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### Dean of Perth

The Reverend James Payne, Rector of St. Stephen's Church, Coorparoo, Queensland, has been appointed Dean of Perth. He succeeds the former Dean, Archdeacon Macdonald, who is now Archdeacon of Perth.

Mr Payne will be installed in October.

Mr Payne studied for the ministry at Moore Theological College, Sydney, and was ordained in 1947. He was appointed an R.A.A.F. Chaplain in 1952 and became Rector of St. Stephen's, Coorparoo, in 1957.

### Melbourne

The Reverend S. D. Bartholomew was inducted to the charge of the Parish Church, Brunswick, on August 9.

★ ★ ★

The following have been elected to the committee of the C.E.H.S. (Melbourne Diocese):—The Reverends A. Rivett and J. Grant, Messrs C. W. Kett, E. O. Hayman, R. F. Hawdon, J. E. Frost, P. Winfield, C. H. Corrigan, J. Richards and W. Wright.

★ ★ ★  
Mrs Corrigan, Mrs Stubley, Mrs Murray, Mrs Winfield.

### Overseas

Dr Arthur Durnwood Iliff, O.B.E., has been appointed Medical Secretary of C.M.S., London, in succession to Dr Florence Collier, who retires on December 31. Dr Iliff has been a C.M.S. missionary since 1934, working in Pawistan. Dr Florence Collier has been Medical Secretary since 1959. Prior to that she served as a medical missionary in India and Pakistan and was associated with the Luthiana Christian Hospital.

## Personal

### Sydney

Mr Martin Pitt, son of Dean Eric Pitt, has left for England to take up studies at Cambridge.

### Armidale

The Reverend John Chapman has been elected by the clergy of the diocese a clerical representative at the Pan-Anglican Congress to be held in Toronto next year.

### The Reverend Walter Newmarch of the Diocese of Sydney

who has been on missionary service with the Church Missionary Society since 1954, has been appointed Honorary Canon of All Saints' Cathedral, Jesselton, Borneo. Prior to taking up duties with the Church Missionary Society Canon Newmarch was Assistant Chaplain at the King's School, Parramatta.

### The Australian

## CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant, and Reformed.

511 Kent Street, Sydney.  
N.S.W. Phone 61-2975.

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

ISSUED FORTNIGHTLY.

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## THE AUSTRALIAN

# CHURCH RECORD

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## VISITOR TO TANGANYIKA



AS part of his recent visit overseas, the Principal of Ridley College, Melbourne, Dr Barton Babbage, visited the Diocese of Central Tanganyika. His visit took place between July 3 and 12 and during his stay there Dr Babbage was invited to be the guest preacher at the concluding service of a lay

Church teacher's and evangelists' training course held at a small village, MKONZE, in the heart of Ugo country in the Central Region of Tanganyika.

The teachers had erected a large oval kraal of cornstalks in the shade of three or four thorn trees and the congregation sat on the ground, or low stools.

In the picture Dr Babbage is seen preaching on Phil. 3:

13-14. The Rev. D. F. Edwards of the Diocese of Central Tanganyika is translating the sermon into Swahili and the Ven. Archdeacon F. N. Chidosa, Archdeacon of Dodoma (an archdeaconry of 400 churches) is translating into Chigogo, the tribal language. There were Chigogo, Swahili and English-speaking Africans present.

Dr Babbage was accorded an affectionate welcome, typical of the African Church, wherever he went.

## CELEBRATIONS IN BORNEO

ON Tuesday, July 24, All Saints' Church, Jesselton, became the Cathedral Church of the recently created Diocese of Jesselton. On the next day a Service of Thanksgiving was held, during which the Reverend Walter Newmarch, B.A., an Australian C.M.S. missionary, was instituted as one of the first four Canons of the new Cathedral.

The three other Canons are the Reverend Frank Lomax, an English missionary of the Society for the Propagation of the Gospel, and the Reverends Chin Phu Yin, and Edward Rusted.

Mr Newmarch, who is from Sydney, has been a missionary in North Borneo since 1954, and is Rector of St. Patrick's Church, Tawau, and Rural Dean of Tawau, a seaport on the north-east coast of Borneo. Mr Newmarch recently returned to

North Borneo following a six-month furlough in Australia. Mrs Newmarch, together with their three children, left in mid-August to join him in Tawau.

Mr and Mrs Newmarch were the first C.M.S. missionaries to work in the then Diocese of Borneo, and were later joined by nine Australian missionaries who are engaged in educational and evangelistic work in two centres, Tawau and Lahad Datu, with the oversight of a number of out-centres, including a school

for children of the Dusun tribe at Pokok Dadap on the Segama River, near Lahad Datu. St. Patrick's School, Tawau, which had only a small number of pupils in 1954, now has over 500 students. A number of the young people in the congregation are undertaking evangelism in nearby Chinese villages.

It is hoped two Australian C.M.S. missionaries will begin work early next year at Pokok Dadap.

### Opening of Training College

THE official opening of the Church Army Training College and dedication of the College Chapel will take place on Saturday, September 15, at 3.0 p.m.

The new college is situated at 15 Malvern Avenue, Croydon, N.S.W., and replaces the original college which was situated in Stockton, N.S.W. In 1959 a Federal Office for the Church Army was opened in the Sydney

suburb of Burwood and later transferred to the new C.E.N.E.F. Centre in Sydney. In keeping with the policy to centralise activities in Sydney the Training College at Stockton was sold and the proceeds used to establish the new college.

The Archbishop of Sydney, who is also President of the Church Army in Australia, will perform the opening and dedication.

## BISHOP EXPELLED FROM GHANA

The Bishop of Accra, the Right Reverend Richard Roseveare, has been expelled from Ghana following an attack made by him on the Young Pioneers, Ghana's national youth organisation. The Archbishop of West Africa, the Most Reverend C. J. Patterson, who was visiting Ghana and who supported the Bishop, was also expelled.

The bishop's criticism was made in the course of an address to the diocesan synod. In it he said: "Not only myself, but all heads of churches in Ghana, are shocked by the godlessness of this movement, and by some of its phrases and songs prescribed for the children to repeat or to sing."

"It is an affront to our age-long traditions that, in Ghana of all countries, a national institution for the training and development of boys and girls should entirely ignore the existence and claims of Almighty God. Moreover, it seems that the Movement confuses the work and example of a great man with Divine Acts which are unique in history. This incipient atheism is quite foreign to the traditional concept of the African personality."

### Statement

"But it is for the Church to proclaim unceasingly the sovereignty of Christ, our Saviour, our Redeemer, our Lord and our King."

"Not only are we called to proclaim this eternal truth: we are called to live by it. Only the timid soul, forgetful of the indwelling power of the Holy Spirit within him, shrinks from the rough and tumble of this continuing struggle. Let us rather be counted amongst those who, whatever the cost, stand bravely by their calling as 'good soldiers of Jesus Christ,' acknowledging His Kingship, obedient to Him in all things, and faithful unto death."

The reason for the bishop's expulsion was given by Ghana Radio as that his continued presence in Ghana "is considered not conducive to the public good." The expulsion followed violent attacks on him in Government-controlled newspapers.

The papers called Bishop Roseveare—who has been Bishop of Accra for six and a half years—an imperialist agent, "not a man of God but evil," and appealed to the Minister of the Interior

to "bundle him out" of Ghana forthwith. An editorial in the "Ghanaian Times" accused him, in company with Archbishop Patterson and the Anglo-American Press, of being accomplices in an imperialist plot against Ghana.

Following Bishop Roseveare's expulsion the Archbishop of Canterbury issued a statement supporting the bishop. It read:

"In every part of the world, Christian people are behind Bishop Roseveare in the stand that he has made in Ghana against a dangerous form of idolatry, and we are praying for him and his faithful people."

The bishop was backed by the heads of the Methodist Church and both divisions of the Presbyterian Church in Ghana in a statement published on Sunday, which declared that the bishop in his criticism was "expressing the conviction of all our Churches."

At the same time the heads of the Churches made public a letter which, jointly with Bishop Roseveare, they had sent to the Education Minister in April, criticising the youth movement.

Bishop Roseveare belongs to the Society of the Sacred Mission and went to the mission on his return to Britain.

### £100,000 raised for St. Paul's

The appeal for £150,000 to restore St. Paul's Cathedral, Melbourne, has now raised £100,000 of this amount.

So that the work of restoration will be well under way for the visit of the Queen to Melbourne in February, 1963, authority has been given by the Cathedral Chapter for the restoration work to commence.

The chairman of the appeal, Sir Frank Selleck, has issued a call for the remaining £50,000 to enable the full restoration work to be completed.

# THE AUSTRALIAN CHURCH RECORD

AUGUST 30, 1962

## Africa's Black Heart

Whether or not we agree with the particular churchmanship of the Bishop of Accra (the Right Reverend Richard Roseveare), churchmen throughout the world will support his stand against the godlessness of the Nkrumah Government in Ghana.

It is noteworthy that the bishop was not alone in his stand. Christians of many traditions have supported him, as did the Archbishop of West Africa (earning the latter's expulsion also).

Recent events in Ghana offer a sad example of what happens when sinful human beings are dressed up in the respectable garb of Democracy (so-called) without a change of heart. True, the same happens in Western countries, but here the leavening influence of Christianity has worked in the community for many centuries and there is a constant restraining influence on civil leaders to discharge their responsibilities as before God.

Democracy in Ghana is as much a sham as it is in Communist-controlled nations. The prisons are full of political prisoners — people who have dared to oppose Nkrumah and his henchmen. The supposedly two-party parliamentary system has been reduced to a virtual one-party system — the opposition has eight members in a Parliament of 112 seats. Russia and other Communist countries are pouring millions of pounds of aid into the country, along with "technical experts."

With the ever-increasing concentration of power in Nkrumah's hands has come the virtual deification of the leader. Children are taught to honour him in a way that should only apply to God himself. It is to this that Bishop Roseveare objected and which has cost him his diocese. How could the bishop remain silent to the claim that "Nkrumah never dies; Nkrumah does no wrong; Nkrumah is our Messiah?"

What the future may hold for the Christians of Ghana (and the rest of Africa) is not yet clear. Per-

haps it will be persecution — and extinction. But when the alternative is spiritual suicide through attempting to compromise with gross evil the individual Christian and the Church as a whole can only choose to go down fighting. This is surely the lesson of recent events in China. "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing" (1 Peter 3: 17).

There are lessons which can be learnt from what has happened in Ghana. One concerns the colour of the Church's leadership. All missionary societies are pressing toward the goal of installing Africans in places of leadership in the Church. Progress toward this goal must continue with all speed. Of course, if the bishop had been native-born he may now be one of President Nkrumah's political prisoners, instead of being exiled.

There is another lesson here, although the leaders of the nations continually fail to see it. Nations that are only just emerging from centuries of superstition, ignorance and poverty (and superstition, witchcraft and cannibalism are still to be found throughout Africa) cannot be transformed into responsible democratic nations overnight. This should be plain enough from what happened in the Belgian Congo.

Those nations pressing for the withdrawal of Australia from Papua-New Guinea must be resisted by every legitimate means possible.

It will be a tragedy if what has happened in Africa is repeated on our doorstep. Not only will it be a tragedy for Australia but it will be an even deeper tragedy for the people of New Guinea themselves.

Christians must pray for wisdom to be given to Australia's leaders as they face the difficult task of negotiating on this issue. They also come from some which should know better — countries which set political expediency before the true welfare of the native people.

## THE ORIGIN OF MERLE D'AUBIGNE'S HISTORY OF THE REFORMATION

AT eight o'clock on an October morning in the year 1817 the great square of the medieval town of Eisenach, in Thuringia, was thronged with students from all parts of Germany. The youthful noise, excitement and varied costumes were a strange disturbance in a place which had generally little to break the slumber of its ancient streets and houses. But the antiquity of Eisenach was in fact the explanation of the disturbance for it was the tercentenary jubilee of the Reformation and where else could the memory of Martin Luther be better celebrated?

In Eisenach he had spent part of his school days, and towering above the city, on the slopes of the overshadowing Thuringian mountains, was the Wartburg Castle, where the Reformer, unknown to all Europe, had lain in hiding after the Diet of Worms — the Patmos from which he was to emerge clothed in the energy of a man who had been in the presence of God.

Amidst the crowds in the square, distinguished both by his dress and his height, was a 24-year-old student, who had travelled all night to be there by the time of the celebrations. But he found nothing to fulfill the expectations of his journey in the political and social harangues which were being delivered to mark the occasion. Longing for quiet, he left the noisy proceedings in the city and climbed to the gates of the old fortress. Here, traversing the deserted rooms alone with a guide, it was not difficult to recapture the atmosphere of three centuries earlier and, entering a room 20ft by 15, he found himself standing on the worm-eaten and weather-worn boards of the chamber where Luther had once lived and worked and prayed.

As his name tells us, J. H. Merle d'Aubigne was not a German, but he had only lately had burned into his heart the message of the Epistle to the Romans, and he felt that morning a oneness with Luther which somehow the Reformer's own countrymen had lost. "Alas!" he later wrote, "what called forth the enthusiasm of these young men was far less the faith of Luther than the reveries of demagogues. As for me, I beheld only the monk of Worms within the place of his captivity, and the idea of the Reformer took a powerful hold of my mind."

### Geneva

D'Aubigne had been born at Geneva, but it was only in the autumn of the previous year that he had learned from the expositions of Robert Haldane the truth that had once been the glory of that famous city. Now, at the Wartburg, he saw that the Gospel of the grace of God God needed to be rediscovered as much in Germany as in Switzerland, and the sights which merely moved others to celebrate stirred him to the

depths of his soul. "Wherever I went, memorials of the Reformation welcomed me, the bells rang out merrily, troops of students were singing, and the people were rejoicing: It was then I formed the design of writing the history of that great renovation."

Henceforth in all the years of arduous toil, study and writing that were the result of that decision, d'Aubigne never doubted that on that October morning he had been called and appointed by God to the work which was to consume his whole lifetime.

It was not until 18 years had passed that the first volume of d'Aubigne's "History of the Reformation" was published in Paris in 1835. In the intervening period he had been studying under the great German historian, Neander, preaching in Brussels, searching many of the leading libraries in Europe and constantly collecting materials for his work.

### Spiritual truth

As he discovered more and more of the spiritual riches contained in the long neglected and frequently unknown facts of the Reformation era, and as he also increased in his understanding of the general contemporary condition throughout Europe, the horizons of his history were pushed back far beyond the frontiers of Luther's Germany or his own France and Switzerland. Scandinavia, Denmark,

By  
Iain Murray, B.A.

The Netherlands, Hungary, Italy, Spain, Scotland, these and other countries, he saw, must also be included. "It is not the history of a party that I purpose writing," he said in the preface to his first volume, "but the history of one of the greatest revolutions that was ever wrought in the condition of the human race."

The 13 volumes on the Reformation which d'Aubigne had given to the world by the time of his death in 1872 cover all these countries (although in some cases the record terminates at an earlier point than he would have chosen if his life had been prolonged), and they also include a detailed study of the Reformation in England down to 1547.

There can be no question that the section on England contains some of his finest work; to it he devoted many of his best years, and he acknowledged that he regarded this part of the history not only as "the crowning stone of the Reformation" but also of urgent contemporary relevance in view of the changing religious outlook in this land. He held that, through the blindness of unspiritual historians and through the increasing influence of Roman Catholic thought, there were powerful forces at work obscuring the real meaning of the English Reformation, and that England was in imminent danger of losing an understanding of her own history.

"The English Reformation," he writes, "acquires in our days a special importance. A faithful history of the Reformation is

now perhaps more necessary to that country than to any other. . . . England requires now more than ever to study the Fathers of the Reformation in their writings, and to be animated by their spirit."

He believed that when England forgot the Reformation she would also lose the Gospel, and if that day came her national greatness would also be over and she would once more be in bondage to the evils from which God had delivered her in the sixteenth century: "May we be permitted to conjure all who have God's glory, the safety of the Church, and the prosperity of their country at heart," he writes in a preface to one of his sections on the English Reformation, "to preserve in its integrity the precious treasure of God's Word, and to learn from the men of the Reformation to repel foolish errors and a slavish yoke. . . . If England were to lose the Gospel she would at the same time lose her liberty. Coercion under the reign of Popery or excesses under the reign of infidelity would be equally fatal to it."

### Scripture

In this observation d'Aubigne was only applying the teaching of Scripture and the lessons of history. As surely as truth ennobles, so error enslaves, and, hard though it may sound to some, the moral, spiritual and economic decadence which is becoming increasingly apparent in our nation today is the direct outcome of our failure to recognise this fact.

If England needed to be reminded of this a century ago when she still called herself a Protestant nation, how much more in these days when those in high places have instructed the general public to regard the distinction between Catholic and Protestant as no longer possessing any real meaning or importance! It is for this reason that the whole of d'Aubigne's work on *The Reformation in England* is now being printed in two volumes, both paperback and hard-cover editions being available.

We consider this to be in many respects the most important republication that the Trust has yet issued and in view of the necessity of correctness in such a work the text has been thoroughly examined, checked and in places edited by S. M. Houghton, M.A., of Rhyll, who has taught and studied history for many years. This reprint of d'Aubigne on *The Reformation in England* is thus abreast of any more modern work in point of accuracy, and its literary beauty and spiritual unction is such that there are no historical books that we know of which are more likely to reawaken in Christians today a consciousness of the importance of knowing the lessons of the past.

When the writings and translations of William Tyndale spread through the towns and countryside of England it proved a turning point in our national history: if the message of d'Aubigne's volumes was spread abroad and received in the homes of our land today it could prove an event of comparable importance.

## Unusual Features in Building

REPLACING an original timber building, the new St. Barnabas' Church, Fairfield, N.S.W., was opened and dedicated in April, 1960, by the Coadjutor Bishop of Sydney, the Right Reverend M. L. Loane.

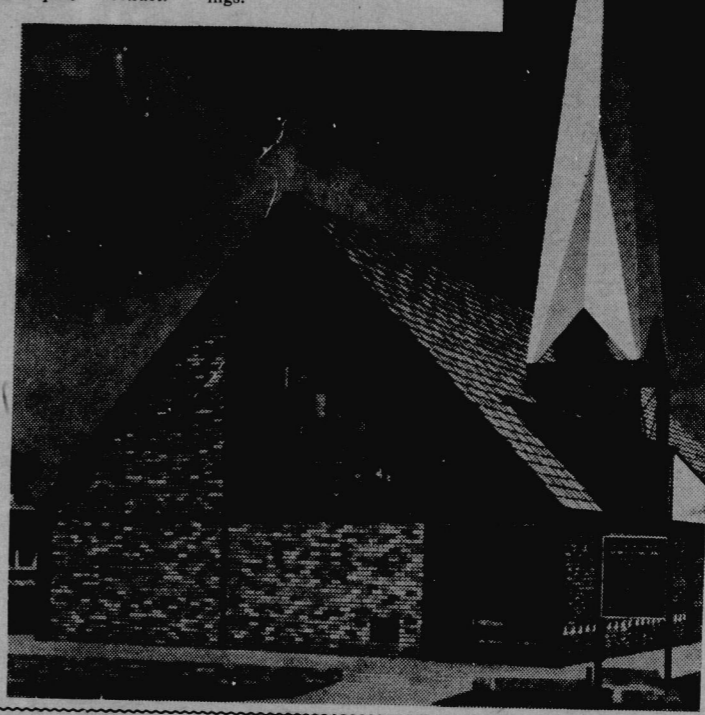
The east and west windows of the church were designed by Sydney artist Douglas Anand, who was also responsible for the design of the mural in the entrance lobby of Anzac House, Sydney and the mural in the new Wilson Hall at Melbourne University.

The forms and shapes of the sculpture metalwork, which forms a grill over the glass, are quite abstract.

However there is a strong resemblance to the traditional symbols that are found in period Anglican Church architecture.

The glass used is coloured and the general impression left is of the richness of the more traditional stained-glass windows characteristic of earlier church architecture. The main west window embodies a cross in its design with the sculptured metalwork forming a framework around it.

The spire is formed of aluminium over a steel framework. The brickwork of the church is a light biscuit colour. The church, which seats 250, cost £26,000 to build, including all furnishings.



## Evangelism Keynote in Church Centre

AN entirely different method of evangelism has been embarked upon by the Parish of Wee Waa in the diocese of Armidale.

Faced with a parish hall of sound modern construction but which was not being adequately used and a marked degree of apathy to such usual methods of evangelism as monthly guest night services, the vicar and council of St. Augustine's, Wee Waa, decided that a radically different approach would be needed if the church was to reach the people.

In a town the size of Wee Waa (population 1,100) all the problems of a small town are to be found and one of the chief is the lack of adequate recreational facilities and the resulting early marriage trend. In this case, with the exception of the pictures and occasional dance the only places young people could meet were the local cafes or hotels.

The council felt that if only the parish hall could be adapted

to meet this need then young people would have a place where they could meet socially, in a wholesome environment and without the usual pressure to drink alcohol. In turn the parish would have the opportunity to draw them into the worshipping community and present to them the Gospel.

Whilst the deepest motive in this project was to win these people for Christ it was realised that every effort would have to be made to meet them on their own level of interests first.

### Facilities

On the stage of the hall a small cafeteria was set up with modern tables and chairs, serving light refreshments and allowing of time to chat or to play such games as chess or draughts. Other games are provided, together with facilities for reading and record-playing. The centre is staffed by members of the worshipping congregation.

There is a weekly membership fee of 3/ and this entitles members to use all facilities of the centre, including light refresh-

ments. At present, the hall is only open as a centre on one night a week because on other nights there are other parish activities such as Bible Study.

So far, the response has been encouraging as the opening night, with a special program, drew 200 people, including children. The whole project has proved a very real challenge to the parish, particularly as it has needed sacrificial giving of time and money. At this time, there is a need for much prayer as some opposition has been experienced from certain commercial interests. Also, the local Roman Catholic church holds regular Sunday evening at the time of Evening Prayer and this continues to draw away many of the Anglican young people.

The Vicar would appreciate hearing of similar projects by other parishes, particularly those in the country, as it is felt that the approach to this problem is a little different to a city parish such as St. Barnabas', Broadway, and Barney's Club.

## World Council

# CENTRAL COMMITTEE MEETS IN PARIS

The newly-elected Central Committee of the World Council of Churches has just completed ten days of meetings in Paris.

Among members present for the 10-day sessions were the Archbishop of York, Dr Martin Niemoller, Archbishop Nikodim, of the Moscow Patriarchate and Dr Josef Hromadka, of Prague.

Two Roman Catholic observers were present. Two East German members of the Committee were refused permits to attend.

The Committee is primarily concerned with implementing the decisions of the New Delhi assembly. The theme for the Paris meeting is "The Finality of Jesus Christ in an Age of Universal History." The Committee noted with satisfaction that "the voice of the New Delhi Assembly has undoubtedly reached more people inside and outside our member churches than any previous Assembly," and that reporting in the Roman Catholic Press in many countries was "extensive."

Referring to the invitation to send observers to the Second Vatican Council, the Committee's chairman, Dr F. C. Fry, American Lutheran leader, said: "This is the first time in history that observers from so many confessions are invited to follow the proceedings of a Council of the Roman Catholic Church." Acceptance of the invitation would mean "opportunities to explain informally what the World Council stands for," and would forward "a true conversation" between Rome and the churches in the World Council of Churches.

### Attack on membership

Dr A. A. Fulton, of the Presbyterian Church of Ireland, told the Committee that the question of membership in the World Council had been the subject of vigorous attack from some quarters of his Church. "If the Council decides to send observers to the Vatican Council," he pointed out, "it might make the work of those of us who contend for membership harder."

In his report the General Secretary of the World Council of Churches, Dr W. A. Visser 't Hooft, called for genuine dialogue between the Protestant and Roman Catholic churches as the next step towards Christian unity.

Bishop Hans Lilje asked about the character of the "dialogue." Dr 't Hooft replied that this would depend in the first place on the decisions of the Vatican Council in the realm of interests. Church relations including such matters as religious liberty, mixed marriages, and the deeper theological issue of the nature of the Church.

Addressing the assembly on the theme subject, Dr John Marsh of Oxford said: "We shall not find a way of evangelism until we have been much more radical in thought and experiment than we have so far managed to be."

Bishop Leslie Newbigin, director of the Council's Division of World Mission and Evan-

gelism, addressed a series of searching questions to the assembly. Why was the missionary advance of the Church so slow? Why were the missionary forces of the Church apparently so immobile, so completely exhausted by the effort to remain where they were? Why was it that missionaries sent out by the Churches which belonged to the World Council of Churches were a decreasing proportion of the total force? Why was it that "missionary" had become a "bad word" in many Christian circles? Why was it that among the best and most devoted young people in our churches one heard it said, "Anything, anywhere, as long as it is not a missionary?"

### Change

Bishop Newbigin acknowledged that there had been too much reluctance to admit that the era of history in which modern missions achieved their great triumph was ended. He added that there were still some people who were surprised when one speaks of "the missionary responsibility of African Christians for the unconverted pagans of Europe."

Five Churches in the U.S.S.R. have applied for membership in the World Council of Churches. They are the Evangelical Lutheran Church of Latvia (membership 500,000); the Armenian Apostolic Church (4,500,000); the Evangelical Lutheran Church of Estonia (350,000); the Georgian Orthodox Church (no figure given); and the Union of Evangelical Christian Baptists of the U.S.S.R. (545,000).

At its opening session, the committee was warmly welcomed by the French Foreign Minister, M. Couve de Murville, himself a Protestant.

## Historic Church to be Restored

A public appeal for the partial restoration of Holy Trinity Garrison Church, Miller's Point (Sydney Diocese) was launched by the Lord Mayor of Sydney on Friday, August 24.

This historic church, built in 1840, is the second oldest extant Church building within the inner city. The National Trust has placed the Church in its "A" group, i.e., buildings that must be preserved at all costs. Extensive restoration is urgently necessary if the Church is to be preserved.

Sydney Church leaders have stressed that planned redevelopment of "The Rocks," adjoining the area where the church is located, would lead to great opportunities for spiritual ministry.

At the Town Hall gathering, held in the vestibule, addresses were given by the Archbishop of Sydney, the Lord Mayor and a representative of the National Trust.

# OVERSEAS NEWS

## Missionaries

PROTESTANT missionaries numbering 42,000 are currently serving throughout the world, Professor Theodor Mueler-Krueger, an official of the German Evangelical Missionary Council, has reported. He said 25,000 of the missionaries come from the United States, 7,000 from England and only some 1,000 from Germany. Emphasising that missionary service was vital to the churches, he deplored the fact that Germany "lagged behind" in an important field of church work. (E.P.S., Geneva.)

## Tokyo Commission

A COMMISSION in Tokyo is seeking to provide some background papers in preparation for the coming Faith and Order Conference to be held in Montreal, Canada in July, 1963. The topics now under consideration in Japan are as follows: "The Relation of Oriental and Occidental Churches"; "Co-operation among Evangelical Churches"; "The Indigenisation of Christian Worship"; "The Recognition of One Baptism."

## Ordinands in Jerusalem

ORDINATION candidates from the British Isles, Egypt, Canada, Ghana and Ceylon are attending a vacation term which is being held this month at St. George's College, Jerusalem. They will hear lectures on Eastern Churches and Liturgies, Biblical geography and archaeology, the Dead Sea Scrolls, Islam and the study of missions given by visiting professors as well as members of the resident staff. They will also visit sites of Biblical and historical interest.

## Warmer Relations

BY unanimous action, the National Council of Churches in the U.S.A. has expressed its pleasure at increasing evidences of warmer relations with the Roman Catholic Church. In a resolution addressed to the Council's church constituencies, its policy-making General Board cited examples of recent co-operation between Vatican officials and representatives of Protestant and Orthodox churches. It also registered belief and hope that these warmer relations will be "increasingly reflected" in U.S. church life.

## Prayer for Colombia

COLOMBIAN Protestant leaders have issued a call for prayer. The appeal said: "For more than 15 years the Protestant Church in Colombia has experienced persecution and discrimination . . . more than 100

## Missionary Fete

The Hon. Mrs. H. R. Gough is to officially open a Missionary Fete at St. Bede's Drummoine at 2 p.m. on Saturday September 15. This fete has been arranged by St. Bede's G.F.S. for the work of C.M.S.

There will be many well-stocked stalls, afternoon tea will be available and there will be pony rides for the children. The hall is in College Street, near Church Street, Drummoine.

Protestant martyrs have paid for their faith with their own blood . . . dozens of churches have been destroyed and more than 200 schools closed." Meanwhile, the Evangelical Confederation has reported that three children of the town of Silvania (Cundamarca Department) have been expelled from the public school for refusing to attend Mass with their class-mates. It said that before expulsion the boys, all sons of the same family, had been made to attend instruction classes in the Catholic faith and that they "suffered frequent harassment and discrimination."

## United Communion

PREPARATIONS are almost complete for the United Communion Service due to be held in the Royal Albert Hall, London, on Thursday, January 10, 1963. The General Secretary of the Evangelical Alliance (The

## Notes and Comments

### Weatherhead on the Bible . . .

The Rev. Dr. Leslie Weatherhead, a well-known English Methodist minister, has stated that he would like to go through the Bible with a blue pencil "to cut out a lot of bloody massacres and a lot of smutty little pieces that choir boys read up on the quiet."

This must give a totally misleading impression to the large and growing number of people who have no first-hand knowledge of the Scriptures themselves. It is true that there are records of massacres in the Bible, some though not all commanded by God, who was revealing His nature and character to His people in a gradual, progressive way. It is true that the sexual sins and excesses of Old Testament characters such as David are also recorded, as a warning against such sins.

### West New Guinea Settlement

Whatever may be our feelings as Australians about the West New Guinea settlement and the way it was reached, as Christians our only concern is the ultimate benefit, materially and spiritually, of West New Guinea. Indonesia has pledged itself to allow the people of this area to settle their own future in 1969, and there seems little reason to believe that this promise will not be kept, as

Rev. Gilbert Kirby) organisers of the Service, states: "The Council of the Evangelical Alliance desire to emphasise that their motive in arranging such a service as this is not to make a demonstration or voice a protest, or even to arrange an act of witness, but rather to provide an opportunity for Christians of various traditions who have, at the local level, so often worked together in evangelism, and in other ways, to come together at the Lord's Table, thereby expressing their oneness in Him."

## Evangelicals Move

THE general council of the World Evangelical Fellowship has announced it will move its headquarters from the United States to London, England. It also will establish regional offices in Asia, Africa, and Latin America to encourage and extend fellowship and co-operative efforts among evangelicals in their respective parts of the world. The WEF general council is made up of delegates representing fellowships and associations of evangelical churches in various parts of the world.

## Ex Roman Catholic to Winchester

THE Bishop of Winchester (the Right Rev. Falkner Allison) has announced that the Rev. Emmanuel Amand de Mendieta, M.A., B.D. (Cantab.), Doctor in Philosophy and Letters of Louvain University, Bye-Fellow of Gonville and Caius College, Cambridge, has been appointed a Canon Residentiary of Winchester Cathedral.

The appointment follows a decision by the Bishop, in consultation with the Dean and Chapter, that the Canonry of Winchester Cathedral, recently vacated by the Bishop of Southampton, should be occupied by someone of outstanding academic distinction, so that the cathedral may continue its historic contribution to pure scholarship.

Dr Amand de Mendieta, who is 54, is a scholar of international repute. He is a world authority on Patristics, especially on the fourth century Fathers of the Eastern Church, and on Eastern monasticism. After many years as a Benedictine he left the Roman Catholic Church because of changed convictions and was received by the Archbishop of Canterbury into

the Church of England in 1957. He was elected a By-fellow of Gonville and Caius College, Cambridge, in 1957 for three years, and was re-elected to this fellowship in 1960 and 1961. He is also a recognised Lecturer of the Faculty of Divinity in Cambridge University.

Many articles and reviews by Dr Amand de Mendieta have been published, and he has two volumes of original scholarship in the final stages of preparation for publication—a critical edition of the Homilies of St. Basil of Caesarea (in collaboration with a Swedish scholar) and a scientific and historical study of Mount Athos—the historic monastic centre of the Eastern Orthodox Church. He has written an account of his life in a symposium, "They Became Anglicans," edited by the Rev. Dewi Morgan, and will shortly be publishing a book giving the history of his religious odyssey entitled: "From Rome to Canterbury."

Dr Amand de Mendieta, who is of Belgian birth and is applying for naturalisation in Britain, is married to a Frenchwoman. They have no children.

## First Ordination

CAPE COAST, Ghana, where the Bishop of Accra gave the address which resulted in his expulsion, is also notable in African church history as the headquarters of the first native African to be ordained as a priest in the Church of England.

The priest was Philip Quaque, sent to England to be educated and ordained in 1765. A year later he returned to Guinea as a missionary of S.P.G., which had begun its work in that part of Africa in 1751. Quaque served as missionary for more than 50 years and was also chaplain to the British community at Cape Coast.

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# Letters

## State Aid

Dear Sir,—I wish to congratulate you on publishing the splendid article by Canon Knox on the Roman Catholic claim for State aid for their schools. The history of the matter which it gives is most illuminating and clearly shows up the absurd and outrageous nature of the Roman claim.

Would it be possible to have this article reprinted as a leaflet? If this were done I am sure that many people would purchase copies for distribution. I certainly would do so.

Yours faithfully,  
B. SCHLEICHER.  
Hazelbrook, N.S.W.

(We had not considered reprinting this article. However, if we receive sufficient requests we will certainly do so.—Ed.)

## Clergy retirement

Dear Sir,—A suggestion for consideration: During the lifetime of a minister he is provided with a dwelling in the parish in which he is situated. He is never certain, however, just how long he will remain there, therefore does not select a home and endeavour to pay for it during his lifetime—in anticipation of retirement.

The suggestion is that every minister should be insured till he reaches the age of, say sixty or sixty-five years, for a sum sufficient to provide him with a roof over his head when he reaches the retiring age. The policy to date from his first appointment.

To provide for the annual premium each parish should be assessed proportionately—a property when purchased to be in the name of a trust. The minister during retirement would have the use of the home, and should his wife survive him, then till her decease—free of rent. Payment of rates and taxes may be a condition. A wife can make (or mar) a parish and deserves consideration.

Should the suggestion meet with approval in principle there should be no difficulty in preparing a legal agreement embodying conditions. It may be that more cottages could be purchased at Mowll Village. It is possible a life insurance company would grant special conditions.

Yours, etc.,  
"Layman."

## Appreciation

Dear Sir,  
Contrary to J. R. Blair's comments I believe the Church Record is a most helpful and thought provoking paper.

The theological articles in particular are usually of a very high standard.

It would seem that Anglo Catholics and their fellow travellers cannot resist any opportunity for criticism of the Diocese of Sydney even if this criticism is ill informed and wide of the mark.

The number of evangelical clergy is increasing in most dioceses and the Anglican church is being well served by evangelical scholars or reputed particularly in Melbourne and Sydney.

The rapid expansion of the Sydney Diocese (where almost one third of Australian Anglicans reside) and the progressive planning taking place augurs well for the future.

"Interested, Hawthorn, South Aust.

## Communion Services

Dear Sir,

Several times in the past I have had the privilege of partaking of the Communion in Churches of Christ and Baptist Churches. At first this was a very strange experience, the services differing so markedly from those with which I was more familiar as an Anglican.

However, I came to appreciate the type of service found in these churches and feel there are one or two points we could learn from them. One thing which has struck me forcibly is the much more satisfactory method of distributing the elements to the congregation. These are passed around to the congregation as they remain in their seats. This obviates one highly objectionable feature of Anglican celebrations—the awful business of queueing at the Communion Rails. In one church I used to attend this queue stretched right to the rear of the church and only diminished as the service proceeded. There was what could almost be called a stampede to get up to the Communion Table first and thus avoid a long wait in the queue. How different is the reverent and quiet atmosphere in non-Conformist churches.

Incidentally, such a method of distribution is more hygienic than the Anglican method of wiping the cup between sips—a method the undersigned has always found highly distasteful from the hygienic point of view.

The other point I would like to make is the fact that generally the minister used this opportunity to talk briefly on the death of Christ or some aspect of the Passion, etc. It was not used to expound the more usual type of sermon which could deal with many other matters and leave this matter (which is so central to the Communion) out.

I just put forward these thoughts for what they are worth. I must say, if I were pressed in the matter, I much prefer Communion carried out this way than as we Anglicans do.

Yours sincerely,  
David Bidoff.  
Melbourne.

## Anniversary

Dear Sir,—

On Sunday, the 9th September, 1962, we are holding the 94th Anniversary Services at St. Silas'. The preacher at the evening Service will be Major-Gen. the Rev. C. A. Osborne, C.I.E.

As we are anxious to contact as many former parishioners as possible, any publicity you could give us in the "Record" would be appreciated.

Yours in His Service,  
J. Matthews,  
Hon. Secretary.

## Missions to Seamen

A recent report in "A.C.R." listed the Missions to Seamen as occupying office space in the new C.E.N.E.F. Building. We wish to point out that the Sydney Mission to Seamen continues to operate from 100 George Street, Sydney. The new office is that of the Federal Secretariat for the Missions to Seamen in Australia.

# Books

## THE CALL OF GOD

An Explanation of the Revised Catechism. By H. G. G. Herklots. London: Hodder and Stoughton pp. 127. Price 5/3.

The publication of this attractive paperback is symptomatic of the confusion which reigns in the Church of England in England. The catechism is part of the Prayer Book, and no alteration in it can have authority in the Church unless approved by Parliament. Clergymen are bound to use the form of catechism in the 1662 book and none other. Nevertheless the Convocations have purported to "authorise" a revised catechism, and this present booklet is one of a number written on the assumption that the revised catechism will in fact be used in preparation for confirmation. The "revised catechism" is printed in full at the beginning of the book, and the commentary—aimed especially at adults—has been very skillfully done.

Our chief regret is that the skill of the writer was not expended on the Prayer Book catechism itself. As might be expected, the most dubious parts of his work are those which endeavour to explain the objectionable sections of the "revised catechism," e.g. on the five "sacramental means of grace." This is not the place to discuss the "revised catechism" itself; but it is difficult to commend a book which has little use apart from a document of such mixed value as the "revised catechism." The latter has, of course, no authority in the Church of England in Australia, either.

—D. W. B. Robinson.

## NEW TESTAMENT SURVEY

by Merrill C. Tenney  
Inter-Varsity Fellowship, London pp. 464  
English Price 25/-

Dr Tenney is Dean of the School of Theology at Wheaton College, Wheaton, Illinois, and this present volume is a revised and much enlarged edition of his "The New Testament: Historical and Analytical Survey," published by the I.V.F. in 1955.

The book consists of five major sections plus appendices, Bibliography and indexes of persons, subjects, places and texts. Section 1 deals with the world situation in which Christianity took its rise, tracing separately political environments, social and economic conditions and the main currents of religious thought.

Section 2 aims to cover the period of 6 B.C. to A.D. 29 and deals with the four Gospels. Here he handles the Synoptic problem, the origins, dates and places of writing, etc., of the Gospels. An outline and summary.

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many of contents is give for each.

Section 3 adopts a similar programme for the period A.D. 29 to 60, covering the Acts and the relevant epistles which are fitted into an historical survey based on Acts.

Section 4 covers A.D. 60-100 and introduces the remaining epistles, etc.

Section 5 deals with the Canon and Texts of the New Testament.

The whole volume is very nicely produced and is amply illustrated with useful diagrams, charts, maps and photographs. It will undoubtedly prove a very useful volume for anyone wishing to thoughtfully approach the reading of the New Testament as a whole and who is looking for a not-too-involved guide for the task. For the book is just this, a not-too-involved survey of the New Testament, and as such it does a good job.

Dr Tenney is a conservative in his views. Some of his treatments of authorship and kindred questions are brief, some may think disappointing, but bearing in mind the size and overall plan of the book this could hardly be otherwise.

—R. H. GOODHEW

## THANKS BE TO GOD

by R. N. Rodenmayer  
James Clarke & Co. Ltd.  
London 1960  
pp 126  
Aust. 9/6

All devout worshippers in the Church of England are conscious of the need of continual vigilance against the danger of their worship becoming formal through the mere familiarity of the text of our liturgy. Any

## Hobart Church Studying Adult Education

Holy Trinity Church, Hobart, has set up a Fact-Finding Committee as a preliminary step toward setting up an "All-Age Sunday School."

The Rector, the Reverend K. B. Skegg, and a team from Trinity recently visited the Baptist All-Age Sunday School in Burnie and made a study of the methods used and problems involved. The aim of an All-Age School is to develop worship and instruct the whole congregation and at all age levels.

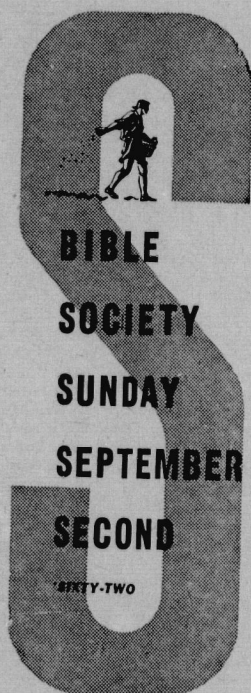
At Holy Trinity it is hoped to commence a training course for adult teachers in the near future, so as to provide an adequately trained staff for the school, when commenced.

The Adult Committee for Christian Education in the Diocese of Tasmania has established a close liaison with Mr Skegg, who is a member of the Committee. Other members of the Committee will receive regular reports of progress of the scheme which is being studied as a pilot scheme.

attempt to make us think seriously of the true meaning and implications of the liturgy of the Book of Common Prayer is worthy of support and encouragement.

For this reason "Thanks be to God" can be commended to all who love the Prayer Book. It comprises a series of meditations on the General Thanksgiving, taking it clause by clause, the author being a clergyman of the American Episcopal Church. Although one is conscious of a lack of cohesion and unbalance as far as the literary style is concerned, yet there are many observations made in a fresh and unique manner which are challenging and thought-provoking to the reader. Some of the illustrations are striking and, to say the least, most unusual.

—H. G. S. BEGBIE



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# OUR NEW CONSTITUTION

**THE** coming into force of the new constitution of the Church of England in Australia on January 1 last has brought with it the wide acceptance of a myth. This myth is that now through its new constitution the Church in Australia has become independent, self-governing, autonomous, for the first time.

An example of this erroneous interpretation of the facts is to be found in an article in the Australian Council of Churches' magazine, *In Unity*, for June, 1962, which begins: "The Church of England in Australia . . . is now self-governing." It says further on: "If gaining autonomy within a nation is a sign of progress, then the Church of England here is ahead of the Roman Catholic and Orthodox Churches and of the Salvation Army, but behind the Protestant Churches in general." . . . "Australia is almost the last country in which Anglicans have gained their independence." Myths grow like a snowball, one authority repeating and copying another, so in the July issue of the A.B.M. Review, the editor writes, "The Church of England in Australia has only become an autonomous Church since January 1, 1962."

The effect of the new constitution has even been likened to Australia's gaining of political independence from the United Kingdom. Our States were once colonies, governed from England, but then responsible government was granted to the States, and we became independent, and autonomous. So, it is said, the new constitution has given our Church independence from the Church in England, and autonomy.

The same myth finds expression in the writings of the late Bishop Batty. It was based on a misapprehension of the Australian Church's status received by him soon after his arrival from England. The enthusiasm engendered by this myth—for myth it is—has rested on a serious failure to understand the history of the Church in this country.

## Origin

When the Church of England first began in Australia, it was nothing but an extension of the Church of England in England. New South Wales was first counted in the diocese of London, and Australia was subsequently part of the dioceses of Calcutta and Madras. When the diocese of Australia was formed in 1836, its bishop was a suffragan of the Archbishop of Canterbury, and although there were growing anomalies, the Church here was then governed and organised as if it were a diocese of the Province of Canterbury. Our Bishop Broughton was virtually autonomous in government, however, although any change in the law of the Church in England would automatically have been regarded as binding here.

Whether or not we should speak of the Church of England as having been "established" in New South Wales in those days, the situation changed completely when self-government was granted to the Australian colonies be-

ginning with New South Wales in 1852.

For by that act, though it was hardly realised at the time, the Church of England in the various States also became constitutionally independent of ecclesiastical authority in England. Perforce it became self-governing and autonomous, and has been so ever since. This fact was not altered by the determination of the churchmen of that day to remain in doctrine and worship and discipline what they had always been, namely, "Church of England." But—changes made in England were no longer binding in Australia; no English ecclesiastical authority any longer had jurisdiction in Australia; and the government of the Church which up till then had stemmed from England through Letters Patent, now rested solely on the consensual agreement of its Australian members.

## Refused

The courts refused to recognise any authority of the Church over its members which was based on Letters Patent, i.e., the courts refused to recognise any authority in church affairs which did not spring from the Colonial church itself. Whether Australian churchmen liked it or not (and some did not) their church had perforce become autonomous through the granting of self government to the Australian Colonies in the fifties and sixties of last century. It therefore became necessary, or at least desirable, to establish constitutions (chiefly by Acts of the State Parliaments) in terms of which the life and government of the now independent Church in this country could be carried on. Thus Synods were formed as the chosen instruments for self-government. In N.S.W. this was in 1866. It was ten years earlier in Victoria.

The fact that our constitutions took the existing English church law as the basis of our church life here, should not be allowed to obscure the fact that this was a voluntary and autonomous act and choice, by which the independence of the Church of England in Australia was demonstrated. Though constitutionally independent, our fathers desired the closest possible affinity and unity of character with the Church of England in England. As a voluntary association (i.e. as an independent and autonomous body) they chose to organise themselves upon the basis that they were part of the Church from which they had come, in all those matters of doctrine and worship and discipline which give a church its spiritual character. These features were written into the basic trusts of the constitution. But this constitution was freely chosen; our Church

was already independent, autonomous and self-governing.

The new constitution for the Church of England in Australia has not, in this respect, made our Church any more independent or autonomous than it has been for a hundred years. Perhaps the idea of a new autonomy has been given to some people by the fact that the new constitution has conferred greater powers on the General Synod, which can now pass canons binding on all the dioceses, instead of depending on the consent of the dioceses for their implementation. By this new arrangement, the autonomy of the Church has been more largely concentrated in the General Synod and its powers, but the Church itself which created the synods is no more autonomous than it was before.

## New situation

Another feature of the new constitution which some people have mistaken for a new constitutional independence is the widening of the limits within which the synods can now legislate. Under our old constitution we bound our synods to do nothing which would alter the "Church of England" character of our Church; this did not prevent us exercising the widest latitude in administration and general government of the Church, but we deliberately refrained from (for example) altering our liturgy, since we believed that this would entail a rift of a serious kind in our unity with the Church in England. It was not that our Church had no final power to alter the Prayer Book. We certainly could have done so had we, as a Church, desired it. It could have been done by exactly the same procedure as we adopted in regard to our new constitution, namely, by asking the State Parliaments to amend our enabling Acts. No external authority whatever prevented us from doing this had it been our desire. We were masters of our own affairs. What we have now done is to make Prayer Book revision possible within the terms of the constitution itself—subject to certain conditions—without requiring a further approach to the State Parliaments.

## Autonomous

It was an autonomous Church of England in Australia which in the 1860's gave the synod its powers and it was an autonomous Church which in the 1960's enlarged those powers. Nothing could be more fallacious than to suggest that the Australian Church only became autonomous this year.

As a matter of fact, no overt alteration in the doctrine or worship of the Church was made in the coming into force of the new constitution on January 1 last. For this reason—and until some overt change is actually made—it is possible to claim that continuity and unity with the Church of England in England is maintained.

## Exploding a Myth

ed, and therefore that the nexus with the Church of England in England (on which so much value has been set in the past) has not been broken merely by the adoption of a new constitution.

This was the view of the late Archdeacon T. C. Hammond, for example, and is supported by the South African Cases. On the other hand, the changes referred to in the preceding paragraph have been effected, constitutionally speaking, by winding up the old Church of England, as a legal entity, and by floating a new denomination. The old trusts have been abolished by act of Parliament, and new trusts, similar to, but not identical with, the old, substituted as giving the title on which property will in future be held by the Church of England in Australia. In this sense, we are a "new church," as the Primate stated in his Presidential address to General Synod. But in this sense also, we have acquired no new autonomy or responsibilities of self-government not possessed by the "old church." These we have possessed for a hundred years. The original constitution was established by the Parliaments at our request; it has now been varied at our request.

In a further article we shall consider how some of the objections which were urged against adoption of the new constitution look, in the light of the present situation.

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## THE LATE ARCHBISHOP HALSE

**THE** death of the Archbishop of Brisbane, Sir Reginald Halse, has removed a colourful churchman from the Australian scene. As Warden of the Bush Brotherhood in North Queensland, as Headmaster of All Souls' School, as Bishop and then Archbishop, Reginald Charles Halse made his mark in the life of the Australian Church.

Reginald Halse, a High Churchman by persuasion, studied at St. Paul's School and Brasenose, Oxford. From University, he went to the House of the Sacred Mission, Kelham, and after ordination served curacies at St. Saviour's, Poplar, and St. Nicholas', Blackwall.

In 1913, he answered a call to the work in outback Australia and became Warden of the Bush Brotherhood in north Queensland. This involved arduous travelling over thousands of miles. Staff was always in short supply

and great demands were made upon him. In this work, he was associated with the late Bishop Oliver Feetham.

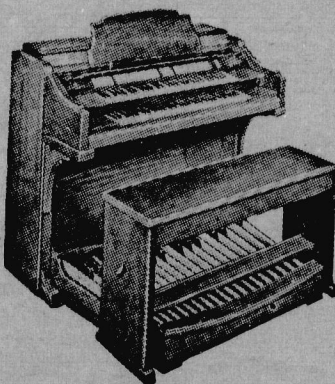
During the last five years of his work as Warden, a work which lasted for 12 years, he became Headmaster of All Souls' School, Charters Towers, north Queensland, a well-known boys' boarding school.

## Riverina

Reginald Halse was consecrated Bishop of the Riverina in 1925. In his work in this diocese, as in the Bush Brotherhood work he was always adaptable, and

**THE** Church of South India has 59 mission hospitals with a total of 4,871 beds, and other churches in South India have 52 hospitals with 4,927 beds. These figures are given in an article by Dr Donald Peterson, of the Christian Medical College, Vellore, in a recent issue of "South India Churchman."

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**Temperance Sunday** The General Secretary of the N.S.W. Temperance Alliance writes:

Ministers and preachers are reminded that Sunday, 9th September, is Temperance Sunday.

This year it is especially important, as the Government has announced that a number of amendments to the Liquor Act are contemplated. Especially disturbing is the suggestion that liquor bars should open certain hours on Sundays. As this move emanates from financially interested liquor people, there is a definite call for action, education and watchfulness.

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## 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 installed 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. Easnwithe, 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. Easnwithe'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.



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Prospectus, etc., upon application to the Headmaster.

## 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.

## SUBSCRIPTION FORM

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THE AUSTRALIAN

# CHURCH RECORD

EIGHTY-THIRD YEAR OF PUBLICATION

No. 1272

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

PRICE 9d.

## 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 enabled the Bible Society 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.

"The United Bible Society authorised an appeal for £100,000 to permit the establishment of a printing press in Bogor, near Djakarta.

"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).

The 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

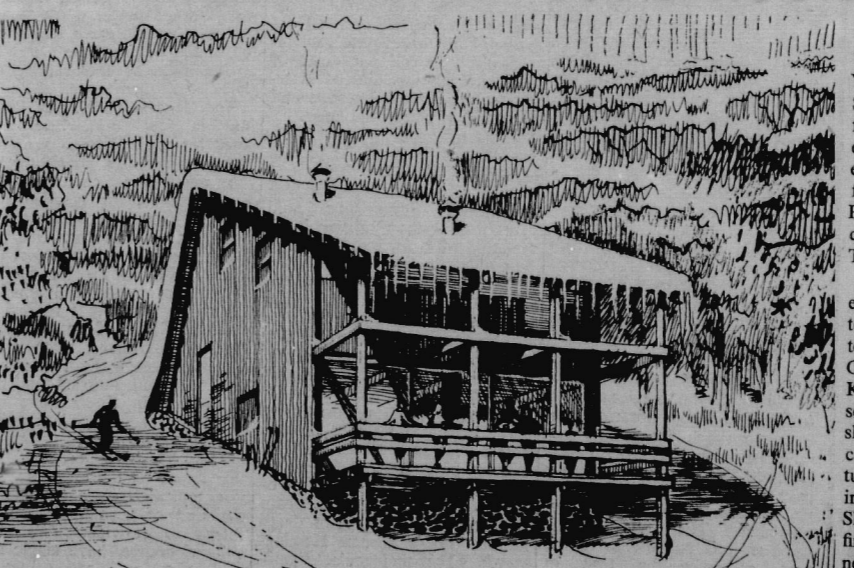
Mr N. A. Sachisal, M.B.E., as Superintendent of the Charlton Memorial Home for Boys at Glebe.

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.

Prior to joining the Home Mission Society Mr Menzies had had extensive experience amongst youth, especially whilst working with the Young Men's Christian Association. After completing the two year Y.M.C.A. course at Springfield College in the United States he subsequently made a world tour studying youth work, giving particular attention to delinquency.

Mr Menzies is an experienced gymnast and basketball player.

## 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.