

Personal

• Sydney

Deaconess Ailsa McColm, who has been working for some years in the parish of Christ Church, Gladstone, has been appointed as Deaconess attached to the Children's Court, with special responsibility for work among girls.

The Reverend P. E. Kitchin, who has recently come to Sydney from Melbourne, has been appointed part-time Home Mission Society representative in the South Coast area of the diocese. Mr Kitchin will also be part-time curate at St. Michael's, Wollongong.

Dr E. H. Watson, the well-known Baptist leader, has taken up an appointment with the Baptist Union of South Africa. Dr Watson goes to South Africa in September and will initiate a series of evangelistic campaigns. At present he is Director of Evangelism for the Baptist Union of N.S.W.

Canon B. H. Williams, Rector of St. Michael's, Wollongong, has been appointed voyage chaplain on the "Castel Felice," departing Southampton on June 27, of this year. Canon Williams left for overseas earlier this month.

Mr Mervyn Byers, organist of St. Andrew's Cathedral, Sydney, has accepted election as an honorary member of the Royal Society of Church Music, England.

The Reverend David Sheppard has been taking part in a series of industrial rallies in Sydney during the latter half of April. On Friday, April 26, he will speak at a rally in the Church Hall, St. Paul's, Redfern. On Sunday, April 28, he will preach at St. Thomas', Rozelle, in the morning, and at St. Paul's, Redfern, in the evening. From May 13 to 16 Mr Sheppard will be the speaker at the annual Clergy School.

The Reverend Philip Taylor and Dr Kathleen Taylor, who have been serving with CMS in Sukkur, West Pakistan, have returned to Australia. They are retiring from the field service and it is expected that Mr Taylor will undertake a ministry in the home Church.

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Page 8—The Australian Church Record, April 25, 1963

AFRICAN EVANGELIST'S BRIEF VISIT TO SYDNEY

Mr William Nagenda, the African evangelist from Uganda, will spend a few days in Sydney on his way to Indonesia at the end of this month, and, on Thursday (Anzac Day), April 25, will be the principal speaker at a one-day Convention at St. Paul's Church, Chatswood.

Mr Nagenda is a lay-reader in the Anglican Church in Uganda; since 1941 he has visited Europe, the U.S.A., South America and India on a number of occasions as a free evangelist, and has become well-known as a speaker.

Mr Nagenda was born in Uganda and educated at King's College, Budo, and at Makerere College (now part of the University of East Africa). He is married and has six children. He and his wife Sara (who will not be accompanying him to Sydney) have made a great impact

on the countries which they have visited.

The emphasis of Mr Nagenda's message is that which has been dominant in the Church in East Africa for more than thirty years, and has in many areas brought revival in the place of dead and formal religious observance — an emphasis on the truths of Easter, the death and resurrection of Jesus Christ and their implications in the life of the individual Christian.

THERE are 2,700,000 Lutherans in Finland, making up 92.4 per cent of the country's population, but not more than three per cent attend services on an average Sunday, according to statistics released in Helsinki.

The remainder of Finland's population includes Orthodox, 1.5 per cent (72,500 persons), Protestants, Catholics, Jews, Muslims, and those of other religious groups, nearly 1 per cent, and 5.4 per cent who are not identified with any religion or are affiliated with the Pentecostal movement.

NEWS IN BRIEF

SOME ONE hundred members of C.M.S. in Victoria were in camp at Belgrave Heights over the Easter weekend. The Camp Chaplain was the Reverend Ian Ellis, C.M.S. Youth Secretary for Victoria, and the leader was Mr Ian Knight, Chairman of the C.M.S. League of Youth Council. Missionary guests included the Reverend James Mundia of Kenya and the Reverend and Mrs K. Prentice, recently returned from Uganda.

TRUMPETERS of the R.A.A.F. sounded six fanfares during a service to mark the dedication of the new Church of St. Silas, North Balwyn, on Saturday, April 6. Eight short lessons were read by readers ranging from a choir boy to a professor.

SLIDES will be shown at an evening held in Deaconess House, Sydney, on April 30, at 7.30 p.m. The program is entitled "A Deaconess on Tour of the Holy Land and Other Places."

LOWER PORTLAND (N.S.W.), Maroota and Cattai will be visited by members of the Church of England Historical Society and the St. Andrew's Cathedral Communicants' Guild in a bus tour on May 4. The bus leaves the city at 9.30 a.m. and returns about 6.30 p.m. The fare is 20/- per person, refreshments extra.

FOUNDATION Stone of the St. Alban's, Lindfield (Sydney), War Memorial Hall will be laid by the Archbishop of Sydney on Saturday, April 27, at a service commencing at 3.00 p.m.

CHURCH UNION REPORT

From page 1.

which we belong as genuine ministries of Christ blest and ordered by Him."

The report says that this proposed form of unity will raise vital questions about the possibilities of a wider union in Australia which would include the Church of England, as a Church which is also indirectly involved in the Church of South India.

The Church of England in Australia, says the report, just beginning to live within its new national constitution, has not been in a position to enter into church union negotiations. It is our belief that by following this path we will make it easier for the Church of England to move more rapidly to unity with us, now that such negotiations are becoming possible.

"In particular, we face the question of whether in entering into a Concordat with the C.S.I.

and in relating our episcopacy to hers we may be delaying such a union, by bringing another expression of episcopal ministry into being alongside of, and even in opposition to, the existing episcopacy of the Church of England in Australia. It is essential that we should discover the way to the earliest possible union with the Anglican Church.

"We believe that this path we are taking should hasten and not delay unity with the Church of England in Australia. It will serve as a sign that we desire to be one with them, it will remove in advance one great obstacle which lies in the way to union, and will call Anglicans to a decision concerning unity with a Church which will have declared her acceptance of the 'Lambeth Quadrilateral':

- (i) The Canonical Scriptures of the Old and New Testaments;
- (ii) The Apostles' and Nicene Creeds;
- (iii) The two dominical Sacraments—Baptism and the Lord's Supper;
- (iv) The historic episcopate, but which will also have reformed episcopacy in the direction we believe to be necessary to open the way to the coming unity."

—("N.S.W. Presbyterian")

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Advertising and Business. Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

SIDELIGHTS ON THE NEWS

AN unusual event took place underneath London recently when three students from London University rang a quarter-peal of plain Bob minor on handbells aboard a moving underground train. The peal was begun as the students left Charing Cross on a Circle line train and was completed as the train arrived at Euston Square by way of Victoria and Paddington, 15 stops and about 30 minutes later. The peal was organised as a part of the London University Rag Week. A report states that this is believed to be the first occasion on which a handbell peal has been rung in a moving vehicle in London.

THE Good Friday Anglican Witness, conducted in the Diocese of Sydney annually, was begun many years ago by Archbishop Mowll as a march to protest against the opening of the Royal Easter Show on this most sacred day of the Christian year. Many years (and miles — originally the procession covered a much longer route than now) of marching having failed to move the R.A.S. authorities to act in the matter, the emphasis has now shifted from protest to positive witness. A shortened route takes the marchers to a large, open area in Hyde Park where a service is held and an address given. Although more than 10,000 took part in this year's Hyde Park rally (one Sydney newspaper placed the total at 15,000), representing about 0.5 per cent of Sydney's population, it is sobering to remember that on the same day the largest Good Friday crowd for many years attended the Show — 145,798, or about 7.5 per cent of the population.

WHEN one is very young, and talking a foreign language in a foreign country, it must be easy to mix up words that seem quite distinct to adults speaking their own language. This would explain the story told by the Bishop of Fulham (the Right Rev. Roderic Coote) about his recent visit to Gothenburg, in Sweden, where the headmistress of the little English School told her pupils that the Bishop was coming to see them on the following Tuesday. At this news a little boy who had recently arrived from Israel, and did not speak much English, visibly brightened. "Bishop coming?" he asked. "Yes," said the headmistress. But the boy wanted to make assurance doubly sure, and asked again, "Bishop Bardot coming here?"

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DAVID SHEPPARD ENGAGED IN INDUSTRIAL MINISTRY



• PHOTO: The Reverend David Sheppard examines a motor engine set up in the chancel of St. Paul's Church, Redfern.

The Reverend David Sheppard has been engaged in a full program of activities during his stay in Sydney.

Apart from services in various churches, there have been several special meetings in factories and a series of industrial rallies held in the Railways Union Hall, Redfern.

Industrial rallies were held on four nights—Monday, April 22; Tuesday, April 23; Wednesday, April 24 and Friday, April 26. This series of meetings was preceded by an exhibition of industrial equipment and products held in St. Paul's parish hall and grounds.

The exhibition replaced the more usual harvest festival as it was felt by the organisers that such was a more suitable activity for an inner-city parish. A similar exhibition was a feature of celebrations in St. Bartholomew's, Pyrmont, a year ago.

Whilst in Sydney Mr Sheppard was invited to address members of the staff of the factory of Lever Brothers at Balmain. Nearly two hundred were

present to hear him in a lunch-hour gathering, following which the management of Lever Brothers entertained the English cricketer, together with the rector of Rozelle, the Reverend Trevor Griffiths, and the rector of St. Paul's, the Reverend Ken Childs, to lunch.

On Sunday morning, April 28, Mr Sheppard spoke to a congregation of 400 people from Balmain and Rozelle in St. Thomas' Church, Rozelle. Members of local sporting groups and representatives from other churches in the district attended this service and, in spite of the heavy deluge of rain, the church was packed for the occasion.

On the same afternoon a Farewell Tea was held in the Lower Town Hall, Sydney, to enable the many people contacted during the series of meetings to say farewell to Mr Sheppard. After the tea special buses conveyed people to St. Paul's Church for a Farewell Service at which Mr Sheppard spoke.

Statement on Westward Position

THE recently-released annual report of the Church Pastoral-Aid Society (England) discusses the use of the Westward Position by ministers officiating at services of Holy Communion.

According to the Society's statement, financial grants are made "to parishes where the North Side Position is taken because it is the direction of the Prayer Book, and because it has been recognised for centuries as a unique expression of the Biblical doctrine of the Lord's Supper. It believes that the genius of Cranmer chose this form because it was not capable of any equivocal interpretation.

"The Society asks the applicant if he is in sympathy with its aims and principles and if it is his practice to take the North Side Position. An affirmative answer to these two questions would by no means provide sufficient reason for the making of a grant, which is always based on the needs of the parish in question.

"The suggestion that men take the North Side in order to obtain money is not only unworthy, but a serious reflection upon the integrity of the clergy.

"If the Westward Position should receive lawful authority in our Church, the Society will, of course, be ready to reconsider its own historic practice in this matter, and meanwhile we hope that those Evangelicals who seem to favour the

ENGLISH GENERAL SYNOD PROPOSED

The Archbishops of York and Canterbury have issued a joint report calling for the setting up of a General Synod in England to include bishops, other clergy and lay representatives.

The proposed General Synod would mean the merging of the present Convocations, which are entirely clerical, with the Church Assembly, whose membership is constituted by the addition of elected laity to the members of the Convocations.

The proposals now made by the Archbishops are designed to overcome the impasse reached when the two Convocations last considered the subject of Synodical Government in October, 1962. They then had before them two rival Schemes, drawn up by their joint committees on the subject. The Majority Scheme favoured the virtual disappearance of the Convocations in the new General Synod; the Minority Scheme favoured the survival of the Convocations in their present form.

Last October, all the bishops in Canterbury Convocation voted in favour of the Majority Scheme, as did all but one of the bishops at York; this scheme was also approved by the Lower House of Canterbury. The Lower House of York, however, voted in favour of the Minority.

The Archbishops point out, in their new report, that in spite of the failure to agree, all the four Houses declared that they wished to make progress towards synodical government. They have, therefore, considered it their duty to explore the area of agreement between supporters of the rival Schemes. In their judgment, further delay will strengthen the impression already given to many of the laity that the clergy are reluctant to allow them a full share in Church Government.

Some of the major features of the new scheme are:—
• General Synod shall possess all the powers at present held separately by the Convocations and the Church Assembly and shall be endowed with the same authority, rights and privileges as are now possessed by the Convocations.

• The Archbishops of Canterbury and York shall be joint Presidents of the General Synod.

• In the General Synod, the bishops of the two provinces shall normally form one house, the clergy of the two provinces one house, and the laity of the two provinces one house. In certain matters voting shall be by houses (divided provincially if desired). Any Measure or Canon on doctrine or liturgy shall be passed only in the form proposed by the bishops.

• No Canon, Measure or declaration touching doctrinal formulae or the services or ceremonies of the Church shall be finally approved until it has been discussed and approved by the Houses of Bishops and Clergy in their Convocations.

Appeal on Hunger Campaign

The Deputy Chairman of the Freedom From Hunger Campaign Appeal Committee, Mr G. J. Dusseldorp, has appealed to N.S.W. families to serve at least one "starvation meal" between now and May 26.

"The meal we ask you to serve represents an above-average helping in the under-nourished countries of Asia and South-East Asia," Mr Dusseldorp said.

"Try it, eat it, then imagine living on it for seven days a week, 52 weeks a year. For each person, two ounces of boiled rice, and three ounces of lentil sauce and vegetables. The committee makes this appeal for two main reasons: "Firstly, we want the people of N.S.W. to know what the under-nourished and hungry two-thirds of the world eat. "Secondly, we ask them to donate the difference between the cost of preparing this starvation meal and their usual meal to the Freedom From Hunger Campaign.

Operation

"They need not stop at this. Our Operation Door Knock will call on them for donations on May 26.

The same procedure shall be extended to Canons or Measures touching the pastoral ministry of the clergy, if ten members of either Convocation so desire.

• No changes in the Services of Baptism, Holy Communion or the Ordinal, and no constitutional union between the Church of England and any other Christian body, shall be finally approved, unless a majority of the diocesan conferences in the two provinces have recorded their approval.

South African Church Protest

Leaders of nineteen Christian church groups and missions in South Africa have called on the country's Parliament to change a section of the 1962 General Law Amendment Act which gives the Minister of Justice the power of house arrest, and to place the responsibility in the hands of the Courts.

Bodies represented by the signatories included the Anglican, Methodist, Baptist, Lutheran, Congregational, Presbyterian and Moravian Churches and the Salvation Army.

The law, which is also known as the Anti-Sabotage Act, was designed, according to Government officials, as a defence against Communism. It gives extraordinary powers to the Minister of Justice in national emergencies. Opponents of the Act claim that it is used to buttress the Government's apartheid policies.

THE AUSTRALIAN CHURCH RECORD

MAY 10, 1963

● "On with the Motley . . ."

The processes of logical thought tell us that black is not white and it takes an extremely difficult act of mental gymnastics to convince us otherwise.

However, the acrobats of the N.S.W. Government are well practised in the gymnastic arts. No clearer evidence of this is seen than in the Government's reactions to the release of the Kinsella Report on off-course betting.

Having involved both the community as a whole and individual sections of that community in the heavy expenses of a Royal Commission, it now appears that all the Government was really seeking was that its premeditated intentions on gambling should be whitewashed.

On the eve of the Report's release the question voiced by Press and Parliament was not: "Will S.P. betting be legalised?" but "What system will be adopted when it is legalised?" The fact that off-course betting would be made respectable appeared to be a foregone conclusion.

But what added an absurd note to the whole affair was the Government's apparent reluctance to accept the findings of the Royal Commissioner on what he considered to be the best system. The gymnasts showed themselves adept also at the art of clowning.

The effect of all this is that a minority of citizens who at present refuse to obey existing gaming laws, will become law-abiding if their current illegal activities are given legislative sanction.

The report then takes this new process of law-giving, to meet the situation created by a wilful, defiant minority, a step further. It recommends that, having accepted a minority refusal to obey existing laws, the majority of citizens who are non-bettors, and who respect the law, should have foisted upon them by Act of Parliament a system of off-course betting which will thus, additional gambling facilities right into the very heart of the community.

Separated from its politico-legal context, we affirm that public morality is involved in the making and enforcement of law in a democracy. The moral issues which arise out of the Kinsella Report are not dealt with by the Royal Commissioner, who averred

that he was not competent to pass judgment on such matters.

Legalising off-course betting will further increase gambling. The English "Sporting Life" on 24/10/62 reported a speech by Mr William Hill at the Annual Dinner of the Midland Bookmakers' Protection Association in which he said: "the existence of the betting shops has actually extended betting. As I see it the continued growth of the shops can only lead to an increase of betting."

Archbishop H. R. Gough said some time ago: "The way to remedy an evil is not to create another one. If such a change in the law is authorised, it would be certain to lead to an increase in gambling. The Church sets her face against gambling in any form, as she knows from her unique experience of personal problems that so often it leads to untold misery, to broken homes and degraded character . . ."

We cannot accept the Royal Commissioner's expression of opinion that the law cannot be enforced against illegal betting unless there is first provided State approval for betting agencies to be placed within reach of everyone.

Where social changes that will have a far-reaching effect on the lives and behaviour of the community are concerned, no minority pressure groups should be heeded in their clamant demands. We affirm that the wishes of the people of N.S.W. should first be ascertained and that democratic procedures be observed in making a decision of this kind.

Brisbane Church Army Appointment

The Reverend W. F. Carter, Rector of St. Andrew's, South Brisbane, has been appointed the Brisbane representative of the Church Army in Australia.

Mr Carter has had a long association with the Church Army, and on two occasions he has had Church Army Missions, first at Windsor, N.S.W., and more recently at South Brisbane.

Formerly the Church Army was represented in Brisbane by the Very Rev. J. R. Payne, Dean of Perth, when he was Rector of Coorparoo.

All inquiries in the Diocese of Brisbane regarding Church Army Missions or applications for training in its ranks should be addressed to the Rev. W. F. Carter, St. Andrew's Rectory, Vulture Street, South Brisbane.

SCIENCE and CHRISTIAN FAITH

It has been said that the greatest mystery of science is the scientist himself—by this I mean that the scientist, because he is human, finds himself an inhabitant of two worlds: the external world of Nature—the world of matter, and the internal world of human consciousness—the world of the Spirit.

The existence of these two worlds—matter and spirit—has confronted mankind from the dawn of history as the basic data of science and the relationship between them as the central problem of philosophy.

It was the philosopher Emmanuel Kant who said, "Two things fill the mind with ever-increasing wonder and awe—the starry heavens above me and the moral law within me." It is one of the paradoxes of history that these two worlds which meet in man—the world of matter explored by science and the world of spirit revealed by religion, should from time to time have found themselves in conflict.

As we look into the history of man's developing understanding of these worlds, we discern a changing pattern in their relationship, and the clue, I suggest, is this: Whenever man's spiritual insight has been able to cope with his knowledge of nature, harmony has been preserved. But, whenever this has failed and spiritual insight has

on the errors of his day. Up to this time, men had believed that the earth was the centre of the universe, and Heaven just above the starry dome. This view was first shaken by the work of Copernicus in the sixteenth century and he showed that the earth was just another planet revolving around the sun.

The idea was denounced by the Church as "false and altogether opposed to Holy Scripture." Martin Luther branded Copernicus "a fool and a heretic," although he was a Canon of the Roman Catholic Church. A little later, Galileo incurred the wrath of the worshippers of Aristotle for making known the disturbing phenomena revealed by his telescope and for his support of the Copernican system.

Galileo saw no conflict between science and religion and in reply to his critics quoted Cardinal Baronius that "the Bible was not intended to inform us how the heavens go but how to go to Heaven."

The next hundred years saw the final collapse of geocentric

purpose—a cosmic "mud pie" made by two blind children, Matter and Force.

The conflict was deepest in the minds of many of the scientists themselves, for men of science who were also Christians struggled to maintain their faith in a God whose existence seemed now to rest on gaps in human knowledge, which were being closed one by one, by the advance of science.

Towards the close of the century the complacency of classical science received some disturbing jolts. Evidence began to appear from 1895 which shook the very foundations of the great structure of nineteenth century physics. Roentgen's X-rays, Becquerel's radioactivity and J. J. Thompson's discovery of the electron in 1896 revealed a new world of wonder inside the atom itself, and began a new era in physics.

Ultimate

The atom no longer remained the ultimate particle of matter—a hard, impenetrable, eternal and self-existent reality. It was shown in 1913, by the Danish physicist,

By J. Ernest Benson, B.Sc., M.E., Dip. Ed. Chairman of the Research Scientists' Christian Fellowship (Australia), N.S.W. Branch. Originally broadcast as an address from the Congress Hall, Sydney, on November 11, 1962.

been allowed to stagnate and to lag behind scientific knowledge, a state of conflict has occurred, and the pages of history are strewn with its victims.

If we may confine our thoughts now to the rise of "modern" science in the Christian era, the hallmark by which it stood out from the speculations of the ancient Greeks was the technique of controlled experiment. And the basis of this is FAITH in the rationality of Nature, for without the belief that Nature is intelligible, there could be no science.

But the words faith and belief are used more by Christians than by scientists, and it was the Christian belief that Nature is the work of one God, and therefore reliable and consistent, that freed science from the confusion of the polytheism and animism of the ancients and laid the foundation of modern scientific method.

Hence modern science had its roots in the Christian West and thrived in the early Middle Ages under the nurture of the Christian Church. It was the brilliantly conceived and closely knit system of scholastic philosophy developed by Thomas Aquinas and his followers in the thirteenth century, based as it was on a combination of Christian theology and the philosophy of Aristotle, which both stimulated and provoked scientific endeavour for the next four hundred years.

But while the rationalism of the Scholastics provided a basis of belief in the experimental method, their unquestioning faith in the authority of Aristotle blinded their eyes to its results.

The first revolt against the authority of Aristotle came also in the thirteenth century from Roger Bacon (a Franciscan friar) who insisted that "experimental methods alone give certainty in science."

But Bacon was centuries ahead of his time and had little effect

astronomy and Aristotle's physics and led to the greatest synthesis in the history of science—the Physics of Isaac Newton, on which the whole field of classical mechanics has been built.

Though Newton was himself a convinced Christian, his system laid the foundation for the philosophy of scientific materialism and the deepest conflict between science and religion that the world has yet seen. The central thesis of Scientific Materialism was that matter was synonymous with Reality.

Security

Professor P. G. Tait, an eminent professor of physics said, in 1876, "The grand test of the reality of what we call matter, —the proof that it has an objective existence—is its indestructibility and uncreatability by any process at the command of men." Clerk Maxwell, a few years later said of the atoms of matter that they were the foundation stones of the material universe, and though "cataclysms rend the heavens" these foundation stones would remain "unbroken and unworn."

So the security of nineteenth century physics was built on the indestructibility of matter and the concept of mechanical causality. The universe was like a great machine governed by rigid laws of cause and effect and man as a product of evolution was seen as part of the system, and also a machine which, by the same causal laws, grew out of nature.

Those who believed in God at all invoked His power only as a last resort—to bridge gaps in human knowledge such as the origin of the universe and the origin of life—all else was determined by rigid mechanical law. At best, the universe was like a great clock, originally wound up by a remote Deity and left to run on its own ever since. At worst, the universe was itself eternal and without

Niels Bohr, to be like a miniature solar system, comprising mostly empty space, with a system of electrons orbiting like planets around a central core, called the nucleus.

The fact that the nucleus of the atom is a storehouse of energy is now known to all. Demonstrated experimentally first in 1939, by Hahn and Strassmann in Germany, its manifestation to the world came first in the Atom Bomb of 1945 to be followed by the Atomic Age in which we now live.

The significance of the atomic bomb was not merely the fact that the atom contained energy, which could be used by man for evil or for good. It demonstrated a fact foreseen earlier by Einstein that matter is itself no longer an absolute reality, but another form of energy — that the nature of the universe has changed from merely matter in motion to waves of energy in space, like a pattern woven on a vast tapestry, a picture painted on a canvas, nearer, in the words of Sir James Jeans, to a "great thought than a great thing," — a vision in the Cosmic Mind of God.

We have erred, if in the past we have tried to find God in the universe, when we should have sought rather the universe in God, whose presence permeates its every atom and gives meaning and significance to the whole. Yes, in the past, "our God has been much too small."

If we were ready to admit that science in the Middle Ages was guided by Christian Theology, we can scarcely deny that, in the 20th century, the concepts of Christian Theology have been immeasurably enlarged by science. In the words of Professor C. A. Coulson of Oxford, in his Rede Lecture, 1954:—

"It comes to this, that science is a language—one of the languages in which God can be

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ABOLITION OF "INDEX"?

A Roman Catholic theologian, speaking at a Catholic college in Newton, Massachusetts, proposed that the Church abolish its Index of Forbidden Books, Ecumenical Press Service reports.

Dean Hans Kueng, of the theological faculty at the University of Tübingen, Germany, and a consultant to the Second Vatican Council, also called for an end to various forms of censorship.

In remarks made in an expansion of his prepared lecture before an audience of 3,000 persons at Jesuit-maintained Boston College, the Swiss priest stressed that freedom within the life of the Church is essential for the good order of the religious body.

He urged Roman Catholics to press "boldly and confidently" for the end of any advance censorship of religious publications and inquisitorial actions of a secret nature, as well as the abolition of the Index.

In contemporary times the Church must avoid "even the appearance of authoritarianism, totalitarianism, or absolutism," he said.

Nor, he added, should the Church be in the position of defending those who make it appear as having "walls of a fortress" rather than of a sanctuary. ("Australian Baptist.")

NEW AFRICAN CHRISTIAN RADIO STATION

THE strains of Luther's hymn, "A Mighty Fortress Is Our God," usher in broadcasts from a newly opened Christian radio station in Addis Ababa, capital of Ethiopia.

The station—known as "Radio Voice of the Gospel"—is owned and operated by the Lutheran World Federation under franchise from the Ethiopian Government. It will be operated in co-operation with other Churches in Africa.

Carrying the call-sign ETLF, the station operates two 100-kilowatt transmitters and initially is broadcasting in eight languages. It is expected that about 20 languages will be used when operations are in full swing.

Highlight of the opening ceremonies came in the afternoon, when the Emperor of Ethiopia, Haile Selassie I, after a brief address, pressed a button at the entrance of the new administration and studio building of the million-dollar radio centre.

Earlier in the program, the LWF president, Dr Franklin Clark Fry, declared that "we have erected this station for only one purpose—to be what its name implies—a voice of the worldwide Gospel, not to engage in special pleading for any one area or culture, east or west, north or south—still less for any one nation."

First regular broadcast of the new station was beamed at the host country. It included the address which the emperor gave in Amharic at the afternoon ceremony.

With half-hour changes, the broadcasts will be aired successively to Madagascar, the eastern Arab countries, Ethiopia, Tanganyika, the western Arab countries and South Africa. One hour of daily program time has been allotted to South Africa.

PARSON AT THE WHEEL



● The Reverend David Sheppard at the wheel of a B.M.C. tractor which formed part of an industrial exhibition held at St. Paul's Church, Cleveland Street, Redfern (N.S.W.). With Mr Sheppard is Mr Edward Holmes of B.M.C. The exhibition replaces the old-style harvest festival display. ("Sydney Morning Herald" photo)

AFRICANS SURPRISED BY BRITISH UNBELIEF

The Archbishop of Canterbury has referred in a TV interview to the disillusionment of many Africans who visit Britain expecting to find a deeply Christian civilisation but who find instead abandonment of faith on the part of many and a divided Church.

Dr Ramsay was being interviewed by Mr Kenneth Harris, of "The Observer," and it was the second program in a series entitled, "About Religion."

Mr Harris said that young African Christians were taught by Christian ministers from this country in Africa about Christianity. They then came to Britain for the first time, only to find that "the intellectuals here, the leaders of thought, are either agnostic or atheistic, and therefore they go back rather discouraged."

"I think you've understated it," the Archbishop replied. "It isn't only rather discouraged. It's sometimes deeply discouraged."

"They've known Christianity from English missionaries. They've had a kind of rather idealised view of it. They come here expecting a deeply Christian civilisation, and they find a country where there's so much abandonment of the Christian faith by so many people and our divisions and so on, and it is very disillusioning."

Middle-class

Mr Harris: "Do you think there's a tendency for us in this country today still to project a notion of Christianity which makes Christ, for instance, look rather like a middle-class Englishman?"

The Archbishop: "It's awfully hard for us not to think of Christ as an English Christ. But I recall some of our great white missionaries in the past, like Bishop Frank Weston of Zanzibar, who just went there and lived an African life, as it were, among Africans, striving to the utmost to show that our Christ isn't a white Christ. But I do agree by and large that we do suffer from this."

He stressed particularly the needs of education, and in an

PRESBYTERIAN LEADER SOUNDS WARNING NOTE

The secretary of the World Presbyterian Alliance warned here against "sentimentalism which tends to think major problems are already solved" in the dialogue "between Roman Catholic and Reformed Churches."

Dr Marcel Pradervand, in his annual report covering 1962, coupled his words of caution with the statement that in "recognising" the need for an open spirit toward the Roman Church, it would be possible to discuss more serenely the points which will deeply divide us.

Ecumenical "Sentimentalism"

In his report the Alliance secretary said that "fundamental issues remained unsolved—in deed, on some respects the separation is greater now than it was at the time of the Reformation."

Dr Pradervand said that many Protestants still suffer from Roman Catholic intolerance and do

"No genuine progress can be made in inter-confessional relationships," he said, "until the Roman Church unequivocally accepts the principle of religious liberty for all minorities."

However, he added, "we have good reason to be pleased" with the Alliance executive committee's decision to appoint three delegate observers to the Second Vatican Council.

("N.S.W. Presbyterian.")

Jewish Fellowship Formed

A committee approved by the Archbishop of Sydney has undertaken the work of bringing to Church people information about the place of the Jew in history and in the Church, and to seek to make the 25,000-strong Jewish community aware of our sympathy and understanding.

As well, the committee shares Archbishop William Temple's understanding "to offer to our Jewish brethren a share in the treasures of the Gospel which we have received, through no merit of our own."

The present members of this committee are the Rev R. H. Dillon, the Rev. A. H. Funnell, Mr F. Gunsberger, Canon J. R. L. Johnstone, the Rev. P. F. Newall, the Rev. W. Watts.

The committee seeks the support of both clergymen and laypeople. Further details are available from Mr F. Gunsberger, 48 Shackel Avenue, Guildford, N.S.W.

DR. GRAHAM'S GERMAN CAMPAIGN

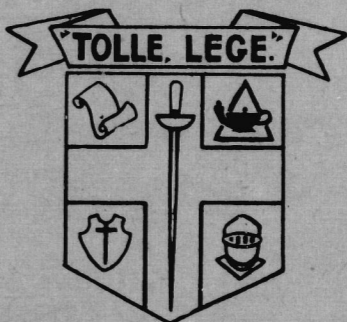
Dr Billy Graham is to conduct a crusade in Germany in June.

The support of the leaders of the Evangelical Church in Germany has been assured.

Among the outstanding churchmen who are serving on committees for the rallies in Berlin, and the week-long meetings in Nuremberg and Stuttgart, are Bishops Hanns Lilje, of Hanover, Otto Dibelius, of Berlin-Dahlem, Friedrich Wunderlich, of Frankfurt am Main, and Gerhard Bergmann, of Halver.

Other German churchmen active in the Crusade are Dr Martin Niemöller, Dr Paul Schmidt (Berlin chairman), Pastor Hermann Jeuther (Stuttgart chairman), Pastor Ernst Hammer (Nuremberg chairman), and the Rev. Peter Schneider, interpreter, who translated Mr Graham's messages into German during the 1960 campaigns in Essen, Hamburg and Berlin.

Dates for the meetings are: West Berlin, June 8-9; Nuremberg, June 11-16; Stuttgart, June 18-23.



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OVERSEAS NEWS

Theologians Confer

FIFTEEN Roman Catholic theologians and 15 theologians from Protestant, Anglican and Orthodox confessions took part in a consultation from March 18-23, organised by the Faith and Order Department of the World Council of Churches. The meetings were held at the W.C.C.'s Ecumenical Institute, near Geneva. Studies were based on reports of the Faith and Order Theological Commissions dealing with "Christ and the Church," "Tradition and Traditions," "Worship," and "Institutionalism."

Constitution for European Churches

LEADING European churchmen meeting here have drafted a Constitution for the Conference of European Churches.

The draft of the constitution provides for a five-man presidium, a 15-member advisory committee, and a secretariat. It also proposes that a general Assembly be held every two years. The draft will now be submitted to participating Churches for their consideration.

Dr Glen Garfield Williams, Conference secretary, noted that the constitution guarantees the absolute independence of the Churches and is primarily concerned with setting up the framework for better cooperation between them.

It also underlines cooperation with the World Council of Churches. Dr Williams is secretary for Europe of the World Council's Division of Inter-Church Aid, Refugee, and World Service.

The churchmen also set up four small working groups which will study these topics: the responsibility of Europe towards other continents; Church and State in Europe today including the problems of religious liberty, education, and grant aid for development; the common tasks of the Churches arising from the development of a common Europe; and responsible co-operation between different generations.

Members of the conference's five-man presidium are: Dr Egbert Emmen, general secretary of the Dutch Reformed Church; the Rt. Rev. Dr. Leslie Hunter, formerly Anglican Bishop of Sheffield, England; Archbishop Jaan Kiivit of the Estonian Lutheran Church; Archbishop Sergius of the Russian Orthodox Church; and Bishop Hanns Lilje, of Hanover, of the United Evangelical Lutheran Church of Germany.

THE national anthem of Uganda will now invoke the name of God. The words of the national anthem of Uganda had been modified to include mention of the deity. Instead of "O Uganda, thy people praise thee!" the words will now be: "O Uganda, may God protect thee!" The change was effected at the request of a large number of citizens of Uganda.

WHO REALLY STARTED THE CHURCH OF ENGLAND?
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By B. W. POWERS
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Page 4—The Australian Church Record, May 10, 1963

Episcopal Centre Opened

COSTING nearly six million dollars, a new 12-storey Episcopal Church centre opened its doors on Monday, February 25, in New York. The building was constructed to house the offices of various Church departments and organisations. Of the building's total cost all is in hand or pledged except for one million dollars.

Demand by French Protestants

THE French Protestant Federation has published a statement, stressing that "the choice of the religious education of a minor child," whatever the circumstances, remains "the prerogative of the parents."

"No minor should be placed, without the express consent of his parents, in a confessional establishment which is under the jurisdiction of a confession differing from his own, on the pretext of giving him educational assistance," it said.

The statement was issued as the result of decisions made by the Children's Court in Versailles in September, 1962, and the Court of Appeals in Paris at the end of January.

These courts ruled that a young girl, the eldest daughter of parents of Catholic origin, who had been converted to Protestantism eight years ago, be taken away from them and placed in an establishment attached to a convent.

While refusing "to express an opinion on the facts of the case," the Federation pointed out that the ensuing conflict between the parents and the child had nothing to do with "the refusal of a girl who is still a minor to join her parents in their recent conversion," because their conversion had "not caused any difficulty at the time."

It stressed the fact that the tension which has arisen between the parents and their child during the last two years seems to be due to the action of relatives outside the immediate family who have remained Catholic.

EPS, Geneva.

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Address correspondence to: c/- Messrs. Hooke and Graham, 400 Collins Street, Melbourne.

Italian Reaction to Vatican Council

ITALIAN Protestantism's reaction to the first session of the Second Vatican Council is one of reserve about "sentimental ecumenism" and expectations of early reunion. Professor Valdo Vinay, Professor of the Theological Faculty of the Waldensian Church in Rome, said recently. For Italian Protestants, he added, the teachings concerning the Virgin Mary and the infallibility of the Pope are the crucial points which will prove whether or not the Roman Catholic Church is sincere in its desire for renewal and unity. "We Protestants in Italy are not homesick for Rome," he said, "but we are open to conversation with home at any time."

Appeal on Merger Rejected

THE U.S. Supreme Court has rejected an appeal of four local Congregational Churches which objected to a merger with the Evangelical and Reformed Church to form the United Church of Christ. Along with ten Congregational laymen, the Churches had asked the Court to declare the consolidation invalid. They had contended that the merger would change their independent self-governing congregations into an authoritative Church governed by ecclesiastical bodies.

(EPS, Geneva)

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Notes and Comments

Penalties For Adultery...

Christians are sometimes tempted to invoke secular sanctions to uphold Christian standards of morality in the community. The Dutch Reformed Church in South Africa, for example, has just asked the government of that unhappy country to make all pre-marital and extra-marital sexual relations criminal offences punishable by imprisonment.

This would certainly be a most deplorable step in any country. It would have the same effects as the Criminal Law Amendment Act of 1885 (the black-

mailer's charter, as it was called), which made homosexual acts carried out in private criminal offences. That is, it would ensure intimidation and blackmail, both by private individuals and the police (and perhaps by foreign powers engaged in espionage).

It is not that extra-marital relations are not wrong; they are. But it is doubtful whether the Church should ask the State to make them crimes. The cure may turn out to be worse than the disease.

The day of small things...

It is certainly disappointing that the Procession of Witness held for so many years by the Church of England in Sydney has had so little effect on the Royal Agricultural Society and the general public. The Sydney Show continues to open on Good Friday, and this year attendances were higher than for many years.

But this is no reason for despair. It is a fact of history that very few important changes, whether for good or evil, have come about because the majority of people in the country concerned were in favour of them. Christians were a minority in the Roman Empire when Constantine legalised Christianity; most Englishmen were opposed to the breach with the Papacy

under Henry VIII and the establishment of reformed doctrine and liturgy in the Church under Edward VI and Elizabeth I; the majority of Frenchmen in 1789 did not want the royal power curtailed, still less a republic; very few Russians favoured Communism in 1917.

Christians are a minority in the Australian community. But a little reflection on what minorities have accomplished in the past, even with the help only of human resources, will serve to show that much can be accomplished for Christ in community life notwithstanding. It is far more important that we should be united and definite in our aims.

Maundy Thursday...

It appears that many Anglican Churches where the tradition is not Evangelical now have Holy Communion services on Maundy Thursday, which try to reproduce features of the Lord's Supper when it was instituted by Him on the night of His betrayal. (Evangelical Churches, of course, comply with the provisions of the Prayer Book on Maundy Thursday, as on other days.)

This may be quite a good thing, within reason, but there are obvious limits to this approach. The real danger is that the service will be reduced to the level of a theatrical spectacle. This could have been what happened to one such service, reported in a contemporary, where oil-burning lamps were used instead of electric light.

The purpose of Christian worship is not to reproduce the outward circumstances of the past, however hallowed it may be, but to bring people into vital contact with the Lord Jesus Christ, who loved them and gave Himself for them. Particularly in Churches with liturgical forms of worship, there is a danger that aesthetic considerations may take precedence over this aim.

Books

Baptism

DID THE EARLY CHURCH BAPTISE INFANTS?

By Kurt Aland. S.C.M. Press, pp. 119, Eng. price 16/-.

In a preface to this important book, Professor Jansen remarks that "we are finding that Christian baptism is an essential element both in our unity and in our disunity as churches." The question of infant baptism has become increasingly important in ecumenical discussion, and the controversy associated with Barth and, in this country, Beasley-Murray, on one side, and Cullmann and Jeremias on the other, tends to cut across denominational frontiers.

In this situation, it is obviously important to discover, if we can, what was the practice of the Church in the New Testament and the age of the early Fathers. A negative result to the inquiry, so far as infant baptism is concerned, need not imply that believers' baptism is right for us in our present situation; but a positive answer, such as Jeremias claimed to discover, would clearly set infant baptism on a much firmer basis of authority.

Many Anglican theologians have believed the answer to be negative as regards the New Testament itself; it is the baptism of adults which the apostolic writings have in mind, and the possibility that infants were then baptised can be inferred only dubiously, if at all from such passages as those which speak of the conversion of whole households.

The Church of Scotland's Commission on Baptism, on the other hand, claims it as the unchallenged practice of the Church from the beginning, and justifies this assertion by an exegesis of a number of texts in the Gospels and Epistles which Dr Beasley-Murray, in an introduction to this book, rightly stigmatises as fanciful.

Professor Aland now reviews the evidence of the New Testament and the first three centuries, and gives good reason to think that Jeremias misinterpreted it. His conclusion is that there is no evidence for infant baptism in the New Testament or in second-century literature; indeed, some of the second-century evidence positively tells against it. Tertullian, at the turn of the second and third centuries, made a futile attempt to discourage what was then a new movement in favour of infant baptism. The

practice developed rapidly and was widely adopted in the third century. The evidence of Hippolytus, whose *Apostolic Tradition* seeks to vindicate contemporary rather than genuinely ancient custom, bears witness to the baptism of infants and children of Christian parents.

Third-century inscriptions, claimed by Jeremias as supporting his view, attest only the partial practice of infant baptism alongside baptism at a later age. The famous testimony of Polycarp that he had served Christ for 86 years is dismissed as having no bearing on the age at which he was baptised.

It is suggested that the reason for the adoption of infant baptism was the development of a more adequate conception of sin. In earlier times, it had been held, as by Tertullian, that children remained in a state of innocence until puberty. This seems doubtful, and the phenomenon is perhaps more easily explained by the growth of the Church and the increase in the numbers of children born within the community.

After considering the patristic data, Professor Aland refutes Jeremias's interpretation of various New Testament passages. In particular, he regards the "oikos formula" as altogether too unsubstantial a basis for inferences about infant baptism, and he rejects the idea that the blessing of the children can be shown, through a link between Mark 10. 15, John 3. 5 and Justin, *Apol.* 1.61 to have been a proof-text for infant baptism in the period before Tertullian.

Professor Aland's own conclusion is that, despite lack of scriptural warrant, the Church is right, in present-day circumstances which are so wholly different from those of the first-century mission, to maintain infant baptism. We must avoid the idea that if it was practised in the beginning, it ought to be used today, but that if it was not then, we ought to exchange it for believers' baptism.

—G. W. H. LAMPE.
(Reprinted from the Church of England Newspaper)

Autobiography

LIFE'S VARIED SCENES

By James Norman. Arthur H. Stockwell Ltd., Ilfracombe, Devon; no date; pp. 208, Eng. price 15/-.

Archdeacon Norman is a Tasmanian of old family (one of his great-grandmothers was the first white girl born in Australia) who spent most of his ministerial life in North Queensland under Bishop Feetham, whose biography he wrote. This is his own autobiography, containing many interesting reminiscences, and some reflections on church music and the Australian church constitution.

—D.R.

MIXED MARRIAGES

That mixed marriages in Protestant churches should be recognised as valid by the Church of Rome is the view of a Swiss Roman Catholic theologian.

The theologian, Fr Hans Kueng, Dean of the Theological Faculty at the University of Tübingen (Germany), is a consultant to the Second Vatican Council.

He said in an interview in Chicago that he considered it "absolutely necessary to do something" to change the rules. Revisions were especially needed, in his opinion, in the U.S.A., England and Northern European nations.

Fr Kueng said he also favoured a change in the Roman Catholic Church's canon law requiring the Roman Catholic

partner to work for conversion of the non-Roman partner. Instead, he said, he supported the idea that "each partner has to respect the Christian faith of the other."

It was even more important, he added, that the Roman Catholic Church recognised mixed marriages performed in Protestant churches. "They are now considered invalid," he commented. "It is a very sad and tragic situation. It is not good for the mixed marriage. It also is not good for the Church."

Further, he said, it was "intolerable" that children of mixed marriages stemming from non-Roman rites were not considered legitimate by the Roman Catholic Church. As to the baptism and education of children of mixed marriage, Fr Kueng said he felt "it would be better left to the conscience of the parents."

SCIENCE AND CHRISTIAN FAITH

Continued from page 2

described; so that even if at first the scientist does not recognise it, it is nonetheless true that as he handles the things of earth, in that same act he is in contact with the things of Heaven."

And again at the conclusion of his McNair lectures, published under the title of "Science and Christian Belief" (1955), Coulson reminds us that

"All life is sacramental; all nature is needed that Christ should be understood; Christ is needed that all nature should be seen as holy; that amid all its turbulence and tumult God's perfection might grow; and our hearts be filled with wonder at the significance of the least of all this work."

Doctrine

And this is none other than the message of the Christian doctrine of the Incarnation—All nature was needed as the vehicle of God's revelation of Himself—that Christ might be understood. "The Word became flesh and dwelt amongst us, and we beheld His Glory."

As we behold the Glory of God in nature as revealed by science, we see no longer a dead universe of inert matter, but a dynamic universe, pulsating not only with waves of light and energy but with the very Presence of God.

Again, if Copernicus robbed us of the primitive comfort of a heaven just above the clouds, Einstein and the New Physics have restored to us the mature assurance that the Kingdom of Heaven is around us here and now; and faith is the insight which makes us realise this is true, and by which we become aware of the reality of the Spiritual World

and of the Presence of God Who is both the Creator and Sustainer of the universe as well as the Author and Giver of life.

Relationship

Science and religion today proclaim with one voice the "great new fact of our time" that matter and spirit are no longer opposing concepts to be described in different languages, mutually incomprehensible. New meanings are being read into old words to describe the newer insights now clamouring for expression. One such word is space in terms of which both matter and spirit are now being expressed.

The theme of the contemporary German theologian, Professor Karl Heim, in his recent works, "Christian Faith and Natural Science," and "Transformation of the Scientific World View," is that each human consciousness may be likened to the space inside a closed cell whose walls represent the world of matter, including our bodies, and through which we express ourselves and communicate with others. Intersecting these cells is another kind of "space" in which God exists, upholding the world of matter as its Creator and confronting us, not as an object for our investigation, but as the supreme Subject with Whom we stand in an intensely personal relationship. In order to make this relationship complete, He came amongst us, as one of the "Cells" and said "I call you not servants but friends."

The Christian doctrine of the Incarnation, seen in the light of modern science, has given us a new vision from which we can

never return to the old ways of thinking in terms of isolation and conflict between the secular and the religious. The idea of a "God of the gaps" is as outmoded today as the nineteenth century physics from which it grew.

God is either "in the whole show" sustaining, controlling, confronting—or else not there at all. And for those who believe that He is, and who hear His call, our response can involve nothing less than our whole lives dedicated to His service wherever we are—not in isolation from the world, but in it.

Just as all nature is needed that Christ and His Incarnation might be understood, Christ and His Incarnation are needed that all Nature might be seen as Holy—that our science and our technology, our civilisation, our resources and our wealth might be sanctified to His service and be the vehicles of God's love to mankind—"that as we handle the things of earth, in that same act we are in contact with the things of Heaven."

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• Sydney

The Reverend Noel Delbridge, Director of Education in the Diocese of Newcastle, has been appointed rector of St. Luke's, Mosman. Mr. Delbridge will succeed Canon Ernest Cameron, who retired recently. He trained at Moore Theological College, Sydney, and was ordained by the Archbishop of Sydney in 1951. He served in various parishes in Sydney Diocese prior to his appointment in Newcastle Diocese.

The Reverend G. R. W. Burton has been appointed Chaplain and Director of the Church of England Homes at Carlingford and Drummoyne. Mr. Burton comes from work among young people in England.

• Melbourne

At a service of Evening Prayer in St. Paul's Cathedral on Tuesday, April 30, Bishop Sambell commissioned and licensed the following clergy for work in the diocese: The Reverend C. F. Withington as Chaplain of Trinity Grammar School; the Reverend Peter Wilson as Chaplain in the Department of the Industrial Mission; the Reverend Ivan Page, as Assistant Chaplain at the Victoria Missions to Seamen; and the Reverend P. George as Curate for St. Thomas, Essendon.

Miss Marilyn Taylor, who has been serving with the Church Missionary Society in Malaya, will return to Australia for her first furlough in June. At present she is engaged in a tour of other Eastern countries including Hong Kong and Japan.

Miss Genevieve Cutler, of the Church Missionary Society, who has been on furlough in Victoria from service in Tanganyika, left Melbourne on the Strathmore on May 2 on her return to the field. On Wednesday, May 1, the Parish of St. Andrew's, Brighton, sponsored a farewell to Miss Cutler and Mr and Mrs Clarrie Baulch before they returned to their respective fields.

NEWS IN BRIEF

GOLDEN JUBILEE celebrations were marked, in the parish of St. Andrew's, Roseville (Sydney Diocese), by the visit of the Archbishop of Sydney to the church on Sunday, April 28. Dr. Gough preached at a service of Morning Prayer.

JAMBEROO was visited by the Archbishop of Sydney on April 20, when His Grace opened and dedicated a new hall attached to the Church of the Resurrection. The church forms part of the Parish of Christ Church, Kiama. The rector is the Reverend W. Bryden-Brown.

PROVIDING access to publications dealing with aspects of A.C.C. work, a new book club has been launched. The club operates in three sections, membership of each being £1. At least four publications would be offered to members each year. Further details are available from the A.C.C., 511 Kent Street, Sydney.

MOWLL Memorial Village at Castle Hill (Sydney Diocese) will be visited by the Governor of N.S.W., Sir Eric Woodward, on June 29, when buildings forming Project 7 at the village will be opened. The Archbishop will be present to dedicate the buildings. The function commences at 3 p.m.

HISTORIC St. John's Church, Parramatta, will be heard in a broadcast of Morning Prayer at 11 a.m. on Sunday, May 19. The preacher will be the rector, the Reverend K. L. Loane, and the broadcast will be heard in N.S.W. on 2BL, 2NC, 2CY and regionals.

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of Tanganyika and Rose River, North Australia.

Deaconess Lee Appleby and Miss Mary Nevell, both from C.M.S. in East Africa, have arrived in Melbourne for a period of furlough.

• Adelaide

The Reverend T. J. Hayman has been appointed G.F.S. Chaplain in succession to the Reverend W. J. Northern.

The Reverend A. B. Williams, Th.L., was instituted and inducted as rector of St. Stephen's, Willunga, on April 19. The Reverend J. B. Razzell was instituted and inducted as rector of St. Paul's, Naracoorte, on April 26. The Reverend F. J. Hopton, Th.L., has resigned from the parish of Holy Trinity, Riverton as from May 21.

• Willochra

The Reverend Ronald Keynes has been appointed in charge of the work at Leigh Creek and the Reverend Alan McMahon has been appointed to Quorn. The Reverend Conrad Patterson has been appointed curate at Peterborough, where he will work under the Bishop and the Reverend Donald Francis has taken up Mr Patterson's work as curate at Port Pirie.

• Overseas

The first Anglican Bishop of the Virgin Islands—the Right Reverend Cedric Earl Mills—was consecrated on April 19 in St. James' Episcopal Church, Baltimore, U.S.A. The new bishop was formerly rector of St. James' Church for 22 years.

Dr Paul S. Rees, vice-president-at-large of World Vision Inc., has been elected to the Board of Directors of World Vision and has also been appointed editor-in-chief of "World Vision Magazine."

The Bishop of Guildford (England), the Right Reverend George Reindorp, his wife and three children, were involved in a car accident recently. The Bishop suffered a knee injury; his wife suffered minor injuries and his children escaped unhurt.

The Bishop of Ely, the Right Reverend Noel Hudson, is to retire at the end of this year. He will be seventy in December.

OVERSEAS TOUR BY CHURCH ARMY HEAD

The Rev. A. W. Batley, Federal Secretary of the Church Army in Australia, and Mrs Batley, left Sydney on Tuesday, April 23, for a round-the-world air tour, during which they will visit Church Army work in many countries.

Their first call will be at Nairobi where the newly formed Autonomous Society of the Church Army in Eastern Africa is training African men and women as Church Army Officers. During a four-day visit Captain Batley will preach to an African congregation expected to number 1,000 people.

Captain and Mrs Batley will arrive in England in time for the annual Church Army Conference in London during the first week of May and he is scheduled to speak at Conference sessions and undertake a program of preachments throughout England. One of the main purposes of his visit is to consult with the leaders of the English society and strengthen the bonds between the English and Australian societies.

After two months in England he and Mrs Batley will fly to New York where they will be the guests of the Church Army in U.S.A. for two weeks.

This will be followed by a visit to Canada as the guests of the Canadian Church Army and while there Captain Batley will attend the Anglican Congress in Toronto as the priest-delegate of the Diocese of Grafton, N.S.W.

Immediately after the Congress the Federal Secretary and his wife will continue their round-the-world flight for a three day visit to the Church Army in New Zealand before returning to Sydney at the end of August.

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ISSUED FORTNIGHTLY.

SIDELIGHTS ON THE NEWS

THE parish of Lowestoft in England has organised a rather unusual competition—unusual for a parish to organise, that is—a hymn writing competition. The rector and parishioners decided to conduct the competition after the Dean of King's College, Cambridge, said in a TV interview that he thought many of the hymns sung in church today were "ghastly." Estimating that half the total number of hymns in the hymn-book are never sung, Mr Westwood feels that unless they are replaced the hymn books will remain static and will eventually die. Public reaction to the competition has been extremely favourable. "We have touched a genuine feeling," says Mr Westwood. "Authors of entries come from all over East Anglia and from further afield. Some are Anglicans and others are members of the Church of Scotland and the English Free Churches. Their ages range from nine to 82."

REFUGEES HELPED BY AUSTRALIA

Australia led the world last year in the W.C.C. resettlement program with the record number of 7,307 refugees and migrants whose resettlement was worked out by the World Council and the Australian Council of Churches. Of this total, 1,314 were White Russians from China and 983 were close relatives from Yugoslavia of refugees already resettled in Australia.

A staff of 389 persons strategically placed in 46 countries around the world last year helped 15,472 refugees and needy migrants to move to new countries or to establish themselves locally. Among them were more than 400 who were in some way handicapped.

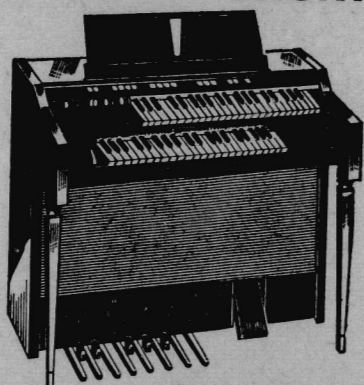
In addition, 196 refugees were placed during the year in homes for the aged and chronic sick where they will be assured of peace and security for the rest of their lives.

This brings the total of refugees and migrants resettled by the W.C.C. since 1948 to 257,991.

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Newspaper's Claim Denied by Rector

A CLAIM, put forward by "The Sydney Morning Herald," that the political influence of the Churches of N.S.W. has declined, has been denied by the Reverend Bernard Judd, rector of St Peter's, East Sydney.

The claim was made in an article by the State political correspondent of the "Herald." The writer draws attention to the continued spread of poker machines throughout N.S.W., the passing of legislation abolishing the hotel tea break and the recommendations of Mr Justice Kinsella supporting establishment of legalised off-course betting.

"These are instances," said the writer, "of an apparently progressive decline in the political influence of the Churches. These three failures have not been isolated. What distinguishes them is that they came in such quick succession."

Speaking at St. Peter's Church on a recent Sunday morning, Mr Judd said:

"The fact that the politicians in N.S.W. have gone out of their way to rebuff the Churches' representations in the realm of Christian Social Witness does not, of itself, prove that the community is hostile to the Churches. There are many who support the Churches' Christian Social Witness but are not regular Sunday-by-Sunday worshippers. These latter are not organised and therefore politicians tend to disregard them."

"At a General Election, party political and economic issues overshadow moral and social questions and this emboldens politicians to disregard the representations of the Churches because they count upon the fact that the ballot box does not test these social issues."

Prophetic

"Many politicians seem to be men with very mediocre ideals who are incapable of giving courageous character-leadership to the community. They excuse their failure to lead by saying that the electors are against those principles which ennoble and uplift a nation. We need politicians who will not yield to organised pressure groups whose vested interests exploit the community."

"The Christian Church has a prophetic duty to tell the truth whether it proves popular or not. The Church ceases to fulfil its prophetic function when it follows the way of cowardly conformity to secular standards which are at variance with the Gospel. It is commissioned to proclaim."

"Surely politicians recognise that they have a moral obligation to legislate for what is in the best interests of the community and not simply to protect their own interests."

RIDLEY COLLEGE HEAD RESIGNS

THE Reverend Dr. S. Barton Babbage, Principal of Ridley College, has announced his resignation as from the end of the second term. He has accepted a three-year appointment as visiting Professor of Christian Apologetics at Columbia Theological Seminary in America.



• Dr Babbage

Dr Babbage graduated Master of Arts from the University of New Zealand at the age of 20 with first-class honours in History and subsequently secured his Doctorate of Philosophy in the University of London. He was senior Chaplain with the R.A.F. in Iraq and Persia.

Dr Babbage was appointed Dean of Sydney at the age of 30. He was responsible for the development of marriage guidance work in Australia, establishing the first centre at St. Andrew's Cathedral.

He made the Cathedral a notable centre in the life of the community and, on the occasion of his resignation, was farewelled by representatives of the business community under the chairmanship of Sir Harry Brown, and was also the recipient of an illuminated address signed by representatives of 64 trade unions.

He developed, to an unique degree, a liaison with the Press.

C.M.S. Appoints Federal Warden

C.M.S. in Australia has appointed its first Warden of Federal Training. He is the Reverend Francis Foulkes, M.A., M.Sc., B.D., from New Zealand. He will take up his duties on January 1, 1964.

As Warden of Federal Training, Mr Foulkes will be responsible to the C.M.S. Federal Council for a training course for C.M.S. candidates from all States in Australia.

The course will, in fact, be an extension of the short period of Federal training which has been provided for missionary candidates in the past few years. Such a course will be additional and supplementary to the basic training programs which the individual State branches may require.

Mr Foulkes, a Rhodes Scholar, holds a brilliant scholastic record, including an M.Sc. (with first-class honours in mathematics) and a B.A. in Classics from Auckland University, and a B.A. (with first-class honours in theology) and a B.D. from Oxford University.

He is the author of a commentary on the Epistle to the Ephesians shortly to be published in the series of Tyndale New Testament Commentaries by the Tyndale Press, London. Mr Foulkes trained for ordination at Wycliffe Hall, Oxford, from 1950 to 1951, and was ordained to the diaconate in Chelmsford, England, in 1953, and to the priesthood in Ibadan, Nigeria, later the same year.

Missionary Training

After offering to the Church Missionary Society for overseas service, he completed six months of missionary training in 1953 at the Men's Training College of the English C.M.S.

He was located to Nigeria and joined the staff of Melville Hall theological college, Ibadan, in the Western Region; this college later changed its name to Immanuel College on becoming a united college for the training of both Anglican and Methodist candidates for ordination.

Since 1960, Mr Foulkes has been principal of the Vining Christian Leadership Centre at Akure, Nigeria.

Mr Foulkes, who is 37, is married and has two children. Mrs Foulkes, a teacher before her marriage, received her training in New Zealand.

and was farewelled by representatives of the Press and radio, presided over by Sir Richard Boyer, then chairman of the A.B.C.

The Governor-General flew from Canberra to be present at his public farewell.

In 1953, Dr Babbage became Principal of Ridley College and later that year, Dean of Melbourne. He greatly extended the range of services for professional bodies and made the Cathedral a centre of cultural and social life. A venture, which captured public imagination, was the establishment of Deano's Crypt.

Activities

During this time, Dr Babbage shared extensively in various ecumenical activities, being President of the Melbourne College of Divinity, President of the Father and Son Welfare Movement, President of the Scripture Union, President of the Australian Teachers' Christian Association and Chairman of the Billy Graham Greater Melbourne Crusade. Dr Babbage also conducted University Missions throughout Australia and New Zealand. In 1961, Dr Babbage was awarded a Fulbright Scholarship in America.

Dr Babbage is married with four children. He belongs to a distinguished scientific family.

An ancestor, Charles Babbage, was a famous mathematician and responsible for the present-day development of computers, and a cousin, Lord Adrian, the present Master of Trinity College, Cambridge, was awarded the Nobel Prize for Neuro-Psychology and is a former President of the Royal Society and the British Association.

• See editorial comment, p.2.

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