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EIGHTY-FIRST YEAR OF PUBLICATION

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EXTENSIVE HOLIDAY PROGRAMMES

Anglican and inter-denominational bodies have arranged extensive programmes of evangelism and teaching for both adults and young people over the Christmas holidays.

Activities projected include conventions, house parties, camps, and beach missions.

EXPANSION OVER LAST YEAR

The Church of England Youth Department in the Diocese of Sydney camps for Primary and secondary school children at Camp Howard, Port Hacking, is under the direction of the Rev. J. J. Turner, Chaplain for Youth, and a team of assistants.

In addition, a junior camp for younger boys and girls will be held at Bluegum Lodge, Springwood.

A new development for boys will be a canoe trip down the Hawkesbury River from Windsor to Wiseman's Ferry, led by Mr J. Doust, of Moore College.

The national Church of England Boys' Society Camp for the whole of Australia will be held at Camp Wanawang, Sydney, for one week from December 28.

The Children's Special Service Mission in New South Wales is holding 29 beach missions, compared with 25 last year. These will cover beaches as far north as Brunswick Heads and as far south as Merimbula, and will include many beaches closer to Sydney.

MISSION AT OXFORD UNL.

The Oxford Inter-Collegiate Christian Union held a teaching mission to the university, which ended on Sunday, November 13. The missionary was the Rev. R. C. Lucas.

The week-night meetings were all attended by large numbers.

The lunch hour meetings were an experiment and a success. Over 180, the largest number, came to hear Mr A. G. B. Owen on the Friday; and the series of testimonies was found to blend well with the addresses by Mr Lucas on our Lord's birth, life, death, resurrection and return.

Asked for his impressions of the mission, Mr B. T. Lloyd, president of the Oxford Inter-Collegiate Christian Union, said that it was a teaching mission, and that probably the real fruit would appear later.

He stressed the need for prayer over the remaining weeks of term, and thought that quite a number of Christian men and women had been strengthened by what they had heard.

The college group were now much more on their feet than they were before the mission.

Contact with 12,000 Children and Parents

In other states 35 beach missions will be held. 12,000 children and parents will be contacted through these beach missions.

The Inter-School camps in N.S.W. will number 17, and will feature such activities as canoeing, bushwalking and sailing.

There will be 28 camps in other states. 2,000 children will be reached through these camps.

A larger attendance than before is expected at the Church Missionary Society's summer school at Katoomba this year, and arrangements have been made for additional accommodation.

Inter-denominational conventions are being held at Katoomba, N.S.W., and Belgrave Heights, Victoria, as usual.

Distinguished Speakers

The four principal speakers at the Katoomba Christian Convention (Eve) will be Bishop M. L. Loane, Coadjutor Bishop of Sydney; the Rev. John Pritchard,



On Saturday November 12, Archdeacon G. R. Delbridge (above) set the foundation stone of the Church Hall of St. Clement's, Lalor Park. The service was conducted by the Rector, the Rev. K. N. Grisdale.

NEW LODGE AT RIDLEY COLLEGE

Wade Lodge, a handsome two-storey grey brick building in the grounds of Ridley College, Parkville, Melbourne, in honour of the Rev. Eustace Wade, a former Principal, was dedicated recently by the Archbishop of Melbourne at a service held on the lawns.

The Principal of the College (the Rev. Dr. S. Barton Babbage) led the service.

His Grace, the Archbishop of Melbourne (Dr. Frank Woods), on behalf of the diocese, stated: "We have watched with great joy and satisfaction the growth of the College during the year."

He made reference to the appointment of the Rev. Dr. Leon Morris of Ridley College as Warden of Tyndale Hall, Cambridge (Eng.), and to the return to the College staff from U.S.A. earlier this year of the Rev. Dr. Frank Andersen—"We have heard on all sides how much his outstanding scholarship and kindly personality are appreciated," he commented.

"The staffing of our theological colleges is not easy," declared the Archbishop.

"As there is no university in the whole of Australia with a faculty of theology, it is not easy to keep in this country men of advanced theological learning."

"The Principal of Ridley College has gathered round him a splendid team of theological teachers."

"It is a matter for thanksgiving that, in spite of the withdrawal of Dr. Leon Morris, whose name

is known throughout the world through his exegetical books, the Principal still has a first-class team at Ridley."

Canon Hudson paid tribute to the Rev. Eustace Wade, the former principal after whom the lodge is named, and Major-General R. A. Wade replied on behalf of his father who was not able to be present.

New Vice-Principal

Th Rev. Frank Andersen and Mrs Anderson, who will occupy "Wade Lodge," expect to take up residence in the building before the end of this year.

Dr. Andersen has been appointed Vice-Principal of Ridley College in succession to the Reverend L. L. Morris.

Dr. Andersen is a graduate of the Universities of Queensland, Melbourne, London and the Johns Hopkins.

He has been on the staff of Ridley College for seven years and has recently returned from post graduate research in America. Professor W. F. Albright states that he is a scholar of unusual brilliance.

Dr. Andersen is married with

(please turn to page 5)

CAUTION ON CONSTITUTION

This is a time when members of the Church of England should be in earnest prayer for their Church; for important and far-reaching decisions are now being made in the State Parliaments of Australia, which will have important consequences for the Church of England.

Except in South Australia, bills are being considered which, from a legal point of view, will bring to an end the Church of England in those States passing the bills, and bring into being in its place the "Church of England in Australia."

The new legal entity will be governed by the new Constitution approved some five years ago by General Synod. Among the most significant changes under this new Constitution will be that the principle of uniformity of worship, a characteristic principle of the Constitution of the Church of England up to the present, will disappear, for each parish is to be given the right (with the permission of the bishop) to have its own order of service, if it wishes; and no provision is made for permission once given to be revoked.

More important, however, will be the change in the position of the fundamental doctrines of the Church of England. At present they are unalterable, save by act of Parliament.

But under the new Constitution they will be very widely alterable, and indeed removable, by majority decisions of the Synods. Church history shows that this is a very precarious position.

Holiday evangelism

Christians may well derive encouragement from the programs of evangelism and teaching among both adults and young people that both the Church and various interdenominational bodies propose to conduct during the Christmas holidays.

Their very extent and variety is a sign of Evangelical awareness not only of the need of such activity but also of the challenge posed to us by the increasing sophistication (coupled as it often is with an in-

creasing shallowness of mind) of both adults and children in the Australian community.

It is regrettable that a few Churchmen, whose callings necessitate their use of more old-fashioned and in the short run less fruitful methods of evangelism and teaching, tend to belittle the effectiveness of much of this work. All Christians should rejoice when Christ is preached and when the people make the response of repentance and faith.

(please turn to page 4)

THEOLOGICAL EDUCATION IN EAST AFRICA TODAY

(An address delivered by the Venerable E. K. Cole, Archdeacon of Central Kenya, over the Kenya Broadcasting Service in November, 1960)

Theological education is concerned with the two-fold function of instruction and debate in the science of theology and the training of men (and in some cases women) for the ministry of the Church of Jesus Christ. Here in Kenya such theological training has been going on since 1888 when St Paul's Divinity School was commenced by the Rev. E. A. Fitch who came out as Chaplain to the first Bishop of Eastern Equatorial Africa, the Rt. Rev. James Hannington.

In 1930 the Divinity School was transferred to its present site at Limuru and in 1955 formally became St. Paul's United Theological College, a unit institution in which the ministries of the Anglican, Methodist and Presbyterian Churches receive their theological training together.

At the present time an unprecedented development is taking place at St. Paul's, both in the physical standards of accommodation and also in the academic level of courses offered.

In a very wonderful way, through a £9,000 grant from the Theological Education Fund in America, through a most generous £3,000 gift of a Hall of Residence by St. Andrew's Church, Nairobi, by a most timely legacy of £4,000 for theological training received by the Archbishop of East Africa, a £16,000 phase of a £40,000 building project is nearing completion, in which a new library with about 10,000 volumes, offices, a large dining-cum-meeting hall, seating over 200, a modern kitchen, a common room, a student hall of residence with single bed-studies, is being provided.

Increased staff

In order to carry out the full program and also to furnish adequately what is being built, a building appeal has been launched, about which I was given the opportunity of speaking by courtesy of the Kenya Broadcasting Services several weeks ago. The response to this appeal has been most encouraging, although much more money is still required.

Before mentioning the development in courses offered, several important facts should be stated. The staff at the present time is six in number, and is scheduled to increase to eight, six graduates in theology, a chaplain, and a lady worker.

The extent of this development is more fully understood when it is realised that only a few years ago there were only three male members of staff, the principal, a tutor and a chaplain. Again the minimum standard

of entry sought these days is school certificate, although it is realised that candidates with slightly lower academic qualifications will be required by the local church in certain rural areas for some years to come.

Turning now to the general standard of courses offered, a development of the utmost significance is to commence in January, 1961.

Through assistance given by the Theological Education Fund, a full-time Registrar of the Association of East African Theological Colleges is to be appointed.

Membership of the association consists of the six theological colleges in Kenya, Uganda and Tanganyika.

The first task of the registrar, in conjunction with the principals and staffs of the various colleges, will be the establishment of an East African Diploma in Theology.

It is anticipated that this diploma will be of a standard comparable with other diplomas in theology in other countries, and it is hoped that the diploma will be recognised by the future University of East Africa.

The entry qualification for this diploma will be school certificate and the course will last for three years.

This raising of standards in the major course offered is of the utmost importance for the local indigenous church.

With the inauguration of the Province of the Church of East Africa in Kenya and Tanganyika, and the inauguration of the Province of Uganda by the Archbishop of Canterbury, the Anglican Church in East Africa is gaining full autonomy.

With the fast-moving political developments in the three territories, more and more clergy of all races will be trained in East Africa.

Already we have a full-time European student at St. Paul's and others are inquiring. This new diploma standard, equal to the general ordination level in Great Britain, will enable the church to train its own ministry and staff its own churches without any reliance on expatriate staff after a few years.

Despite this encouraging progress much yet remains to be done.

Graduates needed

At the moment there is a great need for African graduates and other highly educated men to offer for the ministry and to serve on the staffs of our colleges.

Only then will theology hope to become truly existential, and a living reality for circumstances of life as they are in East Africa today.

Only then will the full contribution which the Church in Africa is to make to the universal Church of Jesus Christ commence to be given.

Finally theology, as the servant of the Church, is called to point the way of uniting the various churches in this part of the world.

A step has been taken in having a United Theological College and having an association in which Anglican, Methodist, Presbyterian, Lutheran and Moravian Churches are represented.

But the immediate and urgent challenge is to bring into being through the enabling power of the Holy Spirit a United Church, bearing a united witness to the world.

CHRISTIAN CHRISTMAS CRUSADE IN SYDNEY

The Crusade for Christian Christmas Committee which is comprised of representatives of every Christian denomination in Sydney will once again conduct an extensive campaign during Christmas week in an endeavour to place emphasis on the true meaning of Christmas.

The theme of the crusade this year is "The Prince of Peace for Peace on Earth."

Three branches have been formed in suburbs this year; the branch committees have arranged special programs.

On December 9 the Burwood Committee will hold a Christmas program in Burwood Park; on December 10 the Chatswood Committee will stage the play "Christmas at the Cross Roads," which will be played by the Australian Christian Theatre Guild; and on December 20 the Kogarah Committee will stage a tableau and carol singing in the Jubilee Park, Kogarah.

The Central Committee has arranged for carol singing to take place on the balcony of the Sydney Town Hall against the back-

ground of a large Nativity scene, from December 19 to 23.

There will also be recorded carol singing each evening, and a live choir will sing from the balcony on the evening of December 23.

The crusade's tableau will be staged in Hyde Park at the corner of Liverpool and Elizabeth Streets on the evening of December 22.

The Governor of N.S.W. will attend and address the gathering, and each denomination will have some part in the proceedings of the evening.

Leaders of each denomination will be invited to attend.

Once again the City Council is co-operating with the committee in the provision of facilities in Hyde Park and the Nativity scene on the balcony of the Town Hall.

4,000 ATTEND C.M.S. MELBOURNE RALLY

At the C.M.S. "Compass Point Rally" in the Festival Hall, West Melbourne, on Monday, November 14, 4,000 people heard outstanding addresses given by Canon Max Warren, General Secretary of C.M.S. London, and the Right Rev. Alfred Stanway, Bishop of Central Tanganyika.

The program began with an organ recital by Mr Lance Hardy and was chaired by his Grace the Archbishop of Melbourne. The scripture lesson (John 15:1-12) was read by his Excellency the Governor of Victoria (Sir Dallas Brooks).

Many of those present had come from Victorian country districts.

A survey of the work of the Church Missionary Society throughout the world was presented by the General Secretary, the Rev. R. Marks.

This covered the C.M.S. program in Singapore, Malaya, Ceylon, India, Kenya, Uganda, Tanganyika, Upper Nile, North Australia, Borneo, Hong Kong, Iran, Pakistan and Nepal.

As the various countries were mentioned, their respective flags were carried forward by a member of the League of Youth, and following them were missionaries, doctors, etc., and members of various home auxiliaries.

In his address, Canon Warren referred to the "winds of change" which are blowing with hurricane force in the world today.

He said, "If you are without God, the world is off course, if you believe God is King, working his purposes out, the winds are His messengers. Our purpose is to be able to go out to those who are off course and give to them the true compass bearing."

Africa's Destiny

"Nations are coming to birth. There is a tremendous need for Christian men to stand behind their brethren and to help to build a Church which will be a those nations like the soul is to the body.

"Men and women are needed with the compassion of Jesus,

DR. FISHER'S REASSURANCE

Before leaving for Jerusalem and Rome, the Archbishop of Canterbury received a deputation of Evangelical Churchmen.

Attention was drawn to "the position of Protestant minorities in countries where Roman Catholic influence predominates."

"The Archbishop assured the deputation that this visit was to be regarded simply as a 'courtesy call', it was stated, "and that he was fully aware of the great gulf between the Roman Church and the Church of England over matters of doctrine and practice."

"Moreover, the Archbishop pointed out that he would be preaching in the Anglican church in Rome at a service to which Protestant leaders in Italy would be invited, thus demonstrating that the interests of the Protestant minority were not being overlooked."

who will go out to meet men's needs, and who will bring with them a Gospel which can make men and women every whit whole."

Bishop Stanway followed with a graphic account of the changes taking place in Africa today.

"The destiny of Africa is in African hands," he said. "But God has given to C.M.S. as far as Tanganyika is concerned, a part in that destiny."

"Behind all the facts of growth and development in Africa, do not leave out of your thinking the existence of God's Church. The Church in Africa is one of the vital facts of the situation today."

Bishop Stanway stressed the opportunities which exist for the Christian Church, and said: "The Church of God has never been able to choose the conditions under which it shall serve."

"But God will speak if we will listen, and God has complete resources for the accomplishment of all His plans. God calls us to get behind His cause as the great dominating fact in life."

Mrs Max Warren, in a "word for women," emphasised the need for life with a purpose.

She deplored the attitude which was prepared to "watch the world drift helplessly to its own destruction," and declared: "It is a wonderful thing to have a purpose, a plan, a power in this life. The key is found in faith in the purpose and will of God, the compass point by which to steer."

PSALMS — TO BE SUNG OR READ?

"There are far too many churches in which unsuccessful attempts are made to sing the psalms rather than do what would be more effective in every way—to read them," writes Mr Gerald H. Knight, Director of the Royal School of Church Music, in his review of the year published last week in the school's thirty-third annual report.

During the last year Mr Knight has visited the United States (as well as Canada, South America and the West Indies), and he admired the way in which American congregations spoke their part in the psalms unanimously and clearly.

"I should like to find the practice of psalm-reading in more common use," he says. "Well-read psalms can mean so much more than ill-chanted ones."

Mr Knight and Dr John Dykes Bower (a member of the council of the Royal School) are members of the Commission appointed by the Archbishops of Canterbury and York to revise the Coverdale version of the Psalms. Their special responsibility is to ensure that the version of the Psalms finally adopted by the Church is singable.

ST. STEPHEN'S WILLOUGHBY



ABOVE: St. Stephen's Church in the course of erection by stonemasons in 1883.

BELOW: St. Stephen's Church as it was before completion.



WILLOUGHBY CHURCH IS DEDICATED

St. Stephen's, Willoughby, in the Diocese of Sydney, was dedicated as a completed Church by the Archbishop of Sydney (the Most Rev. Dr. H. R. Gough) on Saturday, December 3, at 3 p.m.

The first stone of the original St. Stephen's was set on Saturday afternoon, September 23, 1871, by Mrs Cave-Brown-Cave, wife of the incumbent of St. Thomas', North Sydney. Dean Cowper, the Dean of Sydney, preached the sermon, and the Rector of St. Thomas' offered prayer.

This building, now incorporated in the Parish Hall, was opened for worship on March 27, 1872. History records that "at this time the greater part of the district bore a rural aspect, with clear running streams, and bush tracks lined with native flowers and tall gum trees, alive with rosella parrots."

The first stone of the new church was set on December 9, 1882, by the Rt. Rev. G. H. Stanton, D.D., Bishop of North Queensland.

The opening of the completed nave of the new church took place on Saturday, April 19, 1884, Bishop Barry, the Lord Bishop of Sydney and Primate, newly arrived in Sydney, officiated at the ceremony, being assisted by Dean Cowper. The Bishop's sermon was based on 1 Peter 2:5.

On July 8, 1884, St. Stephen's was formed into a separate parish and the first incumbent

who was appointed to take charge on July 14 of that same year. He continued his ministry from 1884 to 1909, and was a well beloved and faithful pastor. He was also a great benefactor.

Missionary Outreach

Several parishes have been carved out of the area forming the original parish of St. Stephen. They are the parishes of St. Paul's, Chatswood, St. Cuthbert's, Naremburn, St. Basil's Artamon, St. Mark's, Northbridge, while St. Barnabas' was formed partly from St. Paul's, Chatswood, and partly from St. Stephen's. Then in 1945 St. John's, East Willoughby, attached to St. Stephen's since 1926, was separated.

Since its inception St. Stephen's has been a parish with a missionary outreach, and many from within her walls have gone out to serve God and the Church in the sacred ministry and in the mission fields of the world.

In meeting its own needs, St. Stephen's has always been aware of the claim of foreign missions with a special interest in the work of C.M.S. Their contribution to that Society alone was £2,504 during the last financial year, while the church also has missionary candidates in training, and three in Moore College.

Re-opening of Historic Church

An architectural gem of historic interest in quiet pastoral surroundings only 27 miles from Sydney is the Denham Court Church, designed nearly a century and a half ago by the early architect John Verge.

A special Service in the Church and a gathering in the grounds is to be held at 11 a.m. on Sunday, 11th December, 1960, to inaugurate the establishing of regular services.

An interesting address dealing with the history of the Church, its founders and the locality will be given. Some of the descendants of the district's early pioneers will attend. Interested members of the public are invited.

To reach the church, travel along Campbelltown Road through Ingleburn Military Camp, then turn right into Denham Court Road. Then immediately turn right again and the church is on your left.

ORNAMENTS TO BE REMOVED

The parishioners of Gresham, Norfolk (population 440), have won their 40 year battle against ritualistic services in their parish church.

Mr John Ellison, the Chancellor, in a Consistory Court judgment delivered at Gresham Church last Friday granted a faculty to the churchwardens and parochial church council to remove a tabernacle, a statue of the Virgin Mary, six gilded wooden candlesticks, three crucifixes and a hanging plaque of the Virgin Mary from the church.

The patrons of the living, the Guild of All Souls, and the Rev. Harold Greene, a former rector, sought a faculty to restore the articles, which had been moved to the vestry, back to their original places.

Mr Ellison said: "All these articles were introduced without permission and without the consent of the parishioners. Those concerned are guilty of breaches of the ecclesiastical law. It is obvious from the evidence that the parishioners dislike Anglo-Catholic services and when high church practices were introduced the parishioners went to churches elsewhere to show their disapproval."

NEW RECORDS FOR CHRISTMAS GIFTS

In "Joy to the World" the Robt. Shaw Chorale has 25 Christmas Pieces. BEV. SHEA has 10 new pieces in R.C.A. Camden 44 (36/6 each). The Temple Church Choir (Thalben-Ball) sings 19 CHRISTMAS CAROLS. (52/6).

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Notes and Comments

C.M.S. MEMBERSHIP . . .

The de facto alteration in the conditions of membership in the Church Missionary Society calls to mind John Henry Newman's attempt to gain control of the English C.M.S.

Newman, who had been brought up in the central Anglican tradition of the early nineteenth century (a very different thing from the central Anglican tradition of today) and had been somewhat influenced by Evangelicals, had become a member of C.M.S. and in 1829 was the junior honorary secretary of the Oxford branch of the society.

At this time he became a High Churchman after the pattern which he was to do so much to popularise. The bright idea occurred to his tortuous mind of capturing the whole C.M.S. and harnessing it to the newly renovated Laudian chariot. He therefore issued an anonymous pamphlet suggesting to the clergy that they might become members of the C.M.S. Committee for a subscription of half a guinea a year, and thus annex it to the S.P.C.K. and the S.P.G.

The plot failed. Even those who sympathised with his theological position refused to be involved in so dishonourable a scheme. And at the next general meeting of the Oxford C.M.S. Newman was ousted from his junior secretaryship.

The moral of the story is either that loose conditions of membership of Evangelical societies are dangerous because they make such plots possible, or that they are not dangerous if you can be sure that your opponents are too honourable to take advantage of them.

LITURGICAL WORSHIP . . .

One interesting thing that Bishop Stanway of Central Tanganyika has told Australian Anglicans is that liturgical worship, as found in the Anglican and Lutheran Churches, has preserved them from the ravages of the many proliferating sects of all kinds that are so common in Africa, and that recruit most of their support from the Christian converts won by the orthodox Churches.

Comparatively few Anglican or Lutheran Christians, said the Bishop, are led astray by these splinter groups. This he attributed to the ordered pattern of liturgical worship and the pattern of Christian doctrine taught by the Church year. "With liturgical worship," said Bishop Stanway, "the Church is teaching all the time without knowing it."

This helps to explain why Christians from non-liturgical Churches are often so ready in missionary areas to adopt liturgies. Perhaps too it may help us, who are so habituated to liturgical worship that we hardly notice it, to value our Prayer Book heritage more.

THE PROTESTANT RELIGION . . .

Of recent years the tendency to differentiate Anglicans from Protestants appears to have gained momentum. It is, of course, supported by those Anglicans to whom the Reformation, the Thirty-nine Articles and the Prayer Book of 1662 are anathema, to be altered, ignored or explained away.

But the Church of England is described in the Coronation service as "the Protestant Reformed religion by law established." And up to the Oxford Movement all Anglicans of all shades of Churchmanship gloried in the name of Protestant.

In fact, the Protestant Churches comprise the descendants of those groups of Christians who were excluded from the Roman Church or separated themselves from it because they protested against Papal error and corruption in the sixteenth century. This obviously includes the Church of England.

Thus if this increasingly common distinction prevails, it can only do so at the expense of fact. "Dogma must conquer history," as Cardinal Manning said of Papal infallibility.

Holiday evangelism (from page 2)

None the less, there is always a latent danger of superficiality in the approach to such modern techniques as these. While we must be willing to become all things to all men, it must be with the aim of deepening their characters after personality, and not of modifying the Christian religion and its demands to suit them.

We do not suggest that such bodies as the Church of England Youth Department in Sydney Diocese or the Children's Special Service Mission set out to produce "Convention Christians" who set more store by "mountain-top experiences" than by obedience to Christ's call to regular worship and service. What we do suggest is that the best way for Evangelical Churchmen to combat such tendencies is for them to take an active part in Christian holiday activities.

It is probable that the biggest blot on mid-twentieth century Evangelicals in the eyes of future generations will be their virtual relegation of youth work — not only in holiday camps and beach missions but also in Sunday Schools — to minors.

All Evangelical Christians have a responsibility in this matter. Let us face it prayerfully. If we do we can confidently expect God's blessing on holiday camps, conventions and missions to continue, and such clouds as seem at times to be rising on the horizon to disappear.

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SHADOW OVER KOREA

(By the Right Reverend Marcus L. Loane, M.A., D.D., Bishop Coadjutor of Sydney)

Korea is a peninsula about 600 miles in length and 100 miles in width. It is now divided by the 38th parallel so that 300 miles to the North is under Communist control while 300 miles to the South represents one of the major frontier outposts of the free world today.

Korea was for centuries an independent kingdom and still retains its own culture and customs. The people have their own distinct physiognomy and dress, language and alphabet. They are a sturdy, attractive, independent, emotional people, ready to fight or to riot as occasion may demand.

The country was under Japanese dominion from 1905 until close of the second world war, and during this occupation the northern half of the country was industrially developed while South Korea remained mainly agricultural. The Korean War from 1950-1953 saw terrible devastation throughout the whole country. Some four million refugees from the North poured into the South and the truce has left a permanent barrier of division more impenetrable than the iron curtain in Europe.

The visitor to Korea to-day can hardly fail to be impressed and even surprised at the extent of the recovery which has taken place. The capital city of Seoul which had a population of half a million was occupied twice by the Communists and two thirds of it was completely destroyed. It has now been rebuilt, for a population of more than two million people, with clean open streets and an orderly appearance. The signs of stark poverty have gone and remarkable progress has been made with public works and public buildings.

Nevertheless South Korea faces an uncertain future. Its economy is precarious and its Government has yet to prove its stability. The United States Army still maintains a very strong military establishment, while the South Korean Army is the second largest field force in the free world.

The shadow of Communism is never absent. Divided families, war widows and orphans, four million refugees, a foreign and a national army, and persistent propaganda all remind people of the situation.

Influential

In Easter week this year Syngman Rhee's Government was overthrown. This was the April revolution, which was carried through by the student population. They had no definite political programme but were fired by indignation against the corruption and oppression which were corroding the life of the nation.

They meant to stage a demonstration, but when the police tried to bar their way it became a revolution. They surged through barbed wire, ignored fire hoses and tear gas, and pressed on with linked arms in spite of machine gun fire which mowed down those who were in front.

Syngman Rhee's Government was swept away, a new constitution was proposed and free elections were established. Over half the population of South Korea is under the age of twenty and the students exercise an influence far beyond any similar group in the Western world.

Missionary work was most strongly developed in the North where Communism is now entrenched. Korean Pastors north of the 38th Parallel were imprisoned on the outbreak of war and were murdered when the return to the Yalu River took place. The total number which was put to death is unknown; it was probably more than 500.

In many cases families and congregations were scattered, churches were blown up or burnt down, poverty and suffering followed. The Church of England in Korea is a relatively small body. It was founded in 1889 with the consecration of Bishop Charles John Corfe and it has very largely been carried on through members of the Society of The Sacred Mission from Kelham. Bishop Cooper, two British Pastors and a Sister suffered arrest in 1950 and took part in the terrible death march to the North. Bishop Cooper alone survived three years of imprisonment to return to the South in 1953 at the age of seventy when he set out once more to try to rebuild the Church.

He was succeeded in 1955 by Bishop John Daly who visited Australia late in 1956.

Today there are nineteen Korean priests and eight European priests, of whom one is an Australian. There are seventeen parishes with fifty congregations and some six thousand baptised members.

The oldest and strongest mission in Korea is that of the Presbyterian Church. It is known that 201 Presbyterian pastors were killed during the war.

Nevertheless the Church has risen from the ashes. The Yung Nak Church for example in Seoul which seats a congregation of nearly 2,000 people, has been built since the war.

The Presbyterian Church has a fine Evangelical tradition and the President of Korea belongs to one of the oldest Presbyterian families.

It is safe to say that Christians exercise an influence out of all proportion to their numbers.

Their Buddhism and Animism, which provide the nominal religion of the majority, do not appear to have nearly so strong a hold on the mind of the people or in the life of the country as one might expect.

The people of Korea are in search of spiritual truth and reality and are wide open to the message of the Gospel.

There is perhaps no other country in Asia where Protestant missionary work has been so successfully carried on or where the National Church has so triumphantly emerged from suffering and disaster.

Deep Hunger

The small group of devoted missionaries who are serving the Anglican Church of Korea value the understanding and need the prayers of the Church at home more than words can express.

The people of Korea are more open to the message of the Gospel than almost any country in the East today.

Neither Buddhism nor Animism satisfy the spiritual hunger of this war-torn country.

There is a deep longing for true spiritual experience and certainty and it is accentuated by the constant recollection of what lies north of the 38th Parallel.

Theirs is a need which calls for constant and intelligent prayer that God may yet do for this country far more exceeding abundantly than we may ask or think.

BISHOP STANWAY'S ADELAIDE ADDRESS

The Right Rev. Alfred Stanway, Bishop of Central Tanganyika, presented a vivid picture of the missionary situation in Africa at the Adelaide Jubilee Rally on November 3.

He revealed the great progress which, under God, has been made in the steps towards self government in Tanganyika, where the Prime Minister is a Christian, solidly backed by the great majority of his people. Race hatred which is causing so much trouble in other African States is no problem here.

Bishop Stanway said:

"At the next session of the United Nations Assembly, Tanganyika will ask for its independence — It is likely to happen with hardly a ripple.

"There are great problems ahead for Tanganyika — in the past year only seven classes of students were studying at matriculation level.

"In a population the size of Australia's there are no civil engineers, architects, lawyers or electrical engineers.

"Technical knowledge at University level is almost unknown in Tanganyika.

"There are three Africas — the old Africa of the close-knit tribe, untouched by Western civilisation. There is the modern Africa cultured businessmen working in close contact with Europeans, and

there is the great majority who are in between.

"Most of the Christians in Tanganyika were not Christians seven years ago. More than half the African clergy were not ordained then. They need much help and guidance."

Bishop Stanway concluded his address by appealing for Australians to raise the £30,000 needed for training of laity and clergy.

Milton Centenary

The Church of St. Peter and St. Paul, Milton, N.S.W., celebrated its centenary from November 13 to 27, 1960.

The first services in the area were conducted by the Rev. Thomas Kendall, a former C.M.S. missionary in New Zealand, in 1828. One of Mr Kendall's descendants is a people's warden; the poet Henry Kendall was another.

The church was dedicated by Bishop Frederic Barker in June, 1860.

New lodge at Ridley (from page 1)

three sons. His wife is a medical doctor.

The Reverend D. J. Williams has been appointed Tutor and Registrar, and the Reverend I. D. K. Siggins, Tutor and Librarian.

On the last night of term the students of Ridley College presented the Principal, Doctor S. Barton Babbage, with an illuminated address to celebrate the twentieth anniversary of his ordination as a priest.

"On this twentieth anniversary of your ordination we, the students of Ridley College, do hereby express to you our appreciation of your work among us.

"We thank you for your counsel and for your practical assistance given so freely during your term as Principal, and trust that you will be able by the grace of God to continue this ministry for many years to come.

The address was accompanied by the presentation of a solid silver salver.

JUNGLE DOCTOR'S FABLES by Dr. Paul White



(continued in our next issue)

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Dear Sir,
"Sir and Lady Howell Jones" Why this thussness? Surely the correct designation for the baronet is "Sir Howell Jones" and that of his good wife "Lady Jones," without a Howell to it, and their joint designation would be "Sir Howell and Lady Jones."
By analogy, the caption under a group in the "C.M.S. News" for November should read "The Rev. K. and Mrs Short," and not the amorphous "The Rev. and Mrs K. Short"

Yours faithfully,
(The Rev) W. J. Owens.

CHURCH SCHOOLS

Dear Sir,
Mr P. A. Lamb bases his letter (A.C.R. 1/11/60) on the assumption that aid to Church schools "would be additional to money spent on existing State schools." Such an assumption is not realistic.

Aid to Church schools would inevitably mean a decrease in money spent on the people's schools.

In fact Mr Lamb seems to admit in his phrase "existing Church schools" that his scheme envisages the curtailment of expansion of State schools in order to assist the development of Church schools.

Mr Lamb also advocates that we should recognise "the definite strata in our present society along religious and economic lines."

This appears to be one of his justifications for seeing the Church schools subsidised. Such recognition would foster religious segregation on the one hand and money snobbery on the other.

He carries his advocacy of segregation further in his final paragraph by implying that Christian education is really only possible in Church schools.

Christian education abounds where there are Christian teachers and freedom to preach the Word, and the opportunities of Christian education are as good today in the people's schools as in the Church schools.

As great a harvest is reaped for the kingdom of God from the State schools as from Church schools.

Perhaps Mr Lamb has missed the basic point in the whole question of State aid. The public schools are owned and controlled by the people through their votes, and so are the people's schools.

Some Church schools are likewise democratically controlled by the voting rights of the Church members.

This, however, does not apply to other Church schools which are controlled by a small hierarchy responsible to no one.

To put public money into the hands of such a hierarchy for

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.

the furtherance of its policy is surely undemocratic and unscriptural.

Yours, etc.,
Alison Lyons
Pymble, N.S.W.

Church Assembly

The newly elected House of Laity in the (English) Church Assembly contains many more members of Evangelical sympathies than the last House.

The Central Advisory Council for Training for the Ministry, in its report to the Church Assembly, suggested a new theological college for graduates, to hold about 120 students.

In criticising this proposal, the Principal of Wycliffe Hall, Oxford (the Rev. F. J. Taylor), questioned whether the number of graduates offering for the ministry warranted such a large college, and also mentioned the fact that many graduates prefer to go to non-graduate colleges, such as Tyndale Hall or Clifton, rather than Ridley Hall or Wycliffe Hall.

CHURCH IS IN DANGER

Historic St. Peter's, Cook's River (Sydney Diocese), which was the first church built by free rather than convict labour in 1838, is in danger.

The steeple has so deteriorated that it has reached the state of collapse.

The wooden structure under the copper sheathing has rotted and it is coming apart. A gale could topple the steeple on to the roof and so cause extensive damage.

A Sydney architect has estimated that the restoration would cost several hundreds of pounds. An appeal for £2,000 for a new steeple has been opened.

Members of the congregation have contributed sacrificially to the appeal, even though the Church's commitment is more than £3,000 per year for Christian ministry and service in St. Peter's-Tempe-Camdenville, the diocese of Sydney and the mission field.

Over past years many members of the Church have moved to other areas, decreasing Church of England membership in the parish.

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EVANGELICALS ON EVOLUTION

• EVOLUTION AND CHRISTIAN THOUGHT TODAY. Edited by Russell L. Mixter. A Symposium by Members of the American Scientific Affiliation. The Paternoster Press, London. Pp. 224 with illustrations. Price at C.M.S. Bookstall, Sydney, 34/9.

This book establishes an important vantage point in the confused field of conflict between the scientific supposition that man evolved from animals and the Biblical record which states that God specifically created him.

It is a must for science graduates, students, teachers and, indeed, all who enjoy an evangelical faith resting on the Biblical doctrine of man.

This book should also be read by the scientist who regards the Christian as the fossil of an uncritical age.

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It is a composite work by thirteen convinced Christians who are also scientists actively engaged in their respective fields of work.

They write 11 papers ranging from such subjects as the origin of the universe and the value of fossil evidence to the role of genetics in bringing about change and the creationist view of prehistoric man. Each paper is thoroughly documented.

The writers first endeavour to bring the reader up-to-date in the positive results and trends of the particular subject.

Thus each paper is chiefly scientific with a brief terminal statement of the writer's reaction to his subject as a convinced Christian.

The contributors, as Christians, accept the Biblical account of God's intervention in the physical progress of this universe, and of our world, by distinctive creative acts from time to time.

Miracle

However, the writers are also careful to remind the reader that the scientist, qua scientist, is bound to ignore the possibility of miracle in his efforts to prove that the present grew mechanically from the past.

In their paper on "Genetics," Dr D. S. Robertson and Mr J. Sinclair state in a footnote (p.91), "The scientist will object to making God a part of this process for he will feel that if evolution is an adequate explanation there is no need to bring God into it."

"It is only the Christian, who is trying to develop a philosophy of life that will take into account his religious experience and scientific discovery, who will see any need for making such a synthesis."

Most of the contributors reject outright the "theistic" view of evolution.

The great value of the book is that it gives a quick but systematic survey of the whole field as it is today, and, as Dr Carl Henry sums up (p. 221), it "looks to a sequel, in which the reality of divine revelation in the cosmos and in Scripture is co-ordinated, and in which Jesus Christ, and not evolutionary process, is seen as the only adequate index to cosmic activity and purpose."

K. N. SHELLEY

Books

THE SCRIPTURE LESSON, by J. W. Harmer, M.A. London, Tyndale Press. 312 pp. Aust. price 25/. Third edition, 1960.

This book would be of particular value to persons giving religious instruction in secondary schools, who follow an approved syllabus but have not made any substantial study of the scriptures and associated subjects and so need additional background material.

It contains surveys of the Old and New Testaments, a review of Church History, a section on the Bible as a document, and a section entitled "Practical Aids to Teaching." The latter section contains a number of hints which would be of value even to professionally trained teachers.

Inevitably a book with such a wide scope will not be able to give all the answers and this is noticeably so in the chapter "The Bible and Some Problems." However, there is a comprehensive bibliography for all the main subject headings which provides ample scope for further investigation along a related line of thought.

K. McINTYRE.

"THY SON LIVETH," by Frank Drake, pp. 104. Hodder & Stoughton. English Price, 10/6.

This story of Robin Christopher Drake is introduced as a study in Divine Healing.

He is described as "a normal child, a normal boy and a normal young man. There was, indeed, nothing unusual about him except the manner of his death. Throughout the four years covered by this account, both he and his parents believed implicitly in the power and intention of God to heal him."

The author is Robin's father, Rector of a parish in the island of Guernsey. He tells of the medical diagnosis and treatment given his son who was about to practise as a barrister when taken ill, and of their contact with the healing work carried out at Miss Dorothy Kerin's Home of Healing, "Burswood." There is a record of much waiting upon God in faith, of Daily Communion, Holy Unction and Exorcism. Some readers will want to differ from the author on "churchmanship," some will question the validity of the visions and mystical experiences, while some will feel that here is a record too personal and intimate within one family to be published. Indeed, it is the author's own feelings which come through most strongly and we never meet Robin as a real person. But the book will be remembered, and the book will stand as a testimony of how, through the deepest turmoil of soul, these children of God were drawn nearer to Him.

GEORFFREY FELTHAM.

CONSISTENT CHRISTIANITY, by Michael C. Griffiths, I.V.F., London, 1960. Pp. 126. Eng. price 3/6.

So helpful is this book that the reviewer has read it twice. It is of particular value to new Christians, to those of us who are acutely aware that our lives do not reflect Christ as they ought.

No sphere of our life is kept hidden when we search our souls as outlined here, and as always, looking up all the scriptural references carries its own reward. The last chapter gives us the remedy—"If I want to be a consistent Christian, I must seek Him whose presence makes inconsistency hateful. If I want to be a fruitful Christian in every good work, I must seek Him whose Spirit makes fruitfulness possible."

JOAN CAMERON.

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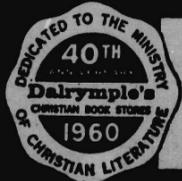
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