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NEWS FROM AFRICA

On January 15, 1961, the diocese of the Upper Nile divided into three. The late Rt. Rev. A. L. Kitching was the first bishop of this diocese, from 1926 to 1936, and his successor, the Rt. Rev. L. C. Usher-Wilson, who was consecrated in 1936, now becomes Bishop of Mbale.

The diocese of Mbale consists of the districts of Bukedi and Bugisu with Mbale Township. The Archbishop of Canterbury will lay the foundation stone of Mbale Cathedral on April 9.

The diocese of Soroti now has the Rt. Rev. S. S. Tomusange as Bishop. (Bishop Tomusange has been Assistant Bishop since 1952.) The diocese will consist of Teso and Karamoja districts, and the cathedral will be built in Soroti.

The Rt. Rev. J. K. Russell, Assistant Bishop since 1955, becomes Bishop of Northern Uganda. The diocese covers Lango, Acholi and West Nile districts, and the cathedral will be built at Gulu.

The synod of the diocese of Mombasa took an historic decision at a recent meeting when it gave authority for the division of the diocese and the creation of three new dioceses.

It was the last meeting of the synod of the old diocese, and was presided over by the Archbishop of East Africa (the Most Rev. L. J. Beecher).

All the present assistant bishops in Mombasa—two of them are African—are now given diocesan status.

The Right Rev. Festo Olang becomes Bishop of Maseno (Nyanza Province); the Right Rev. Obadiah Kariuki is made Bishop of Fort Hall (Central Province) and the Right Rev. Neville Langford Smith takes over Nakuru (the Rift Valley Province).

The Archbishop retains Nairobi and the Southern and Coastal Provinces, but the eventual intention is to divide his diocese, which still retains the title of Mombasa, at some future date.

Canoe Trip For C. of E. Boys

A party of campers and two counsellors travelled by canoe from Windsor to Wiseman's Ferry along the Hawkesbury from January 19 to 27.

The party went up the Colo River for the purpose of observing bird life; there was also hiking to Aboriginal Carvings. Paddling was approximately 80 miles; and the party slept under the canoes each night.

Slides were taken for the purpose of making a film strip for showing in the various parishes in the diocese of Sydney for the purpose of publicising Camp Howard.

Camp Howard was founded under the direction of the late Archbishop of Sydney Dr H. W. K. Mowll, and is under the direction of the Church of England Youth Department. The Chaplain for Youth is The Rev. J. J. Turner.

Amos' Furniture Removalists carried the party back to Cronulla for lunch and surfing, from where they paddled back to Camp Howard at Port Hacking.

The canoeists were senior canoeists at Camp Howard. The leaders of the trip were Jim Doust and Arthur Horrex, students of Moore Theological College.

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Personal

On February 26 the Archbishop of Sydney will ordain the following men deacons in St. Andrew's Cathedral, Sydney:

Brigadier R. J. Barham, Messrs R. N. Beard, V. H. J. Caley, P. F. George, J. R. Henderson, B. G. Higginbotham, A. H. McMahon, N. J. Pilcher, T. Rees, J. R. Seddon, R. McG. Simpson, C. D. Turner, J. H. Wyndham, E. B. Wynn.

On March 5 the Archbishop of Melbourne will ordain the following men in St. Paul's Cathedral, Melbourne:

To the priesthood—D. C. E. Bowak, Th.L.; R. S. Cherry, B.A., B.Sc.; R. W. S. Collie; J. B. C. Cottier, Th.L.; O. D. Dowling, Th.L., Dip., R.E.; J. A. Goodridge, Th.L.; R. W. Gregory, M.A., Th.L.; P. J. Hollingworth, B.A., Th.L.; Centre; J. C. Howells, B.Sc., B.Ed.; B. N. Martin, Th.L.; E. J. M. Millar, B.A., Th.L.; W. K. Moriarty, M.Sc., B.A., Th.L.; K. E. Neve, Th.L.; Benteleigh; P. K. Newell, B.Sc., B.Ed., Th.L.; I. D. K. Siggins, B.A.; J. C. Vanderstadt, Th.L.; M. X. Vine, Th.L.; Rev. W. G. Nicholson.

To the diaconate—
Leslie George Bond, Norman George Curry, B.A., B.Ed., Neville Leighton Curtis, John Bryan Lawley, Claude Donald Hulton Longfield, Hugh Watt McCartney, John Nicholas Macmillan, James Stirling Murray, B.A., John Rice Oxley, Samuel Maxwell Seymour, Basil Lieveley Stock, Richard Wallace.

Miss Marcia Dellow has been appointed organising secretary of the N.S.W. Branch of the Australian Nurses' Christian Movement in place of Miss Blanche Lindsay, who becomes the first full-time Federal Secretary of the Movement.

The Rev. W. A. Bowak, Vicar of Brunswick (Melbourne Diocese) has been appointed Rural Dean of Brunswick in place of the Rev. L. L. Nash, Vicar of Moreland, who has retired.

On December 18 the Right Rev. D. L. Redding, Bishop Coadjutor of Melbourne, ordained two deacons and a priest in St. Andrew's Church, Brighton. The deacons are Messrs M. Hayward and T. Pampett, who were ordained for the Bishop-elect of Ballarat. The priest is the Rev. R. Deasey.

Archdeacon R. B. Robinson, Chairman of The Church Record and also the Reformation Observance Committee, left for England on Wednesday, 15th February. He will visit his daughter while there, and return as a chaplain on a migrant ship.

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Sth. Australians Respond To Missionary Call

There was a great response to the call for volunteers for missionary service which was given at the Church Missionary Society Summer School at Belair at the end of January.

Six young people had already made offers of service and over twelve others publicly affirmed that they were either ready to offer for service or were willing to do so if the Lord should lead them further.

OPPORTUNITY IN AFRICA

Fourteen all told have now submitted written offers for service and amongst them are doctors, teachers, students, an engineer, a clerk and a radio-grapher, and two young men are considering training for the ministry.

All applicants for missionary service are expected to complete their professional training and then to undertake at their own expense a course of at least a year of specific missionary training arranged by the Church Missionary Society. Cases of financial need are dealt with on their merits.

Now is the time of great opportunity while doors are still open in Africa and parts of Asia for missionary work, and we ask all readers to pray for these applicants that they may be fully prepared for the service to which God has called them.

League of Youth

Up to 70 people were in residence at the Summer School and 150 attended on the final day. The Chairmanship of Archdeacon Delbridge was greatly appreciated.

Adelaide C.M.S. recently welcomed home Mr and Mrs Max Hart and Mrs Newland from Kenya. Mr and Mrs Hart were originally C.M.S. missionaries and have latterly been working for the Diocese of Mombasa direct in teacher training work. They were welcomed home at the Church Missionary Fellowship on the 27th February. Mrs Hart is still in a wheel chair and we do praise God for what she and her husband have accomplished in the past years despite her handicap.

The C.M.S. League of Youth has been greatly encouraged by attendances at its weekly Bible Studies. Members took part in the Youth Night at the C.M.S. Summer School and are now planning a Youth Camp for the Queen's Birthday Holiday Week-

end in June. It is hoped that the Bishop Co-adjutor of Sydney, the Right Rev. R. C. Kerle, will be Chairman of the Camp.

The Rev. David Gurney from Iran is to be the speaker at the League of Youth Fellowship Meeting in C.M.S. House, 350 King William Street, Adelaide, on Friday, the 10th March, at 6.30 p.m.

The Rev. David Gurney has been able to arrange an exhibition of his water colours of Iran in the Institute Building, North Terrace, Adelaide. The Lord Bishop of Adelaide, the Right Rev. Dr. T. T. Reed, opened the exhibition on the 21st February and the exhibition is planned to continue for 15 days.

Mr and Mrs Gurney are now engaged on deputation work for the Church Missionary Society and bookings for meetings should be made through the C.M.S. Office.

They will not be available after the 17th April as they are expecting to fly back to Iran at the end of that month in order to be present at the enthronement of the new Bishop in Iran, the Rev. Hassan Dehqani.

The budget for the Society in South Australia for the year ended 30th June is £10,250 and at present there is only £4,000 in hand towards this. An extra effort during Lent is hoped for.

Community Centre At Cronulla

A Family Community Centre, costing £38,000, is now being built at St. Andrew's, Cronulla. It comprises three main halls, seating 1,400 people, and will have TV and other facilities including a soft drinks and sweets bar. All three halls are served by an ultra modern kitchen.

The official unveiling of the foundation plaque will be performed by the Rt. Rev. Bishop R. C. Kerle, Co-adjutor Bishop, at 3 p.m. on Saturday, March 4,

BLUE GUM LODGE, SPRINGWOOD



Blue Gum Lodge, is a Blue Mountains property owned by the Church of England Fellowship, Diocese of Sydney. It is in constant demand for house parties and other youth functions.

BUSH CHURCH AID WORK ADVANCE IN WILLOCHRA

Advance in the Diocese of Willochra will be possible in March with the arrival of the Rev. G. S. Thorne (Sydney) at Orroroo. The latest B.C.A. recruit will enable the Rev. J. Winter (Melbourne) to extend the Church's work in the north of South Australia. Mr. and Mrs. Thorne were commended by the Organising Missioner for B.C.A. work at the evening Service in St. John's Church, Beecroft, on Sunday, February 12.

A house is to be rented at Leigh Creek, the South Australian brown coal field town, until a Rectory is built. Mr Winter will have a vast area of sheep station country to patrol including such places as Maree, Oodnadatta and Coober Pedy.

Another man in Priest's Orders is needed to volunteer for service with B.C.A. to minister in a further area waiting to be developed. The Church of England ministry is sorely needed in a district promising encouragement for faithful service.

A new station wagon for the Willochra advance was dedicated by the Organising Missioner of B.C.A. recently. The Victorian supporters of B.C.A. supplied the cost of the vehicle through a special appeal at Christmas. After four years at Port Hedland, the Rev. Don Douglass has

ministry, must remain a challenge to ordained men who can be given a valuable means of serving their Lord through B.C.A. agency.

The addition of Sisters J. M. Hope and R. Turner to the B.C.A. Hospital work was marked by a recent special service in St. Andrew's Cathedral, conducted by the Rev. C. W. Rich. Their arrival at Ceduna provides replacement of nurses compelled to return home to attend to sick members of their families.

Another two trained nurses and two hospital assistants are needed for other branches of B.C.A. medical work.

Worthwhile

B.C.A. has been able to open a combined hostel for girls and boys at Mungindi (Diocese of Armidale) with the acceptance of Mr N. and Mrs Mellor as Warden and Matron.

Children from many country areas depend upon B.C.A. staff to provide them with a Christian home life while attending school. Two assistants are needed for a worthwhile service in B.C.A. Hostels.

Miss M. Farr, for nine years Matron at the B.C.A.'s Hostel, Mungindi, is on special leave before accepting another appointment with the Society.

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Old Season Pushed Out

It is universally recognised that the tempo of life is steadily increasing, and that this applies to Church life, too. The Church today is busier than ever before. It points with pride at the number, membership and busy-ness of its organisations, at the way it has successfully arranged the spare time of its members, and at the high pressure at which the clergy work. ("The rector's study light never goes out before midnight!")

The implication behind all this is that the more work a Christian does of a religious or Churchy nature the better he pleases God. His daily quiet time of prayer and Bible reading is indispensable, of course, but it is indispensable because it is his "spiritual power house"—because it gives him the spiritual lift needed to be ever busier in the cause of God.

So busy has the Church become that it has not the time to pause and wonder why with it all it is so much less effective in reaching the world with its message than it was at many periods in the past. Why are there no pulpit giants today? Why is it so unusual to find a parish now where there is an effective ministry of regular pastoral visitation covering all parishioners? How many clergymen could honestly aver that they are obeying the command in their ordination charge to "seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever"? Why do so many clergymen and other full-time Christian workers suffer from breakdowns?

The plain fact is that the Church is not as effective as it once was because it is not trying to be. It is aiming at good public relations, at convincing the world that its clergy are hard-working, that it offers a continuous round of activities to every age-group in the community, that it is businesslike and efficient. But it is forgetting that God never told His Church to please or impress the world, but to preach the

gospel of Christ to it, to pray for it, to try to point souls to Him.

One very valuable feature of Lent could be that it reminded the Church and Christians of the weightier matters of the law, that God is more concerned with what a person is than with what he does, and that having one's heart right with Him, growing in grace and in conformity with Christ, loving one's neighbour, are more important than organising or attending meetings than before. For there can be no doubt that we need to learn the lesson of Lent. There is no doubt that the cause of God's kingdom is suffering today because we are not hearing it.

But unfortunately the Church shows few signs of wanting to hear this message. Forty or 50 years ago Bishop Hensley Henson said, correctly, that the whole idea of the discipline of fasting was obsolete in the Church of England. It appears that the whole idea of self-examination, contemplation, thinking and studying as a means of pleasing God is also obsolete.

There is little likelihood that the spiritual power of the Church will increase until it learns to reject the standards of value which the world has adopted and return to those of God. We must be content to be regarded as the off-scourings of the world, not only as individuals but also as a body. If God's ways and thoughts are not those of the world, neither should the ways and thoughts of God's Church be.

If we were to study to show ourselves approved unto God, rather than to the world or to the majority of Church members (who, whether they realise it or not, have imbibed their ideas of what the Church should be and do from the world), we would be able to understand and profit from Lent more. It would cease to be an almost meaningless period to Church people and become, as it was originally intended to be, one of the most significant seasons of the liturgical year.

Beware: And Be Wise (Philippians 3.1-21)

(By the Reverend A. M. Stibbs, Vice-Principal of Oak Hill Theological College, London)

In *Philippians* 3 Paul turns somewhat abruptly to warn his readers of certain persistent spiritual perils of which they need beware.

He does it, he says, in the interests of their safety or well-being, that they may know the dangers which beset them; then, in order to be positive as well as negative, he sets over against these warnings the true awareness, ambition, and anticipation, which should inform and inspire all proper Christian confidence and choice, consecration and conduct.

For, if our Christian lives are to be "perfect" or "mature," we need to first to have a right mind, and then to complement this with a corresponding consistency of behaviour. We need first to "be thus minded," and then to "walk by the same rule" (verses 15, 16). Let us seek, therefore, in our study of this chapter to discover (a) of what to beware, and (b) how to be wise, and that in three directions.

(i) Concerning our position or confidence as Christians: let us (a) beware of self-righteousness; and (b) seek to be found in Christ. The first danger is the danger of "confidence in the flesh," of trusting in what I am, and in what I do as a religious person—trusting, for instance, in my life-long connection with the Church, my status as baptised, confirmed, a regular communicant, my upright living, my untiring devotion—and so to have, and secretly to be proud of, "my own righteousness."

If such things count, says Paul, he has more to his credit than anyone else. He confesses that he used to count them all up with pride. But a day came when, in one decisive reckoning, he gave up all such "credit," and, indeed, transferred it to the other side of his ledger as "debit," in order to reckon his confidence wholly and only in Christ, and to have reckoned to his account that righteousness which God gives to all who trust not in themselves but in Christ.

Nor, having begun right, will Paul now be persuaded to change. He still continues to refuse to believe that of himself or in himself he has anything of value. His one determination is to reckon Christ as "gain," and to be found in Him.

Unceasing Pursuit

(ii) Concerning our progress or achievement as Christians: LET US (a) beware of self-satisfaction; and (b) press on toward the goal. The second danger is the danger of trusting in past experience, counting myself to have apprehended, foolishly supposing that I am all I ought to be, and have all which I am intended to possess as a Christian, when there still

stretches before me much land still to be possessed, a pathway of progress still to be pursued to the end.

Here Paul absolutely refuses to suppose that he has "arrived" and is already perfected; rather he is always on the stretch for more; he presses forward in unceasing pursuit as one aware that there is a course to be completed, a goal to be reached, a prize to be won. For those who begin by being found in Christ, and thus finding righteousness or acceptance in God's sight, are intended to go on to share in the quickening and sustaining power of Christ's resurrection life, to enter increasingly throughout the rest of their earthly pilgrimage into the fellowship of His sufferings and the putting to death of the Lord Jesus (compare 2 Cor. 4. 10, 11), and finally to share in the upward call which will make their participation in the distinctive and glorious resurrection from the dead of Christ's people. And, says Paul, no matter what our attainment may be as Christians, there is no place for any other attitude. So, if you think otherwise, ask God to "reveal even this unto you."

(iii) Concerning our privilege and prospect and consequent all-absorbing interest as Christians: let us (a) beware of shameful worldly self-indulgence; and (b) appreciate the character, and anticipate the crowning glory, of our heavenly calling. The third

danger is the danger of being carnally or materially minded, of allowing oneself to be dominated by natural appetites and mere earthly interests. Such a way of living is for the Christian a contradiction of his heavenly calling. It can only lead him to take delight in things which before God in the day of judgment will be his shame. Not only so, thus to live is to show oneself to be opposed to the principle of the Cross of Christ, by which Christians are crucified to the world. The man who so lives for shameful earthly gain, cannot but suffer final eternal loss. In contrast to all this the true Christian ought to remember that he is a citizen of heaven. How then can he "mind earthly things?" What is more, he is called to live looking for One Who, when He returns, will come as the Saviour not only of the soul, but also of the body. How then can he wrongly indulge, and virtually worship, "the belly?" For these earthly bodies of ours, which now keep us humble and dependent, will then be transformed. Christ promises in the end a full salvation for the whole man, body and soul. Nor is it a vain hope, because this Saviour is able even to subdue all things unto Himself. Let us, therefore, beware, and be wise, that we may be ready to be like Him, and not be ashamed before Him, when he comes.

C. of E. Historical Society Service

The Annual Service of the Church of England Historical Society (Diocese of Sydney) was conducted by the Dean of Sydney in St. Andrew's Cathedral on Sunday afternoon, 12th February.

After the Society's flag had been placed in the Sanctuary by Mr J. R. Tuckerman, lessons were read by the Senior Vice President, Mr P. W. Gledhill, and Vice President, Mr Roy Hassall.

The hymn, "God moves in a mysterious way," which was sung during the Service, was the theme of the Dean's talk. The truth, which is borne out so often in history, was brought home to him on his recent trip to Norfolk Island, when the results of the conversion of John Adams of the "Bounty" were seen by him.

The annual meeting of the Society on February 2 was attended by about 100 members. The Secretary's and Treasurer's reports revealed that during the year over £1,250 had been given to Churches visited, compared with £1,000 the year before.

During the year monthly lectures of a high standard have been given at the meetings. Ten excursions have taken place visiting historic churches and other places of interest. These excursions have been so popular that on many occasions four buses had to be engaged to take all those who wanted to go.

The Archbishop of Sydney continues as President, Mr P. W. Gledhill was re-elected senior Vice-President, and Messrs J. K. S. Houston and R. W. P. Hassall are vice-presidents.

The Society was represented by its Senior Vice-President, Mr P. W. Gledhill, its Secretary, Miss G. Wilkins, and several of its members at a service held in St. Philip's, Church Hill, on February 5, to commemorate the One Hundred and Seventy-third Anniversary of the first Christian Service conducted in Australia.

The preacher, the Rev. A. M. Stephenson, of St. Stephen's Presbyterian Church, Macquarie Street, said that the Rev. Richard Johnston, the Chaplain who accompanied the First Fleet, not only carried out his duties as a clergyman, but was an educator, a friend of the aborigines, and, of necessity, a farmer as well.

The first lesson was read by the Rev. H. J. Rowe, of the Baptist Church, and the second by the Rev. E. W. Roffey, of the Church of Christ, from the Bible used at the first Service. Prayers were read by the Rev. A. J. Keeling, President of the Methodist Conference, and Bishop R. C. Kerle.

EDUCATIONAL ADVANCES IN TANGANYIKA

One of the major factors in newly independent African nations, or in those approaching independence, is education.

Since the inauguration of the Diocese of Central Tanganyika, in 1927, as a special missionary responsibility of the Australian Church, educational work has played a major part in the life of the Church.

From a handful of primitive bush schools, the work has progressed until the Church has now more than 10,000 children in its primary schools, more than 1,000 in boarding middle schools, and soon more than 1,000 in secondary boarding schools.

Today, this widespread educational work faces an unprecedented opportunity, as the new Responsible Government seeks the co-operation of the missionary societies in a great expansion of school and university activities.

The Church Missionary Society of Australia, bearing a major responsibility for the work of the Diocese of Central Tanganyika, has been asked to send men and women, with the qualifications needed, to play their part in this new move forward.

The Bishop of Central Tanganyika, the Rt. Rev. Alfred Stanway, who has been on furlough in Australia, has written

to the Federal Secretary regarding the development of education facilities in Tanganyika, including the opening of a new university.

He writes: "Christian Churches have been asked to share in this task by providing, through their supporting Missionary Societies, Christian teachers, and the Government will supply the necessary finance. Such teachers will serve in Christian institutions.

"Opportunity"

"We need teachers completely committed to Christ, who can appreciate the Christian opportunity offered by helping to train the African leaders of tomorrow."

Trained teachers, both graduate and non-graduate, are needed in Tanganyika immediately to assist in this move forward. Inquiries are invited from teachers, university graduates who may be interested in taking a teaching qualification.

The Church has a tremendous opportunity to participate in the development of Tanganyika as a Christian community.

Readers are urged to pray for the educational work in that country, that many young men and women from Australia will be witnesses for Christ in the schools of Tanganyika.

IMMIGRATION SERVICE

A special immigration service was held at St. John's, Darlinghurst (Sydney Diocese) on Sunday, February 26, at 10.30 a.m. It was organised by the Diocesan Immigration Chaplain, the Rev. Ralph Fraser.

ARCHBP. GOUGH HONOURED

The Most Rev. Hugh Gough, Archbishop of Sydney and Primate of Australia, has been elected a Vice-President of the British and Foreign Bible Society, London.

Four other Vice-Presidents were also elected. They were:—The Archbishop of East Africa (the Most Rev. L. J. Beecher); Dr. Gilbert Darlington, Investments Officer of the American Bible Society; General Wilfred Kitching, Head of the Salvation Army; and Lieutenant-General Sir Edmund Herring, the Acting Governor of Victoria, Australia.

N.T. Greek Class

The Elementary Greek Class conducted at Moore College, Sydney, by the Rev. W. Dumbrell, on Wednesdays at 6 p.m., during term time, will commence on Wednesday, March 8. The textbook is Nunn's "Elements of New Testament Greek," and the fee is £3 for the year's course. Entrance requirement for the class is Matriculation.

Australian Theological Conference

A conference of theological college principals and staffs, delegates of the Australian College of Theology and others concerned in theological teaching was held at Gullbulla, Menangle, N.S.W., from February 6-10.

The conference, which was of a private nature and resulted from a suggestion by Bishop C. E. Storr, was attended by about 30 people, including several diocesan bishops. The Primate was present for one day.

A number of important conclusions which will be publicised and implemented in due course, were arrived at. Matters discussed included the qualifications for entry into theological colleges, length of training and the place of pastoralia in the curriculum.

The conference unanimously agreed on the urgent necessity of raising ordination standards.

Gladys Aylward at C.M.S. Rally

Miss Gladys Aylward ("The Small Woman") will be the speaker at the next C.M.S. Quarterly Rally, to be held in the Chapter House, Sydney, on Monday, March 6, 1961, at 7.45 p.m.

Miss Aylward will be accompanied by the Rev. Bernard Barron, of World Vision of Canada.

On Friday, March 10, Miss Aylward will speak at the Quarterly Rally at Wollongong, N.S.W.

Off-course Betting "Evasion" Attacked

The Secretary of the N.S.W. Council of Churches, the Rev. Bernard Judd, said today that the wall of secrecy with which the Government continues to surround its plans to legalise off-the-course betting was partly penetrated by the activity of the N.S.W. Council of Churches last week.

The Council's approaches to the Government on this question have been met with evasive answers from the Premier who has said that it is a matter for the Chief Secretary to initiate any action. "On 20th December the Chief Secretary wrote to me stating that he would invite the Churches to discuss the subject of legal S.P. before Parliament resumed," said Mr Judd. "This shows that the matter is certainly being considered at Ministerial level."

"Public attention has been focussed upon the recent police blitz which has demonstrated that the Police can stamp out illegal S.P. thus disposing of one of the illogical arguments previously advanced namely, that 'you can't control S.P. bookmakers until you legalise them.'"

Public discussion

"Last week I wrote to the Premier pointing out that since our initial approach concerning this matter a new factor has arisen in the proposed abolition of the Legislative Council and seeking information as to the possible effect that any change in our system of Government may have upon the enactment of legislation which has deep moral and social consequences for the community. If we are to preserve democratic government we must have adequate public discussion of proposed legislation and this requires sufficient delay to enable discussion to take place."

Despite off-repeated assurances that this or that legislation is not contemplated there is a growing uneasiness that our legislators are unwilling to take the public into their confidence, and the first knowledge we receive of vital legislation may be the Bill's introduction to the Lower House.

The N.S.W. Council of Churches has prepared a detailed and vigorous plan of campaign against legalised S.P. Ministers'

Fraternal are in a key position to spear-head the approaches to Local Members of Parliament concerning this subject.

The views of congregations should be made known to Local Members and individual electors should be encouraged by their clergy to wait upon their State Parliamentary Representative to express opposition to any scheme designed to make S.P. betting legal in N.S.W.

BRIGADIER ORDAINED IN SYDNEY

Among the men ordained deacon in St. Andrew's Cathedral, Sydney, on February 26 was Brigadier R. J. Barham, who has now been appointed Curate at Eastwood.

Brigadier Barham was born in 1908 at Berry, N.S.W., and educated at Parramatta High School. He was a choir boy at St. John's, Parramatta under the late Archdeacon S. M. Johnstone.

He had a distinguished military career, graduating from the Royal Staff College and the Joint Services Staff College. He was appointed a major in 1939, and served at Tobruk, Alamein, Lae and Finschhafen, rising to the rank of colonel.

He was seconded as Assistant Australian Defence Representative in London in 1948, and was made a brigadier in 1954. His last appointment was as Area Commander, Liverpool Command.

Brigadier Barham trained at Moore college for one term. He is married with a daughter.

New Rector Was Colonel

The Rev. L. S. R. G. Davies, who was inducted as Rector of Emu Plains, Sydney Diocese, on February 7, was formerly a Lieutenant Colonel in the Indian Army. He has also served in the Indian Civil Service.

Mr Davies, on leaving India, engaged in farming in Western Australia. He was ordained four years ago.

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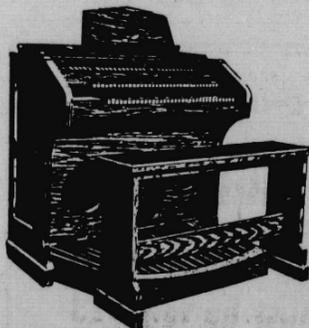
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Page 4—The Australian Church Record, March 2, 1961

Notes and Comments

THEOLOGICAL EDUCATION . . .

The recent conference of people concerned in theological education at "Gilbulla" is of importance to the whole Church. Decisions taken today about the training of the clergy will have a far-reaching effect on every parish in Australia within a few years. For the way in which the clergy are trained, what subjects they study and do not study, and other such matters profoundly affect the way they carry out their pastoral and preaching tasks.

The whole Church should be much in prayer for those involved in this vital task of theological education. If they fail in their duty, or adopt wrong policies, it is the whole Church that will suffer.

As the whole Church of Antioch waited on God, heard God's call to separate Saul and Barnabas for the work of the ministry and did so with fasting and prayer, so the whole Australian Church today should associate itself in prayer with the training of the ministry.

A MYTH EXPLODED . . .

The statement by the Rev. Bernard Judd, secretary of the N.S.W. Council of Churches, about off-course betting mentions that the police have shown that the laws relating to this and sly-grog can be enforced.

For years we have been told that these laws are unenforceable and absolutely out of touch with reality. Many have come to believe it. But it is not so. Laws can be enforced—when the police make a genuine attempt to do so. They will do so when public opinion makes them. Let us then seek to mould public opinion, and not accept defeat before the battle is joined.

There is a lesson for Church life here, too. For are we not being told constantly that the laws of our Church are obsolete and unworkable? It is no more true in the Church than anywhere else. The laws can work, they do work—when people try to make them work.

A PANIC DECISION . . .

Our readers will share the exasperation felt by most Australians at the economic shilly-shallying of the Federal Government. If an increase in the sales-tax on cars was needed, it should still be in force. If it was not needed, it should never have been enforced. The country's economic problems are still as unsolved as ever.

This hurried move shows up the moral cowardice of the Government. There is more to life, even political life, than keeping votes to avoid losing power. By implication, it also shows up the self-indulgence of the Australian community, which has proved itself unwilling to do without temporarily, in order to benefit in the long run. Countries get the governments they deserve. There could hardly be a more definite proof of the overwhelming materialism of Australia than this episode.

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Granted that the Thirty-nine Articles protected the gospel well enough against the errors of the sixteenth century, can they give relevant guidance for the Church's theological thinking in the twentieth century? How can they help us solve the problems of theology today? Are they not really outmoded?

In reply, two things must be said. The first is that so long as the Church of England centres its theological thinking upon the gospel; so long as it seeks a theology which is, to use the modern word, kerygmatic (i.e., evangelical in content and evangelistic in aim); so long as its chief desire is to understand and make known the good news of the grace of God—so long will the Articles give us the guidance

The Articles And The Eucharistic Sacrifice

(By the Rev. Dr. J. I. Packer, Librarian of Latimer House, Oxford)

that we need. For the clarifying of the gospel was their supreme concern and achievement. To deny that the Articles speak to our time is tantamount to denying that the gospel does. Anyone who thinks them irrelevant to modern needs has failed to see what a godless world's first need is.

It is a sad day for a church when its theologians lose touch with the gospel, for the job of theologians is to help the church to understand what it ought to believe and preach. Theologians strengthen the church when they study the gospel, but weaken the church when they get away from the gospel. Should Anglican theology forget this, the writing would be on the wall for the Church of England. But an Anglican theology that is deter-

mined to cleave to the gospel will find the Articles as relevant as ever they were.

The second thing to be said is that the Articles deal in principle with many questions that had not yet arisen at the time when they were drawn up. For a church's confession is like the law of the land. It sets a standard, and defines certain limits beyond which one must not go. It lays down rails on which the church's future thinking is to run, and so condemns by anticipation all future views that go off these rails. Thus the Articles retain their relevance as a test, often a decisive test, of later theological developments.

And so we can justify the title of this article. We are taking the question of the eucharistic sacri-

fice as a case in point. Here is a burning issue. The doctrine that the Church's action in the Lord's Supper is essentially an offering of Christ, and of itself in Christ, is making rapid headway in the Anglican communion. The Lambeth Report of 1958 gave evidence of a desire on the bishops' part that all should accept it.

Now, what have the Articles to say about it? Directly, nothing, for this doctrine as at present held did not exist in the sixteenth century (it is not the same thing as the "sacrifice of masses" which Article XXXI condemns). Indirectly, however, a good deal, as we shall see.

The doctrine of the eucharistic sacrifice which the Lambeth fathers commend is, as they recognise, a comparatively young

doctrine, though its roots go back a long way into the Patristic period. Its modern statement is the work of theologians like Drs Hicks, Dix and Hebert. It rests on two basic principles: first, that the sacrifice of Christ is more than His once-for-all death on Calvary, and in some sense continues in the present; second, that the church's union with Christ is such that Christians are incorporated, not merely into His death and resurrection, but into His present sacrificing activity.

The essence of the doctrine is expressed in the Lambeth report as follows: "We offer our praise and thanksgiving for Christ's sacrifice for us and so present it again, and ourselves in Him, before the Father. . . . We ourselves, incorporate in the mystical body of Christ, are the sacrifice we offer. Christ with us offers us in Himself to God" (2. 84). We do not repeat Christ's sacrifice, nor add to it, but we do more than commemorate it; we participate in it.

The sense in which Christ's offering continues is variously explained. Some speak of the suffering at Calvary as a temporal revelation and reflection of something that ever continues in the presence of God. Some speak of the risen life that Christ now lives, and the intercession that He makes, as having the character of sacrificial self-offering. Some, with the Carolines and the Wesleys, speak of Christ as ever standing before God's throne, presenting, offering, or pleading, His earthly sacrifice.

Self-offering becomes centre

The church's sacrifice is analysed in terms of pleading Christ's death for the remission of our own and others' sins and offering all that one is and has for God's service. The main purpose of the Holy Communion service, it is said, is to enable the church to make this corporate sacrifice of itself. Some (not all) add that the "remembrance" (anamnesis) of Christ which the service makes is directed, not to man, but to God. All who hold this sacrificial doctrine in any form would wish to change the shape of the 1662 Communion office so as to make the church's self-offering the focal centre of the service, and integral to the eucharistic action.

What judgment on this doctrine do the Articles suggest?

Consider the following principles, laid down in Articles XXV-XXVI (on the sacraments in general) and XXVIII-XXXI (on the Lord's Supper in particular).

(1) The meaning of the two sacraments is determined by the gospel. "Sacraments of the Gospel" are described as "certain sure witnesses, and effectual signs of grace" by which God works to "quicken . . . strengthen and confirm our Faith in Him" (Article XXV). But what is the gospel? and grace? and faith? To answer these questions, we must look back to Articles IX-XVIII, which these Articles on the sacraments presuppose.

This points to a principle of great importance. Sacramental theology is not a self-contained and independent field of study. One's views of the sacraments is determined by one's whole theology of grace, and every sacramental doctrine implies a whole theology of grace. The test of any theological system is its sacramental teaching, for its

JUNGLE DOCTOR'S FABLES by Dr. Paul White



(continued in our next issue)

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The Eucharistic Sacrifice

(Continued from page 5)

its views of God and man, crea-
tion and redemption, church and
ministry, the work of Christ and
of the Holy Spirit, all find ex-
pression.

Sacramental doctrine, in rela-
tion to the rest of one's doctrine,
is thus like the roof of a build-
ing; all the rest of the edifice
supports it, and the shape of the
roof reveals the shape and struc-
ture of the building as a whole.

(2) The two sacraments are
acts of God terminating upon
men: "Signs . . . by which
He doth work . . . in us" (Article
XXV). In the sacraments, as in
preaching, the chief agent is
God, and the chief action is His
work in those who receive the
signs of His grace. The essential
sacramental movement is from
God to man, not vice versa. This
is one major difference between
a sacrament and a sacrifice.

(3) The two sacraments pro-
claim Christ's work for and in
men. Baptism "is a sign of
Regeneration or new Birth"
(Article XXVII) through union
with Christ in His death and
resurrection; the Lord's Supper is
"a Sacrament of our Redemp-
tion by Christ's death," in which
those united to Christ by faith
partake of His body and blood
(Article XXVIII). Thus the
sacraments exhibit Christ's sacri-
fice for us at the cross and the
benefits which this brings us in
the present.

(4) The two sacraments are
means by which God works
faith. This point is basic to the
Anglican view of the sacraments
as means of grace. They convey
the blessings that they signify to
those that receive them rightly.
But right reception means be-
lieving reception. "The means
whereby the Body of Christ is
received and eaten in the Supper
is Faith" (Article XXVIII). And
the sacraments, in their charac-
ter as visible words, acted prom-
ises, are a means whereby God
"doth not only quicken, but also
strengthen and confirm our Faith
in Him" (Article XXV). They
function as means of grace be-
cause, and only because, God
makes them means to faith.

Not Determined By The Gospel

The Articles, then, interpret
both sacraments as means by
which God comes to men to
evoke faith and through faith to
impart the benefits of the death
of Christ. On this view, believing
and receiving are the essence of
sacramental worship. Those who
have received sacraments should
indeed give themselves to God,
but such self-giving is a response
to the grace made known in the
sacrament, not a part of the
sacramental action itself. This is
the view of the matter which our
Prayer-book Communion service
expresses.

What, in the light of this,
should we say of the doctrine of
the eucharistic sacrifice? For it
seems to contravene all the four
principles listed.

(1) This doctrine is not deter-
mined by the gospel. Indeed, it
flies in the face of the gospel. It
insists that Christ's sacrifice is
something that continues in His
heavenly ministry, whereas the
Bible equates His sacrifice with

His death and proclaims that His
work of offering is finished. Also,
it labours to assimilate our self-
offering, to His, whereas the
Bible does just the opposite,
stressing the absolute uniqueness
of Christ's vicarious death and
keeping it entirely distinct from
the sacrifice of praise and service
which is our response to it.

The emphases of this doctrine
are at cross purposes with the
gospel, for they stress things that
the Bible nowhere stresses—
nowhere, indeed, countenances—
and so distract attention from the
thing that the gospel is concern-
ed to stress supremely: the com-
pleted achievement of Calvary.
Clearly, these emphases were not
learned from the gospel. If their
advocates had been concerned
simply to do justice to the New
Testament view of the Lord's
Supper, it is safe to say that these
emphases would never have been
made.

(2) This doctrine turns the
Lord's Supper into an act of
man terminating on God. The
essential action of the rite ceases
to be God's sacramental offering
of Christ to men and becomes
man's sacrificial offering of him-
self to God. But this is to treat
man's response to the sacrament
as if it were the sacrament it-
self, and so to turn the whole
rite upside down.

(3) This doctrine makes the
Lord's Supper a symbolic presen-
tation, not of Christ's sacrifice,
but of ours: a showing forth
primarily of the church's devo-
tion and of the Lord's death
only incidentally. The focal ref-
erence of the Lord's Supper to
Calvary is obscured; interest is
centred elsewhere, upon our own
self-giving. A moment's reflection
will show that the effect of this
shift of interest would not be to
enrich sacramental worship, as
is claimed, but to impoverish it.

(4) This doctrine minimises
the function of the Lord's Supper
as a means of grace. The church
comes to the eucharist, it tells
us, to give rather than to get;
not primarily to receive, but to
offer itself in thanksgiving for
what it has received already.
This seems to be a whiff of
Zwinglianism coming in by the
back door; certainly, it cuts right
across the view of the Articles,
that the Lord's Supper is first
and foremost a rite through
which God strengthens faith and
communicates to believing hearts
the benefits of Christ's death.
Once again, it would seem that
something precious is here in
danger of being lost.

The Articles, then, pass a
clear verdict on the doctrine of
the eucharistic sacrifice. They
rule it out. They do so by
putting forward a more deeply
biblical and evangelical under-
standing of the Lord's Supper.
They suggest the question; is not
the doctrine of the eucharistic
sacrifice a barren, misshapen,
unedifying thing, compared with
that which it seeks to supplant?
And may it not be that this is
the fundamental question about
the eucharistic sacrifice that An-
glican theology should be asking
itself today?

(With Acknowledgments to
"The Church of England News-
paper.")

Bishop at Billy Graham Meeting

The Bishop of Ripon (The
Rt. Rev. John H. Moorman)
presided over a splendidly-
attended meeting of Yorkshire
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Sir,
Your "Notes and Comments"
(February 2) mentions Mark
11.3, rendered in the New En-
glish Bible by "Our Master needs
it," remarking that this is no
doubt what Christ and the dis-
ciples meant.

But it is surely a bad transla-
tion in every sense, including a
perversion of the essential mean-
ing? However one understands
"Kyrios," not our Kyrios." And
even though Kyrios," is used in
the New Testament for every-
thing from the courtesy title
"Mister" to "Almighty God," the
most usual word for master in
a master-and-disciple relation-
ship is Didaskalos. In John
13.13, e.g., both words occur
in the same phrase, with an ob-
vious differentiation of meaning.
But the essential point in
Mark 11.3 is that Jesus, delib-
erately intending to fulfil a spe-
cific prophecy of the Messiah,
instructed the disciples to say
"the Lord" in the sense (at least
implicitly) of a divine title. Since
every probability of context, tim-
ing, and dramatic force points so
strongly in this direction, one is
amazed that the translators
should go out of their way to
weaken the sense in this manner.

Yours, etc.
(The Reverend) Ralph Ogden,
Concord, N.S.W.

MASTER OR LORD?

The criticism of the New En-
glish Bible in your Notes and
Comments on February 2 is
surely not as valid as might at
first appear. The writer claims
that in Mark 11.3 the new Bible's
"Our master needs it" probably
represents what Christ and the
disciples meant, but that what
they said was "The Lord has
need of him." It is not the new
Bible that is at fault so much
as the English language, which
must either obscure the divine
title (as the new Bible does) or,
with the A.V., obscure the fact
that the same expression was
ordinarily used by slaves, stew-
ards, disciples, etc., to refer to
their respective masters (cf. Luke
16.3, etc.). The word is still in
use in modern Greek as well as
the equivalent of Mr (mister), de-
veloped from master) as well as
the divine title Lord. English
has so specialised the word lord
that it no longer gives the double
sense that the Greek ho kyrios
gives, and the use of the for the
possessive pronoun is
very rare in English,
but very common in
Greek.

One might expect
a modern translator
to add a note draw-
ing attention to the
difficulty. According
to the advertisements
there are notes in the
larger edition of the
new translation, and
the writer of the
above criticism might
have done well to
wait and see before
quibbling over the
difference between
what the biblical writ-
ers meant and what
they said. Strictly
speaking, they said
nothing in English at
all, but comparative-
ly few people now-
days have the oppor-

Letters

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

nity to learn Greek and Hebrew,
so most of us must be content
with what they meant (more or
less), expressed in English.

Yours sincerely,
K. Y. McKay.

ENTHRONEMENT OF DR. RAMSEY

The enthronement of the
Most Rev. A. M. Ramsey as
Archbishop of Canterbury will
take place in Canterbury Cath-
edral on Tuesday, June 27.
The ceremony will be tele-
vised for the first time.

Dr. Ramsey will come up for
election on June 5. The confir-
mation of his election will be in
St. Paul's Cathedral on June 21,
the day on which he will also do
homage to the Queen at Bucking-
ham Palace.

INDUSTRIAL THANKSGIVING

The Reverend John Brook,
Rector of St. Thomas', Ro-
zelle and Balmain and Pyr-
mont, arranged an Industrial
Thanksgiving Service instead
of the customary Harvest
Thanksgiving Service. This
took place in the century-old
Church of St. Bartholomew,
Pymont, on February 12, at
7.15 p.m.

Mr Brook invited representa-
tives from each of the Industrial
and Commercial establishments
in this inner city Industrial
Parish to be present at the ser-
vice. Many firms provided dis-
plays of their products or equip-
ment to decorate the church on
this occasion. Suitable products
were donated to the Church for
distribution to Church Institu-
tions. Gifts ranged from pencils
to petrol.

This was probably the first
such service to be conducted in
the city of Sydney.

DR. GOUGH TO VISIT YOUNG

The Most Reverend, the
Archbishop of Sydney will be
visiting Young, N.S.W. (Rec-
tor: the Reverend S. W.
Holmes), on Monday, March
20, to commence the celebra-
tion of 100 years of Anglican
worship in the district of
Young.

Bishop Barker was the first
Bishop of Sydney to come to
Young, or Lambing Flat as it
was then called, and he made the
visit on September 12, 1861.
Writing on his proposed visit,
Archbishop Gough said, "I
should be very happy indeed to
come to Young, I feel that as this
is the Centenary Year, it is
fitting that I should try and tread
in the footsteps of Bishop
Barker."

Young is now in the Diocese
of Canberra and Goulburn.

First Bp. Of Fort Hall Enthroned

On Saturday, February 4,
1961, the Rt. Rev. Obadiah
Kariuki, Suffragan Bishop
of the former Diocese of Momb-
asa, was enthroned as the
first Bishop of the newly-
constituted Diocese of Fort
Hall, in the Church of the
Martyrs, Fort Hall, now pro-
Cathedral of the new Diocese.

About 2000 people of all
races gathered from all parts of
the Diocese and beyond, to see
the Bishop enthroned. Hundreds
stood outside the open-sided pro-
Cathedral.

Bishop Festo Olong, who was
enthroned only a week before as
the first Bishop of the new
Diocese of Maseno, and the Rt.
Rev. Neville Langford-Smith, en-
throned on February 11, 1961,
as first Bishop of the new Dio-
cese of Nakuru, took part in the
service. The Rev. R. T. Jourdain,
Home Secretary of the Overseas
Council of the Church of Eng-
land, acted as Crucifer and led
the long procession of clergy.

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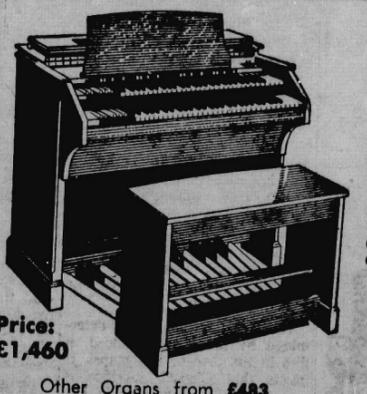
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