

# "ONE PER CENT." AID FORGED FOR POORER COUNTRIES

## A.C.C. MEETING IN SYDNEY

FROM OUR A.C.C. CORRESPONDENT

The Australian Council of Churches held its annual meeting for 1965 at St. Andrew's College, University of Sydney, during February 11 to February 16.

Attending the conference were some 47 Delegates, 10 Fraternal Delegates, 18 Consultants, 15 Staff Consultants, 6 Staff Observers and nearly 50 Observers.

Those attending the meeting received some 300 foolscap pages of material covering matters to be discussed.

No brief report could cover adequately the enormous range and depth of the subjects discussed, but the keynote of this year's meeting was set by the President General of St. Andrew's Cathedral, Sydney, the Rev. Dr. W. P. Hamblin, who spoke on "Opening the Church to the World".

Dr. Hamblin said, "concerned communication".

If the word "salvation", for example, meant nothing to non-Christians, then some much word as "health" or "security" should be substituted for it.

One highlight of the meeting, of general interest far outside Church life, was the full support of the Commonwealth Government of the full support of member churches for overseas aid programmes.

The meeting did this when writing the Commonwealth Government to implement the recommendations of the U.N. Conference on Trade and Development, that the economically a few of the world's countries should contribute one per cent. of their national income to aid to the economically under-developed countries.

"LITTLE COST"

Moving the motion the Archbishop of Perth, the Most Reverend George Appleton, said that Australia's national income was at present \$4,735,000,000 per year, of which one per cent. would be \$47,000,000.

The government claimed to spend \$300,000,000 a year on aid to developing countries and to develop countries, and required to spend a further \$100,000,000 a year on aid recommended by the U.N. Conference.

This could be obtained by a 1% increase in the rate of income tax.

Our government must be prepared now to give the aid, he said, that it gave in the development of the Colombo Plan, the Archbishop said.

### HOBBART LECTURES

Adult Education courses at Hobart this year include one on "Theology and Ecumenical Thinking".

It consists of six groups of lectures given by churchmen of various denominations including the Bishop of Tasmania, the Right Reverend R. M. Davie and the Roman Catholic Archbishop of Melbourne, the Most Reverend G. Young.

The subjects are "God, Man and Society", "Christ, Church and World", "The Church and the World", "The Church and the World", "The Church and the World", "The Church and the World".

The following is the list of donations:

"At such little personal cost we Australians could at least start to play our part in the eradication of disease and poverty."

An Anglican layman, Mr. David Scott, of Melbourne, said that the Australian Government had adopted a "most curious attitude to the one per cent. proposal, claiming that as a net importer of capital Australia should be excluded from its obligation."

"The test of our capacity to meet this requirement should surely be the standard of living in this country."

"We live in a nation with one of the highest living standards in the world, with a comprehensive social security service and a more equitable distribution of wealth than most," he said.

"Today the world faces the growth of a new division: not between east and west, but between the rich and the poor."

"In this division the tensions and hostilities can readily tend to wax as in the east-west struggle from which we are emerging."

"As churches of this country we are called to join in the effort that everything in our power is done to break down this new division which threatens mankind."

In other decisions on national and international affairs the meeting . . .

Decided to invite the Roman Catholic Church to join it in a delegation to the government to discuss foreign aid and the reduction of tariff duties on imported goods which are usually under-developed countries.

Commended to churches the formation of a League of Churches in Australia to coordinate the work of the National Council of Churches in Australia from March 9 to April 2.

The committee also met the

Deploring the reported refusal of the Australian government to sign the GATT resolution, that members should make the utmost to reduce and eliminate barriers against imports from under-developed countries.

The meeting elected the Archbishop of Melbourne, the Most Reverend E. Woods, as its president.

He will hold office for one year and is eligible for re-election for a further term.

Archbishop Woods succeeds the former Master of Wesley College within the University of Sydney, the Reverend R. W. Little, who has been president of the council for the last two years.

The sculpture by John Dowie of St. Peter carrying his cross up the hill to his crucifixion, on the plain west wall of the new Gordon Building at St. Peter's College, Adelaide, which was opened by the Bishop of Adelaide, the Right Reverend T. T. Reed, on February 10.

## GENERAL SYNOD COMMITTEE TO STUDY REUNION SCHEMES

The Ecumenical Affairs Committee appointed by General Synod held its annual meeting at St. Andrew's College, University of Sydney, on February 9 and 10.

The Archbishop of Melbourne, the Most Reverend Frank Woods, chaired the meetings which were attended by delegates from all over Australia.

The Most Reverend Thomas C. M. G. of the Roman Catholic Archdiocese of Sydney, addressed the committee on the Ecumenical Council in Rome.

He outlined the reform that is taking place in his Church laying particular emphasis upon the part to be played by bishops and priests.

He spoke about the services in English, the new attitude regarding marriage and the role of religious orders.

He indicated that they looked forward to closer communion with non-Roman Catholic Churches.

The committee also met the

Presbyterian Ecumenical Affairs Committee. It was the first time that such a meeting had taken place in Australia.

There were frank discussions concerning the position of each Church in Australia and the possibilities of the Anglican Church joining an ultimate union of Presbyterian, Methodist and Congregational churches.

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Both Anglicans and Methodists will be rewarded by a study of these passages from the works of one who, as Mr. Wakefield says, "was first and foremost a Prayer Book man, as evidenced by the fact that he was an ordinand of his Church and was aware of its traditions as any serious student of the Bible must be."

WESLEY STUDY

All the selections have been made by Bishop J. W. C. Wand, who has contributed a foreword, as "an indication that the ecumenical movement is passing out from the sphere of everyday life."

The book is "Tent with John Wesley" (A. R. Mowbray and Co. Ltd., and the Epworth Press, price 6s.), which consists of a series of daily readings from John Wesley's sermons, letters and other works, together with a number of hymns, mostly taken from "The Psalter" of John and Charles Wesley.

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## JOINT LENT BOOK

### NEW VENTURE IN ENGLAND

ANGLICAN NEWS SERVICE

London, February 15

The joint publication of a Lent book by Anglican and Methodist publishers is described by Bishop J. W. C. Wand, who has contributed a foreword, as "an indication that the ecumenical movement is passing out from the sphere of everyday life."

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## S. MARK'S LUNCH-ROOM LECTURES

FROM OUR OWN CORRESPONDENT

Camber, February 15

These lunch-room lectures during March will open in 1965 series at S. Mark's Library, Camber. These first four will be on the theme Propaganda and Consensus.

The first is on Thursday, March 4, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The second is on Friday, March 5, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The third is on Saturday, March 6, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The fourth is on Sunday, March 7, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The fifth is on Monday, March 8, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The sixth is on Tuesday, March 9, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The seventh is on Wednesday, March 10, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The eighth is on Thursday, March 11, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The ninth is on Friday, March 12, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The tenth is on Saturday, March 13, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The eleventh is on Sunday, March 14, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The twelfth is on Monday, March 15, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The thirteenth is on Tuesday, March 16, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The fourteenth is on Wednesday, March 17, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The fifteenth is on Thursday, March 18, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The sixteenth is on Friday, March 19, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The seventeenth is on Saturday, March 20, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The eighteenth is on Sunday, March 21, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The nineteenth is on Monday, March 22, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The twentieth is on Tuesday, March 23, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The twenty-first is on Wednesday, March 24, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The twenty-second is on Thursday, March 25, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The twenty-third is on Friday, March 26, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The twenty-fourth is on Saturday, March 27, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The twenty-fifth is on Sunday, March 28, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The twenty-sixth is on Monday, March 29, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The twenty-seventh is on Tuesday, March 30, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The twenty-eighth is on Wednesday, March 31, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The twenty-ninth is on Thursday, April 1, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The thirtieth is on Friday, April 2, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The thirty-first is on Saturday, April 3, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The thirty-second is on Sunday, April 4, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The thirty-third is on Monday, April 5, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The thirty-fourth is on Tuesday, April 6, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The thirty-fifth is on Wednesday, April 7, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The thirty-sixth is on Thursday, April 8, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The thirty-seventh is on Friday, April 9, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The thirty-eighth is on Saturday, April 10, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The thirty-ninth is on Sunday, April 11, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The fortieth is on Monday, April 12, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The forty-first is on Tuesday, April 13, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The forty-second is on Wednesday, April 14, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The forty-third is on Thursday, April 15, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The forty-fourth is on Friday, April 16, from 12.40 to 1.30 p.m. on the theme "The Church and the World," Propaganda, by Professor J. P. Parsons.

The forty-fifth is on Saturday, April 17, from



## STAINED GLASS

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By FRANCIS JOHN BREERLY

THE Catechism question in the

inquiry which belongs to it. It

begin, "My godfathers and god-

mothers."

It continues, "In my baptism

the word made."

Very important for its means that when

was baptised a definite promise

was accomplished, a definite

promise was made. We did not

begin to be something. We were

made something. We were made

members of Christ, children of

God and inheritors of the King-

dom of Heaven.

When we are born into our

earthly family we do not begin

to be members of our house-

hold, we are members. We do

not begin to be sons or daughters

of our earthly parents; we are

sons or daughters. When we are

registered after our birth, we do

not begin to be citizens of our

country; we are citizens, and

citizens of all the protection and

privileges our country has to

offer.

So when we are baptised, we do

not begin to be members of

Christ, children of God and

inheritors of the Kingdom of

Heaven. We are members of

Christ, children of God and

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inheritors of the Kingdom of

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Heaven. We are members of

missionary and the plea of the

man, quite deliberately

caused the death of the wicked

man when his threat

of his sword

was writing the account of it

in the cell of a prison in Egypt.

All this was given great privileges, first.

The British army, then the chance

of a healthy person

friend and perhaps saviour of a

traveller in the desert and to

since a bad man of the wicked-

ness was

The opportunities were

but he despised them all and

because he despised them all

sank lower and lower until he

reached the prison cell in a

foreign land.

When we are baptised we are

made members of Christ, chil-

dren of God and inheritors of

the Kingdom of Heaven. We are

given the privileges which go

with them, but if we despise our

privileges and abuse them we

must lose them.

We do not lose our privileges

without warning. All through

our lives we have God calls us

to fresh opportunities to attend

our duties and to enter

into His pathways again.

It is only when we refuse com-

pliance that we are in danger of

losing them. It is the "prison cell"

of the wicked man.

It is because God wants us in

with all equal loving that He

has set before us the way of

final judgement, the sacraments

and the promises of forgiveness

for those who repent. So as we

repent, we are forgiven.

God forgives.

Such prodigious and caution

to the student of these remarkable

phenomena the "riddle of them"

is the "riddle of them" is the

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## ANGLICAN OF THE WEEK

## A LAND OF CLEAR-CUT FAITH

CHRISTIANS FROM SIBERIA, J. C. Pollock, Hinder and Stoughton, p. 19.

THE outside world does not know much of what goes on in Russia. On January 3, 1963, thirty-two Siberian Christians sought refuge in the American Embassy in Moscow. Unhappily, this had to be refused but their story caused the clergy which is the substance of this work.

These Christians are free to observe religious rites and to carry out anti-religious propaganda, but no one is free to carry out religious propaganda.

Whereas in 1954, Khrushchev issued the famous decree revealing gross errors in the conduct of anti-religious propaganda, showing insulting attacks on clergy and teachers, interference with religious groups etc., there is no doubt that the attitude of the State has softened, though this record shows that Christians have not only survived but thrived.

The Baptists of the U.S.S.R. number more than anywhere outside the U.S. Their All-Union Church has over 100,000 and about 5,500 congregations, some 50,000 members.

John Lawrence, Editor of

"Frontier", who took part in this survey describes a congregation with whom he worshipped.

"They always look like a sect from Hogarth transfigured. These people have been through hard times. There are no lake-warrens in the Soviet Union either. They are transforming faith or you do not have faith at all."

Their singing is usually unaccompanied, the choir leader having a tuning fork and conducting.

They are positive in their faith: "We thank God for the privilege of living in a land of clear-cut faith. Everybody knows who is a Christian. There used to be so many shades of loyalty and faith; nowadays you have to stand right out or not at all. But as yet there is no sign of hint of down in the neck has been reversed and of Soviet Russia. They need the prayers, the love and the encouragement of their fellow Christians in the west, and the west needs the courage and courageous witness shown by Russian believers."

—J.S.M.

## LITURGY IN COVENTRY CATHEDRAL

THE COMMONS IN COVENTRY CATHEDRAL, Hinder and Stoughton, p. 16.

AN attractive form and suitably large print, the service of Holy Communion in the new Cathedral of Coventry, is further addition to a series on the Cathedral. The words are those of the 1662 book with noticeable additions. The actions are informed by the insights of the Liturgical Movement.

In the two-page introduction, "Signposts," the one slightly incongruous reference is to the vestments — so "the Ministers do not put on their party clothes, until it is time for the party to begin."

The reason for the use of vestments as traditional since Apostolic times and as "distinct with our fellow Christians across the centuries" is in contrast to the dress of the servants, different from the traditional, for which no reason is given.

As the Eucharist service is frequently so brief, few women do at the withdrawal of the children before it and their return immediately after it.

There is encouragement to the

active involvement of the people in the service — (for example, standing to sing the Gloria to the end of the Prayer of Consecration) — and wise guidance for the use of silence for meditation and prayer.

Particularly realistic is the suggestion — "In your imagination, stand beside each one for whom you wish to pray and say God to help you both." This incongruous reference to the image of the one for whom we pray with that of God without the incarnation is wise direction.

In a time of experience and change, the nice balance of traditional prayer with modern congregational involvement is well demonstrated by the Coventry use.

—A.V.M.

## THE SERMON ON THE MOUNT

THE CHALLENGE FROM THE MOUNT, M. C. L. Lumb, Epworth Press, 1964, 10s.

Whether another book on the Sermon on the Mount? It is good that we should have, seeing this is the book. For the author takes us away from the ordinary interpretation and concentrates much more on the word "repent" in their Lord's challenge. "Repent for the Kingdom of Heaven is at hand."

Christ has come to complete the law of the prophets, not to abolish them, since, therefore, a crisis has come in religious history.

What then does it mean? It really signifies "change of mind." The Sermon on the Mount is appealing for a new outlook on, a new moral orientation, a reevaluation of all values.

With this in view the writer believes that the Sermon on the Mount brings an indictment against the leaders because of their poverty in the essentials of religion. Then he discusses this in relation to the Commandments. The three last acts of piety observing what the changes of society would mean.

Further, he shows the new thoughts of God in the sermon and the Beatitudes. The Beatitudes, both those of St. Luke and St. Matthew.

Though one may not agree with all his findings, particularly in the discussion of the Beatitudes, there is no doubt at all that he does throw new and enriching light on the Sermon. This book will be a boon to all expository preachers.

—J.S.M.



Our Anglican of the Week is Miss Chandran Mannel, a Biology graduate of the University of Madras, South India. She is a daughter of the late Canon R. A. Mannel, who was made a Canon of St. George's Cathedral, Madras, for his outstanding work as a leading missionary of the Indian Church.

Miss Mannel, who is now in Perth, W.A., is engaged in Occupational Therapy at the Royal Perth Hospital. She came here from the Christian Medical Hospital, Vellore, South India, and hopes to remain in Australia for three years.

From 1949 to 1952, she worked as a research assistant in the anatomy department of the Christian Medical College, Vellore, as a demonstrator in histology and anatomy.

For seven years thereafter she was a medical social worker and field assistant in the Leprosy Research Project under Dr. P. W. Brand, during which time she was in charge of a leprosy rehabilitation centre when together with other members of the team a programme was developed for rehabilitating sufferers from leprosy.

She then spent a year in England, sponsored by S.P.G., at the College of the Ascension, York, in addition to the training in the missionary college, she also studied the various methods of rehabilitation in various disease conditions with the help of the British Council for Rehabilitation and the Central Council for the welfare of cripples.

On returning to India in 1957, she continued the same work but found that the time had

come when she needed to have a major qualification. So, back to England in 1959, sponsored again by S.P.G. This time she stayed for two years and studied social science at the Liverpool University and worked for the Diploma in Occupational Therapy.

With these qualifications, she returned to India at the end of 1961. For the next three years at Vellore she built up a small department of Occupational Therapy in the hospital there.

Now, for the first time, they began to work not only for leprosy patients but also for those with neurological conditions — neurological patients, orthopaedic and hand research patients of leprosy with reconstructed hands and other hand disabilities.

Asked by your correspondent why she decided to come to Australia, Miss Mannel replied: "After a great deal of thought and prayerful consideration, I am with great pleasure changing further experience of working in a more established Occupational Therapy department."

"I have come here to work as one of the staff, creating various types of disabilities and gain experience, and not to be in charge of a unit. I like my work here and I am gradually getting to know my patients and their various needs."

## SERMONS BY NELS FERRE

GOD'S NEW AGE, Nels F. Ferre, Epworth Press, pp. 141, 20s. 6d.

IN the introduction to this book Dr Ferre says that he had never intended to publish his sermons but under pressure he was agreed to the printing of this small selection. Many readers will be grateful for his decision.

He is well-known as a writer and as the Professor of Christian Theology at Andover Theological Seminary, New York. His sermons reveal the man not only in the setting of modern scholarship but also in his family. So many of his illustrations come from his ordinary daily life.

This is not an ordinary book of sermons. There is a call being made for an impenetrable presence throughout the whole book.

## COMMUNITY'S NEW SUPERIOR

ANGELICAN NEWS SERVICE

London, February 15. Mother Catherine, Superior of the Daughters of Community of St. Andrew, for twenty-two years, has resigned, and Sister Joanna has been elected to succeed her. She was installed by the Dean of Windsor, the Very Reverend R. W. Martin, Jarril-Carr, O.R., on February 15.

London, February 15. "Christianity in a Secular Society" is the subject of the latest series of Golden Lectures sponsored by the Fabian Society and being given by Canon G. R. Bentley of Windsor on February 18 and 23 at St. Lawrence Jewry, Gresham Street, London.

The individual titles of Canon Bentley's five lectures are: "The Christian Dispersion," "The Leaven and the Lump," and "Morals, New and Old."

The next series of Golden Lectures will be given by the Dean of Windsor, the Very Reverend R. W. Martin, on March 11 and 25.

London, February 15. The Rev. Canon R. W. Martin, Jarril-Carr, O.R., of St. Lawrence Jewry, Gresham Street, London, will be giving the

very first of a series of lectures on the "Christian Dispersion," "The Leaven and the Lump," and "Morals, New and Old."

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very first of a series of lectures on the "Christian Dispersion," "The Leaven and the Lump," and "Morals, New and Old."

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## GREATER DEPTH NEEDED

BONDS OF ANGELIC NEWS SERVICE, Hinder and Stoughton, p. 20, 25s.

There is something about modern American preaching sometimes frothy and effervescent — sometimes illustration on illustration, illustrating illustrations — sometimes soundly doctrinal, but leaving the listener waiting for more food for the mind and strength for the will.

This volume fills in the third category. It is neither frothy nor belaboredly illustrative — actually illustrations seem almost eschewed. But for a Scottish Presbyterian, resident in New York for ten years at Madison Avenue Church, these addresses on "The Gospel and the Modern Giants" are for the most part, deeply penetratingly insightful.

Noteworthy sermons are the Christmas one — "One Miracle Is Enough," "Dear Agnostic," "You're Sincerely," and "If I Preached Only Once."

Your reviewer would wish that instead of twenty-six sermons, originally delivered on the radio, broadcast talks, and therefore, limited in time and scope, there might have been fewer — but proceeding to develop at a greater depth and with more penetration the giants of the mid-twentieth.

—A.V.M.

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# ASSTRALALCOLLEGE OF THE REPORT FROM MALAYSIA

## CLASS LISTS FOR 1964

By the Bishop of North Queensland, the Right Reverend Ian STEVILL, L.S.

### DOCTOR OF THEOLOGY (Th.D.)

Hughes, Philip Edgcumbe  
M.A., D.Litt., Atlanta, U.S.A.

### SCHOLAR

THEOLOGY (Th. Schol.)

### SECOND CLASS

Butler, Norman Barry, Th.

School, Sydney, Scott, Hugh Ray-

mond James, Sydney.

### PASS

Rigg, Philip Stephen, Th.

Armidale, Fraser, James Gar-

field, B.A., Th.L., Ridley College, Mel-

bourne; Painter, John B.D., Th.L., Ridley

College, Armidale.

### PASS IN SINGLE SUBJECTS

New Testament

Alcock, Allan Reginald, Moore

College, Sydney; Carter, Brian

Alan, Th.L., Moore College,

Sydney; Corbett, Joseph, Moore

Sydney, Criff, Neville, Th.L.,

Moore College, Sydney;

Kravins, David Michael, Th.L.,

Ridley College, Melbourne;

Prasad, James Garfield, B.A.,

Th.L., Ridley College, Mel-

bourne; Grimes, Geoffrey Wil-

liam, Th.L., Moore College,

Sydney; Hardy, Donald William,

Th.L., Moore College, Sydney;

Desmond William, Th.L., Moore

College, Sydney; Johnson, Brian

Keith, Moore College, Sydney;

Kaye, Bruce Norman, Th.L.,

Moore College, Sydney;

Brian Franklin Vernon, B.Com.,

McGrath, Marjorie, B.Com.,

Di.R.R., Ridley College, Mel-

bourne; Oliver, John, B.A., Bal-

larrat, Waddington, Edith

Marjorie, B.L., Sydney, White,

Ed, Th.L., Sydney, White,

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Keith, Th.L., Moore College,

Armidale; Wallace, Thomas

Vardon, Denis Andrew, Th.L.,

Sydney; Girdlewood, John

B.D., Th.L., Ridley College,

Armidale; Colvin Herbert, Th.L.,

Armidale; John, Th.L., Ridley

College, Armidale.

### THIRD CLASS

Chynoweth, Neville, James

M.A., Th.L., Sydney, Mar-

tin, David John, Th.L., Mel-

bourne; Maxwell, Th.L., Ben-

dingo; Wallace, Thomas Ray-

mond, Th.L., Ridley College,

Armidale.

### Fourth and Fifth Years

Gaden, John Robert, M.A.,

Church History, Supple-

mentary Class List, 1963

Bowden, Raymond David,

Church History

LICENTIATE IN

THEOLOGY (Th.L.)

(In Order of Merit)

Austin, Marion Judith and

Roy, Janette Isabel, Moore

College, Sydney; Gaden, John

Robert, M.A., Trinity College,

Bathurst, Can, David Lindsay,

B.A., S. John's College, New-

castle, Moore College, Sydney;

Walter, Margaret, B.Com., Th.L.,

Moore College, Bathurst; Brew-

er, Kenneth Ronald, Walter, B.A.,

Trinity College, Bathurst.

### SECOND CLASS

Wilson, Bruce Winston, Moore

College, Sydney; Blake, Moore

College, Sydney; Colford, John

Edward, Moore College, Sydney;

Edwards, Moore College, Sydney;

Matheson, Neil Robin, Moore

College, Sydney; Gaden, John

Robert, M.A., Trinity College,

Bathurst.

### THIRD CLASS

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Armidale; Painter, John B.D.,

Th.L., Ridley College, Mel-

bourne; James, Th.L., Sydney,

Vardon, Denis Andrew, Th.L.,

Sydney; Mark, Moore College,

Waverley, Owen, Th.L., Sydney;

Wilson, John Warwick, Th.L.,

Ridley College, Armidale.

### Liturgiology

Alcock, Allan Reginald, Moore

College, Sydney; Butler, Norman

Barry, Th.School, Sydney; Car-

thy, Ernest William, Moore

College, Sydney; Carroll, Peter

John, Th.L., Moore College,

Sydney; Carter, Brian Alan,

Th.L., Moore College, Sydney;

Clarke, Geoffrey Spencer, B.A.,

Th.L., Sydney; Corbett, Joseph

Michael, Austin, Moore

College, Sydney; Gaden, John

Robert, M.A., Trinity College,

Bathurst; Grimes, Geoffrey Wil-

liam, Th.L., Moore College,

Sydney; Guyer, Alan James,

Tasmania; Squire, William

Joseph, S. Columba's College,

Sydney; Thompson, Dorothea

Myer, Moore College, Sydney;

Thompson, John, Th.L.,

Perth, Hal, Melbourne;

Houghton, William, Rock-

ingham, Michael, Ronald

McDonald, College, Armidale;

Marshall, Arthur Gordon,

Wentworth, Maxwell, Th.L.,

Turley, Lvall Alexander, S.

John's College, Melbourne.

### Conceded Pass

Dunlop, Charles, Maxwell

College, Sydney; Hearne,

George, Arthur, G.B.R.E. Col-

lege, Clifton, Jack Leslie, Syd-

ney.

### Conceded Pass

McDougal, David Alexander,

Supplementary Class List, 1963

Th.L., Bennett, Lloyd Kenneth,

Moore College, Sydney, Prede,

Derick Weston, Chris College,

Tasmania.

### JOHN SHARP PRIZE

Marion Judith Austin, Moore

College, Sydney.

### JOHN FORBES MEMORIAL PRIZE

John Robert Gaden, M.A.,

Trinity College, Bathurst.

### OBITUARY

Gouldburn, Mr. Sutcliffe was a

widower of S. John's, Canberra

and a long and distinguished career

in the Anglican Church. He was

born in 1892 and died in 1964.

He was a member of the

Anglican Church and was a

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Malaysia hangs like a rich jewel at the bottom of

Asia.

Last week, in the capital city

of Kuala Lumpur I said to a

young Englishman, "Do you

think it is in the difficult position

of being a country from both the north

and the south?"

"If and looks could kill, in

1964, it is a parliamentary dem-

ocracy," he said. "The Anglo-

Sate is represented in the Federal

Parliament which is housed

in the old, pre-war building at

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# VISIT OF RUDOLPH CHURCHMAN TO LEAD ECUMENICAL MOVE HERE

A.C.C. SERVICE

A British church leader will visit Australia in 1966 to lead the Life Movement of the Australian Council of Churches.

He is the Reverend Edwin H. Robertson, a Baptist minister, who is at present Executive Director of the World Association of Christian Broadcasting.

Mr. Robertson will be the national leader of the Church and Life Movement during June and July, 1966. The movement is a programme of life training aimed at guiding Christians to see the relevance of Christianity in their everyday life. It is expected that about 100,000 Australians will take part in the programme.

Mr. Robertson will visit most States and will take part in radio and television programmes broadcast nation-wide.

Before becoming Executive Director of W.A.C.B. last year, Mr. Robertson was senior minister of the Baptist church in Yewville, Somerset, and has a varied career in broadcasting and in ecumenical activities.

He was born in London, of Scottish parents, and began his training as an engineer, turning early to the study of chemistry, physics and mathematics, taking a science degree at the University of London, at the age of 20. He served as a research assistant in an oil industry for three years and began researches which continued intermittently for several years.

## H.B.C. EXPERIENCE

He prepared material for a higher degree in science, but never presented it because of his interest in theology, which he did at Oxford, 1933-1938. He was a master's degree in theology from Oxford and was successful in the qualifying examinations for the degree of Bachelor of Divinity.

Mr. Robertson held two pastorates in England (Luton and St Albans) and was officiating chaplain to the Forces during the war years and after.

In 1947 he joined the staff of the Religious Affairs Branch of the British Council Commission in Germany and later became acting director of the branch.

In 1949, he became Assistant Head of Religious Broadcasting for the B.B.C.

This office he held for seven years, with special responsibility for the Third Programme and a regular programme on the German Service.

He also took part in the development of religious television and frequently assisted in the production of programmes.

In 1956 Mr. Robertson became Study Secretary for the United Bible Societies, with his office in Geneva and in close co-operation with the World Council of Churches and the Inter-International Missionary Council.

## BIBLE SOCIETIES

He has been associated with most of the world conferences of the churches since Amsterdam, 1948, when the World Council of Churches was founded.

He has also been a regular speaker, especially at the General Overseas Service of the B.B.C., but also on sound and television services of Britain and Europe.

He works with the United Bible Societies involved travel to all parts of the world and closely with the societies at all of its local level.

He was responsible for the initiation of Bible Week in Britain, the U.S.A., and Africa and has written about efforts in Bible study. A series of booklets published by the United Bible Societies of the S.C.M.P. Press (Britain) and the Association Press (U.S.A.) contain details of his researches.

In addition he has written several books in German, Germany and the ecumenical movement. His latest book, "Christians against Hitler" has also appeared in German.

He is at present engaged in editing the papers of Dietrich Bonhoeffer for the English-speaking public, a work which will be published by Collins in Britain and subsequently by an American publisher.

Mr. Robertson was in Yewville these three years retained his connection with the Bible Societies and the ecumenical movement. He is now in Yewville, Somerset, with the B.B.C.

## JUBILEE OF SCHOOL

FROM OUR OWN CORRESPONDENT

Melbourne February 15

A boy who enrolled at Ivanhoe Grammar School in 1915, and became first school Captain, returned on February 9, 1965, to speak to the present generation of boys at a Golden Jubilee assembly held on opening day this year.

He was Mr. F. L. Emery, and with seven others who also attended the opening day, was a special guest of the school for this historic occasion. Boys of the school were then asked to sing hymns and recite verses of various kinds are held in the school hall.

Conditions for worship have not been good, and a tiny curtilage of the sanctuary has been used for the service.

It has now been possible to build a new room, situated at the opposite end of the hall, with folding doors to access it, which will be most helpful for the variety of services held.

Modern additions to the facilities have also been added. The Mission to Streets and Tones is carried on for the diocese by the Congregation of Holy Name, and the Wardens of

## MISSION HOUSE SANCTUARY TO BE DEDICATED

FROM OUR OWN CORRESPONDENT

Melbourne, February 15

A new era of usefulness for the Mission House of the Melbourne Diocesan Mission to Streets and Tones, Fitzroy, will begin on Saturday afternoon, February 27, when a sanctuary is dedicated.

Established in Melbourne's most densely-populated area, the Mission Hall caters for the needs of the many and various of various kinds are held in the school hall.

Conditions for worship have not been good, and a tiny curtilage of the sanctuary has been used for the service.

It has now been possible to build a new room, situated at the opposite end of the hall, with folding doors to access it, which will be most helpful for the variety of services held.

Modern additions to the facilities have also been added. The Mission to Streets and Tones is carried on for the diocese by the Congregation of Holy Name, and the Wardens of

the service, the induction of prefects took place.

The headmaster then introduced Mr. F. L. Emery, who also attended the opening day, was a special guest of the school for this historic occasion.

He was followed by the Right Reverend F. R. Arnot, Bishop Coadjutor, who spoke of the present generation, and what it means to be a member of Ivanhoe Grammar School.

The president and members of the school committee are also guests at the assembly.

The assembly was presided over by the headmaster, who spoke of the present generation, and what it means to be a member of Ivanhoe Grammar School.

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## CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (including address), 1/6 per advertisement. A special rate of 1d. per word (including address) is charged for "Position Wanted" insertions.

## POSITIONS VACANT

**DIOCESE OF NEWCASTLE.** Department of Christian Education. Field officer for Newcastle and surrounding areas. Salary £1,000 per annum. Duties include: visiting, counselling, and organising Christian education in the Newcastle area. Candidates should be graduates of a university, with a degree in education or theology, and have experience in Christian education. Applications to the Director of Christian Education, Newcastle, N.S.W.

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## MARRIAGE GUIDANCE

FROM OUR OWN CORRESPONDENT

Melbourne, February 15

Following the success of earlier courses, the Church of England Marriage Guidance course for couples who are to be married.

The course covers six weeks, and includes lectures and discussion.

Subjects to be touched on include: the nature of marriage, marriage as a sacrament, and the responsibilities of marriage.

The course will be held on Monday evenings at 7.45 p.m., beginning on February 15.

The course is held at the Church of England Marriage Guidance Centre, 100, Victoria Street, Melbourne.

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## PRAYER HABITS

FROM OUR OWN CORRESPONDENT

Melbourne, February 15

Following the success of earlier courses, the Church of England Prayer Habits course for couples who are to be married.

The course covers six weeks, and includes lectures and discussion.

Subjects to be touched on include: the nature of marriage, marriage as a sacrament, and the responsibilities of marriage.

The course will be held on Monday evenings at 7.45 p.m., beginning on February 15.

The course is held at the Church of England Prayer Habits Centre, 100, Victoria Street, Melbourne.

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## ORDER FORM

THE ANGLICAN, G.P.O. Box 7092, Sydney, N.S.W.

The Rev./Mr/Mrs/Miss \_\_\_\_\_

NAME (IN BLOCK LETTERS PLEASE)

PARISH: \_\_\_\_\_

DIOCESE: \_\_\_\_\_

FULL POSTAL ADDRESS: \_\_\_\_\_

DATE: \_\_\_\_\_

1. SUBSCRIPTION\* \_\_\_\_\_

2. BULK ORDER\* \_\_\_\_\_

3. BULK ORDER\* \_\_\_\_\_

4. BULK ORDER\* \_\_\_\_\_

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18. BULK ORDER\* \_\_\_\_\_

19. BULK ORDER\* \_\_\_\_\_

20. BULK ORDER\* \_\_\_\_\_

Please supply me \_\_\_\_\_ copies of the issue to appear on Thursday, \_\_\_\_\_, at 8d per copy, for sale at 9d per copy.

IS

This order is NOT to stand until further notice.

Signature \_\_\_\_\_

Date \_\_\_\_\_

Place \_\_\_\_\_

Post \_\_\_\_\_

Tel. \_\_\_\_\_

Fax \_\_\_\_\_

E-mail \_\_\_\_\_

Web \_\_\_\_\_

Mobile \_\_\_\_\_

PDA \_\_\_\_\_

Satellite \_\_\_\_\_

Other \_\_\_\_\_