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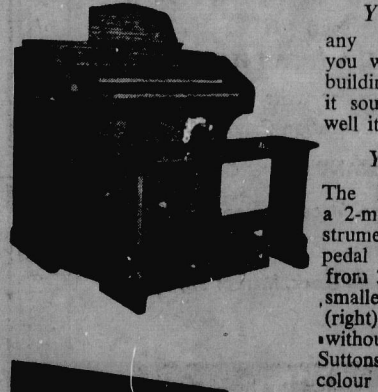
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Page 8—The Australian Church Record, Jan

THE AUSTRALIAN CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

Vol. 24, No. 2 FEBRUARY 4, 1960 PRICE 9d. Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Results of Th.L. Exams Announced

The results of the recent Th. L. examinations, conducted by the Australian College of Theology, were published on Tuesday of last week.

The lists showed 473 persons sat for some part of the Th.L. examinations, and only 120 people sat to complete Th. L., which shows that a large number of candidates complete the course over a longer period. Therefore the present system of fragmentation of the course has distinct advantages for individuals, but does not readily show the academic achievement of some of the Colleges, where the whole of the Th.L. is completed in two years.

It is hoped that the Australian College of Theology will not encourage this development, as it can give a false impression of academic success.

In the Th. Schol. results it is seen that 18 students passed successfully, and eight of them were present or former students of Moore College.

Of the 120 people who sat to complete the Th. L., 80 passed. Of these, 30 were awarded honours, including three first-class honours. Of the nine Anglican Theological Colleges in Australia, seven obtained results. 24 students from Moore Theological College, Sydney, sat and all passed, with 17 men obtaining honours. Of the 15 candidates from Ridley College, Melbourne, 13 passed, and four obtained honours. From St. John's College, Morpeth, Newcastle, 12 candidates sat 10 passed and one obtained honours. Six candidates from St. Francis, Brisbane, sat for the examinations, and three passed, with two taking honours. There were three candidates who were successful to pass level 1 of the Society of the Sacred Mission (Kelham, Crafer, S.A.), one from Wollaston College, Perth, and one from St. Mark's, Canberra. There were three candidates from Trinity College, University of Melbourne, who obtained second-class honours.

Only 56 men successfully completed the first half of the Th. L. examination, 12 were college students. Figures of the colleges were: Moore, 18; St. Francis, 9; Ridley, 8; Trinity, 3; St. John's, 2; Christ Church, Hobart, 1; Wollaston, 1. The first two places in Australia with the Hey Sharp prize, were won by students of Moore College, who also obtained 17 of the honours awarded.

The results are as follows:

AUSTRALIAN COLLEGE OF THEOLOGY SCHOLAR IN THEOLOGY (Th. Schol.) (In Alphabetical Order) SECOND CLASS

Rymer, John Oliver, M.A., Armidale.
 Samuel, Paul Gurubadam Thangaraj, B.D., Singapore.
 Ranwell, Reginald Frederick, Brisbane.
 Smith, Bruce Leslie, Sydney.

Old Testament:
 Chiswell, Peter, B.E., Armidale.
 Lawton, William James, Sydney.

Church History:
 Dicks, Terence Henry, Tasmania.
 Grant, James Alexander, B.A., Melbourne.
 Wilson, Peter Hamilton Thomas, Wangaratta.

Moral Theology:
 Abbott, Douglas Charles, Sydney.
 Pearce, David Langley John, Tasmania.
 Weston, Arnold, Gippsland.

Philosophy of Religion:
 Lawton, William James, Sydney.
 Oakes, Henry Roy, G. B.A., Canberra-Goulburn.

Hebrew:
 Connell, Philip Minton, Th. Schol., Adelaide.
 Fraser, James Garfield, Melbourne.

LICENTIATE IN THEOLOGY (Th.L.) In Order of Merit FIRST CLASS

Brady, Frederick James Herbert, B.Sc., Moore Coll., Sydney.
 Abbott, Leonard Mackay, B.E., Moore Coll., Adelaide.
 McGowan, Alan Brian, Ridley Coll., Melbourne.

SECOND CLASS

Lamb, Richard Eglinton, Moore Coll., Sydney.
 Newell, Phillip Keith, B.Sc., Dip.Ed., Trinity Coll., Melbourne.
 Lee, Maurice Charles, Moore Coll., Sydney.

O'Brien, Neville Ernest Bruce, St. John's Coll., Newcastle.
 McGregor, Miss Marjorie, Ridley Coll., Melbourne.
 Williams, David John, B.A., Ridley Coll., Melbourne.
 Hollingworth, Peter John, B.A., Trinity Coll., Melbourne.



The picture above shows a group of senior campers during a Bible Study period at Camp Howard, conducted at Port Hackling, south of Sydney, during the school holidays. The boys are being led by their councillor, a Moore College student who, with other Moore College students and Fellowship Leaders, assisted the Reverend N. C. Bathgate to conduct boys' camp. (See story and other pictures, page four.)

First C.M.S. Missionary Training Course

Under the Chairmanship of Bishop Donald Baker of Victoria, the first C.M.S. Federal Training Course will take place from February 2 to 28 in Melbourne. Twenty missionary candidates will be in residence in Ridley College, while others will attend daily.

A series of field surveys will give candidates a picture of the society's entire area of service.

Special services will be held in local churches during the course, and on February 21 a special service will be held in St. Paul's Cathedral. The preacher will be the Venerable R. J. Hewett, late Federal Secretary of C.M.S.

During the early part of the course, opportunity will be taken to allow candidates to attend some of the public meetings of the National Conference of Australian Churches, at which Bishop Leslie Newbigin of India, and other outstanding missionary statesmen will be speaking.

Several of the candidates attending the course will be going to the fields in the coming months.

CONSECRATION OF BISHOP

The Archbishop of Canterbury has announced that he will consecrate the Rev. A. W. Goodwin Hudson, the designate Co-adjutor Bishop of Sydney, on March 25, 1960.

Continued on Page 6.

FEBRUARY 4, 1960

MUSIC IN CHURCH

The recent summer school of the Royal School of Church Music at Moore College, Sydney, is an encouragement to people concerned about the musical side of public worship.

There can be no question that this is a matter of considerable importance. Worshipers are influenced far more than they or their pastors usually realise by the hymns they sing and by the musical accompaniment to the liturgy.

This is most obviously true in relation to the words of hymns. These can affect worshippers in their attitude to God and the Christian faith more than the words of the Prayer Book or the most eloquent of sermons, partly because their metrical form fixes them easily in the mind and partly because of the emotional connotations generated by the tunes they are set to.

That is why the choice of hymns is too serious a matter to be left to organists and choirmasters. No minister should abdicate his duty to choose hymns whose teaching is in accordance with that of Scripture. A hymn like "And now, O Father, mindful of the love"—and this is a very popular hymn with Evangelical congregations—can negate whole sermons on the Biblical doctrine of Holy Communion.

The musical accompaniment to the words of the hymns and the liturgy also profoundly affects the spiritual attitudes of worshippers. This is not so widely recognised; and it is strange that it is not, since plainly that is the very reason why music is used in public worship—because it increases the emotional effect of the words uttered.

This means that music is a handmaid to worship, and not an end in itself. It is a concern of the Church as a whole and not a private hobby of church musicians.

The music used in worship should, therefore, be such as helps to produce a right effect on the worshippers rather than a wrong one. Some of the music used now does not do this.

We are not thinking here of tunes which are inappropriate to the hymns they are set to—for example of the English folk tunes which have so often since the publication of "The English Hymnal" been fitted to Victorian hymns whose atmosphere is entirely alien to them

—so much as the spiritual approach implicit in the music.

It is no doubt possible to be over subtle about this, but Erik Routley is right when he suggests, in his "Church Music and Theology," that it should be characterised by the Old Testament principle of restraint and modesty (e.g., Eccles. 5.2: "God is in heaven and thou on earth: therefore let thy words be few"), and the New Testament principle of newness and challenge (e.g., 2 Cor. 5.17: "Old things are passed away; behold, all things are become new").

These are the principles which we should apply when considering church music. The Church's main concern is not to raise musical standards, but to edify its members and to evangelise the rest of the world.

When, therefore, we are asking whether hymns like the Billy Graham hit, "How Great Thou Art," should be used in Church, we are entitled to treat the low musical and literary standard of this hymn as a secondary matter. Our primary concern is whether it exemplifies the Biblical principles of restraint and challenge.

We may conclude that its calculated sentimentality and hackneyed idiom make it unsuitable for public worship because it fails to comply with these standards and may, therefore, produce a mistaken and inadequate view of God and His creation in the worshippers. (We may still regard it as suitable for evangelistic use in view of its appeal to non-Christians.)

When we apply these principles to music of higher standard we may find it unsuitable, too. The Church should not press highbrow music on congregations just because it is highbrow. It is not our task to pander to current taste, whether highbrow or lowbrow.

It is our task, and this cannot be reiterated too often, to edify Christian congregations. The music used in Church must be of a kind that will make it easier for Christians to love God with all their heart, soul, mind and strength, and that will help them to present themselves to Him as living sacrifices.

It is to be hoped that when a new Evangelical Anglican hymnal is produced (and many will think such a step overdue), these considerations will be borne in mind. Meanwhile let us do our part as individuals and parishes.

The Church and the Bible-Part 2

In the August 1959 issue of The Expository Times, Dr C. K. Barrett refers to what he calls "the erroneous assumption which underlies much ecumenical conversation, that reunion will come by a sharing of treasures."

His significant comment is: "It will not. It will come, if God wills that it shall, not by pooling of an 'impaired succession,' a bowdlerised version of Wesley's hymns, and a twentieth century substitute for the Westminster Confession, but by revival and reformation under the Word of God."

What particularly threatens us as members of the Church of England is the very serious danger of the official acceptance by our Church of doctrines and practices which are additional and contrary to the Scriptural witness—and all in the supposed interest of larger and truer unity among Christians.

As each Lambeth Conference makes more obvious, there is the growing pressure of the Anglican Communion, and of a striving after a comprehensive "wholeness," whose governing principle is not uncompromising loyalty to the Scriptures, as the one supreme rule of faith and conduct, but the holding together in one family of churches which have come to believe and worship differently, and some of whom scarcely wish any longer to be known as Protestant and Reformed.

Bishop, Liturgy

Finally, there is for us as Biblical Anglicans a much more serious source of danger and division; more serious, on the one hand, because found alongside us in every diocese in our own land; and most serious of all, on the other hand, because its doctrinal position involves a radical departure from true Anglican submission to the Scriptures as the supreme rule of faith and conduct. This departure is also the more easily unnoticed because it is made not by rejecting the Scriptures or ceasing to reverence them, but by introducing alongside of them other authorities, which are given equal or even greater weight.

This departure is latent in the so-called "Catholic wholeness," which wishes to include first, a pattern of worship or liturgy of the eucharist, and second, the form of the Church, particularly monarchical episcopacy and so-called apostolic succession, as products of the apostolic age and early Church similar to the Scriptures, and possessing alongside of them, and apart from them, an independent primitive authority of their own.

The claim is that both a sacramental liturgy and bishops, to take the place locally of the apostles, were established even before the canonisation of the Scriptures, and that, therefore, far from being subject to any necessary scriptural test, they have almost a prior authority to that of the Scriptures, or certainly an equal authority with them in determining the faith and practice of the Church, and particularly in providing necessary means of grace.

So in his lecture on The Theology of Confirmation in relation to Baptism Dom Gregory Dix

claimed that in the liturgical evidence, or so-called "paradosis" of practice, "which actually antedates the writing of the New Testament documents themselves," and which, so he claimed, "continued to develop in complete freedom from any control of those documents for a century after they were written, before they were collected into a New Testament 'Canon' and recognised for the first time as authoritative 'Scripture,' there is available another source of information on the original and authentic interpretation of Christianity which the Scriptures presuppose, and which must be used in the interpretation of the Scriptures."

Apostolic succession

Similarly, with regard to episcopacy, Dr Michael Ramsey, now Archbishop of York, has written, "Both the Canon of Scripture and the Episcopate are 'developments,' and it would seem highly arbitrary to select one of these and to call it essential, while rejecting or ignoring the other. It would be more

By the Reverend A. M. Stibbs, M.A., Vice-Principal of Oak Hill Theological College, London.

reasonable to seek in both of them, through their close inner connection and their place in the life of the one Body, the utterance of the Gospel of God." (The Gospel and the Catholic Church, p. 63.)

Commenting on the complete lack of Scriptural support for such arguments, Dr C. K. Barrett has recently written about a learned article on "Apostolic Succession" by Dr J. G. Davies: "I observe that Scriptural argument ends with the first page of Dr Davies' article, where he writes of the doctrine of the Church. As soon as he turns to the specific subject of apostolic succession the Bible disappears. This is perhaps inevitable, but it is worth noting as a tacit admission that the succession theory is in fact independent of the Biblical doctrine of the Church and ministry. There is no space here," he adds, "to discuss the relation between Scripture and tradition, but those for whom sola Scriptura defines the ultimate authority in faith and practice cannot fail to be disturbed, not by the emergence of terms not used in Scripture—but by the central and essential place given to these terms." (Expository Times, Aug. 1959, p. 330.)

Similarly, Daniel T. Jenkins has outspokenly tried to remind us that "the possession of 'the structure of catholicism' in the traditional sense does not in itself guarantee catholicity according to the apostolic teaching." (For a Church," he writes, "to

feel sure of its catholicity because of certain historical characteristics its ministry possesses, or because of its liturgy, or because it is in communion with other Churches which call themselves Catholic—all of them external criteria within human control—is to lull itself into a sense of security the true Church does not know or desire to know on this earth, and to excuse itself from undergoing that discipline and crisis through the Word of God which alone will give it catholicity." (The Nature of Catholicity, pp. 82, 83.)

Independent authority

In this current Anglo-Catholic emphasis, therefore, what we find is two other authorities put alongside the Scriptures as of equal weight, and as not themselves needing Scriptural endorsement. This particular position, and the general tendency of which it is a significant expression—the tendency, that is, to ascribe to certain "developments" which become established and traditional in the Church a sanctity and authority independent of, and virtually equal to, those possessed by the Scriptures—were condemned in principle by our Lord when He quoted Isaiah's words, "In vain do they worship me, teaching as doctrines the precepts of men"; and when He Himself added in comment, "You have a fine way of rejecting the commandment of God, in order to keep your tradition"; and "So, for the sake of your tradition, you have made void the word of God." (Mark 7, 9, 15, 6, R.S.V.)

This is also a practice fundamentally different from the reformed position of the Church of England, and one which, far from promoting reconciliation by its professed "wholeness," has created within the Church of England radical division in faith and worship. With such views there can be for those who are still unashamedly Biblical Churchmen and Biblical Anglicans no reconciliation. To such claims for ecclesiastical tradition we cannot submit, no, not for an hour; not least that the truth of the Gospel may be preserved in the younger churches overseas; and also in order that the hope of intercommunion and closer fellowship with the Presbyterian and other Reformed churches may not be fatally frustrated by unscriptural doctrine and practice concerning valid ministry and proper sacramental usage. We still prefer with Archbishop Sancroft, and in the words of our own Prayer Book, to ask our Free Church brethren in Christ to pray with us for that agreement in the truth of God's holy Word, both with them and with all who confess God's Name in Christ, which will enable us, with God's manifest blessing upon us, to live in unity and godly love.

(With acknowledgments to "The Church Gazette.")

126th ISLINGTON CONFERENCE

WE must embrace unpopular causes if we feel them to be right; we must stand for public morality; we must be concerned with social problems; we are to seize every new evangelistic opportunity, said the Rev. M. A. P. Wood, Vicar of Islington, speaking on the attitude of evangelicals to the nation in his presidential address at the 126th annual Islington Clerical Conference in Church House, Westminster, on Tuesday afternoon, January 12.

Nearly 600 clergy and a good number of lay men and women from all parts of the country gathered for the Conference, of which the morning session was held in St. Margaret's Church, Westminster, when the Bishop of Liverpool, Chairman of the Overseas Council, spoke on "The challenge of the present missionary situation."

He said that the missionary today faced an entirely new situation in Africa and India where there was a revulsion against the western way of life which had come to seem to the people as an expression of the power which had kept them in subordination.

But there were, he insisted, endless opportunities for the trained evangelist who accepted this changed situation.

He pleaded for a revival of help and backing from the parishes at home for the missionaries overseas.

The conference opened with the Service of Holy Communion, at which the celebrant was the Most Rev. H. Gough, Archbishop of Sydney and Primate of Australia, assisted by Bishop J. R. S. Taylor, the Bishop of Tonbridge, Bishop J. C. Mann, Bishop F. Houghton and others, with a sermon on "The Glory of the Cross," by the Rev. J. R. W. Stott, Rector of All Souls.

At the afternoon session prayers were led by the Rev. A. W. Goodwin, Hudson, Coadjutor Bishop Elect of Sydney, and by the Bishop of Barking, the Rt. Rev. W. F. P. Chadwick.

Attitude to the nation

"We must embrace unpopular causes if we feel them to be right," Mr Wood declared, before calling for a better use of evangelism at seaside resorts during the summer, and a new stand for public morality.

Mr Wood said he had been impressed with the growing concern of younger Evangelicals in industrial and social problems such as housing, juvenile delinquency, moral welfare, colour prejudice, and the presentation of the Christian faith in factories, shops, universities, schools, business houses and prisons. Preaching for conversion was of the utmost importance, not only in prisons but also in industrial missions, where this particular emphasis was not always found.

In calling upon Evangelicals to seize every new evangelistic opportunity, Mr Wood asserted that the most effective channel for Christian propaganda in the 'sixties would continue to be television. Commercial television, however suspect its motives in its early days, had demonstrated an integrity in its approach to Christian matters which deserved praise.

When Mr Wood turned to the

attitude of Evangelicals to the whole Church, he said that in the past it might be accepted as fair criticism that Evangelicals were more concerned with their own affairs than with the life of the whole Church.

Today, among Evangelical clergy and lay people alike, there was a fresh realisation of the need of spiritual revival not merely within their own fellowship, but throughout the whole Church.

Attitude to the Church

The popular caricature of the Church is that of a crumbling edifice concerned only about its own internal affairs and archaic survival, by-passed by a busy world of scientific discovery, which by productivity, psychology and material advance, is aiming to produce a man-made utopia without God.

Mr Wood countered this by quoting what he described as "a few startling facts" from the Church Assembly's Statistical Units survey—pinpointing particularly the increase in the numbers of Easter communicants and in the percentage of babies now born who are baptised according to the rites and ceremonies of the Church of England.

"Despite widespread agnosticism, the size of the Free Churches, and the gloomy prophets who fear that the Roman Catholic Church is aiming to do a take-over bid for the Church of England, there are less than 400 in every 1,000 who are not baptised into the Church of England. . . . We are still the Church of the nation with tremendous pastoral responsibilities."

Set over against an expanding Church with its national opportunities, there was the dark fact that there were only 18,000 clergymen compared with 23,600 fifty years ago, since when the population had increased. And the average age was more than ten years higher.

"Are we constantly bringing the call to the sacred ministry before the young men and boys of our Bible classes? Every Evangelical parish which has not at least one young man coming forward for training for the ministry is failing in its duty to provide for the future of the Church."

Evangelical divisions

Continuing with the opportunities of the future, Mr Wood said that their aim must ever be "Every worshipper a soul-winner and every parish church an evangelising centre." Nothing short of this should be the Evangelical vision for a fresh reformation in the whole Church of England.

When Mr Wood dealt with domestic relations between Evangelicals, he said that be-

cause they prized private interpretation as a precious Protestant truth, there had always been a sturdy independence about Evangelicals that found any party line abhorrent.

This rugged individualism of Evangelicalism also brought in its train the danger of fragmentation.

After the great evangelistic missions of Billy Graham it was perhaps natural to expect a theological swing towards Calvinism.

"It would be sad, however, if traditional Anglican Evangelicalism should narrow itself to embrace only those doctrines of Holy Scripture which are found in Systematic Calvinism, or if fresh divisions arose. We agree on too many things to allow differences of emphasis to break our unity, at such a time of evangelistic opportunity as this."

"We must stand together."

The archbishops and bishops of the Church of England have received a memorial signed by eight hundred Evangelical clergymen, asking them to withdraw the canon which deals with the legalising of eucharistic vestments, said Mr Wood.

He added that this canon, taken together with plans to deal with Reservation, and to revise the Thirty-nine Articles, could lead to a situation in which, in the name of comprehension, precious scriptural truths, dear not only to Evangelicals, could become obscured, if not distorted, in the Church.

Television

The Rev. David Sheppard, Warden of the Mayflower Family Centre at Canning Town, said that he had met only two people outside the Church who had been to hear Dr Billy Graham, when he was in England, but he qualified this by saying that this was no criticism of Dr Graham himself.

Mr Sheppard was at pains to show that the old media of meetings, rallies and special services were of little value as means for propagating the faith in a modern society.

There was a great gulf between the Church and a large section of the population, particularly in industrial areas. One of the best ways of bridging the gap was through broadcasting and television.

There were dangers in this, particularly the possibility of creating a percentage of "television Christians," who might feel that they had done their bit because they had not switched off their sets when the religious programmes began. Much depended on the use of the new media, which could break down ignorance and prejudice. Religious television could tranquillise as well as stimulate, and it could make a person want to seek out the truth and think about Christian problems for himself.

Bishop Newbigin For Sydney Clergy Seminar

During the visit of Bishop Lesslie Newbigin, general secretary of the International Missionary Council, to New South Wales, following the National Conference of Australian Churches in Melbourne, he will lead a Clergy Seminar at Wesley College, University of Sydney, on February 18 and 19, 1960.

"C.E.N." Editor States Policy

The Reverend John C. King, Vicar of Christ Church, Ware, England, and Editor-designate of "The Church of England Newspaper," has issued the following statement of policy. "The Church of England Newspaper" was acquired recently by Messrs. John Cordle and A. G. B. Owen, two evangelical laymen.

"By the grace of God I shall do my best to advance the interests of the Gospel by means of the 'Church of England Newspaper.'"

"I believe there is a widespread desire for a church paper that is independent, evangelical, contemporary, and far-ranging in its interests."

"The future of such a paper can be made or marred by its Editor, of course, but its success depends upon two other factors—discriminating readers and a supply of contributors."

"I am hoping to find both."

MOWLL MEMORIAL VILLAGE

After extensive renovations and improvements to the main House and cottages at the Mowll Memorial Village, the C.E.N.E.F. Board of Management is about to receive the first guests at the Village at Castle Hill. Applications for admission should be made to the Executive Secretary at the C.E.N.E.F. Centre, 201 Castlereagh Street, Sydney.

Owing to the unexpectedly high average age of those who have been accepted for admission, the Board has found it necessary to change its approach to the appointment of staff. It will be essential in the first instance to appoint a Matron-in-Charge of the Village rather than a Superintendent to take charge of the whole Village.

As a result of this decision, Mr F. J. Wilson, who has been acting as Superintendent, will now be available for another appointment. Mr Wilson has had considerable experience and success in work amongst boys and it is hoped such a position may be offered to him.

Dr. Knox at Brisbane Clergy School

The Reverend Dr D. Broughton Knox, Principal of Moore Theological College, Sydney, gave a series of addresses on "Justification by Faith" to the Clergy School of the Diocese of Brisbane last month.

The Primate (the Most Rev. H. R. Gough) has agreed to chair the opening session of this seminar and has expressed the hope that many Sydney clergy will attend.

Bishop Newbigin was consecrated Bishop of the Church of South India in 1947 in Madras after the successful conclusion of long negotiations for union in South India. He has served for 12 years in the diocese and now has begun the important work of secretary to the International Missionary Council. He has expressed a desire to share with clergy of Australian Churches in their thinking about the world mission of the Church and Australia's partnership with Asia.

Sessions of the seminar are as follows:

Thursday, February 18, 1960 — 2 p.m. to 5.30 p.m., 7 p.m. to 9 p.m.

Friday, February 19, 1960 — 9.30 a.m. to 12.30 p.m., 2 p.m. to 4 p.m.

Delegates may come into full residence for £2, or full-time for sessions including meals on Thursday evening and Friday midday, and morning and afternoon teas for £1.

Clergy are urged to notify the Rev. M. O. Fox (11 Campbell Street, Balmmain, phone 82-1170) by February 8 that they wish to attend this seminar.

Other Conference Visitors

Bishop Newbigin will also address meetings at St. Alban's, Epping (8 p.m., February 19), St. George's, Hurstville (8.30 p.m., February 21) and St. Andrew's, Roseville (8 p.m., February 25) and will preach at St. Andrew's Cathedral, Sydney, at 11 a.m. on February 21.

Professor Takenaka will also visit Sydney and address meetings at Bondi Junction Methodist Church (8.30 p.m., February 21) and Croydon Congregational Church (8 p.m., February 24).

Bishop Sobrepna of the Philippines will also visit New South Wales and address meetings in Albury, Wagga and Canberra.

R.C. Weekly Urges "Common Bible"

"America," a national U.S. Roman Catholic weekly, has proposed a common English translation of the Bible for Roman Catholics and Protestants.

The proposal was made in a three-page article written by the Rev. Walter M. Abbott, S.J., an associate editor of the Jesuit-published magazine. "America" is not an official publication of the Roman Catholic Church.

The article says that prominent Catholic and Protestant Biblical scholars are in favour of a unified Bible as indispensable if Christian unity is ultimately to be achieved.

RECORD ATTENDANCES AT CAMP HOWARD



A record number of over 300 children each week have spent part of their Summer holidays at Sydney Diocesan Youth Department's Camp Howard, at Port Hacking, N.S.W. The Camps commenced on December 26th and concluded on January 30th.

Under the direction of the Reverend N. C. Bathgate at Boys' Camp and Miss Joan Ash at Girls' Camp, the usual activities of Camp Howard were conducted. These included swimming and campcraft, both compulsory for every camper, and the optional hobbies of sailing, boating, canoeing, riflery and archery.

The pivot of the daily program is the Bible Study hour, when the camp divides into small groups with the various counsellors under the overall guidance of the chaplain.

Morning and evening "quiet times" are conducted daily in each cabin or tent and an endeavour is made to link each camper with the scripture union. Each Sunday morning boys' and girls' camps combine for morning service in an open-air chapel on the shore of Port Hacking. Preachers at these services were Bishop R. C. Kerle, Archdeacon G. R. Delbridge, The Dean of Sydney and the Reverend D. M. Hewetson.

An interesting feature of Camp Howard Boys' Camp is the weekly day out, when each coun-

sellor takes the boys in his room away from camp from late morning until early the following day. This provides an opportunity for the counsellor to get to know and understand his boys and also to give them experience in practical bushcraft.

In addition to these two camps at Port Hacking, about 70 younger children (4th and 5th class) holidayed at Camp Howard Junior Camp at Springwood each week from December 28 to January 18 under the direction of Miss Patsy Evans. A similar type of program related to the younger age group was carried out here.

During the course of Camp Howard counsellors have the opportunity of getting alongside children and showing them Christian friendship and guidance. Many have come to a deeper understanding of the Christian gospel and so the full impact of the camps on life of the Diocese must be felt as the years pass and the young people grow into mature and active Christians.

(The picture above shows several of the boys learning

lifescaping and water safety in the camp pool. The counsellors took the children, both boys and girls, for both their spiritual and camping activities.)

Church Society On New Services

"The Church Society expresses strong disapproval of the proposal in Convocation to authorise the experimental use of services of Baptism and Confirmation," said a statement issued recently.

"Convocation has no authority to permit such deviations from the Book of Common Prayer.

"In these days when individual clergymen are, without any authority, taking the law into their own hands and the whole purpose of Canon Law Revision is said to be to prevent such anarchy, it is remarkable that those who are responsible for this revision should be inviting Convocation to take similar illegal action."

The King's School Scholarships

The following scholarships have been awarded at the King's School, Parramatta, N.S.W.:

Violet Macanish Scholarships: I. Finch (Parramatta East Primary School), C. H. E. Hart (Finley Primary School).

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Notes and Comments

MORE SPORT IN SCHOOLS?

The annual holiday conventions of the teachers of different subjects appear to be adopting the practice of loudly proclaiming that their subject is not emphasised sufficiently in the educational curriculum and that if Australia is to avoid disaster more time must be devoted to it.

However plausible this may seem in the case of science, the latest manifesto, from physical culture teachers, amounts to a reductio ad absurdum.

The great need of secondary education is not to produce more specialists earlier in life than before (even specialists in Greek and Hebrew, as correspondents in this paper have urged in the past!), but to produce a balanced education, based on our Western Christian culture. There is already too much specialisation; this trend is to blame for the fragmentation of our culture that has proceeded apace this century.

Fifty years ago a preacher or a journalist writing for an educated public could allude to the Bible, Shakespeare and the events of classical and European history and be sure that his references would be understood and appreciated. It has become less and less possible to make such assumptions.

If the West is not careful, it may find that it has beaten the Russians only to lose the things of the soul and spirit that differentiate us from them.

A.C.T. STANDARDS . . .

The successful candidates in the Australian College of Theology's Th.L. examinations, and those who prepared them, deserve congratulation. The two Evangelical Colleges, Moore and Ridley, again acquitted themselves well.

But the usual large proportion of honours (especially second-class honours) raises awkward questions. Doubtless a pass standard that is low by secular standards is at least defensible, since many candidates for ordination today are men in their late twenties or thirties who lack the background necessary for a searching, academically slanted course but will make excellent parish clergymen.

But the statistics alone seem to show that it is too easy to get honours. An overall 75 p.c. and two extra subjects would not get you second-class honours at the average university, but it will earn first-class honours from the A.C.T.

These easy honours mislead both the successful candidate and the laity and general public. The man with Th.L. honours is apt to regard himself as a theological expert on the strength of them. Others may accept him at this valuation, but if they realise the true position may assume that theology is childishly easy, if not an intellectually bogus study, like astrology.

There are great dangers in over-specialisation too young. But the public expects that so-called experts will be real experts, judged by current standards. And so should the Church.

A SOUTH AFRICAN REPUBLIC . . .

The Prime Minister of South Africa has announced his government's intention of holding a plebiscite (all white) on whether South Africa should secede from the Commonwealth and become a republic.

The natural reaction of Christians and others perturbed about the morals of apartheid may be to adopt Horace Greeley's remark when the South seceded from the American Union in 1860-61, and say with a sigh of relief, "Let the erring sisters depart in peace."

We shall certainly hope that the British Government will not allow itself to be blackmailed into being less liberal in its policy in its own African territories. That would be madness. It would be morally wrong, it would bring catastrophe down on Britain's African territories, and in the end it would not keep South Africa in the Commonwealth a day longer than it suited her to stay.

But a breach between Britain and South Africa would undoubtedly make the British hold on to the territories of Bechuanaland, Basutoland and Swaziland untenable, and so make the position of the Africans in South Africa worse. We can only hope and pray that the spirit of wisdom and Christianity may be given to South Africa's leaders at this time, and that the Churches may be strengthened in their courageous witness for truth and right.

MR. CASEY AND DR. EVATT . . .

None will deny that Mr Casey deserves to be honoured by the Queen. There may be a feeling that he is a second Lord Rosebery, a "man of promise" that has never been quite fulfilled, but there can be no question that he has served Australia faithfully and well. We hope that his elevation to the House of Lords will not mean that he will be lost to this country.

There will perhaps be more division of opinion over the possible appointment of Dr Evatt as Chief Justice of New South Wales. But it must be emphatically stated that he is admirably qualified from a professional point of view for the position. When he was on the High Court bench he gained a reputation as a very distinguished Judge indeed. It may well be that he would be of more service to the community as a jurist than as a politician.

Second Thoughts on the Graham Crusade

(A sermon preached by the Reverend A. J. Glennon, Precentor, in St. Andrew's Cathedral, Sydney, on December 27, 1959.)

As we look back over the year it is natural for us to think of those things which have been of outstanding importance and interest to Church people. To Church of England people, undoubtedly the most important event was the coming of our Archbishop and his installation and enthronement in the Cathedral.

But in another sense, and thinking of the Church or Churches more generally, the dominating event in 1959 was the visit of Dr Billy Graham and the Graham Crusade.

We are now far enough away from the Crusade itself to begin to evaluate its effect, and it is significant to know that the reports from parishes differ very much from one another. I need to say that I am not in possession of any official information and the views I express are entirely my own.

It seems that many clergy report no results at all from the Mission so far as their parish is concerned and some even say that it has had a disrupting influence upon their organisational life. There are many others who report some new church members and a quickening of parish activity. With a few, and St. Paul's Redfern is an illustration, there has been a dramatic and continued change in their church life, and a wonderful influx of people and spiritual power.

What explanation can there be for those differing reports and the disappointment felt by many about the slender results? They went to the same Mission, they heard the same Missioner, and they were dealt with so far as the central organisation was concerned, by the same counselling system. The varying quantity must be in the parishes themselves. There must be something which varies between congregation and congregation. If we are going to understand something of the explanation we need to have in mind the normal processes by which people are added to the Church. You might call it the principles of evangelism.

Principles of evangelism

As far as the Church is concerned and speaking in general terms, there are three groups in the community: the worshipping members, a fringe group and those who have no contact with the Church at all. The worshipping group are those who in differing degrees have been made alive unto God by the operation of the Holy Spirit. The fringe group, and this is the important one to have some understanding about, are those people in the community who have some connection with the Church. They are neither in the Church nor out of it.

They come to services occasionally and receive some teaching.

They may well know the minister and he them. They may give to the Church and certainly have some interest and religious understanding.

It is that area where in a special sense the seed of the Word is being sown and there is the activity of pre-evangelism.

In a Mission three things happen: The worshipping group have

their faith confirmed and deepened and we are grateful to God for that, and there are those in the fringe group who have things brought into focus and come into commitment with Christ. There are the new faces we see in church as the result of a Mission. There are those in the no contact group who are touched and who move into the fringe area.

It would be an agreed truth that the fringe groups would differ very much between parishes. There are those where there is a very real work being done with those outside the Church and there would be those places where little or no work is being done. This is not necessarily a criticism. Almost always the minister has his hands full in meeting essential needs and ministering to the worshipping group, but it is also true that it is only too common to have an attitude which does not look out to people who are outside the Church.

Needs of babes in Christ

William Temple said the besetting sin of the Church was that it was only concerned with its own life and worship. Joost de Blank in his book "The Parish in Action" makes the same point. Our own Archbishop has commented on those Christians who are just content to be in a "holy huddle."

Where there is not this outward looking attitude and activity and the patient building up of the fringe area, there is very limited response to an evangelistic mission but where there is a balanced, faithful and consistent pastoral work both by clergy and lay people with those who

could be interested in the Church, then there can be wonderful and far reaching results to a Crusade.

There is also another point to do with an assessment of the Graham Mission which we should face. I have heard it said about those who have received blessing: "We will see whether or not they are sincere by whether or not they stay."

This shows a complete lack of understanding of how people begin the Christian experience and of the special help which they need to have.

We know how infants need continued attention and special food and that the principles of child care be understood and applied and in communities where these things are not understood, such as in parts of Africa, the infant mortality rate is extraordinarily high.

The same principles apply to those whom St. Paul calls "babes in Christ." They need our fellowship and explanations given about church services, and they must have the faith related to the circumstances and difficulties of their own life. Only too often we feed them on meat to begin with instead of milk.

If there are those who have shown an interest in the Church as a result of the Mission and they have fallen away, the criticism must be very definitely directed to us, not to them.

In the Cathedral we have been greatly encouraged by the results of the Mission. The Dean and Cathedral staff are continually meeting people who have made the Cathedral their spiritual home as a result of the Mission and there must be many others in a congregation of this kind whom we do not know. I would like you to see our Bible Study group of those who were blessed at the Mission and who come weekly to study the Word of God. They are not all members of the Cathedral congregation although they mostly have some connection with us. Their interest and their growing enthusiasm in the things of God put many older Christians to shame.

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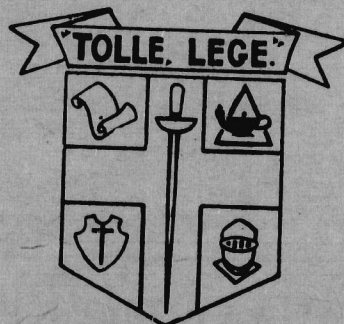
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Donnell, 10, St. John's Coll., Bal-
arat; McGowan, Alan
Brian, Th.L., 9, Ridley Coll., Melbourne;
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The Episcopal Church of Scotland has rejected an invitation from the Church of Scotland to take part in the celebration of the 400th anniversary of the Reformation in Scotland next year.

The Primus of the Episcopal Church, the Bishop of Argyll and the Isles, said that his Church's approach to the Reformation was so different that participation would involve unreality.

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ANNUAL MEETING

NOTICE is hereby given that the ORDINARY GENERAL MEETING of the Shareholders of the Australian Church Record Ltd. is duly called for FRIDAY, FEBRUARY 26, 1960, at 5.30 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of Officers for the ensuing year will follow.

A meeting of the Directors will follow immediately after the Annual Meeting.

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Mr Raymond Pearce was farewelled by large numbers at Perth airport on January 10 when he left for St. Patrick's School, Tawau, Borneo, where he will be a teacher.

Mr Pearce was commissioned at St. Margaret's, Nedlands, on the preceding Wednesday by the Archbishop of Perth. The Rev. P. S. Lawrence, Hon. Secretary of C.M.S. in Western Australia, preached.

Mr Pearce was trained at Claremont Teachers' Training College, and served for three years as a teacher. He trained for missionary service at Ridley College. He has been closely associated with League of Youth.

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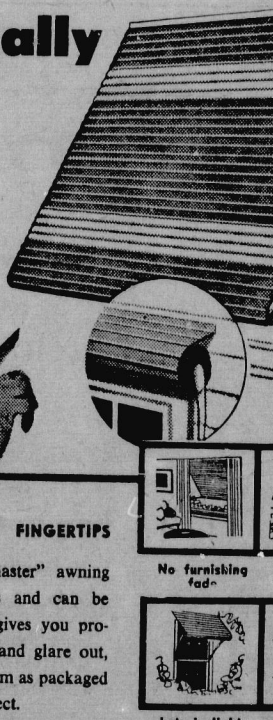
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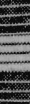
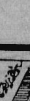
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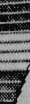
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The Australian Church Record, February 4, 1960—Page 7

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Personal

The Archbishop of Sydney has appointed the Reverend L. J. Harris, formerly Rector of Lidcombe, Sydney Diocese, full-time chaplain at Royal Prince Alfred Hospital. Mr Harris will live at Five Dock.

The Reverend E. W. Fisher-Johnson, Rector of Blacktown, Sydney Diocese, has been appointed Rector of Lidcombe, in the same diocese.

The Reverend K. N. Shelley, Rector of Drummoyne, Sydney Diocese, recently underwent an operation at Balmain District Hospital. He is making satisfactory progress.

We regret to report the death in New Zealand of the Reverend John Deane, Principal of the New Zealand Bible Training Institute, in a motor accident.

The Reverend T. H. Dicks, Assistant Curate at St. John's, Launceston, Tasmania, has been appointed Curate-in-charge of the Provisional Parish of Abbotsford-Russell Lea, Sydney.

The Reverend J. A. Taylor, Curate of St. Anne's, Ryde, Sydney, has resigned and has been accepted by C.M.S. as a missionary. He will attend a "school" in Melbourne during February.

The Archbishop of Sydney and Mrs Gough will return to Sydney from England on Saturday, February 6, at 9.30 a.m. Their return has been delayed because Mrs Gough has been indisposed.

The Rt. Rev. J. McKie, Co-adjutor Bishop of Melbourne, was farewelled on January 21, at St. Paul's Cathedral, at a "Dismissal Service." In the Chapter House the Bishop was presented with a cheque for £700. The Bishop is to become Co-adjutor Bishop in the Diocese of Coventry.

The Rev. H. W. Robey, Rector of Riverstone, has accepted the Parish of Burringba, Upper Tweed, Diocese of Grafton.

The Rev. C. M. Kemmis has been appointed first full-time Chaplain to the Royal North Shore Hospital. Phone JX4741.

Chaplaincy Appointments:
The following clergy are about to take up full-time Anglican Chaplaincy appointments in the Diocese of Melbourne:

The Reverend W. C. F. Nelson, curate of St. Mary's, Caulfield, to be chaplain at Prince Henry's Hospital.

The Reverend J. F. Hannon, from Adelung, N.S.W., to be chaplain at the St. Vincent's Hospital.

The Reverend John Smith, from New Zealand, to be chaplain at Sunbury Mental Hospital.

The Reverend M. L. Redmond, from Urana, N.S.W., to be chaplain at Geelong Hospital and Geelong Gaol from March 1.

This will bring the Anglican strength of full-time institutional chaplains to 13 in Melbourne.

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

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