

FIRST AUSTRALIAN ELECTED ARCHBISHOP OF SYDNEY CLEAR MAJORITY AT BALLOT

A special Session of the thirty-third Synod of the Diocese of Sydney, which assembled in S. Andrew's Cathedral Chapter House on Friday, July 15, elected the Right Reverend Marcus Lawrence Loane to be Archbishop of Sydney in succession to the Right Reverend H. R. Gough, who retired two months ago.

The Archbishop-elect will become automatically Metropolitan of New South Wales, and is eligible for election as Primate of Australia.

The Synod proceeded to elect in the final stage by secret ballot, after four days of protracted debate, shortly before midnight on Wednesday, July 20, when three nominees remained on the Final List. The result of the ballot was declared a little over half an hour after it was taken, soon after midnight.

The three nominees on the Final List were the Professor of Practical Apologetics at the Australian Theological Seminary, Dean, Georgia, Dr Stuart Barton Bahagge; Bishop M. Loane; and the Principal of Ridley Theological College, Melbourne, Dr L. L. Morris.

Although the diocesan Ordinance regulating the election provided for preferential voting in this case, it is understood that Bishop Loane was elected by a clear majority over the other nominees, and that it was unnecessary for second preferences to be distributed.

The three nominees, all Evangelical churchmen, are close personal friends. Among the first messages of congratulation from overseas to reach the Archbishop-elect was a cable from Dr Barbage.

The Archbishop-elect, who was born in Tasmania in 1911, is only the second Australian priest ever appointed to a metropolitan see, and is the first to be appointed to a metropolitan see in Australia.

He was elected to the see of Sydney in 1958, and prior of Sydney in 1958, and

SISSON CLINIC EXTENSIONS

Extensions to the Donors Wing of the Sisson Clinic at Mount Memorial Village, Church of England Diocese of Sydney, will be opened by the Minister for Health, the Honourable A. H. Jago, at 3 p.m. on Saturday, July 23.

The building will be dedicated by the Right Reverend John Moore, Dean of Sydney.

The Sisson Clinic is the nursing home associated with Mount Memorial Village.

BISHOP OUTLINES PLANS FOR FUTURE DEVELOPMENT OF CAPE YORK MISSIONS

The Bishop of Carpentaria, the Right Reverend S. J. Matthews, made an important statement about the future of the Cape York Aboriginal Missions in his diocese last Wednesday, July 27.

He said: "The Carpentaria diocese in 1947 established the Mitchell River Mission, in 1954 developed the Lockhart River Mission and in 1956 the Edward River Mission. It has been and is being and will be presenting the three Missions as a unit, and that material and spiritual well-being of more than one thousand Aborigines."

"Since the establishment of these missions the Church has increased the nomadic peoples of Cape York Peninsula to adopt the way of life of the white man. In the intervening period the Church with Government support has existed between Queensland and the diocesan authorities over

the issue of one of the long time of distinguished missionary-minded Anglicans who have been provided for many decades by the parish of St Paul's, Chiswick. Although he has not served as a missionary, he probably has a wider and more detailed knowledge of mission work than any other Australian bishop.

He has visited CMS and other Anglican Missions, inter-denominational Missions, and other branches of the Anglican Communion, in India, East and West Africa, South America, Europe and the Middle East, in the course of tours which he has undertaken nearly each year for more than a decade.

CHURCH IN CHINA VISIT

In 1956, when he was Principal of Mount Memorial College, Sydney, he was a member of the delegation to the Holy Catholic Church in the Ven. Rev. T. C. Hammond in 1954.

He remained, however, until earlier this year, a member of the board of diocesan nominations, to which the Synod regularly elected him. This coupled with his experience at Moore College, gave him an unrivalled knowledge of the clergy of the diocese.

T. Told to Bishop Loane's lot to shrink by an increasing share of the burden of diocesan

administration during the episcopate of Bishop Gough, especially after the Right Reverend E. C. Kelle, his colleague as a bishop coadjutor, was elected Bishop of Armidale last year.

For more than six months now, during the illness of Bishop Gough and the interregnum after his resignation, Bishop Loane has acted as Administrator of the Diocese of Sydney in circumstances sometimes of especial difficulty.

He married, in 1937, Patricia, a daughter of the late Canon D. J. Knox, one of the best-known and most distinguished leaders of the Diocese of Sydney. The Archbishop-elect's mother-in-law is the present Principal of Moore College, Dr Patricia Knox.

The Archbishop-elect and Mrs Loane have two children: two boys and two girls.

Bishop Loane is to be enthroned at the Sydney Cathedral, Sydney, on August 13. (See Leading Article, page 4.)



The two Assistant Bishops in Sydney (whose appointment as Coadjutor Bishops has since been confirmed) the Right Reverend A. J. Dain (left) and the Right Reverend F. G. Haines-Moira join in the standing ovation given to the Archbishop-elect, the Right Reverend M. Loane, when his election was announced at Sydney Synod at midnight on Wednesday, July 20.

ARRANGEMENTS FOR GENERAL SYNOD COMPLETED IN SYDNEY

The Standing Committee of the General Synod met in Sydney last Friday, July 22, and cleared much of the necessary ground for the meeting of General Synod to be held on Tuesday, September 20 next.

Members passed three non-controversial motions unanimously before plunging into a turgid agenda.

- of appreciation and thanksgiving for the great contribution to the Australian Church of the late Bishop W. R. Barrett, who played a leading part in framing the Constitution;
- of appreciation for the rigorous and tolerant role of the former Primate, the Right Reverend H. R. Gough; and
- of felicitation and assurance of prayer to the Archbishop-elect of Sydney, the Right Reverend Marcus Loane.

The major business before the Standing Committee was the future of the Primate.

"The position is now more confused than ever. At present the Archbishop of Brisbane, the Most Reverend P. N. W. Strong, is acting Primate because he is the senior Metropolitan by date of consecration.

One draft Canon which will come before the General Synod provides that seniority shall be determined, not by date of consecration, but by date of enthronement as a Metropolitan. This draft Canon requires an alteration of the Constitution and would take some years to get into effect.

If enacted, and subsequently accepted by the dioceses, it would reverse the positions of the Archbishops of Brisbane and Melbourne, as well as those of the Archbishop of Perth and the Archbishop-elect of Sydney, making Archbishop Woods acting Primate and the Archbishop of Sydney junior to the Archbishop of Perth, instead of senior as at present because he was consecrated first.

Irrespective of the fate of this particular Canon, there are now no fewer than three draft Canons

concerning the Primacy that will come before the General Synod. The first provides for re-empowerment of the old Determination, under which the Primate is chosen from among the four Metropolitans by the remaining bishops.

The second provides that the Primate shall be chosen by an Electoral College of bishops, laymen and priests from among the four Metropolitans and the Bishops of Adelaide, Tasmania and Canberra and Goulburn.

The third provides that the General Synod itself shall choose a Primate by passing a special Canon appointing him.

THE PRIMACY

The Standing Committee, not having itself established any clear set of principles upon which a Primate should be chosen, has made no firm recommendations for the guidance of the General Synod.

In the meanwhile, the Diocese of North Queensland, which has gone carefully into the considerations involved, has given notice

that it will move necessary amendments to provide that the Primate shall be chosen from among all the Australian bishops.

Bishop G. T. Sambell, as Director of the Primate's Committee on M.R.I. reported briefly on the meeting of M.R.I. representatives in Jerusalem earlier this year. It appeared that the number of M.R.I. projects had been cut back from 1,200 to 100.

The potential giving from the major national churches in 1967 appeared to be: U.S.A. \$2 million; Canada \$26,000; N.Z. \$450,000 over five years; England gave no undertaking; and the £25,000 with a second objective of \$50,000.

The Standing Committee resolved to commend the second objective of \$50,000 to the General Synod.

Following its own precedent of "organising" such matters in advance, few rank-and-file members of the General Synod might have been surprised that the Hon. Mr. Justice Richardson and Mr J. F. Patrick be "implied"

(Continued on page 12)

SMALLER CONFERENCES IN MELBOURNE

EXPERIMENT IN SIX ARCHDEACONRIES

FROM OUR OWN CORRESPONDENT

Melbourne, July 23

In place of the usual pre-synodal Clergy Conference in Melbourne this year, an experimental series of smaller meetings within the six archdeaconries has been adopted.

The first of these was for the Archdeaconry of Kew, involving the two rural Deaneries of Heidelberg and Camberwell. It took place at Heidelberg on Monday, July 18. The Archdeacon was the Venerable W. H. Graham, presided.

For the opening devotions, the Reverend Geoffrey Ward, of the A.B.C. conducted Matins using a modern English version.

After morning tea, an hour was spent discussing diocesan projects for M.R.I. and for the side chapel, and the celebrant took the second reading, so that he faced the altar.

Because of the architecture of the restored St. John's, the altar of the church, turned side on, was used for the side chapel, and the celebrant took the second reading, so that he faced the altar.

Episcopal and Gospel took south and north ends.

The Reverend J. P. Stevens, one of St. John's North Bays, then drew the attention of members to the Sacramental studies Conference of the W.C.C. being held at the present time, and to which the Vatican is sending observers.

The next hour was of absorbing interest to those present. It was on the subject of clergy stipends.

POUING STIPENDS

Discussion was not on the lines of strikes or approaches to the Industrial Court, but quite constructive, regarding the possible routing of all stipends and payments on a determining scale by the diocese, as in the case of one of the dioceses in New Zealand.

The difficulties, as well as the advantages of this were indicated, and the final decision was left to the Industrial Court, to the layman who had initiated the discussion, and to the support and interest for further investigation.

Following this, the Reverend K. B. Jago, Director of the Department of Christian Education, introduced a discussion on "The Church and Ministry Today."

Members were then divided into four groups for more detailed consideration of the questions raised, and then

RIDLEY CHAPEL TO BE RE-CONSECRATED

FROM OUR OWN CORRESPONDENT

Melbourne, July 25
Good progress is being made with the construction of the new chapel of Ridley College, Melbourne, and the consecration is being arranged for Sunday afternoon, August 4, at 3 p.m.

The service of consecration will be taken by the Archbishop of Melbourne.

The chapel is an outstanding building, a masterpiece in style, with the altar and sanctuary in the rear, the altar to be at one end of the central sanctuary. The altar is to be flanked by the equating of Word and Sacrament.

NEW GUINEA SYNOD

FROM OUR OWN CORRESPONDENT

Port Moresby, July 25
A synod and retreat for the clergy of the Diocese of New Guinea will be held early in August at Hagar.

This will be the first time that the clergy have all met together several years.

Some 30 priests and deacons, and 100 laymen in Paramis, are expected to attend.

The three-day retreat will be conducted by the Archbishop of Brisbane.

had some of the questions answered by a panel, presided over by the Reverend K. B. Jago.

The conference ended with a celebration of Holy Communion, once again, by the vicar being in modern English. The archdeacon was the celebrant, and was assisted by the vicar of St. John's, the Reverend G. W. Simonsdon, and the Reverend Geoffrey Ward.

Because of the architecture of the restored St. John's, the altar of the church, turned side on, was used for the side chapel, and the celebrant took the second reading, so that he faced the altar.

Episcopal and Gospel took south and north ends.

ORDINATION AT CESSNOCK

FROM A CORRESPONDENT

Cessnock, July 25

The Bishop of Newcastle, the Right Reverend J. A. G. Houston, ordained Mr. Clive Picton, the diocesan in St. John's Church, Cessnock, on July 25.

The candidate was presented by the Archdeacon of Newcastle and Assistant Archdeacon, the Right Reverend L. Silbhard.

The rector of the parish, the Reverend J. A. G. Houston, said in the address that Mr. Picton had served in the Anglican Church as lay reader and Sunday school superintendent for more than thirty years.

BIBLE SOCIETY TOUR

The Reverend R. A. Cummins, Deputy Commissioner of the Bible Society for the British and Foreign Bible Society, will take a five-day tour that will take him to Queensland, Western Australia and Fiji.

In Rockhampton the centenary of the Bible Society's Auxiliary is being celebrated.

Mr. Hixson will speak at the centenary dinner and at a thanksgiving service in the Municipal Theatre, and preach in the churches.

The full history of his history of the Bible Society in Queensland will be available.

In Western Australia in addition to the usual Australian in diocesan conferences, and public meetings.

A luncheon with Heads of Churches, and a service at St. George's Cathedral with an address on "The Bible in the Twentieth Century" and series of meetings in Bunbury and Queensland.

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NO MOHE NYLONS

The N.S.W. secretary for Inter-Church Aid, the Reverend Robert Symonds, has issued further supplies of used nylon tights for the poor.

The Korean government has made them available to them as a duty-free importation.

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NEW HEADMASTER FOR CAMBERWELL

FROM OUR OWN CORRESPONDENT

Melbourne, July 23

A special service was held at St. Mark's Church, Camberwell, on Monday evening, July 22, in commissioning a new headmaster for Camberwell Grammar School. He is Mr. A. P. Dyer, who succeeds the Reverend T. H. Timpon.

The new Head comes to Camberwell Grammar School from Ballarat, where he was headmaster of the Ballarat Grammar School. Born in England, he was trained there, taking an honours degree and a diploma in education at the University of Oxford.

He came to Australia in 1951, to join the staff of St. Peter's College, Adelaide.

After three years, he returned to England and taught at Portsmouth Grammar School for a period, and then rejoined the staff at St. Peter's. In 1960, he was appointed to Ballarat Grammar School.

Mr. Dyer is a Member of the Australian College of Education. He is a keen sportsman and has taken an active part in coaching for school sports.

He commenced his duties at Camberwell Grammar School on July 19 when his introduction to the boys at assembly.

S.S.M. CHAPTER IN ENGLAND

The Society of the Sacred Mission will be holding its annual general chapter at the Mother House, Kellam, England, in August.

Four brothers will fly to the chapter from the Australian Province. They are Fr. Vincential, Fr. John Lewis, Fr. Laurence, Fr. John Brown, McKee and Fr. Thomas Brown.

NEW CHURCH FOR PORT MORESBY

FROM OUR OWN CORRESPONDENT

Port Moresby, July 25
The Archbishop of New Guinea, the Most Reverend P. R. W. Strong, who will be visiting New Guinea for the seventy-fifth anniversary celebrations of the Mission, will set the foundation stone for the new St. John's Church, Port Moresby, August 21.

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FACT AND FANCY

Very appropriately for our year of James Douglas, two years ago, Bishop Moyes celebrated his birthday at the annual festival of the Anglican Church, King Street, Sydney, last Monday evening. At the buffet dinner which followed the Festival, Bishop Moyes, including the Acting Primate, the Archbishop of Brisbane, and "Happy Birthday to the Bishop who looks remarkably well in his 80th retirement."

The Port Moresby "Parish" recall that Albert Alexander Macdonald, was a large measure for founding the New Guinea Mission which will celebrate its seventy-fifth anniversary this year.

His first sermon in an indication of his character "You started out one; you are now another man's heart and you are now another man's New Year (St. Roman) will always give me an old and new year. You give me a mind, so you can't starve me, you can't drive me away, you can't drive me away, your congregation greatly regretted his departure several years ago when he was introduced to the boys at assembly."

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DIOCESAN COUNCIL REPORTS PROGRESS IN MANY FIELDS

ANGLICAN OF THE WEEK

Our Anglican of the Week is at present leading the building of one of the world's largest cathedrals as well as including in his many activities worldwide refugee work, civil rights struggles in the United States and industrial Mission work.

Francis B. Sayre who will visit this country in September. The Very Reverend Dean Sayre is one of the few people to have been born in the White House — on January 17, 1915, when his grandfather, Woodrow Wilson was president. His father was the Hon. Francis B. Sayre, former United States representative on the Trusteeship Council of the United Nations.

After graduating from Williams College in 1937, Dean Sayre entered Union Theological Seminary, New York, transferring for his final year to the Episcopal Theological School at Cambridge, Massachusetts. He served for two years, from 1942, as a chaplain in the U.S. Navy. He then became first in a Chaplain for the Diocese of Ohio, undertaking experimental work in the urban industrial field at Cleveland.

In September, 1947, he became Rector of East Cleveland, where he continued his ministry to the urban worker. He is now chairman of the Detroit World Mission. In addition he is: member National Citizens Committee for Community Relations; trustee, John Kennedy Library; member

PRIESTS WANT TO CHOOSE BISHOPS

MOVE IN ROMAN CATHOLIC DIOCESE OF TASMANIA

A conference of Roman Catholic priests in Hobart this month asked that the clergy have a voice in the appointment of bishops, repeating the Tasmanian Roman Catholic paper, *The Standard*.

The matter was raised by Monsignor W. A. Upton, who revealed that priests had this right until it was taken away by the Plenary Council of Australian Bishops in 1937.

Monsignor Upton also foresaw the time when the laity would also have a say in choosing their bishops.

As the first step in this direction he suggested that priests ordained ten years should have "the right and privilege" to nominate three candidates for the office of bishop when the see became vacant.

These names would be submitted to the proper authority, and one of their numbers would be chosen as bishop unless there were serious objections to such an appointment.

Monsignor Upton's proposal won general acceptance from the priests and Archbishop Young was asked to carry their views to the Australian Bishops' Conference.

Speaking on the motion the Archbishop revealed that the bishops are chosen at present.

Every two years, he said, bishops of each Province meet to discuss likely candidates for the episcopate.

As each name of a likely

THE WORLD OF CHRIST

R. Minton Taylor

price \$1.25

(to members of

the Trust

\$1.00)

postage 4c

STARTING WITH the conquest by the great Roman general, Pompey, Mr. Minton Taylor takes the reader through a thrilling historical "background to Christianity" concluding with the death of the emperor Marcus Aurelius in 180 A.D., by which time the Apostles and their associates would have been no longer alive.

RELIGIOUS T.V. REVIEW

SUNDAY afternoon's "Living In The Lucky Country" is slowly grinding to its fatal conclusion on Channel Seven. Last Sunday we had another contribution from Sydney C.T.A. — another Howl'opus, this time on London.

There is a way of mixing fiction with reality — actors with people — set-up situations and comments with real-life situations and people. But I'm afraid the Sydney C.T.A. doesn't know how. What with Harry Howlett himself — anonymously — acting the clown that knows all the answers to life — and Max Gibson narrating the sermon and playing a brief part with the back of his head, together with sundry actors and real people.

we never knew just when we were being fooled.

That's one reason I like the evening on the other Channel — you know they are fooling you ALL the time.

No — I'm afraid it didn't really come off. I didn't make you think. But it's the audacity of some of the things that amazes me. There was the Chairman of Sydney C.T.A. acclaimed by the narrator as one who deals a lot in loneliness. Fair enough to have the director of the Life Aid — but Bill Hobbin's Reality! What about all the clergy in Sydney who are in direct contact with loneliness all the time?

However, if you have a chairman of your C.T.A. I guess you have to use him, whether he's too good at it or not — and our kind of T.V. is not too good at it — nor at prancing roses, to judge by the unworkmanlike way he waddled those shears at the beginning of the programme!

Anyway, I have learnt something of value since watching the Sydney C.T.A. productions for me to become a T.V. star. First you must be an office or administrative job — that brings you an expert at anything! Then you must be in an office or administrative job — that brings you an expert in the science of the "Beignin's" — you've heard of it — "volla" — volla are a star, with your own T.V. show every second Sunday between 2.30 and 3.15. I used to be three until Channel Ten grabbed some ratings by showing movies.

As well — I guess I'll never make it as a writer and producer and actors and audience critics — we just don't belong.

Someday they'll put an inter-

of the answers himself — then we'll get a good programme!

What with your very exterior sound and very interior meaning, with very inadequate research as well as a tendency to propound theories that didn't fit what facts were presented, a finished and polished product that added to the confusion — it just wasn't a very good programme. What a waste of a free half hour on T.V. Just imagine what Bob Santamarina or Eric Beaume would do with it!

Sunday nights "Commissions" of the four major religions on A.B.C. T.V. is a fine piece of honest and intelligent and sane comments of Arnold Toynbee — and I'm glad to see the part of the viewer to get something worthwhile out of this hour's T.V. documentary but then that's a good thing, isn't it? I don't expect some thinking and concentration from the viewer which makes this time slot for it right.

The smile of Professor Castelli Smith, now in Australia, was much in evidence in the interpretation of the religion to distinctive colors. Only I do wish the programme had said so explicitly that Jesus was killed by the Jews. I don't think it has not yet been proved by any shadow of doubt. I think the Gospel's message has been shown to be *thar* biased!

I did try listening to some radio interviews and Sunday. But I find this such a painful experience I must stop now for very long. Perhaps I may make it next time! I don't know how many letters and interesting and attractively and interestingly without being boring and haven't any asterisks! self-righteous, frenzied, pompous and patronical!

—AGNOSTICOS.

A VALUABLE SEMINAR HELD FOR TEACHERS

Barealdine, July 25

A most successful seminar was held at S. Peter's, Barealdine, Diocese of Rockhampton, on July 16 and 17 for Sunday school teachers of the Central West of Queensland.

Teachers travelled from Tambo, Aramac, Blackwall, Longreach and Barealdine, some coming as far as 130 miles to be present.

Miss Hilda Beaumont from the Department of Christian Education in the Brisbane diocese flew up to give much valuable information regarding Sunday school work.

The first session centred around the "Aim and Purpose of the Sunday School" and group discussions were extremely interesting.

Following the afternoon Miss Beaumont dealt with "Lesson Preparation and Construction" and the evening the teachers enjoyed an informal session of board games and singing.

Sunday began with Holy Communion which was celebrated by the Reverend Keith Cockdrake of Aramac. After a heavy breakfast the visiting teachers observed the local

Sunday school in action. This was most helpful and teachers were able to see what helped or hindered the work of the Sunday school.

Discussion on "Worship in the Sunday School" raised many interesting points. Miss Beaumont stressed the need for careful preparation of training for those conducting Sunday school worship.

The afternoon session centred around "The Art of Story Telling" and "Teaching Aids and Practical Expression Work" and the teachers found the whole weekend most educational and helpful.

The teachers were so enthusiastic that they decided to hold a "Follow-Up Workshop Week-end" early in November and the host parish will be Blackwall.

THIS BOOK has interesting asides on such prominent people as Cleopatra, Herod and Pilate; it discusses the historical accuracy of Jesus' birth; it takes us through the world of the Apostles' journey. In a highly readable manner, it gives us an understanding of just what the world was like in the time of Christ.

"THE WORLD OF CHRIST", a publication of the Church of England Information Trust, is now on the printing presses and will be published on July 4. Orders should be placed immediately with the Book Department of THE ANGLICAN, G.P.O. Box 7002, Sydney.

GERALD STONE, who was correspondent in Viet Nam for *The Australian* last year, seeks an answer to these questions:

- how did Australia become involved in Viet Nam?
- why has Viet Nam posed a moral question?
- will this war be for Australia a war without honour?

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WAR WITHOUT HONOUR is controversial, hard-hitting, tightly reasoned and profoundly disturbing.

Stone's finding and his convictions are tremendously relevant to the future of a nation that must urgently learn to live with her geography rather than her history.

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SENIOR BIBLE STUDY

O.T. APOCRYPHA & TORIE.

The Apocryphal Book of Tobit tells the story of an imaginary Israelite carried away captive to Nineveh by the great King of Assyria. Shalmaneser, King of Assyria, had the most devout Jew, paying the customary visits to Jerusalem, and the first fruits and tithes of his increase to give to the priests, and generally observing the strict letter of the Law.

But his family was fallen away to the worship of idols. Tobit's wife is Anna, and their son is Tobias, whose story is also told in the narrative.

The Jewish writer made use in a modified form of older non-Jewish folk-tales derived from a variety of quarters, drawing particularly heavily upon the legends of Babylon, Persia and Egypt; and the numerous editions in which we have come down to us is evidence of its wide popularity.

It would seem that it must have held in Jewish homes much the same position as Bunyan's Pilgrim's Progress was once accorded amongst ourselves. The foreign fables have been freely adapted by the author, whose mind is steeped in his own Scriptures.

He consistently enforces strict observance of the Law and commends as good the giving of alms, the observance of the feasts, the offering of first fruits, and the giving of supporting widows, orphans and proselytes.

Among the outstanding themes he introduced are the idea of the virtuous travelling companion, the spirit of intermingling, the forces of evil, and the overcoming of demons. These motifs he took from current popular literature of the time. His fables themselves must have been spread across the world, for they are to be found in the folk stories of many countries.

The general outline of our author's story is as follows: Tobias, blind and reduced to poverty, his wife forced to do sewing to provide the livelihood, is rescued by the help of an income, sends Tobias to redeem ten talents left of one of his journeys in trust with Gabbel at Rages.

Since Tobias does not know the way, he is instructed to seek travelling companions, and finds Raphael, which was an angel and he knew it not, who calls himself "Azarias, the son of Ananias the seer," and being after questioning, duly accepted by Tobias as a suitable escort for the young Tobias, the pair set out together accompanied by the young man's dog.

The account of their adventures is chronologically correct, we may, if we will, find passages reminiscent of the stories of Daniel and the prophetic books, as well as of episodes from the lives of such prophets as Elisha and the Patriarchs, as in the case of a wife for Isaac and the meeting of Joseph and Jacob.

On arrival on route at the house of Raguel, Tobit's cousin there is a family celebration with the customary feasting, and Tobias asks for the hand of Raguel's daughter, and the wedding festivities last for fourteen days, during which the couple goes to collect their talents.

Memorable both in Nineveh, Tobit and Anna are waiting for their son's delayed return. One happy day they become aware of his approach, and there ensues a highly emotional reunion. Tobias' sight is restored, and the wedding festivities are extended for a further seven days.

The travelling companion is then called in order that his wages may be paid to him. He reveals his angelic identity and announces that he has now returned to heaven. He makes a final request that what has taken place be written down in a book, and then departs.

COMMON PROBLEMS - I

THESE REAL COMMON PROBLEMS ARE HERE

By the Reverend A. T. QUAIN

My first words this afternoon are of appreciation to the Dean of Brisbane, both for his introduction of the subject for the opportunity and privilege of speaking in such a public place.

I make no claim to be a specialist in any of the more highly specialised sense of that word. I have only a general acquaintance with that, out of all the specialisms, which is the most common sense introduction one to a very wide range of scientific interests. In many cases this tends to produce, I suppose a man who is called upon as "jack of all trades, but master of none." However that may be, I am glad to have been given the kind of platform and the opportunity of the great works of Tillich, his talk about our "ultimate concern" and so on. — It is really quite remarkable how many fields contribute to the practice of this particular profession, as well as the more obvious associations of specialised dental matters.

So much, then, for general background. In seeking to take in rather too broad a sweep that I have been asked to talk about, I have had to try to cover my coming at it through the more pertinent anecdotes of some past dental history. The first of them goes back to the time of the great masters of the spiritual prompting themselves introduced into the ministry of the Christian Church.

I remember very clearly what the first of them said to me when I shared with him the need for the needs of some Pacific Island people. I think I can still hear him meet those needs.

The second of them was simply thinking in terms of what must be able to do through the help of my teeth.

His third was very hard-learned. He said: "You don't know that, Trevor. I had been told that your love of the sea would be your undoing over your love for God."

The other instance is much more recent. It took place on a few days ago, as a result of my being together at Flock Farm airport, seeing one of our young men from the local church who was off to wider responsibility. He said: "I am glad to see you, Trevor. As we waited for his flight to be checked in, he said: 'I have a great stick jet that is one of those three jet in scheduled take-off, but I have a great interest in my great machine because it is so much more than a mere machine.'"

GREAT MACHINE

On the ground it looked rather unimpressive, rather like an overgrown caterpillar with a tail stuck on the end, but at one like a bird in its native element, and it was the most powerful of our whole attention.

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Now, with one more little bit of background, I think I can relate to you this topic. Some twenty years ago, when I was in my first year at State, it was a tremendous thing that the United States of America really made a big thing out of it. It was a big audience listening to Henry Luce, who was then "Challenger of the Church."

His series was all part of the special celebrations. You may or may not remember that name. I am sure you will recognize the name of the man who was Henry Luce is editor-in-chief of the famous periodical; and in addition to that he is also a convinced Christian and a Presbyterian. He is the son of those who were missionaries in China

Henry Luce sold a note of the fact he told us in a way that we need not think that all of the content that had taken place between man of science and man of religion in the middle of the nineteenth century was now a thing of the past.

It is a thing of the past. We cannot deny the clash of the two worlds, but there are some who have taken science the most serious concern of their lives and others who have taken religion as their most serious concern.

Perhaps it is just here that Paul Tillich, the great German theologian, had all the most helpful things to say. One of the great works of Tillich is his talk about our "ultimate concern" and so on. — It is really quite remarkable how many fields contribute to the practice of this particular profession, as well as the more obvious associations of specialised dental matters.

Whatever this happens to be, and it is different for different people, it is our "ultimate concern." For many people, this is the thing which must not be treated lightly at all. It is a thing which is very important to them. It is a thing which is very important to them. It is a thing which is very important to them.

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This is the text of the first of an eponymous series of lunch-hour talks dealing with the problems of the Christian Church. It is a follow-up to the "Common Christianity" addresses given during Lent. The speaker is the Rev. Canon J. H. B. Jones, who has been engaged for five years in dental practice before entering the ministry in 1932.

Under these kinds of circumstances, perfectly good things—good in themselves, when they are secondary to the primary—may become "demons." The mark of this among the men who serve these secondary things as their objects of "ultimate concern" is an arrogance of spirit.

ARROGANCE

It can be seen among religious people, and especially in the "religion" or "science" have become to them the goals towards which they are saying "Oh, my God, what a relief!"

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Whatever the basic ground of an appeal may be, the attitude deriving from it is that *Arre*, in this particular case, is the measure of all values.

Nothing that does not measure up to this prescribed standard is valid, unless, somehow, it is something very important to that standard?

The arrangement of technological, scientific man is just as far an extreme in the opposite direction as is an inflexible standard. In these were only one way of knowing things.

In Shakespeare's play, "A You Like It," he tells us that there are, in the running books, sermons in stones; this is a figurative way of saying something very important to the beauty of the forests.

But the arrogant man of science and technology might be expected to take hold of that (thinking in the extreme case of course) — and he'd soon set on record straight! Whoever heard of tongues in trees?

Corrected, this whole passage would read something like this: "Trunks in the trees, stones in the running books, sermons in stones." Perfectly accurate, scientifically speaking, and exactly what he is saying. Oh, my God, what a relief!

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of religious faith, to the one with the fullness of the one hand, or with religious practice on the other part of reality.

The Christian proclamation is that this is not to be identified with the fullness of the one hand, or with religious practice on the other part of reality.

The ultimate concern with which we are to be occupied is God — and, says the Christian, "He has revealed Himself to us in Christ."

On the face of this ultimate concern, the arrangement of scientific, technological man is just as much out of place as that of religious man, both are missing taking the hook for the kernel.

It is before God that science and religion, art and politics, work and leisure, are revealed for the fullness of reality that which consists in this.

That is why today there is a new urgency to come to grips with what God is actually saying to us. We plainly live in an age where the scientific technology of man has come to magnificent fruition.

Equally plainly, we live in an age where a religious retreat to any inflexible attitude has become a thing of the past. This is why it is so exciting and relevant in its life and work.

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THE DING TONG TALENTS

By A Correspondent

July 1, is the great Festival of the Dove, of Capers, for those who believe in the Islands of the Torres Strait, and the Lord Bishop of the Torres Strait, who is present for his observance at the Cathedral, in the Island of Monday.

In the mainland areas, various Islands, such as the Mitchell River, a substitute for the island, school, told us that, by the way, about the festival.

This year before Lent, he Mr. Daniel Eke was married to one of the mission women, and the first mission school was prepared for the communications to be established with cups of tea and biscuits.

ISLAND FEAST
His message about the Festival of the Dove, of Capers, for those who believe in the Islands of the Torres Strait, and the Lord Bishop of the Torres Strait, who is present for his observance at the Cathedral, in the Island of Monday.

In the early days of the Torres Strait, the people used to fight each other. They were great warriors. They did not speak to each other in their own language. They did not even speak to each other in their own language. They did not even speak to each other in their own language.

Anyway, the Holy Spirit was working in amongst those missionaries and as well in the Island people, because God wants to bring them into His fold. The Gospel was carried to the Islands of the Torres Strait, and the Western Islands. At last it came to the Island of Monday (Guinea). Then all the islands became part of the Gospel of Christ. There is, but His love.

Then the Church of England was built on every island. There were three churches built on every island. They travelled by boat from island to island. The weather is rough, they still have to go to the island of the Theological College in the Torres Strait (Bank's Island).

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A DEACONESS
"The first missionary to come to S. Paul's was Deaconess Buchanan, before the first clergyman came to this place. There is a very interesting story of the first landing of the Christian mission."

One year afterwards, the first Island deacon was ordained. One year afterwards, the first clergyman came to this place. There is a very interesting story of the first landing of the Christian mission."

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OPPOSITE POLES

As von Rad himself says: "The concern of the Genesis narrative is not its prehistoric origin and creation as such, but its meaning in our own time and our own common life." Together, God and man, the two poles of reality, are the two poles of reality.

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