

## NEWS IN BRIEF

**THE MOORE** College Convention will be held from August 14 to 18, with meetings commencing at 7.45 p.m. Theme of this year's Convention is: "The Call to Faith." Speakers include The Rev. O. Dykes, The Rev. J. Reid, The Rev. D. Foord and Dr A. C. Cato.

**THE ANNUAL** commemoration of Red Cross Sunday will be observed on August 20. A special service will be held at St. Andrew's Cathedral, Sydney, at 3 p.m.

**THE SECOND ANNUAL** Service of the Anglican Youth Co-ordinating Committee, embracing all the Anglican Youth Organisations of the Diocese of Sydney, is to be held on August 13, at 3 p.m. in St. Andrew's Cathedral. Bishop Clements of Canberra-Goulburn, will preach at this Service.

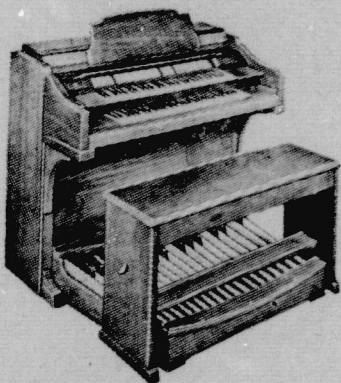
The Service will be preceded by a short Procession of Anglican Youth Organisations. The Procession will form at Hyde Park at the Park Street entrance at 2.15 p.m. and will move off at 2.45 p.m. proceeding down Park Street into George Street, arriving at the Cathedral at 3 p.m.

**FROM JULY 23** to August 2 a mission called "The Nurses' Campaign" was held at the Princess Alexandra Hospital, Brisbane. The Mission was conducted by the Rev. B. W. J. Gook, Rector of St. Barnabas' Church, Broadway (Sydney), and Mrs Myrtle Breen, Matron of the "Open Door Home," Melbourne.

**THE COMMITTEE** of the Bishop Hilliard Memorial Appeal is renewing its appeal for funds to establish a memorial to the late Bishop Hilliard.

The appeal was opened in March and although sufficient funds have been received to meet the cost of a memorial window in the Trinity Grammar Chapel, the balance is not adequate to provide the secondary object, that of establishing a scholarship (or prizes) at the school. All donations should be forwarded to the Hon. Treasurer, Bishop Hilliard Memorial Appeal, C/o Trinity Grammar School, Prospect Road, Summer Hill, N.S.W.

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## Personal

### SYDNEY

**Archdeacon R. B. Robinson** is recovering from a recent illness. Mr Robinson returned recently from a trip overseas.

**The Dean of Sydney, The Very Rev. E. A. Pitt,** leaves England on August 4 to return to Australia. The Dean will visit Malaya on the way and will arrive in Sydney on August 14.

### MELBOURNE

**Miss Ethel Clifford** will leave Melbourne on August 7 on her return to Malaya for a further term of service with C.M.S. Miss Clifford was farewelled at the Chapter House, Melbourne, on July 21.

### ADELAIDE

**The Rev. Norman and Mrs. Alchin,** of Holy Trinity Church of England, North Terrace, S.A., have announced the birth of a daughter (Carolyn Elizabeth) on July 4, at the Memorial Hospital, North Adelaide.

**Mr Howard Mudditt,** proprietor of the Paternoster Press, London, publishers of evangelical books, expects to visit Australia later this year. Mr Mudditt travelled in Central Africa with Dr Paul White and Mr Ossie Emery, of Sydney, in preparing the photographic book, "African Panorama."

### OVERSEAS

**The Archdeacon of Aba (West Africa), R. N. Bara Hart,** has been nominated as the new Bishop of the Diocese of Niger Delta. The Ven R. N. Bara Hart was for some time Tutor at the C.M.S. College at Awka (Diocese of the Niger).

The new Archbishop of Canterbury, Dr Ramsey, has proposed the setting up of an Archbishop's Commission to look into the matter of Crown appointments, particularly bishops. The Archbishop was speaking at the opening of the Church Assembly.

The Assembly also spent a considerable time discussing "The Ecclesiastical Jurisdiction Measure," in which an attempt is made to revise thoroughly the system of church courts operating in England.

### Commissioning

The Rt Rev. A. W. Goodwin-Hudson, Bishop-Coadjutor of Sydney, recently visited St. Luke's, Miranda, to Commission seven Lay Evangelists in the Parish. Those commissioned were Mr R. Barriskill, Miss Aimee Marriott, Mrs P. Stevenson, Miss Sandra Stevenson, Mr John Black, Miss Lorraine Mack and Mr K. Morris.

The Bishop, who is well-known on TV, solemnly prayed for each Lay Evangelist and explained to the Congregation the tasks and the duties which would be given to them of the winning people for Jesus Christ.

## Off the Record

### PATENT MEDICINE

An advertisement in an English church newspaper offers the reader a free copy of "Glory News," said, by the advertiser, to be "A tonic to read." The same advertisement offers on twenty-one days loan—"Glory Tape." This is apparently for those who prefer audio aids, as it is claimed to be "A tonic to hear."

### DANGER, SAINTS AT WORK

"To dwell above with saints in love—  
Oh, my, that will be glory.  
To dwell below with saints we know—  
Now, that's a different story."  
—London Churchman.

### ROSE-COLOURED GLASSES

The N.S.W. Commissioner of Police, speaking at a temperance luncheon in Sydney: "As to the cause of all the road accidents, well, your guess is as good as mine."

### THE ECUMENICAL SPIRIT

At the enthronement of Dr. Ramsey, as Archbishop of Canterbury, the Rev. Ilya Orlov, a Russian Baptist minister, acted as interpreter for the members of the Russian Orthodox Church present. Mr Orlov spent two years as a theological student at Bristol Baptist College.

### KANGAROOS IN POLITICS

I was interested the other day to see a book with the title on the spine: "Marsupials to Parliament." It was not a book of humour either, nor was it a novel. It was a work of serious research and scholarship. In fact, it was a volume in the new edition of "The Australian Encyclopedia."

## DIPLOMA RESULTS

The following students who sat for the Diploma of Religious Education in connection with Moore College have been successful in the final examination and been awarded the Dip. R.E.:

The Reverend V. W. Roberts, the Reverend B. W. Powers, the Reverend J. W. McElveney, the Reverend H. D. G. Blackwell, the Reverend J. E. McDonald.

Four students passed the first half of the examination. The Diploma of Religious Education is awarded by the Melbourne College of Divinity. Work in connection with the Diploma was incorporated in the Moore College curriculum two years ago.

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# THE AUSTRALIAN CHURCH RECORD

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## THE REFORMATION RALLY

The thirty-second Reformation Rally was held in the Chapter House of St. Andrew's Cathedral, Sydney, on Friday, August 11. Chairman of this year's meeting was the Archbishop of Sydney and Primate of Australia, Dr. H. R. Gough.

The subject of this year's Rally was, "The Word of God in the World Today" and the speakers were the Reverend Dr R. A. Cole, B.A., M.Th., Ph.D., at present lecturing at Moore Theological College, and Archdeacon H. M. Arrowsmith, Th.L., O.B.E., Commonwealth Secretary of the Bible Society and Chairman of the United Bible Societies.

The Rally was preceded by the screening of the film, "Bible Background," depicting the major events in the preservation and transmission of Scripture through the centuries.

Dr Cole spoke of the Word of God in the context of history and stressed the importance of realising that the Reformation was not primarily to be seen as a political or social movement but as arising from the experience of the human soul. "The Reformation," said Dr Cole, "began as a spiritual experience in the souls of men... as they read for themselves the Scriptures in their own tongue."

Emphasising the fact that the Reformers saw that the moral abuses abounding in mediaeval Christendom were seated in wrong theo-

logy Dr Cole went on to say, "Wrong thinking about God leads to wrong living."

Dr Cole stressed that many see the Reformation as a schism or as a tragedy. "The Reformers sought no split. Had the Church been ready to hear the voice of the Spirit... it could have been a Reformation of the entire Church of God. Many parts of our own Church of England are moving backwards to the pre-Reformation era."

In his concluding remarks Dr Cole referred to the growing interest in Biblical studies within the Church of Rome and of movements towards worship in the vernacular in parts of that Church as welcome signs of a possible new Reformation.

Introducing Archdeacon Arrowsmith the Chairman, Dr Gough, referred to these hopeful signs from Rome. The Primate related how he had visited a Roman Catholic parish church in Paris and how he had seen within that church an open Bible under a notice which read, "Read the Word of God. Jesus said: 'I am the way, the truth and the life.'"

In his address on the Word of God in the

modern world Archdeacon Arrowsmith stressed two important points, firstly, that "the public has become aware of the Bible" and that "there is a recovery of confidence in the Bible in the Church."

"We are emerging from a period when the Bible has been in the shadows," said the Archdeacon.

Archdeacon Arrowsmith re-emphasised the importance of movements within the Church of Rome for greater liberty in the reading and study of Scripture. He told of the formation of a Roman Catholic Bible Society in the Netherlands and of many recent translations in the vernacular in various countries.

A feature of the meeting was the playing of a tape recorded message from Canon Mohan, Secretary of the Church Pastoral Aid Society (England). Canon Mohan listed five cardinal points on which Evangelicals should stand. These were: Complete loyalty to Christ and His sufficiency; Reliance on the Word of God; Willingness to stand graciously, yet firmly, against all opposition; A new spirit of evangelism, and, Prayer for spiritual revival.

# BISHOPS ATTACK ARTICLE

Two Coadjutor Bishops of the Diocese of Sydney, Bishops R. C. Kerle and M. L. Loane, have issued a letter attacking an article in the magazine "Nation."

The article appeared in the issue of "Nation" dated July 15, 1961, under the title "The Primacy of Graham." In their letter the Bishops state that "Nation" is set up and printed each fortnight by the Caslon Press, which is owned by the Anglican Press Ltd. The article refers to and quotes from the pamphlet

entitled "The Background to Synod" and issued under the pseudonym of "The Four Just Men." This was printed by the Hermitage Press in 1957. It was officially stated by the Archbishop in Synod at the time that the Hermitage Press was a proposed subsidiary of the Anglican Press Ltd.

## "Derogatory reference"

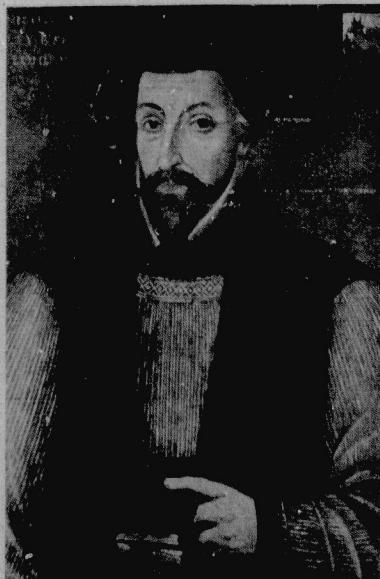
The Bishops, in their letter, go on to say: "The article in question is a deliberate and calculated attack on the leaders, past and present, of the Church of England in the Diocese of Sydney. The author is unknown; there may have been more than one author. It was the same in the case of 'The Four Just Men.' Those whose words are wicked love anonymity as those whose

deeds are evil love darkness." The article in question discusses the late Archbishop's funeral, the Anglican Church League, Moore Theological College, the election of the present Archbishop and his leadership and appointments. It concludes, "with a derogatory reference to the Archbishop's Sermon in St. Andrew's Cathedral on July 6th before members of the Australian Legal Convention."

## "False statements"

The Bishops conclude: "This article is not only an attack on individual Church leaders; it is a planned attempt to destroy confidence in the Church of England in Sydney. It has all the signs of deliberate scientific defamation of men whose good name and influence it wants to destroy. It trades in untruth and slander. This method of attack

follows a pattern which Lytton Strachey made famous. The process is relatively simple: First defame, then destroy. "It is our duty to state in emphatic terms that this article is full of false statements; it is sinister in policy and intention. Churchmen will know how to repudiate what is merely false; they also need to be alert to the persistent but hidden motives."



● Above—William Farel.  
● Left—Hugh Latimer.

Two of the early Reformers—Hugh Latimer of England and William Farel of the Continent. Latimer died a martyr's death in 1555. Farel laboured incessantly in France and Switzerland and was the instrument of God in bringing Calvin to Geneva.

## Inside pages . . .

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### "The Suburban Captivity"

Gibson Winter, Professor of Ethics at the University of Chicago Divinity School, has brought fresh attention to the problems on inner-city areas in the book, "The Suburban Captivity of the Churches." Winter sees the American Protestant Church becoming an "organisation church." It is a church tending to be based, not on a creed or liturgy, but on activities, groups and organisations. Organisations suit best the man in the suburbs. "Denominational leaders have watched the new residential areas surrounding the central cities with greedy eyes. These are largely middle and upper class residential areas. They have adequate resources for constructing church buildings; their residents are responsive to religious programmes."

This has many far-reaching ramifications. Not least, it means that the Church is cut off from the lower economic levels of society. It means that the Church is actually cut off from them physically. It also means that the pattern of committee work in many activities has nothing to offer the blue-collar worker.

The heart of the problems of the inner-city areas concerns finance and personnel. Every bishop in a big city faces the difficulty—to find a way to maintain a ministry in blighted areas without outside help. Secondly, how does the bishop get competent men to exercise a ministry in these areas and to give them the moral support to stay there?

Bishop E. R. Wickham, in his significant book, "Church and People in an Industrial City," says the Church has never lost the working classes, because the Church has never had them. The early nineteenth century attitude was expressed well by the wife of an Irish archbishop:—

"The rich man in his castle, the poor man at his gate; God made them high or lowly and order'd their estate."

The Church today has the urgent task of making a new approach to these areas. Already a new form of ministry is growing up in the near-city areas. Clergy and deaconesses have been appointed in Australia as chaplains to hospitals and universities which are in these areas. This is a difficult ministry, but is proving to be a most rewarding one. But this must not obscure the residential mission of the Church in the inner-city parishes. The Church is involved in mission and the Church in the metropolis is to be rooted in the missionary task to the inner-city areas.

But the problem is not to be answered merely in dedicated clergy. It involves the whole Church. Lay training has been developed by the Church to a considerable degree and some parishes now have lay evangelists and groups of men who have wide experience in canvassing. This new activity can be directed into the mission field of the city. Tawney's devastating word that this Church has ceased to count because others ceased to think, is not without point.

The formation of Christian fellowships in industry and factories since the Graham Crusades has been a significant factor. These small pockets of Christian witness are to be encouraged and their contact with a sympathetic and helpful clergyman will be of special value in this area.

The suburban emphasis of organisation and activities as the main characteristic of the Church in the United States brought a spirited protest in the magazine "Christianity Today" recently. It was an appeal to church officers to take a responsible attitude to their minister in not allowing him to be a superb organiser at the expense of being a man of God.

"Flung him into his office, tear the office sign from the door and nail on the sign: STUDY. Take him off the mailing list, lock him up with his books—get him all kinds of books—and his typewriter and his Bible . . . Force him to be the one man in our surfeited communities who knows about God . . ."

"Set a time clock on him that will imprison him with thought and writing about God for 40 hours a week. Shut his garrulous mouth spouting 'remarks' and stop his tongue always tripping lightly over everything non-essential. Bend his knees in the lonesome valley, fire him from the P.T.A. and cancel his country club membership . . . Rip out his telephone, burn his ecclesiastical success sheets, refuse his glad hand, put water in the gas tank of his community buggy (and) compel him to be a minister of the Word."

Probably this is at the crux of parish problems whether in city, suburbs or country. When a man is given wholly to the Holy Spirit and to the real task of the ministry, then God shows a way.

## Getting to grips with the situation

This is the third and last of a series of articles on work in inner-city parishes. It is written by the Reverend B. W. J. Gook, Rector of St. Barnabas', Broadway, Diocese of Sydney.

There is no doubt about it that there are many and peculiar difficulties in and around the areas of the inner city. For the most part, though, these have always existed. The bad moral influences have remained whereas the social standard of living has risen considerably over the past fifteen years. This rise in standard of living has helped to get rid of some evils attached to bad housing, but it has also brought other evils to take its place. More money and less working hours have led to more drink, gambling and general moral laxity.

I maintain that the situation is not such a new one that we have not got guidance from what has already gone before, both in England, U.S.A. and here in Australia. The reason for our failures in this sphere of Christian work and service is our unwillingness in every generation to throw in the manpower of the quality and quantity needed for this particularly difficult field.

Let us begin with the clergy and full-time women workers first. We have to face it that amongst us evangelicals there are few from our ranks in the past who have given the main years of their ministry to this kind of work. The late Archdeacon R. B. S. Hammond certainly stands out as a unique example of what can be done, but there are few like him. No doubt there are a number that have laboured faithfully with less spectacular results, and God alone knows what tremendous sacrifices some of them have made in the way of health and family inconveniences. But where are the training "schools" for the young curates? There is no training school like the parish work itself under the guidance of a senior man who takes time to share his experiences with his curate. He needs time to talk and pray with him, and to share with him something of the passion for the Master that has brought him into this kind of work. He needs to encourage the young man by giving details of lives changed by the power of Christ in the parish where they are working, and then taking him around to meet the people concerned. He will have to take time to listen to the curate's disappointments and discouragements and learn to encourage him over his own personal difficulties as well as those encountered in the parish.

We must start with a leader who has a passion for Christ and for souls, and who is willing to take the time and trouble to pass both on to another leader plus all his experience in the field of this particularly difficult setting. This may sound commonplace to many, but I am convinced that scarcity of offers to work in the inner city areas are due in part to the failure of senior men to take the time and trouble to enthuse and train younger men.

No minister of the Gospel succeeds in the city area unless he has an unstinted love for people of all kinds. He must so love people that he learns to get on with everybody, whatever their appearance, social standing or vices.

The most difficult and immoral of men can be reached for Christ if approached in the right attitude. I have found this personally both in London, Manchester and here in Sydney. By going where the men are and

offering them the right hand of friendship, and showing a genuine interest in their affairs, you quickly win their respect as well as their confidence. This is why we should be found in pubs and clubs. We soon get known as visitors rather than participants, and do not have to compromise over moral issues. By what I have just said I do not mean to imply that it is easy to win people like this right through to a personal commitment to Christ, but I do think that it is in following methods like this that we can at least get to grips with peoples' needs and point them to Christ with a desire for listening on their part. This leads to the greatest possible measure of success. Many clergy seemed to have confined their visits to homes, or have relied upon printed leaflets to bring the men into Church. I think men are more willing to talk about spiritual things when the wife and family are not around and so we must go after them where they are gathered with other men.

What I have said so far presumes in rather a naive way that the Rectors of inner city churches have (1) a curate made available to them, (2) money to pay the curate's stipend and suitable accommodation, (3) time to spare to do all this personal counselling with his curate. There is not space within the scope of this article to say all that is on my mind about these various points. The following comments will have to suffice:

To deal with point (2) first. In London the Church Pastoral Aid Society—an evangelical society that has always made a wonderful effort to help with the inner-city area churches, gives substantial grants to needy parishes to pay curates and deaconesses. Added to this are substantial grants from the Diocese itself. As Vicar of an East London Parish I found that we could afford a curate only because these two bodies paid all but £60 of the expenses incurred in having a curate. I believe that we have got to raise a fund big enough to provide financially for churches in the inner city area so that the work is not hindered by shortage of staff through financial reasons.

Points (1) and (3) really go together. If the Rector is going to have time—that most precious thing—then he has got to have a lot of people around to do the many many other jobs that use up his time. There should be a generous allocation of lay folk who (under the direction of our Board of Education) are directed to the school classes in the locality. Unless the Rector has a flare for teaching children I don't think that he should take more than one or two classes per week. He also needs help with his letters and business side of the work. A part-time secretary is needed by most parishes

and should be one of the priorities on the Parish Budget. This relieves the Rector of a tremendous number of "little" things that often seem to take up so much valuable time.

Then there, too, is the very substantial problem of finding leaders for all the organisations that should be in existence to cover all age groups. As has been pointed out in a previous article in this series, the inner-city parish cannot normally produce its own leaders in sufficient quantities. Sometimes there are outstanding leaders of fine quality produced from these parishes, but they are the exception rather than the rule. The Rector must therefore rely mainly upon outside help that has to come from other parishes, but the fact is that he is usually reticent over asking for such help as it appears to be "Sheep stealing." He also has the fear (usually based upon unfortunate past experiences) that any help offered will be unreliable and soon fade out altogether. On the other side let it be said, that the churches with large numbers of young people who could spare a few on a permanent basis, fail to give sufficient encouragement to any of these young people to launch out into such work. Obviously a unifying body has got to be found so that the needs are made known to those who have the spare manpower available.

For us in London the C.P.A.S. was this Unifying body, and was the means of getting me personally, plus a number of my converted friends, into work amongst the children in the "slum" parishes. From up-to-date reports I have read just recently I see that the work continues to expand with most gratifying results amongst the young people helped at camps and in weekly organisations. The other very good thing about this method is that it is also the best way to solve point (1) raised above. I was one of five other fellows who went to parishes and camps under the direction of the C.P.A.S. and all of us are now clergy of many years standing. All of us have worked in City or slum parishes.

This then is the most likely method that we can use to enthuse young fellows and girls with adequate gifts to offer themselves for the full-time ministry of the Church. Direct them to help as laymen under experienced leadership, and encourage them to "stick at the job" believing that God would have them serve Him faithfully.

In conclusion, I believe that we are at a point when there must be wholehearted co-operation between the clergy in the Diocese as a whole and the clergy in the inner-city area over the sharing of laity, and confidence shown by Synod on the financial level that will assure these city parishes of the availability of money for necessary staff.

## BILLY GRAHAM RETURNS TO THE U.S.A.

### A.C.Y.C. PROJECT AT KEMPSEY

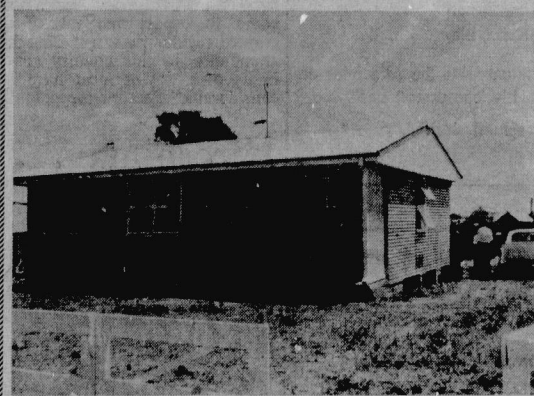
#### MOVEMENT OF HOME

On August 5 work commenced on the movement of a large ten-roomed cottage in David Road, Castle Hill, to a position adjacent to smaller cottage in the same road.

The smaller cottage is at present occupied by eight boys under the supervision of the Home Mission Society (Diocese of Sydney). When the two cottages are linked together, with additional rooms and facilities, 25 boys will be accommodated.

The new arrangement will form a unit of the Charlton Memorial Homes for boys who have appeared before the Courts. The main home, accommodating 75 boys, is at Glebe, and a second home with 28 boys has been established at Bowral.

The cottage will be moved by Wolstenholme Transport Pty. Ltd., as a project of Hunter's Hill Rotary (Sydney).



A project of the Australian Christian Youth Council, this house was built for an Aboriginal family in Kempsey, N.S.W. Over fifty young people, from Victoria, South Australia, Queensland and N.S.W., gave three weeks of their time to this project. The family to live in the house was selected by the Aboriginal Welfare Board.

## GREAT ENTHUSIASM IS EVIDENT FOR CRUSADE

Preparations are well under way for the biggest united evangelistic effort in the history of Greater Wollongong.

The Reverend Joe Blinco, of the Billy Graham Crusade Team, will visit the city for the Greater Wollongong Combined Churches Crusade from September 30 to October 11 next.

The Crusade is being supported by all the Protestant Churches of the city. Preparations were launched at a packed rally in St. Michael's Church of England hall on July 29, at which Bishop R. C. Kerle spoke.

Bishop Kerle mentioned Mr. Blinco's qualifications for such a task in a predominantly industrial area such as Wollongong. Mr. Blinco is an English Methodist minister who before joining the Billy Graham Team six years ago was active in evangelistic missions in the Midlands and north of England.

The Bishop also expressed his conviction that the Church was at present experiencing a time of revival similar to that led by Wesley and Whitefield two hundred years ago.

Great enthusiasm was evident at the first of the counselling classes, held under the leadership of Bob Glockner, of the Billy Graham Team, in St. Mark's Church of England, West Wollongong, on Wednesday, August 9.

These are entitled "Christian Life and Witness Classes," and are intended not only for those who will apply to become counsellors, but for all Christians, especially those who made decisions for Christ during the Billy Graham Crusade of 1959.

Similar classes are also being held at Corimal and Port Kembla.

#### RELIGIOUS ART at ART GALLERY

In the Art Gallery of New South Wales at the Sydney Domain there is a display of Religious Art in recognition of the Commemoration of the 350th Anniversary of the publication of the Authorised Version.

Art on display includes Contemporary Religious Art of the 17th and 18th Century and some Old Master prints.

The display in Court 10 will be continued until August 20 between the hours of 10 a.m. and 4.30 p.m.

Following the series of Crusades conducted in Britain the Graham Team has returned to the U.S.A. where a one-week Crusade in Minneapolis concluded on Sunday, July 16, before a crowd officially estimated by State Fair Ground officials as 75,000. This is the largest crowd ever to witness a single event in the history of the Minnesota State Fair Ground.

The final meeting brought the total for the week to more than 300,000 persons, making the Minneapolis Crusade the largest single week of evangelistic meetings for the Graham Team anywhere in America.

Prior to the final meeting, Evangelist Graham was approached by the Executive Committee for the Crusade with a strong invitation for him to extend the meetings for one further week. In declining the invitation, Mr. Graham pointed out that the Philadelphia Crusade, scheduled to begin on August 20, was just one month away and that, looking back over the schedule for 1961 which had already included crusades in Florida and in Great Britain, he felt that both he and the members of his team needed a few weeks of rest.

#### Unique

Indications are that the Philadelphia Crusade, the team's first major effort in the Eastern

United States since the New York Crusade of 1957, would be unique in the Team's experience. Facing acknowledged handicaps in beginning a crusade in the very heart of America's vacation period, organisers in Philadelphia pointed out that group reservations under the "Operation Andrew" plan already had exceeded any previous crusade and the linking together of sub-committees in the densely populated neighbouring communities promised a depth of penetration which might well surpass any similar undertaking in the United States.

The Philadelphia Crusade will be the last major effort for the Team in 1961, but early in 1962 plans are underway for a visit to South America, followed by a major crusade in Chicago, Illinois; then a visit to Fresno, California, to be followed by a return to South America in the autumn.

## NEW SOCIAL SECURITY BILL

The Italian Chamber of Deputies has approved by a large majority a new social security bill for Protestant ministers in Italy.

The vote was taken following negotiations between deputies and leaders of the Federal Council of Evangelical Churches in Italy. Council leaders had protested against an earlier bill which would have granted benefits only to those ordained evangelical clergymen who had been granted Government approval to celebrate civil marriages. The council said such a bill would have given the Government the right to decide who its Ministers are.

The significance of passage of the new bill, according to Council leaders, lies in the fact that it implements constitutional provisions which call for establishment of working agreements between the State and non-Catholic churches for State-Church relations and guarantee the autonomy of these churches in their internal affairs.

The new bill grants all of the requests made by the Federation and includes a statement to the effect that it is only the competent bodies of the different confessions which are entitled to decide who is a minister of the Church.

The law will be administered by the Ministry of the Interior in consultation with a committee including four representatives of the Evangelical Churches.

—E.P.S., Geneva.

## WORSHIP OF DEGREES

Canon Max Warren, general secretary of the Church Missionary Society, who gained Firsts in classics and theology at Cambridge, told a missionary conference at Harrogate recently that over the world today there was almost a worship of university degrees quite out of relation to their true value for life.

Canon Warren was speaking particularly of his world-tour and of the acute problem of poverty and over-population in Asia.

In a reference to the large number of unemployed university graduates in India, he said:

"There is no administrative set-up to deploy and use these graduates. The science man can get a job easily in any country, but practical jobs will have to be found for the many arts students. Part of our problem is to get people to realise that being useful to the community in a practical sense is really the true basis for any kind of prestige."

"It is unfortunate that we do not respect half as much the person without a degree who is making a useful contribution to the community at large. Without such good practical people no society can function."



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## Governor-General's Example...

It is gratifying to read that the new Governor-General of Australia, Lord De L'Isle, attended St. John's Church, Canberra, with his family on his first Sunday in Canberra. We have come to expect and take for granted regular vice-regal Church attendance in this country, but in its own way it must have a considerable effect on the public.

It would no doubt have even more if the public were more aware than it seems to be that there is no established Church or religion in Australia and therefore no constitutional obligation on the Governor-General or the State Governors to attend Church. They worship, in fact, because they choose to, not because they have to.

## Hiroshima . . .

### Notes and Comments

The Archbishop of Melbourne's comments on the Hiroshima atom bomb in his latest Diocesan letter show signs of confused thought. His Grace said:

"There is little to choose between the cruelties of the Hiroshima bomb and the cruelties of Buchenwald."

But there is abundant evidence that those concerned in the mass murders in the German concentration camps were completely callous towards the suffering they caused and even in many cases derived pleasure from it, which is what the word "cruelty" is usually used to mean. There is no such evidence in the case of those responsible for dropping the first atom bomb on Japan.

It must be remembered that no one knows to this day whether or not Japan would have surrendered as early as she

did if the bombs had not been dropped on Hiroshima and Nagasaki. Clearly the use of a weapon in a war in order to induce the enemy to surrender is morally justifiable in a way that the German atrocities were not. For they involved the murder of several million people (inhabitants of occupied countries and Jews from Germany itself) who were not in any way a danger to Germany and whose fate had and could have had no effect whatever on the outcome of the war.

No sane person would deny, of course, that atomic bombs are terrible weapons, and it is right that Christians should be called upon to pray and work so that they will never be used again. But we should never let ourselves be so carried away emotionally that we forget the great moral gulf between Britain and America on the one hand and Japan and (even more) Germany in their conduct during World War II. Britain and America professed to adhere to Christian moral standards and tried, though with some lapses, to fulfil them; Japan was a pagan country and Germany made the deliberate rejection of Christian faith and morals one of the main features of its national policy.

## Education . . .

Education Week in New South Wales has become one of the big events of the school year for pupils, staff, parents and Churches (with their special Education Sunday services). It is quite right and natural that this should happen. One third of the funds available to the State of New South Wales were spent on education.

It is gratifying to Christian people that the policy in Public schools in future will be to continue to stress the spiritual basis of education. The following words from the Wyndham Report have been frequently quoted:

"The higher values which education seeks to impart can-

not be fully attained save on the basis of religious belief and in terms of man's relationship with God."

What is less clear, however, is how the Government proposes to emphasise this spiritual basis in education in Secondary schools when the Wyndham Report is implemented. Pious generalities of this kind are useful for putting into Education Sunday sermons, but they will not produce much fruit if the Government adheres to the majority recommendation in the Report that religious instruction in Secondary schools be confined to visiting clergy and other teachers from the various denominations.

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# HEALING AND THE CHURCH

by the Reverend

DAVID CRAWFORD

Rector of  
St. Matthews,  
Bondi.  
(Sydney Diocese.)

We can be grateful to Bishop Loane for his clear statement of the generally accepted view concerning the Healing Ministry. In reply, I shall follow the argument of his article ("A.C.R.", June 22) rather than present an independent case.

We both agree that illness and disease are part of the "direct entail of sin," whose author is the devil (cf. Lu. 13:16). Christ was manifested to destroy the works of the devil, and this is no distant future victory—we participate in it NOW (1 Jn. 3:8; James 4:7). We readily accept this as applicable in our spirit and will, why not to our bodies? (Rom. 8:10, 11). Doesn't the atonement involve sickness as well as sins? St. Matthew's application of Isaiah 53:4 is more than suggestive (Mt. 8:17). Doesn't Salvation apply to the body as well? The familiar verse on Salvation (Acts 4:12) had direct reference to an act of healing. Obviously redemption cannot be perfectly fulfilled in our earthly life; so that while we may expect to be healed of sickness, as we do to be "healed" of sinning, we may not expect to become physically perfect any more than we do sinlessly perfect. However, we may enter into that redemption just as far as our faith will take us.

is an integral fruit of the Spirit filled life. And so today, while both of these have limits, both abide. To enter the Kingdom of God by the new birth is to participate in the victory of God over both sin and sickness.

The article states: "God will not heal all pain or disease." That He does not is plain. That He wills not to I do not accept. Jesus made it as plain as possible that God willed to heal, but many in Jesus' day were not healed. However, those who came to Him were healed every one (Lu. 4:40). We read of none to whom He said, "It is not God's will to heal you." Sickness was part of the work of the devil which He had come to destroy (Lu. 8:1, Lu. 13:16) and, as Douglas Webster writes: "He healed primarily because He saw affliction as an affront to God." Sickness has no right to continue where the Kingdom of God is established.

The admitted problem of the apparently unhealed, whether in the New Testament or today, must be approached from the angle of human failure rather than Divine unwillingness. If God does not always will to heal, then our conscience on seeking healing (from any source) is thrown into confusion (cf. Acts 5:39). To say piously that our sickness is "God's will," and continue receiving treatment for it, is either muddled thinking or wilful sin.

I suggest that the issue is often confused, as in this article, by

including sickness with suffering. The word "suffering" never refers to sickness in the New Testament; and thus to introduce Gethsemane, or St. Paul sharing the fellowship of Christ's suffering, is quite another subject. Christ suffered, but He never got sick. The New Testament "suffering for Christ's sake" is very different from getting sick.

There is certainly the distinction that while Christ mediated God's power for healing (Lu. 5:17) directly when on earth, as the Ascended Lord He mediated it through His Church. So that it is "His Name, through faith in His Name" (Acts 3:16; 4:30).

### 2. Christ's Ministry and the Church's

But is it accurate to say "powers of healing in Christ's Name were given to men such as Peter and Paul in certain emergencies?" During Christ's lifetime it was given to the 70 as well as to the 12, in Acts it was exercised by Stephen and Philip as well as by Peter and Paul; the Epistles imply its exercise by those with gifts of healing and by the elders of the local church. Few of the recorded references to healing in Acts could be described as emergencies. God's power to heal (Lu. 5:17) continued to flow through the Church as a manifestation of His Kingdom.

The argument from the silence of the Epistles is overstressed. What we must not overlook is that when Paul was writing to Corinth from Ephesus, people were being healed by handkerchiefs that had touched his body (Acts 19:12). On route to Rome, where he wrote the Prison Epistles, he had healed numbers at Malta (Acts 28:8, 9). Healings had taken place at almost every centre to which he wrote, and certainly during his lifetime James' direction concerning sickness must have been the accepted practice (Jam. 5:14).

The Epistles are not narratives, and so we do not expect in them accounts of healings—but the narrative in Acts, which is contemporaneous, gives a variety of accounts involving, indeed, authors of those same Epistles. This fact suggests that healing was well known and raised in the minds of first-century Christians none of the problems which it does today—that is why hardly any reference was required in the missionary correspondence.

However, taken alongside Acts, the "meagreness" of the references in the Epistles does not diminish their value. The "gifts of healing" (1 Cor. 12:9) are valid and are in no way distinguished from, say, teaching and

administration, as being restricted to the apostolic age. The reference in James 5:14, 15 is so matter-of-fact as to indicate that this practice was well understood without further elaboration.

We are, then, not "forced" to conclude that the words of James are the only pattern for a sober approach to the work of spiritual healing and that such healing is restricted to "within the Church." Certainly James' words give the pattern for those within the Church, but I cannot agree that the pattern of the Gospels and Acts is for the apostolic age only. It is an integral part of the continuing New Order of the Kingdom. The dynamic life of the Church cannot fail to radiate to those without (indeed must not fail)—and this for their conversion and their healing (Acts 5:14-16).

### 3. The Theology of Healing.

We can at least agree on the validity of James 5 for Church members today, but can we really say that "there is no special virtue in the laying-on-of-hands and anointing with oil," and that these acts in no way convey the grace of healing? Why, then, does James direct them to be used?

I'm sure the Bishop is not implying (though others may) that these acts may be dispensed with. For then the same could be done with the manual acts and even the elements in the Holy Communion, and with the laying on of hands in Confirmation and Ordination.

But with all these, what is their significance? Are they "mere signs" or are they "effectual signs" (Article 25), and "means whereby we receive in-

ward and spiritual grace" (Catechism). If they are in any way "means," and because we are so instructed in the Scriptures, we should surely use the Laying on of hands and Anointing in conjunction with the Prayer of Faith in our ministry to the sick.

This is very different, I suggest, from a "little prayer" at the bedside, or a place on our prayer list—especially when these include the faith-negating "if it be Thy will." Such, I admit, represented my own ministry until recently.

The Healing Ministry must always be understood and exercised in the perspective of the Ministry of the Whole Gospel. It is not in itself the Gospel, but one aspect of it. We are committed to it as much as to anything else.

Our Baptismal promise commits us to take the offensive against sin and the devil, the New Testament leaves us no doubt that this includes sickness. Our new birth and Confirmation empower us for this offensive with might by His Spirit in the inner man. In the Church there are those who are given the gifts of healing by the same Spirit (1 Cor. 12:9) as part of this offensive. Priests (by implication—Luke 9:2; James 5:14) and Bishops (specifically—Consecration Service) are commissioned to carry on this offensive of healing in the Name of Jesus Christ. The Church is called to be that community in which the power of a new life flows freely for the redeeming of our entire being (e.g. Acts 2:41-47; James 5:13-16) and spills out as abounding grace to those outside the committed company (Acts 5:14-16; Acts 28:8, 9).

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## Letters

### Healing Today

Sir,  
The article on the healing ministry of Christ by Bishop Loane (June 22) I am sure would stimulate interest in healing, but to the writer Scripture points to very different conclusions!

I believe Scripture teaches healing and even a ministry of healing within and beyond those who are disciples today.  
(1) Bishop Loane separates the big proportion of healing mentioned in the Gospels as being exclusive to the God-Man, Christ Himself. In fact this is the title of the whole article, Luke 9: 2 is quoted as the reference and these words appear as a summary of Christ's ministry: He came "to preach the Kingdom of God and to heal the sick." But Luke 9: 2 does not say this! It says "And He sent them to preach the Kingdom of God and to heal the sick." It refers to the twelve.

The 10th Chapter refers to His sending forth the seventy; they had the same commission (v. 9). In this case it is clear our Lord was not with them, and there is no evidence He was with the twelve in person. These verses then point to the ministry of others, not to His.

In Matthew 10 we find the twelve sent forth to heal and in verse 23 our Lord says — "ye shall not have gone over the cities of Israel till the Son of Man be come." This looks as if the sending forth extends to many generations of those sent, and if fact until today. The phrase "the Son of Man be come" usually means in Scripture His second coming!

(2) Undoubtedly a large part of the Gospels is taken up with our Lord's own personal ministry of healing. And it is agreed His own advice to disbelieving Pharisees was to believe the works (John 5: 36). To disbelieving Philip it was the same, see John 14: 11. So that the works, the miracles, the healings did indeed testify to His Godly person and work, and might be thought to apply to Him only as Bishop Loane suggests, but for the next verse (12) "Verily, verily, I say unto you, he that believeth in Me, the works that I do shall He do also; and greater works than these shall he do, because I go to my Father." If He healed outside the circle of His disciples surely the greater works would mean at least a healing ministry and as large a circle? And would not this apply today?

I have the conviction that Scripture is much more positive on present day healing than the Bishop's article indicates, but there is not space here to deal with the subject fully. How can faith operate without positive assurances on which to rest?  
E. S. YOUNG.  
Mosman, N.S.W.

### Criticism of A.B.M.

Dear Sir,  
As your criticisms of A.B.M. are being revived certain points in your original comments need correction. Whoever writes your Notes and Comments obviously does not know the difference between the "board" and "society" principles. As a board, A.B.M. has no "foreign" policy. Its task is to educate the home Church on the missionary cause and needs and to raise workers and money. Once these are committed to a bishop A.B.M. has no further control over them. So to accuse it of teaching "error" to converts in the field is as unfair as it is untrue.

As one who has lectured at the A.B.M. training college, I can assure you that all doctrine taught is in accordance with the 1662 B.C.P. and XXXIX articles and text-books used are those set down by the Australian College of Theology.

On a recent visit to New Guinea I saw a mission supported by A.B.M. Here I found general adherence to the letter of the 1662 B.C.P. more rigid than anything I had known in my own home diocese. I heard that great frontier missionary Bishop Hand preaching the gospel to stone-age heathen with a simplicity and fervour I have seldom heard elsewhere. But the glory of this church is not her white bishops. In the "old" area it is the Papuan teacher in the remote village. This man, often untrained and at a staggering low wage, is more than a teacher. He supervises the medical services, takes the daily services and ministers to the sick and the dying. He is the man who kept the church going in the dark days of the war. In the "new" area it is the skilled Papuan worker, be he teacher, builder or medical orderly, he is primarily an evangelist. At least once a week he goes into the heathen villages to bring souls to Christ. Here is the fruit of real faith and it is a humbling and inspiring experience to meet such people. Now I can understand how this church produces the fuzzy-wuzzy angels and its noble band of martyrs. These are the people who, on the eve of great political change, are looking to the Australian Church for extra help and guidance. But you would deny them such help because of theological differences with their white leaders.

In the present state of the Church many of us support societies and theological colleges whose emphasis we do not like because we recognise they are doing the work of God in their various spheres. If we were to follow you we would withdraw and urge others to do so. Surely we would all do well to meditate on an article in your issue of June 8, 1961, by the Rev. J. R. Stott when he wrote, "My desire is to be a humble and obedient follower of Jesus Christ, not an aggressive combatant in ecclesiastical party politics."

Yours sincerely,  
ROY WOTTON.  
Gordon, N.S.W.

**"What is a Boy?"**  
Dear Sir,  
I was surprised to see recently an item headed, "What Is a Boy?" appearing in a parish paper.

It is a pity that its unknown author has not studied a little theology for it commences: "Between the innocence of babyhood and the dignity of manhood we find a delightful creature called a boy." Now Scripture makes it plain that babyhood is not innocent and manhood is not dignified. Romans 3:23 reminds us of this forcibly and our Prayer Book takes up the theme in its "all men are conceived and born in sin." It is unfortunate that the article is marred in this way but such defects would seem to make it unsuitable for inclusion in a church paper.

Yours, etc.,  
"Iconoclast,"  
Sydney.

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R. A. KERNEBONE

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An examination for the award of two "Violet Macanish Scholarships" will be held on 22nd and 23rd September, 1961. All candidates must be under 14 years of age on 1st February, 1962. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

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Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 8th September, 1961.

sing to all who read it and are prepared to submit to the wise counsel of the author. "Sacrifice" can be read with profit by all Christians and will be a worthy addition to Youth Fellowship Bookstalls.  
R. A. KERNEBONE

### "FIVE ENGLISH REFORMERS" AND "FIVE CHRISTIAN LEADERS"

By J. C. Ryle D.D., *Banner of Truth* Trust, London, 1960. Pp. 160 and 192. Eng. Price 2/6 ea.

Those who have benefited by recent reprints of some of Bishop Ryle's expository and devotional works will appreciate these short biographical studies.  
Five English Reformers give the reader a clear insight into the lives and ministries of Hooper, Taylor, Latimer, Bradford and Ridley. Writing at the time of the Tractarian movement's growth and development the author has clearly enunciated the reasons for the death of the Reformers and their stand for biblical authority, as opposed to the superstitions of the medieval church.

The second volume presents similar sketches of Berridge, Grimshaw, Romaine, Rowlands and Henry Venn. In appreciating the lives of these eighteenth century evangelical leaders the author has emphasised the scriptural basis of their life and doctrine and shown the impact which was brought to bear on individuals as well as England generally. The layman who has not studied much Christian biography will find in these paperbacks such inspiration and information that he will doubtless be moved to make a fuller examination of church history.  
J. TURNER

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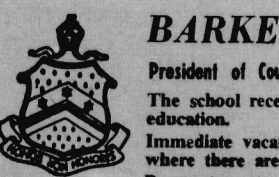
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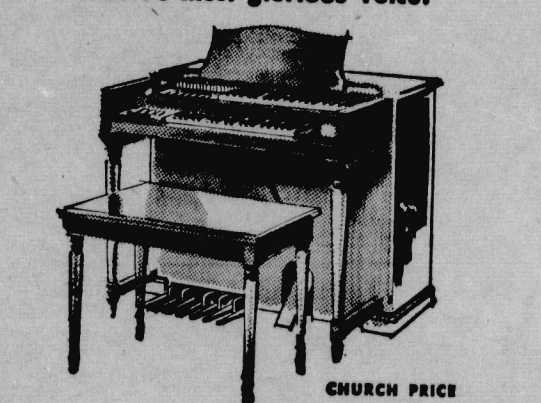
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## Australian and Overseas news in brief

Of the \$100,000 Inter-Church Aid Program for 1961 some \$16,000 went to the Churches of Europe, nearly \$9,000 for refugee services in France, Austria, Belgium and Orthodox Churches in exile in Germany and France, \$350 for Youth and Children's programs and \$2,375 in Ecumenical Service Teams in Greece and Italy.

The Annual Fair of the B.C.A. Women's Auxiliary (Sydney) was held on Friday, July 28. Stock for the stalls was contributed by the largest number of parishes yet to share in a B.C.A. function and \$640 was provided as a result.

The Rectory for the Parish of Sutton Forest, with Bundanoon, Exeter and Werai, has been moved from Sutton Forest to Bundanoon. A building has been acquired for the new Rectory alongside the present church at Bundanoon.

The Archbishop of Sydney officially opened the new Christian Family Community Centre at St. Andrew's, Cronulla, on July 29. The new centre comprises three large halls and an ultra-modern kitchen, also an amenities block, and is planned to function primarily as a meeting place for everybody in the district, both young and old. The Centre has cost approximately \$40,000. The Rector is the Rev. F. J. Camroux.

The new Church of St. Alban, Rooty Hill, was opened and dedicated on July 30. The original building was blown down in 1943 by a freak wind and for the past 18 years parishioners have worshipped in the Church Hall. St. Alban's, Rooty Hill, lies in the parish of St. Mary, St. Marys, and the Rector is the Rev. E. J. Storey, who is also Rural Dean of Prospect.

August 27 this year will be Bible Society Sunday and August is being especially set aside for prayer for the work of the Bible Society.

### OVERSEAS

Work has commenced on the new headquarters building for the World Council of Churches. The building is being constructed

on the side of Lake Geneva and is expected to be ready for occupancy by mid-1963. It will cost more than £1 million to build and most of this money has been raised by the 176 member-churches of the W.C.C.

From August 28 to September 1 the New Zealand Evangelical Churchmen's Fellowship meets in Tyndale House, Christchurch.

Chairman of the meetings is the Bishop of Nelson, the Right Rev. F. Hulme-Moir. From Australia, Bishop Goodwin-Hudson, Coadjutor Bishop of Sydney, will attend the conference, together with the Rev. Basil Williams.

Bible Studies will be taken by Canon W. Orange, who will speak on "Evangelical Responsibility Today." Bishop Goodwin-Hudson will speak on the subject: "Priority Work of the Church" and "Priority Work of the Individual."

Representatives of the seven bodies merging to form the United Church of North India and Pakistan met recently in Serampore, India, and agreed that the new denomination would recognise the baptism of communicants and the ordination of ministers of all the merging groups.

Meeting as a continuation committee, the representatives affirmed that "the uniting churches are committed to the principle of the Sacrament of Baptism as unrepeatable in the lifetime of any particular person." It said further that all ministers of the bodies involved in the merger "are committed to God that each may receive from Him such gifts of grace and authority as He may in His love and wisdom see to be needful."—E.P.S., Geneva.

The Swedish Government has approved the establishment of a Carmelite Convent at Glumby, Scania, the first Roman Catholic convent in the country since the Reformation. However, in giving permission the Government stipulated that only persons over 25 may take the vow and that the convent must not bar them from possible withdrawal. It also said that Government authorities must be permitted to visit the convent and keep themselves informed of its activities and that they must be able to get in touch with individual members if required.

ty, will take services at St. Alban's.

The Reverend Harlin and Mrs. Butterley, of C.M.S., arrived home at the end of July. Mr and Mrs Butterley visited Malaya enroute, where they took part in the C.M.S. Missionaries' Conference.

The Reverend I. A. Pollard has resigned the incumbency of St. John's Padstow, with St. Mark's, Revesby, to take up another appointment.

The Reverend R. W. Hanlon, Rector of St. Stephen's, Mittagong, since 1959, has resigned to become a missionary with the Church Missionary Society. His resignation will take effect from September 30. He and his wife and four children will proceed to Kenya, East Africa.

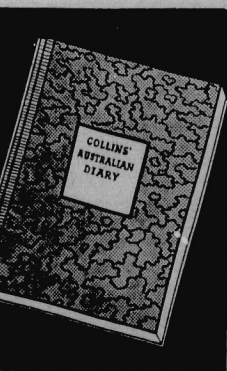
The Rector of St. Giles', Greenwich, the Reverend L. J. Wiggins, leaves Sydney on August 25 on twelve months' leave of absence overseas. Mr Wiggins will spend some time in study at St. Augustine's College, Canterbury. In his absence the Reverend F. Weston, formerly of the Brotherhood of the Good Shepherd, will be Acting Rector.

## Personal

**MELBOURNE**  
The Reverend Bruce Reddop, Vicar of St. Martin's, Deepdene, has been appointed as the first priest-director of the Marriage Guidance Council, Melbourne. Mr Reddop will combine the work of Vicar with that of the Council.

The following Inductions will occur during August: The Reverend R. M. Southey, to Box Hill; The Reverend C. F. Sexton, to Berwick; The Reverend R. D. Lloyd, to Sandringham; The Reverend J. L. McAuley, to Sunshine; The Reverend T. F. Morgan, to Moreland.

**SYDNEY**  
The Reverend G. A. Hook, Rector of St. Alban's, Lindfield, will act as locum tenens on Lord Howe Island from August 19 to September 30. In his absence visiting clergy, assisted by the Curate, the Reverend G. J. De-



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# THE AUSTRALIAN CHURCH RECORD

EIGHTY-FIRST YEAR OF PUBLICATION

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## BOYS AND GIRLS' EXHIBITION



## "Catholic Manifesto on Unity"

NEW YORK.—A 6,000-word editorial described as a "Catholic Manifesto on Unity" has been published in its quarterly review by the American Church Union, Inc., the Anglo-Catholic wing within the Protestant Episcopal Church in the United States.

Addressed to all bishops of the Anglican communion, the Manifesto declares that leadership in the quest for church reunion "must more and more fall upon the shoulders of the great Catholic majority in Christendom."

It defines the word "Catholic" as "all those bodies of Christians which maintain the faith of the creeds and are loyal to the generally accepted decrees of the Ecumenical Councils of the earlier and undivided Christendom as those councils met under the Holy Spirit."

While praising the World Council of Churches for "its many great services to the cause," it says the W.C.C. "fails to represent Christendom as a whole, for whereas the great majority of Christians are Catholics, the dominant forces in the World Council have been Protestant and this fact has now become a stumbling block in the way of unity."

Further, it declares: "The danger in which the ecumenical movement stands is that of merely attending to the domestic, ecumenical question of the Church militant here on earth,

## Growing up in the Church

A novel exhibit was provided by the Church of England at the English "Boys and Girls' Exhibition" at Olympia, Earl's Court, London, during August. The Stand has as its theme "Growing up in the Church to prepare for a life of service" and has been organised by the Central Advisory Council for the Ministry, who are responsible for the recruitment, selection and training of all who wish to be ordained. The picture shows the front of the Stand.

### "Episcopal Principle"

The Manifesto claims a central importance for the episcopal principle in the Anglican Church. It says that "too often" the episcopate has been presented only "as a desirable form of human and earthly church politics, a means to secure the best available type of ecclesiastical administration."

The Manifesto warns against several schemes for reunion

• Continued on Page 3

## COUNSELLOR TRAINING BEGINS

Mr Bob Glockner of the Billy Graham Crusade team has now arrived in Sydney to give direction to the Counsellor Training Classes that will precede the "Follow-up" Crusades to be conducted later on this year by Rev. Leighton Ford and Rev. Joe Blinco, throughout the various States of Australia.

Mr Glockner is accompanied by his wife, Myrl, who will assist him in the work. He has been closely associated with Leighton Ford in recent years, engaged in preparation work for several of his large Crusades held in cities in the U.S.A.

### RALLY

During the 1959 Crusade in Sydney, over 5,000 counsellors drawn from many Churches of the Sydney area were trained and used in the Crusade meetings at the Sydney Showground.

The Sydney Counselling program commenced with a great Crusade Rally of Counsellors in the Sydney Town Hall on Monday, August 21, 1961, at 7.30 p.m., when Mr Glockner was introduced and gave his first course of instruction.

Bishop R. C. Kerle, Chairman of the Crusade Committee, will preside at the meeting, whilst members of the Crusade Executive will be present on the platform.

The two Evangelists and members of their teams will be

officially welcomed upon their arrival in Australia at a great Rally to be held in Sydney Stadium, Rushcutters Bay, on Wednesday, September 27, at 7.30 p.m., before separating to undertake their evangelistic work.

Rev. Leighton Ford will commence his Crusades in Brisbane from October 1, whilst the Rev. Joe Blinco will commence in Wollongong, N.S.W., on that same date.

### OPEN-AIR

The Sydney Crusade meetings with Rev. Leighton Ford will be held from Saturday, October 28, to Sunday, November 5, in the Sydney Stadium, with seating capacity of over 10,000 people.

The committee are planning a great united open-air gathering to be held in the Sydney Sports-ground for the final Sunday afternoon of the Sydney Crusade.

Already Home Prayer Meetings have been established in hundreds of homes throughout the metropolitan area, as was done during the Crusade days of 1959.

## Full-time Christian Transmitter in China

In an unprecedented and historic move, the Free Chinese Government recently granted permission for an indigenous Christian radio corporation to lease a full-time transmitter. When the station goes on the air, Chinese Christian Radio, Incorporated, will have 18 hours a day of Christian Broadcasts plus six hours of short wave time beamed to the Communist mainland.

The Government will build and service the transmitter when C.C.R. purchases land for the project. The monthly lease will amount to approx. \$125, and has been signed for two years with an option to continue.

Though it has been virtually impossible for anyone to get a radio licence here, the Government's unexpected action is the result of the outstanding work this group has done in supplying programs for Government and commercial stations.

Chinese Christian Radio, which is advised and backed by Overseas Radio, Inc., has now launched a project to expand their facilities, increase their 20-member staff, and purchase land for the new transmitter.

The new station will beam Christian programs to the two-million in the Taipei basin area. All Christian missions on the island have been invited to supply programs for the station. (F.E.N.S.)

## Inside pages . . .

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Leader

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Should babies be baptised?

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