

Personal

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 lead-

ers 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.

The Australian CHURCH RECORD

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

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

Advertising and Business Communications to be addressed to the Secretary.

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.

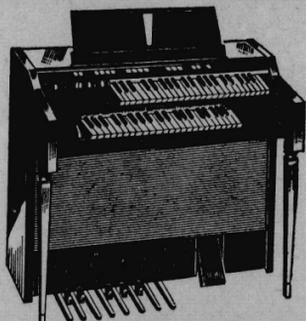
In addition, 196 refugees were placed during the year in homes for the aged and chronic sick where they will be assured of peace and security for the rest of their lives.

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

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 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 re-



Dr Babbage

representatives of 64 trade unions. He developed, to an unique degree, a liaison with the Press

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.

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 ordi-

nation 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.

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CHURCH RECORD

MAY 24, 1963

The Loss of Dr. Babbage

The resignation of Dr S. Barton Babbage from the principalship of Ridley College, Melbourne, draws attention to a very serious failure in the Australian Church which spells disaster for the future if something is not done about it speedily.

Ten years ago Dr Babbage left the Deanery of Sydney (in which he was eminently successful) for what he rightly judged to be a more pressing need of the Church—the development of theological scholarship. At present, it is only really possible to do this in connection with our theological colleges, and, under Dr Babbage, Ridley made a name for itself. He fostered and encouraged some outstanding scholars, and looked set to making an ongoing contribution of far-reaching value to this country.

But in the last two or three years Ridley has lost, in quick succession, its three scholars of international repute. Dr Babbage himself is a New Zealander (though he came here in 1946 to settle), but Dr Leon Morris and Dr Francis Andersen are perhaps the ablest native-born biblical scholars our Church has ever had, and they owe their present eminence, in no small measure, to Dr Babbage's encouragement. England and the United States are gaining what we are losing.

Why has Australia not been able to hold these men? The answer is simple. Our Church has little or no appreciation of the necessity of the work they are doing, and has given neither facilities nor encour-

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agement to them to pursue their ministry of Christian scholarship. They gained their training and distinctions at their own expense (or with aid from sources apart from our Church) and they have given themselves without stint in the many demands made on their teaching ministry. But, unless they were to turn their backs on their special calling of scholarship, they could not progress here with the meagre resources given them.

The special failure at Ridley is, sad to say, also an indication of the hostility of those in authority in Victoria to evangelical churchmanship and theology. There is at present in Ridley only a handful of candidates for the diocese of Melbourne, and there can be little doubt that the immediate reason for the departure of both Dr Andersen and Dr Babbage is the frustration occasioned by their failure to obtain the kind of support for the work of the College that a diocesan ought to give. If Ridley, which is an independent college, were well endowed, lack of ecclesiastical support might matter little; but it is not.

Paradoxically, the present situation shows that the independence of a college like Ridley was never more vital to the well-being of the Church. But we need a revival of that vigorous and sacrificial spirit, and of that clear grasp of evangelical truth, which brought Ridley into existence half a century ago. The society principle, the principle of free association in the cause of truth and of the gospel, must be maintained and supported at all costs if the Church of England is not to degenerate into an episcopal sect.

But more widely, Australian churchmen, especially evangelicals, must wake up to what is happening. There is almost no understanding of what theological scholarship is, of the need for it, how it is pursued, or of what it costs. The money spent on our theological colleges on anything but facilities for board and lodging, is negligible. It is little wonder that when a Morris or an Andersen or a Babbage appears among us, we show small appreciation of their calling, and shrug our shoulders when they go into voluntary exile in other lands.

Commencing with this issue THE AUSTRALIAN CHURCH RECORD will publish papers presented at the recent Conference organised by the Anglican Church League. The conference, which met at Menangle during March, considered the question of Prayer Book Revision. Further papers will be published in forthcoming issues of ACR.

A TRUE PATTERN OF SUNDAY WORSHIP

THE consideration of such a subject drives us of necessity to turn to the New Testament to determine the exact nature of the Ekklesia—the assembly of believers—to furnish us with data as a basis for arriving at a true pattern of Sunday worship.

At the outset it is my conviction that many of the aberrations and distortions seen within our Churches today are due firstly to the vague or even faulty grasp of the true nature of the Biblical teaching of the Church and secondly to an undue emphasis on pragmatic considerations as parish situations are faced.

We have somehow fallen into the error in respect to the patterns of worship by determining the validity of a pattern purely on the grounds as to whether this or that idea works or whether people would like it or not. Outward results are the test.

This approach is unconsciously making severe inroads on the whole life of the Church today. We must resolutely resist any attempt to allow the pragmatics of patterns, schemes, plans, programs, to dominate—we must appeal to Scripture and Scripture alone.

Reinhold Niebuhr has said: "The Church that marries the generation in which it lives will be divorced in the next."

We now ask ourselves the question: What is the general pattern of Sunday worship obtaining today in the parish churches?

The congregation, insofar that it assembles at all, distributes itself amongst the various services available. Not many church members attend more than once, a few twice, though the number of services in a parish church is not uncommonly as many as three to six. The multiplicity of Communion Services in the one church in the interests of convenience, taste or sectional interests, is indeed an anomalous situation.

This general pattern gives rise to fragmentation of the "ekklesia" and has a serious divisive tendency. Surely it must verge on the divisions that St. Paul condemned in the church at Corinth. These divisions had their origin in a failure to "discern the body."

The idea of fellowship in Christ, first with God and then with our fellow believers, dominates the whole of the New Testament (1 John 1:3-7, Acts 2:42-47). Any idea, therefore, of enjoying salvation or being a Christian in isolation to the body of believers is foreign to the New Testament.

Congregation

In the Ephesian Epistle St. Paul uses three metaphors to describe the church of Christ—the metaphor of a body (Eph. 1:22-23; 4:12-16), a building (Eph. 2:20-22) and a bride (Eph. 5:25-32). In the first place all three of these metaphors stress the decisive and distinctive relation of the Church as a whole, and of every individual in it, to the one Lord.

Every member or stone finds his place, and the whole community fulfils its destiny, in vital fellowship with Christ as the head of the body. In addition the first two metaphors, of the body and of the building, also emphasise how this common re-

lation to Christ involves all the members in a unity with one another and in an interdependence upon one another.

"Throughout all the metaphors it is consequently the internal relationship of Christ to the church, and the mutual relationships of members to one another that is emphasised" (E. Best, S.P.C.K., "One Body in Christ"). Similarly of the use of the concept of the body of Christ.

This metaphor looks inward and not outward. It is used not to express a truth about the place of the Church in the world, but about the relationship of members of the church to Christ and to one another. Thus in calling them members of the Body, Paul seeks to teach their relationship and duties not to the world, but to one another.

"An eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of thee" (1 Cor. 12:21). St. Paul adds that God's

By the Reverend Dudley Foord, M.Sc., B.D., Th.L., Rector of St. Thomas', Kingsgrove (N.S.W.)

purpose in this arrangement is "that the members should have the same care one for another" (1 Cor. 12:25).

Thus as Christians we can be kept fully fit and grow to maturity and fulfil our divinely intended service, only by active co-operation with our fellow Christians. Every member of Christ's Body, the Church, has his proper and necessary contribution to make to the well-being of the whole. None can be despised, or disregarded, or for any other reason fail to function, without damage and loss to the body corporate (1 Cor. 12:8-31, Rom. 12:3-10).

These clear scriptural patterns are so far distant from those practised in our parish churches that serious concern is expressed at the trends to multiplicity. They overthrow this corporate oneness that should be evidence in any loyal manifestation of the Church of Christ.

I turn now to a brief consideration of the term "ekklesia." This is the ordinary Greek term for an assembly. The following are the most important uses of the word:—

1. Most frequently the word *ekklesia* designates a circle of believers in some definite locality, a local church.
2. In some cases the word denotes what may be termed the Church assembled in the house of some individual (Rom. 16:23, 1 Cor. 16:19, Col. 4:15, Philemon 2).
3. In a more general sense the word serves to denote the whole body throughout the world, i.e. the Church universal.

By far the majority of uses concerns the local church, i.e. the assembly of the believers in a certain place. The following terms indicate the pattern of the assembly.

1. "All gathered together with one accord"
2. "in one place at one time"
3. "when ye come together, everyone of you"
4. "that the whole body may be edified"
5. "being assembled with one accord"
6. "gathered the Church together"

Essential

It is therefore of supreme importance first to observe that the New Testament Church recognised their essential unity in Christ with all other Christians in the local situation and that attention was paid to cultivate this oneness. Our present patterns are far from this.

Another major weakness of our local church life is that the majority of a congregation for the most part are silent listeners with often no opportunity given for expression of their faith which is an essential for growth to maturity. They are not active participants in giving ministry as well as receiving it. So they are neither fruitful nor vital members of the congregation.

Such members need to learn to open their mouths in prayer and in exposition based on the written word of God by meeting informally with small groups to pray and to study the Bible together. Surely Christ Himself encouraged small informal groups by "where two or three are gathered" (Matt. 18:16-20) and promised His Presence.

Similarly in the Epistles exhortations are given which can only fully be acted on by groups functioning in intimate fellowship. We are told to "exhort one another" (Heb. 3:13, 10:25) — not always to sit and listen while the same person does all the speaking to a large silent congregation.

We know John Wesley broke congregations up into groups which were small enough for every member to count and to become vocal. Again St. Paul (1 Cor. 14:26) says "To sum up, my friends: when you meet for worship each of you contributes a hymn, some instruction, a revelation, an utterance... All of these must aim at one thing: to build up the Church."

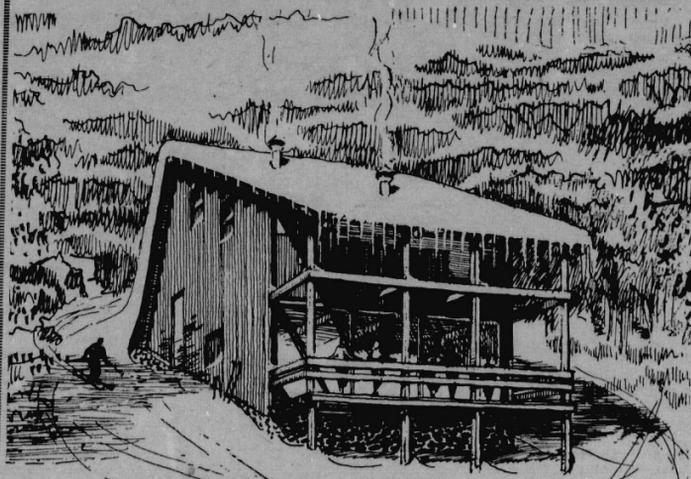
Principle

Moreover, we must accept the principle of the spiritual priesthood of all Christians, urging every Christian to instruct others, to exhort, to edify, and to care for their growth in Christ. All this points unmistakably in one direction: to reduce the multiplicity of services on a Sunday morning in order to permit a period in the normal pattern of Sunday hereby the "assembly of believers" can fulfil this essential component of their corporateness, i.e., a time of group study with opportunity for discussion, interchange, and fellowship.

Yet, the pattern of our church life is that we are content to arrange services and see people attend and that is virtually all. Our schedule is so choked with services that there is no possibility of such a scripturally based pattern ever being implemented.

Continued, page 5

YOUTH SKI CHALET OPENED



THE "Southern Cross Ski Chalet" was opened on May 4 by the Rt. Rev. K. J. Clements, Bishop of Canberra and Goulburn, in the presence of the Rt. Rev. A. W. Goodwin Hudson and the Ven. G. R. Delbridge.

Some 70 people in all went down to Smiggin Holes from Sydney for the occasion. The Vicar of Berridale, in whose parish the chalet is built, was also present.

It was in September of 1961, that serious thought was given by the Youth Department Council to the erection of its own Ski Lodge and application was first made to the Kosciusko State Park Trust for a site.

This was soon granted and Smiggin Holes was chosen on account of the advantages of the site for skiing, building,

and for its accessibility to transport in the area. The financing of the project has been undertaken by the Youth Department, gifts and loans from interested people, and a loan from the bank.

The firm of architects, Hely, Bell and Horn, was asked to draw up the plans, and these having been completed, construction was able to begin under the responsibility of Mr Peter Reed, the builder, on December 27, 1962.

During the summer vacation the majority of the construction was undertaken by voluntary labour. A total of 80 young people offered their services, skilled and otherwise, during the months of January and February.

The chalet will be managed by a company especially formed for this

purpose styled "The Church of England Youth Department Diocese of Sydney Ski Lodge Co. Ltd."

Believing that the aim of the Youth Department is to reach young people in all walks of life for Christ, the greatest obstacle in the way is namely, one of contact.

Skiing is Australia's fastest-developing sport. The belief that this is no mere passing interest is shown by the fact that H. C. Sleigh Ltd., James Walker Pty. Ltd. and Ansett Pioneer have just signed a contract to invest up to £500,000 in the Smiggin Holes area. Therefore the Youth Council is prepared to say to the youth of our day:—

"If you want to go skiing, go and we are prepared and ready to present you with the challenge of Christ on the snowfields of Australia."

DEAN OF SYDNEY TO LEAD MISSION

FROM June 17 to 28 the Evangelical Union within the University of N.S.W. is sponsoring an evangelistic mission with the theme "Two Different Worlds."

The Rt. Rev. A. W. Goodwin Hudson, Dean of St. Andrew's Cathedral and Bishop Coadjutor of Sydney, will be the main missionary.

Assistant Missioners or Advisors include:—Prof. H. Carey, Prof. of Obstetrics, UNSW; Prof. Steinbeck; Dr Howard Guinness, noted author and rector of St. Michael's, Vaucluse; the Rev. Dudley Foord, engineer and rector of St. Thomas', Kingsgrove; the Rev. N. Andersen, principal of Baptist Theological College, Eastwood.

Opened in 1949, the University of New South Wales, at Kensington, Sydney, is one of the youngest and yet fastest-growing universities in Australia. From an enrolment of 3,000 in 1953, the student population has increased to over 9,000, while the campus embraces 125 acres.

Main meetings will be held in the new Science Hall, a spacious theatre seating 900. Additionally there will be special meetings for Asian students and part-time students with subsidiary meetings in the different faculties.

These subsidiary meetings will take the form of addresses by prominent Christians from the different professions, including Dr Ronald Winton, editor of Medical Journal; Mr Harold Knight, Chief Economist for the Reserve Bank, and Mr Ronald Roberts, China Inland Mission.

During the period of the Mis-

sion, three films will be screened and a number of dinners catered for the students.

Irrelevant Figure?

As in all universities, the time taken up by studies leave little room for thoughts about Christianity. Jesus Christ is, to most students, an irrelevant meaningless figure in the modern world of science, technology and commerce.

These students, as the potential leaders of our community, are a most urgent and strategic mission-field, and it is to them that the numerically small Evangelical Union within the University is aiming, by means of the Mission, to forcefully present Jesus Christ as a living power in the modern world.

A visit, in April last, by the Rev. David Sheppard, was much used by God as a preparation for the main Mission, and as a result of Mr Sheppard's forthright presentation of the Gospel a number of students sought Christ as their Saviour.

Already God has done wonderful things in answer to the prayers of those working for the success of the Mission, and the Evangelical Union is confident that their Lord will fulfil his promise:—

"I, if I be lifted up, will draw all men to Me."

Vanquish Hunger Day

ON May 26 the national Freedom From Hunger Day Campaign Appeal will reach its climax with the VH DAY operation.

In New South Wales alone 70,000 volunteers will swing into action on this day to raise £210,000.

The State's target has been set at £370,000, and of this total more than £53,000 has already been raised.

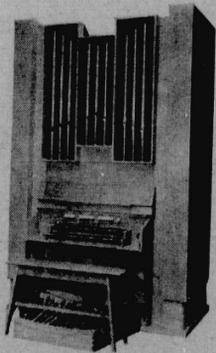
University students, social clubs, trade unions, the State Government, and hundreds of other groups have already thrown their weight behind the campaign.

The object of the Freedom From Hunger Campaign is to help the hungry and starving in the world to feed themselves by teaching them how to grow more food.

SPAIN'S leading Roman Catholic daily, "Ya," in an article entitled, "Attention to Religious Needs of Tourists," urged that special services be provided for Protestants visiting this predominantly Catholic country. As the tourist season gets under way, the publication said, "we owe personal services to foreigners, among them being religious services." The paper suggested that hotels and travel agencies give tourists information where Protestants may attend churches. It stressed that "no question of proselytising is involved" in any services offered to non-Catholics.

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NEW YOUTH CENTRE

THE Archdeacon of Wollongong, the Ven. E. A. Pitt, has announced the purchase of a Youth Centre at Gerroa, situated on the Seven Mile Beach and the Crooked River, two miles from the Gerringong railway station. The property will be available for houseparties, children's camps and adult conferences.

The property consists of a large guest house together with a dormitory block with total accommodation for 60 people. Games are well catered for, with a tennis court and other facilities as well as surfing, hiking and canoeing.

Catering is provided for the warden and his wife who manage the property. Every detail of your stay can be managed. The house is equipped with an excellent meeting room, piano, radiogram, hot and cold water and septic toilets.

The Church of England Youth Department, Diocese of Sydney, will manage the property in conjunction with a new-

WATER covers 75 per cent of the earth's surface, but only 1 per cent of the world's food comes from the seas and rivers. Freedom From Hunger Campaign experts say that a huge expansion of fishing is possible to bring body-building protein foods to the under-developed and hungry countries.

ly appointed South Coast Youth Council. The property was purchased for the sum of £15,000.

Support for Appeal

A Youth Dinner was held in the Dapto Parish Hall under the chairmanship of the Rt. Rev. R. C. Kerle when the whole scheme was outlined to Youth Representatives from various parishes within the Wollongong Rural Deanery. At the dinner some £550 was pledged and indications are that many other young people will support the appeal in a similar way.

The Rector of Albion Park, the Rev. W. V. Payne, is already contacting Anglican dairy farmers on the South Coast to receive donations of cattle for a cattle sale which will be held in September of this year.

A special Service of Thanksgiving will be held at the Gerroa Youth Centre on Monday, June 10, at 2.30 p.m., when the Rt. Rev. R. C. Kerle and the Ven. E. A. Pitt will lead the worship. Young people and all interested friends are invited to attend this service.

OVERSEAS NEWS

Award to Theologian

THEOLOGIAN Karl Barth has been awarded the Danish Sonning Prize for his "services to European civilisation." The prize of 110,000 Danish Crowns (15,940 dollars) was awarded on April 19 at a ceremony at the University of Copenhagen. Previous recipients have included Igor Stravinsky and Sir Winston Churchill.

Joint Campaign in Holland

PROTESTANTS and Roman Catholics in the Netherlands were scheduled to join in Utrecht March 15 in a campaign intended to stimulate more interest in and better understanding of the Bible. Between 7 and 9 p.m. 1,750 Catholics and Protestants rang the doorbells of 80,000 homes in the city and handed householders copies of a pamphlet entitled, "Why the Bible?" A similar campaign will also be conducted in The Hague, where 2,000 Catholics and Protestants will distribute 200,000 copies of the same brochure. In

Amsterdam and Haarlem, the booklet already has been distributed on a mass scale.

Silky Oak in Abbey

GIFTS of Australian wood which will be used in the restoration of Westminster Abbey were presented to the Dean of Westminster by the Agent-General of Queensland at a recent ceremony in the Jerusalem Chamber of Westminster Abbey. The wood is part silky oak and part maple.

Floating Loans

IN order to encourage and assist the development of the Church's work abroad, the Society for the Propagation of the Gospel is to open a floating loan scheme which is to be called "Festina" — Latin for "Hasten." The scheme is not altogether a new one. As the secretary, Bishop Eric J. Trapp, explained at the society's annual meeting, "It came into being when the society set aside £100,000 for loans to assist the Church in South Africa."

Racial Prejudice

THE Synod of the Reformed Church of the Netherlands (Nederlandse Hervormde Kerk) has issued a pastoral letter to all its congregations strongly denouncing racial prejudice. "The Bible declares that God created the whole of the human race from one single man, that He created man to His own image, and that therefore every human being, whatsoever face he has and whatsoever language he speaks, is a bearer of the image of God. There is a unity of the human race, and this is of infinitely greater significance than the differences." But it warned, "It is extremely difficult, if not impossible, to hold on to the unity of the human race whenever belief in Jesus Christ is absent." The letter called on congregations to expose as "dangerous myths" certain racial considerations "which present themselves as being scientific," and to seek to clear away all fallacies and misunderstandings in relation to race and racial differences. It also urged "investigation of the psychological backgrounds of race consciousness." (EPS, Geneva.)

Norwegian Campaign

A CAMPAIGN, begun last autumn by the Norwegian Bible Society with the aim of getting every Norwegian home to have a new copy of the Scriptures, has already shown impressive results, the society reports. Last year's sales of full Bibles, it said, totalled 42,186, an increase of 20 per cent over 1961.

Religion in Russia

"The persistence of religious belief in one-quarter of the adult population of the Soviet Union 45 years after the Revolution constitutes a fundamental contradiction of Marxist theory," an expert on the Eastern Churches has stated in New York.

"Many thousands of clergy and lay Christians have suffered in Soviet penal institutions and labour camps," said Dr Anderson, "and the experience is used as a threat by the Party and Government." He pointed out that Soviet law prohibits any religious activity other than worship, which must take place in churches, and all philanthropic and educational work is forbidden.

Peace program

Only in furthering its "peace program," knowing that all Christians pray for peace, does the Party "welcome the participation of Soviet churchmen," the report continued. "It is at this point that (they) find themselves charged with being Soviet agents when they issue or sign statements which press the Soviet side, and assume a prominent place in 'peace' rallies abroad."

He estimated that there are 50 million "believers in God" in the Soviet Union today. In order of membership, the Christians belong to the Orthodox, Armenian, Roman Catholic, Lutheran, Evangelical Christian (Baptist) and Reformed Churches. Small groups of Jehovah's Witnesses and Pentecostals exist precariously. There are some 20 million Moslems and over two million ethnic Jews, although some of them, said Dr Anderson, "may have rejected religious belief."

EPS, Geneva.

Notes and Comments

Churches' Political Power...

The recent article in "The Sydney Morning Herald" on the declining political power of the Churches (which few Christians would deny) shows how persistent complete misunderstanding of the nature of real Christian allegiance is. The article says that New South Wales politicians do not regard the persistent drift from Church attendance as a sign that the nation is any less Christian than it used to be, because the percentage of those not professing any religion in census returns has not increased since 1947.

The fact is, however, that while each individual has to make his own personal decision about Christ, once he has become a Christian he is, whether he likes it or not, a member of Christ's body the Church, and under an obligation to take an active part in its worship and work. If he does not, he is committing a sin against God, and dangerously imperilling the safety of his soul.

It is very difficult indeed to get most people to see this. The number of people who think that

they can be perfectly good Christians and yet never go to Church is probably growing. If this popular error could be knocked on the head once and for all, and people made to realise that they must be either openly for Christ, and therefore a member of the Church, or openly against Him, and therefore not a member of the Church, it might do something to increase the real influence of the Church in the community.

The Anatomy of Wowserism...

The "Herald's" article is undoubtedly right in concluding that the Churches make themselves unpopular by their wowsery attitude to prevalent social customs. For most Australians dislike and resent a wowsery—that is, according to a recent A.B.C. panel, anyone who tries to stop other people doing things because they offend his conscience.

The real objection to wowsers can be analysed in this way: "I enjoy this practice, but if my conscience becomes convinced that it is wrong I will not be able to enjoy it any more. If it offends the wowsers' consciences, it would probably offend mine, too. The best thing to do is not to listen to the wowsers, because then my conscience will continue to find this activity harmless and I can go on doing it."

Jeremiads...

The "Herald's" article accuses the Churches, too, of uttering jeremiads in public debates. The use of this word is a revealing proof of the world's attitude to the prophetic task of the Church of God. For Jeremiah was one of the greatest of all the Old Testament prophets, and also in his day was one of the most unpopular. He was unpopular for one reason above all. He foretold boldly the ruin that the policy and practice of the nation would bring on it, and the world has never forgiven him for being right.

who objects to wowsers would not fear discussion of these questions. He would welcome it. But very few Australians do. In a democratic country the majority cannot silence the minority so they view the wowsers, who they do the next best thing; they refuse to listen to the wowsers, and shut their minds to what he says.

Every Christian and, in fact, every person more concerned with doing what is right than with self-indulgence, must be a wowsers. If a man genuinely believes a custom or practice to be morally wrong or to produce bad social effects, he must warn others about it, or stand convicted of a selfish indifference to the welfare of his fellow-men. The Australian Churches would be false to their calling, and to the example of their Lord, if they stopped being wowsers to gain popularity.

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Books

Personal Story

HUDSON TAYLOR AND MARIA

Pioneers in China
By J. C. Pollock. London: Hodder and Stoughton, 1962, pp. 223.

This is the story of Hudson Taylor (founder of the China Inland Mission) and his wife Maria up to the time of the latter's death in 1870. It is exceedingly well told, and is a splendid introduction to the life and work of a remarkable and intrepid pair.

Pollock has had access to the original papers on which the classic two-volume Life of Hudson Taylor was written by Dr and Mrs Howard Taylor, and he has written this book, not only as a briefer and more popular account of the first part of Taylor's life, but in part to bring out a more human aspect of Taylor's character which seems to have been deliberately suppressed by Geraldine Taylor's "Victorian notion" of the "responsibility of a biographer." "In addition to expunging or at least severely censoring — her father-in-law's sense of humour, she suppressed one complete love affair and half of another, and incidents which to her generation might have seemed derogatory or too private."

The result is certainly a very moving story, for which we are grateful. Whether Mr Pollock succeeds in explaining Hudson Taylor's "spiritual secret" more adequately, is another matter. It is conceivable that many today will find Hudson Taylor's Christianity, and the path he felt called to tread, very puzzling indeed.

— D.R.

History

A SHORT HISTORY OF ST. JOHN'S PARRAMATTA

By James Jervis, A.S.T.C., F.R.A.H.S. Pp. 41. Copies available from the Registrar, 79a Amos Street, Westmead, N.S.W., 5/8 posted.

This booklet gives a somewhat fuller account of the history of St. John's than is usual with such publications. The reason is, however, not hard to find. The past of St. John's is inextricably linked with the history of Australia itself and of New South Wales in particular.

Early congregations in Parramatta, before a building was erected, were ministered to by the Reverend Richard Johnson and Samuel Marsden, the latter becoming the first rector. The church itself is said to have derived its name not from the Scriptural John but from Governor John Hunter. And when a building was finally erected, it had the distinction of being the first substantial church building erected in Australia. It was also the first church in which the rite of Confirmation was administered in Australia—by the first Bishop of Australia, in 1836.

Space will not allow treatment of other sections in this fascinating booklet. Of special interest is the part played by St. John's in the development of the Sunday School movement in the Colony and the biographical sketches of the men who have been rectors of the church—such men as Robert Lethbridge King, a Principal of Moore College; Archdeacons Gunther, Johnstone and Begbie, and of course, Bishop Hilliard.

A worthwhile addition to the library of anyone interested in Australian Church history.

— R. B. Rooke.

WHO REALLY STARTED THE CHURCH OF ENGLAND? for the true facts, read TO TAKE IT UPON HIMSELF

By B. W. POWERS
6/- from booksellers everywhere

A TRUE PATTERN OF SUNDAY WORSHIP

from page 2

The overall result is that the overwhelming majority are abysmally ignorant of the Doctrines of the Faith, even though there may be a virile and healthy expository pulpit ministry. Moreover, the "ekklesia" accepts the current pattern as the norm. This is a serious situation.

It is, therefore, asserted that the normal pattern ought to make it possible for the individual Christian to enjoy regular active fellowship with fellow Christians and to find this fellowship in the local church particularly on the Lord's Day (Acts 20:7, 1 Cor. 16: 2, Rev. 1: 10). It is inadequate and can prove unhealthy for Christians permanently to make "special" organisations their main sphere of Christian Fellowship.

The urgent need within the Church is not simply to provide services at various times but to lay hold of these scriptural doctrines of the nature of the "ekklesia" and to provide a pattern that will allow the assembly to discover its distinctive character.

Patterns

From the foregoing considerations the following critique of the current pattern of church life is presented on five levels:

1. The multiplicity of Sunday Services divides and fragments the body of believers. The essential unity that should exist so that each member may exercise his gifts to the edification and growth to maturity of the members is lost. The current patterns are regarded as the norm and the distinctive and glorious character of "the communion of Saints" that ought to exist in any ekklesia is not even recognised!

2. The multiplicity of Sunday Services divides the family unit. The spectacle is very frequently observed when father goes to one service and perhaps mother to another whilst the children attend Sunday School and never attend church. Our pattern should be designed to foster the sacredness of family unity within the "family of God." Sunday morning Services each Sunday should be characterised by whole families being present in church.

3. Multiplicity again renders the provision on the Lord's Day of the essential component (but generally neglected) of informal fellowship in groups and Christian Education as impossible. True, the body of believers should assemble together at one time for worship but in addition provision should be made so that scope is considered as an essential part of our Sunday pattern. No congregation can become strong apart from Christian Education for all levels. We may well ask ourselves the question—are we satisfied with what is being done in our parishes in the matter of Christian Education in a systematic way? We deplore the current thought that we must provide a service "to get a certain segment" of people at a certain time as all that is necessary. Again no congregation can experience the quality of Christian fellowship that is possible without provision being made for such informal fellowship.

4. Multiplicity of services reduces the point that should attach to Church membership to almost zero. The whole concept of a fellowship of the redeemed is blurred to the point of insignificance. Church membership ought to mean something!

5. Multiplicity of services greatly weakens the prospect of systematic teaching from the pulpit. Although many tend to attend one particular service an increasing number attend any one of the available services depending on their social or family commitments for the day. Any sense of continuity is lost and hence little

systematic teaching is actually achieved. This brings grief to any pastor's heart when he observes even some of the "inner-core" of a Church attending any of the various services at random. Any sense of enjoyment that ought to attach to the ministry of the word particularly in respect to particular series of sermons is completely missed.

The foregoing considerations now lead us to the main thesis of this paper: That our first need is for one basic Service on the Lord's Day for which the whole membership may reasonably be expected to assemble. Since Sunday is still a Christian holiday it seems reasonable to expect Christians to meet together and select the most suitable time for such a gathering of the assembly.

There will be the need for mutual love, understanding and forbearance and a willingness to lay aside all other considerations for the use of the day in a secondary position. Great importance is, therefore, placed on there being one main occasion when the whole Church "is all together, with one accord in one place on the Lord's Day."

The question is now raised as to what type of service this should be? At this point we need to be reminded that our Prayer Book assumes that the whole congregation will be assembled for all services provided on the Lord's Day.

No doubt, in principle the Service should be what today is Morning Prayer, Litany and Ante Communion. A deal of rationalisation should take place. However, it may be stated at this point that as we are primarily concerned with Prayer Book revision — a guiding principle should be to adapt what we already have.

This one basic service should be the only occasion on which the Lord's Supper will be administered and at which the newly baptised will be received into the congregation. The congregation itself should determine how frequently it is to gather around the Lord's Table.

Service

What time should such a service be held? No one time is sacrosanct. Again the time should be determined by the congregation in mutual love and forbearance. No doubt, this service would be held on Sunday morning and the exact time will vary from place to place.

In general terms the following overall pattern is a conceivable one. The one main basic service should be held on a Sunday morning at a time perhaps commencing in the vicinity of 10.00 a.m. This would be preceded by the Church School attended by all members of the "ekklesia" grouped according to ages and providing the opportunity for a teaching/fellowship situation with group discussion and prayer where appropriate.

All members of the family would then join in the one basic service to follow. Babies would be minded in a babies' creche and, if deemed necessary by their parents, young children may leave this service before the sermon.

Nothing so far has been said concerning the evening service. There is no doubt this should be continued.

Illustration

May I conclude this paper by plucking an illustration from the realms of science:

Processionary caterpillars feed upon pine needles. They move through the trees in a long procession, one leading and the others following—each with his eyes half closed and his head fitted snugly against the rear of his predecessor.

Jean-Henri Fabre, the great French naturalist, after patiently experimenting with a group of these caterpillars, finally enticed them to the rim of a large flower pot where he succeeded in getting the first one connected up with the last one, thus forming a complete circle which started moving around in a procession which had neither beginning nor end.

The naturalist expected that after a while they would catch on to the joke—get tired of their useless march and start off in some new direction.

But not so— Through sheer force of habit the living, creeping circle kept moving around the rim of the pot — around and around, keeping the same relentless pace for seven days and seven nights—

and would doubtless have continued longer had it not been for sheer exhaustion and ultimate starvation. Incidentally, an ample supply of food was at hand and plainly visible, but it was outside the range of the circle so they continued along the beaten path.

They were following instinct—habit—custom—tradition — past experience — "standard practice" — or whatever you may choose to call it, but they were following it blindly.

They mistook activity for accomplishments. They meant well—but they got nowhere.

Could this possibly be true of us today? Are we just involved in a series of continuous activities and services without asking ourselves—is this God's plan?—is this God's pattern? Do we not assume many things without a clear understanding of what we should be doing? Are we perfectly clear of the real nature of the Church? Its glorious task now—its glorious destiny?

Let us beware how we build. May the Lord Himself give us understanding and courage to move and act in these matters.

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Personal

Sydney

Dr Harold Lindsell, Vice-Principal of the Fuller Theological Seminary, will visit Sydney in June and will speak to groups on theological and missionary activity. The Evangelical Alliance of Australia (N.S.W. branch) has arranged for Dr Lindsell to address a meeting on Wednesday, June 12, in the Chapter House, St. Andrew's Cathedral. The meeting will commence at 2.0 p.m.

The Reverend R. W. S. Collie will be inducted to the parish of St. Batholemew's, Ferntree Gully, at 8 p.m. on June 19.

The Reverend L. G. Vitnell has accepted the Provisional Parish of Asquith-Mt. Colah. Mr Vitnell is at present Curate-in-charge of the Provisional District of St. Mark's, Harbord.

Mr Mervyn Byers, organist of St. Andrew's Cathedral, Sydney, whose election as an honorary member of the Royal School of Church Music, England, was announced in A.C.R. of April 25, received the diploma from her Majesty, the Queen, at a ceremony at Addington Palace, Surrey, on May 20. The citation for the diploma reads: "For services to Church music in general, and to the Royal School of Church Music in particular." The

LETTERS

criticise Church leaders who he says "defied the law" in opposing it, but takes the regrettable step of doing so on the authority of Canon 28, an ecclesiastical ordinance that must be repugnant to most Christians. For the information of your readers, the words of the relevant section of this Canon are as follows: "Churchwardens or questmen, and their assistants, shall mark . . . whether any strangers come often and commonly from other parishes to their Church; and shall shew their minister of them, lest perhaps they be admitted to the Lord's table amongst others, which they shall forbid; and remit such home to their own parish churches . . ." No wonder many ordained ministers are establiant about which of the Canons are still authoritative, and which have "fallen into desuetude."

Loyalty to one's parish is to be encouraged, but the spirit in which Canon 28 was conceived appears to me to be repudiated by the many Churches in our midst whose notice boards display the words "ALL WELCOME." Unless Mr Robinson genuinely disapproves of such leniency, it is improper for him to foist Canon 28 on to anybody, least of all on to South Africans as a sort of divine authority for their subjugation.

Yours sincerely,
P. W. Gill,
Beecroft, N.S.W.

occasion was one of considerable splendour with the presence of some of the world's leading Church musicians, including a fellow-Australian, Sir William McKie, who had a Fellowship of the R.S.C.M. conferred upon him. It is very gratifying that Mr Byers' untiring work on behalf of the R.S.C.M. in Australia has been recognised in this way.

The Reverend Harry Bates, formerly Senior Lecturer and Chaplain at Moore College, has accepted the position of Honorary General Secretary of the South American Missionary Society. Mr Bates may be contacted at 73 Gannons Road, Caringbah. Phone: 523-5158.

Melbourne
The Reverend A. L. Browne will be inducted to the parish of St. Mark's, Leopold, by the Archdeacon of Geelong, the Ven. D. Blake, at 8 p.m. on June 27.

The Reverend E. T. Withington will be inducted to the parish of St. James', Moonee Ponds, on August 8 by the Archdeacon of Essendon, the Ven. R. W. Dann.

Adelaide
The Bishop of Adelaide is due to leave Adelaide on May 26 for Sydney on his way to the Anglican Congress in Toronto, Canada. The Bishop will also visit the U.S.A. and England. He will return to the diocese on September 12.

The Reverend B. R. Buckland has tendered his resignation as Priest-in-charge of the Ceduna Mission, to take effect on June 11.

The Reverend D. W. Warburton has tendered his resignation as Priest-in-charge of the Minnipa Mission, to take effect on July 8. Mr Warburton has accepted an appointment in the Diocese of Tasmania.

The Reverend F. J. Hopton was instituted and inducted as rector of St. Benedict's, Minlaton, on May 21 and not as rector of St. Stephen's, Willunga, as incorrectly reported previously.

Overseas
Sir Kenneth Grubb, chairman of the House of Laity of the Church Assembly and president of the Church Missionary Society, went to Madrid on Monday, May 6, to take the chair at a session of the Evangelical Council for Spain. He returned to England on Friday, May 10, in order to attend a special session of the House of Laity held at Church House, Westminster, S.W. on the following day.

The Rev. Dr P. B. ("Tubby") Clayton, 77-year-old Founder Padre of Toc, H. is to visit his native Australia during the autumn. He will sail from England at the end of August and will reach Australia sometime in mid-September. Although his final itinerary has not yet been prepared he will be meeting representatives from the 56 branches of Toc H. in Australia and will go first to Queensland, where he was born. After leaving Australia Dr Clayton will spend a few weeks in New Zealand and in the New Year will complete a "round-the-world" trip by sailing for Vancouver and San Francisco, where he is due to arrive towards the end of February.

The Reverend G. R. Wall has been appointed to the parish of St. Paul's, Bornea, the appointment to take effect from June 11. The Vicar-General of the diocese will inaugurate the new parish and induct Mr Wall to the charge of the parish at a service commencing at 8.00 p.m. on June 11.

NEWS IN BRIEF

Money Received
NEARLY £2,000 has been received toward a total amount of £5,000 needed to renovate the parish hall of Holy Trinity, North Terrace, Adelaide. Some improvements have already been made with the money in hand.

Electrifying Time
ONCE every five days during most of its 124 years of existence the clock in the tower of St. Peter's, Campbelltown (N.S.W.), has had to be wound by hand. This has involved the rather strenuous task of turning a large handle to wind up two heavy concrete weights. Now, however, an electric winding mechanism has been installed and the whole mechanism overhauled. Earlier this month the clock was restored to St. Peter's and is expected to be in operation again by early June.

Clergy School
MORE than one hundred clergy of the Diocese of Sydney attended the annual Clergy School at S.C.E.G.G.S., Moss Vale, during the period of Monday, May 13 to Thursday, May 16. Principal speaker at the school was the Reverend David Sheppard.

Memorial Window
The Archbishop of Sydney dedicated a Memorial Window at St Aidan's, Annandale, on Sunday, May 12. The Rector of St Aidan's is the Reverend R. W. Hemming.

Youth Camp
THE League of Youth Winter Camp will be held over the weekend June 7 to 10 at the C.M.S. Conference Centre, Belgrave Heights. The Rev. Harrie Scott-Simmons will be the camp chaplain and Mr and Mrs Jack Giles will be the camp parents.

Bible Society Recognised
THE Spanish Government has authorised the British and Foreign Bible Society to resume its activities in that country. The approval marks the first formal government recognition of the Society. The Society has had work in the country since 1912, but it has been suspended on several occasions, most recently in the late 1940's when government officials confiscated supplies on charges that the Society was illegally printing and selling "propaganda" materials. To avoid future incidents, a government announcement said, and to enable the Society to conform to Spanish regulations, the Foreign Ministry and Society officials have agreed to an arrangement, which also has the approval of Spanish ecclesiastical authorities. (E.P.S., Geneva.)

Diocesan Convention

The seventh annual Diocesan Convention will be held at "Gilbulla" Conference Centre, Menangle, N.S.W. over Queen's Birthday weekend—June 7 to 10.

Chairman of this year's convention will be Archdeacon G. R. Delbridge, Th.Schol., Archdeacon of Parramatta. Chaplain to the Convention will be Rev. H. N. Powys, Th.L., Canon of St. Andrew's Cathedral, Sydney. Speakers will be the Reverend E. G. Mortley, B.A., Th.L., rector of St. Philip's, Eastwood, and

Visiting Marriage Guidance Expert

THE National Marriage Guidance Council of Australia is sponsoring a visit to this country by Professor Henry A. Bowman, M.A., Ph.D., Professor of Sociology in the University of Texas, U.S.A. Professor Bowman, who is an active member of the Episcopal Church of the U.S.A., is visiting Brisbane during May. He will then go to Sydney for a series of meetings commencing with a luncheon in the Trocadero on Friday, June 7, from 1.00 to 2.00 p.m. He will be in Sydney until June 19 and will then go to Adelaide. He will be in Melbourne from June 29 to July 4. It is also expected that the Professor will participate in both radio broadcasts and TV programs. Further details are available from State marriage guidance organisations. In N.S.W. readers should contact the Marriage Guidance Council at 2 Wentworth Avenue, Sydney (61-5744).

SEED plays an important part in the production of food. If the best quality seed now used in advanced Western countries were available to the underdeveloped countries, it would increase world food production by one-quarter in a single year. Provision of this seed to hungry countries is one of the aims of the Freedom From Hunger Campaign.

Chatswood Convention

THE fifty-seventh annual convention will be conducted at St. Paul's, Chatswood, on the Queen's Birthday holiday, Monday, June 10. Speakers at this year's convention include the Reverend Dudley Foord, M.Sc., B.D., rector of St. Thomas', Kingsgrove; the Reverend Donald Cameron, Th.Schol., B.D., Lecturer at Moore College, and the Reverend N. P. Andersen, B.D., Dean of the Baptist Theological College of N.S.W.

The work on the mission field will be stressed by Mr Eric Norgate, who is secretary of the China Inland Mission O.M.F. A basket lunch will be held. Tea will be provided for this and afternoon tea will also be available. Films are being shown for the children of those attending the Convention.

CHURCH RECORD

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Montreal Conference

A world study conference dealing with obstacles and opportunities in Christian union will be held on the campus of McGill University, Montreal, Canada, July 12-26. The conference will bring together 500 leading Protestant, Anglican, and Orthodox theologians from all parts of the world. Church historians, sociologists, pastors and laymen also will be present.

Formal title for the conference is the Fourth World Conference on Faith and Order. It is sponsored by the Commission on Faith and Order of the World Council of Churches whose chairman is Dr Douglas Horton, Randolph, N.H. (U.S.A.). Conference chairman will be Anglican Bishop Oliver Tomkins, of Bristol, England.

The Montreal conference will be the first such world meeting since the faith and order conference held in Lund, Sweden, in 1952. In the intervening decade many developments have taken place in Christian unity, including a growing dialogue between the Roman Catholics and others. At Montreal there will be 317 delegates from the W.C.C.'s 201 member churches. Advisers, staff, special youth representatives, and guests will bring the total registration up to 500.

They will be divided into five sections for intensive study: the Church in the Purpose of God; Scripture, Tradition, and Traditions; the Redemptive Work of Christ and the Ministry of His Church; Worship and the Oneness of Christ's Church; and All in Each Place: The Process of Growing Together.

Across the world 40 local and regional study groups are helping to prepare for the Montreal Conference. According to Dr Bilheimer, no other World Conference on Faith and Order has received such wide study by local groups in advance of the meeting.

Planners of the Montreal meeting stress that the program emphasises study and will seek to maintain "the depth and theological integrity of that study." Four meetings for the general public are planned during the two-week session. E.P.S., Geneva.

OUTBOARD motors have revolutionised fishing in India and Ceylon. These native fishermen now catch eight times as many fish as they did when they sailed their canoes. Supply of these outboard motors is part of the drive to free the world from hunger.

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Dr Coggan's Asian Visit

THE Archbishop of York, Dr Coggan, returned to London on June 4, following a visit to Manila and Tokyo in his capacity as president of the United Bible Societies.

Dr Coggan's first engagement was to chair the meetings of the All-Asia Bible Societies Conference, ending on May 23.

He then spent two days in Singapore, after which he went to Tokyo for a meeting of the Council of the United Bible Societies.

The council meeting was attended by representatives of all Bible societies throughout the world and covered the work being done in 100 different countries.

Principal Engagement

Dr Coggan's principal engagement, apart from the council meeting was a special service in the All Saints' Chapel of Rikkyo University, Tokyo, on Whit Sunday afternoon, June 2, when he launched a new Scripture distribution campaign on behalf of the United Bible Societies.

He also received an honorary degree from the university, visited Kobe and preached at St. Michael's Cathedral there, dedicated a Mission to Seamen's hostel at Osaka and attended a reception in Tokyo given by the United Bible Societies for Church and Civic Authorities.

Trebbling Bible Production

The chapel of St. Paul's University, Tokyo, was the scene of a dramatic service when the Archbishop of York, in his capacity of president of the United Bible Societies, inaugurated a world-wide campaign to treble the circulation of the Bible within three years.

The Archbishop said that there would be 350 million new readers within the next five years and the Bible Societies would launch a world campaign to turn the present annual distribution of 50-million Bibles and Bible portions into a distribution of 150 million by 1966.

"The world's population increases by 60 million every 12 months," the Archbishop said. "These tens of millions must not be deprived of the possibility of reading God's Word."

Four meetings for the general public are planned during the two-week session. E.P.S., Geneva.

The Archbishop said that the crowds in Jerusalem on the first day of Pentecost heard in their own languages the good news of Jesus Christ. They heard, understood, and were baptised. "Our task today," said the Archbishop, "is to give the teeming millions of the world a like opportunity—to hear and read the Gospel and, under the power of the Spirit, to be led to the Saviour of the world and Lord of the Churches.

CMS APPOINTMENT



Photo: Dr Canon Max Warren, retiring general secretary of C.M.S. with the incoming general secretary, the Reverend John Taylor (see story this page).

NEW C.M.S. GENERAL SECRETARY APPOINTED

A new General Secretary for CMS has been appointed in succession to Dr Max Warren. He is the Reverend John Taylor, at present Africa Secretary of CMS in Britain.

The Reverend John V. Taylor, M.A., went out as a CMS missionary to Uganda in 1945. From 1945-55 he was at the Bishop Tucker Memorial College, Mukono, and from 1955-59 he was seconded to the I.M.C. to make a series of studies of Church development.

From these studies issued his book "The Growth of the Church in Buganda" and his joint authorship of "Christians of the Copperbelt." In 1959 he was appointed Africa Secretary of the Society.

Mr Taylor has travelled widely in many parts of Africa. In 1961 he was a representative of the Conference of British Missionary Societies at the New Delhi meeting both of the I.M.C. and the World Council of Churches. He is the son of the late Bishop J. R. S. Taylor, Bishop of Sodor and Man. He is married and has one son and two daughters.

Mr Taylor will take up his appointment on September 1. The large procession into the cathedral including members of Synod, Church Trustees, members of Diocesan Council, Cathedral Board, Cathedral

Continued Page 6

Bishop of Tasmania Enthroned

ON May 24, Robert Edward Davies was enthroned in St David's Cathedral, Hobart, as ninth Bishop of Tasmania.

It is interesting to note that this enthronement was the first televised in Tasmania and probably the first televised anywhere in Australia. It was also the first enthronement in Tasmania under the new Constitution and a special note of interest was added by the fact that Bishop Davies was elected by a full Synod of the diocese.

The Church overseas was represented unexpectedly by the Reverend James Mundia, a priest from Kenya, who is doing post-graduate studies at Ridley College and happened to be on vacation in Hobart. What a joy it was to see a black face emphasising the unity that is in Christ. The service commenced with

Vicar's Warning

BRITISH NATIONAL CHURCH IN DANGER

THE Vicar of Islington, the Reverend R. Peter Johnston, has warned that Britain's national Church is in danger of becoming an "episcopal sect."

Mr Johnston made his comments in an address to the Annual Meeting of the Protestant Truth Society in London.

Reminding his hearers of the true nature of the Christian Church and of any local company of true believers, Mr Johnston spoke of the current emphasis on a visible, organic unity centring around bishops.

The New Testament pattern of the local church is in danger of being replaced by a system of diocesan bureaucracy, said Mr Johnston.

that through them erroneous doctrines were liable to be introduced. Was a divided Church likely to produce forms of services such as those devised by Cranmer? asked Mr Johnston, ending his address on "Dangers Facing Our Church."

Another speaker, the Reverend R. Emrys Davies, of Rye Lane Chapel, Peckham, drew attention to the present-day emphasis on institutionalism, seen not only in politics and commerce, but also in religion.

To day, three systems presented a very real spiritual menace

"Episcopal Sect"

This emphasis was contrary to the Book of Common Prayer, opposed to the whole ethos of the Reformation and most certainly unscriptural.

The rigid Anglo-Catholic would turn the English parish church into a sectarian preserve.

According to the Ordinal, a bishop was simply a presbyter set apart for a specific duty — not an individual to be set up on a pedestal. Whereas the Anglican set-up recognised the local church as a unit, it was repeatedly stated in connection with the Canons now under consideration that certain matters "must be referred to the bishop."

The powers of bishops were thus to be increased in ways which were thoroughly undemocratic.

Eucharistic teaching today maintained that in the Holy Communion service something was being offered by man to God. By contrast, in the Book of Common Prayer the Holy Communion service made it unquestionably clear that thanksgiving was being returned to God for what He, in Christ had already done for His redeemed children.

The danger of a fresh range of new services lay in the fact

in every land where the Gospel of Christ was preached. Romanism topped the list, for this system was motivated primarily by a craving for world dominion, rather than for the glory of God or the salvation of human souls. Rome believed in a type of "fraternisation" in order to enable her more effectively to infiltrate into Protestantism.

Ecumenicalism

Ecumenicalism, the ideal of a World Church, was undoubtedly alluring, but its basis of belief was so broad that even the devil could participate — if he desired!

The ecumenical movement denied the final authority of the Word of God and the full atoning power of the shed blood of the Lord Jesus Christ.

Completing the trio came modernism, which had emptied Britain's churches and chapels, diverted men and women from the Bible, prepared the way for the false cults and disastrously invaded the realm of education.

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