

Mainly About People

Canberra-Goulburn

The Rev. John Baskin retired from active ministry at the end of February. Mr Baskin, who was well known not only in the diocese, but beyond, was at the time of his retirement, Rector of St. Nicholas', North Goulburn. He had served there since 1951. His retirement has been brought about by ill health and is regretted by his many friends in the diocese.

Melbourne

C.M.S. arranged a Valedictory Communion in St. Paul's Cathedral at the end of February to farewell several outgoing missionaries. They were Archdeacon Frank and Mrs McGorlick (to Tanganyika, after furlough); Miss Jeanne Keeble (a new worker going to Tanganyika); the Rev. James Mundia (returning to Kenya after study at Ridley College) and Miss Patricia Williams, a pharmacist, located to West Pakistan. Miss Williams sailed on March 16, the others left on March 7.

The Missioner of the Mission of St. James and St. John, the Rev. Guy Harmer, is due to leave Melbourne by air on April 6 next on an overseas study tour. Mr Harmer will be studying child care in other lands and has made many preliminary contacts with authorities overseas. He has received particular encouragement from the U.S.A. and his first call will be made at Los Angeles.

Bishop Alfred Stanway left Melbourne by plane on March 2 to take up his work as Bishop of Central Tanganyika once

again. Mrs Stanway followed on the Straat Madura later in the month.

Recent Melbourne inductions have been: The Rev. A. D. Radford, to the new parish of Deer Park with St. Albans; the Rev. W. H. Coffey, to St. Luke's, South Melbourne, and the Rev. C. D. Maling, to All Saints', Greensborough.

Sydney

On extended furlough from the C.M.S. work at Roper River, Northern Territory, is the Rev. Barry Butler. Mr Butler has now taken up work as Curate-in-Charge of the Provisional District of Girraween. His place at Roper River has been taken by the Rev. David Woodbridge.

An ex-C.M.S. missionary, the Rev. C. E. Bellingham, has accepted nomination as Rector of St. Giles', Greenwich. Mr Bellingham, formerly Headmaster of St. George's Grammar School, Hyderabad, India, has been Curate-in-Charge of the Provisional District of Lindfield. He was recently appointed Chaplain to "Carramar", Turrumurra, and is also Chairman of St. Catherine's School Council, Waverley.

The clergy of the South Coast area of Sydney Diocese greeted the Rev. A. J. Dyer recently on his 80th birthday. Mr Dyer was en route to Lord Howe Island for the Easter services.

The Rev. John Hope, rector of the well-known Anglo-Catholic centre, Christ Church St. Laurence, Sydney, is to retire. He has been Rector at Christ Church since 1926.

We record with regret that Archdeacon G. R. Delbridge, just recently appointed Senior Chaplain to the Archbishop of Sydney, has suffered an attack of hepatitis. We understand it will be at least another two months before the Archdeacon will be able to take up his new duties.

The Rev. John Lance, formerly Curate of Seven Hills Provisional District, has now taken up duties as Curate of St. Andrew's, Sans Souci.

The Archbishop will leave for overseas on Monday, March 30. He will attend a conference of archbishops in England, arranged at the Toronto Congress. He will return to Sydney on May 1. During his absence the senior Coadjutor Bishop, Bishop Kerle, will act as the Archbishop's Commissary.

Evangelicals' views "astonishing"

THE Archbishop of Canterbury, Dr A. M. Ramsey, regards as "astonishing" the views expressed by Evangelicals in their Open Letter on the proposed merger of the Church of England and the Methodist Church (see ACR, March 12).

Archbishop Ramsey said that the Church of South India pattern, suggested by the Evangelicals, had involved a difficulty which the negotiations had been specially anxious to avoid — the interim period in which some ministers were episcopally ordained and others not.

Such an interim period would be intolerable to many consciences, both Anglican and Methodist, said Dr Ramsey, who was speaking at a Methodist Synod.

Archbishop Ramsey claimed that the Open Letter represented the views of only some Evangelicals and that there were many more who were ardent supporters of the present plan. The Archbishop then criticised a recent pamphlet by Lord Fisher. "He says that if a Methodist minister who had received the laying on of hands in the Service of Reconciliation were subsequently to wish to enter the ministry of the Church of England, he would need to be ordained by the Bishop.

"This statement... is quite contrary to the purpose and present understanding of the Service of Reconciliation, which is that all ministers who will have received what is given in the service will be

Death of C. R. Ogden

THE death has occurred in Sydney of the well-known Christian businessman, Mr Claude Ogden.

Mr Ogden was governing director of Claude R. Ogden and Co. and sponsored over a long period the late-evening TV program, "Reflections," featuring Bishop Goodwin Hudson, Dean of Sydney.

He was also widely known for his work through the Scripture Truth Depot and took space from time to time in this and other Christian journals to offer Christian books and Bible study material free of charge.

Mr Ogden was 76 at the time of his death. He is survived by his wife, two sons and a daughter. He was buried from Eastwood Baptist Church.

Overseas

Last December ACR announced that the "English Churchman" had appointed the Rev. Bryan E. Hardman, Ph.D., as an assistant editor. We are now pleased to pass on the news that Dr Hardman has, from the beginning of March, become editor of the paper. He succeeds the Rev. F. W. Martin, who has been editor since 1946. Mr Martin has now taken up a full-time chaplaincy appointment. ACR sends greetings and best wishes to both Mr Martin and Dr Hardman. Dr Hardman is a former student of Moore College.

The Bishop of Coventry, Dr Cuthbert Bardsley, has now returned to his diocese after a period of convalescence, following a recent illness. Dr Bardsley was forced to cancel a projected visit to New Zealand on behalf of C.E.M.S. due to his illness.

Canon Douglas Webster, C.M.S. theologian-missioner, is at present visiting Liberia, Nigeria and Ghana. This is Canon Webster's thirteenth such mission. He is due back in London on April 10 following the tour, which will include lectures at two theological colleges.

It has been reported that the Rev. Dr Frank Andersen, who went to the U.S.A. last year, recently underwent an ear operation. Dr Andersen has been experiencing growing deafness for some time past but the operation has resulted in restoration of a good measure of hearing in one ear. At a later date he will undergo an operation on the other

indubitably accepted as priests in the Church of God, as indubitably as anyone ordained according to the Anglican ordinal.

"The service is not called ordination. That is because it avoids passing judgment about the status in the eyes of God of existing ministries. There may be differences of belief about their precise status; but it is the conviction of those who set forward these proposals and my own conviction, that all who emerge from it will be without distinction priests in the Church of God with authority for the functions of a priest.

"The second surprising suggestion made by Lord Fisher is that we should leave out of account stage two, the actual union of the two Churches, and should consider stage one, the achieving of intercommunion, as a sufficient goal in itself.

"A permanent condition of parallel episcopate Churches existing side by side would be most unsatisfactory. Intercommunion without living fellowship is not enough."

"The Church of England Newspaper" (whose editor was one of the signatories of the Open Letter) commented: "That the Archbishop and his predecessor should come to totally opposed conclusions about the meaning of the proposed Service is some indication

Vatican Council "publicity stunt"

THE Vatican Council is one of the greatest publicity stunts of the era in the judgment of the Rev. Dr Hugh Farrell.

Dr Farrell is a converted Carmelite monk and he made his comments in an article in an Irish Church missions publication. The comments appeared some time prior to the second session.

"Paul," said Dr Farrell, "will not openly render the council impotent, but quietly, in the method employed by Curial officers, will set up so many commissions, and hedge them about with so many regulations, that the council itself will achieve little.

"Of course, there will be some changes made in the legislation of the Roman Catholic Church, such as permitting certain parts of the Mass to be said in the vernacular, a married diaconate, shortening of the office (Psalms) that the priest must say daily, and other changes not connected with the dogmatic teaching of the Roman Church.

"Decided years ago, however, these changes, and several others, were decided upon by Pius XII years before the convening of the Second Vatican Council and only his death prevented them from being made Law.

"Paul VI will quietly go about his business of consolidating his position, restoring the office of Pope to its place of absolute power which it enjoyed before John XXIII delegated so much of the papal power, and finally will dismiss the Second Vatican Council, after it has served its purpose, with his blessing, sending the non-Italian members back to their dioceses with the impression that they have achieved much.

"Whereas, in fact, they will have been little more than window dressing for one of the greatest publicity stunts of this

tion of its lack of precision. If Archbishops cannot agree on its interpretation, what guarantee can there be that lesser Christians will enjoy lasting unity on such a basis?

Dr Ramsey draws attention to the fact that adoption of the South India method of church union in this country would involve an interim period intolerable to many consciences, both Anglican and Methodist. The same can be said of the Service of Reconciliation.

"The merit of the South India method is that it is straightforward and honest, and it is at least an arguable proposition that institutional religion flourishes better on a basis of honest disorder than on a basis of calculated ambiguity.

50 YEARS AGO

(From a report on the annual meeting of Ridley College, Melbourne): "The report showed that the output of men for the home ministry was six, and that Rev. P. W. Stephenson, M.A., had been located to Peshawar, India, as a C.M.A. missionary.

Rev. Charles Lee took the first place in the first class for all Australia in the examination for Licentiate in Theology, and other students had done comparatively well. A strong 'working tradition' had been established, and the seven students in residence this year would have to work hard to maintain it. Rev. C. P. Lee made a modest, concise speech on his impressions of the life and work of the college. They were summed up under three heads, viz., its fidelity to the Word of God, to the Reformation principles of the Church of England, and to the missionary claim and call. The college is a standing witness to the persistent prayerful worth of Evangelical Church women and men in Victoria."

Shaggy Dog

"Said the rabid freethinker: 'No, sir, the idea that there is a God never for a moment has entered my head.' 'Same way with my dog,' replied the deacon, 'but he doesn't go around howling about it.'"

Revised Lectionary

March 29: Easter Day, M: Exodus 12: 1-14; Revelation 1: 4-18.

E: Isaiah 51: 1-16, or Exodus 14; John 20: 1-23, or Romans 6: 1-13.

April 5: 1st Sunday after Easter, M: Isaiah 52:1-12; Luke 24: 13-35, or I Corinthians 15: 1-28.

E: Isaiah 54, or Ezekiel 37: 1-14; John 20: 24-end, or Revelation 5.

April 12: 2nd Sunday after Easter, M: Exodus 16: 2-15, or Isaiah 55; John 5: 19-29, or I Corinthians 15: 35-end.

E: Exodus 32, or Exodus 33: 7-end, or Isaiah 56: 1-8; John 21. of Philipians 3: 7-end.

ACR DONATIONS

The members of the Board of Management wish to express their appreciation to following readers for their donations:

Deaconess Bangrove, £1; Miss M. Doyle, 10/-; Rev. R. W. Hemming, 10/-; Mrs G. Pottie, £2; Mr J. A. Lambert, 13/4; Miss J. L. Waterson, 5/-; St. Luke's, Lane Cove West, 10/-; Miss Judith Stokes, £4; Mr K. Stubbins, £1; Mr W. S. Gee, £1; Miss C. Pfoeffler, 10/-.

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Views wanted WHAT TIME SERVICES?

IN both England and Australia numerous parish churches are giving thought to the times at which services are held.

In a number of parishes in England ballots have been conducted to determine the most popular and convenient times for services.

When such a ballot was held recently in a Liverpool parish the following quite striking result emerged:

In favour of 8.30 a.m. Holy Communion—0%; in favour of 9.00 a.m.—47; in favour of 9.15 a.m.—26; 9.30 a.m.—24 The church adopted 9.00 a.m. as the time for its early service of Holy Communion.

Similar trends have been seen elsewhere. Many parish churches have adopted an earlier time for the Sunday morning service—10.30 a.m. being particularly popular.

Commenting on the situation a writer in the "Church Times" draws attention to the need of getting rid "once and for all of the notion that it is holier to receive the Holy Communion at an inconvenient time than a convenient one" and that "they are to be suspected as unworthy who want to receive the Sacrament at a later hour than 8.00 a.m."

Dealing with the late morning service on Sundays a correspondent to "The Church of England Newspaper" stated recently that "Over a considerable area of the north of England 11.00 a.m. is a very unusual time for the main morning service; 10.30 is the recognised time."

Here in Australia a number of churches have made changes in service times. At St. Matthew's, Geelong (Vic), last year the time of the morning service was changed to 10.00 a.m.

Commenting on the change at the time the vicar, the Rev. J. Shilton, said: "By having Sunday school, Kindergarten and Church at 10.00 a.m., it is possible for the whole family to come together. The witness of worshipping families is desperately needed in our community today."

Yet other churches have begun following the practice of holding the Sunday evening service at an earlier hour—usually 5.00 p.m.—during the winter months.

• Are you happy with service times? We invite your participation in a simple survey to determine the preference of church people. Write down your views on a sheet of paper—stating preferred times for each of the three usual Sunday services—or make use of the forms provided on page 6. Post either to: The Australian Church Record, 511 Kent Street, Sydney, N.S.W.

GEELONG CAMPAIGN STARTS

A CABLEGRAM sent by Dr Billy Graham during his visit to London has set the tone for the start of the Geelong District Youth Campaign.

The cablegram, sent to campaign speaker Mr Brian Willersdorf, conveyed the warm greetings of both Dr Graham and his Song Leader, Mr Cliff Barrows.

It read: "We assure you of our deepest interest and prayerful concern. May God send a gracious revival to the honour and glory of His name."

The campaign, which started on Sunday afternoon last at 3 o'clock, aims to reach the youth of the Geelong district.

For years Christians in the area have been concerned at the fact that, although thousands of teenagers pour into local places of entertainment and hundreds

Message from Billy Graham

more fill their vacant evenings driving aimlessly around the streets, few were being reached with the Christian message.

The crusade has had full preparation over a long period. For two years nine working committees with a total strength of over 70 local church people have been co-ordinating the activities in preparation and planning.

Over 200 Geelong people have completed an intensive three-week training program as counsellors.

Coming from all walks of life and from various church backgrounds, they have been prepared for the task of counselling not only in the Christian faith itself

Graham in London

AMERICAN evangelist Billy Graham has just completed a visit to England to confer with a group of Christian laymen who have invited him to conduct a further crusade there.

Dr Graham, who is reported to have been in particularly good health, stated that the proposed crusade would be held in either 1965 or 1966, depending on the availability of a suitable venue.

He expressed the hope that it would be in 1966, so as to give adequate time for preparation.

Earl's Court Stadium, he explained, was the only suitable stadium in London from where he could conduct his mission. It will accommodate 27,000 people—16,000 more than the old Haringay Arena, where he conducted his last major mission to London in 1954.

If the crusade is held in 1966, Dr Graham will have to postpone a mission he was planning to conduct in Australia and New Zealand. He was invited to Australia by the Archbishop of Sydney, Dr Gough.

During his visit to England the American evangelist met both the Archbishop of Canterbury and the Archbishop of York. He also met the Prime Minister and the Leader of the Opposition, and the Bishops of London and Southwark.

At a Press conference later Dr Graham said that some of the leaders had declared: "You are needed here and the message that you preach is needed here."

• Billy Graham discusses his methods, Page 3.

Africa dropped

THE white nations of Europe have abandoned Africa to ruthless chiefs and dictators.

This is the judgment of the Chancellor of the Church of England in South Africa, Mr D. Gordon Mills, in a strongly worded letter to ACR, reproduced in this issue.

Mr Mills continues: "The responsibility for the misery and killing of the millions which must result in the next 50 years, must lie at their door."

"Under white control the Christian missionaries were safe: today their lives are in danger and many have already been forced to leave."

• Read Mr Mills' provocative letter on page 6.

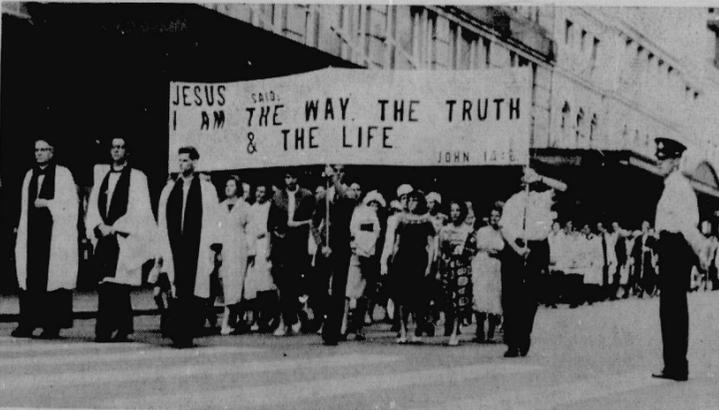
Marchers with a message

AN estimated 7,000 churchpeople marched through Sydney's streets on Good Friday as part of the Good Friday Anglican Witness.

The marchers, headed by the Archbishop of Sydney (Dr Gough) and Coadjutor Bishops Kerle and Loane, followed a route from the northern end of Hyde Park, along Market and George Streets, to St. Andrew's Cathedral.

Taking part in the procession were large contingents of C.E.B.S. boys (particularly numerous this year), G.F.S. girls and representatives of other Church organisations.

The Witness concluded with a service outside the Cathedral, with the city block between Park and Bathurst Streets filled with an estimated 15,000 people. The Archbishop preached a message of challenge to the passer-by.



• Photo Marchers from Christ Church, Blacktown (west of Sydney) carried a message with them, an idea also followed (and originated, we believe) by St. Michael's, Vaucluse.

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Dean resigns

THE Dean of Sydney, Bishop A. W. Goodwin Hudson, has announced his resignation from the position and his return to England.

Bishop Hudson came to Australia in June, 1960, at the invitation of Archbishop Gough. He became one of Sydney's coadjutor bishops. On the resignation of Dean Eric Pitt, he was, in October, 1962, appointed Dean of Sydney.

Bishop Hudson will become rector of St. Paul's, Portman Place, London. St. Paul's is a well-known evangelical centre and Bishop Hudson succeeds Prebendary Colin Kerr, who is a leader among English evangelicals.

The general public will remember the Dean for his ministry through the late-night "Reflections" program on ATN 7. The program has been instrumental in getting the message of the Gospel to many outside the walls of the Church.

NOTICE



The parish of Picton is sorry to announce that the Annual Missionary Convention is CANCELLED

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Failure in Africa

We welcomed the letter from a South African reader, Mr D. Gordon Mills, reproduced elsewhere in this issue.

The question of white rule in South Africa (and, indeed, elsewhere in the continent for that matter) is a vexed one. At such a distance from the problem we would do well to heed a warning given recently by an Australian Baptist in that country, Dr E. H. Watson.

Drawing attention to the complexity of the racial problems there, Dr Watson went on to say, "One needs only to be on the spot to appreciate their magnitude. Australian Christians will do well to pray for South Africa rather than criticise."

It is not insignificant that the two churches most outspoken in their criticism of the South African Government's racial policies are the Church of the Province and the Roman Catholic Church.

Not long before his resignation, Archbishop Joost de Blank wrote, "In the major issues" the Church of the Province and the Church of Rome have, "generally speaking... found themselves at one." Evangelical Christians in this country, set as they are at so great a distance from South Africa's problems, would do well to consider whether an alliance such as this has much to offer by way of guidance.

We would do well, rather, to give heed to what the major South African denomination, the Dutch Reformed Church, might have to say in this regard. And, lest we are tempted to write off this body, let us hear the views of Dr Watson again:

"We find it easier," said the Baptist leader, "to talk of spiritual things here, and notice that the daily papers give more space to religious matters. The Dutch Reformed Church is still a powerful factor in the nation's life. It is more than interesting to discover that meetings commenced during the revival of 100 years ago are still continuing."

And now we have someone from the Church of England in South Africa—a Reformed and Protestant body in the truest sense—lending support to the Dutch Reformed views. Admittedly Mr Mills does not speak for his church officially but no doubt he echoes the views of many within the denomination.

But the cry "the white man must go" has been followed by, in the words of an observer, a "wave of fighting and misery now engulfing Central Africa from the Atlantic to the Indian Ocean" with inter-tribal warfare, mutinies, dictatorships and economic chaos.

In Ruanda no fewer than 20,000 men, women and children have been slaughtered in recent weeks.

Anyone who saw on TV the films smuggled from that area, showing, as they did so appallingly, something of the appalling cruelties being perpetrated by black upon black, would think twice before saying that the end of white rule was an unmixed blessing.

Is it any wonder that Communists are so vocal about the "oppressed races" of these countries? After a seven months' tour of Africa, the Prime Minister of Communist China, Chou En-lai, said, "Revolutionary prospects are excellent throughout the African continent."

The pressures that forced Britain and Belgium to capitulate over Katanga are at work in many parts of the world. If Communist nations and others equally vocal, have their way they will force independence on Papua-New Guinea before the people of that country are ready for it.

The real exploiters today are not the nations of the West but the Communist Powers. It is they who are exploiting every situation of tension to further their own ends toward world dominion.

The West capitulated over Dutch New Guinea. Will the peoples of that country ever emerge from Indonesia's yoke? Will the United Nations act as it has pledged?

They have subjugated half of Europe and two-thirds of Asia. They have a foothold in Central America and are hard at work in every other corner of the globe.

Africa's black nations may be delivered from the tyranny of white rule (and there is no doubt that at times it has been tyrannous) but they will be delivered into a tyranny far worse as they fall into the hands of international Communism.

To a large extent, the West has failed Africa, as the West failed the peoples of Dutch New Guinea. Will we fail the peoples of the eastern half of New Guinea?

Evangelicals and Church Unity

ON September 24, 1963, John Carmel Heenan was enthroned as Roman Catholic Archbishop of Westminster. That Roman Catholicism in England should have an urbane, enlightened leader at the present time is most significant. Why?—simply because this is the age of ecumenism.

Whatever evaluation we, as evangelicals, make of ecumenism, there are pressures upon us to decide our attitude towards it and the issues it raises.

There are practical pressures in many spheres of activity: denominational life, missionary work, evangelistic campaigns and theological literature and education all bring us face to face with the problem of co-operation.

If we refuse to be drawn within the orbit of ecumenical Christendom, will we not find ourselves isolated and deprived of any influence or respect? The situation is such that a policy of neutrality to ecumenism is becoming a practical impossibility.

Leaving aside, however, questions of practical policy, there are also pressures which are, ostensibly at least, spiritual. Ecumenism claims to be not of man, but of God the Holy Spirit. It identifies its program with the will of God for Christians in this generation. It quotes Scripture, it emphasises prayer. And it appears to breed in its followers great charity—the greatest of Christian graces.

Conscientious evangelicals must treat the modern unity movement, not merely as an unfortunate hindrance to their own objectives, but as a real challenge to their claim to be concerned about believing and doing the will of God.

Another significant feature of the contemporary situation is the definite attempt being made from within the Ecumenical Movement to woo evangelicals.

In his popular and influential little book, *The Hard Facts of Unity*, John Lawrence devotes one chapter to "Conservative Evangelicals." He recognises that, at best, the latter are less than enthusiastic about the Ecumenical Movement, but contends that, "It may be doubted whether the movement for unity can make much more progress until it gets on better terms with the Conservative Evangelicals."

"Important group" Two articles in the *Ecumenical Review* this year suggest that, if anything, the attempt to persuade evangelicals of the virtues of ecumenism is being stepped up. Eugene L. Smith describes the relationship with conservative evangelicals as "of major importance," listing it with the W.C.C.'s relations with Eastern Orthodoxy and Roman Catholicism. Of evangelicals he says: "To us in the conciliar movement they are a particularly important group."

On the same theme Dr Norman Goodall refers nostalgically to the early association of the two movements, evangelical and ecumenical. He continues: "For the deepest reasons today it is urgent that we should again be able to think and speak of one movement, not two; one movement which is at once ecumenical and evangelical."

Evidently, ecumenism is not indifferent to evangelicals. What of the other side of the relationship? In practice, there are two characteristic evangelical reactions to the modern ecumenical movement:

1. Acceptance of ecumenical involvement with reservations.

The most important of these reservations is the conviction that in the final analysis visible unity does not matter.

Evangelicals in the major denominations generally hold this view. They carry into ecumenical life reservations like those which limit their participation in church life. They do not oppose the W.C.C., but they will not throw their whole energies, as many non-evangelicals have done, into the quest for unity.

2. Rejection of the ecumenical movement root and branch. The ecumenical quest is held to be misguided if not self-deceived. It is a hindrance to the Gospel. It perverts Scripture in support of its aspirations. Consequently the duty of separation from this great apostasy is enforced and to counter the outward unity of the W.C.C., the spiritual unity of true believers is emphasised.

These two attitudes seem to be irreconcilably opposed to one another and their adherents are often found in disagreement. Yet in a most important respect they are, in fact, at one. While differing in their policy towards the organised ecumenical movement, they agree in their rejection of the fundamental ideal and philosophy of ecumenism.

By Michael Boland

the driving force behind the modern ecumenical movement is the passionate belief that the outward, visible unity of the church really matters. Most evangelicals act as though they believe it does not.

The issue of church unity is still open and the modern ecumenical movement, with all its faults, has contributed to reopening the issue. There is no general agreement among evangelicals as to what God requires of us in this respect.

In our present situation several questions call for our attention. What seem to be some of the most important of these will be mentioned briefly. Until we have faced and answered these questions scripturally and consistently we cannot hope adequately to meet the challenge of ecumenism.

1. Is evangelical indifference to church unity based on Scripture, or is it simply an attempt to justify the status quo? Whether for or against the ecumenical movement, as evangelicals we show little enthusiasm for the ecumenical ideal of visible unity.

Misunderstood Naturally, we do not regard ourselves as indifferent to the will of God. What, then, of the "ecumenical" Scriptures, which urge the need for maintaining unity among the disciples of Christ and the church?

These, we reply, are misunderstood if seen as referring to outward organisation. They speak of spiritual and invisible unity, a unity which already exists, rather than one to be sought.

Such a unity is to be found among evangelicals: it transcends denominational barriers and manifests itself in interdenominational organisations, conventions and campaigns. Thus the general feeling among evangelicals is that the ecumenical movement program cannot touch our consciences. We already enjoy the unity which others misguidedly seek.

The indifference of evangelicals to church unity is typical of our approach to the whole

subject of church order. Why do we not devote our energies to seeking an ecclesiastical reformation according to Scripture? Simply because we regard church order as a secondary matter and a distraction from our main business of preaching the gospel and promoting personal holiness.

Scripture, so the modern evangelical argument runs, does not provide precise teaching about the Church. Even though some do not consciously formulate such a statement, it is the assumption generally acted upon. How else can we explain the multiplicity of extra-church organisations and movements into which most of the energy and support of evangelicals is diverted?

When we turn to the Scripture evidence do we find an indifference to church order, and especially to church unity? Do not the detailed qualifications specified for church officers suggest that church order mattered to the Apostle Paul? Does not the New Testament attitude to false teachers indicate that the presence in the ministry of unconverted men with erroneous views is a matter of grave concern requiring official action? Do not the relations of Paul with the Corinthians illustrate the Apostolic anxiety that the purity of the church should be preserved and that discipline should be practised to that end?

The indifference of modern evangelicals to church order—and in particular to church unity—is commonly fathered on Scripture. Perhaps, on examination, its pedigree will prove to be less respectable. It may be nothing more than the child of our circumstances, an attempt to justify the many anomalies of the situation in which we find ourselves.

2. Is it possible on principle to sustain the distinction between participation in the major denominations and participation in the ecumenical movement?

In practice many evangelicals accept the one and reject the other. Thus we have come to accept as beyond question an individualism which is satisfied with the right to preach the Gospel oneself, and does not take the apparently impracticable and divisive step of insisting that all others in the denomination should preach the same doctrine.

Is there any difference in principle between ecumenical and denominational involvement? In his booklet: *What of New Delhi?*, A. T. Houghton argues that an evangelical in the Church of England can not consistently condemn participation in the W.C.C.

He points out, disconcertingly, that from the standpoint of B.C.M.S., of which he is General Secretary, the logical outcome of a policy of disengagement from those who do not accept its basis of faith would be to leave the Church of England and to form an independent church.

Actual teachings 3. Can we judge a Church by its doctrinal basis if that basis is not representative of the actual teachings of the majority of members of the denomination? The case for remaining within what A. T. Houghton calls: "The visible Church of Christ on earth" and "the main stream of orthodox Church life" rests very largely upon the doctrinal confessions and constitutions or the evangelical traditions of the major denominations.

Continued, P. 4

South African to Sydney post

A SOUTH African in his early thirties has been appointed Vice-Principal of the Sydney Missionary and Bible College, Croydon.

He is Mr Howard Green, B.D., A.L.B.C., who has been on the staff of the Bible Institute of South Africa for the past ten years and its Vice-Principal for the past year.

Mr Green is married, with two small children. Both he and his wife are graduates of the University of London and Associates of the London Bible College, well known for its conservative evangelical emphasis. Mrs Green graduated in Arts, majoring in theology, and has lectures in South Africa.

The Greens are due in Sydney towards the end of the year. Mr Green will thus be able to take up his duties in first term, 1965, when the present Vice-Principal, the Rev. Arthur Deane, will succeed the Rev. J. T. H. Kerr as Principal.

The College Board has been conscious of God's overruling in the new appointment. A few weeks ago a cottage adjoining the college was offered to them for sale. It has since been acquired and will be available for Mr and Mrs Green on their arrival.

South American flavour



Attendance of a high proportion of family groups was a feature of the SAMS rally at Jamaica on March 21. Here some of the children taste "Chaco Cola", specially prepared for the occasion.

ASIAN STUDENT CHALLENGE

South-East Asia has an estimated two and a half million university students with some 500 colleges and universities where there is no Christian witness.

These were just two of the facts confronting IVF in Australia as they set forth the Rev. Dudley Foord, rector of St. Thomas, Kingsgrove (N.S.W.) on an extensive tour that will take him to almost every country in the area.

As this issue of ACR appears Mr Foord is visiting Sarawak and Sabah, where he is to speak to groups at colleges and senior schools. While in the area he will also be visiting CMS and BEM missionaries.

Earlier Mr Foord visited Indonesia, Hong Kong and Taiwan, where he spoke to graduates and students at a number of centres. While in Hong Kong Mr Foord gave a series of addresses to student leaders on the topic: "Great Doctrines of the Bible."

Later in April Mr Foord will pass through Singapore, en route to Saigon. After a week in the Vietnamese capital he will fly on April 28, to the Philippines. He will be there until May 16 as guest of the Inter-Varsity Christian fellowship of the Philippines travelling then to Kuala Lumpur, in Malaysia.

Mr Foord's last port of call before returning to Australia will be Singapore. There he will conduct a mission in the University of Singapore from May 27 to May 30. On June 2 he will leave for Australia.

Three weeks after his return to Australia Mr Foord will lead a mission in Melbourne University arranged by the Evangelical Union.

IVF considers a tour of this nature to be one of the most important ways of sharing in fellowship with fellow-students in Asia. The tour has been arranged by IVF with the full support of St. Thomas' parish.

Graham film

A new Billy Graham Association film, "Lucia," was to have its preview in Sydney on Wednesday, April 8.

The film was produced in its entirety in Buenos Aires, Argentina, at the time of the Graham South American Crusade.

It is expected that the film will be screened in various churches throughout Australia in coming months.

Billy Graham answers critics

AT a meeting in London organised by the Evangelical Alliance, Dr Billy Graham answered some of the criticisms often raised about his methods. Some of the points dealt with by the evangelist were:—

1. Keeping statistics: Dr Graham said that after their 1954 visit they had decided not to keep statistics, but the Press so frequently exaggerated the numbers, out of all proportion, that they had been forced to go back to doing so for the sake of accuracy.

"But they don't mean a thing to me," he added, "because who can tell what God is doing? We don't think of those who come forward as converts; they are enquirers. Let the Holy Spirit keep the statistics."

2. Cost of crusades: "A crusade costs too much," was another objection often raised. Dr Graham said a crusade in London might cost £150,000-£200,000, which was only one-third of what Sonny Liston got for being knocked out by Cassius Clay. I think we may spend too little instead of too much," he said.

3. Majority of people reached were church people: Dr Graham admitted that this was a valid objection, but pointed out that such people were often without any spiritual experience.

4. Over-simplifying the Gospel: "I am criticised for over-simplifying the Gospel," he said, "But the evangelist is one who stands at the gate of the kingdom of heaven saying, 'Come in.' If we are not simple, we miss the whole point of evangelism."

5. Meetings were "too emotional": Dr Graham said he had seen on television the screaming teenagers listening to the Beatles. "They were feeling something—I don't know what," he said amid laughter. "We have gone too far in the Church — we ought to have some feeling."

In the Acts, people "felt" something, and he believed that although it would be wrong to

work on people's emotions, nevertheless the message he proclaimed was not just a cold intellectual assent to a creed but a way of life which would affect every part of their being.

A great theologian had recently admitted to him, "I would give everything I possessed if I could feel God."

6. The Appeal: The last criticism concerned the appeal. "It is not an appeal, it is an invitation," said the evangelist. He believed the whole of the Bible from Genesis 3 to Revelation 22 was one echoing invitation to lost humanity to turn to God.

There should be no persuasion in the sense of over-persuasion, and the team's method was now different in that they had cut out the singing and asked people to come forward in complete silence.

Paul under microscope

ON six consecutive Wednesdays, beginning on April 22, the A.B.C. will present a series of talks under the general title: "The Legacy of Paul."

Announcing the series, the A.B.C. states: "Some people doubt whether Paul's influence about these lines has been wholly beneficial, but everyone agrees that it has been very great."

"The speakers in this series will discuss what Paul actually said, how his words have been interpreted, and the manner in which his legacy can be claimed by us today."

Timed to be aired at 10.15 p.m. (9.45 in S.A.) on the Second Network sub-titles are: The Picture of Jesus (April 22); The Place of the State (April 29); The Status of Woman (May 6); The Work of the Saviour (May 13); The Nature of the Church (May 20) and The End of the World" (May 27).

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SYDNEY

Books

Magazines

THE JOURNAL OF PASTORAL CARE—published by Council for Clinical Training, Penna., U.S.A.

PASTORAL PSYCHOLOGY—by Pastoral Psychology Press, N.Y., U.S.A.

The principles and techniques of psychology are as useful to the wise pastor as are modern educational techniques to the efficient teacher. What is psychology but the systematic effort to "know what is in man?"

Two very useful periodicals for this purpose come from the U.S. One is "Pastoral Psychology," published 10 times a year, and the other is a quarterly entitled, "The Journal of Pastoral Care."

The agent for these journals in Australia is the Marriage Guidance Council, 2 Wentworth Avenue, Sydney.

—K. N. SHELLEY.



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The Australian Church Record ANNUAL MEETING

Notice is hereby given that the Ordinary General Meeting of the shareholders of the Church Record Ltd. is duly called for Wednesday, 15th April, 1964, at 4.45 p.m., at the Company's office, 511 Kent St., Sydney.

The Annual Balance Sheet will be presented at the meeting and the election of Officers for the ensuing year will duly follow. A meeting of the Directors will follow immediately after the Annual Meeting.

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LAYMAN'S CHURCH

Papers on the Ministry. Lutherworth Press, Pp. 100.

This most interesting group of papers was read at a London lay conference in 1962 — that is apart from the speakers only lay persons were present.

It was the conviction that "any scheme for parochial reform or rethinking the task of ministry which did not enlist the laity as equal partners was wrong in the theory and useless in practice" that led to the calling of the meeting.

Except for the paper by the Bishop of Woolwich on "The Ministry and the Laity" each other topic ("The place of the Laity in the Parish," "The Layman and Church Government,") is discussed both by a clergyman and a layman.

Bishop Robinson laments that the average layman of the Church of England, as well as the average clergyman, thinks of the ministry as the exclusive work of the parson.

He sees the division of the membership of the Christian church into "clergy" and "laity" as being not implicit in any theory of the ministry held in the early church but imported almost entirely under secular influence, a substitute under the Roman Empire for the privileged position formerly occupied by the heathen priesthood.

But the New Testament shows us "One mediator between God and man, the High Priest Christ Jesus, and no priestly caste within the Body. The entire Body is a Royal Priesthood and every member has his share of that priesthood by virtue of his Baptism. The ordained ministry within this covenant is not a vicarious one (as was the Jewish) but a representative one."

Such statements are often made by Protestant Evangelicals but are novel in men of the churchmanship which the writers of these papers represent. Even so, Evangelicals will be wanting to consider how such writers see the priesthood of all believers as definite for the worship and work of the church and I believe lay members will be particularly interested in this book.

Each paper has some exciting ideas, earnestly expressed, and relevant to any who take seriously the need for Adult Education and genuine missionary work to be accomplished in and through each of our parishes.

—G. H. FELTHAM.

Also received:

IDEOLOGY AND INCARNATION, by Paul L. Lehmann. The seventh annual John Knox House Lecture. Published by John Knox Association, Chemin des Crets, Grand-Saconnex, Geneva, and distributed free of charge.

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Church Unity

• Continued from P. 2

Thus, the evangelicals have every right in the Church; it is the modernists and ritualists who are the intruders. The evangelicals are the Church and will remain such until the official credal basis is changed or they are actually evicted.

Does Scripture warrant us in arguing in this way? The Scriptural concept of the visible church is in terms of its membership and officers, whereas it would seem that the concept of the Church on which this argument is built is in terms of paper constitutions and buildings.

Clearly, we ought not to separate from the Church. But can a body of people which has, in fact, departed from apostolic doctrine and practice be regarded, in the light of Scripture, as the Church? Since the Word of God always requires that words be corroborated by deeds, a formal profession of adherence to an orthodox confession of faith is worthless when the confession is repudiated or disregarded in practice.

The situation is plainly ludicrous when, as happened recently, ministers of a Church make their compliance with the legal requirement of consent to their Church's creed, an occasion for protesting against that creed.

We cannot, in the name of charity, disavow all responsibility for testing the professions of Christians and Christian ministers, nor can we do so with regard to Churches. And if we treat a professing Church as we would like it to be or as it once was rather than as it is now, are we not guilty of a pious fiction?

4. Does not Scripture define the limits and extent of Christian unity? Ironically, there are few subjects upon which evangelicals are more divided than that of Christian unity. As to the unity of all true believers in the mystical body of Christ, there obtains a remarkable unanimity. Yet this at once disintegrates when we come to consider the practical and outward expression of that unity in the Church.

False teaching

Whether or not we are aware of it, we act on the assumption that Scripture, which we recognise as normative in all matters of faith and conduct, is neutral on the question of how the church should be ordered.

This is our assumption, but it is not obvious that the Scripture itself makes any such distinction or that it regards the ordering and discipline of the Church as a matter of comparative indifference.

May we not infer from the New Testament that there is a definite distinction between those with whom we may and those with whom we may not have fellowship and co-operate in the Church? Moreover, are we not required to apply that distinction in practice?

The position which we should take with reference to the modern ecumenical movement and to the wider issues of Church unity is regarded by evangelicals as a question where difference is permissible. The great thing is felt to be the maintenance of evangelical solidarity on other issues.

Accordingly, it is sometimes represented that the only positively wrong and harmful course of action is to criticise our brethren for pursuing their own "convictions." This view is most laudable if it warns us against refusing to have fellowship with true brethren because of a difference of judgement. It is a salutary warning against censoriousness. In this sense, our

Notes and Comments

Dictatorship & World opinion

The official Russian news-agency "Tass" has criticised a book ridiculing Judaism which was recently published in Russia, and Western observers interpret the criticism as a sign that the Russian Government is concerned about foreign allegations that anti-semitism exists in Russia.

Such evidence as is available suggests that Judaism as a religion hardly survives in Russia today, but the incident shows that even a communist dictatorship is not completely impervious to public opinion outside its borders. Hitler, too, did not implement his "final solution" to the Jewish problem (i.e., mass murder) until after war had broken out.

It is worth-while for Christians in countries such as our own to keep themselves as well informed as possible about the conditions of Christians in all other parts of the world, and if injustice or persecution is taking place to publicise it and their feelings about it as widely as possible.

Adverse publicity may lead the governments concerned to modify or abandon their policies. Such action is probably in the long run more effective than visits by delegations of churchmen, for such visits are obviously subject to stage-managing.

"The Parson's Day Off"

The "Church of England Newspaper" has recently published some remarks under this heading which could well be pondered by Anglican clergymen (and laymen) in Australia.

The writer mentions the view of an industrialist that it is better for a factory to work a 48-hour

common attitude is admirably Scriptural.

But often it means more than this. It betrays a scepticism towards Scripture, the teaching of which is deemed to be either deficient in clarity or unsuitable for application to our own situation.

It is as though evangelicals believe that the danger of division or loss of present practical advantages is too high a price to pay for obedience to God's Word. Unwittingly, there is a conspiracy to conceal the truth lest it should do harm to the Kingdom of God.

Immediately, a policy of obedience to Scripture wherever it

week than a 60-hour week, because after some time a factory working a 60-hour week only gets 48 hours' production anyway. "The children of this world are in their generation wiser than the children of light."

The writer concedes that confusion on this subject is understandable, because the lay churchman does his church work in his spare time, as a leisure activity. He therefore tends to think of the minister as a lucky man who has a whole week to do what he himself regards as a sort of hobby, and who therefore does not need a day off at all.

However, the fact is that everybody needs a sabbath. "The sabbath was made for man." God made us so that we work best on a six-days-on-one-day-off basis (most laymen, of course, now have a five-days-on-two-days-off basis). If the minister is to be fresh and effective in his calling, he must have one day which is free from the "all that thou hast to do" of the rest of the week, and he owes it to the God who called him to His service no less than to himself and his family to resist the continual pressure to work a seven-day week. His parishioners should co-operate with him fully in this.

Disintegrating Commonwealth

The director of the Canadian Institute of International Affairs has said that the Commonwealth is in a parlous state, likely either to blow up at any moment over issues in Africa or to expire of a circulatory disorder. Few who are capable of facing the facts will dispute this judgment.

As Wordsworth said: "Men are we, and must mourn when even the shade Of that which once was great is passed away."

But when an institution has obviously outlived any practical usefulness it ever had, it is hardly worth preserving.

It might be best to let the existing Commonwealth fade away and try to promote a more meaningful and useful relationship between those members of it which are linked by common traditions in the spheres of parliamentary democracy, the rule of law, and Christianity.

leads is often frightening in its consequences. In the long run, however, we have nothing to fear apart from the opposition of the world and the loss of worldly advantages. On the other hand, we may look for the blessing of God upon our labours.

It is ironical that while many of us are apprehensive lest the preaching of the Gospel should be hindered by attention to the order and unity of the Church, it may well be that our constant failure to consult and obey the Word of God in this field is in measure responsible for the ineffectiveness of our witness.

(Reprinted from "The Banner of Truth")

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Statement on Promotion

FOLLOWING correspondence in recent issues of this paper on the subject of Promotion, the senior coadjutor bishop of Sydney Diocese, the Rt. Rev. R. C. Kerle, has made the following statement:—

The role of promotion and particularly that of our own Diocesan department has been much in your correspondence columns over recent weeks. It is appropriate therefore that some reference should be made to the present situation in the Department of Promotion in the Diocese of Sydney. This letter is written with the knowledge and approval of His Grace the Archbishop.

As Chairman of its council, I can report that the department is suffering from a good deal of misunderstanding arising from the decision of our last Synod to discontinue its general assessment allocation of £3,000. This is a most unfortunate result to a year that was undoubtedly one of the best in the department's history. Yet these misunderstandings have tended to conceal this fact.

They have also led to the department having to defer implementation of new forms of help to parishes, development of which was the main object of the director's visit to Toronto and the U.S.A. last year.

I am convinced that this decision was influenced very greatly by many synodsmen not having adequate knowledge of the full facts, due in part to a technical point. Some examples of such misunderstandings are as follows:

Synod precedent

First:—The director's salary was not stated to Synod, despite the question being asked, purely because of Synod precedent in this matter. To do so would have been unfair to others. In fact, a public statement of the amount being paid would have allayed any thought that the director or any other member of the staff was receiving excessive compensation for services. The director's remuneration approximates that of an Archdeacon in the Diocese and he came to the department during the previous fiscal year at great personal financial sacrifice.

Second:—The audited balance sheet was laid on the table with many others, but one of the Synod staff transferred it to Church House by mistake. It was discovered too late.

Third:—These balance sheets disclose a surplus of £3,193. This was deserving of congratulation, not penalty, because the previous years showed a debit of £4,659. The improvement was the result of a superhuman effort by the staff who worked inordinately long hours at a pace which could not reasonably be maintained.

However, the department had not reached the point where it no longer needed the allocation, a conclusion that could be inferred by considering only its surplus for one year.

Fourth:—The department's original allocation had been £3,600 (an amount equal to two directors' salaries), but the de-

partment voluntarily relinquished £600 two Synods before when it felt it could safely do so. It would have taken similar action about the balance of its allocation when it was able. The finance sub-committee had recommended reduction from £3,000 to £1,500 and it is understandable why some members of Synod did not therefore appreciate the point that £3,000 not £1,500 was the amount being discontinued to the department.

Macedonian calls

Fifth:—Because the department was answering many Macedonian calls from other Dioceses, some synodsmen believed that this was at the expense of work in our own Diocese and therefore questioned its right to a Diocesan allocation. In fact, statistics reveal that the department's policies had made possible the performance of two and a half times the amount of work in our own Diocese than in the best previous year of its history.

Several positive factors should be recalled:

1. The department, set up by Synod in 1957, to be a "service" department, has given its strength to many parishes in evangelistic, educational, organisational and financial ways.

2. It has co-operated with other Diocesan departments, and made its programs available to some parishes at no charge or greatly reduced charges, where the need was great and the resources small.

3. Returns show that the department has been largely responsible for the rapid increase in parochial income which has made Diocesan extension possible.

4. Last Synod revealed that Diocesan income must increase considerably if the Diocese is to seize the opportunities for advance and if we are to keep pace with population increases. The department must be a major factor in achieving this expansion.

5. When the assessment was included for the department, it was related to a principle that Diocesan officers should be paid from Diocesan funds. The department still adheres to this principle. A man in a key position as education or youth officer should be paid from Diocesan funds. The department still adheres to this principle. A man in a key position as education or youth officer should not be required to raise his own stipend. If his job is important the whole Diocese should support him gladly. To talk about "bureaucracy" or "headquarters" as though Church House is a foreign department is to miss the vision of 250 parishes acting together to enlarge our witness in the community.

As its staff and council accept the extra burden placed upon them for at least this full 12 months' period, the prayers of readers are sought that the guiding hand of the Lord will be clearly revealed in all matters relative to the department's activities.

Yours sincerely,

R. C. KERLE,

Bishop.

Letters to the Editor

South Africa

Dear Sir,
There has been much regrettable adverse criticism and condemnation of the whole white population of this country, even from Australia. I wonder if you would be kind enough to publish the following:

When my great-grandparents arrived in Algoa Bay (Port Elizabeth) in 1820, they soon found the Bantu peoples were continually fighting and killing each other. As time passed they witnessed the weaker kraals and tribes being raided and murdered by the more powerful chiefs.

For example, Chaka slaughtered thousands.

Gradually, and at great cost and great sacrifice of life, the Afrikaner and British settlers, aided by the regiments of the British Army, brought peace and order, and the Bantu peoples prospered, increased and were given safety such as they had never known before.

In addition to law and order and peace, the white man brought them roads, agriculture, medical services, education, the Bible and Christianity; and gave them opportunities of work and earning money, and shops where they could buy requirements.

Faith is reliance on Christ. This is what is exercised when churches trust in God to move the hearts of people to give. How much faith is needed to make things and sell them? "Whatsoever is not of faith is sin." (Romans 14: 23.)

The transactions recorded in Acts 4:34 seem to me to be nothing more than a free-will offering, the only Scripturally approved method of financing the work of God. There is no condemnation of what "Commentator" calls "his way," probably because it is, as far as the church is concerned, a comparatively recent innovation.

Yours etc.,
(Rev.) C. J. Letts,
Merrylands.

Murder and destruction

This resulted in a deep, warm gratitude and loyalty to the white man, both Afrikaner and English-speaking. For years Queen Victoria, for instance, was beloved and described as "our White Mother over the seas."

Now, alas, there has suddenly arisen a demand from Britain and other European countries that "the white man must go from the African States," and the old pioneers and colonists are deprecated and condemned without reason.

Immediately the expected result has been seen in the reversion of the African people to fighting, raiding, ravaging, murder and destruction, as witnessed even in the past month.

Already we see the elimination of the rules of law and order and justice by ruthless chiefs and dictators, followed by chaos, slaughter, and so on, as of old. The white nations of Europe have abandoned Africa. The responsibility for the misery and killing of the millions which must result in the next 50 years, must lie at their door.

Under white control the Christian missionaries were safe: today their lives are in danger and many have already been forced to leave.

Yours faithfully,
D. Gordon Mills,
Capetown, South Africa.

Fund-raising

Dear Sir,
"Your Commentator," 12/3/64, suggests that we do not know what the N.T. Christians did or did not do. I do not wish to disagree, but neither are we left altogether in the dark. St. Luke is a reliable historian, and gives a definite account of the sale of property (Acts 2:45, 4:34), transactions which once completed were not repeated, yet he fails to record the suggested practice, something which would be an important part of the life of the church, "that they also made and sold things for the benefit of the church."

In fact, subsequent events

seem to suggest that no regular provision for the supply of material need was made by the Jerusalem Church, with the result that frequent collections were made for that poverty-stricken church. (Acts 9:29, 24:17 in connection with I Corinthians 16: 1-3.)

Nor is Scripture silent concerning motives when it tells that "no one said that any of the things he possessed were his own, but they had everything in common" (Acts 4:32, R.S.V.) Surely this is faith in the amazing providence of God, faith animated by a spirit of great love.

Now I have no desire to question the motives of many obviously sincere people who are involved in fund-raising activities, but to me this seems to indicate a lack of faith in Our Lord's promise to provide. (Matt. 6:33.)

A church that is evangelical, in the real sense of the word, puts its faith into action, for "faith without works is dead." How can a congregation give itself fully to the work of evangelism and still find time for fund-raising activities? Is such an effort genuine?

Health should be the genuine desire of all Christians, but we do not want health at any price. There is a widespread belief today that if people do not want what is "good" for them they must be made to do it. This is fundamentally opposed to Christianity.

The issue is whether or not we are going to observe that fundamental Christian principle (which can be applied to Society) — at all times the individual should be in a position to decide for himself his own destiny and accept responsibility for his choice, so long as he does not interfere with the rights of others. This does not, of course, mean rejection of all outside authority, but it does mean the right to regulate one's life to the service of God.

Denial of this principle, I suggest, results in a disease in Society far worse than dental decay.

Fluoridation is considered "necessary" because individuals, namely parents, "are not sufficiently interested" in diet or dental health or even to provide fluoride tablets for their children. The stage is eventually reached where individuals are considered incapable of deciding matters of health and decisions are made by "experts."

The point is that it makes no difference how "right" the experts may be, they have no "right" to direct and control other men. "Experts" have advised that a certain daily intake of sodium fluoride is beneficial in preventing tooth decay, advice which they have a perfect liberty to provide. But addition of fluoride to water supplies denies the individual the right to choose or reject the advice.

This infringes the Divine gift of Personal Sovereignty through which men are able to regulate their lives in the service of Him, "whose service is perfect freedom."

John C. Ball,
Ferntree Gully, Vic.

BISHOP PREACHES: A son of the first rector of Holy Trinity, Wentworth Falls (N.S.W.), Bishop Geoffrey Cranswick, preached at the church's seventy-fifth anniversary on March 9. More than 70 former parishioners were in the congregation for the occasion, some having travelled great distances to be there. The church, a timber structure, is still in a good state of preservation and plans are in hand to add extensions to allow adequate space for youth work and other activities.

Mainly About People

Melbourne

On April 1, Deaconess Vera Wells took up her duties in the parish of St. Augustine's, Moreland. On April 16, Deaconess Evelyn Pritchard will commence duties in the parish of Holy Trinity, Oakleigh.

On April 2, the Archbishop inducted the Rev. H. Shepherd as vicar of the parish of Wattle Park.

After two years in the parish of St. George's, Bentleigh, the Rev. S. H. and Mrs Iggulden left for England on the Orcaades on April 4. Following a visit four years ago to India and West Pakistan, Mr Iggulden has accepted appointment to St. Andrew's, Lahore.

In Lahore Mr Iggulden will minister to English-speaking Pakistani university and High school students, together with other local residents. The Igguldens expect to spend some time in England with relatives before sailing for Karachi early in August. They were farewell at a valedictory service in St. Mark's, Camberwell, on March 21, the address being given by the Rev. E. K. Cole, vice-principal of Ridley College.

The well-known Melbourne Christian layman Mr L. E. Buck, together with his wife, left Melbourne on March 26 for an overseas tour which will include a visit to the U.F.M. Congo field in Africa. Mr Buck is General Director of the U.F.M.

In Nairobi Mr Buck will undertake preaching appointments arranged by the Rt. Rev. A. Stanway, Bishop of Tanganyika. Mr and Mrs Buck will spend three days as the guests of Bishop and Mrs Stanway at Dodoma, and will then go on to the Congo.

Sydney

Continued development of housing for the aged resulted, about two years ago, in the creation of the Sydney Church of England Homes for Aged Persons. Since then, the work has continued to grow to such an extent that the time has now come when the CENEf Board of Management feels that there should be a division of the activities. As a result of this move, the CENEf Executive Secretary, Mr G. T. Atkins, will, from May 1 next, devote his activities solely to the Homes for Aged Persons. He will work from the office at Castle Hill.

The CENEf Board has appointed the Rev. John Turner, Director of Youth, as Director

of CENEf. Mr Turner will now have the oversight of the activities of the CENEf Board, including the Randwick Hostel. Miss Jean McLaughlin, at present private secretary to Mr Atkins, will continue as private secretary to Mr Turner.

Two Sydney Anglican clergy and their families have now been accepted for service with the Sudan United Mission. Earlier we reported that the Rev. Allan and Mrs Laing (from Engadine) are to take up work with S.U.M. We now have word that the Rev. Hugh and Mrs Voss have also been accepted for work with the mission.

Mr Voss has been serving in the Provisional Parish of West Kembla. The two men and their families will sail from Sydney on April 18 on the Aurelia, proceeding to Switzerland for study of the French language prior to going to the field. Mr Voss will be taking the evening service at St. Stephen's, Willoughby, on Sunday, April 12, and at the conclusion of the service the family will be farewell at a gathering in the parish hall. They have two children: Susan, aged 4, and Sally, aged 2.

Overseas

The Rt. Rev. L. C. Usher-Wilson, Bishop of Mbale, Uganda, will resign as from July. Bishop Usher-Wilson, who is 60, has spent most of his ministry in Africa—as schoolmaster, C.M.S. missionary and bishop. He will return to England, where he will take up an appointment as an assistant bishop in the diocese of Guildford.

Back in Tanganyika after his visit to Australia, Bishop Alfred Stanway is, in his turn, being visited by the Archbishop of Sydney, Dr Gough, from April 2 to 10. Late in March Bishop Sambell from Melbourne, accompanied by his chaplain, the Rev. R. Donnelly, also arrived in Tanganyika. Bishop Sambell will be there until just after the end of Archbishop Gough's visit. Both Bishop Sambell and the Archbishop are visiting a number of churches and meeting pastors in the diocese of Central Tanganyika. From April 11 to 16 Bishop Stanway will be meeting with the Diocesan Council, when a successor to the late Bishop Omari will be appointed.

Bibles in Cuba

In spite of Castro's grip on Cuba, the Bible continues to be circulated in the country. Recent figures report distribution of more than 130,000 Bibles, New Testaments or portions by the Cuban Bible Society during a 12 months period. Although less than in previous years, it is heartening to know that the Word of God continues to be circulated in the country. Latest statistics show that the Bible (in whole or in part) has been translated into a total of 1,202 languages. Nearly three-quarters of these have been the responsibility of the British and Foreign Bible Society.

Nylons needed

CHRISTIANS in Korea need old, but clean, nylon stockings.

Six projects using the old stockings call for some 2,040 bales of nylons a year. The stockings are unravelled to provide thread for re-knitting in socks, ties, scarves and rope.

Parcels should be sent to Inter-Church Aid, 511 Kent Street, Sydney.

Melbourne CMS moves

The Rev. Kevin Curnow, Victorian Home Secretary of C.M.S. for the past five years, has resigned as from April 10. He is to take up work as vicar of St. John's, Blackburn, on April 16.

Mr Curnow will be farewell at a rally in the Chapter House, Melbourne, on April 10, at 7.45 p.m.

The rally will also hear the Rev. Keith Cole, vice-principal of Ridley College; the Rev. Francis Foukes, C.M.S. Warden of Federal Training, and the Rev. Ben Moore, on furlough from the Northern Territory.

Recent weeks have seen a number of moves in the ranks of C.M.S., with Mr Stanley Giltrap appointed as Financial and Administrative Secretary of the C.M.S. Federal office, the Rev. Stuart Abrahams as Home Secretary of the N.S.W. Branch and the Rev. Max Corbett as Acting General Secretary of the N.S.W. Branch. Mr Corbett is handling this work until later in the year, when the Rev. Kenneth Short will become the General Secretary.

Drive against religion stepped up in Russia

THE Russian Communist Party newspaper "Pravda" has announced that an Institute of Scientific Atheism will be set up to help accelerate the complete elimination of "religious prejudices."

The newspaper said that religious prejudices could not be overcome at one stroke by administrative measures and called upon citizens to join in an all-out ideological campaign "to deliver the consciences of devout people from spiritual dregs." It said plans call for certain students at various universities and institutes to specialise in scientific atheism and that a program for the atheistic indoctrination of schoolchildren has been drawn up.

A special role also will be assigned to the Communist Youth League, and competitions will be held for the best literary and dramatic works, paintings, and films on atheistic subjects.

As an interesting sidelight on the Russian move it is reported from France that the Communist Party of that country has protested against the proposed campaign.

Thirty million Between 30 and 35 million attend church services and openly practice their faith in the Soviet Union.

This is the case despite the fact that while Christians have the right to worship they are not permitted to engage in any kind of missionary activity nor to reply to anti-religious propaganda, the Russian Orthodox Exarch for Western Europe has stated in an interview in Switzerland.

The church has no right to teach outside its own walls, nor can it distribute religious literature.

There are no Sunday schools, no study circles, no social activities, and no welfare work.

Congregations are a mixture of the generations as in the West, he reported, but "the interesting thing is that the adults attending were born after the Revolution."

"A person who is 60 today was only 14 at the time of the Revolution. This means that millions of Soviet adults have formed their religious convictions in the 46 years since the October Revolution."

The Archbishop estimated that between 12 and 15 per cent of all Soviet youth between the ages of 18 and 27 participate in the life of the church which "is not bad in a society which does nothing to influence youth in this direction, but on the contrary seeks to involve them solely in social or political activities."

Revised Lectionary

April 12: 2nd Sunday after Easter. M.: Exodus 16: 2/15, or Isaiah 55; John 5: 19-29, or I Corinthians 15: 35-end.

E.: Exodus 32; or Exodus 33: 7-end, or Isaiah 56: 1-8; John 21, or Philippians 3: 7-end.

April 19: 3rd Sunday after Easter. M.: Numbers 22: 135, or Isaiah 57: 15-end; Mark 5: 21 end, or Acts 2: 22-end.

E.: Numbers 22: 36-23; 26, or Numbers 23: 27-24; end; John 11: 1-44, or Revelation 2: 117.

April 26: 4th Sunday after Easter. M.: Deut. 4: 1-24, or Isaiah 60; Luke 16: 19-end, or Acts 3.

E.: Deut. 4: 25-40, or Deut. 5, or Isaiah 61; Luke 7: 1-35, or Revelation 2: 18-3:6.

50 YEARS AGO

"We are glad to note that determined efforts are being made in Sydney, Melbourne, Brisbane, and Adelaide to promote the better observance of Good Friday, and we wish these laudable efforts success. But among these Australian cities, Sydney enjoys the doubtful pre-eminence of being most conspicuous in the desecration of Good Friday, for the annual Agricultural Show remains open on that sacred day. We rejoice in the plain and emphatic words spoken by the Archbishop of Sydney from the Cathedral pulpit last Sunday morning. He said . . . there were large commercial interests at work in the election of the council that perpetuated this glaring offence against the religious convictions of a great part of the community throughout Australia."

"Bishop Colenso . . . arrived in Durban after his visit to England in connection with the native question which stirred such depths of bitterness forty years ago. He was warned not to preach in his old church, St. Paul's, but persisted, and the only 'demonstration' which took place was the rising of the late Sir Walter Peace to leave the church as Bishop Colenso entered the pulpit. In trying to open the door of his pew, Sir Walter dropped his hat and heavy stick. Amid the clatter, the Bishop, all unconscious, gave out his text, 'Peace, he still!' and the astonished Peace, hit as it were between the eyes, sank back into his seat and remained there."

(From "The Church Record," April 9, 1914).

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HOLY TABLE MEASURE APPROVED

THE English House of Lords has approved for Royal Assent a Measure allowing for the Holy Table to be fixed and of material other than wood.

Only one voice was raised against the Measure—that of Earl Alexander of Hillsborough, Leader of the Opposition.

Introducing the Measure the Bishop of Chester claimed that such legislation was necessary to "clarify an unsatisfactory legal position." Many churches had tables of stone or other material and these were often fixed.

Canon 82 of the 1604 Code requires that "convenient and decent tables" shall be provided and covered with "silk or other decent stuff" while the Prayer Book rubric orders that the Table shall stand in the body of the church or the chancel.

As a result of legal proceedings in 1845 the law had been interpreted as requiring that the Holy Table must be made of wood and must be movable.

Earl Alexander said that "the only real idea behind a stone table is to turn it into an altar . . . an altar was built of stone because it was upon that kind of structure that, according to the Old Testament, sacrifices were made."

"It raises once more that many of the priests in the Church of England now believe as substantially as the Roman Catholics do—but the Roman Catholics are more courageous and join the church in which it is the proper practice—that transubstantiation is right for the Church of England."

SYDNEY MOVE ON STATE AID

AT the request of Standing Committee the Archbishop of Sydney has appointed a committee to consider the question of State Aid in the light of recent developments.

The terms of reference of the committee are to consider (a) the implications of the State Aid for Church schools policies of both the Commonwealth and State Parliaments; and (b) the best means of using the existing assets of the Church invested in schools with a view to extending the work of the Church in this field.

The committee has been urged to make its recommendations to Standing Committee as quickly as possible.

Members of the committee are: The Rev. A. A. Langdon (Director of Education); the Rev. R. F. Bosanquet (Headmaster of Illawarra Grammar School); the Rev. E. G. Mortley; Mr B. H. Travers (Headmaster of Sydney Church of England Grammar School); Miss B. Chisholm (Headmistress of S.C.E.G.S.); His Honour Judge D. Lewis; Mr D. Coburn; Mr H. B. Turner; Mr L. A. Langworth; Dr Ian Holt; Mr E. C. B. MacLaurin, and Mr K. Smithers.

A document circulated to the committee members gives the following information regarding the move:

Suggested Starting Point: It is agreed that:

(a) State Aid to Church schools was now a reality as a result of the Commonwealth elections of November, 1963.

(b) The committee should therefore proceed upon the basis of this reality and should not argue the rights or wrongs of State Aid from moral or denominational grounds.

(c) The committee however, may, in the light of its findings, have to consider argument concerning the rights and wrongs of State Aid. Such consideration however, should come at the end of the committee's work and

should not be allowed to pre-determine the committee's thinking at this early stage of its enquiry.

(d) All aspects of the problem should be investigated.

Suggested Lines of Enquiry. (a) Members of the committee are encouraged to write in to the honorary secretary questions or suggested lines of enquiry or views upon the terms of reference.

(b) Efforts should be made to obtain the policy statements (concerning State Aid to Church schools) of the various political parties, State and Federal.

(c) Enquiry should be made into the policy of the Diocese of Sydney in respect of "extending the work of the Church in this field" presumably the field of Church School education.

(d) Enquiry should be made as to what are "the existing assets of the Church invested in schools."

Public Relations: It is agreed that the committee will proceed in camera and that no public statement of any sort will be issued prior to the presentation to Standing Committee of the findings of the committee.

Form of Final Report: It is agreed the report finally presented will argue the pros and

Geelong Crusade

OVER 9,000 people attended the Geelong District Youth Campaign during the first week.

On several nights the Plaza Theatre was filled to capacity with teenagers sitting on the balcony seats.

During the first week over 200 young people were counselled.

The main speaker, Mr Brian Willersdorf, a young man in his mid-twenties, asked his hearers: "Why is it acceptable to be a fan for music, sport, business or entertainment but not to be a fan for Jesus Christ?"

After all," he continued, "fan is short for fanatic. We should be willing to be a fan for the most wonderful person in all eternity, the Lord Jesus Christ."

Under threatening clouds, and in a cold wind, over 400 students of West Geelong Technical School listened to members of the Campaign Team during a lunch hour.

When asked about his theology, Mr Willersdorf stated that he feels no need to apologise for his preaching about sin, salvation, the certainty of God's interest in young people and his pointed invitation for men and women to commit their lives fully to Jesus Christ.

"People today are wandering through life aimlessly, many of them unaware that God has a plan for them. It's God's plan that we are presenting in this Campaign and salvation through Jesus Christ is what I preach. Of course," he continued, "this is the message of the Church."

cons fully and will if necessary present a minority and a majority report.

It is agreed that the procedure of the committee will be such as to allow the widest possible seeking of information either by interview or correspondence. But it is recognised that the committee's report should be submitted to Standing Committee prior to the next ordinary meeting of synod.

Chaplaincy appointment



Earlier this month Bishop M. L. Loane officiated at the installation of the Rev. K. N. Shelley, formerly rector of St Bede's Drummoyn, as Chaplain at the Royal Prince Alfred Hospital, Camperdown. Here Bishop Loane and Mr. Shelley are seen talking with heads of the hospital staff outside the Chapel.

POPE'S VIEW ON UNITY

BECAUSE they are out of communion with the Church of Rome the Anglican and Orthodox Churches are out of the "universal fold of Christ." This is the view of Pope Paul VI.

The Roman Pontiff has expressed this view in an Easter sermon on the subject of church unity.

Preaching in Rome on Maundy Thursday evening the Pope declared that he hoped one day to see the Orthodox and Anglican churches "resume again their honourable place in the only and universal fold of Christ."

Referring to the other "Christian communities born of the sixteenth century Reformation," the Pope expressed the wish that the future would see "progress towards a perfect communion." In the meantime, he said, "we look in mutual respect and reci-

procal esteem for means of reducing the distance which separates us and of practising the charity which we hope one day to see triumphant."

Georgetown University, a Roman Catholic institution in the U.S.A., has conferred an honorary doctor of laws degree on Dr Franklin Clark Fry, and praised his efforts on behalf of "genuine harmony" among different Christian groups.

Dr Fry, president of the Lutheran Church in America and chairman of the World Council of Churches' Central and Executive Committees, was described in an accompanying citation as: "A man who, amid the turmoil and turbulence with which our age is beset, has consistently devoted himself to the task of promoting genuine harmony, despite differing opinions, among professed followers of Christ . . ."

(EPS, Geneva.)

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