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Official Opening 11.0 a.m. by the Rev. A. J. Dain,
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Stalls include: Baby Wear, Secondhand Books, Business Girls' Goods,
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- (1) "Church Record" office, Church House, Sydney.
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or brought to the Chapter House on the day of the Sale.

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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. 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.

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

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.

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 Kom-
somol 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-
palling indifference on the part
of his school mates who do not
ments that it disclosed "an ap-
atheists."

ANNUAL MEETING
OF ENGLISH C.M.S.

"There is still time for Euro-
pean leaders of the Church in
Africa to show unequivocally
their sympathy with the aspira-
tions of African nationalism.
More than that, they must
show where they stand. If
they do not, we may find that
the Church will be discredited
and Africans in large numbers
will take refuge in schismatic
sects far more nationalistic in
their purpose than Christian in
their faith and doctrine."

Sir Kenneth Grubb gave this
warning at his presidential ad-
dress to the Church Missionary
Society in London recently. He
pointed out that in many parts
of Africa, Africans have been
joining sects in large numbers.

The Five-Year Opportunity
Plan was inaugurated during the
year, so that our Lord's com-
mand to preach the gospel to
every creature could be obeyed.
The Plan involves raising
£300,000 more for the next five
years and recruiting thirty more
men and women over and above
replacement of losses (up to 40
a year).

During the year C.M.S. raised
over £607,000.

Bishop Hudson
arrives June 6

The Right Reverend A.
Goodwin Hudson will arrive in
Sydney on the Oranje on June
6.
He will be commissioned as
Bishop Coadjutor of Sydney in
St. Andrew's Cathedral on Tues-
day, June 7, at 7.45 p.m.

This service will be followed
by a welcome in the Chapter
House, to which representatives
are being invited.

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Christian atmosphere. Good
food, H. and C. water in bed-
rooms, House-parties taken.

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dressed to The Editor.
News of Church life in
Australia is welcomed.

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

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THE AUSTRALIAN

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Registered at the G.P.O., Sydney, for transmission by post
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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 oppo-
sition 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."

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 obeyed,"
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 began
in the younger life of the present
century when students were fired with
the zeal of the slogan "the evangeli-
sation of the world in this genera-
tion."

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 slowly 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.

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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" (1 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 1 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.

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

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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.

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



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



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



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

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.

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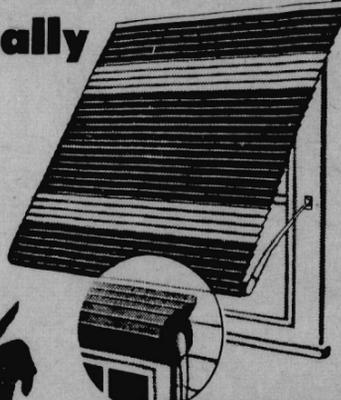
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Notes and Comments

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.

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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 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

all committed Christians in the world today, "Unity" and "Evangelism." The Holy Spirit seems to be speaking in these terms.

Contrary world forces have made us aware of our disunity and Christians are asking are our divisions in fact sinful, requiring confession and healing or have they been the instruments of God to press forward and of evangelism? Does the unity of the Spirit of the N.T. imply organic Union? The answers to these questions require a careful and prayerful study of the scriptures and a survey as well. To this study the Holy Spirit directs us and promises His illumination.

What Saith The Spirit?

There is a response to the preaching of the Gospel today which the Church has not experienced for many decades. The mind of the Church is turning from its internal life of worship and fellowship to the defence and furtherance of the Gospel. There is a sense of urgency and a coming together in a common desire to proclaim the message that "God was in Christ reconciling the world to himself."

This is evangelism, this is the Church in motion. It is God's gracious provision of Power for this task that we commemorate on Whitsunday when "they were all filled with the Holy Spirit."

"He who has an ear to hear let him hear what the Spirit says to the Church today."

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."

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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.

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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. Tligham,
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.)

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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.

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

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.

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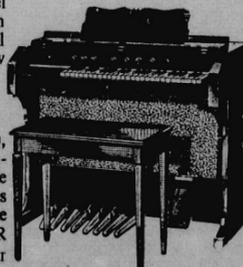
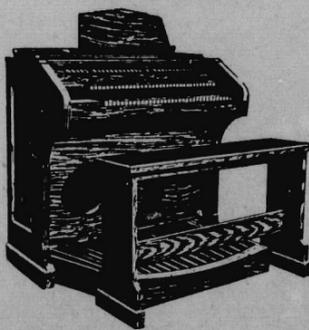
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RIDLEY COLLEGE CONVENTION

In the year of its fiftieth anniversary Ridley College is to hold a Convention, which is being organised 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 approached 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, respectively.

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 presented by the Rev. Dr F. I. Andersen, the senior tutor of Ridley, at 7.30 p.m. each evening.

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

Hymn Book for Asia

The East Asia Christian Conference plans to produce 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 planned a series of international 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 Mitchell 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.

SYDNEY SYNOD TO MEET ON JULY 4

The Synod of the Diocese of Sydney has been summoned to meet by the Archbishop on July 4, in order to consider and take action on the reports of the Select Committee appointed to investigate charges in the method of electing Synod committees.

The majority of the committee has reported in favour of a system of limited votes. This means that no voter would vote for the full number to be elected. Each voter would vote for 15 laymen out of 22 on Standing Committee and for nine clergymen out of 13. It is proposed that this system be tried for one election.

This proposal is supported by Bishops Kerle and Loane, Archdeacon Hammond, The Rev. Dr D. B. Knox, the Rev. A. Prescott, Mr Justice Richardson (Chairman of Committees of the Anglican Church League), Mr Stacy Atkin (President of the Central Churchmen's Movement) and Mr N. W. Moin.

The Very Rev. E. A. Pitt and Mr N. Jenkyn, Q.C., submitted a minority report supporting a system of proportional voting; and Mr W. S. Gee, Chancellor of the Diocese, submitted another minority report.

Primate Chosen

Convocation Decisions On South Africa

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

At the Canterbury Convocation, 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 unanimously 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 constant sympathy and support, and calling on Christians in this country to pray continually for Africa, especially on May 31.

The Convocation of Canterbury agreed to ask the Archbishop 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 review the plan for a United Church of North India—Pakistan to which it referred.

The Canterbury Convocation asked the Archbishop of Canterbury to appoint a joint committee of both Houses to review, in consultation with any similar committee set up by the Convocation of York, the relations between the Church of England and the Church of Sweden, "in the light of the present situation," 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 baptism and confirmation (York) and the representation of Service

chaplains in Convocation (Canterbury).

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 archdeacons—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 concerning 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.

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It is when we turn to the ordinary schools that we have on for serious concern. It is seen that the basic principle of the 1880 Act concerning giving of general religious teaching is not being carried out. For in most, if not all, State secondary public schools the only religious teaching given is that of the representatives of the churches going in to give denominational teaching. To some people this would appear sufficient but there is one very serious factor which is worrying many people.

Because religion is not part of the ordinary curriculum of the school the children come to religion as an "extra," something brought in from the outside, something to which the school authorities and their own heads appear to attach little, any, importance; something "the parson," that strange creature of fun, tries to impose on them.

putation to emier

It was for this reason that a few weeks ago a deputation led upon the Premier, urging to implement the terms of the 1880 Act in this manner and introduce general religious teaching into the curriculum of our schools (see page 8, col. 2)