

EVANGELICAL TRUST OF  
VICTORIA  
(Registered under the Companies  
Act.)

The Trust is empowered to ad-  
minister bequests under Wills  
and property set aside by Deed  
of Gift for Charitable, Educa-  
tional and Philanthropic pur-  
poses, and in particular for  
Christian work either at home  
or in the foreign field.

Trustees:  
Rev. C. W. T. Rogers, Chair-  
man; Rev. L. L. Nash, Rev.  
Colin J. Cohn, Dr. G. B. Bear-  
ham, Mr. E. W. Stockton, Mr.  
A. G. Hooke (Hon. Treasurer),  
Mr. R. J. Mason (Hon. Secret-  
ary).

THE CHURCH OF ENGLAND  
EVANGELICAL TRUST  
(N.S.W.)

(Registered under the Companies  
Act.)

The Trust is empowered to ad-  
minister bequests under wills and  
property or funds set aside by  
Deed of Gift for Religious,  
Charitable, and Educational Pur-  
poses, in particular the promo-  
tion of the Protestant and Evan-  
gelical Principles of the Church  
of England.

CHAIRMAN: The Ven. T. C.  
Hammond.

VICE-CHAIRMAN: Rev. Canon  
D. J. Knox.

Registered Office:

Room 6, First Floor, Diocesan  
Church House, George St., Syd.  
All communications to be ad-  
dressed to the Hon. Secretary.

THE PINES GUEST HOUSE.

Western Highway,  
BLACKHEATH.

For a happy holiday.

Tennis Court, Games room, TV.  
House Parties and Conferences  
also catered for.

Write or phone  
Blackheath W195.

WOOD COFFILL LTD.

FUNERAL DIRECTORS

Head Office

810 George Street, Sydney.

Phone: BA4611 (6 lines).

Branches in all Suburbs. Agencies  
Every State.

BOOK THE DATE NOW!

FRIDAY, 12th AUGUST, 1960

at the Chapter House,  
St Andrew's Cathedral

for the

ANNUAL "CHURCH RECORD" SALE

Official Opening 11.0 a.m. by the Rev. A. J. Dain,  
Federal Secretary of C.M.S.

Stalls include: Baby Wear, Secondhand Books, Business Girls' Goods,  
Cakes, Children's Goods, Fancy Goods, Grocery, Jams and Pickles, Produce,  
Kitchen and Bathroom, Refreshments, Sweets, White Elephant and Work Stall.  
You are invited to help stock these stalls.

Gifts may be left beforehand at:

(1) "Church Record" office, Church House, Sydney.  
(2) G.F.S. Hostel, 29 Arundel Street, Forest Lodge (opposite Uni-  
versity).

or brought to the Chapter House on the day of the Sale.

## Secretary-Bookkeeper

Executive Secretary with knowledge of accounting re-  
quired by Church of England organisation (Sydney  
Diocese) managing several institutions. Applications  
are invited from men and women of executive capacity  
and should set out qual. and exps., Church affiliation  
and copies ref. to "Secretary Box 5, Queen Victoria  
Building, George St, Sydney.

## I.V.F. WELCOMES HOME AUSTRALIAN SCHOLARS

Nearly 150 university and college graduates and their friends accepted  
an invitation to attend a "welcome home" recently to three Melbourne  
ministers who have recently completed post-graduate studies overseas.

Sponsored by the I.V.F.  
Graduates' Fellowship, the  
meeting was held in the Meth-  
odist Church Hall, Balwyn.

The three welcomed were the  
Reverend Frank Andersen, who  
completed his Doctorate of  
Philosophy at Johns Hopkins  
University (U.S.A.); the Rever-  
end Colin Duncan, who com-  
pleted his Doctorate of Philo-  
sophy at Cambridge; and the  
Reverend David Merritt, Doctor  
of Religious Education at Hart-  
ford University, Conn.

Dr Andersen and Dr Duncan  
are lecturers at Ridley College.

Dr Murray Clarke, federal  
president of the Inter-Varsity  
Fellowship, said that the assist-  
ance given from a special I.V.F.  
fund to a number of Christian  
graduates who had proceeded  
abroad for post-graduate study  
was largely the implementation  
of the vision of Dr Paul White  
of Sydney.

The Evangelical Unions in  
Australian universities had had  
very small beginnings, but a rich  
harvest was now being gathered  
at the hands of many Christian  
graduates associated with E.U.  
and I.V.F.

Personal Testimony

The small grants made have  
usually been sufficient to sup-  
plement other sources of income  
and make possible travel and  
study overseas, particularly in  
the faculties of theology and  
education.

Dr Duncan said that facilities  
for post-graduate study in Aus-  
tralia were limited in theology.  
In England Tyndale House (an  
Evangelical foundation) was de-  
veloping a highly specialised  
reference library.

Dr Duncan remarked on the  
providences of God in meeting  
his housing and other needs. He  
has a family of six, and there is  
a housing shortage in Cam-  
bridge, yet accommodation was  
found.

He thanked God for the help  
of the I.V.F. fund, as there was  
great financial stress involved in

post-graduate work for married  
men with families.

Dr Andersen said that he  
counted it a privilege to have  
studied under Professor W. F.  
Albright, one of the leading  
authorities on Semitic lan-  
guage and archaeology, at  
Johns Hopkins University.

He, too, thanked God for His  
provision. Tuition fees alone  
amounted to £600 a year, but  
he was able through teaching  
and chaplaincy work to keep  
going.

## RUSSIAN COMPLAINT:- "Lukewarm Atheism"

A revealing light on the  
boredom engendered by per-  
functory atheist indoctrination  
in the Soviet Union is cast by  
a report published in the Mos-  
cow Youth magazine, Kom-  
somolskaya Pravda.

This journal complains of  
"an attitude of indifference on  
the part of Russian youth to-  
ward the need to combat re-  
ligious faith."

This lukewarm attitude is re-  
vealed by the way in which a  
student named Sascha Turkan,  
who was attending the second-  
ary school No. 147, was admit-  
ted to the Communist youth or-  
ganisation, Komsomol.

The class at this school was  
required to vote on whether he  
was suitable for admission to the  
Komsomol.

He was asked by a school-  
mate, "Do you believe in God?"  
"Yes, I do," he replied. The class  
assumed that his answer was a  
joke.

He was accordingly accept-  
ed as a member of Komsomol.  
Later his admission was "vet-  
ted" by the school committee.  
Asked the same question, he re-  
plied, "Yes," again.

He explained that his father  
had given him instruction in  
the Bible from his earliest  
youth.

The committee then asked  
him whether he was a church-

goer. To that he answered  
"No."

His admission to the Komso-  
mol youth organisation was  
then confirmed by the commit-  
tee.

The Soviet youth magazine,  
"Komsomolskaya Pravda," which  
reported this discovery, com-  
ments that it disclosed "an ap-  
alling indifference on the part  
of his school mates who do not  
ments that it disclosed "an ap-  
atheists."

His impression was that  
American universities tended to  
turn out post-graduate specialists  
in rather narrow fields, but this  
tendency was being resisted at  
Johns Hopkins University.

Studies at American Univer-  
sities were about 10 years in ad-  
vance of any published material.  
Prayers were led by the Rev.  
J. W. Searle, Principal of the  
Melbourne Bible Institute, and  
the Very Rev. Dr S. B. Babbage,  
Dean of Melbourne and Princi-  
pal of Ridley College.

His impression was that  
American universities tended to  
turn out post-graduate specialists  
in rather narrow fields, but this  
tendency was being resisted at  
Johns Hopkins University.

Studies at American Univer-  
sities were about 10 years in ad-  
vance of any published material.  
Prayers were led by the Rev.  
J. W. Searle, Principal of the  
Melbourne Bible Institute, and  
the Very Rev. Dr S. B. Babbage,  
Dean of Melbourne and Princi-  
pal of Ridley College.

His impression was that  
American universities tended to  
turn out post-graduate specialists  
in rather narrow fields, but this  
tendency was being resisted at  
Johns Hopkins University.

Studies at American Univer-  
sities were about 10 years in ad-  
vance of any published material.  
Prayers were led by the Rev.  
J. W. Searle, Principal of the  
Melbourne Bible Institute, and  
the Very Rev. Dr S. B. Babbage,  
Dean of Melbourne and Princi-  
pal of Ridley College.

His impression was that  
American universities tended to  
turn out post-graduate specialists  
in rather narrow fields, but this  
tendency was being resisted at  
Johns Hopkins University.

Studies at American Univer-  
sities were about 10 years in ad-  
vance of any published material.  
Prayers were led by the Rev.  
J. W. Searle, Principal of the  
Melbourne Bible Institute, and  
the Very Rev. Dr S. B. Babbage,  
Dean of Melbourne and Princi-  
pal of Ridley College.

His impression was that  
American universities tended to  
turn out post-graduate specialists  
in rather narrow fields, but this  
tendency was being resisted at  
Johns Hopkins University.

Studies at American Univer-  
sities were about 10 years in ad-  
vance of any published material.  
Prayers were led by the Rev.  
J. W. Searle, Principal of the  
Melbourne Bible Institute, and  
the Very Rev. Dr S. B. Babbage,  
Dean of Melbourne and Princi-  
pal of Ridley College.

His impression was that  
American universities tended to  
turn out post-graduate specialists  
in rather narrow fields, but this  
tendency was being resisted at  
Johns Hopkins University.

Studies at American Univer-  
sities were about 10 years in ad-  
vance of any published material.  
Prayers were led by the Rev.  
J. W. Searle, Principal of the  
Melbourne Bible Institute, and  
the Very Rev. Dr S. B. Babbage,  
Dean of Melbourne and Princi-  
pal of Ridley College.

His impression was that  
American universities tended to  
turn out post-graduate specialists  
in rather narrow fields, but this  
tendency was being resisted at  
Johns Hopkins University.

Studies at American Univer-  
sities were about 10 years in ad-  
vance of any published material.  
Prayers were led by the Rev.  
J. W. Searle, Principal of the  
Melbourne Bible Institute, and  
the Very Rev. Dr S. B. Babbage,  
Dean of Melbourne and Princi-  
pal of Ridley College.

His impression was that  
American universities tended to  
turn out post-graduate specialists  
in rather narrow fields, but this  
tendency was being resisted at  
Johns Hopkins University.

Studies at American Univer-  
sities were about 10 years in ad-  
vance of any published material.  
Prayers were led by the Rev.  
J. W. Searle, Principal of the  
Melbourne Bible Institute, and  
the Very Rev. Dr S. B. Babbage,  
Dean of Melbourne and Princi-  
pal of Ridley College.

His impression was that  
American universities tended to  
turn out post-graduate specialists  
in rather narrow fields, but this  
tendency was being resisted at  
Johns Hopkins University.

Studies at American Univer-  
sities were about 10 years in ad-  
vance of any published material.  
Prayers were led by the Rev.  
J. W. Searle, Principal of the  
Melbourne Bible Institute, and  
the Very Rev. Dr S. B. Babbage,  
Dean of Melbourne and Princi-  
pal of Ridley College.

His impression was that  
American universities tended to  
turn out post-graduate specialists  
in rather narrow fields, but this  
tendency was being resisted at  
Johns Hopkins University.

Studies at American Univer-  
sities were about 10 years in ad-  
vance of any published material.  
Prayers were led by the Rev.  
J. W. Searle, Principal of the  
Melbourne Bible Institute, and  
the Very Rev. Dr S. B. Babbage,  
Dean of Melbourne and Princi-  
pal of Ridley College.

His impression was that  
American universities tended to  
turn out post-graduate specialists  
in rather narrow fields, but this  
tendency was being resisted at  
Johns Hopkins University.

The Australian

## CHURCH RECORD

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

Diocesan Church House,  
George Street, Sydney,  
N.S.W. Phone: MA2975.

Editorial Matter to be ad-  
dressed to The Editor.  
News of Church life in  
Australia is welcomed.

Advertising and Business  
Communications to be ad-  
dressed to the Secretary.

ISSUED FORTNIGHTLY.  
Subscription £1 per annum,  
post free.

### FOR SALE

Small Reed Organ. Bell make.  
requires attention. Best offer.  
Apply, Secretary, Glebe Ad-  
ministrative Board, Church  
House, Sydney. Phone BM2371.

### TO LET

KIAMA: All-year good climate.  
75 miles from G.P.O., close  
shops, beach, baths, golf, bowls,  
tennis, secluded, superb sea  
beach, mountain views from  
spacious sundeck and all rooms.  
Gas, elect., continuous H.W.S.,  
friz., all conveniences. Accom.  
12. UL2086 for holiday lettings.

### POSITION VACANT

A junior male clerk, aged 15-  
17, is required in the Sydney  
Diocesan Registry Office at St.  
Andrew's Cathedral. A perman-  
ent and very interesting position  
with a varied scope of duties is  
offered the successful applicant.

Phone BM2371 for appoint-  
ment or apply in writing to the  
Diocesan Secretary, Church  
House, George St., Sydney.

YOUNG woman, full-time worker in  
Christian organisation, requires accom-  
modation. Please ring Miss Huett,  
MA9487.

GENTLEMAN wants full board. Chat-  
wood-Killara area. Reply "429,"  
"Church Record" office.

ACCOMMODATION available for  
middle-aged childless couple in return  
for care of elderly gentleman, Narra-  
been area. MA9620.

SACRED RECORDINGS: Call and in-  
spect our fine range; write or phone  
for free catalogue to C.M.S. Bookshop,  
93 Bathurst St., Sydney. MA9487.

FILMSTRIPS for Sunday Schools. Fel-  
lowship, Adult Groups, etc. Full  
range of all titles. Call or write for  
catalogue. C.M.S. Bookshop, 93 Bath-  
urst St., Sydney. MA9487.

PARRAMATTA and district residents  
are invited to call and inspect the wide  
range of books, records and Sunday  
School supplies at C.M.S. Bookshop,  
First Floor, City Hall (opposite St.  
John's Church), Church St. Parramatta.  
YL3422.

### WYKEHURST GUEST HOUSE

For an enjoyable holiday in  
Christian atmosphere. Good  
food. H. and C. water in bed-  
rooms. House-parties taken.

Mr and Mrs. H. Bartrop,  
219 Katoomba Street,  
KATOOMBA.

THE AUSTRALIAN

# CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

Vol. 24, No. 11.

JUNE 9, 1960

PRICE 9d

Registered at the G.P.O., Sydney, for transmission by post  
as a newspaper.

## Record Number at N.S.W. South Coast Festival

The 35th annual South Coast  
Festival was held at St. Michael's,  
Wollongong, N.S.W., on Thursday, May  
26. About 450 people attended — a  
record.

The two speakers at the Festival were the  
Archbishop of Sydney and the Reverend C.  
R. Flatau, who recently returned on furlough  
from the China Inland Mission in Malaya.

### MISSIONARY CHALLENGE

The chair was taken by the  
Rural Dean and Rector of  
Wollongong, the Reverend  
Basil Williams.

The Archbishop said how glad  
he was to be at the Festival for  
the first time. He then recalled  
that the day was Ascension Day.

The Archbishop said he re-  
gretted that Ascension Day was  
not better observed. He said that  
he had found many churches  
where there was not one service  
on this important day, one of  
the greatest in the Church's year.

The triumph and exaltation of  
Christ was the culmination of  
His ministry; henceforth His  
work was to be carried on by  
His Church.

Dr Gough asked whether  
the Church had failed in the  
task to which its Lord had  
called it. It has not in that  
the gospel has been carried  
into many parts of the world,  
but there are many places  
where the very name of Christ  
is still unknown.

In our own land, too, we must  
apply the principles of Chris-  
tianity to the life of the com-  
munity.

### "Clever devils"

The official standards of con-  
duct since the time of Constan-  
tine I have been Christian in  
European communities, and cer-  
tainly the record of European  
countries in philanthropy and  
education has been better than  
that of pagan lands.

But the fight to make those  
Christian ideals actual in society  
is never-ending.

In Australia today the stand-  
ards professed by the com-  
munity are Christian, but for  
them to be Christian in prac-  
tice there must be Christian  
education. Without Christianity  
education only breeds what the  
Duke of Wellington called  
"clever devils."

Behind the problem of juvenile  
delinquency is the failure of  
educationalists to tell youth how  
to put their ideals in practice.

The Church must lead public  
opinion in calling for a raising

in standards, in advertising, films  
and business ethics. Changes  
occur in public opinion when a  
minority is sufficiently stirred  
about something to carry the un-  
committed majority with it.

The Rev. C. R. Flatau  
began by giving a survey of  
missionary work in South-  
East Asia.

One feature of the area was  
the revival of Buddhism in re-  
cent years; the Burmese Govern-  
ment is sending Buddhist mis-  
sionaries overseas and in Thai-  
land it is difficult for a Civil  
servant to be anything else but  
a Buddhist.

### "We are Debtors"

The Christian cause is ad-  
vancing today mainly among  
tribal people and the Chinese,  
and not so much among the  
nationals of these countries.  
However, in some areas the pic-  
ture is more encouraging: in  
Laos there were only 20 converts  
in 20 years, but in 1950 over  
1,000 were converted in a few  
weeks.

In Malaya the missions were  
not permitted to evangelise the  
Moslem Malays; the bulk of the  
80,000 Protestant Christians are  
Chinese, with some Indians.

Mr Flatau referred to Romans  
1.14, and pointed out that we  
owe the gospel to those who  
have not yet heard it. We should  
expect no credit for giving it to  
them; it is a plain duty, like  
paying our monetary debts.

We could pay this debt, he  
concluded, by giving, by prayer,  
and by going if God called us  
to do so.

### Chatswood Convention

The 54th Annual Convention  
at St. Paul's, Chatswood, Sydney  
Diocese, will be held on Mon-  
day, June 13 (Queen's Birthday  
Holiday).

Speakers will include Dr Ralph  
Mitchell (of the Billy Graham  
team), the Rev. K. J. Turnbull  
(of Scots Church, Sydney), and  
Mr J. P. Zondervan, of the  
American Christian publishing  
house.

## Dr. GOUGH AT FESTIVAL



The Archbishop of Sydney and the Rev. Basil Williams (Rural Dean and Rector of  
Wollongong) at the South Coast Festival held in Wollongong, N.S.W. on Thursday.

## UNITY "HONEYMOON" OVER, BISHOP NEILL CLAIMS

The ecumenical honeymoon is over, said  
Bishop Stephen Neill, addressing a luncheon  
arranged by the Australian Council for the World  
Council of Churches in Sydney.

We have moved out of the  
first stage — the delightful  
mutual discovery of each other  
— and must tackle now the  
hard task of mission, renewal  
and unity, the Bishop said.

As we tackle them, there will  
be times of total mutual despair,  
when we will all wonder how  
such thoroughly nice people and  
devoted Christians can take the  
stands (so different from ours)  
they do.

The warm personal friend-  
ships made across confessional  
boundaries in these first years,  
and the knitting together of the  
churches through the operation  
of inter-church aid around the  
world, have built a good founda-  
tion for the harder tasks ahead,  
he said.

The Bishop suggested four  
lines of advance as the urgent  
necessities of the ecumenical  
movement today.

While rejoicing in the growing  
relationships with the Orthodox  
Churches, the Bishop stressed  
that the World Council of  
Churches must take more seri-  
ously the conservative evangelical  
wing of Protestantism.

In the face of baseless opposi-  
tion in many quarters, the Coun-  
cil must make it clear that its  
basis is not that "Jesus Christ is  
Lord," as many seem to think,  
but that "Jesus Christ is God and  
Saviour."

"Even the devils can say the  
first, as the Bible acknowledges,"  
said the Bishop. But membership  
in the World Council of  
Churches requires a very differ-  
ent affirmation which not all can  
say, and every word in it is im-  
portant, he said.

### Evangelicals

The proposed integration of  
the International Missionary  
Council with the World Council  
of Churches could be the begin-  
ning of a new missionary fire  
spreading through the world, the  
Bishop said. The danger of a  
splitting away by conservative  
evangelicals must be faced, how-  
ever, and will only be met by a  
mutual awareness that we are  
fired by the same mission.

"We have passed through fifty  
years of very necessary diplo-  
macy. Let us be fired in the next  
fifty years by mission," the  
Bishop challenged.

Speaking of Church Union, the  
Bishop criticised the World  
Council of Churches for a too  
cautious, almost negative atti-  
tude. "If it stands for unity  
and renewal as it claims," he  
said, "it cannot be content to  
stand for the unity of diplo-  
matic exchange."

"Only as churches unite or-  
ganically and completely, do  
churches unite at all," he said.  
Quoting recent actual unions of  
churches, he pointed out that

most are the uniting of separate  
churches of the same confession,  
and suggested that this showed a  
failure in dynamic outside Asia.

"You don't get church union  
without a passionate conviction  
about the will of God, and an  
uncompromising obedience to it,"  
he said. "The price must be  
paid and the will of God obey-  
ed," he stressed, when noting the  
excuses made for present stands  
and the prolongations of many  
negotiations because of them.

Movements usually spring  
from a release of new spiritual  
power, Bishop Neill concluded.  
The ecumenical movement be-  
gan in the younger life of the  
early years of the present century  
when students were fired with the  
zeal of the slogan "the evangeli-  
sation of the world in this gen-  
eration."

The old slogan cannot be re-  
stored, but in its place a new  
one may be emerging—"The  
whole Church proclaiming the  
whole Gospel to the whole  
world."

### Word of power

Do we see what these three  
things mean, he asked. We have  
seen many of the dimensions of  
the whole Church and of the  
whole world in the ecumenical  
movement, but are still hesitant  
about what "the whole Gospel"  
means.

We must ask the Holy Spirit  
for the spirit of understanding  
and wait for His new word of  
power adequate for and effective  
in this world, to bring light, life  
and redemption to the whole  
human race.

## "Righteousness exalteth a nation"

Australia's morals have received two compliments recently. One is from the newly arrived Apostolic Delegate, the most Reverend Maximilian de Furstenberg, the other from the "sick" comedian, Tom Lehrer. The Roman Catholic Archbishop was impressed by the circumspect behaviour of people in the streets and parks of Sydney, as compared with foreign cities. Mr Lehrer, as he left for the U.S., stated his belief that Australia was 50 years behind the times: its juvenile delinquency and suicide rates were much too low and old-fashioned.

That observers from such widely differing backgrounds should agree in praising Australian morality may cause some wry smiles among witnessing Christians who are regularly made conscious of the complete lack of knowledge of Christian ethics shown by most of the people they meet.

Yet the compliment, so often repeated by visitors or people returning to this country, must have some basis in fact. Sydney's public behaviour is in fact more restrained in dress and dignity than that to be seen in Rome's parks; while Australia's delinquency rate must climb still higher before reaching that of the U.S.A.

What makes Australia different? It has not always enjoyed such a reputation. The early days of the colony were marked by profligacy. We venture to suggest that Australians are not born any more saintly than any other race. We do know that God Himself and His revelation is the source of all true moral standards and behaviour.

Any comparative moral purity in our community must be traced to the freedom with which the pure word of God has been preached and read among us, and to the fact that some, even if a small minority, have been willing to obey that word.

We cannot afford to become complacent about this. Within the Church there is a tendency

to avoid strictness in applying the principles of scripture to the social and business life of the Christian. How many of the readers of this paper have thought seriously about whether they should continue to purchase afternoon newspapers, as their sensationalism increases? How many have had their thoughts so guided by their pastor?

We are less certain than our spiritual fathers about many of the outworkings of our faith. While we remain unsure of our correct attitude to the use of Sunday or to the conduct of lotteries we cannot expect our community as a whole to develop a conscience about them.

It is vital for the well-being of our nation and for the continuance of our witness in it, that both our leaders and congregations have a clear idea of Christian ethics and be willing to affirm those ethics, even when they incur the hostility of some in the community.

There are many pressures in this country for a relaxation of moral standards, and for many years now we have been slow, living under the pressure. We shall only find the answer to this pressure firstly by creating in men's hearts a thirst for holiness and secondly by expounding the scriptures in a manner relevant to daily life.

The initiative must then lie with the clergy. Any rise in national morality, or even continuance of the status quo, can only follow an increased understanding of the word of God. Informed Christian laymen must carry the campaign into public life—but first they must be informed and encouraged by their clergy.

Only in this way can the present drift to immorality be checked. The evangelical revival of late 18th century England came at a time of paganism similar to that of our own day, and was followed by a revolution in the nation's morality. We know that "righteousness exalteth a nation" and we have a duty to act on that belief.

### THE GOSPEL IN FILM SERVICE

Room 4, Floor 2, Piccadilly Arcade,  
143 Castlereagh Street, Sydney.  
Phone MA2055.

**BRISBANE:**  
Room 56, F12 Brisbane  
Arcade, Adelaide Street,  
Brisbane. Phone 2-6055.

**PERTH:**  
3 Langford Street, Claremont.  
Phone 31-919.  
Write or phone for our Free  
Film Catalogue.



# The Ascension of Jesus Christ

(By the Reverend Bruce L. Smith, B.D., Th. Schol.)

*The Ascension of Jesus Christ has more than just one meaning to the writers of the New Testament, it was an event which carried with it many implications. Of these we shall isolate only three and consider the ascended Christ as The Perfecter of Man's Salvation, as The Head of a New Race and as a Reigning Monarch.*

As a preliminary, however, let us first of all consider the fact of His Ascension as it is recorded in Luke 24 and Acts 1. Christ was taken up from earth to heaven. This is a fact we should not try to explain away.

Karl Barth says, "I would not advise anyone to deny this movement from the bottom up. It is not just an illustration. On the contrary, it deals with quite a movement from the bottom up, a change of place" (The Faith of the Church, p. 114). All our human categories of "time" and "place," our descriptions of God as having "hands" and "eyes," are not simply images. "It is God," Barth continues, "who has the real eyes and the real hands, the 'prime' eyes and the 'prime' hands. All we know, our human eyes, our human hands, our various human places, are but secondary. The creature displays something of an image of God's reality. The same holds for the Ascension: He has ascended. He has changed His place. Yes, He has changed His place" (ibid. p.114). Thus there is a change of place—not just a movement from the ground up into the clouds but a movement from the human place to the divine place.

### The Perfecter of Man's Salvation

Philippians 2 tells us that Christ's appearance in this world was nothing less than the incarnation of One who was from the very being of God. It was the great act of Self-divestment whereby the divine Son consented to become man. The reason for this is given by St. Paul. "Christ Jesus came into the world to save sinners" (I Tim. 1:15). It was "For us men and for our salvation" that He came down from heaven, declares our Nicene Creed. The securing of our salvation was only achieved at great cost. The humiliation of the Incarnation was intensified throughout His ministry and reached its climax in His death on Calvary. But with the Resurrection and Ascension (they are only phases of the one event) Christ emerged victorious from the grave leading captivity captive and returned in triumph to the scene of His former glory.

The great barrier between ourselves and God is always our sin but Christ has broken through this barrier in His death for our sins and in His resurrection, and

His Ascension testifies to the fact that He has secured for us our freedom from condemnation and has reconciled us to God. The Epistle to the Hebrews puts this simply, "when He had made purification of sins, He sat down on the right hand of the Majesty on high" (1:3; 10:12).

Christ has ascended up on high as the Perfecter of our Salvation and His very presence in heaven summons us to lay hold on the offer of salvation while still there is time.

At His Incarnation Christ became man and it was for mankind that He suffered and died. It is because we were made in the image of God (Gen. 1:26) that it was possible for God to become man and the Ascension of Jesus Christ was not only the return of the divine Son to realms of glory but also the exaltation of the "First Man." St. Paul says in I Cor. 15 that as Man (i.e. Adam) brought death into the world so also Man (i.e. Christ) brought the resurrection of the dead. He speaks of Christ explicitly as the "First fruits" from among redeemed humanity. In this sense also the Epistle to the Hebrews speaks of Him as the "Captain" or "Pioneer" of our salvation and depicts Him in His solidarity with those whom He has redeemed (ch.2).

### Blessed with every Spiritual Blessing

Thus the very presence of Christ at the right hand of God is the guarantee that all men who have embraced the offer of salvation truly belong where He is. Not only was it our death that Christ died but also our resurrection and ascension that He experienced. That is why He does not cease to be man at the right hand of God. "Our life," says St. Paul, "is hid with Christ in God" and he bids us "seek the things that are above, where Christ is, seated on the right hand of God" (Col. 3:3, 1). Christ is the "First Man"—the Head of a New Race—waiting for us, His brethren, to join Him. During this period of waiting, while the gap remains between what we are and what we shall be (or between what we are in Adam and what we are in Christ) we can only lift up our hearts with St. Paul and bless the God and Father of our Lord Jesus Christ "who has blessed us with every spiritual blessing in the heavenly places in Christ" (Eph. 1:3).

Karl Barth makes a valuable observation about Christ's sitting at the right hand of God. "The expression 'right hand of God' does not designate a place, but a function, that of God's lieutenant, the sovereign's minister. Christ holds in his hands the power of God. He governs in God's name. Or again: God's power has become His. There is no divine almightiness without Jesus Christ. To declare that God governs the world amounts to saying: Jesus Christ governs the world" (op. cit. p.109). Christ's Ascension declares to His disciples that He is a reigning monarch and that all men and all things are under His control. He has been made, says St. Paul, "to sit at the right

hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; And He (God) put all things in subjection under His feet, and gave Him to be head over all things to the Church" (Eph. 1:20-22). Christ rules not only over the Church but also over all creation even if creation ignores it. Within the Church the reign of Christ is recognised and proclaimed and although the Church is a minority at the moment nevertheless the time is coming when all men will see and acknowledge that Jesus Christ is the Lord of all creation.

The Church has no excuse for timidity in its proclamation and no ground for anxiety even in times of uncertainty like our own. Christ is in control. He now reigns and the time of His unveiling is "at hand." At the unveiling of His kingship all enemies shall become the footstool of His feet and the kingdoms of this world will become the kingdom of God and of His Christ. Too often timidity and anxiety have characterised and do characterise the attitudes of Christians. The Ascension of Christ exposes these attitudes as exhibitions of unbelief. The New Testament summons us to believe and preach the fact that Christ is now reigning and all men must submit to Him before He unveils His kingship and the opportunity for repentance is past.

### THE CHURCH OF ENGLAND EVANGELICAL TRUST (N.S.W.)

(Registered under the Companies Act)

The Trust is empowered to administer bequests under wills and property or funds set aside by Deed of Gift for Religious, Charitable, and Educational Purposes, in particular the promotion of the Protestant and Evangelical Principles of the Church of England.

CHAIRMAN: The Ven. T. C. Hammond.

VICE-CHAIRMAN: Rev. Canon D. J. Knox.

Registered Office:  
Room 6, First Floor, Diocesan Church House, George St., Syd.  
All communications to be addressed to the Hon. Secretary.

### EVANGELICAL TRUST OF VICTORIA

(Registered under the Companies Act)

The Trust is empowered to administer bequests under Wills and property set aside by Deed of Gift for Charitable, Educational and Philanthropic purposes, and in particular for Christian work either at home or in the foreign field.

#### Trustees:

Rev. C. W. T. Rogers, Chairman; Rev. L. L. Nash, Rev. Colin J. Cohn, Dr. G. B. Bearham, Mr. E. W. Stockton, Mr. A. G. Hooke (Hon. Treasurer), Mr. R. J. Mason (Hon. Secretary).

## DUTCH REFORMED THEOLOGIAN DEFENDS APARTHEID

The Dutch Reformed Church does not base its attitude to racial questions on the Old Testament story of Noah and Ham, as is so often stated by people outside the Dutch Reformed tradition," Professor Ben Marais of Pretoria said recently.

Professor Marais is Professor of Church History in the University of Pretoria. He was writing in the "Church of England Newspaper."

"The idea that the Dutch Reformed Church's theological basis for a so-called 'theory of apartheid' is based on the curse of Ham is so much fiction," Professor Marais said.

"As a matter of fact, Ham was not cursed but his son Canaan, and this curse was fulfilled when the sons of Canaan the Canaanites, were destroyed or made subservient by the Israelites under Joshua.

"I know of no single minister of the D.R. Church who links Ham with the inhabitants of Africa or people of colour in general.

"Another notion should be refuted immediately — i.e. that Calvinism as such is primarily responsible for the racial attitude of the D.R. Church.

"If Calvinism is primarily responsible how is it possible that after almost 200 years of Calvinism in South Africa the Church was still adamant that separation within the Church would be against the teachings of Scripture? (Vide minutes of Synods of 1826, 1834 and 1857).

"If Calvinism was responsible how would one explain the occurrence of exactly the same attitude in the Baptist and Methodist Churches of the Southern States of the U.S.A.? (Or the fact that the Calvinist churches of Europe, who do not face our situation, are not in agreement with the South African Dutch Reformed Church?)

### Historical Factors

"I submit that historical factors and concrete racial situations rather than Calvinism as such influenced the insights of the D.R. Church in South Africa as it did the Churches in the Southern U.S.A.

"The Church, faced by an unprecedented racial, linguistic and cultural situation, had to interpret its own heritage in the light of this situation. In the course of time it became convinced that a different pattern from the generally accepted one would best further the interests of the Kingdom of God in this concrete situation.

"And as could be expected these churches that have been part and parcel of these racial situations over the longest period of time, like the D.R. Church in South Africa, have been influenced most strongly.

"All other churches in South Africa are relative newcomers and have been more continuously and directly influenced from overseas mother churches than the D.R. Church."

Professor Marais then showed how his Church's attitude has changed. From 1652 to 1857 there was no policy of definite separation. People of colour who became believers were enrolled in the local church.

In 1829 it was first asked whether separate services for whites and non-whites were de-

sirable. But the Synod of that year rejected the proposal, and declared that the principle of equality of whites and non-whites was "an immovable rule based on the infallible Word of God."

The question was next raised in 1857, when the white members of a predominantly half-caste congregation asked for a separate celebration of Holy Communion.

### Justification

The Synod of 1857 resolved to allow this, but only as concession to the weakness and prejudice of some of its members. The resolution was as follows:

"The Synod is of the opinion that it is desirable and scriptural that our members from the heathens be admitted to and be incorporated in our existing congregations, everywhere where it can be done; but where, as a result of the weakness of some, this stipulation would hinder the propagation of the Gospel among the heathen, congregations from the heathen that have been or are to be established, shall receive their Christian privileges in a separate building or institution."

In 1880 a separate missionary Church was founded in which all new coloured members were enrolled. Later, coloured people formed one Church and Africans a separate Church of their own.

Only after 1920 were attempts to justify racial segregation made in the Dutch Reformed Church. It was argued that the white Christians must "be separate," like Israel among the Canaanites.

After criticism by many Church members (including Professor Marais) this approach was officially abandoned by the Church (though not by politicians and most Church members), and a new theological basis was worked out and accepted by all four branches of the Dutch Reformed Church.

This declaration lays great stress on the unity of the Church and also the fact of diversity in the life and organisation of the Church.

## TESTING TIME FOR TOTO



Toto and Margaret in a scene from "What's Around the Corner" produced by the Church of England TV Society.

## FANS RESPOND TO OFFER OF PHOTO

The program which appears on Channel 9 TCN Sydney on the fourth Sunday of each month, recently had its first anniversary. It stars the Drawing Board Man (the Reverend D. Begbie, rector of Wahroonga), his son Graeme, Margaret Hepburn, and "Toto," a puppet monkey.

The Society decided it was time to find out just how popular the program was with children, and to clinch its spiritual impact by making counselling and Bible study facilities available to viewers.

On May 22 the Drawing Board Man offered viewers a free pin-up of Toto. Within 10 days 548 letters poured in.

With each photo went an invitation to write for a Bible study book for young people. Already dozens of children have written back asking for this.

The Church of England TV Society's program "What's Around the Corner?" has more than 125,000 viewers the society believes.

The director of the Society, Mr Clifford Warne, says this response indicates that the program has at least 125,000 viewers.

"Many parents wrote in on behalf of their children telling us what a help the program had been to the whole family, Mr Warne said.

The program director of the Society, the Reverend Bernard Gook, said the Society had decided to test the program in this way because clergy who saw the program and criticised it were often too professional in their approach.

"What's around the Corner" was discussed at the recent clergy school, when plans for the test were announced.



Pin-up of Toto which went to children who asked for it.



CAST: Margaret Hepburn, the Reverend D. Begbie and Graeme Begbie.

## PETERSHAM CENTENARY

More than 1,000 people were present at the centenary service of Morning Prayer at All Saints', Petersham (Sydney diocese) on May 15, exactly 100 years after the first service in Petersham.

It was a far cry from the time when the Reverend J. S. Hasal, locum tenens at St. Peter's, Cook's River, in 1860, spent two nights in the bush at Petersham after conducting a service, because his horse lost its way!

Former parishioners from as far afield as Taree, Parkes and Melbourne were present.

The visiting dignitaries included the Hon. W. McMahon, Minister for Labour and National Service (representing the Prime Minister), the Hon. N. Ryan, Minister for Public Works, Mr R. Coady, M.L.A. for Leichhardt, and representatives from local schools, the municipal council, sporting bodies and the

## BOOK NOW LATEST YOUTH FILM

BY THE PRODUCERS OF "SEVENTEEN" & "GOING STEADY"



224 Owen St., Melbourne - MU 6851  
529 George St., Sydney - MA 7646  
170a Albert St., Brisbane - 2 9061  
LIBRARIES IN ALL STATES

## CONFIRMATION SERVICE

As approved by the Archbishop of Sydney

... Price 3/- per dozen (Postage extra)

See us when requiring

Induction Services, Parish Papers and all Classes of Church, Commercial or General Printing.

**William Andrews Printing Co. Pty. Limited**  
96 MAY STREET, ST. PETERS. Telephone 51-2119

For free, friendly and courteous advice on travel anywhere consult:-

### MITCHELL'S INTERNATIONAL TOURS

Accredited agents for all major Airlines and Shipping Companies. General Agents for Frames Tours, Ltd., of London. At no extra cost, our international experts will promptly and efficiently handle all your travel requirements.

CULWILLA CHAMBERS, 67 CASTLEREAGH STREET, SYDNEY.

Phone BW1324

## Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours.

Under a Council appointed by Synod.

Founded 1895

SYDNEY: Forbes Street, Darlinghurst.

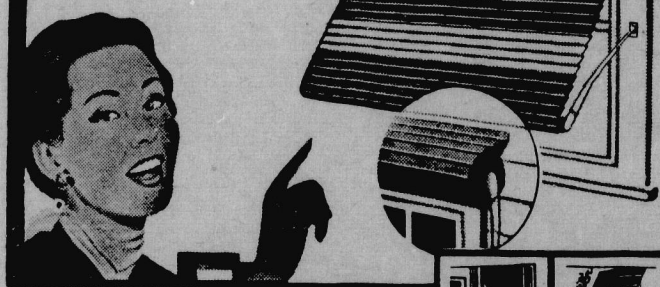
MOSS VALE: Suttor Road, Moss Vale.

NORTH SYDNEY: "Redlands," Military Road, Cremorne.

WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville.

The school curriculum comprises thorough religious teaching in accordance with the principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information apply to The Headmistress of the school desired.

**Mello-Lite** gives you  
the aluminium awning  
that actually  
**ROLLS**



### SUN CONTROL AT YOUR FINGERTIPS

This new Mello-Lite "Shademaster" awning rolls up or down in seconds and can be anchored in any position. It gives you protection plus... it keeps sun and glare out, and lets cool air in. You buy them as packaged units complete and ready to erect.

BE AS PROUD OF YOUR AWNINGS AS YOU ARE OF YOUR INTERIOR FURNISHINGS  
These wonderful awnings look just as beautiful from the inside as from the outside, because both sides are finished in the same glorious colours and horizontal stripes.

PAIN MFG. PTY. LTD.,

"For free brochure and literature, also name of my nearest supplier, contact  
P.O. Box 40, Hornsby. Phone: 48-1081 (12 lines).

## Notes and Comments

### THE CENSORSHIP OF BOOKS...

It is gratifying to learn that "The Sydney Morning Herald" does not oppose the suppression of pornography. The Archbishop of Sydney, and the public in general, could surely be forgiven for not knowing this, however, since the "Herald" has been somewhat reticent in letting its sentiments on this matter be known.

In any case, if we refuse to let our young people be perverted by commercial pornography, should we not also refuse to let them be perverted by obscenity and filth in books which claim to be works of literature?

This surely is a case where St. Paul's principle of denying one's self a legitimate pleasure in order to avoid offending the weaker brethren applies. It may be that adults can read "Lolita" and "Borstal Boy" without their morals suffering (though this is doubtful — "He that toucheth pitch shall be defiled therewith").

But a Christian community must recognise its responsibility toward all its members, and be ready to accept a little restriction in order to benefit all those members. This is what civilisation means.

After all, perhaps some of us could smoke opium without becoming drug-addicts. But we allow our liberty in this direction being curtailed to benefit the community as a whole.

### THE HIDDEN STRUGGLE...

It may not be evident from the brief account of the proceedings of the English Convocations which we publish in this issue, that the determined struggle which has been going on since the 1830s to medievalise the worship and doctrine of the Church of England continues there unabated.

#### The English Churchman comments:

"The recent session of the Convocation of Canterbury was dominated by the major topics of the North India Reunion plan and relations with the Church of Sweden. On both these matters the Anglo-Catholics have strong feelings... (The Archbishop) declared his intention of attending the celebrations to mark the 200th anniversary of the Swedish Church in London, as already arranged. It is clear that the Anglo-Catholics are apprehensive of possible developments in both these matters. An unsuccessful attempt was made to hold up the negotiations with North India until consultations with the Archbishop of Utrecht had disclosed the possible reactions of the Old Catholics... The point that is particularly disliked in the present scheme is that full inter-communion is proposed from the outset together with the integration of the respective ministries. The Swedish affair has, of course, been brewing for some time, and the actual ordination of three women priests has now brought it to boiling point. It seems certain that there will be carefully organised and vociferous opposition to the continuance of our present relationship with the Church in Sweden."

The price of liberty is still eternal vigilance.

### AN OUTFLANKING MOVEMENT...

One method which the opponents of Scriptural religion are resorting to very frequently today in order to effect their ends is through the services which are needed from time to time and which are not provided for in the Prayer Book, such as forms of dedication.

A short time ago a chapel for the Order of the British Empire was dedicated in St. Paul's Cathedral in the presence of the Queen. The (Anglo-Catholic) "Church Times" singled out two "admirable features" in the service for commendation.

The first was that a strong emphasis was laid on the dedication of the "altar" in the chapel, which, it claimed, did justice to "the age-old Catholic conception of a church as primarily the architectural protection and surround for an altar." The second was an explicit reference to the Eucharistic sacrifice.

Neither of these features is compatible with historic Anglicanism as it is expressed in its authorised formularies, the Book of Common Prayer and the Thirty-Nine Articles, or with the Holy Scriptures. A church is a building where people meet to receive the Word of God as it is ministered to them audibly through preaching or visibly and palpably through baptism and Holy Communion. The word "altar" is not found in our formularies.

Neither is any reference to the notion that the Holy Communion is an offering to God, except by way of condemnation, in Article 31.

The danger is that if these innovations are allowed to enter Anglican worship without protest Church people will come to regard them as normal and acquiesce in revisions of the Prayer Book to bring it into line with them.

### BLUE MOUNTAINS CHURCH OF ENGLAND GRAMMAR SCHOOL

BOYS 6-12, DAY AND BOARDING SCHOOL  
For Prospectus, apply Headmaster:  
Rev. A. T. Pitt-Owen B.A.  
Wentworth Falls 112.

### Anglicans need accommodation

Accommodation is urgently required for members of the Church of England wishing to settle in Australia. Single men and women, married couples and families. Contact Immigration Chaplin, Church House George Street, Sydney. Phone, BM2371.

## ATTACK ON APARTHEID IN CHURCH

"The English Churchman" has spoken, under this title, of the exclusive attitude of the Church of the Province of South Africa and its overseas supporters to the Church of England in South Africa.

"Unhappily, in far too many cases the Church of the Province of South Africa, which is very largely Anglo-Catholic in churchmanship and in outlook, has lined itself up alongside the Church of Rome."

"It has practised towards the Protestant and Evangelical Church of England a policy of ecclesiastical apartheid that makes us ashamed, and that leaves many earnest Christians bewildered."

"The tragedy is that Dr de Blank has failed, in our judgment, to give any real spiritual lead in the present crisis. His constant interference in political matters has been coupled with a 'terrific attack' — that is our South African correspondent's description — on the Dutch Reformed churches."

"The Archbishop's attack ignored the fact that those Churches had just held a national day of prayer and humiliation."

"It seemed to ignore the fact that from the days of Andrew Murray onward the Dutch Reformed Churches have constantly produced great Christians who have been a blessing far beyond the confines of their own denomination or language."

"A humble approach to those Churches and to the Church of England in South Africa could do much at this solemn hour in the Union's history."

"The right hand of fellowship extended to the D.R.C. and to Bishop Morris would be of more practical value than a thousand denunciations and boycotts."

"So long as a rigid ecclesiastical apartheid is practised by de Blank and other C.P.S.A. leaders, condemnation of political apartheid has a hollow ring about it."

### Anglicans learn from others

The Cranmer Society in Cambridge University had its first Presbyterian speaker in its history when the Rev. Martin Cresey, Minister of St. Columba's Church, Coventry, joined with the Rev. Peter Dawes, curate of St. Ebbe's, Oxford, to discuss the subject of "Bishops in Presbytery."

There was a great measure of agreement between the two speakers, both of whom acknowledged that the New Testament gives no precise pattern of any one form of Church polity.

Anglicans were made to face such sobering questions as: What is episcopacy in actual experience contributing to the life of the church today? In what sense can the church be said to experience "episcopacy" when the laity are not represented? How is discipline to be restored, and by whom is it to be administered?

One feature was the free and full acknowledgment of the validity of Presbyterian ordination.

## LISTEN TO THE WIND

By the Right Reverend R. C. Kerle,  
Bishop co-adjutor of Sydney.

In a forward to a provocative book with this title, Douglas Webster writes, "Man has not tamed the wind. He can only build himself shelters from it, the wind has free access everywhere. It can destroy the toughest oaks, it can penetrate the tiniest crack in a window fitting. The wind is free."

This was the meaning of the Lord's words to Nicodemus. "The wind blows where it likes, you can hear the sound of it but you have no idea where it comes from or where it goes." So is the Holy Spirit. He is free in His operation and is also inscrutable. We cannot bring the Spirit at will, He is not like some passive instrument and we cannot subject his operations to our control.

The seaman who depends on the wind cannot raise the wind nor direct it, he can only put himself in the way of the regular breezes or set his sail to catch the unexpected wind. Neither can we command the spirit, we must listen for the approach of the Wind and then put ourselves in His path.

### Into The Wind

The wind has always been the symbol of the presence and power of the Holy Spirit. It symbolises supernatural energy and its origin and destiny are wrapped in mystery. Sometimes it is the gentle sound of "a-going" in the top of the trees then again it is the sound of a mighty rushing wind. Always there is motion and life when the Holy Spirit's at work. The part of the Church is to "hear what the Spirit says," to listen to the wind, and to be obedient or to set its sails before the wind.

One of the remarkable features about sailing is that a ship, expertly manned, can make steady progress into the wind. This is the calling of the Church in the world today. It is much easier to run before the wind but it is stimulating and invigorating to feel the keen edge of the wind in the face as one turns into the wind and drives against it. Because the Church from the early days until now turned its face into the winds of opposition, it has survived with added strength.

Today contrary winds are blowing. The boisterous winds of nationalism rush the Church into revolutionary change. The searing winds of racialism inflame men's passions and divide the world whilst the destroying winds of atheism crush the faith of many. There are winds of revolution which sweep the world into a new age.

Everywhere there is change, suspicion and bitterness; everywhere there is movement, nothing is static. No institution or tradition, themselves out and leave our familiar ways and institutions intact is a deadly temptation, to turn into the wind is the calling of God to His Church.

Bishop Newbigin has confronted the Church with its calling: "We cannot be content with a merely static conception of the Church, a place we can be kept safe from the changes of the world. The Church is a thing in movement, a mission, an army

on the march, we can think of it only in terms of movement." And the power for this movement is the wind of the Spirit, the Holy Spirit the Life Giver.

If the Church is to survive the world today, the Wind of the Spirit must blow through it to cleanse and revive it and then it must respond to the spirit's compelling force and turn its face into the contrary winds.

### The Wind Is Free

"It blows where it listeth." The Holy Spirit may use new and unexpected methods and old and trusted institutions may be found inadequate but always His work will glorify Christ and be in perfect harmony with the revealed Word of God.

The Revival in Africa was a movement of the Spirit but it moved contrary to normal Patterns of Spiritual life. It built steel into the Church to enable it to survive the cruel Mau Mau revolution. In an age when "Mass" evangelism is suspect, Billy Graham circles the world, defying even language barriers and the Holy Spirit used his message to revive the Church. So the memory of the Spirit blows today.

The Holy Spirit cannot be controlled nor confined to familiar channels of action. Only a cleansed and obedient Church will recognise the sound of the Wind and step into His path to feel His power.

Two words are upon the lips and in the spiritual vocabulary of Let us Listen to the Wind!

## Nkrumah not Deified, says African Bishop

The Bishop of Accra (the Rt. Rev. Richard Rosevear) has stated that there is no attempt being made in Ghana to deify the Premier (Dr Kwame Nkrumah).

He explains that for many years Dr Nkrumah's supporting Press in Ghana had built up his personality and popularity and had often used extravagant language about his character and achievements, which were impressive by any standard.

In this they had followed the familiar pattern of political propaganda, a pattern to be found in almost every country, not ex-

cluding Britain and the U.S.A.

The evangelistic activities of Christian missions over a century had made the Bible the best-known book in the country, and familiarity with the Bible was only excelled by an even greater familiarity with well-known hymns.

"It is for this reason that throughout the campaign for Independence and since, familiar hymn-tunes have frequently been used at political rallies (composed to a great extent of illiterate people), the words sometimes being adapted as required."

"A theologically immature and uncritical gathering of simple people could hardly be expected to regard the use and adaptation of familiar hymns as particularly inappropriate and certainly not deliberately blasphemous."

"Things which may be rather shocking to sensitive, educated ears do not necessarily strike the uneducated in the same way."

"We may criticise the propagandists for misusing sacred words and music in this way, but it would generally be unwise to take it very seriously."

## ABBOTTSLEIGH . . . . . WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS

Pupils prepared for all Public Examinations.  
For Prospectus apply to the Headmistress:  
Miss H. E. Archdale, M.B.E., B.A., LL.M.

## MEMORIAL WINDOWS

John Ashwin & Co.

(John Radecki)

Established 1870.

Artists in all kinds  
Stained Glass Memorial  
Windows

Studio & Works,

31 Dixon St., Sydney.

(Off Goulburn St., near  
Trades Hall).

## MERIDEN CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL

STRATHFIELD

SYDNEY

Boarding and day pupils, age range, 3 to 18 years. Nursery to Honours Leaving Certificate Standard.

Three courses in middle and upper school available according to ability and aptitude.

Applications for admission, to the Headmistress, Miss E. E. M. James, M.A.

### SOUTH SYDNEY

WOMEN'S HOSPITAL

Gilpin St., Camperdown

Phone: LA2861

APPLICATIONS are invited from Christian young women desirous of doing Midwifery training. Applicants must be over the age of 19 years and in possession of either Nurses Entrance or Intermediate Certificates.

Applications are also invited from Missionary candidates desiring to gain experience in Midwifery nursing.

Apply—  
THE MATRON

Church of England Flying Medical Service.

Vacancies for nursing staff and domestic workers in outback hospitals.

Information from:—

BUSH CHURCH AID SOCIETY,  
B.C.A. House, 135 Bathurst Street  
Sydney. (Tel. BM3164)—  
Sydney Exchange.

## Professor Lampe Criticises Proposed Baptism Services

A CRITICAL appraisal of the proposed Baptism Services was given by the Rev. Professor G. W. H. Lampe, of the University of Birmingham, in his address to the United Evangelical Group of the Manchester Diocese in Middleton Rectory on May 17.

**WHEN MOVING ANYWHERE**  
Suggest you contact  
**A. R. C. THOMAS,**  
Removalist and Storers of  
**PARRAMATTA,**  
For FURNITURE,  
Removals—Storage.

Office and Stores at 21a Sorrell St., PARRAMATTA.  
House-to-house removals anywhere in N.S.W. and Interstate.  
Quotes gladly given by 'phone.

All work under personal supervision.  
Ring YY1241-2 (9 a.m. to 5 p.m.) (Mond. to Fri.)  
Ring YL6688 (all hours).

**YOUTH CAMPS**  
House Parties in Christian Home  
Catering up to 30.  
Recreation facilities, etc.  
Apply Mr and Mrs Mackay;  
Great Western Road,  
LAWSON. Phone Lawson 278.

**"METROPOLE"**  
KATOOMBA  
**TEMPERANCE HOTEL**  
Full Board or Bed and Breakfast.  
K. L. and F. M. Hearn,  
Phone 28.

**"BLUE HAVEN"**  
MISSIONARY HOME  
RIDGE STREET, LAWSON  
House Parties — Youth Camps  
For bookings and particulars write to above address.  
First-class Cooking and Catering.  
Charges Moderate.  
"KW8192 or Lawson 374"

**WYKEHURST GUEST HOUSE**  
For an enjoyable holiday in Christian atmosphere. Good food. H. and C. water in bedrooms. House-parties taken.  
Mr and Mrs. H. Bartrop,  
219 Katoomba Street,  
KATOOMBA.

**THE PINES GUEST HOUSE.**  
Western Highway,  
BLACKHEATH.  
For a happy holiday.  
Tennis-Court, Games room, TV.  
House Parties and Conferences also catered for.  
Write or phone  
Blackheath W195.

**WOOD COFFILL LTD.**  
**FUNERAL DIRECTORS**  
Head Office  
810 George Street, Sydney.  
Phone: BA4611 (6 lines).  
Branches in all Suburbs. Agencies Every State.

**SHIRTS FOR CLERGY.**  
Keep cool in summer.  
Made up entirely of black nylon or no-iron cotton.  
No buttons or other fasteners.  
Fastened with zip to shoulder.  
Render stocks unnecessary.  
Nylon, £5/5/-.

No-iron poplin, £4/4/-.  
Mail orders accepted, giving neck and chest measurements.  
Cassock and supplies also made.

Miss M. Hodges, dressmaker,  
15 Pomeroy Street, Homebush,  
N.S.W. Phone 76-9154.

## Letters

The Editor welcomes letters on general, topical, or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a nom de plume will be acceptable.

### CALVINISM IN NEW ENGLAND

Sir,  
Your leader (A.C.R., 12/5/60) has erred when he claims the Church was the cradle of democracy in New England.

There was no such thing as democracy as it is commonly understood in New England from the time the Puritans took control in 1624 until Charles II abrogated the Charter of the Massachusetts Bay Company in 1685.

No person could vote at a town election or for the General Assembly unless he was a Church member, which meant in no uncertain terms a member of what became known as Congregationalism.

Neither could he or she be admitted as a Church member unless his doctrine was approved by the minister and elders after a searching examination. And the standards laid down were pretty rigid.

No Anglican, Presbyterian, Roman Catholic or Quaker could obtain a vote; in fact, members of all four bodies were persecuted with equal enthusiasm by the dominant party.

It is on record that Anglicans were harried out of New England, as were the few Presbyterians and Quakers who found their way there.

### Omissions Deplored

While the lessons set for the Adult Service were appropriate Professor Lampe deplored the omission of the Mark 10 passage for the Infant Service. In the same Service, he also criticised the substitution of the Catechism summary of the Creed for the Creed itself — the really ancient part of the Service. After all, it was the sponsors who were assenting to the Creed, not the child! Therefore, simplification is irrelevant at that point.

He felt there was not sufficient mention of Divine Grace prior to the stress on human responsibility.

In the Adult Service there was little stress on the Christian calling, and the life to be lived henceforth.

Concerning the ceremonies after Baptism, Professor Lampe regretted the introduction of the Candle ceremony. This tended again to obscure the main thought of Incorporation into Christ. And yet because it was a "nice" ceremony, and easily intelligible, it could assume an importance out of all proportion for ordinary people.

Professor Lampe made a brief reference to the proposed Confirmation Service. His strongest complaint was the perpetration of the widely prevalent error that "the Holy Spirit is given in Confirmation" — an error that revealed a failure to sort out the theological relationship between Baptism and Confirmation.

A Quaker, Mary Dyer, was executed by hanging in Boston as late as 1660, by specific order of the General Assembly. She had previously been driven out and warned of the fate that awaited her if she returned.

I do not dispute that the New England settlements were models of order and sober living. But democrats, not anyone interested in their story should read Thomas J. Wertenbaker's "The Puritan Oligarchy," a model of well-documented historical scholarship.

Maryland, founded by a Roman Catholic, and Pennsylvania, founded by a Quaker, alone among the early American colonies preached and practised toleration.

Yours faithfully,  
Douglas C. Tilghman.  
Berry, N.S.W.

(It is quite true that not all Calvinists of the 16th and 17th centuries were both tolerant and democratic. The New England settlers were not tolerant, and our leader did not say they were. Nevertheless they were democratic in their management of affairs, though their idea of democracy approximated more to that of ancient Athens than to that of modern Australia. And their democratic practice and ideals were the foundation of democracy in the United States.—Ed.)

### MOTOR FUNERALS LIMITED

30 City Road, Sydney.  
Tel.: BA4277 (4 lines)

**BRANCHES:**  
CARINGBAH—Kingsway, Willarong Road ..... 52-7328  
EASTWOOD—8 East Parade ..... WL1955  
ROZELLE—93 Victoria Road ..... WB1141

### CHURCH FURNITURE

Designs and Estimates available on request.  
Seasoned Timbers in stock.

**ERNEST MILLS & SONS, PTY. LTD.**  
108 HARRINGTON STREET, SYDNEY — BU1849.

### CONVENTION

**ST. PAUL'S, CHATSWOOD**

(Fuller's Rd., near Pacific Highway)

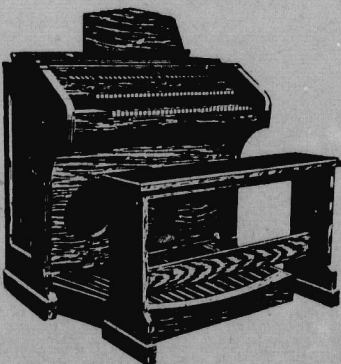
MONDAY, 13TH JUNE

(Queen's Birthday Holiday)

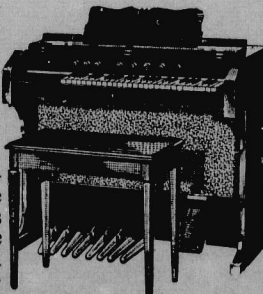
**Chairman:** Archdeacon R. B. Robinson  
(Children's Rallies in Parish Hall)  
11.15 a.m. Rev. DAVID HEWETSON (Diocesan Missioner)  
Dr. RALPH MITCHELL (Of Billy Graham Team)  
2 p.m. Archdeacon G. R. DELBRIDGE (Archdeacon of North Sydney, with Parramatta)  
Rev. K. J. TURNBULL (Minister of Scots Church, Sydney)  
4 p.m. Rev. D. W. ROBINSON (Vice-Principal, Moore Theological College)  
J. P. ZONDERVAN (Past President of the Gideon International)  
Enquiries to Rectory, JA2263.

## Selmer sell more ELECTRONIC ORGANS than ALL other English makers combined

Whilst some organs are built one at a time as in more leisurely times, the general demand is for an organ which will fulfil its musical function at the lowest possible cost. This calls for modern production technique, standardisation and specialisation AS IN MAKING HIGH-GRADE PIANOS. "Selmer" pioneered this policy in the organ world.



You can hear any "Selmer" model you wish, in your own building. Hear how well it sounds and see how well it looks.



You can see The MINSTER (left), a 2-manual 5-octave instrument with 27-note pedal clavier and stops from 2ft to 16ft and the smaller WINDSOR (right), available with or without pedal board, at Suttons at any time. Prices from £395 in any colour to match your furnishings.



Finance arranged to suit your Church  
42 YORK STREET, SYDNEY. BX4381

"Where there is harmony in every transaction"

## ANGLICANISM IN AMERICA

*When the American colonies declared their independence from Great Britain the resident clergy of the Church of England found themselves in a difficult position.*

By the Reverend Dr. Francis I. Andersen, Lecturer at Ridley College, Melbourne. Dr. Andersen received his doctorate recently at John Hopkins University, Baltimore; he was ordained deacon by the Bishop of Maryland and served as Curate at the Church of the Redeemer in Baltimore for two and a half years.

At their ordination they had sworn allegiance to the Crown, and some adhered to this. Others considered their pastoral responsibilities to rest on higher loyalties, and worked for the continuation of their Church in the new Republic.

Their initial difficulties were made even greater by the fact that they had no bishop. The refusal of the new nation to have an established church, and the suspicion that episcopacy was the tool of monarchy would have made it easier for them to have departed from the traditional policy of Anglicanism, especially as it was doubtful if Canterbury would recognise them, or help them to find a Bishop.

But wise counsels prevailed. The clergy elected Samuel Seabury to be their first bishop, and he was consecrated by the Scottish bishops in 1784.

Later other bishops were consecrated by English bishops. In 1789 the first General Convention of the Protestant Episcopal Church of the United States of America was held in Philadelphia.

It was an historic moment for the Anglican communion, since it marked the inauguration of its present pattern of a number of autonomous national churches standing in full communion and sharing a common tradition and liturgical pattern.

Today the American Church is one of the most significant members of that communion. In America it ranks as one of the smaller major denominations (with over three million members), but its great influence is not to be measured by its size.

### Warm Fellowship

When an Anglican comes to America as a foreigner, and goes to an Episcopal church, he finds himself immediately at home, not only because of the familiar forms of worship, but also because of the warm welcome that is given.

The American church is very much alive, and alive with much more than the activism characteristic of American ways.

One finds a warm fellowship based on deep commitment and conscientious churchmanship. The churches are full to overflowing — "booming" indeed is the only word for it — and busy with activities that strike the visitor as dynamic and adventurous.

It is true that church-going is fashionable in America at present, but it is easy for the foreign observer to be unduly cynical about this. Much of it may be worldly and superficial, and much of it is undoubtedly due to the unhealthy anxiety and insecurity that prevails among the American people; but beneath all this may be found in many places the solid substance of genuine faith.

This is seen also in the thought and worship of the Episcopal Church, in spite of the pride with which they adhere to the traditions of the Anglican communion.

The position of the Episcopal Church may be described in general as one of liturgical liberalism. The liturgy is its distinctive asset, and the cause of a big percentage of its numerous conversions (an astonishingly high proportion of Episcopal clergy come from other denominations).

While the traditional orthodoxy of the Prayer Book has preserved the Episcopal Church from the worst ravages of liberalism, its theology, and especially its attitude to the Bible, is essentially liberal.

Another way of describing this fact is to say that the American church has forgotten, for the most part, what it means to be a reformed Church.

There is little awareness of the supreme authority of the Bible in the life and thought of the Church, and very few leaders in the Church with genuine evangelical convictions.

This may be illustrated by Dentan's book on "The Holy Scriptures" in the (official) series of handbooks on the teaching of the Church.

Its bibliography does not contain a single reference to any book by an evangelical scholar, even though in some cases a book by an Anglican evangelical is the best in its field.

### Church-centredness

It is also, I believe a fair appraisal of the outlook of the Episcopal Church to say that it is more concerned with the Church than it is with Christ.

The Seabury Series is based explicitly on the belief that "the Church exists to be the redeeming body of Christ" ("Episcopal Church News," October 14, 1956, p. 24). And it is very common to ascribe to the Church saving abilities which properly belong to God alone.

The result is that a great number of people continue to think of their Christian experience in terms of membership of the Church rather than in terms of personal trust in Christ the Lord.

In this way the gospel is obscured by churchiness, and this is just as true of the so-called "low" churchmen as it is of the "high."

This church-centredness, which is often no more than a form of self-centredness (betrayed, for instance, by the small interest that many Episcopalians have in Missionary activity), reflects the characteristically American approach to Christianity in terms of psychological-sociological thinking.

The primary function of religion is to provide people with "comfort." For this reason it is rarely that one meets the disturbing realism of Biblical preaching.

The existentialist theology of the moment, and especially the paramount influence of Tillich, have left American Protestantism in a morass of relativistic theology. For this reason it is entirely against the present climate to proclaim the finality

please turn to col. 5

## Personal

The Reverend K. F. Baker, Curate at Carlingford, Sydney Diocese, has been appointed Rector of Blacktown in the same diocese.

The Reverend Brian Richardson, Rector of Perola, Adelaide Diocese, has accepted nomination to the Parish of Carlingford, Sydney Diocese.

We regret to announce the recent illness of Canon D. J. Knox, of Sydney, and pray that he may soon be restored to health.

The Reverend Frank Oliver, Senior Chaplain, Melbourne Missions to Seamen, for the last thirty years, has announced his retirement.

On June 12, the Archbishop of Melbourne will ordain the following men: Priests—Francis I. Andersen (Assistant Chaplain at Ridley College), P. A. Thomson (Curate, Melbourne Diocesan Centre), D. J. Woodbridge (Curate, All Saints, Geelong); Deacons—P. G. C. Broadbent (Curate, Hawthorn), N. K. Cockings (Curate, Bentleigh) D. J. Williams (Curate, North Carlton).

At the Federal Council of the Church Missionary Society of Australia and Tasmania held in Sydney recently, Archdeacon R. J. Hewett, former secretary of the Society was presented with a Hood of the Tanganyika Diocese, forwarded to him by Bishop Stanway. The presentation was made by Canon G. A. Conolly, regional C.M.S. secretary for Tanganyika, who also received a similar Hood from the Bishop.

The Bishop of Central Tanganyika, the Right Rev. A. Stanway, ordained Mr Barry Bryant to the diaconate in Dodoma on March 25. Mr Bryant, formerly the pharmacist in charge of the Central Tanganyika Chemist, has since returned to Sydney to serve a year's curacy.

The Rev. H. S. Brown, formerly Rector of Bodalla, Diocese of Canberra and Goulburn, from the 26th June, 1960, is to be Chaplain at Lord Howe Island, Diocese of Sydney.

### Dr Gough's Warning on Parish Missions

The Archbishop of Sydney (Dr H. R. Gough) said at the Sydney Clergy School at Moss Vale that there should be at least one year's preparation for a parish mission.

He remarked that he had the impression that some of the parish missions that had been held since his arrival in the Diocese had been given very little preparation.

## ANGLICANISM IN AMERICA

(from col. 3)

of Christ with the authority of the Word of God.

This is seen also in the general attitude to liturgical innovations. There is a widespread trend toward more formal and impressive ceremonial, and even the traditionally low Episcopal churches are under heavy pressure from the liturgical movement.

The chief theological interests behind this are the notion of the Church as the Body of Christ, which is regarded as an identity, not a figure; and the nature of the oblation in the Eucharist.

To this extent the discussion has moved away from the problem of the nature of the Real Presence.

### Signs of Genuine Revival

But it is significant that liturgical procedures are not evaluated primarily in terms of their possible Biblical meaning, i.e., as means to achieve worship on Biblical principles, or to set forth Biblical truth. As often as not they are appreciated for their aesthetic effect, and lacking dogmatic justification or doctrinal content, worship becomes little more than a sophisticated emotionalism.

For this reason the American church faces very great perils, which are all the greater because most people are unaware of them.

These critical comments on American Church life must be balanced by words of highest praise. We were completely at home there, entering into the warmest and deepest fellowship that was in the proper sense the "communion of the Holy Spirit."

One of the most convincing evidences that the Episcopal Church is enjoying a genuine revival is the growth of numerous small groups for study and prayer, in many of which are occurring the most telling rediscoveries of apostolic religion. If this is coupled with recovery for the Bible of its rightful place, there is no knowing what might happen.

One of the most wonderful things about American Church life is the sensitivity of the people to personal values. They go to endless trouble to be thoughtful and helpful. And they are generous to the point of prodigality.

We had many occasions to be grateful to God for their kindness and bounty.

It is very difficult for one who owes to the American Church a debt that he can never repay, to comment upon its life.

For the American people we have nothing but affection and praise after living intimately with them for over two years.

## "In His Name"

Since 1894

Evangelising our Aborigines  
100 workers are employed in this  
Interdenominational, Evangelical  
Mission.

• Children's Homes.  
• Bible Schools.  
• Evangelistic Ministry.  
• Industrial Training.  
• Medical Care.

### United Aborigines Mission

3 Rawson Place, Sydney. Phone: MA4164

YOU CAN SHARE YOU CAN GO

IN

S.C.E.G.G.S. D'HURST  
BARKER COLLEGE  
PAIN MFG. PTY. LTD.  
HOME MISSION SOCIETY  
THE CANBERRA  
SOUTH SYDNEY WOMEN'S HOSPITAL  
PALING'S

CHURCH MISSIONARY SOCIETY (3 Classified)  
The pines  
A.C.R. THOMAS  
Spel-in-Film Service  
C.O.F. E. EVANGELICAL TRUST OF VICTORIA  
C.O.F. E. EVANGELICAL TRUST OF N.S.W.  
ABBOTSLEIGH  
HOUSE PARTIES (GWANDALAN)  
WOOD COFFILL LTD  
WM. ANDREWS PRINTING CO. PTY. LTD.  
METROPOLE

BUSH CHURCH AID SOCIETY (3 classified)  
JOHN ASHWIN  
MOTOR FUNERALS  
WYKHEURST  
BLUE HAVEN REST HOME  
MITCHELL'S TOURS  
MERIDEN SCHOOL FOR GIRLS  
YOUTH CAMPS  
CHURCH RECORD SALE OF WORK  
COOK FOR BISHOPSCOURT  
COMPETENT TYPIST FOR B. & F. BIBLE SOCIETY 2" S/C  
BOARD OF EDUCATION 3" S/C.  
SUPERVISOR FOR C.M.S. CAFE  
CHRISTIAN COUPLE REQUIRED FOR BOYS HOME  
3 CHRISTIAN LADIES REQUIRE COTTAGE  
KESWICK BOOK DEPOT 3" S/C  
GENTLEMAN REQUIRES BOARD IN PRIVATE FAMILY  
SYDNEY MISSIONARY & BIBLE COLLEGE 3 1/2/6. note at Bottom of page

OUT

CHURCH FURNITURE  
HOME OF PEACE  
BLUE MOUNTAINS GRAMMAR SCHOOL  
ABORIGINES MISSION  
SHIRTS FOR CLERGY  
SUTTON'S LTD.  
RADIO REQUIRED FOR PENSIONER  
ORGANIST & CHOIRMASTER REQUIRED  
SECRETARY-STENOGRAPHER  
BUSINESS BOARD AT MANLY  
ANGLICANS NEED ACCOMMODATION  
CHATSWOOD CONVENTION  
GOSPEL FILM MINISTRY  
TYPIST FOR C.O.F. BOYS SOCIETY

ALTERATIONS

BUSH CHURCH AID SOCIETY  
PAIN MFG. PTY.  
MISSIONARY & BIBLE COLLEGE

\*"Sold by all leading city & country stores.  
(PAIN MFG. PTY.) Type setting required below the block.  
and literature also name of my nearest supplier contact PAIN MFG.  
PTY. LTD. P.O. Box 40 HORNSBY, Phone 48-1081-12 lines."

SYDNEY MISSIONARY & BIBLE COLLEGE. Please be sure to see this is correct, it  
has been incorrect for three issues, new set-up required-.

It was for this reason that a  
weeks ago a deputation  
ed upon the Premier urging  
to implement the terms of  
1880 Act in this manner and  
introduce general religious  
hing into the curriculum of  
case turn to page 8, col. 2)

## SYDNEY MISSIONARY COLLEGE

Principal: Rev. J. T. H. Kerr, B.A.  
Vice Principal: Rev. Arthur Denny,  
B.A., Th.L.

The College was founded in 1916 by  
the late Rev. C. Benson Barnett, com-  
time member of the China Inland Mis-  
sion, as an interdenominational institu-  
tion.

The Curriculum includes study of the  
text of the Bible as a whole, with de-  
tailed study of Gospels, Acts, Epistles,  
Bible Doctrine, Historical Background  
of the Old Testament, Prophecy, His-  
tory, English, Homiletics, Comparative  
Religion, Evangelism, Practical Psycho-  
logy and Apologetics. N.T. Greek is  
optional. Tropical Medicine and Hygiene  
may be taken at the University for one  
term a year.

An optional course for L.Th. is now  
included in the curriculum.

Visiting speakers from many parts of  
the world keep students in touch with  
present day needs and movements in  
Christian work. Ample provision is  
made for practical work.

Fees are £120 a year. Students can  
undertake part-time work.

Past students are working with many  
societies, including the C.M.S.

## HOME OF PEACE HOSPITAL,

(Deaconess Institution),  
274 Addison Road,  
Petersham,  
and

"Neringah," North Shore  
Branch,  
Neringah Avenue,  
Wahroonga.

The only Protestant Hospi-  
tal of its kind in the State ad-  
mitting those certified by their  
doctor to be in a terminal  
(dying) or advanced chronic  
condition, irrespective of age,  
nationality or creed.

Accommodation for 200  
patients. (No T.B. or mental  
cases may be admitted.)

Your help is urgently needed  
for the immediate and future  
needs of the Hospital.

All donations over £1 are  
allowable deductions for In-  
come Tax purposes

REMEMBER THE  
HOSPITAL  
IN YOUR WILL.

For further information phone  
or write to:

The Secretary,  
274 Addison Road,  
Petersham,  
LM5621. LM5871.

## BOOK THE DATE NOW!

FRIDAY, 12th AUGUST, 1960

at the Chapter House,  
St Andrew's Cathedral  
for the

## ANNUAL "CHURCH RECORD" SALE

Official Opening 11.0 a.m. by the Rev. A. J. Dain,  
Federal Secretary of C.M.S.

Stalls include: Baby Wear, Secondhand Books, Business Girls' Goods,  
Cakes, Children's Goods, Fancy Goods, Grocery, Jams and Pickles, Produce,  
Kitchen and Bathroom, Refreshments, Sweets, White Elephant and Work Stall.  
You are invited to help stock these stalls.

Gifts may be left beforehand at:  
(1) "Church Record" office, Church House, Sydney.  
(2) G.F.S. Hostel, 29 Arundel Street, Forest Lodge (opposite Uni-  
versity),  
or brought to the Chapter House on the day of the Sale.

## MOTHER'S UNION

(Diocese of Sydney)

## ANNUAL MEETING

Assembly Hall, Margaret Street,

in the presence of the diocesan president, Mrs H. R. Gough.

SPEAKER: Mr J. Wilson Hogg M.A. (Oxon), headmaster of  
Trinity Grammar School.

CHAIRMAN: The Right Reverend R. C. Kerle.  
Friday, June 24, 2 p.m.

# RIDLEY COLLEGE CONVENTION

In the year of its fiftieth anniversary Ridley  
College is to hold a Convention, which is being or-  
ganised by the students for the public of Melbourne.

The meetings are to be held  
on Wednesday, Thursday and  
Friday, the 22nd to the 24th  
of June, in the Auditorium of  
the Pharmacy College which  
adjoins Ridley.

"Through Faith" is the title of  
the series, and promises to be

most stimulating as it is ap-  
proached by three well-known  
and well-qualified ministers.

"Faith in History" and "Faith  
in the World" will be dealt with  
by the Very Rev. Dr S. Barton  
Babbage, Principal of Ridley and  
Dean of Melbourne, and the  
Rev. Dr C. H. Duncan, vicar  
of St. Michael's, Carlton, and a  
senior tutor of Ridley, respec-  
tively.

The fitting conclusion "Faith  
in Action" is to be expounded  
by the Rev. L. R. Shilton, vicar  
of Holy Trinity, Adelaide (late of  
Carlton), who is being flown over  
specially for this address.

The main meetings will start  
at 8 p.m. each evening, but it is  
hoped that many will come  
early to the Bible studies pre-  
sented by the Rev. Dr F. I. An-  
dersen, the senior tutor of Rid-  
ley, at 7.30 p.m. each evening.

Visitors are invited to avail  
themselves of the opportunity to  
visit the college after the ad-  
dresses and to meet students in  
residence.

## Hymn Book for Asia

The East Asia Christian  
Conference plans to pro-  
duce a hymn book of  
Asian tunes.

The Working Committee  
for the E.A.C.C. made the  
decision last month at its  
Hong Kong meetings, and  
intends it primarily for use  
in international Church  
gatherings in Asia.

The meetings also plan-  
ned a series of interna-  
tional consultations between  
Asian churches.

One in October will  
study what kinds of service  
the Asian churches should  
be rendering in the midst  
of the revolutionary  
changes taking place in  
their countries.

## 120th Anniversary at Miller's Point

The 120th anniversary of  
Holy Trinity, Miller's Point, in  
the Diocese of Sydney, and the  
100th anniversary of the Mit-  
chell east window in the  
Church, will be celebrated at a  
service of Morning Prayer on  
June 19 at 11 a.m.

The Archbishop of Sydney will  
preach; the service will be taken  
by the Chaplain-General, the  
Reverend A. E. S. Begbie; one  
lesson will be read by the  
Lieutenant-Governor of New  
South Wales, Sir Kenneth  
Street. The University Regiment  
will provide a guard of honour.

## Primate Chosen

# Convocation Decisions On South Africa

The South African Government's racial policy  
was the subject of resolutions at both the Canter-  
bury and the York Convocations, which were  
held on May 10 and 11.

At the Canterbury Convoca-  
tion, held at Church House,  
Westminster, an unequivocal  
resolution declaring apartheid  
to be "contrary to the purpose  
of God for his children," and  
calling on churchmen in the  
Province to pray earnestly that  
the will of God might be done  
in Africa, was passed unani-  
mously by both Houses.

At York a motion was approved  
expressing concern at the racial  
policy of the South African  
Government, assuring the  
Church of South Africa of con-  
stant sympathy and support, and  
calling on Christians in this coun-  
try to pray continually for  
Africa, especially on May 31.

The Convocation of Canter-  
bury agreed to ask the Arch-  
bishop of Canterbury to set up a  
joint committee of both Houses  
to consider a statement received  
from the Metropolitan of the  
Church of India, Pakistan,  
Burma and Ceylon, and to re-  
view the plan for a United  
Church of North India—Paki-  
stan to which it referred.

The Canterbury Convocation  
asked the Archbishop of Canter-  
bury to appoint a joint commit-  
tee of both Houses to review, in  
consultation with any similar  
committee set up by the Convo-  
cation of York, the relations be-  
tween the Church of England  
and the Church of Sweden, "in  
the light of the present situa-  
tion," and to report.

Other subjects discussed at the  
Convocations were the rule of  
law in international relations  
(Canterbury), experimental use  
of new forms of service for bap-  
tism and confirmation (York) and  
the representation of Service

chaplains in Convocation (Can-  
terbury).

The Bishop of Norwich (Dr.  
W. L. S. Fleming) moved the  
adoption of a petition to the  
Crown to amend the canons, so  
that the Service chaplains (of  
whom there are about 500) might  
be represented in Convocation.

After being discussed in full  
Synod the motion was referred  
to the Lower House, who adopted  
it by 60 votes to 31.

The effect of this decision is  
that the three Service archdea-  
cons—the Chaplain of the Fleet,  
the Chaplain-General to the  
Forces, and the Chaplain-in-  
Chief, Royal Air Force—will sit  
ex officio in the Lower House.

## Cambridge Evangelical Research Advances

TWO men doing research for  
doctorates on John Calvin;  
another deciphering Accadian  
texts; a Norwegian Professor of  
Old Testament writing a book  
on Genesis; the librarian editing  
the New Bible Dictionary and  
dealing with the accession of 700  
new titles to the library; the  
Warden working on a book con-  
cerning the doctrine of man and  
on his commentary on the Epistle  
to the Hebrews—these were  
some of the projects mentioned  
recently at the annual meeting of  
Tyndale House, the residential  
library established by the Inter-  
Varsity Fellowship in Cambridge.

The general pattern is one of  
advance, with the expansion of  
students' accommodation and the  
provision in the grounds of a  
new Warden's House, the gift of  
Sir John Laing.

The Australian

# CHURCH RECORD

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

Diocesan Church House,  
George Street, Sydney,  
N.S.W. Phone: MA2975.

Editorial Matter to be ad-  
dressed to The Editor.  
News of Church life in  
Australia is welcomed.

Advertising and Business  
Communications to be ad-  
dressed to the Secretary.

ISSUED FORTNIGHTLY.  
Subscription £1 per annum,  
post free.

## THINKING ABOUT A HOUSE PARTY

Come to  
"GWANDALAN"  
CHRISTIAN HOLIDAY  
CENTRE

Falls Road, Wentworth Falls.  
Prop. Dave Stanton,  
G.A.C. Evangelist.

Specialising in Y.P. House Parties.  
Friday Night to Sunday Night. If de-  
sired, full weekend programs arranged.  
Speakers supplied.

Cooking and Catering Done.  
Bus transport arranged at reasonable  
rates. (Mountain tour included.)  
16mm. Projector—Films arranged.

Apply by phone or letter to—  
Manager, Phone WF123.

## POSITIONS VACANT

SECRETARY STENOGRAPHER for  
senior position as personal Secretary to  
the Chief Executive Officer of Large Mis-  
sionary and Social Welfare Organisa-  
tion (C. of E.). Applicants must possess  
administrative ability and be able to ac-  
cept responsibility. Good salary. Ap-  
plications to be in writing with typed  
copies refs. and include previous expe-  
rience. Church affiliations, schooling, etc.,  
to "Secretary Stenographer," Box 5,  
Queen Victoria P.O., Sydney.

SHORTHAND-TYPIST, 19-20 years, re-  
quired for Office Duties in the Church  
of England Boys' Society. Interesting  
work and opportunity for service. Tel.  
MA3718 (Sydney Exchange).

ORGANIST-CHOIRMASTER for Angli-  
can City Church, Sydney. Good stipend.  
Excellent opportunity. 3 manual organ.  
Apply Box 1700, G.P.O., Sydney.

## WANTED

WANTED: Can anyone spare a radio  
in good order for an aged pensioner,  
chronic invalid. Family Service Centre,  
MA9920.

SACRED RECORDINGS: Call and in-  
spect our fine range; write or phone  
for free catalogue to C.M.S. Bookshop,  
93 Bathurst St., Sydney. MA9487.

FILMSTRIPS for Sunday Schools. Fel-  
lowship, Adult Groups, etc. Full  
stocks of all titles. Call or write for  
catalogue, C.M.S. Bookshop, 93 Bath-  
urst St., Sydney. MA9487.

PARRAMATTA and district residents  
are invited to call and inspect the wide  
range of books, records and Sunday  
School supplies at C.M.S. Bookshop,  
First Floor, City Hall (opposite St.  
John's Church), Church St. Parramatta.  
YL8422.

## ACCOMMODATION

MANLY: Excellent business board.  
share large room. £5/10 weekly.  
Handy wharf and beaches. Ring Mrs  
Watson, KU3634.

GENTLEMAN wants full board. Chats-  
wood-Killara area. Reply "429,"  
"Church Record" office.

Printed by Sungrature Pty. Ltd., 21-29 Morley Ave., Rosebery.