

Personal

• Adelaide

The Reverend L. R. Shilton, Rector of Holy Trinity, Adelaide, will leave on September 2, for an overseas visit. Mr Shilton will be spending six weeks in the U.S.A., mostly at the Church of the Redeemer, Baltimore; four weeks in England, where Mr Shilton will study the work of some of the city churches, such as All Souls', Langham Place, and will visit C.M.S. work in West Pakistan, North India, Iran, Nepal and Hong Kong. Mr Shilton expects to be back in Australia before Christmas.

• Overseas

Sir Kenneth Grubb, chairman of the Church Assembly House of Laity, left England on Friday, August 16, for Rochester, U.S.A., where he will preside at a series of meetings of the officers and executive of the Churches' Commission on International Affairs. When these are completed he will visit America to attend the meetings of the Executive and Central Committee of the World Council of Churches.

Canon Oliver Somkene, at present Priest-in-Charge of St. Andrew's Western Commonage, Bulawayo, has been appointed by the Bishop of Matabeleland (the Right Rev. Kenneth Skelton) to be Archdeacon of Bembezi in succession to the Ven. H. M. Kay, who is returning to England to become Vicar of St. Nicholas' Church, Lincoln. Canon Somkene is the first African to be appointed an Archdeacon in Southern Rhodesia.

A Licence was presented to the Reverend R. J. McCall, Director of C.E.B.S. and Chairman of the Standing Committee of Youth Work in the Diocese of Melbourne, by Bishop Sambell on August 14. At the conclusion of the service the Bishop, together with members of youth organisations in the Diocese and clergy, proceeded to the new Anglican Youth Centre at 262 Flinders Lane where Bishop Sambell dedicated the new offices.

• Sydney

The Reverend D. C. Abbott is acting as Locum Tenens at St. Anne's, Ryde, until September 19 when the Reverend D. G. Livingstone will be inducted as Rector in succession to the Reverend R. N. Langshaw.

BISHOP KARIUKI'S VISIT

THE Bishop of Fort Hall (Kenya), the Rt. Rev. Obadiah Kariuki, will be visiting Australia from mid-September (A.C.R., August 16). His itinerary is as follows:

The Bishop will arrive in Sydney on September 16, en route for Brisbane. He will speak at meetings in the latter city from September 18 to 24. On September 25 he will return to Sydney, where he will stay until October 9. During his visit to Sydney Bishop Kariuki will address a meeting at the Chapter House, together with other churchmen back from Toronto. From Sydney the Bishop goes to Adelaide, where he will be from October 10 to 16, then on to Melbourne, October 17 to 29. He will be in Tasmania from October 30 to November 5 and in Perth from November 6 to 8. He leaves for Singapore on November 8.

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Melbourne Evangelical Group

THE Clerical Section of the Evangelical Fellowship of Victoria has been meeting on the third Monday of each month at 10 a.m. in Ridley College. Attendances have averaged around the 20 mark. There are 37 financial members.

In the June and July meetings much discussion centred around the position of Evangelicals in the Diocese of Melbourne. At the August meeting of the Fellowship a motion was put: "That this Evangelical Fellowship deplores the increasing use of Mass Vestments in the Diocese of Melbourne and recognises the fact that many Evangelicals wear stoles and take the eastward position."

The Evangelical Fellowship has set up a Liturgical Sub-Committee which meets monthly. At the present time it is working on the question of what is the best way to arrange the reading of Scripture for use at Church and in the home.

Non-Whites

"KERKBLAD," weekly organ of the Dutch Reformed Church in South Africa, has launched a campaign of courtesy toward non-whites. It did so with the warning to church members that "thousands of non-whites live in fear of revolutionary elements in their own ranks, and unless we befriend them the Communists will do so at South Africa's peril." It said, "Virtually all whites come into contact with non-whites daily—in homes, factories, farms, and on the streets. But there are people who treat their fellow whites courteously but think the non-white may be cursed, kicked, and insulted. These are the people," the paper stressed, "who damage race relations irreparably. They create reactions of hatred, vengeance and bitterness on which agitators and Communists thrive." EPS, Geneva.

ACR AT WILLOUGHBY



In coming issues of ACR we will be publishing a series of photographs taken in parishes where ACR is distributed. To St. Stephen's, Willoughby (N.S.W.) goes the honour of being the first in our series. This church takes the highest number of copies of ACR in Australia—80, most of these being distributed through the efforts of a layman, Mr Gregory. Our photographer snapped a group of parishioners outside St. Stephen's with their Rector, Canon A. E. S. Begbie. Is ACR distributed in your parish? Parish agents are needed to help in this work.

The Australian

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

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Comments on South African Dismissals

THE Anglo-Catholic newspaper "Church Times" has called for a statement from the Church of the Province of South Africa that Evangelicals are not unwelcome in that Church.

The paper's comments arose from the recent dismissal of two clergymen of the C.P.S.A. (reported in A.C.R., August 2 and August 30). They are the Reverend Frank Phillips, Rector of Bloemhof, Diocese of Johannesburg; and the Reverend John Hall, Rector of De Aar, Diocese of Kimberley and Kuruman.

Both men were dismissed as a result of their opposition to the South African Prayer Book, approved as an alternative to the 1662 Book of Common Prayer in the C.P.S.A. Although intended for alternate use it is clear that the alternate Book, in the words of the "Church Times," "has largely replaced the Book of Common Prayer."

Describing the C.P.S.A. as having a "tendency towards one particular brand of Churchmanship" the "Church Times" asks the question: "Is the Church of the Province safe for Evangelicals?" No definite answer is given but the paper goes on to question the attitude of C.P.S.A. authorities to the use of the Book of Common Prayer.

"To all Anglicans in England," says the paper, "where heterodox opinion flourishes and originality and variability in Church order are so rampant, it must seem a little strange that clerics should be out of favour anywhere for a fervent devotion to the 1662 Book."

Secret Trial

Commenting on the dismissal of Mr Phillips, the Rector of Bezuidenhout Valley, the Reverend A. J. Sexby, draws attention to the inconsistencies of the decision of the Bishop-in-Senate regarding the case.

"Although I am not a lawyer, I have enough sense to see here a grave miscarriage of justice. Clearly he was tried 'in absentia' and so had no opportunity to ensure that the points raised about the Alternative Book were understood and just how fairly and on what grounds they were considered and finally rejected. The Senators know, but they are bound not to tell us. Are secret trials just? Is the accused not permitted to speak for himself and to know why his appeal has been thrown out?"

"The decision of the Bishop-in-Senate comes out something like this. If we call the official book of Common Prayer A, and the Alternative Book B, Mr Phillips has said that B's claim to equal A is not valid. The Bishop's letter admits the validity of A and that Mr Phillips and those like him are right to use it. But he then pronounces judgment on Mr Phillips because he can't use B. The Bishop says the Senate considered the reasons given in the monograph showing

Bathurst Conference

THE Victorian Association of Parish and People has organised, at short notice, a 24-hour conference at Bathurst, from 2.00 p.m., Monday, September 2, to (about) 3.00 p.m., Tuesday, September 3.

The conference will deal with some of the subjects raised at Belgrave Heights on July 15-16 (see A.C.R., August 2), when discussion centred around Baptism.

Among the topics to be discussed are:—"The Breakdown of the Old System" (contributions by a number of Victorian clergy); "A Theological Re-orientation" by the Reverend Dr Barry Marshall, Chaplain of Trinity College, Melbourne, and "Where do we go from here?"

There will be opportunities for full discussion and a Booklet will be available. The conference will be held in the Bathurst Diocesan Centre. Further details from:— the Reverend D. J. Peters, The Rectory, Gilgandra, N.S.W.

New Testament Conference

A NEW Testament Conference, the first inter-confessional and international conference of its kind in Australia, is in progress at the University of Sydney as this issue of A.C.R. appears.

The inaugural lecture was given on Monday, August 26, in the Great Hall, by Professor Dennis Nineham, of King's College, London. The subject of Professor Nineham's address is: "The Exegesis of the New Testament in the 20th Century."

Another overseas visitor, Professor Gunther Bornkamm, of the University of Heidelberg, Germany, is speaking on the subject: "Christology and Justification in St. Paul's Theology."

Other speakers include Canon I. F. Church, Professor D. McCaughey, the Reverend F. Hambly, the Reverend D. W. B. Robinson and the Reverend Professor N. Young. Two Roman Catholic priests are also speaking.

Prior to the beginning of the conference a meeting was held at St. Andrew's College, of the Australian Association of Theological Teachers.

Bible Institutes

R number of Bible Institutes will meet at the Melbourne Bible Institute from August 30 to September 4. The Institutes participating are: New Zealand Bible Training Institute; Sydney Missionary and Bible College; Queensland Bible Institute; Perth Bible Institute; Adelaide Bible Institute; Tahlee Bible College; Melbourne Bible Institute and New Guinea Christian Leaders' Training College.

Primate at Toronto



The Primate of Australia and Archbishop of Sydney, Dr. H. R. Gough, together with Bishops from New Zealand and Africa, awaiting the start of the Opening Service at Toronto.

FINAL MESSAGE FROM CONGRESS

ON the last day of the Anglican Congress at Toronto (Friday, August 23) representatives of the eighteen participating churches approved a 700-word "message to the members of our Communion."

They ask that the message "may be read in all churches, with the approval of the bishop, on a day to be fixed by him and with a suitable introduction."

The message opens with the words: "The Church that lives to itself will die by itself . . . God has moved us to think very hard about our vocations as Christians. Selfish ways must go."

Pointing to the need to be a serving Church the statement continues:

"We are determined to learn how to serve our neighbours outside our Church walls, and our fellowmen and women of other nations and continents.

"We thank God that he has made us a world-wide fellowship of many races, so that the riches and talents of one Church may meet the needs of another.

"All receive from God; all are called to give to others. We can no longer think of some Churches doing all the giving, and some doing all the receiving. We pray that our congregations may learn to give and to receive men, money and ideas with true and sensitive christian love.

"We are sure that our Communion must find new ways to support those provinces and peoples that are in urgent need, both spiritual and material. Some of our Churches struggle to survive; others face grave emergencies; none can meet our Lord's challenge alone.

"This calls into question what we all spend on ourselves. This is what Christian love means, in practice. We were reminded, for example, that a new organ in a city church may mean that twelve fewer clergy are trained in Asia or Latin America.

"We have learned again at Toronto that Anglicans, like other people, have no monopoly of God's truth.

"Anglicans cannot live in isolation from other Christians. Some of our dioceses are now preparing to enter into unity with other Churches. In this new life we shall seek to offer them our support and our fellowship. And we intend to work far more closely with our fellow-Christians of other communions, both at home and throughout the world.

Concern and Compassion

"We voice our deep concern and compassion for all who suffer on account of their race, colour or creed.

"We pledge our active support for all those who, in various parts of the world, are witnessing for Christ by their courageous stand

against discrimination and segregation. We are ashamed that barriers of race should still persist in the life of the Church.

"Again and again in our Congress we have realised the fundamental importance of the laity as partners with the clergy in the whole work of the Church.

"Our laymen have asked urgently for more adequate training. Our Anglican laity want to understand their Faith. They want to know how it applies to questions of poverty, politics, race, war and peace. They want to know how it applies to their everyday work and leisure so that they may witness to Christ."

The statement concluded: "God is calling some of our Churches to new opportunities for expansion. He calls others to patient faithfulness, others to new kinds of unity, others to endure frustration or persecution. The message of the Cross is that these are blessings and burdens to be shared in love. We are passionately concerned that he shall do what he wants with us all."

"Faithful is he that calleth you, who also will do it." (1 Thess. 5:24).

Further reports from Toronto, p. 3

Anglican Hierarchy!

A TORONTO newspaper "Globe and Mail," makes some interesting comments on the Congress.

An article in the newspaper observes that liberalism has been increasing in the Church. If, says the paper, such congresses as the present one are not more frequent the new control envisaged by the Congress will pass to the hierarchy, with a consequent paradox.

A world-wide Anglican Communion in the hands of a new authoritarianism will be controlled by increasingly liberal leaders.

Melbourne Sale

The Church of England Evangelical Trust of Victoria has accepted an offer by the Metropolitan Board of £70,000 for a property in Clarendon Street, East Melbourne.

The property, lots 147 and 148, on the north-west corner of Albert and Clarendon Streets, contains St. Hilda's House, operated by C.M.S. in Victoria.

Last month the board refused to allow the trust to erect a proposed office block on the site because of a projected ring-road planned to go through the area.

Secession from the Church

Just 70 years ago John Charles Ryle, first Bishop of Liverpool, wrote: "I charge my brethren not to listen for a moment to those who counsel secession from the Church of England; I have no sympathy for the rash and impatient men who recommend such a step. So long as the Articles and Prayer Book are not altered, we occupy an impregnable position; we have an open Bible, and our pulpits are free."

Ryle wrote during a time of deep distress for Evangelicals, a time when, because of the constant advances being made by the ritualists, Evangelical clergy were leaving the Church. With such Ryle was impatient. To him such action was a refuge for cowards so long as the fundamentals were held secure.

A correspondent in this issue, himself an Evangelical, expresses concern that ACR appears, by its editorial comments of August 30, to be "looking forward to the time when Evangelicals may separate from the Anglican Church."

Nothing could be further from the truth. Like Bishop Ryle we would not counsel secession from the Church of England for, as the Bishop has well pointed out, "so long as the Articles and Prayer Book are not altered" our position is impregnable.

Neither in our Editorial nor in our Note and Comment did we suggest that Evangelicals in Australia should look forward to future separation from their denomination. Indeed, we went so far as to point out that such a time of separation has "certainly not yet come."

What we did point out, however, was the fact that the seeds of future disruption have already been sown. Dr Babbage has drawn attention to this in the article in "The Churchman," referred to by us.

"In many dioceses," writes Dr Babbage, "there is little respect for, let alone toleration of, evangelical practices. In some cases ordination has been actually refused, in others postponed, in relation to men who have, in conscience, felt unable to wear the eucharistic vestments . . . at the present time, in most parts of Australia, the tide is running strongly against evangelicals, and the situation is one of agonising difficulty. Evangelicals are in imminent danger of being outmanoeuvred."

The heaven is at work. Will we have, in Australia, a repetition of what has been happening in South Africa? For it is here that we see

clearly, in, ironically, the death pangs of evangelical witness in the Church of the Province, the final outworking of the hope expressed in Bishop Ryle's call to Evangelicals. As Evangelicals we occupy an impregnable position, but only so long as the Articles and Prayer Book are not altered (that is, altered in theology). In name the South African Prayer Book is merely an alternative to the Book of Common Prayer. In fact, it is virtually the Prayer Book in use throughout the Province.

The two clergymen dismissed in South Africa did not want to leave their denomination. They were Anglicans in the truest sense of the name for, in the words of Bishop Handley Moule, the Evangelical School can "humbly claim to be the truest exponents of the central principles of our English worship and confession." But with the substitution of a Prayer Book containing significant departures from Biblical truth for the Book of Common Prayer the light has almost gone out.

The warning signs are clear for Evangelicals to see. Voices are being raised, more insistent than before, against the Articles. We are told that they are outmoded, that they are more suited to another "unenlightened" generation and mere lip service is paid to them. As with the Articles, so it is with the Prayer Book.

Perhaps Bishop Ryle did not intend it but there is a hint of prophetic insight in his words. "So long as the Articles and Prayer Book are not altered" we will advocate our strong conviction that Evangelicals should stay in their denomination. But how long will it be? Let us take heed of Dr Babbage's warning that Evangelicals are in imminent danger of being outmanoeuvred.

Preliminary work on Prayer Book revision is under way in Australia. It is up to Evangelicals to see that revision does not alter the Biblical basis of the 1662 Book.

We conclude with some final remarks from Dr Babbage: "The situation is highly critical, and the events of the next decade may well prove of decisive significance. Decisions are being made, and precedents established, which may well determine the character of the Church in Australia for generations to come. What is required, if the Reformed character of the Church is to be preserved, is intelligent and courageous leadership, theological insight, and fervent prayer."

Psalm 95 directs the worshipper to two primary aspects of God's character on which His worship depends: first, to God's almighty creative sovereignty, "For the Lord is a great God and a great King above all gods"; and secondly, to His character of love expressed in the covenant, "For He is our God and we are the people of His pasture and the sheep of His hand."

We see that God is our almighty Shepherd, One Who controls in His sovereign power every event in the universe, every electron in the atoms of every galaxy, and Who, with this almighty sovereignty, unites also

The Nature of Worship

An excerpt from "The Christian and his Worship" by the Reverend D. B. Knox, B.A., B.D., M. Th., D. Phil. Reprinted by kind permission of the publishers, Jordan Books.

THE nature of our worship takes its character from the God Whom we worship, for worship is our acknowledgment of God, our giving worth to Him by our recognition of His nature.

Thus ways of worship vary with concepts of God. For example, the way Baal was worshipped was derived from the worshippers' views of what Baal was like. Heathen worship springs directly from heathen views of God's nature, as also the worship of the philosopher is derived from his philosophic views of God. Christian worship is based on the Christian doctrine of God.

The Christian doctrine of God is unique in its essential truths, and consequently the Christian worship of God is unique in its essential principles.

Scriptural Revelation

Firstly, the Christian doctrine of God is unique in its source, for our knowledge of God comes, not from the ideas of our own heart which we share with all men, but from the revelation of God Himself. God's Word gives truth about God very different from what we would have guessed if left to the resources of our own minds. Thus, if Christian worship is truly to reflect God as He has revealed Himself, it must be scriptural.

Because we are men there will always be a pull in the direction of natural religion, to make our Christian worship conform to the ideas of God which arise in our human nature. But such views of God are distorted and false, and if our worship is to remain true and acceptable to God, it must keep within the revelation of Holy Scripture.

Secondly, the Christian concept of God is unique in regard to our experience of God. Christianity is fellowship with God through forgiveness of sins. Both the doctrine of our adoption into sonship, and the doctrine of the indwelling of the Holy Spirit, are unique to Christianity; and the fellowship with God, and with one another which results from the gift of the Holy Spirit makes the Christian faith very different from the darkness of the non-Christian, who is "without God and without hope in the world."

Consequently our worship of God must reflect this fellowship, a fellowship expressed in many ways but essentially a fellowship on the basis of forgiveness of sins, the fellowship, or communion, of the body and blood of Christ, a fellowship with God and with one another on the basis of Christ's atoning death.

Thirdly, the Christian concept of God is unique with regard to its content. Psalm 95 directs the worshipper to two primary aspects of God's character on which His worship depends: first, to God's almighty creative sovereignty, "For the Lord is a great God and a great King above all gods"; and secondly, to His character of love expressed in the covenant, "For He is our God and we are the people of His pasture and the sheep of His hand."

We see that God is our almighty Shepherd, One Who controls in His sovereign power every event in the universe, every electron in the atoms of every galaxy, and Who, with this almighty sovereignty, unites also

immeasurable love, protecting and providing, defending and saving the people of His pasture and the sheep of His hand.

He is our Covenant God, our almighty Shepherd and Saviour. No detail of our life, not even the hair of our head, are too insignificant for His loving care. His love is most perfectly expressed in the gift of salvation, in that "while we were yet sinners Christ died for us." This is the unchanging character of God as He has revealed Himself in Scripture.

How may we worthily worship such a God? How rightly acknowledge His character and attribute to Him His worth?

Basic Response

Both Scripture and reason unite in replying that an almighty, all-loving God is only worthily acknowledged by trust and faith. The accepting of His provision for our need is the basic response.

That provision is, primarily, forgiveness, but it also includes an ongoing provision for daily life, expressed in His promises and commands.

Thus worship is offered, firstly, in accepting His forgiveness and in daily trusting Him through prayer and obedience, with thanksgiving. Such is the truest acknowledgement of God's essential character; of the fact that He is our almighty Shepherd and Saviour. All other worship is derivative from this.

Our common worship on Sundays is guided by the same principles. One of its chief objectives is to strengthen and express faith.

Thus St. Paul exhorted the Colossians: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God; and whatsoever ye do, in word or in deed, do all in the name of our Lord Jesus, giving thanks to God the Father through Him."

We see then that Christian worship is a day-by-day activity, in which every event of life, and all its problems, are the raw material for the worship of peaceful trust and glad obedience.

INTERNATIONAL BIBLE QUIZ DETAILS RELEASED

Elimination contests will begin throughout Australia in March of next year as the first step in choosing an Australian contestant to take part in the International Bible Contest, to be held in Jerusalem on September 24, 1964.

The president of the N.S.W. division, Sir John Northcott, launched the quest to find a N.S.W. finalist at a Press conference on August 27. Sir John said that the Australian winner would be the guest of the Israel Government for the flight to Jerusalem and during the contest.

The contest, the third to be held, will draw together representatives of 40 countries. Anyone over the age of 18 may enter, regardless of denominational affiliation and there is no entrance fee payable.

Initiated for the purpose of furthering Biblical knowledge, the first International Contest took place in 1958.

Contests Preliminary

Following the local elimination contests State contests will take place, followed by Interstate contests in June or early July. Actual dates, to be publicised well beforehand, will be decided upon when the committee has a clearer idea of the number of parishes and contestants participating. For this reason all interested persons should contact the organisers at an early date.

Contestants will have a preliminary written test under supervision and then the Contest will proceed orally, with processes of elimination in two or three stages.

Examination will be on text and not interpretation. The final-

ists of the earlier international Contests were ordinary men and women except for their interest in, and knowledge of, the Bible. The section of the Bible chosen for the forthcoming 3rd International Bible Contest consists of the Books of Joshua, Judges, 1st and 2nd Books of Samuel, 1st and 2nd Books of Kings, Isaiah, Jeremiah, Ezekiel—and the 12 Minor Prophets.

(As the contest has been organised under the auspices of the Israel Government only Books from the Old Testament Scriptures are set.)

All clergy or others who are prepared to organise Bible study sessions and to assist as many members of their congregations or groups as possible to enter are invited to contact the International Bible Contest Committee, 201 Macquarie Street, Sydney.

Typical Questions

- Here are a few examples of the types of questions that could be asked:—
- * Who said: "Thou art the man," and to whom?
- * Which book consists only of one chapter?
- * Whose head was nailed to the ground and by whom?
- * Which prophet perceived God in a still, small voice?
- * In which Book are Noah, Daniel and Job mentioned in the same verse?
- * Who said: "I am but a child?"
- * Where do we find an instance of mouth-to-mouth resuscitation?
- * Which city was saved partly for the sake of its animals?
- * Which two prophets contain the prophecy concerning beating swords into ploughshares?
- * The prophet Ezekiel prophesied concerning the return of one nation other than Israel and Judah. Which nation was it?

Activities at Camp Howard



Activities at Camp Howard during the recent school holidays. Upper photo: Girls leaving camp on an organised trip. Lower photo: Boys participating in gymnastics. (See Page 6).

Canadian to Preach at St. Paul's

THE Reverend Dr Ronald A. Ward, Professor of New Testament at Wycliffe College, Toronto (Canada), will be the preacher at Evensong in St. Paul's Cathedral, Melbourne, on Sunday evening, September 22.

Dr Ward has come to Australia following participation in a conference organised by the Evangelical Churchmen's Fellowship of New Zealand. Dr Ward has held his post at Wycliffe College since 1952. Prior to that he was a lecturer at St. John's Hall, University of London. He holds the degrees of M.A., B.D. and Ph.D.

Progress On New Hospital

SUBSEQUENT to proposals for the erection of a hospital in River Road, Greenwich, the Home of Peace is pleased to announce that to date the hospital has acquired some four acres of land at Greenwich and funds amounting to £40,000.

Bearing this in mind, the N.S.W. Government (on the recommendation of the Hospitals Commission) has granted £250,000 in order that a 100-bed hospital may be constructed and equipped as soon as possible. The cost of a restricted plan for such a hospital, including equipment, will be nearly £325,000.

TORONTO CONGRESS EXTRACTS

THE opening theme speech of the Congress was given by Canon Max Warren who spoke of the Church's mission to the world on the religious frontier. Canon Warren stressed the need for the Church to speak in language which could be understood. He issued three challenges: The challenge of the resurgence of other religions; the challenge of the nation State and the problem of maintaining the right balance between the local and the universal; the challenge of our evangelistic enterprise.

THEOLOGICAL EDUCATION:

Professor Allan Richardson of Nottingham University warned the congress against any action which does not arise out of sound theological understanding.

An urgent task before the Church was that of higher education where the Church was lagging behind. This was failing to take an opportunity because it was here that the Christian challenge to secularism could become most effective. The only part of the modern Leviathan of mass-culture that was vulnerable was its brain, which was small in comparison with its vast and armoured bulk.

So today the Church needed lay theologian and lay theology, and more and better theologians. Like the early Church, Christians could out-think as well as outlive a pagan environment. Theological education was a priority if Christians were to meet the scientists and historians, technologists and sociologists on their own level.

BIBLE STUDY:

The Bishop of Southwark (Dr A. M. Stockwood) spoke on the subject: "Training for Action." The Bishop stressed the need for Bible study.

If the Church was to influence society parishes must be home-combed with groups of trained laity applying their Biblical insights to contemporary happenings and creating an informed Christian opinion which would lead to action. Bible study groups were the key.

Churchgoing could easily degenerate into supplying the paper to cover over the cracks in a disintegrating society, whereas the real task was to strip society down and to rebuild it on Christian foundations.

The Rt. Rev. S. O. Odutola, Bishop of Ibadan, told the congress that missionaries and Civil servants had left the impression that the Western people were all Christians. "Look at the picture," said the bishop. "Polygamy is cultural; monogamy is Western. You teach us monogamy and your newspapers are honest. Our university students come home and say, 'but the English are not all that good!' We have honest polygamy; you have progressive polygamy. What are you going to say?"

During the discussion which followed the Bishop's questions, a reference was made to "Lady Chatterley's Lover." A speaker, a bachelor, though asked to deal with the African problem concerning marriage, had defined monogamy for him as "one too many" and had referred to polygamy as the state where you might as well be hung for a sheep as a lamb. There was hearty laughter but the Archbishop of the Province of East Africa, Dr L. J. Beecher, rose in firm protest against a reference to an unexpurgated edition of a notorious book and against the flippant comment on the African bishop's question. According to his hope we should have an opportunity of re-affirming that as Christians we still maintain moral criteria for moral judgment.

There was a divine law governing the relationship between man and woman, whether that law was broken by a Cabinet Minister in London or a cab driver in Lagos. The relationship between God and man was broken and could be redeemed by forgiveness. "Go and sin no more."

THE ANGLICAN COMMUNION:

Two differing interpretations on what constitutes a member Church of the Anglican Communion came out of discussions. At one point in the Congress the Archbishop of Canterbury stated that the Anglican Churches are held together by the bond of the Prayer Book, with small variations.

Bishop Bayne said later, in reply to a question, that as there had been revisions of the 1662 Book in many places the Prayer Book, once substantially identical for all, had become very varied. In a later address Bishop Bayne re-stated the view that the Anglican Communion was an association of regional and national Churches "in communion with the See of Canterbury and with one another."

ANGELICAN COMPREHENSIVENESS:

The Bishop of Llandaff told the Congress that the primary need in Anglican "strategy" was for unity within Anglicanism itself.

The resolution lists three "theological reasons" why the death penalty should be abolished. First, it says, it is not for men to decide when his fellow-man should die; secondly, however guilty a man may be, he is a man for whom Christ died and should be accorded time for repentance; and thirdly, since human judgement is always relative, it should not take irrevocable decisions but leave them to the judgement of God.

EPS, Geneva.

DEATH PENALTY PROTEST

A RESOLUTION demanding abolition of the death penalty has been adopted by the Council of the Protestant Federation of France.

The resolution lists three "theological reasons" why the death penalty should be abolished. First, it says, it is not for men to decide when his fellow-man should die; secondly, however guilty a man may be, he is a man for whom Christ died and should be accorded time for repentance; and thirdly, since human judgement is always relative, it should not take irrevocable decisions but leave them to the judgement of God.

EPS, Geneva.

Christian Women to Meet Together

Christian women throughout Australia are being invited to take part in Community Day, a program of worship and study on the theme, "Who is my neighbour?"

The day, sponsored by the interim committee of Australian Church Women, will be observed on Friday, September 27, in N.S.W. Dates in other States have not yet been announced.

The Women's Inter-Church Councils of N.S.W. and Victoria have already decided to promote the observance in those States. Studies for the 1963 Commu-

nity Day in Australia are based on readings from Luke 10:25-37 and Mark 12:29-31. Studies and worship material suitable for use on the day are available to Women's Inter-Church Councils from the A.C.C., 511 Kent Street, Sydney.

In some centres the day will start with a worship service in the morning, followed by lunch, after which the women will form study groups for half an hour. They will reassemble for a summing-up and open forum.

A.C.W. is planned as a fellowship, through which the women's organisations in Australian churches can work together.

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Overseas News in Brief

Reformation Discussion

THE Reformation in Britain will be subject of a weekend school to be held by the extra-mural studies department of Birmingham University at Spode House, near Rugeley, Staffs from September 27 to 29. The course has been arranged on an inter-denominational basis and is the second of two schools organised to study the various changes and developments in Britain which followed the Reformation in continental Europe. Students, under the chairmanship of the Rev. Dr Gilbert Cope and Mr John Pilgrim, will be concerned with the persons and events in Britain which underlie the establishment of Anglicanism, the reactions of Roman Catholics, and the early development of non-conformity.

Evangelical Conference

THIS year's Oxford Conference of Evangelical Churches will be held from September 16 to 18 at St. Peter's College, Oxford. Organised by the Church Society this year's conference brings to its platform a number of well-known Evangelical speakers. The topic this year is "Church and Nation."

Lambeth Exhibition

MANUSCRIPTS, prints, books and letters relating to life at Lambeth Palace over the past 800 years have been put on view to members of the public in an exhibition which has recently opened in the Great Hall of the Palace. The oldest document on view is a manuscript, produced in 1197, and recording the exchange of the manor of Darent, which at that time belonged to the Archbishops of Canterbury, for the manor of Lambeth, which was the property of the Prior of the Convent of Rochester. Among other exhibits are letters written by Archbishop Secker's housekeeper in the eighteenth century, household accounts, and a copy of rules, drawn up for observance by his staff, by Archbishop Cranmer. Altogether, some 40 items are included in the exhibition, which will remain open indefinitely.

Vatican Observers

THE Bishop of Ripon (the Right Rev. John Moorman) and the Archdeacon of Colombo (the Ven. Harold de Soysa), who were present as Anglican observers at the opening sessions of the Vatican Council in Rome last year, will again attend a number of the Council meetings when they are resumed next month. The third Anglican observer will be the Rev. Professor William Wolf, of the Protestant Episcopal Church in the United States, Canon Bernard Pawley, of Ely Cathedral, who acted as liaison in Rome for the Archbishops of Canterbury and York before and during the first sessions of the Vatican Council, will again be in Rome for the Council meetings.

C.E.M.S. Conference

ALMOST 700 delegates from 42 dioceses in England have registered for the 1963 National Conference of C.E.M.S., to be held at Durham from September 27 to 29. The delegates come from all walks of life, and include farm labourers and a former Assistant Secretary of State. The oldest delegate is 81, the youngest 15. The Annual Service will be held in Durham Cathedral on September 28, when the address will be given by the Archbishop of York.

Australian Clergymen Visit Africa

DURING the month of September three Australian clergymen will be paying visits to Tanganyika and one to Kenya.

First visitor to go to Tanganyika is Archdeacon H. G. S. Begbie, Registrar of Sydney Diocese, who will be there from September 2 to 13. Archdeacon Begbie preached at the Cathedral of the Holy Spirit, Dodoma, on September 8.

From September 10 to 24 the Reverend Ian Ellis, C.M.S. Youth Secretary in Victoria, will be there and his visit will be followed by one from the Reverend John Chapman, Youth Director in the Diocese of Armidale, who will be in Tanganyika until October 5.

The visitor to Kenya is the Reverend A. J. Dain, C.M.S. Federal Director. He will be in Nairobi from September 20 to 23.

Colour Prejudice . . .

Most Australian Christians will have felt sympathy with the aims of the Negro protest march in Washington a short time ago, and also satisfaction at the moderate and law-abiding way in which the demonstration was conceived and carried out.

What is less in the public eye is the equally bad colour prejudice amongst many coloured people against Europeans. It now seems clear that Indonesia objects not to colonialism but to colonialism by Europeans, for it seems certain to break its undertaking to allow the people of West New Guinea self-determination. Almost with the same breath the Indonesian government objects to Malaysia as a continuation in disguise of European colonialism.

The often unspoken objection

to colonialism is that no people has the right to rule over any other people, however backward and poor. This proposition is by no means self-evident even as it stands. It becomes still more

Notes and Comments

doubtful when one asks what constitutes a people or nationality. Is every small tribal unit a nation? Nationalism can easily be carried to ridiculous extremes, (e.g., Welsh and even Cornish nationalism in Britain).

Funeral Rackets . . .

Two American writers have attacked undertakers for exploiting the public with macabre and expensive funerals, states a Sydney press report. They quote a statement in the National Funeral Service Journal to this effect: "A funeral is an opportunity for the display of a status symbol which does much to assuage grief." After instancing such practices as advertisements for shoes and clothes for corpses, one of these writers goes on to say:

"The modern American funeral—with its vulgarity, sacrifice of spiritual values to materialistic trappings, immature indulgence in primitive spectacles, unethical business practices, and overwhelming abnegation of rational

attitudes—has become for many students of the national scene a symbol of cultural sickness."

While Australian undertakers have so far avoided the absurd excesses referred to by these writers, the commercialisation of death means that in this country, too, "wherever the corpse is, there the vultures will gather" (Matthew 24.28, N.E.B.). The only safeguard against this kind of thing creeping in is for the Churches to institute their own independent burial and cremation societies. Sydney Diocesan Synod already has a committee considering this possibility, and it is to be hoped that the way will open for such a society to begin operation soon.

Misbehaviour at Schools . . .

The New South Wales Minister for Education has done well in agreeing to have a State-wide survey of sexual misbehaviour among secondary school children. The Minister has admitted that this has been going on for years.

The Churches have for long been advocating action with regard to this problem, but up till now the secular press, probably under the influence of commercial interests intent on not offending the widespread teenage market in clothes, records, surfboards and what not else, have ridiculed their efforts. Now that the Government has admitted the existence of the problem, a new approach has been thought out. The press is now suggesting that the Churches should share in the blame for this state of affairs. This seems to involve a reversal of a common tactical gambit.

Apparently even the press feels it can hardly combine with the Churches on this issue after so stoutly maintaining that there was no issue in existence. So its procedure is apparently going to be: "If you can't join them, lick them."

The real problem, of course, rests mainly with the parents of secondary children, and not the children themselves, who are to a large extent victims of parental neglect of moral and spiritual training. This applies especially to fathers, many of whom nowadays leave family training and discipline entirely to their wives. The younger generation cannot be expected to grow up into responsible and spiritually alive adults as long as their fathers ignore their duty to bring them up in the fear and nurture of the Lord.

Books

History

MEN FOR THE MINISTRY

By G. C. D. Davies, Hodder and Stoughton, pp. 135, Aust. price 31/9.

This is the centenary history of the London College of Divinity, better known to most as St. John's Hall, Highbury. Although theological colleges have been a regular feature of the Roman Catholic Church since the Reformation, in the Church of England (until about 100 years ago) theological education was left to the two ancient universities of Oxford and Cambridge.

St. John's Hall was founded for men who had not the opportunities of a university education. As a consequence it was not welcome in every quarter, especially since it had an evangelical foundation, and so it made its way slowly. It was founded by a private benefactor, the Reverend Alfred Peache, and it was fortunate in its first Principal, the Reverend Thomas Boulbree.

The Reformed and Evangelical principles on which the College was founded were no more popular then than now, as Boulbree put it:

"You may be a ritualist and drive out half your parishioners by your antics and you won't be called narrow. You may be a stiff high-churchman yet you are not called narrow through you are entrenched within the most unyielding bounds of the apostolic succession. You may be a liberal of the modern school, denying to the poor churchman even so much as the use of God's Word in the school where his children are taught, though the poor man is narrow enough to think that no education on any other basis is worth having. No matter, he is narrow, you who deny it him are liberal. But if you are a churchman according to the definition of our trust deed, holding completely and fully what you know to be the definite teaching of your own church, and which you are also fully persuaded is based on Holy Scripture, you are narrow . . ."

Dr Davies tells in an interesting way the ups and downs of the history of the College and of the severe bomb damage done to the buildings during the last war which led to a re-building of the College on a new site in the London suburb of Northwood. In retrospect this move can be seen to have been a mistake as it led to the cutting of the historical link of the College with the University of London, of which it had been a constituent College.

The last part of the book contains sketches of some of the former students of St. John's Hall who made their mark in the ministry in England and overseas, including (with a photograph) the present Primate of Australia, a former student of the College, —D. B. KNOX.

Evangelism GUIDE TO CHRISTIAN WITNESS

By Walter Spencer, Jordan Books, 24 Chick Street, Punchbowl, N.S.W., pp. 50. Price 1/6.

Jordan Books are to be complimented on the series of booklets they have published in recent months. They are well produced, with good type and attractive covers.

In the booklet under review the Diocesan Missioner of the Diocese of Sydney provides material for parish study groups on Christian witness. The three parts deal with the theology of Christian witness, the life of the witness himself, the technique of witnessing.

A lot of material is compressed into each chapter which concludes with questions for discussion and some memory work. The chapter on "Leading a Person to Christ" also suggests situation for "role play" for group activity.

Every Christian, whatever his special gifts, calling or ministry, is bound to witness for Christ in his daily life. Although this is, in a healthy Christian, inevitable, it calls for an understanding of the needs of men and of what God is achieving through His servants.

This booklet will be a real help to all who use it for either personal or group study. It might well stimulate the formation of groups in parishes for the specific task of considering "Christian Witness."

—D.W.B.R.

Achaology

ARCHAEOLOGY OF THE OLD TESTAMENT

By R. K. Harrison. English Universities Press, 1963. Pp. 162, Aust. price 11/3.

Although this appears in the now familiar "Teach Yourself" series, it contains no instructions as to how to dig. But it is a useful, if very brief, introduction to Old Testament archaeology with good documentation (a great deal of source material these days is in accessible periodicals) and 12 interesting photographs.

Its price will commend it to those who would like to know a little at small cost. Professor Harrison teaches Old Testament at Wycliffe College at Toronto. —D.R.

Also Received:

THE CHURCHMAN, Vol. 77, No. 2, June, 1963. Quarterly Journal of Anglican Theology. Contains articles on Confirmation; an article on the E.F.A.C. and one on Evangelicals and the Church in Australia by Dr S. Barton Babbage.

The evangelical magazine, July-August, 1963. Articles in this issue include one by Dr J. I. Packer on "God—and the Bishop of Woolwich."

Letters to the Editor

Prayer-Book Revision

Dear Sir,

Prayer Book revision is always a thorny subject; and authoritative piecemeal revision is, perhaps, an impossibility.

One petition, however, "cries out" for such. It is in the prayer for Her Majesty; "that she may vanquish and overcome all her enemies." Quite at variance with the spirit of the age. Although it may be subject to various interpretations, to the mass of the laity at least it means just what it says, with its implications, and is surely assented to, if at all considered, with misgivings.

"That she may win the esteem and friendship of her opponents to the promotion of universal peace" would be far more fitting; and quite a practical petition.

Yours truly,
S. M. Goard.

Willoughby, N.S.W.

Suspicious Attitude?

From previous issues of ACR and in particular, August 30, it appears that the paper looks on many of the new developments within the life of the Church with an eye only of suspicion and anxiety. For example in the last issue:

- a. Toronto Congress—"cause many misgivings."
- b. Primates' biennial meetings—"like conclave of Cardinals."
- c. Primate's secretariat—"dazzled by Rome."
- d. Efforts towards teenagers—"Debasement of the message."
- e. A final looking forward to the time when Evangelicals may separate from the Anglican Church.

The casual reader is left with the impression (which may be wrong) that the editorial attitude is one of withdrawal from the problems of the contemporary church and the exciting new developments.

I agree that there is a place for the conservative apologist, but a continual attitude of suspicion and anxiety is surely unbalanced. As evangelicals in the Church of England of Australia, we need to give of our highest and best.

Yours faithfully,
(Rev.) Ralph Fraser.

Moss Vale.

(Some of the points raised by our correspondent are dealt with elsewhere in this issue. Initial reaction to our comments indicates that grave misgivings are indeed felt by many Anglicans over plans put forward at Toronto. And what could be more like a conclave of cardinals than the meeting of primates envisaged? There is evident in our Church today a growing trend toward concentrating more and more power in the hands of our bishops. Such a trend must be resisted. The famous dictum of Lord Acton that power tends to corrupt is no less true in the religious sphere than in the secular. Even a cursory look at church history will reveal ample evidence of the truth of this statement.—Ed.)

THERE are approximately 38,000 priests for the estimated 180,548,000 Roman Catholics living in Latin America, according to new figures published by World Horizon Reports. This is an average of one priest for every 4,750 Roman Catholics. Two-thirds of the priests are reported working in cities while the remainder are scattered in country areas in parishes that contain between 15,000 and 30,000 persons. EPS, Geneva.

Social Witness

Dear Sir,

I was extremely pleased to see in "The Sydney Morning Herald" a forthright extract from your journal. Would to God that we had more—much more—of this outspoken attitude to social evils.

There has been far too much silence and complacency for a long time and we should be more aggressive and less apologetic.

The liquor interests are out for Sunday opening of hotels. I heard the president of the Australian Hotels Association (who is an abstainer!) on radio say that they wanted "limited Sunday opening."

Again congratulating you and hoping and praying that you will continue along these lines.

Yours sincerely,
(Rev.) E. L. Slade Mallen.

Archbishop's Statement

Dear Sir,
Two things stand out like jewels in Archbishop Gough's statement at the Evangelical Fellowship in Canada.

One is the Authority in Scripture. This our Church seems to have lost, and when uncommitted people are assailed by false teaching by Seventh Day Adventists and suchlike they exclaim, "I've never understood my Bible in our Church like I understand it now through the Pastor's instruction."

The second is Preaching, especially preaching for a verdict. Two recent incidents focus this sharply in my mind. Recently in a Victorian Country Parish Church the assistant priest had a good lead to such a place and he frittered it away on well worn phrases which mean nothing. A battle was lost that day. And again we need to be reaching the people who find fellowship in the "bottle" instead of the Church. A woman alcoholic was visited by an evangelist who presented the fact "that Jesus Christ in my life wrought redemption."

The alcoholic said, "I'm Church of England, but I've never heard that put across to me clearly as you have done." It would seem that the Bishop of Woolwich is right when he says our clergy don't know themselves. If they did, these things would get across unmistakably to congregations.

I hope the Archbishop's words of wisdom are gathered in by all who love our Church.

Yours faithfully,
W. TERRY,
Brisbane, Qld.

Out of Date?

Dear Sir,

In recent days we have read statements about God and Heaven not being "above the bright blue sky." Because we live in a scientific age when an astronaut can circle our earth, some tell us that this kind of simile is out of date. But seriously, did anyone ever think that a spaceman travelling 200 miles up above the earth might see God and Heaven with his natural eyes? I think not.

At the same time for young children (as with older people) how better to teach the Immanence of God than by saying that He is present with His people in the world He has created—in spirit.

And how better to describe His Transcendence than by saying that God does not live in Sydney or London. He dwells in Heaven, up above the sky. We are trying, of course, to describe the Infinite in terms of the Finite but how else can we speak?

Even the twentieth century scientist is limited by a human mind and reason. After all, Jesus spoke of going away, ascending to His Father, and of preparing a place for His disciples in the Father's house.

Yours sincerely,
Brian B. Hutchison,
Willoughby, N.S.W.

Sunday Sport

Sir,

A recent football match held at Cumberland Oval (Parramatta) on a recent Sunday should have raised a storm of protest and righteous indignation from thousands of church people and Christian citizens from this centre and beyond, who respect the Christian Sunday as a day of rest and religious observances.

May I, therefore, be permitted to register my protest as "a small voice crying in the wilderness" of 1,000 and more empty motor vehicles parked alongside deserted streets converging on the hub of attraction that Sunday in the Cumberland Oval, where the "goddess" of Sunday sport held sway and, as nowadays, is in conspicuous evidence?

To "her" respect a reported 16,600 devotees—men, women, teenagers and children paid homage with fixed attention and vociferous acclamation.

Some few years ago an attempt was made to introduce organised Sunday sport to respectable Parramatta, but it was declared "off" following a spirited campaign by the united churches.

Sunday is the rightful and only whole day in the week when church workers and Christian youth leaders can meet in numbers and, through the various organisations, inculcate the truths of Christian witness and citizenship throughout the community.

For responsible members of sports organisations and local authorities to encourage rather than co-operate and discourage these monster attractions (whatever the cause) on the Lord's Day is certainly not playing a fair game.

Yours sincerely,
"Christian Youth Worker"
Parramatta, N.S.W.

BIBLE COLLEGE EXAMINATIONS

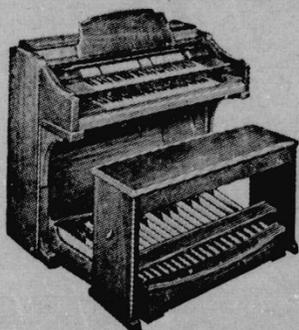
THE Registrar of the Church of England Bible College has announced the results of the second term examinations held on August 19 last:

DIPLOMA (Per Cent): M. Dodds 91, B. P. Barbour 86, D. Cawley 84, M. W. Walely 84, A. Klavie 84, W. Lackenby 83, S. Reeve 83, M. McCallum 82, W. D. Freeman 81, J. Wells 80, M. J. J. Gibson 78, P. Watson 72, G. Thew 71, E. G. Hampel 71, K. G. Watson 69, E. Barnes 67, P. Rowland 67, I. D. Thompson 67, R. J. Treloar 66, B. J. Hayes 66, J. McInnes 60, E. McLachlan 60, C. Robinson 56, E. Talbot 53, P. E. Doherty 51 (4 Candidates failed).

ADVANCED DIPLOMA (Per Cent.): G. Schriener 81, J. Morley 76, D. Pennington 73, J. Campbell 72, O. H. McInnes 69, E. Rogers 60, F. Hose 59, D. Garner 56, G. B. Gill 53, E. Mann 52 (3 candidates failed).

The Diploma with 1st class honours is awarded to Mr R. J. Treloar who finished the two-year course with an average of just over 81 per cent.

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MILLER'S PT. CONVENTION

THE historic Garrison Church of Holy Trinity, Miller's Point (Sydney) will draw together church people from many parts of Sydney on Saturday, October 5, for a Missionary Convention starting at 4.00 p.m.

Attention will be drawn at the meetings to two areas of missionary responsibility—South America and South-East Asia. The speakers in the afternoon will be the Reverend H. Bates, General Secretary of S.A.M.S. in Australia (4 p.m.) and Bishop A. W. Goodwin Hudson, recently returned from overseas.

Speaker at the evening meeting will be Bishop R. C. Kerle (a former General Secretary of C.M.S. in Australia) who will speak on South-East Asia. This meeting will start at 7.30 p.m. It will be preceded by a basket tea at 5.45 (cups of tea provided) and a missionary film at 6.30 p.m.

The Rector of Holy Trinity is the Reverend A. C. Yuill.

Seventeen Plus

The Reverend Bernard Gook, Rector of St. Barnabas', Broadway, and founder of Barney's Club for young people, will be the speaker at the next "Seventeen Plus" organised by the Sydney Diocesan Youth Department.

The meeting will be held at Holy Trinity, Concord West (on Concord Road) on October 12 at 7.45 p.m. Other features of the night include magic provided by "Merlin the Magnificent" and music from the 17-Plus Singers and the Peakhurst Trio.

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YOUNG PEOPLE'S PAGE



Camp Howard Popular

ALMOST 500 boys and girls from sixth class primary to fifth year High school were contacted through camps at Port Hacking during the recent school holidays.

Making His Mark

"It doesn't happen that a fellow can do this sort of thing every week."

So said Jim Vaughn, as he and his friends reached a wonderful archway rock, known in their district as the Natural Bridge. The boys wanted to carve their names on the rock-face—not an easy task with ordinary pocket-knives.

Bob Willis started to cut low down, where he could work without raising his arms. Some of the others followed his example, whilst two of the boys climbed trees and began working higher up.

"Why don't you begin, Jim?" asked Walter Braze.

"What, down low, like you fellows? Not for me—I'm going to put my name up high, where people can see it." As he said this Jim swung himself upwards, holding on by the bushes on the face of the cliff, until he was beyond the level of nearly all the names cut into the rock.

"You're high enough now," called the others from below. "Don't climb any higher." But Jim wouldn't listen. Recovering his breath, he started up again—higher and higher, until he was above the tops of the highest trees growing in the valley. The boys below were growing concerned and called to him to come down.

For a moment he paused. He seemed satisfied until he caught sight of another name, just above where he clung.

At last he reached a place above the highest name and set to work to carve his name in the stone. The job done, he began to think about going down again. But his head became dizzy. The excitement of climbing had kept him from feeling weary. Now his strength was gone and he knew he couldn't make the difficult climb down.

In the meantime the boys had grown so anxious that they had

called his parents. "No use trying to come down," they called. "You'll have to try and make the top." Jim wished he was on the ground again. He tried to cut notches in the rock and work his way up but his strength was failing. He could hear his father's voice way below: "Jim, don't look down. Keep your eyes on the top of the rock. We're praying for you."

The words gave him a new burst of strength. He made a bit more progress upwards. He was getting nearer to the top and could see a rope above his head but it was out of his reach. Again he cut a notch. The blade of the knife was worn with all the cutting and then, as he finished the notch, it slipped from his hand and fell into the valley below.

Then a new face appeared over the top of the rock and a man was lowering a looped rope down to him—longer than the first one. Down, down it came. Each moment of waiting seemed like an hour. Then, at last, he caught hold of it and slipped it over his shoulders. Soon he was hauled to safety and reunited with his family.

Jim's story reminds us of many men who have started out to make their mark in the world, to cut their names above all the rest that have been carved upon the rock of fame.

King Solomon was one such but yet he spoke of all such living as ending in "emptiness and striving after wind." Alexander the Great wept at the moment of triumph because, he said, he had no more worlds to conquer! Napoleon died a broken-hearted exile. Hitler died under a heap of rubble in his once-proud Berlin.

If you want to "make your mark" don't try to write your name in the highest places of the world, but rather, through faith in the Lord Jesus Christ, find that your name is inscribed in the Lamb's Book of Life and be willing to take the humble place of service for the Lord Jesus.

Boys were housed at "Rathane" and girls at Deer Park and "Chaldercott."

A varied and interesting program of activities provided the young people attending with instruction in various hobbies and games and, in particular, with a better grasp of what it means to be a Christian.

A feature of the girls' camp was the opportunity given for parties of girls to hike or boat on "out trips," camping overnight at some distance from the main campsite. One such party is seen leaving in the photo appearing on page 3.

Outdoor activities at the camps included archery, canoeing, rowing, shooting, gymnastics, games, etc.

A camp for younger boys and girls was held at Leura in the Blue Mountains.

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Preparing for G.F.S. Concert



A "BACKSTAGE" photo of girls preparing to take part in the annual G.F.S. Concert on August 10. The Concert drew together groups of G.F.S. girls from various parts of Sydney Diocese on a competitive basis. It was held in the Conservatorium of Music, Sydney, before a well-attended gathering.

The Reverend John Green, from All Saints, Petersham. At the Youth Tea (5.30 p.m.) and Evening Prayer—the Reverend Maurice Lee, from Christ Church, Gladesville. The Rector of St. Alban's is the Reverend W. N. Rook.

Wycliffe School

THE Council of the Summer Institute of Linguistics has announced that the next Wycliffe School of Linguistics will be held at the University of Queensland, St. Lucia, Brisbane. The term will commence on December 7, 1963, and continue for 11 weeks, completing the course on February 22, 1964. The present arrangements are that Dr Harland Kerr will act as Principal, while Dr R. S. and Mrs Pittman, from U.S.A., will take the second-year course and give special linguistic help. ("New Life.")

Youth Festival

A YOUTH Festival will be held in the parish of St. Alban's, Epping (Sydney Diocese), on Sunday, September 22. Special visiting speakers will be: At Morning Prayer —

Please mention "The Australian Church Record" when replying to advertisements.

BARKER COLLEGE—HORNSBY SCHOLARSHIPS

Scholarships, tenable from First Term 1964 for six years' secondary schooling, are open for competition at an examination to be held at the College on October 5th next.

They include the Carter Scholarship for sons of Church of England clergy which entitles the winner to free education and board, two Annual Entrance (complete remission of Day Boy fees), one boarding scholarship equivalent to two-thirds of the boarding fee, and several other scholarships.

All scholarships are for boys between 11 years 6 months and 12 years 9 months on December 31st, 1963, who are at present in Sixth Class Primary.

Arrangements can be made for country boys to sit locally.

Further details available from the Headmaster. Closing date for entries, 28th September, 1963.

Sydney Church of England Grammar School for Girls

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MEETINGS

ANNUAL MEETING: The Annual Meeting of the Church of England Deaconess Institution will be held in C.E.N.F. Auditorium, Sydney, on Friday, September 20, at 11.0 a.m. A sale of gifts will be held, and luncheon will be provided.

ON MONDAY, September 30, Sydney church people will be able to hear reports direct from Toronto, when Bishop Obadiak Kariuki, of Kenya, will address a gathering arranged in the Chapter House. The meeting will start at 7.45 p.m. Other speakers will also participate.

FOR SALE

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By the end of July, more than 600 registrations had already been received for the sixty-fourth national conference of the Church of England Men's Society, which is to be held at Durham from September 27 to 29. Since the accommodation at first reserved was for 380 only, bookings have now been made for 70 more.

BOOKS

BOOKLETS: Prayer Book Teaching Christian Priesthood, by C. Sydney Carter, M.A., pp 12. Limited supply, 2/6 dozen, posted from A.C.R. office, 511 Kent Street, Sydney.

BOOKLETS: Bishop Loane's booklet, "I Will Come In." Quantities available at 1/6 dozen, posted. A.C.R. office, 1st floor, 511 Kent Street, Sydney.

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40 YEARS AGO

DURING the last three of four Sundays the Church of the Chinese Mission (Melbourne) has been fairly full, particularly at the evening services. Someone remarked the other day that he has not seen such a number of people coming to this church for twenty years. A very interesting episode is contemplated for the coming Sunday morning. Mr Wong Shin who has attended the Mission very regularly for twenty-three years, will be baptised, together with his family of eleven children.

church people that no commendation should be required in order to gain for the Bible Society's appeal a sympathetic response. The very fact that in 558 different languages the Bible is being sent with its message of salvation and hope to men of all races, and that 81 million copies were disseminated throughout the world last year, is quite sufficient evidence of the importance of its work. (Extracts from "THE CHURCH RECORD" of September 14, 1923)

THE Committee of the Bible Society is making a new venture for the raising of funds for the great work it has in hand. The city of Sydney is to be combed throughout on Tuesday next and the following days by a band of devoted workers, whose business it will be to canvass donations from the city shops, offices, warehouses, etc. The claims of the society are so well known by ordinary

MEMBERS of the Swiss Reformed Church in the Canton of Bern have approved the admission of women to the ministry by a vote of 12,062 to 1,036. No further formalities are now required to make the necessary changes in the church's constitution. However, the measure must still be ratified by the general electorate before the necessary changes can be made in the cantonal constitution.

Toronto Congress Extracts

Continued from page 3
What were non-Anglican Christians to make of a Church whose members flatly contradicted one another in discussions on such questions as the nature of the Church, the ministry and the sacraments and even the character of Almighty God? Would Anglicanism fly apart? Was it prepared to move very positively, in one direction or another, at the risk of wide schism? If such was morally right, possibly the Anglican Communion had done its work for Christendom.

CONGRESS AUTHORITY: Towards the end the Archbishop of Canterbury pointed out to the Congress that it had no legislative authority, and that he thought it would be unwise to have formal resolutions sent to Churches, as it would confuse people's minds as to what the Congress really was. The Archbishop of York later repeated this, but urged all connected with the Congress to go home as missionaries for the new vision which they had seen.

RACE RELATIONS: The Congress was also the occasion of an important statement of policy by the American bishops, who met in the early part to consider their attitude to certain activities connected with racial tension in the U.S.A. While not associating themselves directly in support of the march, the bishops held that it was a proper expression "of Christian witness and obedience" to take part in the huge mass march on Washington.

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Personal

Sydney

The Reverend R. L. Coleman, Th.L., curate in the parish of Christ Church, Kiama, has been appointed Curate-in-Charge of St. Paul's, Canley Vale.

The Reverend L. G. Vitnell, formerly Curate-in-Charge of the Provisional Parish of St. Mark's, Harbord, has been appointed Curate-in-Charge of the newly created Provisional District of St. John's, Asquith.

The Reverend D. W. B. Robinson, Vice-Principal of Moore College, visited Perth and Adelaide during the first two weeks of September. Mr. Robinson addressed a series of lunch-hour meetings arranged by the E.U. in Perth. On Sunday, September

1, he preached at the evening service in St. George's Cathedral and on Friday, September 6, gave the annual IVF lecture. He also addressed a gathering of clergy, chaired by the Archbishop, and a group of theological students. From Perth Mr. Robinson went to Adelaide, where he took services at Holy Trinity, North Terrace, on Sunday, September 8 and addressed the Reformation Rally on Wednesday, September 11. Mr. Robinson expected to return to Sydney on September 12.

The Reverend K. R. Le Huray, Rector of St. Alban's, Leura, has accepted nomination to the parish of Holy Trinity, Kingsford.

The Reverend C. T. Kenderdine, formerly Rector of Neutral Bay and Normanhurst, who is now residing at Greenwich, has just concluded two months at Locum Tenens of Harbord and Curl Curl.

Melbourne

The Reverend Geoffrey Glassock has been appointed Vicar of St. Silas', North Geelong. Mr. Glassock's induction will be conducted by the Archdeacon of Geelong (the Ven. Douglas Blake) on November 6.

The Reverend George Pearson (whose appointment was announced in "A.C.R." of July 19) was inducted to the parish of St. Stephen's, Richmond, on August 28. The Vicar-General, Bishop G. T. Sambell, conducted the induction.

Following his participation in the New Testament Conference at Sydney University the Reverend Professor Dennis Nineham, Professor of Divinity at King's College, University of London, visited Melbourne during the first week in September where he gave lectures on the New Testament at Ormond College, University of Melbourne.

Overseas

Canon Max Warren, who retired from the post of General Secretary to the Church Missionary Society on August 31, preached at the 10.30 a.m. service in Westminster Abbey on Sunday, September 1, the day on which he took up his new appointment as a residential Canon of the Abbey.

Two Melanesian bishops will be consecrated at All Saints' Cathedral Church, Honiara, on St. Andrew's Day, November 30. They will be the first Solomon Islanders ever to become bishops. The two men chosen are the Reverend Dudley Tuit, Rural Dean of Santa Ysabel, and the Reverend Leonard Alufural, Rural Dean of Malaita. They will be assistants to the Bishop of Melanesia (the Rt. Reverend A. T. Hill).

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Pastoral Care School Held in Melbourne

MORE than 100 clergy, together with social workers and other interested specialists, attended an Ecumenical School of Pastoral Care held in Melbourne during the first week of September.

The school was conducted by the Reverend Dr Granger Westberg, Professor of Religion and Medicine at the University of Chicago and Bishop Stephen Neill. It dealt with the subject of "The Pastoral Care of the Family."

The school was organised by the Diocese of Melbourne and was held, by invitation of the Presbyterian Church of Victoria, at the Toorak Presbyterian Church. Clergymen representing the following denominations took part in the meetings: Anglican, Presbyterian, Methodist, Congregational, Baptist, Churches of Christ, Lutheran, Roman Catholic and Salvation Army.

Those attending came not only from Victoria but also from N.S.W., Tasmania and New Zealand.

Children in Need

THE Matron of "Havilah" Children's Home, Carlingford (N.S.W.), reports that there is currently a desperate need for two Christian housemothers for the home. "People who are willing to go the second mile are needed for this work," she says, commenting on two positions being advertised in this issue of A.C.R. The home caters for boys and girls aged two to six years.

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

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

REVISED LECTIONARY

September 15: 14th Sunday after Trinity.

M: Ezra 1: 1-8 and 3, or Zephaniah 1; Luke 7: 36-end, or 1 Corinthians 13.

E: Nehemiah 1: 1-2; 8, or Daniel 1, or Zephaniah 3, Matthew 21: 23-end, or Ephesians 4: 1-24.

September 22: 15th Sunday after Trinity.

M: Daniel 3; Luke 9: 57 to 10: 24, or 2 Timothy 1.

E: Daniel 5, or Daniel 6; Matthew 28, or Ephesians 4: 25-5: 21.

September 29: 16th Sunday after Trinity.

M: Jeremiah 5: 1-19; Luke 11: 1-28, or Titus 2: 1-3; 7.

E: Jeremiah 5: 20-end, or Jeremiah 7: 1-15; John 8: 12-30, or Ephesians 5: 22 to 6: 9.

League of Youth

THE Annual Meeting and Communion Service of the C.M.S. League of Youth in Victoria was held on Saturday, August 24, at St. Luke's, South Melbourne. The speaker was the Reverend J. Shilton, of Geelong.

THE AUSTRALIAN

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EIGHTY-FOURTH YEAR OF PUBLICATION

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Death of Bishop Yohana Omari

THE death occurred on Friday, September 13, of the Rt. Rev. Yohana Omari, first African Assistant Bishop of Central Tanganyika.

Bishop Omari was 57 years of age. He leaves a widow and a large family.

Yohana Omari was born into a Muslim home in the western area of Tanganyika. He was converted to the Christian faith as a result of reading a stolen copy of the New Testament, and later, as a layman, undertook pioneer missionary work in the western area of the Diocese of Central Tanganyika.

He was ordained in 1938 and consecrated first Assistant Bishop of Central Tanganyika in 1955. The Church in Australia has special links with the diocese of Central Tanganyika through the Church Missionary Society of Australia which, in 1927, agreed to give priority to the then newly formed diocese; to lay the society still sends a large proportion of its missionaries to Tanganyika. Bishop Omari's death leaves a serious gap in the Church's African leadership.

Bishop Kariuki in Sydney



Bishop Obadiah Kariuki talking to the C.M.S. General Secretary, the Reverend G. M. Fletcher and the newly-appointed C.M.S. Federal Warden for Training, the Reverend Francis Foulkes. Mr Foulkes was passing through Sydney en route to his home country, New Zealand, prior to taking up his Australian post on January 1 next. A report of a press conference with Bishop Kariuki appears on page 3.

CONFERENCE LOOKS AT "MODERN" COMMUNION

A CONFERENCE of Sydney church people, a meeting on September 14, registered an almost unanimous desire for future revision of the service of Holy Communion to take the form of complete modernisation rather than limited "patching up" of the 1662 service.

Organised by the Anglican Church League, the conference drew together church people from many parts of Sydney Diocese to St. Philip's, Eastwood. The subject of the conference was the Holy Communion service in the light of future possible Prayer Book revision.

At the morning session the Reverend D. B. Knox, Principal of Moore College, gave an informative address on the relation of Prayer Book revision to the new constitution.

A particularly valuable feature of the day's program was the opportunity given to those present to join in discussion groups and report back findings to the whole meeting.

Comments and suggestions from laymen were interesting. One layman stressed the lack of understanding of the Prayer Book services and the need for teaching to be given to the laity. The problem of understanding was taken up by another speaker who reported that several members of his group felt choral services were a hindrance to understanding.

Several speakers drew attention to the urgent need to make the Holy Table appear to be what it was—a table, both in construction and placement in the church. A layman deprecated the use of the term "sanctuary" to describe the east end of the church and preferred the term "chancel."

Introducing this service, the Reverend Donald Robinson posed the question as to whether this sort of thing, in general terms, was the type of revision desired or whether limited "patching" of the present service was sufficient.

It would be safe to say that many present who might have

Another significant issue raised by Mr Shelley was the problem of the "one service" parishioner.

"In all our parishes," said the speaker, "there is a small core of parishioners who never attend any other service than the Holy Communion. Quite often this same group will not be found participating in other activities of the parish either. We must seek to help these people see that a balanced spiritual diet is as necessary as a balanced physical diet."

Church Membership

Dr Bryson took up this same theme from a different standpoint as he drew attention to the fragmentation of the church membership into those who attended Communion and no other service, those who attended Morning Prayer and no other, and so on.

Speaking about Prayer Book language, Dr Bryson expressed the view that the language of the 1662 Book was only obscure to people uninitiated in the Scripture.

Perhaps the most interesting single feature of the day was the opportunity given to participants to have a look at a suggested modern form of part of the service.

Following a first-rate luncheon prepared by the ladies of St. Philip's, the conference heard addresses from the Reverend K. N. Shelley, rector of St. Bede's, Drummoyne; Dr A. Bryson, from St. Andrew's, Roseville; and the Reverend D. W. B. Robinson, vice-principal of Moore College.

Mr Shelley and Dr Bryson shared the subject "The Holy Communion Service in Sunday Worship." Speaking from his experience in a parish church, Mr Shelley pointed out some of the practical as well as theological problems associated with the service.

Mr Shelley asked the provocative question: "Why the recitation of the Ten Commandments? Do we not create many difficulties by recitation of the Fourth Commandment? In point of fact, we do not keep the Sabbath law. This is fulfilled in Christ." Although, in later discussion, others agreed with Mr Shelley on this point, the conference was by no means unanimous in wanting the full version of the Commandments removed.

Continued on page 7

Conference on "Honest to God"

IN connection with the Post-graduate School of Theology at Moore College, Dr Klaas Runia, Professor and Vice Principal at the Reformed Theological College of Geelong, will give two lectures, followed by discussion, in the Deaconess Hall, Carillon Avenue, Newtown, on the morning of Tuesday, October 1, at 9.15 a.m. and 10.45 a.m. The subject of the first lecture will be "Bultmann, Bonhoeffer and Tillich," and the second lecture will be on Bishop Robinson's book "Honest to God." Clergy or laymen who would like to attend these lectures should enrol with the Principal's secretary, Moore College, LA 1243.

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