

Personal

Melbourne

The Reverend R. T. Durance, at present Vicar of St. Matthew's, Ashburton, has been appointed to the charge of the parish of St. John, Footscray. Mr Durance will be inducted by the Archbishop of Melbourne at 8 p.m. on Tuesday, February 5.

The Reverend Dr C. H. Duncan, Vicar of St. Michael's, North Carlton, resigned from that parish on December 26, 1962, in order to devote his full time to his position as Registrar of the Australian College of Theology.

The Reverend D. J. Williams has been appointed Acting-Vicar of the parish of St. Michael, Carlton North.

The Reverend C. G. Lavender, Vicar of the parish of Holy Advent, Malvern, retired as from December 31, 1962.

The Reverend David Sheppard will be the preacher at a service in St. Thomas', Essendon, on Sunday, February 3, at 7.30 p.m.

Mr Desmond K. Green, manager of the Diocesan Book Society in Melbourne, has announced his resignation from that position as from 31st January, 1963. Mr Green will travel to England where he expects to spend some time.

The Reverend E. M. Eggleston, Vicar of St. James', Dandenong, has been appointed Rural Dean of Caulfield by the Archbishop of Melbourne.

Deaconess Betty Neilson, at present on the staff of the Mission of St. James and St. John, has been appointed Principal of St. Hilda's College. The Church Missionary Society's Training School for Missionaries. Deaconess Neilson will take up her new duties early in the year.

The Reverend Canon N. S. Fettes, at present in charge of the Parish of St. James, Point Lonsdale, has announced his retirement as from December 10.

The Reverend Philip Roberts, Vicar of St. Augustine's, Mont Albert North, will resign his charge of that Parish on January 21, 1963, in order to return to England.

Gippsland

The Reverend H. G. Fuhrmeister has been appointed Rector of Lang Lang. Mr Fuhrmeister has been a Missioner with B.C.A. for the past 13 years and has been Priest-in-charge of the Quorn Mission in South Australia for nearly seven years.

The Reverend S. G. Titler, Rector of Myrtleford, has resigned from that parish. Mr Titler's resignation is to take effect from January 31. He has been Rector of the parish for the past 18 years. He is also Rural Dean of Wangaratta.

Sydney

The State Secretary (N.S.W.) of A.B.M. the Reverend N. J. Eley, completed his term of service in December. He has been appointed Assistant to the Chairman for 1963 before returning to parish work. The Chairman's work during 1963 calls for prolonged absences from Sydney.

Mrs Helen Cato, wife of the late Dr Cyril Cato, has been appointed Director of Counselling for the Christian Broadcasting Association.

The Reverend John Neal, M.A., B.D., has been appointed by the A.C.C. as Executive Secretary for Church and Community. Mr Neal is an Anglican and is at present Sub-Warden of St. George's College, University of Western Australia. He will take up his appointment in Sydney in February.

The death has occurred in Sydney of Mr K. O. A. Loane, father of the Right Reverend M. L. Loane, Coadjutor Bishop of Sydney, and the Reverend K. L. Loane, Rector of St. John's, Parramatta. A funeral service was conducted for Mr Loane at St. Paul's, Chatswood.

Overseas

The resignation has been announced of Dr Hewlett Johnson, 88. Known as the "Red Dean," Dr Johnson has been the centre of controversy for many years. He once said he believed Communism was the Gospel of Jesus Christ!

The Rev. P. B. ("Tubby") Clayton, C.H., M.C., D.D., the founder of Toc H, who has been Vicar of All Hallows-by-the-Tower, London, for forty years, has announced his resignation to take effect early this year. Dr Clayton is 77.

NEWS IN BRIEF

ADELAIDE will be the location of the first inter-church conference in the history of South Australia, to be held from January 20 to 28. Some two hundred delegates will attend the main sessions and assemblies, which will be held in the Brougham Place Congregational Church, North Adelaide.

SEMINARS for clergy will be conducted by the Father and Son Welfare Movement during the latter part of March, April and May (N.S.W.). To date 200 clergymen have completed the course: "Understanding Psycho-Sexual Development." The forthcoming series will be limited to 40 participants. Twelve vacancies exist for Anglican clergy. Forms may be obtained from Bishop R. C. Kerle.

THROUGHOUT the month of August special prayer will be offered for the work of the British and Foreign Bible Society. Following the month of prayer Bible Society Sunday will be observed on September 1.

NEW CHURCH HALLS were dedicated at St. Laurence's, Doveton, and St. Barnabas', Newcombe (near Geelong) on December 22.

TWO NEW churches were dedicated in mid-December by the Archbishop of Melbourne. They were St. Andrew's, Brighton and St. Andrew's, Rosanna. On December 18 the Archbishop inaugurated the new parish of St. Mark's, Forest Hill, and inducted the Reverend J. W. Williams as first Vicar.

ENGLISH CHURCH CONSTRUCTION

Facts about postwar Church building in England which have hitherto been unobtainable were revealed by the Church Commissioners at a Press conference, organised by the Church Information Office, at St. Bride's Church, Fleet Street, London, on Monday, December 3.

SINCE 1945, 408 churches, 285 dual-purpose buildings and 307 church halls, making a total of 1,000 buildings in all, have been or are being built at a total cost of nearly £17,000,000.

The cheapest to build is St. Birinus' Church, Calcut, in the diocese of Oxford, which cost £6,500.

The largest postwar church is St. George's, Stevenage, which has seats for 758 and a floor area of 14,600 square feet. The smallest is Emmanuel, Lower Weston, Bath, which has seats for 80. St. George's, Stevenage, which cost £110,290, is also the most expensive of the new churches.

Unusual dedications include dedications to St. Lirinus, St. Frideswide, Christ the Carpenter, St. Julian, St. Benedict, St. James the Deacon, St. Margaret of Scotland, Christ the King, St. Bertelin, St. Bede, the Venerable Bede, St. Joseph, St. Athanasius, St. Hilda, Jesus Church, St. Elthredra, St. Alphege, St. Edmund King and Martyr, St. Paul the Hermit and St. Sidwell.

A substantial part of the £17-million spent on new buildings was found under the Government War Damage Scheme for churches destroyed during the war and was used, with Government agreement, for church buildings in new housing areas.

A further £3,750,000 came from grants from the Church Commissioners and there were also some relatively small grants from the Incorporated Church Building Society and similar bodies.

The remainder was provided by the laity, either as gifts or as repayment of loans, including more than £800,000, now mostly repaid, advanced by the Church Commissioners in the earlier postwar years.

Estimates for 1963-1972 show that the Church of England's postwar church building program is scarcely half completed. These

estimates contemplate the building of more than 400 new churches, more than 200 dual-purpose buildings and more than 300 parish halls, as well as the conversion of nearly 100 existing church buildings, making a total of 1,000 to 1,100 buildings, apart from houses of residence. The estimated cost of this work is about £20 million. Towards this, the Church Commissioners hope to provide up to 1965 a further £24 million and more if possible. The remainder of the cost will fall upon the laity.

BOOK REVIEW

Continued from page 5

goodwill rather than the miraculous multiplication of bread and fish. "A young lad generally pulled out his sandwich-rack... and offered it for the use of any who were hungry. Fired by his youthful example... others followed suit until eventually they were all handing their packed lunches to others... (and) the disciples were left to clear up basket upon basket of litter."

It is refreshing to read that it is the author's conviction that the message, "Christ is risen," has proved the most powerful message the world has ever known in spite of the fact that "we do not know the intricate process of the event." We are tempted to ask, why does he have difficulty in accepting lesser miracles of the Bible when he believes in the greatest miracle of all?

On the question of the theory of evolution, he says, "evolution as such is so firmly established on observed facts that it is safe to say that it is with us for ever, whether we like it or not." This is a less cautious scientific attitude even than that of H. G. Wells when he wrote, "it is as well to bear in mind that the animal ancestry of man is still passionately denied by many able and even learned people."

HARRY BATES.

The Australian

CHURCH RECORD

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

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

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

SIDELIGHTS ON THE NEWS

TEMPERANCE groups are often accused of being negative but two such organisations at least are to be commended for a very positive move to forward their aims and objects. The N.S.W. Temperance Alliance and the Women's Christian Temperance Union of N.S.W. joined together recently to produce a booklet entitled "Drinks to make a party a real success." Unfortunately our copy was received too late to comment on it in our December issue but it would be worthwhile obtaining a copy for future reference and use (it is not, of course, intended only for the Christmas season). It is encouraging to find an increasing number of firms making sure there are adequate supplies of soft drinks available for members of their staffs who do not drink alcoholic beverages. This booklet is attractively produced and could without hesitation be passed on to people responsible for parties and such occasions where drinks are used.

Unity

The officiating ministers wore whatever dress they customarily wear at the Lord's Supper — and this made an impressive visual picture of unity in diversity.

Two large tables were set up in the arena. The service followed broadly the pattern of that used in the United Church of South India.

About 60 stewards, mostly clergy and ministers, took the bread and wine to people in their seats. This part of the service took about 25 minutes and was carried out in complete silence.

The singing was led by the augmented London Crusader Choir conducted by the Rev. Douglas Gray (Elim).

A similar service was held simultaneously in the Guildhall, Southampton, and was attended by some 500 people.

Dr Coggan in Mexico

THE Archbishop of York, Dr F. D. Coggan, was Chairman of a Consultation on the Anglican Communion in Latin America held at the end of January. The Consultation was called by Bishop Stephen Bayne, in preparation for the meeting of the Advisory Council on Missionary Strategy at London, Ontario, next August.

The meetings were held at Cuernavaca, 35 miles from Mexico city, and delegates made a preliminary study of an important survey of South America which has been conducted by Bishop Bayne by the Bureau of Applied Social Research of Columbia University.

C.M.S. LEADER RESIGNS



The Reverend Canon M.A.C. Warren, D.D., tendered his resignation from the office of General Secretary of the Church Missionary Society of England at a meeting of the C.M.S. Executive Committee on January 16. It is expected that the resignation will take effect from September 1, 1963.

• Further details, p. 3.

PROPERTY SOLD

A two acre block of ground in Melbourne has been sold by the Diocese of Melbourne to the A.M.P. Society. The block is bounded by Bourke, William, Church and Little Collins Streets. The price paid has not been officially announced but it is believed to be in the vicinity of £14 million—a record for Melbourne. The A.M.P. Society is said to be planning erection of a multi-storey office block on the site.

3000 AT UNITED COMMUNION

OVER 3,000 people attended a United Communion Service held in the Royal Albert Hall, London, on Thursday, January 10. The principal minister was the Reverend A. T. Houghton and the main address was given by the Reverend John Stott.

Also assisting in the service were a Baptist minister, a member of the Brethren Assemblies, a Methodist and a Congregationalist.

The service was organised by the Evangelical Alliance as part of the observance of the Universal Week of Prayer.

Traditionally the first week of the New Year has been associated with the Universal Week of Prayer, but owing to confusion having arisen with the observance of the Week of Prayer for Christian Unity at the same time, the organisers this year changed the dates.

C.M.S. MISSIONARIES FORCED FROM SUDAN

Two CMS workers were among missionaries of a number of societies who have been expelled recently by the Government of the Sudan.

Reports coming out of the Sudan indicate that the Sudanese Government is showing a hostility toward Christians rarely surpassed in any part of the world except in China and some Eastern European countries.

The C.M.S. workers expelled are Miss Philippa Guillebaud, a Bible translator, and Miss Louise Ryder, a secretary in the C.M.S. office at Juba.

Miss Guillebaud, a member of a distinguished missionary family, went out to the Sudan as a teacher, and became headmistress of an elementary school at

Yei, in Southern Sudan. The Government gave her a permanent visa to stay in the country for as long as she was employed by C.M.S.

Three years ago, she handed over to another missionary in order to give full-time attention to translating the Old Testament into the Bari language.

The Government was informed of the change, and the Minister of Education approved of what was described as Miss Guillebaud's "useful work." Six weeks ago, however, the Commissioner of Police, in the Equatoria Province, served notice on her to quit.

Fear of Tougher Policy

The same procedure was adopted with three American Presbyterian Bible translators and Miss Ryder. Many Roman Catholic missionaries have also been expelled.

Religion

The Government of the Sudan seeks the adoption of Arabic as the national language and Islam as the main religion of the nation. There are fourteen Anglican missionaries in the south and twelve in the north.

Evidence of the growth of the largely self-supporting Church in the Southern Sudan is shown by the six thousand adult baptisms that take place every year. In four months' crowded travelling each year the Bishop confirms nearly as many candidates.

The new crisis comes when he is about to have two new

Sudanese assistant bishops to help him in his diocese. Both of them started life as village teachers.

The C.M.S. Africa secretary (the Rev. John Taylor), who has made an on-the-spot tour of the Sudan, told the Church Times last week something about the disabilities under which the gallant little Church there has to fight its way.

"Everything is done to make sure that the Church cannot grow," he said. "An impossible situation exists over education where Christians are concerned. The national rest day is Friday, and Sunday is an ordinary working day."

"Children have to run all the way from church to school, and there have been cases, when they are late, of some being severely beaten."

"There is interminable delay over licences to repair buildings, and the Government will not allow any extension of churches to meet growing congregations."

ADELAIDE ANNIVERSARY

Anniversary Services to mark the 125th anniversary of the laying of the foundation stone of Holy Trinity Church, Adelaide, will be held on Sunday, February 3.

Archdeacon Delbridge, a former Rector of Holy Trinity, will return to Adelaide to take part in the special celebrations to mark this important occasion.

The Trinity Public Relations Committee have many other interesting plans in hand, including a Colonial Evening in the Trinity grounds, during the first week in February, as well as an Open-air Witness by the Church in Elder Park Sound Shell. A new pictorial brochure will be produced. Already plans are being made for another Exhibition during the Festival of Arts in March, 1964.

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THE AUSTRALIAN CHURCH RECORD

JANUARY 31, 1963

Union and Unity

Most people have their pet panaceas for the ills (supposed or real) of the Church. We are told by some that the trouble with the Church is lack of prayer. Others tell us we need a deeper understanding of Scripture. Others point to the lack of interest in overseas missions.

The truth is that there is no single reason for the ills of the Church. We do need more prayer but we also need a deeper understanding of Holy Scripture and we need a dozen and one other things, too.

There are, however, people who will not be satisfied by so simple an answer. They are like Mr Serjeant Buzfuz, of Pickwick fame, who had never approached a case "with feelings of such deep emotion, or with such a heavy sense of responsibility, he would say, which he could never have supported were he not buoyed up and sustained by a conviction so strong that it amounted to positive certainty that the cause of truth and justice . . . must prevail."

The so-called "ecumenical movement" is, unfortunately, obsessed with such a passion, expressed in a desire for the visible, organic union of the Churches, "that they may be one."

Thus "union" and "unity" have come to mean, in the minds of the zealots, the same thing. But, as Bishop M. L. Loane has well pointed out in a recent article in the *Christian Graduate*, these terms are not synonymous and unity exists among true believers quite apart from outward union.

"Ecumenical thought," says Bishop Loane, "is utterly impatient with the Reformed doctrine of the Invisible Church; this is regarded as an opiate for a divided Christendom. Therefore it looks upon denominational Churches as now being in a state of schism, and all non-collaboration with the W.C.C. as near sin. This was made clear in a statement in the *Christian Century*: 'It remained for Amsterdam to speak with prophetic clarity to the conscience of a divided Christendom and to call its divisions by their right name . . . With one voice, in every session, from beginning to end, our divisions were branded as SIN. No hint or whisper of a dissent was heard.'"

"But there are many

Evangelicals who do not believe anything of the kind; nor do they believe that each one is required to go into his own corner and to repent because he is an Anglican or a Presbyterian, a Methodist or a Baptist.

"The Reformed doctrine of the Invisible Church is firmly rooted in the teaching of the Scriptures; and diversity in this Church's expression on earth is not inconsistent with the inner fundamental unity of all who are children of God by faith in Christ Jesus."

The bishop continues: "This goal of corporate and organic reunion is based on a quite false exegesis of the words in the prayer uttered on the eve of His death: 'That they may be one' (John xvii, 11)."

"Those for whom He prayed were first of all those who had kept His word (xvii, 6), those whom He had kept through His Name (xvii, 12), those who were not of the world (xvii, 16), those who were sanctified through the truth (xvii, 19)."

"Then He opened His arms in a mighty embrace to take in 'them also which shall believe in me through their word' (xvii, 20). Three times over He prayed 'that they all may be one' (xvii, 21, 22, 23). But the essential condition for the absolute harmony to which this prayer refers is that direct trust in Him on the part of each individual.

"Where this spiritual note is present, there is a true inner unity which will transcend all the barriers of race, colour and denomination. Where this note is lacking, no form of external reunion will ever fulfil the prayer of Christ.

"The great difficulty in connection with the Ecumenical Movement is that its spokesmen do not seem to aim at the realisation of this prayer in a way that will harmonise with the salient conditions which the Lord Himself laid down. They think in terms of an organised corporate external reunion rather than of authentic unity based on common faith in and love for the Lord Jesus Christ.

"But in doctrine, fellowship and Christian enterprise, Evangelicals from all denominations have known oneness of heart in Christ which those who have experienced it can never deny; and such spontaneous fellowship is a more excellent way than any artificial form of organic reunion imposed from above."

UGANDA and the GOSPEL

UGANDA became a sovereign nation last year, painlessly and almost noiselessly. With racial strife in Southern Rhodesia and the United States taking up the headlines, many people will not have noticed the fact that an African state of 6,500,000 people took its independence in an atmosphere of sober joy, courtesy to its visitors, and great goodwill.

That this was possible is largely due to the leaders of Uganda's people — particularly to Prime Minister Apolo Milton Obote — who have sunk many of their differences in the last few months to create a climate of stability and unity for the new nation.

Yet Uganda's responsible attitude to freedom, her absence of racial strife and her sense of nationhood after only 90 years of contact with European ideas can equally be said to be the fruits of the Gospel of Jesus Christ.

There is probably no other modern State whose creation owes so much to the Christian Church. The first European explorers reached what is now Uganda a century ago, and found two powerful kingdoms — Buganda and Bunyoro — established between Lake Victoria and Lake Albert, just north of the Equator. Buganda in particular impressed them as having a well-ordered system of government and a king of obvious ability in Kabaka Mutesa.

Missionaries

It was the explorer Stanley — continuing the unfinished journeys of the dead Livingstone — who first preached the Gospel to Mutesa, and then urged Britain (through the correspondence columns of the "Daily Telegraph") to send Christian missionaries to Uganda. Britons responded, and in 1877 the first missionaries of the Church Missionary Society arrived in Uganda. Roman Catholic missionaries of the White Fathers followed two years later.

The missionaries came to preach the Gospel, but it was inevitable that they should introduce at the same time many of the inventions of Europe. Alexander Mackay and the Rev. P. O'Flaherty, two of the first missionaries, described themselves as "builders, carpenters, smiths, wheelwrights, sanitary engineers, farmers, gardeners, printers, surgeons and physicians."

The primary task of translating the Bible into Luganda gave Buganda a written language. At the same time the kingdom had its first printed books, and thousands learned to read from the single sheets of the Luganda New Testament which came from Mackay's press.

The word "okusoma" in Luganda still means both to read and to go to divine service. George Pilkington completed the Bible translation and gave Buganda a Bible which is rated one of the classic translations of modern times.

Education

Organised education began in 1895 when the first women missionaries arrived and opened schools. Education remained the responsibility of the missions well into the present century. Not until the 1920s, when the number of pupils had grown to over 150,000, did the Government begin to take an active interest in education, and for a

long time its financial assistance was very small. Today, when education takes over a quarter of the national budget, the Churches still work side by side with the Government in the schools and training colleges.

Medicine has the same story. When the Duchess of Kent opened the new £2,300,000 (6,440,000 dollars) Mulago Hospital during the independence celebrations last month, the Minister of Health recalled that the pioneer of medicine in Uganda was a C.M.S. missionary, Dr Albert Cook, who walked the 800-mile journey from the coast.

Dr Cook and his wife Katherine not only established Uganda's first hospital at Mengo (which today is still a Church of Uganda hospital), but began medical work in many other parts of the country, after hard

By Norman Hari, Editor of New Day. EPS service.

and often dangerous journeys. At Mengo the first medical school in East Africa was opened. Indeed, the Cooks are credited with saving the nation of Buganda; they discovered earlier this century that the population of the kingdom was declining year by year through lack of care for mothers in childbirth, and it was their introduction of midwifery training that ended the decline.

Uganda's present economy is largely founded on two cash crops — cotton and coffee — here also the Church can claim some credit. It was a C.M.S. industrial missionary, Mr Borup, who was largely responsible for introducing the growing of cotton, which now contributes over £15 million (42 million dollars) yearly to the national income.

Foundation

The Church set a foundation for Uganda's present form of responsible government by giving the government of the Church to African Christians very early in its history.

It was Bishop Tucker, the first Bishop of Uganda, who insisted on the need for this and the process continued steadily until last year, when the Church of

Uganda became independent of the Church of England eighteen months before the State became independent of the United Kingdom.

Many of Uganda's present political leaders and administrators are men and women who learnt the processes of responsible government in the Church. Sixty years ago the Church gave the country its first newspaper, an outspoken journal called *Mengo Notes*, which has its successors today, not only in Uganda's secular Press but also in the Christian newspaper *New Day*.

In return for all these gifts, the Church in many parts of the world has been strengthened and refreshed by a spiritual revival which began in Uganda in the 1930s and continues throughout East Africa to the present day.

Thanks to wise early legislation about the ownership of land, race relations in Uganda have never become embittered and are today as free and friendly as any in the world. Many members of the comparatively small European and Asian population had votes to the traditional African Parliament in Buganda in the last elections and that Parliament itself returned an Asian and a European to the Central Assembly.

Constant fellowship between African, Asian and European Christians in the Church has contributed to the harmony, and the country has been greatly blessed by the number of devoted Christians serving in Government posts — not least in its Governors.

Uganda's three million nominal Christians, therefore, believe that it is no accident that the country has moved peacefully and capably to independence. If ever any country could be said to have been built on a foundation of Christian responsibility it is Uganda.

True, it has not escaped bitter quarrels between Protestants and Roman Catholics, but it is well to remember that it was young converts of both Churches who were martyred together, singing praises amid the flames, only ten years after the Gospel had first been preached in Uganda; whose witness broke the power of paganism and allowed the light of the Gospel to shine freely in the very heart of Africa.

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Applications are invited from laymen and clergy for two scholarships to be awarded in the Graduate School of Theology of Moore Theological College and tenable during the academic year 1963. The scholarships will cover three-quarters of the cost of residence, board and tuition. Applicants should have attained at least second-class honours in Th.L. Members of the Graduate School are expected to return to work in their own dioceses on completion of the course.

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WORLD MISSIONARY LEADER RESIGNS

After twenty years as general secretary of the Church Missionary Society, Canon Max Warren has resigned.

Discussing his resignation, Dr Warren told a representative of the English "Church Times" that "the time has come when C.M.S. needs the fresh mind of a younger man."

Dr Max Warren was born into a missionary home and spent eight years of his life in India. He received his schooling at Marlborough College, Wiltshire, and took his B.A. (with a double first) from Jesus College, Cambridge, in 1926 and his M.A. in 1931.

After theological training at Ridley Hall, Cambridge, he went to Northern Nigeria as a C.M.S. missionary. After 10 months he returned to England seriously ill.

In 1932 he was ordained deacon in the Winchester diocese and appointed one of the Joint Secretaries for Youth Work in that diocese — a post which he held until 1936 when he accepted the living of Holy Trinity Church, Cambridge. In his capacity as Vicar he was also Secretary of the Cambridge University Pastorate. In 1942 he was appointed General Secretary of the Church Missionary Society.

Statesman

As C.M.S. General Secretary Dr Warren became one of the best-known clergy in the Anglican Communion and beyond it. The late Archbishop of York referred to him as "our leading expert on

CRICKETER PREACHES IN CATHEDRAL

On the last Sunday evening of 1962 (December 30), St. Paul's Cathedral, Melbourne, was filled to overflowing by an audience drawn from many Churches, eager to hear a sermon by the Rev. David Sheppard, one of the opening batsmen of the England Test XI.

The vice-captain, Colin Cowdrey, read the New Testament lesson from the Sermon on the Mount.

The capacity crowd, estimated at 2,000, took the Cathedral authorities by surprise. Scores had to stand throughout the service lasting one and a half hours, and hundreds had no hymn-books.

Taking his text from Matt. 6:33, "Seek ye first the kingdom of God and His righteousness," Mr Sheppard said that to many now-a-days Christianity was regarded as an "also ran" among life's demands, requiring only a modicum of lip service. Can't we trust God for the things of this life? he asked.

"Not New Year's resolutions — and subsequent failure — but the opening of our lives to the Spirit of God, Who will take control and make a new life possible. We can enter the Kingdom of God only when the King is in control."

"It is sheer miracle," Mr Sheppard declared with conviction. "God breaks into our lives like that."

("New Life")

missionary matters and a great ecclesiastical statesman, to whom the whole Church of England owes a great debt."

Dr Warren has travelled widely in Africa, Asia and Australia, has lectured many times in America, and has written a dozen books. He reads prodigiously, and this is reflected in his famous monthly "C.M.S. News-Letter" which circulated around the world.

In preparation for the Lambeth Conference of 1958 he wrote the preparatory document on "The Missionary Commitments of the Anglican Communion;" he was a member of the Commission on the Commemoration of Saints, and Chairman of the preparatory group which produced the report entitled "The Family in Contemporary Society."

Evangelical

From 1943 until 1958 he was a member of the Ad Interim committee of the International Missionary Council and, for some years, a member of the Joint Committee of the International Missionary Council and the World Council of Churches.

Dr Warren is a convinced Evangelical and has done a great deal to promote understanding and fellowship between Churchmen and Free Churchmen of all shades of opinion.

He took a leading part in the formation, in 1942, of the Evangelical Fellowship of Theological Literature, which is largely responsible for the recent revival of scholarship and writing among Anglican Evangelicals.

Despite, however, the distinguished service he renders in many varied capacities, he is happiest when exercising a personal and pastoral ministry, especially among the missionaries, African visitors and hosts of others from many parts of the world whom he and Mrs Warren entertain in their home in Blackheath, London.

Canon Warren's final appearance as a representative and official of C.M.S. will be as one of the speakers at the Toronto Anglican Congress in August.

Minister Wanted

The Protestant congregation of Kathmandu, Nepal, in the midst of the Himalayas, is looking for an ordained minister to serve for two or three years from about March this year.

The congregation was organised in 1954 and has been serving the English-speaking Protestants of the area. It has about 100 members, of widely different denominations and nationalities and works in close relationship with the United Mission of Nepal and with the Nepalese and Indian congregations.

Any minister or senior student who is interested in this opportunity for overseas service should contact the Australian Council of Churches, 511 Kent Street, Sydney, for further information.

BOYS' HOME TO BE REBUILT



The "Milleewa" Church of England Home for Boys at Ashfield (Sydney) is to be rebuilt.

The pupils of St. Alban's Sunday School, Fivedock, recently raised £60 for the proposed new "Milleewa" Home. "Milleewa" was founded in 1918 by three Anglican lay-

men, primarily for the dependents of soldiers. The Home cares for 20 boys from the ages of three to 11. Through its ministry over 100 boys have been given a new start in life. The present Home is now 150 years old and is beyond repair. Speaking at a special

church service attended by the pupils and parents of the Sunday School, the Matron of the Home, Matron Patrick, advised that building would be commenced in 1963.

Photo shows the present "Milleewa" Home in Brunswick Parade, Ashfield.

RIDLEY COLLEGE PLANS

With the departure shortly for U.S.A. of Dr Frank Andersen, important changes have been made in the staff of Ridley College.

The principal of Ridley College (the Rev. Dr S. Barton Babbage) in a Christmas circular letter sent to friends of the college gives the following details of staff plans for Ridley for 1963:

"The Rev. Gordon Garner, director of the Australian Institute of Archaeology and a former lecturer in the Department of Semitics at the University of Melbourne, has agreed to assist us."

Mr Garner is a former student of this college. He has joined the staff as senior tutor and will reside in Wade Lodge. This means that our resident staff will consist of the Rev. Gordon Garner as Senior Tutor, the Rev. David Williams as Registrar and Tutor, the Rev. James Fraser as Tutor, the Rev. Gordon Thomas as librarian, and, during the coming year, we shall have the assistance as junior tutors of Miss Mary Walker as Tutor in Greek, and Mr John Wilson and Mr Barry Olsen, as Tutors in Biblical Studies.

Miss Walker has been in residence at St. Hilda's Missionary Training College, and is a trained high school teacher.

"During this coming vacation we are hoping to effect a number of improvements. We are hoping that it may be possible to enlarge the dining hall (the present dining-room is hopelessly inadequate); and to provide an additional lecture hall. There are a number of other repairs that need to be undertaken."

"The college commencement will be on Saturday, March 30, at 3 p.m."

"The college matron, who has given splendid service, is leaving us to be married, but we have been fortunate to secure the services of Mr Orton as house manager. Mr Orton has been house manager at a boys' home for the past three years, having previously been a senior business executive."

("New Life")

Conference

Over two hundred adults, young people and children attended the C.M.S. 1963 Summer Conference in Victoria during the last week in January.

The conference was held at the C.M.S. Centre at Belgrave Heights and its theme was: "Local Church and World Mission."

Chairman was the Reverend A. J. Dain, Federal Secretary of C.M.S., who has just returned from an extensive tour in Asia.

Other speakers included the Reverend Dr S. Barton Babbage, Principal of Ridley College, the Reverend H. S. Simmons (India), the Reverend Gershom Nyaranga (Tanganyika), and the Reverend James Mundia, who has just arrived in Australia from Kenya. Mr Mundia will remain in Melbourne for a year's study at Ridley College.


Bible Society Meeting

The Annual Business Meeting of the N.S.W. Auxiliary of the British and Foreign Bible Society will be held at Bible House, Sydney on Wednesday, February 20, at 1 p.m.

The Annual Gathering of Honorary Workers and Friends of the Bible Society will be held immediately following the Business Meeting commencing at 2.15 p.m.

The Rev. R. A. Hickin, Assistant Commonwealth Secretary of the Bible Society, who recently toured Asia and Africa will speak on — "The Galilean Ministry" — In the Twentieth Century."

Ministers of the Southern Provincial Synod of the Moravian Church in America have received wider latitude in the remarriage of divorced persons in a report approved by the denomination's meeting in Winston-Salem, N.C. Previously, Moravian ministers had been limited to performing marriages only for innocent parties in a divorce caused by infidelity. Now local ministers may interpret the merits of each application for remarriage within the Moravian Church.



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OVERSEAS NEWS

Priests Arrested

THREE Roman Catholic mission priests have been arrested in the Sudan — two for baptising converts illegally and one on open charges. The arrests are viewed as further evidence of anti-Christian discrimination in the country. New laws recently enacted by the Sudan government make it illegal for persons to be baptised without receiving permission of the police and village chiefs.

Anglicans at Lourdes

Two parties of Anglicans, one led by the Administrator of the "Shrine of Walsingham," are going to Lourdes in August of this year. A report states that the Roman Catholic authorities have been "most helpful." Arrangements have been made for a formal welcome to be given to the party.

Subsidised Religion

THE Hungarian Government has approved State subsidies for churches in 1963 amounting to 18,400,000 dollars, the Budapest Radio has reported. It said the grants would be distributed chiefly to the Roman Catholic, Reformed and Lutheran churches and to the Jewish congregations. The station recalled that under a Church-State agreement, the Government undertook several years ago to extend regular annual monetary help to the churches, the stipulation being that after a number of years the sums paid would be gradually decreased and finally eliminated. However, it said, the State decided two years ago to continue the financial aid "although no longer under any obligation to do so."

Illiteracy On Increase

AN estimated seven hundred million adults, or two-fifths of the world's adult population, are illiterate and the figures are rising by 20 to 25 million a year, according to M. Maheu, acting secretary-general of UNESCO. He told an opening session of a preparatory commission of experts meeting in Paris for the U.N. campaign on world literacy that "the collectivity of nations possesses the material, technical and institutional means within one generation, if not totally to eliminate illiteracy, at least reduce it to sufficiently feeble proportions."

The question is to know if we really want it."

Merger Support

A GROUP of Baptist leaders has announced establishment of an unofficial but permanent national committee to study means of bringing about an eventual merger of the American Baptist Convention and the Southern Baptist Convention. In a two-day conference marked by vigorous self-criticism of Baptist churches and their relationships with one another, the 76 ministers, laymen, and laywomen attending the meeting voted unanimously to establish a continuing body to be known as the Baptist Survey and Study Committee.

Report On Human Reproduction

A 47-page booklet on "Human Reproduction," based on a three-year study by a church group, has been issued in London in connection with a meeting of the British Council of Churches. The report based on three years' work by a 12-man Council committee is a study of "some emergent problems and questions in the light of the Christian faith." Topics include artificial insemination, contraception, sub-fertility, and sterilisation.

(E.P.S., Geneva).

Baptists Cautious

THE Baptist Union of Scotland at its annual assembly in Edinburgh voted to wait another year before making a final decision as to whether to apply for membership in the World Council of Churches. A committee appointed last year to make a recommendation requested 12 months more for its study, and this was approved almost unanimously by the assembly.

(E.P.S., Geneva).

Jesuit Attack

LEGAL action is pending against Jesuit priests who led a mob attack on Assemblies of God missionaries and believers in Carmo di Rio Claro, Brazil, during the laying of the cornerstone of a new church. The Press service of the National Association of Evangelicals (U.S.A.) reported that during the ceremony the Assemblies of God group was assaulted by a mob of 2,000 led by five Jesuit priests. Those injured included an American missionary, the Reverend John Lemos, director of a Bible institute near Sao Paulo, and six national pastors. In the attack the mob started to set fire to trucks belonging to the Protestants and approximately 80 persons were forced to flee the city after being severely beaten.

Papuan Gathering

THE first ecumenical gathering in the Territory of Papua and New Guinea has been held at Lae with delegates representing five Churches attending. Chairman of the meeting, which grew out of contacts made at last year's All-Pacific Conferences of Churches and Missions in Western Samoa, was Bishop Lutheran, Methodist and Papua Ekalesia Churches were represented and, with the exception of one in each team, delegates were all indigenous, drawn from as many walks of life as possible.

Notes and Comments

Th.L. - A Minimum Qualification

The annual list of Th.L. results due out acts as a timely reminder that the Th.L. is intended as a minimum qualification for ordination and not a maximum. The effectiveness of the Church in every sphere depends to a great extent in the long run on the intellectual calibre of its clergy. If one hardly needs to be an intellectual to obtain a Th.L., that is all the more reason not to weaken the Church still further by dispensing with it. Every time an exception to the rule (that all ordinands should have at least a Th.L.) is made, a blow is struck at the Church's long-term interests (however great may seem the short-term gain of acquiring a man of deep piety, attractive personality, oratorical gifts, etc., who just cannot pass examinations).

All this is recognised, at least by the larger dioceses, which nearly always reject candidates for ordination who have not obtained their Th.L. But surely if a man is not qualified to be ordained in a diocese he is not qualified to become a clergyman of that diocese after ordination. There are far too many cases of clergymen who were turned down for ordination in city dioceses and, having been ordained elsewhere, being allowed to return there later, even though they still have not got their Th.L.

A careful watch should be kept in these cases and safeguards devised by the synods of the dioceses concerned to prevent these recurring. The whole diocese is involved, and in fact it is ultimately the Church throughout Australia that is weakened by these anomalies.

Brumbies for Pet Food...

The hysterical Press reaction to the killing of brumbies from western New South Wales for pet food well illustrates the sentimental confusion of mind where animals are concerned. It is commonly asserted that these animals have just as much right to live where they do as we have.

Scripture teaches that when God created man He gave him dominion over all things (Genesis 1: 26, 28). This grant was reiterated after the Fall (Genesis 9: 2-3). God has given men the right to destroy animals which interfere with their enjoyment of the fruits of the earth, subject to the proviso that they do not exercise cruelty in doing so.

This means that the only question from the Christian point of view is whether the methods used to convert the brumbies into pet food were cruel. If they suffered unnecessarily while being transported in trains to Sydney, the Christian conclusion is not that they should be left unmolested but that they should be killed in a locality closer to where they were caught.

University Scholarships...

It is widely recognised that the increasing birthrate during and since the Second World War has led to a sharp increase in the Australian school population. This is now spreading to the universities, as appears from the announcement of the Commonwealth Office of Education that there is more competition this year for Commonwealth scholarships. The right solution to the problem is for the Commonwealth to provide more scholarships, so that the proportion of scholarships to the university student population is maintained.

As we all recognise, more and better education is necessary for the material welfare of Australia. It is necessary also for its spiritual welfare. The man who loves God with all his mind is to the God who has endowed us with intellectual faculties to develop and train them. If it is true, as an objector once said to D. L. Moody, that "God does not want your learning," Moody's reply is also true: "No, and He doesn't want your ignorance, either!"

Letters

Mariolatry

Dear Sir,

I have read several letters in the Church Record concerning the Anglo-Catholic Church in Australia.

Recently our family had a South Australian holiday. We stayed with my sister-in-law who is a very dear friend.

Coming from St. Matthew's, Manly, she knew only the Anglican Church in its simple and true form. To save us the shock she had suffered she warned us of the High Anglican Church in her district.

Just before Christmas the Sunday School presented a Nativity Tableau. It was beautifully done—costumes excellent, children perfect, the whole presentation a classic, with the exception of the narrative which constantly stressed the sinlessness of Mary "the perfect little Mother" and when it was all over my mind was so full of that "perfect little Mother" in the blue veil that the infant lying in the straw was simply small and very secondary.

During the performance the Magnificat was recited so at the conclusion of the evening I challenged the minister's wife with the very words of Mary. Through the Magnificat Mary speaks of Father, Son and Holy Spirit. "My soul doth magnify the Lord," Mary says, then she mentions the Son and the reason she was chosen to be His Mother. "And my spirit hath rejoiced in God my Saviour, for he hath regarded the lowliness of His handmaiden."

Mary was chosen for this great privilege, to be the Mother of the Son of God, not because she was sinless but because she had a rare and wonderful quality—humility, or as she puts it—lowliness. In either case it is the opposite of pride and Mary was the first sinner to acknowledge Christ as her Saviour.

When I had finished the minister's wife looked as though I had

hit her with a mallet, but she said: "I don't think we can afford to look into these things too closely." I persisted: "If you study every mention of Mary in the Bible you will find that she made mistakes and arrived at the wrong conclusions, as will any person regardless of their good intention. The minister's wife walked away saying: 'I'm glad you enjoyed the evening. Good night!'"

As a result of my brief discussion with the minister's wife my sister-in-law was deliberately snubbed by the minister and his wife in the presence of a large number of worshippers, after a Christmas service. All this in the name of Christian charity and Christmastic "good will to all men!"

This behaviour would be of little consequence to city churchgoers, who in all probability would feel sympathy for the couple, because of their complete lack of breeding and good manners, but in a small country town, where any piece of news travels along the wires with the speed of a bush-fire, it's a minor tragedy.

At a later service I heard this minister devote 95 per cent of his sermon to the glories of the sufferings and the perfection of Mary, Queen of Heaven, and later, because I derive such blessing from Communion, I knelt with the others at the Holy Table to receive the bread and wine.

I remembered the first Communion and the Saviour saying: "If you receive Him who comes in My name, you receive My Father also." There followed a message for this minister as Jesus looked upon the first ministers grouped around the first Communion Table. "But truly I say to you, one of you will betray Me."

Yours sincerely,
Patricia Newnham,
Harbord, N.S.W.

Ministry To Boys

Dear Sir,

After six years of Christian work amongst boys I have come to the conclusion there is one field in which I may be of effective service.

Over this period of time I have been convinced that the witness of a consistent Christian family is very valuable.

Over the New Year weekend I took five boys from my Sunday School class to stay with a Christian farming family at Mudgee, using their barn for sleeping accommodation, eating our own food but using the family kitchen for its preparation.

As the boys came from homes with negligible Church influence this family bore an effective witness to our Lord and Saviour, as well as showing them many kindnesses.

As taking boys to the country like this is something I can do I would very much like to know of any Christian country families, especially farming families, living within 200 miles of Sydney, who would permit us the use of their barn for sleeping accommodation, and kitchen for the preparation of meals.

My aim is to give boys a trip to and stay in the country, but over and above this, to bring them under the influence of a truly Christian family.

I would be very pleased to receive a letter from anyone who may be able to assist me.

Yours sincerely,
REG. W. LOBB,
Doonside, N.S.W.

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Address correspondence to: c/- Messrs. Hooke and Graham, 400 Collins Street, Melbourne.

Science and Religion

Dear Sir,

I should like to make a few comments upon a recent book review by your correspondent, the Rev. H. Bates, dealing with Dr. Pilkington's book "World Without End" (A.C.R., 17/1/63). Sufficient disservice has been done, both to science and Christianity, by the controversies which have raged between the two, and one hesitates to leap into print in any way which may, unnecessarily, again widen the breach. I feel, however, that reviews such as your recent one can only force scientists to reject further the claims of Christianity, or induce a way of thought in which science and religion are like East and West and ne'er the twain shall meet.

On the subject of evolution, Dr. Pilkington may be dogmatic but he has much evidence to back him up. The fossil remains in the sedimentary rocks show a progression of species from simple, just living forms, to more and more complex plants and animals, stretching back over a span of at least five hundred million years. These are facts, which present undeniable evidence. Then too, the embryos of humans and other animals show before birth various stages in the evolution of the species. But, out of the travail of this process, literally from the dust of the earth, came man—How marvelous are Thy works (ps. 139: 14) I do not believe that this is incompatible with the Biblical teaching. Canon Raven (Christianity and Science p. 72—World Christian Books) has pointed to St. Paul's teaching in Romans 8: 18-39. Creation is still a continuous process, working to perfection, under the guiding of the Holy Spirit who shares our agony and strengthens our efforts. The struggle is not vain, for God is present, the demonstration of which was the Incarnation. If man is seen to be a part of the animal kingdom does it not emphasise his responsibility and stewardship?

In the beginning God created — since the whole of creation is His handiwork our studies here can only reveal what is of God. If we do not see this at once in new discoveries it is only because, either we do not have sufficient facts, or our minds are clouded by prejudice. In a few years it seems very probable that somewhere in a laboratory, chemicals made in the laboratory will be combined together in a test tube to produce a self-replicating, self-reproducing system — a primitive form of life. Will Christians be prepared to accept this joyfully and with humility as containing further truths, or will the scientists be pilloried as they were in the nineteenth century? In the meantime, let us read such books as Dr. Pilkington's with open minds, and above all, with prayer.

Yours sincerely,
(Dr) G. W. Hastings,
Senior Lecturer, University of New South Wales.
Reader, St. Philip's, Caringbah.

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Books

Church and State

CHURCH AND STATE IN AUSTRALIA

By Archdeacon Border (Albury). London, S.P.C.K., pp.291, Aust. price 60/9

"Between 1788 and 1872 the Church of England in Australia developed from an Army Chaplaincy for a Convict Settlement to an association of dioceses with a complex machinery of government and differing relation to the State." Today the Church is (1) respected by other Communions and (2) is a self-governing Church.

The story of these facts has only come to pass through much travail, the latter only happened one year ago.

The story of these changes wrought out in 170 years is in part told in this fascinating book by Archdeacon Border. It is a story of struggles against prejudices built by history, against indifference on the part of a Government and Parliament 14,000 miles away, against inherited traditions and outlook which in the new circumstances and surroundings were simply irrelevant. It is a story, too, of fine insights and statesmanship on the part of bishops, chaplains and some laymen.

For it is a story of the gradual recognition on the part of leaders such as Broughton, Short and Perry that the layman must take a great part in the life of the Church in Australia. It makes clear that Letters Patent were finally discredited, and the Church became one among many Communions, State Aid would be a thing of the past and voluntary giving would be the source whence the financial needs of the Church and of Education would have to be met. Further, that the entrenched position and auto-

cratic authority of a bishop of the Established Church at home would not hold in the Church in this new world, and the Bishop would need the Synod of his Clergy and lay representatives as his legislature.

These lessons were not learned in a moment and indeed never learned, say by an Archdeacon Scott, but they were by the bishops mentioned above, who with Tyrrell, Nixon, and Selwyn of New Zealand, laid the foundation on which the Church of today has been built. For the writer gives the impression that he has thoroughly digested the multitude of documents out of which his story has come, and has indeed entered into the minds of those early bishops as he describes the different approaches they made to diocesan self-government, some by Act of Parliament, some by "consensual compact."

As one reads the beginnings in Melbourne, Adelaide and Tasmania of the inaugurations of their Synods, and the rise of Synods in New South Wales, one is carried on unable to put the book down so deep is the interest created.

This book, as Bishop Wand has said in a Foreword, "will certainly become a standard work on this subject." It is a book educated laymen of the Church of England as well as all the clergy in Australia should read with deep thankfulness for what God has wrought in the past, and with immense hope for the Church of the future.

John S. Armidaire.

Also Received:

LOVE'S UNVEILING, by John Pritchard. S. John Bacon, pp. 48, Aust. price 6/6. A book of meditations suitable as a gift.

GOD OF A HUNDRED NAMES by Barbara Greene and Victor Gollancz, Gollancz, London, pp. 298, English price 15/.

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Islington Condemns Vestments Measure

IN his presidential address to the Islington Clerical Conference, the Vicar of Islington, the Reverend Peter Johnston, made a strong appeal for the withdrawal of the highly controversial Vestments Measure.

"One of the great problems facing us in the Church of England," said Mr Johnston, "is how to obtain order, and how to make the Declaration of Assent really meaningful. The group of Canons now embodied in Measures, which deal with the subject of lawful authority, attempt to do this. Most of us would agree that there should be a limited freedom to experiment and that there should be proper allowance for reasonable deviation from the Book of Common Prayer. In the Prayer Book (Alternative and Other Services) Measure as it now stands we seem to have a wrong emphasis. The emphasis should be on securing order rather than on legalising experimentation. The House of Laity have referred this Measure back to a committee of that House with power to confer with a similar committee of the House of Clergy."

"It is to be hoped that, as a result of their consultations, the Measure may be either amended or even redrafted in such a way as to make provision for liturgical revision in those wide areas where there is general agreement, to clarify those issues which are at present obscure, and to retain the principle of uniformity whilst allowing for a certain mobility in our Services."

But it may well be wise, at this present juncture, to agree not to attempt to revise the Service of Holy Communion. I realise that from one point of view it is just here that many Evangelicals, in common with others, would like to see revision. The combination of Morning Prayer or Evening Prayer with Holy Communion is a perennial problem.

"It is not without significance that, when the Vestures of Ministers Measure came before the House of Laity recently, although it obtained approval, nearly 40 per cent voted against it."

"As I prepared this Address I had on my desk the original Report of the Archbishops' Commission on Canon Law which was issued in 1947. I looked through the list of those who made up that Commission. No one would question their learning or integrity, but the names of definite Evangelicals were conspicuous by their absence. One cannot but help feeling that much of the controversy in which we are unhappily involved today might have been avoided if there had been fuller and wider consultation in the initial stages of Canon Law Revision."

THE world is full of strife and tension. Millions live in slavery and countless other millions are threatened. These are days of revolution and change, but one thing remains—the unending Commission to preach the Gospel of Jesus Christ to every creature. Let us freely, sacrificially and tirelessly give!

—Bob Pierce.

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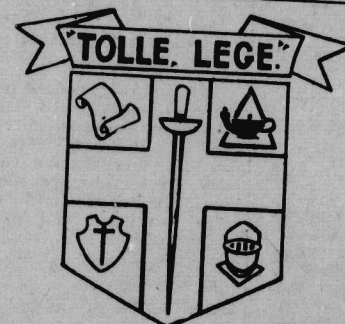
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Counsellors Wanted

DURING the next few months the Marriage Guidance Council of N.S.W. will be selecting suitable men and women for training as counsellors or as group leaders. Details and application forms will be sent on request to interested persons who write to the Director of the Council.

Qualifications for acceptance include the following:—

Counsellors: Married (or widowed); ages between 30 and 50. Leaving Certificate or Matriculation minimum educational standard. University course in relevant subjects preferred but not required. Personality qualities desired include emotional maturity and stability, tolerance, flexibility, patience, ability to relate with people, capacity for objective approach to human problems, freedom from prejudice and from serious inner conflict; and a genuine liking for people.

Group Leaders: Age between 25 and 50. Leaving Certificate or Matriculation minimum educational standard. Experience in group work preferred but not required. Personality qualities desired are much the same as for counsellors, plus some responsibility to lead groups of various ages.

Applications and inquiries should be addressed to the Director of the Council at No. 2 Wentworth Avenue, and should reach him by February 22.

He was 60 years of age, and had served in the New Testament department at Westminster since its foundation in 1929. He was a minister of the Orthodox Presbyterian Church and was held in highest esteem within its ranks, and in evangelical circles throughout the world. Dr Stonehouse studied at Princeton Theological Seminary; at Calvin College, Grand Rapids; and at Tübingen, Germany.

He received the doctorate in theology from the Free University of Amsterdam. Stonehouse was the author of several valuable studies, published by the I.V.F.—"The Witness of Luke to Christ"; "The Witness of Matthew and Mark to Christ"; "The Areopagus Address"; and the biography of Dr J. Gersham Machen. His last visit to Britain was in 1959.

His passing was sudden. He had attended Lord's Day worship on November 18, and in the afternoon was called to the eternal Sabbath above.

Death of Dr Stonehouse

The recent death of the Rev. N. B. Stonehouse, Professor of New Testament and Dean of the Faculty of Westminster Theological Seminary, Philadelphia, is a great loss to Biblical Scholarship and to the Reformed cause.

He was 60 years of age, and had served in the New Testament department at Westminster since its foundation in 1929. He was a minister of the Orthodox Presbyterian Church and was held in highest esteem within its ranks, and in evangelical circles throughout the world. Dr Stonehouse studied at Princeton Theological Seminary; at Calvin College, Grand Rapids; and at Tübingen, Germany.

He received the doctorate in theology from the Free University of Amsterdam. Stonehouse was the author of several valuable studies, published by the I.V.F.—"The Witness of Luke to Christ"; "The Witness of Matthew and Mark to Christ"; "The Areopagus Address"; and the biography of Dr J. Gersham Machen. His last visit to Britain was in 1959.

His passing was sudden. He had attended Lord's Day worship on November 18, and in the afternoon was called to the eternal Sabbath above.

("English Churchman.")

Roman Newspaper Praises Niemoeller

The leading Austrian Roman Catholic paper has praised Pastor Martin Niemoeller on the occasion of his seventieth birthday.

The paper said that since the death of Georges Bernanos, the French Roman Catholic writer, "we must state that on our side (Roman Catholic) we don't have a voice equal to his (Niemoeller's)."

The paper described the militant West German theologian as the "most uncomfortable man in the evangelical church of Germany" and "the German Protestant leader who is best known in the world."

"Martin Niemoeller is Protestant in the fullest sense of the word, as was his namesake Martin Luther. Something of the people's anger of the prophets and the German leaders of the reformation are in this old warrior."

The article recalled the stages of Niemoeller's struggles against the Weimar Republic, against Hitler, against "Rome" and against Bonn. It recalled the fact that he had served as a U-boat commander during World War I and that he had been a concentration camp prisoner under Hitler.

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IN Burundi, Central Africa, baptised Catholics have increased from 2,865 fifty years ago to 1,291,000 last June 30, when they formed 57 per cent of the total population of 2,444,500, says FIDES, the international Roman Catholic news service. To the baptised Catholics should be added 123,000 Catholics. The other main religious groups now are 104,000 Protestants and 802,000 Animists.

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Personal

Sydney

The Reverend C. R. Sprackett arrived in Sydney early in January to become the first secretary of A.C.C.'s new Division of Inter-Church Aid, Refugee and World Service. Mr Sprackett was formerly Moderator of the Presbyterian Church in Christchurch, New Zealand.

He takes over duties carried out by the Rev. F. F. Byatt, who now becomes Victorian Secretary for Inter-Church Aid, and by the Hon. J. J. Dedman, who is retiring as director of the Resettlement Department.

Melbourne

The Reverend D. W. B. Robinson, Vice-Principal of Moore College, will give the Bible Readings at the Belgrave Heights Easter Convention.

The Reverend W. R. Potter, at present Vicar of Holy Trinity, Balacava, has been appointed Vicar of St. Augustine's, Mont Albert North. Mr Potter will be inducted on February 11 by Bishop Sambell.

Bishop Donald Redding, former Coadjutor Bishop of Melbourne, now retired, preached his farewell sermons in St. Paul's Cathedral on Sunday, January 20 at 11 a.m. and 7 p.m. Bishop Redding will live in retirement in Adelaide.

The Reverend Brian Kyme has been appointed to the charge of the parish of St. Matthew, Ashburton. Mr Kyme will be inducted by Archdeacon T. W. Thomas at 8 p.m. on February 26.

The Reverend Kevin Curnow, Victorian Home Secretary of C.M.S., accompanied by the Reverend Gershom Nyaronga of Tanganyika, will visit the five stations of C.M.S. in North Australia during the month of February.

The Reverend C. C. Cowling, formerly of the Diocese of Ballarat, has been appointed to the charge of the Parish of St. Mary, Caulfield. Mr Cowling will be inducted by Bishop G. T. Sambell on February 28, at 8 p.m.

Overseas

Archdeacon John Armstrong, Chaplain of the Fleet and Archdeacon for the Royal Navy, has been elected Bishop of Bermuda. The Bishop-elect, who is fifty-seven, was formerly a member of the Bush Brotherhood in Queensland.

The Reverend R. W. Richardson, Chaplain of the Royal Naval Dockyard, Portsmouth, has been appointed Chaplain of the Fleet and Archdeacon for the Royal Navy. Mr Richardson is a graduate of Trinity College, Dublin.

The Bishop of Coventry, the Right Reverend Cuthbert Bardsley, has returned to his duties following a recent illness. **The Reverend Kenneth Woolcombe**, Professor of Dogmatic Theology at the General Theological Seminary, New York, has been appointed Principal of Edinburgh Theological College. Professor Woolcombe completed his training at Westcott House.

The Reverend Douglas Webster, M.A., Theologian-Missioner of C.M.S., has been elected an Honorary Canon of Chelmsford Cathedral.

Unity in Geneva
As an expression of church unity in Geneva, Christians of different confessions whose places of worship are near the Cathedral have decided to get to know one another and help one another. They will begin by holding joint services for worship, exchange of information, and exchange of visits between Protestants belonging to the National Church and to the Free Church—Lutherans, Methodists, Old Catholics, and members of the Salvation Army.

NEWS IN BRIEF

EVENSONG in St. Paul's Cathedral will start at 5.10 p.m. instead of 5 p.m. as from January 25. Beginning in February Holy Communion on Saints' Days will be celebrated at 12.15 p.m. instead of 10.30 a.m. as at present. The change is designed to enable those who work in the city to attend during their lunch-hour.

DEDICATED on Sunday, January 20, a new Vicarage for the parish of Holy Trinity, Ringwood East (Melbourne Diocese) was opened by Bishop G. T. Sambell, Coadjutor Bishop of Melbourne.

William Thomas Price

The death occurred on December 31 of the Reverend William Thomas Price. The late Mr Price was ordained Deacon in 1907 and Priest in 1908. He gained the L.Th. of Durham University in 1911, the Sydney University B.A. in 1921 and the Diploma of Education in 1922.

Institution of Captain Batley

The Federal Secretary of the Church Army in Australia, the Rev. A. W. Batley, will be instituted as rector of St. Michael's, Flinders Street, with St. David's, Surry Hills, at 8 p.m. on Thursday, February 7, by the Venerable C. A. Goodwin, Archdeacon of the inner-city parishes.

The Rt. Rev. R. C. Kerle, Bishop Coadjutor of the Diocese of Sydney, will preach the occasional sermon.

At a welcome gathering afterwards in St. Michael's Hall the new Rector will be introduced to parishioners and it is also planned to introduce the Church Army Officers who will serve in the parish. They are Captain and Mrs R. M. Buckingham and Captain D. Quale. Captain Buckingham will be ordained to the doctorate on February 24 and will be the resident curate in the parish.

These appointments will inaugurate a new venture in the inner-city parishes of Sydney in which the Church Army, will, as an Anglican organisation, work in conjunction with the Diocesan authorities.

CONTRIBUTIONS by Australians to the work of Inter Church Aid last year reached £185,489, the Australian Council of Churches' Associate Secretary for Inter-Church Aid (the Rev. F. F. Byatt) has announced in Melbourne. The response to the appeal for funds allowed Australia to fulfil its 1962 program of aid and development projects around the world. Victoria was the State making the largest contribution—£79,086. The new Division of Inter-Church Aid, Refugee, and World Service has asked Australian churches to contribute at least £160,000 for relief and development projects in 1963.

After serving curacies in Berima, Rookwood and Auburn, Mr Price was appointed Curate-in-charge of Helensburgh in 1911. He was at Helensburgh until appointed Rector of St. Matthew's, Botany, in 1914. During these years he was successively, Assistant Chaplain at the Church of England Cemetery, Necropolis; Chaplain of the Waterfall Hospital for Consumptives and Chaplain of the Coast Hospital, Little Bay.

In 1921 Mr Price became Rector of St. Peter's, East Sydney, ministering there until 1927. During this period of his life he was appointed Commissary for the Mission Zone Fund and later Organising Secretary for the Fund. Mr Price's longest period of service was as Rector at St. Alban's, Fivedock, from 1927 to 1942. In 1942 he became locum Tenens at St. Mark's, Brighton-le-Sands, and from 1945 assisted in various capacities in the parishes of St. James', Croydon; St. Michael's, Rose Bay and Vauluse; All Saints', Petersham; St. Aidan's, Annandale; St. Matthew's, Ashbury; St. Matthew's, Botany; St. Paul's, Kogarah; St. Matthew's, Beverly Hills; St. David's, Greenacre, and St. Luke's, Mascot.

At the time of his death he was living in retirement. He will be remembered by many parishioners in the numerous parishes in which he ministered throughout the Diocese of Sydney.

The Annual Rally of the Victorian A.B.M. will be held at 8.0 p.m. on Tuesday, February 19, in the Chapter House, St. Paul's Cathedral Buildings, Melbourne. The theme of the Rally is: "The Pacific and You" and the Guest Speaker will be Dean Baddeley, of Brisbane.

The Australian

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

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

YOUNG PEOPLE BUILD HOUSE

Seventy-five young people from Australian Churches have spent their summer holidays building a home for an aboriginal family.

They did so at a work camp at Dubbo, arranged by the New South Wales Christian Youth Council. The young people attending came from N.S.W., Queensland and Victoria.

Between December 26 and January 12 they built a seven-room timber dwelling in Young Street, Dubbo, for an aboriginal family comprising mother, father and five children.

The work camp was the fourth stage in N.S.W. Previous camps have been held at Coff's Harbour, Kempsey and Lismore.

Both boys and girls worked on the home's construction. The Aboriginal Welfare Board provided the £1,800 for materials, and officers of the board at Dubbo took a keen interest in the project.

Campers included members of the Anglican, Presbyterian, Methodist and Congregational Churches and the Salvation Army.

SIDELIGHTS ON THE NEWS

IT was welcome news to hear of a large company donating a sum of £250 to the Children's Medical Research Foundation at Christmas time. The company, Brambles Transport Pty. Ltd., decided to abandon the past practice of handing out small gifts to clients and associates in favour of putting the money to a more worthy use. This practice could well be followed by other firms.

THREE of the four Chinese families—the first admitted by the United States in a move to help ease the refugee crisis that arose in Hong Kong recently—were Christian families sponsored by Lutheran agencies. Travel loans were provided by the Lutheran World Federation and the cases were processed by Lutheran Immigration Service. The current U.S. migration programme, announced by President Kennedy several months ago, provides for admission of many of the 5,000 Hong Kong refugees who were cleared for entry five or more years ago but were still unable to get visas because of the quota system. The Chinese quota is 205 visas a year.

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Examination Results

MOORE College students did well in the recent Th.L. examinations. The Hey Sharp Prize for first place in the examination in Australia as well as the first five places and six of the nine first-class passes were awarded to Moore College (including a student Seventeen of the 44 second-from Deaconess House).

class passes awarded in Australia were won by Moore College students. Altogether 100 candidates passed and of these 43 were from Moore College or Deaconess House.

Two first-class Th. Schols were awarded, one to Archdeacon E. K. Cole of East Africa and one to the Reverend W. J. Lawton, Lecturer of Moore College. The degree of Doctor of Theology was awarded to Mr Allan Bruce Catley, M.A., M.Sc., of Auckland, New Zealand.

• Full details, p. 7.

NEW CENTRE FOR C.M.S.

AGREEMENT has been reached between C.M.S. and the Hammerson group of companies for the sale of the present headquarters in Salisbury Square and Whitefriars Street, London, and the purchase of a new site at 157-185 Waterloo Road.

Outline planning permission has already been granted in respect of the Waterloo Road site, and detailed plans are being prepared.

C.M.S. first began looking for a new location for its headquarters in 1952 when it was felt that the Salisbury Square premises were inefficient, uneconomic and inadequate for the postwar situation.

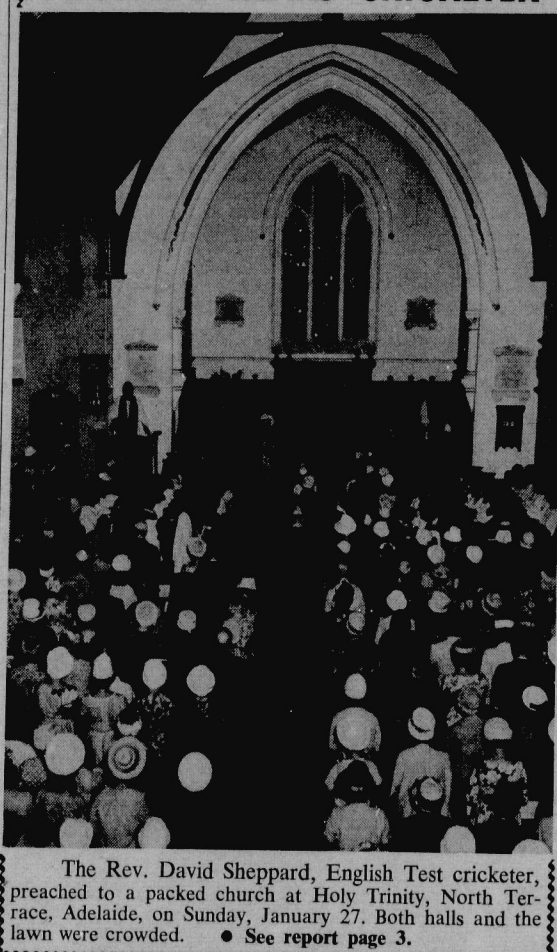
Foundation

C.M.S. was founded in the City of London in 1799, and has had its headquarters on the present site since 1815. The historical and sentimental associations with "6 Salisbury Square" are, therefore, very strong. Over 6,500 missionaries have gone out from there to missionary service in many parts of the world.

However, having established that rebuilding on the present site would involve raising a large sum of money that would be better used in support of evangelism and service overseas, the Society sought an alternative solution. In recent years C.M.S. has been linked with two unsuccessful attempts to find accommodation. One was the proposed adaptation of the bombed church of St. John, Smith Square, Westminster, and the other involved the restoration of Holy Trinity, Southwark, as offices.

The new transaction with the Hammerson Group will, it is expected, entail no actual expense to the Society.

ADELAIDE HEARS CRICKETER



The Rev. David Sheppard, English Test cricketer, preached to a packed church at Holy Trinity, North Terrace, Adelaide, on Sunday, January 27. Both halls and the lawn were crowded. • See report page 3.

SCHOOL RELIGIOUS INSTRUCTION BAN

As a result of strong pressure from the Humanist Society, the Jewish Board of Deputies and the N.S.W. Teachers' Federation, the Minister for Education, Mr Wetherell, has announced the deletion of "religious instruction or dogmatic affirmation of spiritual faith" from the N.S.W. primary schools' social studies syllabus.

ANNOUNCING his decision, Mr Wetherell stated that "with modifications, the position will be put back to where it was prior to 1959."

"The Scripture stories," said Mr Wetherell, "will continue in use. They are in the schools now. Greater stress in the new set-up will be laid upon the general principles and good conduct. Moral lessons will be given by teachers."

"The lives of great men of history will be treated for their inspirational and educational value."

"No teacher will be expected to give any opinion on the truth or otherwise of any matter involving a spiritual belief."

"Concerning these issues, pupils raising any question will be referred as a general rule to their parents or ministers of religion who conduct religious sessions at the schools."

"It would not be possible to give time to any comprehensive study of comparative religions."

"Indeed, this would be over

the heads of children of this age."

The decision has come as a set-back to the N.S.W. Council for Christian Education in Schools, which has been pressing for an extension to religious instruction in State primary schools.

Commenting on Mr Wetherell's announcement, the acting secretary of the Council, Mr J. M. Correy, said: "Since the inception of public education in 1848, provision has been made for pupils to receive both general religious instruction by members of the school staff and special religious instruction by visiting clergy."

"The 1959 syllabus included general religious instruction with social studies."

"If the Minister's decision means that general religious instruction or Scripture is again to be a separate subject as it was before 1959, the council can see no objection to the decision."

It is clear from the public Instruction Act of 1880 that in all schools under the Act, general religious teaching has to be provided."

• See editorial comment, page 2.

DEATH OF BISHOP OF WANGARATTA

The death has occurred of the Right Reverend Thomas Makinson Armour, Bishop of Wangaratta, Victoria.

Bishop Armour was one of Australia's senior bishops and was 72 at the time of his death.

The bishop was educated at St Chad's College, Durham, and was vicar of Orford, Warrington (U.K.) from 1922 to 1927. He was Principal of the Brotherhood of the Good Shepherd, Dubbo, from 1929 to 1936.

In 1936 he was appointed Dean of Newcastle, N.S.W., a position he held until 1943, when he was elected Bishop of Wangaratta.

A funeral service was conducted in Holy Trinity Cathedral, Wangaratta, on January 22. The Archbishop of Melbourne and other diocesan bishops were present and the address was given by the Bishop of Ballarat, the Right Reverend W. A. Hardie.

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