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POSITIONS WANTED

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NEWS IN BRIEF

OVER £14,000 has been raised by N.S.W. schools in the Freedom From Hunger Campaign. Pupils of the Blackfriars Correspondence School from as far away as Thailand and Africa have contributed to this amount.

SEPTEMBER is being observed as Home Mission Month in the Diocese of Melbourne. On each of the Sundays in this month parishes are hearing of the work of Home Missions—in new areas, inner and industrial areas and specialised ministries, such as Hospital and Penal chaplaincies.

THE THIRD ordinary session of the Thirty-Second Synod of the Diocese of Sydney will commence on October 8.

BISHOP BAKER dedicated additions to the Church of All Saints, Clayton (Diocese of Melbourne), on September 1.

OPERATION CONSECRATION is the title of a series of Mission Meetings to be held at St. Stephen's Church, Coorparoo (Brisbane Diocese), commencing with a Service for Men on Friday, October 5. The Missioner will be Bishop F. Hulme-Moir, Bishop of Nelson, New Zealand. The Mission will conclude on October 15.

HIGH DENSITY LIVING is to be discussed in a Conference sponsored jointly by the Social Questions Committee of the Diocese of Melbourne and the diocesan Social Service Advisory Council, on Saturday, September 22. The Conference will be chaired by Bishop Sambell, who is Director of Home Missions, and opened by the Minister for Housing. It will take place at St. Luke's, South Melbourne.

THE SIXTIETH Anniversary of the laying of the Foundation Stone of old St. Paul's Church, Chatswood, will be celebrated on Sunday, September 23 with special services. The preacher at the evening service will be Canon Stewart, Rector of St. Andrew's, Roseville and a former Curate of St. Paul's.

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Personal

● Sydney

The Reverend Barry Bryant, who served with the Church Missionary Society in Tanganyika as a chemist and also after his Ordination, has been appointed Curate-in-Charge of the Provisional District of Forestville.

The Reverend J. Lewis, who has been Curate at St. Alban's, Belmont, has been appointed Curate-in-Charge of the new Provisional District of Moorefields.

The Reverend K. Cowan, who has been Curate-in-Charge of the Provisional District of Panania and Hammondville from 1960, has accepted nomination to the Parish of St. Mary Magdalene, St. Marys.

The Reverend R. K. Hobden, Rector of St. Augustine's, Bulli, since 1943, has accepted nomination to the Parish of Holy Trinity, Wentworth Falls. Mr Hobden will take up the new appointment in January, 1963.

● Melbourne

The Reverend A. L. D. Rivett, at present on the staff of the Mission of St. James and St. John, will be inducted to the charge of the Parish of St. Paul, Gisborne, on October 10, at 8 p.m., by the Archbishop of Melbourne.

The Reverend M. C. Richter, from Murgon, Queensland, has been appointed to the Parish of St. John, Epping, and will be inducted to the charge of that Parish on November 22, by the Archbishop of Melbourne.

On Friday, September 7, the Venerable Douglas Blake, Archdeacon of Geelong, inducted the Reverend C. M. Dunne, to the charge of the Parish of Bellarine.

Bishop M. L. Loane, Co-adjutor Bishop of Sydney, will be visiting Melbourne in October. He will speak at the Synod Missionary Hour.

Mr H. L. Speagle, M.A., B.Ed., has joined the Council of Ridley College. He replaces Mr J. E. Langford who has joined the staff of C.M.S. in the Northern Territory.

● Overseas

The Rev. C. P. Sherwood, who was born in Australia and was educated at Trinity College, Melbourne, and Wycliffe Hall, Oxford, has been appointed full time Director of Religious Education for the Manchester Diocese.

● Grafton

The Archbishop of Canterbury has appointed Canon David Howard Allenby, since 1957 Provincial of the S.S.M. in Australia, to be Bishop of Kuching. The present Bishop of Borneo resigns officially on October 31.

The Reverend T. A. Austin, Vicar of the Parochial District of the Upper Macleay, Diocese of Grafton, has been appointed Rector of Nimbin, in the same diocese. He will be inducted on October 4.

STUDENTS of Manchester University, England, have built a "Deathometer" in All Saints' Square, Manchester, as part of the "Freedom from Hunger Week" campaign. The "deathometer" records that one person dies from hunger every six seconds.

HOLIDAY CONVENTION

A CONVENTION for the deepening of the spiritual life, under the theme "Victorious Christian Living," will be held at St. John's, Parramatta, on Monday, October 1, the Six-Hour Day holiday.

The Rev. E. D. Cameron, B.D., Th. Schol., will conduct the Bible Studies to open each of the three sessions of the Convention. A lecturer on the staff of Moore Theological College, Sydney, Mr Cameron has had a wide ministry as both teacher and preacher throughout the diocese and the studies appropriate to the theme, will be complementary to the three speakers.

Sessions will commence at 11.15 a.m., 1.45 p.m. and 3.15 p.m., and speakers will include the Rev. J. H. Kerr, of the Missionary and Bible College, Croydon, the Rev. Walter Spencer, Diocesan Missioner and Mr Stuart Mill of Gospel Recordings.

The lovely grounds of St. John's Church provide an ideal location for a basket lunch and cups of tea will be available between each session. There will be a children's program at the same time as the convention meetings.

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CHURCH RECORD

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

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

ISSUED FORTNIGHTLY.

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THE AUSTRALIAN CHURCH RECORD

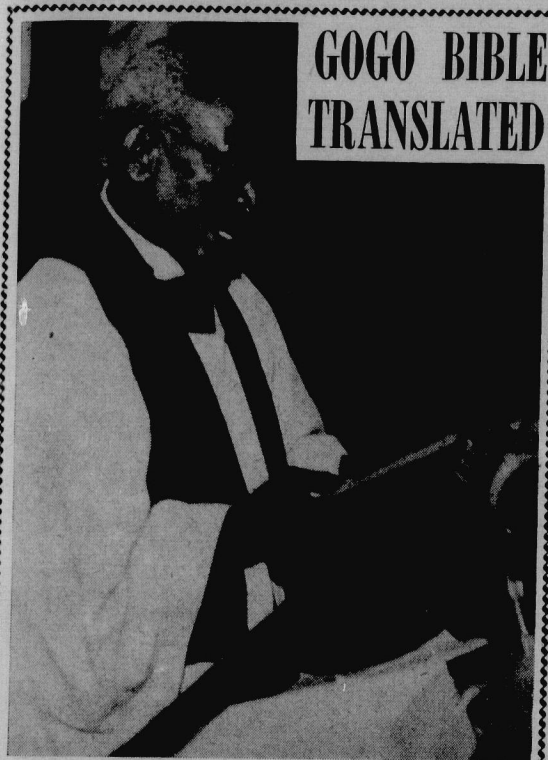
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GOGO BIBLE TRANSLATED

A milestone in the work of C.M.S. in Central Tanganyika was reached with the publication of the whole Bible in Gogo, the principal language of nearly half a million people in the Central Province of Tanganyika.

The translation was completed by retired Australian missionary Archdeacon Oliver T. Cordell. The Archdeacon

was the preacher at a special Service of Thanksgiving held in the Cathedral of the Holy Spirit at Dodoma in mid-August.

In his translation work the Archdeacon was assisted by a Gogo tribesman, Mr Samwili Makanyaga, who is now over eighty years of age. The translation was made from Hebrew and English texts.

See story on page 7.

W.C.C. Approach to Russians

A TEN-MEMBER delegation from the Faith and Order Commission of the W.C.C. has recently returned from an eight-day visit to Russian theologians.

An announcement on their arrival in Geneva said the talks had been very satisfactory and that both the Russian theologians and delegation members had agreed that similar meetings should be held in the future. The purpose of the visit was to acquaint the Russian Orthodox theologians with the work of the Faith and Order program and to ascertain their attitudes toward various questions.

Dr Lukas Vischer (Swiss Reformed), who is research secretary for the W.C.C.'s Faith and Order Department, Geneva,

said that "in spite of considerable doctrinal differences, agreement was reached on several points. This seems to indicate that further theological talks are not only desirable but necessary in order to achieve better mutual understanding."

He said the Russian Orthodox theologians stressed repeatedly that theological discussion should occupy a much larger role because "it is the heart of the ecumenical movement."

At conversations held in Zagorsk representatives of the Russian Baptist Church also took part.

During the visit the delegation attended services at several Russian Orthodox and Baptist churches.

E.P.S., Geneva.

CHURCH ARMY COLLEGE OPENED AT CROYDON

On Saturday, September 15, a large number of friends and supporters of The Church Army gathered at Croydon (N.S.W.) for the official Opening of the New Church Army Training College at 15 Malvern Avenue.

The Archbishop of Sydney, who is president of the society, performed the opening ceremony and among those present were the Bishop of Newcastle, members of the Church Army Executive Board, officers of the society from Sydney, Newcastle and Bathurst and a representative gathering of clergy and people from Sydney Diocese.

At 3 p.m. the official party assembled on the front porch of the College, but owing to heavy showers of rain it was necessary to move indoors for the opening ceremony.

The Bishop of Newcastle, as chairman of the executive board, welcomed the Primate, and then the Rector of Croydon, the Reverend J. LeHuray, conducted a short service.

The Primate then spoke of his pleasure in welcoming the Church Army to Sydney and referred to his long and close association with the society in England. The establishment of the college in Sydney would enable the Diocese to make full use of the society in many directions.

Training centre

Appropriate prayers were then read, and after invoking the blessing of God, he declared open the college as a centre of training for lay-evangelists in the Church.

A tour of inspection followed during which the College Chapel was dedicated. Afternoon tea was then served. Owing to the inclement weather it was not possible to enjoy the colourful sight of the flowering shrubs in the well-stocked garden, but in spite of the crowded atmosphere inside, all present enjoyed the splendid refreshment provided by Sister Bacon, who is in charge of the college, and the members of her women's auxiliary.

The college has accommodation for 12 students—six men and six women. Young people who may be interested in the possibility of serving in the society are invited to call and inspect the premises.

Warden appointed

During the afternoon the Archbishop announced that the Reverend D. G. Livingstone, Th.Schol., Rector of Holy Trinity, Kingsford (N.S.W.), had accepted the

invitation of the executive board to become Honorary Warden of the college.

It is pointed out, however, that Mr Livingstone will continue as Rector of Kingsford and his Church Army appointment is in an honorary capacity. At present he is on leave from his parish, on a visit to England, and during his time in that country he

has made contact with the Church Army in London where he is spending some time at the English Society's Training College.

He plans to return to Sydney in January, 1963, and after he has settled down again to his parish work he will give his attention to the Church Army Training Course.

Churches Oppose Cardinal Gilroy

FOLLOWING the appeal made to the Premier of New South Wales by Cardinal Gilroy on the question of State aid to denominational schools, the Heads of Protestant Churches have issued a Statement.

The Statement says: "The Statement recently issued by Cardinal Gilroy in which he asks the Government of New South Wales for financial aid for independent schools does not seem to bring to light any new reasons that would justify departing from the Education Act of 1880.

"We feel, therefore, that we must state that our Churches cannot support Cardinal Gilroy's request, and we would reiterate our opposition to 'State Aid to Church Schools.'"

The Statement is signed by the Archbishop of Sydney, the Moderator of the Presbyterian Church in N.S.W., the President of the Methodist Conference of N.S.W., the President of the Baptist Union of N.S.W., the Chairman of the Congregational Union of N.S.W., the President of the Churches of Christ in N.S.W. and the Commissioner of the Salvation Army in N.S.W.

The Cardinal's plan, latest move in the fight by the Church of Rome for State aid, calls for:

- A £30 annual scholarship allowance for secondary school pupils, to cost £3 million a year.
- Extension of teachers' college scholarships to cover trainees for independent schools.
- Capital grants for new schools and extensions to present schools or payment of interest on loans raised for these works.
- Subsidising of lay teachers' salaries at independent schools.
- Additional assistance to equip science laboratories.

Commenting on the political implications of the latest move, the Reverend B. G. Judd, Secretary of the N.S.W. Council of Churches, said: "The Council of Churches saw Mr Heffron in July last year and made the position very clear concerning its opposition to the granting of State aid."

"Mr Heffron said State aid was not in any part of the Labour Party's policy and he did not anticipate any change in the program."

"Since then there has been the election in March and the Premier made no reference to State aid, nor did he seek any mandate from the electors."

"There has been no change on the part of the Churches who saw the Premier, but the council will probably ask Mr Heffron to meet its representatives again in order to reiterate its position and seek a renewal of the statement that he will not give State aid."

"... the power of the Cross is a power that can change and shape any life and penetrate through any tradition and meet the needs of everybody."
The Reverend R. A. Hickin writes on page 6 of African impressions—see "SPEARS NOT YET PRUNING HOOKS."

An Urgent Need

With the retirement of Mr and Mrs N. Sachistal from the work of the Charlton Homes, there has been closed a notable chapter in the life of the Church of England in the Diocese of Sydney. More especially, there has ended 20 years of service in helping young lads in trouble and special need.

The influence of Charlton in the life of the community as a whole and in repairing the damaged lives of individual boys can never be calculated. Many a boy who has passed through Charlton will be found today making a useful and worthwhile contribution to the life of the community. But for Charlton, it might have been otherwise.

It is not inappropriate that at a time when Charlton and its founders have been brought before our notice in a special way we should be faced with a new challenge to help young people in need.

As reported elsewhere in this issue of A.C.R. a meeting has been called to consider ways and means of commencing a similar work among girls. The meeting is due to be held while this paper is in the press, so no comment on its outcome is as yet possible.

However, under the forward-looking leadership of Home Mission Society we do not doubt that such a project will be pressed on to early completion, at least to completion of the first stage of the plan—erection or purchase of a building to accommodate ten girls.

For too long in the City of Sydney those dealing with girls brought before Courts have been faced with the dilemma of finding homes for many of them. All too often church people are willing to take very young children into their homes, but not older ones. As there are so many of the latter, the problem is a pressing one.

If a girl cannot be placed in a Christian home, she must be sent to a Government institution. Often this means close association with older girls who have be-

come hardened and whose influence has a deleterious effect upon the newcomer. How much better it would be if these girls could be introduced to a real home with a Christian atmosphere.

Recent surveys in several countries show a worldwide trend toward earlier maturity of both boys and girls, but in particular of girls. Today's thirteen-year-old girl has reached the same stage of maturity as did her mother at fourteen.

Added to the increased emotional stresses resulting from earlier maturity are the numerous stresses of our modern Western society—the striving to "keep up with the Joneses" and status-seeking in many other forms; the consequent occurrence in increasing numbers of working mothers; the stresses within the family brought about by working mothers, by heavy hire-purchase commitments, by the attractions from outside the home—the clubs, for instance.

The youngster is not only caught up in this ceaseless whirl of activity but is further faced with the stresses of the world situation. No wonder there are so many homes that are broken and so many homes where the cracked walls are plastered over with very thin wallpaper.

The need is tremendous. The aim of the meeting is to plan for a hostel to be built in 1963. But this is only a start. Together with accommodation provided at Lisgar House, Arncliffe (under deaconess control), there would then be provision for only 16 girls.

And, it must not be forgotten, it is not a matter of providing accommodation for a few months only. In many cases the girl will be resident in the hostel for years.

The Chatswood meeting is a good start, but it is only a start. Through the devoted praying and giving of church people over the years H.M.S. has built up a fine record of achievements in the life of Sydney. There is yet much to do. May we not be found wanting at this time of challenge.

Are the Daily Services ADEQUATE?

By the Reverend Laurence L. Nash, M.A., B.D., Vicar of St Matthew's, Prahran, and Canon of St Paul's Cathedral, Melbourne.

IN the sermon on the occasion of the celebration of the tercentenary of the Book of Common Prayer in St. Andrew's Cathedral, the Reverend D. W. B. Robinson said: "Show us where our Book is defective in the light of Holy Scripture and we will amend it. But we will not let our worship be governed merely by church history, or by aesthetics, or by the theological speculations of this party or that."

This is the right attitude of mind which ought to govern our approach to revising a book which was written for the church of 1662 and not of 1962.

Now that Prayer Book revision has come out into the clear light of the Australian Church day, an opportunity is afforded to run a fine theological tooth-comb through the Book of Common Prayer and to bring it up to date in more than one particular, not only for Australian needs but also more in accordance with biblical principles.

None of the former attempts to revise B.C.P. 1662 has set out to depart greatly from the accepted pattern of Morning and Evening Prayer to be said daily throughout the year. This pattern, recognised by all commentators, is the triple one of penitence, praise and prayer. Hymns were apparently unknown in 1662 and no specific provision is made for their use in these services.

Metrical psalms and hymns had made their appearance quite widely during the previous century, but non-Roman churches differed concerning their usefulness. Metrical psalmody was introduced in the French and Swiss Reformed churches as a more biblical form of musical worship than the Lutheran hymns. Possibly this difference of opinion between two important sister churches of the Reformation made the 1662 revisers cautious about making provision for either form. Then during the next century, recasting the B.C.P. having become impossible, the Church of England was officially unable to take advantage of the bursting of Christian song through such writers as Watts, Doddridge, Charles Wesley and many another.

Inadequate expression

Thus matins and evensong remained inadequate as an expression of worship, especially if Bishop Lightfoot's interpretation of Colossians 3:16 can be sustained.

This of course may not necessarily show a theological defect. Hymns were indeed added to the daily services, especially on Sundays, mostly as preceding and

following the service. Meanwhile the anthem (whatever that was) "in quires and places where they sing" retained its liturgical place and gave unlimited scope to church music composers both in the eighteenth and nineteenth centuries.

It seems strange that in all attempts at revision it has been the Holy Communion service which has engaged the attention of wholesale recasting rather than the penitence-praise-prayer sequence of matins and evensong. Yet from the standpoint of biblical precision it would seem that these daily services received less attention from the Bible-minded Cranmer than they ought.

Maybe he was too mentally exhausted after turning the Mass into a Communion to notice how unbiblical in principle the daily services were. In this matter he and his friends were so anxious to simplify and to clarify that they forgot to go to the roots of the prayer-principle which was not tied to the Sacrament. Professor J.-D. Benoit says that the reformers, especially Calvin, were unable to devote the necessary time and thought to liturgical questions. More urgent tasks, matters of life and death for the new movement of reform, absorbed all their energies. In the light of this statement Cranmer's achievement in the field of liturgy is all the more astonishing, but this does not mean that it was complete.

Bible pattern

The penitence-praise-prayer sequence does not seem to be the pattern of the prayers of the Bible especially when measured up to the yardstick of Our Lord's pattern prayer. In the Lord's Prayer as recorded penitence does not come first, nor perhaps praise in its simple sense. What comes first is an awareness of God in His mightiness. His power and His purpose. The being of God is recalled to the mind of the person at prayer. He is our Father in heaven. He has certain characteristics which demand a specific response. His great name must be considered holy, and He must be held in reverence and awe. He has a plan and a purpose for the world. He brought into being. He is not an absentee landlord or Divine watchmaker. He has willed that His kingdom must come on earth, and man's happiness is wrapped up in understanding the nature of the kingdom of God on earth.

In other words, the initial act of worshipful prayer is recollection, understanding and re-alignment for the individual. Then, having once again been conformed to the image of God, the people at prayer offer their petitions of "Give—forgive—lead." The prayer time then finishes with an outburst of praise. There is no need to offer lengthy and voluble prayers, because "Your Father knoweth what things ye have need of, before ye ask him."

This straightforward sequence coming direct from Our Lord seems to hold fairly well through the Bible. Paul's prayers, e.g., in Romans 1:9-12, Ephesians 1:16-19, 3:14-19, Philippians 1:9-11, appear to be rather in the nature of "arrow" prayers than prayer offered in the ordered prayer time of the congregation. John was in the Spirit on the Lord's day, but no indication is given in the same time and place. Hebrews exhort Christians not to forsake the assembling of themselves together, but reveals nothing of the purpose of gathering except that it was for mutual encouragement.

The clearest example in the Old Testament of a congregation gathered together to worship God is found in 1 Kings 8. Here Solomon commences the act of worship with a recital of the facts of history when God performed His word both to his father David and to himself. It begins with recollection and praise; penitence comes later. The same pattern is found in the Chronicles 29.

Even when Hezekiah in 2 Kings 19 went up into the house of the Lord to spread the King of Assyria's threat before the Lord, his prayer began, not with penitence, but with recalling what God had wrought of old. It was hardly a regular public service.

Best sequence

No clear light can be thrown on this question of the best sequence in worship and prayer from the records of the Mosaic ritual either in the Tabernacle or the first or second Temple. Worship there depended upon sacrifice, and whether the first act of the one who brought the sacrifice was to say that he was a miserable sinner needing the forgiveness of God is not clear. Even the time sequence of the moving words "a Syrian ready to perish was my father" is unclear. The words are a recital of history rather than of personal penitence, because they continue "and he went down into Egypt and sojourned there."

It might have been that Cranmer put penitence at the commencement of the service because, wishing to get rid of the evils and the abuses of private auricular confession, he brought it out into the open air of public worship, but thoughtlessly allowed it to go into the wrong place.

His Communion service is not arranged with the confession and absolution at the commencement. The introduction here is more in keeping with the biblical pattern of first announcing what God requires from those who seek to approach Him. The liturgical scholar Neville Clark, on the other hand, says that Cranmer's "ante-communion is not a well-constructed liturgical form."

● Continued on page 7.

THE CHURCHES AND WELLS

In our edition for October, 61, we printed an article under the heading "What the Churches have done for Wells." This largely was a summarised report of another article which appeared seven months earlier in the periodical "Nation."

It is now learned that the material in the article in "Nation" is and was at the time of our report on the article, subject of legal proceedings being brought by Wells Organisations against the proprietors of that periodical.

Although our report of the said article was published in good faith it now appears that its basis is completely refuted by the Wells Organisations. Accordingly, this paper retracts its own report of this matter and apologises for its publication.

Dean Pitt Farewelled

The Very Reverend E. A. Pitt, the Dean of Sydney, and Mrs Pitt will be farewelled by the members of the Cathedral Congregation and other friends at a gathering following the Evening Service on Sunday, September 23.

Dean Pitt became Dean of the Cathedral in Sydney in 1953 and has resigned this position to become Archdeacon of Wollongong. He will take up the new appointment on October 1.

Death of Deaconess Minna Johnson

The death occurred in Melbourne, on September 12, of Deaconess Minna Johnson, formerly Head Deaconess in the Diocese of Melbourne.

Deaconess Johnson was a former principal of St Hilda's Training College, an institution for the training of deaconesses and missionaries. She was also a deaconess with the Mission of St. James and St. John in Melbourne. At the time of death she was 80 years of age.

A funeral service for the late deaconess was held at St. Barnabas' Church, Balwyn. Deaconess Johnson was an active worker in the parish of Balwyn for many years. The senior parichioners will remember especially the monthly social organised for them by her. Her body was taken to the Springvale Crematorium.

6-HOUR DAY HOLIDAY WEEKEND SEPTEMBER 28th to OCTOBER 1st SIXTH DIOCESAN CONVENTION AT "GILBULLA" MENANGLE

Speakers: The Revs. K. Roughley, A. D. Deane and Miss Jean Levitt.
TARIFF: £3/15/0
Apply to: Public Relations Office, Church House, Sydney.

BISHOP VISITS AUSTRALIA

The Bishop of Singapore and Malaya, the Rt. Rev. C. K. Sansbury, D.D., has been invited to visit the Church of England in Australia and to attend a conference of bishops at Gilbulla, near Sydney, in October.

Bishop Sansbury left Singapore for Perth on September 19 and fulfilled engagements there over the weekend of September 23. On September 25 he flew to Adelaide, where he spoke at the University, addressed clergy and preached in two parish churches.

Visits will follow to Hobart and to Melbourne, where Bishop Sansbury will spend the weekend of October 7.

A brief visit to Canberra will precede the next main stop at Sydney, where Bishop Sansbury will preach at the Cathedral and two Parish Churches on October 14.

Later in the week he will address the clergy of the diocese, the deaconesses and the students of Moore Theological College. Other engagements in New South Wales are at St John's College, Morpeth and Newcastle Cathedral.

On October 20 the Bishop will fly to Brisbane for the last stage of the tour. On October 27 he will attend the Diocesan Youth Corporate Communion and the Friends of the Cathedral Garden Party and on the following day, the Festival Sunday, will preach at the commissioning of 70 Lay envoys in the Cathedral, whose task will be to confront the diocese with its commitments at home and overseas.

Bishop Sansbury will return to

Singapore on October 29. "Australia is becoming increasingly aware," said Bishop Sansbury, "of its involvement in and responsibility for helping to solve the problems of S.E. Asia. We in the Anglican Church in Singapore and Malaya have many links with the Church in Australia and I hope my visit will strengthen the bonds between us."

The Bishop's travelling arrangements have been handled by Mitchell's International Tours.

LUTHERAN RELATIONS DISCUSSED

DISCUSSIONS between the Evangelical Lutheran Church of Australia (E.L.C.A.) and the United Evangelical Lutheran Church in Australia (U.E.L.C.A.) reached a stalemate recently. The issue was whether membership in the Lutheran World Federation (L.W.F.) constitutes "sinful unionism."

"Nothing in the synodical sphere has caused the U.E.L.C.A. to change from the position to which it has adhered for a number of years," President General Max Lohe told the Church's 14th triennial Synod, which met in Bundaberg, Queensland.

The synod of Bundaberg once again urged pulpit and altar fellowship between Australia's two Lutheran churches.

At the same time the U.E.L.C.A. reiterated its stand that there is nothing in Holy Scriptures or in the historic, Lutheran confessions to prevent "that degree of co-operation which the U.E.L.C.A. practises in its association in the work of Lutheran Mission New Guinea and by its membership in L.W.F."

The E.L.C.A. had cited the

U.E.L.C.A.'s relationships with certain churches abroad as "unionistic" and as obstacles to inter-Lutheran church fellowship in this country.

Dr Lohe pointed out in effect at Bundaberg that for the U.E.L.C.A. to withdraw from the New Guinea mission work was too big a price to pay in order to achieve union among Lutherans in Australia. It would be breaking a unity and a union without valid reason or scriptural basis.

The 57,500 member U.E.L.C.A. currently has about 100 missionaries serving in New Guinea.

It was Papan Lutheran, Mr Somu Sigob, the first Papan to be elected from his district to the Legislative Council of New Guinea, who represented his country for several weeks before the United Nations Trusteeship Council in New York.

Meantime in South India a commission representing five South Indian Lutheran churches and the Church of South India has taken significant new measures to bring them closer to organic union.

The inter-church commission has agreed on a common state-

ment of faith, a litany and a catechism. Drafting a constitution will be begun at its next meeting in January, 1963.

The five Lutheran churches involved in this commission include the Tamil Evangelical Lutheran Church, the product of Swedish and German missionary work. The others are the product of missionary activity from Denmark and from the United States, (A.C.C.)

Plans for Girls' Hostel Discussed

ONE of the greatest needs that the Church faces today is the provision for additional accommodation for girls of working age who have appeared before the Courts.

A meeting of women was called on Tuesday, September 25, at St Paul's Church, Chatswood, for the purpose of discussing ways and means of establishing a hostel for such girls.

The aim of the organisers is to have such a hostel established

during 1963. It would be operated under the auspices of the Home Mission Society.

It is proposed to open a hostel with accommodation for approximately 10 girls. This would be followed by the opening of other such hostels in different suburbs.

It should be noted that is available through the Church of England at the moment is Lisgar House run by the Deaconess Institution of the Diocese, at Arncliffe. This cottage accommodates six girls.

LARGE GATHERING AT CONSECRATION



A large number of people gathered to see the consecration of the new Assistant Bishop of Central Tanganyika, the Right Reverend Musa Kahurananga. Bishop Kahurananga will be responsible for the western portion of the diocese.

DIOCESAN RALLY

SYDNEY'S annual Diocesan Rally and Fete will be held again this year at "Gill-bulla," Menangle, on November 3.

Many parishes will be organising car drives of parishioners to Menangle for the occasion and good attendance is expected.

This year the Louth Department, C.E.B.S., Board of Education and the Church of England Homes are assisting the program which will include a Service of Thanksgiving, a Children's Rally, Displays and Band Items. There will also be a Barbecue.

A large marquee will be erected to provide shelter for the Service at which the C.M.S. Choir, under the direction of Mr Ross Begbie, will lead the singing.

The fete is being organised by the Sydney Diocesan Churchwomen's Association.

The Foundation Stone of the new Church of St. Steven, Normanhurst, was laid by the Archbishop of Sydney on Saturday, September 22. The Curate-in-charge is the Reverend Canon A. B. H. Riley.

OVERSEAS NEWS

Fewer Italian Priests

While Italy's population has increased by three million in eight years the number of priests has fallen by 2,000. In stating this, Archbishop Staca, Secretary of the Sacred Congregation of Seminaries and Universities, said that in 1954 there were 45,266 priests at work in Italy, compared with 43,488 now. Of these, more than 10,000 are over 60. There had, however, been a slight increase in students for the priesthood. — ("Australian Baptist.")

Christian Aid Week

A SUM of more than £550,000 was raised during the Christian Aid Week organised by the Inter-Church Aid and Refugee Service of the British Council of Churches during May. This figure is more than £50,000 above the target set for the week. The funds go toward a £11 million program of Church-run agricultural training, technical aid and diet-improvement schemes which are the Churches' share of the Freedom from Hunger Campaign.

Memorial Service

THE Very Rev. A. C. F. Tri-bett, Dean Emeritus of Holy Trinity Cathedral, Shanghai, is to take part in a memorial service for the former Bishop of Chekiang, China (the Right Rev. John Curtis), which will be held at St. Nicholas Cole Abbey, London, on Wednesday, September 26, at 2.30 p.m. Bishop Curtis, who was Bishop of Chekiang from 1929 to 1950, died on July 11, 1962.

Missions to Seamen

CHAPLAINS of the Missions to Seamen from Canada and Europe were among about 150 members of the staff of the Missions who attended a Conference at Keble College, Oxford, from September 17 to 21. During the Conference the Rev. John Mulligan, Director of the Seamen's Church Institute of New York, spoke on Ministering to Seamen in the United States, and the General Secretary, Prebendary Cyril Brown, on his recent tour of the Middle and Far East. The Deputy General Secretary, the Rev. T. T. Kerfoot, addressed delegates on a visit he made to Africa, Australia and New Zealand, and Canon Hayden Parry, Warden of the Flying Angel Fellowship, affiliated to the Church of England Men's Society, spoke on the Ministry of the Layman at Sea.

Ancient Church Rededicated

THE ancient parish church of St. Luke, Broughton Sulney, Notts, was rededicated on September 12. St. Luke's, formerly known as St. Oswald's Church, was mentioned in the Domesday Book and was built in 1146. In recent years the church has been almost completely rebuilt, and as a result it has been decided to rededicate the building. Much of the work has been carried out by members of the church congregation. The rector, Canon J. R. H. Knox, states that work began in 1956. The final cost of the restoration work is expected to be about £12,500, of which £8,500 has already been spent.

Vatican Observers

OBSERVERS from the World Council of Churches to the Second Vatican Council in Rome will be there to become better acquainted with developments within the Roman Catholic Church, not to act as official spokesmen for the Council. "The observers have no authority to speak officially for the W.C.C.," the Executive Committee of the W.C.C. stressed, "nor to engage in any negotiation." (E.P.S., Geneva.)

Church of South India

THE Church of South India has 1,134,205 baptised members, 841 pastorates, 15 bishops, 801 presbyters in pastorates, 105 in other work, 96 deacons, 40 honorary presbyters, five honorary deacons and 131 students training for the ministry, according to new figures issued in Madras. (E.P.S., Geneva.)

South African Order

A NEW "Order"—the "Order of Simon of Cyrene"—has recently been established by the Church of the Province of South Africa to "provide a fitting recognition for laymen or laywomen who are doing particularly notable service for the South African Church." Three of the first recipients work in England. They are Mrs K. Foster, secretary of the South African Church Institute; Miss Wheeler, secretary of the Rhodesia and Nvasaland Railway Mission, and Mrs Cordon, who formerly lived in South Africa and is now a member of the Committee of the South African Church Institute.

ST. JOHN'S PARRAMATTA CONVENTION

FOR THE DEEPENING OF THE SPIRITUAL LIFE
MONDAY 1st. OCTOBER

THREE SESSIONS—

The Rev. E. D. Cameron B.D., Th. Schol. will open each session with a bible study.

11.15 a.m. "Counting the Cost" — The price of victory — The Rev. J. H. Kerr B.A. Croydon Missionary and Bible College.

1.45 p.m. "Finding The Way" — The Secret of Victory — The Rev. Walter Spencer, Diocesan Missioner.

3.15 p.m. "Reaping The Harvest" — The Fruit of Victory — Mr Stuart Mill, Director, Gospel Recording Inc.

SPECIAL MEETINGS FOR CHILDREN

CUP OF TEA AVAILABLE BETWEEN SESSIONS

Great Ejectment Remembered

THE Archbishop of Canterbury attended a service on August 22 at the City Temple, London, to commemorate the Great Ejectment of 1662. On August 24, 1662, 2,000 clergy left the Church of England, unable to agree with various stipulations in the Book of Common Prayer.

Mormon Expansion

A NEW Mormon "Cathedral" seating 1,000 people is being built at Wythenshawe, Manchester. It is planned to have it open for cultural and teaching activities and worship next year. Another church is expected to be open in Stockport next year, and it is further evidence of the advance of Mormon action in the north-west that new churches are also planned for Middleton and Radcliffe.

Baptists Absent

THERE will be no Baptist observers at the Second Vatican Council following a decision by the Executive Committee of the Baptist World Alliance meeting in Oslo. The Executive Committee of the World Presbyterian Alliance, meeting in Ibadan, has appointed three observers.

Worker-Priest Resigns

THE Reverend Jack Strong, one of a small number of Worker-Priests in the Church of England has left the parish where he has been curate-in-charge for the past six years. Before leaving he pinned a notice on the church porch alleging that he had been dismissed. Mr Strong, who once worked down a coal mine in East Kent, and had joint charge of a parish there with another priest, has been working as an oil-meter calibrator and shop steward. The Bishop of Bedford has denied that he was sacked and has stated that it was considered the experiment was not a success.

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Books

THE SECOND EPISTLE TO THE CORINTHIANS

by Handley C. G. Moule. Pickering & Inglis, London. 1962. English Price 20/- Pp. 165.

Many will be grateful for this volume. It is not a reprint but a new work compiled by his nephew long after Bishop Moule's death. The book follows the pattern of his previous commentaries, although it was never prepared by the Bishop for publication. The core of the work is an extended translation from the Greek which formed the basis of lectures given at Cambridge over 60 years ago. This has been supplemented with relevant passages from his other writings. The editor, the Rev. A. W. Handley Moule, has also included comments from the Bishop's Greek Testament, together with some biographical notes and various other appendices. Hence the work is somewhat disjointed and the treatment uneven. Yet here is rich devotional comment anchored to careful scholarship. It is the work of one great pastor expounding the letter of another and should prove a source of help and inspiration to any pastor today. Those who have enjoyed the spiritual richness of other writings of Handley Moule will not be disappointed in this book.

—L. G. VITNELL.

PAUL'S SECOND EPISTLE TO THE CORINTHIANS

by Dr P. E. Hughes. Marshall, Morgan and Scott. Pp 508. London, 1962. English Price 30/-.

The message of 2 Corinthians has often been overshadowed by Paul's first epistle to the same Church. This is probably due to the more "spectacular" themes of the first letter. This excellent commentary will do much to place the Epistle to the fore in Preaching and Bible Study groups.

Based on the English Text (A.R.V.) it is a valuable aid for both minister and laymen alike. Dr Hughes has provided adequate footnotes with many comments on the Greek texts. All Scripture references are well indexed. Additional notes are included to answer or give fresh light on such points as "the thorn in the flesh," "the third heaven," "the New Covenant," "the collection for the poor in Jerusalem," to mention but a few.

One helpful feature of this commentary is the way in which the writer has included many quotations from the Fathers and other more recent commentators, such as Allo, Filson and Tasker. Such inclusions are handled most fairly, revealing a desire to expound the text and also to relate the teaching of the epistle to the present day.

—J. E. FOWLER.

Also received:

"Meet the Book," by G. E. Harpur. Pickering and Inglis, pp. 128. Eng. 4/6. A useful handbook about the Bible itself. One of the "World Wide" series.

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Letters

Loyalty to the Anglican Communion

Dear Sir,

The Rev. A. Deane is to be commended for his outspoken condemnation of unscriptural and un-Anglican teachings in at least one parish of the Diocese of North Queensland (A.C.R., 13/9/62). In this age when compromise (in the name of "tolerance") is the fashion, we thank God for those who are prepared to "stand for the faith once delivered to the saints." St. Paul constantly warned his converts against those who perverted the Gospel of Christ, and in Revelation 2:2 we read of God commending the Church at Ephesus for a right intolerance—they had "tried them which say they are apostles, and they are not."

The Bishop's urging on Mr Deane the avoidance of "exaggerating details which might lead to divisions" highlights the shallow doctrinal approach in much ecumenical thought. In the words of Dr J. I. Packer, "We are not entitled to infer from the fact that a group of people are drawing nearer to each other that any of them is drawing nearer to the truth. Our first task is to test all the words of men by the authoritative Word of God, to receive only what Scripture endorses, and to reject all that is contrary to it."

At the same time, let us beware of taking a merely defensive position in such questions. Surely it is true that "the need of the Church is not evangelism as a thing to fight for, but evangelism as a force to fight with. The Evangelical creed merely held and defended becomes a fossil, only a thing of interest; but the evangelistic life, that feeds on evangelical truth, is a force against which the gates of hell cannot prevail."

(Rev.) E. J. Emery.

Sydney.

Dear Sir,
The letter written by Rev. A. Deane in the issue dated 13th September, should make us aware of the need for vigilance in our beliefs. How earnestly should we pray the prayer for the Church militant, as set out in the Book of Common Prayer: "Give grace, O Heavenly Father to all Bishops and Curates, that they both by their life and doctrine set forth thy true and Lively Word and rightly and duly administer thy Holy Sacraments."

Miss. G. N. Lee.

Marickville.

Overseas Students

Dear Sir,
The Australian Organisations' Co-ordinating Committee for Overseas Students in N.S.W. (known as A.O.C.C.O.S.) is working on a plan to make closer contact with students from

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.

overseas and especially to help them on arrival in Australia. This involves meeting them on arrival, taking them to prospective accommodation and helping them with the landlady etc., introducing them to their intended school and to the Colombo Plan Office, orientating them to the city (banks, G.P.O. etc.) and helping them with any other problems.

A special committee looks after finding accommodation, but help is needed in meeting students and taking them about in the ways mentioned. This means being available during the day in many cases, but it hoped that this will be possible to some housewives and others. It is not expected that any individual helper will necessarily be able to find all the time needed for each student, but anyone who can help at all will be welcomed.

Most new students are expected to arrive between late December and mid-February, but some will arrive earlier.

This is an important stage in the life of a student coming to Australia. We hope that Church of England people will take the opportunity to help in the way suggested, so that new students

may get a good start and, if possible, make contact with the right type of Australian families and homes. Anyone interested is invited to ring Mrs Gwenda Powys (JA5611), who is a member of our Church actively interested in the scheme.

(Dr) Ronald Winton, Drummoyne, N.S.W.

Theological Scholarships

UNDER the Theological Scholarship Program of the W.C.C., another 150 scholarships will become available for the year 1965/64, bringing the total awarded since the scheme's inception to 2,000.

Commenced after World War II to help the churches of war-torn Europe, which had lost both their lecturers and lecture halls and libraries, the program was expanded to allow American and United Kingdom students to go to Germany and Greece for post-graduate study and fellowship as facilities were restored. Asian Churches were quick to take advantage of the scheme.

The Inter-Church Air Program provides £27,000 a year to operate the scheme, but by far the greater number of scholarships are free places provided by universities and theological institutions.

The purpose of the scheme is to enable a church to train one of its members to fulfil an essential ministry when the resources of training for that office are not available in Australia. Several Australian churches have taken advantage of the provisions of free places in America. It is felt, however, the greatest ecumenical advantage would be gained by Australians studying in Asian centres of learning.

Applications are now being called for the year 1963-64 — and should reach the national office—37 Swanston Street, Melbourne — NOT LATER THAN OCTOBER 15.

BARKER COLLEGE HORNSBY—SCHOLARSHIPS

Scholarships, tenable from First Term 1963 for six years secondary schooling, are open for competition at an examination to be held at the College on October 27th next.

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

All scholarships are for boys between 11 years 6 months and 12 years 9 months on December 31st, 1962, who are at present in Sixth Class Primary.

Arrangements can be made for country boys to sit locally.

Further details available from the Headmaster.

Closing date for entries, 19th October, 1962.



BARKER COLLEGE, HORNSBY

President of Council: THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY

The school receives Day Boys and Boarders and provides a thorough education.

Immediate vacancies exist in some primary classes for boarders, but elsewhere there are waiting lists.

Prospectus, etc., upon application to the Headmaster.

YOU
are invited to
be present at the
Reformation Rally
to be held in
The Chapter House
St. Andrew's Cathedral, Sydney
on
Friday, October 5
7.45 p.m.

Speakers: Dr S. B. Babbage and the Reverend D. W. B. Robinson.

● Film screened at 7.00 p.m.

SPEARS NOT YET PRUNING HOOKS

By the Reverend R. A. Hickin, Deputy Commonwealth Secretary, British and Foreign Bible Society.

I WALKED into a Masai village in Tanganyika and found myself looking at a tall young tribesman. He was looking at me too, and I could only guess what might be in his mind. He was extremely handsome, and as he stood erect and proud, the smile on his face contained more than a hint of arrogance.

The haft of his spear rested on the ground at his side; he steadied it with one hand and the steel blade, long and shining, reached beyond his head.

I went up to this young warrior — slowly, for I was not sure whether he might mistake my intentions. Smiling in what I hoped was a friendly way I ran my finger up the sharp edge of the spear and conducted a conversation in sign language about his splendid weapon; all the time he watched me with his fixed smile and then he walked away, and I was left to wonder what was passing in his mind.

This was not a Christian village; in fact there was not one Christian in it. I reflected that there was still a long way to go in Africa before her people — even those living on the Cape to Cairo road where this village stood — would know something personally of the power of the Cross.

Hope

There are still many spears in Africa that have not been turning into pruning hooks; but there is hope. To this village a young missionary teacher had recently begun to pay a weekly visit, cycling down from her station several miles away. I knew nothing of this until the Rev. John Mpaayei, himself a Masai, told me the children were going to sing, and to my surprise a Christian song came from this little group of dusty but merry children; and I learnt that some of the women had asked him if the children might sing, and had actually suggested these choruses.

But this was not my first experience in this village, for just a few moments before, as I entered the circle of village huts, a little child, a boy of about six or seven years of age, had detached himself from the group where he was standing some distance away, and came shyly forward, right up to where I stood. There he stopped, and stood with his little head bowed before me. I asked my friend the Masai pastor what I should do, and he said, "This is a custom. The

village children often come up to a stranger as he comes to their village, if they feel they can trust him, and they make their submission to him in this way. All you have to do is just lay your hand on his head."

So I stretched out my hand and put it on this little woolly, dust-covered head; then the little fellow looked up into my face and gave me a beaming smile. This encouraged the other children, and soon most of them had come forward, given me their friendship, and received mine in return.

Solemn

This was one of the most solemn and yet wonderful moments of my three weeks in East Africa, for here was a parable acted out before my eyes. This is how Africa will come to Christ: every man and woman who will be added to the Church will come as a little child, bowing before Him and receiving His benediction, and then looking up into His face with the glad surprise of a new and wonderful friendship. I felt so humble to think that I was doing something at that moment that was symbolic of the Saviour's own act of loving acceptance of Africans as they come one by one to Him. I wondered if the tall young fellow with the spear would ever have sufficient sense of need — if ever life would teach him that the Saviour had a great deal to offer — and he would come humbly and make his submission and receive the gift of new life. At the moment as I stood there in his village, I realised that the spear was the symbol of his present self sufficiency.

One day I was visiting a Government primary school in Kenya. It was hot and dusty, and I was glad when at last we were in the school assembly room. Perhaps two or three hundred children were there. Soon Mr Mpaayei had them singing, this time in English and the vernacular alternately; and I found myself sitting there now with every sense alert, for the tune was, "I will make you fishers of men," and these were the words they sang — with deafening enthusiasm! Read your Bible, pray every day; Pray every day, pray every day; Read your Bible, pray every day; If you want to grow.

Power

And then the chorus followed, beginning with the words, "If you want to grow"; and I listened as these little children growing into the Christian life, expressed — though saying words which perhaps they did not yet

fully understand — the power of the written Word to nurture the Christian life. Here were children under Christian influence, for the staff were mostly Christians with a real sense of vocation as far as the children here were concerned. "Read your Bible, pray every day, if you want to grow" — these are words that we ourselves might well take to heart; and if the folk in Africa and we in Australia can all build our lives on this principle, with all that it embodies and suggests, then the spears will indeed be turned into pruning hooks; our old warfare will be forgotten in a new life.

To meet Africans all over this vast expanse of country, Africans who have found the power of this new life in Christ, is to be reassured and encouraged.

I stood on the platform at the annual meeting of the Bible Society in Kisumu, on the shore of Lake Victoria. Before me in the congregation were some hundreds of Africans. I learnt afterwards that many had come, by various means of transport, some 30 to 40 miles, in order to be present at this annual gathering. Miss Lee Appleby was there, and some other missionaries; but mostly the audience consisted of Africans. From the platform I watched the sea of faces. Here was devotion, here was earnestness, a real desire to praise the Lord who was their Saviour. There were no weapons here, no spears; the spirit of the great congregation was quite clearly, "Nothing in my hand I bring, simply to Thy Cross I cling."

Commitment

It was a great joy during this safari to go to mission station after mission station, to meet the boys and girls of the schools, to speak with Christian Africans, and to find so much evidence of commitment and of a disciplined life; to hear from school or hospital staff members that a new wing was to be added here, a new ward built there, an operating theatre established or a new nurses' centre built, or new classrooms and new facilities for the schools. Almost everywhere were the signs of progress, of reaching out to bring Christ into every corner of this land. And I realised as perhaps I had never fully realised before that the power of the Cross is a power that can change and shape any life and penetrate through any tradition and meet the needs of everybody. I found myself leaving East Africa at the end of my safari with a new hopefulness, for whatever this great country has to go through in the way of adaptation to new political and social conditions, the witness of the Christian faith is being firmly laid down in the hearts and lives of millions of people.

When I had stood looking at the little boy and the tall young warrior in the Masai village, I thanked God that the New Testament existed in their language. In fact, the Rev. John Mpaayei is revising it so that it will reflect the current Masai speech of today. When I stood listening to the children singing in their school I thanked God that at least some books of the New Testament were available to

these children so that they could read in their own tongue about the Saviour of Whom they were singing.

Challenge

A very great deal has been done in Africa by missionary translators, giving the Word of God to the people in many of Africa's 700 or 800 languages; but there is much challenge, for those who believe in the Bible, in the fact that in many others of these languages not one word of Scripture is yet found. The task of the Christian movement is to bring the Gospel of the Redeemer by word of mouth and by the printed page of Holy Scripture to every tribal group in Africa. Not until we have done this can we feel any assurance that we have done what we could.

There is a tremendous imperative of the Spirit sounding out across the world of Africa today. It is an echo of the Great Commission, and it is concerned with the translation, publication and distribution of the Word of God in the languages of this significant continent. Supporters of the British and Foreign Bible Society in Australia are glad that we in this country bear half the entire responsibility for Bible translation in Africa. We shall fulfil our Lord's will as we play our proper part through sacrificial giving, through constant prayer, bringing the Word of God to the people in their own languages and at prices that they can afford to pay.

C.M.S. Federal Council Decisions

The Federal Council of the Church Missionary Society of Australia met at "Gilbulla," Menangle, near Sydney, in mid-August and the following were some of the decisions reached:—

Eight missionaries were accepted by the Council and were located to their new work. Thirty more men and women at present in training will be considered for final acceptance in December this year or during 1963.

NEW WORK: The Council appointed the first missionary, a nurse, to the new C.M.S. work in North Borneo, at Pokok Dadap, a village of Dusun tribespeople on the Segama River, 100 miles from Tawau, the main C.M.S. centre of outreach in North Borneo. A teacher for this work will be appointed later this year.

APPOINTMENT ANNOUNCED: It was announced that Canon George Pearson, the secretary of the C.M.S. Aborigines' Committee, and Mrs Phyllis Griffiths, Women's Candidate secretary in Victoria, and a former missionary of the society in Iran, have been appointed Federal Men's and Women's Candidates' secretaries. They will interview and counsel prospective candidates. It is hoped to ultimately establish a C.M.S. Federal training college, to which all candidates

will go following their basic professional and missionary training, for orientation to their new work in the society.

BUDGET INCREASED The C.M.S. Federal budget was increased 10 per cent on last year's figure, following prayerful consideration of needs and opportunities, and after severe reductions of original estimates, a figure of £161,000 was reached. It is estimated that the final C.M.S. budget will exceed £200,000 when the budgets for the State branches are announced.

OVERSEAS VISITOR The Federal Council extended an invitation to the Rt. Rev. Obadiah Kariuki, Bishop of the Diocese of Fort Hall, in Kenya, to visit Australia in October, 1963. Bishop Kariuki endured severe persecution and was an outstanding leader of the Kikuyu Christians during the Mau Mau emergency, which began in 1952 and ended four years later. Bishop Kariuki will spend approximately seven weeks in Australia and will also visit New Zealand.

SOME FREE BOOKINGS! at C.M.S. Conference Centre, Katoomba

Due to cancellations, etc., C.M.S. has four free weekends in their Conference Centre bookings...

October 26th to 29th.

November 16th to 19th and 23rd to 26th.

December 1st to 3rd.

Available to first inquirers with deposit.

Ring MA9487

A Long Task Completed

THE publication of the whole Bible in the Gogo language of Tanganyika marks the completion of a task first commenced by Archdeacon Cordell in 1934.

The Archdeacon, who is at present on the staff of a Church School in Nakuru, Kenya, first went to Tanganyika in 1928 and began the translation of the Bible in his spare time in 1934 and completed it in 1958.

Publication was held up because of a printers' strike, and the Bible Society in England completed the printing earlier this year.

A complete Bible has never been published in Gogo. Archdeacon Cordell decided to attempt the translation of the Old Testament after compiling a Gogo grammar. He was assisted in his tremendous task by a

Gogo tribesman, Mr Samwili Makanyaga, who is now over eighty years of age. The translation was made from English and Hebrew texts.

In 1956 C.M.S. officially appointed him translator of the New Testament into Gogo.

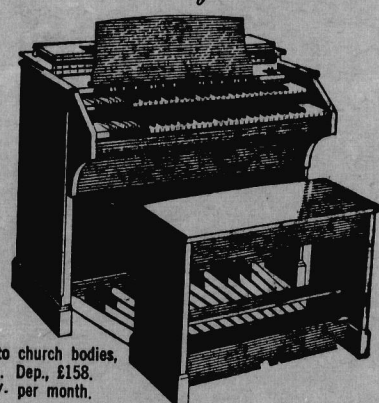
This translation was based on the original Greek text and will replace a translation which has existed for the past sixty years. Following the translation and setting by the printers, the proof reading took several months. Mrs Cordell assisted the proofing by checking the numbers of verses, chapters and omissions. During this period of proof reading Archdeacon Cordell translated into Swahili in his spare time the material needed for the preparation, counselling and Follow-up work for the Billy Graham Crusade in East Africa in 1960.

He also translated the first Swahili issue of "Challenge," a magazine for Africans originally commenced by the Sudan Interior Mission in West Africa and which has a wide circulation in Africa.

The new Gogo Bible is eagerly awaited by missionaries and African pastors and Christians in Central Tanganyika, and it is expected the first consignment will be rushed.

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Are the Daily Services ADEQUATE?

Continued from page two

Cramer's 1549 Service of Mattins did not have a penitential introduction. It was added in 1552 as an introduction with, I believe, a thick black line separating the absolution from the Lord's Prayer. This line continued to be printed as late as the Annexed Book of 1662. It shows that the service proper was still regarded as commencing with the Lord's Prayer.

In the Orthodox Churches "The Divine Liturgy of our Fathers among the Saints John Chrysostom and Basil the Great" also commences with, "Pray, Father, bid a blessing," and prayer and praise, rather like the Roman liturgy. Both of these have forms of preparation which include an expression of sorrow for sin, but the Latin form has a stronger mutual confession of priest and ministers as a part of their private devotions before the actual service. Cramer's rearrangement is notable for deferring confession and absolution so far during the service; it is even more notable for the simplicity of its pattern compared with Orthodox and Roman liturgies.

All this may be inconclusive, but it could remind us, now that we are on the threshold of organising a 1962 Book of Common Prayer, that theological and scriptural lenses might well be focused upon such apparently simple services as those for daily prayer.

If a penitential introduction to worship is devotionally necessary, then a possible improvement could be the introduction of a hymn just prior to "O Lord, open Thou our lips." This hymn, however, would need to declare the being and the character of God, and the plan of salvation He has prepared for them that love Him, and focus on that theme alone.

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Personal

Melbourne

Following his recent long illness the **Archbishop of Melbourne, Dr Woods**, is due to resume duties by October 1. This will enable him to preside at the annual meeting of Synod. Dr Woods' medical advisers stress, however, that he should only undertake essential duties for the remainder of the year, and the Administrator (Bishop Redding) asks the co-operation of all Church folk and friends to this end.

The Reverend Donald Menzies, M.B., Ch.B., Assistant Priest at St. Paul's Cathedral, Melbourne, has been awarded a Doctorate of Philosophy from the University of Melbourne.

The Venerable G. H. Codrington represented the Archbishop of Melbourne at the Air Force Commemoration Dinner, which was held at 10 Queen's Road, Melbourne, on September 14.

On Thursday, September 20, the **Reverend M. B. Challen**, Director of Parishes in the Melbourne Diocesan Centre, commissioned the **Reverend John Walton** as priest-in-charge of the Parish of Holy Trinity, Kensington.

The Reverend S. C. Moss, B.A., Th.L., Vicar of the Parish of St. George, Malvern, will leave in October, 1962, for two years overseas, where he will take up his Turner Fellowship at Worcester College, Oxford. In his absence, the **Reverend V. T. Kurien** has been appointed Locum Tenens from October, 1962, to May, 1964.

The Reverend J. T. Corrigan, at present Resident Chaplain at Trinity Grammar School, Kew, has been appointed assistant-priest in the Parish of Berwick, and will commence duty in that parish on October 1.

The Reverend D. A. Ganly, Vicar of the Parish of St. Stephen, Belmont, has resigned that parish as from November 1, and will take up a new appointment with the Missions to Seamen in Queensland.

Canon A. D. and Mrs Feuerherd and their four daughters left Melbourne on September 22 on their return to Tanganyika. Canon Feuerherd will be engaged in chap-

laincy work with the C.M.S. at Iringa.

Sydney

Canon H. M. Arrowsmith, Commonwealth Secretary of the British and Foreign Bible Society, will leave Sydney on September 26 for London, England, where he will attend meetings of Commonwealth Secretaries of the Society.

Adelaide

The Reverend J. H. Stephen Th.L., was ordained to the Priesthood at St. Peter's, Glenelg, on September 21.

Gippsland

The Home Secretary of the Church Missionary Society in Victoria, the **Reverend Kevin Curnow**, left Melbourne on Friday, September 14, for a tour of the Diocese of Gippsland. Mr Curnow is visiting Lang Lang, Bairnsdale, Trafalgar and Cann River, and will conduct services, speak at missionary afternoons, and screen slides and movies in various centres.

Overseas

The enthronement of **Bishop Taylor** as Bishop of Sheffield had to be postponed from its scheduled date, September 15, owing to the bishop's illness. Bishop Taylor's condition is reported as being comfortable. The bishop is 49 and was consecrated by the Archbishop of York on July 25.

Dr Joost de Blank, Archbishop of Capetown, at present in Europe, has suffered a cerebral thrombosis.

Wangaratta Elections

During the First Session of the Twenty-first Synod of the Diocese of Wangaratta, held at the end of August, the following were elected to office:

Council of Diocese: The Reverend A. R. May; Mr J. J. Wheatley. **Diocesan Board of Education:** The Reverend E. A. Cooper, the Reverend G. W. Edwards, the Reverend P. H. T. Wilson. **General Synod:** The Venerable Archdeacon P. H. Dicker, Mr J. Wheatley, the Reverend E. Badger (Supplementary), Mr J. S. N. Harris (Supplementary).

Provincial Synod: The Venerable Archdeacon W. J. Chesterfield, The Venerable P. H. Dicker, The Reverend E. Badger, The Reverend G. F. D. Smith, Mr J. Crosthwaite, Mr W. B. Hunter, Mr J. Trewin, Mr J. J. Wheatley, Mr J. S. N. Harris, Mr J. W. Baker. **Bishopric Election Board:** The Venerable Archdeacon W. J. Chesterfield, The Venerable Archdeacon P. H. Dicker, The Reverend Canon W. G. G. Wiedemann, The Reverend E. Badger, The Reverend Canon R. J. Brown, The Reverend E. T. Payne-Croston, Mr J. T. Armstrong, Mr F. W. Rickards, Mr W. B. Hunter, Mr J. J. Wheatley.

Committee of Patronage: The Venerable Archdeacon W. J. Chesterfield, The Venerable Archdeacon P. H. Dicker, The Reverend Canon W. G. G. Wiedemann, Supplementary: The Reverend A. R. May, The Reverend E. T. Payne-Croston, The Reverend G. Gilbert.

NEWS IN BRIEF

ANNIVERSARY celebrations at St. Alban's, Fivedock (Sydney) provided an ideal opportunity for an evangelistic effort in late September. A special week of services and meetings was held, the addresses being given by the Diocesan Missioner (the Reverend Walter Spencer, Th.Schol.).

LAITY of the Diocese of Melbourne were catered for at a Study Conference held on Saturday, September 15. The Conference dealt with such topics as Home and Family, Leisure, Politics, Health and Economic Relations. Among the speakers were Mrs Frank Woods and Professor Joseph Burke. Two hundred delegates from Melbourne parishes attended the meetings.

ADELAIDE Diocese is to receive visits from the Bishop of Singapore and Malaya (September 26 to October 1) and the Primate, Dr Gough (October 3 to 6). The Bishop of Singapore and Malaya (the Right Reverend C. K. Sansbury, M.A., D.D.) will address a meeting at Holy Trinity Church, North Terrace, on Friday, September 28, at 8 p.m. The Primate will address a meeting at the Y.M.C.A. Hall, Pennington Terrace, North Adelaide, on Friday, October 5, at 8 p.m.

A DINNER was held at St. James', Croydon (Sydney) on Friday, September 14, to mark two anniversaries—the eightieth of the Church itself and the second of the new Parish Hall.

ADDITIONS to Holy Trinity Church, Hastings (Melbourne) were dedicated by the Administrator of Melbourne Diocese (Bishop Donald Redding) on Sunday, September 16.

ANNIVERSARY services were held in one of Sydney's oldest churches on Sunday, September 16. The Ven. G. R. Delbridge, Archdeacon of North Sydney with Parramatta, was the preacher at the service in the afternoon at St. Thomas' Church, Mulgoa, which was celebrating its 124th anniversary.

NEWCASTLE, now a centre for the activities of the Father and Son Welfare Movement, is now having a series of Seminars for Clergy. The series commenced with an official opening by the Bishop of Newcastle on Tuesday, September 25. The Reverend Murray Ling is Newcastle Staff Worker for the Movement.

DEDICATION of St. Anne's Church, Ryde (Sydney) was remembered at a series of services during the early part of September. A Service on September 16 marked the 164th Commemoration of the first preaching service held in the barn at Ryde on August 26, 1798, the preacher being the Reverend William Henry. Some of Mr Henry's descendants were present at the Service.

N.Z. Gospel Plan

A PLAN to place a copy of St. John's Gospel in each of New Zealand's 670,000 homes has been put forward by Mr Campbell McAlpine, an evangelist working in New Zealand.

Already a start has been made and 50,000 homes in Northland had received a copy of the Gospel through personal visits from local Christians.

Speaking of his plan, Mr McAlpine said: "God has also given us a threefold objective in this outreach. The first is that a Gospel of John is to be offered to every home in New Zealand. Secondly, distribution is to be co-ordinated with existing means

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REFORMATION ISSUE

EVANGELICAL CHURCHMEN MEET AT OXFORD

Organised by the Church Society, the Oxford Conference of Evangelical Churchmen has just concluded a series of meetings under the chairmanship of the Master of St. Peter's College, the Rev. J. P. Thornton-Duesbury.

The Conference opened with a paper by Dr Leon Morris, entitled "The Ministry of the New Testament" in which Dr Morris demonstrated that there was no definite pattern of ministry in the New Testament.

The significant word for Christian service, said Dr Morris, was diakonia. Christian ministers were not to be lords over the flock or princes of the Church.

Referring to the place of the apostle in the early Church, Dr Morris said that there was "not one indisputably clear reference to ordination by an apostle." He himself thought that the apostles did ordain. But this was an inference and "not the unambiguous statement of any New Testament passage."

From 1 Timothy 3. 1-18 Dr Morris concluded that there were female deacons and supported this conclusion by the fact that in Romans 16. 1 a certain Phoebe was referred to as a "diakonos."

Some, said Dr Morris, had disputed the fact that sometimes elders appeared to be called "bishops" in the New Testament. "Bishop" was another term for an elder.

Turning to a matter which had come to assume great importance

in the history of the Church—ordination—Dr Morris claimed that in the New Testament there was "not one indisputable reference to ordination."

Neither was there a recognisable doctrine of the apostolic succession in the New Testament. "There the apostles appoint no successors and apparently have no great interest in seeing that a succession of ordination is carried out."

"It is impossible," concluded Dr Morris, "to read back any of our modern systems into the apostolic age."

Other addresses

Dr Philip Hughes addressed the Conference on "The Reformation and the Ministry." The Reformed emphasis, said Dr Hughes, was as apparent in the consecration of bishops as in the ordination of priests. "There is, again, no hint of any sacerdotal function in the episcopal office to which he is being called. It is the pastoral obligations of the office that are stressed."

In the English Ordinal and Book of Common Prayer, Cranmer successfully achieved the objective of "the actual unrooting of the tree of sacerdotalism" and the establishment of a preaching and pastoral ministry.

The Reformed attitude was well summed up in the Catechism composed by Alexander Nowell, Dean of St. Paul's in the reign of Queen Elizabeth.

Preaching was a divinely appointed necessity for the Church—"God's instrument of salvation" as Latimer called it. The proper function of the sacraments was a preaching function.

Other speakers included Canon J. P. Hickinbotham, Principal of St. John's College, Durham; The Reverend John Goss of Hereford and Dr J. I. Packer, Warden of Latimer House, Oxford.

Following the Conference a Statement of Findings was released. The Statement lists six findings:—

- (1) Christ Himself, is the Church's one true and only Priest who has completed the necessary offering of sacrifice for sin once for all. Other forms of priestly sacrifice are now spiritual and are to be offered in Christ equally by all His people.
- (2) While Christ committed to the Church the task of preaching, teaching and pastoral care, neither He nor the apostolic writers prescribed any one fixed pattern of the ministry.
- (3) The apostolicity of the Church is determined by faithfulness to apostolic doctrine not by ministerial

Continued Page Three

Missionary at Work



Dr Juliet Backhouse, an Australian member of C.M.S., examining a patient at Berega, Tanganyika.

Communism Charge Denied by Churches' Council

A charge that the Australian Council of Churches had been infiltrated by Communists has been denied by the Council.

The charge arose following a function held in Sydney to farewell a number of Australian Churchmen leaving for a three weeks' tour of Indonesia. Prominent at the farewell gathering—a private function—were a number of well-known Communists.

A spokesman for the council, the Reverend David M. Taylor, has issued a categorical denial of the accusations. Mr Taylor stated that a member of the team recognised the presence of Communists and drew the attention of council members to their presence.

Mr Taylor went on: "The Christian Churches are engaged in a worldwide struggle with the forces of communistic atheism. The Communist Party's teaching and methods are so different from ours that we do not, in fact, have contact with its members."

"The meeting was, however, open to all, and to ask the Communists to leave would have been unnecessarily discourteous. We have no doubt the Commun-

ists would have an intense interest in Indonesia. We do not know what they think of this visit which we Christians have worked so hard to bring about. What we do know, and can firmly say, is that the visit has been entirely planned and organised by dedicated Christians.

Crowded C.M.S. Meeting

A CROWDED Chapter House at St. Paul's Cathedral, on September 24, received the report of the Victorian Branch of the Church Missionary Society. Members and supporters gave thanks to God for the surplus of £1,100 on the budget of £72,000 for the year 1961/62, and then accepted the new Victorian Budget of £77,000 for the next 12 months.

In his audio visual report the Victorian General Secretary (the Reverend R. E. Marks) stressed the theme of Missionary Partnership. A highlight of his section

of fellowship at home in training and deputation was the reference to those who had left for missionary service during the last 12 months.

Eight of the forty-two who had gone out from Australian C.M.S. during that period were Victorians, and were missionaries to North Australia, Nepal and Tanganyika. This means that the present field strength of Australian C.M.S. is 246.

Whilst stressing the areas of fellowship, Mr Marks referred to the growth of opportunity in Kenya, Nepal, Malaya and Borneo.

Other sections of the General Secretary's report included ways of fostering and becoming partners within the work of the Society.

The Honorary Treasurer, Mr Eric Stockton, in reference to the budget increase of 54 p.c. since 1957/58 drew attention to the fact that the present budget represented a reduction on the normal percentage increase. It was an insignificant increase when viewed against the needs of the dioceses where C.M.S. is working.

After a choir item from the choir of Holy Trinity Church Oakleigh, Dr S. Barton Babbage, Principal of Ridley College, Melbourne, and the Reverend D. W. B. Robinson, Vice-Principal of Moore College, Sydney.

The subject of the rally was "The English Prayer Book—Past and Future," in commemoration of the 300th anniversary of the 1629 Prayer Book. A full report will appear in the next issue of A.C.R.

REFORMATION RALLY

This year's Reformation Rally in Sydney was being held as ACR went to press.

The meeting was addressed by Dr S. Barton Babbage, Principal of Ridley College, Melbourne, and the Reverend D. W. B. Robinson, Vice-Principal of Moore College, Sydney.

The subject of the rally was "The English Prayer Book—Past and Future," in commemoration of the 300th anniversary of the 1629 Prayer Book.

A full report will appear in the next issue of A.C.R.

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