



CATHEDRAL AT SOROTI

ANGELIC NEWS SERVICE
Kampala, March 8. The new St. Peter's Cathedral at Soroti has been dedicated by the bishop, the Right Reverend Leonard Luber... Bishop of the Upper Nile... Most of the money for the cathedral has come from Teso but gifts have also come from other parts of Uganda and many countries overseas, including Britain, Australia and the U.S.A.

SYMBOLIC FAST URGED

ANGELIC NEWS SERVICE
London, March 13. Christians in Britain are being asked to mark the International "Freedom from Hunger Week," March 17 to 23, by a symbolic fast on at least one day within the period. They are asked to go to their own churches on the day of their choice, and spend their lunch hours in prayer and worship. This is not intended as a means of fund-raising, but as a personal act of Christian discipline which will also be an act of witness and solidarity with other Christians who are fasting in the Christian's concern for the world's hungry millions. The request for this symbolic fast is made by Inter-Church Aid and Refugee Service.

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THE CELTIC SAINTS . . . 19

S. COLUMBA'S PRAYERS ANSWERED

By MICHAEL J. LAURENCE

S. COLUMBA had the gift of Celtic prayer. In a few minutes, he could be seen from his cell and told the monks they might return to their tasks for Cormeac. The bell toll was over. When Cormeac came home a few minutes later, he found that when he was on his way back to his cell, he had been struck a great road and he had been very frightened, he said, but suddenly he was found by the monks. He was assured that God was taking care of him. He would make the storm go down. The monks looked at each other and said that they were very hour when S. Columba had hidden them away for Cormeac for he was in danger and very afraid.

S. Columba lived for thirty years in his cell. Sometimes he went to Ireland for short visits, but always he carried out returns to Iona. He grew to be a very old man and he was never tired to help people and never unkind when they asked him to spend some ink over the hen of his robe.

CORMAC

S. Columba called Cormeac, one of his monks, and told him to go with the fishermen and fish for the monks. Cormeac went off with his fish and he had to fish for the monks. Cormeac went off with his fish and he had to fish for the monks. Cormeac went off with his fish and he had to fish for the monks.

Suddenly the chapel bell rang to ring. All the monks hurried towards the chapel wondering why the bell rang. They found S. Columba pulling the bell rope as hard as he could. He had gone into the chapel and he had been praying for Cormeac, that God would keep him safe and give him the strength to do his work.

ANTI-RELIGIOUS CAMPAIGN

ECONOMIC PRESS SERVICE

Geneva, March 13. A number of Soviet papers and publications have remarked on the almost complete absence of the 22nd Congress of the Communist Party of the Soviet Union. The review, "Question of Philosophy," said the anti-religious campaign is a "primitive spirit," lacking people to vision. "It is not a primitive spirit," it says the review, "it is doubtful whether the atheistic measures thus advocated will ever succeed in overcoming the religious faith of the masses." "Pravda" emphasises the inadequacy of the anti-religious measures. It is also a "primitive spirit," it says the review, "it is doubtful whether the atheistic measures thus advocated will ever succeed in overcoming the religious faith of the masses."

Our Church believes that the Holy Scripture contains all things necessary to salvation. It is our duty to preserve and to teach it. It is our duty to interpret it. It is our duty to apply it. It is our duty to defend it. It is our duty to live by it. It is our duty to die by it. It is our duty to rise by it. It is our duty to reign by it. It is our duty to glory by it. It is our duty to triumph by it. It is our duty to inherit the Kingdom of Heaven by it. It is our duty to inherit the Kingdom of Heaven by it.

At last at Easter in A.D. 597, St. Augustine came to England. St. Augustine knew the time had come for him to do so. He drove in a little country cart to the town of Canterbury and there he found a man who had been struck a great road and he had been very frightened, he said, but suddenly he was found by the monks. He was assured that God was taking care of him. He would make the storm go down. The monks looked at each other and said that they were very hour when S. Columba had hidden them away for Cormeac for he was in danger and very afraid.

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SCRIPTURE POSITIONED

FROM A CORRESPONDENT

"The Anglican Church, like the Lutheran, follows a middle way between the Roman and extreme Protestant positions," writes the Bishop of Singapore and Malaya, the Right Reverend Kenneth Sandbury, in the February issue of "Diocesan Digest." The bishop, well-known as a theologian, is writing about the Vatican Council and the authority of Scripture and Tradition.

The Roman Catholic Church has always held that the Bible and Tradition are equally authoritative. The Anglican Church, however, has always held that the Bible is the primary authority and Tradition is secondary. The Lutheran Church, on the other hand, has always held that the Bible is the only authority and Tradition is irrelevant. The Anglican Church, therefore, is in a middle way between the Roman and Lutheran positions.

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BISHOP RETURNS TO INDIA

FROM OUR OWN CORRESPONDENT

Melbourne, March 8. A four-year stay in Australia, unique in the history of Anglican Bishops, came to an end on Sunday, March 24, when the Right Reverend R. J. Lipp leaves Melbourne for India.

A former missionary in India, the Bishop of the Church of England in India, the Right Reverend R. J. Lipp, was appointed to the see of Melbourne in 1959. He spent four years in Australia, during which time he visited his birthplace in India and his family in England. He is now returning to India to continue his work as a bishop.

OUR BELIEFS

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so, instead, he blessed the horse and confided to it. He knew it was crying because it would see him no more. S. Columba arose from the stone and began to climb the Hill of the Cross. He found a man who had been struck a great road and he had been very frightened, he said, but suddenly he was found by the monks. He was assured that God was taking care of him. He would make the storm go down. The monks looked at each other and said that they were very hour when S. Columba had hidden them away for Cormeac for he was in danger and very afraid.

DEATH

The next day, accompanied by a young monk, he walked slowly round the monastery bars and was very pleased to see that the monks had enough corn and grass to last them until the next harvest. He was returning to the monastery, he felt very tired and he was very old. He was very tired and he was very old. He was very tired and he was very old.

FAREWELL

Although most of Bishop Lipp's time has been spent in pastoral work in Australia, he has been able to give some episcopal work in England with Confirmation. The last Confirmation service he conducted was at the parish church of St. Mary's on Monday, March 4. The Church Mission Society has arranged for a valedictory Communion for the bishop and his wife on Saturday, March 9, at St. Augustine's, Moreland, on Saturday, March 23.

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# BISHOP STRONG FAREWELLED AT PORT MORESBY

## LARGE CROWDS AT THE TWO FACTS

FROM OUR OWN CORRESPONDENT

New Guinea, March 11

The Right Reverend Philip Strong was farewelled by the Port Moresby parish, Diocese of New Guinea, on Sunday evening, March 3. This farewell came at the end of a grueling time of winding up the affairs of the diocese, and after a packed schedule of farewell visits to mission districts throughout Papua.

At St. Francis' Mission, Koko, the bishop pontificated at the Sunday mass Eucharist, and gave Communion to almost two hundred of his Papuan flock; many others gathered on the hillside outside the church.

At the blessing of the site of the new St. Francis' Church, for which excavations have already begun.

The church will be fairly extensive in area, and three new school classrooms will be located underneath.

These new rooms will form an extension of St. Francis' School which will then be upgraded to include Standard 6.

A presentation was made by the Papuan churchpeople, which the bishop said he would devote to his fund for sending Papuan representatives to his uniformed services at Archbishop's Brisbane. The bishop joined all present for refreshments afterwards.

At St. John's Co-Cathedral in Port Moresby, the bishop inducted the Reverend A. Lashford as a canon of the co-cathedral, and also inducted the Honorable Mr Justice Smithers as chancellor of the diocese.

The overflowing congregation heard the bishop preach his last sermon at Bishop of New Guinea, on the text "The faith-ful" and then adjourned to the parish hall for final refreshments and a special farewell service.

These were made by His Honour the Administrator, on behalf of the Government of the Territory; by the Reverend D. E. Bell, head of the better Churches and missions; Mr John T. McCall, C., on behalf of the Papuan people; by the Bishop-Coadjutor, the Right Reverend John D. Hughes, on behalf of the family and staff of the diocese; and by Mr Bruce Digby on behalf of the parish.

Mr Digby presented the

bishop with an oil painting by "Jude" representing a Papuan Christian Family as the foundation of a Christian Papua. The bishop replied expressing his gratitude.

Canon Lashford in a short speech referred to the fine qualities of Bishop Strong as a man of God, as a Father-in-God to his clergy and all the other workers in the diocese, and that his warm sincere friendship extended to all.

The evening came to a close when the bishop gave his blessing.

The Tuesday departure of the south-bound plane from Jackson's Airport at Port Moresby last week marked the end of an era in the Anglican Church in the Territory.

More than this, it marked the departure of one who had given more than twenty-six years of his life to the service of the New Guinea Anglican Church and mission, but to the wider interests of the Territory.

**END OF ERA**  
BISHOP OF ST. JOHN'S, nominated the Reverend A. Lashford as a canon of the co-cathedral, and also inducted the Honorable Mr Justice Smithers as chancellor of the diocese.

Decorated by H.M. The Queen with the C.B.E. in recognition of his services to the Territory of Papua and New Guinea, he was an Anglican mission which succeeded in a remote area with volcanic eruption and expanded not only in Papua but also to New Guinea and to New Britain since he took over in 1936, has departed.

The bishop goes to the Archbishop's office in Brisbane, the Metropolitan of the Province of Queensland he will have the honor of the Archbishop's hand on his forehead when he arrives at his wife's residence.

On the retirement of the Queen on board Britannia at Brisbane before flying to Perth for a cruise back to sea to Brisbane in time for his enthrone in

St. John's Cathedral there on March 28.

A large crowd of Anglicans and other friends and officials gathered at Jackson's Airport to farewell the bishop on Tuesday morning.

Old friends, representatives of other Churches and missions, official representatives of all the diocesan churches in the Territory of Port Moresby, together with all the clergy of the parish and mission in Port Moresby and many lay people, the Franciscan brothers and many Papuans, who had obtained leave from work for the occasion, were there.

The one hundred children of St. Francis' School, Koko, with their six teachers and their school banner, plus 300-400 Papuan men and women, formed a two-lane guard-of-honour from the gateway to the plane as the bishop bade them farewell.

He turned on the steps to give the blessing; his flock sang the Doxology to the Holy Trinity; and the bishop was accompanied by the Archbishop, the Administrator, Bishop David Hand, and other officials. He returned to give the crowd in a final farewell wave as the aircraft took off.

Bishop David Hand will be in Perth for a long time. His departure until the appointment of a new diocesan bishop at a date as yet to be announced.

# BISHOP FREETH FAREWELLED

FROM OUR OWN CORRESPONDENT

Perth, March 8

"I envy the younger men, for there is no done in the future," said the Right Reverend B. Freeth last week, as he was setting up of a single missionary organisation for the Territory of Papua and New Guinea.

From Selwyn College, Cambridge, and Ridley Hall, Cambridge, Bishop Freeth was made a deacon in the Diocese of St Albans in 1909 for Melbourne, and prior in Melbourne in 1913.

He left Melbourne in 1913 and, after serving in various capacities in the dioceses of Adelaide and Sydney, he came to Perth in 1928 to be the headmaster of Guildford Grammar School, where he remained till 1949 when he retired.

He was recalled from retirement as Archbishop of Perth in 1953, and this he had done for the future would have to do something about two more bishops, he had made south of the river.

## SCHOOLS

St. Mary's School for girls, living and working under crowded conditions in West Perth, had secured a new site near North Beach, but the acquisition of a new site was one thing and the building another matter.

It was necessary to find a site which was another matter. That took time and money.

Now, something to be done about providing adequately trained staff to take on hospital chaplaincy work, for the number of patients is increasing and our ability to staff them with chaplains, and, of course, no one can do this without being fully trained.

These were some of the things facing the next team of workers, and for those exciting and adventurous undertakings, Bishop Freeth evinced the younger men's interest in the work, and the founding of Wollaston College, Perth, is the most important things the diocese had

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Every effort is being made to see that the enthronement of the Archbishop-elect of Brisbane, the Right Reverend Philip Strong, on March 23, will be a true diocesan family affair.

Two representatives from each parish will have seats reserved, and so will wives of the clergy. Organizations within the life of the Church will have official representation.

Apart from this, extra seating will be placed in the transepts of St. John's Cathedral, so that there will be a reasonable number of seats for church people.

A relay of the service outside the cathedral will be made for any possible overflow of congregation which cannot be accommodated within.

His Excellency the Governor of Queensland, Sir Henry Abel-Smith, and the Right Honourable the Premier, Mr. G. R. Nicklin, will be in attendance. In the evening an official welcome will be extended to the new archbishop at the Morris Hall, Church of England Grammar School, East Brisbane, at 8 p.m.

FROM OUR OWN CORRESPONDENT

Narrandera, March 11

The Low Sunday weekend-end has been held for the enthronement of the Church of St. Alban the Martyr in Griffith.

The consecration will take place on the Saturday afternoon, and the Solemn Eucharist, concerning on the Sunday morning. The Bishop of Canberra-Coolburn, the Right Reverend K. J. Clements, will be officiating.

A new church has also been built in Yenda in the same parish, which will be opened and dedicated on Low Sunday.

# ENTHRONEMENT IN BRISBANE

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# CHURCH WAR MEMORIAL CENTRE FOR IPSWICH

FROM OUR OWN CORRESPONDENT

Brisbane, March 11

On his 73rd birthday and the eve of his retirement as the Rector of St. Paul's, Ipswich, Canon H. K. Cornish, saw an ambition fulfilled when BHP people witnessed the Bishop Administrator of Brisbane, the Right Reverend John Hudson, dedicate the War Memorial Parish.

The earliest suggestion for a memorial came directly after the war, but it was not until five years ago that a move was made towards its erection.

Two canvasses have been held since that time, and Canon Cornish said that it was "fantastic" that in such a small parish has been able to accumulate by direct giving a sum of £45,000.

The new centre, costing about £60,000 with furniture and fixtures, is to be a memorial of debt within 18 months or two years.

The centre will provide accommodation for all the various parish projects and activities. It will be a focal point for an Anglican community of 30,000 at present in the Ipswich and West Moreton districts.

Canon Cornish will retire on April 21 next, having been Rector of St. Paul's since 1949.

## LAY PEOPLE SHARE IN SERVICE

FROM OUR OWN CORRESPONDENT

Newcastle, March 11

Lay people are sharing in the Holy Communion service at St. John's, Clarence Tce, Diocese of Newcastle, during the service last week.

After the churchwardens brought the candidates to the altar, two lay people came forward for those exciting and adventurous undertakings, Bishop Freeth evinced the younger men's interest in the work, and the founding of Wollaston College, Perth, is the most important things the diocese had

## ORDINATION AT LEETON

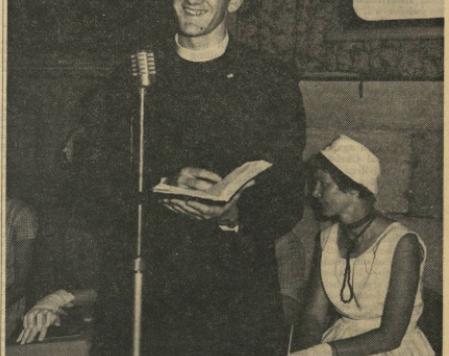
FROM OUR OWN CORRESPONDENT

Narrandera, March 11

The Bishop of Queensland, the Right Reverend H. G. Robinson, advanced the Reverend Raymond William Ginn to the priesthood in St. Peter's, Leeton, on Monday, February 25, the day of St. Matthias.

The Archdeacon of Hay presented the candidate, and the ceremony was presided by the Rector of Lockhart, the Reverend Maurice Battarbee.

The Reverend R. W. Ginn will be an assistant priest in the Parish of Leeton.



The Reverend Brian Hinglisham speaking at the Church Missionary Society valedictory rally in the Chapter House, Sydney, on February 28. Mr Hinglisham is to work in Tanganyika ("The Anglican," March 7th).

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# WOMEN'S DAY OF PRAYER AT TERRIGAL

FROM OUR OWN CORRESPONDENT

Terrigal, N.S.W., March 11

Mrs J. A. G. Housden, wife of the Bishop of Newcastle, gave the address at the Women's World Day of Prayer service at Terrigal on March 1.

Ninety women from the area attended the service which was led by the rector's wife, Mrs. R. B. Neville.

A choral reading for three voices was presented by Mrs. Coullier (Presbyterian) and Mrs. G. Mott (Anglican).

Mrs. Housden said how pleasing it was that the order of service for this year had been prepared by Christian women.

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# CHURCH TO BE CONSECRATED

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# ANGLICAN METHODIST CHURCH IN AUSTRALIA

## REPORT BY THE ANGLICAN METHODIST CHURCH TO THE ANGLICAN COMMUNION

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ANGLICAN NEWS SERVICE

London, March 8

The uniting of the Church of England and the Methodist Church in one organic body is visualized as the ultimate goal by a joint committee of theologians from the two Churches in a report published on February 26 after six years of discussion on Church unity.

The committee comprised twelve Anglicans and eight Methodists. Four of the Methodist representatives signed a minority report in which they express doubts on the proposals.

Before ultimate union is possible, the committee believes there must be a preliminary stage lasting for some years — perhaps as many as 40 — during which the two Churches would enter into full communion with one another while retaining their distinct life and identity.

The Church of England had a "biggest membership of 27,000,000 persons. The Methodist Church has 7,252,579 members.

The proposal advanced would involve:

● Reconciliation of the two Churches in a service for which a form is suggested and which includes the integration by reciprocal action of their existing ministries.

● Acceptance by the Methodist Church of episcopacy in continuity with the historic episcopate and the practice of episcopal ordination for its ministers in the future.

● Provision of means by which the two Churches, during a period of full communion, could cooperate and grow together by consultation, common action, and common devotion at all.

On this basis, the report says, "we believe that our two Churches are free to participate in sacramental life and worship without doubt or scruple and at the same time, as a necessary accompaniment and expression of their common sacramental life, share also in one another's pastoral and evangelistic concerns."

"At this stage the two Churches would remain parallel entities, each with its own characteristics and forms of worship, to be accredited, recognized and received regularly together, the ministers and sacraments of each being acceptable and available to the other."

The procedure for implementing the first stage would begin with the holding of a proposed service of reconciliation. This has been constructed on the basis that there should be a formal reception of the members and ministers of each Church by accredited representatives of the other, performed in such a way as would enable the members to communicate and each bishop, priest, and minister to officiate at either Church.

#### DECLARATION

Each of these services, the report says, "shall be introduced by a bishop of the Church of England in virtue of an Act of Convocation, and by a minister appointed by the Methodist Church. On behalf of the Churches there would be read the Declaration of Intent, a concise statement setting forth a pledge for unity.

A succeeding service, somewhat lengthy one, provided first for the reception of the Methodist people and ministers by the Church of England, and then the reception of the bishops and other members of the Church of England by the Methodist Church.

It is assumed that after this service has been held there would be full communion between the two Churches and as close an interchange of their life and work as may be possible until the

time when complete union can be brought into effect.

As soon as possible after the service of reconciliation, the report says, there will follow the consecration of certain Methodist ministers to the episcopate, and thereafter ordinations in the Methodist Church will be performed by bishops assisted by other ministers.

The report adds: "It is desirable that before this happens the Church of England and the Methodist Church should jointly revise their respective ordinals so that they are based on a form of ordination which is common to both Churches may be further advanced for some period and criticism removed."

In the second stage of the proposals for full communion of the two Churches it is assumed that the Methodist Church would be free to settle its own forms of orders, with the same degree of freedom from State control as is enjoyed by the Church of Scotland."

This, the report acknowledges, would require the revision and repeal of the Acts of Parliament by which the Church of England is governed.

The report must now be ratified by the General Synods of both the two Churches. It is expected that the Methodist Church will meet in its General Assembly in London in February and March. The Methodist Conference will receive it in May.

#### DISSENTERS

The committee suggested that by 1965 the Churches, through these bodies, may be ready to say whether they accept the proposals, and if the answer is favourable, how they would wish to proceed to their practical implementation.

The four dissenting Methodists rejected the proposal largely on the grounds of their "inability to accept the Anglican position on the historic episcopate." They said they seek unity, they said they do not believe that it is to be found in the Anglican position, which was well intentioned, is in principle acceptable, and which would in practice lead to certain division in the Methodist Church and to a consequent need to divide in the Church of England also.

The report has been the subject of numerous articles, Press comment and the views of many churchmen here.

"It is a pity," noting that while "naturally the (historic) divisions of opinion remain, and in some forms always will," it has long been clear that these divisions are being bridged in the pond with denominational forms as they now are, and the report is at last being to disentangle the unholy mud.

It is added: "It is hard to believe that the report of the Chapel is fully prepared for it, or for the possibility which now exists, that such conversations would reach the same majority conclusion as that reached by their counterparts in England."

"If in fact, as the Scottish College of Bishop decided against such conversations, the Methodists of Scotland would find themselves in the an-

two Churches surely can bring this thing to pass.

"The Times" in a Leading Article, "Union No Panacea," warned that "Union alone is not enough. Even were a gradually cooling Christendom to be faced with a slowly fragmenting Communion, the great bulk of our times would not necessarily have been won.

"Indeed, the yet more formidable enemy, Apathy, might be strengthened. Anglicanism can not be happy with things as they are."

"Empty churches, clergy who accept that they are fighting a losing battle, a society that pays little for its services and little more than a considerable change, while on the other hand the Church of England will make no change at all."

"The main concern will be over the question of the ministry, which will be rejected, but they will require not months but years of discussion."

"The mere fact that episcopal orders are to be introduced will also, quite considerably, the standing rules of our Church."

The Bishop of Bristol, the Very Reverend G. Tomkins, welcomed the report "and a basis for very serious and full consideration in our two Churches at every level."

Anglican and Methodist leaders generally have agreed that a more careful study should be achieved by strong committees either supporting or opposing the recommendations.

The Archbishop of Wales, Dr. Morris, said that the proposals were "to be carefully considered, and he urged his members to do so."

"As the proposals closely affect the Church in Wales and the Episcopal Church of Scotland it would have been more courteous if representatives of these self-governing Churches had been brought into the conversations," he said.

"The acceptance of these proposals would require the Church in Wales to make far-reaching changes in its constitution which would be the consent of a two-thirds majority of the three orders of bishops, clergy and laity, and of the General Synod, the governing body of the Church in Wales."

Nevertheless, he added, "the possibility of bringing together the two Churches by a union which partyed company very reluctantly and who have never quite lost sight of their spiritual kinship, is an exciting one, and we should be glad to see the restoration of our outward unity will emerge from these proposals."

#### SCOTLAND

The Reverend J. D. Ashplant, superintendent minister of the Methodist Central Mission, Edinburgh, said that he was pointed out that the position in Scotland differs from that which exists in England in that the Episcopal Church in Scotland is not a self-governing body of the Anglican Church and is therefore master in its own house.

"That would seem to indicate the advisability of setting up parallel conversations in Scotland between the Methodist Church and the Episcopal Church, though doubt is not felt that such conversations would reach the same majority conclusion as that reached by their counterparts in England."

"If in fact, as the Scottish College of Bishop decided against such conversations, the Methodists of Scotland would find themselves in the an-

malous position of having inter-communion with the Church of England but not with the Episcopal Church in Scotland."

The Reverend E. Benson Peters, associate secretary of the World Methodist Council, said it would be a mistake to think that the report would be readily or immediately accepted. From many points of view it will cause grave concern to many Methodists," he said. "I am not suggesting that the proposals will ultimately be rejected, but they will require not months but years of discussion."

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#### BISHOPS' VIEWS

He intended that it should be discussed at his diocesan conference in October, but it had been put before the Conference of the Anglican Diocese of Bristol and the Methodist conference.

The Bishop of Bath and Wells, the Right Reverend E. B. Hensley, said that he would discuss the proposals with the members of his diocese and then to the General Synod of the Church of England.

The Provost of Birmingham, the Right Reverend George Sinker, former Bishop of Nagpur, said: "I think this is the finest opportunity we have had since we turned John Wesley out of the Church of England."

"There will be some voices among the extremists on both sides, but I think it will be generally accepted."

In a statement last night explaining why he dissent from the majority report, Dr. C. Kingsley Barrett, Professor of Divinity at Durham University, said he was standing firm on his dissent from the Methodist proposal for the minority report.

"I must be clearly understood," he said, "that what is involved in the proposals in the majority report is not merely the rehabilitating of Methodist episcopacy, but also the acceptance of the historic episcopate, which includes the belief that the Church of England is linked with the Church by the Archbishop of Canterbury in this is a continuous succession of bishops. This idea is very old history and very theology."

It was perhaps going to be the most common comment to be said. It amounted to restating the position of the Methodist minister, who could not accept."

He was also against the proposals "because they would lead to breaking off relations with other Free Churches."

"If in fact, as the Scottish College of Bishop decided against such conversations, the Methodists of Scotland would find themselves in the an-

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#### FOR LENT —

**BELIEVING IN GOD**, by M. L. Yates. This Lent devotional booklet achieved immediate success when it first appeared in Australia last year. It was first published in the U.S.A. in 1949. The Australian edition, published by the Trust, contains a Preface by the Bishop in Polynesia, the Right Reverend J. G. Vockler. 64 pp. Price: 8s. 6d. (Postage 5d.)

#### A NEW BIOGRAPHY —

**THE LIFE AND LETTERS OF JOHN STEPHEN HART**, by T. B. McCull. This full-length biography was published on March 1. Bishop Hart achieved distinction as Dean of Melbourne and Bishop of Wangaratta. He played a leading rôle in the development of the Constitution of the Church in Australia. This biography by the Bishop of Rockhampton was specially commissioned by the Trust. 182 pp. Price: 20s. 6d. (Postage 1s. 6d.)

#### PRICE REDUCTION —

**THE CONTINUITY OF THE CHURCH OF ENGLAND**, by Farnham E. Maynard. Every Anglican should have this scholarly, simply written account of the way that the Church of England preserved her continuity as part of the catholic Church of Christ during the seventeenth century. It was first published in 1939, with a Foreword by the then Bishop of Ballarat, and a Foreword by the late Archbishop R. C. Halse, who was then acting Primate, was published in 1959. This second edition, printed by the Anglican Press Ltd., was one of its first book productions. Originally priced at 15s. 0d., the cost of the book has now been reduced by a subsidy from the Trust which limits it within the reach of all. 170 pp. Price: 5s. 6d. (Postage 1s. 6d.)

#### THE CONSTITUTION —

**THE CONSTITUTION OF THE CHURCH OF ENGLAND IN AUSTRALIA**. How do Anglicans know the facts about the way our Church is governed? Every priest, every Church officer, and every interested layman should have this constitution. 48 pp. Price: 2s. 6d. (Postage 5d.)

#### GENERAL SYNOD —

**PROCEEDINGS OF THE FIRST GENERAL SYNOD, 1962: OFFICIAL REPORT**. This historic document, published by the Standing Committee of the General Synod, contains much more than an outline of the proceedings. It includes the text of all Canons passed at the Synod, the Standing Orders, in full, and the Reports and Financial Statements of all the organs of the General Synod. Every clergyman, and every Church officer and synodism, should have this official publication. 182 pp. Price: 6s. 6d. (Postage 6d.)

#### OUR BEST-SELLER —

**THE CHURCH OF ENGLAND—A FELLOWSHIP**, by Eric Montzberger. First published in Australia nearly ten years ago, this simple study of Anglican faith and practice has now run through many editions, and its total sales have topped 70,000. Canon Montzberger is a former Canon Theologian at the Grace Cathedral, San Francisco. 78 pp. Price: 3s. 6d. (Postage 5d.)

#### A BAPTISMAL LEAFLET —

**THIS CHILD IS REGENERATE**, by R. D. Dauntmore. "What difference can it make to an unconscious baby whether it is baptised or not?" This little four-page leaflet, which is available in bulk at 30s. 0d. per 100, including postage. A specimen copy will be forwarded to any clergyman on receipt of a 3d. Postage Stamp.

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## THE ALL-GLEBE STUDY GROUP . . . 13

**A** BOOK by a former Presbyterian, Thomas Merton, is now called "Why I Am a Christian Scientist." Includes a detailed account of what he placed inside of his heart while living with the Christian Scientists.

Simplicity, it says, is one of the most outstanding characteristics of Christian Science services and meetings, a fact which concentrates attention upon the content rather than upon the externals of worship.

The Order of Service established by Mary Baker Eddy is followed in all Christian Science churches throughout the world, resulting in unity of thought and practice and enabling the "student" to feel instantly at home wherever he may be. We note, in passing, that "no one in the congregation" are referred to as "students."

The two principal service officers are known respectively as First and Second Readers.

They are elected for a period of not more than three years, from and by the membership of branch churches, and by the board of directors in the Mother Church, the First Church of Christ, Scientist, in Boston, Massachusetts.

Generally a man and a woman, they occupy the place together during the service; the First Reader presides over the proceedings, assisted by the Second Reader.

In the early days of Christian Science, we are told, there were several pastors or readers, but as time passed, it became increasingly clear to the founders, that notwithstanding their sincerity, there was a lack of an undiseased sense of personality to develop, which detracted from the fundamentally teachings of Christian Science.

So in 1895, Mrs. Mary "ordained" the two books, the Bible and her own "Science and Health," as "pastor of all Christian Science churches."

This, Mr. Leithman says, providing both wise and practical, enabling many of the members to share for a period in the work of readership, returning afterwards to continue their service as active members of the congregation.

In addition to membership in their local church, members may make application for membership in the Mother Church.

### IDEA REJECTED

"I can say from my own experience," writes Mr. Leithman, "that membership in The Mother Church is both an inspiration and a support to the Christian Scientist. No matter where he may be, there will be a direct and vital contact with the headquarters of his chosen denomination."

There are more than three thousand branch Christian Science churches in the world, each entirely independent, self-governing with its own local membership, and with responsibility for the preparation of its own by-laws; and many so-called "societies," made up of groups of active students not sufficiently organized to qualify as branch churches.

Mrs Eddy's original hope and plan, the author of our book tells us, was to introduce the concept of Christianity to the orthodox Churches, with the confident expectation that they would readily accept and incorporate it.

It was not long, however, before she discovered that "the various denominations" with which she was in contact were inclined to reject her idea, and she was impelled to establish her own Church.

Following a prologue of an appropriate organ, we meet the Christian Science Sunday school open with a hymn.

Christian Scientist churches do have choirs, and this contributes to the beauty and unanimity of the congregational singing.

"We express our joy and gratitude over praise and thanksgiving to God for His good-

## BY CHRISTIAN SCIENTISTS

By WINIFRED M. MERRITT

ness, directly and personally with God." Mr. Leithman says, "The beauty of the message provided by a choir of trained voices. I have observed many a church choir that does not sing at all, or, if he does so, he doubts if his voice will reach the desired musical standard."

It is customary to include one of Mrs Eddy's own hymns at each Sunday service, the words being read right through by the First Reader before being sung by the congregation. (Study papers will be interested to discuss these points).

After the opening hymn comes a passage from the Authorized Version of the Bible, chosen and read by the First Reader. The Authorized Version is used exclusively in Christian Science services, but "students" are encouraged to read other versions in their private studies.

Next comes a period of silent prayer, following which the congregation, led by the Second Reader, repeats the Lord's Prayer, remaining silent after each clause, as the First Reader reads its spiritual interpretation.

The second hymn is followed by announcements regarding services, and by a reading of "The Scientific Statement of Being," and a Bible passage (1 John 1:9).

"The Scientific Statement of Being," and a Bible passage (1 John 1:9) are read in a selected, great care being taken to make a most intelligent and well-enclosed so as to be clearly understood.

The central portion of the service is followed by a reading of "Lesson-Scripture." This is presented in six sections, and is prepared by the First Reader, the Second Reader reading from the Bible, and the First Reader supplying correlative passages from various sources.

The matter for each Lesson-Scripture is designed for daily

study by Christian Scientists in their homes. The work preceding the Sunday on which it is read in church, being made available to all, and in the advance in the "Christian Science Service."

The reading at the Sunday service is intended to be an advance in the "Christian Science Service." The readers, but also by "a majority of the congregation."

The selections are delivered without comment, thereby "referring to the individual's sense of interpreting them for himself and realizing their inherent message applicable to his own experience."

There are twenty-six Lesson-Scriptures in the year, the work being covered in its entirety twice annually. (What do groups think of this a substitute for the normal sermon?)

### THE SERVICE

The reading of the Lesson-Scripture is followed by organ or piano selection, serving as an Offertory, and by a third hymn. Finally, while the congregation remains standing, the First Reader reads a passage from the Bible, and a hymn entitled "The Scientific Statement of Being," and a Bible passage (1 John 1:9).

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## OPEN-AIR SCHOOL SERVICE

FROM OUR OWN CORRESPONDENT

**A** lovely Melbourne autumn afternoon and a green spots ground surrounded by trees made a perfect setting for the annual school service of Rowland Park English Grammar School on Sunday afternoon, March 3.

The day erected in front of the sports pavilion was presided by the school committee, including the head mistress, Miss B. K. Grevitt, the school chaplain and the Ven. Rev. W. Dams, Archdeacon of Epsom.

The next touch, quite coincidental, was that as the members of the school stepped on to the dais, the band began to play "For the Saviour's sake."

Seats were provided on the grass of the oval for official guests and other visitors, and many sat around the edge in the shade provided by the trees.

Senior girls were upstairs on the balcony of the pavilion. Singing was led by the band of the Hawthorn Salvation Army Citadel.

The service was conducted by the Reverend A. Roberts, Vicar of St. James' Church, Malvern, in which parish the school is situated. He is also school chaplain.

### OBEDIENCE

Lessons were read by Beverly Jones, the Home Prefect, and Rosemary Anderson, the Vice-Head Prefect. The arrangements for the service had been made by the committee of the Parents' Association.

At his address, Archdeacon Dana quoted a recent statement that schoolgirls are the best citizens, and then traded on this by speaking about obedience.

In retiring, the speaker who created order perfectly obeyed the will of God, because God's

world works in that way. In our own obedience to the will of God, because he has been created with liberty, so that he may be capable of something more than obedience. Human character can be so developed as to produce saints.

Facing the reality of the disobedience that we know exist in the functions of the grace of God that can put things right, it is to God who is the source of all grace.

The service concluded with the school hymns, and the head mistress entertained official visitors to afternoon tea.

### JAPANESE CHILDREN HELP INDIA

EDMUNDS, Perth Service, Geneva, March 11.—Children of Christian day schools and Sunday schools in Japan are raising £200,000, toward the construction of a new hospital for leprosy in northern India.

A cheque for that amount was presented to an official of the Japan Leprosy Mission at a special ceremony held in the Christian Centre in Gifu, Tokai.

The children's fund-raising campaign was sponsored by the National Christian Council of Japan, a part of its annual created order perfectly obeyed the will of God, because God's

### BOARD WANTED

Board is required for male and female wards of the Social Welfare Department, aged below 14 and 18 years, who are in full-time employment and are to pay £4 to £4/10 per week. Many of these boys and girls have been living in Children's Homes throughout Victoria.

Can you help? Enquiries—Mr. W. O'Reilly, telephone 30-0481, Extension 304, or write to Youth Welfare Division, Box 2765Y, Melbourne.

## NEWCASTLE MEETING OF THE 'MOTHERS' UNION

FROM OUR OWN CORRESPONDENT

**Newcastle, March 4**—Forty-two branches of the Mothers' Union in the Diocese of Newcastle were represented at their annual meeting held here on February 22.

Doyle, channel of Christian prayer, was the subject of Mrs. G. Smees, the State Representative from Orange to N.S.W., came from Orange to Newcastle, the Right Bishop of Newcastle, the Right Reverend J. A. G. Hodson, presided.

Mrs Smees explained the duties of a State Representative, and then offered congratulations on all reports read.

She also had a clear picture of the wide range of work in M.U. covered in the diocese. Mrs Smees also mentioned the Retreat for Women and Girls, first time last year.

So much inspiration and retreat and she hoped all women present would make an attendance at the annual meeting of the M.U. covered in the diocese.

commented on the keenness of the Young Members' Department which had increased 100 per cent.

### FRESH IDEAS

M.U. members could do so much to help make it easier for the young members to meet, for example by having a "fresh ideas" group.

Christian Family Year helps to take a really good look at ourselves, don't be content to sit back, but go forward with fresh ideas.

The five expectations of a doctor for M.U. were prayer group, study group, nucleus of

do not have Communion services involving the taking of bread and wine, but "they meet in branch churches twice each year to turn their thoughts more especially to union and communion with their heavenly Father."

Mr. Leithman explains it in these words: "To all Christian Scientists, and in practice possesses a deep and abiding insight into the spiritual meaning of the Eucharist, dispensing with the literal use of sacramental bread and wine, as we dispense with the use of actual baptismal water."

"Mary Baker Eddy," he says, and those of us who have rarely fasted and thoughtfully accepted her teachings find it an equally thorough study of the Gospels, evidence indicating the metaphysical and spiritual sense in which Christ Jesus himself repeatedly used the key term associated with the Last Supper as the accounts of it have come down to us.

"The Communion or Sacrament services include a portion devoted to silent individual communion with God. It is our effort to make our communion with deity a daily experience. Just as in the case of baptism we view a sacramental act as one of conscious purification of thought and life."

(Some critical discussion of Christian Science doctrines, in general such as that of union with spirit and matter, mind, emotion, creation, sin and redemption, and the work of Jesus Christ, is available to groups in "Some modern challenges" by J. Caldwell Sanders and Stafford Wright, referred to in this series.)

(Queries (as before): Why do orthodox Christians baptize?)

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## DID YOU KNOW

**D.J.'s serves you in many ways**

At any time in 1958, David Jones, founder of the firm, used to shake hands with all his customers. Today that spirit of friendly service still typifies D.J.'s, with its three great stores, many hundreds of smaller branches each year. Among the services D.J.'s offers is dry cleaning, chirophy, dispensing . . . there is a travel bureau, barber shop, beauty salon, restaurant, food halls for the sale of provisions, the most comprehensive range of men's, women's and children's fashions in Sydney. D.J.'s asks for your every need, from the finest to the wellworn. "David Jones' for service" is every way.

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## OBITUARY

## BISHOP BELCHER

## C.I.S. writes

On the Right Reverend W. B. Belcher, former Bishop of North Queensland, whose monarchical consecration was ordained on October 2, 1912, at the residence of the Right Reverend Arch-Bishop of New Westminster, W. H. Moline was also on the staff.

In February, 1924, he joined the Bush Brotherhood in New South Wales where he stayed for five years, returning home in 1929. He was appointed Vicar of St. Albans, then Vicar of Rickmansworth, and in 1939, Vicar of Chesham.

When he was married to Miss Mary Calway, formerly Headmistress of Kilmarnock Masonic School for Girls, he was appointed in 1946 as Vicar of St. Thomas, Durban.

He was elected Bishop of North Queensland in September, 1947, and resigned in December, 1948, to become Rector of Diss, Norfolk, until 1955 and also was the Assistant Bishop of Norfolk.

He returned to South Africa as Vicar of Woodstock, Ravenshoe, for three years. His health failed and he resigned in 1958, returning to England in June, 1960. He lived at Winchester House, was appointed Rector of Otlington, Alresford, in 1961, by the Lord Lieutenant, Lord Ashcombe. He resigned last November and died on January 8, 1963, aged 71.

He was unassuming and humble but exercised a quiet mastery, helping, assisting, those who were considering ordination and was always in demand as a conductor of retreats.

He had a good career as a soldier in World War I, where he was Brigade Major of The Naval Brigade and won the Military Cross. It was said that he should suffer from cardiac asthma but his last seven years were free of such ailments.

He was of great help to me at our theological college and he probably must have been of assistance to many other people.

## SCIENCE WEEK-END

FROM A CORRESPONDENT  
"Space and Spirit" is the title of the next Science Week-end being organised for the fourth and fifth year secondary school students in Sydney.

It will be held at the Methodist Youth Centre, "Elanora," North Narrabeen, from March 29 to 31.

The week-end has been arranged by the Research Scientific Association Fellowship in conjunction with the Inter-School Christian Fellowship and the Crusader Union of N.S.W. for about one hundred and fifty students from schools within a distance of 100 miles of Sydney.

The aim of the week-end will be to consider some of the latest facts and theories resulting from recent research and what significance they have for our spirit.

Scientists from various fields will be present to discuss scientific questions students may have and to advise on careers in science.

Further particulars may be obtained from the registrar, 29 Gordon Street, Clontarf, N.S.W.

## PAPUAN GIRL AT UNIVERSITY

FROM A CORRESPONDENT  
Brisbane, March 11  
The first Papuan woman to enter the University of Queensland is Miss Dinah Dickson, 19, who enrolled this month.

She was educated at Kwato Mission School, near Milne Bay, until she reached secondary level.

Then she attended St. Catherine's School, Warwick, a Church school conducted by the Sisters of the Sacred Advent.

Miss Dickson is taking the Social Studies course in the Faculty of Education so that she can qualify for welfare work among her own people in Papua.

## DIOCESAN NEWS

## BATHURST

## NEW A.C.W.U. BRANCH

The Yelthorne branch of the Anglican Church Women's Union has only been in existence for five months. Their first thought upon formation, was to do something for the S. Michael P.W.U. Memorial Home for Girls at Katoomba in the Diocese of Bathurst.

The full membership of the branch is 17 and it spread over an area of about 50 square miles. They meet once a month at 11 a.m. and have lunch and work through to 3 p.m. The month of their first months work was seen last Saturday when they held their first tea-takings in some three hours assembled in over 100.

The other two branches of the A.C.W.U. in the Parish of Portland have got the message: Go, Show and do likewise.

## MELBOURNE

## JANET CLARKE HALL

On March 13, Bishop G. T. Sambell dedicated, named and opened the new wing of the Janet Clarke Hall at the Parish of Portland.

Janet Clarke, the daughter of the late Mrs. J. C. Clarke, was the first woman to be elected to the office of Vicar of the Parish of Portland. She was elected in 1924 and served for three years.

She was unassuming and humble but exercised a quiet mastery, helping, assisting, those who were considering ordination and was always in demand as a conductor of retreats.

He had a good career as a soldier in World War I, where he was Brigade Major of The Naval Brigade and won the Military Cross. It was said that he should suffer from cardiac asthma but his last seven years were free of such ailments.

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## CLARKE HALL IN THE UNIVERSITY

Burial DEANERY MEETING  
The Willamstone branch of the A.B.M. diocesan Women's Auxiliary held their annual service in S. Saviour's Church last Tuesday, March 17. This was followed by a luncheon in the Willamstone Hall.

The guest speaker was the Reverend Gordon Cross from Tanganyika. He was accompanied by Miss Levett, C.M.S. Home Secretary.

## NEWCASTLE

## TAREE CROSS

Last Sunday, the Bishop of Newcastle travelled to Taree to dedicate the new cross on the tower of the new church which he dedicated a fortnight ago.

On Tuesday evening the bishop attended the annual C.E.M.S. diocesan dinner at St. Stephen's Church, Adamstown, and remained for the meeting of the society afterwards.

## T.I.A. CLASSES

T.I.A. classes were arranged to commence on Thursday, March 14, at 77 The Arcade, Newcastle. Students this year will be studying:

## OLD Testament, Doctrine and Christian Education, the subject for Lent is the Lord's Prayer. Week-day services are being held throughout the parish and the Christian Family Year programme is being observed.

Know the family prayer. Read the family Bible. Understand the family Prayer Book. Attend family worship.

Following Evening last Sunday night the annual meeting of S. John's Church took place. The election of churchwardens and deacons was held and reports from the various church organizations were received.

## SCHOOLS OF RELIGION

Schools of Religion, located on the Anglican Campus in the field in Toronto, Canada, next August, commenced in four centres of the Diocese of Newcastle last Sunday. The centres are Hamilton, Taree, East Maitland and Gosford. Each school will continue for three months, March 17, 24, and 31.

The four delegates to go to Toronto from the diocese are the Bishop of Newcastle, the Right Reverend J. A. G. Hensler, the Right Reverend R. E. Davies, Assistant Bishop of Newcastle and Bishop-elect of Tasmania, the Very Reverend L. S. Sillars and the rector, Mr. P. A. Finlayson.

## BIBLE STUDY IN LENT

During Lent in the Parish of Clarendon, the rector arranged a Bible study every night in 177 The Arcade, Newcastle. At Sunday morning services are on

## SYDNEY

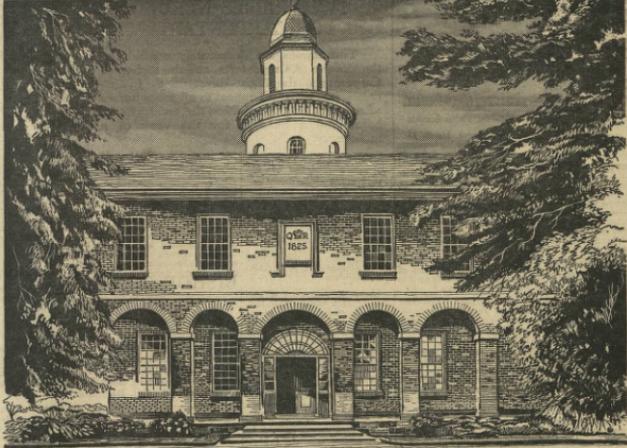
## COMMISSIONING AT NORTH SYDNEY

The acting-chairman of the Australian Board of Missions, Canon W. J. Siddons, will commission two missionaries for New Guinea on St. Thomas, North Sydney, next Sunday evening, March 17, at 7 p.m. They are Michael Lean and Beverly Hodge, of Newcastle, where Miss Hodge is well-known in V.A.F. circles. They are to do the Government's "cash" course for teachers at Rabaul and will afterwards teach in mission schools. The A.B.M.'s Federal Candidates' Secretary, the Reverend Frank Weston, will preach the sermon.

## TASMANIA

## APPOINTMENT

The Reverend G. C. Finkelde, Rector of Derby-com-Burgrom, was installed in St. Matthew's Church, Bichselby, on February 26, by the Bishop Administrator, the Right Reverend G. F. Cranwell, as the first vicar of the newly-formed Parochial District of Southford, Tasmania.



CHATEAU TANUNDA PRESENTS "NATIONAL TRUST" SERIES NO. 7

The Old Hospital  
LIVERPOOL

Commenced in 1822, and completed in 1830, although before the date 1825, it remained a hospital for 130 years, a longer period in this use than any other building in Australia. Among its patients were Michael Gilbert who arrived in Australia in 1791 and died in 1860 aged 91, Benjamin Hall, "father of the Notorious Bush Ranger," and many from all walks of life who sought their fortunes in the goldrushes of the 19th century.

Francis Greenway prepared a design which is included in his List of Public Buildings of 1821, but after the departure of Governor Macquarie he was removed from office. His plan has not been found, but this fine building is attributed to him.

Rectangular in plan, of two stories, with a boldly scaled arcade across the ground floor, it is surmounted by a round tower and lantern which light the central stone stairway. Another notable feature of the interior

is the grained vaulting of the foundations. It is built of beautiful colonial bricks, soft warm red in colour, which combine so well with sandstone and white painted woodwork and are enhanced by the play of shadow from two tall Bunyah trees. The two flanking wings were added in 1869.

In 1961 it became a Technical College, filling an important function in the life of this rapidly growing centre.

The objective of the National Trust of Australia (N.S.W.) is the preservation of Historic Buildings and Natural Reserves as a heritage for future generations. We believe it deserves the support of all who love their native land.

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