

DR RAMSEY'S THREE-WEEKS' TOUR TO BEGIN TO-MORROW

The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, accompanied by Mrs Ramsey and his chaplain, the Reverend John Andrew, will arrive in Sydney to-morrow, March 12, from New Zealand.

Dr Ramsey's three weeks' tour of Australia will then begin. It will finish in Perth on April 4 when he leaves for Singapore.

Most dioceses have arranged rather intensive programmes and most have included at least one function which will allow a great many people to see and hear the archbishop at the one time.

Television and radio will also help greatly here as will the service of Morning Prayer to be broadcast from St. Andrew's Cathedral, Sydney, on March 14, at 11 a.m., and the televised celebration of the Holy Eucharist from St. Peter's Cathedral, Adelaide, on March 28 at 11 a.m.

Provision has also been made for Dr Ramsey to meet the clergy of other denominations. In Sydney he will have a private visit to the Roman Catholic archbishop, Cardinal Gilroy.

Dr Ramsey will inevitably set many foundation stones but he will also address university gatherings and speak at large Anglican rallies.

He is due at the Kingford Smith airport at 11 a.m. on March 12 on the Q.E. 351 flight from Auckland.

A Press conference at the Air-Port will follow at the air-Port.

Some 250 leading citizens of Sydney have been invited by the Lord Mayor to meet Dr Ramsey at a civic reception at the Town Hall at 12.45 p.m.

SYDNEY RALLY

At 4.30 p.m. he will deliver a public lecture at the University of Sydney on "Christianity and Humanism".

At 5.30 p.m. he will record a "Guest of Honour" programme for the A.R.C.

The Anglican rally will be held in the Sydney Town Hall at 8 p.m.

On Saturday Dr Ramsey will receive a private visit to R.M.A.S. Watson naval chapel at 10 a.m.

At 10.45 a.m. he will see a licensing display by the North Bondi Surf Life-saving Club.

He will be entertained to luncheon by the Archbishop of Sydney, bishops and parochial clergy in the Chapter House at 12.45 p.m.

Dr Ramsey will officially open the new Andrew's Cathedral at 3 p.m.

School at 2.30 p.m. In the evening he will attend a private dinner at Government House.

He will preach at St. Andrew's Cathedral on March 14 at 11 a.m. This service will be broadcast over the national network.

During his stay in Sydney, Dr Ramsey and his party will stay at Bishopscourt.

Dr Ramsey will leave for Melbourne at 2.30 a.m. He will be given a reception at All Saint's College at 5 p.m.

Bathurst clergy and synodians with their wives will attend a dinner for the archbishop at All Saint's College at 5.30 p.m.

THE PRIMATIAL CROSS

The Primatial Cross of Canterbury is six feet high, and is decorated with figures important in the history of the Church. The figures in the lower half represented St. Matthew, St. Mark, St. Luke, St. John, St. Peter and St. Paul. In the upper part are the figures of St. Augustine, the Archbishop of Canterbury; St. Virgil, the Archbishop of Arles (France) who consecrated him; St. Theodore of Tarsus, the seventh Archbishop of Canterbury who created the diocesan organization which largely exists today; St. Hugh, Bishop of Lincoln, builder of Canterbury Cathedral; and St. Piran for Cornwall and St. Petroc, missionaries to Cornwall.

The Cross was given to Archbishop Benson in 1859 and has been in use ever since. It includes three supplies from the State Collection of Brisbane, and three spears from the Diocese of Sydney, which were presented to Dr Fisher during his Australasian visit in 1956. It is carried before the Archbishop in service and ceremonies at home and abroad, and is owned by the courtesy of the local ecclesiastical authority.

At 11 a.m. there will be a reception for the clergy and their wives at the Hobart Hotel.

At 3 p.m. he will open and dedicate the new administrative building of St. John's College, University of Queensland.

He will speak at a mass welcome in the Festival Hall at 8 p.m. and speak in the same hall to a large youth gathering at 10 p.m. on March 13.

Dr Ramsey will end his visit to Queensland where he will be greeted by Aboriginal dancers, will preach at a liturgical reception at Jamestown and give a pastoral message to the people.

Dr and Mrs Ramsey will return to Brisbane and fly to Canberra on March 16 where they will be the guests of the Governor-General at Government House.

At 5 p.m. Dr Ramsey will address a rally in the Parish Centre of St. John's Church.

On March 19 at 9.15 a.m. there will be informal discussion with the bishop and senior Canberra clergy and Press and TV interviews.

They will return to Sydney and go by train to Newcastle, arriving at 3.25 p.m. on March 19.

There will be a civic reception at 4.30 p.m. and a service in Christ Church Cathedral at 8 p.m.

Dr Ramsey will meet the clergy after the service at Bishopscourt where he will stay the night.

Dr Ramsey will stay the night at Bishopscourt, celebrate the Holy communion in the cathedral at 7.15 a.m. the next morning, March 15 and leave at 9.15 a.m. for Sydney.

The visit to the Province of Queensland will then begin with the arrival of Dr Ramsey's party at 2.40 p.m. in Brisbane.

Dr Ramsey will preach at the liturgical reception in St. John's Cathedral at 8 p.m.

He will celebrate the Holy Communion in the cathedral the next morning, March 16, at 7.30 a.m.

At 2 p.m. Dr Ramsey will leave for the Latrobe Valley. He will address the Diocese of Gippsland rally at Morwell at 8 p.m. and then return to Melbourne.

Wednesday, March 24, will include a Government House official luncheon at 12.45 p.m. a garden party at Ridley College at 3.30 p.m. to meet theological students and culminate with the Diocesan Rally in the Festival Hall at 8 p.m.

Approximately 6000 seats will be available to churchpeople in the Diocese of Melbourne on an average 30 tickets to each parish.

Other seats will be reserved for churchpeople from other Victorian dioceses.

AT BURNIE

The visit to Tasmania will begin at 8.15 p.m. The two of the highlights of Dr Ramsey's visit will be the renewal of old friendships with the Tasmanian governor, Sir Charles Gairdner, and a liturgical welcome and open air Eucharist at Burnie on Thursday, March 25.

He will transfer immediately to Beechcraft plane for the flight to Hobart, arriving at 12.5 p.m. and will be welcomed by the Bishop of Tasmania, the Right Reverend R. E. Davies.

His first engagement will be to be the guest of the Governor and Lady Gairdner. His first engagement will be a Press conference at the Mayor's House at 3.30 p.m., for newspapers, radio and television.

His Grace will dine at St. James' Cathedral at 8 p.m.

He will be accorded a civic reception the Launceston Town Hall at 8.30 p.m. by the Mayor, Dr R. D. Turnbull, and aldermen.

His Grace will dine at St. James' Cathedral at 8 p.m.

At 10 a.m. on March 26, the visitors will leave Government House by car for Launceston and will arrive at St. James' Hotel at 1 p.m.

At this gathering the archbishop will deliver his main address of his southern visit.

At 10 a.m. on March 26, the visitors will leave Government House by car for Launceston and will arrive at St. James' Hotel at 1 p.m.

He will be accorded a civic reception the Launceston Town Hall at 8.30 p.m. by the Mayor, Dr R. D. Turnbull, and aldermen.

His Grace will dine at St. James' Cathedral at 8 p.m.

At 10 a.m. on March 26, the visitors will leave Government House by car for Launceston and will arrive at St. James' Hotel at 1 p.m.

He will be accorded a civic reception the Launceston Town Hall at 8.30 p.m. by the Mayor, Dr R. D. Turnbull, and aldermen.

His Grace will dine at St. James' Cathedral at 8 p.m.

At 10 a.m. on March 26, the visitors will leave Government House by car for Launceston and will arrive at St. James' Hotel at 1 p.m.

He will be accorded a civic reception the Launceston Town Hall at 8.30 p.m. by the Mayor, Dr R. D. Turnbull, and aldermen.

His Grace will dine at St. James' Cathedral at 8 p.m.

At 10 a.m. on March 26, the visitors will leave Government House by car for Launceston and will arrive at St. James' Hotel at 1 p.m.

He will be accorded a civic reception the Launceston Town Hall at 8.30 p.m. by the Mayor, Dr R. D. Turnbull, and aldermen.

His Grace will dine at St. James' Cathedral at 8 p.m.

At 10 a.m. on March 26, the visitors will leave Government House by car for Launceston and will arrive at St. James' Hotel at 1 p.m.

He will be accorded a civic reception the Launceston Town Hall at 8.30 p.m. by the Mayor, Dr R. D. Turnbull, and aldermen.



The Archbishop of Canterbury and Mrs Ramsey who begin their tour of Australia to-morrow.

At 5.15 p.m. His Grace will preach and preside at St. David's Cathedral, and at 8.15 p.m. there will be a dinner at Hadley's Hotel when clergy, synod representatives, leaders from other churches, and government and civic personalities will be able to greet His Grace.

The Church's main welcome to Dr Ramsey will be at 8.15 p.m. in the Hobart City Hall which will be open to the public.

At this gathering the archbishop will deliver his main address of his southern visit.

At 10 a.m. on March 26, the visitors will leave Government House by car for Launceston and will arrive at St. James' Hotel at 1 p.m.

He will be accorded a civic reception the Launceston Town Hall at 8.30 p.m. by the Mayor, Dr R. D. Turnbull, and aldermen.

His Grace will dine at St. James' Cathedral at 8 p.m.

At 10 a.m. on March 26, the visitors will leave Government House by car for Launceston and will arrive at St. James' Hotel at 1 p.m.

He will be accorded a civic reception the Launceston Town Hall at 8.30 p.m. by the Mayor, Dr R. D. Turnbull, and aldermen.

His Grace will dine at St. James' Cathedral at 8 p.m.

At 10 a.m. on March 26, the visitors will leave Government House by car for Launceston and will arrive at St. James' Hotel at 1 p.m.

He will be accorded a civic reception the Launceston Town Hall at 8.30 p.m. by the Mayor, Dr R. D. Turnbull, and aldermen.

His Grace will dine at St. James' Cathedral at 8 p.m.

At 10 a.m. on March 26, the visitors will leave Government House by car for Launceston and will arrive at St. James' Hotel at 1 p.m.

He will be accorded a civic reception the Launceston Town Hall at 8.30 p.m. by the Mayor, Dr R. D. Turnbull, and aldermen.

His Grace will dine at St. James' Cathedral at 8 p.m.

At 10 a.m. on March 26, the visitors will leave Government House by car for Launceston and will arrive at St. James' Hotel at 1 p.m.

He will be accorded a civic reception the Launceston Town Hall at 8.30 p.m. by the Mayor, Dr R. D. Turnbull, and aldermen.

His Grace will dine at St. James' Cathedral at 8 p.m.

At 10 a.m. on March 26, the visitors will leave Government House by car for Launceston and will arrive at St. James' Hotel at 1 p.m.

He will be accorded a civic reception the Launceston Town Hall at 8.30 p.m. by the Mayor, Dr R. D. Turnbull, and aldermen.

His Grace will dine at St. James' Cathedral at 8 p.m.

John's parish hall at 6 p.m. with clergy of the archdiocese and their wives, and Evening will be sung at St. John's Church at 8 p.m. when the archbishop will preach.

At 8.30 a.m. on March 27 the party fly to Wynyard where they will be met by Bishop Davies and taken to Burnie by car.

His Grace will preside and preach at a liturgical service and open air Eucharist at West Park, Burnie at 10.15 a.m.

This function will be the climax of the Coastal Anglican Church Congress; Bishop Davies will be the celebrant.

A crowd of 10,000 is being provided for.

Other visitors at the congress include Bishops G. Ambrose and G. T. Simbell, and Diocesan Messrs. Davies.

The archbishop's first engagement in Tasmania will be a luncheon party at Burnie on March 27 at 12.15 p.m. He will be the guest of the Darwin clergy and their wives.

At 2.30 p.m. the party will leave Wynyard by special flight for Melbourne.

His Grace's Tasmanian itinerary is being supervised by Canon M. A. F. Donnie, director of the overseas department.

In Launceston Canon H. A. Jerrin, Rector of St. John's Church, is in charge, and the Reverend A. G. Costello, Rector of Wynyard and North-West Rural Dean, will handle coastal arrangements.

TELEVISION SERVICE

Dr and Mrs Ramsey will fly to Adelaide on Saturday afternoon, March 27, staying as guests of the Bishop of Adelaide.

A special dinner given by the Governor of South Australia at Government House on the evening of their arrival.

On March 28, Dr Ramsey will

(Continued on Page 12)

The Archbishop of Canterbury, accompanied by the Bishop in Polynesia, the Right Reverend J. C. Voecker, arriving at Nanorai, Airport near Suva in the early morning of March 2, being greeted by the Archbishop of Polynesia, the Venerable C. W. Whoson-Aston.

WANGARATTA

The visit to the Province of Victoria will begin on Saturday, March 26, when the archbishop and his party will fly from Sydney.

He will preach at the Choral Eucharist in St. Paul's Cathedral, Melbourne, on Sunday, March 27, and then lunch at Bishopscourt where he will stay the night.

At Waiatoka Melanesian Pastoral Settlement near Suva, The Archbishop will receive kava (cogon) at the ceremonial kava ceremony of welcome on March 2.



S. PETER'S
BONES

VATICAN CLAIM

ANGELICUS NEWS SERVICE

Rome, March 1

Bones found in a hiding place beneath S. Peter's basilica here have been identified by Professor Margherita Guardasole as the Apostles' remains.

Her book giving a full account of the claim was published on February 18 by the Vatican.

The announcement says that the martyrdom of St. Peter took place in the Vatican in the year 65, exactly 19 centuries ago.

The excavations under the basilica carried out between 1940 and 1950 on the initiative of Pope Pius XII had established the existence of the Apostle's tomb, a poor grave in the bare earth, which was completely turned out to be empty. Now Professor Guardasole says the primitive tomb was empty because at the time of the Emperor Constantine S. Peter's bones were removed to a hiding place in a wall incorporated into the monument built by Constantine himself in the 4th century.

Details of the remains, that of a man aged between 60 and 70 years of age and of robust physique, coincide with those already known about the saint.

There was also a quantity of earth, which analysis has shown was identical with that of the primitive tomb.

EDITOR FOR NEW
MAGAZINE

ANGELICUS NEWS SERVICE

London, March 8
"New Christian," an ecclesiastical fortnightly news review which will replace the magazine "Prism" in the near future.

It will be edited by the Rev. Endel Trevor Beeson, M.A., editor of "Parish and People."

ARS
SACRA
Pty. Ltd.

Phone:
1937
Australia's
leading
makers of
stained glass
designs of
international
pieces of art.

STEPHEN MOOR

227 LIVERPOOL ROAD,

THE NEW ENGLAND
GIRLS' SCHOOL

ARMADALE, N.S.W.

WONDERFUL TABLELAND CLIMATE
Boards in 120 acres of beautiful
Lakes. 10 trained teachers, Hockey and
Basketball Courts.

Girls prepared for University
and all other examinations.
Per Prospectus apply to
MISS H. H. HOWARD,
M.A. (Cantab.), U.G. Ed.

LAWMORTH
Church of England
Girls' School

BOARDING AND DAY SCHOOLS
On the lovely North-Western Shores
Palatinate Pastures, Chichester, Sussex
The Town

Kindergarten to Leaving Certificate
with special opportunities for
special training and Sport. Excellent
health and scholastic results. No
old dormitories, classrooms.

For prospectus apply to the Principal,
Miss W. A. WETHERILL, B.A.
Lawmorth 6.955

THE CATECHISM . . . 6

The answer to the second question in the Catechism, "Who gave you this name?" is "The Father, who is my Father in Heaven."

"In 'A Member of Christ,' the third article is used to show that in Baptism we are made one of the many Members of Our Lord's Mystical Body, the Church, 'The Child of God,' the definite article 'the' proves we are each made God's own particular child in His Household the Church; each of us is made one as an individual, loving and providing for the needs of the Church according to our own particular needs.

"In 'An Interior of the Church,' the indefinite article 'an' is used again because a subject comes from whom the King reigns with equal justice and mercy, His laws applying to all of His people alike.

In Baptism, we are each made one of the subjects of God's Kingdom. And He rules over each of us with the same justice and mercy. His Laws apply to each of us alike.

We may become inheritors of a country in three ways:

(1) by right of birth; (2) by conquest; and (3) by the clemency and mercy of the King. First, by right of birth.

King Adam sinned deliberately by disobeying God's command and was expelled from Paradise and to render him exile all his unborn children and descendants. It was the curse of the heritage which he brought down upon his children.

It follows, then, that we cannot be made Inheritors of the Kingdom of Heaven by natural right or right of birth, or by the forfeiture. Adam forfeited that right in his sin.

Secondly, by naturalization. Sometimes we see in a newspaper an advertisement which reads: "So-and-so, resident in this country for so many years now applies for naturalization."

It may have been ten, twenty or thirty or more years before he was naturalized and became a citizen of the country in which he has resided so long; or it may be that he makes the earliest opportunity of being made an inheritor.

ALIEN LAND
Through the sin of Adam, our forfeit, we have been born into a strange land. We are of the world, worldly.

There are many spiritual citizens of the Kingdom of Heaven, we must with the flesh apply for naturalization and forever we will live with the flesh and the world. We are of the world, worldly.

It is not for any merit or the child of God to inherit the Kingdom of Heaven. It is the Father who gives us this name, and the Father who is my Father in Heaven."

As a free-born child, the baby will have the same responsibilities and duties as every other child. It is used to show that in Baptism we are made one of the many Members of Our Lord's Mystical Body, the Church, 'The Child of God,' the definite article 'the' proves we are each made God's own particular child in His Household the Church; each of us is made one as an individual, loving and providing for the needs of the Church according to our own particular needs.

"In 'An Interior of the Church,' the indefinite article 'an' is used again because a subject comes from whom the King reigns with equal justice and mercy, His laws applying to all of His people alike.

In Baptism, we are each made one of the subjects of God's Kingdom. And He rules over each of us with the same justice and mercy. His Laws apply to each of us alike.

We may become inheritors of a country in three ways:

(1) by right of birth; (2) by conquest; and (3) by the clemency and mercy of the King. First, by right of birth.

King Adam sinned deliberately by disobeying God's command and was expelled from Paradise and to render him exile all his unborn children and descendants. It was the curse of the heritage which he brought down upon his children.

It follows, then, that we cannot be made Inheritors of the Kingdom of Heaven by natural right or right of birth, or by the forfeiture. Adam forfeited that right in his sin.

Secondly, by naturalization. Sometimes we see in a newspaper an advertisement which reads: "So-and-so, resident in this country for so many years now applies for naturalization."

It may have been ten, twenty or thirty or more years before he was naturalized and became a citizen of the country in which he has resided so long; or it may be that he makes the earliest opportunity of being made an inheritor.

ALIEN LAND
Through the sin of Adam, our forfeit, we have been born into a strange land. We are of the world, worldly.

There are many spiritual citizens of the Kingdom of Heaven, we must with the flesh apply for naturalization and forever we will live with the flesh and the world. We are of the world, worldly.

THE
ROOM OF HEAVEN

BY FRANCIS JOHN BREWSTER

It is of little to claim its rights as the Kingdom of Heaven. Our responsibility and duty as Christians is to be true and loyal to our King and to obey His laws.

It is unfortunately true that not all the citizens of an earthly land are worthy of its inheritance and do not desire to be true and bring honour to its name. The priests and Reform Schools and the clergy are no exception.

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

It is of little to claim its rights as the Kingdom of Heaven. Our responsibility and duty as Christians is to be true and loyal to our King and to obey His laws.

It is unfortunately true that not all the citizens of an earthly land are worthy of its inheritance and do not desire to be true and bring honour to its name. The priests and Reform Schools and the clergy are no exception.

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

ABBOTSLIGH
WAHROONGAChurch of England
School for GirlsBoth Day and Boarding
are admitted.

Illustrated Prospectus on application
to the Headmaster,
MISS H. E. ARCHBOLD,
M.A. (Cantab.), U.G. Ed.

TARA
PARRAMATTAChurch of England
School for Girls

A city school with a swimming pool
for Boarding and Day Girls. Boarding
is provided for the children of the
Army and Navy and secondary, course
with the University of New South
Wales. The school is open to girls
from 4 to 15 years of age. The
School situated at 153 George Street,
Parramatta, New South Wales, is
in the year of age.

Prospectus on application to
the Headmaster,
MISS H. E. ARCHBOLD, M.A. (Cantab.), U.G. Ed.

ALL SAINTS' COLLEGE
BATHURST

(Est. 1874)

Conducted by the Church of England
Diocese of Bathurst.

A boarding school situated in 80
acres of land, with extensive
grounds, and a swimming pool.
Boys are accepted from 8 years
and upwards. The school is
commercial and agricultural control.

Prospectus on application to
the Headmaster,
MISS H. E. ARCHBOLD, M.A. (Cantab.), U.G. Ed.

THE ARMADALE SCHOOL
ARMADALE, N.S.W.

Boarding and Day School,
Commercial or Industrial. A new
building, with a swimming pool.
I.C. Houses in District.

Boys are accepted from 8 years
and upwards. The school is
commercial and agricultural control.

Prospectus on application to
the Headmaster,
MISS H. E. ARCHBOLD, M.A. (Cantab.), U.G. Ed.

THE HEADMASTER

Boarding and Day School,
Commercial or Industrial. A new
building, with a swimming pool.
I.C. Houses in District.

Boys are accepted from 8 years
and upwards. The school is
commercial and agricultural control.

Prospectus on application to
the Headmaster,
MISS H. E. ARCHBOLD, M.A. (Cantab.), U.G. Ed.

MAIRSDEN
CHURCH OF ENGLAND
SCHOOL FOR GIRLS

BATHURST

An ideal Country School set in 90
acres of land, with a swimming
pool, and a tennis court. The
school is open to girls from 4
to 15 years of age. The school
is situated at 153 George Street,
Parramatta, New South Wales, is
in the year of age.

Prospectus on application to
the Headmaster,
MISS H. E. ARCHBOLD, M.A. (Cantab.), U.G. Ed.

Newcastle Church of
England Grammar
School for Girls

The Right Reverend Bishop of
Newcastle.

Day and Boarding School
conducted by the Church of
England Diocese of Newcastle.

Boys are accepted from 8 years
and upwards. The school is
commercial and agricultural control.

Prospectus on application to
the Headmaster,
MISS H. E. ARCHBOLD, M.A. (Cantab.), U.G. Ed.

COMMUNITY OF
THE SISTERS OF
THE CHURCH

MELBOURNE
Day and Boarding School for girls
from Kindergarten to Leaving
and Certificate. The school is
situated at 153 George Street,
Parramatta, New South Wales, is
in the year of age.

Prospectus on application to
the Headmaster,
MISS H. E. ARCHBOLD, M.A. (Cantab.), U.G. Ed.

MELBOURNE
CHURCH OF ENGLAND
SCHOOL FOR GIRLS

The Right Reverend Bishop of
Melbourne.

Day and Boarding School
conducted by the Church of
England Diocese of Melbourne.

Boys are accepted from 8 years
and upwards. The school is
commercial and agricultural control.

Prospectus on application to
the Headmaster,
MISS H. E. ARCHBOLD, M.A. (Cantab.), U.G. Ed.

THE SUPERIOR SISTER C.S. in
each of these centres.

THE REVEREND EDWARD HUNT

It is of little to claim its rights as the Kingdom of Heaven. Our responsibility and duty as Christians is to be true and loyal to our King and to obey His laws.

It is unfortunately true that not all the citizens of an earthly land are worthy of its inheritance and do not desire to be true and bring honour to its name. The priests and Reform Schools and the clergy are no exception.

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is of little to claim its rights as the Kingdom of Heaven. Our responsibility and duty as Christians is to be true and loyal to our King and to obey His laws.

It is unfortunately true that not all the citizens of an earthly land are worthy of its inheritance and do not desire to be true and bring honour to its name. The priests and Reform Schools and the clergy are no exception.

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

King and His Kingdom. A Jew said, "I would love to be a Christian, but when I see the way Christians live, I would sooner stay as I am," and a Jewess who had been a Christian, remarking, "My husband and I are often very faithful to God but we are tired of this wearing and the carrying out of His Judgment, the Sacraments of His Love which include the promise of forgiveness for repeated and conscious sin."

It is equally true, unhappily, that not all the members of the Kingdom of Heaven are worthy citizens nor do they keep His laws and bring honour to its name.

ONE MINUTE SERMON

LENT 2

and Exodus 8 : 1-24.

—Dr Geoffrey Fisher

When Sir Thomas became

Premier of South Australia in November, 1938, Mr J. A. Lyons was Prime Minister of Australia — and that seems a long time ago now. We have had six Prime Ministers since then, and the present one, Sir Robert Menzies, has had a record term of over 15 years in the office. Yet, Sir Thomas had been Premier of his State uninterrupted during all those Federal changes. Long ago he broke the British record of Sir Robert Walpole, Prime Minister of England for a mere 21 years. His final score of 26 years and four months as Premier will probably never be eclipsed.

So, then, Sir Thomas is assured of his niche in British Commonwealth history. He deserves, too, his niche in local history for the way in which he built up the industrial strength of his State and fought its Loan Council battles.

Sunday Drinking On Gold Coast

Probably more can be done to mitigate flood damage than to lessen the fire hazard. Physical works play a larger part in averting or lessening the threat of flood. Bushfire prevention, like road safety, depends more on exhortation and education.

Yet, it seems ironic that Victoria, (where slogan campaigns against fire risk have always seemed to me to be carried out with greater vigour than

This, the correspondent thought, was far preferable "conditions in the sovereign State of New South Wales", where, among other restrictions, children are not permitted to join drinking sessions in hotels.

There will be a general election in New South Wales on May 1, and this correspondent suggested a change of Government might give N.S.W. some of these "gold coast" freedoms.

(Sessions which are conducted by Antileants are marked with an asterisk.)

SUNDAY, MARCH 14:
SACRED MUSIC: 7 a.m. A.E.T.
RADIO SERVICE: 915 a.m. A.E.T.
 — S. Peter's Roman Catholic Church,
 Bedford Park, W.A.
DIVINE SERVICE: 11 a.m. A.E.T.
 — S. Andrew's Cathedral, Sydney
Preacher, the Archbishop of Canter-
bury. (This service will be broadcast
on stations in all States.)
REGIONAL SPEAKERS: 4.15 p.m.
 A.E.T. Frontiers.
PLAIN CHRISTIANITY: 9.15 p.m.
 A.E.T. — The Reverend Gregory
 Norbury.

5:15 p.m.: SUNDAY SPECIAL — David and Goliath — All Alone.
9:30 p.m.: MEETING POINT — THE PROBLEM OF PAIN — Malcolm Maceridge talks with Bishop Anthony Blom of the Russian Orthodox Church.
TUESDAY, MARCH 26:
10:30 p.m.: DIALOGUE — A weekly magazine programme.
ABQ 2. BRISANE:
11 a.m.: DIVINE SERVICE — Methodist Church, Coomera, Queensland.

IN QUIRES AND PLACES: 9.45 a.m.
A.E.T. — Orana Singers of Sydney.
THE EPILOGUE: 11.15 p.m.
— The Elizabethan Singers.
MONDAY, MARCH 15 TO SATUR-
DAY, MARCH 20:
DAILY DEVOTIONAL: 10 a.m.
A.E.T.:
MONDAY, MARCH 15: Mrs T. H.
Coates.
TUESDAY, MARCH 16: The Very
Reverend F. M. Welher.
THURSDAY, MARCH 18: The
Reverend Michael King.
FRIDAY, MARCH 19: The Reverend
C. T. Debenham.
SATURDAY, MARCH 20: "It
Between."
MONDAY, MARCH 15 TO FRIDAY,
MARCH 19:
READINGS FROM THE BIBLE: 7
a.m. A.E.T. — The Reverend Oliver
Palmer.
A MOMENT: 9.55 a.m.
A.E.T. — The Reverend G. Barnes.

— Preacher, the Reverend Ivan Hickok.
5.15 p.m.: SUNDAY SPECIAL — S. Peter and Goliath — Southern Cross.
9.30 p.m.: LAMP UNTO MY FEET — ADONIRAM JUDSON, APOSTLE OF BURMA — A dramatic presentation of the story of Adoniram Judson, a 19th century American apostle.

ARS 2, ADELAIDE:
* 11 a.m.: DIVINE SERVICE — S. Peter and Goliath, A.S.W.
5.15 p.m.: DAVID AND GOLIATH — The "Wild Game".
9.30 p.m.: "In Between" — The Reverend Robert Bush introduced by Bruce Webster.

ARW 2, PERTH:
11 a.m.: DIVINE SERVICE — S. Peter and Goliath Church, London, South Australia.
5.15 p.m.: SUNDAY SPECIAL — Twice Told Tales (2) — The Reverend Robert Bush.
9.30 p.m.: GO, TELL IT ON THE MOUNTAIN — Alex Bradford talks to

HON. PAUSE A MOMENT will not
 MONDAY, MARCH 13:
 FACING THE WEEK: 6:25 p.m. —
 "The Road to Revolution" by John A. Allen
 WEDNESDAY, MARCH 17:
 SCHEMATA SERVICE: 1:55 a.m.
 EVENING MEDITATIONS: 11:50
 a.m. — "The Road to Revolution"
 RELIGION IN LIFE: 10:15 p.m.
 A.E.T. — What Is Religion About?
 by John A. Allen, John Murray,
 a former Professor of Moral
 Philosophy, considers what gives rise
 to religious faith and functions in ful-
 fillment.
 FRIDAY, MARCH 19:
 EVENSONG: 4:30 p.m. A.E.T.
 St. George's Cathedral, Perth.
 SUNDAY, MARCH 14:
 BARN 2, SYDNEY & CANBERRA:
 11:00 a.m. — "The Road to Revolution"
 Mary's Cathedral, Sale, Victoria.
 9:15 p.m. — SUNDAY SPECIAL
 "The Road to Revolution" by John A.
 Allen. 11:00 a.m. — MEETING POINT
 THE PROBLEM OF PAIN — Shal-
 low, 11:00 a.m. — "The Road to Revolu-
 tion" by Anthony Bloom of the Russian Orthodox
 Church.
 MARY'S BOURNE: 11:00 a.m.
 11 a.m. — DIVINE SERVICE

Kenneth Grallith about the origins of the blazing type spiritisms.

ABT 2, HOBART: **DIVINE SERVICE** — Methodist Church, Glenide, S.A.
5.15 p.m.: **SUNDAY SPECIAL** — The Reverend **Roger Bush**.
Two Times **SUNDAYS AND SUNDAY CONSCIENCE** — **Alan Hodgson** with the Reverend **Hugh Weston** and the Reverend **John Brown**.
ABT 3, ROCKHAMPTON:
ABT 4, JONAS: **DIVINE SERVICE** — St. John's Church, Murrumbidgee, N.S.W.
The Reverend **R. J. Bonfield**.
5.15 p.m.: **SUNDAY SPECIAL** — The Reverend **R. J. Bonfield**.
Two Times **SUNDAYS AND SUNDAY CONSCIENCE** — The Reverend **Roger Bush**.
Poetry, music, voice and dance all play a part in this presentation of the Christian message.

ABT 3, TOWNVILLE:
11 a.m.: **DIVINE SERVICE** — Methodist Church, Murrumbidgee, N.S.W.
Wales — Preacher, the Reverend **Arnold Whitehead**.
5.15 p.m.: **SUNDAY SPECIAL** — The Reverend **Roger Bush**.
Twice Told Tales (6) — The Reverend **Roger Bush**.
9.30 p.m.: **THE LAST THING** — The Second Coming of Christ.

I'm no sort of political party man myself. But I do not believe that any of the parties in N.S. — Labour, Liberal, Country D.L.P. — would see sense in changing the law to enable children to be brought into liquor-drinking environments like hotels on Sunday or any other day.

Yet, it is disquieting to see such a move being urged by perhaps N.S.W. electors who are watchful and seek promotion from the politicians on the highways in the next few weeks to know they will not do anything to promote greater drinking, particularly on Sundays. Indeed, in the light of the scandalous extent of Sunday drinking in many clubs in N.S.W., the trend should be to restrict, not extend. The public

sure on car parking space outside many clubs suggests that Sunday drinking could have a bearing on the week-end road accident rate. Surely not all the motorists emerge after several hours in a club in an absolute fit driving state.

W. this happening as "the finger

God — but even so, Pharaoh
not ready as yet to free
people for he knows full
that the plea to go and wor-
God is only a cover for a
manent departure.

So comes the fifth pla-
linked possibly with the mas-
decomposing frogs — and
swarm upon Egypt. The dis-
ment J makes it clear that
flies did not affect the land
Goshen so that there is a sep-
tion between the Egyptian
the Israelites.

But even so Pharaoh can-
give in. For long centuries E-
has enslaved Israel. How
she bear to set her free!

BATTEN, The Reverend S. T.,
rector of the Church of the Holy Trinity, New York City.

DROUGHT. The Reverend J. Vicar of S. Faith's, Burwood, Diocese of Melbourne, has resigned as of November 21, 1965.

EDWARDS. The Reverend H. S. Rector of Woodburn, Diocese of Grafton, to be Education Officer

WILLIAMS. The Reverend D. Williams, Vicar of St. Michael's, North C. Diocese of Melbourne, has resigned from March 21

Right Reverend H. G. Robin

returned to Narrandera on Wednesday to convalesce after operation in Melbourne. He is to be on light duties for months.

March 14; Lent 2.

IN	March 18: Edward, King
ET.	West Saxons.

CARDINAL BOEGIER'S VIEWS ON THE POINTS OF DIVERGENCE DISCUSSED

ECUMENICAL PRESS SERVICE

Friday, February 19, 1965 will remain an unforgettable date in the minds of innumerable people. The Salle de la Reformation here was filled to overflowing and a large crowd was turned away.

Inside the hall two venerable men, deeply respected for their age and their work, entered into a dialogue in which they outlined, as precisely as the limited time permitted, the points of divergence between Catholicism and Protestantism.

The atmosphere was one of respect and fraternal affinity. One felt that every word was inspired by the love which can spring only from the Holy Spirit.

The event was a dialogue conducted between Augustin Cardinal Bae, head of the Vatican Secretariat for Christian Unity, and Pastor Mario Boegier, of Paris, one of the first presidents of the World Council of Churches and an internationally beloved leader of the ecumenical movement.

The previous day both had been guests at the World Council of Churches' headquarters here.

Their dialogue dealt with three points. First Cardinal Bae enumerated the positive achievements of the Vatican Council, the Decree on Ecumenism which seeks to create genuine dialogue and belief for everyone, including atheists. He said the Church has been liberating Church because the Christian message is a message of freedom.

Pastor Boegier's reply to the initiative of Pope John XXIII in creating the Secretariat for Christian Unity and the initiative of Cardinal Bae as president of the World Council of Churches was that the latter has given by Christ to his Church.

With regard to the document on mixed marriages, the Cardinal said it will soon be finished, and indications are that it will be a success.

SOUTH AFRICAN S.C.A. DIVIDED

ECUMENICAL PRESS SERVICE

Johannesburg, March 8. The Student Christian Association of South Africa has been disbanded as a single organization after an existence of 67 years.

In place of the single organization, its existing English, British and Coloured sections have now become independent societies linked by an advisory committee.

The "Christian Recorder," Standard, carries a student leader as saying the S.C.A. was divided on apartheid lines. The Afrikaans medium section was now closely aligned with the Netherlands General Synod.

"The English section, the Coloured section and the Afrikaans section are their own constitution, but will seek closer alliance among themselves."

"The Kerboske," journal of the Nederlands Generalreformerskerk, welcomed the split. Comment editorially that the different sections of the old S.C.A. held divergent views on theology, politics, and race relations and that "there is no creating unity instead of promoting unity."

The "Recorder" commented that the "students' confessional societies, the Anglican societies and the Dutch Reformed churches together with the remnants of the old S.C.A. are thinking in terms of a strong and more ecumenical Christian witness on the campus. It is possible that good may yet come out of this temporary split, as it has back to the ecumenical spirit among the leaders of tomorrow."

It will give "full satisfaction" to the Anglican side. The Schema on Religious Liberty, which has been delayed by "unforeseen circumstances," will "certainly be better" in its revised form.

But the greatest achievement stressed, was its tremendous influence upon the hearts of the Anglican Fathers and of other participants, thanks to the prayers of all the churches throughout the world.

Pastor Boegier analyzed the schema mentioned by Cardinal Bae, noting their liberating effect by defining the Church not in legal terms, but as a movement of the Holy Spirit, and as the people of God — a definition which had been warmly welcomed by lay Catholics.

He stressed his joy about the Cardinal's statement concerning mixed marriages, and said he had felt great contrast when he heard that the schema on Religious Liberty had been postponed again.

He said that the schema and belief for everyone, including atheists. He said the Church has been liberating Church because the Christian message is a message of freedom.

Pastor Boegier's reply to the initiative of Pope John XXIII in creating the Secretariat for Christian Unity and the initiative of Cardinal Bae as president of the World Council of Churches was that the latter has given by Christ to his Church.

With regard to the document on mixed marriages, the Cardinal said it will soon be finished, and indications are that it will be a success.

ECUMENICAL PRESS SERVICE

Johannesburg, March 8. The Student Christian Association of South Africa has been disbanded as a single organization after an existence of 67 years.

In place of the single organization, its existing English, British and Coloured sections have now become independent societies linked by an advisory committee.

The "Christian Recorder," Standard, carries a student leader as saying the S.C.A. was divided on apartheid lines. The Afrikaans medium section was now closely aligned with the Netherlands General Synod.

"The English section, the Coloured section and the Afrikaans section are their own constitution, but will seek closer alliance among themselves."

"The Kerboske," journal of the Nederlands Generalreformerskerk, welcomed the split. Comment editorially that the different sections of the old S.C.A. held divergent views on theology, politics, and race relations and that "there is no creating unity instead of promoting unity."

The "Recorder" commented that the "students' confessional societies, the Anglican societies and the Dutch Reformed churches together with the remnants of the old S.C.A. are thinking in terms of a strong and more ecumenical Christian witness on the campus. It is possible that good may yet come out of this temporary split, as it has back to the ecumenical spirit among the leaders of tomorrow."

Genève, March 8. The Anglican side of the dialogue was filled to overflowing and a large crowd was turned away.

Inside the hall two venerable men, deeply respected for their age and their work, entered into a dialogue in which they outlined, as precisely as the limited time permitted, the points of divergence between Catholicism and Protestantism.

The atmosphere was one of respect and fraternal affinity. One felt that every word was inspired by the love which can spring only from the Holy Spirit.

The event was a dialogue conducted between Augustin Cardinal Bae, head of the Vatican Secretariat for Christian Unity, and Pastor Mario Boegier, of Paris, one of the first presidents of the World Council of Churches and an internationally beloved leader of the ecumenical movement.

The previous day both had been guests at the World Council of Churches' headquarters here.

Their dialogue dealt with three points. First Cardinal Bae enumerated the positive achievements of the Vatican Council, the Decree on Ecumenism which seeks to create genuine dialogue and belief for everyone, including atheists. He said the Church has been liberating Church because the Christian message is a message of freedom.

Pastor Boegier's reply to the initiative of Pope John XXIII in creating the Secretariat for Christian Unity and the initiative of Cardinal Bae as president of the World Council of Churches was that the latter has given by Christ to his Church.

With regard to the document on mixed marriages, the Cardinal said it will soon be finished, and indications are that it will be a success.

ECUMENICAL PRESS SERVICE

Johannesburg, March 8. The Student Christian Association of South Africa has been disbanded as a single organization after an existence of 67 years.

In place of the single organization, its existing English, British and Coloured sections have now become independent societies linked by an advisory committee.

The "Christian Recorder," Standard, carries a student leader as saying the S.C.A. was divided on apartheid lines. The Afrikaans medium section was now closely aligned with the Netherlands General Synod.

"The English section, the Coloured section and the Afrikaans section are their own constitution, but will seek closer alliance among themselves."

"The Kerboske," journal of the Nederlands Generalreformerskerk, welcomed the split. Comment editorially that the different sections of the old S.C.A. held divergent views on theology, politics, and race relations and that "there is no creating unity instead of promoting unity."

The "Recorder" commented that the "students' confessional societies, the Anglican societies and the Dutch Reformed churches together with the remnants of the old S.C.A. are thinking in terms of a strong and more ecumenical Christian witness on the campus. It is possible that good may yet come out of this temporary split, as it has back to the ecumenical spirit among the leaders of tomorrow."

POPULATION EXPLOSION DANGERS IN INDIA

ECUMENICAL PRESS SERVICE

Bangalore, March 8. Without further migration and unemployment face India within 25 years unless immediate steps are taken to stop the nation's "population explosion," a consultation planning meeting agreed here.

The 40-member group meeting on the invitation of the Ecumenical Christian Church, included government leaders and churchmen, and also theologians, as well as medical doctors, theologians, and church leaders.

Also participating were a representative of the Roman Catholic Church and five Hindu doctors representing the Family Planning Bureau in the Mysore government.

It is through living faith in the Father, the Son, and the Holy Spirit that we shall find the strength needed for unity. Pastor Boegier stressed the importance of a viable centre "so that the world may believe."

But he recalled that the biblical teaching is that the Catholic doctrine is based on strongly confirmed, and are being shaped by the Holy Spirit, and that while Protestants do not deny the infallibility and universal jurisdiction of the Bishop of Rome.

"While Catholicism believes itself to be the only church with the closest scrutiny, and is convinced that no church has yet achieved such scrutiny, and that the churches are called to humility, service, and confession of the truth, which cannot be the truth unless it is said with love."

Pastor Boegier stressed the importance of a viable centre "so that the world may believe."

But he recalled that the biblical teaching is that the Catholic doctrine is based on strongly confirmed, and are being shaped by the Holy Spirit, and that while Protestants do not deny the infallibility and universal jurisdiction of the Bishop of Rome.

ECUMENICAL PRESS SERVICE

Johannesburg, March 8. The Student Christian Association of South Africa has been disbanded as a single organization after an existence of 67 years.

In place of the single organization, its existing English, British and Coloured sections have now become independent societies linked by an advisory committee.

The "Christian Recorder," Standard, carries a student leader as saying the S.C.A. was divided on apartheid lines. The Afrikaans medium section was now closely aligned with the Netherlands General Synod.

"The English section, the Coloured section and the Afrikaans section are their own constitution, but will seek closer alliance among themselves."

"The Kerboske," journal of the Nederlands Generalreformerskerk, welcomed the split. Comment editorially that the different sections of the old S.C.A. held divergent views on theology, politics, and race relations and that "there is no creating unity instead of promoting unity."

The "Recorder" commented that the "students' confessional societies, the Anglican societies and the Dutch Reformed churches together with the remnants of the old S.C.A. are thinking in terms of a strong and more ecumenical Christian witness on the campus. It is possible that good may yet come out of this temporary split, as it has back to the ecumenical spirit among the leaders of tomorrow."

The "Recorder" commented that the "students' confessional societies, the Anglican societies and the Dutch Reformed churches together with the remnants of the old S.C.A. are thinking in terms of a strong and more ecumenical Christian witness on the campus. It is possible that good may yet come out of this temporary split, as it has back to the ecumenical spirit among the leaders of tomorrow."

PATRIARCH'S ENVOYS

TALKS TO BE RESUMED

ANGELIC NEWS SERVICE

London, March 8. Full-scale talks between the Anglican and Catholic patriarchs are expected to resume in London.

Three special envoys from the Ecumenical Patriarch called on the Archbishop of Canterbury at Lambeth Palace on February 19.

Two of them, the Metropolitan Melitios of Athens and Chrysostomos of Myra, had come specially to London to confer with the Archbishop of Canterbury.

The Archbishop of Canterbury said that already all the Metropolitan of the Anglican Conference held in Rhodes last November, to resume Anglican church doctrinal discussions.

Metropolitan Athanasios is the personal representative in Britain of the Ecumenical Patriarch.

The Archbishop of Canterbury said that already all the Metropolitan of the Anglican Conference held in Rhodes last November, to resume Anglican church doctrinal discussions.

Metropolitan Athanasios is the personal representative in Britain of the Ecumenical Patriarch.

The Archbishop of Canterbury said that already all the Metropolitan of the Anglican Conference held in Rhodes last November, to resume Anglican church doctrinal discussions.

Metropolitan Athanasios is the personal representative in Britain of the Ecumenical Patriarch.

ECUMENICAL PRESS SERVICE

Johannesburg, March 8. The Student Christian Association of South Africa has been disbanded as a single organization after an existence of 67 years.

In place of the single organization, its existing English, British and Coloured sections have now become independent societies linked by an advisory committee.

The "Christian Recorder," Standard, carries a student leader as saying the S.C.A. was divided on apartheid lines. The Afrikaans medium section was now closely aligned with the Netherlands General Synod.

"The English section, the Coloured section and the Afrikaans section are their own constitution, but will seek closer alliance among themselves."

"The Kerboske," journal of the Nederlands Generalreformerskerk, welcomed the split. Comment editorially that the different sections of the old S.C.A. held divergent views on theology, politics, and race relations and that "there is no creating unity instead of promoting unity."

The "Recorder" commented that the "students' confessional societies, the Anglican societies and the Dutch Reformed churches together with the remnants of the old S.C.A. are thinking in terms of a strong and more ecumenical Christian witness on the campus. It is possible that good may yet come out of this temporary split, as it has back to the ecumenical spirit among the leaders of tomorrow."

The "Recorder" commented that the "students' confessional societies, the Anglican societies and the Dutch Reformed churches together with the remnants of the old S.C.A. are thinking in terms of a strong and more ecumenical Christian witness on the campus. It is possible that good may yet come out of this temporary split, as it has back to the ecumenical spirit among the leaders of tomorrow."

POPE PLEADS FOR PEACE BRUTALITY IN THE CONGO

ANGELIC NEWS SERVICE

Rome, March 8. The Pope of February 26 issued an urgent appeal for an end to bloodshed in the Congo. During a special Mass in St. Peter's Basilica, he said it was his duty to stigmatize the most basic law of humanity, the blood of men and women from other countries.

Catholics and non-Catholics, amongst them a good number of peaceful missionaries who had come to the continent of Africa to bring the good news of Christ, and with it, the spirit of brotherhood and true peace.

Pope said: "Some were brutally expelled from the places where they were sent, and some were killed in the process of ministry to the benefit of others."

"Others were arrested, imprisoned and kept at hostages in detention of every human right."

"They became the object of a hatred they in no way deserved and of a cruelty which none have hoped could never recur in human history after the horrors of the last World War — these and others, who were sent to be a bishop, the Bishop of War, were insulted, tortured and finally murdered, and that was utterly human."

STAINED GLASS

E. J. Dillworth, A.M.C.P., Artist and Designer, designs stained glass. Overhead windows on request. Headquarters: London, Middlesex, England.

Joseph Medcalf

Funeral Directors

Head Office:

172 REDFERN ST., REDFERN

Telephone:

69-2315 U/5736 (Sydney)

FIRE . . . ACCIDENT

MARINE

THE LONDON & LANCASHIRE INSURANCE COMPANY

New South Wales Branch:

150 Pitt Street, Sydney

C. F. Tait, Director

(Chairman) and J. H. Elliott, Tel. No. 3871

S. LUKE'S HOSPITAL

DARLINGHURST, SYDNEY

Church of England General and Obstetric Hospital

S. Luke's performs a very valuable service in the community, and is a place where patients and, therefore, receives a Government subsidy, but it is not a place where medical equipment is always up to date, and the hospital is in need of repairs. Leagues and contributions will be accepted for the purchase of the equipment and the conditions of the hospital.

