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OUR AIM: To increase the interest in Home Mission Work.

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- Arrange a meeting (An H.M.S. Deputationist will be pleased to come).
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Graham Crusade Officers Picked for Manchester

The Executive Committee for the Billy Graham North of England Crusade, due to begin on May 29, 1961, at Maine Road Football Stadium, Manchester, has announced the election of officers to head the organisation for the Crusade.

The Chairman of the Committee is Mr R. W. Wyse, G.M., F.R.C.S., a well-known leader in many Christian activities and noted surgeon in the city. Two Vice-Chairmen will be named to assist Mr Wyse.

The Secretary for the Committee is the Vicar of St. George's Church, Leeds.

The Crusade's Headquarters office has been opened.

Mr Dan Platt, the second member of the Billy Graham team to arrive from America, has taken up his duties as Director of Counselling and Follow Up. Mr Platt will also assist the Rev. Walter H. Smyth, Crusade Director, in administration responsibilities.

Twelve administrative Committees are being formed to handle various phases of Crusade activity. The Chairmen of these Committees will also be members of the Executive Committee.

Bp. OF COVENTRY COMMENDS PRAYER MEETINGS

Writing in his Diocesan Leaflet, the Bishop of Coventry (Dr Cuthbert Bardsley) says:

"Our task now is to break down the barriers that are too easily erected between priest and layman. The priest tends to become taken for granted and placed on a pedestal by the layman, while the layman tends to be used by the priest merely for routine duties which do not make use of his spiritual experience or diverse talents."

"We need to pray together (and here I commend the good old-fashioned prayer meeting which has its very real and important place), to think together work together and perhaps, above all, be honest with one another, speaking the truth in love."

"By means of such deep and personal encounter we shall become a team, a fellowship of the Holy Spirit. 'For if ye walk in the light' (in honest, heart-searching openness)—ye shall have fellowship."

ACCOMMODATION

WANTED: Cottage, Northern Beaches, 6 adults, 2 weeks, Christmas. XY3062 after 5 p.m.

ACCOMMODATION NEEDED for young church lad, near Redfern, from 6th January, 1961. Railway apprentice. REPLIES "292" Church Record Office.

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POSITIONS VACANT

ENQUIRIES invited from experienced keen Christian shorthand-Typists, also willing to do clerical and shop work for Missionary Society. Write with references. The Hon. Treasurer, 350 King William Street, Adelaide, S.A.

Personal

The death has occurred of Mrs Ethel Mary Pain, widow of the Rev. Alan F. Pain many years Chaplain to Sydney Mission to Seamen. Mrs Pain was a daughter-in-law of the first Bishop of Gippsland. We offer to the family our sincere sympathy.

★ ★ ★
We note the passing of Mrs A. L. Allen of Chatswood, wife of the late Rev C. J. Allen, one time Rector of Millthorpe, N.S.W. We offer our sincere sympathy to her daughter Lorraine (Mrs Harrison).

★ ★ ★
The death is reported from New Zealand of the Reverend L. K. Dentith, Assistant Curate at Opawa St. Martin's, Christchurch, New Zealand. After training at Ridley College, Mr Dentith worked for some years with the Methodist Missions in the Northern Territory before his ordination by the Bishop of Nelson some years ago.

★ ★ ★
The Reverend K. A. Tutt, Vicar of Stoke, Nelson Diocese, New Zealand, has been appointed Vicar of Cobden-Runanga in the same Diocese.

★ ★ ★
The Reverend D. M. Douglass, Rector of Port Hedland, Diocese of North-West Australia, has been appointed Rector of Booval, Diocese of Brisbane.

★ ★ ★
Dr and Mrs David Rodda, of C.M.S. Tanganyika, arrived in Melbourne on furlough on November 12. While on furlough, Dr Rodda proposes to take a tropical medicine course.

★ ★ ★
The Reverend E. K. Cole, of St Paul's United Theological College, Limuru, Nairobi, Kenya, has been appointed Archdeacon of Central Kenya. Mr Cole went to East Africa as a C.M.S. Missionary from Sydney Diocese in 1950.

★ ★ ★
The Rev. A. R. B. Morrisby, Rector of St. Matthew's, Ashbury (Sydney Diocese), has been appointed Acting Rector of St. Peter and St. Paul's, Milton, in the same Diocese.

★ ★ ★
The Rev. R. N. Wheeler, Curate-in-charge of the Provisional Parish of West Kembla (Sydney Diocese), has accepted nomination to the Parish of St. Matthew's, Ashbury, in the same Diocese.

★ ★ ★
The Rev. K. J. Leask, Rector of Dural (Sydney Diocese), has been appointed Rector of Kembla, in the same Diocese.

Vacancy — Opportunity

The Father and Son Welfare Movement of Australia invites applications for the position of

FIELD REPRESENTATIVE

The appointment will involve lecturing on aspects of sex education and family life, organising and counselling. Education, background and personal adjustment will be taken into consideration. Training facilities will be provided.

Enquiries to Appointment Chairman, Father and Son Welfare Movement, 39 Goulburn Street, Sydney. Strictly confidential.

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The Australian

CHURCH RECORD

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

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EIGHTY-FIRST YEAR OF PUBLICATION

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B.C.A. AIRCRAFT DEDICATED BY PRIMATE

A service which commenced in 1938 with a small Fox Moth aeroplane now has a Cessna 210 to serve in the North-West of South Australia.

The new £13,000 aircraft is to replace the Lockheed 12A which was damaged earlier this year. It will be based at Ceduna, South Australia, and operate in the Church of England Flying Medical Service of the Bush Church Aid Society.

AIR MINISTER PRESENT

On Saturday, December 3, the Primate, the Most Reverend H. R. Gough, dedicated the aircraft in the hangar of Rex Aviation Ltd., Bankstown. The Honourable F. M. Osborne, Minister for Air, was present with about 200 B.C.A. supporters.

The Primate paid tribute to the devotion of Christian pilots, doctors and nurses who minister to the whole need of outback people. The faith of B.C.A. supporters was commended as the purchase of the new aircraft was undertaken.

Those present were reminded that the Advent season with its reminder of the Coming of the Saviour was symbolised by the ministry of the Flying Medical Service staff. The message of the Prince of Peace is being carried by those who fly in the ministry to body and soul. It is the task of the Christian Church to minister to the whole of man, and this is being exercised by the devoted staff of the Flying Medical Service.

Mr Osborne expressed his delight at being present on such an important occasion. He praised the work of healing and the sense of security given to the women in lonely outback homes.

£2000 Still Needed

At the conclusion of the ceremony Mr J. Bray, Sales Manager of Rex Aviation Ltd., flew the Primate over the assembly on the first flight in B.C.A. service. A demonstration by the aircraft company staff with the stretcher installation gave a graphic illustration of the value of the new aircraft.

The Cessna 210, registered VH-FMS, will be operated from Ceduna in an area of almost 200,000 square miles. Whereas the Fox Moth took 3½ hours to fly to Cook Hospital in the middle of the Nullarbor Plain, the new aircraft will take about 1 hour 20 minutes. The petrol consumption of just under 11 gallons to the hour gives eco-

nomical running. Modern developments and refinements provide comfort for pilot, passengers and patients. The latest type of radio and radio compass supply vital aids for safe flying.

The Organising Missioner announced that £2,000 was needed to complete the purchase and that supporters may claim such gifts as rebates of Income Tax.

During the 22 years of the service B.C.A. has operated a Fox Moth, Dragon, Mark Proctor and Lockheed 12A. The pilot, Mr A. Chadwick, has established a fine record of Christian service having flown all the aircraft. Unfortunately bad flying weather prevented Mr Chadwick reaching Bankstown in time for the Dedication.

Mr Chadwick's devotion to this work will, it is hoped, be continued by some young man ready to fly and maintain aeroplanes to the glory of God. The Church of England can give Christian pilots an opportunity to put their faith into practice.

ESSENDON MISSION

"The New Life" was the theme of the Parish Mission conducted by the Venerable G. R. Delbridge, Archdeacon of North Sydney with Parramatta, at St. Thomas' Essendon, from November 24 to 29.

There were meetings each evening of the Mission, and a special Family Service at 10 on the Sunday morning. Two films were also screened on Saturday ("Windows of the Soul"—the latest Fact and Faith film) and Sunday ("The Singapore Story") nights, before the Archdeacon spoke.

There were 150 present at the first meeting when the Ven. G. T. Sambell, Archdeacon of Melbourne, commissioned the Missioner, on behalf of the Archbishop.

At the Family Service there were 350 present to hear Archdeacon Delbridge speak on the

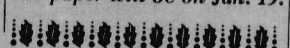
MEDICAL MISSIONARY AT WORK



Dr Wellesley Hannah, a Jungle Doctor with C.M.S. in Tanganyika, examines a patient. This is one of the illustrations in Dr Paul White's "Jungle Doctor Panorama", which gives a magnificent pictorial impression of C.M.S. medical work in Central Tanganyika. (This book, was reviewed recently in the "Church Record".)

Christmas and New Year

The directors and staff of "The Australian Church Record" wish all its readers all the joys of Christmas and God's blessing in the New Year. The next issue of the paper will be on Jan. 19.



Annual Bar Island Service Held

On Saturday, December 3, the Chaplain of the Church of England Historical Society (Sydney Diocese), the Rev. Alan Palmer, conducted the annual service at Bar Island, Hawkesbury River.

A church was erected at the island in 1876, and in 1939 the then Archbishop of Sydney appointed a committee to administer the Church lands on it.

Subsequently the church was wrecked by vandals and then burnt down in a bush fire. All that remains is part of the stone work.

An annual service is still conducted, however.

About 80 attended this year. The lesson was read by Mr E. G. A. Lambert, of the Bar Island Committee, and Mr Warwick M. Deacock, Warden of the Outward Bound School, gave the address.

A new flag of St. George for the island was dedicated at the end of the address.

The party then returned to Brooklyn, where they were welcomed by the Rev. W. F. Hayward, curate in charge of St. Mary's, Brooklyn.

After the service a Bible was presented by the treasurer of the society, Mr J. R. Tuckerman, and

a fine polished board giving details of the early history of the church (including its association with the parish of St. Matthew's, Manly) was unveiled by Mr P. W. Gledhill, senior vice-president of the society.

Manchester Crusade: Bishop's Prayers

The Bishop of Manchester (the Right Rev. W. D. L. Greer) has authorised two prayers for Dr Billy Graham's Crusade in the city next year, but there will still be no active participation either by the diocese or by the Manchester and Salford Council of Churches.

Dr Graham, has said that he realises that "there are great limitations and deficits in mass evangelism, yet I am also aware of the tremendous assets of such a Crusade to any community. I beg of you to support the Crusade, but to bring in other preachers would be impossible."

"The word was made flesh"

Early in the thirteenth century, Brother Francis held a special service in the Parish Church of Greccio near Assisi. The good Pastor had been concerned about a growing heresy, Manichaeism, which was creeping amongst his flock and which denied the Virgin Birth of Christ and the doctrine of the Incarnation. He held a special service to celebrate the birth of the Redeemer, in order to teach the unlettered peasantry on December 25. He introduced them to a tableau of the Holy Family and to "new Canticles," which celebrated the birth of Jesus. This was the introduction of Christmas carols to the Church's worship, and they are sung in every corner of the world at this Christmas time.

It is important to remember that Christmas service of carols and special celebrations were introduced to teach the people. Today the opportunities of Christmas to teach and to evangelise seem to be obscured, and many are only entertained at this time.

Opportunity for Gospel Preaching

Probably the services on Christmas will be so packed and therefore so hurried, that the time to bring people under the authority of the Word of God by preaching will be radically shortened. If this is so, it will be sheer tragedy. Christmas should be considered a missionary opportunity. Remember then the words of the carol of Dora Greenwell:

"If ye would hear the angels sing,
Christians! See ye let each door
Stand wider than it stood before,
On Christmas Day in the morning.
Rise, and open wide the door;
Christians, rise! The world is wide,
And many there be that stand outside;
Yet Christmas comes in the morning."

Whether in home or church, we should take the opportunity to read the story of the birth of Christ, and make the meaning of the story plain. The birth of

Jesus is a baffling story. The telling of the story is starkly simple. Stable, manger, peasants, birth and baby boy. The same could have been seen in a dozen places about a growing heresy, in Palestine. Yet here was a Virgin birth. It was a supernatural act. It was the might of God breaking into the world He had made. It was God appearing in flesh amongst us.

Birth and Death on the Same Day

This great act gives dignity to our existence and shows our place in God's purpose of love. Therefore it is right we rejoice on this day. But it must be remembered that our rejoicing on Christmas Day is not in obedience to the express command of the Lord Jesus. He commanded us to remember His Death. It was the Death of Christ that was His great glory, and it is that Death which saves us.

This year it should be plain to all the meaning of the purpose of the Incarnation, for Christmas Day will be on Sunday. On the same day we will celebrate the birth of Christ and His Resurrection from the dead. Our minds should on that day vividly link the two together. When men hear and truly understand the Redemptive purpose of the Incarnation it is very likely that they will lay hold on the gift of forgiveness and receive Christ to be born within.

Martin Luther wrote and taught his son Hans one Christmas:

"Were earth a thousand times as fair,
Beset with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for Thee.
Oh, dearest Jesus, Holy Child, make thee a bed,
Soft, undefiled,
Within my heart, that it may be
A quiet chamber, kept for Thee."

Likewise our people must be brought under the authority of God's Word, or they will be swamped by sentiment at this Holy season.

CHRISTMAS, 1960

(By the Right Rev. W. R. Barrett, M.A., Th.D., Assistant Bishop of Tasmania)

What a fuss over this Christmas business (as the Americans would express it). A regular orgy of spending money on the family and even beyond; gifts which are getting more costly every year; Christmas cards which cost a lot to buy and almost as much to post; the whole world and his wife thronging the streets, shoving, pushing trying to get what you want, though often you don't know what it is, before the day.

What is it all about? A date in the calendar—25th December? The advertisements in the papers and on the radio? Father Christmas in the shops, the decorations, snow and tinsel, and the carols?

Is there anything real and of worth in it? There are many who are quite sophisticated and tolerant yet anxious to keep up the observance.

A couple of years ago the A.B.C. broadcast a play about a proposed strike by the Ancient Union of Father Christmases. The Union was annoyed because even the children were scoffing at their profession, and people in general held them in small esteem.

However they were assured that that was not the general opinion. Parents were quite agitated at the possible loss of Father Christmas, and children wondered and waited anxiously. Thus assured the Union decided not to strike, but in any case they did not want to, and Father Christmas was too kind-hearted to cause millions heart pangs by missing them out.

Not in spite of all appearances to the contrary, we all believe it; there is something, indeed a tremendous lot, in this Christmas business.

God's Answer to Human Need

Arnold Bennett, the novelist, wrote about this in "Friendship and Happiness":—"The bottom has not been knocked out of Christmas, and people know it. Somewhere in the most central and mysterious fastness of their hearts, they know it."

"If they were not, in spite of themselves, convinced of it why should they be so pathetically anxious to keep alive in themselves and to foster in their children, the Christmas spirit? Obviously, a profound instinct is forever reminding them that, without the Christmas spirit, they are lost."

People are indeed pathetically anxious these days. The whole world is gripped by fear of war and is yearning for peace. And whence can we turn? We have learnt not to put our trust in politicians, generals, armies, and

least of all in the scientists for they are the men who have invented the nuclear bomb. "Not by might nor by power but by my Spirit saith the Lord Hosts."

There is our only hope and deep down in our hearts we know it. God answered that hope at Christmas by the gift of His Son born as the babe of Bethlehem.

And it is a profound instinct that tells even the unthinking and unheeding that without the Christmas spirit they are lost.

Christmas is the message of the entry of God into human affairs to save, to renew and to make a way back into the family of God.

Christmas is the answer of God to human need. God so loved the world that he gave His Son to live and die for us and rise again.

Incredible, yet divinely true

As we say in the Nicene Creed—"Who for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day He rose again..."

Incredible, yet true: love so amazing, so divine—for us men and for our salvation.

In Dorothy Sayers', "The Man Born to be King", in the first play the Three Wise Men have found Mary and the Babe at Bethlehem.

Caspar speaks—"The riddle that torments the world is this: Shall Wisdom and Love live together at last, when the promised Kingdom comes? Melchior adds,

"The riddle that torments the world is this: Shall Power and love live together when the promised Kingdom comes?"

Then Balthazar—"I speak for a sorrowful people—for the ignorant and the poor. We rise up to labour and lie down to sleep, and night is only a pause between one burden and another. Fear is our daily companion—the fear of want, the fear of war, the fear of cruel death, and of still more cruel life. But all this we could bear if we knew that we did not suffer in vain; that God was beside us in the struggle, sharing the miseries of His own world. For the riddle that torments the world is this: shall Sorrow and Love be reconciled at last, when the promised Kingdom comes?"

Mary answers—"These are very difficult questions—but with me, you see, it is like this. When the Angel's message came to me, the Lord put a song in my heart. I suddenly saw that wealth and cleverness were nothing to God—no one is too unimportant to be His friend. That was the thought that came to me, because of the thing that happened to me. I am quite humbly born, yet the Power of God came upon me, very foolish and unlearned, yet the Word of God was spoken to me; and I was in deep distress, when my Baby was born and filled my life with love. So I know very well that Wisdom and Power and Love, and for me, the Child in my arms is the answer to all the riddles."

Yes! The Christ Child is the answer to all the yearnings and longings of the hearts of all mankind.

Come, let us adore Him.

CARAVAN HOSPITAL FOR WEST PAKISTAN

About 300 people attended the dedication of the Christian Caravan Hospital in Bedford, England, recently.

This venture represents the response of the Bible and Medical Missionary Fellowship to the request of the Christian Church in West Pakistan for a medical team to reach with the gospel the remote and inaccessible villages of Sindh.

A survey made of the area in 1958-59 revealed the nature of some of the practical problems involved and this hospital has been designed with these difficulties in mind.

It is a "movable" rather than a "mobile" hospital and it is intended to be both a centre of healing and also a base from which domiciliary treatment can be carried out—particularly the treatment of tuberculosis.

The free T.B. anti-biotic drugs supplied through Church World Service will be used extensively.

Preventive medicines and Public Health instruction through audio-visual aids will constitute a large part of the medical program. This hospital is the result of the prayer, gifts and hard work of many people throughout this country and the Commonwealth.

A private exhibition of the hospital and equipment was held in the grounds of the Bedford General Hospital Management Committee.

The hospital consists of six aluminium wheel-less caravans, comprising X-ray room, path laboratory, air-conditioned operating theatre, anaesthetic and clinical rooms, dispensary, sterilising room and kitchen, — all linked by fly-proof canvas covered ways.

Power is supplied by a diesel-electric generator, and the caravans are moved by a Land-Rover and trailer.

Of the total of £12,500 required, £11,300 has been subscribed to date, and shipment of the main units will take place this month.

Mr P. J. Broomhall, chairman of the Executive Council of the B.M.M.F., presided at the dedication service, at which M. A. E. Norris, Field Secretary, and D. J. D. C. Anderson, leader of the team for Sindh, took part.

"What you see here is not an end, but a beginning. The future depends on the love and prayers and concern of hundreds of people in this country as the work goes on in Sindh," Mr. Norris said.

N.S.W. CAMPAIGN FOR RELIGIOUS TEACHING IN HIGH SCHOOLS

The N.S.W. Council for Christian Education in Schools began recently to send every local church in the State a copy of a new booklet setting out its proposals for an extension of religious instruction in Government secondary schools.

The chairman of the Council, the Rev. A. A. Langdon, presented the first copy of the booklet to the Minister for Education, Mr Wetherell, at Parliament House.

Copies have gone to the minister of every church of the Council's seven member denominations and to one or two of his leading laymen, to every Member of Parliament, every parent's and citizens' association, and executives of the Department of Education and the Teachers' Federation.

Heads of all Churches, and the education departments of the Roman Catholic, Greek Orthodox and Lutheran Churches which are not members of the Council, will also receive copies.

The Council is pressing the N.S.W. Government to extend into secondary schools the dual system of religious instruction operating in primary schools.

Dual System Sought

This dual system provides for: ● General religious instruction, given by members of the school staff to their regular classes according to a departmental syllabus which has the approval of the Churches; and ● Special religious instruction, given by visiting clergy or accredited lay people to members of their own denomination.

State High schools at present have only the second type of instruction.

The Council's proposals have the backing of all seven of its member Churches—the Church of England (Dioceses of Sydney, Newcastle, Canberra and Goulburn, Armidale, Grafton and Bathurst), the Methodist, Presbyterian, Congregational and Baptist Churches, the Churches of Christ and the Salvation Army.

A deputation from the Council presented the proposals to the Premier and then Minister for Education, Mr Heffron, in April this year.

Spiritual Basis of All Education

Mr Heffron promised to discuss the whole matter with teachers, Education Department heads, and members of Government and opposition parties.

Last week Mr Wetherell told the second deputation that Mr Heffron had kept his promise, and the whole question was under "active consideration."

The Council's proposals follow publication of the report of a Government inquiry into secondary education in N.S.W., headed by the Director-General of Education, Dr H. S. Wyndham.

The "Wyndham Report" said that all education had a spiritual basis and that religious education should be part of the core curriculum (the group of subjects taken by all pupils irrespective of the special course they wish to follow).

However, the Council and its member Churches agreed that the means the Wyndham Committee suggested for achieving these spiritual aims were inadequate. Anyone wanting an extra copy of the brochure should write to The secretary of the Council, the Rev. T. W. Hill, at 133 Castlereagh Street, Sydney.

Macquarie Towns' Sesquicentenary

The naming of the five Macquarie towns in the Hawkesbury area of New South Wales 150 years ago was commemorated at St. James's, Pitt Town, on Sunday, November 27, at 3 p.m., when the Archbishop of Sydney (Dr H. R. Gough) dedicated memorial windows in the church.

The windows marked the centenary of the Church, which was consecrated on April 11, 1859.

About 150 people attended, including the Rev. T. Cherry (Rector from 1911 to 1929) and two great-granddaughters of the first Rector, the Rev. M. D. Meares (1826-1836). The Mayor of Windsor welcomed the Archbishop, and his words were supported by Mr B. S. L. Deane, M.L.A., and Mr R. Wheeler, M.P.

INDIAN MADE DEACON IN CHURCH IN CHILE

On Wednesday, November 9, in the Church of the Redeemer, Maquehue-Petal, the silence of 18 years (in so far as the reading of the Anglican Ordination Service is concerned) was broken.

Since the early promise shown by the infant Church when their first two Indian priests were ordained in 1936 and 1942 respectively no other ordinand had presented himself until the Rt. Rev. D. Ivor Evans, this month made Manuel Llancavil deacon.

This event is of tremendous importance to the Chilean Church, with their growing aspirations for an indigenous ministry which they have so long lacked.

During his ten days visit Bishop Evans met the councils of several of our churches and discussed with them this need. They were greatly encouraged by his announcement that he had agreed to make four new deacons next Trinity.

The Confirmation Services in the four central churches where all outstandingly beautiful. At Cholchol 71 adult candidates received the laying on of hands. Some of these had walked great distances to attend the service, among whom were several aged Indian women who had travelled barefooted all through the night, from the distant hills, and arrived wet and weary, but very happy to be confirmed.

It was a moving ceremony. The ample church resembled a cathedral, with its large congregation drawn from over twenty daughter churches, its superb choir with over fifty voices singing Luther's stirring hymn "Castillo fuerte," and the big body of adult candidates, with one voice, earnestly making their vows to God.

Reconstruction after 'quakes

One incident of special interest was the reception of a converted catechist of the Church of Rome who, questioned by the Bishop, publicly renounced the unscriptural doctrines he had formerly believed and taught, and confessed the pure doctrine of the Anglican Church as contained in Holy Scripture and summarised

I.V.F. CONFERENCE IN SYDNEY

This year it is New South Wales' turn to be host to the Australia wide Inter-Varsity Fellowship of Evangelical Unions Conference.

This twenty-first Annual Conference will be held at "Elanora," the new Methodist Youth Centre at Narrabeen in Sydney.

Accommodation will be strained to capacity by over 300 full-time delegates, from every Australian University and from many Teachers' colleges. A good number of International students expect to be present, especially members of the I.V.F. Overseas Christian Fellowship.

As well, quite an influx of Sydney people is expected to the evening meetings, which are open to the public, to hear the large variety of distinguished speakers.

The speakers include Mr David Adeney, Dr Frank Andersen, Dr Alan Cole, Professor Malcolm Jeeves, Bishop Marcu Loane, Bishop Alfred Stanway, Rev. Ken Turnbull and Dr Paul White.

Distinguished Panel of Speakers

Mr David Adeney, a graduate of Cambridge, is at present stationed in Hong Kong working with Christian student groups in Korea, Japan, Taiwan, Philippines, Hong Kong, Saigon and Malaya.

Dr Andersen has recently returned from study at the Johns Hopkins University in the United States where he gained his M.A. and Ph.D. degrees. He is now Vice-Principal at Ridley Theological College, Melbourne. He will take morning studies on Jeremiah and speak in one evening session on the Scriptures.

Dr Alan Cole, an M.Th. and Ph.D. from London University and Trinity College, Dublin, is

returning just before Conference from Missionary service in Malaya. Many remember Dr Cole's dynamic addresses during his visit to Australia three years ago. Dr Cole has now joined the staff of Moore College, Sydney.

Professor Malcolm Jeeves is very well known in English I.V.F. circles. Earlier in this year he came to Australia to be Professor of Psychology at Adelaide University. His topic will be "Christian Maturity."

The Reverend Ken Turnbull, M.A., B.D., has recently come from Scotland to take up the pastorate of Scots Church in Sydney.

Open Day

These and other speakers will conduct a program of Bible readings, lectures and missionary addresses throughout the week.

The speakers in the evenings from the 7th to the 15th will be Bishop Loane on the Saturday and Sunday, Dr White on Monday, Professor Jeeves on Tuesday, Bishop Stanway on Wednesday, Dr Andersen on Thursday, Mr Turnbull on Friday, Mr David Adeney on Saturday and Dr Alan Cole on Sunday. These will be at 7.45 p.m. in a big marquee on the conference site at Wesley Street, Narrabeen.

Saturday, January 14, will be a special opening day. Afternoon tea will be served at 3.15 p.m. Professor Malcolm Jeeves will speak at 4 p.m. as well as Mr David Adeney, at the Evening Meeting. The retiring chairman of the I.V.F., Mr Colin Becroft, M.A., will chair the evening meeting. Evening meals will be available if they are ordered (XX8626).

Further information about the conference may be obtained from the General Secretary of Inter-Varsity, 201 Castlereagh Street, Sydney.

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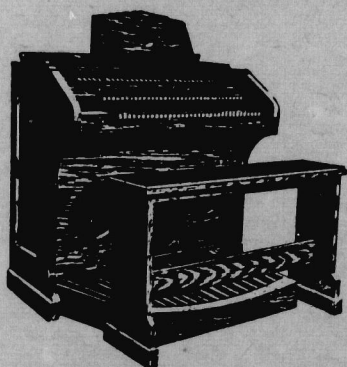
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Notes and Comments

DEMOCRACY IN THE CHURCH . . .

We are often reminded that this is an age of disillusionment, and that this disillusionment has extended in many kinds of democracy. This attitude is evident within our own Church of England as regards its own democratic processes of self-government.

Clearly, democracy is not an end in itself. There is nothing God-ordained about it; the only system of ordering the Church which could be so described is theocracy. The end is to defend and confirm the gospel of Christ and to proclaim it effectively throughout the world.

But democratic forms of Church government are usually the best way of doing this, because they prevent the concentration of power in too few hands. Human sin (which Article IX describes as an infection of nature that remains in them that are regenerated) causes power to corrupt and absolute power to corrupt absolutely.

If therefore adherence to democratic processes seems to be leading the Church in a direction which will obscure or falsify the gospel or hinder its proclamation the solution is not to discard democratic government in the Church. Even though democracy, like all human systems, is imperfect, it is better than any other system of government.

The solution is for the Church to educate and inform its members about vital issues. The ordinary Church member has responsibilities under a democratic system; he must be trained to exercise those responsibilities wisely and spiritually.

OUR PROTESTANT ARTICLES . . .

From time to time the legend is revived that the Thirty-nine Articles are compatible with the doctrines of the Church of Rome. The latest statement of this preposterous contention is in a recent "Sydney Morning Herald" article hailing the Archbishop of Canterbury's visit to the Pope.

It can confidently be stated that this notion cannot survive a cursory look at J. H. Newman's Tract XC, the most elaborate formulation of it. The normal reader finds it hard to believe that even the writer could have been serious when he maintains, for example, that, as Article 31 condemns "the sacrifice of Masses" and not "the sacrifice of the Mass," it is compatible with believing the Mass to be an offering for the quick and the dead for the remission of sins.

Newman himself finally admitted this, and took the honest and logical course of joining the Church of Rome. As a Roman Catholic he wrote concerning this passage in Article 31:

"What the Article abjures as a heresy is just what the Pope and Council declare to be a Divine truth . . . Nothing can come of the suggested distinction between Mass and Masses . . . What then the 31st Article repudiates is undeniably the central and most sacred doctrine of the Catholic religion."

It is worth reminding ourselves of these facts, for it is easy to fall for something that is frequently repeated—especially if we do not stop to think how very unlikely it is that a group of men of above average intelligence who set out to deny the decisions of the Councils of Trent should actually, without ever realising it, have composed a document that never denies one of them.

But, of course, no Anglican of any intelligence really believes this—if so why the agitation to change the Articles to make them more "Catholic"? And, as Rome is well aware of this, Anglican publicists would be well advised to drop this approach. Reunion with Rome will not be effected by falsification and evasion.

FOR A CHRISTIAN CHRISTMAS . . .

The Crusade for a Christian Christmas Committee in Sydney is to be commended for its efforts to emphasise the true meaning of Christmas. The program this year is imaginative and calculated to attract the unchurched multitude, which is, of course, the aim of the crusade.

Although it might be expected that the participation of Roman Catholic Church and all other Christian denominations in the crusade would weaken the doctrinal basis of the campaign, the Hyde Park tableau (to be presented tonight) is thoroughly scriptural in its content and emphasis.

All Christians should rejoice at such pre-evangelistic enterprises and that the mind of the public so generally speaking sympathetic and receptive to the message of God's word at this season of the year, and pray that God will use such efforts as these to bring many from darkness into light.

One sometimes hears clergymen (perhaps feeling that Christmas, unlike Good Friday and Easter, are not quite Evangelical) seize the opportunity on Christmas Day to scold the congregation for not coming at other times too! But surely a more effective approach would be, like Philip, to begin at the Scriptures that deal with Christ's birth, and preach to them Jesus. This is clearly the aim of the Christian Christmas Crusade.

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The churches in England have sponsored a New English New Testament, which is to be published on March 13th, 1961.

The work began as an attempt to correct translational infelicities in the Authorised Version. Oxford and Cambridge scholars working on the preliminary approach to a "corrected" version, however, soon became convinced that a completely new translation was needed.

The major churches of the British Isles, with the British and Foreign Bible Society and the National Bible Society of Scotland, appointed panels of translators and literary advisers, and the work began.

The new version was to be in dignified English that would preserve the beauty of the accepted version but eliminate its obsolete words and phrases.

Planning of the work ensured that no merely personal interpretations would prevail.

Although individual scholars prepared the first drafts, com-

A NEW TESTAMENT FOR MODERN PEOPLE

(By the Reverend R. A. Hickin, Deputy Commonwealth Secretary, British & Foreign Bible Society)

mittees and panels of experts subjected the work to such minute scrutiny that no trace of "private" rendition could survive.

The finished work is the result of painstaking examination of every word.

So far only the New Testament has been completed. It was finally passed for production in March this year. Work on the Old Testament and the Apocrypha continues.

Not A Mere Revision

Many scholars have produced their own translations in recent years. A few have been neglected by the public, but most of them have continued to find a ready sale.

The value of these individual translations was that they could be as liberal and dramatic, or as

pungent, as the scholar concerned desired.

The result was that the old writings came alive, the moods and personalities of the authors were captured and presented on the printed page.

Many thousands of readers all over the world value these private translations because they try to present in modern speech exactly what the original writers conveyed in the Hebrew or Greek of their own day.

The most popular of these are by Prebendary Phillips and Monsignor Knox, each of whom attempted to give the Bible to modern readers in a language they can understand and in a style which is of the twentieth century.

The scholars who have produced the New English New Testament say that their aim was to provide a new translation from the original manuscripts, not simply a revision of the Authorised Version.

Their work has had the advantage of consultation at every stage with the most eminent New Testament scholars in the British universities.

Like all its predecessors, this version will have to make its own way to popular approval and acceptance.

No one will say that this translation must be used and the much-loved Old Version discarded.

The two will sell side by side; those who prefer one to the other will use it; although, no doubt, for the present the Authorised Version will hold its own honoured place in Church

services until the sentiment of the people allows the new book to be given a fair trial in the context of worship.

The question will be asked by many who are attached to the Authorised Version, "Why make a change?" To them it is perfectly intelligible. They are familiar through long use with its language, and they love its phrases like the words of a familiar song.

There are two immediate answers to such a question.

There is no doubt whatever that the old language is a barrier over which few people know how to climb, or are willing to make the effort; and it is fair to add, "Why should we expect them to do so?"

We should not keep the word of God locked up behind mysterious doors that can only be opened by the initiated, or shrouded in a mist that only the experienced can find a way through.

People do not do their other reading through a 400 years' old language. Why should not the Bible also be up to date in its speech?

Then it has been well known amongst scholars for many years that the Authorised Version, in spite of its beauty and grace, has in some places a clumsiness of translation, especially in some parts of the Old Testament where it seems the translators could not quite make out the meaning of the original Greek or Hebrew, and turned it literally into English just as it stood.

Some verses here and there, in the Prophets most noticeably, are unintelligible in their present English form.

The Revised Version, which appeared over seventy years ago, corrected some of these blemishes; but the fact remains for all to interpret as they will, that the Revised Version has never won popular support.

It is easy to see why. People love the old Version. It has ministered to them in sickness and in health, and its language is inextricably entwined in their forms of worship.

At the font and in marriage it is used, and its sonorous solemnities and deep comfort have been brought to them at the graveside.

Authorised Version Not Inspired

It has insinuated its phrases into the literature of our nation. It is the matrix in which our English language has been formed.

The Bible is intimately related to the whole of our life. It is earthy, as we are; but always there is the spiritual descendant to the song of life.

And the Bible, for us, is the Authorised Version. It is in its 17th century language that we have become familiar with the thought of the Father stretching out His hands over us in blessing, of the Son dying for us in lonely majesty on the Cross.

It will be a very good version indeed that will win its way against such a tradition.

But what we shall remember as we await the new Version, is that it was not the Authorised Version that God inspired.

Like the great Latin Vulgate, it is itself only a translation. The Bible as originally given was in Hebrew and Greek, for the most part—both of them unintelligible to the average Australian today.

The Authorised Version became the English Bible because it spoke in the common speech of our human experience. Perhaps the new version will do the same, though on the different stage of the 20th century.

JUNGLE DOCTOR'S FABLES by Dr. Paul White

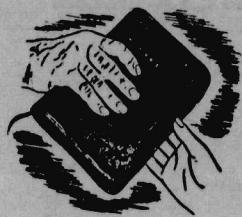


(continued in our next issue)

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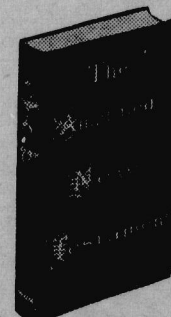
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PRIMATE AND THE POPE

Dear Sir,

Your editorial comment on the visit of the Primate to the Pope (10/11/60) is not only premature, but will, I trust, not impress many Anglicans by its whimpering tone.

The pessimistic fiasco you expect to result from the meeting may, or may not occur, but it in no wise vindicates your chagrin nor does it supply a reason why Christians should continue their campaign of spiritual assassination of one another that they have successfully waged for the past 400 years and which has contributed to the current disintegration of Christianity in the western world.

If you are not interested in re-union with Rome and in view of the fact that the Orthodox Church has far more in common belief and heritage with the Church of England would you be kind enough to publish authoritative information on the specific moves, if any, that this diocese is making towards the Orthodox Church in practical and doctrinal considerations?

Your many readers will, I have no doubt, be both interested and delighted to learn that your besmirching of Rome is at least merited in the sincerity of your desire in promoting unity with that body of Christians who are dogmatically closer to the Church of England than either Rome or the Protestants.

INDIGNANT,
Sydney.

BAPTISM

Dear Sir,

The letters of the Rev. Bryan Hardman (September 29 and November 24) and the comments of the Rev. H. Voss (October 27) are of more than passing interest to one who has, for many years, been deeply troubled about the prevalence of indiscriminate baptism, particularly within a diocese which has the name of being the most evangelical in the world.

It is strange indeed that while church leaders in England both high and low have expressed concern about the whole problem the general attitude here seems to be bound up with the magic words (which cover a multitude of sins, neglect and lack of any semblance of discipline) "charitable assumption."

We are asked, "Who are we to judge?" etc., etc., ad nauseam while a learned treatise of the Justification of Indiscriminate Baptism with Scripture proofs is long overdue.

Mr Voss's remarks simply beg the issue. No one will deny the fact that a baptism service offers an opportunity for an evangelistic message.

This is done on the mission field but it is surely late in the

day to evangelise the parents and godparents.

Strangely enough candidates for baptism on the mission field are judged as to whether they are ready or not. Surely, if anywhere, it is on the mission field that a loving approach should be made but this does not rule out the question of discipline.

Why then, here?

No doubt it is much easier to baptise all and sundry without question. No doubt the parents and godparents will go home and talk about the nice young minister and how sweetly he smiled at the baby.

No doubt when it is all over they will be back again on the following Sunday, worshipping God in the open air and, as the late Bishop Kirby used to say, kneeling to blow the fire under the billy, especially if the wood is damp.

They have their own "ideas about religion" as we are so often told. But the nice young minister or the fatherly old man is satisfied.

The parents and godparents are pleased and will come back again when the next baby is born. The church officers will be pleased at the statistics and, perhaps, at the fact that another family can be approached to contribute to the funds.

As far as the evangelising goes, well is it really necessary? After all, it probably was charitable assumed that the parents and godparents were Christians. And if they were, then surely the others who attended were also.

We don't need to send men to college for 3 or 4 years to teach them how to hold a baby and say a few sentimental words.

The "sign of the cross," to borrow the thoughts of another, is a bit out of order and should be replaced by a cushion.

And yet even this may not be necessary for, apart from a few old fashioned Bible loving Christians, the very word "cross" and "cross bearing" has a meaning far removed from the meaning in the Scriptures.

Perhaps a quotation from Soren Kierkegaard would not be out of place here. He writes: ". . . The human race in the course of time has taken the

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.

liberty of softening and softening Christianity until at last we have contrived to make it exactly the opposite of what it is in the New Testament—that now, if the thing be possible, we should be so much pleased if this might be Christianity."

We have the tragic fact that Communism can teach us the meaning of consecration. Maybe Rome, at its best, can teach us the meaning of discipline.

Must it be left to evangelicalism to teach us the meaning of compromise?

Yours sincerely,
(The Rev.) H. R. Smith.
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A Forerunner of Kierkegaard

J. G. HAMANN 1730-1780. A STUDY IN CHRISTIAN EXISTENCE. By Ronald Gregory Smith. Collins, 270 pp. 21/- (Sterling).

As recently as 25 years ago a new star swam into the ken of English speaking theologians; the hitherto almost unknown Soren Kierkegaard. Since that day an increasing spate of books has appeared: what began as a trickle is rapidly becoming a torrent.

It is not surprising that scholars are now busily exploring his antecedents. This present book is concerned with the life and contribution of J. G. Hamann, more especially in relation to his influence on Kierkegaard.

This book is not light reading. Hamann's thought can only be understood as a reaction to Kantian philosophy, and his writing as the work of the first Christian existentialist.

But it is his comments on the Christian faith which arrest attention. These appear as specks of gold in a mass of quartz. Of his own work, Hamann says: "I have no aptitude for truths, principles, systems; but for crumbs, fancies, sudden inspirations." No one could quarrel with this judgment.

A few quotations will suffice (and how memorable they are): "He created us after his image, and because we lost it, he took on our image, flesh and blood, and like a child learned to weep, to stammer, to talk, to read, to speak like a true son of man. He imitated us, that he might encourage us to imitate him. The twofold movement and mystery in every believer's life — the anthropomorphism of Christ and the apotheosis of man."

The field of history has always appeared to me to be like that wide field that was full of bones, and behold they were very dry.

"Only a prophet can prophesy of these bones, that veins and flesh will grow on them and skin cover them. They have still no breath in them, till the prophet prophesies to the wind and the word of the Lord speaks to the wind."

"Faith is the hand that takes everything from Jesus and gives everything to him." "My son, give me thy heart!"

"Here it is, my God! Thou hast demanded it, blind, hard, flinty, astray, unrepentant though it was. Purify it, make it new, and let it be the workshop of thy good spirit."

"It has deceived me so often when it was in my hands that I no longer wish to acknowledge it as mine. It is a leviathan."

—John R. Reid.

Books

THE INEXHAUSTIBLE BLAZE, by A. Skevington Wood, B.A., Ph.D., F. R. Hist. S. Paternoster Press, 1960. Pp. 246, English Price 15/-.

The publishers have included this book in a historical series which includes "The Spreading Flame," by Professor F. F. Bruce. The book covers the period known as the "New Awakening" in the eighteenth century and the influence exerted by the evangelical leaders of the time on the life of the Church.

In a short introduction to the main section of the book, the author gives a concise picture of the social, moral and political situation in this period and the probable causes of the revival. It is not overlooked that this spiritual awakening touched only the reformed section of the Church.

The great value of the book is that it pieces together the jig-saw of characters who played such important parts in this period, with interesting information about the lesser lights as well.

A good outline is given of the Revival in Wales, the Moravian mission and its beginnings. The differences between the Arminian and Calvinistic parties, with the subsequent development of Lady Huntingdon's Connexion, is handled impartially.

The author is conservative in approach, and the book is easy to read. This is a book which provides an overall picture of the period. It should be helpful to those who find it confusing to piece together the many people who worked to establish our Evangelical heritage. It is a worthy successor to "The Spreading Flame."

—J. E. Fowler.

BRINGING UP PROBLEM PARENTS, by Dr Howard W. Guinness. Illustrations by Harry Rodgers. Available from C.M.S. Bookshop, 93 Bathurst St., Sydney.

Not long ago Dr Howard Guinness startled many people by his little book, "I Object to Billy Graham". This new book is of the same size and type. There are startling illustrations, as modern as you would ever see in any religious book.

It is written in a pithy modern style, and contains an enormous amount of wise advice for parents and especially for teenagers.

The book is very modern in its mood, but wise in showing clear the Christian ethic in the problem and of Christian behaviour.

—John R. Reid.

THE INCOMPARABLE CHRIST. Selected Sermons of George H. Morrison, with an introduction by George M. Docherty. London, Hodder & Stoughton, 1959. 250 pp. English price 15/-.

This selection of sermons will introduce many new readers to Morrison of Wellington, a great Scottish preacher and scholar with a touch of the poet.

The sermons are Biblical in the best Scottish tradition. The text is never a pretext; it is a well from which to draw. A friend once dared his colleague to read a Morrison sermon without subsequently being guilty of plagiarism.

The secret in the preaching of Morrison is that he solved the pastor-preacher tension. A layman once bore the testimony that his sermons were both a graduate course in theology and Bible study and a liberal education.

This book is a must for every preacher, meeting an urgent need for good, simple, effective sermon material. It is also well worth reading by any Christian layman.

—Terence Dicks.

GOD OUR CONTEMPORARY, by J. B. Phillips. Hodder & Stoughton. 189 pp. Australian price 5/3.

J. B. Phillips has written too many books for any reviewer to note especially that he writes excellent, fluent English. That is true of this book.

But here as well, there is to be found an urgency that the vast majority of men and women, insulated as they are against spiritual understanding by material things, should commit themselves to Jesus Christ and His way of life.

An excellent book to give to someone who is really beginning to suspect that all this does not include heaven too.

—P. F. Newall.

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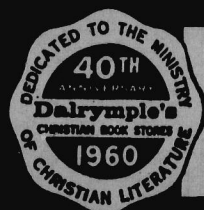
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CONSECRATION AT ORMOND

About 600 people were present (200 of them standing) when the Archbishop of Melbourne (Dr F. Woods) consecrated Christ Church, Ormond, on November 24.

There are about 800 Anglican families in the parish; and during the incumbency of the present vicar (the Rev. H. J. Thorp) the church has been completed.

The Archbishop began by speaking of the consecration of Solomon's temple and applying it to the present occasion. He then proceeded to speak on "Thou art the Christ."

At the end of the service the vicar mentioned that Christ Church was named after Christ Church, St. Lawrence, Sydney. Some of the founders of the Church had previously worshipped in that church. But there is a strong Evangelical tradition in Christ Church, Ormond.

ORDINATION IN SYDNEY

On Sunday, December 18, the Archbishop of Sydney ordained the following men in St. Andrew's Cathedral.

Priests: F. H. J. Brady, B.Sc., Dip. Ed., Th.L., (Curate at Burwood); P. G. Carman, Th.L., (Curate at Corrimall); R. L. Coleman, Th.L., (Curate at Page-wood); R. C. Feldman, Th.L., Curate at St. Anne's, Strathfield; R. C. Fowler, Th.L., (Curate at Wollongong); W. D. Girvan (Curate at Manly); G. L. Harrison, Th.L., (Curate at Marrickville); N. E. Hart, Th.L., (Curate at Penrith); D. Johnstone, Th.L., (Curate at Parramatta North); R. E. Lamb, Th.L., (Curate at Eastwood); S. F. Lees, B.Ec., Th.L., (Curate at St. Andrew's, Wahroonga); J. S. Lewis (Curate at Thornleigh and Pennant Hills); P. R. Payn, Th.L., (Curate at Pittwater); D. S. Richardson, B.Ec., Th.L., (Curate at Parramatta); B. J. Skellett, B.A., Th.L., (Curate at Gladesville); B. J. Bryant (for Bishop of Central Tanganyika).

Deacons: J. H. Adams, Th.L.; G. D. Defty, Th.L.; M. C. Lee, Th.L. (all Junior Fellows at Moore College).

The Reverend C. L. Oliver, Warden of St. Colum's Hall, Wangaratta, has resigned to become Vicar of Glen Waverley.

Mr R. C. Wardle, registrar of Melbourne Diocese for 16 years, has informed the Archbishop of his intention of retiring on December 31. Mr Wardle, who is 70, has served in the Diocesan Registry for 42 years. He has awarded the M.B.E. in 1958.

Applications are invited from experienced clergymen to apply for the important position of

DIOCESAN MISSIONER

in the Diocese of
SYDNEY

Details may be obtained from the Right Reverend A. W. Goodwin-Hudson, Coadjutor Bishop, Diocesan Church House, George St., Sydney.

Personal

The Reverend G. S. Thorne, Curate in charge of the Provisional District of Villawood (Sydney Diocese), has been accepted for service by the Bush Church Aid Society, and will serve at Orroroo (Willochra Diocese).

The Reverend C. J. Winter, Rector of Orroroo (Willochra Diocese), has been transferred to Radium Hill (in the same Diocese).

The Reverend O. Weaver, Curate at All Saints', Nowra (Sydney Diocese), has been accepted for service by the Bush Church Aid Society, and will be stationed at Port Hedland (Diocese of North-West Australia).

The Dean of Sydney (The very Rev. E. A. Pitt) is leaving Sydney in February for three months, during which he proposes to visit England and America. He also hopes to go to Pakistan, Malaya and New Guinea.

The Reverend H. W. Guinness, Rector of St. Michael's, Vaucluse (Sydney Diocese), has left for England for a short visit. Dr Guinness is suffering from cancer, and on his return to Sydney early next month a prayer service will be held for him in St. Andrew's Cathedral.

The Rev. R. J. Tidball, Curate at St. Anne's, Ryde, Sydney Diocese, has been appointed Rector of St. Martin's, Kensington, in the same diocese.

The President of the Ladies' Home Mission Union in Sydney Diocese (Mrs. H. R. Gough) has appointed Mrs. H. G. S. Begbie chairman of the committee of the Union.

PRINCIPALS TO CONFER

The Principals of the Australian theological Colleges have convened a Conference to be held at Gilbulla, Menangle from February 6 to 10, 1961.

Delegates will be attending from all over Australia, and a number of surveys have been carried out on Entrance Standards, and training, to be presented at the Conference.

The Conference will deal with the topics of length of training, curriculum, post Ordination courses, recruiting to the Ministry, and the possibility of integrating training with that of other Denominations and Universities.

The Convener of the Conference is Bishop R. E. Davies of St. Johns College, Morpeth, and many Diocesan Bishops have intimated their intention to be present.

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