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INFORMATION

Agilbert was very pleased to have the opportunity of visiting the new Archbishop of Canterbury and, having been for a number of years of the staff, to be able to give him a great deal of useful information about the conditions both in ecclesiastical and in lay life in the diocese.

planning how recently it was since the Celtic Church had been a part of the Church of Western Christendom in the middle of the last century.

of the tonare, and how many of the missionaries who had been so many isolated missions in the one land.

Hadrian, meanwhile, went to visit first, Emme, the Bishop of Sens, then Faro, Bishop of Meaux, and stayed a considerable time in each, for it was not surprising that it was possible for travellers to visit the Pope and his court in the one and the same day.

When messengers arrived in England with the news that the new-constituted Archbishop of Canterbury had reached Gaul, King Egbert immediately sent Eadric, his High Reeve, to escort him to England.

His journey was attended by several clergies of old English monks.

On his arrival in Gaul, Red first went to approach Eadric, the Count, the Mayor, to inquire his consent to escort him to Rome.

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BATHURST'S ISSUES CATHEDRAL TO BE COMPLETED

FROM OUR OWN CORRESPONDENT

The first session of the thirty-first Synod of the Diocese of Bathurst met in the Cathedral Hall last week to discuss the welfare of the diocese and the wider work of the Church.

For the first time in many years, the bishop, the Right Reverend L. K. Leslie, preached at Synod Evening. (A report of this sermon, on the Church's pastoral mission, appears on page 4.)

The Reverend Cecil Miller (Kagawalla) was installed as canon during the service.

As more than half the lay representatives were "new boys" the bishop wisely arranged that the procedure and jargon of synodical government be explained to all present. This enabled a more intelligent contribution to be made to proceeding.

Briefly, various reports showed that the diocesan schools of Murrumbidgee and All Saints were on a sounder basis than ever before; a steady supply of candidates for the ministry allowed optimism in the staffing of parishes; the record 1963 diocesan contribution to S.P.C.K. was likely to be topped before the end of the financial year; a budget of approximately \$55,000 was adopted for the coming year; last year's self-run Diocesan Convention, though not yielding as much in revenue as anticipated (mainly because of parish commitments), yet touched more individual Anglicans than ever before.

The various departments (Promotion, Sunday School and Youth, Christian Stewardship and TV) has contributed immeasurably to the work of a diocesan family spirit.

With the extension of Channel 8 through Orange, together with Channel 8 work, it has become possible to appoint a full-time Director of TV programmes (the Reverend John Vincent of Millthorpe, has been so appointed by the bishop).

PARISH COMMUNION

LECTURE

FROM OUR OWN CORRESPONDENT
Melbourne, May 11
Trinity College Campus University of Melbourne, was the venue for an interesting lecture on the Parish Communion, on Friday evening, May 1.

About sixty people were present, representing a number of parish churches from the diocese. The lecturer was the Reverend Howard Hall, Chaplain of Geelong Grammar School, and a former Assistant Organist of Westminster Abbey.

The choral parts of the service were led by the choir of the Canterbury Fellowship under the direction of Peter Maguire. The organist was Ivan Collins.

The demonstration included the following parts of a Church Eucharist, with an explanation by the lecturer: the opening prayer by the Reverend Howard Hall (E.H.); Psalm 24 was sung as an introduction to the Proper for Sunday after Ascension Day (E.H.); the opening prayer for the service was Merbecke, arranged by Derek F. God.

God of mercy, God of grace, was chosen for the gradual and appropriate hymn for Offertory, Communion, and Post Communion.

After the demonstration, supper enabled an informal discussion to take place.

DEATH OF CANON G. A. CONOLLY

We record with regret the death on May 11 of the well-known Rector of All Saints' Woolthorpe, Canon George Conolly, a former missionary in the Diocese of Central Tasmania.

Canon Conolly had left by air with his wife for a three-months' tour of England and died as the aircraft was nearing London.

Canon and Mrs. Conolly were to visit their daughter, Patricia, who is at present acting in England.

An obituary notice will appear next week.

The Brotherhood of the Good Shepherd still needs and requests the support of the whole Church in Australia, if the opportunities facing Anglicanism in the north are to be accepted.

The Fairbridge Farm School at Molong can now accept Australian boys, and this removes the need for an Anglican boys' home, for the time being; S. Michael's girls' home continues its good work for needy girls.

Further motions of the day asked:

1. That the State Government be approached and asked to adopt the required number of chaplains to the Mental Hospital at Bloomfield (Orange).

2. The Rector of St. Barnabas', Orange, Archbishop W. Chas. Arnold, reported that approximately 700 patients were Anglicans, and their spiritual care was tremendously difficult in a parish of another 800 families.

3. That synod appoint a small group of laymen and laywomen, to study the respective roles of the laity and clergy in the mission of the Church and report on it to the bishop with a view to a greater understanding of the things that really matter.

4. That synod recommend that modern liturgical texts be used in the next General Synod urging the Anglican Church of Australia.

CHURCH'S NAME

This was accepted because it has no party significance, and already widely used in the next General Synod urging the Anglican Church of Australia.

Possibly the most exciting event in the day was the material evidence of the presence felt throughout the Mediterranean. Her vitality when she "bought her freedom from persecution" by paying blood money to the Roman Empire.

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CANBERRA WOMEN CONFERENCE AT "GILBULLA"

FROM OUR OWN CORRESPONDENT

Members from churchwomen's branches throughout the Diocese of Canberra and Goulburn met at "Gilbulla", Mennangle, from April 27 to 30, for a conference on the theme "The Church".

Speakers were the bishop, the Right Reverend K. J. Clements, and the Rector of St. John's, Canberra, Archbishop F. M. Hill.

Bishop Clements led the group in Bible study, on the Pentecost Acts of the Apostles, with stress on the moral power given to reproduce a Christian character. The bishop also led another study in Corinthian letters on the significance of the one universal Church.

"If we follow Christ we cannot so 'do it alone' but only as a family," he said. "The power of the Holy Spirit in love can sweep away all barriers, and when barriers go there is emotional release from fear and anxiety. Such a release enables people to express themselves in the right way."

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Her vitality when she "bought her freedom from persecution" by paying blood money to the Roman Empire. Feudalism in medieval times attracted the Church away from her pastoral duty; her pastors were barons and her pastors were her vassals.

It was suggested that an attempt be made to complete the work by 1970 the centenary of the cathedral.

The synod adopted sketch plans prepared by Messrs Ferguson, Harrison and Haddad, church architects.

It reached its decision after it discussed with Mr. J. McPherson, a member of the firm, who displayed a model and explained the plans.

The new cathedral will have accommodation for 960 people. The present chancel and sanctuary will be retained.

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At the opening of All Saints' Mission Hall, Seacombe Heights, Diocese of Adelaide, by the Bishop of Adelaide, Dr. T. T. Reed, on April 19. From left to right in the sanctuary: the Archbishop of Adelaide, the Venerable M. C. W. Gifford, a member of the Organising Chaplain of the Bishop of Adelaide, the Reverend L. K. Leslie, the Priest-in-charge.

The new section will blend with it after the roof is lowered. The present cathedral bells will be housed in a separate bell-tower which will have a ringing chamber.

The tower will be connected to the cathedral by a covered way.

The responsibility for raising the necessary funds will be shared between the cathedral parish of Bathurst and the "doe".

The "doe" will be retained as a congregational seating area for large services.

"GO WASH IN JORDAN" IS REMEDY FOR CHURCH'S ILLS

There was a very common tendency in this and every generation "to despise the humble and simple duties which are presented to us, and to look for magic incantations and spectacular remedies which we are not bid to use".

The Bishop of Bathurst, the Right Reverend L. K. Leslie, said this at Synod Evening on May 3 when he spoke of the Church's pastoral mission.

He was strong and bold in the work of redemption whereby the Church is to be the humble "doe" to Jordan.

But when she has sought the "doe" she has failed in her mission.

The priest Church of the first three centuries had been loyal to her divine calling, and her mission was felt throughout the Mediterranean.

Her vitality when she "bought her freedom from persecution" by paying blood money to the Roman Empire. Feudalism in medieval times attracted the Church away from her pastoral duty; her pastors were barons and her pastors were her vassals.

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ACTIONS, NOT SERMONS

PROBLEMS OF UNITY

ANGLICAN NEWS SERVICE

London, May 11
Parliamentary work action rather than sermon action of Anglican Presbyterians, Canon D. Morgan, of Bedford, said at the Convocation of York on April 28.

Canon Morgan, who was seconding the presentation of a report on the latest convocations, said that his chosen party was not to change visits with the Church of Scotland.

During a discussion on their success some of his lay members "rather bluntly pointed out" that "when you go to York to tell them we want no more sermons and not quite so many prayers—we were wrong".

Canon Morgan said he believed that the dignity of the Church was of central importance not only to those outside but to those inside.

There was a growing impatience over what was seen as a traditionalism.

The Bishop of Manchester, the Right Reverend R. Greer, presented the report, which was confined to a factual account of the steps taken since the 1957 report to which it was replaced by the Church of Scotland two years later.

Dr Greer said the present report should appear in a bold, brief and procedural, but he intended only a straightforward account of what had happened so far.

He believed that one of the main reasons for the failure of the earlier moves was that so few lay people were involved, what was really proposed.

LARGE PANEL

The consultative panel, made up of ministers and laymen, including laymen, and the panel was not known and understood well-known and understood.

He hoped that by the next general conference in 1965 or 1966 it would be able to come back with more material of a more practical nature.

Business was suspended to hear a Church of Scotland spokesman, the Reverend R. S. Barbour, who said that during the conversations in 1962 they had found that there were in almost total agreement.

They had not, however, found any agreement on the question of the apostolic succession through the diocesan episcopate.

Many people in Scotland think of the episcopacy as a relic of the medieval Church of government, Mr Barbour said.

They are to attain a better understanding of why you value episcopacy so highly, but think we must have more direct contact and involvement.

"This is not a purely local matter or even a national matter, the division between episcopal and non-episcopal is a very real one, it is a division of Christendom and the ordering of relations between the two is one of our urgent problems."

GRASS ROOTS UNITY

ECUMENICAL PRESS SERVICE

Geneva, May 11
Believing that the ecumenical cause "must be won or lost at the grass roots level," the Anglican in Marseilles, Illinois, said in a recent column.

The city's Episcopal, Protestant and Roman Catholic churches will jointly sponsor the "World Council of Churches Month."

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SIX "MYTHS" CALL FOR AN OPEN SOCIETY

ECUMENICAL PRESS SERVICE

Geneva, May 11

A call for open society where people of the world meet and discuss their mutual trust came out of a church expert on the U.S. Conference for the World Council of Churches, last week.

Dr O. Frederick Nolde, New York and Philadelphia, associate secretary of the World Council of Churches and director of its Commission of Inter-Church Relations, made the proposal for greater dialogue between the churches.

Dr Nolde's plan, which he advanced "not as dogmatic conclusion, but as a basis for discussion and debate," listed six "myths" in the area of inter-church relations.

These were: 1. The myth that there is no common ground between the churches. 2. The myth that there is no common ground between the churches.

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HOUSES READY AT SKOPE

DEDICATION OF PROJECT

ECUMENICAL PRESS SERVICE

Geneva, May 11

The 125 houses given by the member Churches of the World Council of Churches to help new immigrants by last year's earthquake victims, Yugoslavia, last week.

The ceremony marked the end of the project, for which Churches around the world have subscribed more than 600,000 dollars.

Dr W. A. Visser 't Hooft, in the presence of a large crowd, cut a tape stretched across the newly-dedicated main street in the "Churches' Street".

He said that as soon as people aspired to struggle they were already coming out on top and that was what was expected at Skopje.

He described Skopje as a city of something new that is happening in the world; a remarkable change of the kind of co-operation that is characteristic of the new world.

He noted that the "Churches' Street" was merely the gift of an individual but came from hundreds of people around the world.

"When those who are live here, they are already living in it," he said.

It is hoped that they will feel the sympathy of all these new friends surrounding them.

E. Cooke told the gathering that had never been so close together in churches, government, the Red Cross, and other organizations, had been in the carrying out of the project.

SECOND PHASE
The "Churches' Street" is an identifiable community built on a hillside overlooking Skopje.

Only a few months ago, the houses were occupied immediately, but they were still under construction.

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PAKISTAN REFUGEES

W.C.C. APPEAL

ECUMENICAL PRESS SERVICE

Geneva, May 11

Because the National Christian Council of India has all its disaster funds, amounting to \$10 million, for the refugees from East Pakistan who have been displaced by the World Council of Churches has appealed to its member Churches for \$100,000 dollars to provide immediate assistance.

At the same time, the Indian Council has asked its member Churches for \$100,000 dollars to provide immediate assistance.

Already, in response to the W.C.C. appeal issued by its Division of Inter-Church Aid, Refuges and World Service, the British Council of Churches has granted 14,000 dollars, and the United Methodist Church, U.S.A., has promised 5,000 dollars.

The money will go for medical supplies, food, clothing, soap, seeds and other items, and is expected that a further request will have to be made later for the refugees' rehabilitation.

The emergency has arisen because of the displacement of people from East Pakistan who have fled their homeland because of tensions between various religious groups.

At least 100,000 people have been displaced from their homes, and the British Council of Churches has been asked to provide \$100,000 dollars to provide immediate assistance.

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SYNOD OF THE DIOCESE OF GIPPSLAND OF THE MESSAGE HIGH STAGE OF DEBATE AT SALE

FROM OUR OWN CORRESPONDENT

That this year's Synod of the Diocese of Gippsland, held from April 20 to 22, finished well ahead of the time allowed—some five or six hours, in fact—is no indication that this was an idle session.

The sitting was remarkable for a number of features, all of which combined to make it the shortest, liveliest and most stimulating synod of the diocese for some years.

No small credit for this is due to the Church and administrative staff of the President, the Right Reverend A. M. Gurney, whose words were warmly received, not because they were "comfortable words," but because members were stirred and disoriented ("The Anglican", April 22).

The bishop's statements, and the comments of the other diocesan representatives at Toronto show to us that the fresh air of the 1963 Anglican Congress blew strongly at this year's Synod of Gippsland.

And there was evidence that many members had absorbed the spirit of "mutual responsibility and interdependence" by listening carefully to the findings and implications of the Congress message.

This was at least one reason for the good standard of the debates, and for the courage and concern of the synod in looking for answers to many problems not considered to be so pressing before.

It was a salutary experience for synod to be reminded that Christians are doing more than stand by the speaking, and that Anglicans are more than passive listeners to the message.

Figures referred to by the Dean of Gippsland, the Very Reverend C. B. Alexander, indicated that 10 per cent of the population in thirty years' time.

A layman, Mr. C. D. Ferris, of Maffra, declared that he had been shut out of the church, and that he had been given no opportunity of their activities within the life of the parish.

Some youth work was at least £2,000 per annum to the diocese but, instead of being spent on this amount now shown.

Several speakers were able to appraise the situation regarding the Church's mission to youth, and the difficulties in this area were highlighted by the remark of a fourth form schoolboy that by the Reverend R. E. Elliot, at Moorabool, "He believed in God, it wasn't for the Church."

When, near the conclusion of synod, a resolution was carried asking the bishop to consider the possibility of members of the various diocesan organizations being given the opportunity to speak to their respective annual reports from the floor of the house, Mr. Gurney declared that the Young Anglican Fellowship, which included in its work, this work should be accorded a proper bearing on a footing with its importance.

WELFARE OFFICER

Among the reports presented none was more heavily received than that of the Latrobe Valley Family Welfare Officer.

Deaconess N. E. Day was appointed to this position early in 1963 and it is obvious that her work is making a substantial contribution to the Church's task in the most thickly populated part of the diocese.

Synod friction has been caused by the presence of both voluntary welfare officers and the co-operation of the diocese from this has been very valuable.

Deaconess Day said that 75 cases had been handled by her during the past year, and that the work has been largely received by the clergy, the remainder coming from doctors, police, probation officers and social workers.

She herself is also a probation officer for women and children.

Problems in the cases dealt with varied from mental and marital troubles to juvenile delinquency and housing and unemployment difficulties.

Together with the Welfare

Officer's Report was a list of 22 cases, and a question paper by the Rural-Dean, Mr. Gurney, to a question paper aimed at surveying the needs of the Church in tackling social welfare work in Gippsland.

Here are a few of the proposals:

● That Pastoral Psychology be made a compulsory T.H.L. subject.

● That the Church take every opportunity to press for a general wage when a new horizon is being planned.

● That the teaching the stewardship of money, warnings against excessive life-purchase and the cutting of expenses, and people be encouraged to make use of available credit facilities.

● That preparation for marriage courses be planned on a seasonal basis.

● That the clergy endeavour to be a part of the community rather than a girl brought to court.

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chion motion officially receiving the message, and the Rural-Dean, Mr. Gurney, to a question paper aimed at surveying the needs of the Church in tackling social welfare work in Gippsland.

Here are a few of the proposals:

● That Pastoral Psychology be made a compulsory T.H.L. subject.

● That the Church take every opportunity to press for a general wage when a new horizon is being planned.

● That the teaching the stewardship of money, warnings against excessive life-purchase and the cutting of expenses, and people be encouraged to make use of available credit facilities.

● That preparation for marriage courses be planned on a seasonal basis.

● That the clergy endeavour to be a part of the community rather than a girl brought to court.

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It was claimed that benefit claims are in a position to continue payments to contributors in this situation, but that Government regulations prevent this.

Existing regulations also make it necessary for doctors to prescribe a certain number of prescriptions for three drugs, where three might otherwise be prescribed in one form, requiring only one 5/6 charge instead of 15/- for three.

The government as well as the patient stood to gain by the proposed changes.

A motion by Mr. M. H. Dooley, of Traralgon, asked synod to find all possible steps for the establishment of a crematorium in Gippsland.

At present all cremations from Gippsland have to go to Springvale, which is 42 miles from Traralgon, and in many cases clergy are obliged to travel long distances travelling there for the committal and back to their parishes.

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INDUSTRIAL MISSION CONSULTATION

FROM OUR OWN CORRESPONDENT

The Anglican Industrial Mission National Consultation took place at the Retreat House, Cheltenham, from April 20 to 24.

It was attended by a representative group of industrial mission diocesan representatives of the National Consultative Committee, delegates to the Toronto Conference, representatives of the Council of Churches, A.R.M.C.M.S., and representatives of the College of Theology, the Melbourne Department of Industrial Mission, and other Church representatives.

By papers and discussion, the task of the industrial mission to the world was reviewed, and within the framework of the diocesan and laity alike was scrutinized.

TRAINING

This was seen as a partnership in the apostolate, and training for both lay and clergy, this included post-ordination training as well as for clergy.

By its nature, the Industrial Mission is a partnership.

EXCHANGE WITH PRESBYTERIANS

FROM OUR OWN CORRESPONDENT

Melbourne, May 11

The Presbyterian Church of Australia has expanded rapidly in recent years, and although new churches have been built for a new church, buildings have not kept pace with growth.

As the church normally seats about 120, a Confirmation service for 44 candidates was held in the evening of Synod, April 26.

The Presbyterian service was held in St. Stephen's, and the Confirmation service was held in St. Stephen's, and the Confirmation service was held in St. Stephen's.

The service was conducted by the Right Reverend R. E. Elliot, and the candidates presented by the vicar, the Reverend R. E. Elliot, and the candidates presented by the vicar, the Reverend R. E. Elliot.

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Mission is able to serve parish, diocesan and inter-church links in industrial society, the most practical and challenging situations for inter-church action.

Within our own Church, inter-church co-operation and sharing of experience is vital. The consultation, therefore, for inter-church action.

General Synod should be asked to appoint a committee of the General Synod to provide a link between the dioceses and for joint consultation.

MISSION FIELD

This consultation was issued as a finding of the conference.

This consultation is aware that the Church is being challenged by the Holy Spirit to help and share with the people of Australia. We recognize that this is a part of the mission of the whole Church.

"It is our belief that because the Church is being challenged by the Holy Spirit to help and share with the people of Australia is as demanding as the mission of the whole Church."

Industrial Mission should be as effective an agency of the Church as any other branch of the Church.

XB 6121, XB 6122, XB 6123

£15,000 GIVEN TO HUNGER PROJECT THE CEYLON FERTILISER SCHEME

The Australian Council of Churches announced last week that it had given £15,000 to the national Freedom From Hunger campaign committee to help meet the cost of a Ceylon fertiliser scheme.

The Ceylon project, the total cost of which is £208,488, has so far received £135,000 as a result of the £163,000 Freedom From Hunger campaign in 1963.

In announcing the contribution, the Australian Council of Churches said that its inter-church Aid secretaries the Reverend C. R. Spracklet, said that the grant had been made in the hope that it would encourage other groups to continue their support of such programmes designed to relieve the hunger problem in developing countries.

The Ceylon fertiliser project is designed to help Ceylon's major problem of food deficit, mainly in rice, which amounts to more than 500,000 tons annually.

Fertiliser experiments have shown that a general and efficient use of commercial fertilisers could double rice yields in Ceylon.

Australia is assisting in a five-year programme to demonstrate the use and application of fertilisers in increasing the yields of food crops.

The Australian Council of Churches has asked its 10 Anglican, Orthodox and Protestant member Churches to give at least £1000 for Freedom From Hunger projects in 1964.

MOORE SUPPORT Church contributions made to the campaign through the council already total £164,750. Of this £125,000 has been given to National Committee projects and £39,750 to the Australian Council of Churches Hunger projects approved by the U.N. World Food Programme.

Mr Spracklet said Australia has been continuing its responsibility for people in under-developed countries to grow more food to defeat malnutrition by teaching them to grow their own food. Food was among the most worthwhile ventures in the world today.

He urged Churches, congregations and individuals to continue their support for the Freedom From Hunger campaign in 1964.

Contributions can be sent to State Freedom From Hunger committees or to the Australian Council of Churches through the State L.C.A. secretaries.

New South Wales: Colonel J. P. Dean, 51 Kent Street, Sydney, 2; Queensland: The Reverend B. L. Langford, 27 Gladstone Street, Melbourne; Victoria: The Reverend Frank P. Dean, 7 Swanston Street, Melbourne.

Tasmania: The Reverend L. B. Brown, 100 Beach Street, Hobart, Tasmania; South Australia: The Reverend M. C. Trenorden, 33 Pile Street, Adelaide.

Western Australia: The Reverend A. J. Smith, 100 Kent Street, Hay Street, West Perth.

A.C.T.: Mr C. A. Neal-Smith, 4 Spencer Street, Turner, Canberra.

At the dedication of S. Paul's Church, Kurri Kurri, Diocese of Newcastle, on May 1, left to right: the rector, the bishop, C. N. Gentry, the registrar, the Right Reverend J. A. G. Houndan and the archdeacon (residential bishop-designate), the Venerable L. Silburn.

"COME CREATOR SPIRIT"

And the Spirit of the Lord shall rest upon him, the spirit of counsel and might, the spirit of knowledge and the spirit of fear of the Lord. (Isaiah 11:2, R.S.V.)

It is a privilege to read the words of the prophet Isaiah and Christians have often been inspired by them. It was Jesus Christ upon the sevenfold gifts of the Spirit of the Lord that these same gifts of the Spirit of the Lord were given to the people of the Pentecost.

No gifts are more sorely needed by our world today than the gifts of counsel and might, the spirit of knowledge and the spirit of fear of the Lord.

And the word should be able to look to the Church of Jesus Christ for these gifts — even in places where there is lack of material things and insignificant.

"Silver and gold have I none, but what I have I give you in the name of Jesus Christ of Nazareth, walk."

Too often, however, there are other marks which seem to distinguish us before the world as the Church of Jesus Christ — the spirit of obscuration and irresolution, the spirit of chaos and violence, its lack of order and its lack of confidence.

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This is the full text of the message for the present of the World Council of Churches for World Sunday, May 17.

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people of God is called to self-examination.

In this year each congregation should ask itself whether it has taken to heart what the Faith and Order Conference in Montreal said about the need for local unity in order that we may truly share the gifts of God, and what the U.N. Conference in Mexico said about the call to each local Church to know the love of God in Christ, in witness and service to the world at its doors.

If we long for the spiritual gifts to rest upon us, we must go back again to their source and pray, humbly but expectantly, for the Greater Spirit, and step up in our midst the fullness of those gifts which we have already received."

Only so can we convey to our friends and to the nations and societies and nations, something of the wisdom and understanding the counsel and might, the knowledge and goodness and awe which comes from keeping company with God.

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LITURGICAL STUDIES SEMINAR FORMED IN PERTH

FROM OUR OWN CORRESPONDENT

There has come into existence in Perth a group which goes by the name of a Seminar for Liturgical Studies.

The seminar is an ecumenical group which approaches the study of problems of Christian unity through a study of the various liturgies, Eastern and Western, and the sacraments.

The founder of the group Dr. Peter H. R. Meyer, of the Roman Catholic Church, has been one of the group in Europe.

The inaugural meeting was held on April 27 at St. Thomas, St. Thomas College, the University of Western Australia.

Although representatives of various denominations were invited, the attendance was predominantly Anglican and Roman Catholic.

Father Stormon, S.J., read a paper on the significance of Easter, showing how it is represented in the Sunday Liturgy.

It was decided to meet every four weeks at St. Thomas Moore College. At the next meeting, the Archbishop of Perth, the Reverend George Appleton, will read a paper on the sacraments.

A committee will be formed to arrange programmes and to conduct other business. Dr. Berger, Archbishop of Perth, will read a paper on the sacraments.

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THE BIBLE STUDENT

BY WINIFRED M. MERRITT

ANSWERS TO LAST WEEK'S QUESTIONS:

1. Who is meant by saying that 666 is the number of the Beast?

A certain mystical value is attached to numbers in later Jewish and early Christian philosophy and superstition. A word could be indicated by means of a number of letters by adding together the numerical values of the constituents in it.

Thus, Abraham has 318 servants, and the sum of the constituents of the name, in its original Hebrew, is 318, the number of Abraham's steward Eliezer.

666 has been discovered to be a number of names written in Hebrew or Greek or Latin, and the Beast has been identified with various persons throughout Christian history—Nero, the Roman Emperor, the Pope, Mohammed, Luther, Napoleon, etc., each of whom was, in his turn, unacceptable to the identifier.

The Hebrew text of the Old Testament, and for the most part in the Greek text of the New Testament, numbers are denoted by letters.

As the ancient Assyrians, Egyptians and Phoenicians used a system of numbers denoted by letters, it is possible that the identifier also used a similar system. In later times the Jews still used combinations of letters.

The units from 1 to 9 were denoted by the first nine Hebrew letters, and the numbers 10 to 90 by the next nine, and the hundreds by the next nine, and the thousands by the next nine.

A similar system was used by the Babylonians, and the numbers 1 to 9 were denoted by the first nine Hebrew letters, and the numbers 10 to 90 by the next nine, and the hundreds by the next nine, and the thousands by the next nine.

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OFFERINGS IN DIVERSE KIND ON ROGATION SUNDAY

FROM A CORRESPONDENT

Bendigo, May 11
To bring forward the idea that God is behind all of our everyday work in our modern complex industrial society, the following offerings in kind were made before 350 parishioners of St. Peter's, St. Matthew's and St. Jude's, Eaglehawk, Diocese of Bendigo, on May 3.

These took place at the Rogation Sunday service at which offerings of food, clothing and money were presented.

Agricultural workers offered a bag of oats and a carton of eggs. Industrial workers brought iron brackets for a chicken house, an umbrella stand for a chicken coop, a hand saw.

Carpenters gave a wooden filing case for a V.M.D. secretary, an excel and a hand saw for a Sunday school.

A baker brought his own loaf, a paint merchant a tin of paint.

A textile worker offered spindles of thread and lengths of twine.

EVERYDAY WORK Workers from transport, professions and local business (an accountant, bankers and a local councillor) presented offerings.

From education, teachers presented pencils and a ruler. A doctor gave medical supplies for use at a children's home.

From the homes of the parish presenters, were made of cakes, wines, preserves and children's clothes.

Plans for extensions to a parish hall came from a designer.

Cleaning agents for church buildings were given from church workers.

SELF-EXAMINATION

For the Bible speaks to us both of our total dependence upon God, and also of the infinite capacities of human nature as taken and restored by God's own Son.

It is no accident that today many Christians are rediscovering their unity with one another through deeper study of the Scriptures, whether this be done individually or together.

We would urge any of our member Churches to persevere with this distribution and interpretation of the Bible, so that its true meaning and understanding be granted but may find fresh value for the generation in which we live.

Every Pentecost, the whole of God's Church is called to self-examination.

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BISHOP IN THE DOUGH!

FROM OUR OWN CORRESPONDENT

Rockhampton, May 11
The Bishop of Rockhampton, the Right Reverend J. A. G. Houndan, is in the city for the first time since he was elected to his office.

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