



**BAPTISM IS BARRIER**

**NEW ZEALAND UNION TALKS**

ECUMENICAL PRESS SERVICE

Geneva, October 12.—The Baptist Union of New Zealand has announced that it is unable to join in union talks under way here because the proposed bank of ministers would have to accept infant baptism as well as adult baptism.

A statement published in the church's official journal declared that "while appreciating the sincerity of those from whom they feel in conscience bound to separate, the Baptists of New Zealand are unable to enter into negotiations at any union which involves the acceptance of infant baptism as an alternative form of baptism."

Further, it said, the proposed bank "contains other implications, especially concerning the Church and its membership, which would be a hindrance to Baptist participation in the negotiations." The statement does not elaborate upon these points.

Involved in the talks are Presbyterian, Methodist, Anglican and Congregational Churches and the Associated Churches of Christ. The Church of the Province of New Zealand (Episcopalian) recently voted to join the discussions.

The statement said New Zealand Baptists had followed the negotiations with sympathy and "genuinely rejoiced at all efforts towards leading" Christian day unity, but that there are "certain principles Baptists feel cannot surrender for the sake of Church union."

The question of baptism has been one of the most difficult in union discussions. While members of the Churches practice either believers' or infant baptism, the associated Churches of Christ practice believers' baptism by immersion only. The proposed bank retains both practices with safeguards to rights and conscience.

**AFRICAN METHODIST BISHOP**

ECUMENICAL PRESS SERVICE

Geneva, October 19.—On September 4 Monsignor Cornelis, Archbishop of Elizabethville, attended the installation service of Bishop John Wesley Strong, one of the first two African bishops in the Methodist Church. Afterwards, Monsignor Cornelis spoke at a dinner honoring the new Methodist Bishop of the Congo.

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**"SORCERER'S GENIE" REVEALED  
WARNING TO EUROPEAN CHURCHES**

ECUMENICAL PRESS SERVICE

Geneva, October 19

The general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, this month of proclaiming the Gospel in and to the secular world of our time."

He was addressing the *constituent assembly of the European Council of Churches on board the M.S. Bornholm.*

He said European churches have failed to face up to the challenge of the Christian Gospel. He said Europe and the world have passed away and there is a new Europe and a new world."

In this situation, he declared, the demands of the world are greater than the conservation of the status quo of traditional Christianity or the calling of a new evangelists out of the world into the Church. Our task is to confront European culture with those basic questions which it must face if it is to have a future.

"Our evangelism should be church-centred, evangelism. It should raise the issues of European existence and raise them in the light of the Christian Gospel. We could perhaps call it a 'Socratic' evangelism, in which the evangelist is midwife, rather than preacher."

"What is needed is to ask the scientist to tell us what he knows where he is going, to ask the technologist whether the world he is creating is a world for free responsible persons, the conscience whether life in a welfare state will not kill that which it is intended to protect. And we must raise everywhere the question of the meaning of the word 'man'."

**NOSTALGIA**

Dr Visser 't Hooft addressed the opening plenary session of the World Council of Churches conference, the first continental conference since the Council was formed, in which the churches send official delegates from the Anglican, Orthodox and Old Catholic churches in 21 European countries. He presented the Council's message on the meeting there.

Dr Visser 't Hooft said the churches still largely have "a nostalgic attitude towards Europe. But the fringe of the continent is now being re-discovered."

**ADMINISTRATION COURSE**

AMERICAN NEWS SERVICE

London, October 5.— Clergy of the Anglican Church in dioceses attended a Church Administration Course at St. Augustine's College, Canterbury, and work.

The course is believed to be the first of its kind. It consists of lectures and discussion on problems of administrative reform in the Church of England, set against the background of the Anglican communion in other parts of the world and other denominations.

**THE MUSICIANS' CHURCH**

B.B.C. SERVICE

THERE are twenty-one parish churches in the square mile of the City of London, that centre of the world, which are thronged by day, has a resident population of only about 4,500 people.

In a series of programmes on the "Sixth and Seventh of London" broadcast in the B.B.C. General Overseas Service, Tim Matthews visited the largest of these churches, the Holy Sepulchre, which also has the distinction of being the oldest church in London.

"St. Henry Wood, the founder of the well-known Promenade Concerts, was an assistant organist here at the age of fourteen."

"When he died in 1944, his ashes were buried in the choir chapel, which has since been modernized-glass windows and a new organ in the chancel and the mature Sir Henry Wood's organ. His Hall concert in another."

and European culture is being played. We must face the new Europe and the new world. The world has passed away and there is a new Europe and a new world."

In the outcome of a tremendous process in which the cultures are forced to break with previous religious patterns, a process in which the "sociocultural" pattern that is the crystallization of nature and of the existing forms of society is destroyed and in which man understands himself as the maker of his own destiny.

"The churches must in this situation give up any remaining defence concerning privilege or power. There is no way back to the 'Old Christianity'." The World Council leader

**MAKERS OF THE A.V. BIBLE . . . 13**

**THE FIFTH COMPANY**

By the Reverend EDWARD HUNT

HE died on September 7, 1913, but the Fifth Company helped to make his life a life of service. He was the son of Ralph Hutchinson, a Londoner, and his wife, Miss Mary John's College Oxford, in the chapel of which he is buried.

William Barlow was the most prominent figure in the group, being a member of the Hampton Court Conference and also a historian.

He became Dean of Chester in 1605, Bishop of Rochester in 1605, being succeeded in 1610. In accordance with the custom of the times as bishop he was the first non-episcopal, and his time to scholarship. He was much admired by Elizabeth, who was a member of his family. The "Pious" that, though his text was "taken from the car," his talk was "good instruction for the court."

**EPISTLES**

Indeed, his homely style and his clear, effective English was a great help in the Church of England in the early years of the Epistles.

He was also a noted and skilled preacher, and his sermons in the Church of England in an unbroken line of tradition.

To him the A.V. Bible was the backbone of Anglican theology.

said the churches also have a second task—namely, a specific task in the world-wide missionary calling of the whole Church. The world is a world of "non-Christian world."

"The non-Christian world has been affected by the Christian faith, but not very much. It has also accepted the concepts and values derived from, but not by, the Christian faith, and this has been accepted by whole nations."

"The result is that we are now (and surely not without reason) divided and confused, condemned in the name of the world which we have created. The 75 poorer nations ask social justice from rich nations which have a Christian origin."

European nations have a double task: first, "to insist that Europe

shall act to the 'non-mendoc' (non-aligned), and to the poorer nations, and to the principles which it has yielded brought to those countries."

He concluded: "We live at a time when for all of us the issue of our common relation to Europe and to the world must take precedence. We have all spent too much time on our family concerns. We have even now in our theology and our church life too little concern with the immense problem of proclaiming the Gospel in and to the secular world of our time."

**MAJESTIC STYLE**

Besides being notable scholarly and linguists each fortunately had the happy gift of a majestic English style which the glory of the version they produced. As Wharton says "other versions are tried, but they go by the A.V. goes marching on."

And H. G. G. remarks "through this version is called 'authorised,' it never received formal licence."

"It made its way and succeeded where all others by right excelence."

**JUBILEE YEAR IN KOREA**

A Church's A.C.F. walked out of Westminster Abbey in prayer who promised to support the Anglican Church in Korea.

He had been called home by Archbishop Benoit of Canterbury as Chaplain to the Royal Household in East and consecrated Bishop.

The Anglican Church in Korea and the Anglican Church in Japan had both sent missionaries to Korea, but the two labourers had met with no success. The bishops of those churches, the Bishop of Korea and the Bishop of Japan, had agreed to undertake the work of the Anglican Church in Korea. Bishop G. C. C. was the first to be consecrated Bishop.

He had been called home by Archbishop Benoit of Canterbury as Chaplain to the Royal Household in East and consecrated Bishop.

**WAR YEARS**

Ten years later the Korean War swept two-thirds of the Korean peninsula into the hands of the communists for three years.

So the seventy-fifth anniversary is a jubilee opportunity for the Church in Korea. It is to be celebrated in the Society of the Holy Innocents, to Michaelmas Day, 1965. The bishop of the Korean Missionary Brotherhood was preparing to sail

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# THE ANGLICAN

Incorporating the Church Bulletin

THURSDAY, OCTOBER 22, 1964

## AEST OF 20 LAYAL

What happens in Sydney between now and the end of this year will determine whether the Synod of the Diocese of Sydney has any real moral authority, or whether it is a mere talking shop whose decisions can be flouted. We have heard that the members of the Diocese of Sydney really are headmasters, headmistresses and councils of true church schools, or whether it has something rather less.

Subject to the provisions of the General Act and the Constitution, the synod is the supreme authority of each diocese. Its legislative powers are great. Since it is a representative body, the moral authority of its moral authority is even greater. Relatively few of its matters which come before any synod require formal legislation. The mind of most synods, on most matters, is sufficiently clearly expressed by simple Resolutions which local Anglicans thereafter observe.

It is only upon this basis that synodical government can really work. The synod is an outward form, and in other ways, resembles Parliament. However, there is one vital difference: where Parliament relies upon the sanctions provided by the law to enforce its will, the synod rests upon its moral authority. A citizen may break the law, and pay the penalty, without destroying Parliament. If Anglicans flout the properly expressed resolutions of their diocesan synod and the whole basis upon which its precious moral authority rests.

The Synod of the Diocese of Sydney resolved last week to express its opposition to the general principle of State Aid for Church and private schools, and its particular opposition to the Federal Government's offer of money for laboratories. In doing so, it made unambiguous terms, it recommended diocesan Church schools not to accept the offer of money.

These decisions were the result of an "snap" vote. They were made calmly, soberly, after two days of careful discussion during which, it was agreed by all present, every important aspect of the question was fully and thoroughly considered.

The synod came to its decision in the full knowledge that the government had backed up its Prime Minister, who had committed himself to a firm policy of no consultation; that some headmasters had similarly committed their school councils; that the Archbishop had similarly committed his diocese and the Province of New South Wales; that the committee had committed the Synod. In addition, the Archbishop of Sydney was good enough to state his own personal, private view of the Government's proposal during his Presidential Address to the Synod, before any debate took place, and to say that he would not "for one moment . . . object to others taking the opposite view." Every diocesan officer who spoke during the debate, save Bishop R. C. Kerke, supported His Grace's private view. That view was expressed the most and weight that it merited, and it doubtless influenced some votes. It is no light matter for any synod to reject the views of its President and its Standing Committee; that the Synod of Sydney did so, by a clear majority of faithful Anglicans in the diocese, did just that.

It is ill to suggest, as some of the secular press has done, that the decision of the Synod is a "relief" to the Archbishop, the Standing Committee or anyone else. No question of emotional reassurance was involved. Episcopal government is not a matter of the Anglican genius as the Divine Rite of Kings in a parliamentary democracy. What the synod did was to ascertain and to state its own mind on a serious matter of principle and of principle. The flow therefrom. The whole matter was above personalities. If the Archbishop and the Standing Committee happened to be of the same mind, the decision of the Synod that was perhaps unfortunate, but it was on one view relevant: the Synod's mind has been made crystal clear.

Bishop M. L. Lorne said during the debate that some diocesan schools would be compelled to close down if the synod resolved against the offered State Aid. That might be true, but it is not the Synod's intention was the most important thing. That was, that all the diocesan schools would loyally accept the Synod's decision even if it did mean some of them closing. Earlier this year, the Standing Committee requested all diocesan schools which applied for State Aid to make it clear that such applications were without prejudice to any decision of the Synod. The Synod must be assumed that the schools acted accordingly. The Synod has now spoken. It is hardly conceivable that any diocesan school, whatever sacrifice may be involved, will not now accept the Synod's decision in application for the money, in loyalty to the decision of Synod. For any school to flout the Synod's decision would place it in a morally indefensible position, an impossibly unfair position, and would be an intolerable blow to that system Church government all Anglicans prize so highly.

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

—Dr Geoffrey Fisher

### Education of the Clergy

The education of the clergy is causing anxiety in several Anglican dioceses. It is a subject which has been raised in the past, but in the contrast a fortnight ago, the subject was raised before going on to theological studies. That had been done in Brisbane, where the diocesan took a two-year preparatory course in general studies, and then went on to three years' theological education.

### Report From Which Much Is Expected

Obviously much is expected from the Archbishop's commission in helping to solve the complex financial and administrative problems in the Diocese of Sydney. But the detailed recommendations in the final report, recently completed, have yet to be revealed. A special meeting of the synod on 27 February is to be called to consider them.

In the ordinary sense of the word, synod last week there was a general resolution to defer the making of long-term decisions until the next year. The recommendations were known. Perhaps the most important recommendation was that the diocese should not be obliged to invest in its own property and investments can be financed to ensure that the urgent needs, particularly in new buildings, are met.

Our Church, particularly by comparison with the Roman Catholic Church, is particularly falling badly behind in providing facilities (particularly buildings) for an effective ministry in the new settlements. There are some longer-settled areas there are daunting financial problems. The diocese of Sydney Synod that on going to the north on the south coast was met at the gate by the churchwards who were warmly welcomed.

## RELIGIOUS BROADCASTS

- (Services which are conducted by Anglicans are marked with a star.)
- 7.30 a.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 8.15 a.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 9.15 a.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 10.15 a.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 11.15 a.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 12.15 p.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 1.15 p.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 2.15 p.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 3.15 p.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 4.15 p.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 5.15 p.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 6.15 p.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 7.15 p.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 8.15 p.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 9.15 p.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 10.15 p.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 11.15 p.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.
- 12.15 a.m. DIVINE SERVICE - Anglican Church, Sydney - in the Reverend David Bell.

### ONE MINUTE SERMON

St. Matthew 18:21-25  
What is forgiveness? Is it a mere technicality, or is it a moral obligation? It is a moral obligation to forgive, not just to ourselves, but to others. It is a moral obligation to forgive, not just to ourselves, but to others. It is a moral obligation to forgive, not just to ourselves, but to others.

### The Ideal Parish Council

The Ideal Parish Council is one that is representative of all the Church members in the parish. It is one that is representative of all the Church members in the parish. It is one that is representative of all the Church members in the parish.

### What are our debts as a Christian?

What are our debts as a Christian? They are the debts of love, of forgiveness, of mercy. They are the debts of love, of forgiveness, of mercy. They are the debts of love, of forgiveness, of mercy.

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### CLERGY NEWS

- BLACKWELL**, the Reverend H. H. Blackwell, has been appointed as the new Director of the Diocese of Sydney.
- BROOK**, the Reverend G. A. Brook, has been appointed as the new Secretary of the Diocese of Sydney.
- FRIDMAN**, the Reverend G. A. Fridman, has been appointed as the new Secretary of the Diocese of Sydney.
- HAYNES**, the Reverend G. A. Haynes, has been appointed as the new Secretary of the Diocese of Sydney.

### CHURCH CALENDAR

October 28: Trinity 22, Orlin, St. Peter and St. Paul, St. Andrew and St. Matthias.







# EVANGELICAL COLLEGE DEDICATED

## PAPUAN FRANCISCAN PROFESSED

FROM A CORRESPONDENT

Jeragata, October 19  
The Bishop of New Guinea, the Right Reverend David Hanson, assisted by Bishop Ambro, on September 26 dedicated the Evangelical College at the Friary of the Society of St. Francis at Jeragata, New Guinea.

The college consists of a dining-room and 14 beds, a single men's dormitory, two dormitories and a very simple kitchen. The kitchen is a cheap built after the style of a Nipah spirit house.

This dedication of St. Francis College, as it is now called, was a smaller and more family affair attended by the 12 students, the brothers, the people who live on the farm and the village people of Jeragata, together with some local Papuan diocesan mission staff—about 150 in all.

Most of the money for the building of this college has been contributed by Companions and friends in New Zealand, and without their aid we could not have done it.

In the chapel the altar is in the centre and is made out of a piece of a cedar tree cut in half.

The hanging crucifix was painted by the Reverend Stuart, of Boroko, and depicts Christ as a Papuan. The cross is embellished with tapa cloth designs. The altar is striking and challenging and inspiring.

After the dedication Colin Oley Baura was made a novice, taking the name of St. John. He is from Malaita, in the Solomon—a big fellow who has been in charge of the farm at Awa Valley.

He has settled in well and seems very happy. And in a few hours we had five brown boys.

Next morning, Sunday, everyone was sitting early. The 12 village women with large quantities of food.

They had kindly offered to feed the crowd at lunch. After the Mass and had stacks of tarts, sweet potatoes, pumpkins and yams.

After attending the early Mass men were lit and the house was got under way.

The profession of Brother Philip took place at 11 a.m. By now a great crowd had gathered from Popondeta and surrounding mission stations and from the villages of the area.

### FIRST FRIAR

The profession was very moving. Mary's School had been seen to shake their heads sadly at Brother Philip professing and intended to give his life to our Lord.

For us it was particularly thrilling as we realised we had first Papuan friar in the community.

There is no doubt Brother Philip's profession has stirred the Papuan Church.

The village people no longer feel their feelings in the way they feel the feeling of the crowd.

There was a wonderful feeling about the whole thing. Bishop Hand received Brother Philip's vows and the Right Reverend Ambro said the first Mass in the new chapel. And so came lunch, and Brother Alfred, who forms miracles as usual, and concludes everyone on a good footing.

After lunch came the play, "The First Cab," by Evelyn Holt. Our natural amphitheatre, with its tree-covered stage and green bush for backcloth, provided a beautiful setting, and with that the play and colourful dances and the fact that only one did in fact know their words, it all went very well and, as received with acclamation.

After a pause the dancers

# NEW FOUNDATION IN JAPAN

ECCLESIASTICAL PRESS SERVICE

Geneva, October 19  
Although the majority of the only religion which commands interest and respect in Japanese academic circles, the title paper exists for much Christian experience in Japan in the immediate future.

This was the assessment of an American clergyman who recently completed a three-month study of the Church in Japan.

Lawrence L. Durkin, Curator of Broadway Church in New York City, took part in a joint meeting of the Women's Planning Council and the Japanese Christian University Foundation that membership of Japanese Christians "is not growing — and some even report a decline in membership of both Protestant and Roman Catholic bodies".

Keened in Japan, Durkin was optimistic about the long-range prospects of the non-denominational university can make there because of its "positive attitude towards the religious and ideological cross".

In much of the so-called Church work in Japan, the Gospel "is hardly recognizable today for all the accretions of superstition and prejudice."

"It's going to take a young generation to cut through these institutional and inconsequential accretions."

ECCLESIASTICAL PRESS SERVICE

# COMBINED ACTION HELPS CONGOLESE YOUNG PEOPLE

ECCLESIASTICAL PRESS SERVICE

Geneva, October 12  
Christians of all traditions, Jews, and Muslims are combining their efforts to assist the youth of the burgeoning city of Leopoldville.

The unique programme of the city's major industrial and commercial firms is the result of an initiative taken by the Youth Department of the Congo Protestant Council.

Within the past four years the population of Leopoldville has more than quadrupled — from a figure of 42,000 in 1956 to a population in 1960, to a present total estimated between 180,000 and 200,000.

The situation has brought with it its own problems for Leopoldville's youth. To the tens of thousands reared in the city there have been added scores of other thousands who come in by their own means.

Unskilled, and the majority without family ties, they live a hand-to-mouth existence in their own shanty towns. Unemployment is high. For many their only contact with the outside world is along the streets. The attendant

### DR. BRAMSEY ON HEALING

ANGELAN NEWS SERVICE

London, October 9  
The Archbishop of Canterbury, who speaks of "Healing and Religion" when he opens the year's major medical conference at Royal Hospital's Institute of Health, will be the main lecturer on Thursday in Queen Square on Monday, October 12. He will be introduced by the Dean of the Institute, Dr. James Bull.

About 160 people are expected to attend the opening.

But the programme leaders of the first two days are expected to be the most interesting. Mr Robb in a recent interview. "We don't think it is unrealistic to believe that eventually we will be able to reach 50,000

# CONCERN OVER EMPHASIS ON POPE'S PRIMACY

ECCLESIASTICAL PRESS SERVICE

Geneva, October 13  
Reserve and scepticism marked the majority of first commentators on the Pope's address at the opening of the third session of the Vatican Council. ("The Anglican", October 1.)

Greatest concern was expressed by an American clergyman who on the primacy of the Pope, the emphasis of the Council, the unacceptability of the separated brethren the council will seek to show.

The German agency, Evangelical Press Service, commented that the address did not emphasise what the Church has said, but what it does.

Nothing was said about the council's role in the promotion of unity.

### DOCTRINAL

Rather, it said, the Pope underlined that the council would "examine and discuss the doctrine concerning the nature and mission of the Church."

It said the key to the Latin Church of the Pope's speech is the repeatedly occurring word "unity".

The speech, it said, showed the transfer from "the pastoral to the doctrinal".

Young people through our programme of religious and juvenile crime plague the city.

To make this vision a reality he is trying to help them get under way in February of this year with the formation of a steering committee composed of businessmen and diplomatic.

Under the guidance of the Reverend Donald Bobb, a missionary of the Presbyterian Church (U.S.), who is director of the Centre of Commerce, Youth Department, much progress has already been made.

Because for most of the young students who have the intelligence and educational background to keep up their studies, the main problem is housing. The committee has rented rooms for 75 of the "most needy" of this group at various places in the city.

For the much larger number of students who do not have sufficient funds to continue academic studies, the main problem is no longer let them hang there.

At a special service of reconciliation, the captain of the bell-ringers, Mr Graham Hayes, said he will be off to the Very Reverend T. W. Thomas, Dean of Melbourne, asking that he dedicate these bells to the joy of Lesons and the use of his Church.

Lesons were read by the Secretary of the Roman and Sir Frank Sellick, Chairman of the Restoration Appeal Council.

Two short peals were rung immediately after service and a long peal occupied most of the afternoon.

There are thirteen bells in the peal, although only twelve are in general use. The only one of the bell-ringers, Mr Graham Hayes, said he will be off to the Very Reverend T. W. Thomas, Dean of Melbourne, asking that he dedicate these bells to the joy of Lesons and the use of his Church.

Although the Restoration Appeal Council has been re-opened for a further £40,000 as damage was found to be more extensive than first appeared.

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