

BAPTISM AND CONFIRMATION DISCUSSED MANY FAVOUR SOUTHWARK PROPOSALS

FROM A CORRESPONDENT

Melbourne, July 26

Should the Church change the policy regarding the ages for, and preparation for, Baptism, Confirmation and first Communion? Should this policy be the same for the children of regular church-going parents as for those whose parents rarely attend?

Anyhow, can children of 12, 13 or 14 years be fairly asked to make a permanent commitment to Christ? How can all this be integrated into the total educational programme of the parish?

These and many other questions were faced by laymen and clergy from thirty parishes in the Western suburbs of Melbourne on July 20.

Delegates from the parishes had been summoned to a day's conference by the Archdeacon of Box Hill, the Venerable Peter Menie.

It was held in the senior school of the new Yarra Valley Diocesan E. School by the courtesy of the headmaster who welcomed the conference to the school.

More than 100 delegates joined in the opening service of Holy Communion held in the 'Team Teaching' room and more arrived after the service.

At the morning session four short papers were read on the general subject of 'Christian Education and the layman' with particular reference to Sunday school and the age for preparation for Baptism, Confirmation and first Communion.

The two speakers on Confirmation were both active in practical Sunday-school teaching. One comprised a research chemist at Monash University, Dr R. A. Crane, and the manager of an engineering firm, Mr Nigel McClellan.

They spoke first of the problems of many Sunday schools—problems of adequate staffing, preparation and accommodation together with the peculiar difficulties of communicating with young people in this matter of religious education.

Secondly, they spoke of ways of dealing with these problems by holding groups in private homes on week days after school and the use of team teaching methods.

SEABURY METHODS

Particular interest was aroused about the Seabury methods, the integration of Confirmation preparation with the secondary Sunday school and the use of unusual methods such as a vacation school held during the school holidays in conjunction with the Methodist.

The Reverend Robert Collie, Vicar of St Mark's, Royal Hill, and the Reverend David Warner, Vicar of St Faith's, Burwood, spoke to the clergy well known for concern about the indiscriminate Baptism of babies, introduced us to the second part of our morning session.

The background of this was some notes circulated by the

archdeacon to all delegates to the conference.

The notes gave a summary of the report of a recent working party in the Diocese of South-west in South London, proposing a new arrangement of four stages by which a person is admitted to Church membership and communion and his ministry as a lay member of the Church.

The four stages are as follows: (1) A service of thanksgiving, named after the Reverend David Warner.

(2) Baptism accompanied by laying on of hands, normally administered by a parish priest.

(3) Children baptised in infancy and confirmed by the Bishop could, after suitable instruction, be admitted to Holy Communion by a simple ceremony at any age after seven or eight.

(4) At some point after 17 years and after careful preparation, a person would be asked to lay on of hands, for the work of ministry and mission in the world.

MANY QUESTIONS

These proposals received strong support from the Reverend David Warner.

While speaking Robert Collie, while speaking strongly in favour of confining the use of infant Baptism to children of practicing Church parents, did not think that the proposals, particularly that of early admission to Holy Communion, but recommended the postponement of Confirmation to 15 years.

The first part of the afternoon was given over to discussion in groups, with the preparation of questions and comments to a panel.

The discussion in groups was lively and animated and illustrated the interest and concern of all taking part.

Questions were put to the panel, consisting of the speakers, the administrator, Bishop Arnold, who had joined the conference towards the end of the morning session, Miss Mary Blackwood, of the Diocese Department of Christian Education, and the Reverend Roger Royle, a priest of the Diocese of South-west, who came to Australia recently as a migrant chaplain for a short time before taking up an appointment at Southwark Cathedral.

But time brought proceedings to a close before half the questions submitted were answered.

The discussion and questions indicated a very high degree of concern and interest in the whole range of Christian education and

initiation and a great hope that something will be done and done quickly to improve present Church practice regarding Baptism, Confirmation and first Communion.

Many would like to see the Southwark proposals implemented in Australia as soon as possible.

AFTER TEN YEARS, Y.A.F. PLANS ITS DISSOLUTION

The Young Anglican Fellowship National Council which met in Sydney on July 19 was doubly significant. The meeting marked the end of the first ten years' life of the Y.A.F., and foreshadowed the probable dissolution of the organisation.

Members took a hard and honest look at the present situation of work among adolescents in the Australian Church and the place of youth organisations in that work.

While it seemed clear that the Church must minister among all age groups, it was also apparent that in fact we only contact a fraction of the large number of teenagers in any community.

Almost every parish establishes some form of youth programme, but few are able to link with national organisations.

There is a need for assistance and advice at local and regional levels, but the Young Anglican Fellowship is not seen as the body to provide this service, nor is it equipped to do it adequately.

Even where it has tried to work for a more realistic pattern, it has not been able to overcome the barrier of a Y.A.F. image

established in the minds of many. This barrier led to more efforts to create a concept of Y.A.F. as offering help to all Anglican youth programmes.

Council members recognised the need to change parish concepts of the requirements for an adequate ministry among young people and looked for means of providing help in a way that would be acceptable to more people.

YOUTH LEADERS

They proposed two positive steps to be taken to broaden the breadth of thinking of this council.

The G.B.R.E. was asked to provide a guide for parishes and youth leaders, which would help them develop a more realistic approach to their ministry among young people.

The council stressed that this was not to be a publication for or in the name of Y.A.F.

INDUCTION IN CHURCH IS QUERIED BY ARCHDEACON

FROM A CORRESPONDENT

Melbourn, July 29

A pre-anbulation of Mildura's schools, homes, clubs, hotels, caravan parks and sporting arenas would have made a more fitting induction for a priest than a church ceremony, said the Venerable John Burnett at the induction of the Reverend R. M. Davis as Rector of St Margaret's, Mildura, Diocese of St Arnaud, this month.

He said such an induction for a priest would be a significant role of to-day's priest who was required to go from the four walls of the church to proclaim the Word of God.

To-day, more than ever before, the role of the ordained man was more confined.

But amidst the confusion the priest's role emerged as a dynamic one, full of opportunity and excitement.

This was mainly because to-day was no longer the day of the priest, but rather the day of the priest and the laity working hand-in-hand.

CLOSER CONTACT

Archdeacon Burnett said this new life offered unlimited opportunities through closer contact with people.

'It is the priest's job, that of the people, to reveal the true nature of God, and that of the people to reveal the true nature of God.'

The archdeacon said that the dangers and excitement of this new era lay in that priest and

layman alike had more often than not to make decisions with only half of the required information on hand.

Archdeacon Burnett performed the induction assisted by the Reverend of Merbein, the Reverend L. P. G. Smith, acting as the secretary for the occasion.

The Rector of Charlton, Canon W. A. Reid, read the oaths and the priest's letter of appointment.

The new rector is no stranger to the parish having been there as assistant curate from 1954 to 1958.

He succeeds Archdeacon H. H. Givran, now Administrator of the diocese.

MUSIC SCHOOL

FROM A CORRESPONDENT

Melbourne, July 29

The Victorian branch of the Royal School of Church Music will hold a one-day school at All Saints' Church, Preston, on Saturday, August 30, from 2 p.m. to 8.30 p.m.

The Reverend Bruce Naylor will speak. Mr. John Mallon will conduct church practice; and the Rev. Canon H. H. Givran, at 7 p.m. at which the celebrant will be the Reverend E. J. Cooper.



These nurses graduated from St. Martin's Hospital, Brisbane, at a special ceremony in S. John's Cathedral on Wednesday, July 3. With them are (left to right) The Marston, Sister Joan, S.S.A.; the Dean of Brisbane, Bishop Cecil Muschuppi; the Tutor-Sister, Sister Harrison, and the Deputy Marston, Sister Dorothy, S.S.A.

A. E. H. NICKSON SCHOLARSHIP

ORGAN RECITAL AT EASTERN HILL

FROM A CORRESPONDENT

Melbourne, July 29
An organ recital by Michael Wentzell will be given in St. Peter's Church, Eastern Hill, Melbourne, on Sunday, August 4, at 3.15 p.m.

A retelling collection will be taken in aid of the A. E. H. Nickson Travelling Scholarship Fund.

Dr Nickson was a prominent church organist and leader in Melbourne musical affairs for many years.

A fund has been established in his memory to provide an overseas scholarship for a tertiary student.

The scholarship will commence in 1970 and will be offered after that every two years.

The fund committee, under the chairmanship of Professor G. Loughlin, has set a target of \$20,000, already more than \$8,000 has been presented to Melbourne University.

The fund's treasurer is Mr Reg Carter of 2 Stanley Street, Essendon.

On August 4 Michael Wentzell will play two Organ Masses, 'Messe pour les Paroisses' (Francis Couperin); and 'Messe de la Pentecoste' (Olivier Messiaen).



"MUSIC FOR A LITURGY" AT ST. PAUL'S, CANBERRA

FROM A CORRESPONDENT

Canberra, July 26

"Music for a Liturgy" was the subject of a recital, the fourth in a series, given at St. Paul's Church, Canberra, on July 14.

S. Paul's choir, under the direction of the organist and choirmaster, John Burnett, sang music for Morning Prayer, the Holy Eucharist and the Holy Communion.

The Venite was Chant in C (MacFarren), the Te Deum in B flat (Stanford), Benedictus in B flat (Edward Elgar), and the Hosanna in C (Benjamin Britten).

The Magnificat was from the 'Short Service' (Orlando Gib-

bons) and the Nunc Dimittis in E (Herbert Murrell).

The Sanctus and Benedictus were from the 'Service in Four Parts' by Arnold, with the Agnus Dei and Gloria in F (Harold Darke).

Leon Wilson played two violins; cello solo; Canon L. M. Murchie played the organ; and provided the organ accompaniment; and the Reverend George Garneay, the annotations.

SERIOUS ATTEMPT TO BRING IN YOUTH AT UPPSALA

FROM A. G. OOSTON

Margaret Mead turned up at the Assembly yesterday; and today, speaking in full session on one of the sectional reports, she said: "This Assembly will go down to history as that which made a serious attempt to bring in youth."

"Why should there be an instant demand from those who within a few years will themselves be members of the Establishment? Why the hurry?"

"Because they know—and their elders sense—that the young are particularly attuned to the present rate of change, enormously greater than the world has known before. Everyone in this Assembly over 40 is an immigrant into 1968."

I'm not sure exactly what the dramatic phrase means; but perhaps it is a contrast with our present attitudes, that we will (if they are good) allow those who are now around 20 as immigrants into 1978.

It has become very clear that the Youth Participants have given real motive power to the Assembly.

By being there and vocal, the young have pushed their elders along. The motive power for trying to mobilise the efforts of the world churches to support world development was already there; but the extra push from the youth has made us realise that the present structure of power, of government, of economics, industry and business, and of world trade needs to be called in question and probably drastically revised if peace, equity and justice are to be brought into the world, both within and between nations. It has been a surprise, I think, to many of us that the W.C.C., in at least one of its Section Reports, could even accept the idea of revolution as a Christian concern; and even (though with proper caution) to admit that revolutionary change may be required to violence.

As M. M. Thomas of India put it in his address, if there are any just wars, there are likely to be more just violent revolutions. In all this the Youth Participants have behaved, on the whole, in an admirably responsible manner.

It has all made me think and question whether our churches are trying to use their youth in the right way.

We tend to assume that what they want are club activities, Pop sessions, dances, cosy discussions with the Rector and the occasional panel discussion with their elders in the congregation.

Should we not be making use of their fire (moderating it perhaps with our own mature knowledge and worldly wisdom), to help the Church really to go forward in its thinking, not above all in its action: to move fast

enough to influence local society and national and international policy.

We tend, in a world that (in rich countries) is quite tolerable to us, to regard the revolutionary ardour of youth as a nuisance and destructive (perhaps it is destructive when it is frustrated). I suspect that we are hiding our heads in the sand and that, if the world is to be even tolerant for our children, we badly need their help in making it so.

Visser 't Hooft said "Christians not concerned with the needy are at guilty of heresy as those who defend articles of the faith."

Out of all the Section Reports comes, in one way or another, the same theme: that justice and equity in the world are the present major tasks of the Church; that to achieve this we shall need to change our own (the churches') institutions and structures; those of nations and of the world community; that revolution may not be to bring a word; and that to achieve this we need the fullest co-operation between old and young, men and women, rich and poor, black and white, different political systems—and of course of the different churches.

On Sunday we had a day off. With the usual marvellous efficiency with which everything here is run, we were transported by buses to the station, by two special trains to Stockholm; and from the station we processed half a mile to a square where we had an open air service. The square is a partly new structure. The service was in a large circular space below street level, open to the sky, surrounded three parts by a side walk and

ballustrade from which many people of Stockholm looked on; on one side, splendid new shop and office blocks; on the other, partly demolished older building—symbols of the crumbling and renewal physical world.

The sermon was by Dr S.A.E. Nabahu, General Secretary of the National Council of Churches in Indonesia.

The day started warm and sunny, but dark clouds came over during the service. At the beginning of the last hymn there was a loud clap of thunder. And, exactly on the words "Who offer all things so wonderfully reigneth" great drops of thunder-rain started to fall (God can pun, at least in English).

Umbrellas went up and rain-coats on; but with true Christian resignation no one moved till (to roaring brass from the Salvation Army) the hymn was over.

NEED TO SEARCH

And without instant haste, everyone went across to shelter under the surrounding Arcade.

The storm cleared, and we processed again to the Town Hall where we had a splendid Swedish meal (and a commendably brief) welcome from the Mayor.

In the evening, after various afternoon exercises and dinner, back tired but happy (and dry) to Uppsala. Very attractively, in the address at the service, Dr Carson Blake announced that we had a \$3 million appeal for the relief of suffering in Nigeria. With three days to go, I think it's clear what the outcome of the Assembly will be. Words of course, lots and lots of them.

Uppsala, July 16

The test of these will be whether anyone reads them and acts upon them.

For the participant (even your humble correspondent and his Spouse of a colleague) it was an experience which will leave him somewhat changed; and he in turn (and the many others, Delegates, Visitors, Advisors, Press, and hangers-on) may be able to carry away and pass on something of the experience.

Of the extraordinary one-ness of thinking and intuition that can arise in a large assembly, in spite of such wide differences of economic, religious, political and cultural backgrounds; in spite of differences of age; in spite of transient suspicions of intuition.

That Jesus came to make all things new and that the Christian task is to serve him towards this end.

Also of the struggle and pain that can be involved in realising this one-ness: the need to search for one's own deepest, unrecognised presuppositions and to examine them.

The labour of listening and listening to find out what the other is really saying, and to recognise that it may be one's own thought to be saying oneself.

I spent a whole lunch talking to a young Indian, working with the University Mission in S.A.A., vehement and bitter about the refusal of the rich white to see and understand his problems; and by listening came to realise that his attitude and mine to people who don't agree with me had almost everything in common. We both wanted to understand and like each other.

SOME BOOK BARGAINS

THE ANGLICAN Book Department offers the following, many of which are not now obtainable in the bookshops.

GUIDE TO REPRINTS, 1968. This is the standard, comprehensive catalogue of all books, English, French and American, which have been reprinted lithographically in the U.S.A. It contains lists of all U.S. reprint publishers and valuable bibliographic information. It is particularly useful for out-of-print theological works.

Price: \$5.35 (including postage).

WHITTAKER'S ALMANAC, 1968. This is the 10th Edition of this indispensable compendium. No copies of the shorter version are available—only the large, complete edition, 1,222 pages.

Price: \$4.65 (including postage).

TOWARDS PEACE IN INDO-CHINA, by Sir Anthony Eden, Lord Avon. The current Prime Minister of Great Britain. Only a few copies of this famous work are available.

Price: \$1.40 (including postage).

A LAYMAN LOOKS AT THE CHURCH, by Sir Kenneth Grubb. This famous paperback by the President of the C.M.S. and Chairman of the House of Laity in the Church Assembly has been out of print for over a year. We have been fortunate in obtaining a few copies. Sir Kenneth speaks with complete frankness from a unique vantage point.

Price: \$0.85 (including postage).

OUTLINES FOR YOUNG ANGLICANS, by R. Minton Taylor. Here is an impartial, well-written account of the History of the Church of England, how we got the Book of Common Prayer, and sections on how to pray and the meanings of "Catholic" and "Protestant" in the Anglican tradition. The author has accomplished the extraordinary feat of writing in a way that transcends churchmanship, giving this little work the widest appeal.

Price: \$0.35 (postage included). (Less 20% to members of the Church of England Information Trust.)

THE COMMUNIST WAY OF LIFE—AND THE CHRISTIAN'S ANSWER, by John S. Moyes. This is the second edition of the well-known book, let by Bishop Moyes, first published in 1952. It is regarded as one of the most direct and simple treatments of the subject ever printed.

Price: \$0.25 (including postage). (Less 20% to members of the Church of England Information Trust.)

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POTTED PLANT MUST BE BROKEN: BISHOP DE MEL

ECUMENICAL PRESS SERVICE

Uppsala, July 19

Christianity, to achieve its highest potential in the present age, must be indigenous to the country in which it is proclaimed, a prominent Asian Anglican told visitors to the Fourth Assembly of the World Council of Churches here on July 11.

"The preaching of the Gospel must be done in a way people understand," the Right Reverend Laurence de Mel, Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma and Ceylon, asserted. "We must have our own architecture, music and liturgy."

Missionaries of another era "should have brought the seeds," he said, "instead they brought the potted plant. Now we must break the pot and let the roots go down into the soil of the countries." He added:

"We have to be the children of our own culture, not copies of another culture."

Much of Bishop De Mel's address was devoted to a review of the changing concept of missions in the Christian Church, which now, in his words, puts "the accent... more and more on younger churches being supported, extended and controlled by the people of the country."

At the same time, all churches "must be able to be related to people around us," he said. "If a little congregation thinks only about itself it will die by itself and there will not even be anyone available to conduct the funeral," he warned.

The Bishop concluded his address by calling for churches to "be in one mind and work, even if we cannot be one in organisation at this moment."

Speaking at the same programme was Dr. John Karefa-Smart, Geneva, Switzerland, Assistant Director-General of the World Health Organisation from Sierra Leone.

"To preach the Gospel to (people in developing nations) is not only bringing them food, but also is teaching them how to get food for themselves," Dr. Karefa-Smart asserted.

He reminded his audience that the generally-recognised upper limit of "poverty" in the United States (\$3,000 income a year) is equal to the highest salaries paid in developing nations such as his own.

Dr. Karefa-Smart, recalling that his education was made possible by Christian missionaries and institutions, described himself as an example of the Church in mission, and he told his audience that he was a pastor who is not on discrimination or ignorance another labourer is needed."



Students working on the scriptural on the Assembly theme, "Behold I make all things new" which was displayed at Uppsala together with modern music, art, films and exhibitions which focussed attention on strategic aspects of contemporary society. Sister Mary Corita, a Roman Catholic nun of Los Angeles, U.S.A., designed the scriptural.

DOCUMENT ON WORSHIP APPROVED BY W.C.C.

PRAYER, CHANGES NEEDED, PLACE OF THE SERMON

ECUMENICAL PRESS SERVICE

A "crisis" in worship", reflecting a much deeper and widespread crisis in faith" now confronts the Christian churches of the world, delegates to the Fourth Assembly of the World Council of Churches agreed here on July 15.

Approving by a substantial majority the first study of worship ever made by an Assembly, they called upon the W.C.C. and its member churches to meet the crisis by engaging in a "serious study of fundamental Christian belief".

The document urged, among other steps, reconsideration of such specific areas as present regulations concerning participation in Holy Communion, changes in language, music, vestments and ceremonies to make worship more intelligible, and the role of symbols in worship. It also stressed modern man's need for "silence and prayer".

The report on Worship was presented by the Section chairman, the Reverend John Meyendorff, Archbishop of Alexandria, a member professor and a member of the Russian Orthodox Greek Catholic Church of America.

DIVERSITY

A preamble to the four-part document states that deliberations of the 150 Assembly participants assigned to the Section was required it must vividly apparent "the diversity in approaches to worship among Christians".

"For many," it said, "the question of worship is a personal issue. Some Christians seek to maintain a rhythm of personal prayer, despite repeated assaults."

"Some are nostalgic for the reality of prayer, as the presence of God in prayer, as a sense of loss and real to them."

"They feel guilty about their lack of prayer. Some, almost given up the effort to pray."

"But it is in worship that Christians enter God's battle against the demonic forces of this world which alienate man from his Creator and his fellow-men."

"The worship which shows us that in this battle the first victory belongs to Jesus Christ. This may remain an empty statement unless our churches reconsider which are the demonic forces to be fought today, and what are the opportunities for the laity to bring the real struggles and questions of daily life into worship."

CHALLENGE

The first of the four major divisions of the report is devoted to the "challenge" offered to worship by the "secularisation" which predominates in many parts of the world.

"In its positive sense (secularisation) is an affirmation of the true potentialities of man and of the world," it declared. "In its negative sense, it becomes an ideology of a closed world and can destroy man's true freedom and dignity."

NOW DIOCESE OF SABAH

The name of the Diocese of Jesselton, Malaysia, has been changed, with the consent of the Archbishop of Canterbury, to the Diocese of Sabah.

By order of the High Court the designation of the Bishop the Right Reverend Roland Koh, is now Bishop of Sabah.

Since last November the name of the see city of Jesselton has been changed to Kota Kinabalu. Kinabalu is the name of the state mountain in Malaysia. Kota means a town or fort.

Bishop Koh has been awarded the high honour Panglima Setia Mahkota by the King of Malaysia.

The order has a maximum membership of 75 and entitles the recipient to the title Tan Sri.

Understood positively, secularisation can mean "a liberation of culture, scholarship and scientific investigation, the development of technology, etc. from control by religious power structures (and) the constant repression of the Church's liturgy and language in the culture in which it lives".

A negative understanding of secularisation, "limits reality to the things which man can see, touch and control (and) tempts man to the laboratory finding final significance in a part of God's creation."

"Secularisation challenges us to find new ways by which worship in our churches can lead to Christian obedience both inside and outside the Christian community."

"The churches, while wishing to affirm the reality of God in the world, often do so at the expense of the reality of man and the reality of the world, thus providing a denial of the reality of God. Secularisation can recall us to the reality of God and man and of the world."

Turning to "continuity and change" in worship, the report declared that "Christian worship should be related to the cultures of the world (and) should help a person to be truly Christian and truly a man of his own culture."

SOME CHANGES

In achieving this goal, the W.C.C., by adopting the substance of the "Document on Worship" report, asks its member churches, among other things, to consider whether:

● There should not be changes in language, music, vestments and ceremonies, to make worship more intelligible;

● Fresh categories of people, such as industrial workers, students, and scientists, should find a place in the Church's prayer;

● Lay people should not be encouraged to take a greater share in worship;

● Meetings of Christians for prayer in the Eucharist (Holy Communion, the Lord's Supper) should be held in new buildings or to traditional forms;

The third part of the report declares: "Since the Word of

God is the basis of our worship, proclamation of the Word is essential."

Yet the traditional sermon is increasingly questioned today and sought to be supplemented by new means of proclamation."

It urges specifically congregational team work in the preparation and follow-up of the sermon in one of the forms of presentation such as dialogue, drama and visual art.

THE EUCHARIST

Speaking of the Eucharist it recommends that every church examine the reasons for its present discipline about participation in Holy Communion, remembering Christ's prayer for unity and his command to be reconciled.

It calls churches to "consider seriously the desirability of adopting the early Christian practice of celebrating the Eucharist every Sunday and . . . of new styles of celebration."

More than 1,800 Assembly participants attended the service of the World Council of Churches and an additional estimated tens of thousands of people watched on television.

"It is Christian hypocrisy, conscious or unconscious, that stands in the way of the more understanding of the Gospel," said Dr. Blake. "Wrong acts betray our Lord more effectively than inadequate words."

The only persuasive witness to God was "living in His presence and according to His commandments."

"To act with courage when others are fearful is to witness to your Christian faith and is more eloquent than any sermon. . . . To act in hope when your friends are in despair is to believe the Gospel and will entice others to faith. To act in love

and forgiveness when others hate and retaliation is always understood by the world."

Men will be generous and true only just as they recognise their responsibility to each other," he added. "Charity in the Christian sense requires as much imagination as good will."

He said that the Gospel requires patterns of just equal justice, more than the generosity or petty selfishness of men.

PEACE-MAKERS

Reminding his huge audience of worshippers that God had "called us peace-makers," Dr. Blake said, "Why don't we then do more for peace in Viet Nam? What can we do to reconcile the white and black in South Africa?"

"Each man," he declared, "makes his contribution to peace where he is and according to his influence. If a man lives by love and mercy, and hope, and generosity, he is a peace-maker. A Christian and a citizen moved by these virtues, he will help establish peace."

However, "if a man acts out of selfishness or ambition, or for revenge, or fear, or cynicism, or despair, he cannot be a Christian, and his influence as a witness will be negative."

PAPERS TO MERGE

ANGLICAN NEWS SERVICE

The "Search" and the "Independent" Christian newsletter edited by Michael de Bedout is to be merged in "New Christian", the interdenominational fortnightly (founded) Timothy from 1961, Beaumont, at the beginning of August.

NEW BISHOP OF MONTANA

ANGLICAN NEWS SERVICE

New York, July 29

The Reverend James Earle Gilliam will be consecrated Bishop of the Episcopal Diocese of Montana on September 16 in St. Peter's Pro-Cathedral at Helena, Montana.

The principal consecrator will be the Right Reverend J. E. Hines, Presiding Bishop of the Episcopal Church.

The co-consecrators will be the Right Reverend C. W. Stebbins, rector of St. Andrew's Cathedral at Helena, Montana, and the Right Reverend M. W. Kearney, Bishop Co-adjutor of Alabama.

Mr. Gilliam, who has been Rector of the Church of the Immaculate, Great Falls, Montana, was elected Bishop of Montana at a special diocesan convention on April 29.

Born on June 20, 1920, in Hoppen, Oregon, he attended Whitman College where he graduated with honors in 1942.

After serving in the United States Army from 1942 to 1946, he attended the Episcopal Theological Seminary in Alexandria, Virginia, and graduated with a Bachelor of Divinity degree in 1948.

After his ordination, he served parishes in Oregon and Minnesota, and was later called to be rector of the Church of the Immaculate in Great Falls, Montana, a position he has held since 1955.

He has held a number of positions in the Diocese of Montana and was a deputy to two General Conventions. He is a member of the Executive Council from Province VI.

MASS MEDIA STUDY

ECUMENICAL PRESS SERVICE

Uppsala, July 19

For a week the communications explosion in all its forms — film, radio, television, press, tape, recording, photographs and slides — were a persuasive, taken-or-granted present here.

On July 11, participants in the Uppsala Conference of the World Council of Churches heard the name of the explosion's "pusher" mentioned for the first time.

Presenting a major study report on mass communication media and their meaning for Christian churches, Mr. Penny Jones called the prophet, Canadian Marshall McLuhan, a "catheter-wheel of ideas about the media."

Mr. Jones, who is head of religious broadcasting of the British Broadcasting Corporation, was joined in the presentation of the document by Bishop Hannu Lilje of Hannover, Germany, chairman of the group on mass media and religious communicators who have prepared the report over the past three years.

Mr. Jones stressed that initiative for a study project on the media had come initially from people working in press, radio and television who were concerned about the exercise of their own responsibilities within the media and concerned that the churches should recognize their own responsibilities towards the media and pastorally towards the people who work in them."

At the same time, he made it clear that the study was not intended to be taken as a "definitive report based on exhaustive study."

"We hope it is a reasonable basis for action with or without appeal to omegs," he said.

The document is divided into three sections and Mr. Jones stressed the significance of its sequence, noting the "occupational disease of many church documents" which begin with theological statements, from which all else is derived. The primary concern of the report, he said, "is with the media in their own right."

The first section dealt descriptively with the impact of the mass media on society and on the Church.

The second section was described by Mr. Jones as "devoted to theological reminders" which should be kept in mind.

HUMAN VIRTUES

The third section contains a number of specific recommendations concerning the churches' stance and activities in the media.

Pleading for Christians to be more deeply involved in promoting the "truly human virtues" — honesty, responsibility, love and humility" in the midst of the transformations being wrought by the media, Jones said that "radio and television are seen the world as no dead face. Behind the two-dimensional cardboard he sees something of the kingdom and the power and the glory of God."

"Creative communication can evoke a response of awe and wonder about life and people."

He declared his own conviction that the media's responsibilities to help people see, in the words of Dr. Blake, "with the eye not through the eye."

"If I did not believe that in all communications there is a possibility all the time) there was not the possibility of stabbing men awake. If it was just anaesthetising, passing the time, making the money, there would be little point in serving the institutions of the media, however much religious communication they included."

ROYAL SCHOOL OF CHURCH MUSIC

Victoria Branch



ONE DAY CHOIR SCHOOL

All Saints, Preston

2 p.m. to 8.30 p.m.

Saturday, August 10th

Admission 60c

All Welcome

PRINCIPAL

Korowa C.E.G.S., Glen Iris, Victoria

Applicants are invited for the post of Principal of Korowa C.E.G.S., Glen Iris, Victoria, a government school of the Church of England. Further information can be obtained from the Chairman of the School Committee, Right Reverend R. R. Annett, St. Paul's Cathedral, Bishops, Flinders Lane, Melbourne, 3000.

Salary will be determined according to the selected applicant's qualifications and experience, and will include accommodation, allowances and superannuation.

Applicants should be graduates of a recognized university, with appropriate educational qualifications, and preferably a government member of the Church of England. Further information can be obtained from the Chairman of the School Committee, Right Reverend R. R. Annett, St. Paul's Cathedral, Bishops, Flinders Lane, Melbourne, 3000.

Applications should be received by the Chairman of the School Council at the above address not later than Tuesday, 1st October, 1964.

EUROPEAL FORK H SHIRS FRORGN STIENS

ANGLICAN NEWS SERVICE

CANTERBURY SERMON

(Continued from page 1)

A peaceful invasion of the United States by a large group of Finnish and Austrian students has been mounted this summer by the Episcopal Council for Foreign Students.

This invasion was first carried off successfully in 1964 with two students, but this year troops have grown, and this year number 50.

It's really a taken effort, compared with what some other nations have done in the past in encouraging visits by young people from outside their borders.

Russia, for example, provides self-aiding opportunities for 10,000 students to visit that country every summer.

The United States has no similar official programme, and as a result few foreign students are able to see the United States.

The only self-financing work-travel programme in this country, which also provides opportunities for living in a number of American homes, is that being run by the Episcopal Council for Foreign Students, which during the first week of June began welcoming the young arrivals from overseas.

In an intensive two days in New York City, the students are introduced to American culture and American ways. They visit the United Nations, Chinatown and Greenwich Village.

They get acquainted with New York taxi drivers, one of whom commented this summer on the unusual mixture and makeup of the "Finnish in New York eating Chinese food".

Also right on cue, the taxi driver asked the students where they were from. The group had already been warned to expect the question, a sign of natural differences and of the fact that in America, but surprising and a little personal to a European.

When they say that they are students were also advised to eat. The reason: "Our beef is the best in the world," at least according to the member of the Finnish consulate who helped in the briefing.

They were also advised that they could probably find sauna baths here, a Finnish institution now quite popular in the United States.

MANY INTERESTS

They did not have to be introduced to rock-and-roll or the latest dances, though. This is a part of the international young scene with which they are quite familiar, as they demonstrated at Greenwich Village's "The Electric Circus", a popular discotheque.

After their brief stay in New York, students headed for places as far away as Seattle and as near as Summit, N.J. for jobs in architectural firms, insurance companies, banks, restaurants, hospitals and social service projects in inner-city communities.

After working for eight or nine weeks, they will travel for three or four weeks, staying with families in cities across the country.

These host families will represent, in as far as is possible, the diversity that is America—racially, economically and politically.

They will then return to New York for a last visit to the city and then back to their homes.

Those students who participate in the programme are selected largely, because they can fill jobs which are available.

They are students in universities in their own countries and, naturally, come from the smaller cities and from towns.

They represent a diversity of occupational interests—from architecture to medicine, from mathematics to social work.

Medical students have only been included this year because of the difficulty American hospitals have in using a medical student effectively for a summer.

Law is not yet included because it is too unusual in the character.

An American law firm could not use a Finnish law student

New York, July 20

For a summer, although, if large and international in scope, it might be able to use a Finnish lawyer for two or three years.

There are many law students, though, who would like to come to America for the summer.

They have returned home with a much truer picture of the diversity and vastness of this country, and have often recruited their friends and acquaintances for the next year.

They have also contributed much on their jobs and in the communities and homes where they live. Their training has been excellent, and their employers usually delighted.

The Finnish girls working as secretaries, for example, can both take part in the training in several languages and have been training in book-keeping, business practice, etc.

Secretaries in Finland are often well acquainted with the

equivalent of a Ph.D. and seven years of training.

An architectural student who worked here last year was asked why he came to America for the summer because of the quality of his

It is no wonder that William Kennedy, the executive director of the council, is able to say that the programme has lost only two employees, and that for reasons other than dissatisfaction with their summer employment.

The council, on State Department advice, switched its method of operation and provided students with fellowships, granted by their employers, rather than having the employers pay the student directly.

As the council is an independent agency of the Episcopal Church, the two employees involved in book-keeping, business practice, etc.

UPPSALA MESSAGE TO THE W.C.C. CHURCHES

ECUMENICAL PRESS SERVICE

"The excitement of new scientific discoveries, the protest of student revolts, the shock of assassinations, the clash of wars: these mark the year 1968. In this climate the Uppsala Assembly met first of all to listen."

So begins the Message to its member churches issued here on July 19 from the Fourth Assembly of the World Council of Churches.

"We heard the cry of those who were hungry and exploited who demand bread and justice; of the oppressed who demand freedom and human dignity; and of the people who seek for the meaning of life."

It continues: "God hears these cries and judges us. He also speaks the word of life to us. We hear him say: 'I go before you. I go that Christ carries away your sin past, the Spirit frees you to live for others.'

Participate my Kingdom in joyful worship and during acts. The Lord says: 'I make all things new.'

We ask you, trusting in God's renewing power, to join in these anticipations of God's Kingdom, showing new something of the newness which Christ will complete.

All men have become neighbours to one another. Born by the diversity and tensions, we do not yet know how to live together. But God makes new. Christ wants his Church to free shadow a renewed human community.

Therefore, we Christians will manifest our union in Christ by entering into full fellowship with those of other races, classes, ages, religious and political convictions, in the place where we live. Especially we shall seek to overcome racism wherever it appears.

Scientific discoveries and the revolutionary movements of our time open new possibilities and perils for men.

It is not because he does not know what he is that man makes new.

The biblical message is that man is God's trustee for creation, that in Christ the "new man" appears and endures.

Therefore, with our fellow-men we trust in God's power of creation, guarding, developing and sharing its resources.

As Christians we proclaim

SOHO SERVICE

The Archbishop of Perth, the Most Reverend George Appleton, will preside at the annual general service in honour of St. John the Evangelist at Soho, on July 28 in St. Anne's Gardens, Wardour Street, London.

recognisable as the God and Father of Jesus Christ.

"So, too, when men reject them it sometimes means that they cannot accept in this shaken world any easy, facile assumption that the universe has a plan, a centre, a purpose."

"It is for us Christians to be sure that our faith is no facile assumption but a costly conviction that in Christ crucified and risen, in suffering and victorious love and in no other way, there is a plan, a centre, a purpose."

"In doing to live, in losing life so as to find it—there is a place where divine sovereignty is found and them is meaning and vindication."

The Bishops who will lead our thinking about faith at this Lambeth Conference will help us to see that faith means standing near to the Cross in the heart of a contradictory world, and not just standing by acting.

Our faith will be tested in our actions, not least in our actions concerning peace, concerning race, concerning poverty. Faith is a costly certainty, but not money security, as our God is blazing fire.

"The ministry to which we are called," said Dr Ramsey, "is to

offer to God acceptable worship."

"We know that the only worship which God accepts is the expression of lives which reflect God's own righteousness and compassion."

"Yet amidst all the energies of serving humanity which are rightly centered Christian people, there has been a deep revulsion of the spirit of loving God for God's own sake, and made us for himself."

"The bishops who will lead our thinking about ministry will help us to recapture this priority spirit while they show the way to new forms of practice in every community where Christian people are."

"That service must not inspire individuals, it must go on to affect states and nations in their policies, rich and poor, developed and undeveloped, one towards another."

On unity Dr Ramsey said: "Christianism is feeling the fire of a shaking which would have seemed incredible a few years back. What has been shaken?"

THE SHAKING

"Much of the old complacency of the old contentment with our divided condition, much of the sheer ignorance of one another in theology and in practice, and above all much of the self-righteousness which gave absurdity to the dealings of Christians with Christians."

"But the shaking has gone deeper. Christians have begun to learn that unity comes not by combining this Church with that Church much as they are now, but by the radical altering of Churches in reformation and renewal."

"It is here that the Vatican Council has had influence far beyond the boundaries of the Roman Catholic Church."

"We are now to ask God to show us what are things rightly shaken, and what things not shaken which must remain."

Uppsala, July 26

These marks the year of student revolts, the shock of assassinations, the clash of wars: these mark the year 1968. In this climate the Uppsala Assembly met first of all to listen."

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DIOCESAN NEWS

NEWCASTLE

MERWETTER MEMORIALS

At the 8 a.m. service on July 28 at St. Andrew's, Newcastle, the Assistant Bishop of Newcastle, the Right Rev. M. J. Sibbald, dedicated a new baptistry, which was made by Mrs. M. G. D. J. Russell in memory of his son, Christopher Merwetter, and the clock by Mr. R. Hill.

G.E.S. CONCERT

The Girls' Friendly Society will hold their annual concert at the Cathedral Hall on Friday, August 2, at 7.45 p.m., when branches will compete for the Nell Shaw Trophy.

INDUCTION

The Queen's Square Fair, Aug. 1, at 7.30 p.m. the Reverend Keith Church, Assistant Priest of the parish of East Ham, will be inducted to the parish of the Entrance, made vacant by the retirement of the Reverend Wm O. Cochrane.

SYDNEY

THE QUEEN'S SQUARE FAIR

The Queen's Square Fair will be held in St. James' Hall, 169 Philip Street, Sydney, on Friday, August 2, from 10 a.m. to 10 p.m. Apart from the usual stalls, there will be a display of wafers, a showing of furs, a Victorian boudoir, and a doll and joint restaurant open on the second floor.

John Pearce of 20B will open the Fair at 2 p.m. John Burgess of 20W will compete two parades of Spring fashions, and "The Stars of Sydney" will make a personal appearance.

BUS TOUR

The Church of England Holy Trinity Society and St. Andrew's Cathedral Church will conduct a bus tour to Hammondville (both church and Capital), Algon Park and Jabeno on August 10. Enquiries, the Dean's secretary at the cathedral.

MISSIONS TO SEAMEN FETE

The annual fete of the Mission to Seamen will be held at the mission on Saturday, August 3, from 11 a.m.

CHURCH OFFICERS

CONFERENCE

A clergy conference for all church officers will be held at St. John's, Perth, on "Lay Representation" on August 10, at 10 a.m. Enquiries, the Dean's secretary at the cathedral.

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David Jones

for service

This label gets you best value for money!

DJ 100

DAVID JONES' OWN BRANDS

Any item that bears it has been selected by a committee of David Jones' experts, who have questioned, probed and checked every detail of warp, weft, colourfastness, seam strength, construction detail . . . every last thing that makes for quality. You will find the DJ 100 label on men's clothing, basic fashions, household appliances, house linens and children's wear. You will find it at all D.J.'s Stores. Look for it, get to know it, depend on it. It carries the David Jones' famous unconditional guarantee—satisfaction or your money back in full.

TWO SIDES OF THE CIVIL WAR

OPENING MEETING HELD AT UPSALA

ECUMENICAL PRESS SERVICE

Uppsala, July 19
For an hour and a quarter on Wednesday afternoon, July 17, delegates to the Fourth Assembly of the World Council of Churches might have thought they were at the United Nations.

Representatives of the two sides of the civil war in Nigeria were on the platform to present their cases. The unusual feature was further heightened by both sides disclaiming any knowledge of how they got there.

The meeting was set up by the Assembly Business Committee which issued a notice to say that it had "arranged an open meeting at which those who wish to make their statements from representatives of Nigeria and of the former Eastern Region".

The session was conducted under the chairmanship of Sir Kenneth Grubb, former diplomat and now president of the Church Missionary Society. He explained to the audience in Fyris Hall that it was a "freestanding" meeting and anyone could sit in the delegates' seats.

Dr Akamu Ihianu led to the platform representatives of the former Eastern Region—Justice N. Anagolu, the Reverend Edmund Igbo, the Reverend G. I. Ije and the Reverend L. O. Udué—and then Sir Kenneth asked if there was anyone to speak for Nigeria.

Mr Bola Ige, an adviser, and Commissioner for Agriculture and Natural Resources, Western Nigeria, said he was puzzled about the meeting and did not know what the chairman wanted the participants to do. Sir Kenneth said he had nothing to do with the preparations and had laid down the ground rules that each side would be allowed 25 minutes with a ten-minute question period following.

LARGE AUDIENCE
At that point, Mr Ige led his three-person delegation to the platform to the applause of the spectators.

There was almost as large an audience as for the planetary session which followed, and there was evident sympathy for both sides in the tragic situation.

Both sides said they would "bring the facts" to the audience and these resulted in the inevitable charges and counter-charges. Mr Ige said: "I think this is the first time that the World Council of Churches has attempted to hear both sides of the story."

He spoke extemporaneously,

while Justice Anagolu read from one of the two prepared documents distributed to those present.

The main thrust of Mr Ige's speech was that there should be one country. "We have to live together and not apart and we will solve our problems," he said. He made it clear that no one at the meeting, in his opinion, could find a solution.

Dr Ihianu did not speak during the debate and Justice Anagolu read out of time before he finished reading the other paper.

Following the meeting, indignation that proper notice had not been given to the Nigerians was expressed by Mr Peter Odumodu, a delegate from Western Nigeria. Members of the press told him they had received copies of the notice from the Business Committee on Tuesday, but Mr Odumodu said it should have been announced in the Assembly.

SUDANESE HANDSTAMP

ANGELICAN NEWS SERVICE

London, July 29

A handstamp bearing a stylized representation of S. Michael, taken from one of the frescoes of the church at Faras, near Wadi Halfa, in Northern Sudan, will be used for postmarks on all mail posted at the biennial bazaar of the Sudan Church Association.

This will be held in the Waldegrave Hall, London, on Saturday, October 19, to raise funds for the Diocese of Sudan.

The design of the postmark is taken from the Sudan Nubian Monuments Preservation society of 1964, and special envelopes, carrying a newly drawn design, will be available for sale.

These envelopes can be obtained from Mr R. G. Dingle, F.R.P.S.I., Step House, Clifton Road, Petersfield, Hampshire, and orders should reach him not later than October 10.

The price for envelopes with stiffeners is 1s 3d each (plus stamped, addressed and posted—2s each).

Twelve of these serviced covers can be obtained for £1 (sterling).



Workers on the new site for Holy Trinity Church, South West Rocks: Mr Ralph Richards, builder; Mrs Thompson, a neighbour at the new site; and Mrs Sanders, president of the Women's Guild.

SOUTH WEST ROCKS CHURCH MOVED TO NEW SITE

FROM A CORRESPONDENT

Smithtown, July 26

Two churches have been moved within a year in the parish of Lord Macleay, Diocese of Grafton.

Last year it was Belmore; this month it was Holy Trinity Church at South West Rocks, dedicated in July 1915, by Bishop C. Drury.

South West Rocks was then a small village with fishing and a few cottages, several of which would be "week-ends" for the residents of Kempsey.

The church was in Baldwin Street which is very narrow, making parking a very real problem.

The Shire recently decided to straighten and widen Gregory Street which is the main entrance to the church.

This made the land on which the church stood even smaller and the parking problem even worse.

MANY HELPERS

A previous vicar, the Reverend R. Hardwick negotiated for a piece of land adjoining the vicarage in McInnes Street. The final stages of this was completed by his successor, the Reverend R. Nelson, now with the A.B.M. Mr J. Gorman of Kempsey

undertook the job of moving, and the parishioners assisted the workmen.

Voluntary helpers assisted the workmen, Messrs Davey, Smith and Cooper, in raising the building, removing the pipes and settling the slabs to the floor.

PLENTY OF SPACE
The building had to negotiate a drop of six feet on to the road and travel about 100 yards to its new site. Two mobile cranes and a large tractor completed the haul.

The move started at 7 a.m. and was completed at 2 p.m. There was some damage to lawns the residents move out to the bitumen road, but McInnes Street is back to normal.

The new site is most suitable with plenty of space for parking. We have now the work of clearing the block and the reworking of the Church.

Anglicans who visit the Rocks next vacation time please note the new address: McInnes Street, next to the Vicarage.

MUSIC AT ITS BEST

ANGELICAN NEWS SERVICE

London, July 29

A performance of cathedral music at its best will be heard at the Edington Music Festival, Wexbury, Wiltshire, from August 25 to September 1.

The most able and experienced boys and men from fifteen cathedrals and collegiate schools will take part.

The festival will explore a range of music far beyond the scope of normal cathedral repertory but still within the true liturgical setting, placing equal emphasis on the ceremonial and musical aspects of the liturgy.

The setting is all important; Edington Priory Church has been described as "not only the best example of a fourteenth-century collegiate church in Southern England, but, excepting Salisbury, within the true liturgical setting of the most perfectly proportioned church in the country."

Canticles have been specially composed by Simon Preston and Philip Ridd and the music ranges from anthems by Tallis and Byrd to a Mass by Stravinsky.

THEOLOGICAL ESSAYS

"Colloquium," the Australian and New Zealand Theological Review, has established two theological essay prizes for 1969.

One is limited to full-time theological students.

The other is open to any lay man or woman in Australia or New Zealand (not being a theological student).

The latter essay is to be between 2,000 and 3,000 words, and may be either "Contemporary trends in Theology and the Ministry of the Church" or "The Work of the Church—Success or Failure?"

"The Layman's Part in the Mission of the Church."

The essay should be written in English, and may be in the form of a paper, or a book review, or a sermon, or a study.

The essay should be sent to the Rev. Canon R. Foster, S. John's College, Auckland, New Zealand, not later than March 31, 1969.

CLASSIFIED ADVERTISEMENTS
The Anglican classified advertisement is 5c per word, payable in advance. Minimum ad of 20 words is charged. A special rate of 2c per word is charged for "Positions Wanted" insertions. Minimum 25c.

EDUCATIONAL
ABERNETHY, A competitive entrance exam for the Junior School will be held on Saturday, September 28, at 10.30 a.m. in the school hall. Boys and girls are to enter by 9.30 a.m. and to remain in school until 1.30 p.m. on September 29. The school is situated in the heart of the city of London. The school is a day school. The school is a day school. The school is a day school.

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FOR SALE

CONSOLE ECCLESIASTICAL and Antique Outlets for all your needs. In South Australia, at 9, Kensington Terrace, Adelaide, 5222 (Adelaide Exchange). In Victoria, at 40, Salter Street, 219, Melbourne. In New South Wales, at 40, Salter Street, 219, Sydney. In Western Australia, at 40, Salter Street, 219, Perth. In South Africa, at 40, Salter Street, 219, Johannesburg. In India, at 40, Salter Street, 219, Bombay. In Ceylon, at 40, Salter Street, 219, Colombo. In Hong Kong, at 40, Salter Street, 219, Hong Kong. In Singapore, at 40, Salter Street, 219, Singapore. In Malaya, at 40, Salter Street, 219, Kuala Lumpur. In Brunei, at 40, Salter Street, 219, Bandar Seri Begawan. In Sarawak, at 40, Salter Street, 219, Kuching. In Sabah, at 40, Salter Street, 219, Jesselton. In Borneo, at 40, Salter Street, 219, Kota Kinabalu. In Brunei, at 40, Salter Street, 219, Bandar Seri Begawan. In Sarawak, at 40, Salter Street, 219, Kuching. In Sabah, at 40, Salter Street, 219, Jesselton. In Borneo, at 40, Salter Street, 219, Kota Kinabalu.

THE FAMILY UNIT is a vital to a well-run household. Family Photo Book with all the daily photo readings published by the Robert R. Ballou, available from L. W. Lathrop, 201 Golden Street, New York, New York. Free color photo album—200 photos.

ALL CHURCHES everywhere. The Rev. Robert R. Ballou, 201 Golden Street, New York, New York. Free color photo album—200 photos.

SECOND-HAND BOOKS
SECOND-HAND BOOKS
SECOND-HAND BOOKS

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LATVIAN Letters de Taula & Madara, 1984-1989, Armand Colin, Paris, 1987. This is a collection of letters collected by the author, a Frenchman, in the course of his travels in Latvia.

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