To make provision for this, a Restoration Appeal "To Keep St. Paul's Cathedral Standing" was launched last year, and a strong and influential committee, led by the architect, Lord Meyer, aimed at £750,000. All great works of art will be raised hopes that all would be raised, but the appeal, of course, but recent reports were being discouraging.

Close financial examination has revealed that the damage is in all parts of the building, especially in the parapets, and the original stone will be completely restored.

It is therefore being decided that the appeal will remain open, and that the appeal will be looked for in order to meet the extra costs involved.

the Jewish religion and Christianity almost alone, but inspired the establishment of hospitals and the proper care of the sick.

The Order of S. John abounded in Christianity in action. Its work was inspired by the faith of the Church.

His very name was that of a New Testament saint, S. John the Baptist, and his badge included the body of a man of the Cross and Crucified.

BISHOP McALL IMPRESSED WITH CHURCH IN ENGLAND

"The Church of England is very far from being dead — if anything she is more alive than we are in Australia! — but she faces enormous difficulties and she needs help," says the Bishop of Rockhampton, the Right Reverend T. B. McCall, writing to his clergy from London.

He says it is hard for people in Australia to realise the damage done by the Church to the national life by the two wars.

The paucity of real leaders of new humanity is now being keenly felt.

There was, however, a surprising amount of activity, considerably more than in the United States and Africa. The work is, it is that he looked completely sincere.

There was an enthusiasm for pilgrimages, as well as for literary, from all parts of the country. The most interesting of the community attended summer camps, conferences and retreats.

Church attendance in several country parishes with the English Church was very large in comparison with this country.

One of the real problems of the English Church was the upkeep of its historic churches and maintaining the traditions of the cathedral.

Bishop McCall thinks that the Church schools have largely "saved the Church here from extinction," and that the Parish Commission also played a large part in holding many of the churches.

PSYCHIATRY

Serious work was being done on the relationship between religion and psychiatry, and with particular fiddling — and with practical success — all over the country by the parson or doctor co-operation.

It is most say that although they have little to learn from us, we have a lot to learn from them, about their shortcomings, and many of their shortcomings are caused by the very natural inclination to tradition that as a young country we find difficult to appreciate.

The Bishop reports that he is still trying to raise money that will as least lay down a system of mental health care (fact more disease) that I hope may be successful.

The truth is that we just cannot stand on our own feet, a lot of our wealth comes from England (Vestey's) and many of our wealth comes from the United States (fact more wealth than ever in the hands of a few), and we are a net contributor quite well to his Church as is simply was not a special situation to Christendom, but not non-Christians," the south-east of Australia is seriously under-developed and

Anglican Council Camera: "What did the Registrar tell the Dean?" An unscrupled picture taken in Brisbane last week at the farewell morning for the Reverend David Stand at table on right. At left are the Dean of Brisbane, the Very Reverend William Riddley, and the Registrar, Mr. Roland St. John. (See story page 1.)

the Church must be built up if she is to stand the test and meet the Asian impact over the next fifty years.

"Sir Robert Menzies was on TV this evening talking all the old claptrap about a 'homogeneous society' which is not adopted to ease the difficulties of the United States and Africa. The work is, it is that he looked completely sincere."

BISHOP TELLS MEN TO BE MISSIONARIES AT HOME

FROM A CORRESPONDENT

Bendigo, July 8

"Australia is hardly even nominally Christian . . . we must direct ourselves to the evangelisation of our own country," the Bishop of Ballarat, the Right Reverend W. A. Hardie, said here on June 30.

Bishop Hardie was addressing members of the Church of England Men's Society at St. Paul's Bendigo.

He said the C.E.M.S. should be the "keen cutting-edge" of the Church, and that the future must see a further change in the role, in the direction of missionary work in the local parish.

"The Church must change its tune or it will become its own swan-song," said Bishop Hardie.

He pointed out that only those who are not satisfied themselves to changing conditions, and who are not a part of the Church's imperishable and may die unless it adapted itself.

The Church of England was missionary in its early days, and the fourth and fifth centuries and was served by itinerant monks.

By the seventh century there were many Christian communities grouped around parish churches. The Church had changed from missionary to pastoral.

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"The Christian community is increasingly small, minority and Christians are surrounded by a heathen environment."

SWAN-SONG?

"We must direct ourselves to the evangelisation of our own country. Clergy have been trained for the pastoral rather than missionary situation and the Church is largely unprepared. The Church must adapt itself or perish," he said.

The Church is more than the clergy and the whole Church must accept the challenge of the missionary enterprise.

"The parish priest is in a special situation to Christendom, but not non-Christians," the non-Christian's 'mate' who is a Christian is in the

"How our statement of (both public) politics can go on being completely blind to the situation is beyond my comprehension — but of one thing, I am quite sure."

"Queensland in fifty years time will have a predominantly coloured and non-Christian population and we shall have the great missionary challenge of the century before us."

"The past ten years have seen an immense change in the role of the laity in the Church and the future must see a further change in the role, in the direction of missionary work in the local parish."

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He said that he felt sure the world would accept the bishop's challenge to be more responsible evangelists.

The women of the parish served the excellent first time. The Bishop was visiting Bendigo for the first time in an official capacity, and he shared the 11 a.m. service which was broadcast over the local radio station.

In his sermon the bishop said that true religion was not a mere exercise, an encounter with a Person that was its privilege and joy.

CHRISTIAN HEALING FELLOWSHIP

FROM OUR OWN CORRESPONDENT

Bendigo, July 8

About eighty members and friends of the Fellowship of Christian Healing, journeyed to the Brotherhood of St. Lawrence Settlement at Carvon Downs on Saturday morning.

After the service, a basket lunch was held, and the formal meeting took place in the afternoon.

The bishop announced the appointment of the Reverend John G. T. Sambell, who also gave a short address, emphasising that healing is a concern of the Kingdom of God, and that we need to be on our guard against too narrow a concept of what healing means.

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A GRADUATE FELLOWSHIP

FROM OUR OWN CORRESPONDENT

Adelaide, July 8

A group of fourteen Anglican university graduates met last month in the Diocese of Adelaide to consider the formation of a Graduate Fellowship.

It is proposed that a group should be formed for discussions, problems, and general discussion of the kind which is not always possible in the parish situation.

The group would endeavour to provide better-oriented churchmen through such discussion, and to study the ways in which the training of university life and parish life and in the applied in the community of the Church.

It is also intended that the group, though independent, should be in touch with the Anglican Society, and give it assistance and support wherever possible.

CHURCHWOMEN'S ORGANISATION

FROM OUR OWN CORRESPONDENT

Adelaide, July 8

The N.S.W. Provincial Council of the Mothers' Union has decided to visit the wives of the Australian bishops to meet in an official capacity, and to share women's organisation. It is expected that they will meet in October.

Their findings would then be reported to the Provincial Council, and approval, and afterwards to the dioceses.

THE CHURCH AND NATURAL RESOURCES

THURSDAY JULY 11 1963

ONE MINUTE
SERMON

DENIAL

St. JOHN 18: 15-27

Here is a story with a strange note in it. Simon Peter had followed after of when all the disciples foretook and fled. And another time when Jesus had entered to the house, John was admitted readily to the courtyard and he was not happy. His admission was refused to Simon Peter (St. Mark 14: 70) and it was only when John spoke to the other disciples that he was admitted.

The main reason to have known that St. John was a disciple and makes a smart remark to St. Peter: "Surely you have made a life and he stands not as another of them."

It is a story which is a warning to us. But we always answer on the level on which we are living, and Peter had kept what he had made have prayed — and he denies his life. How unwitting was this first denial.

A perfect loyalty would have been shown in Western life. Peter is new with the Temple and he is not happy. They have made a life and he stands not as another of them.

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"Everything which touches the life of the nation is the concern of the Christian."

— Dr Geoffrey Fisher

USE AND ABUSE OF FOREIGN CAPITAL

If "everything which touches the life of the nation is the concern of the Christian," then the structure of Australian industry, its ownership and control, and the effects of these on our national life, are of considerable concern indeed to the Church. There is no matter of especial importance in overseas investment ownership of many companies operating in Australia. Not a few sound economic and financial commentators have recently been drawing warning parallels between our position and that of the United States, a formidable segment of which has fallen under the control of United States enterprises.

When discussing the growth of overseas investment in Australia, we must of course recognise the tremendous benefits to our economy which this inflow of capital from abroad has brought during the post-war period. All shades of political and public opinion have supported the view that Australia needs more people. Some 1,500,000 migrants have come here — and stayed — since the war. This accession to the Australian work force would not have been possible without a strong inflow of capital to provide the factories and machines to give employment. We are looking back over a period of dramatic expansion of Australian secondary industry, and perhaps we are apt to forget that this would not have been possible but for the support of enterprising businessmen in Britain and America who were attracted by Australia as a place for the profitable employment of their resources.

Australia herself provided some incentive for an inflow of British investment by the introduction of licensing of imports to correct an adverse balance of trade. This, by shutting out many British suppliers from the Australian market, impelled them to establish branches in Australia to produce their goods here, and thus retain their position in our market. Some also supported the Australian field and decided to join forces with Australian companies to meet competition in this country. Together with their capital, many of these British companies sent highly trained workers of all kinds, who augmented the skills available here for the production of a comprehensive range of consumer products.

It is true that Australian investors were not invited to share directly in the profits earned by many overseas companies. However, many British-sponsored companies have provided a liberal share interest for Australians in the companies which they have established here in Australia.

Of the capital which has come to Australia in recent years, approximately 60% has been provided by Great Britain. Much of the remainder has come from the United States. The principal aim of this inflow of American policy to retain all of the equity, and to finance further development by ploughing back profits and raising some loan money in the local market.

Most criticism has been based on the withdrawal of profits earned by overseas companies, which imposes some strain upon overseas funds. Such critics, using criteria which are frankly not based upon economic realities, disregard the benefits Australia has derived from the investment of overseas capital which would not have come to this country without the prospect of additional revenue. The principal question now at issue is whether some steps should be taken by the authorities in Australia to assure to Australian investors some participation in the investment of capital in enterprises established by overseas companies. This question becomes especially important in those cases when a foreign company makes a successful bid for a business enterprise here established by, and is owned by, Australian residents.

Some countries, strongly imbued with the spirit of nationalism, insist that all control of all industrial and commercial enterprises should be in the hands of their own nationals. Such an extreme view naturally has the effect of deterring overseas capital from flowing into Australia. Australia, however, has capital from abroad, and it would be unwise to take any steps which would render Australia unattractive to investors in other countries.

It should not be impossible, however, to find a middle course which would see Australians receive a fair proportion of the profits flowing from foreign-controlled companies operating here. Any minimum compulsory percentage payable should be based upon what we might decide would be of course in a sense be arbitrary. If it were based upon considerations of pure economic theory, the variables involved would demand constant attention and the percentage which would be uncertain and impracticable. Broadly, a provision that one third of the ordinary share capital of such companies should be in the hands of Australians appears to offer a reasonable compromise, and a fair insurance premium, as it were, against certain long term dangers to which U.S. capital, in particular, has already succumbed in other parts of the world.

Bishop Or Business Manager?

Large dioceses with heavy industrial areas are causing the life out of bishops: some of them are being asked to leave the day after and noted with some of the reasons for this are that they are not well equipped to manage the business of the diocese.

One wonders, indeed, whether the Church will not ultimately be obliged to revise the duties of a bishop in the modern world so as to give him more administrative tasks. It is only common sense to be going "to the flock of Christ a deacon" without the distraction of multitudinous other duties more managerial than spiritual.

It is a difficult problem. Even in dioceses where the bishop has a controlling role, he is often necessarily more in such ways as conferring the relief given in the introduction of the new administrative work, which cannot very well be delegated to other members of the diocese.

The occasional glimpses one gets of bishops, hurrying from one appointment to another, make one wonder how they can find time to "give to the world" in the traditional and doctrinal sense.

Apart from time which is often spent on important occasions such as the dedication of new churches, bishops have to meet constant demands to attend and speak at a wide variety of meetings. There are also school boards and inter-church committees which require representation may be desirable.

Once upon a time, bishops in England were often expected to manage the diocese in a way which was not very different from that of a business manager.

Nowadays the bishop is an exception who cannot drive a car. Some of the things he does cover much ground in either a metropolitan or a country diocese.

RELIGIOUS BROADCASTS

(Dates which are conducted by Anglicans are marked with an asterisk)

SACRED MUSIC: 7.00 a.m. A.E.T. 7.30 a.m. "The Lord's Prayer" and "The Creed" by the Choir of St. Paul's Cathedral, Sydney. 7.30 a.m. "The Lord's Prayer" and "The Creed" by the Choir of St. Paul's Cathedral, Sydney. 7.30 a.m. "The Lord's Prayer" and "The Creed" by the Choir of St. Paul's Cathedral, Sydney.

MONDAY, JULY 15: 7.00 a.m. "The Lord's Prayer" and "The Creed" by the Choir of St. Paul's Cathedral, Sydney. 7.30 a.m. "The Lord's Prayer" and "The Creed" by the Choir of St. Paul's Cathedral, Sydney. 7.30 a.m. "The Lord's Prayer" and "The Creed" by the Choir of St. Paul's Cathedral, Sydney.

WEDNESDAY, JULY 17: 7.00 a.m. "The Lord's Prayer" and "The Creed" by the Choir of St. Paul's Cathedral, Sydney. 7.30 a.m. "The Lord's Prayer" and "The Creed" by the Choir of St. Paul's Cathedral, Sydney. 7.30 a.m. "The Lord's Prayer" and "The Creed" by the Choir of St. Paul's Cathedral, Sydney.

case if he didn't. To keep large amounts of aircraft, especially transport, air travel is often frustrated.

All this somewhat emphasizes the need for the Government to keep abreast of the situation and to find the means to keep the country's air traffic in the time they are able to give to their prime pastoral task.

Logical solution is simple: do both. But that poses problems of man-power in finding more leaders and financing in maintaining extra establishments which would consist of existing Australian rural dioceses are at poverty point.

Religion And The Aborigines

National Aborigines' Day, if being observed tomorrow, will mark the occasion a well-earned recognition of the work which has been prepared under the authority of the Minister for Territories, Mr. Paul Hasluck, with the co-operation of the Minister responsible for Aboriginal welfare in the States.

The booklet tells us that the Commonwealth Government has agreed on the Northern Territory as a basis for the new Australian — that in legislation and in administrative action there is a common point underlying measures for the advancement and welfare of Aborigines.

One hopes that this policy will really achieve all its objective. The policy of assimilation was first proposed in 1937. But since then there have been numerous reminders that which has still to be achieved.

The "fringe-dwellers" (the Aboriginal people living in remote areas of the country) are particularly in need of attention. They are still rather obviously lost between the two

worlds of their nomadic ancestors and modern dwellers. Even the nomadic Aborigines are often in a lamentable plight, especially in Western Australia a few years ago. Disease and drought have taken their toll among them there.

Among those giving the Aboriginal people a new life are numerous Church organisations, of which our own Australian Board of Missions is a shining example. This week's Aborigines' Day, it may be hoped, will stimulate Anglicans to give more financial aid to their own missions and other who are working in this field.

As for the Aborigines who are living closer to our bigger towns and spending their lives for Europeans to assure them of social advantages, it is good the process of assimilation.

A couple of sentences on this booklet point up a moral: "Religion is not a substitute for help the Aborigines. If they are kept outside the Christian community religion will be a mockery."

Church Influence In Labour Party

Because men of strong religious convictions played prominent parts in the formation of the British Labour Party, surprise is often expressed that men of similar character should be conspicuous in the Australian Labour Party.

It is not to say that many sincere Christians do not hold high office in the Government, the very fact that so many Labour conferences are held on Sundays suggests that church membership is not a negligible factor in the party's life.

I mention this incidentally because it was reminded by the Australian Council of Churches on New Zealand, shown that the A.B.C. network this week, that the last two leaders of the Labour Party there have been churchmen in a very active sense.

Mr Walter Nash, who retired from the leadership recently as a vigorous opponent, has long been known as one of New Zealand's leading Anglican laymen.

His successor, who took office a few months ago, is Mr. Arnold Nordmeyer, who was a Presbyterian minister until his entry into Parliament. Mr. Charlton, who has been in the party since its formation, was an Anglican minister until his entry into the party.

It is not to say that many sincere Christians do not hold high office in the Government, the very fact that so many Labour conferences are held on Sundays suggests that church membership is not a negligible factor in the party's life.

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CLEIGY NEWS

HAWKSDALE, The Reverend A. F. Wainwright, St. Luke's, South Maitland, will officiate at the 100th anniversary of the birth of the late party on Friday, June 21, 1963.

HAWSDALE, The Reverend S. S. Viner will officiate at the 100th anniversary of the birth of the late party on Friday, June 21, 1963.

FRANKFORD, Canon G. E. C.M.S. Secretary for Aborigines, to the Vicar of St. Paul's, Sydney, on August 29.

CHURCH CALENDAR

July 14: Trinity S.
July 15: St. Swithun, Bishop.
July 20: St. Margaret, Virgin

—THE STAFF IN

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect the views of the Editors. Requests for publication letters on matters of general interest will be considered on condition that the writer's name and address be given. Letters should, if possible, be typed and must be addressed to the Editor and sent to the Editor's office. Letters should be always sent to correspondents to which the writer's name and address are appended for publication.

Parts of some of the following letters have been omitted.

SUFFERING PRAYERS FOR HEALING

TO THE EDITOR OF THE ANGLICAN
 Sir,—Concerning the discussion in your paper, re undesigned suffering and the fact that God does not always help the sick in answer to prayer, I would add some thoughts which may help some, as they have helped me in my experience.

St. Paul, in Romans 8, 17, puts it: "If children then heirs, heirs also and joint heirs with Christ, if so be that we suffer with Him, that we may also be glorified together."

And in Col. 1, 24, he writes: "We now rejoice in our sufferings, for we know that suffering is but for a moment, but it will produce for us an eternal and far greater glory than ever we had."

Writing to Timothy, II Tim 2, 12, he says: "If we shall have shared with Him, we shall also reign with Him."

Peter wrote: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice inasmuch as you are partakers of Christ's sufferings, that when His glory shall be revealed, you may also be glorified with Him."

These sufferings are not all physical, but I believe they include the physical. Some of our Church members were physical.

There are many texts which could be quoted which bear out the fact that some are called to suffer with Christ as part of the work of Redemption.

There are many members of the Society of St. Francis who are suffering with Christ in the world today.

Yours sincerely,
 CRAS S S SMITH,
 Archdeacon Emeritus,
 Smeig,
 Tasmania.

"UNSIGNABLE HYMNS"

TO THE EDITOR OF THE ANGLICAN
 Sir,—In criticising such things as "unsignable hymns, long solemn performances by choirs," perhaps Bishop Sheppard would tell us the results of the missions which he has employed the most popular music?

Is the extract from the "Man in the Street" in the same sense (in 29) criticism is made of anything without understanding which leads to hearty music in the choir?

With understanding by preparation of unfamiliar material? Would not well-learned families learn to "hear" singing?

Yours faithfully,
 D. T. DREMBATH,
 Englishvale,
 Victoria.

THE MOTHERS' UNION

TO THE EDITOR OF THE ANGLICAN
 Sir,—I would like to reply to the criticism that has been written in The Australian in past weeks of the Mothers' Union.

First, may I disagree with the Reverend J. G. Hoer (June 1963) who writes that the society is a "product of a bygone era, and that we have the best of what is contained in the three aims and objects of the M.U. as ever re-stated. As the Church sets a standard for Christians to live by, does the M.U. set the standard for Christians to follow? May I suggest formed the M.U. It was a case of two

to meet a need amongst women of her day — and that need is the same as it is in this modern day. What higher aim could we have than to uphold the sanctity of marriage, to have a sense of respect for the training of our children in the Christian faith, and to have a contact with other women and seek to improve their purity and holiness in their own homes?

As for its "rigorous" attitude towards members, I think the needs of the parish may I point out that the Mothers' Union organisations were formed for this purpose. Their mission is to meet the spiritual needs of the women in the parish, and to do this by offering what it takes away from its true practice.

Where fund-raising is committed with M.U. the spiritual life of the group would weaken and in most cases disappears altogether.

One only has to read through the M.U. Service Book to realise (one is devoted) to realise that it should be used by members as a guide to their spiritual lives.

My only observation, very real need who does not find any all in the Mothers' Union. M.U. is not putting anything into it herself.

The strength of the nation rests in the family life, and directed to the spiritual life. The emphasis has been on trying to improve the spiritual life of the home. The only principles upon which this home life can firmly stand is the Christian faith.

Motherhood. The M.U. is called upon to help in the spiritual life of Christian family life.

Yours faithfully,
 M. W. W. would be a long way towards strengthening the family which is the basis of our nation.

We are always listening to the Church members who are in fault lies with the members and not the Church. So it is with all other organisations.

If there is any criticism due, it is to the members of the M.U. in some cases has slipped away from their own spiritual life and has just become another "meeting" with a cup of coffee.

There are many texts which could be quoted which bear out the fact that some are called to suffer with Christ as part of the work of Redemption.

There are many members of the Society of St. Francis who are suffering with Christ in the world today.

Yours sincerely,
 CRAS S S SMITH,
 Archdeacon Emeritus,
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Rather than criticise and seek to form other organisations which we do not pray that they should flourish.

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foundings being aware of a similar call to God's service. The Brotherhood was constituted a religious community of the first three brethren. The Rev. and Bishop of England in 1931 and Bishop of Salisbury in 1932, accepted the view of the Brotherhood. The Brotherhood has a brown habit of traditional dress. It has three knots in its denoting their lifetime dedication to poverty, chastity and obedience.

From this humble beginning the Brotherhood has grown to include highly respected members, some of whom are well-known lay brothers. They have six "houses" in England and two in New Zealand. These men are drawn from diverse places and their individual vocations are the best advantage mutual work is done. The Brotherhood is a continuous effort. All work hard and, although their Offices and prayers take some four hours every day, they achieve a normal period of rest.

It is only four years since they were not New Guinea at the invitation of Bishop Spry (as he was then), who realised that his country needed a field and they are proving themselves a blessing. These men are members of the Australian Board of Missions.

The Brotherhood's main work these brothers conduct retreats, etc., and act as counsellors to the laity.

They are also available to help in the Mater's work. They are trained in the best training, and when their long stay in the Brotherhood, they form a core of indigent friars to extend the work wherever required.

There are always a number of companions and friends in Australia and abroad.

Yours faithfully,
 R. FAIRWEATHER,
 Australian Secretary for the S.S.F.,
 Blakehurst,
 N.S.W.

STAINED GLASS ARTIST

TO THE EDITOR OF THE ANGLICAN
 Sir,—In a recent issue of the Australian, I read that Mr. W. Ker Morgan, the well known stained glass artist, had been appointed as the new Chief Artist with East Ltd., Melbourne.

It is a pity that the Church has to go to correct this statement and say that he is still actively engaged in his work.

Your faithfully,
 R. FAIRWEATHER,
 General Manager, Freall Ltd.,
 Brooks Brothers Division,
 Melbourne.

AUSTRALIAN LEADERS

TO THE EDITOR OF THE ANGLICAN
 Sir,—The charge last month, by the Rev. Canon G. D. Queensland, that the Church in Australia is a diminishing body and that it is in a state of decline, is a charge which the Church leadership and organisation in Australia should not ignore.

Bishop Sheppard's point of raising the matter of English-Born in Australia is a very important one. It is a style dominating Irish Roman Church.

It is a pity that the Church has to go to correct this statement and say that he is still actively engaged in his work.

Your faithfully,
 R. FAIRWEATHER,
 General Manager, Freall Ltd.,
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"WITNESSES"

TO THE EDITOR OF THE ANGLICAN
 Sir,—The Rev. Dr. Lowry's reference to the "witnesses" in the New Testament is a very timely one. It is an exaggeration to say that the Church is today the lack of witness. This is stressed again and again by pronouncements of the Church.

There are less people attending Church because Australians are generally less willing to tolerate the intellectual whims or the psychological cruelties of the clergy.

If Bishop Sheppard's challenge is to be met, the Church must be by the end of this century, the Anglican Church in Australia must be a living Church, not a Roman of Methodist Churches, nor a mere relic.

Yours faithfully,
 J. B. YORKE,
 Penman, Hills.

PD TAKE TO KNOW

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADRICK.

Does the Church of England make much of the diaconate as she might?

This is making more of this first step in the ministry of the laity than previously, but it is not as "merely a stage" (in the eyes of some) as it is in the past. The diaconate is a preparation for the priesthood. (Oxford Dictionary of the Christian Church.)

Once a man is made a deacon, all things being equal, he may be certain that a year later he will be made a priest. The timing of his vocation may not even be considered except in the case of an academic way.

In some dioceses, the diaconate is a continuation of academic and practical studies and quite an extensive nature. So, for example, in the English Diocese of Southwark, a thorough post-ordination course is undertaken.

For the first two years of his ministry, he is required to be on duty, from 10 a.m. to 4 p.m., on the diaconate. This involves a minimum of four hours are spent in formal lectures, and an opportunity for detailed discussion is provided.

The chief of the deacons, the archdeacon, works in the bishop's administrative office. A number of deacons are appointed to become much work in the Church in the future. He may not influence the Holy Communion, but he is a blessing laid on to be strictly devoted from marrying completely.

over the parishes they had recently visited they would be stripped of their clerical status. The thousands of gradings which some of the deacons have seen in the Church.

A man is required to be energetic and the antiquated English organisational system of parish life is being replaced by a more modern democratic system. The parishes are being reorganised, and the work of the deacons is being defined in planning the activities of the parishes. The Church is now open to approval which the modern deacons are called to matters, including education and youth work must be taken over by the congregation or the parish.

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 Penman, Hills.

WORLD SCRIPTURE CIRCULATION

ANGELICAN NEWS SERVICE
 London, July 11

The campaign for increasing world Scripture circulation, which was inaugurated by the United Bible Societies' Conference in London last year, is being carried out by the Rev. Canon J. B. Yorke, who is the chairman of the Archbishop of York, has now been formally approved by the General Committee of the British and Foreign Bible Society in London.

At present the circulation of Scriptures is estimated to be about 50,000,000 copies a year. It is estimated that the circulation would be increased to 100,000,000 copies a year by the end of the year.

The United Bible Societies have set up a central fund to meet the additional requirements of the campaign. The fund is being managed by the Rev. Canon J. B. Yorke, who is the chairman of the Archbishop of York, has now been formally approved by the General Committee of the British and Foreign Bible Society in London.

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Yours faithfully,
 J. B. YORKE,
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WHAT IS THE OULPSBIBLE?

A correspondent, who writes from the Oulps Bible Society, has copied out for me the title page of a Bible which bears no relationship to our Scriptures except in its initials. It is a very full and useful, and to borrow the apt words of Hensley Henson, "a most valuable and useful work of the most perfect kind of literary conversation."

or pronounce the abolition. Incidentally throughout the Commonwealth one reads of the death of a bishop, and deacons and first-year priests, and the death of a bishop, and if much of the practical side of the ministry cannot be more than a "stage" in the training time.

There is a great suggestion that much of the whole field of the work of the Church in the next two years of the ministry has much to commend it. The Rev. Canon J. B. Yorke, who is the chairman of the Archbishop of York, has now been formally approved by the General Committee of the British and Foreign Bible Society in London.

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Yours faithfully,
 J. B. YORKE,
 Penman, Hills.

UNTING CHURCH

Until some are bold enough to make a statement, it is not just the Church of England will continue to exist in the Anglican, and the conception of perpetual decrees has associations that are neither fair nor just.

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Yours faithfully,
 J. B. YORKE,
 Penman, Hills.

RETIRED PRIEST

Melbourne, July 11

When one sees what the United Bible Society has done for the deacon, this delightful Irish comment has a shrewd basis.

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MONY HEAR THE CHURCH

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THEOLOGICAL BIBLE SOCIETIES

PRAYER BOOKS

NOVELS

ANGLICAN OF THE WEEK

BOOK REVIEWS

MUSIC AS FACTOR IN CHURCH UNION

JOHN SHERBURN'S MUSIC FOR THE CONGREGATION AT HOLY COM-MUNION. Edited by Charles Cleall. Epworth Press, 2s. 6d. stiff.

"The present reviewer has often thought that if Church union ever comes to pass one of the things that will be music.

While theologians wrangle over local forms, representatives from their respective bodies try to draw together in choral societies, sing religious music, and enjoying Christian fellowship.

The religious fervour felt in a church service at St. Mark's was the Passion, for instance, must be experienced to be believed. Music draws people together in such a close bond that denominational differences are entirely forgotten and a warm link of Christian fellowship is forged.

Perhaps the most Anglican piece of music in English is the Methodist Communion Service. Here we have it published by a Methodist publishing house. The whole edition of this edition is vastly superior to any other reviewer has seen before.

The accompaniments by Charles Cleall are in perfect sympathy with the spirit of the music. They are simple and straightforward and give a great help to the singers. The paper is clear. The pages are large, and do not turn over at all the time.

What is so rare is that all the music parts are included. Many also have "The Lord be with you" by St. Cecilia, and all the Proper Prayers for the special seasons and festivals. The clergy often find it difficult

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Our Anglican of the Week is a churchman in the Diocese of Gippsland who became a Member of the British Empire in the Queen's Birthday Honours list last month.

He is Mr Maurice Soper, a pharmaceutical chemist at Lang Lang, Victoria.

Mr Soper has been a member of St. John's Church there for thirty years and at various times has held positions on the parochial council. At present he is one of the two Church auditors.

He has been a member of the Synod of the Diocese of Gippsland since 1942.

Mr Soper, a Justice of the Peace, is active in community life. He is the chairman of three co-operative housing societies, chairman of the commissioners of the Waterworks Trust and Sewerage Authority. His other interests include the Westport Hospital, Koo Wee Rup.

He was for many years secretary of the tennis club and president of the bowling club. Both Mr and Mrs Soper have been actively associated with

many organisations in Lang Lang over the years.

Mr Soper, while appreciating the honour from The Queen feels that there are many more people equally deserving of recognition.

ARCHBISHOP'S ADDRESSES

CHRISTIAN PRIORITIES. Donald Cuppen, Archbishop of York. Lutterworth Press, Pp. 175. 35s. net.

THE Archbishop of York acknowledges, so he says in his foreword, to an urgent request that a selection of his addresses in recent years be published in one volume. So we have his Enthronement address, given at Bradford and York, his paper at New Delhi, as well as several broadcast addresses and lectures and articles.

This has all made for a patchwork not found in the archbishop's earlier books, but

understandable since the addresses were given to different congregations in different circumstances. Not only do the addresses themselves vary in length—obviously some have been abbreviated so that only the framework remains—but they stand in rather marked contrast to the more thought-provoking articles and lectures.

However, there is a note of passionate urgency, of utter sincerity and desire to deal with priorities which makes them good to read and read again.

Dr Cogan strives after no effect in his sermons. They are essentially straightforward, but two or three thoughts. So, for example in discussing "The Function of the Church" he examines aspects of worship, study and evangelism.

In "How Jesus lives His Life" he refers to the three sections as Withdrawal, Proclamation and Compassion.

The language is simple and there is almost a complete absence of illustrations.

"The Times" article, "The Influence of the Bible," and the medical inaugural lecture, "The Wholeness of Man," are both outstanding. It is Ordination Charge of two years ago on "Ministers and Stewards" is a masterly gem with apt quotations from Moulton, Gore and Lang.

This is an expensive book, and in some ways a wasteful one, for there are no three blank pages between each address. It is a volume of unequal value, but reveals the stress which the Primate of England places on the written and spoken word.

—A.V.M.

NEW HYMN BOOK

ANGLICAN NEW SERVICE

London, July 1

A new hymn book which will include a large number of new hymns, and which will contain many hymns which are described as being of "poor musical quality" or excessive sentimentality, is to be published next year by the Church Book Room Press.

S.P.G. REPORT

THE SERENITY OF LIFE. S.P.G., Review of the Year's Work, 1962-1963. Doves Press, Ltd. Pp. 216. 6d. net.

The poverty in the West Indies, the shortage of Anglican clergy, and the contrasting work of many sects who are at work with the poor and men, is offset by the picture of the devotion of the people.

There are similar stories about Polynesia, Madagascar and the West Indies. The small communities of Christians in India, Burma, Japan, Korea, Singapore and Malaya, and Borneo are doing great things, with little resources. If only they had the money we spend on luxuries!

How much of their time and money are taken up with feeding the hungry and healing the sick as in all mission fields.

The story is repeated in India and Africa. S.P.G. missionaries need more prayers and money.

Dewi Morgan writes very persuasively about the work of the A.B.M. or C.M.S. The message is the same.

—J.S.

CELL TO MAN

THE IDEAS OF BIOLOGY. John Peter. Collins. Pp. 200. 5s. net.

It is a book for reading both for the layman with some knowledge of the facts of biology for it allows him to see the concept as a whole—that is to say for the biologist and even how they fit together.

Not that the facts are altogether wrong—those that are first chapter, "The Cell," almost must leave the reader with a deep sense of his inadequacy in the face of an extremely good list of the Creator of the universe.

It is standing in the shadow of a huge mountain or in the depths of a rocky chasm. Other chapters treat the mechanics of evolution, genetics, the history of man, and the evolution of man.

The final chapter Dr Bonner contains many chapters on his genetics and evolution. He points out very importantly unsolved problems.

It is a very creditable piece of work and a very good list for further reading.

—J.S.

NEGRO PASTOR WRITES

STRENGTH TO LOVE. Martin Luther King, Jr. Harper and Row, New York. Pp. 146. 5.50 dollars.

At the present time it is likely that Dr Martin Luther King is still languishing in prison. A Baptist pastor in Georgia, he has figured prominently in the anti-segregation moves in the South.

"Strength to Love" contains a

number of his sermons preached over the last few years. It feels like the position of his people and has been the victim of hatred and violence which we in Australia find it hard to understand. His tragic experiences colour his addresses, but he never bitter or downhearted.

Any preacher would benefit from reading this book. Dr King reveals himself as a man of wide culture and learning, and one who is essentially the pastor in the pulpit.

In the last chapter the writer tells of his theological pilgrimage from a rigid fundamentalism to a fashionable liberalism, then, via Kirkpatrick, Heidegger and Tillich to a middle position between the two.

He also became interested in what may be called the social implications of the Gospel. It was first influenced by Gandhi, on whose method of non-violent resistance he had sought to model his own. "Christ furnished the spirit and motivation, and Gandhi furnished the method."

King impresses us as more akin in his preaching to Dr Fosdick or Peter Marshall than to a Southern Baptist. Moreover, he speaks well of the

Perhaps the most moving chapter is his letter to American Christians, in which he says "Paul's letter to the Romans is made to evaluate the Christianity of America to-day, and to see the segregation policy in the light of Christian standards."

—J.T.

THE AUGUSTAN PERIOD

ROMAN SOCIETY AND ROMAN LAW IN THE NEW REGIMENT. A. N. Schofield. Oxford University Press. Pp. 335. 45s. 6d.

This book consists of eight cogent and scholarly essays which were delivered by the author at the Saturn Lectures for 1960-61.

They throw a wealth of detailed insight into the functioning of the Augustan period, the operation of the colonial system of that time.

Those whose background on this period has depended upon the mastery work of Ramsay some fifty years ago will find in the words quoted by the author "vires fore post Assamensis."

Modern scholarship has emphasised our need for a deeper understanding of contemporary society—Roman, Hebrew, and Hellenic—and Mr Sherwin-White has brought a very sharp scrutiny to bear upon some older assumptions.

It is a very creditable piece of work and a very good one for the theological student.

—J.T.

THE SUNDAY SCHOOL TEACHERS' STUDY GROUP

JESUS BAPTIZES HIMSELF

By WINIFRED M. MERRITT

Scripture passage

Matthew 2:15-21:11

Training for life begins in the home, and happy indeed is the child who is blessed with a loving one. Such a child learns quite early both the privilege and the responsibilities of being a unit in a home. The world in which he will have to live is the home. We write here.

And we are told that when Joseph and Mary returned from Egypt and settled in Nazareth, Jesus was subjected unto them. The first thing to be learned is the obedience and respect due to parents as such. Life starts here, supplemented soon by the slightly bigger world of school.

It was in His earthly home and at the synagogue school that Jesus received His earliest knowledge of His Heavenly Father. His life at Nazareth was a perfectly normal one to the age of twelve years. He was journeyed with Joseph and Mary and there occurred the incident of His disappearance and discovery in the Temple, talking with the teachers.

"I must be about My Father's business," He told Joseph and Mary and "was saying that He was equally about His Father's business" for the next eighteen years in the little northern town of Nazareth in training for His destiny.

Accepting the demands of His life in early childhood, Jesus accepted them no less practically as He grew into manhood. It is generally believed that Mary was left a widow, and that Jesus assumed the responsibilities of breadwinner for the family. He remained a carpenter until he reached the age of thirty years.

What was it that Jesus was doing during the eighteen years which followed His first visit to Jerusalem? What was His Father's business which was so important?

One writer has said: "The silent years of the Redeemer's preparation are holy ground." During these years Jesus must have been conscious of God's purpose for Him, with a growing desire and widening awareness, until the time came for Him to begin His public ministry.

And during them, too, I think we can see just a little through the veil which hides them from us. The child, says our proverb, is father to the man. If we look at Jesus, the Man, we can see the road along which He travelled from Boyhood.

WITH NATURE

Jesus loved the out-of-doors, and on almost every page of the Gospel story we can see evidence of His Boyhood's affinity with Nature. "The Gospel pages," writes the writer quoted above, "are scented with winds that have blown across hills and valleys and fields of springtime; corn; and God's care and mercy over all."

"The man who lives close to Nature lives close to God," often slipped away to a quiet place to talk with His Heavenly Father. But Jesus did not merely say: "Prayer is the way to God." His whole life was one long prayer, prayer and work integrated.

"Paul understood," "Pray without ceasing," he told the Thessalonians. "And Paul was one of the busiest men who have ever lived. To work for God is to pray."

Jesus was interested, deeply, in human nature. He not only realized just how full people are and their doing the Gospel's 're's! The Gospel story is far indeed from being a theological treatise.

Jesus loved people, and He never allowed ourselves, as teachers, to be confined to the covers of a book, but must direct the hearts and appreciate the young people we teach, their interests and friends, and those whom they will have to come in contact as they grow up.

Jesus was a Carpenter. What are we? What do we do at our work? And what does our work do in us? How do we choose our work? Henry Drummond

once said: "A workshop is not a place for making engines so much as a place for making men." If we would serve Jesus, we must ever have in view a consecration of ourselves.

When Jesus reached thirty years of age, there came a moment of decision, towards which He had been moving ever since He had been leading Him.

He does not know the circumstances that led Jesus to Nazareth. He travelled south to Judaea "to be baptized by John." There was purpose behind His journey.

John the Baptist was preaching a baptism of repentance for the remission of sins. And Jesus requested John's baptism—despite the fact that He was sinless. One has sought the baptism of sinners.

John had taught Jesus from the Jordan. "No wonder John is baptized," said Jesus. "I must suffer it to be so now." He said, "I am baptized in Him."

By this act, Jesus identified Himself with sinful humanity. By His name, we are baptized and endorsed the ministry of John. Jesus takes the stage of man.

His first step was to retire to the wilderness. He fasted for His forty days planning His course. We must never lose sight of the importance of this period, particularly in connection with our own Lent.

John the Baptist revealed His intention in so acting: "For which of you?" He asked, "desiring to be baptized, you must be weighed down and count the cost, whether it be death or life." He said, "I am not able to finish, all that is not begun to finish, just as you must begin to finish, just as you must begin to finish."

It was the work Jesus was forming.

THE WATCH-HOUSE OF S. SEPULCHRE

ALONGSIDE the tall gables of the box-like office buildings that line the streets of London in post-war years, another kind of building is taking place, that is, the Watch-house of St. Sepulchre's Church.

One that has been rebuilt this year, though not a church, it is attached to a church of the watch-house of St. Sepulchre, Without-Newgate, in Holborn, in the City.

John Percival in a programme called the "Eye Witness" was recently giving listeners to the Home Service of the B.B.C. some background information on this church and its watch-house.

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lating His plans that He was tempted of the devil. Jesus was not a man of great directions to seek social approval, to put God to the test, to do the ways of the world.

He was not the people among whom Jesus was to work. Why not? He was His power could be made to satisfy their hunger, and so induce them to follow Him.

Why not attract the attention and admiration of the world by doing something spectacular and marvellous, such as jumping from the pinnacle of the Temple?

Why not lower His demands for a little more than the standards of the Gospel except to His people who would be more ready to listen?

Jesus resisted each temptation as a little more than He was conditioned by all that had gone into His life up to this point.

Little by little, day by day, all of us become what we are.

During those earlier years, Jesus was not a man of great directions to seek social approval, to put God to the test, to do the ways of the world.

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people's needs, because He moved freely among them. He was not their saviour, but their joy and grief, their problems, disappointments, aspirations and sufferings.

Each individual was a living soul. His Father's call. And they came to Him from every quarter. "Many were gathered together, so that there was no room to stand, and they went forth again by the seaside; and all the multitude rested upon Him, and He taught them."

But soon all too soon Jesus fled and every being their deadly work, and at the end of three brief years, the Supreme Teacher was hounded to His death.

Jesus is an inextinguishable fire as our teachers, for through us Jesus is continuing His work. I leave with you this week some words of Father Andrew. It was to me, he says, a great discovery when I passed from the faith of doing work and asking God to help me to do it, to the faith that God is doing work and the prayer that He would let me help Him to do it. (Will you read this last paragraph again.)

We have covered quite a lot of ground in our consideration of the means by which Jesus trained Himself.

As we have seen, we have assembled the ingredients to make a good teacher, with respect and respect towards parents—acceptance of life's responsibilities—knowledge of the Scriptures—church attendance—decision—planning—prayer—showing about and understanding people—being good—being kind.

Yes, we have plenty of rules, plenty of pieces of mechanism. But one thing is not a machine will not run without love.

This will be the subject of our next study.

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FAMILY WEEK-END HELD AT INVERELL

FROM A CORRESPONDENT

Inverell, N.S.W., July 8

A family thanksgiving weekend for Christmas Family Year was held last month at Inverell, Diocese of Armidale.

The special guests were the Bishop of Armidale and his wife, the Right Reverend R. C. Kerke, and Mrs Kerke.

On the Saturday night parishioners from Inverell, Delago, Ashford, Bingers and Tinghi, accompanied by their vicars, assembled at St. Andrew's parish hall.

The bishop and Mrs Kerke shared an informal programme which dealt with the Christian family in a secular society.

Using a little-known story from Judges 17:18, Mrs Kerke drew the picture of an over-idealistic man who really over-drew the dishonesty of her self-indulgent son in an age where property had become equated with security.

When baby's material possessions were plundered by the thief, the mother's spiritual resources on which to draw.

The bishop then related this story to the findings of the N.S.W. Youth Policy Advisory Committee relating to family life today.

The committee had reported in too many cases adults were falling in their responsibility to their children.

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bilities to youth — they were invited to sing and to participate in the test for the conduct of their children.

Too many parents were unwilling to discipline their children and too many neglected the spiritual welfare of their children.

During the discussion then followed in which members of the audience suggested factors which could assist in bringing to a home.

These were then illustrated as spoken in a wheet, representing a family circle, of which God was the hub, the source of power and life.

Bishop Kerke defined Christmas marriage as a spiritual triangle with God as the peak.

The story of Zaccheus was used to illustrate the change that comes to a man when a Christian family agency in the world "were created."

Bishop Kerke spoke at all services on Sunday to crowded congregations.

There was a united service in the Inverell Town Hall at night.

A CENTENARY AT GOLDFIELDS TOWN

BY A CORRESPONDENT

CHRIST Church, Daylesford, in the Dividing Range, is celebrating its centenary on Sunday, December 8, 1863.

The church was founded by Dr. McCreary in 1837. The first minister was the Reverend J. C. Cheyne from 1857. The first minister of Christ Church was the Reverend E. C. Pryce, from 1860-1866. Services were held in the Inverell Town Hall at night.

In 1862 the foundation stone of the church was laid by Archbishop Crawford, of Castlemeane. The church was opened for divine worship on Sunday, December 8, 1863, by Dr. McCreary in Melbourne.

The church was consecrated by Archbishop Crawford in 1894. Bishop Goe was the third Bishop of Melbourne.

Two weeks of celebrations are planned to mark the centenary and many of the pioneer families are expected to be represented in the Vicar to the Reverend J. F. Gibbins.

THE WATCH-HOUSE OF S. SEPULCHRE

B.B.C. SERVICE

As John Percival explained in his talk, this "was before the days of the B.B.C. when the musicologists, Directors had to do research if they were to learn enough to 'lead' their own bodies to practise on.

There has always been a section of society ready to make money out of anything and the late eighteenth century was no exception.

"At night the restoration men came to the graveyard to the graves of the newly dead. Corpses carried off to be buried in the silk-lace earth were soon put on the road to the air."

A gruesome and macabre business, but a doctor was literally paid as much as £4 to bury a corpse.

"The watch-house was built, but not on the top of the seven windows, giving the look-out over the surrounding city area.

The watch-house was destroyed to gratify our speaker, "At night the restoration men came to the graveyard to the graves of the newly dead. Corpses carried off to be buried in the silk-lace earth were soon put on the road to the air."

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ENTHRONEMENT
AT DOGURA

(Continued from page 1)

Gregory Alvinia, and Deacon Gilchrist Egmbert, presented themselves before the bishop and solemnly welcomed him and placed the mitre and crozier on his head. All present sang the Te Deum. The representatives of the July ten presented themselves before the bishop and made a similar pledge to that of the clergy.

The laymen were Mr Robert Bunting, Mr John Gibbs, M.L.C., Mr Kold Hart and Mr Nicodemus Adelanos.

The service continued with the singing of the Doxology and Psalm 121, "I will lift up mine eyes, from whence cometh my help."

Whilst the psalm was being sung the assisting bishop moved up to the high altar, while the bishop, carrying his pastoral staff, proceeded to the centre of the sanctuary and knelt for the prayers.

When the prayers concluded the hymn "Breathe on me, Breath of God," was sung.

The bishop then proceeded to the pulpit for the bidding prayer and sermon, which will be printed in next week's issue of THE ANGLICAN.

BELLS RING

Following the introit hymn "The eternal gifts of Christ the King," the bishop went to the high altar where he knelt to celebrate the Holy Eucharist.

The singing of all the hymns and the song Eucharist itself was a sheer delight and praise worthy in the highest degree. The thanksgiving hymn, "Lift up your heads, ye gates of brass," brought the two-hour ceremony to an end.

The various processions moved out of the cathedral in the same order as they entered to the area outside the vestry where closing prayer was said.

As the procession was leaving the cathedral all the bells on Dogura towers were rung together to herald the new diocesan bishop and to express the great joy of the moment, being experienced by all present.

OBITUARY

CANON F. de P.
ST JOHN

We record with deep regret the death in Sydney on July 4 of Frederick de Ponte St John, M.A., Emeritus, S. Peter's Cathedral, Armidale, in his eighty-fourth year.

If, as is often said, more than one-half of the names listed in the great Dictionary of National Biography are sons of the clergy, then Frederick St John's qualities of mind and character, and his whole life, suggest the reason.

He was born in 1880 in the Manning River district of N.S.W. with his parents, English settlers, farmed on Rawdon Island. He went to England for some years during his boyhood, but his most formative years were spent in the Australian bush.

The highly unusual life at Rawdon Island left on him two marks which the years never effaced. He had strong, broad shoulders — developed by rowing his sisters to and from school each day. He had the unbounded resourcefulness and sound judgment, especially in moments of stress or emergency, which life in the bush in those days brought out in most who survived it. Above all, he had quite unusual independence of mind.

He received his theological training at the old St. John's College, Armidale, where a succession of subtle practical jokes and even more subtle bits of authorship made his name a legend in later years.

Made canon in 1905, he was an assistant curate to Nundle, in the then undivided Diocese of Armidale and Grafton.

Within the year incurred episcopal censure by marrying without the usual dispensation.

His diocesan Bishop Cooper had strong views about his clergy marrying at what he considered too early an age — especially when only in deacon's orders. St John, for his part, had equally strong views about what he considered the private busi-

ness of an man — even a clergyman. He determined to marry Mabel Pyries, a young pupil teacher, whose intelligence and strength of character matched his own. The reading was done in Sydney, but it would have to be on the bishop; but they were all present in Sydney. All present were asked to come to the consecration.

Cooper, whose outward sternness had a lively sense of fun, had privately enormously enjoyed St John's high-spirited jollity at college; but marrying without his permission — which he would have refused — was another matter.

He refused to ordain St John prior until 1910, and left him for four years as a deacon at Nundle to reflect upon the consequences of defying his bishop. It says much for both St John and his bishop that they remained good friends.

He served thereafter successively in Coff's Harbour, Boggabilla, Uralla, for 14 years from 1916, and Quirindi for 20 years from 1932. His last eight years, until his retirement in 1960, were spent as Rector of Lochvar.

To successive bishops, and successive parishioners, St John's outstanding quality was his complete intellectual independence and fearlessness. But they also knew him, as did his family, as a father. He believed in discipline, thrift, hard work, and truthfulness. That did not make him a martinet; he had too great a sense of humour for that; but it enabled him to bring orderliness to all things.

His family life was all that an Australian country parson's should have been, notwithstanding the inevitable building of a wife, who predeceased him by some ten years, was equally as strong-minded as himself. Not least of their contributions to the life of the Church and the nation was the rearing of a family distinguished in both.

DIOCESAN NEWS

ADELAIDE

The Girls' Friendly Society will hold a G.F.S. Tea at the hotel, 275 Pennington Tce, North by Melbourne, on Friday, July 26, at 2.15 p.m. All prospective members, Miss Sweeney, who will give a travel brochure, and Miss Sweeney, who will give a travel brochure, are invited to attend this fifth anniversary.

ABORIGINAL ACT
On National Aborigines' Sunday, July 14, the Friends of the Cathedral, Evening in the John Dunn Memorial Hall. They invite the congregation to hear Mr Gladstone (Chief Justice Officer) speak on "The New Aborigine Affairs Act."

BRISBANE

EDWIN MARSDEN TROTH
MEMORIAL HORN
A new home for the apt, the Edwin Marsden Troth Memorial Horn will be opened at 10.30 on July 27, next. The Right Rev. John Hodder will bless the instrument, which will be opened by Lady Troth.

Mrs J. M. Blake, at present on leave from St. Andrew's War Memorial Hospital, has been appointed matron.

MELBOURNE

C.E.B.S. ENTERTAIN PARENTS AT CLAYTON
The golden jubilee of the Church of England Boys' Society was celebrated at All Saints, Clayton, with a family tea, where more than 100 people met together in the parish hall.

At the tea table the parents were welcomed by the vicar, the Rev. Donald Mitchell, by Mr Laurier Nicholls, who is branch leader at All Saints, and Assistant District Commissioner for the C.E.B.S., Mr Frank Kewton, Chairman of the Parents' Association, then spoke to the parents about the progress made in the past year by the club and transport facilities which had been provided, and invited all members of C.E.B.S. to the association.

A second number of 27 books was presented to the vicar at Evensong by Margaret Fairbrother, for admission to the new library in the society. The books, which were entrusted to All Saints' to more than 100 boys.

the third largest group in the Melbourne diocese.

The most preacher at the service was the Reverend J. A. G. Houston, Vicar of St. Mary's, Chadstone Road, who has the honour of secretary of C.E.B.S. for the diocese.

CAPACITY CONGREGATION AT CLAYTON
There was a gathering on only half past very much of that at All Saints, Clayton, on Sunday night, June 30, when two of the youth groups held admission fees for their own members.

The Senior Fellowship, which had recently been established with the Australian Young Anglicans' Fellowship, had 28 young people in their ranks and early tickets to present for admission as members. The candidates were presented to the vicar, the Reverend W. J. Mitchell, by Mr Norm Medford, of St. James, Dandenong, the District Commissioner for District 1, and Mr Barry Reed, the chairman of All Saints' group, handed the badges in the vicar for dedication.

Representatives from St. John's Cranbourne, St. James', Highbury, attended the service, while Anglican students from Holy Trinity, Oakleigh; Christ Church, Ormond; and Emmanuel, South Oakleigh, were present.

V.A.P. entertained the new members and visitors to coffee, and treated them to a lunch in the parish hall, which had been converted into a "coffee lounge" with bright record group decorations and coloured lighting effects.

The Fellowship meets each Sunday after Evensong, and new members are always welcome.

NEW BISHOP
Bishop R. R. Amor has been named as coadjutor bishop last Sunday, when he preached in St. Mary's Cathedral at the morning and afternoon services of Holy Communion in the afternoon. He is to administer Confirmation on Thursday, July 11, at 8.15 a.m. at St. James', Fitzroy.

On July 12 at 8 p.m. Bishop Amor will preach at a Festival service for the Church of the Sanctuary in St. Paul's Cathedral.

NEWCASTLE
BISHOPS ENGAGEMENTS
At 5.30 a.m. last Sunday, the Bishop of Newcastle, the Right Reverend J. A. G. Houston, preached at the family service in Peter's Church, East Maitland.

The Bishop administered Confirmation at Aberdeen and at Longlaston last Sunday. On Tuesday he held his family service at residence at West Plains. On Friday evening he will receive deacons at Newcastle.

POSTLUENTS
Last Saturday afternoon, between fifteen and twenty young men, who are postulants for the year of their testing of the college, The Plains, On Friday evening they were interviewed by the bishop; the results of the college, the Reverend J. A. G. Houston, and the warden of the postulant's hall, the Reverend E. Bailey.

SCHOLAR UNION RALLY
Next Saturday, July 13, the Central Coast Scholastic Union rally will be held at the Community Hall, Leppington, commencing at 7.30 p.m. The speaker will be the Right Reverend H. C. Koo, Coadjutor Bishop of Sydney. On Sunday, July 14, at 2.30 p.m., there will be a gathering in the Prince Edward Theatre. The Entrance. The speaker will be Mr R. G. Pearson, of Newcastle.

PERTH

C.E.G. AND F.R.M.
The Church of England Girls' Society has undertaken to look after the needs of the girls living in the dormitory of the Forrest River Mission. So far, they have contributed a large number of toilet articles and bed covers. Amongst their gifts to the girls was a set of blue check frocks which the girls at the mission wear when they went to meet Her Majesty the Queen. The Entrance. The speaker will be Mr R. G. Pearson, of Newcastle.

DEBUTANTS' BALL
The first social function which will be attended by the Archbishops of Perth, after his enthronement, and by the Anglicans, will be a ball which will be held in the ballroom of Government House. The ball, which will be an Anglican event, will be on Friday, August 16, which, coming at the end of school year, will enable country clergy and representatives from their parishes to be present. The Archbishop of Perth will also receive the debutants.

M.U. AND YOUTH COMBINE
In St. Martin's parish, Kensington, the young men and women of the Mothers' Union recently welcomed members of the youth club who attended their meeting. Six points called from the Teenage Catechism were discussed, plus a summing up. It was found that almost without exception the views of both groups were in agreement.

THE CHURCH'S OVERSEAS TOURS TO Three or Four Weeks for 1964

Sponsored by the Presbyterian Travel Association.

(Members — Revds. W. Young, H. Cunningham, W. M. Constable, Mr. Max Collins.)

DEPARTING SYDNEY, JUNE 20; MELBOURNE, JUNE 23; ADELAIDE, JUNE 25; FREMANTLE, JUNE 28, s.s. "Orcaades," "TOUR TO IONA," Visiting England, Scotland — Iona and the Continent. Return Shipping arranged to suit individual preferences.

A MID-YEAR TOUR TO JAPAN is being arranged to visit the fascinating countries of the Orient, with a most attractive Tour around Japan. Shipping details, etc., will shortly be available.

DEPARTING SYDNEY, NOVEMBER 26; MELBOURNE, NOVEMBER 28; ADELAIDE, NOVEMBER 30; FREMANTLE, DECEMBER 3, s.s. "Orcaades," "CHRISTMAS IN THE HOLY LAND TOUR." Spend Christmas in the lands of the Bible with Christmas Eve in Bethlehem. This unique tour has a profound appeal and purpose. One Class Shipping out and First Class return.

PROVISIONAL BOOKINGS ARE NOW BEING TAKEN, AND INQUIRIES SHOULD BE ADDRESSED TO ANY OF THE FOLLOWING STATE SECRETARIES:—

Rev. Wm. Young, B.A.,
St. Andrew's Presbyterian Church,
Creek and Queen Streets,
BRISBANE, Queensland.

Rev. H. Cunningham,
10 Rutledge Street,
EASTWOOD, N.S.W.

Rev. W. M. Constable,
3 Neerim Road,
CAULFIELD, Victoria.

Rev. W. H. Liffier,
371 Angus Street,
ADELAIDE, South Australia.

Rev. A. MacIver,
2 Market Street,
KENSINGTON, Western Australia.

