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E.F.A.C. Group Members

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Secretaries are encouraged to keep in touch with *The Churchman's* EFAC correspondent, the Rev. Dr. R. A. Ward, Ellingham Rectory, Bungay, Suffolk, sending him news of persons and events that may be of interest to members of the Fellowship in other parts of the world.

The Rev. W. V. Lloyd writes from Melbourne of growth and strengthening of evangelical life within the church in Victoria. The clerical section of their Fellowship meets once a month at Ridley Theological College, and these gatherings have proved of great value. Series of lectures for laymen have been inaugurated, planned to suit businessmen and others who can come to a nearby city centre for a buffet tea followed by the lecture. The purpose of these lectures is to bring the ministry of leading evangelical theologians to the men of the church, to teach the fundamental truths of our faith from the Scriptures on which they are based in simple terms, to bring home the full significance of great words frequently used and often inadequately understood, and to help churchmen in their essential calling as witnesses for Christ, through opportunity to discuss the faith and question the experts. Another successful venture has been the holding of an Anglican convention on a public holiday. Families are encouraged to bring their children, for whom special arrangements are made. Mr. Lloyd also reports the appointment of a committee which has been active in studying the needs of youth in this present age. The committee's findings have emphasized the need for a clear programme confronting young people with the demand for commitment to Christ as Lord and Saviour. Plans for the carrying through of other projects are in preparation.

The correspondent of the Canadian AEF writes: "The Anglican Church of Canada is struggling very hard to succeed in a highly competitive outreach for the diminishing number of people who are interested in religion. It is almost universally felt that the "demand for production" cannot be impeded by the personal convictions of any of the men on the production line. This tremendous pressure leaves little room for any variance of individual opinion or conviction. The head offices of the Canadian Church publish a uniform Sunday School programme of teaching. We have a National Church Missionary Society and National Church programme of Stewardship and Social Service. Much of the work of these offices is very commendable. The difficulty is, however, that it is regarded as non-Anglican if you choose by reason of circumstances or conviction not to conform to the plans and programmes laid down by these offices and officialdom in general. The Document of Mutual Responsibility can potentially become a whip in the hands of an ecclesiastical bureaucracy. In actuality, it has made it almost impossible for an Anglican church to support in any way a mission or area of Christian work which is not totally within the Anglican Communion. Participation in the work or witness of any of the great interdenominational societies is not officially condemned but is made into a practical impossibility. The Anglican World Mission is in great danger of becoming a Mission to the Anglican World. It is no longer necessary to appeal to scriptural authority in matters of liturgy or doctrine; it is sufficient to appeal to the expediency that if it is good for Anglicanism it is good. In such a situation a man who holds out for evangelical doctrine and worship is considered irrelevant; and a man who suggests that the ecumenical spirit demands less denominational arrogance is considered to be a traitor. Evangelicals strongly protest against accepting mere expediency, uniformity, and the unlimited growth of centralized bureaucratic authority as the principles on which the Anglican Church in Canada is to find its true role in the Anglican Mission to the World."