

THE AUSTRALIAN

THREE RURAL DEANERIES OFFERED TO WILLOCHRA

MOVE BY ADELAIDE SYNOD

FROM OUR OWN CORRESPONDENT

Adelaide, September 7

By far the most important decision taken in the general business of the Synod of the Diocese of Adelaide held on September 1 and 2 was that to offer three rural deaneries to the Diocese of Willochra.

This decision was the culmination of five years' discussion and work upon the subject of strengthening the Diocese of Willochra.

The three rural deaneries concerned are those of Eyre Peninsula, Yorke Peninsula, and Clare.

They embrace 23 parishes or mission districts, those of Ceduna, Cleve, Cummins, Eldon, Hides, Murrumbidgee, Naracoopa, Streaky Bay, Tumbly Bay, Tarcoola, Whyalla, Whyalla West, and Womersley, in Eyre Peninsula; Kadina, Maitland, Minlaton, and Yorketown, in Yorke Peninsula; and Auburn, Balaklava, Burnt, Clare, Koolberran, and Riverton in Clare.

The effect will be to increase the number of the clergy in the Diocese of Willochra from 11 to 35, and to more than triple the number of communicants to a figure above 4,000.

The mover of the motion was the Church Advocate, Mr. G. H. Biley, who traced the history of motions which have been before the synod for division of the Diocese and asked the synod to accept this strengthening of the Diocese of Willochra as a first step.

Further steps which could be taken in the future would be setting up of a third diocese and the eventual merging of the Diocese of Willochra with the Diocese of Adelaide.

Mr. Biley's motion was supported by the motion carried at the meeting moved by the priest-in-charge of the Diocese of Willochra, A. J. Witt, who had sought synod's approval for offering to the Diocese of Willochra part of the Rural Deaneries of Eyre Peninsula, Yorke Peninsula, and Clare.

The text of the motion carried was as follows:

MOTION CARRIED

That this synod of the Diocese of Willochra should be strengthened by the transfer of the parishes and districts comprising the Rural Deaneries of Eyre Peninsula, Yorke Peninsula, and Clare from the Diocese of Adelaide to the Diocese of Willochra, and that the synod of the Diocese of Willochra be empowered to accept such a transfer.

The motion was carried by the synod with great enthusiasm after the bishop had spoken eloquently in favour of its complete approval. The voting, which was taken by orders was as follows:

House of the Clergy: 89 in favour, 10 against; the Laity: 158 in favour, 7 against.

The bishop voted for the motion.

The motion moved by the priest-in-charge of Cummins, the Reverend R. W. Holden, who also carried the support of the Rural Deanery of Yorke Peninsula, proposing a different method of computing the assessment upon congregations defeated after an extensive debate.

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giving to missions and other objects outside the parish.

A motion asking the Standing Committee to investigate the possibility of the assessment was carried.

The synod listened with great attention to speeches outlining the programme for follow-up of the Anglican Congress of 1963 within the diocese.

In favour of the motion moved by Mr. G. H. Biley and seconded by the Reverend J. E. W. Bennett, who were the lay and clerical delegates from the diocese to the congress, synod was told of what had been accomplished and what was still to be carried out.

The extent of the plan was shown to be wide enough to cover every aspect of the Church's life, both the diocesan and parochial level.

TOKYO PLAN

This may be seen from the text of the four motions given below.

That this synod approves of the Diocesan programme drawn up by the Toronto Congress Follow-up Committee appointed in 1963, and that the synod be moved by the priest-in-charge of the Diocese of Willochra, A. J. Witt, who had sought synod's approval for offering to the Diocese of Willochra part of the Rural Deaneries of Eyre Peninsula, Yorke Peninsula, and Clare.

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gress strove to do and how his findings are likely to affect every member of the Church and even the very existence of its institutions; and directs the Standing Committee to take such action as may be necessary to implement the programme.

That this synod approves of the action of Standing Committee in recruiting or inviting (as the case may be) 12 Diocesan

(Continued on Page 10)

CENTRE FOR THE FRIE NDLESS ESTABLISHED IN EAST PERTH

FROM OUR OWN CORRESPONDENT

Perth, September 7

With the appointment of the Reverend Norman Hall as Social Welfare Chaplain in the Diocese of Perth, shelter is being offered for the homeless and the friendless at the East Perth Rectory, 111 Kensington Street.

The premises are known as *St. Bartholomew's chapel and hall*.

Preparation of the premises and estimate for the work, expected to cost about £5,000 have been made, but the need was so urgent that the work was started before waiting for buildings to be erected or renovated.

Mr. Hall, with a family moved into the rectory, which, even now, is not completely equipped for the immediate requirements of an average family. His stipend is paid from a special fund.

The church hall is a dormitory for men, which will be provided with double-deck beds, hot showers and food facilities as soon as funds are available.

The chaplain shares him, gives him a change of clothes and a mug of hot cocoa as soon as he comes in.

A register is maintained to record details of all callers. A few typical entries are here quoted.

"M.B. slept out — came for a change of clothes; he was wet through."

"Martha slept in the park; he was all right, but his clothes and shoes were soiled."

"A man who was brought to hospital after a fall."

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The Sub-Dean of All Souls' Cathedral, Thursday Island, Canon John Bayton, receiving the offerings of the people following the dedication of this cathedral extension on August 23. With him are Canon Peter Hand (left) and Canon Francis Bonie (right).

CHRISTIAN LITERATURE

LONDON, September 7

AMERICAN NEWS SERVICE

"A feed the mind" campaign to be launched

It will be a combined effort by the British and Foreign Bible Society, the National Bible Society of Scotland, and the Christian Literature Society.

The Archbishop of York, the Most Reverend J. D. Cogan, is sponsoring a fund which it is hoped will raise one million pounds.

Of this the World Council of Churches' Literature Fund will receive £250,000, and the remainder will be divided between various Christian Literature societies.

The World United Bible Societies has set itself the target of reaching production and distribution of Christian literature, which will have to increase its work by £50,000 annually.

In a message commemorating the 70th anniversary of the World Council of Churches, the 700 million adults estimated to be illiterate in 1960 and 1961.

"Are these millions of new readers to have any chance of feeding their minds on the truth of the Scriptures?"

"This is a battle for the minds of men in which every Christian has a part to play."

Every night about thirty men sleep on the floors of the existing building. They are given a small meal in the morning, and another in the evening.

Says Mr. Hall, "With adequate food is really medicine, and a full stomach can do more to cure a man's craving for stimulants than anything else."

The men are being fed in a limited sum of £2 10/- a day. A park-bench can have been on the floor with blankets and he may use the hot shower at the rectory.

The chaplain shares him, gives him a change of clothes and a mug of hot cocoa as soon as he comes in.

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The Bishop of Carpentaria, the Right Reverend John Matthews (right) dedicating the new extension to the cathedral at Thursday Island, on August 23. The Sub-Dean, Canon John Bayton, is on the left.

CALL TO AID SOUTH AFRICA

WANGARATTA SYNOD

The Bishop of Wangaratta, the Right Reverend T. B. McCall, commended the South African Defence Appeal during his Charge to synod last Monday.

Bishop McCall said that many of the people awaiting trial on treason charges could be held indefinitely and few had money with which to engage defence counsel.

"Both white and black people have been thrown into jail without any charges being preferred and have not even been brought to trial, more than one respectable white citizen has been deported including the Bishop of Johannesburg whose two attorneys (by the way) were amongst those thrown into jail without trial for some weeks and then released."

"It is no secret that the present Bishop of Maseru (the late Huddleston) when working in South Africa as a member of the Community of the Resurrection was recalled by his Superior partly because he feared for his freedom - his house had been searched by the police more than once."

"The noted writer Alan Paton is about to leave the country as his passport has been taken from him."

The bishop said that certain leaders of the government were forming "Nazi sympathisers" who were saying that most of their countrymen were Communist sympathisers.

In 1963, he said, there were no less than 642 people convicted on political charges, 46 condemned to death, 135 sentenced to life imprisonment and 135 to long terms of imprisonment and that 642 people were being held in jail without any charge being laid.

INITIATION
In his Pastoral Charge the day before, delivered in Holy Trinity Cathedral, Bishop McCall dealt at some length with Christian Initiation.

An important problem was the number of Confirmation candidates who fell away during the year following their confirmation.

A re-appraisal of both the theology and practice of the Church in relation to initiation with a view either to altering either whole system or finding some way of making it work better was needed.

Radical change would not assist the solution of the present crisis and might indeed make further barriers to Christian union.

The present method had also stood the test of at least 1800 years.

The bishop deferred Infant Baptism which is being questioned in some quarters today, to the evidence of both Holy Scripture and tradition was that "the Bible makes it clear that the children of the faithful are and ought to be admitted into the People of God."

Children were admitted into the Church on the faith of their parents and that depended in other ways on the family and national life.

To refuse Baptism was virtually to deny the efficacy of the sacrament.

GERIATRIC NURSING HOMES PROJECT

A new venture in co-operation between the Churches and the N.S.W. Department of Health will begin on Monday 1.

This will be the project known as "Archdeacon Park" at Westmead, Diocese of Sydney.

The project consists of four geriatric nursing homes which are being built by the State Government and which will be handed over to four denominations to conduct.

The Church of England unit will be staffed by a Chesham Nurse, Miss H. Frame.

Each unit will care for 40 patients who have recently been discharged from mental hospitals.

the sacrament and the power of the sacrament.

The child was able to answer for himself at Confirmation.

The bishop thought that stricter discipline appeared to be needed for Confirmation, for example, a revival of the Prayer Book rule of witness for each candidate.

Another suggestion was that the bishop meet the candidates, parents and vicars before the Confirmation service.

The problem of Christian Initiation remained a pastoral, not a doctrinal problem.

"The worst sin of all would be to allow a child to be confirmed at a time when above all we should be aiming at faithfulness in prayer and self-commitment."

INTERESTING SYNOD IN SUVA

FROM OUR OWN CORRESPONDENT

Long distances to be travelled by some of the delegates and expense make it necessary for the Synod of the Diocese of Polynesia to meet only once in two years.

It is held in the Sea City, Suva, the capital of Fiji, and in S. Stephen's House this year.

European, Fijian, Tongan, Indian, Melanesian, Samoan and Chinese are represented.

The multi-racial character of the Diocese is more evident as the years move on.

English had to be the medium of communication in the delegates would have felt much happier in their own language, though many of them do not speak it to a degree never reached here.

The Bishop in Polynesia, the Right Reverend H. H. Gough, read his Charge (The Anglican, September 13) at the opening of the synod.

Various Bills set out to remedy deficiencies in previous legislation, one of them, dealing with the

Cathedral Act, has also the effect of making canons for the first time, the President, the Reverend John Pittman, and the Chancellor of the Cathedral, the Reverend Harold Butler, thus automatically becoming canons of the cathedral.

It was decided to set up a commission to go into the whole matter of Diocesan Education, for the schools are working under serious difficulties of housing, staffing and finance.

It was decided to ask overseas Boards of Mission for the help of some expert who would do some serious research into the general situation.

The debate on Mutual Responsibility and Interdependence was an excellent one in which all races present contributed and the result was a resolution.

The Constitution of the South Pacific Anglican Conference was adopted and that of the Joint Theological College for Suva was accepted in principle.

A Constitution for the proposed Fiji Council of Churches was adopted with safeguards.

It was the longest session of a synod yet held in the diocese.

The Archbishop of Suva, the Most Reverend H. R. Gough, dedicated the new Parish Centre at Holy Trinity, Baulkham Hills, last Sunday afternoon.

The two-storey centre has been built at a cost of £16,000. Downstairs is a hall to seat 200 people attached to which are a modern kitchen and other facilities.

Upstairs are three large rooms and storerooms which open out to a concrete terrace.

The centre is attached to the church, the old vestry porch joining the two buildings so that the stairs are halfway between the two floors.

The Curate-in-Charge, the Reverend W. A. Girvan, said last week that Sunday school classes and meetings of other groups had previously to be held in a small room, local halls and the church.

The new centre would provide all the necessary facilities for parish activities.

Messages of congratulations were received from many prominent incumbents including the Reverend Thomas Gee, the Reverend Robert Evans, and the Reverend Kenneth Church, the

Reverend H. H. Dale; treasurer, Mr. R. H. Dale; secretary, Mr. R. H. Dale; publicist officer, Mr. R. H. Rymer.

The minister of club churches and Mr. J. L. Hickman are vicars of the parish.

The officers were congratulated by the chairman on their efforts towards special occasions.

The P.C.C., one of the leading associations of the diocese, was represented.

The building extends the old church hall to which it is joined by folding doors to allow for access to the special occasions.

It is placed on an excellent site on a spur above the George's River.

It was opened almost free of debt, being paid for mostly by unsolicited gifts.

The archbishop presided by a large congregation having his address on two Chronicles 7:2, "the glory of the Lord."



(Middle) Archdeacon, Pastor

During the Prime's visit to Gippsland Evenson was held at Kerit Hall, Yallourn, Victoria, on August 23, for the people of the Archdiocese of the Latrobe Valley. In the procession are (left to right): The Prime, the Most Reverend H. R. Gough; Canon G. C. Lovegrove, Primates Chaplain; the Bishop of Gippsland, the Right Reverend D. A. Gurnett; and the Reverend R. E. Elliot, one of the bishop's chaplains.

INTERNATIONAL CONFERENCE

S. Michael's Church, Vanuatu, Diocese of Sydney, will hold its first international conference from September 18 to 20, in the parish hall.

The theme will be "The World Our Parish". The rector, the Reverend Howard Guinness, will be the chairman.

On September 18 at 7.45 p.m. Canon A. J. Dain will lead the discussion on "This Seething World".

The forum will consist of pastor Phan Xuan Tin from South Vietnam, the Reverend Mauness Kana from Borneo, Mr. Jacob Roberts from North Australia and Miss Anita Meghlin.

The theme of the next evening at the same time will be "South-East Asia on the Move", introduced by the Reverend David Guinness.

The film "The Unfinished Task" will be shown.

Sunday's theme "What of Australia?" will be discussed at the church services by the Reverend Stuart Armstrong (6 a.m.), Canon Dale (11 a.m.) and the Reverend D. Foot (7.15 p.m.).

Miss Kitty Go, from the Philippines and Mr. Roberts will speak at the fellowship tea at 5.30 p.m.

Members of all churches are welcome to attend.

TWO MISSIONARY BISHOPS' VISIT

Two missionary bishops will visit this country in July next year.

They are the Bishop of Polynesia, the Right Reverend H. H. Gough, and the Bishop of Kuching, the Right Reverend Nicholas Anghai.

ARCHDEACON APPOINTED

The Bishop of North Queensland has announced the appointment of the new Administration Archdeacon of North Queensland, the Reverend Herbert Reginald Mosham whose duties will commence in December.

The Reverend H. R. Mosham has served in the Diocese of North Queensland for 14 years in a number of capacities. He was born in 1924 at Ashfield, Sydney, and was educated at the Fitzroy High School, where he was a prefect and house captain.

After winning a scholarship, he entered the offices of a chartered accountant and worked in Sydney as an accountant from 1944 to 1950.

In 1950 he came to Yarrabah Mission as lay missionary, and in 1952 entered St. Francis College, Brisbane. Here he became senior student and gained honours in his examination.

He was made deacon in 1955 and took his title as S. Mathew's Church, Mundubberga.

In 1957, he established the Department of Missions and Youth for the diocese, and in 1962, became Rector of St. John's Church, Cairns, and as vice-president of the National "Bible Council" has been in-charge of S. Peter's, West End.

In 1959 he was appointed Diocesan Secretary of the Diocese of North Queensland and in 1962, became Rector of S. Mathew's parish, Mundubberga.

The new archdeacon has been Chaplain to the R.A.A.F. since 1961; he has served as treasurer of the Castle Hill Lions Club, chaplain to Her Majesty's Prison and was, last year, chairman of the Prisoners' Aid Society. He has been on the Diocesan Council since 1958.

His new work will be to act as Archdeacon of the Central Archdiocese and be in charge of the administrative affairs of the diocese which covers 172,000 square miles.

The archdeacon-elect is married with two children.

DEACONESSES' RETREAT

FROM OUR OWN CORRESPONDENT

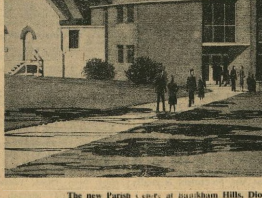
Melbourne, September 7

A number of deaconesses from the Diocese of Melbourne attended a retreat which had been arranged for them at Deaconess House, in Fairfield last week.

The conductor was the chaplain to Deaconess House, the Reverend A. W. Singler, who read his address on the theme of the retreat, "The Church in the World".

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The retreat began on Monday evening, August 31, and continued until the Thursday morning.



The new Parish Centre at Baulkham Hills, Diocese of Sydney.

Book Reviews

HIGHLY AUTHORITATIVE BOOK

THE TEXT OF THE NEW TESTAMENT IN TRANSMISSION, CORRUPTION, AND RESTORATION.

By Bruce M. Metzger. Oxford: Clarendon Press, 1964. Pp. 286. 5s. 6d.

HERE is a comprehensive and up-to-date handbook to its important subject, by one who is probably the best-known authority now living on the subject in English, certainly the best-known American authority.

The book deals with the whole range of its subject: it is divided into three main parts, of which the first is about the materials for textual criticism of the New Testament.

This means first the character of ancient books, and then a review of the main witnesses available, manuscripts, versions, and ancient quotations.

The second part is a history of New Testament textual criticism from the time when the text was first printed until the present day.

The third and longest part deals with the application of textual criticism as it has been practised in modern times.

This section, which takes up half the book, sets out the methods used, with an assessment of their value; then of the errors which are found in the text as it has come down to us, and finally, of the actual methods, described as both a science and an art.

Most of this chapter discusses in series a number of passages in the New Testament where variant readings are found, and shows how they can be dealt with so as to arrive at the most probably correct reading.

The sixteen plates are chosen, as far as possible, so as to illustrate particular features already mentioned in the main argument.

THE SIGNIFICANCE OF

THE EUCHARIST

THE EUCHARIST AND YOU, Michael Coleman, S.P.C.K. Pp. 52, 6s.

IN this little book the former Bishop of Qu'Appelle relates the Eucharistic worship of the Church to everyday living in a studiously straightforward and simple manner.

Designed primarily for young people, this clear presentation of the doctrinal and practical significance of the Eucharist should help the average layman, who is neither theologian nor mystic, to find new life in worship and new power for active Christian living.

The book begins with the revelation of God as a Trinity, emphasizing the rationality of the Athanasian Creed, a Trinitarian—Prayer Book, and a signpost pointing towards the ultimate truth, and of the last part that we can understand.

From this it is an easy step to the three-fold activities of God.

REVISED BOOK

EUCHARISTICAL PRAYER, THE

Geneva, September 7

A revised version of the Eucharistic Prayer will be published in both East and West Editions of this fall. It will contain a revised version of Martin Luther's translation of the Old Testament, replacing one issue more than 60 years ago and a revised version of Luther's translation of the New Testament. Both versions were prepared by a special commission of the Evangelical Church in Germany.

AFRICAN BARRISTER

EUCHARISTICAL PRAYER, THE

Geneva, September 7

Simon V. Mungai, barrister, a Crusade Scholar of the Methodist Church of the U.K., has become the fourth African to practice law in Southern Rhodesia. He was admitted to the Bar at the High Court in Salisbury after practising abroad for five years in England. The Crusade Scholarship Programme was established to aid foreign students and American Negroes.

The format and accuracy of printing are excellent, as would be the format of the book. Your reviewer noticed only two errors: on page 170 for "electro" for "electic" (p. 170), and "electic" for "electic" (p. 170), and "electic" for "electic" (p. 170).

The style is perfectly clear, and the use of technical words, and the Americans are not such as to be at all discomforted to an Australian or to an English reader.

NOR is there any sign of bias towards the products of American scholarship; if there is any bias at all, it is perhaps slightly towards English work, though German, French, Italian and Spanish scholarship also is in view throughout.

The most striking characteristic of the whole book is an uncommonly wide range of readers whom the author seems to be writing for.

Hardly anything at all is said about the history of the subject; indeed, in those parts of the argument where this is necessary, the reader is referred to the works of other scholars.

Yet learned articles in many languages, not even a knowledge of Greek, and a large book written in Chinese, are included in the list of references, and the copying of the Chinese classics.

A complete justification for this width of range may be found in the fact that the book is exactly what is wanted in any general theological library, where

readers of very different degrees of attainment may want to learn about the subject.

Even when elementary things are being reviewed, as in the first part, the author is so well stated that no student will feel he is being treated as a beginner, and it will do no elementary student any harm to be told that technical scholarship is a great deal in it with which no one will disagree.

This book seems to be certainly the right one for any library which needs a single handbook on the subject, for which almost every scholar, layman, and the rest, will need Metzger's too, not only as an up-to-date, but also because of the most valuable Part Two, the history of the treatment of the text in all the more important practical meanings.

This part of the book, which takes up exactly fifty pages, is perhaps the most brilliant in the whole book; and it is so done that it provides a perfect link between the first and the third parts of the argument.

The bibliography is only a list, in order of date of publication, of introductions to New Testament textual criticism from 1844 to 1962.

It is interesting to find articles mentioned in the course of the argument, can be found under the author's name of the general index, and so can the printed text of the book, in the case of all these would have been helpful.

It is somewhat unlikely that this highly instructive book will be replaced for a long time by anything else of comparable width of range and of general usefulness.

It is undoubtedly rather expensive in view of the typographically complex nature of its text, but there is no more than a book in English which offers an adequate substitute for it.

—A.S.

PREACHING, READING AND

STUDYING

Baker, a scholar from the States, examines exchanary but not Wesley's technique in the metre, modulations and rhythm.

In all too brief a section he discusses Wesley's use of satire—where frequently he was most effective.

But to this very great writer in the 1700s, who sacred songs played in the Church of England, a great part in the spiritual lives of thousands, a great debt of gratitude is owed.

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CARDINAL'S ADDRESSES

THE CHURCH, Giovanni Battista Cardinal, London, Pope Paul VI, Rome, London, Dublin, Pp. 232, 48s. 6d.

This collection of addresses, given at the request of the Cardinal Montini, between the years 1957-1962, before his elevation to the papacy, is all in some respect or other with the doctrine of the Church and the last four are directly concerned with the Eucharist, summed up by his predecessor, Pope John XXIII.

The book should attract attention, not only because of the distinction of its author, but also for its own Church and there is a great deal in it with which no one will disagree.

The translation from the Italian has been well done, except for a few words which are not in the original, but which are clearly, in some cases, rather than to believe that the Cardinal could have spoken or written in such a way as to be translated. "The permanent activity" of these united churches of the Church's teaching and governing body that we call ecumenical council, which is active" (p. 229).

One is naturally interested in what the author has to say about the Church's unity and its attitude to other Christians, and correspondingly disappointed to read that "there can be no true religious unity without the Church and no true Church without the Gospel." "Unity among Christians may be recognized by the fact that the Apostles in communion with him."

Pope John's message was an affectionate invitation to "take them (the separated brethren)" to the same time for the apostles and Catholic Church. At the same time, the book is well worth an attempt at understanding of this attitude.

—A.W.H.

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TWO BOOKS FOR

LOCALITY

EUCHARISTICAL PRAYER, THE

Geneva, September 7

The British Council of Churches has issued a booklet designed to promote local development of Christian unity.

One is an entirely revised edition of "Growing Together," locally written by the general secretary, the Reverend Kenneth

The other is the "Second Ecumenical Work-book" which was written by the general secretary, the Reverend Kenneth

One is an entirely revised edition of "Growing Together," locally written by the general secretary, the Reverend Kenneth

FAITH AND ORDER ON NATIONAL COUNCIL DISCUSSION ON "RENEWAL"

ECUMENICAL PRESS SERVICE

There were 150 participants at the World Council of Churches' Faith and Order Commission which met at Aarhus, Denmark, last month.

Much of the discussion centred around the debates and decisions of the Vatican Council on the subject of the Church's renewal.

A Latin American participant said here that the Second Vatican Council has not yet given a clear answer to the "crucial question of whether renewal was sought for the sake of the Roman Catholic Church itself, or in wider obedience to the demands of the Gospel".

The situation in this regard is still "ambiguous", said Dr. José Miguel Rueda, president of the Latin Theological Seminary, Buenos Aires.

Despite this, he said the Second Vatican Council was the evidence of "a seriousness concerning the renewal of the Church which many Protestant confessional gatherings have lacked".

Professor K. E. Skjoldager of Copenhagen, former director of the Commission on Inter-Confessional Research of the Lutheran World Federation, in the same session said that in the Roman Catholic Church, from a static and metaphysical way of thinking to a dynamic way of thinking, a great deal of work would be needed; but he said it was not yet clear how significant it would be.

In the nature of the case, changes adopted by the Council will inevitably be confronting a great many of the best thinking within the Roman Church. But with the new approach once adopted, it would be realised that many of your statements and ideas now would be out of date.

Dr. Skjoldager, who was one of the L.W.F.'s observers to the Vatican Council, said that the services had found comfort in knowing that their depression was not the only one. They had been shared by many of the Roman Catholic bishops.

Despite the disappointments, he said the Council has, in fact, already had its great moments of listening to the Holy Spirit, the Scriptures, of penitence, and of openness.

He admonished those who "fear that the Protestant tradition is being stolen to be thankful to see reaching towards the goals at which Luther and Calvin aimed".

Another speaker, Bishop Sarkisian, of the Armenian Orthodox Church, said:

CHRISTIANS HELPED IN VOTING

ANGELIC NEWS SERVICE

London, September 7.—The seven general election candidates of the three Protestant constituencies have answered questions submitted to them by the Portsmouth Free Churches affiliated to the Council of Churches.

Their replies have been published in a special newspaper distributed to the Anglican and Free Churches affiliated to the Council of Churches.

This has been done, it is explained, because it has not been possible to hold a series of meetings to put questions to the various candidates.

The council stated that it wanted co-operatively to show its common interest in making known to Christians of all faiths the various points at issue, so that Christians could make up their own minds individually or in groups as to the merits of each party, the needs of the constituency or individual constituency.

ECUMENICAL PRESS SERVICE

Geneva, September 7

dox Church, Syria, speaking from the point of view of Eastern Orthodoxy, observed that the Council had established in the new relationships and that the big questions of the primacy and infallibility of the Pope remained.

He said there could be no true dialogue with Rome, except as churches conversing with churches.

Mir John Voderpive, one of the two Roman Catholic representatives present, said that although initially some of the Vatican Council members had been alarmed by the presence of obdurate, they had later "joined in gratitude for their presence and contribution".

He reported a growing demand within the Roman Catholic Church for more accurate information concerning the life

and work of other churches and "streams of human sympathy towards all Christians".

Whatever the immediate results of the Vatican Council, he said many bishops accepted the new line, and where this was so, clergy and laymen would be disposed to follow readily.

Professor David MacGaughey, of the University of Melbourne, reported on Australian plans for church union between the Congregational Methodist and Presbyterian churches.

General discussion following a panel talk on Church union revealed a consensus among delegates that Church unity means little apart from Church renewal and that only a deepening of the modern world line is likely to show to ordinary congregations the relevance of faith and order discussions.

CELEBRATIONS AT AARHUS

ECUMENICAL PRESS SERVICE

Geneva, September 7

In accordance with recommendations made by the Montreal Faith and Order Conference, later met at the W.C.C. Central Committee, respecting Holy Communion services at ecumenical gatherings, two services of Holy Communion were held at Aarhus, Denmark, last month.

They were presided by a United Service of Preparation. The first celebration was that of "a Church which could not conscientiously offer an invitation to members of all other churches to partake of the elements".

It was celebrated by Bishop Alexei of Tallinn, according to the Orthodox rite, and during the service Russian, Greek and English were used.

A translation of the entire liturgy was provided, a Lutheran choir sang the setting.

The second celebration took place at the closing service in the cathedral in Aarhus.

The service was presided and a Lutheran portion of the liturgy.

This came under the rubric of "a service" at which an invitation to participate and purify congregations of members of other churches.

Geneva, September 7

last month, decided to undertake five main studies.

One, a major study which promises to break most new ground, will be entitled "Creation, New Creation, and the Unity of the Church".

The other four studies will be of a more familiar, but necessary, kind.

They will deal with the Holy Spirit, and the Ministry; the Eucharist as a Sacrament of Unity; and Faith and Order.

One of the members of the "Creation" study commented: "From substantive investigations on to glacially slow-moving, from the infinitely small to the incredibly large, the study of the 'term nature' has its present meaning."

"This enormous expansion of the term 'nature' which the world as nature confronts Christian theology with a claimant task. The doctrine of creation and new creation have to be discovered with a bigness and a subtlety appropriate to the enhanced range of modern man's mental life."

Commission leaders commented that various kinds of recent study have raised questions about creation, human history, and the nature of God in the light of modern scientific culture.

They present historical movements in the world as provided by modern science and providing occasions for growth towards unity.

It is, they recognised, that attention should be focused upon the doctrine of creation, to which the Holy Spirit is inhering, but in the variety of creation."

In approving plans for the study, commission members were critical of the outline because it placed too much emphasis upon Biblical theology, and too little upon the new insights of Biblical interpretation. The Church must learn from the diversity of studies which the world is undergoing, and it was unanimously agreed that the study should be strengthened.

Other studies which the study will be engaged concerned the history of the early Church, the ecumenical significance of problems regarding the Bible, interpretation, the point Orthodox and non-Orthodox, the study of the work of the Early Fathers, relations between the Church and the world, the study of the ethical and educational materials used in the various

churches, the position of women in the Church, and the nature of the diaconate.

Several of these study projects will be carried out through the work of other departments of the World Council.

Under the general programme, the commission took guidance from seven considerations:

- Increasing decentralisation into work at regional and national levels.
- Increasing participation, through an invitation, in church and world studies.
- Broad Orthodox representation throughout all continents and dialogues with Roman Catholics.
- Increasing contacts and dialogue with all religions.

MISSIONARY APPEAL SENT TO THE CLERGY

ANGELIC NEWS SERVICE

London, September 7

A missionary appeal for the year, signed by the Archbishops of Canterbury and York, which was delivered to 15,000 clergymen on September 2.

The letter is a plea for the need of Mutual Responsibility and the Church's mission to the world, and calls for a missionary outlook in all spheres of life.

The archbishops point out that though the mission of the Church begins for the Christian in his own parish and in his own life.

It is pointed out that parishes will observe St. Andrew's day as a time of informed prayer for the world, mission, the Church and that during Lent next year the world will be under the work of the world will be undertaken in every parish.

In the documents accompanying the letter prayers and Bible readings are grouped under the heading of "The Church's mission to the world, the political world, the social world, the cultural world, the spiritual world, the ministry of the Church, and the unity of the Church."

For commending M.R.I. to the parishes the Church has

Evangelicals outside of World Council of Churches.

• Full recognition of the special needs and contributions of churches in Africa, Asia, Latin America and Oceania.

• Need for careful definition and limitation of what may properly be called "missionary studies" and other studies, so that they may be directly towards Christian unity.

The commission instructed all its members to make a personal appeal in mind throughout the year, to the necessity of producing reports in as simple and direct form as possible, and to be consistent with accuracy and clarity, in order that they be intelligible to ordinary church members as well as to theologians.

London, September 7

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This second edition, printed only a few months after the work first appeared, testifies to its immediate popularity throughout the Church.

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THE ANGLICAN WAY—being a series of four addresses delivered during the Diamond Jubilee celebrations of St. John's Theological College, Marburg, 1959. The authors are the Archbishop of Canterbury, the Bishop of Armidale, the Bishop of Adelaide and Bishop E. H. Burge.

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Australians interested in immigration reform will find this a most valuable book.

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THE BIBLE STUDENT

By

WINTERED M. MERRITT
ON THE LAST WEEKS
QUESTIONS:

1. Who were the Stoics and Epicureans? How did Paul discuss at Athens?

The Stoics were a sort of Greek philosophers who derived their name from stoia, porch, and stoia was their master, Zeno, stood to teach.

They believed that God is unchangeable, incorruptible and eternal. He is possessed of infinite wisdom and goodness, the cause and preserver of all things that matter also is undeviated and eternal.

Those among the Stoics who maintained the existence of the soul after death supposed it to be removed to the celestial region of the gods, where it remained until, at a final great conflagration, all souls, both divine and human, and those of gods and men, would be absorbed into the deity.

Some of the Stoics believed in a sort of purgatory in which souls were purified from grossness. The Stoics detested vice, and they were stern fatalists, holding that the destinies of the gods themselves, were subject to an eternal chain of causes and effects.

The Epicureans were followers of the famous Greek philosopher, whose system was based on the great pleasure of life was the pursuit of pleasure. He admitted the existence of divine beings, but did not believe they had any intercourse with men. These beings existed in a state of perfect tranquillity and happiness.

Epicureans declared the world was formed, and governed by any design, but by the fortuitous concourse of atoms.

They denied the immortality of the soul. Man's life consisted of a series of pleasures, and the true philosopher was one who enjoyed the joy and diminish the pain.

2. What is the purpose of the books of the Bible have had a long and colourful history.

The books of the Bible have had a long and colourful history. The history of the Bible is the history of the Lower Criticism consists in the examination and comparison of the various ancient texts in an endeavour to ascertain the original text of the Bible.

Historical or Higher Criticism investigates the date and authorship of the books, and the circumstances under which it was composed.

It asks such questions as whether it is the production of one author or of more than one, whether it is based on or embodies earlier writings, and what is their date and character, and have been altered in any way by scribes or editors.

This work is called Higher Criticism, not because it is more important, but because it is a more recent development of the textual critic.

When the probable date of a work is known, the sources it embodies have been ascertained, and the historical critic goes on to ask some further questions. What is its value as evidence for history?

How far does it give a true account of events as they actually occurred? What light does it shed on the ideas and customs of the time which it describes, or of the period in which it was composed?

How far does it give a true account of events as they actually occurred? What light does it shed on the ideas and customs of the time which it describes, or of the period in which it was composed?

Biblical criticism is a fascinating and rewarding study, and great privilege as well as of great responsibility and by means of the Holy Spirit in its own time leading us into fuller and richer truth, as Jesus promised His disciples.

3. What does Paul mean by the "middle wall of partition"?

What did St. Paul mean by the "middle wall of partition"?

This problem that the Church faces is a post-Christian society like ours is that the feast of Christmas has been secularized, and commercially exploited that its spiritual impact is being lost.

Blatantly secular forces in our society seek to match the religious and commercially exploited that its spiritual impact is being lost.

Peace, we know, is only possible among men who are seeking the will of God and is not real when it builds momentarily from a flood of sentiment.

How shall this goodwill be seen most clearly in the commercial world?

As long as the emotional note of goodwill among men holds the centre of the stage, the good will that God shows towards men in the Incarnation of His Son will not be easily lost.

A generation of secular and emotionally immature adults has allowed themselves to be stopped by the joy of Christmas by swapping them in self-indulgence.

4. GIFT-GIVING

The chief instrument of which has played a part as the central idea of Christmas for most children.

A single enquiry in State schools will reveal this just ask this question: "Advent means 'Come and be prepared' now for someone important to come at Christmas; who is coming?"

My experience is that this is the question that will achieve the result of having the hand raised.

From the age of about eight years children are told that it is necessary about this gentleman, who is the real Father Christmas, to give us presents.

Adults become involved in the Christmas season to do children over the age of eight.

They place their emphasis on "What do you want from Father Christmas?" and then, often, they are left to the origin of gift-giving.

Along with this goes the endless party and treats at which the children are encouraged to stuff themselves with everything in which they would normally be restricted.

We even find that social well-

This is the text of a paper presented to the Western Ministers' Fraternal by the Rector of St. Augustine's, Woodville, Adelaide, the Reverend J. R. Warner.

Large agencies are engaged with other vast organizations in preparing for a month the bubble bursts on the 25th.

What are congregations like on the Sunday after Christmas? What enthusiasm can be mustered for a card-singing evening on December 25 or 27?

In our society Christmas—that is, the Incarnation of Christ—is no longer proclaimed but merely acknowledged. "Thank God," says our society, "that Christmas only comes once a year."

What can the churches do to mitigate this? First by most devoted teaching of Advent and the Incarnation. The Christmas child is not only Baby Jesus but the Judge whose coming brings not only light and life but also judgement.

5. ADVENT

"If I had not come and spoken to them they would not have sin; but now they have no excuse for their sin." (John 15: 22)

By preaching Advent with its traditional theme of the last things as relevant time of preparation for the two comings of Lord Jesus Christ.

The holiday break can then be a recess in activities and not a cause for a round of parties.

The world is celebrating so madly that our people do not need parties from us, not even children's parties—especially not children's parties.

The proper Christmas tradition for a Sunday school is a family play—not a banquet or frolic.

We must also avoid any anticipating of the feast. This means pushing Religious Instruction as close as we can to the end of the year.

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violenoe of God who gave his Son.

What thankfulness can there be in a child who receives presents at a night? St. Nicholas might be a help here, but the clergy have to be so careful of the

The task is to replace Father Christmas with the image of Christmas with the image of the Christ.

Wherever we can use the influence to place a crib we must work hard—in street scenes, in home decorations, as children's gifts, and on Christmas cards (although I think, in a children's pageant about the fairies and nursery rhymes).

What we must fight is the parent who says, "Christmas is such a lovely time for the kids, why drag religion into it?"

They must be helped to see that they are in fact robbing the children of real joy.

We need to realise that we face a huge battle in convincing adults that children can be so thrilled by the crib as they can be by a shower of Father Christmas's.

We must avoid any tie-up in our churches between end-of-the-year activities and Christmas.

The Church year traditionally begins with Advent. We should, therefore, transfer all our end-of-year club activities to a time before Advent when we can enjoy the excitement.

The holiday break can then be a recess in activities and not a cause for a round of parties.

The world is celebrating so madly that our people do not need parties from us, not even children's parties—especially not children's parties.

The proper Christmas tradition for a Sunday school is a family play—not a banquet or frolic.

We must also avoid any anticipating of the feast. This means pushing Religious Instruction as close as we can to the end of the year.

By the time of the year, the proper Christmas tradition for a Sunday school is a family play—not a banquet or frolic.

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BATTLE OF BRITAIN SUNDAY

AMERICAN NEWS SERVICE
An appeal for "thoughtful prayer for peace" on Battle of Britain Sunday is made by the Archbishop of Canterbury in the September issue of the "Churchman's Notes".

Dr. Ramsey writes: "The Battle of Britain will be commemorated on Sunday, September 20. Once again we stand God for a great deliverance."

In our gratitude we shall have the opportunity of remembering the Royal Air Force personnel who died.

"Let the day also be used for thoughtful prayer for peace; for peace in Asia, for the growth of peace and order of the new States in Africa, for the brotherhood of races everywhere and especially where it seems most hard to achieve."

"Our freedom in this country, for which men died, is bound up with the peace and order throughout the world."

AFRICAN RADIO DOUCE

ECUMENICAL PRESS SERVICE
Geneva, September 7
The African Church of the Writing and Production Group sponsored by the Broadcasting Commission of the Church of the All Africa Conference of Churches is underway on the continent of Africa.

Fourteen students from seven countries in Africa have travelled a total of nearly 20,000 miles to attend this concentrated course which runs eight weeks.

Most of the students are already engaged in radio broadcasting through church-related studies or have opportunity to broadcast through church radio stations in their home countries.

COPTIC LEADER TO TOUR AFRICA

ECUMENICAL PRESS SERVICE
Geneva, September 7
Patriarch Cyril VI of Alexandria, head of the Coptic Church, is expected to report to the planning of a "pastoral tour" of Africa in Egypt, with a view to Christians living in various areas of the continent.

The visit, it was stated in Cairo, would be undertaken in response to invitations extended to him.

1,000,000 AMERICANS

Can't be wrong

For that many patients attend Chiropractors EVERY WEEK for a great variety of complaints like

Backache, Sciatica, Headaches, Rheumatic and Joint Pains, Catarrh, Fibrositis, Digestive Disorders, Tiredness, Depression, Nervous Tension and scores of conditions which may result from pressure on spinal nerves . . .

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Enclose 1/- to cover postage and handling. It is packed with vital information about Chiropractic, Idiocy, Diet, Teenage problems, Vitamins and other topics of vital interest to the man and woman of today.

A new clinic is opening on September 2, 1964, at Marrickville. Equipped with the most up-to-date apparatus like Radio Frequency, Percussion vibrator, Cervical traction, etc., etc., makes its high standard equal to the best in the U.S.A. and Australia.

Make an early appointment and find out for yourself what Chiropractic can do for you, how it can help you . . .

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CLINICS ALSO IN BRISBANE AND TOOWOOMBA, QLD.

A PARISH SCENE

7.50 a.m. A churchwarden rang. Would the rector visit an old lady twelve miles away who was being nursed by the S.D.A.? They wanted to place her in one of their homes, but the desired to live in her little flat.

8.00 a.m. A young man called. Would I baptise the baby soon please? The mother wanted him christened.

8.15 a.m. An oddage pen-pence for grapefruit and oranges for the rectory. A welcome gift.

8.45 a.m. The Baptist minister called on fraternal matters. He was very disturbed about the sisterhood of Three D.A.s in the district.

9.15 a.m. The District Council called on fraternal matters. He was very disturbed about the sisterhood of Three D.A.s in the district.

OLD TESTAMENT CITY UNBARTHERED

ECUMENICAL PRESS SERVICE
Geneva, September 7
An American expedition led by Professor Ernest Wright of Harvard University has unearthed the Old Testament city of Jericho about 31 miles north of Jerusalem in the hill country of Judea.

The expedition, which began work in 1953, has found the layers of the ancient city from Islamic to Christian, Roman, Greek, Egyptian and Canaanite periods.

children of well-to-do business people called. Would I buy some oranges as they had too many trees.

9.30 a.m. A young Chinese called, and would I contribute to the fund for old people's pensioners? He had been born and trained in Singapore, but was now in Sydney. He was collecting as a holiday task as he did not have a home.

He was an S.D.A. He kept the seventh day because God rested on the seventh day. The Jews were the chosen people who kept God's law. Were all the S.D.A.s in the world kept the day mistaken? That was man's law, and didn't matter.

He believed that Messiah, Jesus, lived 960 years. On the first day of the Resurrection, on the first day of the week? The important point was that our Lord rested in the tomb on the Sabbath.

The visit to the old lady was made later in the day. She was very old, but very kind. She took her round every week, and wanted her to go to her home. However, she was not going, for she managed to live in her own home. She had thought of running away, but was glad that I had called.

She would stay there. —Parish Priest

LETTERS TO THE EDITOR

CHOIR SCHOOL.

To The Editor of THE ANGELICAN.

Sir—Further to the correspondence re S. Andrew's Cathedral Choir School.

Firstly I would point out that many of a person's ideas are not "discretion" but "policy". Such an effective spokesman has been raised for the Choir School matter that it has become necessary to call for the anxiety as to the origin and importance of any questioning. This climate of opinion is essential to arouse self-awareness of the need for a frank ventilation of the facts.

In reply to comments made in Archbishop Pitt in "The Anglican" of September 1.

I, M. comments re "largest numerical group" were incorrect on the use of the title "Choir School".

Further, Worcester, Gloucester, Peterborough and Bristol do not have schools directly affiliated to and run on behalf of the Cathedral Choir. The large 100 strong schools are independent State Grammar Schools which have cathedral chapters as educated through scholarships. At Peterborough, e.g., boys are recruited on condition that they take the 11 plus examination and must leave the school at 16. These four schools are affiliated in the Choir School Directory to give, in one booklet, the parents of prospective chorists all details of the various chapters in the country viz: duties, scholarship and educational standards.

2. The original estimate for the proposed buildings in Stage 1 was £75,000 made up of £30,000 special funds and £45,000 of £80,000 is greater than the original appeal.

3. The present mortgage of £80,000 is greater than the original appeal. All three stages is around £350,000. From whence comes the balance? To quote the archbishop's letter "I am supporting the Appeal to see the job through and finish it off. I can only hope to live to a ripe old age".

4. As to the remark that facilities present a highly qualified musician regarding his reputation and future employment, I would not put it in that way.

5. A specially constructed "chapel room", etc., is not the slighest use to him if there are no choir boys to practice in it.

If as the Reverend Phillip Newell anticipates in "The Anglican" of September 1, the attempt will shortly be made to "take away" the choir school stalls with boys whether suitable or not, trained or otherwise, the situation certainly augurs a loss and definite damage to a musician's reputation and future employment by those not fully conversant with the facts.

6. Far from being one of the "pundits of the R.S.V.C. here and elsewhere who have failed to convince the Cathedral Chapter on their views", and seem intent on sabotaging the cathedral music. (As again quote Archbishop Pitt in his letter) "I am sure that the purely what I claim to be is a thinking parishioner attempting to prevent existing conditions sabotaging the cathedral music".

Yours faithfully,

"THINKING" PARISHIONER.

Lane Cove, N.S.W.

ROMAN CATHOLICS AND REUNION

To The Editor of THE ANGELICAN.

Sir—Your correspondent Mr. Michael J. Lawrence (Chapel 20) apparently contends despite the absolutely overwhelming evidence to the contrary, that the Pre-Reformation Church in England was not part of the Roman Catholic Church. This is not so surprising when one remembers that no truth is safe

from human perversity, not even the roundness of the earth, the existence of the material universe and of free will.

The Venerable Bede wrote of Pope Leo's pontifical power over the whole world. St. Anselm wrote in the eleventh century that the authority of the Pope does not obey the Roman Pontiff is disobedient to the Pope. Pope Gregory VII wrote in the twelfth century that the Archbishop of Canterbury wrote, "Who doubts that the Roman Church is the head of all Churches and the source of holiness".

His declaration that the bishops of Rome did not have authority over the other bishops for the first four centuries is contradicted by his own Anglican historians. Dean Milman wrote in his "History of Latin Christianity": "Before the end of the third century the lineal descent of Rome's bishops from St. Peter was substantially admitted and was solemnly committed by the Christian world." Professor A. B. Briggs, in his "History of the English Church", wrote in his book "Church and State in England" that he had to admit that the Christian Church in England had accepted the Primacy of the Roman Bishop and that all other bishops were subject to him. He also admitted the supreme jurisdiction of the Pope over the English government and discipline.

Yours etc.

ANTHONY LAYMAN.

Sydney.

STEWARDSHIP

To The Editor of THE ANGELICAN.

Sir—That there is "something new under the sun" has been proved by a remarkable case of the Christian Church, which is interesting to read, in your issue dated August 20. If all ideas used recently in a Sydney article, which is a masterpiece of writing, has created some reaction.

The "idea" referred to the parish venture wherein the parishioners are asked to contribute themselves for more than just their money. It is interesting to learn that, in Victoria, one organization of "Stewardship Consultants" has been advocating this system for some years, with considerable success. The instances where parishes have embarked upon this bold new development have been astonishing.

It is no longer an experiment, in Victoria and South Australia, at least, to convince many parishioners that "commitment" means the giving of oneself to Christ, not just a pledge to pay a sum of money to the parish.

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to deny that the documents in his own handwriting had not in fact been written by him?

Mr MacLagan's reply to my statement that "I am not sure of the authenticity of this document," may I now ask him to state the grounds of his challenge of this document challenged, or disproved, during the trial?

Mr MacLagan's answer to my statement of fact is most revealing.

Yours, etc.

ERIC D. BUTLER.

Pantos Hill.

RELIGION IN SCHOOLS

To The Editor of THE ANGELICAN.

Sir—The Church of Sweden, entering the beginning of her nine hundred years' existence, has a long and distinguished history in the realm of education, for in the High Schools the teaching of religion is compulsory.

This decision led to a protest signed by 2,200,000 Swedes, the largest protest in the history of the Church of Sweden, which was signed by many prominent Swedes, including the Prime Minister, Olof Palme, and the Archbishop of Uppsala, Eric G. O'KEEFE.

The Church in New South Wales, aided by the Archbishop of Sydney, is struggling for the freedom to teach the truths of the Christian faith to their children, and as "one of many faiths", but the Christian faith.

One is tempted to wonder whether Mr Wedderburn, the Minister of Education, has been a student recently of Sweden's Christian Church of Education, which is contrary to the mind of the Government.

Yours very truly,

"Canon".

Douglas Bay, N.S.W.

DISARMAMENT CONFERENCE

To The Editor of THE ANGELICAN.

Sir—It is a pity that the Federal Attorney-General continues to give publicity to the Australian Communist Party.

By suggesting that a relatively small number of communists have such a profound influence over the legitimate and desirable demands of many thousands of Australians, he has been creating a false impression of the extent of better international understanding.

Realizing that Mr Snedden has considerable ability in some fields, the possibility that he is using his young criticism of the Government to gain publicity for International Understanding and Disarmament for one political purpose seems to me.

I was asked recently to accept Joint Victorian Secretary of the Congress of Churches, which has become a great success for at least three reasons. Firstly, as secretary of the educational apparatus of the conference of the 1959 Congress I was very impressed by the density of the debate and the desirability of the subsequent discussion.

Secondly, it has become apparent to many people that the Church of England is not a very favourably commented upon by a wide number of people.

Thirdly, as an Anglican layman must be mindful of a very important resolution which was passed at the last Lambeth Conference and unanimously

passed by all the assembled bishops that individual members of the Church have a "responsibility to call upon their several governments to carry out those actions which would produce a more just and peaceful world."

My own experience with the national planning committee, the National Council of Churches, and the Anglican Congress I feel that a most satisfactory foundation for most of the questions raised by the Anglican Congress is the need for an immediate response.

Yours faithfully,

E. F. DU VERGIER.

Balaclava, Victoria.

CHIEF JUSTICE RETIRES

FROM OUR OWN CORRESPONDENT

Melbourne, September 7.

Mr Justice Gorton, one of the most distinguished Victorian judges, has retired from the Bench.

He is 72 years of age.

He is Sir Edmund Herring, entering the beginning of his 31st year in 1944, after a distinguished career in the Army, where he was one of Australia's war-time leaders.

He was a member of the Commonwealth Government at the time of the war, and was a member of the Victorian Government at the time of the war.

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MUTUAL RESPONSIBILITY: QUESTIONS AND ANSWERS

This book asks ten questions about the plan for MUTUAL RESPONSIBILITY AND INTERDEPENDENCE IN THE BODY OF CHRIST. The plan sponsored by the Anglican Congress of Toronto and is already leading to action all over the world. The questions are answered by the well-known Anglicans, who discuss the background of Mutual Responsibility in the Bible and in history, its meaning in the modern world, and authority in the Church, and its demand for an immediate response.

96. Price: 7/9d. (Postage 10d.)

Yours faithfully,

E. F. DU VERGIER.

Balaclava, Victoria.

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REVISED STANDARD VERSION BIBLE

Limited stocks are available of this attractively designed Anniversary Edition, published to mark the tenth anniversary of the release of the R.S.V. Bible containing both Old and New Testaments. Available in black, with six full-colour Bible pictures, six maps in colour, a three-colour presentation page, a frontispiece in full colour, complete footnotes and references, complete Bible Helps, gold-stamped and printed in legible type, they make attractive gifts for Sunday School presentations and general use.

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A few copies are available of this interesting series of lectures by Alfredo Roca, Professor Kiyushi Kajima, Sir Garfield Barwick, Dr. J. F. Cairns and Sir John Crawford. They should be read by all Anglicans who maintain a thoughtful interest in our relations with our Asian neighbours.

96. Price: 8/6. (paperback).

Price: 21/- (hardcover).

Postage 1/11.

A.M.E.B. EXAMINATIONS

LICENTIATE EXAMINERS

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General Examiners:

MR. ROY SHEPHERD.

State Examiners:

MR. ALEXANDER SJVERJENSEN.

Violin — SIR BERNARD HEINZE.

Music — MR. FRANK JOHNSTONE.

Organ — MISS ELIZABETH TODD.

Choir — J. KEEGAN, Registrar, Conservatorium of Music.

Pianoforte —

Violin —

Music —

Organ —

Choir —

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