

1953



1963

AUSTRALIA

ten years of work, witness and growth

DECADE



**EAST
AFRICA**

108

Tanganyika
Kenya
Uganda

**EAST
ASIA**

34

Iran
West Pakistan
Nepal
India
Ceylon

**WEST
ASIA**

24

Borneo
Malaya
Hong Kong

**NORTH
AUSTRALIA**

93

Oenpelli
Rose River
Roper River
Umbakumba
Angurugu

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C.M.S.
MISSIONARIES**

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DECADE

*The Story of the
Australian C.M.S.
from 1953 to 1963*

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Printed by
Ambassador Press,
51 Good Street, Granville.



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PREFACE

"We share the same quality of life with our founding fathers when we heed in our own day, as they did in theirs, the voice of the living God, and go out in obedience to Him, not knowing whither we go."

—MAX WARREN in *Unfolding Purpose*.

"The voice of the living God" came to a small group of clergy and laymen as the eighteenth century burned out. To many—clergy included—those sixteen were no better than madmen, visionaries so captivated by the romantic notion of preaching the Gospel to the "heathen" that they were blind to the needs at home. Had they forgotten that Britain was at war with France? Were they unaware that there were plenty of "heathen" at home? Could they not at least wait until the situation at home was more favourable before thinking of evangelising the unknown world of Africa and the East?

But the living God had revealed to the sixteen a truth which was to become one of the Society's guiding principles: God never lays on the conscience of His servants duties which cannot be performed. And God had laid on the conscience of the Eclectic Society, as these men were known, the spiritual needs of the world outside Europe. They had, after much thought and discussion, come firmly to believe that the evangelisation of **the whole world** is the mission of the Church.

At the foundation meeting of the C.M.S. in 1799, the Rev. John Venn, Chairman of the first Committee, laid down five practical principles which have guided the English Society, and later the Australian C.M.S., during the succeeding years. These principles were: Follow God's leading; begin on a small scale; put money in the second place;

under God all will depend on the type of men sent out; look for success only from the Spirit of God.

All the founders were staunch Anglicans, and the C.M.S. has from its birth subscribed unwaveringly to the Articles and formularies of the Church of England. At the same time the Society has played its full part in movements which, like the Church of South India, have led towards spiritual and organic union without injury to the basic doctrines of Anglican faith and practice.

The Australian C.M.S. is a true heir to the Society of the 19th century. It began as an Auxiliary of the English C.M.S., but, in 1916, became an autonomous body with the strongest links with the parent Society.

From the beginning the Australian Society assumed special responsibility for work among her own Aborigines, while sending missionaries, as well, to areas in Africa and Asia where the parent Society was at work. In 1927, the Australian C.M.S. agreed to give priority to the new diocese of Central Tanganyika, and that diocese still absorbs a large proportion of the society's missionaries. Then, in 1953, at the invitation of the Bishop of Borneo, the first Australian C.M.S. missionaries began work in that diocese, and in 1960 the first C.M.S. missionaries entered Nepal.

This little book aims to show, largely in pictorial form, the work of the Australian C.M.S. in the past decade—years which have seen remarkable growth in every sphere of the Society's work both at home and overseas. But, bearing in mind the last of the five principles laid down at the foundation meeting of the C.M.S.—principles which the Society has always endeavoured to keep in the forefront of its thinking—the officers and members of the Australian C.M.S. would firmly declare that every indication of development in the past ten years outlined in this book is wholly due to the faithful Holy Spirit of God to whom the Society would give all the glory.

—A. J. DAIN
Federal Secretary

I

FUTURE PATTERN

Trends in C.M.S. life and thought

The word "withdrawal" may at first glance appear out of place in a book which claims to be a history of ten years of progress and forward movement. But it describes an integral part of today's trend in missionary thinking.

A century ago the C.M.S. owned property and buildings (in India in particular) worth many thousands of pounds; a century ago the missionary was the "father", the "boss" of every institution controlled by the Society; a century ago the concept of partnership was still largely foreign to missionary thinking, while the question of withdrawal from institutions to make room for national leadership had scarcely been raised.

Ten years ago a new pattern of missionary thinking was beginning to emerge as the Society looked to God for guidance. In 1963, in many respects, the pattern is clear.

Today C.M.S. owns no land or buildings overseas, all property having been vested in the trust associations of the local dioceses. Likewise, the Society claims and holds no authority to locate or transfer missionaries. Missionary appointments are, in fact, made at the express invitation of the Bishop or the appropriate diocesan authority.

Whereas, ten years ago, most hospital superintendents and headmasters were missionaries, the transfer of leadership into African and Asian hands is seen to be the goal, and has, in the case of a number of institutions, already been effected.

Today's missionary belongs to a very different world from the world which his grandfather knew. The past ten years have seen more than half the fifty countries of the continent of Africa achieve full independence. In such a forward move the Church dare not and has not lagged behind. In East, West and Central Africa, the formation of Anglican Provinces has preceded political independence, and throughout Africa the leadership of the Church is moving into African hands. In Asia, full local leadership has, for more than a decade, been the expressed ideal.

Where does the missionary of today fit into the scene? Is he still wanted overseas? To the second part of the question the Archbishop of East Africa offers an answer in the following chapter. Let it suffice here to describe the way in which God is leading C.M.S. and its missionaries in the new situation.

The work of each missionary of the Society can be said to fall into one of the following three categories: training for leadership, service in partnership, and frontier or specialist work. The first category absorbs some 75% of the Society's missionaries, including all those engaged in theological and teacher training, medical training, lay training, training in building and agriculture and in home management. To the second category belong those working in what might almost be called "junior" posts, as assistants to African bishops, or curates to African or Indian pastors. The third includes those engaged in extension schemes (as in the case of a missionary nurse who has joined a mobile team — sponsored by Save the Children Fund — in an endeavour to combat infant mortality in Tanganyikan villages), those doing frontier and pioneer evangelism and adult literacy work, as well as those doing specialist jobs such as occupational therapy and translation. And until God reveals a new and better way, this appears to be the pattern for the immediate future: a concentration on training for local leadership; a withdrawal from positions where an African or Asian is equipped for the task; and a readiness to serve in a junior capacity or in a pioneer scheme

where the opportunity presents itself and where God leads.

Two recent aspects of C.M.S. work which closely reflect the above trend deserve mention. These are the provision of a limited number of C.M.S. bursaries for overseas clergy and other selected students for further training in Australia, and the ministry of the Rt. Rev. M. L. Loane, Coadjutor Bishop of Sydney, to overseas clergy.

In the past four years seven ordained men from Africa and Asia have taken advantage of the opportunity for study at the theological colleges in Melbourne and Sydney. The advantages of their presence in Australia have not been one-sided only, and Australians have been stimulated and helped by their ministry at Summer Schools and in other ways. A recent visit by one such African to C.M.S. missions in North Australia made a spiritual impact which may well suggest a trend of the future.

Bishop Loane has on four occasions in the past five years been offered by the C.M.S. and by the diocese of Sydney to the Church overseas for a special ministry to the clergy in Africa and Asia. The ministry, which is an extension of the work of the Rev. Douglas Webster, Theologian-Missioner of the British C.M.S., was originally undertaken following a plea by Dr. Max Warren on behalf of the many clergy in remote areas who have very little opportunity for the kind of teaching and spiritual refreshment so readily available to their counterparts in other countries.

God has led the Society into new paths and new methods; but the need for Christ in the hearts and lives of men and women never changes. The Society looks to its members to pray regularly and with understanding for the missionaries to whom is committed the task of presenting Christ as Lord and Saviour.

II

C.M.S. IN THE WORLD

EAST AFRICA

Partnership in the Gospel

One sometimes hears the question asked: "Why should we still send missionaries and money to countries which have not only arrived at political independence, but have also achieved Provincial status within the Anglican Communion and have their own bishops and clergy? Can they not now stand on their own feet? Should not the missionary societies be turning their eyes to the still unevangelised areas of the world?"

Such a question has particular application to the area of East Africa in which the C.M.S. is at work. Within the past decade Uganda has achieved political independence and has, with Rwanda and Urundi, become an autonomous Province of the Anglican Communion. Tanganyika has, likewise, arrived at political independence and is a part of the Anglican Province of East Africa. Kenya also belongs to the Anglican Province of East Africa, and stands at the threshold of political independence.

Do these countries still want missionaries? Is there still a place for Australian missionaries in these self-governing territories? Who would dare to answer such a question? One who has dared, because he is a part of East Africa, is the Archbishop of East Africa, the Most Rev. Leonard Beecher. His appeal deserves the consideration of every thinking Christian. He writes:

"At such a time as this I think it is important to remember how very much the Church in this Province still continues to value the great missionary contribution that our Society has been privileged to make in the furtherance of the Gospel among the peoples of this land. It becomes ever more clear that so far from wishing the missionary contribution to diminish, the urgent demand is that it should increase. I pray, therefore, that those who are at present with us would believe that, under God, they still have a great part to play; and as they go on leave to Great Britain, Australia and New Zealand, they would carry with them an assurance that men and women with unswerving missionary vocation are still needed in the service of the Christian Church in this land.

"It is my personal belief that one of the greatest challenges with which the young Church confronts the Church in the older-established areas is, in fact, the challenge to an unswerving Christian vocation which asks for nothing save that of doing God's will in the life of His Church."

The contribution of the Australian C.M.S. to the work of the Church in East Africa in the past decade has been made primarily through a strong missionary force in Tanganyika. In Kenya thirteen missionaries are engaged in pastoral and evangelistic work; the most recent venture is the St. Francis' Mission to Farms in the Rift Valley, where three missionaries are doing pioneer evangelism among African farm-labourers and are training Africans for lay-evangelism. A handful of missionaries in Uganda is engaged in pastoral work.

The past decade has seen the number of missionaries in East Africa rise from just over seventy to a hundred and eight, and the financial support grow from £34,000 to £80,000. The God who led the C.M.S. founders to "begin on a small scale" has blessed on a large scale.

Tanganyika

"Helpers of Their Joy"

The year 1954 saw the first stirrings towards independence in Tanganyika—then a United Nations trust territory under Britain. Today, nine years later, the country is a Republic and mistress of her own destiny.

This amazingly rapid progress is evident in every sphere of life in Tanganyika, and, under God, C.M.S. has been privileged to take part—even to take a lead—in much of the progress.

Ten years ago C.M.S. had sixty missionaries in Tanganyika; today that number has reached ninety-one. In the same period a rapid increase in the number of African Christian workers has kept pace with the expanding work.

A notable sign of progress, particularly to the visitor to Dodoma, is Mackay House, a modern three-storied building which, completed in 1960, is the administrative centre of the diocese of Central Tanganyika. This beautiful building houses on the ground floor an extensive and up-to-date bookshop, supplying the needs of churches, schools and private individuals of every race throughout the country, and a chemist's shop. Most of the remaining two floors are occupied by the administrative offices of the diocese and a Christian Professional Unit with a doctor and dentist in attendance.

Education. Education is an integral part of Christian work, and the C.M.S., by providing additional workers, has helped the diocese to co-operate with the Government in providing education for a largely illiterate population. A missionary builder and his team have built schools and staff houses and hospitals, missionary teachers have staffed secondary schools and teacher training centres.

The year 1953 saw the completion of a Government primary school expansion programme; following this the C.M.S. has built at least six new middle schools, and, in the last three years, three secondary schools have been added to the existing Alliance school at Dodoma.

Adult literacy campaigns and reading classes run by the Church for their adherents and members have provided entrance for hundreds into the new world of the printed page, while the organisation and writing of school primers has been largely in the hands of missionaries. Tanganyika is beginning to read, but what will her people read? The Central Tanganyika Press exists to help in the publishing of literature and prayer and hymn books in the vernacular. The long-awaited Cigogo Bible is now in the hands of the people, as also is portion of the Giha New Testament. Both these translations have been completed by C.M.S. missionaries with African assistants.

Medical work. Medical work and missions are almost synonymous. In the last ten years all four existing C.M.S. hospitals at Mvumi, Kilimatinde, Berega and Murgwanza have raised the standard of their buildings, equipment and training. Mvumi-trained staff nurses are to be found in Government and mission hospitals and clinics all over the country. Several have gone to England for further training.

C.M.S. missionaries have been engaged in leprosy work for many years. The old leprosarium at Makutapora has been replaced by a modern leprosy centre at Hombolo, near Dodoma, and a mobile medical unit is envisaged for the near future.

The local Church. The greatest advances, however, are seen in the growth and administration of the indigenous Church; and, after all, it is the aim of a missionary society "not that we may have lordship over their faith; but that we may be helpers of their joy".

A decade ago there was one Bishop—a European; there are now two African and two European bishops. A newly-formed diocese of Victoria Nyanza has been carved off the original sprawling diocese of Central Tanganyika, and there are plans for further division as development warrants it. African Rural Deans are ten in number, and archdeacons three. The total of African clergy has risen from approximately 40 to 110, practically all of these trained at St. Philip's College, Kongwa, within the diocese. This college, which now provides a three-year course, is staffed at the moment almost entirely by C.M.S. missionaries.

The number of parishes has greatly increased in the past decade (at the rate, it has been estimated in the past few years, of one a week), and the centres of worship in the two dioceses total over 1000. To cope with the training of evangelists for these centres, four Bible schools have been opened in the past three years. Several African clergy have already gained experience overseas, and there is a great desire everywhere for further education, better church buildings and a higher standard of living. More and more parish churches are being built with cement floors, iron roofs and permanent walls, many of them through "self-help" schemes with a loan from the diocese.

With missionary help, the African Church has recently come to the aid of the thousands of refugees who have flocked over the borders from Rwanda in the west. Churches and schools have been opened for them, and many hundreds are being taught and baptised.

Ten years of progress, of lengthened cords and strengthened stakes, of new buildings and equipment, of increased personnel and finance, and, above all, of changed lives. But there remains yet very much land to be possessed. Many still wait for the Gospel of life, and the doors of Tanganyika are still wide open to those who will, with humility, co-operate in the physical and spiritual progress of this new Republic.

III

WEST ASIA

Changing Pattern

West Asia demonstrates more clearly than any other area of C.M.S. work the twin emphases of **training** and **withdrawing**, coupled with a fresh emphasis on the place of the pastoral missionary. The past decade has seen the completion of the process of handing over mission property to diocesan trust associations, the withdrawal of a number of missionaries from positions of control in hospitals, schools and other institutions, and an increase in the number of missionaries offered to the dioceses for whatever work the local Church may require of them.

India. Thirteen Australian C.M.S. missionaries are engaged in medical training and pastoral work in the Church of South India. The most recent reinforcements on the pastoral side are the Rt. Rev. Richard and Mrs. Lipp. Bishop Lipp, who was formerly bishop of the C.S.I. diocese of North Kerala, resigned his bishopric in 1959, believing the time had come for a national bishop of that diocese; in 1963, following four years' ministry in the diocese of Melbourne, at the invitation of the diocese of Medak he returned to the C.S.I. as a pastoral missionary of the C.M.S., and is now serving as Chaplain of the English-speaking Church at Secunderabad and ministering to a multi-racial congregation drawn from varied Christian backgrounds.

Pakistan. A little less than ten years ago the Australian C.M.S. was invited to share with the New Zealand C.M.S. in meeting the growing opportunities in the diocese of Lahore, West Pakistan. Today eight Australian missionaries are engaged in Bible training and pastoral work. The Bible Training Institute at Hyderabad, Sind, is making a unique contribution to a Muslim environment in an area where the Church has made quite rapid strides in recent years. The area concerned has now been divided from the diocese of Lahore to become the new diocese of Karachi.

Although Christian missions have in the past played so large a part in medical work in Pakistan, the Australian C.M.S. has only two missionaries engaged in medical training now that the Superintendency of the hospital at Sukkur has been transferred from a missionary to a Pakistani doctor.

Ceylon. An Australian C.M.S. missionary is Principal of Ladies' College, Colombo, one of the few independent schools in Ceylon, which, over the years, has provided a training in academic studies and Christian values for many thousands of girls in that country.

Iran. Here a handful of C.M.S. missionaries occupy quite strategic positions in the life of the smallest of the Anglican dioceses (but a diocese which is demonstrating real evangelistic zeal and purpose). While the bishop is out of Iran a C.M.S. missionary archdeacon will act as the Administrator of the diocese; two C.M.S. missionary Sisters are acting as Nursing superintendents of the large Christian hospitals in Isfahan and Shiraz.

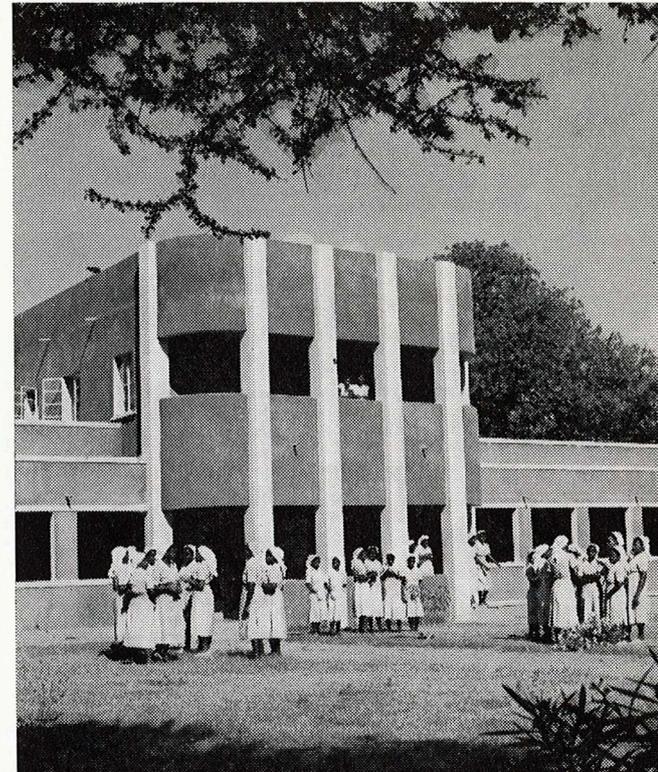
Nepal. Nepal represents a very thrilling picture of frontier witness in a country hitherto closed to the Gospel. In 1950 a group of Indian Christians settled in Kathmandu and began to make a Christian witness by life and word. Since then, the first missionary societies have been permitted to enter the country. Open evangelism and the baptism of converts are still forbidden by law. But there is ample opportunity for the "gossiping of the Gospel".

In 1960 the newly-established United Mission to Nepal was reinforced by the arrival of the first C.M.S. missionary doctor; two years later she was joined by a C.M.S. missionary nurse. The past decade has seen the growth of small Christian congregations and the building of the first Christian Church in Kathmandu; already several Christians have suffered imprisonment and the loss of caste and property rights for receiving baptism, and the pastor who baptised them is still serving a six-year prison sentence. But the Gospel is continuing to move hearts, and the practical witness of the Christian Hospital in Kathmandu is drawing people to Christ in ones and twos.

*Mvumi nurse
on duty*



*The nurses'
home, Mvumi
Hospital,
Tanganyika*



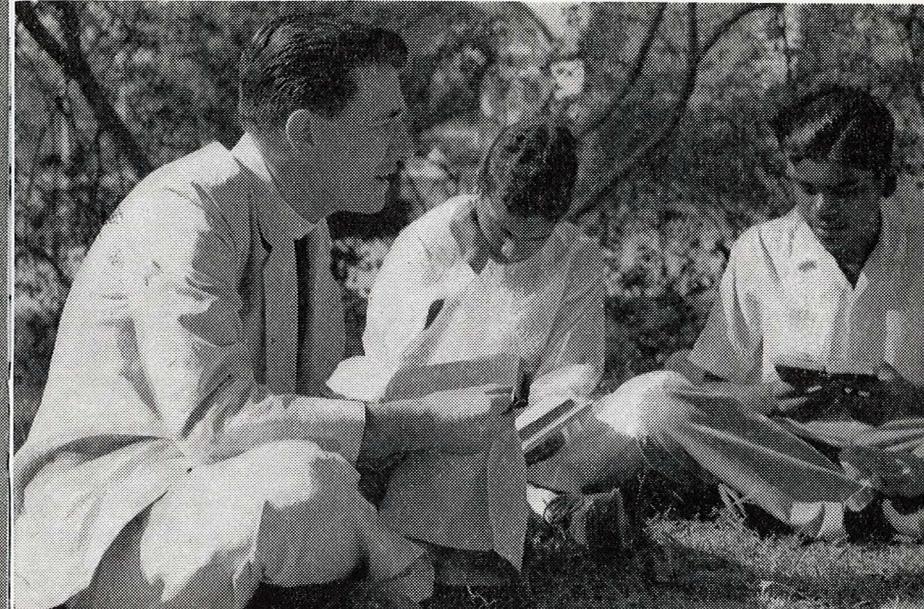


Students outside Makerere College, Uganda, University of East Africa



Above—The Rt. Rev. Richard and Mrs. Lipp, most recent C.M.S. pastoral missionaries in India

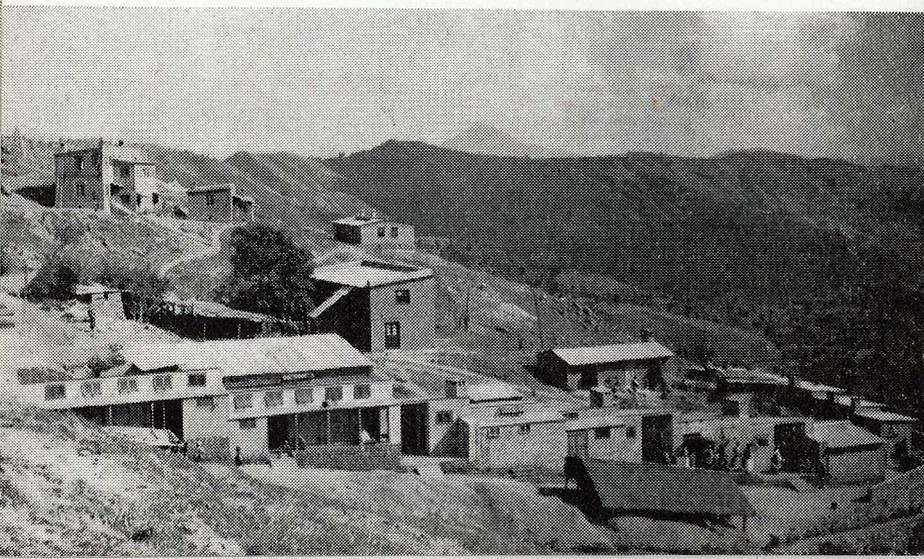
Below—The Rev. Stanley Skillicorn studies the Bible with students in Hyderabad, India





Above—Nepalese nurse training at the Mission Hospital

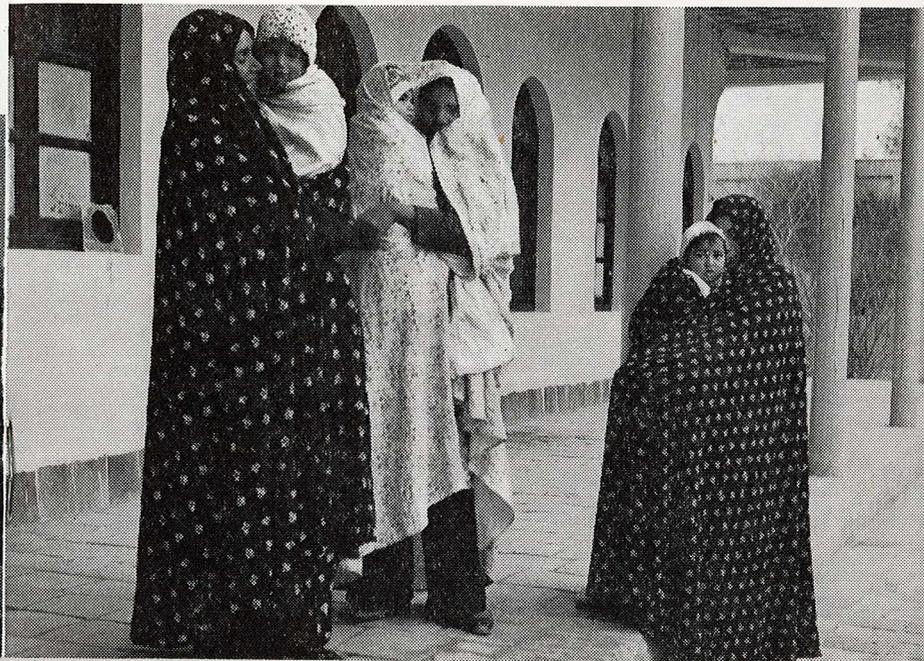
Below—The United Mission Hospital, Tansen, Nepal

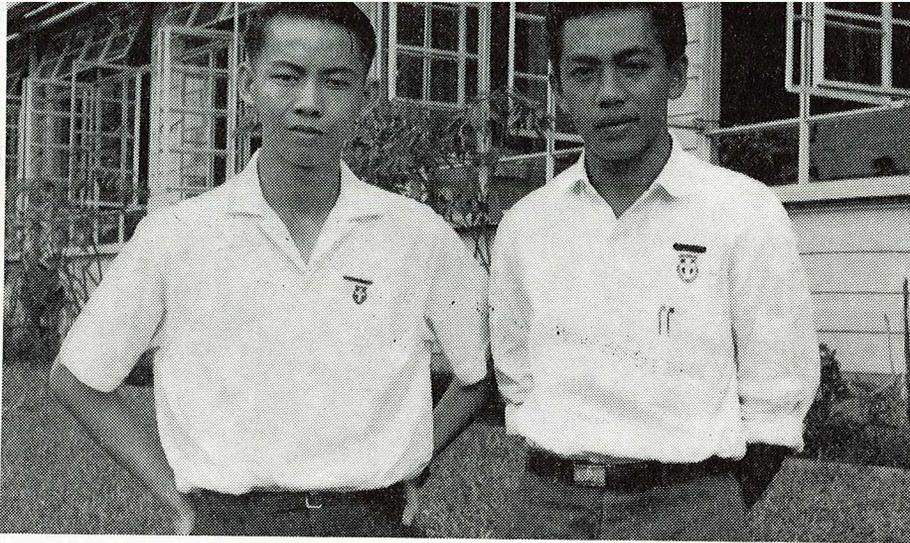


Deaconess Shirley Harris of Pakistan on a pastoral visit



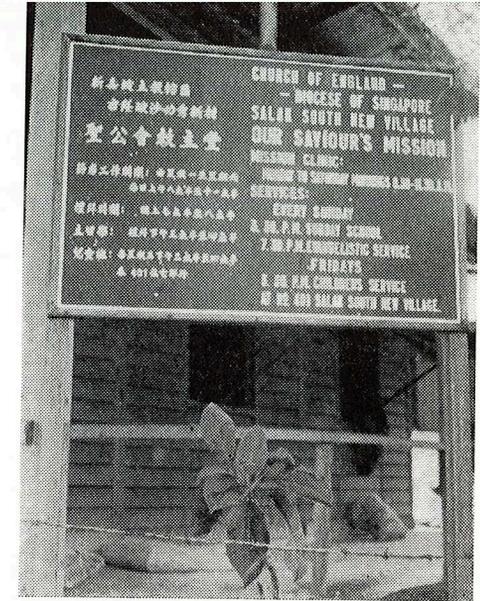
Women outpatients at the Christian hospital, Isfahan, Iran. (Photo: J. Alan Cash)





Christian school captain of St. Patrick's, Tawau (left), with a Malay Muslim fellow-student

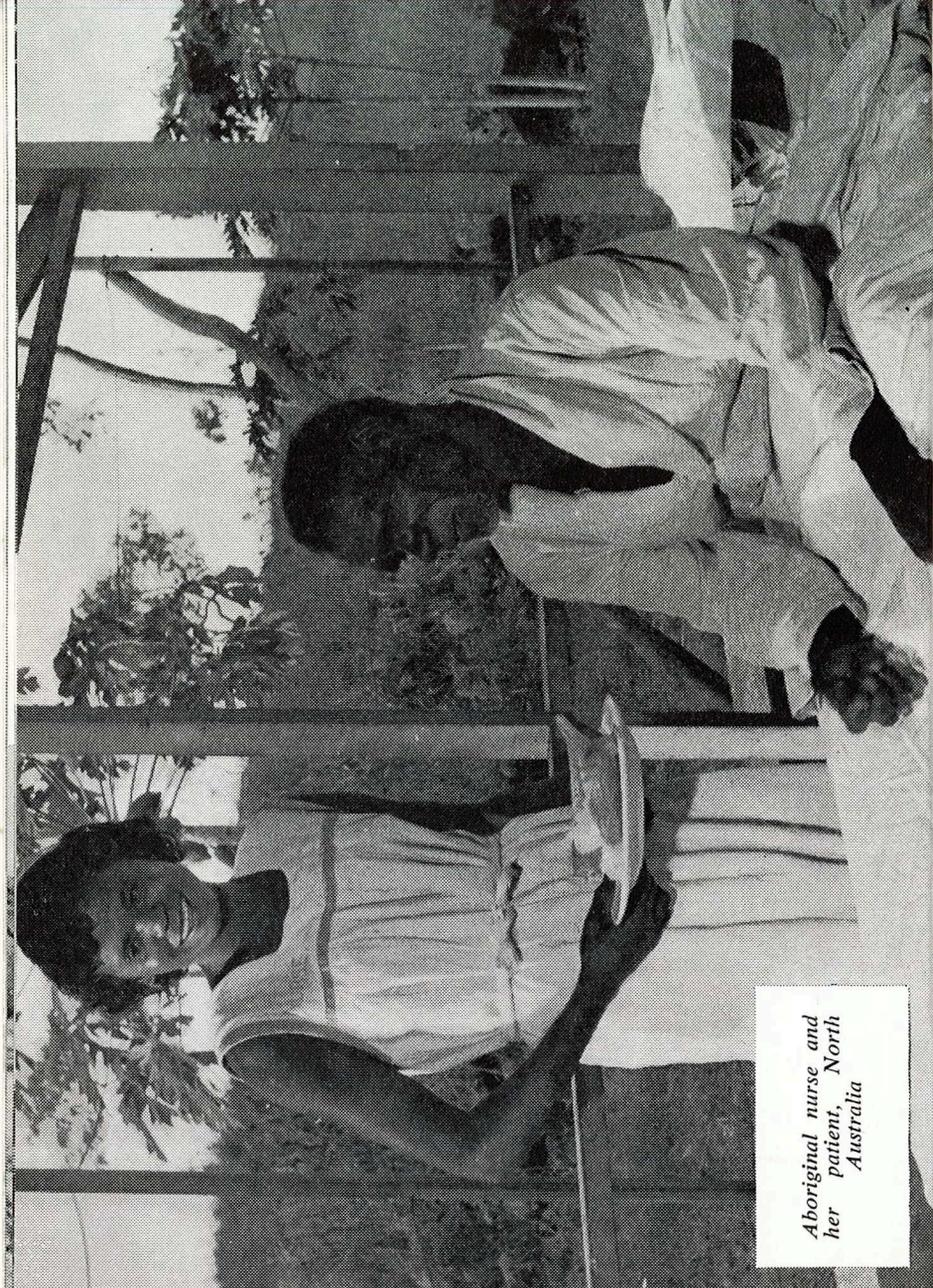
Notice board, Salak South Mission, Malaya



Miss Kath Collett, of Jin Jang Village, Malaya, with her Chinese colleagues

The shopping centre, Tawau, North Borneo





Aboriginal nurse and
her patient, North
Australia

IV

EAST ASIA

A Growing Awareness

Ten years ago the Australian C.M.S. was represented by only five missionaries in East Asia. Today that number has risen to 24. This growth can, perhaps, be seen as a measure of the growing awareness on the part of the Australian Church of the claims of Christ upon the people of South-East Asia and of our Church's part in His plan.

The early 1950s saw the establishment of several hundred resettlement villages in Malaya; these were formed in order to move the Chinese from the jungle fringes and out of the reach of Communist terrorists. The new villages provided ideal opportunities for evangelism, and missionaries, with their Chinese colleagues, moved into several of the villages, established clinics and proclaimed the Gospel. Today the villages are fast-growing towns with established Churches which still offer opportunities for missionary service. Nine Australian C.M.S. missionaries are engaged in medical and evangelistic work and in theological training in Malaya and Singapore today.

In Hong Kong two Australian missionaries serve at St. Stephen's College, a leading Anglican school.

North Borneo

New Venture for Christ

Ten years ago there was no C.M.S. Borneo Mission. But in the heart of the then Archbishop of Sydney lay a longing for an extension of the work of the Australian Church in South-East Asia; so, with his encouragement, and at the invitation of the Bishop of Borneo, negotiations were begun for a new C.M.S. mission, and an exploratory visit made in

1953 by the then Federal Secretary and a prospective missionary.

As a result, in 1954, an ordained missionary and his wife settled in Tawau, a coastal town on the east coast boundary of North Borneo, and now part of the recently inaugurated diocese of Jesselton.

The parish of Tawau included two smaller coastal towns and a number of other outstations on agricultural estates and outlying settlements. Tawau itself had a church building 25 years old; but in that 25 years there had been no more than four years of regular ministry. As a result, a community of nominal Christians with very scant understanding of the Christian faith had grown up.

In addition to the pastoral work of the Church, Tawau possessed a school with standards up to lower secondary. This, however, was in poor condition and had been threatened with closure by the Education Department.

In the years since 1954, tremendous change and development have taken place in every sphere of the life of the area. The population is increasing, large areas of jungle are being cleared and developed and the economy of the area has made great strides. There was a time when North Borneo was regarded as one of the few remaining parts of the world untouched by emerging nationalism, western civilisation and political change. But changes have begun, and Borneo today is part of a political arena which has won world attention.

In the same ten years C.M.S. staff has increased from one couple to five married couples and four single missionaries.

St. Patrick's School has provided great opportunities for evangelism, and the standard of education provided is as high as any in the country for an English Junior Secondary School; it is hoped to raise the standard in the next few years to that of a full secondary school. About half of those who have asked for preparation for baptism have had some direct link with the school.

The Church has seen no startling response or progress, though there is clear evidence of the working of the Holy

Spirit in the hearts of some. The attendance at services is gradually increasing, and there is a slow growth towards financial independence.

Services in the Church are held regularly in three languages—Chinese, Indonesian and English—and in some of the outstations it is necessary to conduct trilingual services. This difficulty of language enters into every sphere of Church life—the preparation for baptism and confirmation, preaching, fellowships, Bible study, the parish paper, and so on. Until 1958 there was no Sunday school work in the area; today there are eight different groups in separate areas held in the language of the district. All these are taken by local young people (with the help of a missionary in the case of two groups).

Almost all the old buildings connected with St. Patrick's Church and School have been pulled down and replaced by more permanent buildings. A new classroom block was completed in 1958, a new church was opened in 1962, and in 1963 another classroom block is being built.

At Lahad Datu, a coastal town further north, an ordained missionary and his wife are resident. Here the work is similar to that in Tawau, though the development is slower and not so extensive.

One of the most encouraging forward movements in the area has been the establishment of work among some of the indigenous Dusun people. A school has been in operation for some time, and plans have been made for a dispensary. Early in 1963 the school buildings and staff houses were washed away by floods, and plans are in hand for the rebuilding of the school and dispensary on the new site. Meanwhile the school continues to operate in temporary quarters.

Progress, in terms of those won for Christ, has been relatively slow in these ten years in Borneo. But we thank God that the work has been established, and we look to Him for the necessary missionary reinforcements and for a turning to Him by the people of this country.

V

NORTH AUSTRALIA

Preparation for Assimilation

The Aborigines Mission of the Australian C.M.S. is the Society's oldest venture, the primary reason for the establishment of the C.M.S. in the Colony of N.S.W. in 1825 being the need of the Australian Aborigines.

The work in North Australia did not, however, commence until 1908, when a mission was established on the Roper River where missionaries were granted 200 square miles for an Aboriginal Reserve area. The following years saw the establishment of missions at Oenpelli, Groote Eylandt and on the Rose River.

Two main advances mark the past decade of work in the North: a vast increase in the number of missionaries, and a new policy towards Aborigines on the part of the Federal Government of Australia.

In 1953 C.M.S. had 42 missionaries in North Australia; today there are 93, with opportunities for more. In 1953 the Government was still thinking out a policy which would be in the best interests of the Aborigines. Today a policy of full assimilation exists, and every assistance is being given to those who will help the Aborigines to take their place in Australian life.

To this end a system of subsidisation for all educational, medical and training staff has been worked out, and missionaries engaged in these fields are given financial support. Missionaries working as teachers, nurses, home management instructresses, agriculturists, mechanics, carpenters and so on are subsidised, and support is available for more.

The leap from the Stone Age to the Space Age which the Government policy demands of the Aboriginal people could well bring mental and spiritual pressures too great to bear. And it is at these points of pressure that the missionary can point the way to spiritual resources found

only in Christ. And here is to be found the unique contribution of the missionary in North Australia today: the combination of a high degree of technical ability demanded by the Government policy with the capacity to meet the spiritual needs of the people among whom he is set.

Changing pattern. The past ten years have seen a change in the pattern of the life and habits of the Aborigine; many who once freely roamed the bush and paid occasional visits to the Mission stations have now taken up residence near the missions. Until recently the missions have been able to offer only the bare minimum in living quarters; however the new Government policy, aimed at providing adequate housing, with water, lighting and sanitation, has meant that funds have been made available to build homes for the new settlers on and near the missions.

Besides housing the Aborigines, C.M.S. missionaries are providing medical care, education for the children, training for the men and instruction in home management for the women. The Society is concerned that the Aborigines should not become the "labourer class" of the future Australia, and thus education and training are being given high priority.

Community living is a new experience for a race which has been nomadic; community responsibility is, likewise, a new idea. But assimilation demands both, and the C.M.S. has set up Station, Church and Field Councils to encourage the Aborigine to take a share in the determining and carrying out of policy and activity. Many are clearly demonstrating a sense of mission concerning the welfare of their own people and their spiritual need.

Visits by two leading Africans from East Africa in recent years made a strong impact on the lives of a number of Aboriginal Christians and nominal Christians. This ministry of African to Australian marks a new trend; it may well be that God is calling His servants in Africa to missionary service in Australia. Whatever His plan may be, the future holds promise and opportunity.

VI

C.M.S. AT HOME

The Church Missionary Society has for many years been recognised to be a force for evangelism in the home Church. It is not only through the missionary conventions and mass meetings that the impact is made; but the "man in the pew" has often been stabbed wide awake by the missionary deputationist's account of a changed life overseas and direct appeal for the need of changed lives at home. The man who went to Church to hear what God was doing overseas comes home with a fresh understanding of what God has done for him. This seems to be the unique contribution of the missionary society: the ability to be a full part of the Church and yet to be the challenger of the Church, the conscience of the Church. The final chapter, written by a Sydney Rector, illustrates the point.

C.M.S. committee structure and budget

C.M.S. is controlled by a democratically elected Federal Council of 33 members, clerical and lay. Each State Branch is administered by a State Secretary, under the direction of a State Committee. The Branch representatives in the Federal Council are elected by the State Committee, the number of members being determined by the Branch income.

The Federal Executive and a Regional Committee for each area of the Society's work are appointed by the Federal Council. The Federal Secretary is responsible for the overall administration of the Australian C.M.S. both at home and abroad, in consultation with these groups.

State Candidate Committees are responsible for the recruitment and initial training of candidates, and a Federal Training Centre (with a Federal Training Warden) will shortly be established to provide further missionary training.

The Federal and overseas budget for the financial year 1952-3 was £52,142; by 1962-3 the figure had risen to

£161,000—an increase of 210%. In this increase is reflected the growth in the numbers of missionaries and in parish giving (as well as the diminishing value of the pound).

Membership and affiliation.

The year 1960 saw the beginning of a membership drive, whereby old and new friends and supporters of the Society were invited to register as members by signing a card pledging themselves to pray, serve and support the work. In less than three years the registered membership has risen to 5117 and is still rising. A scheme for the affiliation of women's and young people's groups is a more recent development, whereby groups are invited to incorporate in their programmes some missionary activity and interest; for this purpose, study material, projects for support and suggestions for prayer are offered and have been readily accepted.

Youth work.

Young people can have a part in the work of C.M.S. through the youth organisations—the Young People's Union and C.M.S. Discoverers (for school-age children) and the League of Youth (for those between 15 and 30 years of age). Youth Teams, composed of League of Youth members, visit the parishes to conduct missionary week-ends or evenings, and to present the missionary challenge to youth by youth. An encouraged Rector wrote recently, some time after a week-end visit by a youth team:

"One of the boys in our group was heard to say afterwards, 'Boy, that message really hit home! I'd never thought about it like that before.' He was only one of several whose lives began to take a new meaning from that week-end. It was not only the missionary challenge that 'hit' him; but, with the broadening of the vision, came a deeper consciousness of responsibility in the immediate work of our Church in such facets as Sunday School teaching. The visit marked the beginning of a real life of service for the Master as far as a good number of our young people were concerned."

The Summer School Movement

In no sphere of the Society's work is the forward thrust of the past decade more evident than in the Summer School movement. A close look at the growth in one State reveals a picture typical of the movement throughout Australia.

From a resident membership in 1953 of 100 (including many who attended for part of the time only), drawn from 40 parishes, the N.S.W. Summer School has, by 1963, grown to a full-time resident membership of over 500, representing over 150 parishes and every diocese in the Province of New South Wales.

In 1963 a second School was held at Port Macquarie on the North Coast of N.S.W., providing for over 120 from Queensland and the northern dioceses of Armidale and Grafton.

The programmes of the Schools reflect the principles and emphases of the C.M.S., with missionary surveys and information sessions, Bible readings, devotional meetings, question times and prayer sessions.

Over the years the membership of the Schools has revealed a growing proportion of young people of recruitment age. The theological colleges and Bible Training Colleges have been well represented, and large numbers of young people have attended the special meetings arranged at each School for missionary candidates and enquirers. Many a missionary on the field today would readily claim that his decision to serve God through C.M.S. was made during the Summer School week.

VII

C.M.S. AND MY PARISH

by the Rev. Dudley Foord

Rector of St. Thomas' Church, Kingsgrove, N.S.W.

"Some people do not believe in missions. They have no right to believe in missions. They do not believe in Christ." Such a statement is a salutary reminder that missionary outreach and concern is a direct and inevitable outflow of the keystone of the New Testament—"Jesus is Lord." What follows is the story of just that: the remarkable blessing of God upon an ordinary parish church in a Sydney suburb which has sought to order its whole life under the authority of the Lordship of Jesus Christ. This is not a success story, but a humble record of what God has been pleased to do.

Where did it begin? The complete answer in human terms is beyond our knowing, for God's Spirit "blows where He wills". Yet it became clear to us that our Lord founded a missionary Church with clear instructions to preach the Gospel to every creature. We found we couldn't escape our privilege and responsibility to be wholly involved in the world-wide Christian missionary enterprise. We had been commanded to lift up our eyes and look on the fields. We had a duty to become better informed about the condition of Christ's universal Church today, how it is progressing here, harassed there, or needing reinforcements there. As we moved into the sphere of obedience to these areas of duty, injecting missionary information regularly into every level of our parish life, soon several members of the Parish Council came to the Rector with the request that a whole Parish Missionary Convention should be arranged.

With months of prayer and planning, such a venture was held. It was a two-week-long Missionary Exhibition and Convention in which the Church Missionary Society played a major role. Although a deep impression was left on all

our lives, yet few outward results were immediately seen. That was early in 1961. A subsequent Missionary Convention and World Vision week-end have been held, and as we look back we exclaim, as did the Psalmist, "This is the Lord's doing, and is marvellous in our eyes." From these small and hesitant beginnings we humbly note the gracious movement of God's Spirit in the following areas of the life of this parish.

First, there is a deepening spirit of prayer throughout the whole parish, and in every organisation, and a greater desire on the part of Christians to join in prayer. To lead a church into becoming a praying church is a long, hard road, requiring great patience and perseverance. Several weeks of prayer have been held each year when other matters were laid aside to give time to prayer. Some 20 prayer cells have gradually and spontaneously sprung up throughout the parish devoted to prayer for missionaries. A number of Christian families have begun to have family prayers for the first time. This is having a profound effect on the whole life of the church.

Secondly, gradually six "linked" missionaries have been adopted as our special responsibility for prayer and financial support. "It makes all the difference to our missionary interest to be linked with a person whom the parish has come to know," remarked one member of the parish. Letters are regularly received, and special prayer is focused on known needs. The church regularly produces its own "Missionary Intercessor" to assist in prayer for these missionaries with whom it is linked. There have been some remarkable answers to prayer.

Thirdly, this movement has brought a fresh stimulus in respect to the local evangelistic concern and thrust within our own parish. Some 30-40 visitors now go out in "visitation evangelism", and there are conversions taking place as the Lord adds to His Church.

Fourthly, a small trickle of missionary recruits is now coming forward. This year four members of the church

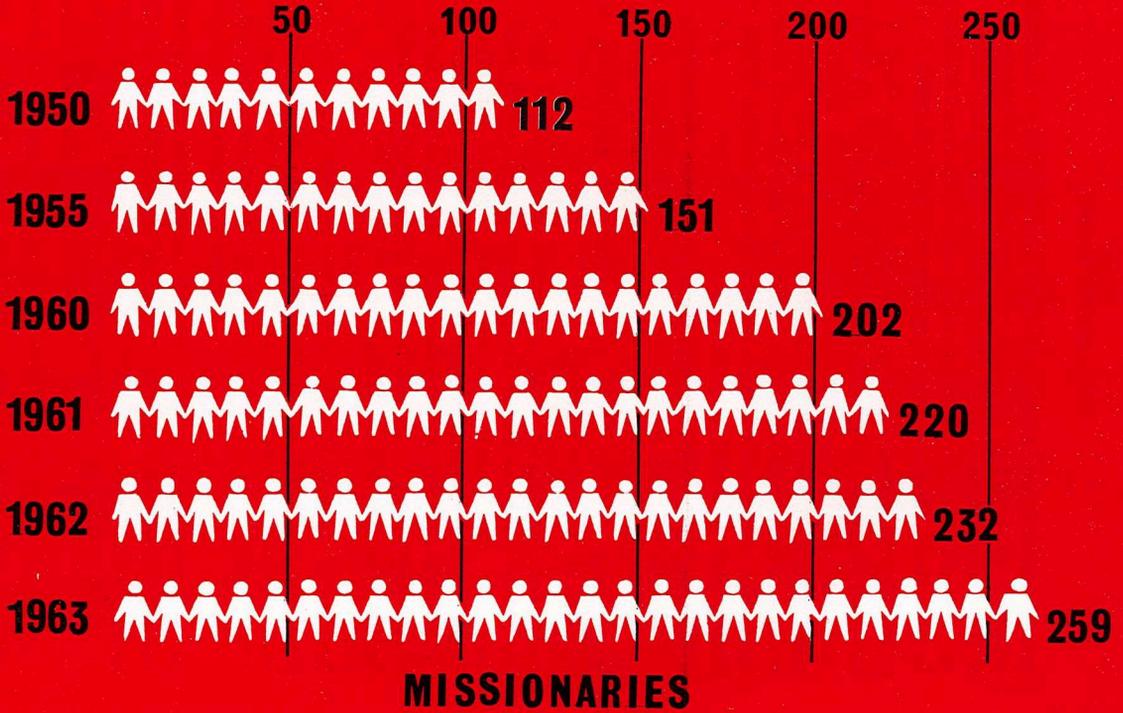
have entered training colleges preparatory to overseas service. A number of others, some 30 altogether, have definitely indicated that they believe God has called them to missionary service, and, although years of training are before them, they are moving ahead in obedience.

Fifthly, coupled with the foregoing, there has been a decided increase in giving specially earmarked by individual members of the congregation for missionary work. In 1960 such giving amounted to £1010; in 1961 it was £1820 and in 1963 it had risen to £2485. All our local needs have been met and some £2500 has been placed in the "New Hall" fund. God is absolutely reliable.

Sixthly, with this extending world-wide vision has come an increasing and deepening spiritual dimension to the life of the church. Individual people are entering into a new experience of the Holy Spirit and are exhibiting a new quality of Christian living.

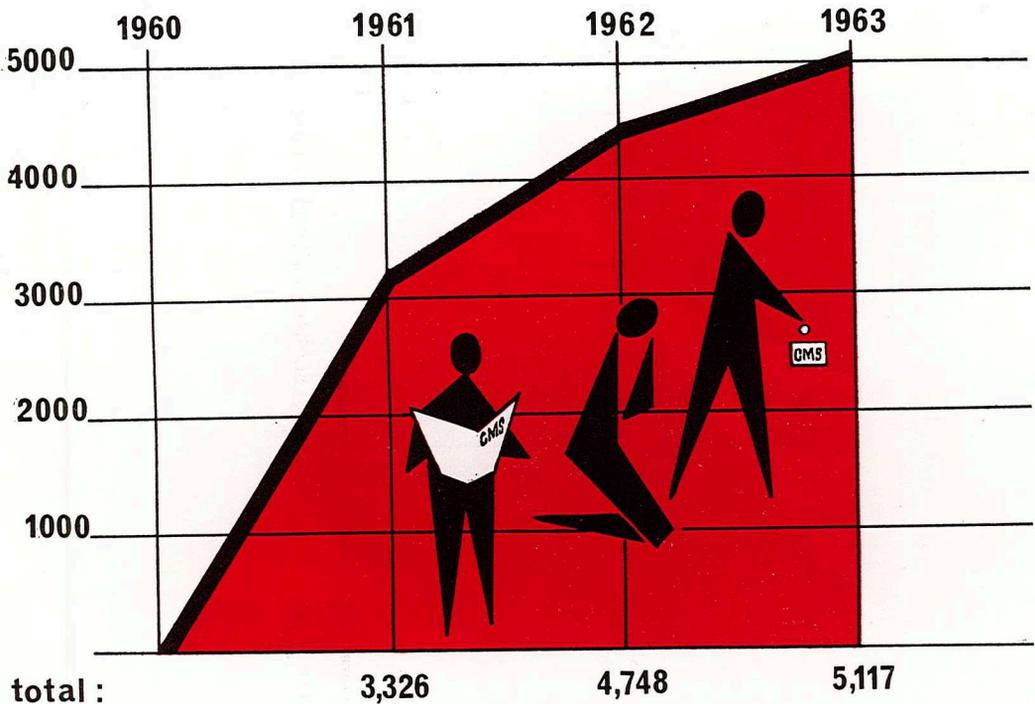
In conclusion, let it be said that we acknowledge this to be a sovereign work of God's Holy Spirit, with roots deep into the past ministries; we freely confess ourselves to be unprofitable servants, often prayerless, cold in heart, and in love with the things of this world. But we have seen a very small beginning, and our hearts are open for a further and fuller leading of God Himself.

STATISTICAL REVIEW



MEMBERSHIP OF C.M.S.

(The Membership Scheme was launched at the end of 1960)



the church missionary society of australia

**TESTIMONY
PRESS**

**TWO SHILLINGS
AND SIXPENCE**