

THE PRIMATE VISITS PERTH CATHEDRAL PATRONAL FESTIVAL

FROM OUR OWN CORRESPONDENT

The Primate, the Most Reverend Philip Strong, began an extensive tour in the Province of Western Australia on April 21.

On arrival at Perth airport he gave a Press conference and answered questions covering a wide variety of subjects, including re-arranging of dioceses in Church, Viet Nam and Church Unity.

That evening he was guest of honour at a dinner attended by diocesan officials and members of St. George's Cathedral Chapter.

The Archbishop of Perth, the Most Reverend George Appleton, and the Dean of Perth, the Very Reverend James Payne, were joint hosts.

On Saturday, Archbishop Strong went to Blunbury to undertake official engagements in that diocese. He returned to Perth on Sunday afternoon.

FESTAL EVENINGSONG

At 7.30 p.m. he was tendered a Liturgical Reception in the cathedral followed by a Festal Evening Song with Procession. This, being St. George's Day, marked the cathedral patronal festival.

On arrival at the West Door the Primate was welcomed by the Dean (on behalf of the cathedral), the Archdeacon of Perth, the Venérable W. W. G. Jones, on behalf of the clergy; the Chancellor, Mr. A. E. Blackmore, on behalf of the laity, and by the Archbishop of Perth.

As the Primate moved into the cathedral he was greeted by a procession supplied by its members from the Western Communion.

The cathedral was packed for the service. In his welcome, the Primate referred to "the great congregation in this great cathedral." His Grace received feelingly the message of the Primate's gift of the Diocese of Perth, the Venérable W. W. G. Jones, on behalf of the clergy; the Chancellor, Mr. A. E. Blackmore, on behalf of the laity, and by the Archbishop of Perth.

GOVERNOR SPEAKS

After the service more than four hundred members of the congregation remained for tea and a welcome in the Butt Hall.

The Dean presided and invited the Governor of Western Australia, Sir Douglas Kendrew, a regular cathedral worshipper, to the altar on behalf of the Church.

The Governor referred to the Primate as a "dynamic force" in the life of the Church. He also extended greetings to the Dean and Chapter for St. George's Day and expressed his pleasure that the cathedral was making such definite progress in its ministry to the city and community.

The Archbishop of Perth also warmly welcomed the Primate. In his reply the Primate expressed his pleasure at the hospitality of age groups he had noticed in the congregation. "To say that the Church is losing ground is nonsense," said the Archbishop. "There is no spiritual unity to-day than ever before."

ROYAL VISIT TO ROYAL CHURCH

ANGLICAN NEWS SERVICE

London, May 8. The Church of King Charles the Martyr, Fulham, which was built in 1662-64 with the help of subscriptions from King Charles II and James, Duke of York, had its first royal visitor since the foundation when Queen Elizabeth the Queen Mother went there on Wednesday, May 3.

The Primate was the celebrant at the 7.30 a.m. celebration of Holy Communion in the cathedral on Monday morning.

Later, about forty members of the metropolitan clergy gathered for breakfast in the Butt Hall. Afterwards they were addressed by the Primate who spoke of "spiritual priorities."

Later, Archbishop Strong was accorded a civic reception at the Council House, Perth. The State Government gave a State luncheon at Parliament House.

This function was unique in that in addition to the members of Cabinet, the Leader of the Opposition and Anglican representatives it was attended by representatives of other denominations.

In the evening, the Primate was a guest for dinner at Government House.

On Tuesday he left for Northington (60 miles from Perth) to meet the country clergy and to undertake a program arranged by Bishop Bruce Roster.

ROMAN CATHOLIC LAYMAN ON "UNITY IN CONCERN"

FROM OUR OWN CORRESPONDENT

The congregation of the lunch-hour service in St. John's Cathedral, Brisbane, was impressed with the Lay Action of the Society of St. Vincent de Paul, whose Queensland State president, Mr. Terry Moynihan, spoke of the society in the "Unity in Concern" addresses on Ascension Day, May 4.

Moynihan began by saying, "I am not embarrassed and reticent in my name, and that he was married, and that he had nine children, and that he worked for his living to support them."

For instance, members visited hospitals, because loneliness amongst patients is a form of lack, or poverty. The aim is to help with poverty, but poverty is interpreted in any real lack or need. For instance, members visited hospitals, because loneliness amongst patients is a form of lack, or poverty.

In the same way, lack of knowledge of the faith is a true poverty, and the Society of St. Vincent de Paul carries large stocks of pamphlets which it gives away, or subsidises in its poor, parish which otherwise could not provide a literature staff. It does not proselytise in visiting.

At the Margaret Street house, some 120 meals are provided for the unfortunate of the city each night, and there is accommodation for 40 to 50.

The headquarters house, with its clothing and furniture, and other necessary household things which are available for distribution.

There is also a shop, where some of those clothes are sold cheaply to people who need help, but do not have a hand-out.

An interesting comment on all that was said, is a quotation in "The Record", the official S. Vincent de Paul Society magazine for April, from an Anglican parish paper. The rectors of the parish of St. John's, Mulge, N.S.W. wrote:

"I call to the memory of the poor and distressed are not in need, and one suggestion to deal creatively with people in a genuine need was that a Society of St. Martin should be formed, loosely organized, similar to the S. Vincent de Paul Society."

"Another suggestion was that the Anglicans should become associate members of the S. Vincent de Paul Society, in its interests, Christians working together to relieve those in need, and that people in genuine need should be directed to that society for care."

Perhaps the point of the address that we have unity in concern is well made.

TUTORIALS OFFERED FOR CHURCH ORGANISTS

FROM A SUB-COMMITTEE

The Sydney Sub-Committee of the Royal School of Church Music is sponsoring a series of tutorials designed to provide basic instruction for church organists.

The tutorials will be available to all, whether R.S.C.M. members or not, or whether they are pianists, electronic organ, harmonium or piano.

The courses will be graded according to ability and special attention will be given to those who are relatively inexperienced as church organists.

Tutorials will commence at the beginning of June. Applications should be made as soon as possible (and before May 27) to Mr. V. J. Green, Secretary, R.S.C.M.

The tutors include Keith Abbot, Michael Hearn, Ray

Holland, William Price, Stanley Sargent, Neville Stephenson and Walter Scullin.

A basic instruction will be given in accompaniment of hymns, psalms, responses and hymns, and on solo work.

Each course will consist of four tutorials, one per week, and each session will take two hours altogether, allowing ample time for practical work.

The choice of Monday, Tuesday, Wednesday evening or Saturday morning will be decided by the Royal School of Church Music.

The registration fees per course are \$1 for R.S.C.M. members, \$2 for all others.

The Primate blessing the stone given to St. John's Cathedral, Kalgoorlie, by Westminster Abbey. He is seen here attended by one of the Deacons of Honour, the Reverend Bernard Griffiths, Assistant Curate at the cathedral, and by the Reverend Louis Cohen, The dalmanes for the deacons of honour were lent by St. Mary's Roman Catholic parish.

More Teachers Are Needed

In October, 1966, the Synod of the Diocese of Sydney, following the report of the Board of Education, moved to give greater support to the work of Scripture teaching in State schools.

During April, the Board of Religious Education circulated material to every parish concerning recruitment and training of laymen and women teachers. At least 600 additional lay teachers are needed to provide adequate religious instruction to the 240,000 Anglican children in school age in the state.

The Board will conduct training courses of two months duration in various suburban centres throughout Sydney and in Wollongong.

Lay people will have the opportunity to attend the courses and to decide if they are called to teach.

The newly-appointed director of the Saturday work, the Reverend Charles Sherlock, will spend the Saturday with members.

The newly-appointed Bishop Coadjutor, the Right Reverend H. G. Bagby, will be the chaplain of the chairman, Mr. Trevor Moon (p. 45-714), and by the secretary, Mr. Wally Foster (p. 50-5042).

Each training session will last for one and a half hours and sessions will be held once a week.

The Board feels that lay teachers are desirable since every Christian has the responsibility of explaining his faith to others and some have the particular talents required for the specialised ministry of teaching.

Anyone interested in learning more about the courses should ring or write to the School's Secretary, Board of Education, Diocese of Sydney, 511 Kent Street, Sydney, Phone 7-6427.

Music For Draft Services

The Music Advisory Committee to the Standing Liturgical Commission is considering suitable music for the draft revised service now in experimental use.

Suggestions for settings and general comments on the question would be welcomed, and should be sent to the Rev. Canon Michael Wentzell, 11 Bethel Street, Bundaberg, Victoria, if possible before the next meeting of the committee on June 1.

Between 1956 and 1960 he was pastor of St. John's and St. George's churches, and simultaneously served as a chaplain at the Royal Victoria Hospital. He also served during the same period as an inter-denominational evangelist.

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KALGOORLIE VISIT

WELCOME AT CATHEDRAL

FROM OUR OWN CORRESPONDENT

Kalgoorlie, May 8

The Primate, the Most Reverend Philip Strong, visited Kalgoorlie during his tour of Western Australia last month.

He arrived early by train on April 26, celebrated Holy Communion in St. Faith's Chapel and, after breakfast, attended a later celebration in St. John's Cathedral.

After the service he addressed a large gathering of women, including a number from the Methodist and Presbyterian churches.

The Mayors of Kalgoorlie and Boulder celebrated the Primate a civic welcome in the afternoon. Before Evensong, His Grace was given a Liturgical Reception with special music sung by the well-trained choir.

OTHER CHURCHES

The Administrator of St. Mary's Roman Catholic Church, the Reverend Maurice Toop, who is president of the Catholic Ministers' Fraternal, read the first lesson.

A number of ministers of other churches were also present. The Primate blessed the candles given to the cathedral by Westminster Abbey before proceeding to the sermon.

Many of the congregation then met informally at the bar-becue held in the grounds of St. John's Cathedral.

Next morning the Primate celebrated the usual daily Eucharist in the cathedral and later attended a "gold pour" at the Lake View "Star" mine.

CONFERENCE FOR LAYMEN

FROM A CORRESPONDENT

A conference for church workers will be held at the diocesan conference centre, "Gillbraud", at the end of the month, June 2 to 4.

Over 100 half yearly conferences were designed for wardens, they have now been used in the diocese. These parish councils and church committees will be discussed.

This conference will discuss the challenges now facing the Archbishop with regard to the new housing areas in the diocese.

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CHRISTIAN CONVERSION DISCERNMENT

SOCIAL JUSTICE LINKED WITH THEOLOGICAL CONCEPT

ECUMENICAL PRESS SERVICE

Some 200 Anglican, Protestant and Orthodox leaders from 28 European States church bodies last month attended the three-day annual meeting at Buck Hill Falls of the U.C. Conference for the W.C.C. which centred on the question of Christian conversion in a non-Christian world.

The Reverend W. A. Norcross, executive director of the Faith and Order Department of the National Council of Churches, said the idea of saving a soul would probably horrify most residents of a modern suburban development.

The activist elements in Anglican Christianity no longer concentrate on conversion, he said. However, the seriousness of the concept must be recognised because modern man still asks questions regarding the nature of God and man.

At the same time, he questioned why conversion exercises to-day seem to lead people away from social action rather than towards it. "It would appear," he said, "that it is because Christian groups in which the conversion phenomenon is still stressed tend to be socially and politically conservative."

New understandings of social questions would appear "to call for a theology of conversion adequate to the present day," he stated.

Dr. William Scheerle of St. Mary's Syrian Antiochian Church, Brooklyn, New York, noted that the Orthodox tradition has "examples of a number of the major senses in which conversion is understood."

"Men are converted, cleansed and forgiven that they may attain or recover citizenship in the Kingdom of God," he said.

"But these graces are conferred by the sacraments which establish order, measure and law in the domain of the spiritual life."

ORTHODOX VIEW

"They are far removed from the emotional experience of personal change and immediate assurance for conversion in wide areas of Western Christianity from John Wesley to World War I."

At the same time, he said, "something akin to conversion in this latter sense has existed in Orthodoxy apparently from the beginning, changing men and initiating intensified devotion and ascetic lives but without any suggestion that it is more than a private experience."

A major address on "Conversion and Life in Wholeness" was given by Dr. D. T. Niles, executive secretary of the East Asia Christian Conference.

Christians make several affirmations about the world, he said. And these determine what the world is to be. Wholeness, to be converted. They believe this world is created world and not man-made, dependent on God. How to bring men to acknowledge this dependence and make it the foundation of their living is the question.

Christians also believe this is a fallen world—it is not following the purpose for which it was made.

OUTWARDS

"We need not to personal conversion, but to accept their place in God's mission to make that fallen world to live again in wholeness," Dr. Niles stated. "Personal conversion is directed towards the whole creation in its cry for wholeness."

By saying this is a redeemed world, we point to the total activity of God—all that He has to be doing, and will do. Wholeness is not simply something which determines a Christian programme of service and action, but it is available now as

a gift which sustains both the worshipping Christian and the Christian community.

Dr. Eugene L. Smith, executive secretary of the U.C. Conference, noted that ecumenical circles had become more sharply focused during the last year on evangelism and international economic justice.

The churches' obligation to service international affairs is "rooted in the love of God for all men," he said.

"The defence of all that is good and identified with all that is truly humane is a matter of driving urgency today."

In line with the conference theme, Dr. Smith said that the crucial test of Christian conversion is whether one sees Christ as Lord of all the nations, as well as the individuals within them.

INTERNATIONAL

Another speaker on international affairs was David Cort, a member of the legal department of the Pittsburgh Bell Company.

He listed three major contributions business can make to the development of the world: responsibility for economic development, identification of potentialities. The food-growing process-

ing and distribution industry has "a tremendous role" to play in meeting world food needs.

Business enterprise has much to teach our own government and other governments about the selection, planning and launching of worthwhile development projects.

DELTA MINISTRY

Management know-how should be communicated to those responsible for the industrialisation of developing countries.

The conference also heard from the Reverend Bruce Hilton, director of the Delta Ministry in Mississippi, a programme sponsored by the National Council of Churches and supported by several member churches of the W.C.C.

Mr. Hilton said this group sees "daily proof" in Mississippi that "the government of this country is not yet committed to feeding the poor and feeding the oppressed within its own borders."

Only those who have known hunger can appreciate "the irony of reading in a Delta newspaper that President Johnson's promises to feed the poor and free the oppressed are being fulfilled"—while the Agriculture Department is defending the status quo in Mississippi.

WHITSUNDAY MESSAGE

FROM W.C.C. PRESIDENTS

"Where we are each called to worship and work, there is the place where men must see and hear again the wonderful works of God, and where we are to learn afresh for ourselves the meaning of Pentecost," say the presidents of the World Council of Churches in their 1967 Whitsunday message.

The message will be read in many languages throughout the world in Anglican and Protestant churches on Sunday 14 and in Orthodox churches on Sunday 15.

The full text of the message, signed by the Archbishop of Canterbury, Archbishop Iakovos, Sir Francis Hill, Principal D. G. Mose, Pastor Martin Niemöller, Dr. J. H. Oldham and Mr C. C. Parlin, is as follows:

Again, at this season of Pentecost, the World Council of Churches want you, the people of God. We have tried to find words which express what we believe the Holy Spirit is doing in all of us at this Whitsunday.

When the first disciples met in the Upper Room at Jerusalem after Christ was seen by them no more, they discovered that they had come to know Him and who He was, so they knew Him still. He was gloriously at work in His world, offering still but, where ever men believed in Him, also still victorious over the forces of the silence.

We have simply our confirming work, you see. This continuing presence, renewed at Pentecost, has been sounded for us afresh in these very days God the Holy Spirit is at work; we cannot speak that which we ourselves have seen and heard.

DEEPER UNITY

We have recognised, in every social development which has brought together the unity of the whole inhabited world, that deeper unity with each other which He wills.

We have heard Him speaking directly of this in the Councils of the Church and have been moved by their response.

Even where the frailties of

men have led to the breakdown of talks, we have heard Him clearly in the sense of disappointment, even of shame which has followed.

And as so many discussions about unity of faith and of obedience are now proceeding in the churches, we feel encouraged that the Holy Spirit is at work.

In these days of political hostility to the Church and of sophisticated indifference to the Gospel, we rejoice to be able to declare to you that men and women are being upheld in brave obedience, often to their worldly loss, sometimes unto death.

CONSCIENCE

God the Holy Spirit is still calling and redeeming His people as they come to meet Him in the light, through the Word and the sacraments, of the silence.

This is no little thing to be able to say. In many places indeed, the integrity in daily life of men and women who have been faithful in worship is the living evidence that the Holy Spirit is inevitably at work.

Finally, we are very sure that we can discern the presence and power of the Holy Spirit in the present awareness of mind and conscience among His children.

We are sure of it in all the churches; we heard it loudly in the Church and Society Conference in Geneva last July. More churches are asking themselves what of the hard questions.

More are alert to the times;

NEW SERVICES APPROVED

ANGLICAN NEWS SERVICE

London, May 8

Alternative services of Baptism and Confirmation were approved for an experimental period of four years by the Conventions of Canterbury and York at Church House, Westminster, on April 26. Prepared by the Liturgical Commission, the new services are briefer than those in the prayer book.

The most significant differences are the more abundant Scripture readings and the position in the service of the profession of faith.

An addition to the optional parts of the services was made when Canon P. C. Tindall, Salisbury, successfully argued the desirability of allowing total immersion.

On lines suggested by the House of Laity, Conventions agreed to amend the Prayer for the Church in the Communion service which has been described as "praying for the dead."

The form ended with the words, "Hear us as we remember those who have died in faith and grace, and with them share in Thy eternal Kingdom."

LOW STANDARDS NO ANSWER

ECUMENICAL PRESS SERVICE

Athens, May 8

Greek Orthodox theological schools have condemned the plea of some bishops to reduce educational requirements for the priesthood in an effort to fill the ranks of the clergy.

Theological schools attached to the Universities of Athens and Thessaloniki, in a statement issued here, said such a programme would cause "great damage and backwardness and shame to our Orthodox Church and the nation."

School of metropolitan has proposed that the educational qualifications for ordinands be reduced.

NOW READY!

REVISED PRAYER BOOK SERVICES

A THIRD EDITION OF the Report of the Prayer Book Commission, complete with the draft form of revised Services and the new Services, is now to be reprinted in view of the heavy demand. It will be available during this month.

Orders for this complete book should be placed NOW.

The new form, A MODERN LITURGY, has now been printed. Distribution has started to those parishes which have placed orders with their Diocesan Registrars.

Further orders will be dealt with in strict order of receipt.

Price: 15 cents per copy, plus postage or freight.

The following revised Forms of Service have now been printed, and are being distributed. Further orders will be handled strictly in order of receipt.

MORNING PRAYER (8 pages): 6 cents each

EVENING PRAYER (6 pages): 6 cents each

HOLY COMMUNION (12 pages): 9 cents each

Postage (minimum 5 cents) or freight is payable on all orders.

Further separate Forms of Service are being printed. Details will be announced next week.

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A LITURGY FOR AFRICA

Our limited stocks of this work have already sold out. Further stocks are on order from England, expected July. Advance orders should be placed now with—

The Book Department,

THE ANGLICAN,
G.P.O. Box 7002, Sydney.

Price: 16 cents (plus postage, 4 cents)

"WAN" "BE RIGHT"

"In the life and growth of every young church, there is one perennial disappointment which more than grieves and bewilders both the missionary and the student of Church history," writes Canon J. V. Taylor in the C.M.S. New-Letter for May.

"Before the first generation of converts has passed away Gospel is turned into Law."

"And in the eyes of the non-Christian neighbour the Christian becomes to be known not as a community with a new quality of life but a sect with a number of unreasonable prohibitions."

It points to the same process in the first Christian community at Corinth.

"It is all very well for Paul to demand that we know nothing among them save Christ and Him crucified," he writes.

"But this does not prevent the Corinthian convert from getting into a muddle over the meat in the butcher's shop which might or might not have been ordained to the pagan gods."

"It does not offer obvious guidance to the widow who wants to marry again or to the two Christians who want to settle their dispute."

"As long as they have a Paul to refer to them, they may resolve each of these difficulties by reference to the new life in the Spirit which is theirs."

"But the spite of new problems doesn't diminish, and when they no longer have access to a religious genius or, worse still, their sense of immediate communion with Jesus Christ, they are left, with no other resource than their leaders have to take to set down specific rules and guidelines to deal with as many contingencies as they can."

Canon Taylor says that this situation of behaviour returns Christianity to just another religious system with the approach as any of the others.

For there is only one thing which makes the style of life of the Christian community unique, it is the same as made the life of Jesus Christ unique, namely the perfect freedom of his responses to God.

SPONTANEOUS

"In his unhesitant obedience one never gets the impression of a man who is guided by a moral code."

"Jesus' whole life was a spontaneous response to the challenge and call of God as it came to him out of every circumstance, concrete moment."

"In every new situation He makes the 'I-Thou' response of a Son to His Father."

The recovery of the true principle of liberty, as set out in Dietrich Bonhoeffer's work "Ethics", is of vital importance to the Church.

He warns against a shallow interpretation of "situation ethics" concentrating too much on the circumstantial permissions of acts which conveniently ignores also the aspect of tragedy in the human condition.

"It is not simply that man

frequently has nothing but a choice between two evils but that what he chose was the lesser of the two."

"If then, the way forward is neither through legalism nor through the play-acting of those where we are to find the way to genuine living?" Canon Taylor asks.

"The answer lies in the freedom of the Spirit by which Jesus lived. But we need to understand it more deeply before we can see how to possess it for ourselves."

"The freedom which the Holy Spirit imparted in the consciousness of Jesus is the freedom of perfect sonship."

"And what God was to Jesus, Jesus allows Himself to be to his disciples."

AS IT HAPPENS

My sermon topic to-night was based on the text: "And he said to them, 'I have told you this, and you have not believed. How can I believe in you who do not believe in me who have sent the Holy Spirit?'"

I tried to show that these people were not taking it figuratively, but that they were not adequately understanding and accepting the reality of the Holy Spirit.

A visiting priest who had attended a preaching course conducted by a well-known American said during supper that the leaders had blasphemed the Holy Spirit, and that this was a sin of mortal commission (Let us not be deceived by the proclamation of the Gospel, with its limitless opportunities for false life).

Monday

A recent experience in taking a service of Morning Prayer at a parish was made back for me into my mind as I read Canon Taylor's book on the recovery of the true principle of liberty, as set out in Dietrich Bonhoeffer's work "Ethics".

Edwin Muir, was passing through a dark period in his life. It was highlighted by the death of his son. In his diary he wrote:

Last night, going to bed alone, I suddenly found myself (I was taking off my waistcoat) reciting the Lord's Prayer in a loud, emphatic voice - a thing I had not done for many years with deep urgency and profound disturbed emotion. What went on I grew more composed; as it had been empty and craving and was being replenished; my soul grew still; every word had a strange feeling of meaning which astonished and delighted me. It was late; I had sat up late in the middle of the floor was more than a little weary, and over and over, meaning after

"It is the function of the Holy Spirit to bring Jesus' life to our remembrance. The Spirit-filled life is the Christian's life."

"Life in the Spirit, then, is a ceaseless personal response to the call and claim of Jesus to each new situation, a response made in the play-acting of those where we are to find the way to genuine living?" Canon Taylor asks.

"One cannot grow to know the will of God simply from one's own resources, from one's own knowledge, of good and evil, only to Jesus Christ can man prove what is the will of God. For this reason there arises every day anew the question how here, today, and in my present situation, I am to remain and to be preserved in this joyful will of God with Jesus Christ."

He returned to England in 1949 when Nippon Seisaku Kai, yielding to pressure, decided to become independent of foreign aid.

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BISHOP J. C. MANN DIES

ANGLICAN NEWS SERVICE

The Right Reverend J. C. Mann, formerly a C.M.S. missionary and Bishop in Japan, died here on April 26, aged 87.

He sailed for Japan in 1905, and his career was covered in a period from the rise of Japan as a Christian country to the beginning of her rehabilitation.

Second World War.

He was appointed Secretary of the C.M.S. Japan Mission in 1929, and was later elected as Bishop of Kyushu in 1935.

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ANGLICAN OF THE WEEK

ANGLICAN NEWS SERVICE

One Anglican of the Week has been a veyman for 80 years, ever since he was elected Rector's Vicar of the Right Reverend J. C. Mann, in 1905.

He is Mr Frank Dicken of Orbst, Victoria, who celebrated his eightieth birthday on March 5.

Mr Dicken has been a regular subscriber to The Anglican and the "Church Standard" since the latter's inception in 1910—a record.

He is now church treasurer at St James' Orbst, where he has served on the vestry for twenty years.

He is a foundation member of the Orbst Rotary Club which he joined in 1947 and also a foundation member of the Orbst Royal Arch Chapter.

He received his first licence as a lay reader from the then Bishop of Bathurst, the Right Reverend G. M. Long, in 1912.

Mr Dicken has been a synodman for fifty years, in Bathurst diocese and Gippsland diocese, each for 25 years.

His wife died in January, 1965, after three months, dying in the first time in his life, and visiting his many friends he had not seen since 1930.

Mr Dicken still takes an active part in the business of St James' Orbst, his only son, Selwyn, having a Lichfield name.

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COMMUNITY

FROM OUR OWN CORRESPONDENT

Melbourne, May 8

About a quarter of a mile from the Myrning Creek, which is the boundary between the City of Melbourne and Ballarat, the tiny bluestone Church, Myrning, has stood close to the Western Highway for 101 years.

It has been part of the life of the families which have been settled there for three and four generations, but congregations, and the church itself, are not large, and the congregation is not large, and the church itself, are not large, and the congregation is not large, and the church itself, are not large, and the congregation is not large, and the church itself, are not large, and the congregation is not large, and the church itself, are not large, and the congregation is

any, and the need for improvement and up-to-date medical equipment is always urgent. Patients are taken regardless of creed. Donations and contributions will enable the Board to improve the services and the conditions of the Hospital.

