

CHURCH RECORD

EIGHTY-FIRST YEAR OF PUBLICATION

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PRIMATE AT NORFOLK ISLAND



The Archbishop of Sydney and Mrs Gough paid their visit to Norfolk Island recently, and spent a week there. During their visit they went to the Patten Memorial Chapel dedicated to St Barnabas (above). They were particularly interested in the mother-of-pearl mosaics at the ends of the pews. On Sunday, May 7, the Archbishop confirmed thirteen candidates at All Saints', Kingston. Dr and Mrs Gough returned to Sydney on May 12. (Picture by courtesy Australian News and Information Bureau.)

ARCHBISHOP DEDICATES FIVE NEW CHALETS

On Saturday, May 20, the Archbishop of Sydney, the Most Rev. H. R. Gough, dedicated five new chalets at the Mowll Memorial Village, Castle Hill. These will accommodate a further 30 persons.

The village was established by the Church of England in 1959 as a memorial to the work and service to the late Archbishop Mowll and Mrs Mowll.

The five new chalets contain twenty units. They have been built in brick and timber and their tiled roofs are of open-rafter construction with wide, protective overhangs.

The screen walls between the chalets preserve privacy by preventing one Unit from overlooking another, and they also provide sheltered corners for gardening or for just sitting and enjoying the sun.

Each Unit has a private terrace or balcony from which the Living Room is entered.

One bedroom, bathroom, and kitchenette complete the accommodation. A cupboard-wall divides living room and bedroom, and contains built-in wardrobe, drawers, dressing-table, coat cupboard, linen press, broom cup-

board and recess, complete with power point for a portable sewing machine.

A refrigerator, washing machine and sealed oil heater are built into each unit, and a small fan circulates warmed air, at a thermostatically controlled temperature, between living room and bedroom.

The walls and roofs are insulated, there are ramps wherever possible instead of steps, and secure handgrips on bathroom walls.

The four bathrooms in each chalet are grouped centrally, permitting economical plumbing and obviating the need of ugly pipe-work on the outside walls.

Electricity is supplied from the village substation in underground cables. This means that posts and overhead wires are absent.

Further chalets will be built on neighbouring sites as the need arises and funds become available.

C.E.N.E.F. CENTRE SOLD

It was announced on May 11, by the Rt. Rev. R. C. Kerle, Chairman of the C.E.N.E.F. Board of Management, that the Public Service Association has purchased the C.E.N.E.F. Memorial Centre Building, 201 Castlereagh Street, Sydney for £200,000.

The Bishop emphasised that the present C.E.N.E.F. Church youth activities and the restaurant would continue to operate in the building for some months to come.

The board is negotiating the purchase of a property in the Eastern Suburbs area to be used as a Youth Hostel, and will be known as the C.E.N.E.F. Memorial Hostel. Ultimately, it is likely that the other activities of the centre will be carried on in the St. Andrew's Cathedral area.

The Australian

CHURCH RECORD

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

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

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Bishop Hilliard's Newtown Memorial

A memorial flagpole was dedicated to the memory of the Right Rev. W. G. Hilliard, M.A., at the Camperdown Memorial Rest Park, Lennox St., Newtown on April 28.

Bishop Hilliard was Bishop of Nelson from 1934 to 1940 and Bishop Coadjutor of Sydney from 1940 until his death last year.

The Archbishop of Sydney (Dr H. R. Gough) led a procession of clergy from St. Stephen's Church, Newtown, to the park, where they were received and welcomed by Mr P. W. Gledhill, a trustee of the park.

Mr Gledhill mentioned in his opening remarks that Bishop Hilliard was one of the first trustees of the park. Archdeacon H. G. S. Begbie, Registrar of Sydney Diocese in succession to the Bishop, conducted the service and gave the address, after which the Archbishop dedicated the flagpole.

The Lieutenant-Governor of New South Wales (the Hon. Sir Kenneth Street) also spoke appreciatively of the work of Bishop Hilliard, particularly in connection with Trinity Grammar School.

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Personal

The Premier of N.S.W. (the Hon. R. J. Heffron) will open the new dining hall at Moore College on Saturday, May 13, at 2.45 p.m.

We extend our sympathy to the Rev. Ralph Ogden, chaplain at the Concord Repatriation General Hospital, Sydney, on the recent death of his father, Mr Joseph Ogden.

On February 26, the Bishop of Willochra (the Right Rev. T. Jones) made Messrs C. Patterson and L. Barlow deacons at Port Pirie, South Australia. Mr Patterson has been appointed curate at Port Pirie and Mr Barlow curate at Gladstone.

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THE LADIES' HOME MISSION UNION ANNUAL MEETING and HOLY COMMUNION SERVICE WEDNESDAY, MAY 31, 1961

Service of Holy Communion in the Cathedral 12 noon
Canon R. G. Fillingham
Basket Luncheon in the Lower Chapter House 1.00 p.m.
Annual Meeting in the Chapter House . . . 2.00 p.m.

PROGRAMME

Chairman . . The Hon. Mrs H. R. Gough, (President)
Speakers The Lady Mayoress. Canon R. G. Fillingham (General Secretary of The Home Mission Society).
Mrs Gordon Begbie (Chairman of Committee).
Afternoon Tea — — — Goods for Sale

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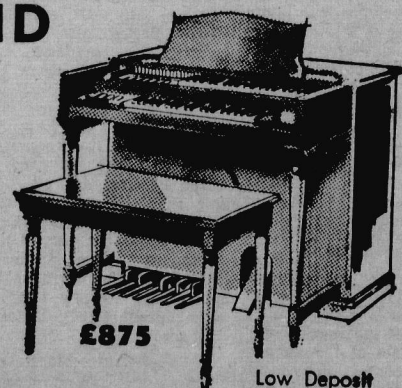
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Proposals Postponed

NO DECISION ON CEYLON BY CONVOCATION

At its Spring Group of Sessions held in the Church House, Westminster, earlier this month, the Convocation of Canterbury had the Church of Lanka reunion proposals as its dominant interest.

The decision of the York Convocation against both full communion and intercommunion was known in London before the voting stage in the lower house there. This was generally felt to have influenced strongly the vote to postpone further consideration of the proposals.

The Report of the Joint Committee on Relations with the proposed Church of Lanka was presented by the Bishop of Chelmsford (Dr S. F. Allison).

The Bishop said that he presented the report with a profound sense of responsibility.

The decision which Convocation was called upon to make would have far-reaching results; it would exercise a decisive influence upon the future of Reunion negotiations in other parts of the world, upon the future of the Anglican Communion, and of the Church's mission in Ceylon.

If, after all the care that had been taken to safeguard Catholic Faith and Order, and after all the encouragement that had been given by two Lambeth Conferences, this Convocation should decide that it could not recommend this Province to enter into full communion with the Church of Lanka upon its inauguration, such a decision would cause a terrible setback to reunion negotiations elsewhere.

If now, on the grounds that the Anglican Church must cease to exist as such in Ceylon, they should seek to discourage their Anglican brethren from going forward with their plans for a united Church by refusing full communion with them in the event of their so doing, they would be reversing Anglican policy as it had been repeatedly affirmed during the last 40 years.

The Bishop then went on to refer to two facts of great importance.

First, that the Church of Lanka's first action would be to receive Bishops who had been duly consecrated as Bishops in the Church of God through a consecration service about which no doubts whatever could be entertained.

Secondly, that after the initial unification of the ministries of the uniting Churches, all who were to be ordained to serve as Presbyters in the Church of Lanka, would receive episcopal ordination in accordance with an Ordinal which could be warmly approved by Anglicans. Also participating in the rite would be those who had already received episcopal ordination as Anglican priests.

Only the gravest reasons should persuade the Convocation to reject the united judgment of those who had given so much thought to the Scheme over so long a period.

In the cause of Church unity, so vitally important to that island with its tiny Christian minority, the representatives of the non-episcopal Churches had been prepared to accede to all the requests of the Anglican representatives on major issues of Faith and Order.

York Decision

However, the Convocation, in view of the failure of York Convocation to agree to full communion, deferred its decision.

The upper house of York Convocation was in favour of full communion by 10 to 1, but the lower house acknowledged the proposed new Church's catholicity by 40 votes to 32, but declined to agree to full communion by 40 votes to 37.

The "English Churchman" comments:

"The decision . . . was clearly a big disappointment to the Archbishop of Canterbury, who was known to be anxious to see full communion with Lanka agreed before he retired . . . The Bishop of Chelmsford in his speech, when presenting the report, made a very good impression as the one upon whom has fallen the ecumenical mantle of the late Dr Bell."

On the day of the Ascension, our Lord told His followers "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses . . . unto the uttermost part of the earth".

The commission to be a witness to the Son of God is the highest privilege open to anyone in this life. It is the privilege to which every believer is called and directed. It is a life-time occupation, and it gives eternal significance to every event and to every relationship, and to every action of each day.

The thought that Christians are witnesses to Christ is rehearsed many times in the Book of the Acts. It is expressed most clearly by St. Peter in Acts 5:30-32, "Jesus, whom ye slew, hanging on a tree. God raised up; and exalted with His right hand prince and a saviour, to give repentance to Israel and remission of sins. We are witnesses of these things." Thus Christians are to witness to the ascension of Christ. That is to say, to His lordship and His saviourhood — a lordship which He exercises at the present moment, reigning over every event; and a saviourhood which we all have experienced.

The Ascension and the Work of The Holy Spirit

(By the Rev. Canon D. Broughton Knox, D.Phil., M.Th., Principal of Moore Theological College, Sydney)

The lordship of Christ — that He is Prince and King — was the central theme of the apostolic gospel. But it is a theme that has fallen into the background of Christian thinking, with disastrous results to the gospel. When in the New Testament Christians are called upon to believe in the Lord Jesus Christ, it is His kingship that is the object of this belief. Not that His saviourhood is something different from His lordship. He is prince and saviour, and this is demonstrated by the ascension, and it is to this that we are to witness. His saviourhood is the direct consequence of His victory on the cross, where His lordship was vindicated forever. At Calvary evil was vanquished, and sin was dealt with, not only by being resisted in the most extreme of temptations, but also, by being endured in its penal consequences. It was in our stead that Christ won the victory and

endured the penalty, and so became the saviour for all those who believe in Him.

Witnesses

God has chosen us to be witnesses of Jesus. We witness primarily by our word, affirming to others the fact that Christ is Lord and saviour. We witness also by our lives, by the way that they reflect the character of Christ, so that men may see, through the changed quality of our lives, that Christ is indeed saviour and victor over sin.

We are also called upon to witness by our suffering for His sake. The New Testament warns us plainly that this is a duty to which we have been called — "If they persecuted Me, they will also persecute you," Jesus told His followers. It is through the adverse circumstances of suffering, (particularly the suffering of injustice at the hands of

fellow men), that Christ's character is plainly seen in us, and God's power and victory through Christ's death most clearly witnessed to in our lives. When we accept suffering with patience, returning good for evil, and committing our cause to God, we witness that Christ, our Master, is a victor and saviour from sin, triumphing over sin in us.

Strengthening

Who is sufficient for these things? We all are, through the power of the Holy Spirit. But only through His power. "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses." It is the work of the Holy Ghost to glorify Christ. "He shall glorify me." (John 16:14). He accomplishes this through us, so long as our thoughts and hopes are centred on Christ.

The Holy Spirit is directly

active in strengthening the Christian for witness. Christ, through His Spirit, will give the words for witness, if we look to Him. Singling out one of the most difficult occasions for witnessing, Jesus promised divine assistance, "For it is not ye that speak, but the Holy Ghost" (Mark 13:11). Witnessing before governors and kings (here referred to) is a trying ordeal, though fortunately a rare one. But the witness of daily living is with us always and in this also God has promised the power of the Holy Spirit. Indeed the whole Christian life is the work of God's Spirit. From the first moment of the awakening of faith in regeneration, to the final glorification of the Christian, all is the work of the Spirit of God, fashioning us into Christlikeness (2 Cor. 3:18). The manifestation in our lives of the Christlike virtues of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance are specifically designated by St. Paul (Gal. 5:22) to be the result of the Holy Spirit's indwelling of the Christian.

When Christ commissions us to the high privilege of being witnesses to Him, it is to be witnesses of His lordship and saviourhood that He calls us. His lordship and saviourhood are demonstrated and expressed through His ascension to the throne at God's right hand. And the first act of the Sovereign Saviour, after His ascension, was the pouring out of His Holy Spirit, through whose power we are enabled to witness by life and lip.

THE AUSTRALIAN CHURCH RECORD MAY 25, 1961

The communion of the saints is the creation of the Holy Spirit. It is He who knits God's elect together in one communion and fellowship. The promise of the Holy Spirit was to the disciples what God's message was to Israel in Egypt: "I will take you to Me for a people, and I will be to you a God" (Exod. 6:7, 9).

It is because the unity of the Spirit is the gift of the Spirit, given on God's own initiative to His elect, that all true Christians experience an essential unity and fellowship with other Christians when they meet them, regardless of differences of cultural background or education. The prayer of our Lord for His disciples, "That they may be one, even as we are one" (John 17:22) has been answered by the coming of the Holy Spirit. Christians are one, and that not through their own efforts, but through the indwelling Holy Spirit of God.

The Spirit given unity of all Christians should be expressed in the relations of churches and congregations with one another. It is wrong that manmade barriers should frustrate the gift of God or that they should cause those outside to stumble. It is wrong, too, that they should make the heart of the righteous sad, whom God did not make sad (Ezek. 13:22).

The true business of churches, therefore, in their relations with one another is the same as that of individual Christians—to endeavour to maintain the unity of the Spirit in the bond of peace (Eph. 4:3). They cannot create it; that God has already done. But they can preserve it and give it free course.

Sometimes the unity of the Spirit is best maintained by organisational unity. Sometimes it is not. The important thing is that the purpose of God—that the unity of the Spirit be maintained — be remembered and aimed at.

Organisational arrangements are never an end, but only a means to an end. If a group of people is not

part of God's true church, then no scheme of union, no matter how carefully worked out, can create true unity between it and a Christian congregation. It is for the Spirit to create unity, for the Church to recognise, express and maintain it. But unity automatically exists if both groups are truly Christian, displaying the fruit of the Spirit and submitting to the Spirit-inspired Scriptures.

These are the principles on which, in the main, the Church of England has acted in its relations with other churches. It has not denied the presence of the spirit in other groups of Christians, and has therefore been ready to enter relations with them expressive of the unity of the Spirit. It has not denied the reality of the work of the Spirit through the accredited ministers of such churches, and has not until recently demanded episcopal ordination as a condition of communion. When, for example, the Church of Scotland became episcopal in 1610 and again after the Restoration, re-

ordination of the Presbyterian ministers of the Church was not generally insisted on.

It is unfortunate that, particularly since the Oxford Movement of last century, our Church has tended to forget both its own history in these matters and the teaching of Scripture, and has been reluctant to enter into communion with Churches not possessing the historic episcopate.

When, for example, the Church of South India was formed in 1947, the Church of England refused full communion with it, because not all its ministers had episcopal orders. It was in order to prevent this happening again that the Church of Lanka was prevailed on to agree to a mass reordination of all the clergy of the uniting Churches.

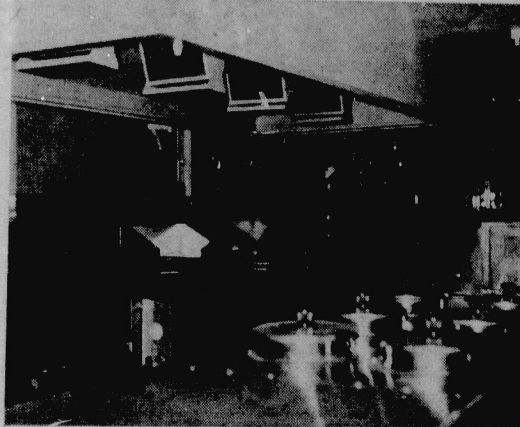
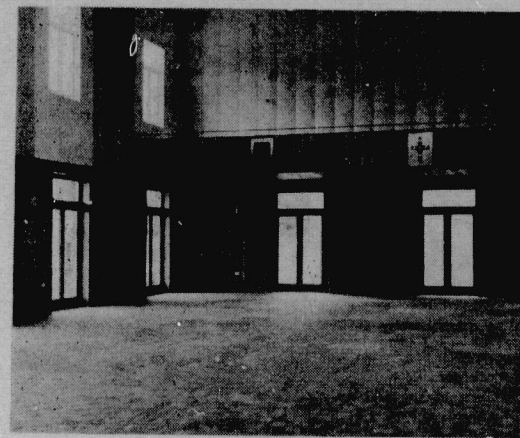
But the Church of England has still refused to enter into full communion with it. Even though the Convocation of York declared its belief that the new Church would be fully Catholic, it would not agree to unity (a shining example

of that illogical distrust of any move towards other Protestants referred to recently in our "Notes and Comments").

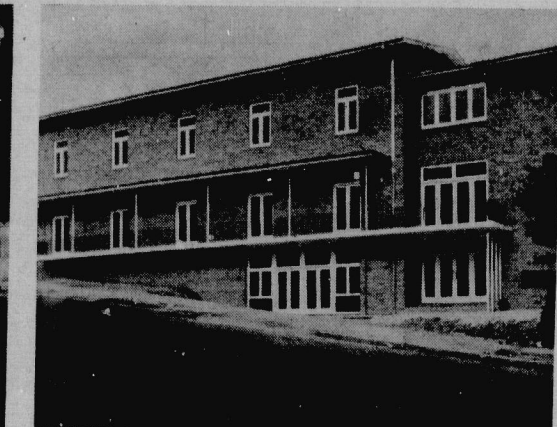
This decision may have salutary results if it makes our Church leaders recognise that the way of compromise in matters such as this gets us nowhere. There is little question that the majority of Anglicans would have been ready to enter into full communion with the Church of Lanka without a mass reordination, as they were with the Church of South India. The refusal then was due to a desire to conciliate a minority; the decision now has shown that the minority will not be conciliated.

The true path to unity is that of Anglican history and New Testament teaching and practice. It is not for us to create new conditions of unity (e.g., possession of episcopal orders), but to satisfy ourselves that the unity of the Spirit exists. It is impious to refuse to recognise what God recognises.

NEW MOORE COLLEGE DINING HALL



The Hon. R. J. Heffron, Premier of New South Wales, opened the New Dining Hall, Kitchen and Lecture Rooms at Moore Theological College, Carillon Avenue, Newtown, on Saturday, May 13, at 2.45 p.m. The new buildings were dedicated by the Most Reverend the Archbishop of Sydney, The Principal of the College, Canon D. B. Knox. The Premier spoke of the importance of money for education and of the great traditions of Moore College. Canon Stewart, Treasurer of the College, said the total cost of the new building would be about £68,000. The dining hall is 36 by 78 feet. It seats about 200. The new building is a two-story structure with a balcony and clerestory windows all round the top of the walls. Beside the dining hall are new store rooms, a matron's office, a common room and two lecture rooms.



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CONCERN ON LEADERSHIP OF CHURCH AND NATION

CONCERN about the quality of leadership both in Church and nation was expressed by Sir Kenneth Grubb, president of the Church Missionary Society, when he spoke at its annual meeting in London recently.

Sir Kenneth made his speech within forty-eight hours of returning from Sierra Leone, where he had represented the Society at last week's independence celebrations.

"A new nation," he said, "can enjoy no greater blessing than able leaders who are incorrupt and public-spirited, merciful and yet just. This is asking a lot of men in any nation; but we may believe that in the hearts of Christian men the Holy Spirit can operate to produce such qualities as these."

"There are such men and women, and some of them can be found in the Christian communities of Africa and Asia, even in Churches which two generations ago simply did not exist."

Sir Kenneth reminded the society that last year he and his wife were at the inauguration of independence in Nigeria. Both

there and in Sierra Leone he had been impressed by the quality and dedication of many men in high places who were staunch Christians. But, he commented, there were not nearly enough of them.

Missionaries

The foreign missionary was a symbol of the right and duty of the members of the Body of Christ to help one another in love wherever they were. The Churches of Asia and Africa wanted missionaries and did not get them, or at least not enough of the right kind who did more than merely pass in the catalogue as men.

"A missionary must not only be sent, but must stay . . . The meeting of minds and lives by which spiritual growth is born and developed is not a three-year assignment but a long and infinitely rewarding pilgrimage."

"Herein lies the real challenge

to sacrifice. There are many who will invest a few years of glittering youth in a project but few who will give their whole lives to men and women."

Canon Max Warren, the general secretary of the Church Missionary Society, spoke at the society's annual meeting. Canon Warren has himself just been around the world in what he described as "a task of investigation."

"I talked with groups of Chinese and Indians, Pakistanis, Persians and Arabs—bishops, clergy and laity—and they were quite unequivocal in asking for more missionaries from abroad."

"And what is perhaps of most significance, they were asking for these foreign missionaries to help them in their own missionary task to the multitudes of their own people who do not yet know Christ. Again and again I was told that in this evangelistic task there were some who could best be reached by foreigners."

WEEK OF WITNESS AT MARRYATVILLE

One hundred and fifteen personal interviews, a full church every night, a marquee for overflow congregations, over 300 women at a Ladies Luncheon, 200 at a Youth Tea and 150 at a Men's meeting, and a missionary in good health after weeks of sickness—these are some of the features of the "Week of Witness" just concluded at St. Matthew's, Marryatville, Diocese of Adelaide.

The Rector, the Rev. T. J. Hayman, commented to the "Church Record":

"Careful preparation and hard work by the clergy and parishioners may be said to have rewarded in these figures, but such an estimate of the week would be very superficial. Bishop John Moyes, the missionary, the Rev. T. J. Hayman, the Rev. L. M. Abbott and many parishioners can join in a testimony to a very deep work of the Holy Spirit in many lives of personal and family difficulties overcome in Christ, and to new beginnings made, with every promise of permanence. Further it is evident that much of God's silent work in men's hearts is yet to be revealed."

"This is the true result, and the real answer to the prayers of the many who prayed for this special effort. People in the parish had prepared for a year in study and prayer, and known prayer-partners in every Australian state except Tasmania, in England, Germany, New Zealand and Africa had faithfully sought God's blessing. A true foundation had been laid and a work of God was wrought."

The Rector and parishioners wish to thank God for these praying friends and ask that prayer may continue that those helped may go on to spiritual maturity."

AT C.M.S. ANNIVERSARY



2500 members and supporters of the Church Missionary Society attended a rally in the Central Hall Westminster, on Tuesday evening May 2.

In the platform room before the meeting the Archbishop of Canterbury, Dr Geoffrey Fisher, greeted two Australians—Archdeacon R. B. Robinson of Sydney (left) and the Bishop of Central Tanganyika, the Rt. Rev. A. Stanway (right).

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Overseas News In Brief

Manchester Crusade

The scope of the Billy Graham North of England Crusade, which opens in Manchester on May 29, was widened considerably with the announcement of Mr R. W. Wyse, Chairman of the Crusade Executive Committee, that arrangements have just been completed for Billy Graham and the Team to appear on nationwide radio and television.

On Sunday, June 4, Mr Graham and the Team will appear on the B.B.C.'s Light Programme "The People's Service" at 11.30 a.m. from the Free Trade Hall, Manchester.

Mr Graham will also appear on B.B.C. and independent TV. Already 281 centres, representing over 2,000 individual relays, have made definite bookings for relays of Crusade meetings.

Over 28,000 people throughout the area are receiving the prayer bulletin.

Preliminary indications are that a 95 per cent card index will be completed in the Manchester area, and that altogether 18,000 visitors will be engaged in the whole area. The most earnest hope is that these congregations will go on discharging their responsibilities to their parishes and districts after the Crusade is over.

Court Publicity

In the House of Commons, Dr Eric Fletcher, Labour M.P. for Islington East, was recently given leave to introduce a Bill which would restrict the reporting of "sordid details" in ecclesiastical court cases. The Bill was given a formal first reading.

Dr Fletcher has raised the matter in consequence of the publicity given to the recent prosecution, in the Southwark Consistory Court, of Dr W. Bryn Thomas, Vicar of The Ascension, Balham Hill.

He advocates the restriction of newspaper accounts to the names, addresses and occupations of the parties and witnesses; a concise statement of charges and defences; the summing up; the findings; and the judgment.

SEE OF JOHANNESBURG

The elective assembly of the diocese of Johannesburg met for 11 hours on Tuesday in secret session. It failed, however, to agree on a successor to the Right Rev. Ambrose Reeves, who was deported from South Africa last year and resigned the See at the end of March.

Ten names were submitted to the assembly, and these were narrowed down to four, none of whom is an African.

Churches Seek To Join W.C.C.

Patriarch Alexis, of Moscow, Head of the Russian Orthodox Church, last week ap-

plied for the admission of his Church to the World Council of Churches.

The application will be considered at the Council's general assembly in New Delhi in November. It requires a two-thirds majority of the member Churches.

In 1948 the Russian Church was invited to become a member of the World Council, but declined.

The Council's general secretary (Dr. W. Visser 't Hooft) said last week that, if the present Russian application were turned down, the World Council itself would be giving "occasion and provocation for the formation of an Eastern equivalent to the Council."

Two Pentecostal churches in Chile are among eight churches which have applied for membership in the World Council of Churches recently and others which have applied for membership are the Baptist Church of the Cameroons, the Moravian Church of the West Cape Province in South Africa, and the Evangelical Church of New Caledonia.

The Chilean churches are the first Pentecostal churches to seek membership. Enquiries from similar groups have been made in Australia.

JAPANESE VISITOR

The Rev. Dr Masumi Toyotome, formerly on the teaching faculty of the International Christian University at Tokyo and now at the headquarters of the Japanese Evangelical Mission at Los Angeles, California, has been visiting Australia and New Zealand to conduct missions in conjunction with the I.V.F.

While in Australia Dr. Toyotome stayed at Moore and Ridley Colleges. He told of interesting developments in missionary work among Japanese in Brazil, where there are 430,000 people of Japanese birth or descent.

COCONUT

"The Coconut Curtain has been opened, and things in the islands will never be the same again", said the Rev. Bernard Thorogood of the Cook Islands when he addressed the first conference of churches and missions in the Pacific on "The relevance of the Gospel to the changing conditions of life."

The conference ended its sessions at Malua College, near Apia, Samoa, on May 5.

Sitting in the library and lecture rooms, delegates rolled up their sleeves and plunged into a study of St. Paul's letter to the Galatians, under the leadership of the Rev. Hans-Ruedi Weber, executive secretary of the Laity Department, World Council of Churches, at Geneva.

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Life in the Spirit

(Romans 8.1-17)

(By the Rev. A. M. Stibbs, M.A., Vice-Principal of Oak Hill College, London).

IN Paul's survey of the Gospel in his epistle to the Romans he declares that all have sinned (3.23), that the Lord Jesus was delivered up for our trespasses (4.25), and that by simple faith we can be freely justified (3.21-26).

To those thus put right with God in Christ not only is it true that the Lord no longer reckons sin (4. 8), but also it is true that God gives unto us the Holy Spirit (5. 5).

This makes possible an entirely new life. Instead of living according to the flesh, we can now live in the Spirit. This new and transforming experience of the Spirit of God dwelling within us is the crowning gift of God's new covenant in Christ's blood. This is the gift which has been enjoyed by all who are Christ's since the first Whit-Sunday—the day of Pentecost which followed our Lord's crucifixion, resurrection and ascension.

It is some of the practical consequences of this gift that Paul indicates in Romans 8. 1-17. Let us read these verses, and seek to discover what they teach.

The present practical benefit is twofold. It can be described, and ought to be consciously and openly enjoyed, in two ways. On the one hand, the Spirit of life sets me free from the power and the hold of sin and death (verse

2). On the other hand, the same Spirit can enable me to act rightly, and to live a life in which the requirements of the law are actually fulfilled (verse 4).

Fundamental Change

The fundamental change is a change of nature. By the gift of God's quickening Spirit a new nature is brought to the birth in us, a nature born of the Spirit in contrast to the sinful nature that is born of the flesh.

True living participation in Christ is impossible in any other way. For anyone, who has not the Spirit dwelling in him in this way, does not belong to Christ. Possession of the Spirit is, therefore, in God's sight the indispensable mark of the true Christian (verse 9).

The spheres in which change is wrought are twofold: first, the mind, and second the body.

(1) The mind (verses 5-8). The Spirit works from within outward. He begins with the heart or mind and gives us new thoughts and desires. This is urgently needed because sinful man's natural thoughts and desires are not pleasing to God; indeed, they only express that opposition to God and His ways which is the inevitable product of a self-willed and rebellious heart. By contrast the new God-given mind of the Spirit delights in the ways of life and peace, instead of in the ways that naturally seem right unto a man, but are in fact the ways of death.

(2) The body (verses 9-11, 23). Christ is the Saviour of the body. This is a distinctive and crowning truth of Christianity. As we confess in the Creeds, Christians believe in "the resurrection of

the body." So Paul asserts here that, even though this present body is mortal and dies, because of sin, yet the indwelling Spirit, Who dwells now even in our mortal bodies, is given both to renew our inner spirits day by day as long as we live on earth, and one day to raise and quicken our bodies in the likeness of Christ's own resurrection and glory.

Results

Our consequent obligation and calling (verses 12 and 13) are here and now to live to the Spirit and not to the flesh. For, as long as we live in this body, it is possible wrongly to indulge carnal appetites and only to hasten death. But, on the other hand, the new life in the Spirit can so supersede the old life in the flesh, that the sinful habits of the body can be made to wither and die, and like dead leaves to fall off as no longer a living part of us. This is the way even now to lay hold of more of the eternal life.

The outworked results of such living in the Spirit are manifold. Paul here mentions some important ones (verses 14-17).

(1) The experience of being guided personally and directly by the very Spirit of God Himself, so that we know that we are choosing and doing the will of God.

(2) Deliverance from bondage and fear, and a freedom of access and intimacy in direct communion with God Himself, so that without restraint we call Him our dear and darling Father.

(3) The full assurance by such decisive witnesses of the Spirit

in the inner sanctuary of our own souls that we are without question children of God, truly adopted into God's very own family as His veritable sons and daughters.

(4) The sure and certain hope of final glory—the possession of our full inheritance. For the Spirit who witnessed of Christ that He must first suffer and then enter into His glory, similarly witnesses to all who are Christ's that if we suffer with Him now we shall be glorified with Him then.

So life in the Spirit is life for evermore; it means walking in the path that shineth more and more unto the perfect day.

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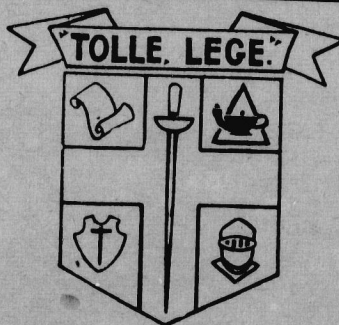
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THE STORY OF JESUS, by Eleanor Graham.
 Hodder & Stoughton, London. 265 pp. Aust.
 price 22/6.

This is a fascinating book on the life of
 Jesus, drawing its material largely from the
 four Gospels and covering the period from
 the appearance of the angel to Zacharias in
 the Temple to Peter's sermon on the Day of
 Pentecost.

The writer, using simple
 modern English, skilfully com-
 bines narrative and comment
 in such a way that very effec-
 tive teaching takes place, not
 only of the words of Jesus and
 the events of His life, but of
 the Palestinian scene as a
 whole.

This method of presentation
 does, of course, involve the dif-
 ficulty that it leaves no room
 for alternatives, and some com-
 ment and free interpolation in
 the Gospel narrative was con-
 sidered unacceptable, e.g. on
 page 135, where the crowd is
 described as fighting among
 themselves when Jesus refused
 to be made king after feeding
 the five thousand.

The writer obviously has some
 reservations concerning the super-
 natural which affects her full

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acceptance of the authority of
 the Scriptures. Where she hesi-
 tates to accept the truth of the
 Gospel narrative, the word
 "seemed" is used e.g. "A shadow
 seemed to fall across the sun
 when Jesus had hung there for
 about three hours, and it was
 dark for a long time, or so it
 seemed to those who watched
 the Master dying." The devil or
 Satan is virtually eliminated from
 the account of the Temptation.
 On the other hand many other
 miraculous events are narrated
 without departure from the Scrip-
 ture account.

While I was really gripped and
 edified by the narrative, this
 aspect of authority troubled me.
 I reached the conclusion that as
 I am trying to bring up my own
 children and those whom I teach
 on the basis of the full accep-
 tance of the truth of the Scrip-
 tures, I would hesitate to give
 it to those young in the faith
 and so unable to discriminate.
 The illustrations are unusual.
 The picture of Judas on page
 217 is an example to make one
 ponder.

—K. McINTYRE.

CITY OF WRONG: A FRIDAY
IN JERUSALEM, by Dr Kamel
 Hussein. Translated from the
 Arabic by Professor Kenneth
 Cragg. Geoffrey Bles, London.
 Aust. price 26/-.

This is a most remarkable
 book of intense interest to
 those Australians who are now
 coming into close contact with
 Islam, many of them for the
 first time.

Dr Hussein is a devout Mos-
 lem scholar who writes sympa-
 thetically of the events of Good
 Friday. He endeavours, in a
 thoughtful way which grips the
 interest of the Christian, to un-
 ravel the psychology of the lead-
 ing figures concerned in the
 Crucifixion.

Books

The introduction and foot-
 notes of the translator who is
 Professor of Arabic and Islamic
 at Hartford Seminary, U.S.A.,
 are extremely valuable. For he
 explains the Moslem point of
 view with great clarity drawing
 attention to the difference be-
 tween the two faiths in a manner
 both enlightening and fair.

Professor Cragg states "that
 Dr. Hussein looks at the Death
 on the Cross, whether it were
 the Cross of Jesus or of some
 substitute for Him, as a tremen-
 dous moral encounter in which
 the issues of the human situa-
 tion are mirrored and man's in-
 clusive crisis can be studied. It
 is this that the author has set
 himself to understand and de-
 pict." The fact that he does so,
 as a Moslem, is what gives this
 book its uniqueness and force.

This is a work to be read
 and closely studied by Aus-
 tralian scholars, missionaries and
 churchmen who are concerned
 about the impact of Islam upon
 us today.

—D. G. LIVINGSTONE.

REVISED CATECHISM

The English Convocations
 decided at their recent sessions
 to amend the draft Revised Cate-
 chism by restoring mention of
 the devil to the fourth answer.
 Answer 23 was also amended to
 include the duty of keeping the
 Lord's day, but at the expense
 of the advice to "observe regular
 times for worship, prayer, and
 the reading of the Bible."

Evangelicals wanted the
 declaration in Answer 16 that
 the work of a priest includes "to
 pronounce absolution and bless-
 ing in God's name," but they
 were unsuccessful.

Deaconess House

Deaconess House, Sydney,
 had a record enrolment of 54
 students in first term this year.
 The annual service of the
 Deaconess Institution was held
 at Deaconess House on Satur-
 day, May 6. The Right Rev. R.
 C. Kerle, Bishop Coadjutor of
 Sydney, dedicated extensions to
 the dining-room and kitchen.

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 torical Background of the O.T., the Pro-
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 the world keep students in touch with
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No subscribers for certain statements

Dear Sir,

We do not consider that the
 diocesan clergy of Sydney would
 give unanimous consent to many
 statements to be found within
 your pages. The majority of our
 churchmen and doctors would
 not subscribe to certain state-
 ments made therein. Here are
 some examples:

"Justification by faith only,
 and not by sacraments or good
 works." (April 27, page 2.)

"So far, this kind of thing
 (pilgrimage) has not begun to
 blight Church life in Australia,
 for which we may all be pro-
 foundly thankful." (April 27, in
 "Notes and Comments.")

"One has difficulty in finding
 support for their (eucharistic
 vestments) use in the New Testa-
 ment, and to find support for
 their use in the Old Testament
 seems to me to be whittling down
 what was fulfilled." (April 13,
 Correspondence.)

Would you make bold to say
 that three of the four Metro-
 politan Archbishops of this coun-
 try, and most of the Diocesan
 Bishops as well, are blatantly
 teaching their people untruths?
 (According to the statement the
 answer is "yes.")

Is the second statement based
 upon an undefined meaning of
 the term "justification"? (Evan-
 gelical teaching on justification
 might lead people to believe that
 it was synonymous with salva-
 tion.) Your statement appears to
 throw aside the authority of the
 words of St. James as not suiting
 its particular attitude to this
 important doctrine.

Next, we would agree that
 there is no actual basis for pil-
 grimage in the New Testament—
 excepting the visit to the Holy
 Sepulchre, but we should realise
 that not everything we do need
 have been done in Holy Scrip-
 ture. The Son of God (an
 authority we both acknowledge)
 did not give explicit permission
 for the design of our church
 buildings, or for the appointment
 of theological colleges, yet we
 cannot conceive of His frowning
 on these practices. The two
 greatest Archbishops of the
 Anglican Communion today have
 a very high regard for those
 devotional exercises known as
 pilgrimages and retreats.

Likewise, we do not claim sup-
 port from the New Testament
 for such practices as the use of
 eucharistic vestments, but one
 has extreme difficulty in finding
 Biblical support for the use of
 preaching bands, cassocks, sur-
 plices and scarves. This attitude,
 in fact, shows great disrespect
 for the learned bishops and saints
 of our Church who prepared the
 statement we know as the Lam-
 beth Quadrilateral.

We admired truly your
 editorial attitude that a basis of
 compromise is not a sound one
 on which to preach the Christian
 faith, for to compromise were to
 view the Church of England as a
 mere precarious synthesis of
 different emphases in faith and
 practice. But we do believe that
 the Anglican Church holds truth
 in all its sections. Evangelicals
 sometimes forget that we can
 learn spiritual truths from
 Christians of other kinds.

Consequently, it is our opinion
 that a less possessive view of
 the truth of Holy Scripture
 would be of greater benefit as

a witness to the Church's mes-
 sage of salvation, and that a
 claim to the full truth of the
 Gospel is not tenable by any
 party which professes its
 allegiance to a national Church
 whose spiritual background has
 the authority and joy of both
 Holy Scripture and tradition.

Very sincerely yours,

Lance R. Taylor,
 Alan M. Cole.
 Melbourne, Vic.

(The doctrines of the Church
 of England are contained in its
 Thirty-nine Articles, Homilies
 and Prayer Book, and ultimately
 in Scripture, and not in the
 opinions of its clergy—even
 Archbishops and Bishops. In so
 far as the teachings of any
 clergyman depart from these
 formularies, they are not true.)

We used the term justification
 in the same sense as Article XI
 and the Homily therein referred
 to. St. James does not contradict
 St. Paul; he is speaking of ortho-
 dox credence when he says
 "faith" (James 2.19) and warn-
 ing that this is not enough for
 justification. Pilgrimages are
 condemned by the official formu-
 laries of our Church (as we
 stated in "Notes and Comments")
 because they are obviously
 superstitious in their basis and
 tendencies. There is no record in
 the New Testament of pilgrim-
 ages to the holy sepulchre—a
 most significant fact. The women
 who went there on the first East-
 er Day did so with the purpose
 of completing the embalming of
 Christ's body (Mark 16.1).

Few, if any, of these concern-
 ed in the production of the
 Lambeth Quadrilateral ever
 wore eucharistic vestments; they
 were unknown in the reformed
 Church of England until the
 mid-nineteenth century and quite
 uncommon until this century.
 (We are, of course, not respon-
 sible for the opinions of our
 correspondents.)

Evangelicals do not deny any
 place at all to tradition, but
 follow the teaching of the
 Church of England in recognis-
 ing that it may err and that it
 must give way to Scripture as
 the final and absolute authority
 when there is any conflict be-
 tween them. See Articles VI, XX,
 XXI, XXXIV, and Mark 76.13.
 —Ed.)

VESTMENTS

Dear Sir,
 A basic misunderstanding of
 the function of vestments is dis-
 played by your correspondent,
 John L. M. Dooley (letters
 13.4.61), who regards them as
 a hindrance to the Church.
 Ceremonial dress, whether it be
 a "secular" uniform or a "religi-
 ous" vestment is the symbol of
 the function of an office and not
 subject to irrational whim or
 fashion. It is the meaning that
 is important, the man who wears
 the uniform or vestment is
 merely the instrument who per-
 forms the action of the particu-
 lar office. Whether that person
 be Queen, priest, governor,
 mayor or general, the "robes of
 office" can be abused by an in-
 dulgence of personal pride and
 "show" and by forgetting the
 function by which the dress has
 set the individual apart.

However, if the fancied dan-

Letters

The Editor welcomes letters
 on general, topical or contro-
 versial matters. They should be
 typewritten and double spaced.
 For reasons of space, the Editor
 may omit portions of some let-
 ters. Preference is given to
 signed correspondence, though
 in certain cases, a nom de
 plume will be acceptable.

ger of vestments is so real to
 Mr Dooley, perhaps he would
 prefer to see the Queen attend
 her Coronation in a gay party
 frock, or the governor open
 parliament in a natty business
 suit, the mayor preside at a
 public function in a floral shirt
 or a general dressed in a pri-
 vate's uniform? He cannot have
 it both ways. Ceremonial dress
 (including vestments) is per se
 functionally valid or it is not
 and therefore the question "on
 whose authority are they used?"
 is inconsequential. Business-
 suited clergymen are a menace
 to Christianity and always lose
 the respect of the community at
 large through the falsity of their
 motives.

Were not pews originally in-
 troduced into Christian churches
 to satisfy the physical comfort
 and spiritual sloth of worship-
 pers—without, of course any
 scriptural authority? But I am
 sure this does not prevent Mr
 Dooley reclining in church
 —why then such an illogical
 attitude toward vestments? Vest-
 ments have never been a hin-
 drance to the Church of Rome,
 nor the lack of pews a defect in
 the Orthodox Church.

Yours faithfully,
 J. R. Blair.
 Naremburn, N.S.W.

ECUMENICAL MOVEMENT

You infer that men "who do
 not walk with us" are not Evan-
 gelicals, although the bases of
 faith of the various A.C.C. de-
 nominations assert otherwise
 (though individuals in each may
 not hold all of them). Surely no
 mere man can conceive of all
 truth, and the limiting interpre-
 tation by a group of Evangeli-
 cals of Holy Writ is not the
 only one. Truth is many-sided.
 I hold firmly the Evangelical
 doctrines listed in the Editorial,
 but during my 15 years' associa-
 tion with the ecumenical move-
 ment, I have found that many
 in other Churches do, too. No
 one Church holds all emphases
 in equilibrium; and understand-
 ing must precede decisive action.

Understanding another's theo-
 logical viewpoint involves us in
 asking the right questions and
 then listening to him (a cardinal
 clerical inability), examining his
 early conditioning and extra-
 theological presuppositions, and
 getting to know him as a person.

In the ecumenical dialogue,
 patience and long-suffering are
 required of us Evangelicals.
 Frustration nearly gives way to
 despair for the Church. She is
 disunited, ineffective, lacking
 prophetic impact. One is only
 sustained by the conviction that
 Christ's men and women, show-
 ing in their lives the fruit of the
 Spirit, belong together, and only
 together is their witness effective

to the world for which Christ
 died.

Many Evangelicals overlook
 the fundamental doctrine of the
 Holy Spirit ever creating new-
 ness of Christ-filled life. To say
 that each congregation of the
 people of God can bring fresh
 insight and vitality from its local
 or denominational body into the
 larger witnessing body is not to
 deny Biblical authority but to
 invoke it.

A book review in the Medical
 Journal of Australia of March
 18, 1961, referring to methods
 of abstract thinking, states that
 "there is a type of thinking in
 the population at large, where
 there is a strongly developed in-
 hibition of thought association.
 Once a series of ideas is con-
 nected, they would seem to in-
 hibit the introduction of any
 further associations". I hope we
 Evangelicals are not going to
 close our ears to "what the Spirit
 saith to the churches" through
 the ecumenical movement.

Yours, etc.,
 Jean Benjamin.
 Lindfield, N.S.W.

(We are grateful to our corres-
 pondent for her quotation about
 inhibitions in thought. There is
 grave danger of Christians today
 being so captivated by talk of
 movements of the Spirit and
 Christ's prayer for unity that
 they inhibit their minds from
 appreciating the urgent import-
 ance of loyalty to the truth
 which God has revealed. We
 confess that this danger seems
 to us more pressing, in view of
 the spirit of the age, than those
 our correspondent refers to.
 —Ed.)

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 (Queen's Birthday Holiday)

11.15 a.m. **REV. R. F. DILLON, Th. L.**,
 (Diocesan Missioner).
MILTON WAYNE,
 (Japanese Youth Crusade).
 2 p.m. **RT. REV. M. L. LOANE, M.A., D.D.**,
 (Bishop-Coadjutor of Sydney).
DR. LELAND WANG,
 (President, Chinese Foreign Missionary Union).
REV. A. E. CUNDALL, B.A., B.D.,
 (appointed Senior Tutor in Old Testament Studies,
 London Bible College).
REV. B. L. SMITH, B.D., Th. Schol.,
 (Lecturer, Moore Theological College, Sydney).

Basket Lunch — Tea Provided. Afternoon Tea
Children's Rally in Parish Hall
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Personal

The death is reported from London of the Most Rev. J. A. F. Gregg, Archbishop of Dublin from 1920 to 1939, and Archbishop of Armagh from 1939 to 1959.

We regret to report the death of Canon R. R. Edwards, Rector of Corowa, N.S.W., from 1921 to 1952.

We extend our sympathy to the Rev. D. G. Livingstone, Rector of Holy Trinity, Kingsford, Sydney Diocese, on the recent death of his brother.

The Rev. W. V. Payne, Acting Rector of St. Michael's, New York, U.S.A., has been appointed Curate-in-charge of the new Provisional District of Albion Park (Sydney Diocese). The new district was formerly part of the Parish of Dapto. Mr Payne trained at Moore College, Sydney, and was ordained by the former Bishop of Canberra-Goulburn, Dr E. H. Burgmann. He was, for a time, Rector of Batlow in that diocese.

The Rev. R. N. Langshaw, Rector of Ryde (Sydney Diocese), celebrated the twenty-fifth anniversary of his ordination to the priesthood on April 23. At the evening service, Mr Trevor Moon, one of the churchwardens, presented him with a private Communion service, a Th.L. hood and a cassock, on behalf of the parishioners.

Deaconess Nora Tress has resigned as Young People's Union secretary for N.S.W. and has accepted an appointment as organiser for the British and Foreign Bible Society in Tasmania.

Deaconess Lynn Gigg was instituted as deaconess in the Parish of St. John's, Campsie (Sydney), by the Right Rev. R. C. Kerle on Friday, April 7.

On Sunday, April 9, Archdeacon G. Begbie conducted the institution service at Yagoona (Sydney) for Deaconess Dorothy Lennox, who has been appointed as deaconess there.

Deaconess G. Hall has been appointed to assist in the chaplaincy work at R.P.A. Hospital, Sydney.

Sister Janis Finney has been appointed to the Parish of St. Luke's, Thornleigh, Sydney Diocese.

Graham Crusade Thanksgiving

On Sunday, May 7, at 7.15 p.m., a special Billy Graham Crusade Thanksgiving Service was held at St. Clement's, Mosman (Sydney Diocese), to mark the second anniversary of the conclusion of the Billy Graham Crusade in 1959.

Three hundred and fifty people had their names referred to St. Clement's Church during the crusade. More than half of these are still actively engaged in worship and service at St. Clement's. Others have moved, some have lost their interest.

During Sunday night's service, hymns which became well known in every Sydney household, such as "How Great Thou Art," "To God Be The Glory" and "Blessed Assurance," were sung by the congregation led by St. Clement's choir.

After the service, the film "Oil Town, U.S.A." was shown in the Parish Hall at Friendly Hour.

Annual Canberra I.V.F. Lectures

The annual I.V.F. series of lectures will be delivered at St. Mark's Library, Canberra, on June 3 and 4, by the Rev. Dr. Frank Andersen, Vice-Principal of Ridley College.

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THE LADIES' HOME MISSION UNION ANNUAL MEETING and HOLY COMMUNION SERVICE WEDNESDAY, MAY 31, 1961

Service of Holy Communion in the Cathedral 12 noon
 Canon R. G. Fillingham

Basket Luncheon in the Lower Chapter House 1.00 p.m.
 Annual Meeting in the Chapter House . . . 2.00 p.m.

PROGRAMME

Chairman . . The Hon. Mrs H. R. Gough, (President)
 Speakers The Lady Mayoress, Canon R. G. Fillingham
 (General Secretary of The Home Mission Society).
 Mrs Gordon Begbie (Chairman of Committee).

Afternoon Tea — — — Goods for Sale

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CAMP HOWARD VACATION



A group of boys at Camp Howard, Port Hacking, study the Bible during the recent school holidays. About 120 boys, 140 girls and 60 juniors attended at "Rathene," "Chaldercor" and "Blue Gum Lodge." During the September vacation, Camp Howard will conduct a ski camp at Thredbo for fourth and fifth year boys and girls, under the supervision of the Rev. N. G. Bathgate, Rector of Watson's Bay, N.S.W. Other pictures of recent Camp Howard activity are on page 3.

PROTEST AGAINST ACTION OF CAPETOWN ARCHBISHOP

The synod of the Church of England in South Africa, meeting last month in Capetown, issued a strongly worded protest against the action of the Church of the Province Archbishop of Capetown (the Most Reverend Joost de Blank) in re-ordinating to the diadonate in the Church of the Province the Reverend Morris Riddell who had previously been ordained deacon by the Right Reverend S. C. Bradley in the Church of England.

The Archbishop of Capetown, who has so far declined to give a justification of his action to the Registrar of the C.E.S.A., is accused of impugning the Ordinal of the Church of England.

Mr Riddell was a member of the Church of England who, after doing a course at the Capetown Bible Institute, was accepted as a candidate for the ministry of the C.E.S.A. and was sent at the Church's expense to do his theological training at Tyndale Hall, Bristol, England, where he was accepted on the recommendation of the Right Reverend G. F. B. Morris, Bishop of the C.E.S.A. He successfully completed his course and returned to the C.E.S.A., where he was ordained deacon

way before proceeding to the ordination. Mr Riddell was appointed curate to the Reverend W. A. Molyneux at St. Peter's, Mowbray, some three miles from St. Andrew's, Pine-lands.

The registrar of the C.E.S.A. addressed a letter to the Archbishop of Capetown on September 26 asking him, inter alia, "Upon what grounds Your Grace can justify your second form of ordination which appears to be without precedent?"

New Bishop

Receipt of this letter was acknowledged on October 3 by the Archdeacon of Capetown, the Venerable C. T. Wood, stating that it would be laid before the Archbishop on his return, and adding: "Mr Riddell was in the same position as the minister of any other denomination not in communion with the Church of the Province who wishes to change his allegiance." Mr Riddell was ordained priest by Archbishop de Blank on October 9.

No further reply to the registrar's letter was received however, and when the registrar wrote again on November 30, the archbishop replied in a few lines indicating that he did not propose to continue the discussion.

by Bishop Bradley in August, 1959, and became Curate-in-charge of St. Andrew's, Pine-lands. Arrangements were made for his ordination as priest to take place in April, 1960, and Bishop Morris journeyed to Capetown for this purpose. The Sunday before the date for the ordination, Riddell announced to his congregation that he was proceeding to ordination the following week. During that week, however, Riddell indicated to the Chancellor and other officials of the C.E.S.A. that he declined to proceed to the ordination.

On Saturday, June 11, he was re-ordained deacon by Archbishop de Blank in Capetown. The Archbishop did not notify or consult the C.E.S.A. in any

EVANGELISTS TO RETURN FOR "FOLLOW-UP"

At the invitation of The United Churches' Evangelistic Crusades (formerly the Billy Graham Crusade Committee) Rev. Leighton Ford and Rev. Joe Blinco, two of Dr Billy Graham's Associate Evangelists who assisted him during the crusade of 1959, will be returning to Australia to conduct a series of "Follow-up" crusades throughout various States of the Commonwealth from October 1 to December 10, 1961.

It is proposed that crusades of brief duration be held in the capital cities of Canberra, Sydney, Brisbane, Melbourne, Adelaide and Hobart, with a series of shorter crusades in provincial cities and country towns which felt the impact of the landline relays during the 1959 crusade. Centres to be visited in New South Wales include Newcastle, Wollongong, Tamworth, Orange, Wagga and Broken Hill.

The Rev. Leighton Ford, who is an ordained minister of the Presbyterian Church of U.S.A., has been associated with every major crusade conducted by his more famous brother-in-law, Dr Billy Graham, since the team visited England in 1955, to conduct the Wembley Stadium Crusade in London. Being a native of Canada, Mr Ford carries on much of his evangelistic ministry there. He has conducted 10 crusades in Canadian cities and towns since 1955. He has also conducted a number of large united crusades in the United States.

In visiting Australia, Mr Ford will be accompanied by his wife, the former Jean Graham, youngest sister of evangelist Dr Billy Graham, and their two young children.

He will also be accompanied by the Rev. Irv. Chambers, another member of the team, who is an accomplished song leader and soloist.

The Sydney crusade meetings with Rev. Leighton Ford will be held from Saturday, October 28, to Sunday, November 5, in the Rushcutter Bay Stadium, with seating capacity of 10,000 people. The committee are planning a great united open-air gathering to be held in one of the large sports arenas for the final Sunday afternoon of the Sydney crusade.

The Crusade Prayer Partners throughout Australia are invited to take these crusades earnestly upon their heart for prayer. It is expected that as soon as the local prayer committees begin to operate, arrangements will be made for united prayer meetings and cottage prayer meetings, etc., as was the case during the crusade days of 1959. However, if we are to see a continuation of the blessing of those days, it is vital that every Christian should be willing in every way possible, to assist against this united evangelistic effort throughout our land.

United Basis

Rev. Joe Blinco, who is an ordained minister of the Methodist Church of Great Britain, has also been with the Billy Graham team since they visited London in 1955. He has had wide experience in evangelistic crusades, particularly in the field of industrial evangelism. He will be accompanied by Rev. Wesley