

AUGUST 16, 1963

Christian Social Witness...

"The New Statesman" is not a Church magazine. It presents a coldly critical analysis of the political and social scene in the United Kingdom. Three months before the Profumo Scandal rocked the British Government to its foundations, the "New Statesman," in a front page article entitled "Morals and Government" said... "Britain is now the gambling capital of the world, and in the wake of the gamblers come the high-class call girls, 'models' and pimps. The provinces have to make do with Bingo halls, betting shops and businessmen's strip-tease clubs. TV tycoons and property speculators make untaxed millions while the nation's teachers and nurses have to fight for a bare living."

This article concludes by calling for politicians who will offer the public a sincere sense of rectitude, a belief in the moral purpose of Government and a conviction that public men should have robust principles and tender consciences.

All this applies equally to Australia in general and N.S.W. in particular. We have heard a great deal about the failings of a British Cabinet Minister and our local Press has recently told the story of the marital failure of Members of both Houses of the N.S.W. Parliament.

If Britain is the gambling capital of the world, how shall we describe N.S.W.? On an adjustment of population, the people of this State are spending annually £5 per head on horse racing alone, compared with £1 per head in Britain on all forms of gambling.

N.S.W. is the only Australian State to legalise poker machines which bring an annual profit of £20,000,000 to the 1,285 clubs in which they operate. On top of all this, it is now proposed to legalise off-course betting, thus foisting upon the 80 per cent of the population who obey the law, a betting agency in every centre of population throughout N.S.W.

This will increase gambling by encouraging young people and others, who at present take no interest in horse racing, to indulge in it.

N.S.W. spends £130 millions of the annual Australian total of £305 million on liquor and the President of the Australian Hotels Association recently predicted a bright future for the liquor traffic in N.S.W.

Do the social consequences of all this concern our

Church people as they complacently retire behind their Maginot Line of stained glass detachment?

If the clergy do not give a prophetic lead on these down-to-earth issues it is likely they will discern any word from the Lord about the problems of Peace and War, the Population Explosion, Racism, Housing, Unemployment? Do our theological colleges attempt to inform their students about the implications of Christian Social Witness?

The function of good government is to make virtue easy and vice difficult and it is naive in the extreme to deplore bad legislation if Christians are determined to be too "nice" to soil their hands with the down-to-earth affairs of society.

How can the Local Member of Parliament know what the Rector and his people are thinking if they never trouble to tell him? As it was in 1956 with poker machines so it will be in 1963 with legalised betting agencies: our people don't wake up until each new excursion into social evil is an accomplished fact. Then it is too late.

It is time we realised that politicians do not consider social and moral issues on their merits but merely in terms of votes. The vested interests of the gambling and liquor traffic never cease to exert pressure upon politicians and many of these will yield to the pressure if they think they can "get away with it." Only an aroused Christian conscience in the community will warn them that they cannot "get away with it."

If we, who are Christians, do not help to create a climate of distinctive Christian opinion, who else will do so? Any politician who received personal representations from the clergy in his electorate would take some notice of it. He would take even more notice if he received a large number of individual letters from his constituents. Our people do care but they are not getting the local leadership they need to make their caring effective.

Our clergy should give a more vigorous lead in teaching us that pious passivity is no substitute for being the salt of the earth. The Christian Way of Life is not a comfortable way of escape. It is a Way of Uncompromising Witness to the Truth of the Gospel and a Way of Victory through Jesus Christ Our Lord.

BISHOPS AND CHURCH UNITY

WE have been trying to reach an estimate of episcopacy on biblical principles. The following points, among others, have emerged:

- (1) The New Testament does not tell us that bishops, as distinct from presbyters, are essential elements in the church's structure.
(2) Bishops, as distinct from presbyters, are not known in the New Testament at all.
(3) Moniscopacy (i.e., the setting of one man over a church or group of churches as chief pastor, to oversee both clergy and laity and to ordain) is a form of government going back in some cases to the apostolic age, which became universal (almost certainly) before the Church was a hundred years old.

Visible Unity

(4) Moniscopacy is defensible in principle as a means to furthering orthodoxy, order, edification, and outward visible unity, in the Church, both local and universal, and also as a means to provide pastoral care for the clergy.

(5) The episcopal set-up of the Church of England, which formally installs each bishop, within certain constitutional limits, as the autocratic governor of an unmanageably large diocese, is not a very good form of episcopacy, for it prevents bishops from functioning effectively as pastors and fathers in God to their people.

(6) Though episcopacy is not essential in principle to the Church's being, nor does it always in practice contribute to its well-being, yet the institution ought to be retained and revitalised, if possible, rather than abandoned, because of its value as a link with the apostolic age and a sign of continuity within the Church. (Yet we should not make too much of this, for most bishops during the past millennium have belonged to the Roman and Eastern Churches, and these have strayed grievously from the apostolic faith by which the Church's true continuity must be traced. By reasons of this history, episcopacy is now a tainted institution, and its worth as a sign of Christian continuity is very much less than it was, for instance, in the third century.)

Ecumenical Implications

Now let us try to spell out some ecumenical implications of all this.

The modern ecumenical movement seeks the reintegration of a divided Christendom. Unless we want to see Christendom frozen for ever into vast denominational blocs, we must acknowledge the propriety of this quest. But what form should this desired reintegration take?

There are really only two possibilities: either a world-wide ecclesiastical organisation on the Roman pattern, with, inevitably, an ecumenical Vatican at the top, or else a network of autonomous local or regional churches, each being the Christian church in its own area without rivalry from sectarian bodies on the same ground, and all in full communion with each other, as are the provinces of the Anglican Communion today. Anglican opinion in general seems (surely

rightly) to favour the second of these alternatives, which was in fact the ecumenical ideal of our Reformers.

Biblical Faith

To fulfil this program, one or other of two alternative tasks would have to be performed in every part of the world. (1) Where there is already a church professing an orthodox biblical faith which can justly ask to be acknowledged as the church of that particular area (e.g. the Church of England, or Scotland, or Sweden, or South India), other denominational bodies must be brought into union with it. (This should not, of course, be construed as a demand for unilateral surrender! Means must be sought in such cases of pooling all elements which are recognisably God-given in the heritage of each party with whom the national church reunites.)

(2) Where no orthodox national church at present exists, one would have to be created by reforming and amalgamating existing denominational groups. This would mean in many cases, as it did in South India, the absorbing of bits of the Anglican Communion into a larger local whole, but Lambeth conferences have more than once indicated their readiness for that.

(3) Because of its real (though limited) value as a witness to the church's continuity, episcopacy should be preserved where it now exists and adopted, if possible, in any united church that may be formed; and nobody should be asked to renounce it as the price of reuniting. (2) Because episcopacy is not essential either to the being of the church or the making of a minister, recognition of orthodox non-episcopal churches as true churches of Christ should not be made dependent on their taking episcopacy into their systems, and recognition of orthodox non-episcopal clergy as true ministers of Christ should not depend on their being re-ordained, or supplementally ordained, or commissioned, or "unified" (call it what you will) by the laying on of episcopal hands. Scripture will not allow us to believe that Christians need to have been episcopally confirmed before it is right to join them at Holy Communion, nor that a man must be ordained by a bishop before it is right to receive the Lord's Supper from him.

(3) Because prelatial episcopacy as we know it in England is not the best sort, we should not regard the English diocesan pattern as a model for imitation elsewhere: but should instead try, in all the reorganising that revisions will involve (including any that take place here at home), to get back to something more primitive and pastorally effective than prelaty—small dioceses, so constituted as to bring clergy and laity into association with the bishop in all decisions that determine diocesan policy and discipline. (In fact, almost the whole of the Anglican Communion seems to be already ahead of the Church of England at this point.)

Revolutionary? Well, perhaps. But if the principles be once accepted, do not the conclusions follow? And are not these the principles to which one is led if one holds by the Anglican rule of the sufficiency of Scripture? (Reprinted from "The Church of England Newspaper")

Both S.P.G. and U.M.C.A. hope that the discussions will act as a prelude to a much wider consultation and have expressed their readiness to hold similar conversations with other Anglican missionary agencies.

Merger Proposal

CONVERSATIONS have begun which may lead to the amalgamation of two leading Anglican missionary societies, the Society for the Propagation of the Gospel and the Universities' Mission to Central Africa. Developments in the life of the Church both at home and overseas have caused the two societies to regard these consultations as timely, and their respective staffs have been authorised to discuss the administrative problems that would be involved.

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Marryatville Youth Festival

AN encouraging and continuing response is reported from the parish of St. Matthew's, Marryatville (Adelaide Diocese) as the result of a special effort concentrated on young people in the district.

Preceded by prayer and followed up by a program of personal contact and visitation a Youth Festival was held, at which the speaker was Bishop R. C. Kerle, from Sydney.

On the Wednesday and Thursday evenings meetings were held in the parish hall, to which about 130 young people and friends came. On the second evening three C.E.B.S. groups from within the Rural Deanery staged a series of miming plays. These activities were followed by a weekend away from the parish when 80 young people from St. Matthew's and a few from a neighbouring church took up residence at "Adare," Victor Harbour.

Writing about the effort the Rector of St. Matthew's, the Reverend T. J. Hayman, said that one of the main encouraging features was the zeal of the committed youth to reach others in the parish.

High Circulation



THOUSANDS READ PAULOS!

Circulation has steadily increased from 2,500 in 1957 to 3,700 in 1963. The weekly Paulos is a four-page paper of St. Paul's, Redfern (Diocese of Sydney), has what must be one of the highest circulation figures of any parish paper in Australia.

The August 4 issue of "Paulos" tells the story of the paper's beginnings and its growth to a present circulation of 3,700 copies. "Paulos" superseded what was the oldest monthly parish paper in Australia — regretfully pensioned off because it had outlived its usefulness.

It grew out of the realisation of the Rector of St. Paul's, the Reverend Ken Child, that people read monthly papers at the beginning of the month and then forget the dates of events during the coming weeks.

A weekly paper seemed more suitable as a means of keeping parishioners in touch with their Church. But parishioners of St. Paul's are not the only ones who read "Paulos." Today copies of the paper find their way all over Australia and even overseas. Readers who would like to receive the paper should write to "Paulos," c/o St. Paul's Rectory, Cleveland Street, Chippendale, N.S.W.

Choral Festival: A S part of the North Shore Festival of the Arts (Sydney) a Choral Festival will be held on Saturday, August 17 at 7.15 p.m., in St. Thomas' Church, North Sydney. The combined choirs will be conducted by Mr M. J. Byers, organist of St. Andrew's Cathedral, and the service will be conducted by Canon W. J. Siddons, Rector of St. Thomas'. The Dean of Newcastle, the Very Reverend J. N. Falkingham, will be the preacher.

Conferences to Discuss Religion and Medicine

DR GRANGER E. WESTBERG, Associate Professor of Medicine and Religion at the University of Chicago will address a national conference of clergy and doctors to be held in Melbourne from August 22 to August 25.

Dr Westberg, a Lutheran Minister, is being brought to Australia by the Australian Council of Churches and the Church of England Diocese of Melbourne.

Unusual Chapel

WORK has commenced on an interdenominational chapel at the Royal Park Psychiatric Hospital, Melbourne.

The building, which is expected to be completed by October of this year, has several unusual features. Among these is a revolving "altar" to provide for the needs of the various denominations working among the mentally ill in the Hospital.

The Foundation Stone was laid on the occasion of the "Open Day" in Mental Health Week, July 28, by Mrs Lillian E. Andrews, President of the Mental Hospitals' Auxiliaries of Victoria. The project has been sponsored by a small committee of Church people and members of the Auxiliaries.

At the laying of the Foundation Stone an appeal was launched to raise the last £1,000 needed to complete the project.

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Legalised Betting and Morality

SPEAKING at a meeting organised by the N.S.W. Council of Churches, Bishop R. C. Kerle, Coadjutor Bishop of Sydney, urged church people to make their voices heard over the question of legalising off-course betting.

"It is not too late," said Bishop Kerle, "to urge the New South Wales Government to resist the pressures to legalise off-course betting."

The Bishop went on: "To legalise it may win some voters and alienate others, but it will give further evidence of the Government's moral irresponsibility. No Government should make its decisions on the basis of revenue to be derived from gambling. It has a responsibility to protect the moral standards and traditional sanctions of a Christian community."

"If spiritual issues are disregarded in what the Government permits and encourages, the moral fibre of the people will be weakened and moral bankruptcy will overtake us no matter how financial the New South Wales State Treasury may become as a result of the revenue derived from gambling taxation."

"That the extension of betting facilities is inimical to the life of any society is admitted — again recently in the report of the Royal Commission — yet it is now proposed to encourage gambling still further and that with heavy penalties for breaches of the law attached."

Concerning this issue, the Church of England stands where it stood when the Archbishop of Sydney declared the way to remedy an evil is not to create another one. If such a change in the law is authorised it would be certain to lead to increased gambling. To the Government the Church says don't be pressurised into legislation which will hasten the tempo of our national moral decline.

"To the community we say a government needs to hear the voice of the people — tell your local M.L.A. now: 'Stop this insane gambling mania which is making New South Wales into a vast Monte Carlo.'"

THE KING'S SCHOOL PARRAMATTA

An examination for the award of two "Violet Macanish Scholarships" will be held on 20th and 21st September, 1963. All candidates must be under 14 years of age on 1st February, 1964. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from £350 to £450 per annum according to the circumstances.

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

Entries close on 6th September, 1963.

OVERSEAS NEWS

Los Angeles Crusade

An evangelistic crusade is being conducted by the Graham Evangelistic Association in Los Angeles from August 15 to September 8. Late in July a series of cottage prayer meetings was begun, backed by radio broadcasts by members of the Graham Team. Meetings are being held every night, except Saturdays and Sundays. An afternoon meeting is being held each Sunday. Participants include Dr Graham himself and Dr S. Barton Babbage who will be passing through Los Angeles on his way to take up his appointment at Columbia Theological Seminary.

Dr Graham Criticized

THE National Council of the Fellowship of Reconciliation said in New York recently that white Christian leaders' attempts to slow down non-violent demonstrations by Negroes protesting against racial segregation are "in grievous error." The Fellowship referred specifically to a statement by evangelist Dr. Billy Graham that he had advised Dr. Martin Luther King to "put the brakes on a little bit" in demonstrations he is leading in Birmingham, Alabama. The Fellowship said it was

"profoundly disturbed over the all too common type of thinking reflected in Dr Graham's statement. In line with the spirit of the Gospel and the professions of the Church, white Christians should long since have been working side by side with their Negro brethren—and if necessary going to prison with them—to put an end to segregation in all spheres of our life," it declared.

Withdrawal From W.C.C.

The Netherlands Baptist Union has voted to withdraw from membership of the World Council of Churches. The action was said to be passed by a slim majority. A statement released by the Church said that in future it would only send observers to W.C.C. meetings. Previously a sub-committee had voted four to one to continue membership. The announcement said that the decision to withdraw was taken because of what it described as "negative tendencies" in the World Council. It said these included "the imperialism of national churches, rapprochement with the Roman Catholic Church, the danger of Marxist infiltration, ecumenical impatience, and a theology which makes everything relative."

SYDNEY TO HELP GRAFTON DIOCESE

In a letter to the clergy of his diocese the Archbishop of Sydney has announced the opening of a fund to assist the diocese of Grafton in helping those who have suffered from the recent floods.

The Archbishop has written: "There has been a generous response to the official flood relief funds, but these, of course, cannot be used for particular Church needs."

"I understand that as a result of the floods, many farmers and small holders have lost their livelihood and will literally have no money to spare for contributions to the Church. Many of the clergy of the Grafton Diocese are entirely dependent for their stipends upon the free-will gifts of such people and there is a very real danger that the clergy will not receive anything like their usual stipends.

"Other Dioceses in New South Wales have already come to their aid and I feel that we must do the same. I would ask you, therefore, to see what you can do either by making a contribution from your Church funds or by taking up a retiring collection one Sunday, or by asking individuals to make some personal contribution.

"As I shall be overseas during August I have asked Bishop Kerle to act as Treasurer to this fund and contributions should be sent to him C/- Diocesan Church House.

"I do hope that you will be able to answer this call so that we may help our brethren in their emergency and fulfil the Scriptural injunction to 'bear one another's burdens.'

"The position is really serious and although the Diocese of Grafton itself has made no request, I feel we must take the initiative and offer any help we can."

Test Ban Treaty...

All of us should feel profoundly thankful to God for the agreement on a nuclear test ban treaty between the United States, Britain and Russia. Although in itself the agreement is a limited one, it obviously opens the way to more extensive guarantees of world peace.

The eighteenth anniversary of the dropping of the first atomic bomb on Hiroshima emphasises the need for agreement on these matters. There is a danger of hysterical exaggeration in opposing nuclear tests (it is far from clear, for example, why it should be worse to drop an atomic bomb on an enemy city in war

Notes and Comments

thing that reduces the danger of international conflict cannot but have the support of Christians everywhere.

A.L.P. On State Aid...

Most Anglicans will welcome the decision of the Federal A.L.P. Conference to oppose any kind of direct State aid for Church or other private schools. There can be no doubt that State aid in present circumstances would mean that Protestant and other non-Roman taxpayers would be subsidising a rival system of schools which taught things which they could not agree with or approve.

This would not matter so much if Roman Catholic taxpayers also subsidised non-Roman private schools. But there are very few Protestant schools, owing to the willingness of the Protestant Churches to sacrifice their school systems toward the end of last century in the interests of a co-ordinated, State-sponsored system. It would be quite unjust to reward Roman Catholics for their intransigence by giving State aid to their schools, unless the other Churches were given finance to reconstruct their separate school systems, too.

Toronto Congress...

Church people could be forgiven for a slight feeling of cynicism as they contemplate the Anglican Congress now meeting in Toronto, Canada. Ecclesiastical conferences of this kind seem to come around more and more often, but practical results from them are not very evident. Some of us might feel that the school-boy spoke more truly than he knew when he was asked to give words illustrating the meanings of "pro" and "con" and replied: "Progress and Congress."

Such an attitude would be a mistake, notwithstanding. It is at least something that our Church

leaders realise that answers to the problems of presenting the Gospel to the modern world are needed; and if they do not seem to be able to find the real answers to these problems, then no more can anyone else. We have no right to criticise others for their failures unless we are praying for them, that God will direct and enlighten their minds. All Evangelical Anglicans should be doing this. The temptations to look for easy answers and short cuts to spiritual effectiveness are as great now as at any period in the history of the Church.

Letters

The Editor welcomes letters on general, topical or controversial matters. Where possible they should be typewritten. Due to limitations of available space, the editor reserves the right to omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a pen-name will be accepted.

The Church

Dear Sir,
As I understand Dean Wace, he is saying that neither individually nor collectively can existing (visible) Christian congregations claim to be the one Church of Christ, because the greater portion of that Church, having "crossed the flood," as the hymn says, is now invisible.

Wace does not say, as Mr Robinson implies that he says "local churches in combination (i.e., denominations) are not a part of the one Church of Christ." To deny that they are "part of the host" would be to deny the bond of union with the invisible body which Wace postulates.

The better manuscripts of Acts 9: 31, which give "Church" in the singular, show the emergence in N.T. times of the idea of the "regional" or "collective" Church (in a visible form) as distinct from the individual congregation composing it, or forming "parts" of it.

I Cor. 11:32—"houses to eat in" as distinct from "the Church"—and perhaps also 3 John. vs. 10—indicate the emergence in N.T. times of the word as applied to the place of meeting.

In Ex. 12:6, the word "qahal," rendered "church" in the N.T., e.g., Acts 7:38, means "the whole nation" as distinct from the household gatherings which compose its parts. This surely indicate that neither in O.T. nor N.T. usage can "ecclesia" have the purely limited, local "all in one place at one time" sense which "Churchman" so rigidly imposes upon it.

Yours, etc.,
(Rev.) Ralph Ogden.

Library Needs

Dear Sir,
Over the last few years there has been a rapid growth in the number of women training for church work at Deaconess House, Sydney. There are now over 60 women students and we find that our Library is inadequate to meet the needs of such a large student body.

Therefore we are wondering if any of your readers could give us theological books, either new or secondhand. We especially need good biblical commentaries, but any help that can be given to us in this matter would be appreciated. We can arrange to collect books within the Sydney Metropolitan area if you telephone us at 51-1172.

Thanking you,
Yours sincerely,
MARY M. ANDREWS,
Head Deaconess and Principal.

THE Roman Catholic population of the United States has risen by more than 13 million since 1953, an increase of 44.1 per cent. The total number of Roman Catholics, according to the latest edition of the Catholic directory, is now 43,851,538, compared with 30,420,015 in 1953. Last year the number was 42,882,166. At present nearly one-quarter of the population of the United States is Catholic. Since 1953 the total population of the country has risen by about 26 million.

Worship

Dear Sir,
I am sorry to have to write about the lead that certain bishops and clergy are giving the people of the Church of England both here and overseas, but it is an encouragement to have church newspapers such as "The Australian Church Record."

The vote taken by the House of Bishops, the House of Clergy and the House of Laity (in England) in favour of Mass Vestments is a case in point. There is the growing practice of "offering" the bread and wine in the Communion Service, too.

It is not for man to present the elements of Bread and wine to God Creator in this service. Ours is the offering of worship and praise, and the receiving through faith of the bread and wine as vehicles of God's way of forgiveness, love and mercy to fallen mankind. This can only be received by faith by man as he accepts the redeeming work of Christ through His suffering on the Cross and His glorious Resurrection.

Recently I read "The Reformation in England" by d'Aubigne and it gives a good idea of what the Reformers went through to give us folk the Holy Bible and a cleansed, enlightened form of Christian worship, and some of us want to return back to Egypt and slavery. How the devil must

be pleased when he is able to bring us into those places where we lose the true spiritual worship of God and His Christ for the beggarly things of the flesh.
R. J. Young,
Launceston, Tas.

Morning Prayer

Dear Sir,
Is Mr Lawton expressing his own feelings or those of a hypothetical congregation when he writes of Morning Prayer as a "recitation of half-understood phrases grinding on through some so-called Liturgical movement to its inevitable conclusion?"

It seems to me that Morning Prayer has a perfectly clear and intelligible movement. And because it is so true to spiritual experience, the worshipper who is thinking about what he's doing can enter into this current of worship and be carried by it through an enriching spiritual experience.

Mind you, at least a few self-evident things are essential: the minister must conduct the Service in a meaningful way; the congregation must see clearly the pattern of their worship; both minister and congregation must do some preparation of "specifics" to give relevance to the generalities of the Confession, Thanksgiving and Prayers.

Instruction along these lines would seem to me more profitable than Canon Hopkins' book. (Here is such a pamphlet in the "Plain Words" series.)

If I could draw attention to one point. The crux of the Service is the Reading of God's Most Holy Word; what comes before leads up to it, what follows derives from it. But how often is one really conscious of this climax? Sometimes the first six verses are read before the congregation is settled after the Venite, and the Canticle following urgently gives no chance for the message to "sink down into our ears."

Do we perhaps regard the Les-

son as simply another item on the program that leads up to the Sermon—the real point of the Service? As far as the Prayer Book goes, the Sermon is NOT the real point of the Service at all; and the penalty for making it so is that we have largely lost the art of worship.

I believe there is the need to appreciate Morning Prayer as an activity in its own right — a meaningful and enriching experience—quite distinct from thinking of the Service as a framework for our favourite hymns and a helpful sermon.

Sincerely,
(Rev.) David Crawford.
Bondi, N.S.W.

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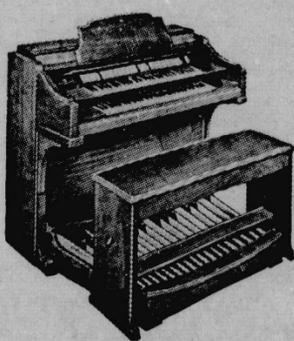
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BARKER COLLEGE, HORNSBY

Enrolments—Feb., 1964

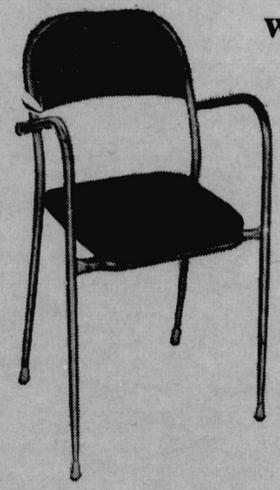
The Council of Barker College announces provision for additional enrolments commencing February, 1964 for (a) Boys, aged twelve years before 31st December, 1963, to enter First Year of Senior School, (b) Boys, aged ten years before 31st December, 1963, to enter Fifth Class of Junior School.

These additional enrolments implement Council's decision to increase the total enrolment at the College.

Parents are informed that the selection of pupils will depend in part on examinations to be held at the College during October, 1963.

Applications should be forwarded in writing for each of the above age groups by Friday, 20th September, to the Headmaster's Secretary, Barker College, Hornsby.

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RELIGION AND EDUCATION

By the Reverend A. T. Pidd, M.A., Dip.Ed. Copies available from the author, the Rectory, Claremont, W.A., 10d. each.

This publication could perhaps be more fairly described as a tract rather than a booklet. Written by a former Director of Religious Education in the Diocese of Melbourne, it is a plea for a more thoughtful and informed approach by church people on the whole question of Religion and Education.

Mr Pidd deals in particular with the role of Church schools in the community and poses some searching questions. To those within the Church who advocate State aid to Independent schools Mr Pidd asks: Are they prepared to face the implications of such aid in the obligation it would impose upon them of providing suitable educational facilities for all Anglican children — not only those whose families are better off financially and not only those of secondary school age?

Another question asked by Mr Pidd could well be asked in every diocesan synod: "Do the Dioceses in fact (apart from theory) have a significant voice in the oversight of all our Church schools?" "The idea," says Mr Pidd, "that we need to control secular education (referring to the teaching of secular subjects in Church schools) to promote the Gospel effectively is defeatist and untrue."

Mr Pidd concludes with some worthwhile suggestions for ways and means of promoting group study of some of the problems raised. Altogether a stimulating pamphlet.—R.B.R.

New Refugees Aid Council Formed

AUSTRALIAN Churches and community and service organisations will work together for the relief of refugees through a co-operative Council formed in Sydney.

The organisation, the Australian Council of Aid to Refugees (AUSCAR), plans to continue the work for refugees begun in World Refugee Year. Representatives of church, medical, women's, community and migrant welfare organisations were present at the inaugural meeting.

The Australian National Committee for World Refugee Year was terminated on June 30. The new council, having as members many of the organisations which co-operated in this national appeal, hopes eventually to draw representatives from all sections of the Australian community.

The Interim Chairman (the Reverend A. C. Prior, Baptist) has stated that the Council would act in close co-operation with the United Nations High Commissioner for Refugees, governments and refugee service agencies.

"While the assistance provided by the public in World Refugee Year has resulted in the rehabilitation and resettlement of millions of refugees in camps, particularly in Europe, the situation is by no means solved," he said.

Desperate Situations

"In Hong Kong, India, the Middle East and Africa there are to-day large groups of refugees, many of them living in desperate situations. In the refugee camps of Europe there still live the handicapped refugees for whose problems solutions are only very slowly being found."

Mr Prior said it was expected that a public appeal for funds to assist specific refugee situations would be launched once the Council was firmly established.

The Interim Secretary (the Reverend C. R. Sprackett, Australian Council of Churches Secretary for Inter-Church Aid, Refugee and World Service) said that the plight of 130,000 refugees in Ruandi, in the Congo, would be of immediate concern to the Council.

During his recent visit to Australia, officers of the Council held talks with the U.N. High Commissioner for Refugees (Dr Felix Schnyder).

Dr Schnyder stressed the urgent need for continuing assistance to refugees in all parts of the world. "I hope that the spirit which was developed in Australia during World Refugee Year in 1960-61 will be sustained, not only at government level, but also among the public at large," he said. (A.C.C.)

S.A.M.S.

Houseparty

A HOUSEPARTY for all ages has been organised by the South American Missionary Society over the weekend August 16 to 18.

The houseparty is being conducted at the Deer Park Diocesan Centre (out of Sydney).

On Saturday, August 17, at 2.30 p.m., a Rally will be held at which the General Secretary will give a short address on the work. The Special Speaker at this gathering will be the Reverend Alwyn W. Prescott. Visitors are welcome at the Rally.

Further details of S.A.M.S. may be obtained from the Hon. Secretary for N.S.W., the Reverend H. Bates, 73 Gannons Road, Caringbah.

An amendment to the Somali Republic's constitution which makes it illegal to spread or propagandise any religion other than the true religion of Islam" went into effect with its ratification by the National Assembly. The amended Article 29 reads: "Every person shall have the right to freedom of conscience and to profess freely his own religion and to practise its rites, subject to any limitations prescribed by law for the purpose of safeguarding morality, health and public security. However, it shall not be permissible to spread or propagandise any religion other than the true religion of Islam."

EPS, Geneva.

THE LATE DR. C SYDNEY CARTER

THE recent death of Dr C. Sydney Carter took from the English scene a man who was noted for his Protestant and Evangelical convictions. Dr Carter was first Principal of two theological colleges — the Bible Churchmen's Missionary College and Clifton Theological College. The preacher at his funeral service was the Principal of Tyndale Hall, Bristol, the Reverend J. Stafford Wright. The following are excerpts from his sermon:—

"There cannot be more than one man who has been called to be the first Principal of two theological colleges of the Church of England. Dr Sydney Carter came to Bristol 38 years ago, in 1925, to be the first Principal of the Bible Churchmen's Missionary College, which is now Tyndale Hall. One of his first-year students is in this Church today.

"In 1932, Dr Carter became the first Principal of Clifton Theological College. One of his first-year students is in this Church today.

"In this Church also are the present generation of students of both colleges, the representatives of the 600-700 who have either studied under Dr Carter as Principal, or who have reaped the harvest of evangelical truth that he sowed in the early years of the Colleges' life.

"After working in banking for some years in this country, in the United States, and in Canada, Dr Carter had saved sufficient money to go to Oxford, where he took his degree in history. He was ordained in 1905, at the age of 29 and, after serving a curacy and a hospital chaplaincy, he became Rector of Ashton Sandford in Oxfordshire. But he was continually dogged by poor health, and from 1916 onward he was unable to fulfil more than an occasional ministry.

"Without the Faith, which reveals Jesus Christ and all that He is and all that He has done, faith is no more than a nebulous dream, an arrow shot at random into the air.

"Dr Carter knew this when he wrote of the truths of Scripture, of our Prayer Book, and of our Articles of Religion. And, knowing this, he knew his Saviour.

"Knowing this, we express our sympathy to those whom he has left behind. They, too, know that their hope in Christ is not a vague desire; it is a sure and certain hope, grounded upon the Saviour; and we pray that they may know the comfort and strength of the Holy Spirit.

"On Christ and His atoning death he rested for his salvation; in the strength of Christ he fought the good fight on earth; in the peace of Christ he rests in the place which his Saviour has prepared for him in the many mansions of His Father. Thanks be to God!"

"We who study and teach know the value of Dr Carter's writings. He was a notable historian and a Fellow of the Royal Historical Society. His clear understanding of the historical method made his approach to the Reformation and the Prayer Book singularly valuable.

"His retirement may have withdrawn him from the public eye in this country, but as recently as 1959 he, together with Bishop Stephen Neill and Dr Dillistone, received the honorary degree of D.D. from Wycliffe College, Toronto, when the Principal wrote of him as 'a great Reformation scholar and historian to whom the Church of England is in no small debt.'

"To defend the faith is not a barren thing. The faith is the whole content of what God has revealed in His Word. Faith is the personal trust which rests in Christ who is the Centre of the revelation.

"This was the man who was called to undertake the first Principalship of the Bible Churchmen's College in 1925, a work that might have daunted anyone in full health.

"Only a minority in this Church will remember how conservative evangelicals were despised in those days, yet, within three years of Dr Carter's coming, what had started as a missionary training college was also recognised by the Church authorities as one of the 20 or so theological colleges of the Church of England.

"From 1932, a different struggle faced Dr Carter as first Principal of Clifton Theological College. Extensive financial support, which he had been led to expect, suddenly faded away, and I do not know how a man whose bent was scholarship grappled with the colossal task of administering a College under these conditions.

"We who study and teach know the value of Dr Carter's

Retirement

"He was saying and writing things in the 1920s and 1930s which were ignored at the time by those who were not evangelicals, but which have since been accepted from others as though they were new discoveries. Yet there was no excuse for ignoring them, since three of his books gained him the degrees of B.D. and D.D. of the University of Oxford.

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Personal

• Sydney

The Reverend S. A. Horton, at present Curate-in-charge of St. Luke's, Regent's Park, has been appointed Curate-in-Charge of the provisional parish of St. Bede's, Beverly Hills.

Bishop R. C. Kerle, Coadjutor Bishop in the Diocese of Sydney, is acting as Administrator of the Diocese in the absence of the Archbishop. Dr Gough will be visiting England following the Toronto Congress and will not return until the end of September.

The Reverend J. R. Henderson has been appointed Immigration Chaplain in succession to the Reverend Alan Yuill. Mr Yuill has been compelled to relinquish his post due to ill health.

• Newcastle

The Reverend J. R. Collings, at present Rector of Kingston in the Diocese of Tasmania, has been appointed Director of Christian Education (including Promotion). Mr Collings will take up his appointment early in September.

• Melbourne

The Reverend Stephen Wong was commissioned by Bishop G. T. Sambell in the Chinese Church of the Epiphany on Tuesday, August 6.

The Reverend E. T. Withington was inducted by Bishop F. R. Arnott to the charge of the parish of St. James, Moonee Ponds, on Thursday, August 8.

Archdeacon Frank and Sister McGorlick, together with Sister Beth Davidson, were welcomed home from Tanganyika at a C.M.S. meeting in the Chapter House on Tuesday, August 6. At the meeting the Reverend R. E. Marks, General Secretary of C.M.S. in Victoria, and the Reverend Ian Ellis, C.M.S. Youth Secretary for Victoria, were farewelled prior to their departure for the Toronto Congress.

The Reverend James Mundia, from Kenya, visited the parish of St. Christopher's, Bentleigh East, on Sunday, August 4.

The Reverend J. L. Reeve was inducted by Bishop Arnott to

the charge of the parish of Emmanuel, Oakleigh South, on Thursday, August 1.

The appointment has been announced of the Reverend P. J. Adkins, at present vicar of St. Philip's, Collingwood, to the charge of the parish of Holy Trinity, Bacchus Marsh. Mr Adkins will be inducted by Archdeacon Dann on August 29.

The Reverend L. G. Ball, of St. Philip's, Phillip Island, has announced his retirement as from August 4.

The Dean of Melbourne, the Very Rev. T. W. Thomas, left by air on July 28 to attend the Toronto Congress. During his trip the Dean will be preaching in Canterbury Cathedral and the Cathedral of St. John the Divine, New York. He expects to return to Melbourne on October 7.

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• Tasmania

The Reverend D. J. L. Pearce, Rector of Avoca and Fingal, has been appointed Precentor of St. David's Cathedral, Hobart. Mr Pearce trained at Crafers. He succeeds the Reverend O. S. Heyward, who has been appointed Warden of Christ College. Mr Pearce took up his new appointment on August 11.

The Reverend D. W. Warburton was instituted and inducted in St. Barnabas' Church, Scottsdale, in July. Mr Warburton has been with B.C.A. since 1955. Since 1960 he has been Priest-in-Charge of the Minnipa Mission (Diocese of Adelaide).

• Overseas

The Reverend J. R. W. Stott, Rector of All Souls', Langham Place, London, is to conduct four important missions to university students in South-East Asia. From August 18 to 24 he will be at Melbourne, South India; from September 1 to 9, at the University of Singapore; from September 9 to 16 at Manila, and from September 16 to 23 at Hong Kong. It is hoped that in the not too distant future Mr Stott will pay a return visit to Australia.

Dr Jerry Beavan, for twelve years Director of Public Relations for the Graham Evangelistic Association, who resigned from that organisation at the end of 1962, has joined the firm of De Moss Associates. This firm operates insurance programs for non-drinkers. Among other Crusades organised by Dr Beavan was the Australian one. During the eighteen months prior to his resignation, Dr Beavan held the post of Overseas Director for the Graham Association, working from the London office.

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NEWS IN BRIEF

Help for Yugoslavia

THE Inter-Church Aid Division of the Australian Council of Churches has sent £1,000 to be used for the relief of victims of the Yugoslavian earthquake. The money was being used to provide tents and blankets and to operate field kitchens. The gift brought £6,000 the amount given by Inter-Church Aid to help in emergency situations overseas this year. Help has been given in this way to Bali (volcano eruption), East Pakistan (typhoon), and Djakarta and Sarawak (floods). (A.C.C.)

"Dunbar" Commemoration

THE 106th Anniversary of the loss of the "Dunbar" will be remembered at a special service on Sunday, August 18, in St. John's Church, Darlinghurst. The service is intended not only as a commemoration of the sinking of the "Dunbar" but as a service of Thanksgiving for all seafarers who gave their lives in two World Wars and for all seafarers who have contributed to the life of the nation. At St. John's there is the bell of the "Dunbar," a marble tablet in memory of the children lost on the ship and an oil painting of the wreck by F. Terry, painted shortly after the disaster. The ship was lost off South Head on August 20, 1857.

St. Paul's Restoration

A SERVICE was conducted in St. Paul's Cathedral on Sunday, July 28, to give thanks for the success of the Restoration Appeal and to mark the commencement of the Restoration work. The preacher was Bishop G. T. Sambell. The original target amount of £150,000 has now been received but recent investigations have revealed that the work to be done was more extensive than at first expected and a further sum of £40,000 will be required.

Marriage Guidance

THE General Secretary of the National Marriage Guidance Council (Britain), Mr Joseph Brayshaw, J.P., B.A., will be guest speaker at the Annual General Meeting of the Marriage Guidance Council of N.S.W. on Wednesday, September 4. The meeting will be held in the Main Hall, Y.W.C.A., 189 Liverpool Street, and will commence at 7.45 p.m. Mr Brayshaw has held his present post for the past 15 years and last year made a coast-to-coast lecture tour of the U.S.A.

Ridley Developments

BISHOP Donald Baker dedicated an enlarged dining hall and a new lecture hall at Ridley Theological College, Melbourne, on Saturday, August 3. Bishop Baker was Principal of Ridley from 1938 to 1952.

Baptist Scholarships

A £1,500 round-the-world scholarship, believed to be unique in Australian education, is to be awarded annually to masters at Carey Baptist Grammar School, in Kew, Victoria. It will give masters a chance to study at first hand the latest developments in education overseas. To give the project a good start, the donors will provide two scholarships this year. The scholarships have been made possible by an anonymous gift from the parents of a boy attending the school. They will go to the school's senior physics master, Mr A. E. Grimwade, and the senior geography master, Mr Brian Baird. Both will leave Australia late this year. ("Aust. Baptist")

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TORONTO PLAN FOR CENTRAL AUTHORITY

JUST prior to the opening of the Toronto Congress the Archbishop of Canterbury, Dr Ramsey, called a Press conference at which he announced proposals for the primates of the 18 autonomous churches making up the Anglican Communion to meet together every two years "to plan a world strategy."

The decision was reached by bishops meeting together as the Advisory Council on Missionary Strategy and was later conveyed to the Congress by the Archbishop of Canterbury.

Initial reaction of the congress was to defer consideration of the proposal to allow more time for consideration.

Dr Ramsey also announced that regional councils of the churches would be set up, for instance in South-East Asia, in Africa and in the Pacific.

Already one such council is functioning—in South-East Asia. Following the Anglican Congress in Minneapolis, Bishop Victor Shearburn, Bishop of Rangoon and the council's first

chairman, said, "Our council now has a certain amount of synodical power. It is a kind of regional government of the Church."

At a pre-congress service at St. Paul's Church, organised by the Church Army, the Archbishop of York, Dr F. D. Coggan, told a congregation of more than 2,700 that many of the world's Christians are "fast becoming nothing more than well-fed animals."

"Nauseating Record"

"Twentieth-century man has a nauseating record of self-centredness and a warped, starved, blind attitude toward his fellow man," Dr Coggan said. "The respectability of the respectable man blinds him to Christ."

"Two-thirds of the world will go to bed hungry tonight," the archbishop said, "but not you. The world is also hungry for truth and it is our duty to give people both spiritual and material assistance."

The Christian answer to the question, "Am I my brother's keeper?" must be Yes, regardless of differences in social status,

colour or creed. "But," Dr Coggan continued, "we have little bloated egos interested only in doing themselves big."

Speaking deliberately, with few gestures, he asked his audience, "Do you have any plans for Sunday? Will you come to church in your respectability and your new hats?"

Even office bearers in the Church are blind, he went on, for some of them, he said, have no compassion for Christ. Men should go out and heal through Jesus, for healing was part of Church history.

The need is just as great in England and North America as it is in Africa and Asia, Dr Coggan, who is president of the Church Army in England, said. "We eat too much and drink too much."

Greetings were brought to the service by Rt. Rev. M. L. Wiggins, Bishop of Victoria-Nyanza, Tanganyika, Rt. Rev. Obadiah Karuki, Bishop of Fort Hall, Kenya, and president of the Church Army in East Africa, and Capt. A. W. Bailey, federal secretary of the Church Army in Australia.

Continued on Page 10.

Preparations for Victorian Crusade

THE Interchurch Council of Men's Societies will conduct a Crusade for Men in Melbourne during this coming October and November.

THE central theme of the Crusade is the deepening of the spiritual life of members of the various men's societies and its aim to bring the challenge of the Gospel to all men.

The Council links the members of the Men's Societies of the Baptist, Churches of Christ, Church of England, Congregational, Methodist and Presbyterian Churches.

Climax of Rallies

Much interest in the Crusade has already been aroused as a result of a series of rallies in the suburbs. These meetings have been attended by good numbers of keen men. They have had the opportunity of praying together

and of hearing reports of the progress being made and have been challenged to assist in the Crusade.

The climax of these local rallies will be reached when a series of meetings is addressed by Dr Richard C. Halverson, Minister of the 4th Presbyterian Church, Washington, U.S.A. The two major meetings of the Crusade will be held at the Festival Hall, Melbourne, on Tuesday, October 29 and Thursday, October 31.

At present Christian laymen are invited to offer as counsellors, whether they are experienced in this work or not. A great number of counsellors will be needed.

Full details of the Victorian program, page 3.

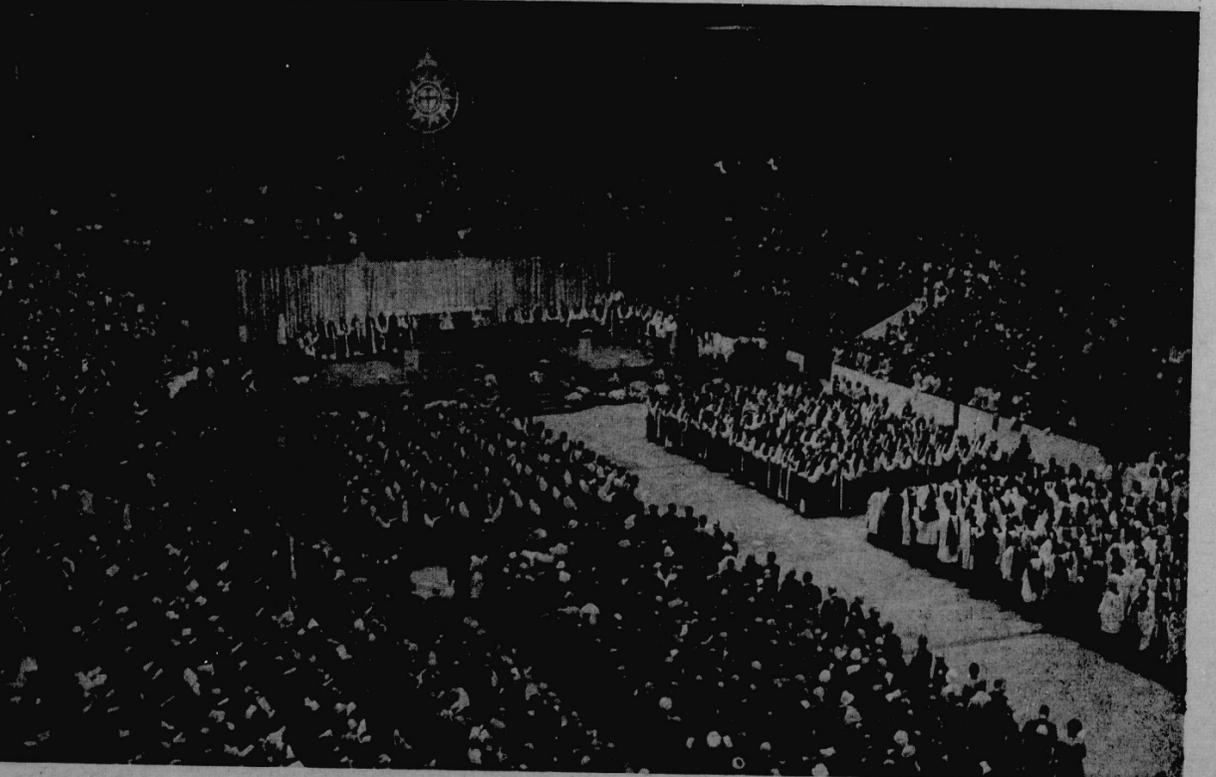


Photo: The opening service of the Congress in Maple Leaf Gardens, Toronto.

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TEACHERS: C.M.S. needs teachers for Tanganyika. In particular a graduate teacher prepared to give two years service or more in a secondary school and primary teachers with at least five years teaching experience. Details available from C.M.S. in your State.

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WANTED

SECOND-HAND THEOLOGICAL BOOKS bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

MISSING: Missing from ACR office, believed borrowed at some stage, bound volume of 1956 issues of ACR. Return of this would be appreciated. Phone 61-2975 (Sydney exchange).

WANTED: Two copies of "The Australian Church Record" January 31, 1963, in good condition. Kindly contact "A.C.R.'s" office, 511 Kent St. Sydney (61-2975).

WANTED: Copies of Cantata "Daughter of Jairus" by Stalner. Please ring 59-3291 (Sydney exchange).

YEAR BOOK. Would readers kindly note that the copy of a 1959 Year Book (Sydney) sought in these columns has now been supplied to the A.C.R. office. A.C.R. would like to thank the many readers who responded.

POSITIONS WANTED

CHRISTIAN family man desires suitable office position. Phone FX4619 (Sydney exchange).

BOOKS

BOOKLETS: Prayer Book Teaching Christian Priesthood, by C. Sydney Carter, M.A., pp 12. Limited supply, 2/6 dozen, posted from ACR office, 511 Kent Street, Sydney.

BOOKLETS: Bishop Loane's booklet, "I Will Come In. Quizzes available at 1/6 dozen, posted. A.C.R. office, 511 Kent Street, Sydney.

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