

Mainly About People

N.S.W.

The Rev. J. L. Hansen, Rector of Thornleigh, has been appointed Rector of Summer Hill.

The Rev. S. W. Kurrle, formerly headmaster of Caulfield Grammar School, Victoria, was instituted as headmaster of The King's School, Parramatta, on February 10.

Mr Ian Burnard, general secretary of the I.V.F., and his wife are rejoicing in the birth of a son, David Francis.

Deaconess Pat Owens has taken up the work of personal visitation at each of Sydney's Chesalon Homes as from February 1. There are now some 230 patients being cared for in the various homes and pressure of nursing work makes it difficult for staff members to devote a great deal of their time to a spiritual ministry.

The Rev. John Arnold, formerly curate at St. Clement's, Mosman, has taken up duties as director of the Church of England Boys' Society in Sydney diocese.

The Rev. Lloyd Bennett, curate at St. Andrew's, Seven Hills (Sydney), has been appointed

Exam Results

From page 7

ney); Power, W. J., Moore College (Sydney); Sage, A. F., St. John's College (Melbourne); Scarrett, G. C., Moore College (Unattached); Sinclair, E. W. J., Moore College (Sydney); Spencer, L. C., B.Eng., Moore College (Sydney); Stanmore, B. R., B.Sc., Dip. Ed., Moore College (Unattached); Stevenson, K. R. N., St. Francis' College (New Guinea); Talbot, R. I., St. John's College (Newcastle); Thomas, O. W. B.A., Moore College (Sydney); Tuckwell, R. L., R.D.A., St. John's College (Adelaide); Turner, R. D., St. John's College (Armidale); Walters, J. R., (Sydney); Wentsell, M. P. C., Mus.Bac., Trinity College (Melbourne); Whitham, A. V., Moore College (Sydney); Williamson, R. K., B.A., St. John's College (Newcastle); Wilson, R. A. H., B.A., Trinity College (Melbourne); Whithers, D. C., S.S.M. (Adelaide); Woo, J. W. B. Com., Ridley College (Melbourne); Wood, A. R., St. John's College (Canberra-Goulburn); Wood, R. H. (Bendigo); Wright, B. W. (Perth).

(Passes in single subjects will be given in our next issue.)

● Owing to the demands on space made by A.C.T. examination results it has been necessary to hold over Th.C. results until our next issue.

youth secretary for C.M.S. in N.S.W. Mr Bennett succeeds Mr Bruce Ballantine who has taken up a course of full-time studies. Mr Bennett is well known for his work among children and youth. He has conducted several parish Daily Vacation Bible School programs under the auspices of the Youth Dept.

At a service on Tuesday, February 23, in St. Andrew's Cathedral, Sydney, the Rt. Rev. F. O. Hulme-Moir, Bishop Coadjutor-elect of Sydney, was due to be installed as Dean of Sydney, and Ven. R. G. Fillingham collated as Archdeacon, and Canon D. W. B. Robinson, vice-principal of Moore College, installed as a Canon of St. Andrew's Cathedral.

At 10.30 a.m. on Sunday, February 28, the Archbishop of Sydney will ordain six men as deacons and seven as priests. To be ordained deacon are: Brian Allan Carter, Alan James Guyer, Donald Owen Howard, Denis Blake Ryan, James Alexander Sanders, Alan Victor Whitham. To be ordained priests are: Allan Reginald Aleock, Lloyd Kenneth Bennet, Fred Gordon Hanson, Jack Leslie Gimbert, Neil Edmund Prot, Harry Lee Robertson and John Reynell Walters. Preacher for the service in St. Andrew's Cathedral will be Archdeacon Fillingham.

Victoria

The Rev. David Smith is taking up his duties as assistant chaplain and house master at Caulfield Grammar School, Melbourne. Mr Smith was formerly organising secretary of the Crusader Union of N.S.W.

Sister Vaisey Cochrane, from Holy Trinity, Williamstown, Vic., is to be sister-in-charge of the new medical centre at Coober Pedy, South Australia. The centre was opened on February 4. It was built by the South Australian Government and will be staffed by the B.C.A. Flying Medical Service.

The Rev. M. A. Scales, vicar of St. George's, Flemington (Melbourne), will resign from the parish as from February 28.

Elsewhere in Australia

B.C.A. has accepted the opportunity of extending its work in North-West Australia by appointing the Rev. Barry Green to Kununurra, on the Ord River project. Mr Green comes from Cooma (Canberra-Grafton diocese) and is due to go to Wyndham shortly and then on to Kununurra, 60 miles away.

BACKGROUND TO SYDNEY COMMISSION

IN 1959 the Archbishop of Sydney set up a Commission "to carry out a survey of the administrative organisation, property and finances of the diocese in order to assist and advise the Archbishop."

The members of the Commission are: Mr F. E. Trigg (Chairman); The Right Reverend R. C. Kerle; The Right Reverend M. L. Loane; The Right Reverend H. G. S. Begbie; The Venerable G. R. Delbridge; The Venerable R. G. Fillingham; The Reverend C. H. Sherlock; Mr J. V. C. Hughesdon; Mr Norman Jenkyn; Mr S. R. Wilson; Mr Stacy Atkin, and Mr W. L. J. Hutchison (Secretary).

In a Press statement released with the Report Mr F. E. Trigg said: "The Commission was faced with a task of great magnitude; the diocese—the oldest in Australia—had grown and expanded without any cohesive plan for more than 100 years.

"In addition to the 244 parishes and other parochial units within the diocese at the end of 1963 there existed a large number of diocesan institutions and organisations—social, educational and administrative, as well as many other committees—all of which functioned under the control of Synod or in some instances of the Standing Committee. A vast amount of physical property of all kinds had been acquired over the years and the resources of the Church, though largely unproductive or undeveloped, were very substantial.

"It has not been the Commission's intention, nor would it be desirable to suggest any disturbance, in principle, of much

of the voluntary and largely autonomous activity which has such a vital place within the diocese of Sydney.

"What has emerged from the Commission's inquiries, however, is the need for governing and co-ordinated policies in relation to the control, protection and development of the Church's assets, the redevelopment, preservation and maintenance of Church lands and properties of all kinds, the conservation of resources and their better and more productive employment, development of promotion and public relations, and an energetic policy for the improvement in diocesan administration and of conditions under which the clergy and lay staff labour.

"Change for better"

"I think the Commission's recommendations are constructive. We had to be critical in order to reach sound conclusions. We do not expect our recommendations will change the scene overnight, nor are they put forward as a counsel of perfection. We do believe, however, they are capable of producing a change for the better in the conduct and organisation of diocesan affairs and which, in the long run, will be of permanent benefit to the Church in Australia."

The main recommendations of the Commission (apart from matters directly affecting parishes as set out on page 1) are for the establishment of a central administrative organisation for the diocese, the overhaul of staff conditions, the better use of the funds available to the diocese and a number of general recom-

mendations in the field of development and promotion.

The Commission recommends that the Church Property Trust should become the chief administrative body in the diocese with expanded staff and equipment facilities.

It recommends retirement of the Archbishop at 70, Coadjutor Bishops, archdeacons, clergy and lay male staff at 65 (with certain provisions for extension to 70) and female employees at 55, with extensions.

The Commission devotes a good deal of its Report to diocesan finances and recommends various measures designed to improve the financial position of the diocese from existing assets. Such improvements would offset additional administrative expenses.

The Report investigates the need for more clergy, the ministry of women, and the work of the Board of Education (and suggests that an additional £15,000 per year should be granted to the Board). It touches on evangelism, television, chaplaincies, youth work, "Gilbulla" and Bishopsthorpe estate.

It recommends the establishment of a centrally-placed Information Centre in the City area and recommends at least £7,500 per year to enable the work of the Public Relations Department to be extended.

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Lectures for the Scholar in Theology (Th. Schol) examinations will be given in Moore College at the following times during term, beginning on March 2:

Old Testament — Tuesdays at 10 a.m. (Septuagint); 11.5 a.m. (General);

New Testament — Tuesdays at 9.5 a.m. (General); 11.5 (Greek texts) Thursdays at 9.5 a.m. and 10 a.m. Greek texts.

Church History — Tuesdays at 12 noon.

Seminars on Moral Theology will be held at times to be arranged. (Application should be made to the Principal).

For students living outside Sydney, tuition by correspondence is available for Th.Schol Church History. Write to The Registrar, Moore Theological College, Carillon Avenue, Newtown, N.S.W.

All holders of the Th.L. or similar diploma are eligible to enrol in these courses.

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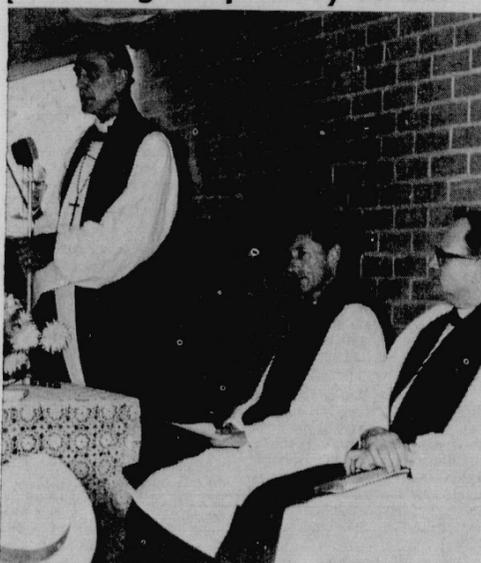
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New girls' primary school



ON February 20 a crowd of some 300-odd people saw the Archbishop of Sydney, Dr H. R. Gough, open and dedicate a new school building for St. Luke's Church of England Girl's School, Dea Why.

Set on a commanding hillside overlooking the sea coast to the south-east and the Brookvale area to the south-west the new school block will provide facilities for some 80-odd children from kindergarten to 6th form.

The building is the first half of Stage One of the project and replaces temporary accommodation provided in St. Luke's Sunday school hall, Brookvale (parish of St. John's, Dea Why).

At the opening addresses were given by the Archbishop; the headmistress, Miss E. Roseby-Ball; the MLA for Warringah, Mr R. Healey, and the Rev. N. Chynoweth, a former rector of Dea Why parish.

● Photo: l. to r., the Archbishop of Sydney; the Rev. Dr John Munro, rector of St. John's, Dea Why, and Archdeacon G. R. Delbridge.

POLL ON INFANT BAPTISM

FOLLOWING recent concern over the practice of infant baptism (ACR, February 11), an English church paper conducted a poll of readers' opinions on the subject.

On the basis of a poll involving 341 clergymen and 727 laymen, the Church of England Newspaper reported that it found major concern about the Anglican practice of infant baptism.

While the poll was "nation-wide" in the sense that it reached all corners of England, it contained the opinions of only 341 of the 17,000 full-time clergymen in the church.

Clergymen indicated that they are not satisfied with the church's practices on infant baptism, but they do not believe in abolishing that practice; they believe (6 to 1) there are good Biblical reasons to baptise children of confirmed members and hold (2 to 1) that such ceremonies should be held only for children of confirmed members.

Also, clergy are split on the vows said by godparents (172 for, 155 against).

Laymen polled are overwhelmingly opposed to current church practices involving infant baptism (552 to 169) but are equally opposed to abolishment of the rite (455 to 268); they feel there is good Biblical reason for infant baptism for children of confirmed members (402 to 286), but hold the vows said by godparents should be stopped (410 to 269).

Also, they oppose restricting such baptism to children of confirmed members.

RIDLEY COLLEGE SEEKS FUNDS FOR DEVELOPMENT

A DINNER, attended by more than 300 men and women, marked the launching of an Appeal by Ridley Theological College, Melbourne, for a sum of £75,000 over the next five years.

The dinner was held late last month in St. John's parish hall, Toorak, and among the distinguished guests was the Lieutenant-Governor, Sir Edmund Herring, who is supporting the appeal.

Speaking in support of the appeal, the Dean of Melbourne, the Very Rev. T. W. Thomas, drew attention to the urgent need of both a chapel and a library. The appeal would bring fresh emphasis to bear on the importance of theological training for both the home Church and the mission field.

Dean Thomas said that the 55 years of Ridley's history had seen tremendous sacrifices on

the part of those supporting its work.

The Dean drew attention to the fact that the college now had four bishops among its graduates, one of them being Bishop Stanway, of Tanganyika.

Exciting days

The present principal, Dr Leon Morris, said the Dean was, in his opinion, one of the most distinguished scholars in Australia today and a worthy successor to the former principal, Dr S. Barton Babbage.

In response to the toast of Ridley College, Dr Morris said that they were heirs to a great tradition which "has proved of lasting value in the life of the Church."

Bishop Kerle's enthronement

"Bishop's primary role is that of an evangelist"

THIS point was stressed by Bishop R. C. Kerle when addressing over 1,000 people who attended his enthronement as Bishop of Armidale in St. Peter's Cathedral.

The Bishop said that because it was the first change for Armidale in 35 years, and it was after 25 years in Sydney diocese that he came to them, he should attempt "an interpretation of the role of a Bishop as revealed in the New Testament and applied in this diocese."

The Bishop said that his work was firstly that of an Evangelist, basing his claim on the exhortation of Paul to Timothy the young Bishop—that he should be a herald of the good news of God—the unsearchable riches of Jesus Christ, riches which can never be fully described, and which are available to all who believe that Jesus is the Son of God and acknowledge his Lordship.

The second task, as the Bishop understood it, was to carry out the ministry of persuasion—"by intellectual argument to cause men to change their minds," but although it is incumbent upon us as Christians to win men by the quality of our reasoning, it is even more so by the quality of our lives.

"Exciting times"

In referring to the Bishop as "an over-Shepherd-physician, caring for the Body, the Church, broken and rent, with all its weakness," the Bishop suggested

Drawing attention to what he called "exciting days" in theological education, Dr Morris said that never before had Christian people faced the type of secular society forming the average community today.

What was good a century ago was not necessarily good today. New weapons must be forged for new needs and Christians must not bury their heads in the sand.

Dr Morris referred to the slight preponderance of secular university students at Ridley. "Theologians must be prepared to face the scrutiny of men in secular life," said the speaker. "By contrast, ordinals must be able to address themselves clearly to the secular mind. The community must be faced with the challenge of Christianity."

Inadequacies

Dr Morris described as "almost incredible" the fact that the college, after 55 years, was trying to teach men how to worship in an inadequate chapel and to study without a well-equipped library. Tutors were engaged but no residence was provided. Fifteen single men had to live in converted Army huts and married men must find outside accommodation.

Referring to the fact that Ridley depended for its financial needs on fees and the support of friends, Dr Morris went on to seek not only the financial support of friends, but prayer support as well.

The appeal was launched with an initial £5,000 promised. Patron of the Appeal Fund is the Governor of Victoria, Sir Rohan Delacombe, and president is the Archbishop, Dr Frank Woods.

Chairman of the college executive, Dr G. B. Bearham, presided at the function.

On other pages . . .

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- THEOLOGY EXAM RESULTS p. 7
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MARCH 11, 1965

The Sydney Commission

By the time our next issue appears Sydney Synod will have met to consider the report of the Archbishop's Commission. We wonder how many synodsmen will have found time to digest its 275 pages.

However the report, if at times unnecessarily wordy and repetitive, reflects the great amount of hard work put into it by those responsible and they are to be thanked by the Church at large for their labours.

The report is in two parts, the first dealing with the general financial and administrative policy of the diocese, the second with Church schools.

Whilst some aspects of the recommendations made in the first part will be subject to debate in Synod we feel that most synodsmen will welcome the general move to update the Church's approach to its financial and administrative responsibilities.

It is a pity, however, that the Commission concluded its work before the notable debate on the Church's financial policies took place in Melbourne Synod.

The proposal put forward by a group of Melbourne lay businessmen that diocesan funds should be loaned to parishes,

Blind guides

Ministers are responsible for what they put in the hands of those committed to their charge. It is never legitimate to argue higher authority as an excuse for what is plainly wrong.

The test of what is right or wrong with regard to the truth about God is His revelation in Holy Scripture.

The Bible plainly teaches that the religions of heathendom are not the result of God at work in self-revealing activity, but on the contrary are the result of God giving man up to self will (Romans 1), "A deceived heart has turned him aside" (Isaiah 44 : 20).

Humility is good; but we should be humble about our attainments and not about God and His revealed truth.

It is most misleading to couple the newspaper with the Bible as the place where God's voice may be heard. All Christians should have experienced the unique power of God's inspired word to illuminate the mind and to reach the

schools and organisations for development purposes rather than investing them commercially is worthy of careful consideration by Sydney diocese also.

True, the move lapsed but not by many votes and the support received by the men is indicative of the concern felt by many that the Church is becoming (in the words of one of the promoters) "a slave to its own possessions."

"Distinctions between capital and revenue should be abolished in favour of a policy of using all our resources for the extension of His Kingdom with not too much concern for the future. Posterity will honour our spiritual zeal, not our financial acumen." These words ought to be pondered by Sydney synodsmen.

The second part of the report, dealing with the schools, is a rambling but very interesting document that ought to be read carefully not only by synodsmen but by Church people in general. No further comment will be made at this stage, however, as we understand it is not intended that the forthcoming session of Synod should deal with this part of the report.

conscience and will through the power of the Holy Spirit.

But who has heard God in the newspaper? Let them testify! To bracket the newspaper with the Bible is to teach falsehood.

Similarly, we know how the supper which our Lord instituted for His remembrance is used by the Holy Spirit to quicken faith and to be a bond of fellowship.

But the modern theatre or the modern novel or modern art reflects more often the influence of the devil than speaks of our Heavenly Father. To put these things alongside of the Holy Communion as the spheres in which God seeks out His children, is untrue.

Certainly God is in control of all things, but not all things are used by Him as a vehicle of revelation, for He is of purer eyes than to behold iniquity. If we show no discernment in our seeking for His truth we will fall into the ditch, together with those who look to us for leadership.

OBSCURING THE TRUTH OF GOD: a warning

"Full well ye reject the commandment of God that ye may keep your own tradition" — St. Mark Ch. 7, verse 9.

Division and disunity amongst Christians is not the ultimate sin. Rather the ultimate sin is the obscuring of God's Truth by the accumulation of man-made traditions and its distortion by human opinions.

Man has always tended to create a god after his own image, thinking that God ought to be like this or that. Even when presented with Divine revelation of Himself through the prophets of the Old Testament era and later through the manifestation of God in the person of Christ, men have quickly camouflaged it until it became almost unrecognisable.

In the days of Our Lord's earthly ministry the Jewish religion had become so cluttered up with a thousand and one petty regulations and so misinterpreted by the lawyers, that is the theologians, that it was hard to recognise the purity of the Mosaic Law and the inspiration of the prophets.

Christ described the religious leaders as "blind leaders of the blind" and declared that the Temple itself instead of being a House of Prayer had become a den of thieves. He accused them of teaching for doctrines the commandments of men.

As we study the history of the Church we have to admit that often, so far from revealing God to men, it has often presented the world with a caricature of God, and so far from helping men to find the Truth it has hindered them. Indeed, there have been times, particularly in the Dark Ages, when the Church was unrecognisable as the same Church of New Testament days.

Even today, if we are to be honest, we find it an uncomfortable experience to be faced with the question as to whether it is really recognisable now.

Solemn warning
It is extraordinary how the Church has failed to take seriously the solemn warning of almost the last words of the New Testament concerning the terrible danger of either adding to or taking away from the words of God. For 2,000 years the Church has been doing this very thing.

The real cause of division in the Church of Christ lies in the variety of human interpretation of His teaching. The way to reunion and true unity lies in a return to the purity of that teaching.

I confess that to me one of the great mysteries of our Christ-

ian religion is why God should not have made the revelation of Himself so clear that it would be impossible of misunderstanding or misinterpretation.

In particular is this so in the case of the Sacrament of Holy Communion, the Eucharist, the Mass, the Lord's Supper — the very variety of names shows the reality of the fact that Christians, men of devotion and of scholarship, have interrupted it in entirely different ways.

Why did our Lord make the meaning so clear that it would have been utterly impossible for this Sacrament, which was surely intended to be the sacrament of unity, to have become the greatest of all reasons for disunity among His followers?

Tortured and killed

Or why did our Lord so often, instead of giving detailed rules, content Himself with laying down fundamental principles of conduct which have been open to a variety of application as in the case, by way of example, of pacifism?

These are questions that perhaps should not really be asked and certainly they cannot be answered, but I raise them as an illustration of the way in which the Church has become divided by the traditions handed down by the over-emphasis of one truth or the ignoring of another.

Worse still has been the fact that these traditions have been so firmly held that those who have not agreed to them have been regarded as objects of hatred. In medieval centuries men tortured and killed those who disagreed. Later they became slightly less vindictive and only imposed fines or imprisonment or forfeiture of office.

Last century even this became uncommon and members of the different Churches contented themselves with pouring abuse upon each other, making all kinds of accusations of wrong beliefs and even of character and conduct. During the first half of this century abuse became less and less common, but much suspicion and even dislike of one another remained.

Now, thank God, we are willing to sit around a table together and through frank debate and discussion we are learning to understand each other's convictions and even to appreciate each

other as fellow members of the Body of Christ.

What is to be the next step? Personally, I believe that it is for each Church, through its leaders, to submit itself to self-examination.

During the past 10 years, conference between the Churches has been most valuable, but I suggest that the time for dialogue is now over and the time for judgment by the Holy Spirit has arrived.

The words of St. Peter's First Epistle are surely very apposite: "The time is come that judgment must begin at the House of God."

Each Church should have the courage and honesty to face up to the problems of those particular doctrines or practices which are a source of particular division from other Churches.

The Anglican Church, for example, should re-examine its doctrine of the Episcopacy and its interpretation of Apostolic Succession.

The Roman Catholic Church might study with an open mind what Our Lord really meant by His words "Upon this rock will I build My Church," and examine its traditional teaching concerning the Blessed Virgin Mary.

If each Church would really do this kind of thing and subject its particular doctrines to searching scrutiny under the light of the Word of God, cleared from all the accumulations of centuries of human interpretation, then remarkable things might happen.

Let us be frank and admit that most of us are Anglicans, Presbyterians, Methodist, or whatever it may be, largely by the accident of birth.

Ever since we can remember, first by our parents and then by our Church clergy or ministers, we have had hammered into our brains the particular tenets of our Church so effectively that we have come to regard all others as heretical in some degree.

But have most of our Church members ever seriously with an open mind studied these doctrines for themselves or have they ever given serious thought to those of other Churches?

These tenets are very often not truths at all but traditions which are causing us to reject the command to unity. They are

• Continued, p.6

Text of an address by the Primate, the Most Rev. H. R. Gough, given at the annual meeting of the Australian Council of Churches held in Sydney in February, 1965

COMMISSION'S STUDY OF CHURCH SCHOOLS

—basic conclusions—
OWING to space limitations we were unable to report in our last issue on the section of the Sydney Commission's Report dealing with Church schools.

The Archbishop's Commission (for background see ACR, February 25) considered the matter of Church schools of such importance that 131 pages (almost half) of the Report deal with the schools.

The Commission draws the following "basic conclusions," *inter alia*, about Anglican schools:—

• There are now eight diocesan boys' schools and 10 girls' schools. In 1964 the pupils numbered approximately 8,000, including 1,900 boarders.

From 1940 to 1961 the number of pupils increased at a much higher rate than the Anglican population; and thus progress has been made (although from a

—basic conclusions—

low base), in providing church-based education for Anglicans.

• The financial problems are immense, even for the well-established schools, and this needs to be kept in mind by all concerned when the schools are being discussed. It is scarcely too much to say that all other difficulties are capable of solution if the financial position is strong and future financial needs can be met.

• All the schools are in debt, most of them in very large debt. At the same time they are facing very large expenditures for development, including the increase in size arising from the sixth year of secondary education. Most of the schools have their financial positions under sound management.

In general, no fears need be felt for the financial soundness of the schools, provided the one or two for which there is at present some anxiety can overcome their problems; provided all the councils remain in the hands of capable people with adequate representation of senior business experience; and provided the country remains prosperous, as seems likely.

The future

• The future of the schools depends upon their ability to satisfy the fee-paying parents in all respects, including, importantly, their efficacy as schools facing a public examination system and competing with the State schools.

The schools are also dependent on their ability to continue to obtain the support of Old Boys, Old Girls and friends, to the extent of raising very large sums from them through appeals and donations from time to time.

• In the overall situation, very little money or property has been diverted from diocesan resources to the creation of the schools. They are almost entirely self-created by their own communities.

• Science presents problems because of the cost of science laboratories and because, in respect of the girls' schools, of the scarcity of mistresses for the satisfactory teaching of science. A similar scarcity affects mathematics in the girls' schools.

• The flow of young masters and mistresses who are dedicated Christians is causing concern in some quarters. While it

is difficult to know whether the position is better or worse than in the past, it is clear that, from the Church's viewpoint, it is desirable for it to improve.

• From the viewpoint of the Church in its wish to promote the Christian way of life, there is no concise way to describe how successful the schools are.

From the evidence, it seems to the Commission that, although some will feel disappointed with results, a large proportion of ex-pupils possess a deep and definite Christian belief, and in later life demonstrate a strong spirit of service to the community and

Continued on page 8

Parishioner designs new church building

Architect Mr Banne Trompf, a parishioner and vestryman of Holy Trinity, Church of England, Ringwood East, Melbourne, saw his finished work dedicated by Bishop Felix Arnott last week.

Mr Trompf has introduced a fresh new concept in his design. The north wall features thick glass blocks especially imported from America and Italy. Instead of the orthodox chancel, the architect has positioned the Prayer Desk and Lectern there. This will enable greater space in the nave of the church for additional seating.

The building will seat approximately 200 people at a relatively low cost compared with the usual conventional style of church building.

Two-state Christian theatre for Easter

A TOURING Christian theatrical company will visit Brisbane during the two weeks before Easter, presenting Philip Turner's "Christ in the Concrete City."

More than a dozen churches including principal Anglican, Presbyterian and Congregational churches in Brisbane, have booked the company for performances.

Henri Gheon's play, "Christmas in the Market Place," will also be played in conjunction with "Christ in the Concrete City" in several places.

In Sydney, headquarters of the Guild, a youthful cast will re-present Don A. Mueller's "Eyes Upon the Cross."

In a series of short scenes, the day of the Crucifixion is re-created in the reactions of those present or concerned with the event. Previous productions of this play have been well received.

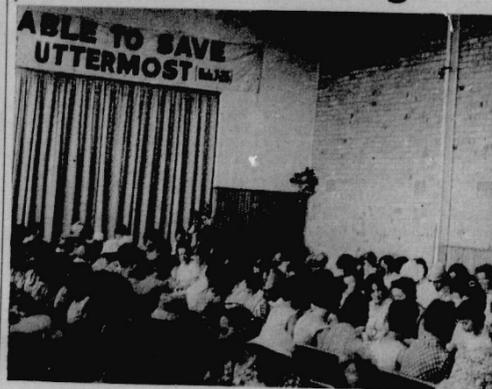
This is the first time the Guild has presented two seasons of religious drama during Easter.

Extensive program

The A.C.T.G. was formed about 15 years ago, and exists "to present drama which explores, upholds and interprets the Christian way of life."

Dates are available for additional performances of "Eyes Upon the Cross" in Sydney between April 10 and May 2. For bookings ring John Linton at 211-2188 during business hours,

"Fire in the Forest" mission blessings



LIVING up to its title, "Fire in the Forest," a mission in the Melbourne suburb of Forest Hill has lit spiritual fires in many homes in the area.

The mission meetings, at St. Mark's Church of England, Forest Hill, have drawn excellent attendances and recorded a good response to the Gospel.

Chief missionary has been Mr John Robinson (Campaigners for Christ) and meetings have also been addressed by Dr Leon Morris (Ridley College).

The vicar of St. Mark's, the Rev. John Williams, reports that at some meetings as many

as 15 per cent of those attending stayed for counselling. At a special youth rally on Friday, February 19, 33 of the 160 present came forward at the end of the meeting.

Among those helped by the mission have been senior church members and vestrymen.

Well prepared

The mission has been preceded by extensive visitation and publicity. 2,000 copies of a very attractive three-colour leaflet (one of the best pieces of Christian publicity material we have seen) were distributed throughout the area. 2,500 of another leaflet were also distributed.

Prayer meetings have been held in parishioners' homes and an extensive visitation program carried out. A novel but worthwhile feature of the visitation has been the use of cards by which families were able to reserve seats for meetings.

A number of subsidiary meetings were held. One of these was a women's luncheon which registered an attendance of 170 (photo above).

A meeting at Nunawading High School, under the auspices of ISCF, drew an attendance of 100. A men's dinner heard addresses by Mr Robinson and by Mr Robert Coles, a director of G. J. Coles and Co. Ltd.

Throughout the greater part of the mission Mr John Lane, B.A., a CSSM worker, conducted meetings for children each afternoon after school.

The mission was drawn to a close with a service of Evening Prayer on Sunday, February 28. Speaker at this service was Mr John Robinson.

SOUTH AMERICAN MISSIONARY SOCIETY

Australian Association

Ninth ANNUAL MEETING

To be held in the Bible House, Bathurst Street, Sydney

on Monday, March 15th

at 7.30 p.m.

(Prayer Meeting at 6.30)

His Grace the Archbishop will preside.

Address by the Rev. Canon A. J. Dain on his recent visit to South America and, in particular, the S.A.M.S. Field of Chile.

Two outgoing Missionaries will also speak. Supper provided by the Women's League of Service.

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Books

Modern tracts

THINK THROUGH SERIES.
A series of Falcon booklets is being published by the Church Pastoral Aid Society with the above title.

The first four numbers have been written by the Editor of Crusade, the Rev. David Winter, with the following titles:

- (1) Can I believe God?
- (2) Can I believe in Jesus Christ?
- (3) Is Anything Wrong?
- (4) Can we face facts?

They are written in clear and racy style; they avoid technical language and religious "jargon"; they are a direct and forceful appeal to the understanding and conscience; and they are attractively illustrated by Gordon Stowell's drawings.

These booklets will provide excellent material for church bookstalls and for use in parish missions or in ordinary visitation. They should have a special appeal for Senior School boys or School girls and for University students. They offer a fresh and stimulating confrontation with the Gospel and they can be warmly recommended as an excellent contemporary series of "tracts."

—M.L.L.

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Women's meetings

THURSDAY AT THREE, by Helen R. Lee. A practical handbook on women's meetings in the local church; published by the Church Pastoral Aid Society, 172 pages.

Here is a book with twelve chapters which deals with the conduct of meetings for women in a down-to-earth and practical manner. It is written with the strongly expressed desire to use all such meetings as a means for "introducing unbelievers or half-believers to the living Christ" and for "providing the teaching and fellowship that Christian women, young or old in the faith, need if they are to grow up in Him" (p. 14).

In other words, this book is not meant simply to make one a better speaker or a more efficient organiser; it is meant to help forward the work of active evangelism through meetings for women.

It covers a wide field of subjects, such as Planning The Program, The Conduct of A Meeting, Speaking At A Meeting, Leading Group Discussion, etc. It is written with a frank and engaging style and is far from being a dry-as-dust book on techniques.

Some allusions or suggestions may not suit an Australian environment, but they are still illustrative. It is a book which Clergy wives, Deaconesses and Parish Sisters will find invaluable.

—M.L.L.

New book on unity

A new book by the vice-principal of Moore Theological College, the Rev. D. W. B. Robinson, "The Church of God—Its Form and Its Unity," has just been published by Jordan Books.

The booklet is described as "a small contribution to the present debate about the identity of the Church, and the nature of the unity we seek." Its subjects are: The Form of the Church, "The Unity Which is God's Will" and The True Unity of the Church.

Mr Robinson has been specially interested in the doctrine of the Church. The book is based on a lecture given under the auspices of the Graduates' Fellowship of I.V.F. He believes that a realisation of unity lies in a proper understanding of the nature of particular congregations, rather than in an amalgamation of denominations.

ACR DONATIONS

The board of management of "The Australian Church Record" wishes to thank the following readers for their donations:
Anon., £3; Mrs C. Pickering, 10/-; Roseville, £1; Mrs C. Taylor, 10/-; Miss J. Waterson, 5/-; Mr A. Thollar, £1; Deaconess D. Stokes, 10/-.

WEA's three study courses on religion

THE WEA and the University of Sydney are offering three study courses on religion during the new series beginning this month.

The first course, which commenced on Monday, March 8, in the WEA Centre, 52 Margaret Street, Sydney, is dealing with **Imperial and Christian Rome**. Tutor is Mr E. A. Judge, M.A., and the course studies the Christian movement from the point of view of the Roman state and society.

The second course, **People, Priests and Palaces**, is an introduction to the archeology of the Aegean and the Near East. Tutor is Mrs E. Power, B.A., and lectures are given in the University Chambers, 167 Philip St, Sydney. The courses commence next Tuesday, March 16.

The third course, **Time of Religious Ferment: The Reformation**, is being held in St. Andrew's Church Hall, Bancroft St. Roseville, Tutor is the Rev. N. S. Pollard, M.A., B.D., of Moore College.

Mr Pollard's lectures begin on Wednesday, March 24 and comprise 18 in all.

The courses are offered for those "interested in liberal education" and no examinations are given or certificates awarded.

YECL CONFERENCE

THE YECL Conference at Chatswood on March 27 will commence at 10 a.m. and finish at 2 p.m.

The program allows time for discussion groups and for questions addressed to the speaker. Duplicated copies of the talk will be available. A tape recording of the talk will also be available for borrowing.

Bring or buy lunch (shops nearby).

Other forthcoming meetings of YECL include one on May 8 at St. Bede's, Beverly Hills, when the Rev. P. Oliver will speak on "Another Gospel" and on July 24 at CENEV, Sydney, when the Rev. J. R. Reid will speak on "Authority and Lordship."

Further inquiries should be addressed to: The Rev. Paul Barnett (secretary), Moore College, Newtown, N.S.W.

Hurstville rally

Parishioners from the Sydney rural deaneries of Bankstown, Marrickville, St. George and Sutherland will come together on Tuesday, March 16 for an Anglican Rally in Hurstville.

The rally, to be held at 8 p.m. in the Civic Centre, will hear an address by the Archbishop of Sydney entitled: "No Small Change."

Dr Garth Hastings, from Carlingbah and chairman of C.E.M.S., will preside.

Th.C. EXAM RESULTS

MOORE College, Sydney, has released the following results of December examinations of English Church History, Prayer Book and Early Church History sections of the Certificate in Theology Correspondence Course.

(In order of merit)

ENGLISH CHURCH HISTORY

Distinction:
Ingram, Mr L. G., Drummond, N.S.W.; Bishop, Mrs P. A., Cremorne, N.S.W.; Bowra, Miss K., Hurstville, N.S.W.; Rooke, Mrs S., Como, N.S.W.; Appleby, Mrs D. B., Kingsgrove, N.S.W.; Chapman, Mr J., Beecroft, N.S.W.; Mendham, Mr P. M., Manly, N.S.W.; Smith, Miss R., Earlwood, N.S.W.

High Distinction:
Brotherton-Jennings, M. R. P., Turramurra, N.S.W.; Fullford, Miss C., Roseville, N.S.W.; Hamilton, Mrs S., Cheltenham, N.S.W.; Moves, Mr R., Casula, N.S.W.; Pascoe, Miss E., Greenacre, N.S.W.; Thomas, Miss F., Liverpool, N.S.W.; Wilson, Miss J. M., Guildford, N.S.W.

Credit:
Baker, Miss P. M., Collaroy, N.S.W.; Callinan, Miss D., Pakhurst, N.S.W.; Humphreys, Mrs K., Marrickville, N.S.W.; Carroll, Mr J. K., Pannania, N.S.W.; Eager, Miss M. J., South Hurstville, N.S.W.; Pippet, Mr V. D., Lismore, Vic.; Clout, Mr P. E., Hazelbrook, N.S.W.; Devine, Mr J. T., Lake Heights, N.S.W.; Morris, Mrs K. O., Como West, N.S.W.; Taylor, Mr J. R., Carlingbah, N.S.W.; Worthington, Mr A., Carlton, N.S.W.; Abbott, Miss D., Lithgow, N.S.W.; Carmichael, Mrs D., Beecroft, N.S.W.; Gearsdie, Mrs G. R., Revesby, N.S.W.; Muir, Mrs M., Forest Hill, N.S.W.; Armistead, Mrs M., Allambie Heights, N.S.W.; Cooke, Mr K., Pannania, N.S.W.; Dumbrell, Mrs N., Newtown, N.S.W.; Lewis, Mr J. E., Austimmer, N.S.W.; Thomson, Miss J., Willoughby, N.S.W.; Barbour, Mrs B. P., East Lindfield, N.S.W.; Bingham, Mr L., Figtree, N.S.W.; Harvey, Miss K., Hurstville, N.S.W.; Hawkes, Miss J., Waterloo, N.S.W.; Smyth, Miss L. R., Marrickville, N.S.W.; Phipps, Mr D. W., Avalon Beach, N.S.W.; Harwin, Mr D. W., Sans Souci, N.S.W.; Ree, Miss A. E., Paggiewood, N.S.W.; Rossiter, Miss J., Gordon, N.S.W.; Stratton, Mrs J., Coff's Harbour, N.S.W.; Avery, Mrs M. R., Randwick, N.S.W.; Bietenberg, Mr R. J., Gosnong, N.S.W.; Cable, Mrs J. E., Carlingbah, N.S.W.; Dodd, Mr G. T., Jannali, N.S.W.; Judge, Mrs J. A., Lithgow, N.S.W.; Keynes, Mr C. W., Marulan, N.S.W.; Mathison, Mr R. C., Camp Hill, Qld.; Bassett, Mr W. G., Nowra, N.S.W.; Lawson, Mrs B., Marrickville, N.S.W.; Stenhouse, Mr R. J., Wentworthville, N.S.W.; Verdon, Mr J. D., Pannania, N.S.W.

Pass:
Birkett, Mr N. A., Blakehurst, N.S.W.; Cannock, Mrs O., Carlingford, N.S.W.; Davies, Mr A., Earlwood, N.S.W.; Irvine, Miss M. J., Blacktown, N.S.W.; James, Mr R. K., Enfield, N.S.W.; Austin, Mr R. L., Villawood, N.S.W.; Beaumont, Miss M. E., Ryde, N.S.W.; Hebburn, Miss P. M., Bienenheim, N.Z.; Jones, Mrs A. R., Cronulla, N.S.W.; Fox, Mr P., Croydon Park, N.S.W.; Lambcock, Mr W., Miranda, N.S.W.; Searle, Miss K., Kingsgrove, N.S.W.; Walker, Miss R. J., Regent's Park, N.S.W.; Gatenby, Mrs J. N., Ryde, N.S.W.; Hayes, Miss E., Northmead, N.S.W.

Prayer Book:
Sutherland-Edwards, Mr C. F., West Ryde, N.S.W.; Boyle, Miss A., Como, N.S.W.; Hodges, Mr A. H., West Ryde, N.S.W.; Rieck, Mr T., Primboc, N.S.W.

EARLY CHURCH HISTORY

High Distinction:
Kelly, Mr P. B., Earlwood, N.S.W., 96.

Distinction:
Smyth, Mr C. C., Belmore, N.S.W., 84; Hughes, Miss B., Waverley, N.S.W., 79.

Credit:
Jones, Mrs H., Narwee, N.S.W., 73; Gray, Mr A. H., Penrith, N.S.W., 69; Preston, Mr R., Harbord, N.S.W., 69; Rossiter, Miss J., Gordon, N.S.W., 68; Young, Mr P. W., Middle Cove, N.S.W., 66; Walls, Mr B., Wagga, N.S.W., 66.

Pass:
Keogh, Mr J. N., Pannania, N.S.W., 61; Mathis, Mrs V., Revesby, N.S.W., 61; McKay, Mr M. H., Jannali, N.S.W., 61; Cooper, Miss E., East Hills, N.S.W., 60; Birkett, Miss C. E., Ermington, N.S.W., 56; Bishop, Mr W., Cremorne, N.S.W., 54; Skinner, Mr N. A., Ganley Vale, N.S.W., 54; Chesteron, Mr P. A., Birrong, N.S.W., 53; Newport, Mrs O. M., Narragange, Qld., 50.

20 sat for examination, 18 passed, 2 failed.

Anglican river baptism in Perth

A CROWD of several hundred people saw an Anglican baptism by immersion in Perth's Swan River recently.

Leslie Ross, 23, was baptised at the suburb of Crawley by the rector of St. Alban's Church, Highgate, the Rev. Bryan Hall.

The church's musical group, made up of guitar, violin, double bass and clarinet, played a hymn with a modern beat to open the service. The sounds of the music drew many bathers and picnickers from nearby to witness the baptism.

Mr Ross is himself a member of the music group (the violinist). Dressed in white shirt and shorts he played two hymns before being baptised.

The rector removed his surplice, cassock and sandals at the appropriate time. Wearing black shorts, shirt and clerical collar he led Mr Ross by the hand into the water. Mr Ross knelt and the rector pushed his head under the water for several seconds.

Mr Ross said that he had requested the river baptism as a public profession of his faith and in the hope that it would make the service meaningful to others. He was confirmed a few days later by the coadjutor bishop of Perth, the Rt. Rev. T. B. Macdonald.

Owing to the heavy demands made on space by examination results it has been necessary to omit certain features from this issue, including NOTES AND COMMENTS.

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Sydney Department Promotion report

THE following statement has been issued by the Sydney Department of Promotion:

"Last Synod restored the annual allocation to the Department of Promotion after a lengthy debate on the subject. During this debate, Synod gave a clear lead to the Department as to how it wanted this money expended and the types of services it expected the Department to provide the parishes and districts.

"Since Synod, the Council of Promotion has held three special meetings to plan implementation of Synod's directions. As a result the Department will be able to provide, from April 1, a wider range of services to those who need them.

"Over the past few years, the Department has carried a large staff of canvass directors and most of its efforts have gone into directed canvasses. From April 1, a smaller staff will be maintained to provide director controlled programs. This will enable the director of the Department to concentrate much more of his time providing assistance to those parishes which for some reason will not require fully directed canvasses.

"Self-help"

"A continuous flow of fresh stewardship literature and 'self-help' guidance will now be available. Another feature will be provision of 'Leadership Training Courses' for laymen so that more men can be brought to a state of proficiency to provide leadership and drive in local 'self-run' programs.

"Because there are many parishes within and outside the diocese of Sydney which will still require fully-directed programs, the Department has made arrangements by which this need can still be met despite the reduction in its staff. An agreement has been made with that very reliable Christian stewardship organisation, Church Advisory Services, to make this possible.

Co-operative effort

"Any directed programs which the Department has not the staff to handle will be conducted by the co-operative effort of the Department and the staff of Church Advisory Services. In this way, the Department can meet every call for assistance without the costly need to maintain a large group of campaign directors.

"It will be the major responsibility of the assistant-director of the Department, Mr Frank Garforth, to supervise the programs conducted by the co-operative effort of the two organisations.

"This will leave the director, Mr J. T. Keavney, free to concentrate his energies into supervising the other services outlined. Any inquiries re the various ways in which parishes can be helped should be directed to Mr Keavney."

Overseas Appointment

Mr Ian Manning, B. Com., a tutor in economics in the Melbourne University and a member of the Canterbury Fellowship, has been accepted for service on the staff of the Madras Christian College, India. Mr Manning is going to India as a "fraternal worker" of the Australian Council of Churches. He was commissioned for his new work at a service in St. Paul's Cathedral, Melbourne, on February 22.

Carpentaria, Quo Vadis?

The article "Carpentaria, Quo Vadis?" (A.C.R., Jan. 28) requires some reply.

Firstly in answer to "Agnostos" question, Quo Vadis? I should like to reply—definitely not to Rome. The problems of Carpentaria are not academic, but pastoral.

I find it extremely difficult to understand how a person like "Agnostos" who has "known the North for 40 years" could be ignorant of the real nature of Carpentaria's vocation within the Body of Christ. I believe however that he is in sympathy with the plight of Northern Australia politically at least.

I find it difficult to imagine why a paper like the "Church Record" would print such an inaccurate article.

In the first instance "Agnostos" claims that there are three clergymen ministering in the North when in fact there are, apart from Bishop Grosvenor Miles and the members of the Brotherhood of St. Barnabas, some 23 priests all listed in Crockford 1963-64.

The diocese of Carpentaria, or that part of it that lies within the State of Queensland does not consist of ghost towns alone, although there are enough of them. Christ's ministry extends to Aborigines and Torres Islanders and Japanese and Malays and Chinese as well as to Europeans and the Missions at Mitchell River, Edward River, Lockhart River and the settlements at Bamaga, Red Island Point, Umagico and Somerset, where four priests and a staff of 57 plus some 40 stockmen, boundary riders, fencers, etc., endeavour to "preach the Gospel to every creature."

Population

The Torres Strait Mission: 12 island priests are listed in the Sydney Diocesan Year Book which "Agnostos" says in his article is a "mine of information." An indigenous ministry has been effective since 1917 and the Theological College of St. Paul at Moa Island has produced clergy who minister to their own people on the 13 inhabited islands of Torres Strait.

St. Paul's Mission on Moa (Banks) Island, with a staff of five including Canon Peter Hand, superintendent, ministers to South Sea Islanders not "under the Act." The A.B.M. Grant for 1965 for work on the Aboriginal missions and T.S.M. is £22,670 and an additional grant of £5,000 has been made by A.B.M. for island buildings. Torres Islands and settlements population 5,500.

Thursday Island: "Agnostos" claims a population of 250 for us. The actual population of Thursday Island is in excess of 2,500; in fact there are 732 children enrolled at the schools on the island, and the population includes Europeans, Islanders, Aborigines, Malays, Japanese, Chinese, etc. Thursday Island is the commercial centre for over 5,000 people.

That the island is too small to have constructed on it a modern aerodrome is true, as "Agnostos" claims, but Thursday Island aerodrome (its official designation) is situated on Horn Island, about two miles across the water and a shorter distance from T.I. Post Office than Mascot is from Sydney G.P.O. Ansett-ANA has two flights per week to and from the south and invariably has full planes. Sure, T.I. has seen better days and there is a great deal of poverty and we do require notice being taken of us from

Letters to the Editor

"down south," but the place is certainly not dead.

The Cathedral Church of All Souls: Staff—The Sub Dean and Rector, two Island Priest Assistants and one European Deacon. Scope of work: Parish routine; a general hospital, 4 doctors, 16 nursing sisters, a T.B. Hospital, a T.B. Recall Hostel, a Dept. Native Affairs Hostel, a Church Transit Centre for expectant Island women and Aborigines; a Student Hostel; Horn Island village; a Ministry to Seamen (the Rector is Missions to Seamen Chaplain, Hon. Chaplain to the Company of Master Mariners and Port Chaplains and about 1,300 seamen per annum have contact with the Church in Port Kennedy of the official name for Thursday Island) and the ministry on the waterfront is a most valuable part of the Church's work on T.I. Staff: On Thursday Island, the See Town of the diocese, lives the Bishop of the Archdeacon of Carpentaria, the Island Priest Director of the Torres Strait Mission, the Sub Dean and Cathedral Staff and a Full-time Mother's Union Social Worker.

On the administrative side there are various diocesan officials and there are also crew members for the four mission boats.

"Agnostos" makes no mention of the Primates Appeal for Cyclone Relief. The missions at Mitchell and Edward Rivers were wiped out last year by cyclone "Dora," a fact which made front-page news in many city newspapers.

He makes no mention of the pastoral work that is being done in Daru in the Territory of Papua New Guinea with the approval of the Bishop of New Guinea. He makes no mention of the ministry of the Archdeacon of Carpentaria who is constantly travelling about the peninsula and the Cape.

He makes no mention of the necessity to enlarge the size of the Cathedral on Thursday Island because of lack of worshiping accommodation. Bishop W. Goodwin Hudson made an appeal for funds for this from St. Andrew's Cathedral last year and the writer was privileged to preach in that Cathedral in May last. Agnostos makes no mention at all of the mainland missions, the Torres Strait mission and the Aboriginal and islands settlements—the care for which is the almost sole charge of this great missionary diocese.

The Bishop of the diocese has a heartbreaking job, working under very trying conditions and in its own sufficient for any Bishop, but Queensland is but a part of Carpentaria. The Bishop of Newcastle (who was chaplain at Mitchell River Mission in the early 1930s and who spent some seven years in Carpentaria) says of the diocese that it is "the toughest job in the Australian Church."

The Bishop's job is not made easier by such uninformed articles as "Agnostos" has written and I trust his succeeding articles on the Territory and "solutions" have more matter in fact than

The Archbishop's Commission—Church schools

Dear Sir,
A schoolmaster friend has made a copy of the "Report of the Commission appointed by The Archbishop of Sydney" available to me.

As a former member of Synod, it is gratifying to see many reforms which I advocated during the Archbishop's elections now receiving warm endorsement.

However, some suggestions set out in the section on schools are ill advised. I hope that members of Synod in discussing the Report will consider the following facts.

1. There are many members of school councils on the Commission, but no educational theorists or practising teachers. It is probable that the anxieties of councillors rather than problems in the schools have controlled the Commission's deliberations. In the nature of the case there may be difficulties (in schools) of which councils remain in ignorance for long periods.

Furthermore, a commission well suited to advise on matters financial and administrative is not necessarily competent to advise on education.

If the Synod unwittingly accepts sectional views as the unanimous opinion of involved and responsible, Churchmen, it is likely to injure its true interests and especially the welfare of the pupils in its schools.

2. The Commission confessedly sought information through "the Schools," i.e., the Governing Councils and Headmasters. There is no evidence available to the writer that direct testimony was sought from the other components of the school situation, notably from the chaplains.

3. A summary is appended to the Report presenting a school council's discussion on "How can Church Schools produce more dedicated Christians?" I am not aware that any school council invited any school chaplain to make any direct submissions, even in writing, on this subject. The document is misleading in certain respects, unbalanced in others.

4. School chaplains are not members of the Sydney Synod. In the long sequence of appointments to Synod of those holding a "distinct ecclesiastical position" in the diocese they appear to have been overlooked as a matter of policy. There now is the prospect of legislation concerning them without representation; an unjust arrangement in my view. I hope fair-minded men will help.

(Mr) D. W. HOLLAND,
Rockdale, N.S.W.

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Continued P.6

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WANTED: S.C. 2-bedroom unfurnished flat required by Moore Theological Student at reasonable rental. Please reply to Box 180, c/o Church Record.

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YOUNG MAN requires room, board, in area of Bexley. Phone 95-3613.

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APPEALS

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MEETINGS

MISSIONARY EXHIBITION

April 3rd to 11th AGRICULTURAL HALL PICTON

7.30 p.m. Nightly Convention—4 p.m. 3rd Youth Rally—Sat. 10th

ORGANISE A BUS TRIP

The NINTH annual meeting of the South American Missionary Society (Australian Assn.) will be held in the Bible House, Bathurst Street, Sydney, on Monday, March 15 at 7.30 p.m. The Archbishop will preside and Canon A. J. Dain speak.

Obscuring The Truth Of God

—from page 2

traditions of men but are taught as doctrines. They are customs imposed by men but are taught as divine commands. They are habits inherited from past generations but are regarded as sacred.

Such assertion of divine origin in some cases is little short of blasphemy and to claim divine inspiration for conduct which breaks God's Law of Love may well be an unforgivable sin against the Holy Spirit.

And yet how hard it is for us to recognise such traditions as man-made and not divine and to discard, as St Peter puts it "the vain conversation received by tradition from your fathers" (1 St Peter Ch. 1 v. 18).

How hard it was for the Apostles to discard many of the Jewish traditions which they had inherited and which nearly wrecked the early Church. In particular, how hard they found it to welcome Gentiles into the Church without first submitting them to circumcision and other demands of Jewish Law which they themselves, as Jews, had thought essential to salvation.

May the winds of change blowing so vigorously through the Churches today, blow away the chaff of human traditions and prove to be the Spirit, the Breath of God, reviving and uniting His One Church. No longer may we be under condemnation for rejecting the commandments of God in order to keep our own traditions.

No small change. May there be a mighty Spirit-inspired and Spirit-controlled revolution in all the Churches. May the Church henceforth be the Church, the Body of Christ.

Although I profoundly disagree with much that has been said by the Bishop of Woolwich and others associated with him in the "New Morality School," yet I believe that these men are sincere in their desire to get rid of the accumulation of human traditions that have for so long hidden the pure truth of God as revealed in Christ Jesus, the Incarnate Son of God.

The mistake they have made is that they appear, in getting rid of the debris, to have discarded also some of the fundamental truths which are inherent in the person and teaching of Christ. Let us be clear about this. There are foundation truths which are truths and not traditions and which must never be abandoned.

Remove the foundation truths of the Incarnation, the full Deity of Christ, the Atonement and the Resurrection and the whole edifice of the Church will collapse in ruins.

I am not for one moment suggesting that we should "water down" the Christian religion and make it easy. Far from it. The closer we get to the pure Word of God the more searching it is.

The nearer we get to Christ the clearer are the tones of His voice bidding us take up the Cross and follow Him. The more we capture the vision which the first disciples had the louder will be the challenge to sacrificial service.

The future

Looking ahead into the future, I believe the path to reunion of the Churches lies not so much in endless conference and voluminous literature, but in the leaders of the Churches getting away in their own Church groups for examination of their Church's teachings and rules, and in the spirit of honest inquiry asking God to show them "are these teachings correct? Are these rules and customs in accordance with the Divine Will?"

Is this too much to expect? Surely not. In fact this is what the Roman Catholic Church is at least in part doing in the Vatican Council which has brought new hops to the whole Church. Also at least in part this is what lies behind the present movement in the Anglican Communion associated with the letters M.R.I.

"Mutual Responsibility and Interdependence in the Body of

Christ" arose out of a conference of Anglican Church leaders and was presented to the Anglican Congress in Toronto in August, 1963. This movement was not designed, as some have wrongly imagined, to strengthen Anglicanism as such but rather to help the Anglican Church to fulfil her role as the servant of the whole Church of Christ and of the whole world.

If it is taken as seriously as we hope, not only will it lead to spiritual renewal and revival, but a complete change in the Anglican attitude towards the whole Church. In England the Church of England has adopted as its M.R.I. slogan the words "No small change." We intend to use those same words in the Sydney diocese as we go forward now into our Lenten campaign.

Adcock, Gwenda A. (1, 2) (G.B.R.E., New Guinea); Aiken, C. G. (2, 3, 6) (Ridley College, Unattached); Annear, F. W. J. (1, 2, 3, 4, 9, 10, 13) (Perth); Appley, R. F. (5) (Melbourne); Arnott, R. B. (2, 8) (Sydney); Atkinson, W. J. (10) (St. Mark's, Canberra-Goulburn); Audley, R. M. (13) (Moore College, Sydney); Aull, A. R., M.Sc. (7) (Ridley College, Nelson); Avery, G. B. (2, 4) (Perry Hall, Melbourne); Ayles, R. F. (1, 6) (S.S.M., Adelaide).

Baltaks A. (2) (G.B.R.E., Bathurst); Banks, L. W. (1, 2, 3, 5, 13) (Moore College, Sydney); Barbara, M. G. (2) (St. John's College, Canberra-Goulburn); Barlow, I. F. (9) (G.B.R.E., Willochra); Barraclough, R. G. (B.A. lochra); Barraclough, R. G. (B.A. lochra); Barrow, Elizabeth, A. (9) (Melbourne); Barton, A. F. (10) (Wollaston, Perth); Beaumont, G. E. (2, 5) (S.S.M., Melbourne); Bechervaise, Herbert, A.A.S.A., L.C.A. (6, 7) (Melbourne); Bedbrook, F. E., B.Com. (6, 9) (G.B.R.E., Melbourne); Benfield, D. E. (1, 6) (S.S.M., S.S.M.); Bennie, C. (5) (Melbourne); Blair, L. J. (1, 2, 4, 6, 8) (Perry Hall, Melbourne); Blanch, M. E. (10) (G.B.R.E., Grafton); Bloomfield, G. C. (5, 6, 8) (St. John's, Bathurst); Bogle, D. (9) (Melbourne); Bond, L. G. (4) (Melbourne); Brain, N. J. (1, 3, 13) (Moore College, Sydney); Brehaut, A. P. (3) (G.B.R.E., Ballarat); Brereton, C. (10) (Melbourne); Broadbent, K. E. (6, 8, 10) (Wollaston Perth); Brook, R. J. (1, 2) (Central Tanganyika); Brown, G. W. (7, 11) (Unattached); Brown, P. J. (8, 9) (G.B.R.E., Canberra-Goulburn); Browning, G. V. (1, 2, 3, 5, 14, 18) (St. John's College, Armidale); Burnett, D. J. (1, 2) (Unattached); Cameron, G. E. A. (1, 4) (D.B.E., Adelaide); Campbell, J. H. (7) (St. John's College, Bathurst); Campbell, Raoul J. (10) (Bendigo); Chipman, A. C. (3, 5, 6, 10, 13) (Ridley College, Tasmania); Chiswell, E. L. (2) (Armidale); Clark, Carmen E. N. (1, 2) (Moore College, Sydney); Clayden, D. B. (2, 9) St. Arnaud; Clayton, R. O. (1, 3, 5, 6, 8) (Ridley College, St. Arnaud); Cleland, Mrs Joyce (4) (G.B.R.E., Sydney); Cole, A. M. (8) (G.B.R.E., Ballarat); Colefax, S. R. (6, 8, 10) (St. John's Canberra-Goulburn); Colman, K. G. (1, 2, 3, 5) (Moore College, Unattached); Coles, Janet (10) G.B.R.E., Melbourne; Cook, P. R. (7, 10) (Wollaston, Perth); Cornish, Mrs Dell J. (3) (Brisbane); Cowdroy, C. R. (9) (G.B.R.E., Sydney); Craig, A. R., B.A., Dip.Soc.Stud. (9, 10) (D.B.E., Adelaide); Cross, R. C. (7, 10) (Melbourne); Croyle, J. A. (3) (G.B.R.E., Armidale); Currie, J. T. (1, 2, 6) (Perry Hall, Melbourne); Curtis, D. W. (2, 3, 4, 5, 16) (Trinity College, Melbourne); Davies, Mrs Elaine (1, 9) (G.B.R.E., Newcastle); Davis, F. L. (3, 6, 7) (Sydney); Davis, Lorraine G. (3) (G.B.R.E., Perth);

LETTERS...

I believe that some of the suggestions of the schools section of the Report, if implemented as they stand, will make it even more difficult than now it is to recruit suitable clergy for service in schools. Further, they will expose the Church to possible public debate and litigation of a most undesirable kind. The risk certainly will not diminish over that now existing.

It is to be hoped that before the Synod legislates it will arrange for all parties concerned with pastoral work in schools to discuss this work fully, openly and without recrimination.

Hasty legislation to meet particular cases is always dangerous. It ought to be avoided; doubly so when emotions have been stirred.

It is unfortunate that a Report which comments upon the work of dedicated men in our schools should have resulted from an unbalanced inquiry. I personally regret that the Report's wide circulation has made this present public letter necessary. Means ought to have been found within the Church's committees whereby justice both was done and made to appear to have been done to all parties.

I ask that Synod consider well and legislate with insight concerning the ministry in the schools under its control. Above all, I ask that it provide that facts be established openly, and not by means of privately transmitted innuendo.

Full and open expression of opinion by all parties without hints of disloyalty is needed for a continuing basis if the work of Church Schools is to be improved in fact and not merely in appearance.

(Rev.) L. M. ABBOTT, North Sydney.

(We understand that it is not intended to debate the section of the Report dealing with schools at the forthcoming session of Synod but to leave this to a later date.—Ed.)

Th.L.—PASSES IN SINGLE SUBJECTS

PART ONE

Old Testament (1), New Testament (2), Bib. and Hist. Theol. (3), Church History (4), Greek New Testament (5).

PART TWO

Old Testament (6), New Testament (7), Bib. and Hist. Theol. (8), Church History (9), Prayer Book (10), Greek New Testament (11).

OPTIONAL SUBJECTS
Philosophy (12), Principles of Religious Education (13), Christian Missions (14), Psychology (15), Latin (16), Hebrew (17), Ethics (18).

(In Alphabetical Order)

Adcock, Gwenda A. (1, 2) (G.B.R.E., New Guinea); Aiken, C. G. (2, 3, 6) (Ridley College, Unattached); Annear, F. W. J. (1, 2, 3, 4, 9, 10, 13) (Perth); Appley, R. F. (5) (Melbourne); Arnott, R. B. (2, 8) (Sydney); Atkinson, W. J. (10) (St. Mark's, Canberra-Goulburn); Audley, R. M. (13) (Moore College, Sydney); Aull, A. R., M.Sc. (7) (Ridley College, Nelson); Avery, G. B. (2, 4) (Perry Hall, Melbourne); Ayles, R. F. (1, 6) (S.S.M., Adelaide).

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Davis, Sidney (8) (St. Arnaud); Dearnsley, F. A. J. (8, 9) (Perry Hall, Melbourne); Dixon, J. R. (1, 10, 14) (St. John's College, Newcastle); Duddle, Betty A. (13) (Moore College, Sydney); Durance, R. T. (2) (Melbourne).

Edwards, Hazel J. (1, 2, 3, 10) (Moore College, Sydney); Fairleigh, A. S. (7) (G.B.R.E., Grafton); Farleigh, G. G. (1, 2, 3, 5, 13) (Moore College, Canberra-Goulburn); Farrell, G. R. (2, 8) (Ballarat); Farrer, Mrs Jacqueline (2, 7) (G.B.R.E., Melbourne); Featherstone, R. (6) (S.S.M., Melbourne); Flavel, J. C. (8) (G.B.R.E., Melbourne); Flower, N. A. (1, 2, 3, 5, 13) (Moore College, Sydney); Foley, Marion R. (1, 9) (Brisbane); Forsyth, J. W. B.A. (7, 9, 10, 11) (S.S.M., Bunbury); Foster, Graham (1, 2, 3, 4, 13) (Moore College, Sydney); Fraser, A. H. (3) (Ridley College, Bunbury); Freer, K. S. (1, 2, 3, 13) (Moore College, Sydney); Freligos, A. (1) (St. John's College, Bathurst).

Gabb, Roy (2, 6, 8, 10) (Perry Hall, Melbourne); Galagher, R. C. (1, 2, 3, 5, 12) (Moore College, Grafton); Garrod, Julian, T.P.T.C. (9) (G.B.R.E., Melbourne); Gason, E. J. G. (2, 3) (St. John's College, Melbourne); Geerkes, K. G. (2) (G.B.R.E., Carpentaria); Gibson, J. H. A. (3, 10) (St. Mark's College, Canberra-Goulburn); Gilbert Brother Peter (2) (G.B.R.E., North Queensland); Gillilan, Frances I. (5) (Melbourne); Glover, Warren, B.Sc., B.E. (5) (Ridley College, Melbourne); Goodfellow, R. F. (1, 2, 3, 5, 12) (Moore College, Sydney); Gormley, J. (1, 2, 3, 5) (Moore College, Sydney); Gray, J. A. (1, 2, 3, 13) (Moore College, Sydney); Greatwich, G. M. (10) (Perth); Green, Barry W. (7, 10) (Canberra-Goulburn); Green, John (2, 3, 5) (St. John's College, Adelaide); Green, Thomas G. (10) (St. John's College, Ballarat); Griffiths, Mrs Gwen S. (4, 9) (Moore College, Sydney); Grigg, M. L. (2, 4, 5) (S.S.M., S.S.M.).

Hagan, K. P. (1, 2, 3, 4) (St. John's College, Newcastle); Hainge, P. K. (13) (Moore College, Unattached); Hall, A. K. (3, 4, 5, 6, 10, 13) (Ridley College, Melbourne); Hall, Kenneth, B.Sc., Ph.D. (3, 4) (D.B.E., Adelaide); Hamilton, J. G. (4) (Melbourne); Hand, D. M. (5) (S.S.M., Adelaide); Hancock, W. B. (2) (Canberra-Goulburn); Hansford, H. G. (1, 10) (St. John's College, Bathurst); Hardy, I. A. (7) (Moore College, Willochra); Harradine, E. S. (2, 4, 8, 10) (Perry Hall, Melbourne); Harris Gillian, B.Sc. (8) (G.B.R.E., Sydney); Hastings, Garth, Ph. D. (6, 7, 8, 9, 10) (Sydney); Henricks, T. E. (3, 6, 10, 13) (Ridley College, Tasmania); Hiley, Edgar, B.A. (1) (G.B.R.E., Brisbane); Hill, A. R. (10) (Ballarat); Hill, Peter T. (2, 9) (G.B.R.E., Sydney); Hills, Dorothy M. (3, 10) (Sydney); Hobson, P. St. J. (1, 2, 3, 5, 13) (Moore College, Sydney); Hogan, S. F. (6) (Wollaston, Perth); Holker, Mrs Henrietta (1, 3) (D.B.E., Adelaide); Holland,

Correction

We understand that an error occurred in the Th.L. examination list received from the Australian College of Theology. Mr B. W. Wilson was wrongly placed among candidates awarded Second Class Honours in the examination. In actual fact Mr Wilson was awarded First Class Honours.

Hudson, J. L. (2) (Tasmania); Huggins, A. T. (1, 3) (Melbourne); Hurst, K. (10) (Ridley College, Melbourne); Hyland, Jean A. (7) (G.B.R.E., Melbourne); Ingleson, D. J. (6, 7, 8, 9, 10) (Wollaston, Perth); Jefferys, Graham (1, 2, 3, 5, 13) (Moore College, Sydney); Jones, Vera (6, 7) (Melbourne); Kan, P. P., Dip.Arch. (1, 2, 3, 4, 13) (Ridley College, Melbourne); Keay, D. W. A. (1, 2, 4, 10) (St. John's College, Adelaide); Kelly, M. W. G. (8, 10) (G.B.R.E., Willochra); Kenny A. J. (4, 7, 9, 10, 11) (S.S.M., S.S.M.); Kenny, F. R. (4, 6) (Perry Hall, Melbourne); Kimpston, David C., B.A. (2, 3) (G.B.R.E., Melbourne); King, C. (2, 10) (St. John's College, Canberra-Goulburn); Kinsman, J. (2, 5) (St. John's College, Adelaide); Lee, Luke, B.Th. (2, 3, 10) (St. John's College, Korea); Lees, Jennifer M. (1, 2) (Epiphany, Sydney); Lees, Margaret E. (1, 2) (Epiphany, Sydney); Lewins, Frank W., Dip. Phys. (3) (Canberra-Goulburn); Lewis, A. M. (4, 9) (D.B.E., Adelaide); Lewis, Nancy I. (2, 3, 9) (Moore College, Sydney); Lim, Bui Pui, B.Arch. (3, 4) (Unattached); Lowe, F. McL. (9) (G.B.R.E., Gipsland); Lowe, Jean C. (2) (G.B.R.E., New Guinea); Lucas, Mrs Isabel (6) (Sydney); Mall, E. (2, 3, 8, 13) (Ridley College, Lahore); Maple, G. S. (13) (Moore College, Unattached); Marinos, S. G. (2, 5, 11) (Epiphany College, Sydney); Mason, Mrs Dorothy, Dip.Com. (2) (D.B.E., Adelaide); Matthews, T. B. H. (14) (St. Francis' College, Rockhampton); Michael, A. D. (1, 2, 3, 4, 13) (St. John's College, Armidale); Michie, W. J. R. (2, 8) (St. Columb's College, Wangaratta); Middleton, T. (1, 2, 3) (Moore College, Canberra-Goulburn); Miller, P. L. (7, 9, 10, 11) (S.S.M., Adelaide); Mills, F. P. (8) (Perry Hall, Melbourne); Minchin, J. B. (8, 9, 16) (Trinity College, Melbourne); Morey, F. A. (9) (Wangarratta); Morrison, A. G. (3, 5) (St. Francis' College, Carpentaria); Molyneux, R. J. F. (5, 6, 7, 10) (Wollaston, Perth); Munda, James I. (2, 6, 10) (Ridley College, Maseno); McAnulty, A. (2) (Bathurst); McConnell, A. M. (1, 2) (St. John's College, Bathurst); McConnell, James E. (2, 4) (G.B.R.E., Brisbane); McCrae, Barbara (2, 3) (Melbourne); McDowell, Annette M. (1, 3, 5, 13) (Moore College, Sydney); McEwen, A. W. (2, 4, 5, 6) (S.S.M., Bunbury); McManus, M. S. G. (1, 2, 3) (St. Francis College, Brisbane); McQueen, K. I. (2, 3, 4, 5, 16) (Moore College, Sydney); Nethercote, R. A. (6, 10) (Ridley College, Melbourne); Newing, B. C. (6, 7, 9, 10) (Wollaston, Bunbury); Newman, Hilda (6, 7) (Melbourne); Newman, Mary J. (2, 3, 4, 5, 13) (Moore College, Tasmania); Nicholls, S. F. (2, 3, 4) (Christ College, Tasmania); Ntoga, Adonia (3, 10) (Uganda); Pacey, R. G. (10) (G.B.R.E., Newcastle); Partridge, N. J. (1, 4) (S.S.M., Unattached); Patterson, Conrad, B.A. (6) (Willochra); Payne, J. L. (1) (9) (D.B.E., Adelaide); Penn, Malcolm R. S., B.A. LL.B. (2) (D.B.E., Adelaide); Percival, Milton F., B.A. (1, 2, 7) (Sydney); Powell, B. C. (2, 8) (Perry Hall, Melbourne);

Prideaux, G. R. (3) (G.B.R.E., Melbourne); Primmer, D. J. (1, 2, 3, 9, 10) (St. John's College, Canberra-Goulburn); Prosser, Marilyn F. (1, 2, 3, 5) (Moore College, Sydney); Pullar, D. N. (2, 8, 10) (G.B.R.E., Riverina); Ransom, I. F. (1, 2, 3, 5) (Moore College, Sydney); Rayner, B. A. (2, 4, 5, 8) (Christ College, Tasmania); Readwin, K. A. F. (8) (Melbourne); Reeve, R. R. (2, 3, 5) (St. John's College, Newcastle); Richards, K. J. (1) (G.B.R.E., Brisbane); Rickards, P. T. G. (2, 9) (G.B.R.E., Gipsland); Rigby, G. A. (2, 3) (St. Columb's College, Wangaratta); Roberts, D. K. (1, 4) (G.B.R.E., Newcastle); Rogers, T. G. (1, 2, 3, 4) (St. Francis' College, Rockhampton); Roper, G. (1, 6) (S.S.M., Adelaide); Ross, Mrs Ruth (5) (Ridley College, Melbourne); Rowlands, P. L. (10) (G.B.R.E., Ballarat); Rutherford, G. S. (3, 5, 6, 10, 13) (Ridley College, Bendigo); Sage, A. F. (10) (St. John's College, Melbourne); Sainsbury, M. H. (10) (G.B.R.E., Grafton); Saltmarsh, D. J. (2) (Christ College, Tasmania); Sanders, J. A. C. (1, 2, 3, 12) (Moore College, Sydney); Sandford, Bessie (2, 3, 6, 10) (Ridley College, Melbourne); Saunders, P. W., B.Sc., Dip.Ed. (1, 2, 10) (Sydney); Scarlett, G. C. (9) (Moore College, Unattached); Scott, I. J. (1, 2, 3) (St. Francis College, Brisbane); Scott, W. G. (1, 2, 3, 4, 10) (St. John's College, Canberra-Goulburn); Sells, G. A. (8) (Melbourne); Sexton, Martin, B.A. (1, 4, 6, 10, 14) (St. John's College, New Guinea); Sharr, R. T. (2) (S.S.M., Melbourne); Sibley, B. N. (1, 6) (S.S.M., S.S.M.); Silk, Bernice (2, 3, 4, 5) (Sydney); Smith, Darryl, B.Sc. (2) (Perth); Smith, Elizabeth M. H. (1, 2, 3, 4) (Moore College, Melbourne); Smith, Peter D. (3) (D.B.E., Adelaide); Spencer, John, B.A. (4, 10) (G.B.R.E., Bathurst); Spicer, J. O. (10) (G.B.R.E., Melbourne); Squire, H. W. (1, 3, 10) (St. John's College, Adelaide); Stacey, P. J. (2, 8) (St. John's College, Newcastle); Steep, C. L. (1) (G.B.R.E., Grafton); Stephenson, G. (10) (G.B.R.E., St. Arnaud); Strickland, F. E. P. (7) (G.B.R.E

Mainly About People

N.S.W.

The induction of the Rev. John Turner, whose appointment as rector of St. Thomas, Kingsgrove, was announced in A.C.R. of January 14, will take place on April 8. Mr Turner has been Chaplain for Youth of Sydney diocese since 1960.

The Rev. Lloyd and Mrs Isabel Bennett are rejoicing in the birth of a son, Paul Grant. Both mother and son are doing well.

Mr and Mrs Ken Coleman are sailing on the Roma for Borneo on April 17. Mr Coleman completed studies at Moore College last year and he and his wife have been accepted for service with the Borneo Evangelical Mission. Mr Coleman expects to be doing translating work and Mrs Coleman to be doing clinical work.

Miss Leonie Armour, who first came to the G.F.S. Hostel in Sydney as a student in 1956, has been appointed Warden in succession to Mrs Paul Radford (formerly Deaconess Jean Macdonald).

Miss Armour came to Sydney from Lithgow, where she was a parishioner of St. Paul's Church. In 1957 she was elected senior student at the Hostel (up to that year the senior student had been appointed). After spending two years teaching at Coonamble, she returned to the Hostel in February, 1963, to become senior resident counsellor while teaching at the J. J. Cahill Memorial High School, Mascot. Miss Armour has had a great deal of experience in camp work and I.S.C.F. and is district chairman of G.F.S. Western District (Sydney). She will continue to teach while being Warden. Mrs Radford will retain a link with the Hostel as Administrator.

Victoria

On Sunday, February 21, the Archbishop of Melbourne ordained nine men as deacons and one as priest. Ordained deacons were: Shirley Anthony Bagster, David Michael Dawkins, Arthur Gordon Marshall, Edwin Thomas John Richardson, John Waldron Taylor, Lyall Alexander Turley, Raymond Arthur Harvey Wilson, Clyde Maurice Wood, and Stuart McLaren Young.

Ordained priest was Barry Martin Smith. Preacher for the service was the Rev. Howard Hollis.

The Rev. John Hannon has been appointed to the parish of All Saints, Niddrie (Melbourne) as from March 25. The Rev. Leon Marshall-Wood has been appointed to the parish of St. Mark's, Fitzroy, as from April 22.

The Rev. Peter George was commissioned as priest-in-charge of the newly formed parish of St. Michael's, North Dandenong (Melbourne) on February 21. The new parish is one of the new area parishes under the direction of the Director of Evangelism and Extension Archdeacon R. W. Dann.

Mr and Mrs J. Schultze left Melbourne on February 24 for a further term of service at the C.M.S. Numbulwar Mission, Rose River.

The Rev. Emmanuel Mall, who studied at Ridley College during 1964, returned to West Pakistan on February 24.

Dr Theodore Kitchen, elder son of the Rev. J. H. and Mrs Kitchen, of Melbourne, who has completed post-graduate work at the Launceston and Ballarat Hospitals, has been accepted for training by C.M.S. and has entered St. Andrew's Hall, Melbourne. In all there are some 28 C.M.S. candidates in training at St. Andrew's Hall this year.

Miss Barbara Spring left Melbourne early last month to fly back to Tanganyika to take up work at the Katoke Teacher Training College. Miss Spring is a C.M.S. missionary.

ON WAY TO ARMIDALE ENTHRONEMENT



Are they talking about some unsolved Sydney problem? The Primate walks in procession with Bishop R. C. Kerle on their way into St. Peter's Cathedral, Armidale, for Bishop Kerle's enthronement (story p. 1).

CHURCH SCHOOLS

— from page 3

higher standards than the general level of contemporary society.

Fees are high and a great burden to many parents. Fees for tuition have been forced up, mainly by the improvement in the emoluments and financial status of the teaching profession of which, at present levels, no one spoke begrudgingly to the Commission. Parents in general are willing, at least in these comparatively prosperous times, to pay the fees because of the various advantages they perceive in having their children attend the schools.

Some of the schools are first class academically, in respect of pupils of moderate intellectual ability and of those of high capacity.

Overall, the public examination results are judged to be satisfactory, considering that the pupils are not selected for high intellectual capacity, that the holding power through the period of secondary education of the diocesan schools is high and that there is no great loss during the period of secondary schooling of the academically less able boys and girls.

The holding power is much higher than that of the State schools, mainly because of the economic resources of the parents, and the lower holding power of the State schools should raise the intellectual capacity of the pupils in the later years in those schools.

There is need for a concerted endeavour to work out a common syllabus or curriculum of religious instruction for the various age groups of children in our Church schools. There is also a serious lack of satisfactory text books.

The Commission recommends that a committee be set up to obtain further advice, lay, clerical and legal, as to the wisdom of revising the 1954 Ordinance in its application to chaplains in schools, or possibly revoking it while substituting other simple safeguards for the schools, for the men who accept chaplaincy positions and for the Church.

The Commission recommends that encouragement be given to the establishing of new Church schools.

Cardinal expresses "joy" at WCC move

CARDINAL BEA, head of the Vatican Secretariat for Christian Unity, has announced that "the Holy See greets with joy and fully accepts" a W.C.C. proposal to set up a joint "working group" to explore together the possibilities of dialogue and co-operation.

The Cardinal made his announcement during a historic visit to the W.C.C. headquarters in Geneva, the first time such a visit has been made.

Welcoming him was Dr Marc Boegner of Paris, a former W.C.C. president.

Since 1961 Roman Catholic observers have been present at major W.C.C. meetings and W.C.C. observers have attended all sessions of the Second Vatican Council. This is in marked contrast with the earlier attitude of the Church of Rome which, as recently as 1954, had forbidden clergy and laity to attend the W.C.C.'s Second Assembly in Evanston, U.S.A.

Addressing the audience of church, government and diplomatic leaders, as "Most dear brothers in Christ" Cardinal Bea said the historic meeting was preceded by long preparation "not so much technical as of a psychological nature, that is, the whole series of contacts made and developed in these last five years since the foundation of the (Vatican) Secretariat for Unity, both with many of the churches which are members of the Council and also with the World Council as such . . ."

He characterised the meeting as "a symbol of fruitful prospects for further developments, but cautioned this does not mean that we are unaware of the mountain of obstacles and difficulties which still rise in our path.

"Difficulties, of whatever kind they may be, are no means a reason for causing brothers to withdraw diffidently from contact with one another. Our fraternal charity and love of unity will rather give us the courage for an open dialogue even on difficult questions.

"Most delicate field"

"This holds also in the case of conversations in the most delicate field, namely that of doctrine. For this we all have a basis in common: the Word of God in the Holy Scripture, bearing in mind also its concrete expression in the writings of the ancient Fathers of the East and West."

Dr W. A. Visser 't Hooft welcomed the two guests to the World Council

He paid tribute to the Vatican decree on ecumenism for its "clear statement . . . that the future progress of ecumenism depends upon the renewal of the life of the Church" and for the fact that it "rejects any notion of 'ecumenical confusion' and describes the ecumenical quest as a 'loyal dialogue' in which genuine differences are taken with full seriousness."

AN OPPORTUNITY exists for Trained Christian Nurses and Christian women interested in missionary work at home, to serve with the Church of England Home Mission Society in the CHESALON HOMES and the PARISH NURSING SERVICE.

This is a missionary task amongst the aged sick.

Salary is according to the Private Hospital Nurses' Award. This need is URGENT owing to the expansion of the Work. Can YOU help, either by offering yourself, or telling others?

Contact by letter the Supervising Matron, CHESALON HOMES, 34 Tintern Road, ASHFIELD, N.S.W.

THE AUSTRALIAN CHURCH RECORD

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A GRACIOUS ARCHBISHOP'S WHIRLWIND VISIT



Hottest March day for 95 years but . . .

1100 ATTEND WOMEN'S CHRISTIAN CONVENTION

HEATWAVE conditions saw record attendance at the 7th Central (Sydney) Women's Christian Convention, held at Narrabeen Lakes National Fitness Camp from March 5 to 7.

Saturday, March 6, was the hottest March day for

95 years but a spirit of praise and rejoicing prevailed, as it had done in the torrential rains of the previous year. 1,100 attended, coming by public transport, charter buses and private cars. Some travelled long distances, even as far away as Brisbane.

Numbers overflowed the live-in accommodation for 230 two

days before registrations closed and a further sixty women had to be housed in the Salvation Army Camp at nearby Collaroy. A co-operative local restaurant provided meals for the overflow.

Mrs Alan Begbie, wife of the rector of St. Stephen's, Willoughby, joined with Mrs A. M. Chambers, Miss F. M. Cook and Miss V. M. Sullivan on the platform. The theme was "Christ Pre-Eminent in all Things," developed in five sessions emphasising the pre-eminence of Christ in the Heart, Horizons, Home, Heavens and in Human Contacts.

Missionary emphasis was given on Saturday afternoon, when Miss Elaine de Russett, returned missionary from Congo, spoke movingly of her experiences in this troubled field.

£1600 given

Mrs Raymond Davis, from the U.S.A., gave a missionary challenge and an offering for missionary work in cash and promises amounting to £1,600.

Questions relevant to daily Christian living were discussed by the "Woman to Woman" panel and in one session questions placed in a Question Box were answered by Mrs A. M. Chambers.

"God Answered my Prayer" was a "highlight" session on Sunday morning when Mrs Doreen Mitchell's testimony told of the transforming, saving, grace of Christ, her reading being taken from John 8.

The convention was preceded by weeks of prayer as women gathered in some 80 groups throughout Sydney. During the convention period 7.15 a.m. prayer meetings were held also.

Plans for coming convention gatherings include two country conventions, both from April 2 to 4, one at Scott's Head and the other at Tumut.

Also there was the Rev. R. A. Johnson, rector at the time the branch was formed, now rural dean of the area. Present rector at Kingsford is the Rev. K. R. Le Huray.

CAKE-CUTTING PARTNERSHIP



TWENTY-ONE years of work among boys in the Kingsford (Sydney) district were spanned at a ceremony last month.

The CEBS Branch at Holy Trinity, Kingsford, marked its twenty-first birthday with a grand birthday party in the parish hall.

Cutting the cake in the

AS this issue of ACR appears the Archbishop of Canterbury, Dr Michael Ramsey, will be in the last stages of a hectic three weeks' tour which has taken him to six States and the ACT.

The sixty-year old Primate of all England has stood up well to the ceaseless round of church services, civic functions and the endless ceremonies in which he has taken part.

The race against the clock started from the moment he landed at Sydney's Kingsford Smith Airport on the morning of March 12.

Whisked through a Press and TV conference, a civic reception and luncheon at Bishops Court, the Archbishop then went on to deliver a lecture on "Christianity and Humanism" at Sydney University.

A "Guest of Honour" program was recorded for the A.B.C. at 5.30 p.m. the same day and in the evening Dr Ramsey attended and spoke at the Anglican Rally in Sydney Town Hall.

Saturday saw a visit to the Naval chapel at H.M.A.S. Watson and the much-publicised visit to see the life saving display at North Bondi during which Dr Ramsey delighted all who were there by his warm humanity.

Lunch with Sydney's clergy was followed by the opening and dedication of the new Stage One block of St. Andrew's Cathedral School.

St. Andrew's Place was packed and overflowing with people for this function which marked an important stage in the development of the Cathedral School.

Ramsey was in Canberra and Newcastle. From Newcastle he flew to Victoria where he was to visit Melbourne, Wangaratta, Bendigo and Gippsland.

During his Australian visit Dr Ramsey has made statements on a variety of topics. Among these have been—

On Billy Graham: "I don't think Billy Graham has made a very wide impression in England."

Anglican/Roman Catholic Relations: "It will be a long time before Anglican and Roman Catholic unity becomes feasible."

FOOTNOTE: As we went to Press a Sydney report claimed that Dr Ramsey had commented unfavourably on the evangelical character of Sydney diocese. According to the report, which gave no source, the Archbishop said there was no room in the Church for "unchecked, narrow minded, out-of-date partisanship."



The St. Andrew's Cathedral School Captain, Robert Haynes 17, from West Pennant Hills, walking in procession to the opening of the school. Robert read the Lesson at the service.

WHO ARE TODAY'S UNTOUCHABLES?

What comes to mind when you hear the word "untouchables"? Poverty stricken outcasts? A far off land? Pitiful inmates of a leper colony? Today's untouchables are all around us. We live and work with them. They are well-dressed, well-educated, successful, attractive people but untouched by the gospel of Christ.

HOW CAN UNTOUCHABLES BE REACHED?

Many of these untouchables have rejected Christianity, or rather a "straw image" of Christianity fabricated from prejudices and misconceptions. To them science is a vital and relevant force in this modern age, but faith is not.

To open a locked heart and mind, a key is more effective than a sledge hammer. Christ used keys. To the woman at the well He was the Water of Life; to the hungry—The Bread; to the farmer—The Vine. He spoke to people in terms of their interests and everyday experience. If Christ were here today He would speak to men about space travel, nuclear power and go on to tell them about the power of the gospel to transform a human life. This is precisely the method of Sermons from Science films. Utilising the latest and most pertinent scientific material, these films powerfully communicate the gospel message. Is your church reaching today's untouchables? Moody Science Films are available from:

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