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MEETINGS

1963 I.V.F. ANNUAL LECTURE.

THE RIDDLE OF MAN: The Biblical Anthropology in its Significance for Modern Man.

By the Rev. Professor Hermann Sasse, D. Theol.,

8 p.m., Friday, 2nd August, The Great Hall, Sydney University.

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CONFERENCE

THE Fourth World Conference on Faith and Order met in Montreal, Canada, during July.

Faith and Order was one of the movements out of which the World Council of Churches grew. Its stated aim is to further the work of exploration and problem necessary to Church union.

Some 270 delegates and two hundred-odd observers, advisers and other guests are attending the meetings. Five official observers from the Roman Catholic Church are present, along with observers from Protestant Churches not members of the W.C.C.

The opening address was given by Professor Roger Mehl, of the University of Strasbourg, who spoke of relations between Roman Catholics and members of other Churches. Professor Mehl stressed the importance of recent moves by the Church of Rome to revise laws on mixed marriages.

On the first Sunday of the conference the United Church of Canada invited delegates to a service of Holy Communion. Large numbers of the conference members were unable to accept the invitation.

Conference participants were told that many evangelical bodies had remained outside the ecumenical movement because they fear that they might eventually be assimilated in a "world church."

Dr Lien-Hwa Chow, of the Taiwan Baptist Convention, said this apprehension was one of the major obstacles in establishing a dialogue between such groups and the W.W.C. Dr Chow expressed the hope that a dialogue with independent evangelical bodies could be established if an effort was made to stress similarities rather than differences and start with faith rather than dogma.

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By B. W. POWERS

THE AUSTRALIAN CHURCH RECORD

EIGHTY-FOURTH YEAR OF PUBLICATION

No.1294

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

PRICE 9d.

DR MORRIS APPOINTED RIDLEY COLLEGE HEAD

THE Reverend Dr Leon L. Morris, Ph.D., B.Sc., M.Th., has been appointed Principal of Ridley Theological College, in succession to the Reverend Dr S. Barton Babbage.

Dr Morris, at present Warden of Tyndale House, Cambridge, was Vice-Principal of Ridley for 12 years. He has held his present post since 1960.

The appointment of Dr Morris was announced at a gathering in the Chapter House, St. Paul's Cathedral, on Tuesday, July 30, to farewell Dr Babbage and his family.

(Dr Babbage announced his resignation in May of this year. He left Australia earlier this month en route to the U.S.A., where he is to take up a three-year appointment as visiting Professor of Christian Apologetics at Columbia Theological Seminary.)

International Repute

Dr Morris is a graduate of the Universities of Sydney, London and Cambridge. He took 1st-class honours in the A.C.T. examinations in 1937, and spent several years working with B.C.A. in the Diocese of Willochra prior to joining the staff of Ridley College.

A New Testament scholar of international repute, Dr Morris is the author of many books and a contributor to the I.V.F. "New Bible Commentary." He has contributed numerous articles to "The Australian Church Record."

Dr Morris expects to assume his duties at the beginning of the next academic year.

In his capacity as Warden of Tyndale House (the theological research library of the I.V.F. of Great Britain) Dr Morris has directed the research activities of many post-graduate students working in various fields of Biblical studies.

Welcoming the news of Dr Morris' appointment the Principal of Moore College, Sydney (the Reverend D. B. Knox), said: "The news that Dr Leon Morris has accepted the principalship of Ridley College will be received with very great pleasure throughout the Church of England in Australia and not least among the Evangelicals of Melbourne."

"Dr Morris is well known as a Christian of integrity and spirituality. He is a scholar of international repute and his return to Australia will result in a real contribution being made to Biblical theology here."

OVERSEAS VISITOR



Photo: Bishop Obadiah Kariuki, Bishop of Fort Hall, Kenya, with his Chaplain, the Reverend Alan Page (a CMS missionary).

Toronto Congress Opens

AS this issue of A.C.R. appears the third Anglican Congress will be under way in Toronto, Canada. The previous Congresses were held in London in 1908 and Minneapolis in 1954.

More than 1,000 delegates, representing 340 dioceses in the Anglican Communion, have converged on Toronto for the meetings which will conclude on Friday, August 23.

The theme of the congress is "The Church's Mission to the World" and delegates will meet in daily sessions under the presidency of the Archbishop of Canterbury.

The Archbishop of Canterbury has written of the Congress: "The summons to Toronto is a summons to every part of our Communion to realise more vividly its brotherhood with the other parts and its own place within the whole . . . As we know one another better we shall learn from one another how we may all serve God with more imagination and with more understanding of the world-wide context of our mission."

Among special guests invited to attend are 20 representatives of other denominations in Toronto — Roman Catholic, Presbyterian, Baptist, Lutheran, Orthodox, the United Church of Canada and the Salvation Army.

Each day, before the plenary Sessions of the Congress, there will be a Communion service in St. James' Cathedral, using in turn the liturgies of 10 different branches of the Anglican Communion.

On Sunday, August 18, 300

Toronto by invitation of the Anglican Church of Canada. Eleven committees, set up by the Diocese of Toronto, have been working for more than two years on the necessary organisation and plans for the meetings.

Main sessions will be held in the Canadian Room at the Royal York Hotel, said to be the largest hall in the British Commonwealth. The floor area of the meeting hall is 15,000 square feet.

About 400 conference delegates will be accommodated in the hotel and the rest will stay in University Residences and at the homes of Church-people living in 20 parishes around Toronto.

Other centres for meetings and discussions will be the Toronto Education Centre and the Larkin Building. Trinity College.

Countries which will be represented at the Congress are: Argentina, Australia, Basutoland, Bermuda, Borneo, Brazil, British Solomon Islands, Burma, Canada, Ceylon, China, Congo Republic, Costa Rica, Cuba, Dominican Republic, Eire, England, Egypt, Falkland Islands, Fiji Islands, Formosa, Gambia, Ghana, Gibraltar, Haiti, Hawaii, India, Iran, Ireland, Jamaica, Japan, Jordan, Kenya, Korea, Lebanon, Lcward Islands, Liberia, Libya, Madagascar, Malaya, Mauritius, Mexico, New Guinea, New Zealand, Nigeria, North and Central Europe, Nyasaland, Pakistan, Panama, Philippines, Polynesia, Portuguese East Africa, Puerto Rico, Rhodesia, St. Helena, Sarawak, Scotland, Sierra Leone, South Africa, Southern Europe, Sudan, Swaziland, Syria, Tanganyika, Tasmania, Uganda, United States of America, Virgin Islands, Wales, Windward Islands and Zululand.

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● Christian Social Witness p2

● Religion and Medicine p3

● Letters, p. 5; Book Reviews, p. 6; Personal, p. 7; News In Brief, p. 7; Classified Advertising, p. 8.

A MAN whose name made history in the life of the Kikuyu Church in Kenya ten years ago will tour Australia from September to November. He is the Rt. Reverend Obadiah Kariuki, Bishop of Fort Hall (one of the four dioceses in Kenya).

Bishop Kariuki will be remembered by many as one who boldly led the Christian resistance to Mau Mau; his Cathedral Church, the Martyrs' Memorial Church, Fort Hall, is a continual reminder of the many Christians who died rather than take the blasphemous Mau Mau oath.

Full details of Bishop Kariuki's tour will appear in the next issue of A.C.R.

Photo: Bishop Obadiah Kariuki, Bishop of Fort Hall, Kenya, with his Chaplain, the Reverend Alan Page (a CMS missionary).

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TELEVISION viewers in Italy had an opportunity to see a Protestant service on television for the first time when part of the service from the Methodist Church in the Via XX Settembre, Rome, was broadcast recently.

THE AUSTRALIAN CHURCH RECORD

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-the-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. When Bishop Stephen Neill wrote recently that the Reformation did not restore a true episcopacy to the Church of England, he spoke no more than the truth.

(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 to 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.

By
Dr. J. I. Packer

For the moment, we leave aside the many questions that were begged by our use of the word "orthodox" in the last paragraph, and simply ask: What principles about episcopacy ought Anglicans, and others, to observe in attempting such tasks? If what we have said so far has been right, the principles will be these:

(1) 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 recommissioned, 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.

Small Dioceses

(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.)

Reunion Schemes

These principles suggest at once some comments on recent reunion schemes.

(1) The South India scheme, by which episcopal and non-episcopal ministries coalesced into an episcopal church "with undistinguishing regard," and without anything that savoured of reordination, surely represents the right pattern. It is true that, according to our present constitution, clergy of the South India Church who have not been episcopally ordained may not lawfully administer the Holy Communion, nor hold a benefice, in the Church of England; but, if our principles are right, it would seem desirable to amend the law so as to permit a clergyman belonging to an episcopally governed church to minister in England (subject, of course, to our ordinary canonical discipline), even if he has not himself been episcopally ordained. And then we should enter into relations of full communion with the South India Church.

(2) The North India and Lanka schemes, whereby ministers of the contracting churches are "unified" at the outset of the united Church's life by an unprecedented rite of mutual laying on of hands, represent a pattern of procedure which cannot be justified in terms of theological principle. The purpose of these rites is to create a situation in which clergy who were not originally ordained by a bishop can henceforth be treated publicly as if they had been, even if privately they still wish to deny that they have been. But if the principles stated above are right, then we ought not to think it necessary to create such a situation; we should rather regard the ministry of such clergy now absorbed into an orthodox episcopal church, as fully valid, and accept it accordingly.

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")

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.

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.

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



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Many thanks for your interest and your share in this 'Paulos' story of St. Paul's.

Published weekly by
ST. PAUL'S CHURCH, CLEVELAND STREET, SYDNEY
The Bishop's Office, Sydney
Phone: 49-7817
Editor: The Rev. Ken Child, M.A.

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.

He will arrive in Perth on August 19, where he will conduct a short clergy-doctor consultation. He will then proceed to Melbourne for the national conference at Ormond College, subsequently visiting Sydney and Adelaide before returning to Melbourne for a school of pastoral care in which he shares leadership with Bishop Stephen Neill.

On Sunday, August 25, Dr Westberg will preach at Evensong in St. Paul's Cathedral, Melbourne. (Bishop Neill will be the preacher at Evensong on Sunday, September 8.)

Clergy Seminar

In Sydney, Dr Westberg will conduct a seminar for ministers, final-year theological students and deaconesses from 2.30 p.m. to 5.00 p.m. on Tuesday, August 27, at St. Andrew's Theological Hall. He will speak on "The role of the modern minister in the area of health."

At 8.15 p.m. on the same day, he will address a meeting of doctors, clergy, social workers and professional personnel at Stawell Hall, Macquarie Street.

He will address a meeting of marriage guidance counsellors at Fellowship House, Castlereagh Street, on Wednesday, August 28, at 8 p.m.

Meetings with ministers, counsellors, members of the medical profession and theological students are also being arranged in Adelaide.

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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-the-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."

Inadequate Enforcement

Bishop Kerle cited figures quoted by the Royal Commissioner, who stated that only 20 per cent of the people now indulged in S.P. betting. "Have the other 80 per cent no rights to be considered?" asked the Bishop. "Must betting agencies be foisted on the community because 20 per cent show contempt for the law? If law enforcement is inadequate now, why will it become effective by passing a law to legalise off-the-course betting?"

"On a per capita basis New South Wales is now far ahead of Great Britain in its expenditure on gambling. Can it seriously be contemplated to increase this?

How can New South Wales, burdened as it is with poker machines, tolerate more Government-sponsored gambling? In the train of gambling comes vice and crime and a serious lowering of moral standards.

"The entire history of legalised gambling shows that it has brought nothing but poverty, crime and corruption — demoralisation of ethical standards and misery for many."

"Three months before the present Profumo scandal burst upon England 'The New Statesman' said: 'Britain is the gambling capital of the world.' The extension of betting-shop facilities had led to a vast increase in gambling. 'The New Statesman' further said: 'Britain needs 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.'"

"This is also our strong plea, for our political leaders to accept their role of moral leadership. Society cannot survive without a strong moral sense. Its morals are the standards of conduct which a reasonable man approves. The duty of a government in a Christian community is to preserve these standards and to legislate against anything that tends to destroy them."

"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

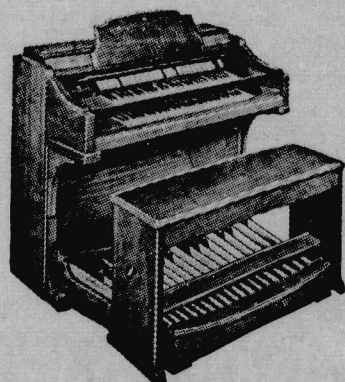
THE National Council of the Fellowship of Reconciliation said in New York recently that white Christian leaders' attempts to slow down non-violent demonstrations by Negroes protesting against racial segregation are "in grievous error." The Fellowship referred specifically to a statement by evangelist 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."

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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 freewill 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

than to launch surprise attacks without declaring war, or massacre millions of Jews), but any-

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 they taught things which they could not agree with or approve.

This would not matter so much if Roman Catholic taxpay-

ers 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.

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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.

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.

1 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.

Concord, N.S.W.

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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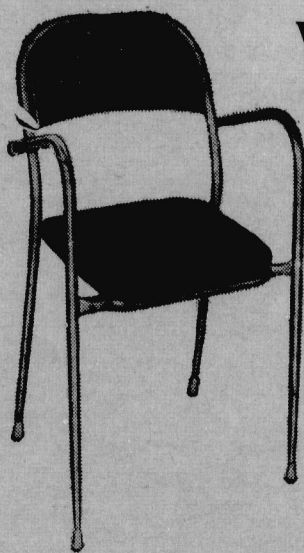
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Books

Education

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.

Conservative

"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 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.

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.

"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 Dillstone, 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.

"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!"

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 Mrs 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

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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.

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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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