

## NEWS IN BRIEF

THE FOUNDATION STONE of a new Parish Hall at Holy Trinity Church, Hampton (Melbourne Diocese) was laid by Bishop Donald Reeding on Sunday, June 17.

A RALLY to mark the 70th birthday of the Church Missionary Society in Victoria was held in St. Paul's Chapter House, Melbourne, on June 20. The Archbishop of Melbourne chaired the meeting. Canon G. Pearson was Guest Speaker.

THE NEW C.E.N.E.F. building will be officially opened at 3 p.m. on Saturday, July 21, by the Governor of N.S.W., Sir Eric Woodward, and dedicated by the Archbishop of Sydney.

BADGERY CREEK'S Church of St. John (Mulgoa Parish, Sydney Diocese) was visited by the Archbishop of Sydney on June 24. The occasion was a service to mark the 50th Anniversary of the Church.

EXPANSION of the U.P.A. "Rosetta Agst" Memorial Home, Wahroonga, will be assisted by an additional grant of £5,000 from the Department of Social Services. To date over £61,000 has been spent on the property.

SINGING at the Loyal Orange Institution Annual Demonstration in Sydney will be led by the choir of St. Anne's Church, Ryde. The meeting will be held at Sydney Town Hall on Sunday, July 8, at 3 p.m. The Rector of St. Anne's, the Reverend R. N. Langshaw, will speak at the meeting.

TOKENS to the value of £2,500, which formed part of the 1962 Children's Lenten Offering in the Diocese of Melbourne, were presented to the Reverend Lim Peng Soon, Vicar of St. Hilda's, Diocese of Singapore/Malaya, at a special service on Sunday, June 17, in St. Paul's Cathedral. The service was arranged by A.B.M.

COMPULSORY TRAINING for new G.F.S. leaders of 18 years and upward is being introduced in the Diocese of Melbourne. The G.F.S. Diocesan Council has approved a course of training which will include a weekly practical training class for five weeks. At a later stage they will do a more extensive course of studies.

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Page 8—The Australian Church Record, July 5, 1962

## Personal

### ● Sydney

The Rev. E. J. STOREY, Rector of the Parish of St. Marys and Rural Dean of Prospect, has accepted nomination for the Parish of St. Stephen, Hurlstone Park. Mr Storey was ordained in New Zealand in 1947 and came to Sydney Diocese in 1956 to be curate in the Parish of St. Philip, Eastwood. He was appointed to St. Marys in 1958.

The Rev. W. H. OSTLING, Curate-in-Charge of the Provisional Parish of St. Paul, Gympie, has been appointed Rector of St. Barnabas, Roseville East. Mr Ostling will succeed the Rev. S.C.S. Begbie, who has become a missionary with C.M.S.

The Reverend Gerald MORRIS has been appointed Court Chaplain. He will succeed the Reverend D. G. Johnson, who has been appointed Chaplain at Duntroon College.

The Reverend H. SCOTT has accepted nomination to the Parish of Hartley with Mt. Victoria and will take up duties there in mid-July. His induction will take place on July 13.

The Reverend Dr W. J. EDWARDS, B.R., Dip. Ed., Ph.D., Rector of St. James', King Street, Sydney, has resigned from that position.

Bishop G. A. CHAMBERS dedicated new gates and a driveway at Trinity Grammar School, Summer Hill, on Tuesday, June 19. Bishop Chambers was the founder of Trinity Grammar.

### ● Melbourne

The Reverend W. G. A. TOOTH, Chaplain to the Sunshine Technical School, has tendered his resignation from that position. Mr Tooth's

resignation will take effect from August 31, when he will take up a new appointment as Vicar of Berrigan, in the Diocese of the Riverina.

On Trinity Sunday, June 17, the Right Reverend J. W. ASHTON, formerly Bishop of Grafton, celebrated the 70th anniversary of his Ordination. Bishop Ashton's Ordination took place in Peterborough Cathedral, England, in 1892. Since his retirement in 1938 Bishop Ashton has been assisting the various Vicars of St. John's, Camberwell, where he resides.

The Reverend Lim PENG SOON, Vicar of St. Hilda's, Katong, in the Diocese of Singapore/Malaya, has been visiting Melbourne Diocese during the month of June on behalf of A.B.M.

The Reverend Peter and Mrs BROADBENT are due to leave Melbourne in mid-July for missionary service in North Malaya. Mr Broadbent is at present Curate of St. Columba's, Hawthorn.

### ● Wangaratta

Canon W. G. G. WEIDMANN, Diocesan Commissioner of Promotion, will conclude his appointment in September and will then become Rector of Murchison with Rushworth.

The Reverend J. R. J. PRICE, Rector of Bright, has accepted an appointment to Parish of St. Matthew, Broadford. Mr Price has been in charge of the Parish of Bright for the past nine years.

### ● Overseas

Canon D. ANDERSON, Principal of Immanuel College, Ibadan, Nigeria, has been appointed Principal of Wycliffe Hall, Oxford. He succeeds the Reverend F. J. Taylor, who will be consecrated Bishop of Sheffield on July 25 in York Minster.

The Rt. Reverend J. C. VUCKLER, Bishop of Polynesia, will be visiting the Diocese of Nelson, New Zealand, between July 10 and 15.

## The Australian

## CHURCH RECORD

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

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

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

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## Crusade's Lasting Results

AN interesting report on the third anniversary of the Billy Graham Crusade comes from Holy Trinity, Adelaide. Writing in the June-July issue of "Trinity Times," the Rector of Holy Trinity, the Reverend L. R. Shilton, B.A., B.D., Th.L., had this to say:

We have just had an inspiring Guest Service to commemorate the Third Anniversary of the Billy Graham Crusade. The fruit of that Crusade as far as this Church is concerned, has lasted well. 325 people, at that time, desired to be referred to Holy Trinity Church.

In that number, 12 names were duplicated, or wrongly given. 41 lived in the St. Athanasius', Kidman Park area, and were referred there, of whom most are continuing to witness effectively in that young Church. 47 had temporary addresses, because they were nurses, or interstate people, or country people, or were residing in Hotels. These can no longer be traced. 26 are known to be abroad or interstate. 34 addresses are not now known.

But the amazing thing is that out of the total of 148 who could still be attending this Church, 102 are regular attenders, or known to attend other Churches.

# NEW DEAN OF SYDNEY APPOINTED

In a further reorganisation of the administration of Sydney Diocese, announced by the Archbishop of Sydney on July 6, the Right Reverend A. W. Goodwin Hudson has been elected Dean of Sydney, on the nomination of the Archbishop of Sydney.

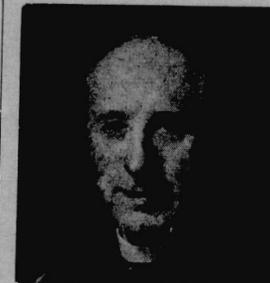
The announcement was made following the appointment of the present Dean of Sydney, and Archdeacon of Cumberland, the Very Reverend E. A. Pitt, as Archdeacon of Wollongong.

In an official statement issued from Church House on July 6, the Reverend Kenneth Roughley, Public Relations Officer of the Diocese of Sydney stated: "It has become clear that it would be unwise for Archdeacon Goodwin, Rector of St. Mark's, Darling Point, who was appointed last April as Archdeacon of Camden-with-Wollongong, to leave St. Mark's, and he has therefore now been appointed Archdeacon of the City of Sydney and will combine these duties with those of the Rector of St. Mark's. His Archdeaconry will consist of the Rural Deaneries of East Sydney, Balmain and Cook's River.

"The Archdeaconry of Camden-with-Wollongong will now be divided. The

northern half will now be known as the Archdeaconry of Cumberland and Archdeacon Begbie will serve as its Archdeacon. The southern half will be known as the Archdeaconry of Wollongong and the Very Rev. E. A. Pitt, at present Dean of Sydney and Archdeacon of Cumberland, has been appointed as Archdeacon of Wollongong and will reside in that Archdeaconry.

"The Right Rev. A. W. Goodwin Hudson, Coadjutor Bishop, has been appointed Dean of Sydney and will centre much of his evangelistic work around the Cathedral. The new appointments will date from October 1 next. Meanwhile certain adjustments of boundaries of the Rural Deaneries will be considered. Until October 1 inquiries concerning the whole of the present Archdeaconry of Camden-with-Wollongong should be addressed to Archdeacon Begbie, and not to Archdeacon Goodwin."



● The Right Reverend A. W. Goodwin Hudson, newly appointed Dean of Sydney.

## C.M.S. MEETS RECORD BUDGET

THE General Secretary of C.M.S. in N.S.W., the Reverend G. M. Fletcher, announced on Monday, July 9, that a record N.S.W. budget of over £104,834 was fully met. Mr Fletcher stated that in actual fact some £3,000 more than had been originally budgeted for was needed and that the amount received up to the closing of the financial year covered this sum and left a small surplus of some £300.

The announcement was made, very appropriately, at a special service of Holy Communion conducted in St. Andrew's Cathedral as a farewell to several C.M.S. missionaries due to depart shortly for overseas.

The Cathedral was packed for the service, conducted by the Archbishop of Sydney, Dr Gough. The Right Reverend M.

L. Loane was the preacher. Following the service a large crowd attended a farewell function in the Chapter House.

Those farewelled included Dr Alan and Mrs Cole, who are proceeding to Singapore early in August, where Dr Cole will join the staff of St. Peter's Theological Hall; and the Reverend Campbell and Mrs Begbie, who sail for Tanganyika on July 22. Mr Begbie has been appointed C.M.S. secretary in Tanganyika. Portion of the Cathedral service was read by Mr Begbie's brother, Canon A. E. S. Begbie, Rector of St. Stephen's, Willoughby.

Also going to Tanganyika is Sister Barbara Young, who leaves Sydney at the same time as the Begbies. Returning for their third term of service in North Borneo are the Reverend Walter and Mrs Newmarch. Four workers for North Australia were also farewelled—Mr and Mrs David Brake and Mr and Mrs Merrill Hart.

The total Australia-wide budget for the Society amounted to nearly £200,000. At the time of going to press details from interstate had not yet come to hand.

## Use of Mass Vestments Opposed

THE Church of England Evangelical Fellowship of Great Britain has expressed concern over new measures being considered by the Church Assembly, allowing the use of "Mass Vestments" and immovable stone "Altars." A statement issued by the Fellowship reads:

"Considerable progress has already been made in plans for Prayer Book revision. In this task Evangelicals have cordially co-operated, for deeply as they love our present liturgy, they earnestly desire to see it made more meaningful to men and women who are today outside the churches.

"This week, however, a new stage will be reached in the process of Canon Law Revision when Church Assembly considers measures which would permit the wearing by clergy of the 'Mass Vestments,' and the use of immovable stone 'Altars' in churches. These things imply a

doctrine of sacrifice in the Holy Communion which was decisively repudiated at the Reformation.

"These are examples of the type of change which to Evangelicals is not a matter of form, but of fundamental principle, for here the very doctrines for which the English Reformers fought and died are at stake.

"Inevitably, then, Evangelicals must oppose any such change involving the doctrines of our Church—a change, indeed, which seems to them contrary to the plain teaching of the Scriptures, and which, they are convinced, and the majority of the laity do not really desire.

"But what if these and similar Measures are passed by Church Assembly? Then the last word still rests with Parliament. Until the laity is adequately represented, as of right, in the Councils of the Church, and fully consulted in matters of doctrine as well as policy — according to what seems to be the New Testament pattern — it is only in Parliament that the laity can make its voice effectively heard.

"There are, no doubt, certain valid objections to a secular assembly having the final responsibility in such matters; but, as

things now stand, this is the only way in which the laity as a whole can make their convictions known."

The statement is signed by the Rev. A. T. Houghton (Chairman); Professor J. N. D. Anderson, O.B.E., M.A., LL.D.; the Rev. T. Anscombe; Dr. O. R. Barclay; the Rev. Canon T. F. C. Bewes; the Rev. Canon T. F. C. Bewes; the Rev. C. R. Butlin; the Rev. C. G. F. Clark; the Rev. A. J. Goss; the Rev. T. Hewitt; the Rt. Rev. F. Houghton; the Rev. Dr. P. E. Hughes; the Rev. R. P. Johnston; the Rev. Canon T. L. Livermore; the Rev. Canon T. G. Mohan; the Rev. A. M. Stibbs; the Rev. J. R. W. Stott; Lt.-Gen. Sir Arthur Smith, K.C.B., K.B.E., D.S.O., M.C., LL.D.; the Rev. J. V. Taylor; the Bishop of Tonbridge; Mr J. F. Wallace, LL.B.; the Rev. M. A. P. Wood, D.S.C.; the Rev. Canon R. W. F. Wootton, M.B.E.; and the Rev. R. C. Lucas (Secretary).

Roman Catholic statistics report an increase of ten per cent in the number of Protestants in Latin America. The figure is now 7,300,000 Protestants, according to the Catholic Episcopal Conference of Latin America.

# CHURCH RECORD

JULY 19, 1962

## Can the leopard change its spots?

A violent political storm has arisen in New South Wales following the precipitate action of Roman Catholics in Goulburn. One thing has emerged from the furore, if nothing else — it has been successful in bringing to a head the vexed question of State Aid to Denominational Schools.

"The Sydney Morning Herald," in its editorial comment of July 11, calls the action "political blackmail," a phrase which rings strangely familiar to students of Rome's long history of political intrigue.

As if it was not bad enough that the Roman Catholic Archbishop of Canberra — Goulburn sanctioned the move, churchmen will read with regret the statements made by the Anglican Dean of Goulburn, the Very Reverend A. C. King, and the Bishop of Bathurst, the Rt. Reverend E. K. Leslie, supporting the Church of Rome in this stand.

The Church of Rome has every right to express its views and press its claims for financial support from the Government, however ill-based such claims may be, but the Goulburn action is irresponsible, to say the least.

The sudden influx of Roman Catholic school-children into State schools and the consequent overtaxing of resources will prove nothing. As has been stated on many previous occasions, the "problem" is one of Rome's own making. Had the Church of Rome agreed to support the State school system from the beginning, instead of developing a complex and massive educational system of its own, there would be no problem. The State system would

have grown in step with development of the community.

This action is part of a world-wide agitation for financial assistance. A similar move took place in Canada. The State system rose to the occasion and the diocesan bishop hastily withdrew the order.

"The Herald" well points out that, having insisted through the years in maintaining their own educational system, if Roman Catholics now find themselves in a plight "they cannot legitimately complain if their demand to be bailed out of that plight is firmly refused, as it should be without delay."

If politicians, in their efforts to appease Rome, produce hitherto undisclosed sources of wealth, such should be spent on improving the public school system, not in assisting Rome to indoctrinate young minds in its erroneous teachings.

There are those bearing the name of Protestant who may feel disposed to bury the hatchet and link arms with Rome but this latest action should be a salutary warning to all such that the leopard's spots do not change with the passing years. Rome will stoop to anything — in this case, blackmail — to get her ends.

There is only one way in which this dilemma can be solved democratically — by submitting it to a referendum. It would be a cause for deep regret if the result of such a referendum opened the way for State Aid, undermining as it would much of the work of the past, but it would at least be democratic. An action such as has been taken in Goulburn is only a step along the road to anarchy.

## Studies in

# The Life of Peter

## 4. Peter in Rome—1

"THE Church that is at Babylon . . . saluteth you" — it is a paradox that these words are the only New Testament evidence that Peter was once in Rome.

Many books have been written on the subject "Was Peter in Rome?" This is the question we now set ourselves to discuss. I pass on to you at the outset the comment of Salmon: "The connection of Peter with Rome has been so much insisted on by Roman Catholics, that Protestants have thought it a duty to deny it; and thus there is a certain number of commentators whose views have been so biased, one way or other, by the effect their decision may have on modern controversies, that their opinion deserves to go for nothing."

"For my part, I so utterly disbelieve in any connection between Peter and Leo XIII., that I count a man as only half a Protestant if he troubles his head about the Romish controversy when he is discussing the personal history of Peter." (Introduction to the New Testament.)

The first thing we might say from the Bible is that Peter was not in Rome when Paul's Epistle to the Romans was written. For the sixteenth chapter of that letter is a long list of greetings with a significant absence of the name of the Apostle Peter. We may say that he was not there then. But Roman Catholics claim that long before he had founded the Roman Church. To meet the difficulty of the silence of Romans 16 they say Peter was an absentee Bishop and that his episcopacy was not a long continuous residence in Rome. They argue that he moved about on missionary activities. Yet they have not evidence of any real value to support the claim that he was Bishop of Rome.

**Scriptural Reference**  
The scriptural reference that bears most on the question, "Was Peter ever in Rome?" is near the end of his first letter. I believe it is fair to say that most of the best scholars hold that this use of the word Babylon is undoubtedly intended to indicate the wicked, persecuting, imperial city, upon which the mantle of ancient Babylon had fallen, that is, Rome. I believe that Peter wrote the letter from the imperial city. It seems impossible that Babylon on the Euphrates would have been visited by Peter at the time this letter was written. Eusebius, the church historian at the beginning of the fourth century, seems to cite Papias, a bishop who wrote in the second century, as alleging that Peter composed his First Epistle in Rome and mentioned the city by the metaphorical name of Babylon. Papias would be a most important early witness. For what it counts, Babylon, in the Book of Revelation, beyond question means Rome.

Other evidence, apart from scripture, as to whether Peter was ever in Rome, is very in-

teresting. The writer Clement of Rome, one of the early bishops of the Roman Church, wrote to the Corinthians "Let us set before our eyes our excellent Apostles. Peter, because of unrighteous jealousy, had to bear not one or two but many torments, and so after he had given his witness went to the place of glory which was due to him." This was written about A.D. 96. The purport of the rest of the passage seems to be that Peter and Paul were the most noteworthy of those that were martyred in Rome.

### Peter's Martyrdom

About the year A.D. 107 Ignatius, Bishop of Antioch, wrote in a letter to the Roman Church words which suggest that he believed that Peter in Rome had given the Church instructions about his martyrdom. I believe that Peter died a martyr in Rome. It seems to me an established fact of ancient history. Scriptures which bear on the question "of Peter's death" include John, chapter 21, where the Lord is recorded as saying to Peter, "When thou shalt be old, thou shalt stretch forth

thy hands, and another shall gird thee and carry thee whither thou wouldst not." Then follow the words: "This spake he, signifying by what death he should glorify God." The Second Epistle of Peter is often challenged as to authenticity but in connection with our inquiry it has the same force of evidence whichever view is taken about it. In chapter 1 we read "Knowing that shortly I must put off this my tabernacle, even as the Lord Jesus Christ has showed me." This is, undoubtedly, a reference to Peter's death.

By A.D. 200 there was a wide-spread report that Peter had been martyred in Rome, perhaps by inverted crucifixion. By that time there were in the city of Rome sites indicated as holy places connected with the Apostles, Peter and Paul. Thus we conclude that Peter came to Rome and was martyred there in the persecution of Nero. It is a very different question to ask, was Peter founder or bishop of Rome, and one which we answer in the negative in a further study.

## Off-Course Betting Inquiry

The Council of Churches of N.S.W. has issued the following statement on the current betting inquiry:

Whatever the outcome of the Commission, it is essential that the views of the Christian Church be made known through evidence to be given by the Rev. Dr E. H. Watson and other Churchmen who will be called on behalf of the N.S.W. Council of Churches. It is also essential that certain key witnesses who are advocating legalised starting price betting should be cross-examined as to the validity of their claims.

Had this unavoidable responsibility of Christian social witness not been accepted by the N.S.W. Council of Churches, a commitment which has been endorsed by all the heads of the Churches joined in this appearance before the Royal Commission, it would have meant one of two things:

(a) That each member Church of the N.S.W. Council of Churches would have had to decide upon accepting the onerous task of individual representation and presentation before the Royal Commission with costs far exceeding what each Church is now asked to bear.

(b) That a fragmented case would have been put on, through lack of co-ordination, the case against increased and further legalised gambling facilities in N.S.W. may not have been put at all.

There remains an urgent need of further finance if the churches are to be fully represented and their case adequately presented between now and the period when our own witnesses will be called.

It is a fund the resources of which will be carefully and effectively employed. Contributions, which will be acknowledged, should be sent to: The Secretary of the N.S.W. Council of Churches, the Reverend Bernard Judd, The Rectory, 188 Forbes Street, Darlinghurst, N.S.W.

Footnote: The Standing Committee of the Diocese of Sydney has forwarded £500 toward the expenses of the Council of Churches in N.S.W. representations before the Royal Commission on off-the-course betting. This has been done as an expression of support by the Church of England in the Diocese of Sydney.

By the Reverend  
E. G. Mortley, B.A., Th.L.,  
Rector of St. Philip's  
Church, Eastwood, N.S.W.

## Y.A.F. Council Meeting



THE national Council of the Young Anglican Fellowship of Australia met at "Blue Gum Lodge," Springwood, from June 26 to 29, 1962, under the chairmanship of the Bishop of Canberra-Goulburn, the Rt. Rev. K. J. Clements.

The Council was opened by the Primate who, on behalf of the Young Anglican Fellowship, conferred Life Membership on Bishop Clements. During the course of the week a great deal of thought was given to relations with other groups both within the Church and the community.

Observers were in attendance from Comrades of St. George, C.M.S. League of Youth, C.E.F.D.O.S. and C.E.B.S.

## Blessing in South Africa

THE Right Reverend Stephen Bradley, Assistant Bishop in the Church of England in South Africa, tells of the evangelistic outreach of the church in a recent letter to Friends of the C.E.S.A. He writes:

"Easter is past once again, with its special services and opportunities to reach the unsaved. On Easter afternoon I was able to speak at a united open air service on the crowded Durban beach. It was a perfect day, there was a good loudspeaker, and so a great many were able to hear the Word.

"On Good Friday night there was a united service in the Durban Town Hall. Over 2,200 were crowded in, Africans, Indians, whites, probably about equal numbers of each, and heard a wonderful message in song and word.

"In the Transvaal there was a united gathering for prayer and fellowship on Good Friday afternoon and evening. This gathering is held quarterly, and gives

an opportunity for the praying people of all the Johannesburg and Pretoria churches to meet.

**Bantu Missions**  
"Both in Natal and Transvaal, the annual united gatherings were held in connection with the Church of England Missions, Bishop Chamane (the African Assistant Bishop in the C.E.S.A.) reports great blessing at the Transvaal gathering. He says that our members were all brought closer together, and on Good Friday night several professed conversion. We were able to visit the Natal gatherings on Saturday afternoon. There were several thousand present, men and women, from all over Natal.

"The visitors were quartered on local members, as many as 20 to a house; however, the program left little time for rest. A half night of prayer on Thursday, united services at 10 a.m. and 2.30 p.m. and 7 p.m. on Good Friday, meetings in groups all day on Saturday and a half-night of prayer. The united Holy Communion service was attended by over 3,500 and lasted several hours."

(Donations to the work of the Church of England Missions in South Africa may be sent to the Rev. D. W. B. Robinson, Moore College, Newtown, N.S.W.).

## City Mission Centenary

The Sydney City Mission will celebrate its Centenary from August 23 to 28. The Mission has asked that we give our prayerful and active co-operation in these important celebrations. The Interstate Conference of the City Missions will be officially opened by the Archbishop of Sydney.

Other features of the celebrations will be the 100th Anniversary and Grand Festival in the Sydney Town Hall on Saturday, August 25. It has been suggested that the work of the Sydney City Mission be remembered in prayer on Sunday, August 26.

The founders of the Charlton Homes for Boys, Mr and Mrs N. A. Sachisthal, are to retire from the work on August 31.

Mr and Mrs Sachisthal founded the Charlton Homes at Glebe under the Home Mission Society of the Diocese of Sydney in 1942. Mr Sachisthal was awarded an M.B.E. for his work among boys.

In announcing their retirement the Home Mission Society issued the following statement:—

With their advancing years and indifferent health, the Council is concerned that their retirement should not be postponed.

Tentative arrangements are being made for a farewell to be afforded them in the Glebe Town Hall on the occasion of the 20th Birthday Dinner of the Homes in September.

The Home Mission Society is making provision for their retirement, and has suggested to Mr Sachisthal several ways in which he may continue his association with the work through deputation activities, establishment of the Charlton Camp Site, etc.

A Testimonial Fund has been opened, to which admirers and friends of Mr and Mrs Sachisthal are invited to subscribe. Contributions should be sent to:—

The General Secretary, The Home Mission Society, Box 5, Queen Victoria Post Office, SYDNEY.

Cheques and money orders should be made payable to "The Norman and Emily Sachisthal Testimonial Fund." All amounts will be acknowledged and senders are asked to clearly show their names and addresses.

## Clergy Seminars

The Director of the Father and Son Welfare Movement, (N.S.W.), Mr John Robson, has announced plans for the promotion by the Movement of a series of Seminars for clergy on "Pastoral Counseling and Psycho-Sexual Adjustment."

This advanced course is open to those who have completed one of the Movement's primary Seminar series or its equivalent.

The Seminars will be limited to 30 clergy and no denominational quotas will apply. The series commences on Friday, August 31, and will continue to Monday, October 8. Sessions will be held at the Sydney University Tutorial Department, Mackie Buildings.

## VISIT TO ST. LUKE'S

The Rev. J. Brook, the new General Secretary of the Church Missionary Society in South Australia, preached at a Thanksgiving service at St. Luke's, Adelaide, on July 1, making his first official visit to the parish. Mr Brook thanked the parish for the financial interest shown in the work of C.M.S., and for the fact that the parish had given personnel for the Mission field. Mr Brook said that the recent Missionary Convention when Bishop Feste Olongo of Maseno spoke at St. Luke's was undoubtedly a powerful stimulus to the giving of the parish. In the three months, April to June, £461 had been given to C.M.S., and the total for the year was £972.

# RETIREMENT OF CHARLTON HOMES FOUNDERS

## C.E.N.E.F. OPENING

THE Governor of N.S.W., Lt.-General Sir Eric Woodward, will officially open the new C.E.N.E.F. Centre at the corner of Kent and Bathurst Streets, Sydney, on SATURDAY, JULY 21, AT 3 P.M. The Archbishop of Sydney, will dedicate the building. Police permission has been granted for the Service of Opening and Dedication to be conducted in Kent Street itself.

The new building was purchased from Messrs W. D. and H. O. Wills for the sum of £175,000. A further £30,000 has been expended on alterations to make it adequate as a Church and Youth Centre. It houses the Church of England Board of Education, Youth Department, Girls' Friendly Society, Church of England Boys' Society and the C.E.N.E.F. administration office and that of the Mowll Memorial Village. The Chapel from the old building has been moved to the new centre.

At the same time there has come into the building others who will enrich the contribution being made. The Australian Council of Churches occupying the whole of the top floor. The other bodies in the building are:

The Mothers' Union of the Church of England; The Girls' Life Brigade; The Australian Church Record; Fact and Faith Films; Missions to Seamen; Campaigners for Christ; Church of England Television Society; The Church Army; The Gideons International; The Inter-Varsity Fellowship and the National Heart Foundation.

## Spanish Ruling

The Supreme Court of Spain has ruled that a Protestant couple can be married in a civil ceremony though they were baptised as Roman Catholics. Senor Carlon Sevilla and Senorita Carmen Gracia Sanchez, both of Madrid, are now Baptists; their lawyers, Senor Ernesto Velve, said they had spent three years appealing from court to court until the Supreme Court gave its decision. Spaniards wishing to marry outside the Roman Catholic Church have to apply for permission for a civil marriage.

The purchase of this building was made possible through the sale in 1961 of the original CENEF Centre in Castlereagh Street. (CENEF stands for "Church of England National Emergency Fund" which was established in World War II to care for the spiritual and material needs of men and women serving in the Armed Forces).

## Novel Dome for Scrolls

A SANCTUARY for the Dead Sea Scrolls is being erected in Jerusalem by the Israel-American Museum Foundation. It will house the Scrolls, owned by Israel, the recently discovered Bar Kochba letters and documents, and other precious manuscripts.

It is reported by "Christian News from Israel" that the whole structure except for its double-parabolic dome will be underground—a novel architectural concept suggested originally by the fact that the Scrolls were found in a cave.

The dome will emerge from a square pool of water, upon which it will seem to float and form the centre of a fountain. The sunken patio will be flanked on either side by a research library and by the Shrine itself. The dome, where the Scrolls are to be kept, will be reached by a long subterranean corridor consisting of a series of terraces, each of them displaying the biblical manuscripts.

## WEDNESDAY, 1st AUGUST

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## Prayer Book Revision in England . . .

The new Constitution of the Church of England in Australia may not be perfect, but Evangelicals can be very grateful that it has saved us from the experimental revisions of the Prayer Book which have been going on in England in an extra-legal way. It is now announced that a parliamentary campaign is to be launched to persuade members of parliament not to oppose legislation to permit such experimental revisions. Apparently the Anglican hierarchy does not desire a repetition of the events of 1927 and 1928, when the House of Commons rejected proposed revisions of the Prayer Book.

It has become fashionable to maintain the proposed revision of 1927 and 1928 was wrongly carried out, and that the right way of revising the Prayer Book is to institute experimental forms of service which can be tried out on congregations before they are made official.

But in fact this method of revision merely adds more confusion to the already chaotic

## Notes and Comments

liturgical state of the Church of England. The laity strongly and rightly resent the present lack of uniformity. They feel that they have a right, when they enter an Anglican Church, to know what the form of service is going to be. It is doubtful whether propaganda campaigns among M.P.s will alter this feeling.

When the Australian Church turns its attention to Prayer Book revision it is to be hoped that it will restore uniformity to public worship. Without this, it is much to be doubted whether it can ever become a united Church, notwithstanding pious remarks about trusting each other.

## Revising the Lectionary . . .

One crying need in our public worship is an adequate lectionary. This has been an unsolved problem since the time of Cranmer. He drew up a lectionary for the daily services which covered the whole Bible and parts of the Apocrypha in a year. But it immediately became clear that only a very small minority of Church members attend Church every day to hear the Bible read in this way. Consequently every new lectionary since the Shortened Services Acts of 1871 (including the popular but extra-legal "Churchman's Calendar" lectionary) has followed the anthology principle. Obviously it is not possible to read the whole Bible at Morning

Prayer and Evening Prayer in a single year.

The anthology principle is inadequate. All scripture is given by inspiration of God, not just the parts chosen in lectionaries. It all ought to be read in due course in the public services of the Church.

The only solution is to provide a series of lessons which will, like the Scripture Union series of private readings, cover the whole Bible in a period of several years. There could be no objection in principle to this; there is nothing sacrosanct in the calendar year. And it would avoid the unfortunate implication that some parts of the Bible can safely be ignored by the layman.

## Prayer Book Revision and Evangelism . . .

The Bishop of Liverpool has told his diocesan conference that it is urgent to revise the Prayer Book because those who are not regular worshippers find it incomprehensible. He argues that a more modern idiom might carry conviction to our generation.

But it is not the function of a form of service to carry conviction to outsiders. Christian worship is intended for Christians; it is not an evangelistic medium. We do not find the early Church in the Acts of the Apostles working out forms of

service that would appeal to outsiders. We find it preaching the Gospel.

It seems to be an irresistible temptation to the Church of this generation to do anything to try to reach outsiders rather than evangelise. God has told us to preach the Gospel, and has promised to bless us when we do. If the Prayer Book is unintelligible to regular worshippers, this is a good reason for revising it. But if it is unintelligible to those who are not regular worshippers, this is a good reason to evangelise them.

## Chinese Bishop for Borneo

The Right Rev. James Chang Ling Wong, who has been Assistant Bishop of Borneo for the last two years, has been nominated by the Archbishop of Canterbury as first Bishop of the new diocese of Jesselton, in North Borneo. After the creation of the new diocese the remainder of the present diocese of Borneo will be known as the diocese of

Kuching. The inauguration of the diocese of Jesselton and the enthronement of Bishop Wong will take place on July 24.

Bishop Wong, who is Chinese, was a marine engineer for many years before being ordained in the diocese of Hong Kong in 1938. After serving in that diocese for 21 years he became

## OVERSEAS NEWS

### Graham for Tokyo

A GROUP of American Baptists has pledged the major portion of funds necessary to cover a planned All-Japan Graham Crusade for April, 1963. Dr Billy Graham has agreed to go to Tokyo for 13 days. He has agreed to participate in the evangelistic effort by bringing the closing message in four large area crusades, which are being planned for Tokyo, Osaka, Fukuoka and Sapporo. Dr Graham is expected to speak for various pastors and laymen's meetings as well as to university and business groups. Other leading Christians are being invited to participate. Mr Jerome Hines of the New York Metropolitan Opera and Mr Van Cliburn, noted pianist, are to be invited. The Hardin-Simmons University Cowboy Band of Abilene, Texas, is expected to come to participate in the campaigns.—F.E.N.S.

### Protestant School Closed

AUTHORITIES have closed down a primary school in nearby Montepa, Colombia, on the grounds that they must "prohibit every form of Protestant educational work," according to a report by the press service of the Evangelical Confederation. The order said the action was taken in accordance with the Treaty on Missions between the Holy See and Colombia, which provides that "education must be directed and oriented by the Catholic Mission, without interference from any other denomination." The school was opened in January with an enrolment of 15 children, most of them from the Protestant Congregation of Montepa.—F.E.N.S.

### Coffee Bars Commended

CHURCH meeting places of the coffee bar type are commended by the Church of Scotland's Committee on the Religious Instruction of Youth in a report published in Edinburgh. "These meeting places," the report says, "are not different from the church; their function is to be the church, for in these places at least, it can be demonstrated that the Christian life consists in more than serving ourselves and helping our own people." —F.E.N.S.

### Prayer Book Display

AN exhibition on the 1962 Book of Common Prayer was opened in Lambeth Palace Library at the end of June and will remain open each weekday until July 31. Particularly notable exhibits are the "Durham Book," lent by the University of Durham, a Prayer Book of 1619, in which proposals for revision gathered from various sources were inserted in their own handwriting by John Cosin, Bishop of Durham, and his chaplain, William Sancroft, a future Archbishop of Canterbury; the "Convocation Book," lent by the House of Lords, which is a 1636 Prayer Book with agreed changes entered by Sancroft; the "Advices" of Matthew Wren, Bishop of Ely, lent by the Bodleian Library, Oxford, containing suggestions for revision made by Wren while imprisoned in the Tower of London during the Commonwealth; and the "Baxter Manuscript," lent by Dr Williams' Library, Gordon Square, W.C., which contains (among other material) a contemporary account of the Savoy Conference on the Prayer Book in 1661.—C. of E. News.

### Life in China

SUNDAY is all but a forgotten day in Mainland China. Abolished by Communist authorities for all practical purposes, the people go about their daily tasks day in, day out, from year to year." So said Lieutenant Liu Cheng-szu, the MIG-15 jet fighter pilot who defected from Free China on March 3, in an exclusive interview with Hans M. Wilhelm, F.E.N.S. Taipei correspondent. He further stated that religious life had been downgraded to such an extent that people had little or no time for any religion, in fear of being suspected of plotting to overthrow the Communist regime. When reminded that the Communists had promised freedom of religion when they first took control of the mainland, he was quick to deny that there was such a thing as religious freedom. In fact, people with religious inclinations were more than often condemned to hard labour in communes and charged with pursuing anti-Communist activities. —F.E.N.S.

### Gift for Ordinands

IN support of the Church of England's special effort to encourage more men to offer themselves as candidates for ordination in England, a gift of £10,000 has been made to funds for ordination training by Planned Giving Limited, an organisation set up by churches in 1959 to promote the teaching and practice of stewardship in Anglican parishes. The donation is being distributed among those dioceses where Planned Giving Limited has directed Christian stewardship campaigns, of which it has now completed more than 250. The organisation is not a commercial company and is officially classified as charitable. Its articles of association provide that all income surplus to its requirements shall be distributed for charitable purposes.—C. of E. News.

### Fewer Missionaries

A REPORT of the Foreign Mission Committee of the Church of Scotland noted that during the past 10 years the number of missionaries serving the Church has dropped from 322 to 276, and it said it is becoming increasingly difficult to find qualified candidates. It said at present it has vacancies for 50 new missionaries in Asia, Africa, and the West Indies, and asked presbyteries and congregations to encourage young men and women to respond to the call for missionary service. —EPS, Geneva.

### Inter-Race Relations Fostered

THE Methodist Church of South Africa plans to set up a "racially inclusive church" in a major city in this country as a pilot project to foster closer relations between the races.

Although the name of the city has not been disclosed, it is believed the congregation will be established in Capetown.

In March, the Methodist Church issued a circular "unequivocally opposing apartheid." It said it "emphatically rejects it as a policy and seeks eradication of it in our midst." The church has held several multi-racial conferences and has formed race relations study groups in several cities. —EPS, Geneva.

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## Letters

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

### Relations with Rome

Dear Sir,  
The Rev. A. Dean's letter (A.C.R., 21/6/62) comes as an encouraging word to those who see the problems of relationship with the Church of Rome in their true perspective. My thanks go to him for raising a voice in protest against the widespread and one-sided surrendering of principles for the fashionable cloak of unity.

Surely it behoves us all in this tercentenary year of the publication of our present Book of Common Prayer to examine again the cost at which "pure religion and undefiled before God" was won for us. Are we so far sunk in complacency that the fires of Smithfield and Oxford mean nothing to us? Hooper, Latimer and Ridley, did they die in vain? The Church of Rome and her errors cost these men their lives and it is with this same Church and these same errors that we are now asked to unite. Where is the spirit of the reformers and the Protestant reformed heritage of our Church which, together, have accomplished so much for the spreading of the Gospel of our Lord Jesus Christ? Are these to be surrendered so easily?

The unity-at-all-costs theory is not to be entertained by any thinking person, and until the Church of Rome is prepared to acknowledge her many errors we are only laying the foundation for disaster if we pursue this course. Instead, our task is to take the truth of the Lord Jesus Christ into the ranks of Rome relying on the "sword of the Spirit, which is the word of God," that in God's own time they might join us in true unity in Christ. D. C. McPHAIL, Chatswood, N.S.W.

**A Biblical Approach**  
Dear Sir,  
Your A.C.R., June 21st edition, appeals to me strongly because of its sane Biblical approach and by its attention to areas of moral responsibility consequent upon this approach. In the first category, I liked the Bible Study on the Life of Peter, showing Peter's insight that Jesus lived among men as Isaiah's Suffering Servant of God and was consistent though it led Him to the Cross with all its Gethsemane torment and cosmic significance, that we might be free of the "world's slow stain"—free to do His will.

I found the article on "Prayers for the Dead" helpful, as was the Reverend Arthur Deane's letter re Rome's doctrinal pervasiveness, and it was good to read of 200 young people having considered together how Christianity implies a way of life also in our welfare State. It was needful to be reminded that those who preach and heal in His name overseas must have our support. In the second category I was impressed by your Leader and the Australian Council of Churches' statement on the need for reform of our immigration laws, with their race-prejudiced public image, distorting the average Australian's unawareness of race-prejudice. I found consistent the British inter-Church deliberations toward reunion and hoped our Australian Churches might start moving in the same way. Wage-earning and child-rear-

ing put a limit to reading time. However, Christians still have to make decisions (in the light of their faith) about current problems. It seems to me that the "Church Record" helps us to mind our own business very well—and to mind it charitably! J.B. Lindfield, N.S.W.

### Nazi "Christians"

Dear Sir,  
Some time has elapsed since the death of "Hangman" Adolf Eichmann, so that we may mention his name somewhat dispassionately. His statement that he believed in God was, no doubt, equated in the minds of many Jews with passionate affirmations of his leader Adolf Hitler years ago that he was a Christian and that God was helping him.

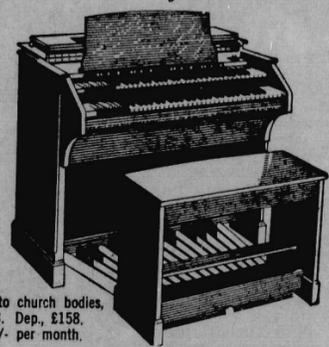
Considering that many Jews who heard and read all these statements have lost loved ones through the activities of such personified inhumanity, I feel very sad about the complete absence of outcries by all Christian Church leaders all over the

world denying and abrogating any claim by these impenitent leaders of the Germany Nazi Party.

It may be true that atrocities against the Jews, perpetrated by the "Old Catholic Church" (before the Reformation) may better not be mentioned now, and those after the Reformation conveniently overlooked. But, although we may possibly differ with the Jews all over the world as to jurisdiction or severity of the sentence, it would be most important to deny any connection between German anti-semitic leaders and all Christians Churches generally, and the Church of England in particular.

A statement to this effect would serve a good purpose even if it would reduce but minutely the erroneous belief held by the Jewry that all those who call themselves Christians or are born in a nominally Christian country and are not of Jewish stock, are actually followers of our Lord Jesus Christ, i.e., Christians. Fred, Sydney.

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## Books

### A Handbook of Christian Theology Edited by Mr Halverson and A. Cohen, P.P. 382.

This book is a collection of 103 short essays on various subjects relevant to the Christian Message. Some of these essays are on historical subjects (e.g., Gnosticism, Liberalism, Quakers), some concern various theological terms (e.g., Dogma, Myth) and others are on definitely Biblical subjects (Faith, Kingdom of God, Resurrection). Thus the book is reasonably comprehensive.

The aim of the book is to be "not only a source book to the understanding of Protestant thinking, but an original document of our times and a record of the theological situation of the 20th century." While American contributors predominate (e.g., Reinhold and Richard Niebuhr, Paul Tillich), there are also contributions from eminent British and European scholars (John Marsh, Anders Nygren, Visser t' Hooft). Generally, I think it would be fair to say the book gives an insight into the attitude of scholars who are in the "half-way house" between Liberalism and the attitude which accepts the Scriptures as authority.

On the cover the words "essential information for every Christian" are found under the title. However, generally speaking, the book is for the scholar and student. In endeavouring to keep the essays short, the authors often presume the reader has a reasonable grasp of theology and related subjects, with the result that much of the book would be beyond the layman. But to the better informed person the book should be quite useful for reference purposes.

—J. IMPOSIDES.

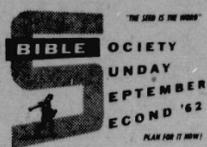
### "I AM LUCIFER: CONFESSIONS OF THE DEVIL"

As dictated to Clyde B. Clason. Hodder and Stoughton, London, 1961. pp. 255. Aust. price 24/.

This is a rather feeble exercise in the vein of The Screwtape Letters—the kind of thing one can imagine any reasonably intelligent undergraduate being able to produce after reading the original. The style is an uneasy mixture of trans-Atlantic academic and Lloyd Douglas. Theology and science are similarly confused (on page 18 the expanding universe is said to have originated in the revolt of the angels, for example). Frankly, not worth reading, even if you could get a copy for nothing, and certainly not worth 24/. —G. S. Clarke.

### Also Received:

"The Evangelical Magazine," Number 17, May-June, 1962. Features articles by well-known Evangelical writers, including the Reverend Dr J. I. Packer. "Biblical Leprosy," Tyndale Press, London. Pp. 16. Eng. price 1/. Published for the Christian Medical Fellowship. "Keeping Faith with the Patient," Tyndale Press, London. Pp. 16. Published for the Christian Medical Fellowship.



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# RELIGIONS OF THE WORLD, UNITE?

"RELIGIONS of the world unite." This parody of the famous Marxist slogan appeals to many today. They see Christians getting together in a spirit of oecumenism, and they wonder why it need stop there. Ease of air transport, and increase in at least superficial knowledge through TV, radio, and documentary films, have made vast numbers of the younger generation familiar with the existence of alternative religious systems of belief and practice, of which in past generations they would have hardly been aware, except perhaps through talks by returned missionaries, or by the propaganda of missionary societies.

IT is not unnatural for people to query whether the future may not hold in store for the human race some comprehensive religion, brought about by a federation of synthesis of the existing ones, or by a judicious selection from them. That there are forms of spiritual life among Hindus, Buddhists, Parsis, Jews, and Muslims seems undeniable, and not a few folk feel that in the face of materialism and secularism those who hold such forms should get together, and that Christians should join in with them.

They are also led to wonder on what grounds the Christian claim to something like exclusiveness is based, whether perhaps the other faiths have not an equal right to operate among their own people, and whether perhaps after all there may not be a number of legitimate ways of arriving at religious truth, and of entering into communion with Deity.

It is possible to argue that in the world of the Mediterranean and in Mexico, to take but two examples, a rather too easy treaty has been made with the previously existing ethnic religions of those areas, so that essential features in the basic Christian message have become blurred, even if they have not actually been on some occasions surrendered; and this, of course, is syncretism.

### Well-attested facts

It would therefore seem only sensible to consider a series of well-attested facts, which may serve as a basis for any possible proposals for drawing together the religiously minded peoples of the planet. (I haven't arranged these in any kind of logical sequence, since they seem to be concurrently important.)

(i) There is a common spiritual urge which is present in most human beings as such; and this involves a principle, namely that all existing religions stand in certain varying degrees of relationship.

This is by no means the same as the principle which is such a favourite among educated Hindus: "the essential unity of all religions," and which was so steadfastly proclaimed by the late distinguished holy man of Benares, Bhagwan Das. But it does mean the existence of a common spiritual hunger, and the possibility that with human beings as they are, there will be not infrequently similarities in the form of their approach to the presence of Deity, such as the choice of sacred spots for devotion, the practice of ceremonies denoting rebirth to a higher spiritual life, the offering of sacrifice in some form or other, and the tendency towards a unitary conception of Deity.

(ii) It is a real error to suppose that the Christian movement arose in vacuo. It arose, we know, out of Judaism; and Hebrew religion in the course of its development displayed many ethnic features as well as the wonderful glory of the prophets, so that as Professor Clement Webb once put it: "Judaism was the first non-Christian religion with which our faith was in contact."

### Intelligent reading

Moreover, the non-Jewish world into which it emerged was in many respects similar to that of India in the nineteenth and twentieth centuries, and this can be judged from any intelligent reading of New Testament and early Greek patristic literature.

(iii) The rather shadowy and sporadic monotheism which appears in Egypt at various points, and the fine quasi-monotheism of the Iranian Zarathustra both obviously as a matter of history had some influence upon the shape in which the much more dynamic monotheism of the Hebrew prophets emerged, although Egyptian religion is dead, and the Parsis, in many ways excellent people, have really become a small sect dependent for any possible expansion solely upon their birth-rate, and without any world-outlook or missionary inclination.

(iv) The severe differences between Hinduism and Christianity must not be glossed over—the rejection by Hinduism of the belief that God works in history, its consequent rejection of the significance of the Gospel records, its lack of belief in the equal value before God of every individual soul, and consequently its lack of belief in the brotherhood of man; its lack, as a further consequence, of any real spirit of social service.

Hinduism, in the sense that means "the religion of the Indian people" has many quaintly attractive features, and claims to be able to reform itself. But if, in doing so, far from rejecting, it adopts—as some Indians are now doing—the features enumerated above, it will cease to be Hinduism in the commonly accepted sense, and become only another Asia form of Christianity. Perhaps it should. But mysticism as understood by many people, and as believed to be derived from India, is an escapist religion, unlike Christianity, which is a world-accepting, world-changing, and world-transforming religion, and though it also includes a measure also of world-renouncing asceticism.

### Humanistic philosophy

(v) Buddhism arose in India at a certain period, as a species of humanistic philosophy. It is in fact probably a misnomer to call such basic Buddhism a religion, since "religion" is "a relationship," and involves two terms,

Deity and non-Deity, the Self-Existent and the contingent.

How this humanism became transformed into the religion of the Mahayana has for long been a puzzle, for it involved the introduction of the idea of a human soul, of a personal Saviour, of a judgment, and of salvation by faith rather than by works, and supremely the substitution of the ethical ideal of the self-sacrificing Bodhisattva for that of the solitary Arhat.

It would take too long to explain in detail how we are now beginning to see that this transformation came about, but it is increasingly plain that it was to a considerable degree (albeit not entirely) due to the eastward trend of Christian influence, just as the westward asceticism intensified the great monastic and eremitic features of western Christianity.

(vi) Islam is plainly an emergent from both Judaism and Christianity. It bears the appearance of being the attempt of one man, while essentially an Arab patriot, to create an international and inter-racial faith; but since the attempt made was based upon a misunderstanding of the true nature of these two religions, it cannot be final.

Mohammed only knew Talmudic Judaism, and the Qur'an does not seem to quote or to be acquainted with such books as Amos or deuterio-Isaiah. Mohammed also knew nothing, it seems, about a New Testament Canon of Scripture, and he uses the apocryphal Gospels as though they had canonical authority, whereas it is well established that they are unhistorical, and contain strange legends. In its simplification of religion, Islam looks almost like a sort of Asian Protestantism, and the Christian will find many points on which he can engage in an amicable conversation with a good Muslim; but he has all the time to be gently correcting the misunderstandings, while being ready to learn from the simplifications, and to recognise that both Christians and Muslims believe in the concept of a common world-faith which stems from Jesus, although the stark transcendent monotheism taught by Mohammed is very different from that presented by Our Lord and is not really an advance from it so much as a retrogression.

But to sum up. A clear distinction must always be drawn between syncretism and indigenisation. The former means borrowing, inserting and intruding into the Christian faith elements which do not properly belong to it, or are inconsistent with it, such as the Indian caste system; or the retention in Mexico of practices surviving from, and properly associated with, its pre-Christian religion.

Indigenisation on the other hand means encouraging the

This thought-provoking article appeared originally in the Church of England Newspaper. The article, written by the Reverend Dr A. C. Bouquet, discusses the possibility of the great religions of the world "getting together."

Christian faith to be expressed in language and ceremonies which belong to the evangelised area, and especially in ritual acts which can be adapted and purified to demonstrate Christian ideas.

But we need to remember two vital considerations.

(i) Only a fundamentally world-transforming religion can stand up against Marxism. An escapist individualistic form of Christianity is powerless against it, and is bound to perish.

(ii) With the view presented to us by modern astronomy and anthropology the future history of the human race and its institutions is likely to be a long one, unless it is foolish enough to destroy itself by nuclear fission. However firmly religion may be anchored upon the historical Jesus, the planning undertaken by His disciples in His service must therefore be fearless, unprejudiced, and above all forward-looking.

And finally, in placing the Christian faith beside others for comparison, we cannot avoid observing one striking fact. Apart from its universalist claims, inherited, as we see in such psalms as the ninety-sixth, from Judaism, but given a new and finer form by Jesus and His

disciples, we see that from the outset the fact to which the apostles testified "with great power" was not primarily the Incarnation in Jesus, not the teaching of Jesus, not even the Cross of Jesus, but the Resurrection of Jesus.

Jesus may "belong to the world." He may universally attract to Himself esteem and even devotion. Jesus may seem to reveal the nature of God, and to speak as never man spake. He may indeed be the Supreme Manifestation of the Divine Cosmic Logos in human life. Jesus may display the dynamic power of selfless suffering. But He could do all these things, and yet be a manifestation of failure.

The unique Christian message not to be found in religion anywhere else historically, even though it may appear in myth as desirable, is that the God manifested in Jesus is not a suffering failure, but that as a fact of experience through generations of Christian believers, Jesus is the Risen, Living, Ever-Active and Victorious Lord, and that the God Whom He reveals as the Power behind the universe is therefore like Him victorious; and not a defeated God. Syncretism blurs this unique picture or distorts it, and therefore has to be rejected.

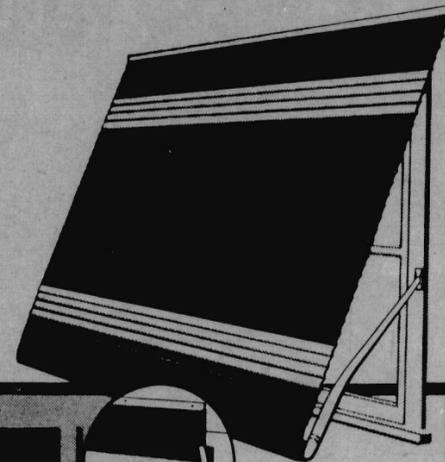
EVANGELICAL CONFERENCE AT PARRAMATTA  
**EVANGELICAL INSIGHTS**  
SPEAKERS: The Rt. Rev. M. L. Loans, M.A., D.D.  
Dr R. A. Cole, B.A., M.Th.  
ST. JOHN'S PARRAMATTA — 8 P.M. FRIDAY, 20th JULY

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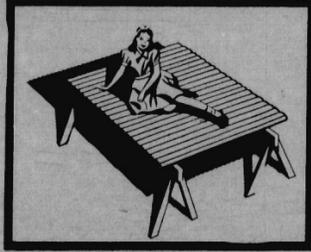
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### POSITIONS VACANT

**DOCTORS-NURSES** needed urgently for Christian hospital work. Information from Organising Missioner, **BUSH CHURCH AID SOCIETY**, B.C.A. House, 135 Bathurst Street, Sydney. Tel. BM3164. 276 Collins Street, Melbourne. Tel. MF8962.

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Enquiries — please phone 61.9951 (Mr Banks or Mr Henderson) or write

General Secretary, Central Methodist Mission, 139 Castlereagh Street, Sydney

### MEETINGS

The Annual Meeting of the N.S.W. Churches Cricket Union will be held in the C.E.N.E.F. Centre, 51 Kent St. Sydney, at 7.45 p.m. on Thursday, 26th July. All interested in the Union are urged to be present.

### FOR SALE

All Sporting Goods. Special rates to Church members. Hamilton Joyce and Co., 5th Floor, 14 King Street, Sydney. BW 7262, BW6135.

### SOUTH SYDNEY WOMEN'S HOSPITAL

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Applications are also invited from Missionary candidates desiring to gain experience in Midwifery Nursing.

The Rt. Rev. A. W. Goodwin Hudson ordained four men to the Diaconate in the Church of St. Edmund at Pagewood at a service on Sunday, July 15. The Ordainees were: Trevor John Griffiths, Anthony John Humphries, Geoffrey Narramore Moon, Reginald Thomas Platt.

### WANTED

**YEAR BOOK** of the Diocese of Sydney for 1955. Wanted by A.C.R. Office.

**SECOND-HAND THEOLOGICAL BOOKS** bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

**WANTED** to rent, four-birth caravan, 29th Dec-22nd Jan, 1963. Write The Rectory, Mulgoa.

**YOUNG GIRL** would like light housework or child care. Ring LWS855.

**LOCUM TENENS**—Country Vicar would like care of church in Sydney or suburbs during month of January, 1963. Use of Rectory preferred. Wife and one daughter. Write P.O. Box 47, Mungindi, N.S.W.

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**GEORGE STREET**, near Liverpool Street, whole second floor, approx. 940 sq. ft.; lift partitions. Phone. Lease Total \$21 week. Phone, office hours, 61-6493.

**E.U. Mission**  
The Evangelical Union of Sydney University has been holding a Mission at the University. It commenced on Thursday, July 28, with an address by the missioner, Dr R. A. Cole, B.A., Ph.D., B.D., M.Th.

The Wallace Theatre was filled to capacity for the opening meeting and an overflow meeting was held in the Engineering School. Dr Cole spoke on the subject, "Christ and failure."

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The school curriculum comprises thorough religious teaching in accordance with the principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information apply to The Headmistress of the school desired.

## Personal

### • Sydney

The Rt. Reverend M. L. Loane, Bishop Coadjutor, and The Rev. Dr R. A. Cole, Lecturer at Moore Theological College, will be the speakers at an Evangelical Conference to be held in St. John's, Parramatta, Parish Hall on Friday, July 20, at 8 p.m. The Chairman of the Conference will be the Honourable Mr Justice A. Richardson, Judge of the Supreme Court of N.S.W.

The Reverend G. T. Earp, who was rector of St. James, Turramurra, for 12 years and recently Acting Rector of Holy Trinity, Wentworth Falls, is now at Wahroonga.

Mrs Barbara Thiering, B.A., B.D., Dip. Ed., has been awarded a Master of Theology Degree from the Melbourne College of Divinity for her work on "The Hymns from the Dead Sea Scrolls." Mrs Thiering is the wife of the Reverend Barry Thiering, Chaplain of Cranbrook School.

Dr Martin Niemoller, who was for eight years Hitler's personal prisoner, will visit Sydney on August 22, when he will address a united church gathering arranged by the Bible Society in Scots

Church at 7.45 p.m. Dr Niemoller is one of the Presidents of the World Council of Churches.

### • Melbourne

Owing to ill-health the Archbishop of Melbourne, Dr Woods, was forced to cancel all engagements at the end of June and early in July.

On Wednesday, July 4, the Reverend J. C. Howells was inducted as first Vicar of the new Parish of Nunawading and Donvale. The inauguration and induction were conducted by the Rt. Reverend G. T. Sambell, assisted by Archdeacon Thomas.

Deaconess Evelyn Fritchard was commissioned for her new work in the Parish of St. Peter's, East Sunshine, on Sunday, July 1.

The Reverend R. A. Donne, at present Vicar of St. Paul's, Gisborne, will transfer to the Diocese of Ballarat on August 15.

### • Overseas

The Bishop of Bendigo, the Right Reverend R. E. Richards, Australian president of C.E.M.S., is visiting England during April and May to conduct meetings among men.

The Reverend D. B. Runcorn, at present chaplain and assistant master at St. Paul's College, Hong Kong, has been appointed principal of the C.M.S. Training College at Chislehurst, Kent. Mr Runcorn trained at Ridley Hall, Cambridge.

### The Australian

## CHURCH RECORD

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

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

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

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# THE AUSTRALIAN CHURCH RECORD

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## C.E.N.E.F. CENTRE OPENED



Photo: Official party on platform at the opening, from left to right: Canon A. E. S. Begbie, Bishop Loane, Bishop Kerle, Sir Eric Woodward, the Archbishop, Lady Woodward, the Reverend J. J. Turner and Archdeacon G. Delbridge. Mrs Gough was also on the platform.

Several hundred people gathered in Kent Street, Sydney, on Saturday, July 21, for the official opening of the C.E.N.E.F. Memorial Centre by the Governor of N.S.W., Lieutenant-General Sir Eric Woodward, K.C., M.G., C.B., C.B.E., D.S.O.

His Excellency expressed regret on behalf of the Governor-General who was to have been present on the occasion. Sir Eric referred to the progress of C.E.N.E.F. since its inception and to the active participation of the Church of England in the field of youth work. He spoke of the opportunities the Centre offered for fellowship, recreation and guidance to young people.

In declaring the building open, Sir Eric expressed his hope that the Memorial Centre would assist in promoting peace and trust in the nation. Following the opening the Archbishop of Sydney, Dr H. R. Gough, O.B.E., M.A., D.D., dedicated the building to the glory of God. The service was followed by the unveiling of a plaque by Lady Woodward and an inspection of the premises.

In his introductory remarks, the Chairman of the

C.E.N.E.F. Board of Management, the Right Reverend R. C. Kerle, spoke of the various stages of development of C.E.N.E.F. and expressed gratitude to the previous owners, Messrs W. D. and H. O. Willis, for assistance in remodelling the premises and to previous tenants who co-operated in vacating the premises. The service was conducted by the Reverend J. J. Turner, Chaplain for Youth, and the lesson read by Canon A. E. S. Begbie, Chaplain-General of the Australian Military Forces. Development of the new building was made possible, partly from the sale of the old property in Castlereagh Street and partly with an overdraft provided by the Bank of N.S.W. (See article on C.E.N.E.F., page 7.)

### REFORMATION RALLY

The thirty-fourth Reformation Rally will be held in the Chapter House, Sydney, on Friday, October 5, at 7.45 p.m. The Chairman will be the Right Reverend M. L. Loane. The speakers will be Dr S. Barton Babbage, Principal of Ridley College, Melbourne, and the Reverend D. W. B. Robinson, Vice-Principal of Moore College, Sydney. There will be a film shown at 7.00 p.m.

## Thanksgiving for C.M.S. Budget

Services of thanksgiving have been held throughout Australia to mark the meeting of a record budget by C.M.S. in St. Paul's Cathedral, Melbourne, a service was held on Monday, July 23. Special mention of the budget was made by the Reverend G. M. Fletcher, General Secretary for N.S.W., at a service of Holy Communion in St. Andrew's Cathedral, held to farewell outgoing missionaries, on July 9.

As reported in our last issue, the N.S.W. figure of £104,834 was met and a small surplus left over. The Victorian figure of £72,000 was also met. Both amounts were records for these States. It now appears that the total budget for Australia and Tasmania of £195,000 will be met.

The meeting of the budget means that the Society will now be free to work on further development plans for the coming twelve months. The Federal Council meets in Sydney from August 8 to 10 to decide on the plans and budget for the Society. C.M.S. reports that during the last 12 months there has been an encouraging response in the number of people applying for service on the mission field, and in addition a large number of recruits to the field has now brought the Australian C.M.S. missionary strength to 244. There is still an urgent need for more teachers, both secondary and primary, nurses, clergy, builders, youth workers, and others in every field. One of the tremendous areas of advance in the last 12 months has been Kenya, where five new workers have been located. In addition to this, the balancing of the budget will mean much to officials of the Society as they plan expansion in the Diocese of Central Tanganyika. The work in North Australia should also increase in the next twelve months because of the impetus being given to the building program on the Society's five stations in Arnhem Land, due to the arrival of the new Deputy Field Superintendent in Darwin, Mr Jack Langford, a former Melbourne building contractor.

### Return of Dr Babbage

The Reverend Dr S. Barton Babbage, Principal of Ridley College, will return to Melbourne early in August after 12 months' leave of absence. During this period he has been guest professor of Columbia Theological Seminary in the U.S.A. and has also given lectures in other universities including Yale.

On his way home, Dr Babbage is visiting Africa, India and other countries in order to gain first-hand impressions of the present position of Christian missions.

During his 10 years as principal, the college has developed in a remarkable way. New buildings have been erected and the student body has increased from about 40 to over one hundred.

Dr Babbage will be officially welcomed at Friday, August 10, when the college will conduct an Open Day, beginning at 3 p.m. A buffet dinner will be served at 5.30. At 8 p.m. an official welcome will be extended at a meeting in the Royal Victorian College of Pharmacy, next door to Ridley College. The chairman will be Dr G. B. Bearham, Bishop Donald Redding will represent the Archbishop of Melbourne, who will be attending the Continuation Committee of the World Council of Churches in Paris.

## Statement on Prayer Book Revision

The Archbishops of Canterbury and York have issued a statement addressed to members of both Houses of Parliament on proposed revisions of the Canons and, more particularly, on Prayer Book revision.

"We shall not seek," the statement says, "as was done in 1927 and 1928 unsuccessfully, a complete alternative Prayer Book containing services largely untried and unknown. Our main requests will be in the Prayer Book (Alternative and Other Services) Measure for Parliamentary authority for the sanctioning in the first instance of experimental variations in public worship.

The statement goes on: "In order to ensure that these representative genuine and properly considered demands they would have to receive two-thirds majorities in both Convocations and in the House of Laity.

"They would then be authorised for use, in each church only with the agreement of the Parochial Church Council for a period of up to seven years, followed, if desired, by another period of up to seven years.

"After that, if it were proposed to make an alternative version permanent or to continue

experimenting, further Parliamentary authority would have to be obtained. There would also be provision for preliminary trial periods of two years under certain conditions.

"It is our hope that if the Measure comes forward with two-thirds majorities in the Convocations and the Church Assembly this will show how strong is the desire of the Church for it."

The statement concludes:

"As our Church of England bodies are representative, varying opinions will be expressed. There may be differing points of view on one or other of the proposals. There will also be constructive criticism. Those of us, bishops, other clergy and laymen and women, who have introduced them, believe that these proposals have the steady support of the great majority in the Church. We also are convinced that there are adequate safeguards to protect the doctrine and historic mission of the Church of England.