

SIX DELEGATES FOR AN ASIAN ASSEMBLY IN BANGKOK

THE EAST ASIA CHRISTIAN CONFERENCE NEXT MONTH

A.C.C. SERVICE

Six representatives of Australian Churches will attend an important Asian Churches' conference in Thailand in February and March.

They will attend the Second Assembly of the East Asia Christian Conference.

This is a regional association of Christian Churches from 18 nations, covering the area from India to New Zealand and north to Korea.

The Australian delegation at Bangkok, Thailand, from February 25 to March 5, will comprise:

The Reverend B. R. Wylie, Master of Wesley College, University of Sydney, and President of the Australian Council of Churches (Methodist).

The Right Reverend G. T. Sambell, Co-adjutor Bishop of the Diocese of Melbourne.

Mrs. L. Wells, a South Australian laywoman (Congregationalist).

The Reverend F. G. Engel, General Secretary of the National Missionary Council of Australia and a member of the World Council of Churches (Presbyterian).

Mr. R. S. A. McLean, a pastor of the Church of Christ in South Australia and secretary of his Church's Overseas Mission Board.

The Reverend Harry L. Perkins, General Secretary of the Australian Council of Churches (Anglican).

YOUTH WORK

Two other Australians will be attending in special capacities.

The Executive Secretary of the Australian Christian Youth Council, Miss Wendy Dowling (Church of England), will attend a youth work planning meeting prior to the assembly and will be an Australian youth delegate at the assembly.

The Secretary for Public Relations of the Australian Council of Churches, Mr. Vaughan Hinton (Presbyterian), has been co-opted to the assembly staff to carry out information and public relations work.

The assembly will be the first such meeting since the E.A.C.C. inaugural assembly at Kuala Lumpur in May, 1959, when 200 people will attend.

Three of the main tasks before the conference will be a review of E.A.C.C. operations since the assembly and the recommending of courses of action in the coming four to five years.

THREE STUDIES

The assembly's principal concerns will be:

- Christian living.
- Christian encounter with persons of other faiths.
- The renewal of the Church.

Three special studies have been prepared in advance, of the missionary strategy of the congregation (Dr. J. E. Fleming), religion and the State (Mr. M. J. Hinton), and the Christian home in Asian society (U. Kuyav Thuan). These studies will be delivered during the assembly.

Special sessions, which will be attended by some of the Australian delegates, will be held with responsible parenthood, Asian missionaries, confessionalism, and Christian literature and theological education.

The assembly's daily programme will include Bible studies, group meetings, and a daily devotion with commissions with

special concerns and plenary sessions.

For the first time, Australians will be attending as representatives of the national Churches. At the first assembly the delegates from the Churches of New Zealand represented their national councils of Churches.

Australian Churches which are members of the World Council of Churches and which have since become also members of the E.A.C.C. are:

OBSERVERS

The Church of England in Australia, the Methodist Church of Australia, the Presbyterian Church of Australia, the Congregational Union of Australia, the Uniting Church in Australia, and the Church of Christ in Australia.

In addition to Church delegations, the assembly will be attended by a 10-member youth delegation, a number of national consultants and observers. The World Council of Churches will be represented by the general secretary, Dr. E. H. Rieu, and the associate general secretaries.

The East Asia Christian Conference is a regional expression of the World Council of Churches, formed by the Christian Churches of Asia to help them to work and plan together, to assist each other and more effectively to carry out their common task of proclaiming Christ to all men.

BISHOP AMBO STRESSES OBEDIENCE AT ORDINATION HELD AT ERORO

FROM OUR OWN CORRESPONDENT

Obedience is the keynote of all Christian living, said the Assistant Bishop of New Guinea, the Right Reverend George Ambo, at the ordination of twelve to the priesthood at St. Andrew's, Eroro, Papua, on the Feast of the Epiphany.

Priests owe allegiance to their bishop, and must be obedient to him as they are obedient to God; so also must we be obedient to God, for Christ's sake, who was obedient to God, even to His death on the cross.

The whole sermon was preached in Ewa, Ge, the local language, to a congregation of 600 people, although the service was held in English.

During the singing of the Litany, the four deacons, Gilchrist, Ronald, Hamilton and George King, lay prostrate on the raised platform on which the altar had been placed the high altar.

The west wall of the church had been removed, in order that the overflow of the congregation might be able to see what was going on inside, this being the first ordination ever held at Eroro.

The Bishop of New Guinea, the Right Reverend David Hand, was the ordaining bishop, the Rev. V. C. Roberts, who had been the bishop of the Maritani

It chairman is Bishop E. C. Morris, the Philippines, with Dr. D. T. Nicol of Ceylon, as general secretary, Dr. D. G. Moses, of India, as vice-chairman; U. Kuyav Thuan, of Burma, as secretary of the Churches of New Zealand, as Secretary for Inter-Church Aid, and Dr. Sotiria Nababan, of Indonesia, as youth secretary.

CENTURIES OF SILENCE END WHEN TWO LEADERS MEET

ANGLICAN NEWS SERVICE

Jerusalem, January 13
"Great is our emotion and profound our joy in this truly historic hour, when, after centuries of silence and expectation, the Catholic Church and the Patriarchate of Constantinople meet once again in the persons of their highest representatives," said Pope Paul here on January 5.

He was speaking to the Patriarch Athenagoras on the Mount of Olives in Jerusalem city. The English text of this speech has been released from the Vatican.

"Great and profound, also, is our gratitude to you who have kindly left temporarily your own country to come here to meet us."

"It is, however, first of all towards God, the Lord of the world, that the words of our humble, thanksgiving, ascend."

"An ancient Christian tradition lovingly sees, as the centre of the world that place upon which

the glorious cross of the Saviour was erected, and whither, being raised up from the earth, He draws 'all things unto Himself' (cf. John 12: 32).

"It was fitting, then—and providence has permitted it—that it should be in this place, His forever blessed and sacred place, that as pilgrims from Rome and from Constantinople, we should be able to meet and be united in a common prayer."

"You have desired this meeting ever since the time of our unforgettable predecessor John XXIII, your esteem and affection for whom you did not conceal, and to whom, with striking intuition, you applied the words of the Evangelist: 'There was a man sent from God whose name was John' (John 1: 9).

The words of Christ: 'That they may be one, as I am one,' repeated frequently by the dying Pope, leave no doubt as to the most cherished intentions, those for which he effected the words of the Evangelist: 'There was a man sent from God whose name was John' (John 1: 9).

But these two paths converge towards one another and eventually reach the sources of the Gospel.

HAPPY AUGURY

"It is not the happy augury that to-day's meeting will be the first time since Christ founded His Church and His blood for us."

It is in any case an eloquent manifestation of the great good-will which, thanks be to God, animates ever more all Christians truly worthy of that name: the will, that is, to engage themselves to break down barriers, the will, to engage resolutely upon the path which leads to reconciliation.

"Divergences of a doctrinal, liturgical and disciplinary nature will have to be examined at the proper time and place, in a spirit of fidelity to truth and understanding in charity."

What can most now commence to develop is that fraternal charity, which is ingenious in finding out new ways of showing itself, which, taking its lessons from the past, is ready to pardon, more ready to believe well than evil, careful above all to conform itself to the divine Master and to allow himself to be drawn and transformed by Him."

METROPOLITANS TO MEET

ANGLICAN NEWS SERVICE

London, January 13
The Lambeth convolutive body of metropolitans of the Anglican communion will meet in London in April.

By that time it is expected that it will have been decided who shall be the first to hold two of the nine appointments to be made under the plan devised at Toronto.

The others, Bishop Stephen Baines should be appointed by the end of the year.

The work of these regional offices, missionary in spirit, will chiefly be to help long-term planning of Christian mission, especially in the younger dioceses, and Anglican co-operation wherever possible in inter-Church activity.

The Toronto plan envisages mutual aid in the Anglican dioceses' help to one another. In other Churches it is hoped that the 'younger' will help the 'older' Churches, especially in the younger dioceses, and Anglican co-operation wherever possible in inter-Church activity.

Bishop Baines announced last week an instance of another sort of mutual aid. He said that from an African diocese he had had a £500 gift, to be used wherever the greatest need is needed in the Anglican world.

DR DE BLANK FAREWELLED

ANGLICAN NEWS SERVICE

London, January 13
The Most Reverend Joseph De Blank, who resigned as Archbishop of Cape Town because of ill health, has returned to his home in South Africa.

He will be installed as a canon of Westminster Abbey on January 25.

Before he left, Cape Town City Hall was packed with people of all races who came to farewell him.

The Archbishop told that those who were tried to divide South Africa into groups in which there would be no foreign influence. He said that the disadvantages on the other was no true spirit. He has given the primatial cross and crozier, made for the occasion, to a new bishop, to the Diocese of Cape Town to be used by any archbishop who may wish to do so. They are both very interesting works of art devised by Mr. Deane Anderson.



—Lily Best photograph.

YOUNG PEOPLE INVITED TO ASSEMBLY IN MANILA

A.C.C. SERVICE

Fifty young Australians have an opportunity of meeting young Christians from all parts of Asia and of seeing some parts of Asia this year.

The Australian Christian Youth Council is now calling for applications from young Australian Christians who would like to be included in the delegation to attend the Asian Christian Youth Assembly at the end of this year.

Young men and women between the ages of 18 and 28 years are eligible for inclusion in the delegation, which will represent the youth of our Churches at the assembly near Manila, in the Philippines from December 28, 1964, to January 8, 1965.

Applications forms are available from denominational youth

departments, State Christian Youth Councils or from the Australian Christian Youth Council, 100 Flinders Street, Melbourne, Victoria.

The assembly is the first of its kind ever held in Asia and will be attended by 600 young people from Australia, New Zealand, South Pacific, Hong Kong, Taiwan, Malaysia, Thailand, Burma, Indonesia, Vietnam, Sarawak, North Borneo, India, Pakistan and Ceylon.

Christian leaders of worldwide repute will lead the Bible studies and give addresses at the assembly, the theme of which is Christ the Life.

The assembly programme will include worship twice daily according to different traditional Bible studies in groups led by delegates; lectures on the value and meaning of life and the Christian call to witness and service.

Delegates will also participate in panel discussions on such topics as Christian responsibility for peace, the Christian view of sex, marriage and family life. Seminars for occupational groups will examine the possibilities and opportunities for Christian witness in and through one's daily life and work.

There will be cultural and social evenings and most delegates will have the opportunity of spending at least one day with a Christian family in neighbouring parishes in Manila, taking part in local church services and sharing in post-assembly visits to other Asian countries.

APPLICATIONS

With concession fares it is hoped that conference travel expenses will amount to about £200 per person return fare from Sydney. The conference itself will cost delegates £14 6s.

For accommodation, food, etc. Applications for inclusion in the Australian delegation close with the Australian Christian Youth Council on March 16 and delegates will be informed of the selection by April 1.

The Asian Youth Assembly offers to young people of the Australian Churches a seldom received opportunity to learn about the people and Churches of this part of the world, to make new friendships and receive new understanding across racial and national barriers and to participate in a Christian conference which has a potential for far-reaching effects throughout Asia.

Mount Magnet is one of the centres in the vast Parish of the Maroon, one of the parishes run under the auspices of the Bush Church Aid Society.

Youth groups in some areas of Australia have already decided to sponsor a youth delegate and will help to raise funds for the selected person.

The Asian Youth Assembly is sponsored by the East Asian Council of Churches and the World Council of Christian Education.

It is hoped that the delegation will include representatives from a wide variety of occupations, from all States and from as many denominations as possible.

It is also probable that some assistance will be available to delegates who have a long way to travel to reach the departure point of Sydney.

Detailed information on travel and the assembly itself will be announced when the composition of the delegation is decided in March.

WORK WITH MIGRANTS REPORTED IN SYDNEY

The Immigration Officer of the Diocese of Sydney, the Reverend J. R. Henderson, in his current newsletter, says that in January and February 5,450 assisted British migrants will arrive by sea and approximately 2,000 by air.

He appeals to churchpeople to help the Immigration Department find accommodation for many of these people.

Furnished houses or flats at a reasonable rental, private board for single people or married couples are all required.

Those people who can help are asked to contact him at Doosan Church House, George Street, Sydney (telephone 26-2371).

Mr Henderson also works on the work at the East Hills Hotel Chapel where Mr Ian Hardy, a Moore College student, is catechist.

A Sunday school has been commenced and an average of twenty children attend weekly.

However, more teachers are needed as there are many children in the hostel who have no contact with Sunday school or Church.

A team of young people has made a door to door census at the East Hills Hostel and a group of men has visited twenty-five men.

More visiting is planned for this year to encourage attendance at church and Sunday school.

A church service is held in the chapel at 9.30 a.m. each Sunday.



J. P. Curney, Griffith, photographer.

The ordination group at the Church of St. Alban the Martyr, Griffith, Diocese of Riverina, on S. Thomas' Day. Left to right: The Reverend Donald Shearer (priest), Archdeacon V. E. Twigg, the Reverend Bartholomew O'Donovan (deacon), and the Reverend Douglas Rella (priest). The archdeacon presented the candidates to the Bishop of Riverina, the Right Reverend H. G. Robinson.

BISHOPSCOURT SOLD

Bishopscourt, Ballarat, has been sold to the government of Victoria to be used by the Mental Hygiene Department.

It will become a hostel for ex-patients of the Ballarat Mental Hospital.

The chairman of the Mental Hygiene Authority, Dr. Cunningham-Davies, said that this move will help patients gain employment and re-establish themselves in the community.

The sum paid for Bishopscourt, £22,000, will enable the diocese to build a new house for the bishop.

The present Bishopscourt is very large and unsuited for modern needs.

As it has belonged to the diocese for about 30 years and has a most beautiful place in the grounds, the necessity of parting with it will not be without pain.

ARCHBISHOP AT CONVENTION

FROM OUR OWN CORRESPONDENT

Brisbane, January 13
The Archbishop of Brisbane, the Most Reverend Philip Strong, addressed a meeting of the National Convention of Christian Endeavour in the Brisbane City Hall on Thursday evening, January 9.

His Grace stressed the Australian Christians' responsibility to Asia.

A member of the convention, the Reverend T. G. Ren, in the National Convention of Christian Endeavour, preached at Evensong in St. John's Cathedral on Sunday, January 12.

C.E.B.S. CAMPS SOLD IN W.A. PERTH AND BUNBURY

FROM OUR OWN CORRESPONDENT

Perth, January 13
Eighteen boys and three leaders from Church of England Boys' Society groups at Bussellton, Goolweil, Mt. Lawley and Northam in the Diocese of Perth and at Bussellton in the Diocese of Bunbury attended a camp at the Forest Youth Camp, Pemberton, within the Diocese of Bunbury, from Boxing Day to January 4.

The camp was in charge of C.E.B.S. Commissioner, Mr B. Waddell.

The daily programme commenced with a swim in the pool at 8.30 a.m., followed by physical exercises, hot inspection and breakfast.

Daily talks on the meaning of the Lord's Prayer were given by Mr W. Thornton Walkeford, full-time lay reader in the Parish of Pemberton.

Most days were taken up with excursions to places of interest nearby, including the hot gardens, a farm, the Gloucester Tree look-out tower, the trout hatcheries, Windy Harbour and The Cascades.

Games, a swimming competition, concert films shows and hikes were other activities.

On Sunday, December 29, the C.E.B.S. in uniform attended church parades at St. Hilda's, Pemberton.

A second and larger C.E.B.S. camp which commenced on January 2 at Point Peron, near Rockingham, in the Diocese of Perth, concluded on January 9. Boys from Bunbury as well as the Diocese of Perth attended this camp.



Breakfast parade at the C.E.B.S. camp at Pemberton, W.A. The leader in charge for the day is Mr W. Day, from Bussellton, Diocese of Bunbury.

Confirmation in a new housing area in Adelaide, at St. Oswald's, Seaton Park. Bishop Donald Redford confirmed the candidates, who were presented by the Priest-in-charge, the Reverend Anthony Taylor.

THE ANGLO-CANADIAN CHURCH AND STATE

Incorporating the Church Bulletin

THURSDAY JANUARY 16 1964

A REFERENDUM IS NEEDED

Christians are often amused at being told that they are innocents abroad in a wicked world, that they are quite out of touch with "reality", and in consequence, that their view of such social problems as those created by gambling, excessive drinking, sexual licence, and so on, carry no real weight. Reproaches like this come most frequently from some parts of the secular Press, and from many politicians. They are not made, of course, when the pronouncements of the Churches happen to coincide with the interests of a given Press minister or politician, at a given moment. On the contrary, the Church is then held up by these as authoritative beyond question.

The truth is that the view of the top expert on Sin — of all kinds. The average parish priest probably knows far more about real wickedness, which he has encountered more closely in all its forms, than any individual police officer, social worker, magistrate or other person whose specialized function it is to deal with some aspect of human wickedness. A distinction is often drawn between Sin and mere Crime: the former is a wider, more comprehensive term by far. It covers a high philosophical moral and religious area infinitely wider, more subtle and diverse, than the latter.

Gambling is one form of Sin about which the Church happens to know a lot. There are different degrees of emphasis on this particular Sin in all bodies, and within most of them, about the sin of gambling. On the whole, these variations in emphasis in practice are but reflections of variations of interpretation of what is undoubtedly a common theological position for all Christians.

Christian people in general, and our leaders and leaders theologians in particular, are often in confusion in the mind of the outside world about our real attitude towards gambling. We have failed lamentably to explain two things which make our unity in a common attitude towards gambling: these are that it is irrespective of whether the act of gambling is morally neutral — neither good nor bad — no part of the Church's moral code, and that gambling is morally good. The second point is that there is complete unanimity throughout Christendom that gambling clearly does become sinful at some given point. The problem is not whether this is the sole question on which our mere differences of emphasis, as Christians, turn.

Theology apart, there is a pretty substantial agreement not only among Christians, but in most thoughtful sections of the community, in New South Wales, that gambling in that State has become a truly serious social and economic problem, partly altogether from questions of Christian morality.

Most recently, concern has centred on the question of legalising off-course betting. The matter was investigated by a Royal Commission, at which the attitude of some Churches was somewhat ineptly indicated in many ways. It is obvious, in the light of experience in Western Australia and Victoria, and as the Royal Commissioner himself agreed in his Report, that legalising off-course betting would encourage more gambling.

A representative group of Christians, including Anglicans, has now asked for a Referendum before any legislation is brought down by the Government of New South Wales. This is a very important decision must be to the whole community, and not merely even to so large a section of the community as themselves, this seems a common sense proposal. The Labour Government of New South Wales has only been in office for a few months, and it is only now that it has been given a mandate to effect any radical change in the law as it stands; but it will not be unaware that the Liberal Party in N.S.W., which has only been in office for a few months, has suffered severely at the polls. No less a person than the State Secretary of the A.L.P. in N.S.W., therefore stated that public revulsion at this part of the Liberal Party's programme contributed to its defeat.

It is difficult to imagine a more misguided or unresponsible attitude towards the issue of off-course betting, which has editorially attacked the proposal for a Referendum on the ground that the Christians concerned were "ingenuously serving the interests of S.P. operators". The latter are, of course, in the same way as "illegal" betting flourishes almost unabated, and that a mere fraction of the volume of illicit betting has been diverted into "legal" channels. Endorsement of a system which only encourages more gambling and encourages law-breaking on a large scale seems to us an outstanding exercise in unreality.

This immediate question of off-course betting. For any Government to decide without a clear mandate. It is too important to be left to the whim of any section of the Press. It is a question which, we suggest, touches the very heart of the matter in any way as liquor trading hours, and which should accordingly be adjudged by the entire community in the only reasonable, practical fashion: by a Referendum.

"Everything which touches the life of the nation is the concern of the Christian."

— Dr Geoffrey Fisher

Is Pope Risking Anti-climax?

The expectation that Pope Paul will visit India and the Middle East has been the subject of much speculation. The Pope's visit to the Holy Land, whether he will be obliged to visit Jerusalem, has been the subject of much speculation. The Pope's visit to the Holy Land, whether he will be obliged to visit Jerusalem, has been the subject of much speculation.

His predecessor, Pope John, could not have undertaken it because of his age. But in view of the significant part the Pope's visit may play in healing the divisions of Christendom, it is not a concern to those outside as well as within his own faith that he should not be able to undertake it.

Christians everywhere have been exhilarated by the Pope's pilgrimages to the Holy Land. May not reflection suggest, that other journeys to less significant places would be anticlimactic?

Grim Warning To Sinners

Christians are not required to be non-smokers any more than they are to be non-drinkers.

Anything which impairs the physical health, such as excessive drinking, smoking or gambling, is a sin, because it is a sin against the health, to be, to reduce Christ's power to be, to be over-indulgence harming one

physically, it usually involves spending money selfishly — money that might be better applied in aiding one's own family or more charitably applied to the needy outside the family.

Yet one wonders, after seeing the Pope's projected return on his pilgrimage to the Holy Land, whether he will be obliged to visit Jerusalem, has been the subject of much speculation.

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ONE MINUTE SERMON

IN CANA

This beginning of Miracles did Jesus in Cana of Galilee and manifested forth His glory

(St. John 2:11)

Do you always read the preface (if there be one) in a book? Many do not and yet in it so often we find a picture that may be a summary of what is to follow. Well, here is one of our One Minute Sermons. It tells us it was a preface, a beginning that revealed the future. It seems He had not meant anything like this. His "time had not yet come", it was forced on Him really, but He was ready.

For He brought with Him unexpected guests, His disciples. The wedding had been planned without Him and His coming upset things. Strange, isn't it? But it can be true that lives can go as comfortably without Jesus, but when He comes in — well, things are never the same.

So Jesus comes — a visitor? One who has no rights — a wayfarer man. Are there some of us who are so sure that we are the only ones who come into our lives? Well, there is no Easter, but we have no rights in our lives. For we have planned our lives without Him, and then religion can be — what a terrible thing to say — a by-product of our lives.

But we can't leave it at that. We must say that, didn't we? His coming has made different. It has made a difference. It has made a difference. It has made a difference. It has made a difference.

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RELIGIOUS BROADCASTS

(Stations which are conducted by Anglicans are marked with an asterisk.)

SUNDAY, JANUARY 12
CANA, 12.00 P.M. — THE CHURCH OF THE
WITH HEART AND VOICE 7.35

* RADIO SERVICE, 8.30 a.m. A.E.T.
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Keeping Cool In Church

South Africa seems to be sharing our current humidity, judging by the weather.

At an Anglican clergyman there revealed that, he is wearing a hat in the pulpit, and is encouraging his flock to do the same.

While church is scarcely a place to attend in casual dress, in sports wear, for instance — it is only sensible for comfortably light clothing to be worn.

Few clergy would object to men in wearing coats. Indeed, in some Sydney churches I have heard of men in suits without considering it.

In recent years more and more of our churches have been decorated with air conditioning adequate ventilation in the hot weather. It is a good idea to do yet, judging by the weather.

By many means in our churches just now, it is a good idea to do yet, judging by the weather. It is a good idea to do yet, judging by the weather.

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CLERGY NEWS

McGowan, to be Vicar of All Saints', will be welcomed in March in the new church.

SOLOMON, the Reverend A. C. M., will be welcomed in March in the new church.

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ANGLICAN OF THE WEEK

BOOK REVIEWS

"HONEST TO GOD"
FLEW-UPTHE HONEST TO GOD DEBATE, John A. T. Robinson and David L. Edwards.
N.C.B. Press, Pp. 20, 3s. 6d.

It is obvious from the number of letters in *THE HONEST TO GOD* that many responsible people who have read such books as "Honest to God" by C. S. Lewis to "Questions to Christian Belief", "Soundings", etc., have been placed in a dilemma as to how to react to the question whether the classical concept is to be held out of the mind of the Church now that man has come "of age".

This latest addition to our libraries does at least show the stage upon which such a theological issue is to be resolved.

The Bishop of Woolwich, in collaboration with David L. Edwards (the editor of the S.C.M. Press), has given in this book an account of the thinking which led to the publication of "Honest to God" and of the reaction to it.

Both sides are informed of the general reaction in England, but together with what are given by many letters from individuals, the more important reviews, the opinions of eminent theologians and philosophers and finally a reply to some of the bishop's criticisms.

Many of the letters are from people who find in the book an opportunity to justify their own views, and as such are not as constructive as to be a criterion to judge the value of the book.

Among the reviews, one of the most significant comes from the pen of Herbert McCabe, O.P., whose critical conclusions were published in "Blackfriars" in July.

It is significant because the value of "Honest to God" will be determined by its ability to answer the questions posed by the secularists. McCabe analyses the book with its mind. Among the reviewers, one of the most significant comes from the pen of Professor Flew of the University of London, who and he commences his assignment of "God and the Theologians" by the assertion that Robinson

Many philosophers in England and Australia would agree with him in opposition to the form of Theism which would agree that this book does not meet their questions.

They would ask the question "Does God exist," but Robinson has altered this to "Do I make the ground of my being the object of my ultimate concern." In going back, the content over such words as "supernatural" and "miraculous" and the links to reveal man as finally delivered from secularism as he looks toward a depth of existence.

McCabe must agree that Robinson, in association with his colleagues, Bonhoeffer and Bullmann, has made religious statements more meaningful for many, but the vital question is

whether this "meaningfulness" is true to the facts.

Our minds are compelled by the argument to concentrate on the relationship between existential and metaphysical statements.

Surely the "God of death" statement needs a logical pattern as the logic of the inference from "I know that Bull is a person" to "God is Love" as it is to pattern the way from "I have experience of relationship with 'thou'" to the assertion "God exists".

The bishop in "The Debate Continues" does not give us this logical chain and as such this book must have a question mark placed over it.

It is interesting to note that no well known philosopher of religion has said that "Honest to God" contributes to the intellectual debate between "the religious and the secular".

They know that we all are heavily influenced by the contemporary philosophy and as such this book must be judged by its cutting power against the opinions of those linguistic philosophers who are atheists. Your reviewer is of the opinion that this book is never very lively.

The above is stated with the full awareness that there are many who feel that "Honest to God" has heralded a revolution in biblical thinking similar to that of Schleiermacher.

On the other hand, as H. D. Lewis, Fiddling-Clarke and Runka, have denied

If God is not identified with the world, things but, is a transcendence, being, then is their opinion that this supposed revolution will not end with a whimper, and the book will be a failure. The belief in "God" will refer to the transcendence reality as it has transcended the centuries.

In conclusion it must be stated that this book, together with the works of Tillich, Bonhoeffer and Bullmann must be read by us all.

Theological students can afford to ignore such works. Such reading will help in intellectually to settle our minds on the problem of transcendence, and religiously to accept the obligation to live at its level of depth.

Within the pages of "The Honest to God Debate" one can sense the battle within and without the Church as to its regeneration and its place in contemporary society. It does enlarge us to play our part in the God of modern man and meaningful to those who do not call upon His name.

—J.O.R.

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—J.T.

Our Anglican of the Week is Miss Olive Gibson, who, after serving for fifteen years as private secretary to two successive Archbishops of Sydney and Primate, retired at the age of 1963 and now lives at the Mowll Memorial Village.

Miss Gibson was actually born in North Queensland, at Townsville, but she came to Sydney with her people as an infant and lived at Hornsby, Killara, Westmead and, for the past five years, at Edgecliff.

An unusually full life saw her on the staff of a well-known Business College in Parramatta during the years 1922 to 1948—during twenty-three years of which she was headmistress. During much of this same period, from 1939 until 1962, she was also Leader of the kindergarten at St. John's, Parramatta.

She had been a foundation member of the League of Honour formed by the late Archbishop S. M. Johnstone, in 1917, in the Parish of St. John, and she served in the parish under his successors, Archbishop H. S. Begbie and Bishop W. G. Hilliard.

In 1948, Miss Gibson became private secretary to the Archbishop Mowll.

It can easily be imagined, so exacting a post demanded not only those qualities of accuracy and speed which would be expected in the headmistress of a

Business College, but a wide-ranging general knowledge of the Church and its personnel, and tact and discretion at the highest order.

To serve an archbishop and primate, and yet to protect him as his daily round against the time-consuming interruptions, some of which would make his task impossible, requires an unusual combination of firmness, poise and circumspection.

Miss Gibson has become a by-word in the Diocese of Sydney, and among visitors from other dioceses, for the friendly efficiency she brought to her task.

Discreet always, she has invariably turned aside such questions as to what the length of her working day might be, or what she might do in her spare time—If any. However, the answer might be, the staff of Church House, Sydney. On her retirement, she was asked to continue to present her with an easy chair, and the reasonable inference can only be that she has thoroughly earned it!

AN AGELESS PROBLEM

THE LONGEVITY OF MAN, BY Raymond Chapman, Epitaphical Book Club, U.S.A.

THIS interesting book, by Raymond Chapman, Lecturer in English at the London School of Economics, is written from the viewpoint of an Anglican layman, though published in U.S.A. as the Episcopal Book Club "Book of the season".

Assuming that we agree with the thesis of the "Loneliness of Man", and make allowance for the American background with which the author is obviously familiar, the book provides an interesting study of a problem with which there can be no answer.

As an E.B.C. reader says "Chapman deals with the race question, the sex question, and the social changes of this century life age, but his basic matter concerns what man is and what he is for."

To state the problem lucidly and poetically is no small achievement, since the author believes "it is man's nature to escape, that Christianity offers to the problem of Loneliness."

The "Church Times" suggests that the real solution to loneliness "is to be found in the Attainment."

"Our Lord himself knew, on the Cross, the greatest loneliness of all, and ours is but part of His."

Mr Chapman knows his way around modern literature and existential thought and uses both to illustrate his argument without ever losing sense of Christian values or hold on the historic Faith.

The style is easy and readable, ranging from "Lonely Man, getting better or worse?" to "Man alone, leaping in the dark, yet not alone, because he lives as the creature of God."

To be about the Father's business is a loving service of

Chapman, Epitaphical Book Club, U.S.A.

marking, would seem to be the best answer to Loneliness, which may be equated with Boredom, one of the bane of this present age.

Your reviewer, for instance, finds parish life so busy that the thought of personal loneliness has never occurred to him and with Christ such of us may have no sense of an inner loneliness, because the Father is "with me".

The book has a jacket design by Anita Reed, well printed on Anique paper, contains a comprehensive book list for further reading, and can be recommended as a worthy addition to any booklover's shelf.

—E.H.

THE BUDDHA AND MAHATMA GANDHI

THE LOTUS AND THE SPINNING WHEEL, Nisida Rishi, Allen and Unwin, Pp. 252, 5s. 3d.

MISS BYLES, despite being in a busy laager, has just written a book about Buddhism and the life of Mahatma Gandhi. In this new book she attempts to compare the lives of the Buddha and Mahatma Gandhi.

It is concerned to restate her conviction that a life of withdrawal or non-involvement has never occurred to him and with Christ such of us may have no sense of an inner loneliness, because the Father is "with me".

Miss Byles, however, has picked two distinguished men and seeks to illustrate the lives the validity of her contention. This device your reviewer

thinks is ingenious but possibly misleading.

In the first place there is no knowledge that we possess of the life of the Buddha and some Buddhist authorities would claim that we must distinguish between what has arisen from over previous lives of his followers have claimed that he was.

This is the old problem of the biographer perpetually magnifying the hero's virtues and creating artificialities to sift the evidence.

Secondly the problems about the life of Gandhi are those which arise from over previous lives of his followers have claimed that he was.

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GROWING RICE IN THE SWAMPS

OF LIBERIA

ECONOMICAL PRESS SERVICE

LIBERIA could increase its rice production five-fold in a few years, according to Mr. A. W. Kanningara, a rice expert from Caylon, who is working in Liberia for the Food and Agricultural Organisation (F.A.O.).

The project is being financed by the German Evangelical Churches under the F.A.O. Freedom From Hunger Campaign. Liberia to-day imports 23,000 tons of rice per year, which is a serious expenditure for a developing country short of foreign currency for investment in development projects.

"The introduction of new cultural practices which we are at present testing in the country could change this situation," said Mr. Kanningara.

Libertian farmers grow upland rice, using primitive methods of cultivation which also destroy the land.

"The farmers clear the bush, cutting and burning precious trees which should provide timber."

"On the land so cleared, they grow one crop of rice—about 500 kilos of rice per acre—followed by a crop of cassava."

Occasionally, in the third year, they plant rubber trees but in the majority of cases the land is left fallow, without the protection of shrub and trees, and during the rainy season much of the fertile earth is washed away."

EROSION

The government is worried about erosion in the uplands where rice is cultivated and the need to limit its imports of rice. For these reasons F.A.O. has been asked to help.

"My work consists in introducing swampy rice cultivation, a common practice in the Far East but practically unknown in Africa," explained Mr. Kanningara.

"More than 20 per cent. of the total area of Liberia is swampy but the water is sweet, the land is rich and ideal for rice culture."

The flooded areas are now exploited and their cultivation

does not require great investments or skill.

"Farmers have to be shown how to grow rice in the swamp and when they realise that yields may reach 3,000 kilos per acre instead of 500, they abandon dry cultivation methods."

"My work, therefore, consists mainly in demonstrations, which I conduct throughout the country, and in training rice growers."

"This means that I work in close co-operation with extension officers of the Ministry of Agriculture who are most enthusiastic about the project."

"I have organised training courses for agricultural aids and extension workers, some of whom are already exclusively working on my rice project."

SMALL PLOTS

"So far, some agricultural advisers of the Freedom Company, which is economically important in Liberia, have shown interest in my work from the very beginning and they allowed me to bring 12,000 acres of their swampland under rice cultivation."

"These swamps are in the immediate vicinity of Monrovia and more than 1,000 Firestone workers have small ricefields in these swamps. They cultivate their plots with their family during their spare time."

"Instead of leaving for the bush for three months a year, as they did before, they continue to work in the rubber plantations of the company, and by so doing they solve a very difficult problem of manpower which the company previously had to face every year."

"The success of the scheme has induced us to broaden the project and we have now started a modest rice selection programme. Our work in this field is at present limited to the selection of the best local types."

Six months ago, Mr. M. S. Pillai, a rice breeder from India, joined the project and is now working at the agricultural research station of the government."

Irrigation trials, weaver-bird control and protective methods

against wild boars, which cause heavy losses to rice plantations, are also tested.

"We also try to improve the rice varieties and the planters are using—small hoe, bush-knife and planting stick—that are, up to now, the only implements used to grow rice. Mr. Kanningara, in a few years, will have produced five to six times more rice, enough to wipe out that country's food deficit."

CONFERENCE TRIES OUT A NEW HYMN TUNE

ANGLICAN NEWS SERVICE

London, January 13

More than 900 churchpeople on January 7 tried out one of the new hymns in the "Anglican Hymn Book" at the Islington Clerical Conference at Church House, Westminster.

To introduce the hymn book, recollections of some of the 30 new tunes were played.

After hearing how the tune should sound, the conference was invited to join in.

Mr. Wilfred Brown, the singer, rehearsed the conference with the opening lines of "Toll out, my soul, the greatness of the Lord," by J. Dudley-Smith and W. B. Llewellyn, and the whole hymn was then sung.

The new hymn book will succeed the "Church Hymnal for the Christian Year" and the "Hymnal Companion to the Book of Common Prayer" and is to be published in June.

The Reverend H. C. Taylor, chairman of the revising committee, said the primary aim had been "to be true to the Holy Scriptures in the setting of the Book of Common Prayer."

He hoped also that the hymns would be true in harmony and tone.

The hymn book, he said, had already received publicity because of a number of traditional

PARISH DISPENSES WITH S.P.G. SUPPORT

FROM OUR OWN CORRESPONDENT

Singapore, January 13

Canon Paul Samuel has been appointed Vicar of the Parish of Province Wellesley and Kedah as from January 1964.

The appointment of Canon Samuel to his new post is not only a measure of the parish because he becomes the first local vicar.

He takes over from the Reverend A. C. H. Penfield who had been the vicar for the past seven years.

With the arrival of Canon Samuel, the parish has also made the decisive step of accepting the responsibility of finding in full the salary and

allowances of the vicar," says the Reverend A. H. Penfield.

"It is a measure of the financial growth of the parish over the past few years that we are now able to dispense with the financial support given by the Society for the Propagation of the Gospel from England. Needless to say, an additional financial effort will be very much required."

Canon Samuel has been the Vicar of the Parish of the (Sate) Kelantan and Trengganu for the past eleven years. The parish is one of many scattered centres and mixed congregations.

During these years he greatly developed the parish life in these two States in the face of all the difficulties of the past years including the Emergency and the loss of members due to Malayisation.

"Malayisation" was the government method whereby European expatriate officers working in the government, the estates and so on, were gradually replaced by Asian officers.

Himself a qualified teacher, Canon Samuel, who is an Indian priest, is deeply interested in the problems and opportunities of Christian education and is expected to further develop and strengthen the Christian work in the schools within his parish.

The parish is also keenly looking forward to the expansion and strengthening of the work in the Tamil-speaking field and of those centres where it is mainly used.

ARCHITECT TO CATHEDRAL

ANGLICAN NEWS SERVICE

London, January 13

Dr. Raymond H. Wood-Jones, Senior Lecturer in Architecture at the University of Manchester, has been appointed by the Chapter of the Mother Cathedral as Cathedral Architect in connection to the late Sir Hubert Worthington.

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The Bishop of Warrumbungle, the Right Reverend T. B. McCall, with his son, the Reverend W. M. McCall, whom he ordained to the diaconate at Holy Trinity, Bonalla, on S. Thomas' Day.

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HELPING THE PRISONER AND HIS FAMILY: POLICE COURT MISSIONS

CHURCH INFORMATION SERVICE, LONDON

A MAN sent to prison and his life, he feels, is in ruins. His wife and children are at home with no money other than the small amount provided by the National Assistance and the police, and in desperation, he wonders to whom he can turn for help.

But his fears are short-lived; after a talk with the prison officer, or welfare officer, the family is visited by a Police Court missionary who takes along food, clothing and other essentials, and befriends both the prisoner and his family until they are again living a normal life.

Missioners, many of whom are

voluntary, work in many different ways throughout the diocese to assist distressed families of all religious beliefs. Probably the most extensive of these is the Government probation service, which is part of the Police Court Mission.

It was in 1876, four years after the founding of the Church of England Temperance Society, that Frederick Rainer, a journeyman printer from London, was first sent to the society deploring the fact that drunkenness, then as now, was punished by the courts for small offences, but there was no organisation to help him re-settle in society.

Rainer endorsed five shillings and wondered if it might be possible to employ a "Prisoner's Friend" to guide those who came before the courts towards a more useful and happier life.

His suggestion was acted upon, and in 1880 the Police Court Missioner, attached to the London branch of the C.E.T.S., was appointed to old Southwark and Lambeth Police Court Mission, which specialised in helping the families of serving prisoners.

The mission was constituted in its present form by Bishop Bernard Haywood at the end of the World War II and is run by a committee of clergy, laymen, probation officers, magistrates and representatives of the Church of England Men's Society and the Mother's Union.

There is only one missioner, Mr Wilfred Bosby, a diocesan lay reader, who also acts as secretary of the committee and works in close co-operation with the State probation officers.

Good Samaritan funds to assist probation officers in helping special needy cases, particularly where there are family responsibilities and where no statutory funds are available.

"The real need of a discharged prisoner is for genuine friends," says Mr Harrison.

At Leeds, the mission is running a pilot scheme by which shopkeepers are encouraged to sponsor a number of prisoners and to open their homes to them when they require a bed, or just a person to talk to.

The sponsors must be prepared to discuss the problem with whom they are dealing and to talk over any particular problems which they cannot handle personally.

Mr Harrison feels that many ex-prisoners are afraid of discussing their problems with people in official positions.

"What they need," he says, "is someone who will take a real personal interest in them on the basis of common humanity."

Several missions are independent organisations. Among them is the St Alban's Diocesan Police Court Mission, which specialises in helping the families of serving prisoners.

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There is only one missioner, Mr Wilfred Bosby, a diocesan lay reader, who also acts as secretary of the committee and works in close co-operation with the State probation officers.

It is at the end of October, 1963, the list of vacancies known to S.P.G. was also longer than ever.

It included requests for nearly 100 teachers, 14 doctors, 15 nurses, some women workers and some two dozen other lay specialists.

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ALCOHOLICS AND COMMUNION

ANGLICAN NEWS SERVICE

London, January 13

The problem of alcoholics who have given up taking Communion because of their aversion to alcohol is mentioned by the Bishop of Bristol, Dr Oliver Tomkins, in the January edition of his diocesan gazette, The Bishop's Words.

"People are very conscious nowadays of the problem of alcoholics, and rightly so, for it is a crying social problem, but one aspect of it should be clearly understood amongst churchpeople.

"There are many cured alcoholics who have such a strong aversion to even the smell of alcohol that they have given up being communicants in order to avoid the risk of even that contact with it, which is tragic.

"It should be clearly understood among the clergy that they should be vigilant to discover any such cases, and have a personal understanding of them so that they receive only the consecrated Bread.

"It is an ancient theological tradition that, where there is good reason to believe that a man is only in it to receive the fullness of the Sacrament.

"Equally individual communicants should be assured that they will be readily understood by the priest administering if they indicate with a small gesture that they wish to let the chalice pass.

Dr Tomkins concludes: "This is one of those small matters with big consequences which can often be cleared up simply by bringing it out into the open as something on which there need be no misunderstanding or cause for shame."

The Reverend E. W. Robb, Rector of Guildford, writes that this is an act of church cooperation between the various Administrations is welcome for the coming of His Kingdom.

DIOCESAN NEWS

PERTH

"CAN CHRISTIANITY SURVIVE?"

The Adult Education Board, which conducts an annual Summer School at the University of Western Australia, has this year chosen the theme "Can Christianity Survive in the Modern World?" The school begins on January 10 and concludes on January 21. Discussions on the theme will be held daily in Westminster Hall from 9 a.m. to 10.30 a.m. The Archbishop of Perth, the Most Reverend Gordon Aspinall, will speak on January 13 on the theme "There is No God for the Heathen." Other principal speakers include Professor A. C. Fox, the Reverend J. H. White (Congregationalist), Fr. J. E. Simon (Roman Catholic), and Rev. D. W. D. L. Rids, Dr. T. L. and Professor A. K. Stout. All discussions are open to the public.

COMBINED CHURCH CENSUS AT GULDFORD

A census of religious denominations of the people of Guildford is to be made on Sunday, February 7. The census is being organised by Anglicans, Roman Catholics and Methodists, and those who will go out in pairs, each being a member of a different denomination. Houses to be called on are listed in the following order: the committee. It is estimated that 60 visitors are needed, of whom 20 are to be Anglicans.

S. Matthew's parish hall is to be the base of operations, and there will be a briefing of all visitors on Saturday evening, February 1, when a firm trip will be shown. Enquiries will be provided for those people who do not wish to disclose information to visitors.

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BIGGER REQUESTS FROM GRANTS!

ANGLICAN NEWS SERVICE

London, January 13

In the four years since the Budget of Opportunity was launched towards the end of 1959, the Society for the Propagation of the Gospel has sent overseas more than £760,000 new money for Church development and education.

In its turn this response has enabled bishops to ask for more help for the work of the Church in their dioceses—with the result that their unfilled requests now total more than £60,000.

The figures for men and women serving overseas and linked with S.P.G. show similar patterns.

In 1962, for instance, eighty-nine new names were put on S.P.G.'s official lists—an increase of eighteen on two years before.

And by the end of October, 1963, the list of vacancies known to S.P.G. was also longer than ever.

It included requests for nearly 100 teachers, 14 doctors, 15 nurses, some women workers and some two dozen other lay specialists.

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"WHY DON'T YOU ADVERTISE THE PRICES OF YOUR PRODUCTS, MR. CHAIR-MAN?"

That's a good question! And to answer it, just look at the chairs and tables above which show only a part of the wide Sebel range.

We make about 20 different types of chairs and six styles of tables in a wide variety of sizes. We have six standard colours in the metal frames and about 40 different types, covering all grades of upholstery. No wonder our price list runs to six pages!

And then there are the quantity discounts for those organisations buying 20 chairs or more. Do you know that we offer a special pricing scale of discounts—up to 22½% off list prices? Our price list sets all these out very clearly and simply and enables anyone who is in the market for a quantity of chairs or tables to buy at the most favourable terms.

So for 200 chairs or more, Sebel prices range from the Ultra Sebel-type at £274/-, right through to the super de luxe Monarch chairs at £715/-. These prices are plus sales tax at 2½% if applicable.

SEBELS (AUST.) LTD., 96 CANTERBURY ROAD, BANTWICK, N.S.W. TELEPHONE 70-0771

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ALCOHOLICS AND COMMUNION

ANGLICAN NEWS SERVICE

London, January 13

The problem of alcoholics who have given up taking Communion because of their aversion to alcohol is mentioned by the Bishop of Bristol, Dr Oliver Tomkins, in the January edition of his diocesan gazette, The Bishop's Words.

"People are very conscious nowadays of the problem of alcoholics, and rightly so, for it is a crying social problem, but one aspect of it should be clearly understood amongst churchpeople.

"There are many cured alcoholics who have such a strong aversion to even the smell of alcohol that they have given up being communicants in order to avoid the risk of even that contact with it, which is tragic.

"It should be clearly understood among the clergy that they should be vigilant to discover any such cases, and have a personal understanding of them so that they receive only the consecrated Bread.

"It is an ancient theological tradition that, where there is good reason to believe that a man is only in it to receive the fullness of the Sacrament.

"Equally individual communicants should be assured that they will be readily understood by the priest administering if they indicate with a small gesture that they wish to let the chalice pass.

Dr Tomkins concludes: "This is one of those small matters with big consequences which can often be cleared up simply by bringing it out into the open as something on which there need be no misunderstanding or cause for shame."

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"ROUND THE CLOCK"

ANGLICAN NEWS SERVICE

London, January 13

Westminster Abbey has just installed equipment which gives a "round-the-clock" service to enquirers.

When the Chapter Office closes for the day a recording machine takes over.

People dial the office telephone number and are told that if their enquiry is urgent, they can telephone two other numbers during the night.

They can also dictate messages which are transcribed by a secretary next day.

A notice on the machine will also inform enquirers concerning the times of services in the Abbey.

The recording apparatus deals with a hundred calls each day.

NORTHAMPTON

FROM OUR OWN CORRESPONDENT

POPE ON B.B.C. TELEVISION

HOPES FOR PEACE AND UNITY

ANGELICAN NEWS SERVICE

London, January 13 Pope Paul appeared on B.B.C. television on January 13, to give the first specially recorded message ever made by a Pontiff for British viewers. It was shown in the programme, "Portrait of the Pope".

During his address he spoke of his hopes for peace and for unity.

"We dare to hope that even now, under the guidance of God's spirit, we are living in a time of special opportunity, when ancient quarrels are being resolved and old wounds healed."

"There is still room for remorse for our lack of charity to each other in the past; much needs to be forgiven and forgotten."

RENEWAL

"Pope John XXIII, when he summoned the second Vatican Council, called us all to reform and renewal."

"Above everything, he asked us to seek the fulfilment of the prayer of Christ, that all His people might be one."

"Great problems are still before us which demand reform, but we undertake our task with renewed hope for a spirit of understanding and mutual acceptance is abroad. Who knows where the love of Christ may yet lead us?"

"Starting from our separated positions in God's time and according to His will, like the arches in your ancient Gothic churches, we may gradually come together and be one."

KNIGHTHOOD FOR SECRETARY

ANGELICAN NEWS SERVICE

London, January 13 Dr John A. Guillian, Secretary of the Church Assembly since 1948, was one of the new knights Bachelor in the New Year honours lists.

Dr Guillian, Secretary of the late Guy R. Guillian, Secretary, a former Secretary of the Church Assembly and Chancellor of the dioceses of Oxford, Winchester and Peterborough.

He joined the assembly staff as Assistant Secretary in 1946 after sixteen years service with Queen Anne's Bury.

In 1961 Archbishop Fisher conferred upon him the Lambeth degree of Doctor of Civil Law.



The Ordination at Holy Trinity Church, Remalla, Diocese of Wangaratta, on St. Thomas' Day, during the making of a deacon. Left to right: The Vicar-General, Archdeacon W. J. Chesterfield (in cope), the Reverend A. S. Goldworthy (M.C.), the Reverend D. Edgar (knights), the Reverend E. A. Cooper (deacon), the Bishop of Wangaratta, and the Reverend E. Morrey (deacon).

HOLIDAY HOUSE AT PHILIP ISLAND

FROM OUR OWN CORRESPONDENT

Melbourne, January 13

The Right Reverend G. T. Stanbell last Saturday morning opened and dedicated a new holiday house erected by members of the Victorian Christian Youth Council Work Camp at Phillip Island during the last three weeks.

The house, a four-bedroom residence with maximum accommodation for twenty people, has been built by the voluntary labour of forty-five young people from all trades and professions.

Before the service of dedication the house was formally handed over to Mr E. V. Richards, chairman of the European-Australian Christian Fellowship.

The E.A.C.F. will use the house as a holiday home for migrant families, and also as a week-end centre for youth work. The house is situated on the Lambs Woolmain Estate, Newhaven, Phillip Island.

\$267,000 GIVEN TO WORLD NEEDY: SIXPENCE FROM EVERY AUSTRALIAN

A.C.C. SERVICE

Australian Churches gave \$267,500 to help the needy of other lands through the Bowl of Remembrance appeal during 1963, the Australian Council of Churches announced this week.

The contributions were the highest since the Remembrance Bowl started in 1949, the previous highest figure being £185,500 in 1962.

By States, giving to the Bowl was: Victoria, \$111,574 (£79,000) in 1963; New South Wales, £60,619 (£24,507); South Australia, £44,942 (£22,667); Queensland, £24,187 (£17,300); Western Australia, £10,625 (£6,216); Tasmania, £7,995 (£5,282); Australian Territories, £5,558 (£2,645).

The money was distributed through the Australian Council's Division of Inter-Church Aid, Refugee and World Service to support refugee care, retraining and resettlement programmes, to increase food production in

developing countries and to extend social service work done by Churches in 50 countries. Among the larger projects supported were agricultural training centres in Burma and Uganda; refugee retraining and housing programmes in Calcutta and Hong Kong; social welfare programmes among children in the slums of Colombo and Naples.

The rebuilding of a section of the earthquake-shattered city of Skopje, in Yugoslavia.

The Bowl of Remembrance is an annual year-long appeal launched at Christmas and proceeding during the following year. At Christmas, 1963, the Council launched the appeal which will continue during 1964.

The National Secretary for Inter-Church Aid, the Reverend C. R. Sprackell, said that the result of the 1963 appeal reflected the growing awareness by Australians, both inside and outside the Churches, of the needs of the world.

MARGINAL CHARITY

"When one considers that the per capita income of Australia is \$556, while in India it is about £30 and in Pakistan about £25, we see just a little of the tremendous needs of those around us," he said.

"While the increased response represents real sacrificial giving on the part of some, for many this is still marginal charity. Giving to the Remembrance Bowl still represents only 6d from every man, woman and child in Australia."

"We are surprised by people for whom abject poverty, disease and ignorance produce life-long suffering and we have responded by offering them the price of an ice-cream."

N.Z. APPOINTMENT

The Reverend David Taylor has been appointed general secretary of the National Council of Churches in New Zealand in succession to the Reverend Alan Breck.

Mr Taylor, an Anglican, returned to New Zealand last year after serving on the staff of the Australian Council of Churches.

Mr Sprackell said that, taking into account both the National Freedom From Hunger Campaign and the Bowl of Remembrance, Australians still gave only 2/6 a head to help the hungry, the homeless and the distressed during 1963.

"Until we reach the day when we face up to our responsibility for men and women everywhere we can look only with shame in our mirror of conscience to help others," he said.

A.B.C. PROGRAMME FOR YOUNG PEOPLE

"In Between", a new weekly religious programme for teenagers and young adults, will begin on 2FC-2NA, 2CY, 3AR, 4GO, 5CL, 7ZL and regionals on Saturday, February 1, the Australian Broadcasting Commission announced this week.

The new programme will replace Daily Devotional every Saturday morning at the following times: 10 a.m. in N.S.W. Vic, Qld, Tas.; 9.30 a.m. in South Australia and Brisbane; 9.10 a.m. in South Australia Regionals.

New hymns, and modern arrangements of well-known hymns, will be featured in this programme, which will include interviews with people who have something unusual to say about religious matters. Regularly taking part will be the Reverend Roger Bush, Methodist minister in a Sydney suburb.

VARIED CAREER

After six years abroad with the R.A.F. as a pilot and engineering officer, Mr Bush worked in engineering and industrial psychology before deciding to become a minister. He spent two years at Balaclava and four years at Girlington in the service of the Methodist Church, and since his ordination in 1961 has been minister of the Foreville circuit.

He has always had a special interest in working amongst teenagers and young adults and

(CLASSIFIED) ADVERTISEMENTS

THE ANGELICAN classified advertising rate is 6d per word (payable in advance). Minimum, 4 lines per advertisement. A special rate of 5d per word (minimum 2/6) is charged for "Positions Wanted" insertions.

ACCOMMODATION VACANT

HOLIDAY COTTAGES at Gerring, Warr. From Accommodation 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

EXCLUSIVE ACCOMMODATION, 11, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th.

LINDEN PRIVATE HOTEL, 26, Acclard Street, N. Eids. Phone 24-276. For year Melbourne. Holiday All rooms hourly furnished. H. and C. enter. Free car park. 60-70. 100. 150. 200. 250. 300. 350. 400. 450. 500. 550. 600. 650. 700. 750. 800. 850. 900. 950. 1000.

BIRTH

THE REVEREND Tim and Nicole Hambridge, a daughter (Naomi Maria), at Canterbury Hospital, January 10.

FOR SALE

LET US meet the challenge of alienation with the latest prices and the latest reading in every Christian home. Free copies available. Before God. Family owned by the House of Balaclava, available in all Churches. Telephone 65-2380 (Adelaide Exchange). Price not available.

ECCLASTICAL AND ACADEMIC OUTFITTERS

Mr J. L. Doope, 40, All Saint, Victoria, 219. Phone 47-1611. Melbourne. Easter. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000.

WANTED

STAMPS WANTED, for cash. Old stamps, covers, postcards, etc. Best prices paid. D. M. W. N.W.

POSITIONS VACANT

ORGANIST WANTED for St Luke's, North Fitzroy. Ring Victor, 43-100. 43-101. 43-102. 43-103. 43-104. 43-105. 43-106. 43-107. 43-108. 43-109. 43-110. 43-111. 43-112. 43-113. 43-114. 43-115. 43-116. 43-117. 43-118. 43-119. 43-120. 43-121. 43-122. 43-123. 43-124. 43-125. 43-126. 43-127. 43-128. 43-129. 43-130. 43-131. 43-132. 43-133. 43-134. 43-135. 43-136. 43-137. 43-138. 43-139. 43-140. 43-141. 43-142. 43-143. 43-144. 43-145. 43-146. 43-147. 43-148. 43-149. 43-150. 43-151. 43-152. 43-153. 43-154. 43-155. 43-156. 43-157. 43-158. 43-159. 43-160. 43-161. 43-162. 43-163. 43-164. 43-165. 43-166. 43-167. 43-168. 43-169. 43-170. 43-171. 43-172. 43-173. 43-174. 43-175. 43-176. 43-177. 43-178. 43-179. 43-180. 43-181. 43-182. 43-183. 43-184. 43-185. 43-186. 43-187. 43-188. 43-189. 43-190. 43-191. 43-192. 43-193. 43-194. 43-195. 43-196. 43-197. 43-198. 43-199. 43-200. 43-201. 43-202. 43-203. 43-204. 43-205. 43-206. 43-207. 43-208. 43-209. 43-210. 43-211. 43-212. 43-213. 43-214. 43-215. 43-216. 43-217. 43-218. 43-219. 43-220. 43-221. 43-222. 43-223. 43-224. 43-225. 43-226. 43-227. 43-228. 43-229. 43-230. 43-231. 43-232. 43-233. 43-234. 43-235. 43-236. 43-237. 43-238. 43-239. 43-240. 43-241. 43-242. 43-243. 43-244. 43-245. 43-246. 43-247. 43-248. 43-249. 43-250. 43-251. 43-252. 43-253. 43-254. 43-255. 43-256. 43-257. 43-258. 43-259. 43-260. 43-261. 43-262. 43-263. 43-264. 43-265. 43-266. 43-267. 43-268. 43-269. 43-270. 43-271. 43-272. 43-273. 43-274. 43-275. 43-276. 43-277. 43-278. 43-279. 43-280. 43-281. 43-282. 43-283. 43-284. 43-285. 43-286. 43-287. 43-288. 43-289. 43-290. 43-291. 43-292. 43-293. 43-294. 43-295. 43-296. 43-297. 43-298. 43-299. 43-300. 43-301. 43-302. 43-303. 43-304. 43-305. 43-306. 43-307. 43-308. 43-309. 43-310. 43-311. 43-312. 43-313. 43-314. 43-315. 43-316. 43-317. 43-318. 43-319. 43-320. 43-321. 43-322. 43-323. 43-324. 43-325. 43-326. 43-327. 43-328. 43-329. 43-330. 43-331. 43-332. 43-333. 43-334. 43-335. 43-336. 43-337. 43-338. 43-339. 43-340. 43-341. 43-342. 43-343. 43-344. 43-345. 43-346. 43-347. 43-348. 43-349. 43-350. 43-351. 43-352. 43-353. 43-354. 43-355. 43-356. 43-357. 43-358. 43-359. 43-360. 43-361. 43-362. 43-363. 43-364. 43-365. 43-366. 43-367. 43-368. 43-369. 43-370. 43-371. 43-372. 43-373. 43-374. 43-375. 43-376. 43-377. 43-378. 43-379. 43-380. 43-381. 43-382. 43-383. 43-384. 43-385. 43-386. 43-387. 43-388. 43-389. 43-390. 43-391. 43-392. 43-393. 43-394. 43-395. 43-396. 43-397. 43-398. 43-399. 43-400. 43-401. 43-402. 43-403. 43-404. 43-405. 43-406. 43-407. 43-408. 43-409. 43-410. 43-411. 43-412. 43-413. 43-414. 43-415. 43-416. 43-417. 43-418. 43-419. 43-420. 43-421. 43-422. 43-423. 43-424. 43-425. 43-426. 43-427. 43-428. 43-429. 43-430. 43-431. 43-432. 43-433. 43-434. 43-435. 43-436. 43-437. 43-438. 43-439. 43-440. 43-441. 43-442. 43-443. 43-444. 43-445. 43-446. 43-447. 43-448. 43-449. 43-450. 43-451. 43-452. 43-453. 43-454. 43-455. 43-456. 43-457. 43-458. 43-459. 43-460. 43-461. 43-462. 43-463. 43-464. 43-465. 43-466. 43-467. 43-468. 43-469. 43-470. 43-471. 43-472. 43-473. 43-474. 43-475. 43-476. 43-477. 43-478. 43-479. 43-480. 43-481. 43-482. 43-483. 43-484. 43-485. 43-486. 43-487. 43-488. 43-489. 43-490. 43-491. 43-492. 43-493. 43-494. 43-495. 43-496. 43-497. 43-498. 43-499. 43-500. 43-501. 43-502. 43-503. 43-504. 43-505. 43-506. 43-507. 43-508. 43-509. 43-510. 43-511. 43-512. 43-513. 43-514. 43-515. 43-516. 43-517. 43-518. 43-519. 43-520. 43-521. 43-522. 43-523. 43-524. 43-525. 43-526. 43-527. 43-528. 43-529. 43-530. 43-531. 43-532. 43-533. 43-534. 43-535. 43-536. 43-537. 43-538. 43-539. 43-540. 43-541. 43-542. 43-543. 43-544. 43-545. 43-546. 43-547. 43-548. 43-549. 43-550. 43-551. 43-552. 43-553. 43-554. 43-555. 43-556. 43-557. 43-558. 43-559. 43-560. 43-561. 43-562. 43-563. 43-564. 43-565. 43-566. 43-567. 43-568. 43-569. 43-570. 43-571. 43-572. 43-573. 43-574. 43-575. 43-576. 43-577. 43-578. 43-579. 43-580. 43-581. 43-582. 43-583. 43-584. 43-585. 43-586. 43-587. 43-588. 43-589. 43-590. 43-591. 43-592. 43-593. 43-594. 43-595. 43-596. 43-597. 43-598. 43-599. 43-600. 43-601. 43-602. 43-603. 43-604. 43-605. 43-606. 43-607. 43-608. 43-609. 43-610. 43-611. 43-612. 43-613. 43-614. 43-615. 43-616. 43-617. 43-618. 43-619. 43-620. 43-621. 43-622. 43-623. 43-624. 43-625. 43-626. 43-627. 43-628. 43-629. 43-630. 43-631. 43-632. 43-633. 43-634. 43-635. 43-636. 43-637. 43-638. 43-639. 43-640. 43-641. 43-642. 43-643. 43-644. 43-645. 43-646. 43-647. 43-648. 43-649. 43-650. 43