

Personal

Adelaide

Archdeacon J. R. Bleby, B.A., has been appointed to fill the vacancy in the Coombs Honorary Canonry, following the death of the Reverend H. Giles.

The Reverend D. Cornelius, Th. L., has resigned as Priest-in-Charge of the District of Pinnaroo, to take up a position as Rector of St. Barnabas', Bordertown. Mr Cornelius will be instituted on November 23.

On Friday, August 31, the Reverend A. J. Davies was admitted as Priest-in-Charge of the Mission District of Waikerie.

The Primate of Australia and Archbishop of Sydney, Dr H. R. Gough, will visit the Diocese of Adelaide for the first time early in October. He will meet the clergy of the Diocese on Thursday morning, October 4, and will be welcomed at a Service in the Cathedral on Thursday night.

Melbourne

The Reverend W. W. Moriarty, M. Sc., B.A., Th. L., at present Curate in the Parish of St. John, Footscray, has been appointed to the charge of the Parish of St. Easnwute, Altona, and will be inducted on Tuesday, November 20, by the Archdeacon of Essendon.

The Reverend A. R. Clark, at present Vicar of the Parish of St. Mark, Reservoir West, will resign his charge of that Parish on October 31, to take up new duties in the Parish of Wodonga, Diocese of Wangaratta.

Following a request from the Parish of Holy Trinity, Kensington, to join the Melbourne Diocesan Centre, the Director of Parishes in the Melbourne Diocesan Centre (the Reverend M. B. Challen) will commission the Reverend John Walton, formerly of St. Easnwute's, Altona, as priest-in-charge of Kensington on Thursday, September 20, at 8 p.m.

The Reverend Kenneth and Mrs Perry left Singapore on August 24 en route to Australia for furlough. They are travelling to Victoria.

The Reverend C. M. Dunse, at present Curate of Holy Trinity, Surrey Hills, has been appointed to the charge of the Parish of Bellarine (Drysdale, Portarlington, Marcus Hill and St. Leonard's) and will be inducted by the Archdeacon of Geelong, on Friday, September 7.

The Archbishop of Melbourne, Dr Woods, is now recovering from his recent long period of illness. He left hospital early in August and has been resting since then.

The Reverend Kenneth Jago, B.A., B. Ed., at present Executive Secretary of the Divisions for Adult Work and Leader Training of the General Board of Religious Education, will take up a new appointment as Director of the Council for Christian Education in the Diocese of Melbourne on January 1, 1963.

Sydney

The Reverend G. C. Bennett, Rector of St. Luke's, Adelaide, was the preacher at a Thanksgiving Service for the Sydney City Mission in St. Andrew's Cathedral, Sydney, on August 26. Mr Bennett is president of the Adelaide City Mission.

The Rev. N. J. Keen, Rector of Pittwater, which includes the districts of Newport, Avalon and Palm Beach, has been appointed Assistant General Secretary of the Home Mission Society. Mr Keen expects to take up his duties at the end of October. He was ordained in 1955 and has been in charge of the rapidly developing work of the Church in the Pittwater area since 1958. Before entering the ministry he had considerable experience in the commercial world.

North Queensland

Miss Doris Beard has been appointed Headmistress of St. Gabriel's Girls' School, Charters Towers, for 1963. Miss Beard is at present Headmistress of St. Peter's School, Murrumbidgee, Victoria.

Overseas

Bishop Stephen Bayne Jr., is at present visiting the U.S.A. and Canada. During the trip the bishop visited the Diocese of Olympia, in the State of Washington, where he was Bishop for twelve years before taking up his present position.

Bishop John Boys, Director of the South African Church which has its headquarters in London, is to visit Southern Africa this autumn on behalf of the Institute and of the Missions to Seamen. He expects to leave England on September 3 and to return on October 24.

The election of the Rev. Dr Matthew Yazuru Mori as the new Bishop of Kyoto has been duly approved by the House of Bishops of the Nippon Sei Ko Kai and the consecration has been fixed for September 21.

NEWS IN BRIEF

A SERVICE will be held in the Dockyard Chapel, Garden Island, on Sunday, September 2, in connection with Legacy Week. The Service will be conducted by the Naval Chaplain, the Reverend G. Swain, R.A.N. and lessons read by Rear Admiral G.G.O. Gatacre, C.B., D.S.O., and the President of Sydney Legacy, Mr A. S. Chapman.

A NEW BELL, named "Big Donald," was dedicated by Bishop Redding at St. Mary's Church, South Camberwell, on Sunday, August 12.

CLAREMONT COLLEGE, Randwick, celebrated its 80th Anniversary with a Service on August 19 at St. Jude's Church, Randwick. The Rector of St. Jude's is also the Chaplain to the College. An Anniversary Dinner was held in the Randwick Town Hall on Thursday, August 23 at which the Archbishop of Sydney spoke.

A LIBRARY at Meriden School, Strathfield, was opened by Mr G. C. Remington, C.M.G., Founder and Executive Chairman of the Free Library Movement, on August 19. The Library, which completes the second stage of an extension program at the school, was dedicated by Bishop Kerle. It cost £6,000 and will accommodate 8,000 books.

A REUNION of former Moore College and Ridley College students will be held at St. Stephen's Church, Coorparoo, Queensland, on Thursday, August 30 (during Synod week). The gathering will commence with a Devotional Session in the Side Chapel, led by Canon George Pearson.

A RECORD total of £4,200 was given to the work of C.M.S. by Holy Trinity Parish, North Terrace, Adelaide, during the past financial year.

SYNOD of the Diocese of Adelaide will commence with Evensong in St. Peter's Cathedral, Adelaide, on Monday, September 3. The Bishop of Adelaide will deliver his Pastoral Address following the service. At 3 p.m. on Tuesday, September 4, the business sessions of Synod will commence in the War Memorial Hall, St. Peter's College.

A NEW HALL was dedicated at St. John's, Cheltenham East (Melbourne), by Bishop Redding on Sunday, August 19.

A NEW CESSNA plane has been flown to New Guinea for use by Wycliffe Bible Translators. This is the first of two planes to be used by the group in New Guinea. It will be based at Aiyura, centre of much of W.B.T. work in New Guinea.

THE SUMMER CONFERENCE of C.M.S. in Victoria will be held at Belgrave Heights from January 22-29. The Federal secretary, the Reverend A. J. Dain, will be the chairman and Bible Studies will be given by the Reverend H. Scott-Simmons of the Donnavur Fellowship, South India.

THE ROYAL School of Church Music in Australia will be conducting a Summer School at the Canberra Grammar School from January 15 to 23, 1963. Clergy, organists and choirmasters are invited to attend.

A NEW "Flying Angel Club" for the Missions to Seamen was opened at Portland (Diocese of Ballarat) recently. Some 400 people were present at the opening and dedication by the Bishop of Ballarat, the Right Reverend W. A. Hardie.

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Editorial Matter to be addressed to The Editor, News of Church Life in Australia is welcomed. Communications to be addressed to the Secretary.

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THE AUSTRALIAN

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Union Moves In Nigeria

A REPORT presented to the Synod of the Church of the Province of West Africa states that there is continuing progress in plans for a united Church in Nigeria to include Anglicans, Methodists and Presbyterians.

Synod expressed the hope that a United Church of Nigeria might be inaugurated on principles which are "theologically sound and, under God, likely to promote true Christian unity, not only in Nigeria but throughout the Christian world."

"Should the Committee and the participating Churches reach the point of inauguration of a United Church before this Synod meets again we (realising that the Nigerian dioceses which decide to enter the United Church will, at the time of its inauguration, cease to be part of the Church of the Province of West Africa) intend that all the remaining dioceses of the province shall be in full communion with the United Church (provided that the advice of the Consultative Committee of the Lambeth Conference is sought)."

Synod emphasised to the Anglican representatives the desirability of making explicit mention within the scheme of the intention to establish relationships of full communion with other Christian Churches, especially in West Africa, as they come into existence.

The Methodists believe that the United Church will come into being within eight years.

Bible Society Statement

BIBLES FOR INDONESIA

The General Secretary of the British and Foreign Bible Society in Australia, Canon H. M. Arrowsmith, has issued a statement explaining the need for a further Appeal to aid the distribution of Scriptures to Indonesia.

The statement draws attention to the questions which may have arisen following the launching of an appeal so soon after a similar one in 1961. Referring to an embargo placed on importation of Scriptures into Indonesia in 1959, Canon Arrowsmith said:

"Because of urgent representations by Bible Society and Church leaders, both within and without Indonesia, the Indonesian Government (to its credit) gave a 2-year extension to the Bible Society movement, so that the deadline date, as thereby altered, was brought on to December 20, 1961. 540,000 Bibles and Testaments were in fact sent into Indonesia as a result of this opened door.

United Appeal
 "But even this large consignment to meet only the back-log of orders received in 1960 and 1961. It was insufficient to provide any surplus stock or to permit a stockpiling. There were still great needs unfulfilled. The Indonesian Bible Society has indicated that of 750,000 Christian families in the country, the majority still do not possess a Bible.

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"A site has been secured and preliminary negotiations put in train. Some progress has been made in the selection of machinery and in arrangements for specialised staff. But it soon became clear that at least 2 years would elapse before production could begin and Bibles and New Testaments would commence to flow from this press.

"It was therefore decided to make an urgent plea to the Indonesian authorities to permit further consignments of Scriptures into the country. This permission was granted! On July 11, a cable was received in Sydney indicating that approval would be granted for the import into Indonesia of 300,000 Bibles and 300,000 New Testaments."

Great Need
 The great opportunities open in Indonesia are highlighted by the fact that recently an Army official ordered 10,000 New Testaments and an Air Force official, 2,000.

Canon Arrowsmith emphasises that there still remain some unresolved questions but that we must press ahead to meet this challenge. The total cost is £155,000 (Australian currency), of which Australia's share is £40,000. Paper has been ordered with a view to early commencement of printing of the first 200,000 Bibles and 100,000 New Testaments and church people are urged to give their full support to the Appeal.

Tyndale Lecture
 The Tyndale Fellowship of Australia, formed in 1956, to "advance the cause of evangelical scholarship by lectures, discussions, publications and in such other ways as may be deemed advisable," is inviting the public to hear an Address on Tuesday, September 18, at 8.00 p.m.

The Address will be given in the Pharmacy College by the Reverend D. R. Merritt, B.A., B.Ed., B.D., Ed.R.D., who will speak on the subject: "Theological Issues in Contemporary Religious Education." Dr Merritt has done special studies on this subject in the U.S.A.

Vatican Delegates
 REPRESENTATION at the fourth world conference on "Faith and Order," to be held in Montreal next July, will probably be greater than at any such conference in the past. More than 500 theologians are expected to attend.

The last world conference was held ten years ago, in Sweden, and before that there had been similar conferences in 1927 (Switzerland) and 1937 (Scotland).

Archbishop was a guest at the Annual Assembly of the Baptist Union Presidential Tea on Tuesday, September 11.

Dr Carl Bihl, Vice-President of Youth for Christ International, is at present visiting Sydney as a guest of the Christian Youth Fellowship.

Charlton Homes Appointment

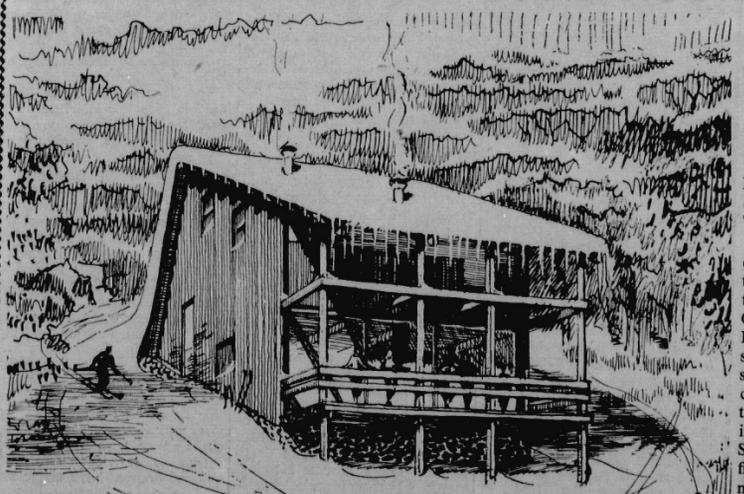
MR R. B. MENZIES has been appointed General Superintendent and Executive Officer of the Charlton Memorial Homes for Boys at Glebe, Bowral and Castle Hill, conducted by the Home Mission Society (Diocese of Sydney).

This appointment follows the recently announced retirement of

Mr N. A. Sachsal, M.B.E., as Superintendent of the Charlton Memorial Home for Boys at Glebe.

Mr Menzies has been the office secretary of the Home Mission Society for the past nine years, and besides taking the responsibility for the work in the Children's Courts for a period of almost two years he has been responsible for that part of the office administration of the society associated with the Charlton Homes.

SKI LODGE TO BE CONSTRUCTED SOON



Plans have been launched by the Church of England Youth Department, Diocese of Sydney Ski Lodge Company for the erection of the "Southern Cross Ski Chalet." An excellent site has been leased from the Kosciuszko State Park Trust at Smiggins Holes quite close to well-known Ski Towns.

A meeting has been arranged for all those who are interested on Wednesday, September 19, at 8 p.m. in the C.E.N.E.F. Auditorium, Cnr. Kent and Bathurst Streets, to set out future plans, and to show young people how they can assist in this new venture, by voluntary help during the summer months. The Ski Lodge is scheduled to be finished by the ski-ing season next year.

SEPTEMBER 13, 1962

The Age of Tolerance

The Reverend Arthur Deane's letter which appears in the correspondence columns of this issue of the "Record" draws attention to a deplorable state of affairs existing in the Diocese of North Queensland.

It would seem that a book other than the Book of Common Prayer is used as a manual for worship in the parish church at Atherton visited by Mr Deane and, what is more disturbing, this book, titled "At the People's Mass," contains teachings which are at complete variance with the word of God, the Book of Common Prayer and the Thirty-nine Articles.

The Bishop, who, in reply to Mr Deane's expression of concern, appears to have dismissed the whole matter in a few sentences, concluded his remarks with the statement that he felt sure Mr Deane would agree that "this is not the time to exaggerate details which might lead to divisions!"

It is difficult to imagine in what way Mr Deane's expression of concern could lead to divisions. The division is already there — brought about by this blatant substitution of "a vain thing, fondly imagined" for a Prayer Book service.

It seems that we live in an age of tolerance, both in the community and in the Church. If something disturbs us because it is contrary to the Word of God we are told to keep our peace, that "this is not the time to exaggerate details," that we must all pull together for the common good and in the face of common enemies. The bogeys of Communism, Fascism, Nationalism and every other imaginable **ism** are conjured up to try to keep us silent.

Like all newspapers, the "Record" bears its share of criticism from time to time. One of the most frequent criticisms voiced is the claim that the paper is intolerant of the viewpoint of others and unwilling to climb on to the bandwagon of ecumenism.

Criticism appearing in the columns of the "Record"

seeks to be constructive, and positive, but that is not always possible. There are times when it becomes incumbent upon evangelicals to seek the eradication of practices and teachings which are plainly at variance with the Word of God and the Church's formularies. To fail to do so would be to join those faithless prophets of old and see Israel crumbling without a warning voice being uttered.

How disastrous, both for the nation, already sunk in apostasy, and for himself, if Jeremiah had failed in his duty to rebuke and denounce (and to suffer for doing so). A Church paper may gain in popularity and, incidentally, enrol a few more subscribers, by avoiding such unpleasant tasks but if the "Record" did this its *raison d'être* would cease and its publication be no longer worthwhile. It would be merely a "sounding brass and tinkling cymbal."

In Anglican circles today "comprehensive" is a word which enjoys great popularity. It is banded about like some magic panacea for the ills of the Church and it is unpopular to think of the Church in any other way than "comprehensive."

In the wider sphere of the so-called "ecumenical movement" union and uniformity are equated with unity. But believers in the Lord Jesus Christ possess and enjoy unity here and now. There is no need to wait for the union of churches, however desirable this might be. The annual United Communion Service, organised by the Evangelical Alliance in Great Britain, is an example of the unity which already exists between Christians of varying background.

It is good that instances of erroneous practice such as that which occurred at Atherton are brought to the light. There are many who seem unaware that these things are happening within the Church of England and that such practices are sapping the lifeblood from our Church and will ultimately leave it upon the spiritual refuse-heap.

Developments In Theological Training

The following extracts are from an Address by Dr S. Barton Babbage, Principal of Ridley Theological College, Melbourne, on the occasion of his Welcome Home.

MAY I begin first of all by expressing my warm and appreciative thanks to the College Council for granting me sabbatical leave to travel overseas. A Fulbright Scholarship gives the possessor the price of a return ticket from Australia to America, but for practically the same sum of money it is possible to travel around the world. I was therefore able to teach for a full academic year in the U.S. and to undertake a number of other things as well.

I was an associate evangelist at the Billy Graham Crusade in Philadelphia. I was a missionary to the University of Minnesota, and an official representative at the celebrations in connection with the consecration of Coventry Cathedral, and I was an envoy on behalf of the Church Missionary Society, visiting mission fields in Africa and in Asia. I was able to meet many Australians and former students of the College.

In Karachi I was most generously entertained by the Australian High Commissioner and on another occasion by the Deputy High Commissioner for Great Britain. I also had the joy and privilege of preaching in the cathedrals of Minneapolis, Baltimore and New York, London, Nairobi, Dodoma and Singapore. I am humbly thankful to God for the privileges which have been mine and I have returned refreshed in body, mind and spirit.

I was, of course, particularly interested in observing theological training overseas and I sought to note things that we might emulate to our profit.

One of the most notable differences is in relation to the physical amenities provided. Certain minimum standards are required before an institution in America is granted recognition and accreditation. It is rightly believed that you cannot make bricks without straw and that it is not possible to train pastors and teachers without adequate library facilities and other essential equipment. It is a depressing commentary on the situation here in Australia that few Australian theological colleges would reach the minimal standards required in America. Our own library is about one third the size of the smallest library of a recognised theological college in America.

Library needs

We lack the services of a full-time, trained librarian; we have no space for stacks; our range of journals and periodicals is limited and incomplete; we have no micro-films and we have no work-room for binding and repairing. The question is whether it is possible to undertake seriously the task of theological training in the

absence of necessary tools of trade. We ought to make provision in the budget, I believe, for an expenditure of not less than £1,500 to £2,000 per annum to meet the salary of a librarian and to meet the cost of new purchases.

A second observation. I believe that we need to be much more rigorously selective in the choice of candidates for training. The Protestant Episcopal Church of America subjects its candidates to a ruthless battery of tests, both psychological and educational, as well as assessments of personal character and spiritual maturity.

There are far too many casualties in the ranks of the ministry. We tend, out of misguided charity, to accept men who are without the necessary educational equipment necessary to undertake a course of theological study. It is the universal rule in America that men should be graduates of a University. The consequence is that all men are able to begin work immediately for the Bachelor of Divinity degree. What we forget is the validity, in this connection, of Gresham's Law — the law that bad money drives out good.

By accepting weak candidates we effectively discourage candidates of calibre, and we perpetuate the unhappy state of affairs with which we are painfully familiar. We must lift our sights higher and make our goal better candidates even if fewer candidates. I believe this policy will pay rich dividends in days to come.

Curriculum

Thirdly, I think we must look again at the content of the curriculum. What we need to do is to teach the basic disciplines, combining with this a much greater range of flexibility in regard to electives. We try to provide a thorough introduction to the scriptures and to biblical languages (and I believe that this is sound and essential) as well as Church History and Dogmatics, but I believe we can immeasurably extend our range of additional subjects thereby catering for the special interests and aptitudes of individual men.

I had the opportunity of offering some of those special courses in subjects like Christianity and Culture, Christianity and English Literature, Christianity and Marxism and the Christian interpretation of history, and I found that these courses evoked the keenest interest and enthusiasm. Instead of terminal examinations in some subjects I was able to substitute essays and assignments involving individual research. Some men submitted work of quite first-class quality.

In the course on Christianity and English Literature I was able to set such topics as "The concept of guilt in the plays of Arthur Miller," "The concept of sin in the novels of Graham Greene," "The concept of death in the work of Ernest Hemingway," "The theological significance of Albert Camus," and so

on. From the point of view of the professor this adds a new and exciting dimension to teaching. I think that at this point there is also scope here at Ridley for fresh experimentation. I am so glad that Dr Andersen has been able to introduce the tutorial method in certain fields and this is another direction in which we can experiment further to our profit.

Student problems

Fourthly, I am sure that we should be far more far-sighted in relation to our thinking about student accommodation. The pattern throughout the Western world is progressively earlier marriage. In U.S. the average age for marriage is between twenty and twenty-one and the same situation will no doubt soon prevail in Australia. This means that we must reckon with the likelihood that the majority of those offering for training in the future will be married.

I do not think we can realistically ignore this sociological trend. If we believe that marriage is the normal and natural destiny of most men, then we must make provision for this fact. And this is exactly what is happening in America. And not only in America, but also in Africa.

At St. Philip's Theological College, Limuru, Kenya, St. Paul's Theological College, Kwong, Tanganyika, The Bishop Tucker College, Kampala, Uganda, accommodation is provided for students' wives and families. I was so interested to learn that meals are provided communally in these Colleges, so that wives can attend lectures on child welfare and hygiene as well as on Bible and Prayer Book, while the younger children attend kindergarten and the older children attend schools. The African Church acts on the assumption that the home is the basic unit and that the witness of the Christian home is itself a testimony to the power of the Gospel and that therefore the training of the wives of the clergy is as important as the training of the clergy themselves.

The General Theological Seminary in New York, where I resided for a time, owns a multi-storied building consisting of over eighty flats, each of three to six rooms, for married students. Columbia Theological Seminary in Decatur, Georgia, had just completed an appeal for five million dollars for further student accommodation when I joined the faculty. I resided in Florida Hall, which provides flats (or apartments as they are called in America) for one hundred and four married students. In Friendship Circle there was additional accommodation for married students with families of two to six children. What this means is that we must revise radically, in our planning, the kind of accommodation we intend to provide. We shall still, of course, have single stu-

Continued, page 6

Survey Reveals Lack of Religious Knowledge

A disturbing lack of religious knowledge is revealed in the results of a survey conducted by chaplains in the Australian Regular Army.

Designed to find out what the average Australian knows about Christianity, the Bible and Church teachings, the survey was conducted among students attending the Church of England Character Guidance Courses for Recruits and Apprentices. The questionnaire used was prepared by Chaplain D. C. Abbott, Th. Schol., the Anglican members of the three-man Army Headquarters Character Training Team. Statistical data was compiled by Chaplain D. H. Percival, A.A.S.A., Th. L.

The students come from every walk of life and every part of Australia. A typical group of 33 students taking the course, including four from farming occupations, three butchers, three salesmen, three clerks, two storemen, two laboratory assistants, two drivers, two timber-workers, two motor mechanics and two labourers. Also in the group were representatives of the engineering and building trades, a television technician and a draughtsman. The average age of the group was 20 years.

There was a higher rate of knowledge shown in the completed questionnaires of students of the Apprentices' School, Balcombe, than those completed by Regular Army recruits at Kapooka. This is explained by the fact that the apprentices are specially selected for technical training and they enter the Apprentices' School from secondary school. Some had already been at the school for one or two years and had been attending church services within their training program.

The Regular Army recruits completed their questionnaires approximately one month after their entry into the Army from civilian life.

All questionnaires were completed by the students under strict supervision in normal examination conditions, and sufficient time was allowed for careful consideration of each question. The survey involved 770 recruits and 143 apprentices.

Confirmation

With regard to Confirmation, it is of interest to note that the percentages of correct answers to the question, "What is Confirmation?" are much lower than the percentages of members who have been Confirmed.

Confirmed members constituted 28 per cent of the Recruit group, but only 8 per cent could answer the question, "What is Confirmation." As many who have not been Confirmed could answer this question satisfactorily, it is apparent that many who have been Confirmed cannot express the meaning or purpose of Confirmation. It is left to the Church in Australia to determine the reasons for this.

The analysis indicates that the average young Australian man knows very little of the simple facts of the Christian Faith, of the Bible, and of Church practice.

A survey has not yet been carried out to determine the religious knowledge of the young women entering the Women's Royal Australian Army Corps. However, it would seem that the result of such a survey would be similar to that obtained from the men.

In view of the interesting facts revealed in this preliminary survey, it is proposed to initiate as soon as possible a more detailed survey on the level of religious education of young men entering the Australian Regular Army.

A complete list of the results appears on page 6.

COLLEGE RESULTS

Thirty-three students out of 38 were successful in the second-term examinations conducted by the Church of England Bible College, Diocese of Sydney. The following were the successful students.

F. Doswell, 91; M. Gordes, 91; A. S. Thorne, 90; R. J. Treloar, 90; I. G. Weiskhardt, 88; M. G. Edwards, 84; L. Ross, 81; J. McInnes, 80; E. G. Hampel, 79; J. Hauc, 79; A. Gayford, 77; D. Cowley, 76; G. Thew, 74; J. Campbell, 74; M. Rex, 73; M. W. Wakeley, 72; J. Hall, 71; J. Tierney, W. N. West, 68; K. G. Watson, 68; Whitlock, 67; A. H. Cook, 67; S. N. Wilson, 65; K. G. Frewer, 65; K. Seaman, 64; M. McCallum, 64; E. Rogers, 61; R. J. Cusley, 57; P. Hamilton, 53.

Diplomas were also awarded to the following students who graduated at the end of second-term: 1st Class (order of merit); Mrs Gladys Scrivener, Mrs Jean Campbell, Miss Lesley Angela Gayford, Miss Leanne Ross and Miss Jean C. Lowe.

B.C.A. ANNUAL RALLY

A COLOUR film entitled "Nullarbor Interlude" will be shown at the B.C.A. Annual Rally to be held in the Chapter House, St. Andrew's Cathedral, Sydney, on Friday, September 21.

From the Diocese of Willochra the Reverend Jim Winter will be present to speak on the Society's work in that diocese. Mr Winter is the B.C.A. worker at Leigh Creek. The Archbishop of Sydney will be chairman at the meeting.

Writing of the expansion of B.C.A. activities, the Reverend John Greenwood, Organising Missioner of B.C.A., says: "This year has already seen

great things done with your help. A new sphere of B.C.A. activity will bring its responsibility with the Reverend Noel Hart at Derby, in the Diocese of North-west Australia. It is costing a considerable amount to provide a house, vehicle and travelling expenses. This new work will cost at least £9,000 to establish and set in motion. Nevertheless, it is believed that God will move our friends to support the effort. I trust we may have a record offering for the 1962 Rally to meet the needs of our expanding work.

"The second aircraft has proved a great asset to the Flying Medical Service, and our friends' help to secure it has been appreciated."

WOOLLOOMOOLOO ANNIVERSARY



Council Statement on Religious Instruction

A FORTHRIGHT statement on the provisions of General Religious Instruction in public schools has been issued by the N.S.W. Council for Christian Education in Schools. The statement, published in the form of a brochure, is being sent to clergy, Members of Parliament, officers of the Department of Education, school principals and other groups within the community.

The brochure has been issued following recent public controversy on the issue of General Religious Instruction in public schools.

In summing up the principles which should govern the provisions for such instruction in the schools the Council says: "After a careful study of the 1880 Act, its background and its present-day implementation, the N.S.W. Council for Christian Education in Schools is convinced that the scripture section of the 1959 Social Studies Syllabus

is basically an excellent one, and the Education Department is to be congratulated upon it. As indicated above, the only revision to be contemplated is appropriate clarification of wording, not alteration of content.

"Further, Council warns of the danger of emotional agitation of small minority groups. These groups, by presenting arguments in such a way as to imply conclusions which are other than the actual facts, by making willful assertions, and by giving to the phrase 'secular education,' a meaning which it has never had in the N.S.W. Act, are endeavouring to deprive the rising generation of their right to the fullest possible education. Such rights, won for them by their forefathers, include provisions for religious teaching.

Opportunity denied

"These groups desire to see the completely non-religious educational system of the U.S.A. introduced into N.S.W. They have the right to withdraw their children from certain lessons if they so desire. But, not content with this, they are virtually saying... 'we do not want our children to receive this teaching and, therefore, we will endeavour to deny the opportunity to every other child.' This agitation must be firmly resisted. If it is wrong for a majority to impose its religious beliefs on minority groups (and the Council believes it is), it is equally wrong for a minority to impose its will on the majority.

"In fact, the current challenge to re-examine the place and purpose of 'general religious instruction' within the State school system of N.S.W. should cause both government and people to insist that the provisions of the Act be fully implemented in both primary and secondary schools. This would ensure that the Christian heritage in our culture is handed on to each generation as an integral part of its educational opportunity."

Copies of this excellent brochure are available from the Council at 133 Castlereagh Street, Sydney.

FOR 95 years the parish Church of St. Peter's has witnessed to the Christian Faith in Woolloomooloo.

As it looks down over throbbing William Street today, who would imagine the N.S.W. Governor of 95 years ago, Sir John Young, to come riding on horseback, accompanied by his escort, from Government House to lay the foundation stone of St. Peter's on May 1, 1866?

The church was opened in the following year. A service was held on Sunday, September 2, when the Archbishop of Sydney was the preacher. The present Rector of St. Peter's is the Reverend B. G. Judd, who has ministered there for the past 15 years.

Marriage Guidance

A year of activity in Newcastle by the Marriage Guidance Council of N.S.W. will lead to the establishing of several basic activities in that city during September.

A Provisional Committee has organised a series of meetings to coincide with the visit of the Rev. E. P. Blamires, pioneer in marriage guidance, from September 11 to 14. Audiences will include ministers of religion, Mothers' Union and Rotary Clubs. The public meeting on 12th will be addressed not only by Mr Blamires, but also by Mr Justice Selby (immediate past President of the N.S.W. Council), Dr Malcolm Drummond and the Director, the Rev. W. G. Coughlan. At this meeting, foundation members and donors will be enrolled.

Inquiries may be addressed to Mr P. E. Russell, 71 King Street, Newcastle.

ALL Roman Catholic nuns working in Government-operated hospitals must leave their posts by March 15, 1964, it has been ruled by Ceylon's Minister of Health, A. P. Jayasuriya. His directive, which includes Ceylonese as well as foreign-born nuns, follows a pattern of forcing Catholic nuns and priests to leave the island. The relations between the churches and the Government have become increasingly difficult in recent months. (See EPS No. 7.)

OVERSEAS NEWS

Polygamy Prohibition

PAKISTANI women's and religious organisations have failed to block consideration of a bill in Parliament that seeks to repeal the country's year-old law prohibiting polygamy. The bill was introduced by Abbas Ali Khan of East Pakistan. He told Parliament that Moslem religious leaders object strongly to the 1961 law as being "repugnant to the Moslem religion and tradition." Pakistan's current law barring polygamy specifically states that Moslems must not take more than one wife and provides a much stricter divorce procedure than formerly followed in the predominantly Moslem nation.

Women in Ministry

ADMISSION of women into the ministry of the Evangelical Church Union (E.K.U.) has been approved by its Council meeting here. The policy-making Council said that women who have received the necessary theological and practical training can be ordained and admitted to the full ministry of the church to "preach the word, administer the Sacraments, give religious instruction, and undertake the care of souls."—(EPS, Geneva).

Vatican Delegates

The names of the three Anglican delegate observers to the Second Vatican Council which meets in October have been released by the Archbishop of Canterbury.

They are to be the Bishop of Ripon, Dr John Moorman, of the Church of England; Dr Frederick Grant, formerly Dean of Seabury-Western Theological Seminary at Evanston, U.S.A., of the Protestant Episcopal Church; and the Ven. Charles de Soysa, Archdeacon of Colombo, Ceylon, of the Church of India, Pakistan, Burma and Ceylon.

Church to Seat 25,000

EVANGELICAL Pentecostal Church members have laid the cornerstone in Sao Paulo, Brazil, for a building to seat 25,000 people. They say it will be the world's largest church. Its pinnacle will rise some 400 feet and will be topped by an open Bible of concrete, measuring about 50 feet by 45 feet.

Three Choirs Festival

England's Three Choirs Festival, held from September 2 to 7,

African Families Facing Starvation

HUNGRY children in the famine-stricken areas of South Africa are bringing a stick of firewood each day to pay for their lunch of cooked whole-grain meal and enriched soup, provided by local church members.

In the areas most seriously affected, about 20,000 families are in particular need. They have lost 40,000 head of cattle and have had no crops for more than a year.

The Christian Council of South Africa is appealing to member-churches of the World Council of Churches, through Inter-Church Aid, for the sum of 28,000 dollars (more than £9,000) to meet the need in Zululand and Northern Transvaal.

The Bantu Relief Committee, formed by Christian Churches in the Northern Transvaal, has met

claims to be the oldest music festival in Europe. It was founded in 1712 and consists of an annual gathering of the choirs of Gloucester, Worcester and Hereford cathedrals. The hosts this year were Gloucester. The festival program included daily cathedral services, afternoon recitals given by leading national orchestras, and each evening major work performed, with leading soloists taking part.

Annual Conference of C.E.M.S.

NEARLY 2,500 members of C.E.M.S. will be present for all or part of the annual conference of C.E.M.S. in Coventry from September 14 to 16. The Bishop of Coventry, Dr Bardsley, is chairman of C.E.M.S. The Society has a total membership of nearly 36,000 in Great Britain and overseas.

Notes and Comments

Protestant attitude misunderstood...

Judging from comment in the secular Press, the attitude of the Protestant Churches to religious instruction in State schools and to State Aid to Church schools is often misunderstood. They are accused of wanting to have it both ways—of objecting to public assistance being given to the teaching of Roman doctrine (in Church schools), while demanding public assistance for the teaching of Protestant doctrine (in general religious instruction by the staff of public schools).

This, of course, is a misunderstanding. Protestants object to State aid being given to the teaching of Protestant doctrine as well as Roman doctrine; there are Protestant denominational schools as well as Roman Catholic schools. They ask for general religious teaching within the limits laid down by the Public Instruction Act of 1880. This

Dissatisfaction over establishment...

From time to time spokesmen of various groups within the Anglican Church in England show their dissatisfaction with the present arrangements between Church and State.

The latest to do so is the Rev. David Edwards, director of the Student Christian Movement Press, at a conference of the Modern Churchmen's Union. He advocated the admission of Roman Catholic bishops and Church of Scotland Nonconformist clergy to the House of Lords.

This might be an acceptable proposal if these other Churches were to agree to limitations on their power to change their worship and doctrine similar to those to which the Church of England is subject. But if not it

is not the same thing as Protestant doctrine, though it is true that as Roman Catholics believe doctrines that Protestants do not believe, such general religious teaching resembles Protestant doctrine more than it does Roman Catholic doctrine.

What the Protestant Churches ask for is that the provisions of the Public Instruction Act be applied in principle to both these questions. There is no evidence that this Act (which received overwhelming public support when it was passed) has ceased to represent the will of the majority of the people of New South Wales, if such evidence comes to light, then, let the matter be tested by referendum and such changes made as do comply with the will of the electorate.

But until then, what we are demanding is no more than the Act itself provides.

would mean that the Church of England paid for a privilege which the other Churches got without paying for it.

It would help to clarify the general attitude to establishment if it were more often borne in mind that it apparently is that the whole arrangement is a bargain. The State agrees to give a certain denomination various privileges that the other denominations are not given on certain conditions. If the arrangement ceases to be satisfactory to either party it can be terminated. But what cannot be done is for either Church or the State to demand as of right the privileges it receives under this arrangement while refusing to fulfil its reciprocal obligations.

A misleading dictum...

In 1950 the Pope promulgated the dogma of the bodily assumption into heaven of the Virgin Mary, and the then Archbishop of Canterbury, Dr Fisher, protested in these terms:

"We (i.e., the Church of England) have no doctrine of our own. We have only the Catholic faith of the Catholic creeds, enshrined in the Catholic creeds, without addition of diminution."

In its context, the meaning of this statement is plain enough. The Church of England claims no power to alter, add to or subtract from the faith once delivered to the saints. We reject the Roman idea of development of Christian doctrine from primitive

beginnings to a so-called mature complexity.

But it is most often quoted out of its context, and made to mean that Anglican doctrine is the same in all respects as that of the Roman and Greek Churches. This is demonstrably untrue, as a brief perusal of the Thirty-nine Articles makes plain.

It is hard to blame the Archbishop for this; no one can be on guard all the time against possible misinterpretation of what one says. But Anglicans should be very suspicious of remarks by prominent Churchmen when quoted out of context. Very often they do not mean what it is claimed they mean.

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Letters

The Editor welcomes letters on general, topical or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though in certain cases, a nom de plume will be acceptable.

Loyalty to the Anglican Communion

Dear Sir,
The reference in the article "Loyalty to the Anglican Communion," (A.C.R., Aug. 16) to Bishop Stephen Neill's statement that "unity cannot exist when a member of one Anglican province feels it against his conscience to attend a Communion service celebrated according to the rite of another province" recalls an experience which I had in north Queensland last Easter.

I had gone to Atherton to minister at a convention and decided to make my Easter Communion at a service which commenced at 11.30 p.m. on Easter Eve and led into Easter Day. At the church door I was handed a green booklet entitled "At the People's Mass," in place of the Prayer Book. On opening the booklet I read a rubric instructing me to say "Hail Mary," etc. Further on, another rubric directed me to pay particular attention to the Offertory, which, it said, was "the offering by the Priest of the Bread and Wine which are to become the Body and Blood of Christ." I sought out the Rector, on whom I had paid a courtesy call earlier in the evening, and told him that in conscience I could not stay for the service. I then left.

On my return home from the Convention, I wrote to the Bishop of North Queensland, the Rt. Rev. Ian Shevill, and complained that I had been deprived of my proper Easter Communion, setting out the details. The Bishop replied that he was not aware of the booklet in question, that the rubrics referred to were probably for private devotion, and that he felt sure that I would agree that "this is not the time to exaggerate details which might lead to divisions."

Here, it may seem, the matter ended. The episode was, perhaps, an odd case. So it appeared until I read the following statements in another publication entitled, "A Catechism—Authorised for use in the Diocese of North Queensland," and bearing Bishop Shevill's imprimatur—(Ques. 171): "In the Holy Eucharist what do the Bread and Wine become?" (Ans.): "In the Holy Eucharist the Bread and Wine become the Body and Blood of Christ." (Ques. 250): "What do we do on Saints' Days?" (Ans.): "On Saint's Days we

pray that we may imitate their perseverance, and benefit by their prayers."

The whole booklet receives the Bishop's commendation in the following words from the preface to the latest edition (1961): "This thirteenth impression now goes forward in the hope that the North Queensland Catechism will continue to be used of God throughout the Australian Commonwealth. (Jan N., Qld.)"

Obviously, the Bishop endorses the doctrinal position of the matters referred to in "At the People's Mass."

This brings us to the heart of the matter. Are these the teachings of the Church of England in Australia?

For the answer we turn to the new Constitution. Indeed, it is at precisely this point that the effectiveness of that document—agreed to by every diocese—must be tested. The Constitution makes it quite clear that loyalty to the Church of England in Australia involves loyalty to the faith and doctrines of the Prayer Book of 1662 and the Thirty-nine Articles. These state unequivocally that "the Sacra-

mental Bread and Wine remain in their very natural substances," and that "invocation of saints" is a fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." (Art. XXII)

The clergy of the Church of England in Australia, including the Bishops, are bound—indeed have voluntarily and solemnly pledged themselves to be bound—by these doctrinal standards. Loyal churchmen have a right to ask that those who make such undertakings but teach their people doctrines which contradict them should make up their minds where they stand. The laity of the Church, in particular, have in their own hands, through the machinery provided for this very purpose in the Constitution, the means of ensuring that the unity which the new Constitution was designed to give to the Church of England in Australia becomes a reality.

Copies of the Constitution, entitled "The Church of England in Australia Constitution Act," are obtainable for a nominal charge from the local Government Printing Office.

(Rev.) A. Deane,
Croydon Park, N.S.W.

REFORMATION RALLY

A HIGHLIGHT of this year's Reformation Rally in Sydney is the visit of Dr S. Barton Babbage, Principal of Ridley Theological College, Melbourne.

Dr Babbage, who is widely known throughout the worldwide Anglican Communion, has just returned from an extensive overseas trip taking in the U.S.A., Africa and India. Whilst in the U.S.A. Dr Babbage availed himself of study facilities provided under a Fulbright Scholarship and was guest professor of Columbia Theological Seminary. He also lectured at Yale and other universities.

Also to address the Rally is the Reverend D. W. B. Robinson, Vice-Principal of Moore Theological College, Sydney. Mr Robinson has also been overseas recently.

The emphasis of this year's Rally will be on the observance of the tercentenary of the Book of Common Prayer and the addresses will deal with this subject. The chairman will be the Right Reverend M. L. Loane, Coadjutor Bishop of Sydney.

Changed program

The Rally, which has been an important annual event in the Diocese of Sydney for many years, will be held in the Chapter House, St. Andrew's Cathedral on Friday, October 5, and will commence at 7.45 p.m.

This year the Committee has decided not to hold the usual tea prior to the meeting. However, a film will be screened at 7 p.m.

Further inquiries should be addressed to the Reformation Observance Committee, c/o the Reverend J. J. Turner, 511 Kent Street, Sydney.

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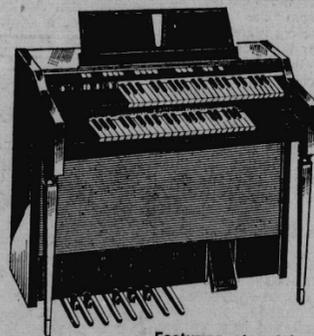
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Religious Knowledge Survey

The following is an evaluation of the survey conducted by Regular Army chaplains and referred to on page three of this issue. Result "A" refers to 770 Anglican recruits who passed through the course at Kapooka, N.S.W. (September, 1960 to August, 1961). Result "B" refers to 143 Anglican apprentices who passed through Balcombe, Victoria (March, 1961).

	"A"	"B"
What are the two main parts of the Bible?	78%	85%
In which book of the Bible do we read the story of the Creation?	22%	33%
Where was Jesus Christ born?	62%	70%
Where was Jesus Christ crucified?	49%	65%
"He suffered under Pontius Pilate." Who was Pontius Pilate?	32%	55%
What does the word "Gospel" mean?	9%	13%
What does the word "Crucified" mean?	65%	80%
Who are the three Persons of the Trinity?	21%	41%
"I believe in God the Father Almighty." What does the word "Almighty" mean?	45%	69%
Who is Jesus Christ?	84%	92%
Is Jesus Christ still living?	56%	74%
"From thence He shall come to judge the quick and the dead." What does the word "quick" mean here?	34%	67%
What is a Creed?	5%	22%
"I believe in the Holy Ghost, the Holy Catholic Church." What does the word "Catholic" mean?	4%	12%
The Church of England has two main Sacraments. One is Holy Communion. What is the other?	9%	17%
What is Confirmation?	8%	42%
What does Christmas Day celebrate?	91%	96%
What does Good Friday celebrate?	63%	75%
What does Easter Day celebrate?	49%	70%
What does Whitsunday celebrate?	0.9%	2%
How many days are there in the season of Lent?	21%	39%
Those who could write out the Lord's Prayer in full.	19%	Not Assessed
Members of the Church of England section of the student group who have been BAPTISED.	80%	90%
Members of the Church of England section of the student group who have been CONFIRMED.	28%	58%

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Missionaries to the western world?

The Reverend Colin Craven-Sands, Th.L., Chaplain of the Sydney Mission to Seamen, writes of a visit to a seaboard town in Sumatra.

LIKE a fat cigar the island of Sumatra lies across the Equator pointing north-west and south-east. It is the largest of the thousand islands that constitute the post-war nation of Indonesia.

On its northern coast, in about the same latitude as Singapore, stood in 1958 the native village of Dumai, without rail, road, telegraph or radio connection with any other village in Sumatra. These sea-roving fishermen occasionally sailed over to the southern extremity of South-East Asia in Johore, sixty miles away, though none ever made the eight-hundred mile sea voyage to their national capital, Djakarta.

Conditions for the Dumai villagers were then even more primitive than they are now, though there is still no sewerage or water service, and only the new government housing estate is supplied with electricity.

The jungle, thick-matted and fertile, has always had to be slashed back from time to time to preserve the village from its choking threat. Where the temperature never falls below 82 degrees and averages 88 degrees, and where humidity is either only high or very high, the villagers of Dumai avoided more exertion than was necessary to eke out a bare living. The mosquitoes and countless other insects were then uncontrolled, and must have been even more of a danger to health and comfort than they are now.

Muslim villagers

The most attractive feature of the area was the vast harbour protected from the monsoon storms by the big island lying to the north. And it was this fact that led to the "discovery" of Dumai which is eventually to become the centre of government on the island of Sumatra.

At that time in 1958 there were no Christians in Dumai. Its villagers were Muslim, like the other people in this strongest Mohammedan sector of Indonesia.

That was the situation until the company which had been pumping oil out of the earth thirty miles away decided to make a change in its method of delivery. Formerly, for nine years, the oil had been carried by tankers of light draught from the pumping site to holding tanks at Sungai Pakning, a harbour

thirty miles along the coast east of Dumai.

When the large, deep harbour was discovered at Dumai a pipeline was run through the jungle to the new site, thus enabling delivery to be made direct into overseas tankers. For the first time roads opened the jungle, and there grew up almost overnight oil installations, communication systems, housing for Europeans and Indonesian staff, power plants, office blocks and warehouses, maintenance and transport depots — everything but a church.

Even for the 900 European employees from the United States, Britain and Australia, no ministry or facilities for worship have been provided.

The Indonesian Government brought into Dumai officials and trained staff of the Public Service from other parts of the country. By the people of Dumai they were looked upon almost as foreigners. For three of these

families there was a further gulf dividing them from the local inhabitants — they were Christians.

Christian group

Soon they found each other and under the accepted leadership of the new Harbour Master, they joined for worship and Bible Study. The Harbour Master had received a Lutheran ministry from Dutch Missionaries until the Dutch occupation ceased. This little group of Christians welcomed inquirers at their weekly worship in one of their homes, and now and again they were asked to accept converts who came to believe on the Lord Jesus Christ.

In 1961 the precious savings of these few desperately poor people were used to purchase a small block of land from which they had to clear the jungle. Then they built with jungle-hewn timber and voluntary labour the proud church which now stands

as a testimony to the Gospel in a Muslim community.

Though they have never had a pastor the congregation has been growing steadily and now it consists of more than two hundred members (including children of whom the church leader has nine).

As a short stay visitor to this harbour of tankers from all over the world I was greatly impressed by the burning zeal of the Christians in Dumai. I found myself reflecting that there were 900 Europeans called Christians receiving incomes of over £2,000 per annum and have no church for prayer and worship, 200 Indonesians receiving between £10 and £30 per month have built their own church with a growing congregation in a Mohammedan community.

Each of the two groups is without pastoral leadership. I wonder if one day Indonesians will be sending missionaries to the western world?

DEVELOPMENTS IN THEOLOGICAL TRAINING

Cont'ued from page 2
dents, but I suspect that their number will steadily decline both absolutely and relatively. It is clear that we shall need great capital sums to fulfil this program in days to come.

I have not spoken of the need for additional teaching staff. I think there is much to commend the pattern of a faculty consisting of five or six senior men, together with a number of junior tutors. If we want men to dedicate themselves to the vocation of scholarship then we must offer them security of tenure, adequate housing and reasonable remuneration. It is a matter of sad reflection that Australia has not yet produced a single scholar of international renown with the

possible exception of Dr Morris. I was always embarrassed when I was asked, as I was frequently, who are the theologians in Australia? And what are their names? What have they written? And when men asked me, as they did, whether they might come to Ridley to study for their doctorates I reflected sadly on the poverty of our existing resources, both material and human.

The fact is that theological training in Australia has for too long been the Cinderella of the Church.

The basic question is our concept of the role of the Church in the life of the Commonwealth. The question is whether we have a high concept of the Church

and whether we believe that the destiny of the Commonwealth depends upon a witness by the Church which is bold and courageous, faithful and fervent.

The image of the Church which the man in the street forms is largely determined by the character and the quantity of those who serve in the ministry of the Church. We need, within the ranks of the Church, men of spiritual maturity and earnest zeal, and humanly speaking, the competence of the ministry depends upon the quality of the training which is given.

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11.15 a.m. "Counting the Cost" — The price of victory — The Rev. J. H. Kerr B.A. Croydon Missionary and Bible College.

1.45 p.m. "Finding The Way" — The Secret of Victory — The Rev. Walter Spencer, Diocesan Missioner.

3.15 p.m. "Reaping The Harvest" — The Fruit of Victory — Mr Stuart Mill, Director, Gospel Recording Inc.

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BARKER COLLEGE HORNSBY—SCHOLARSHIPS

Scholarships, tenable from First Term 1963 for six years secondary schooling, are open for competition at an examination to be held at the College on October 27th next.

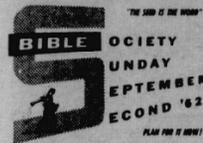
They include the Carter Scholarship for sons of Church of England clergy which entitles the winner to free education and board, two Annual Entrance (complete remission of Day Boy fees), one boarding scholarship equivalent to one-third of the boarding fee and several other scholarships.

All scholarships are for boys between 11 years 6 months and 12 years 9 months on December 31st, 1962, who are at present in Sixth Class Primary.

Arrangements can be made for country boys to sit locally.

Further details available from the Headmaster.

Closing date for entries, 19th October, 1962.



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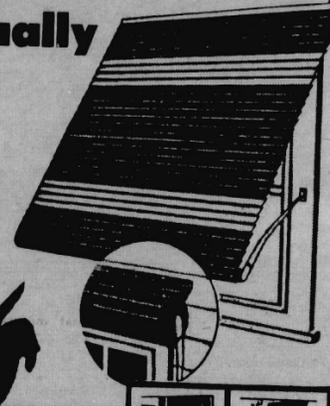
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Books

WITH HANDS OUTSTRETCHED

By the Reverend Dr E. Roberts-Thomson, Principal of the Baptist Theological College Sydney, Marshall, Morgan and Scott, pp. 128. 18/9.

The dilemma of Baptists in face of the ecumenical movement is carefully analysed by the Rev. Dr E. Roberts-Thomson, principal of the Baptist Theological College, Sydney, in this book.

H. H. Rowley says this book "should do much to promote mutual understanding between Baptists and non-Baptists. It should foster among Baptists a better perception of the ecumenical movement and among non-Baptists a clearer knowledge of the things Baptists stand for."

The writer, a Tasmanian, sets out squarely some basic Baptist tenets which militate against an easy acceptance of the ecumenical movement. He shows that in the World Council of Churches are many large State churches of the very kind that Baptists have rebelled against and so often suffered from. Step by step he shows the characteristics of Baptists which are precious to them and cannot on any account be sacrificed and he shows how the banding of churches together in councils appears to many Baptists as a temptation, a danger and a threat.

Yet he is able to record how the twentieth-century situation has steadily convinced more and more Baptists that banding together with other Churches, for certain purposes, need not and does not involve any compromise of principle. He cites the great Baptist historian, K. S. Latourette, saying that in regard to the ecumenical movement we must learn the way of humbleness and teachableness. Dr Robert-Thomson says, "This is by no means easy. For if there is one sin above all others that characterises Baptists as a people, it is that of pride in their Scriptural correctness." He pleads for that humble teachableness which makes it possible for us to perceive and accept "such light as the Holy Spirit may still cause to break forth from his Word."

Rightly claiming William Carey as one who seriously proposed a world-wide interdenominational conference, a century ahead of 7dinburgh, 1910, the author shows how Baptists have, in fact, taken an active part in the twentieth-century ecumenical movement from its inception.

Sympathetically, he shows how it came about that many Baptists have developed totally unnecessary fears. One by one he analyses the fears and suspicions which are common among the members of his own denomination and shows them to be groundless.

He then describes the positive contribution of Baptists to discussions on theological issues and shows that Baptists have a God-given opportunity to share their knowledge of truth more widely and to help all the Churches in their patient, humble attempt to learn more from one another.

Looking at the continents, and countries, one by one, he shows what stand Baptists have taken in each area. He shows

how Baptist congregations treasure their independence, but also how this in many areas leads to isolation and lack of unity among Baptists themselves. He says one of their most urgent needs is to take seriously the whole doctrine of the Church, which is exercising the other denominations, and face with grimness the scandal of dividedness due to doctrinal differences.

This book will certainly do something to counter-balance the isolation of many Baptists in Australia, who are unaware of the total picture of Baptists around the world. In too many circles it is taken for granted that "Baptists are against the World Council."

Dr Roberts-Thomson shows that statistically Baptists are half in, half out of the World Council and claims that support for the W.C.C. is increasing all over the Baptist world. This is supported by events that have occurred since the book went to press, e.g. by the recent application of Russian Baptists (numbering half a million) for membership.

He regrets the fact that the Southern Baptists in the U.S.A. are only slowly changing their attitude. More than 94 million Baptists in the U.S.A. are in the W.C.C. and many individual Southern Baptists are actively in favour of it, but as a whole the Southern Baptists are the largest body still standing out, along with the Roman Catholic Church.

How shows that in most countries Baptists participate actively in the national councils of churches, even if they have not yet joined the World Council.—D. M. Taylor (A.C.C.).

Death of Rev. Frank Alderton

The death has occurred in Hobart of the Reverend Frank Alderton, formerly Rector of St. Bede's Drummoyn, N.S.W. He was aged 78.

Following training at Moore College, Mr Alderton was ordained a Deacon in 1915 and Priest in 1916. After serving curacies at St. James', Croydon, and St. Andrew's, Summer Hill, he was appointed Curate-in-Charge of the Provisional District of Kembla in 1920. He became the first Rector of the Parish of Kembla in 1924.

In 1929 Mr Alderton was appointed Rector of St. Bede's Drummoyn, and ministered there until his retirement in 1955. Earlier this year he was seriously ill and had just recently gone to Tasmania to be with his daughter, Mrs Shephenson, daughter-in-law of the late Bishop P. W. Stephenson. He is also survived by a son.

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The Australian Church Record, September 13, 1962—Page 7

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THE Rev. R. P. Gee, of Mona Vale (99-2321), is available for long or short term Locum Tenencies from March, 1963, within the Diocese.

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MEETINGS

THE Annual Rally of the Bush Church Aid Society will be held in the Chapter House, St. Andrew's Cathedral, at 7.45 p.m. on Friday, September 21. The Reverend J. Winter will speak and a film, "Nairobi Interlude," will be shown. All friends of the Society are invited to be present.

NEWS IN BRIEF

OVER £14,000 has been raised by N.S.W. schools in the Freedom From Hunger Campaign. Pupils of the Blackfriars Co-residence School from as far away as Thailand and Africa have contributed to this amount.

SEPTEMBER is being observed as Home Mission Month in the Diocese of Melbourne. On each of the Sundays in this month parishes are hearing of the work of Home Missions—in new areas, inner and industrial areas and specialised ministries, such as Hospital and Penal chaplaincies.

THE THIRD ordinary session of the Thirty-Second Synod of the Diocese of Sydney will commence on October 8.

BISHOP BAKER dedicated additions to the Church of All Saints', Clayton (Diocese of Melbourne), on September 1.

OPERATION CONSECRATION is the title of a series of Mission Meetings to be held at St. Stephen's Church, Coorparoo (Brisbane Diocese), commencing with a Service for Men on Friday, October 5. The Missioner will be Bishop F. Hulme-Moir, Bishop of Nelson, New Zealand. The Mission will conclude on October 15.

HIGH DENSITY LIVING is to be discussed in a Conference sponsored jointly by the Social Questions Committee of the Diocese of Melbourne and the diocesan Social Service Advisory Council, on Saturday, September 22. The Conference will be chaired by Bishop Sambell, who is Director of Home Missions, and opened by the Minister for Housing. It will take place at St. Luke's, South Melbourne.

THE SIXTIETH Anniversary of the laying of the Foundation Stone of old St. Paul's Church, Chatswood, will be celebrated on Sunday, September 23 with special services. The preacher at the evening service will be Canon Stewart, Rector of St. Andrew's, Roseville and a former Curate of St. Paul's.

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Personal

● Sydney

The Reverend Barry Bryant, who served with the Church Missionary Society in Tanganyika as a chemist and also after his Ordination, has been appointed Curate-in-Charge of the Provisional District of Forestville.

The Reverend J. Lewis, who has been Curate at St. Alban's, Belmore, has been appointed Curate-in-Charge of the new Provisional District of Moorefields.

The Reverend K. Cowan, who has been Curate-in-Charge of the Provisional District of Panania and Hammondville from 1960, has accepted nomination to the Parish of St. Mary Magdalene, St. Marys.

The Reverend R. K. Hobden, Rector of St. Augustine's, Bulli, since 1943, has accepted nomination to the Parish of Holy Trinity, Wentworth Falls. Mr Hobden will take up the new appointment in January, 1963.

● Melbourne

The Reverend A. L. D. Rivett, at present on the staff of the Mission of St. James and St. John, will be inducted to the charge of the Parish of St. Paul, Gisborne, on October 10, at 8 p.m., by the Archbishop of Melbourne.

The Reverend M. C. Richter, from Murgon, Queensland, has been appointed to the Parish of St. John, Epping, and will be inducted to the charge of that Parish on November 22, by the Archbishop of Melbourne.

On Friday, September 7, the Venerable Douglas Blake, Archdeacon of Geelong, inducted the Reverend C. M. Dunne, to the charge of the Parish of Bellarine.

Bishop M. L. Loane, Co-adjutor Bishop of Sydney, will be visiting Melbourne in October. He will speak at the Synod Missionary Hour.

Mr H. L. Speagle, M.A., B.Ed., has joined the Council of Ridley College. He replaces Mr J. E. Langford who has joined the staff of C.M.S. in the Northern Territory.

● Overseas

The Rev. C. P. Sherwood, who was born in Australia and was educated at Trinity College, Melbourne, and Wycliffe Hall, Oxford, has been appointed full time Director of Religious Education for the Manchester Diocese.

The Archbishop of Canterbury has appointed Canon David Howard Allenby, since 1957 Provincial of the S.S.M. in Australia, to be Bishop of Kuching. The present Bishop of Borneo resigns officially on October 31.

● Grafton

The Reverend T. A. Austin, Vicar of the Parochial District of the Upper Macleay, Diocese of Grafton, has been appointed Rector of Nimbin, in the same diocese. He will be inducted on October 4.

STUDENTS of Manchester University, England, have built a "Deathometer" in All Saints' Square, Manchester, as part of the "Freedom from Hunger Week" campaign. The "deathometer" records that one person dies from hunger every six seconds.

HOLIDAY CONVENTION

A CONVENTION for the deepening of the spiritual life, under the theme "Victorious Christian Living," will be held at St. John's, Parramatta, on Monday, October 1, the Six-Hour Day holiday.

The Rev. E. D. Cameron, B.D., Th. Schol., will conduct the Bible Studies to open each of the three sessions of the Convention. A lecturer on the staff of Moore Theological College, Sydney, Mr Cameron has had a wide ministry as both teacher and preacher throughout the diocese and the studies appropriate to the theme, will be complimentary to the three speakers.

Sessions will commence at 11.15 a.m., 1.45 p.m. and 3.15 p.m., and speakers will include the Rev. J. H. Kerr, of the Missionary and Bible College, Croydon, the Rev. Walter Spencer, Diocesan Missioner and Mr Stuart Mill of Gospel Recordings.

The lovely grounds of St. John's Church provide an ideal location for a basket lunch and cups of tea will be available between each session. There will be a children's program at the same time as the convention meetings.

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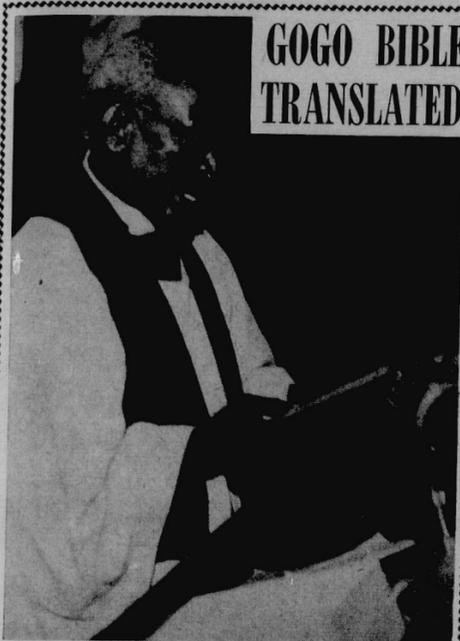
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GOGO BIBLE TRANSLATED

A milestone in the work of C.M.S. in Central Tanganyika was reached with the publication of the whole Bible in Gogo, the principal language of nearly half a million people in the Central Province of Tanganyika.
The translation was completed by retired Australian missionary Archdeacon Oliver T. Cordell. The Archdeacon was the preacher at a special Service of Thanksgiving held in the Cathedral of the Holy Spirit at Dodoma in mid-August.
In his translation work the Archdeacon was assisted by a Gogo tribesman, Mr Samwili Makanyaga, who is now over eighty years of age. The translation was made from Hebrew and English texts.
● See story on page 7.

CHURCH ARMY COLLEGE OPENED AT CROYDON

On Saturday, September 15, a large number of friends and supporters of The Church Army gathered at Croydon (N.S.W.) for the official Opening of the New Church Army Training College at 15 Malvern Avenue.

The Archbishop of Sydney, who is president of the society, performed the opening ceremony and among those present were the Bishop of Newcastle, members of the Church Army Executive Board, officers of the society from Sydney, Newcastle and Bathurst and a representative gathering of clergy and people from Sydney Diocese.
At 3 p.m. the official party assembled on the front porch of the College, but owing to heavy showers of rain it was necessary to move indoors for the opening ceremony.
The Bishop of Newcastle, as chairman of the executive board, welcomed the Primate, and then the Rector of Croydon, the Reverend J. LeHuray, conducted a short service.
The Primate then spoke of his pleasure in welcoming the Church Army to Sydney and referred to his long and close association with the society in England. The establishment of the college in Sydney would enable the Diocese to make full use of the society in many directions.
Appropriate prayers were then read, and after invoking the blessing of God, he declared open the college as a centre of training for lay-evangelists in the Church.
A tour of inspection followed during which the College Chapel was dedicated. Afternoon tea was then served. Owing to the inclement weather it was not possible to enjoy the colourful sight of the flowering shrubs in the well-stocked garden, but in spite of the crowded atmosphere inside, all present enjoyed the splendid refreshment provided by Sister Bacon, who is in charge of the college, and the members of her women's auxiliary.
The college has accommodation for 12 students—six men and six women. Young people who may be interested in the possibility of serving in the society are invited to call and inspect the premises.
Warden appointed
During the afternoon the Archbishop announced that the Reverend D. G. Livingstone, Th.Schol., Rector of Holy Trinity, Kingsford (N.S.W.), had accepted the

Churches Oppose Cardinal Gilroy

FOLLOWING the appeal made to the Premier of New South Wales by Cardinal Gilroy on the question of State aid to denominational schools, the Heads of Protestant Churches have issued a Statement.
The Statement says: "The Statement recently issued by Cardinal Gilroy in which he asks the Government of New South Wales for financial aid for independent schools does not seem to bring to light any new reasons that would justify departing from the Education Act of 1880.
"We feel, therefore, that we must state that our Churches cannot support Cardinal Gilroy's request, and we would reiterate our opposition to 'State Aid to Church Schools.'
The Statement is signed by the Archbishop of Sydney, the Moderator of the Presbyterian Church in N.S.W., the President of the Methodist Conference of N.S.W., the President of the Baptist Union of N.S.W., the Chairman of the Congregational Union of N.S.W., the President of the Churches of Christ in N.S.W. and the Commissioner of the Salvation Army in N.S.W.
The Cardinal's plan, latest move in the fight by the Church of Rome for State aid, calls for

invitation of the executive board to become Honorary Warden of the college.
It is pointed out, however, that Mr Livingstone will continue as Rector of Kingsford and his Church Army appointment is in an honorary capacity. At present he is on leave from his parish, on a visit to England, and during his time in that country he has made contact with the Church Army in London where he is spending some time at the English Society's Training College.
He plans to return to Sydney in January, 1963, and after he has settled down again to his parish work he will give his attention to the Church Army Training Course.
A £30 annual scholarship allowance for secondary school pupils, to cost £3 million a year.
● Extension of teachers' college scholarships to cover trainees for independent schools.
● Capital grants for new schools and extensions to present schools or payment of interest on loans raised for these works.
● Subsidising of lay teachers' salaries at independent schools.
● Additional assistance to equip science laboratories.
Commenting on the political implications of the latest move, the Reverend B. G. Judd, Secretary of the N.S.W. Council of Churches, said: "The Council of Churches saw Mr Heffron in July last year and made the position very clear concerning its opposition to the granting of State aid.
"Mr Heffron said State aid was not in any part of the Labour Party's policy and he did not anticipate any change in the program.
"Since then there has been the election in March and the Premier made no reference to State aid, nor did he seek any mandate from the electors.
"There has been no change on the part of the Churches who saw the Premier, but the council will probably ask Mr Heffron to meet its representatives again in order to reiterate its position and seek a renewal of the statement that he will not give State aid."

"... the power of the Cross is a power that can change and shape any life and penetrate through any tradition and meet the needs of everybody."
The Reverend R. A. Hickin writes on page 6 of African impressions—see "SPEARS NOT YET PRUNING HOOKS."

W.C.C. Approach to Russians

A TEN-MEMBER delegation from the Faith and Order Commission of the W.C.C. has recently returned from an eight-day visit to Russian theologians.
An announcement on their arrival in Geneva said the talks had been very satisfactory and that both the Russian theologians and delegation members had agreed that similar meetings should be held in the future. The purpose of the visit was to acquaint the Russian Orthodox theologians with the work of the Faith and Order program and to ascertain their attitudes toward various questions.
Dr Lukas Vischer (Swiss Reformed), who is research secretary for the W.C.C.'s Faith and Order Department, Geneva, said that "in spite of considerable doctrinal differences, agreement was reached on several points. This seems to indicate that further theological talks are not only desirable but necessary in order to achieve better mutual understanding."
He said the Russian Orthodox theologians stressed repeatedly that theological discussion should occupy a much larger role because "it is the heart of the ecumenical movement."
At conversations held in Zagorsk representatives of the Russian Baptist Church also took part.
During the visit the delegation attended services at several Russian Orthodox and Baptist churches.
E.P.S., Geneva.