

HEBREW BIBLE

By MICHAEL J. LAURANCE

DRIVER thinks the entrance to the fortress of Jebus lay through the water which he brought water to the garrison from the Virgin's Spring on the east of Ophel, but Josephus considers there was a number of entrances under the fortress and his had first to be crossed before he had entrance to be accepted.

In his book, "The Flying Carpet", Richard Halliburton says that when he was in Jerusalem an American who was living in the Holy City, a certain Dr. Steadford, told him the Jews had thought themselves invincible because many years before they had driven an inclined and irregular shaft one hundred feet through solid rock from the summit of the ridge on which the city was built to the permanent spring which lay below.

One night, Joab who was resting near a pool to the Virgin's Spring, thought he heard the clinking of copper buckets against the rocky caving in which the water flowed.

He walked into the grotto and when he was certain his surmise was correct, undressed and went into the water.

With barely enough space to breathe above the level of the water, he crawled along a dark passage and found a vaulted pool which was dimly lit by oil lamps above.

He saw the bucket shaft and assisted by kimbos and crevices succeeded in climbing to a point five times his own height.

There he found steps and another passage leading upward which he knew would take him to the heart of the citadel.

Quickly returning to the city he had come, Joab sought David and asked for a small company

of men to go with him to capture the city.

According to the guards, all slept in the citadel and they were so surprised at the sight of the Jews and his men, they were easily silenced and the gates of the city were opened and David and his army who waited outside.

As victor, David conquered the usual period of the Jews' capture, driving out the inhabitants, then driving rebuilt the city, making the citadel an integral part of it, surrounded it with walls and made it his capital, calling it Zion or the City of David and appointed Joab to have charge of its walls.

One firmly established in Jerusalem, David became a King on the same scale as other Oriental sovereigns in Egypt and Persia and saw to it that there was a regular constitution and that the Court and the Army were properly organized.

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"Jehi," the writer goes on, "with a little alteration prefixed to the old name of 'Salomon', would be Jerusalem; and since that expression, 'God will give him a lamb for a burnt offering' (Is. 66:14) is there said to have been proverbial till the days of Moses, this seems to be the most probable derivation of that name, which will then denote that 'Lamb of God' would provide peace by the taking away the sin of the world."

Having made Jerusalem his stronghold and the capital of Israel, King David showed his great organizing ability in the orderly government he appointed. (We see that some organising ability in our Lord.)

It is thought to have been during his reign that the first records were made. He grew mighty and great and God was with him to prosper him in all that he did.

Hiram (or his father Abihail) King of Tyre in the land of the Phoenicians, conceived it would be politic to form an alliance with his mighty prince and sent Phoenician builders and craftsmen from Tyre to Jerusalem with cedar wood to build a house for

friendship and to cement the alliance he also sent him gold, silver and precious stones. When the Philistines heard that King David was King of Israel and that he was about to build a house for the Lord, they were afraid and did not come to fight against him.

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miles south-west of Jerusalem, proceeded to pitch their tents. David, learning that the Philistines had pitched their camp almost within sight of his stronghold and called, the High Priest and bade him enquire whether the Philistines were there for he never undertook any task without first consulting God as to His will in the matter so grateful was he to God for having raised him from the obscure position of the youngest son and shepherd of his father's flock, to so honoured a position as that of King over Israel.

The High Priest returned the answer that David would win a great victory over the Philistines and gain their territory, so David set out against them with his army and having defeated them, put them to flight, and destroyed the idols they had left behind in the camp.

The Philistines, however, would not accept defeat and again came up against David but this time with an army three times as large as before.

Once more they chose the valley of the Gihon for their meeting ground and again David bade the High Priest seek God's will by the Urim and Thummim.

This time the High Priest received the answer that David was to keep his army alert and ready for battle, and that the Philistines were quite close to the camp of King David, and that the Philistines were quite close to the camp of King David, and that the Philistines were quite close to the camp of King David.

They were to remain silent and wait until they heard the sound of the trumpet, then they were to go out and fight the Philistines quickly and

to gain the victory which was already prepared for them.

Several ranks of Philistines, surprised by the sudden assault, turned and fled.

David pursued and chased back to Gaza, the Philistines, then returning to the abandoned camp, David removed the great riches it contained, but the idols, as on the former occasion, he destroyed.

This decisive victory against the Philistines was very important for it resulted in David's making Jerusalem the spiritual and cultural centre of the Hebrew nation as well as its political capital and this he did by bringing the Ark of the Covenant from Kirjathsepher where it had been for the past twenty years.

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S. PETER'S TOMB

ANGELICAN NEWS SERVICE
Rome, July 1
The Pope on June 26 declared that 25 years of detailed study by Vatican experts had convinced him that a few fragments of human bones found under the basilica of St. Peter are the bones of the Apostle.

The Pope referred to the study of the bones of the Apostle St. Peter, which he found in 1950 when after the bones had been found under the basilica.

In February, 1965, the Vatican announced that Professor Margherita Guarducci, who held the chair of Greek Epigraphy and Antiquities at Rome University had published a book arguing that the bones were those of St. Peter.

But the Vatican had reserved a final opinion pending the outcome of studies by both Vatican and lay authorities.

The martyrdom of St. Peter is believed to have taken place in the Vatican circus during Nero's reign, probably in the year 65.

T.E. BIBLE BEING WIDELY USED

By THE REVEREND R. A. HICKIN

THE communal traveller drove into a large service station in the Transvaal (South Africa), the car was parked, and the attendant was busy

strutted into the manager's office.

"Hello, John. How's business?" Selling plenty of petrol? By the way, I've got a nice book for you to read; it's a paperback, won't take very long to get through. As he spoke he thrust into John's hands a little book.

The traveller returned to his car, John to the next customer, and the paperback lay on a desk surrounded by brackets of car polish, re-view mirrors and other gadgetry.

Later that evening John took the book out of his pocket. It had a cover made of modern newspaper materials.

In bold red letters stood the words "God's New Testament". Almost at once he was gripped by the simplicity of its story, its life-drawing simplicity.

To his surprise he found it to be "Today's English Version" of the New Testament, a book he seldom read, but which was this different!

It was written in everyday English, he could easily understand.

In the small hours of the morning he was reading Romans 5, and suddenly he found himself reading and accepting God's offer of forgiveness and

When the working day began he was at his post. He should have been there, but wasn't. There was now a new direction in his life.

He gathered his staff and attendants together, and showed them the book. This was the greatest book in the world, was his testimony.

FOR THE BLIND

The Book that made faith his own personal possession was T.E.V. (Today's English Version) a book that is now sweeping the world.

The general secretary of the Bible Society in Japan is planning to record the T.E.V. New Testament on five-inch tapes, which will be made available to the blind. The entire New Testament will go on tape.

It is estimated that many Japanese will buy the record of the T.E.V. New Testament, and thus improve their English.

In Korea the latest translation of the Korean New Testament has been favourably received, but the need for more

thing even more "popular" has become clear.

The general reading public requires a truly dynamic translation, one which is as simple as it is to be published as a digest with the T.E.V. English text

This will be able to be used both for learning English as well as for learning the Bible. T.E.V. is in wide use in the Philippines, as well as other countries.

Its parallel volume, the Spanish New Testament "Version Popular," has been used by women in Christ through Latin America.

It was followed up in follow-up work after evangelistic crusades.

MILLION COPIES

An Evangelism-in-Depth Crusade is now being planned for million copies of a special selection which will be highlighted by the T.E.V. New Testament.

In Uruguay the Spanish "T.E.V." is being received enthusiastically by Roman Catholics as well as evangelically.

Miss Annie Vallotton, the artist who illustrated T.E.V. was recently featured over a television network in the United States, telling the story of T.E.V. in the country in which almost incredible sales records have

In addition to the English and Spanish Testaments, there will be a series of books in other leading languages of the world, including Chinese, Hindi, and Bengali.

Meanwhile the texts are also used in selections that are being widely distributed with an evangelistic purpose.

Certainly no Scripture has ever made as much an edition in such a short time.

Even now, it is only eighteen months since the first edition of T.E.V. was published, followed by the second and third.

It is estimated that supplies are exhausted.

There is a million Testaments and Gospels have been sold in Australia alone.

T.E.V. is a phenomenon which may be only discovered as dedicated people are using it in their New Testament, and thus improve their English.

But one thing stands out undeniably: the public — of any country — who use it — is not blasé about the Bible!

But it does need a writer who speaks dynamically and clearly in its own ordinary speech.

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THE SISTER SUPERVISOR C.A.C. in each
of these centres

An Inter-Orthodox Preparatory Commission with its own secretariat is to be set up here by the Ecumenical Patriarchate of Constantinople to co-ordinate preparations for a Holy and Great Council of the Eastern Orthodox churches.

This was one of the major objectives of the 23rd

long conference of 29 representatives from 12 of the 14 autocephalous (independent) Orthodox churches held at the Orthodox Centre in Chambrey near here last month.

The law commission and secretariat will be responsible for organising preliminary theological work on the six themes set for the Great Council by the first Orthodox conference on the island of Rhodes in 1961.

The themes are: the sources of the Church's fuller participation of the lay element in Orthodox worship and church life; bringing up-to-date the church's rules on fasting; impediments to marriage; problems of the calendar; the concepts of "holiness" and "asceticism" in the Orthodox Church.

The meeting in Chambrey was also a dialogue between the Orthodox and other Christian confessions, and with Orthodox participation in the work of the World Council of Churches.

The participants encouraged the contacts and expressions of brotherly love and mutual respect towards the other Christian churches, by joint effort by all 14 churches in the Orthodox Centre in Chambrey was proposed.

DIALOGUE
Inter-Orthodox commissions which have started conversations with the Anglican communion and the Roman Catholic Church were encouraged to continue their work.

On the other hand, bodies for dialogue with the non-Chalcedonian churches, which have been created, the conference decided.

The conference commending dialogue with the Lutheran World Federation, the participants suggested

that the "greater and more consubstantial" bodies of the East belonging to the Federation should be included in the dialogue.

The conference expressed "the general consciousness of the Orthodox Church that it constitutes an organic member of the World Council of Churches, and the firm resolution that through all the means at its disposal, their contribution to the furtherance and success of the whole work of the Council."

"Appropriate measures" will be taken to this end, both by the Orthodox churches and the World Council of Churches.

The general secretary was the Ecumenical Metropolitan Chrysostomos of Myra, also from the Patriarchate.

Orthodox churches represented those of Alexandria, Antioch, Jerusalem, Russia, Serbia, Rumania, Bulgaria, Cyprus, Greece, and the Church of Constantinople.

The Church of Georgia (U.S.S.R.) and the Church of Czechoslovakia were unable to send delegates.

BISHOP EXPOUNDS HEART PANEL SCHEME
ANGELICAN NEWS SERVICE

London, July 5
The Bishop of Durham, Dr. Ian Ramsey, called on July 27 for the establishment of a national group to consider and advise on the problems of heart transplant surgery.

He said he was hopeful that the "ethical and religious aspects" of being there might be a pause in such surgery.

Dr. Ramsey, who was not speaking at a Press conference at Church House, said that while his was only a hope and the decision for such surgery must be left to the medical profession.

He believed, however, that the spiritual considerations of such surgery would be a national high-powered group could give, since neither the medical nor any other rules gave guidelines.

On the spiritual attitude to be set up by the Minister of Health and consist of perhaps a dozen bodies for research after death.

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MOLLOY HOUSE WILL OPEN SOON

UNITS OF S. JOHN'S GUILD

The finishing touches are being made to a new venture in Melbourne, Molloy House, in readiness for the first residents to move in.

Financed by the Church of England Boys' Society, but administered by the S. John's Homes for Boys and Girls, Molloy House is the first unit in a scheme of preventive work for juvenile delinquency.

Accommodation of a high standard is provided for ten boys between the ages of fifteen and eighteen.

It is intended as a means of rehabilitation for those who are not criminals or delinquents in the real sense of the term, but who, without help, might easily develop into such, and are, in fact, on probation from the Children's Court.

A second similar unit is under construction at the present time, Fernhurst, in Surrey Hills, and is expected to be ready in September.

Each hostel will be supervised by a married superintendent, with his wife as matron, and they will live a normal family life with their own children, and the family increased by the boys who come there for periods of six to nine months.

PREVENTATIVE

Mr and Mrs Douglas Begbie, with two small children, are in charge of Molloy House. So important as these units will be, they are seen as having a larger conception of preventive work, associated with the S. John's Guild.

It is aim is to keep teenagers out of large institutions by providing board in private homes. Each guild will consist of ten couples, trained as foster-parents, who will provide private homes for one to lead in their own homes.

S.S.A. FESTAL

EVENSONG

FROM OUR OWN CORRESPONDENT
Brisbane, July 5

Some 900 girls from the schools and homes of the Sisters of the Sacred Advent sang Evensong in S. John's Cathedral, Brisbane, on Monday afternoon, June 24, the Nativity of St. John the Baptist, patron saint of the order.

The Warden of the Community, Canon A. L. Sharwood, sang the office of the Dean of Brisbane the Right Reverend Cecil Murchamp, presided. Margaret S. C. Michael, S. Margaret's, S. Aidan's and S. Catherine's Schools, and from the Tufnell Homes formed a choir, and in the provincial hymn at the conclusion of Evensong the banner of the community came at the head of each section.

With the new extensions to the cathedral now in use, the procession was able to move through the ambulatory, now cleared of chairs.

N.Z. SUCCESS WITH M.R.I. PROJECTS

ANGLO-NEW ZEALAND SERVICE

Wellington, July 8
New Zealand has done a lot better than any other Commonwealth nation in its per capita giving to M.R.I. projects.

The secretary of the Anglican Board of Missions, the Reverend W. W. Robinson, says that New Zealand has given \$175,532. This has been shared among several projects in four areas—the Church Missionary Society, the Diocese of Melanesia, the Diocese of Polynesia, and South East Asia.

Mr Robinson points out that investment in 35 projects, large and small, has meant more than a giving of money.

There have been spiritual gains in terms of greater fellowship and understanding as well as a deep awareness of the needs and opportunities in other places.

Melbourne, July 5

But the foster parents themselves will meet regularly as a group for discussion by the licence, and professional assistance will be available to them in the various fields as required.

The Reverend Malcolm Crawley has been appointed by the diocese on a part-time basis to promote this scheme, and the probation officer appointed by the Court will be a regular visitor.

The Reverend Ian Ellis, Chaplain to Turana, the Welfare Department's Centre for delinquents, is acting as Chaplain to Molloy House, and will be closely associated with the scheme.

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ADELAIDE Y.A.F. VISITS MELBOURNE

FROM A CORRESPONDENT

A long weekend provides a wonderful opportunity for fellowship; this is doubled when you invite another diocese to join you.

This we found when we invited about 90 Yaffers from Queen's Birthday weekend.

When we arrived at Holy Trinity, East Melbourne, on the morning of June 8, one hundred of Adelaide members of the Y.A.F. was waiting on the door and had been for 30 minutes.

The other lot took a further two hours before a break down.

After settling into their homes for the weekend most of the Yaffers were sitting with their visitors, assembled at St. John's Church Hall, Toorak, where the Reverend D. Hardy from Geelong introduced us to the Rev. D. Scott who talked on "Twenty-at home and about".

The hall was packed and Den-

The Rector of St. Matthew's, South Grafton, with the nineteen servers in the sanctuary.

NINE SERVERS ADMITTED

FROM A CORRESPONDENT

Grafton, July 8
At the early celebration of Holy Communion on Whit Sunday in St. Matthew's Church, South Grafton, nine more young men and boys were admitted as servers in the sanctuary.

The rector, the Reverend K. McDonald, said: "We now have nineteen regular servers, who by virtue of the work and worship have added much to the overall presentation of the Holy Communion service."

The rector also presented each server with a small devotional book as an appreciation from the parishioners, for which he was very thankful, for it does encourage these young fellows.

It is hoped that their interest will be maintained, because already a few boys have asked interesting questions about the full-time Ministry.

A inter-church visit is now being arranged between the servers and boys from St. Aloysius Boys' School.

The Holy Communion service was held in morning at Christ Church, Ormond. The ladies of the parish cooked up plenty of breakfast in preparation for the Sports' Day ahead.

On arrival at Fawkner Park after breakfast we decided that we didn't have quite enough energy so we packed off to the Botanical Gardens for lunch. Then we were ready to play.

The Adelaide people must have been very sore of their prowess because they didn't bother to bring the winners trophy with them from Adelaide (They said they forgot it!).

The sports day was the final organized activity for the weekend. Then it was time to go home for tea and packing.

A formal citation to the Bishop of Colorado, the Right Reverend J. S. Minnis, to a Canon for the trial of a Bishop has been sent.

The trial is set for September 23 in St. John's Cathedral, Denver.

Bishop Minnis is accused in a personal presentation of personal misconduct.

The presiding judge is to sit in the field of Boulder Island, the Right Reverend J. S. Minnis.

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FOUR PROPOSALS SUBMITTED FROM SOUTH AMERICA

The conference of Anglican Bishops in South America has written to every Archbishop and Bishop in the Anglican Communion asking for their support at the Lambeth Conference for four proposals which they want implemented in Latin America.

At the request of the Liaison Officer for this conference, the Reverend Charles A. Morse, we print below the text of this letter.

Ten years after the Lambeth Conference devoted a fifty year tradition of disapproval of missionary work in Latin America with the following declaration: "...so far as the Anglican Communion is concerned, South America is the neglected continent", while it is equally a continent of increasing importance in the world today...

"South America offers a challenge and opportunity to the Anglican Communion as a great field for evangelic work. There is no reason why it should not strengthen and extend its work in the continent. There is every reason why it should assume larger responsibilities there."

The Lambeth Conference 1958, P.27.

At the time that it was made, this revolutionary declaration was extremely encouraging to those who had responsibility in this area of the world.

However, in spite of two high level consultations and the consecration of several new bishops, it has not led to significantly increased activity or support.

Doubts about the vocation of the Anglican Communion to serve in Latin America have been recently being expressed again by an influential voice.

The six bishops who are the authors of this letter met at Asuncion, Paraguay, on September 6 and 7, 1967.

We found ourselves sufficiently troubled by this continuing argument about the Church in Latin America to decide to put a statement in your hands before we met for Lambeth 1968.

It is our hope that on this occasion you will take an unequivocal action to guide us in our work and to encourage those upon whom we must count for support.

1. Christian Vocation in Latin America.

The question of Anglican witness has to be set within the context of what the Lord asks of his people at all times and in all places.

In the light of the Gospel, there is no "special Anglican vocation" that can be compared to the command to go into all the world.

It is not necessary to prove the Anglican communion superior in any way to any other branch of the Church in order to justify a missionary strategy.

NEGLECTED

Now on or the other hand there is an inherent, permanent Anglican inferiority or incapacity with respect to this particular area of the world.

For years we were told that we had no place in Latin America because it was all Roman Catholic.

Now some are saying that only the Pentecostals have a vocation here. We do not agree.

The Anglican Communion is as truly called by the Gospel to mission in Latin America as in any other part of the world, and as truly called as is any other branch of the universal Church.

Part of mission is set not only by the Gospel command but also by the concrete human situation in which the mission is being carried out. Bishop Wickham has written this criticism:

"...the Church thinks and plans within the context of the world instead of setting the mission and her obedience within in the given context of society and the world at large."—E. R. Wickham, "Church and People in Industrial City", Lutten-woorth 1957, p. 214.

In the "context of society and the world at large" Latin America cannot and must not be neglected.

We cannot here attempt to demonstrate in detail the challenge to the consciences of all

Christians represented by this area.

We do remind you that it is one of the major geographical and cultural divisions of the world, and that it is growing extremely rapidly.

More and more the decisive developments in these societies are those connected with the major metropolitan concentrations.

All the churches face the same tremendous challenge of secularization and rapid social change. In many cases our own people, who were reached in rural areas, have now gone to the cities.

It is in the cities that we can best recruit future leadership, and where congregations have been formed that are able to strengthen the church in a wider area.

(c) Proposes involvement in higher education.

Such involvement means imaginative theological education for leadership in the Church and also the search for the means to serve in the widest range of diverse peoples of Latin America for better and more equitable educational opportunities.

Our resources should be used to offer every opportunity to the both clergymen and laymen, without restricting them to Anglicans.

At the present time, various experiments in direct witness at the universities are being made.

More of such experiments should be made, in co-operation with other Christians, especially those who are themselves teachers or students.

(d) Proposes to witness to the uniqueness of Christ.

The Ecumenical Movement is very weak, particularly in the Latin American scene.

The Roman Catholic Church, with an Iberian heritage, was closed and intransigent until very recently.

Traditional Protestant denominations tend to aggressive fundamentalism.

NEW COPTIC ORTHODOX CATHEDRAL IN CAIRO

ANGLICAN NEWS SERVICE

London, July 5

Emperor Haile Selassie of Ethiopia and President Nasser of the United Arab Republic on June 25 attended the dedication of the new Coptic Orthodox cathedral of S. Mark in Cairo.

Church dignitaries from east and west gathered in a marquee erected in the forecourt of the cathedral where about 3,000 Christians and a number of Muslims had assembled since early in the morning.

Patriarch Cyril, head of the Coptic Orthodox Church of Egypt, said in a sermon that he expressed deep gratitude to "our Father in Christ Paul" who had returned the relics of S. Mark the Evangelist to Egypt to be entombed in a crypt under the high altar of the cathedral.

Addressing prelates of many churches Patriarch Cyril called for a close co-operation between Christians.

Cardinal Duval, the Archbishop of Alger, representing the Pope, said there was but one God for all men.

There were now good relations between Christians and Muslims that should provide opportunities for a fruitful dialogue between them.

RELICS RETURNED

Dr Eugene Canon Blake, general secretary of the World Council of Churches, said at a Protestant mission in a hall on the occasion when he was the first to open the tomb of St. Mark the Evangelist in a crypt under the high altar of the cathedral.

Bishop Anthony of Minsk, representing the Russian Orthodox Church, said the patriarchate had returned the relics of St. Mark to Egypt with a golden altar cover and presented the Egyptian Theological College with a laboratory.

(b) Proposes to give priority to urban evangelism.

The proportion of urban dwellers in relation to the whole population is rising extremely rapidly.

More and more the decisive developments in these societies are those connected with the major metropolitan concentrations.

All the churches face the same tremendous challenge of secularization and rapid social change. In many cases our own people, who were reached in rural areas, have now gone to the cities.

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mentalism. Pentecostalism is a powerful force fragmented into dozens of churches.

The vocation here is not so much to the promotion of ecumenism as such but to the living of the ecumenical attitude in relation to others and the promotion of fellowship and dialogue wherever possible.

The fact that it is very difficult to do this in Latin America only proves that this is a valuable and necessary mission.

Brothers, although the Lambeth agenda does not refer to any specific geographical areas, we yet ask your concern in discussing and clarifying the central question of Anglican commitment to Latin America during this time together, so that we may come away with a united programme of mission in this area.

We claim your help, because available to you are the human and material resources that can multiply our effectiveness as His agents in the world.

We bid your prayers for all the peoples and nations from which they are drawn.

Let us together make Lambeth 1968 a real turning point for mission in Latin America.

EGMONT M. KRISCHE, Presiding Bishop of the Episcopal Church of Brazil.

PLINIO L. SIMOES, Bishop of Southwestern Brazil.

EDMUND K. SHERKILL, Bishop of Central Brazil.

CYRIL TUCKER, Bishop in Brazil and Eastern South America.

KENNETH W. HOWELL, Bishop of the American Diocese in Chile, Bolivia, and Peru.

DAVID B. REED, Bishop of Colombia.

THE PROBLEMS OF SUFFERING

ANGLICAN NEWS SERVICE London, July 5

A three-day residential course on "The problem of suffering and of man's inhumanity to man" is one of the features of the summer programme of Moor Park College, Farnham, Surrey, the adult education centre, which is mainly dependent on voluntary contributions.

This course will be held from July 5 to 7 and the lecturer will be Professor John Hick, the H. G. Wood Professor of Theology in the University of Birmingham, and author of a recent book entitled "Evil and the God of Love".

A particularly interesting course, to be held from July 26 to 28, deals with "The Sciences Today and the Christian Faith".

The course will seek to diagnose the real challenges of the contemporary situation.

ARCHBISHOP TO LEAD AT SINGAPORE CONGRESS

FROM A CORRESPONDENT

The Archbishop of Sydney, the Most Reverend M. L. Loane, and the Reverend Philip Teng of the Christian and Missionary Church in Hong Kong will lead the Bible Studies during the Asia-Pacific Congress on November 5 to 13.

The congress will bring together 1,000 church leaders from 24 countries in a hall at the Christian and Missionary Church in Hong Kong.

The Reverend K. David Mack, associate director, said the two leading Bible studies in the Congress Programme Committee.

He said Archbishop Loane, considered one of Australia's leading Bible teachers, would give the first two of the seven Bible expositions and Mr. Teng, third-generation Christian

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THE THIRD WEDNESDAY

By A CORRESPONDENT

IT'S an average week-day experience for those who commute to the city in their cars or on board the City Council bus.

A delay occurs for four corners feed vehicles into the stream of traffic and a fifth suburban street adds its quota to traffic movement.

But what makes the third Wednesday different for some people in this Brisbane suburb?

From early morning preparations have been made by those buildings standing at the intersection of a really busy point of suburban life.

It all began the previous Friday when one voluntary woman worker sat at the S. Stephen's Church office, Coorparoo, telephone and rang a long list of people.

A cheery greeting and a reminder that the Church cares for people shut inside their homes day after day.

An enquiry about how the person is keeping and whether they would like a car to call on Wednesday morning, because it's the third Wednesday in the month.

These people know that in the Parish Church there will be a celebration of Holy Communion at 10.30 that morning with refreshments in the Parish Hall and entertainment presented by talented parishioners and friends.

WHEEL CHAIR

One person has given a wheel chair, which provides a valuable aid to anyone who is incapacitated. People needing it can be visited by two church and have their movement into the hall.

A team of ladies provides transport and refreshments and serves look after their own-ers at the service and social.

Those who are unable to walk to the Communion rail receive the Communion in the parish hall. The rectory and staff moving through the church for this purpose.

CONSECRATION IN BIRMINGHAM

ANGLICAN NEWS SERVICE

London, July 9. — Canon J. P. Burroughs, who has been the Bishop of Birmingham's chaplain overseas since 1962, has been consecrated Bishop of Mafeking, Rhodesia, by the Bishop of Central Africa, the Most Reverend Oliver Green-Wilkinson, in St. Philip's Cathedral, Birmingham, on June 30.

The assisting bishops included four from Central Africa.

The Roman Catholic Archbishop of Birmingham was present in the clergy stalls.

AUSTRALIAN PRINCIPAL OF RHODESIAN COLLEGE

A.C.C. SERVICE

The United College of Education, Bulawayo, Rhodesia, has opened in temporary premises with Mr. W. G. McD Partridge of Adelaide as its first Principal.

Mr. Partridge was formerly Principal of the Hope Foundation Institution.

Mr. Partridge went to Rhodesia from Australia in 1946 under the auspices of the Congregational Council for World Mission.

He has been responsible for significant developments in African education.

CHURCH SUPPORT

The United College has come into being through the co-operation of churches in Rhodesia, the Rhodesian Government and churches around the world.

A building programme to the value of \$1,900,000 will begin shortly. Of this amount \$1,300,000 have been contributed by churches overseas.

The Anglican, Roman Catholic, Lutheran, Methodist and Congregational churches in Rhodesia

Friendships are forged and extra services supplied by the church in some instances for the aged or infirm for a drive or helping with shopping needs.

The third Wednesday in Coorparoo is a Red Letter Day for the members of the community which appreciates such Christian fellowship.

Each case, however, has proved how valuable is such a ministry.

Anyone in the parish who is not liked and needs such assistance, is invited to ring the rectory or Church Office (telephone 97-1264).

CONTACT KEPT

Attendance varies between 80 to 100 throughout the year. Regular monthly contact is maintained and a note made of those unable to attend because of sickness.

Each case, however, has proved how valuable is such a ministry.

Anyone in the parish who is not liked and needs such assistance, is invited to ring the rectory or Church Office (telephone 97-1264).

ROPER RIVER CHANGE

The Western branch of the Northern Territory Administration has taken over the Church Missionary Society station at Roper River as from July 1.

It has done this at the request of the North Australian Railway Commission, and was made of the Diocesan Synod.

The chaplain is remaining to minister to the Aboriginal community.

Two C.M.S. nursing sisters are remaining for the time being.

The first C.M.S. missionaries arrived at Roper River from Melbourne on August 29, 1908.

At the time, the Anglican vicar, Dr Keith Cole of Ridley College, has written an article in the Illustrated South Australian of the mission.

NEW EDITOR FOR THE "CHURCH TIMES"

ANGLICAN NEWS SERVICE

London, July 9. — Mr. Bernard Palmer, Managing Director and Editor-in-Chief of the "Church Times", has been appointed Editor in succession to the Reverend R. L. Roberts who will resign after eight years as Editor on September 1.

Mr. Roberts will continue to be editorial consultant; it was announced at the end of June by the Board of G. J. Paymer & Co. Ltd.

Mr. Palmer is a great-grandson of the founder of the "Church Times".

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OBITUARY

THE REVEREND T. A. CLOUDSLADE

We record with regret the death in Hobart on July 4 of the Reverend Thomas Alfred Cloudslade, Rector of Clarence, on the 52nd anniversary of his ordination of the city's most rapidly developing suburbs. He was aged 52 years, and had been in India for the past few years.

R.H.R. writes:

He was the eldest son of the late Mrs. Alfred Cloudslade and Mrs. Cloudslade, and is survived by his wife, Mrs. Cloudslade, and four children, Anne, Peter, Stephen and Mark.

He had been at Belterrie, the centre of the Clarence parish since 1952 when he served a suburban community that is now divided into three parishes: Clarence, Lindisfarne and Howrah.

Mr. Cloudslade was born at Ballarat and came to Tasmania with his family as a boy. He was educated at the University of Tasmania, and was ordained in Tasmania. He entered Christ Church, Hobart, in 1927, and was made a deacon in 1940 and a priest in 1942.

He served at Burnie, New Town, Flinders Island, Smithton, and accepting the Clarence post.

At the time of his death Mr. Cloudslade was chairman of the Tasmanian branch of the Australian Board of Missions, rural dean for the South East Diocese, and Hobart port chaplain.

He had been port chaplain since 1952, and had been since 1959. He was also an active member of the Diocesan Synod.

Mr. Cloudslade was always very interested in the care of the unfortunate people in the children's home with the Clarence Children's Home at Kingston, and homes for retired clergy.

Three funeral services for Mr. Cloudslade will be held, the first at 10.30 a.m. on July 11 at St. Mark's, Hobart, and the second at 1.30 p.m. on July 12 at St. Mark's, Hobart, and the third at 1.30 p.m. on July 13 at St. Mark's, Hobart.

People from all walks of life and from many parts of the State, took part in the service at St. David's Cathedral in Hobart, at 11.15 a.m. the same day.

The Dean of Hobart, the Very Reverend E. M. Webber, conducted the service, and the lesson was read by the Reverend E. J. Grimmett, chaplain of the Royal Hobart Hospital.

The pangs of the pangs were given by the former Bishop of Tasmania, the Right Reverend G. F. Cranwick, who was in office for the last of Mr. Cloudslade's ministry.

Large and representative attendance was a silent tribute to a faithful diocesan priest, who would have been 53 years of age the day after he died. He had served for 27 years, and had known the difficulties of rural parishes, as well as the comforts of urban ministry. His energy and drive had been a constant force, and wherever he was his first concern, despite indifferent health he was unfailing in his duty.

Forty robed clergy took part in the cathedral service, and included the Administrator and Archbishop of Hobart, the Very Reverend J. B. Macdonald, the Archbishop of Darwin, the Very Reverend A. C. Cloudslade, the Archbishop of Launceston, the Very Reverend H. A. Jerrim. Also present were Canon J. A. Atkins, C. Brummell, M. A. F. Downie and C. C. Cloudslade.

The chief mourners were Mr. Cloudslade's widow and children. Reverend A. C. Cloudslade, a brother, Rector of Hopetoun, Victoria, was also present.

Dozens of ears joined the service to the crematorium where the service was taken by the Administrator and Archdeacons Jerrim and Jerrim.

Natural personnel formed a choir of honour in tribute to Mr. Cloudslade, who as Port Chaplain, had been in India for the past few years.

The attendance at the cemetery was one of the largest seen for some time.

DEACONES B. M. WESTON

We record with regret the death of Deaconess Beatrice Muriel Weston, for many years a C.M.S. missionary in India and Pakistan.

Deaconess Beatrice qualified for T.A.A., and was ordained Deaconess by the Archbishop of Melbourne in 1927. For a period she was with the Mission of S. James and S. John, and on the staff of S. Stephen's, Richmond, and then spent some years in India.

In 1943, she returned to Melbourne, and was made a Deaconess by the Archbishop of Melbourne in 1947. For a period she was with the Mission of S. James and S. John, and on the staff of S. Stephen's, Richmond, and then spent some years in India.

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Three Entrance Scholarships for

Boards, valued at \$300 per annum

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1969.

The examination will be held at the

School or at any approved centre

on Saturday, September 28 at 8.45

a.m.

Entries must be returned by Friday,

July 26, 1968.

Full particulars may be had on

application to the Headmistress.

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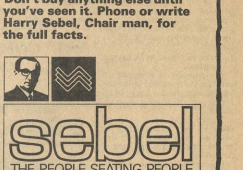
We asked our designer, Charles Furey, to tackle a difficult people-seating problem. A high-fashion stacking chair at a price to please budget-conscious quantity buyers. How did he solve it? With designer's ingenuity—and polypropylene, one of the strongest and most flexible plastics yet invented.

We call this new chair The Furey. Polypropylene seat and a sturdy metal frame.

It's so light you can pick it up with two fingers, so strong you can't break it with two feet.

Perfect for all installations where highly fashionable appearance, comfort, durability and low-cost are all important.

Don't buy anything else until you've seen it. Phone or write Harry Sebel, Chair man, for the full facts.



DR C. A. JARMAN

We record with regret the death on June 5, at Hammondville, N.S.W., of Dr Charles Arthur Jarmen. He was 86.

Dr Jarmen was well known as a Church organist in many dioceses of Australia as well as overseas.

Until his retirement on Palm Sunday this year he was organist at St. Luke's, Dapto, Diocese of Sydney, for four years.

AID FOR FLOOD VICTIMS

The Australian Council of Churches Division of Inter-Church Aid has today sent \$3,000 to aid victims of recent heavy flooding in Assam.

The Christian Agency for Social Action in New Delhi had been collecting money for flood victims in Assam affected over two hundred thousand people.

Large scale relief operations undertaken involving North East India Christian Church and other agencies.

"Please arrange remittance priority instant for emergency." The World Council of Churches Division of Inter-Church Aid has reported the sum for an initial \$3,000.

The Australian Council has made a contribution towards that amount.



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SENIOR BIBLE STUDENT

THE BIBLE AS LITERATURE

By WINIFRED M. MERRITT

No. 13: APOCALYPTIC LITERATURE

Apoocalyptic is a specifically Jewish literary form. Literatures being virtually the only material available to a Jew, takes other forms, such as dancing, sculpture, painting, etc., are tended to be unpopular on religious grounds. Jewish imagination was diverted to verbal expression.

Apoocalyptic literature is a blend of Babylonian mythology, Hebrew religion and Hellenistic culture. It flourished in the three centuries between 200 B.C. and A.D. 100, its purpose being to convey a message of assurance in days of persecution and tyranny. It is in essence a type of subjective political propaganda directed at Greek and later Roman attempts to destroy the people's religious structure, and has, not inaptly, been termed "Tracts for Bad Times". Its origins are to be found in Old Testament prophecy, interpreted or modified by the extracanonical writings.

In addition to "Revelation", the first New Testament epistle, S. Mark's "Little Apocalypse" (Mark 13), reproduced in essence in both Matthew and Revelation, must also receive the full examination of the Bible student who wishes to understand apocalyptic in general. The work of scholars during the last century or so has brought to light a tremendous amount of information about this type of literature, enabling us to understand it much better. Apocalyptic, however, and still is, is often regarded as prophecy, as the foretelling of the future, rather than as a spiritual discerning of the "Signs of the Times", the declaring of God's will for the author's own generation.

CONFOUSION

The Synoptic Apocalyptic, though obviously composite in origin, is based on authentic Jewish texts of Jesus. That Jesus did indeed utter the destruction of the Temple, an event which took place in A.D. 70, is perhaps indisputable, the utterance attributed to Him being expanded into the prediction of the "end of the world" or age and the signs which will herald it. Such an event had been described in the Old Testament in books such as Joel in terms of solar and lunar eclipses, the falling of meteors and other celestial portents. The early Christians, perfectly familiar with the Old Testament prophets, would not have misinterpreted the language.

Matthew and Luke both used Mark 13, or a parallel version. Matthew, it seems, just prior to the destruction, and Luke, after it. It is noteworthy that Luke omits the Markan command "of that day and hour knoweth no man". Herod's Temple, which was destroyed in 70 B.C., had been possessed of extreme grandeur and glory. Constructed largely of white marble, its eastern front and considerable areas of the side walls were covered with gold, reflecting the rays of the sun and rendering the building visible for miles around.

The Synoptic Apocalyptic was predicated by the events which were occurring at the time the books were written. False Messiahs, there were wars and revolts in many places; earthquakes and other phenomena were frequent. Famines occurred during the reign of Nero. Jewish uprisings and rebellions against Rome were raging in number and intensity. The war which led to the destruction of Jerusalem was approaching, had begun, or was over. The prophets interpreted history as a working out of the Divine purpose here and now; apocalyptic, taking a hopeless view of the Jewish predicament, universalised the prospect of placing the solution before the realms of time and space.

THE two hundred or more Jewish rabbinic men and women who have been meeting in Oslo for a week to seek ways of making religious broadcasting match up to the mood of a headstrong and possibly fanatical Norwegian bishop tell him that broadcasting gave them the last chance to put the Christians of the world at their answer to his problems.

There, he said, was the great est problem of all time. No-one could fault him on either point, and his words have the assembled producers, to say the least, and the church leaders who were there as well, plenty to think about as they showed one another their pet programmes.

In what is euphemistically known as a plural society—words often bandied about here as a polite term for a society of more or less indifferent men and little interested in religion—or worse, indifferent to some of their problems seemed to border on the insuperable.

They formed a new worldwide Christian Community for Christ, to be known as the World Communication for Christian Communion.

This was done by amalgamating the World Wide Association for Christian Broadcasting, based in London, with its American-based opposite number—the International Communications Committee for Christian Broadcasting.

It was a move which gave strength and more money—a closer marriage of one-to-one, but the service is familiar of harmony no-one can yet tell.

The new Community for Christian Broadcasting, however, is a new meaning for the new generation, the declaring of God's will that they had for their elders too.

Broadcasters know, too, that European forms of religious expression, such as the new emerging nations of Africa and Asia.

ALL the problems there is nagging challenge to overcome creative resistance.

They must match their message to the thinking and symbols and social patterns of the secular world, and at the same time not lose the Christian essentials.

And they must overcome the resistance of professional colleagues with their eye on mass audiences, and who think of re-appearing the language.

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Anglican Honour to Roman Catholic

The Archbishop of Canterbury, Dr. Michael Ramsey, has awarded the Cross of St. Augustine of Canterbury to Canon Pilkington of Westminster Cathedral on the jubilee of his ordination.

The award was made in appreciation of all Canon Pilkington's many efforts for closer relations between the Anglican Church and the Church of England.

religious broadcasting as the big- brother of all, and something to be relegated to non-peak periods of viewing and listening.

But having said all these things, it is doubtful that the conference has awakened interest in the danger of the problems, of using secular forms of communication to convey the Christian challenge.

This is their chief task. The abandon old ways, but the new ways may go sour on you.

This was driven home hard enough by the American-made film for the fourth assembly of the World Council of Churches at Uppsala, "Another Pilgrim".

A young Protestant minister is torn between his personal symbols of his faith and his service in a big American city.

The congregation and the pattern of the service are familiar enough.

He raises his hands as he calls the congregation to prayer, we put to a ballet dancer raising her hands in the dance.

Scenes of sex and drugs and violence are cut in an alarm-clock to take off his clothes and there is—naked as the day he was born.

TALKING POINT

It was a brave attempt to convey the message of the Christian challenge of self-examination; the Christian challenge to the man in the sight of God.

The director, surely, must be in the service of the church. Sweden's Ingemar Bergman, but the service is familiar of harmony no-one can yet tell.

Be that as it may, this film and the service are familiar of harmony no-one can yet tell.

Some will doubtless see it as an attempt to convey the message of the Christian challenge of self-examination; the Christian challenge to the man in the sight of God.

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a challenge, some as slightly ridiculous, some plain as blazes.

But no-one will ignore it. And there could be no greater justification for making it.

Symbolism in Christian worship is one thing, symbolism in life is another.

When do symbols become so abstract that it distracts.

The contribution from Sweden. What are the values of symbols if they are not easily comprehended.

From Holland, as you would expect, something really way out—the church satirising its self, merely, in a way that brought a murmur of protest from some of the clergy.

It was night-black, cabaret stuff of the Nocturnal, Gode Laine.

Curious, your artistic director with some temper.

The scriptures can only hamper.

Your ecclesiastical dialogues, full of sound and fury, signifying nothing.

In boring details that are boring.

Twenty centuries of culture—venerable.

At the end of so much viewing and listening, what is left.

Don't drive when we want to stop.

Don't sail when we want to stop.

Don't twiddle when we want to fiddle.

At the end of so much viewing and listening, what is left.

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general secretary of the World Council of Churches, came down strongly in favour of the direct-and-ask type of programming.

Many must have gone all the way with him after hearing the interview with the president of the Council of Churches, Dr. Michael Ramsey, who said of his brand of Christian humanism.

The weight of the man and his thinking, his sincerity and his easy application of Christian principles to the problems of an emerging nation were all brought out in a magnificent half-hour of questions and answers.

The simplicity and thoughtfulness of the man B.B.C. television contribution, "A Life of Christ", underlined the point that was made so often.

NO AMATEURS

There is no place for the well-meaning amateur in Christian broadcasting. Here was professionalisation of the highest order.

Malcolm Muggeridge, an English journalist and broadcaster turned serious, once on a atheist and now Christian, goes to what we used to call Palestine and tells us what he found.

He manages to avoid the headlines in this tortured and fine-grained enduring and meaningful—Bethlehem removed from the world.

A quiet stretch of the Jordan river, a moment of silence for John the Baptist and the baptism of Christ. It fortified and revived.

So we come to the crucifix—the cross, the modern world, the One of Britain's independent companies gave us the Salvation Army and the "Warmer".

It was uncomplicated and simple.

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direct. The sequences and dis-sequences were essays in sincerity.

The slightly comic side of "The Army" wasn't glossed over—the peasant protesting was there as well as the massive

But what seemed to me to matter was the way the director and his team best skills to bring out over and over again the Christian soldiers for the dejected, lonely, underprivileged and

And when that happens, surely, all the resources of our Christian broadcast should they should.

DE RAMSEY ON WORLD'S EVIL

London, July 1

Writing in the July issue of the *London magazine*, the Archbishop of Canterbury, Dr. Michael Ramsey, says, "Senator Robert Kennedy's assassination has moved us as all to grief and heart-searching about the world in which we live."

"Like every tragedy, let it also move us to understanding and to the pursuit of the good which still stands in the world, and resolve to combat it."

There is in mankind a promise which centuries of progress and civilisation have not diminished. "Change and struggle" recall us to the truth that progress and civilisation do not give the remedy.

"The remedy comes to God. It comes to the God of righteousness and love. It comes to the God of the peace of both law and liberty."

"This return to the God of righteousness and love must include a change in the way of life of both law and liberty."

"Much of the continuing interest and violence goes with the cult of freedom and the revolt against a society which seems to fall of foundations."

"But man's free freedom is to be found, not in the following of his own impulse, but in the divine will which whereto his self-realisation can be complete."

"MUSIC FOR ALL ORGANS"

Melbourne July 8

"Music for all organs," an evening arranged by the Royal Society of Music, will be held at Christ Church, South Yarra, on Tuesday, July 16, at 8 p.m.

The organists, Leonard Pallard, John McCreery and Geoffrey Revel, will demonstrate the possibilities of the organ of all organs found in parish churches.

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LETTERS TO THE EDITOR (Continued from page 5)

EMMAUS GONE

TO THE EDITOR OF THE ANGLICAN Sir, — Many Christian people will be alarmed to know that the authorities in Israel have decided to demolish the village of Emmaus on the map of Palestine, the Christian village of Emmaus, thus depriving its inhabitants of their homes in their own country. This beautiful village, on the hills top, not far from Jerusalem was not only a Christian land, with a Biblical site, but also a shrine to which Christians made pilgrimages every Easter Monday. It reminded them of the Risen Christ, who after his resurrection appeared to two of his Disciples as they journeyed to their home at Emmaus. They did not recognise him at first, but later on "As he broke the bread, their eyes were open and they recognised Him."

It is really hard to believe that this beautiful village has been standing for the last nineteen centuries is no more there, and you cannot locate it on the map.

There was no military or security reason to have this village destroyed, save to drive its inhabitants away from the area for the benefit of others. This action was in violation of military and international law, but who cares for these now.

In this action there seems to be strong evidence of disrespect for the Bible and Christianity as a whole. Emmaus was only one of many other villages built on biblical sites that had been erased to the ground to be found no more. Most probably other villages will in future suffer the same fate.

If Emmaus means anything to Christian people, this is the time for our Christian Church leaders whether in Uganda or in Lambeth, to send a strong protest to the United Nations also to Israel against the demolition of Arab villages, especially those that stand on biblical sites, condemning these acts, and demanding that these be at once rebuilt and its inhabitants allowed to return to their homes to resume their normal life in peace and security.

Yours faithfully,

J. GORDON BOUTAGY.

N.S.W.

NIGERIA AND BIAFRA

TO THE EDITOR OF THE ANGLICAN Sir, — Two items of news have appeared in last week's issue. Firstly, while I received a thrill to see the World Council of Churches trademark on those Corners show it would be Nigeria I think it should be more good at a hospital on the story of what this dreadful trouble in that part of the world.

I think too that the United Nations is now nothing more than a sounding board for the coloured races of the world are whipping the white race and never let us forget it was the white race with Christian concepts which have the black and yellow races the chance to come level in any way. I have friends of all colours.

In the first place Biafra was the Oil River Protectorate and the Ibo tribe and the Muslim tribes of the area are as different as chalk from cheese to the Hausa of the north. When Britain took control of this area and Northern Nigeria which was Nigeria proper, the first Governor-General found the Muslim Emirates most convenient to govern with. He used this system. Never mind that the southern tribes had a different social pattern. Just say that the two were joined together and still the wrong was never righted.

In 1962, I think the Mid-Western regions rose in revolt, but were not powerful enough to really separate. Finally time came out for the Boss, God help them. The Muslim Hausa tribes of the north and the ruling Government determined this day to genocide the whole of the Ibo. Make no mistake. The missionaries are being crying day and night in London. All honour to those who are ignored. No

British policy always favours Muslims. Why? The Middle East is the only case of every boy is exterminated, what is the reason for this? It is allowing such things to go. What a travesty of principle.

The Muslims are a fast never killed anyone, but until the Governments of these "starving" countries see that millions of tons of food is not destroyed by the hoarding and using it for corrupt purposes the Australian ought to hang on to his money.

Mr Hobbin apparently never saw the South of the 1920-30 era in action. He never saw the young wife take the last two bobs to buy bread for her children while she and her work less husband starved. And don't think it will not happen again. Boy! It's just around the corner. In Queensland anyway the tramway men are to lose their livelihood in ten months, the coal miners are already half workless, our youth cannot find jobs. What a time we can starve in this fair country and will the people who assist help us? Will they? We'll have to wait and see. Perhaps their Buddhist and Hindu charities will send them millions of dollars and millions of tons of food to us? Never.

Let's come to a real understanding of the people of the world, and realise that all the humanitarian forces in existence cannot finally alter the face of this earth.

Yours faithfully,

WILLMA TERRY.

Brisbane.

DIOCESAN CORRESPONDENTS

The following is the current list of Diocesan Correspondents for the Anglican Church of Australia:

Adelaide: The Reverend L. E. W. Renfrew, Church Office, 4 King William Road, North Adelaide.

Armidale: Canon R. F. Kirby, St. Vincent's, Tamworth.

Bathurst: The Very Reverend R. G. Porter, 24 Essex Street, West Bathurst.

Bathurst: The Reverend J. J. Sherlock, St. Barnabas' Rectory, 14 Brilliant Street, Bathurst South.

Brisbane: The Reverend R. L. Robinson, The Rectory, Manunda.

Bundaberg: The Reverend P. S. Robinson, The Rectory, Manunda.

Canberra and Goulburn: The Reverend A. W. Bosser, The Rectory, Broadwood.

Canberra: The Venerable A. H. Bott, P.O. Box 79, Thursday Island.

Claremont: The Venerable G. C. Lovegrove, P.O. Box 21, Sale.

Grafton: The Rectory, Victoria.

Melbourne: The Reverend A. W. Singleton, The Vicarage, 30 Leederville Road, Melbourne.

Newcastle: Department of Christian Education, Tyrell Street, Telford Street, Newcastle.

New Guinea: Canon I. D. Stuart, P.O. Box 1015, Boroana.

Northern Territory: The Venerable C. B. Munton, Christ Church, Darwin.

North Queensland: The Reverend A. T. B. Haines, The Rectory, Mackay.

Perth: The Reverend M. A. Coombs, Church Office, Perth.

Riverina: The Venerable V. E. Triggs, The Rectory, Griffith.

Rockhampton: The Rectory, P.O. Box 116, Rockhampton.

St. Armand: The Bishop of St. Armand, Bishopscourt, McMahon Street, St. Armand.

Tamworth: The Rev. R. H. Rayner, 45 Erie Street, New Town.

Wagga: Miss Ruth Byrd, 39 Owen Street, Wagga.

Willoughby: The Reverend J. F. Barlow, The Rectory, Petersborough.

DIOCESAN NEWS

BALLARAT

NEW CHAPEL

The new chapel at Queen's Church of England Girls' Grammar School, will be opened by the minister, the Right Reverend Robert Porter, on Sunday, July 14, at 3 p.m.

CATHEDRAL FESTIVAL

The Dean of Melbourne, the Very Reverend T. H. Griffith, will visit Ballarat for the festival to be held at St. Andrew's Cathedral on the Feast of the Transfiguration, Thursday, August 14, at 7.30 p.m. will be followed by an address in the parish hall by Dean Thomas.

A.B.M. DISPLAY

Goods made for the annual meeting of the Women's Auxiliary A.B.M. competitions will be displayed at the diocesan quarter, July 12, at St. Matthew's, West Melbourne, on Monday afternoon, July 22. Mrs M. Hayman of Melbourne will speak at the service followed by a church service at 2.15 p.m.

NEWCASTLE

SERBIAN CHURCH

The Assistant Bishop of Newcastle, the Right Reverend J. S. Barb, attended the consecration of the Free Church of Scotland Church of the Diocese of Australia and New Zealand at Broadmeadow on July 10.

JOHN'S COLLEGE

Bishop Sibbard visited St. John's College on Sunday, July 14, and viewed the candidates for the sacred ministry.

RECTOR RETIRES

The Reverend William Griffith, Rector, for the past eight and a half years has been in charge of the parish of the Diocese of Newcastle. Mr Griffith's long and valuable experience in the United Kingdom, the whole of his ministry has been exercised in the Diocese of Newcastle. Mr Griffith's contribution to the pastoral ministry of the Church in this diocese has been one of outstanding faithful service and single-minded dedication.

UNITED SERVICE

"A Service of United Christian Witness" was held on July 10 at Wesley Methodist Church, Hamilton, to enable members of the various churches in the Hamilton area to meet one another and to work together in the following Methodist, Presbyterian, Church of Christ, Roman Catholic, Anglican, Orthodox and Anglican churches. The service was held at Wesley, Grand P. Simon, D.C.L., of the Great Heart Church, was the address. After the service a light refreshment was served. Wesley's Gospel House to allow an informal gathering of the members of the various denominations present.

S.C.A. FAIR

The annual Fair of the Women's Auxiliary of the Both Church, Adelaide, will be held from 11 a.m. to 2.30 p.m. on July 26, in the Chapter House. It will be officially opened at 11 a.m. by Mrs Elva Chapple. There will be large variety of stalls with goods for sale; hot luncheon will be available from 11.30 a.m. onwards.

FESTIVAL OF MUSIC

A Festival of Music will be presented in St. Philip's Church, East-

wood, on Thursday, July 18, at 8 p.m., under the direction of Mr Eric Smith, organist of St. Mark's, Darling Point. St. Mark's choir will take part. The programme will be: Geoffrey Beaumont's Twentieth Century Folk Service; Malcolm the Russian Procession of Palm; During the festival two organs will be used: a Hammond Model C and the newly-restored and enlarged pipe organ to be dedicated by Archbishop R. G. Fillingham on July 12 at 8 p.m.

CRANBROOK SCHOOL. A Sunday school service will be held in the Anglican Cathedral on Sunday, July 21, at 2.30 p.m., to mark the fiftieth anniversary of Cranbrook School, Bellevue Hill.

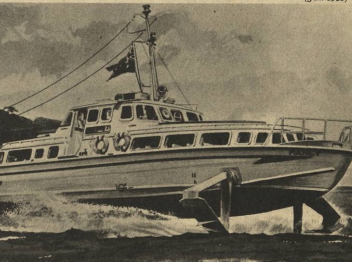
SCULPTURE FOR COVENTRY

ANGELIAN NEWS SERVICE London, July 8 Sir James Epstein's great sculpture, "Eccles Homo", which belonged to the late Canon C. B. Mortlock, has been offered to Coventry Cathedral for placing in the ruins.

Chateau Tamunda "Historical Firsts"

No. 135

(June 1968)



"Manly" first commercial hydrofoil on Sydney Harbour.

The First Hydrofoil

Australia's first commercial hydrofoil craft went into service as a ferry between Sydney and Manly on January 7, 1965.

This hydrofoil, which is named Manly carries 72 passengers. It is operated by the Port Jackson and Manly Steamship Co., Ltd., which conducts the ferry service between Sydney and Manly. The company added another hydrofoil to its service, the 140-passenger Fairlight—in November, 1966. The speed and novelty of these crafts has made them popular with harbour travellers in Sydney.

The Manly is a PT 20 model Supramar type surface-piercing hydrofoil which cost about \$280,000. The foils are of the Scherel-Sachsenburg design which is probably the most widely used in commercial services. This hydrofoil craft is of Swiss design and models of different sizes are made in Italy and Japan. The Manly was built at the Kangaroo yard of the Hitachi Zosen Engineering and Engineering Ltd. She has a full load displacement of 30 metric tons and the hull is constructed of special marine aluminium riveted over a transverse frame. Steel has been used in places where exceptional strength is required, such as the foils and the transmitters, which systems. She is 68 ft. long overall with a maximum hull width of 15 ft. 9 in. and a maximum hydrofoil width of 24 ft. 7 in. She draws just under 9 ft. when stationary (that is, when hull down in the water) and about 3 ft. 10 in. when cruising on her foils.

Manly has a crew of three (master, engineer and one deck hand) and passengers are accommodated in two cabins.

dated in aircraft type seats in cabins. She is capable of an economical speed of 32 knots with a full load under actual operating conditions on Sydney Harbour. She begins to rise at about 15 knots and at this speed rises considerably to 30 knots. As the speed increases she soon levels out and streaks along with about as much bumping as an aircraft flying in turbulence if the sea is choppy and none at all if it is calm.

The surface-piercing hydrofoil which is used for commercial craft, is one of two types of hydrofoil design. The other type is the fully submerged hydrofoil, which is more suitable for open seas while the surface-piercing type is preferred for coastal waters. For commercial use, the submerged type has the main advantage of the hydrofoil is that great speed equivalent power can be obtained than with conventional planing craft. This makes hydrofoils very suitable for fast passenger-carrying vessels, especially on regular services which passengers like to complete their journeys in a minimum of time. A well designed hydrofoil can reach about one and a half times the speed of a planing craft of similar power and displacement.

Much research is being conducted into various types of hydrofoils and their uses. They are used on Russian rivers for journeys of hundreds of miles and some of the Russian hydrofoils carry 300 passengers. In the United States, Canada and other parts of the world, such as anti-submarine patrols. Gas turbine engines have been installed in experimental hydrofoils.

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VITAL FOR PROJECTS DEPENDENT ON APPEAL FREEDOM FROM HUNGER CAMPAIGN'S AIM

FROM A CORRESPONDENT

"If the Australian Freedom from Hunger Campaign does not reach its objective of more than \$1 million this year, several vitally important food production projects in developing countries will be curtailed", said the Victorian chairman of the campaign, Mrs G. N. Frost, this week.

Freedom from Hunger Week will be held this year from July 21 to 28. On Sunday, July 28, 20,000 volunteers will call at every house throughout Victoria.

"The need is tremendously urgent", she said.

All the projects which are in jeopardy are making excellent progress and if any of them are abandoned because of lack of funds, important and valuable work will have been for nothing.

"The effect will be disastrous on the local people and they may lead them to believe that perhaps the people of prosperous Australia do not care if they live or die.

"They look to us for help and for the sake of the future of the world we cannot afford to let them down", said Mrs Frost.

"In the world today two-thirds of the world's population are hungry and more than 1000 million of these people live in the near north of Australia.

"With more than 70 per cent. of the population of the developing countries engaged in agriculture, the world hunger problem can be overcome by increasing food productivity through the use of modern technological developments like improved seeds, fertilisers, mechanisation and plant and animal disease control."

She said that this was where the Freedom from Hunger Campaign differed from the recent AusAid appeal.

MALNUTRITION

The problem in adding the displaced refugees caused by the world situation is essential, but cannot remove the ever increasing problem of malnutrition which is caused by countries failing to produce sufficient food to feed their people.

"The only means of overcoming this problem is by helping the people to help themselves through the adoption of modern food production methods."

"The Freedom from Hunger Campaign's philosophy can be summarised by the old Chinese proverb which says 'Give a man a fish and you give him a meal. Teach him how to catch a fish and you feed him for life'."

"The Freedom from Hunger Campaign has achieved several breaks through in the fight against world hunger."

"A poultry scheme in India has doubled egg production per head of population in only five years."

"The scheme, headed by a South Australian, Allan McArdle, has cost \$16,780 and has lifted egg production per hen from an average of 32 eggs to 121 eggs each year."

"The project involves the introduction and breeding of better strains of birds, the development of a cheaper but better quality feed, resistance to poultry against disease and an educational programme to teach villagers the essentials of proper poultry management."

VOLUNTEERS NEEDED
"A fertilizer scheme in Ceylon has increased rice production by 50 per cent. and the island is now in sight of self-sufficiency in production of this vital crop."

"The Australian Freedom from Hunger Campaign has contributed \$269,000 to this five year scheme."

Mrs Frost said that volunteers were still needed to effectively cover the area on Sunday, July 28.

"Enthusiastic committees have been formed in most municipalities both in metropolitan and country areas and these would welcome further assistance from anyone in their locality."

She said that this year the volunteer "hunger fighters" will only be required to make one visit to each household.

"In many areas they were supplied with Hunger Packs which required two visits to each household."

"The new method is more efficient and will ease the load on the 'hunger fighters'", Mrs Frost said.

"The Freedom from Hunger Campaign offers Victorians a unique opportunity to combat world hunger."

A donation of \$100 will provide a ready village with a water pump for irrigation, \$50 will double rice production on three acre Ceylonese farm, \$10

will buy two breeding sows, \$2 will provide a farmer with a set of tools and \$1 will purchase a small but effective fishing net for a village."

Local enquiries for the Freedom from Hunger Campaign should be addressed to Mrs G. N. Frost.

Projects to be supported by this year's Freedom from Hunger Campaign are:

Malaysia: Village agricultural improvement, \$178,560.

Sabah: Young Farmers Launch, \$16,940.

India: Veterinary Eamers training, \$33,000.

Philippines: Fresh water fish farming, \$76,310.

Iraq: Seed Improvement, \$55,575.

Indonesia: Applied Nutrition Programme, \$147,000.

India: Expansion Agricultural Unit, \$46,000.

Fiji: Reafforestation, \$18,984.

Thailand: Agricultural Training Centre, \$65,300.

Tanzania: Farm Mechanisation, \$27,145.

New Guinea: Lolai Valley Development, \$38,007.

Philippines: Food Co-operative, \$16,200.

India: Applied Nutrition Programme, \$251,800.

PARISH AND PEOPLE CHAIRMAN
ANGLICAN NEWS SERVICE, July 8

The Bishop of Bristol, the Right Reverend Oliver Tomkins, will succeed the Right Reverend Henry de Candolle as chairman of the council of "Parish and People".

Bishop de Candolle has been chairman since the council was formed in 1949.

Up till now the president and chairman have been the same person.

Now they will be separated and Bishop de Candolle will be president of the movement which was formed to provide a forum for all lay people and clergy interested in the renewal of the life of the Church.

Philippines, it has been announced here by the Executive Council of the Episcopal Church.

This grant, the largest to be received by the college, which is a joint enterprise of the Episcopal Church and the Philippine Independent Church, will enable the college to complete a much needed school building, with modern classroom and laboratory facilities.

The college was founded in 1959 from gifts made in 1922 and 1923 of shares of Proctor and Gamble stock.

The first gift, one of 60 shares, was made by Mrs Mortimer Matthews, a member of the Proctor family, and the second, of 100 shares, was given by the Right Reverend Paul Matthews, Bishop of New Jersey.

Bishop Matthews was the husband of Elsie Proctor, Proctor and Gamble's founder and Granby.

The gifts were a reflection of the continuing interest of the Proctor family in the missionary work of the Episcopal Church in the Philippines.

At the time, the 160 shares of stock were worth \$25,000. The funds were used in 1963, through the accumulation of dividends and splitting of



The Brisbane Diocesan Registrar, Mr R. T. St John, with three members of the laymen's conference held at Chinchilla from June 28 to 30.

UNITY SCHEME REJECTED

(Continued from page 1)

imply a departure from Catholic teaching on the priesthood."

In a postscript the Church Union, while recognising the magnitude of the task under the Commission and its desire to meet the objections levelled at earlier forms, nevertheless believes that any commission has not succeeded in presenting to the two Churches a scheme, such as was proposed in 1963, providing for a full and free exchange of ministries and sacraments in a relationship of full communion.

It recognises that rejection of the present proposals will be a grave setback, perhaps for many years, to the cause of unity and mission at home and overseas.

"We recognise the gravity of this setback, but insist that by which all would acknowledge, that unity and mission are concerned."

"Our conviction is that the proposals now before us could in important respects weaken our witness to the truth."

The conference, over which Bishop John Boys, chairman of the C.U. executive, presided at Church House, Westminster, provided a free and frank discussion of the proposals.

A PHILIPPINES COLLEGE RECEIVES LARGE GRANT

ANGLICAN NEWS SERVICE, New York, July 5

A grant of \$180,000 has been given by the Netherlands Government to Trinity College, Quezon City, Philippines. It has been announced here by the Executive Council of the Episcopal Church.

This grant, the largest to be received by the college, which is a joint enterprise of the Episcopal Church and the Philippine Independent Church, will enable the college to complete a much needed school building, with modern classroom and laboratory facilities.

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LAYMEN MEET AT CHINCHILLA

FROM OUR OWN CORRESPONDENT
Brisbane, July 8

A conference for laymen was held at St Cecilia's, Chinchilla, during the week-end of June 28 to 30.

The conference was arranged by the Reverend E. F. Duglison, Diocesan Chancellor, to give laymen from parishes and districts in the western areas of the diocese an opportunity to attend several delegates travelled from Roma, Mitchell, St. George, Surat, Tarong and Miles, and were given hospitality by the parishioners of Chinchilla.

The programme followed that which has been presented at two similar conferences held at Hale Lodge, Noosa Heads.

The theme for this conference was "Church: Why and Wherefore?" Three addresses on this theme were given by the Diocesan Registrar, Mr R. T. St John.

Other speakers included by other diocesan staff members were "The Church at Home", The Church Overseas, and "Christian Education in the Diocese Today".

Each address was followed by a question and discussion period. As well, informal discussions over the table enabled members of the diocesan staff to give explanations and answers to many of the small matters which parish officials are reluctant to enter into correspondence.

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