

# INDONESIAN CHURCH TEAM EVALUATION VISIT FRANK APPRAISAL GIVEN

A.C.C. SERVICE

One of Australia's most remarkable ecumenical ventures, the month-long visit by 24 Indonesian church representatives, ended on April 7 when they left Sydney by air for Djakarta.

The team had travelled an estimated 35,000 miles within Australia by aircraft, train, bus and car; addressed more than 1,000 meetings in capital cities and country areas and met many thousands of Australian Christians.

The visiting team included men and women pastors as well as lay men and women and represented both the National Council of Churches in Indonesia and the Roman Catholic Church there.

It came to Australia as the guests of the Australian Council of Churches and the Roman Catholic Pontifical Missionary Societies.

Each of Australia's six States received a visit from some members of the team.

The tour followed goodwill visits from Australian churches to Indonesia in 1962 and 1964. It was the first time a team of church representatives had visited Australia for such a long time.

It was especially noteworthy as it took place at a time of mounting political tensions between Australia and Indonesia.

A message from the president of the Indonesian Church Conference, J. E. Ahmido, directed the team in Sydney said:

"We often say that we ought to know more about one another so that understanding and fellowship will be increased. One of all our problems and differences. For the churches of Australia, New Zealand and Indonesia this is really necessary, for we have to know one another much better."

From the time we won our struggle for independence you have been working to help us build a Church that can meet the challenge of building a nation. We have never lacked for understanding in the various fields of life such as training of our young people, ministry to our students, building of our colleges etc.

## NOT LEAST

"Not the least of the ways in which understanding and fellowship has been deepened has been the visit of our ministers and laymen who have been to Indonesia to live with us and share our problems for a time."

"This delegation came to you to share in your life for a few weeks, to remind us that our fellowship is deep and genuine and to reaffirm that the ties between our churches are not shaken by the storms that affect the nations, and that our churches are called to be in this world and work and pray seriously towards peace among all nations."

Speaking for the team the Reverend Simon Marantika, Secretary of the Indonesian Council of Churches, said that all members had been received with the utmost hospitality wherever they had travelled and expressed their appreciation to the warmth of their welcome and the respect shown in the Indonesian Church.

"We have started along a road of mutual partnership in which all our churches hope will continue. Both you in Australia and we in Indonesia know that partnership is not always easy. It is

requires great reserves of understanding and sympathy.

"Nonetheless, as Christians we are committed to a common destiny and to a common destiny and mission as the Church of Jesus Christ. Together, strengthened by the Holy Spirit, our churches have a vital contribution to make to our nations and all peoples on the earth."

In one of the closing meetings of the visit the team was asked by the A.C.C. to make a frank appraisal of Australian church life as they had seen it.

## SHORT TIME

The team noted the shortness of the visit as an adequate preparation for any such commitment, but agreed to share their impressions, in the hope that they might be of some value;

Australian churches are so busy that personal relationships between members and congregations are difficult to develop as much as they should.

● The presence in many areas of congregations of a number of different denominations with little contact between them puzzled and disturbed all the team.

● Christians were very alert to social weaknesses but sometimes failed to turn themselves on national and political matters.

● The Bible did not appear to have a central and important place in family and church life as in Indonesia. Members were surprised that in some churches

laymen were not interested in Bible study.

● Financial offerings by Australian churches appeared to be considerably below the level of giving in Indonesian churches in spite of the fact that they were standard of living in Australia.

● The standard of theological education in Australia was considerably lower than in Indonesia, where the minimum training for a pastor is a full-time five-year course covering a much wider range of theological and pastoral training than Australian clergy receive.

● Young people, especially, women seem to play a less role in church life. (Continued on Page 12)

# BISHOP HARDIE ON TWO VERY IMPORTANT TOPICS

The Bishop of Ballarat, the Right Reverend W. A. Hardie, refers to two subjects about which the Archbishop of Canterbury spoke during his Australian visit, in his letter in the current issue of the Ballarat "Church Chronicle".

They are the prospects of Reunion, and the traditional basis of Christian morality.

"Reunion is a subject which was quite firm in his insistence on the Christian duty of doing everything possible to further the cause of Reunion."

"He was, however, at the same time, equally insistent that the Christian world has still a long way to go before Reunion is possible."

I mention this in view of the recent attempt by some Australian Church leaders to set a 'deadline' for Reunion negotiations to begin. I view this attempt with abhorrence.

"If we are sincere in our belief that unity comes only from God, and that the Holy Spirit is not only the inspirer of the desire for Reunion, but also must be its enabling power, any talk of dates and times and programmes is, to say the least, risky and presumptuous."

We cannot set a deadline for the Holy Spirit or programme God's purposes.

"If a true Reunion comes it will be because the Holy Spirit has caused His people to grow together in mind as well as in heart and desire."

"Anything short of that will mean for Reunion which will produce further divisions."

"To try to fix dates for the process of Reunion reduces the whole ecumenical effort to the level of a political negotiation, and will provoke many who are well-disposed, but cautious, into a determined reaction."

Bishop Hardie then refers to the statement given by the Archbishop of belief in the traditional basis of Christian morality.

## NEW MORALITY...

"The New Morality that many of us have heard about seems to deny the validity of belief in an objective standard of moral judgment and moral conduct."

"Concretely, it throws scorn on the idea of a man's 'last such as is claimed to be enshrined, for example, in the Ten Commandments."

"The Christian, it is said, should no longer go by the dictates of rules or law, but by the inner voice of his conscience."

"That is all very well, no doubt, in theory, but you know human nature as well as I do.

"No one in his proper mind can envisage such a suggestion as being a practical basis for Christian moral conduct."

"His Grace hit the nail on the head when he pointed out that resistance to law is the way the Christian expresses his love."

"In view of the moral weakness which afflicts us all there is no other way of expressing Christian love in the broad context of the moral life than by voluntary acceptance of moral standards which can only be based, in terms of law, and, if you like, of rules and regulations."

## WARNING SIGNS

The bishop says that controversy among Church leaders over questions of morality are the warning signs of a struggle that is increasing in the Christian community with disruption deeper than denominational divisions.

It is a struggle between those who believe in God, however dimly and dumbly, and those who do not believe in God in any sense, that it acerbically becomes."

## AWARD FOR NEGRO EFFORTS

ECUMENICAL PRESS SERVICE

General, April 19 The Reverend Edwin King, the white Protestant chaplain of Glasgow Southern Christian College, a predominantly Negro institution in Tougaloo, Mississippi, has received the "John F. Kennedy Freedom Award" of the Roman Catholic Council of Civil Liberties.

Mr King was cited for his efforts for racial justice and for seeking to "make Mississippi the most integrated State in the United States."

The college is maintained by Mr King was the first Negro Catholic selected for the Roman Award.

# BISHOP DAIN CONSECrated COADIUTOR FOR SYDNEY

The Federal Secretary of the Church Missionary Society, Canon A. J. Dain, was consecrated to the Bishop Coadiutor of Sydney in St Andrew's Cathedral last Tuesday morning, April 20.

He succeeds the Right Reverend R. C. Kerle, now Bishop of Armidale, as Bishop Coadiutor.

He is the ninth bishop to hold this office in the Diocese of Sydney.

The Right Reverend M. L. Loane, who has been Bishop Coadiutor since 1958, preached the sermon.

## PRESENTING BISHOPS

Canon Dain was presented for consecration to the Archbishop of Sydney by the Archbishop of Melbourne and the Bishop of Armidale.

The other bishops taking part in the consecration were the Bishops of Grafton, Newcastle, Ballarat, Canberra and Goulburn, the Right Reverend J. S. Moyle, the Right Reverend L. Stubbard and the Right Reverend F. A. Haine-Moore.

The new bishop has been C.M.S. Federal Secretary since 1959. He will continue to act this in a part-time capacity until July 31.

The new Federal Secretary, the Reverend E. D. Cameron, will take up his duties on July 1, overlapping with Bishop Dain for one month.

# DEAN BADDIE ON WAY HOME

FROM OUR OWN CORRESPONDENT

Brisbane, April 19 The Dean of Brisbane, the Very Reverend William Baddeley, will take up his duties on July 1, following his leave from Monday, April 12.

Most of April will be spent in the U.S.A. with his wife. The Dean and his family will also visit Florence and Rome. He was born in Australia, and "Marconi" from Naples on May 4.

# ARCHDEACON ON PRIME MINISTER'S REBUKE

"I was interested, but not surprised, in the Prime Minister's stinging reply to the letter from thirteen Anglican Bishops concerning the American intervention in South Vietnam," writes the Venerable V. E. Twigg in this month's "Crescendo", the parish paper of St. Alban's, Griffith, Diocese of Riverina.

"It had been invited to sign the letter, but did not consider that it was fitting that it should do so in the absence of the bishop. (The signature of one archdeacon in such a case, company would have looked odd.)"

"I agreed with the sentiments in the letter, which were in line with considerable world opinion both within the U.S.A. and outside, and I thought that it was restrained and moderate."

## P.M. SEES RED

"It was signed by only nine diocesan bishops, and four retired bishops, so it did not of necessity represent a majority opinion. But it did not merit the rebuke handed out by Sir Robert Menzies."

"Apparently, he sees 'red' in more ways than one, in the presence of American troops in there is a general feeling among the Anglicans that he doesn't like

"His appalling rudeness to the British known remarks about the bishop's timely remarks over Indonesia and West Timor, and his refusal to strengthen our faith in his judgment."

## A RAW SPOT

"Whatever the merits of the case, our bishops seem to be able to touch the Prime Minister."

"Undoubtedly, the Prime Minister is in a better position to judge the wisdom of his bishops, but surely they are entitled to speak in the name of their ministers of peace without incurring a withering diatribe from the Leader of the Commonwealth."

"They are entitled to a courteous reply, perhaps pointing out where they were mistaken, but not to be rebuffed with such a personal and unchristian rebuke which possibly veiled an inherent dislike of their office."



The Archbishop of Armidale (left) and the new Bishop Coadiutor of Sydney, the Right Reverend A. J. Dain (right) at the luncheon held at the C.M.S.E.F. Memorial Centre following the consecration service in St. Andrew's Cathedral on April 20.



## SENIOR AFRICANS HELPED

ECUMENICAL PRESS SERVICE

Geneva, April 5. An experiment to bring 20 senior African leaders sent for special training in the U.S.A., Switzerland and Canada, has been remarkably successful. It was reported here last month.

Ten of these older men had worked in the U.S.A. and another 10, all French-speaking, had gone to Switzerland. They have now returned to Africa. Favourable reports have been received of the course for six pastors in Britain, and another group is still in progress.

The purpose of the experiment, undertaken by the W.C.C. Scholarships Committee in consultation with National Councils of Churches, has been to provide pastors aged between 40 and 50, who had not had the educational opportunities available now to the younger African generation.

These older men often feel at a disadvantage when faced by highly trained young experts from abroad in their congregations.

By working in parishes, by attending and discussing at seminars, and by attending conferences and summer camps over nine months, the older men have been in with the outflow and ecumenical experience of the older pastors and to introduce them to modern techniques of youth work, social services, pastoral care in schools, hospitals, prisons, and other people's homes and similar institutions.

Churches or their agencies in Britain, Switzerland and the U.S.A. have underwritten the cost of the programme in their countries and the W.C.C. Scholarships Committee has paid the ministers' travelling expenses.

## DIFFERENCE FOR DIALOGUE

ECUMENICAL PRESS SERVICE

Athens, April 19. A prominent Greek Orthodox theologian said here last week that of the "four categories of differences" to be discussed by Orthodox and Roman Catholic churches, the most relatively "easy" to handle, but the most fruitful — an doctrinal one — is the question of the very nature and requirements of "very long" duration.

Dr Hamiliv Athanasios, Vice representative to the Holy Synod of the Orthodox Church in Greece, enumerated as the "easy" issues those created by ignorance, due to long separation and great distance, those due to misunderstanding caused by some reasons, and those created because of "fanaticism, lack of goodwill, prejudice and ill-will."

The fourth, concerning doctrine, he would be difficult to handle because it was the one in which his allowances or elasticity are permitted because agreement on faith are truths, and on truths there is no room for compromise.

## THE NEW ENGLAND GIRLS' SCHOOL

ARMIDALE, N.S.W.

WONDERFUL TABLELAND CLIMATE

Stands in 1000 acres of land, Holly Creek, 10 Tennis Courts, Golf Course, 1000 ft. public swimming pool.

Bus Prospects apply to:

MRS L. K. HOWARD,

10, Gables, St. Ives, N.S.W.

## LANWHOR Church of England Girls' School

BOARDING AND DAY SCHOOL

One of our many beautiful and scenic

School Sites. Overlooking the

Seaside. Ideal for day and boarding.

Kindergarten to Leaving Certificate

with special opportunities for Physical Training and Sports. Excellent health and scholarship, etc.

For prospectus apply to the Principals

Mrs W. A. WETTHELL, B.A.

Lanwhor, 655

## THE CATECHISM

12

# "THE CHRISTIAN FAITH"

By FRANCIS JOHN BREELY

"The second part of the answer to the third question, 'What does it mean for you, Jesus?'"

"Secondly, I shall believe all the articles of the Christian

the Vow of Faith follows

in directing his efforts

to receive the grace of

the sacraments in a

faithful and upright

against our faith.

When we turn our backs

on our faith, we must

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

First, a lighthouse is built upon true rock, both fast and steady.

A lighthouse is never built upon a piece of crumbling rock, nor upon one which will crumble.

Secondly, the lighthouse is built of durable stone, each part being so placed and so secured that which comes after so firmly and securely that the lighthouse

Thirdly, the light in the lighthouse is kept continually burning, so that the ship may be guided safely to port.

When we turn our backs on our faith, we must turn to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

each article fitting in to the one

the light of our faith must be kept shining continually. It must show how we love and trust in God, how we love and

the light in the lighthouse is kept continually burning, so that the ship may be guided safely to port.

When we turn our backs on our faith, we must turn to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

showing you how feeble mine was

the light of our faith must be kept shining continually. It must show how we love and trust in God, how we love and

the light in the lighthouse is kept continually burning, so that the ship may be guided safely to port.

When we turn our backs on our faith, we must turn to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

to the Devil can still

## TARA PARRAMATTA Church of England School For Girls

A city school for a girls' setting for

Boys and girls, aged 5 to 12 years, and

from 10 to 16 years of age. The

school is situated in the heart of the

city, in close proximity to the

city centre, and is easily accessible

by public transport. The school is

situated in a pleasant, well-kept

area, and is surrounded by green

spaces. The school is a member of

the Anglican Church of Australia,

and is affiliated to the Anglican

Diocese of Sydney. The school is

run by a committee of parents and

staff, and is open to all girls of

the area. The school is a member

of the Anglican Church of Australia,

and is affiliated to the Anglican

Diocese of Sydney. The school is

run by a committee of parents and

staff, and is open to all girls of

the area. The school is a member

of the Anglican Church of Australia,

and is affiliated to the Anglican

Diocese of Sydney. The school is

run by a committee of parents and

staff, and is open to all girls of

the area. The school is a member

of the Anglican Church of Australia,

and is affiliated to the Anglican

Diocese of Sydney. The school is

run by a committee of parents and

staff, and is open to all girls of

the area. The school is a member

of the Anglican Church of Australia,

and is affiliated to the Anglican

Diocese of Sydney. The school is

run by a committee of parents and

staff, and is open to all girls of

the area. The school is a member

of the Anglican Church of Australia,

and is affiliated to the Anglican

Diocese of Sydney. The school is

run by a committee of parents and

staff, and is open to all girls of

the area. The school is a member

of the Anglican Church of Australia,

and is affiliated to the Anglican

Diocese of Sydney. The school is

run by a committee of parents and

staff, and is open to all girls of

the area. The school is a member

of the Anglican Church of Australia,

and is affiliated to the Anglican

Diocese of Sydney. The school is

run by a committee of parents and

staff, and is open to all girls of











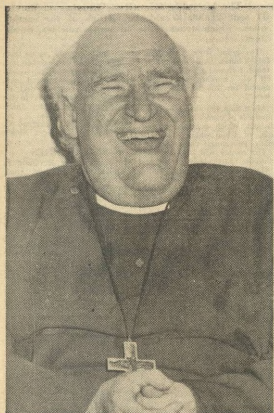








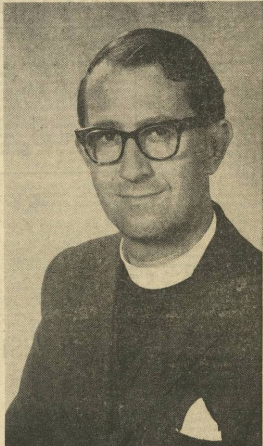
## NEWS IN PICTURES: AT HOME AND OVERSEAS



REACHING FOR FREEDOM  
CHURCH & RACE FUND OFFERING

Left: The Archbishop of Canterbury in a happy mood with Press reporters on his arrival at Perth Airport this month to begin his tour of the Province of Western Australia.

Above The Race Appeal Day Poster issued by the Protestant Episcopal Church in the U.S.A. for May 2 (see story, Page 8). Right: The new Federal Secretary of the Church Missionary Society of Australia, the Reverend E. D. Cameron, at present Rector of St. Stephen's Church, Bellevue Hill, Sydney.



Above: St. Peter's Cathedral, Adelaide, with the Archbishop of Canterbury preaching from the pulpit during the Sung Eucharist on March 28. Above Right: The Archbishop of Canterbury, preceded by his chaplain with the Primatial Cross, moving through the guard of honour of members of the Church of England Boys' Society in Adelaide, on Sunday morning, March 28. Right: Last summer many students in the U.S. were trained by the Commission on Religion and Race of the Protestant Episcopal Church in the U.S.A. to serve on projects in Mississippi. Here are a few of the 700 students trained in Oxford, Ohio, and in subsequent briefings in Memphis and Jackson. Some 300 clergymen and lay people served as Commission volunteers, mostly as counselors to the students, or as workers on community centres and voter registration projects. (See story, Page 8.)











# THE ROMAN CATHOLIC CHURCH IN MALAYSIA

By A. Coxon

**T**he present Diocese of Singapore and Malaya comprises, in addition to the State of Singapore and the Federal Territory of Malaya, the following five countries:

Indonesia: The Chaplain is the Reverend F. W. Calley.

Thailand: The Reverend John Irmodes is Priest-in-Charge.

Vietnam, Laos, and Cambodia: The Reverend Theodore Evans has spiritual care over all this, the Mekong Delta.

The Bishop of the Diocese, the Right Reverend Kenneth Sunbury, who spent some years as a missionary priest in Japan and more lately was Vicar of St. Augustine's College, Canberrra, has had, until recently, the Right Reverend Robert Koh, Bishop in Kuala Lumpur, to assist him in his episcopal office.

Between them, they shared a heavy burden of travelling to maintain contact with the outlying countries under their jurisdiction.

And with the Confrontation Policy of the Indonesian Government, there has been increasing difficulty maintaining supervision of the Indonesian Chaplaincy from Singapore, and the presence of one of the Bishops from Malaya could be an embarrassment to Indonesian churchpeople, and so it has been arranged that the supervisory Anglican Churches in Indonesia be left, for the time being, under the control of the Bishop of the Philippine Episcopal Church.

Bishop Koh writes, "This arrangement has the blessing and the consent of the Archbishop of Canterbury and the Presiding Bishop of the American Episcopal Church. It is truly one of the beautiful expressions of the concept of 'Mutual Responsibility and Interdependence in the Body of Christ'."

But political and military developments in Vietnam are making the Mekong Delta a very storm centre than Indonesia. And so the Reverend Theodore Evans, who is seconded to the Diocese by the Overseas Department of the National Council of the PECCUSA, is deservingly of our prayers.

The main concentration of work in the diocese is undoubtedly in Singapore and in Malaya. There has been a progressive spirit in past years, with the establishment of churches, schools and hospitals.

## SCHOOLS

But the schools and hospitals have been founded rather more by the initiative of wealthy individuals and individual charity than by any sense of a uniform diocesan policy. At present, the Diocese has largely lost its control of its schools and hospitals, since the major financial contribution is made by the State or Federal Governments.

While no hospital of Anglican foundation remains today under complete Church control, there are several schools at least under nominal Church authority.

To the best of my knowledge, there is only one Anglican school in the diocese which is entirely "private" (i.e. where pupils' fees in private schools are much higher than they are in government or grant-aided schools).

In Singapore, there are four grant-aided, secondary schools and four primary schools which teach in the Tamil language and but one in the Mandarin tongue, and which teach in the English medium.

There are two schools which teach at the secondary level in the Mandarin tongue.

In the Federation, there is only one of our schools which teaches in the Tamil language and but one in the Mandarin tongue, and which teach in the English medium.

English, and of these, there are three in primary schools and seven secondary schools.

In addition, in Penang, the Diocese has the charge of St. Nicholas Residential school for boys in the hills.

In most cases, the one building houses a "boarding school" and a "day school".

Where this has happened, it has been found that the Anglican and the Catholic schools are in a healthy interdependence. It is only a very small number of the pupils who attend an Anglican school—and in most cases it is the Anglican school which has the formal religious instruction built into the class programme.

And the fear has been expressed that such lessons and school chapel attendance in school time are a vaccination against adult participation in church worship and interest in Christian stewardship in the years ahead.

## MULTILINGUAL

It will have been noted that the diocese is, *inter alia*, a multi-lingual society. And so, such congregations as English speaking, some are Mandarin, some are Tamil, some are (Indian dialects), while yet other congregations follow Foochow, Teochew, or Hokkien language media of worship and instruction.

Not all the clergy are bi-lingual, but many of the older clergy are, and many of those who emerged from the grips of Communist China are fluent in Mandarin.

Many who come to the field, or return to it, are, of course, well versed in the necessity of being able to read and understand written and oral Mandarin.

Almost without exception, the Indian and Chinese clergy speak English as well as their own tongue, although a few, who are educated in English medium schools, have no linguistic command of their own language.

But the policy of the government is now to train all school teachers in English, so that the future diocesan clergy will more and more be efficient tri-linguals.

But this situation not obtaining yet, when the bishop shifts a priest from one congregation to another, he must make the tongue of the proposed viceroy, with that of his people.

This problem adds to the difficulty of the bishop in arranging for the most efficient and limited staff of available priests.

Soon after the overthrow of the government in Singapore, an agreement between Anglican and Catholic, Presbyterian and Methodist, future independent churches was largely lost its control of its schools and hospitals, since the major financial contribution is made by the State or Federal Governments.

While no hospital of Anglican foundation remains today under complete Church control, there are several schools at least under nominal Church authority.

To the best of my knowledge, there is only one Anglican school in the diocese which is entirely "private" (i.e. where pupils' fees in private schools are much higher than they are in government or grant-aided schools).

In Singapore, there are four grant-aided, secondary schools and four primary schools which teach in the Tamil language and but one in the Mandarin tongue, and which teach in the English medium.

There are two schools which teach at the secondary level in the Mandarin tongue.

In the Federation, there is only one of our schools which teaches in the Tamil language and but one in the Mandarin tongue, and which teach in the English medium.

One unhappy feature of the diocese is the lack of sufficient financial resources to keep the diocese in the field.

While some personal arrival of funds is inevitable, the C.M.S. or S.P.G., a larger number can and remain under the jurisdiction of the Archbishop of Canterbury.

The diocese has reached its present state of affairs very slowly, originally coming into the jurisdiction of the Bishop of Ceylon.

At that stage, especially in Singapore, the Church consisted of three separate communities: the Chinese, the Indian, and the English, and each had its own board of management.

It is only within the last twenty years that the diocese has been constituted with a synodical form of government, with the bishop responsible to the Archbishop of Canterbury.

The independent boards slowly and reluctantly gave up their retained in an advisory capacity. Christendom, and the new facilities of the recent Bishops' Conventions, have brought new interests and factors into an understandable and sympathetic attitude.

The diocese is today experiencing a rapid rebuilding programme, a new building programme has recently been put in hand.

Bishop Koh states, "St. Mary's school in Kuala Lumpur has been built at a cost of 25,000 U.S. dollars. St. Matthew's, which is in Singapore, has been rebuilt at a cost of 70,000 U.S. dollars."

And recently, All Saints' Church in Kuala Lumpur, another new building, has been built at a cost of 100,000 U.S. dollars.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

## DIJAKARTA

Again, quoting Bishop Koh, "At the present time, three other church halls and parsonages are under construction. All the building projects give encouragement to the idea of progress."

It is interesting to note that Bishop Koh has been appointed to assist in the rebuilding of the church to follow Bishop Wong to the See of Jesselton, in Borneo.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

the late afternoon to early evening, people flock from all parts of Singapore and the Federal Territory of Malaya, and there is scarcely a walking room in the streets and the traffic is jammed.

Drains were laid, the roads widened and so the church community was able to carry out its liturgical, necessitating the planning of the church.

Consequently, on certain Sundays, in addition to the congregations of people from the mountains of stones, rubble and debris, there were also people from the church community.

At that stage, especially in Singapore, the Church consisted of three separate communities: the Chinese, the Indian, and the English, and each had its own board of management.

It is only within the last twenty years that the diocese has been constituted with a synodical form of government, with the bishop responsible to the Archbishop of Canterbury.

The independent boards slowly and reluctantly gave up their retained in an advisory capacity. Christendom, and the new facilities of the recent Bishops' Conventions, have brought new interests and factors into an understandable and sympathetic attitude.

The diocese is today experiencing a rapid rebuilding programme, a new building programme has recently been put in hand.

Bishop Koh states, "St. Mary's school in Kuala Lumpur has been built at a cost of 25,000 U.S. dollars. St. Matthew's, which is in Singapore, has been rebuilt at a cost of 70,000 U.S. dollars."

And recently, All Saints' Church in Kuala Lumpur, another new building, has been built at a cost of 100,000 U.S. dollars.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

the late afternoon to early evening, people flock from all parts of Singapore and the Federal Territory of Malaya, and there is scarcely a walking room in the streets and the traffic is jammed.

Drains were laid, the roads widened and so the church community was able to carry out its liturgical, necessitating the planning of the church.

Consequently, on certain Sundays, in addition to the congregations of people from the mountains of stones, rubble and debris, there were also people from the church community.

At that stage, especially in Singapore, the Church consisted of three separate communities: the Chinese, the Indian, and the English, and each had its own board of management.

It is only within the last twenty years that the diocese has been constituted with a synodical form of government, with the bishop responsible to the Archbishop of Canterbury.

The independent boards slowly and reluctantly gave up their retained in an advisory capacity. Christendom, and the new facilities of the recent Bishops' Conventions, have brought new interests and factors into an understandable and sympathetic attitude.

The diocese is today experiencing a rapid rebuilding programme, a new building programme has recently been put in hand.

Bishop Koh states, "St. Mary's school in Kuala Lumpur has been built at a cost of 25,000 U.S. dollars. St. Matthew's, which is in Singapore, has been rebuilt at a cost of 70,000 U.S. dollars."

And recently, All Saints' Church in Kuala Lumpur, another new building, has been built at a cost of 100,000 U.S. dollars.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

the late afternoon to early evening, people flock from all parts of Singapore and the Federal Territory of Malaya, and there is scarcely a walking room in the streets and the traffic is jammed.

Drains were laid, the roads widened and so the church community was able to carry out its liturgical, necessitating the planning of the church.

Consequently, on certain Sundays, in addition to the congregations of people from the mountains of stones, rubble and debris, there were also people from the church community.

At that stage, especially in Singapore, the Church consisted of three separate communities: the Chinese, the Indian, and the English, and each had its own board of management.

It is only within the last twenty years that the diocese has been constituted with a synodical form of government, with the bishop responsible to the Archbishop of Canterbury.

The independent boards slowly and reluctantly gave up their retained in an advisory capacity. Christendom, and the new facilities of the recent Bishops' Conventions, have brought new interests and factors into an understandable and sympathetic attitude.

The diocese is today experiencing a rapid rebuilding programme, a new building programme has recently been put in hand.

Bishop Koh states, "St. Mary's school in Kuala Lumpur has been built at a cost of 25,000 U.S. dollars. St. Matthew's, which is in Singapore, has been rebuilt at a cost of 70,000 U.S. dollars."

And recently, All Saints' Church in Kuala Lumpur, another new building, has been built at a cost of 100,000 U.S. dollars.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.

But the diocese is still a long way from being able to do this, and so we go forward, knowing that we count on your prayers.







