

Mainly About People

Rev. John T. Given, formerly rector of Mirani (North Queensland), has been inducted to St. Augustine's, Oakley (Q'land).

Rev. Eric J. Neeve, formerly rector of Noosa (Q'land), has been inducted to St. Thomas, North Ipswich.

Mr. J. Ernest Benson, of St. Anne's, Ryde, has been elected Diocesan Chairman of C.E.M.S. in Sydney.

Mr. Peter Garnsey, second son of Bishop David and Mrs. Garnsey, of Gippsland, Victoria, has been awarded the degree of Doctor of Philosophy by the University of Oxford. His thesis was "The Social Status and Legal Privilege in the Roman Empire with special reference to the Curial Class during the Second and Third Centuries, A.D." He spent three years at New College as N.S.W. Rhodes Scholar. He is to take up an appointment for two years as Assistant Professor of Classics in Berkeley College, California.

Rev. Kenneth Bruce Mason, B.A., Dean of Trinity College, University of Melbourne, has been elected by the diocesan bishops of the Church of England in Australia as the first bishop of the diocese of the Northern Territory. Mr. Mason is from Bathurst, N.S.W., and graduated from the University of Queensland. He was chaplain in Darwin from 1958 to 1962.

Rev. Ken Child, Chaplain of the Inter-Church Trade and Industry Mission, will be inducted to St. Clement's, Marrickville (Sydney) on November 21.

Rev. B. S. Grace, curate of St. Luke's, Mascot (Sydney), is going out for the Bush Church Aid Society to Norseman (N.W. Australia).

The engagement is announced of Jennifer Frances, youngest daughter of Mr and Mrs Geoffrey Higgins, of 1 Bracken Court, Highton, Geelong, to Rev. Ronald James Ross, only son of Mr and Mrs George Laity, of 28 Begonia Road, Gardenvale. Mr Ross is at present on the staff of Caulfield Grammar School. Miss Higgins is completing midwifery training at the Queen Victoria Hospital, Melbourne.

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H.M.S. WOMEN'S AUXILIARY

Applications are invited from deaconesses or lay-women for the position of General Secretary of the Home Mission Society Women's Auxiliary. These should be made in writing to:

The General Secretary,
The Home Mission Society,
511 Kent Street,
SYDNEY, N.S.W., 2000.

The position will mainly involve promoting the work of the Society amongst the women of the Diocese. Further details will be available on application.

Applications close on the 15th November, 1967.

Rev. W. C. S. Johnson, rector of Port Adelaide, has been appointed rector of Victor Harbour (South Australia) from January, 1968.

Rev. A. R. McFarland, rector of Atherton (North Queensland) has been appointed rector of Home Hill.

Rev. Ken McIntyre, Adult Education Officer of the Board of Education, Sydney, has been appointed Director of Christian Education, diocese of Melbourne, not Director of the G.B.R.E. as stated in our last issue. He begins duties on February 1, 1968.

Rev. M. Lee, curate of Christ Church, St. Ives (Sydney), has been appointed curate-in-charge of St. Matthew's, West Pymble.

Rev. Cyril S. Manuel, M.A., curate of St. Luke's, Cottesloe (Perth), and who was ordained in the diocese of Calcutta, has been appointed organising secretary of the Anglican Missionary Council of Western Australia from January, 1968.

Rev. A. T. Pattison, rector of St. John's, Maroubra (Sydney) will retire from the active ministry on November 30 next.

Mr Denis Day has been appointed registrar of the diocese of Perth.

Rev. J. R. Le Huray, rector of St. Alban's, Leura (N.S.W.), will retire from the active ministry in January, 1968.

Rev. Canon T. E. Whiting, of All Saints' School, Bathurst, has been appointed rector of Boorowa (Canberra-Goulburn) from November 1.

FACT AND FAITH FILMS

Following the recent Federal Conference held at Melbourne, the Executive Officer of Fact and Faith Films, Mr Roy A. Ashton, flew to Papua and New Guinea to undertake an extensive survey of the area.

The past months have seen an increasing demand for Moody and Billy Graham films in the Territory, but high airfreights and long delays in Customs clearance made the exchange of films between Australia and New Guinea impracticable.

Mr Ashton visited Port Moresby, Lae, Madang, Goroka and many other towns in the Highlands area, conferring with senior officers in the Department of Education, The University of Papua, The Melanesian Council of Churches, Evangelical Alliance, Missionary Societies as well as many Christians attached to the numerous denominations operating on the field. In addition, films were screened in high schools, C.L.T.C. Banz, S.I.L. Ukurumpa and many Churches to test the reaction of indigenous students.

As a result, a library of films for adults and children will be set up immediately at Port Moresby. A local committee has been chosen and will be known as Fact and Faith Films (T.P.N.G.). In addition, Challenge Films (T.P.N.G.) will be established to cover the distribution of Billy Graham and other films for which the organisation holds exclusive franchises.

DIOCESAN SYNODS

(From Page 1)

ance, in particular ensuring that the committee controlling these areas should not be self-perpetuating but under the control of synod. Other amendments which might have made the committee a more democratic body were not so successful and speaking under the stress of considerable emotion, Mr Sherlock managed to carry synod with him on a number of vital issues.

Bishop Dain had the first notice of motion on the business paper and it concerned Vietnam. Synod solidly resisted many manoeuvres, both inside and outside the house, to have a later motion opposing Government policy replace the first motion.

The General Synod canon on the consecration of bishops was shown by Canon D. W. B. Robinson to be unwisely drawn up and was referred back to General Synod for further consideration.

Seating of members on the floor of the Chapter House was changed for the first time in the memory of most synodsmen. Seating was arranged in an arc before the dais and it was a great improvement on the previous method, ensuring that most members of the house could see all speakers.

Books

(From Page 7)

ous, eruptive mood of discontent," and although the Cardinal says "the strength of the Catholic Church has always been authority," Scott reports that "the Roman Catholic Church can never again be the strictly disciplined authoritarian body it seemed before the Council."

The book is illuminating and informative for those interested in the subject. The author, a Protestant, denies it is an "essay in prejudice," but still allows himself some short sharp observations. "What is asked of Catholics is nothing more than that they should show the respect and tolerance towards other people's views that they expect to be shown towards their own." And he resents their arrogance, intimidation, and repression, in a concluding impression.

—B.F.V.K.

THEN CAME JESUS, by Clyde Kirby, Zondervan, \$3.95 (U.S.A.), pp. 157.

This interesting book is written by a Baptist minister from Virginia, and his rural background is evident in the 11 chapters recounting actual life experiences in his ministry.

"Then came Jesus" (John 20:19) in the upper room to transform the first disciples, and Mr Kirby reveals that the Christ who stands at the door of the human heart today is as real, as tender and as completely adequate for all needs as He was then.

The author introduces Christ into life situations in a way that reveals Him as a real Person and not merely as a dim figure of speech in history, or as One who is distant and unapproachable.

The relevancy of faith today in Jesus as Saviour and Lord is vividly illustrated, and the examples given of lives transformed and stabilised reveal the author as a compassionate and understanding pastor.

The book is inspiring and encouraging, and has a twofold use: to remind those in the ministry of the central purpose of their calling, and to enable both the minister and the layman, struggling with their rough contact with the world, to discover in the Saviour the strength, the release and the fulfilment for which troubled hearts yearn. A good gift book.

—B.F.V.K.

BARRIERS TO CHRISTIAN BELIEF, by Leonard Griffith, Hodder and Stoughton, pp. 192, 6/- English.

The present minister at the famous City Temple in London is much more orthodox than Leslie Weatherhead. This book will testify to that.

It will not satisfy the conservative. It is a modern pastor's direct approach to the most obvious objections to the Christian Faith. Good for the intelligent inquirer.

—K. R. Le H.

TO ADVANCE THE GOSPEL, from the writings of Rufus Anderson, ed. by R. Pierce Beaver, Eerdmans' U.S. 1967, pp. 224. Price \$5.95 (cloth), \$2.95 (paper).

Rufus Anderson has been acclaimed as the most outstanding and influential missionary theoretician of his day in the American scene. An exact contemporary of Henry Venn of the C.M.S., with whom he is linked as co-author of the "three-self" principle of church development (self-governing, self-supporting, self-propagating), he exercised

THE AUSTRALIAN CHURCH RECORD

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his unique ministry from the home base in the latter half of the last century.

To read this book is to discover treasures new and old pertaining to missionary principles. "Church-planting" (one of the subjects today), the "faith" principle, home support — mature comment on these and numerous other topics has been gleaned from Anderson's writings for all who are interested in the theory and practice of mission.

The result is a sourcebook full of encouragement and enlightenment for these days, despite the lapse of years since the original material first appeared.

—A.D.D.

SHORT NOTICES

OUT OF THE MOUTH OF THE LION by Geoffrey T. Bull, Pickering and Inglis Ltd., London, 1967, pp. 16, 1/3 (U.K.). Captured by the Communist Chinese armies who overran Tibet in 1950 and then a captive in China, the author exposes Marxist Communism from personal experience and deep Christian conviction. Should be widely circulated.

THE PASSING YEARS by C. A. Knox, Arthur H. Stockwell Ltd., U.K., 1967, pp. 48, 7/6 (U.K.). The autobiography of a nurse from Cairns who followed her profession in many parts of the world before coming back to Australia.

THE OLD TESTAMENT STORY by Carl G. Howie, Teach Yourself Books, Hodder and Stoughton, London, 1967, pp. 183, \$1.35. A very well written account of the Old Testament in its historic setting, beginning, realistically enough, with the Exodus. Useful for Bible students.

SERMON SUGGESTIONS IN OUTLINE by R. E. O. White, Pickering and Inglis Ltd., London, 1967, pp. 165, 15/ (U.K.). Very full sermon outlines on topical themes. Exegesis is not overlooked and scripture is compared to scripture.

LET ME ILLUSTRATE by Donald Grey Barnhouse, Pickering and Inglis Ltd., London, 1967, pp. 379, 21/ (U.K.). Five hundred graphic illustrations, stories and anecdotes, grouped in categories for ready use. Helpful to many but should not replace the speaker and preacher's use of his own rich mine of experience in preaching.

NO MORE WALKABOUT by L. A. Drysdale, Arthur H. Stockwell Ltd., U.K., 1967, pp. 63. Miss Drysdale now lives at Subiaco in Perth but served for many years among the Aborigines in Arnhem Land and in the Eyre Peninsula. A well-written account of some of her experiences as a nurse and shows great feeling for our Aboriginal peoples. Lacks any kind of introduction to the author or to her reasons for writing.

THE AUSTRALIAN CHURCH RECORD

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BAPTISTS TO REVIEW BELIEFS

VICTORIAN Baptists have been asked to set up a committee to examine baptism and church membership, and their relation to church union.

Rev. R. Gill, minister of the Sunshine Church, has submitted motions to the general council of the Victorian Baptist Union requesting the committee.

The motions were to have been discussed at the council's September meeting, but were deferred. It is expected they may be discussed at the November meeting.

It suggests that the committee direct its attention to practical and pastoral issues involved in Baptist work, on baptism and membership.

Mr Gill's motions also provide a list of questions to indicate the suggested range of study. The questions were:

• In what way are Christian baptism and church membership related?

• What role does Christian baptism have in evangelism?

• Should the laying-on of hands normally have a role in the baptism-membership process?

• Is the immersion mode integral to believers' baptism? Or would affusion or the application of water to the forehead be consistent with New Testament theology on baptism? If each mode is equally appropriate for believers, is it legalism to demand one absolutely?

• Regarding the baptismal practices of other churches, sects and religious groups, which should Baptists recognise? Should a person be admitted to the membership of a Baptist church merely because he has been immersed at some religious ceremony?

• What role should education in Baptist principles and church life have in the preparation of candidates for baptism and membership in a Baptist church?

• May a communicant member in full standing of a paedobaptist (infant baptising)

church be received into the full, active membership of a Baptist church without re-baptism.

• What baptismal practices among the paedobaptist churches do Baptists consider indiscriminate? (A child, whose parents are both communicant members in full standing? One parent? Neither parent?)

• Assuming that Baptists may treat as subjects of their evangelism among the memberships of other churches only those who are nominal or lapsed and those who approach them voluntarily: (A) what are we to understand by lapsed or nominal membership in any Church or Communion? (B) should a lapsed member, even Baptist, be re-baptised when brought back to faith and fellowship through pastoral care or evangelism.

• From specific considerations of Christian theology, in what ways do Baptists expect the

other churches to reform their baptismal and membership practices further to facilitate co-operation and the movement toward church union between Baptists and others?

• What guidance regarding baptismal and membership practices should be given a Baptist congregation considering union with one or more paedobaptist congregations?

• Is a union church practising both infant baptism and believer's baptism possible? Under what conditions, with what safeguards?

• What meaning does the service of infant presentation and parent dedication have, if any? How is it related to the matters under consideration, if at all?

• Should there be a catechumenate in Baptist churches for the children of church members?

—AUSTRALIAN BAPTIST.

SYDNEY FEELS THE PINCH

THE world-wide shortage of ordination candidates which has been felt for some time in Australia, is making itself felt in Sydney where there has been a significant decline for the past three years. Writing in his diocesan paper, the Archbishop of Sydney says:

This diocese is now beginning to feel the same shortage. Eighteen months ago there seemed to be enough clergy to fill all the vacancies and appointments which then existed. But this is not the case today. There has been a steady drain on available

manpower through death, retirement, resignation, and overseas appointments. At the same time, there has been a diminishing number of men available for ordination. This may easily be seen from a table of the number of ordinands for the last 10 years, treating those who were ordained in December and the following February as a single group:

1957	.. 11	1962	.. 21
1958	.. 18	1963	.. 22
1959	.. 18	1964	.. 18
1960	.. 30	1965	.. 15
1961	.. 26	1966	.. 10

This means that there has been a steady decline since 1960, and that there is no such thing as a surplus of manpower in the diocese. No less than 39 of those who were ordained in this diocese between 1957 and 1966 inclusive have now gone overseas or elsewhere in Australia.

The net result of this will make itself keenly felt at the end of the year. It is doubtful whether there will be enough curates to meet the need of every parish. Nor can there be any sudden remedy for this problem. What is needed is a continuous stream of properly qualified men in training at Moore College.

FOLLOWING publication of our last issue, in which the legality of the election of the first bishop of the Northern Territory was questioned, the "Record" sent a telegram to the Primate seeking his comments. At the time of going to press no reply had been received but the Primate has expressed the following opinion in another connection:—

"It might be thought that there has been some irregularity in the election of the first Bishop of the Northern Territory. This has certainly not been the case as the election has been carried out in accordance with the Constitution and Canons of the General Synod.

"It has been incorrectly stated that the authority of the mem-

SCHOOL TAKEOVER IN SYDNEY



• Bancroft Street entrance to the college.

ROSEVILLE Girls' College at Roseville on Sydney's North Shore, founded in 1908, has been taken over by the Council for the Promotion of Church Schools.

Previously run by a parents' co-operative society and administered by an elected board with Mr Les Gummerson, a Sydney insurance underwriter as chairman, the school has been passed to diocesan control without any financial consideration.

The school will continue as a full primary and secondary school up to Higher Certificate

standard under the present headmistress, Mrs M. Honey, B.A., who was appointed in 1959. There is a full staff of qualified and graduate teachers and it is felt that on the existing property, the school can expand to a maximum of 350 pupils.

Situated close to Roseville railway station from which there are feeder bus services to the rapidly developing Forestville, French's Forest and Belrose areas, the Council for the Promotion of Diocesan Schools feels that it has real possibilities for growth.

A new science block has been opened in recent years and the school is able to offer a full educational program up to university matriculation.



• Senior girls at work in one of the new science laboratories.

PRIMATE REPLIES ON N.T. ELECTION

tion at Gilebulle might have been elect the first Bishop of the Northern Territory without the customary participation of the Clergy and Laity, derives from a Canon of the General Synod ratified by the Diocese of Carpentaria (from which the new Diocese has been created) and by the Queensland Provincial Synod. In actual fact the formation of the new Diocese required the approval of the Diocese of Carpentaria and of the Provincial Synod of Queensland, but the Constitution of the new Diocese required only the approval of the General Synod.

"It has also been suggested that the procedure for the elec-

ADELAIDE CHURCHES DEFEND SUNDAY

INTERNATIONAL and interstate cricket and tennis matches will be allowed on Sundays only if a special permit is granted under amendments made to the Places of Public Entertainment Act Amendment Bill by the Assembly recently.

This follows Church objections to these sports being allowed on Sundays without first obtaining a permit from the Minister.

The Bill was passed by the Assembly with this and other amendments and will go the Legislative Council.

The Bill, which closes loopholes in the existing Act, previously made no reference to international and interstate cricket and tennis.

Sports not permitted without a permit in the Bill originally in-

cluded S.A. National Football League and Soccer Federation games, horse and dog racing, rodeos, motor racing, and professional boxing and wrestling.

Introducing his amendment to include cricket and tennis in the list, Mr Dunstan said he had received representations on the subject from the Churches, particularly the Methodist Church and the rector of Holy Trinity Church, Adelaide.

They had pointed out that the matches were likely to draw considerable crowds and could conceivably cause a disturbance in the neighbourhood.

"I agree that it would be wise to add these to the list," Mr Dunstan said.

Several Opposition Members clashed with the Premier over the Churches' views on Sunday sport.

Mr Pearson claimed that the Churches felt they had been "sold short" by the Premier and he mentioned particularly the Methodist Church.

NEW MORALITY AND THE BIBLE

PROFESSOR K. Runia, Vice-Principal of the Reformed Theological College, Geelong, concludes his article which began in our last issue (ACR 2/11/67; page 2.)

Those who are concerned with the frequent challenge to Christian standards of behaviour from within beyond the Church, will find here a sane and balanced scriptural analysis of the modern situation.

As we saw in the previous article, the "new moralists" appeal in particular to Jesus and Paul. Both of them would have been full-fledged situationists. Both of them would have replaced the law by the one unconditional commandment of love.

The main issue, therefore, between the situationists and ourselves as evangelicals is the place of the law in Christian ethics. Are there certain things which are always intrinsically good or bad, right or wrong? Or is there only one absolute norm, namely, agape, Christian love?

Before going into these questions, we will first touch briefly on two other points which play a major part in the new ethics: the concept of "situation" and the estimate of man.

It is striking that neither Fletcher nor Robinson has seriously discussed the concept of "situation." They simply state that every action takes place in a certain situation (which of course, is true) and that this situation is determinative.

But what exactly is involved in a situation? Recently some other theologians have made a special study of it and they have shown that every moral situation is a most complicated affair and that the "new moralists" in their facile use of the term are greatly underrating the difficulties.

Prof. C. Peter Wagner has rightly pointed out: "To be able to predict all involved in a moral decision in every case, especially in a crisis of life, is too much to expect even of an ethics professor, to say nothing of the man in the street." And yet this is what the situationist expects.

Closely related to this is their optimistic estimate of man. In both Fletcher's and Robinson's

books there is hardly any mention of man's sinfulness, of his rebellious heart and darkened mind.

Another Christian situationist, Dean Douglas Rhyme, has written that we should not regard man as a miserable sinner, but as a son of God with a tremendous potentiality. But this is far removed from the biblical estimate of man. According to the Bible, man is a sinner who, as long as he is unregenerated, walks according to the flesh and sets his mind on the things of the flesh (Rom. 8:5).

Only through the regenerating power of the Spirit his mind and will can be renewed, but even this renewed man daily needs the transformation of his mind that he may prove what is the will of God, what is good and acceptable and perfect (Rom. 12:2).

HEART OF PROBLEM

This leads us to the real heart of the problem. How do we know the will of God? Where do we find it? Classical theology always answered: in the law of God. But according to the situationists the law belongs to the past. There is only one command, that of love. They further claim the support of the New Testament, especially that of Jesus and Paul. Are they right?

The first thing that struck me, when reading their books, was that their thesis concerning Jesus can be maintained only by criticising the evangelists. Matthew in particular is branded as a "Judaizing spirit." I can't help feeling suspicious when this happens. Apparently the situationists understand Jesus better than his own disciples!

On the basis of my own study of the relevant passages and of the Gospels in their entirety I have come to the conclusion that there is no contrast whatever between Jesus and the law.

On every page all the Gospels show us that Jesus Himself was always obedient to the will of God as revealed in the law. There is no instance that He ever transgressed the revealed law. The words of Matt. 5:17-20, instead of being a legalistic addition of Matthew, are rather programmatic for Jesus' life and teaching.

In the Sermon on the Mount He fully maintains his Father's law. Yes, he shows the real depth of the law by teaching his disciples that according to the law there is no limit to love. On purpose we bring law and love together in one statement and one context. The situationists always see a contrast between the two.

But in the process of doing this he always emphasises two points. First, he holds the old law in the light of Christ (cf. Col. 2:17). Secondly, he stresses that God's will as revealed in the law is directed at persons. Read Gal. 5:14 and Rom. 13:8-10. In both passages there is no contrast whatever between law and love, but they are correlated in an inseparable unity.

The only possible conclusion from this short survey of N.T. teaching is that the situationists do gross injustice to the fullness and complexity of the N.T.'s message about God's law and the commandment of love.

While stressing the one side (love), they completely ignore the other (law). All their speaking of agape, Christian love, does not alter the fact that the final decision is with man himself, because this agape has been divorced from the revealed will of God.

But we may not stop here. According to Fletcher the summary of the law virtually means the end of the law itself. Love is the real gist. The rest are husks, which can be thrown out. In my opinion this is nothing else than a construction placed upon Jesus' words. What Jesus really does is to show his listeners that God always meant his law as a means of loving Him and the neighbour. The Pharisees had severed the relationship between law and love. Jesus restores it.

This does not mean that everything in the O.T. law is final for Jesus. In his own teaching, as recorded in the Gospels, we can observe that a shift is taking place. I am thinking here of such passages as Matt. 6:16-18 and 9:14-17. New wine should not be put into old wineskins! The reason of this shift is Jesus' own coming as the Messiah. From now on the law will have to be seen in the new context of the messianic kingdom. One of the results is that all that is ceremonial in the law is coming to its end.

Yes, the whole form of the law is going to change. Israel had received the law in the form of a legal code, ordering and regulating all details of Israel's life. But when the Messiah has completed his work and has sent the Spirit, this will no longer be necessary.

This new view of the law is clearly stated by Paul, who lived after the completion of the messianic work and the outpouring of the Spirit. In Gal. 3:24 he says that the law was in custodian 'unto Christ.' The last two words can be understood in two ways. They can mean: "Until Christ should come" (NEB text) or 'to conduct us to Christ' (NEB margin). Perhaps we should keep the two meanings together.

The law was designed to awaken in Israel a desire for Christ, and it was the 'escort' that had to keep the children within bounds and limits, as long as Christ was not yet there.

But as soon as Christ comes, the law no longer has this function. God's people in the new dispensation are no longer 'little children' who need a custodian, but they are (adult) sons of God, through faith (Gal. 3:25, 26). Therefore the law is no longer binding in its old form, namely, as a lawbook or written code (see Eph. 2:15 and Gal. 5:1). Yet it is not simply abrogated. It still contains the revelation of God's will for us. Again and again Paul himself falls back on the O.T. law, when he wants to describe the content of the new obedience.

But in the process of doing this he always emphasises two points. First, he holds the old law in the light of Christ (cf. Col. 2:17). Secondly, he stresses that God's will as revealed in the law is directed at persons. Read Gal. 5:14 and Rom. 13:8-10. In both passages there is no contrast whatever between law and love, but they are correlated in an inseparable unity.

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But we may not stop here.

As I wrote at the end of the first article, it is not enough to examine the new Situation Ethics in the light of God's Word, but we have to examine our own traditional positions as well. In many ways the new ethics is a reaction against the traditional ethics. Have we perhaps given occasion for it? To what extent is our traditional position legalistic? To what extent do we as

evangelicals still handle the law of God as a "code?" Is our "ethos" indeed one of the responsible liberty of "the sons of God" who are no longer under a custodian? (Gal. 3:25, 26)? Do we indeed realise that law and love belong inseparably together? Or to put it another way: do we know the glorious freedom of the children of God? Time and again Paul speaks

Continued Page 3

EDITORIAL

THE APPOINTMENT OF BISHOPS

In our last issue (2/11/67; page 4) we drew attention to the doubtful nature of the recently announced election of a bishop for the new diocese of the Northern Territory. Let us make it quite clear that the qualifications or suitability of the Reverend Kenneth B. Mason who was declared elected are not in question.

What is questionable is the constitutionality of the action of the bishops assembled at Gilbulla. We can understand the reluctance of the bishops to wait for an election by the House of Bishops at General Synod in 1969 but it seems to us that our Australian Church Constitution clearly provides for such an election only by the House of Bishops which has not the power to set itself up independently of meetings of General Synod.

Those who remember debates on the proposed constitution will clearly remember that safeguards were insisted on to ensure that bishops' meetings could not claim to act with authority for the whole Church. The recent bishops' meeting claims to have so acted.

We hope that they will take advice on the legality of their action. The diocese of the Northern Territory has been duly and legally set up. The proposed diocesan would like to feel that his position is unassailable.

The rapid development of the Northern Territory and the difficulties of its administration by the Bishop of Carpentaria suggest the wisdom of the setting up of the new diocese. The Prayers and generous support of the whole Australian Church are called for. But we are rather alarmed at a trend towards the proliferation of bishops elsewhere in Australia.

Recently, two dioceses with just over 30 clergy each, Bunbury and Willochra, have considered the appointment of assistant bishops. Bunbury has gone so far as to pass a synod canon permitting an appointment in 1968. Willochra has merely passed a motion and may not proceed with the idea.

Both dioceses encompass very large areas and Bunbury in particular has experienced rapid growth. Willochra has only just become a really viable unit by the cession of the Eyre Peninsula with its parishes from the diocese of Adelaide. Both bishops must find that the demands on them as chief pastors and administrators are incessant.

Perhaps in the Church of England we are victims of our traditions. Just as in the parish the idea persists that nobody can do the job as well as the clergyman, so in the diocese, and particularly the smaller country diocese, the bishop is regarded as supra-human.

After dioceses have rationalised diocesan administration and delegated all they can delegate, the vexed question of confirmations remains. It has not been unknown in Australia to appoint assistant bishops simply to cope with this particular demand. The result of this might well make diocesan administration top-heavy and stretch financial resources beyond their limits.

With regard to the demands upon episcopal time for confirmation, we feel that there could be much greater rationalisation here and it might well make the rite much more meaningful to the candidates. We could profit from the experience of the Church of England in South Africa, which for a number of years was without its own bishop.

Candidates were thoroughly prepared and then, with the authority of the Prayer Book rubric, they were admitted to Holy Communion without the rite of the laying on of hands. Only once in several years was the rite administered, depending on the infrequent visits of the Bishop in North Africa or the Archbishop of Sydney. Its infrequency in no way affected the ongoing life of the Church. A less frequent administration of confirmation might well bring real benefits to the Church in Australia. It would probably ensure that only those to whom confirmation was fraught with spiritual meaning would attend.

The proliferation of the purple is certainly not an easy solution to the problems which many smaller dioceses are facing.

"MEET THE TEAM" RALLY DRAWS 12,000 PEOPLE

The Sydney Billy Graham "Meet the Team" rally was an unqualified success, packing the Sydney Stadium at Rushcutters Bay with some 12,000 people.

The crowds converging on the Stadium on the evening of Thursday, November 2, were so great that they caused a traffic bank-up right back through nearby King's Cross and up into the city area itself.

Chairing the meeting was the Rev. Dr E. H. Watson, Director of Evangelism for the Baptist Union of N.S.W., who soon handed the evening's program over to well-known compere and conductor, Cliff Barrows.

A major part of the evening's meeting was taken up with a musical program provided by singer George Beverly Shea, pianist Tedd Smith, assisted by a choir formed for the night, and other artists.

Mr Alex Gilchrist, Sydney Crusade Director, spoke about the needs of the 1968 Crusade and urged those present to enrol in one or more of the various departments of the Crusade work. Mr Gilchrist then introduced the Rev. Walter Smyth, who was Director for the 1959 Crusade in Victoria and who is now executive vice-president of the Billy Graham Evangelistic Association.

Mr Smyth reported to the meeting on the recently concluded Tokyo Crusade conducted by Billy Graham. He said that a small band of believers there had taken in faith a hall seating 15,000 people. Their faith had been rewarded as they saw average attendances throughout the crusade of from 15,000 to 16,000 people each night and an attendance at the closing rally in a baseball park of over 30,000 people.

Each night some 600 to 1,000 people had come forward when the invitation had been issued and throughout the crusade a total of 15,000 responded.

During the meeting it was reported that the Sydney Crusade budget would amount to \$200,000, of which some \$20,000 had been received to date. It was hoped to have \$150,000 in hand by April. It was also mentioned that the team members would once again come to Australia at their own expense.

Forthcoming crusade events are:

November 15: Crusade Group Reservations Department opens. December 1: State-wide Half-Night of Prayer. Locations to be announced.

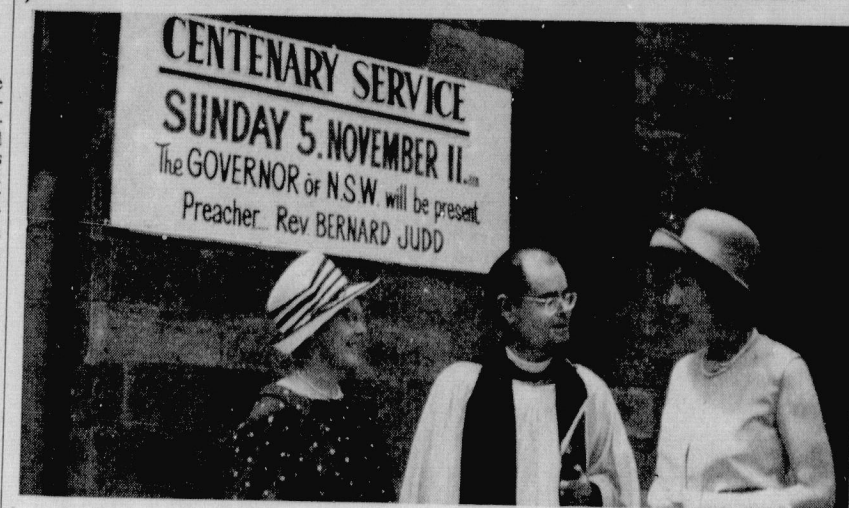
December 8-15: Pre-Crusade Youth Focus Rallies.

March 11: Christian Life and Witness Classes commence.

March 15-17, 22-24: Youth Outreach.

April 7: Threshold House-to-House Visitation.

CENTENARY SERVICE AT EAST SYDNEY



On Sunday, November 5, 800 people attended a service in St. Peter's Church of England, East Sydney, celebrating the church's centenary.

The chief secretary, Mr E. A. Willis, and Senator D. McClelland read the lessons at the service conducted by the rector of the church, the Rev. B. G. Judd.

Representatives of the Presbyterian, Methodist, Congregational and Baptist Churches, the Churches of Christ and the Salvation Army were present.

Messages from the Archbishop of Canterbury, Dr Michael Ramsay, the Archbishop of York, Dr F. D. Coggan, the Archbishop of Sydney, Archbishop M. L. Loane, and the international leader of the Salvation Army, General F. L. Coutts, were read.

Lady Cutler was present. The Governor, Sir Roden Cutler, was unable to attend because of indisposition.

A choir of 50 from St. Martin's Church of England, Killara, was led by the organist, Mr David Alexander.

Some people in the congregation came from as far away as Victoria. At least six people present said that their parents had been present at the opening of the church. A large number of young people joined in the service including 80 girls from S.C.E.G.S., Darlinghurst, and 50 cadets of the St. John Ambulance Brigade.

● PHOTO (Left to Right): Mrs Judd, the Rev. Bernard Judd and Lady Cutler, wife of the Governor of N.S.W.

NEW MORALITY AND THE BIBLE

From Page 2

of this freedom. The believer is no longer under the "yoke of slavery" of the law (Gal. 5:1, cf. Rom. 7:6). This does not mean that God's will is unknown to us. We do know God's will from his Word, including the law. But it is no longer a matter of code-legality, but rather of principles, which have to be applied in personal freedom and free responsibility. Paul, although giving many general rules, has always refrained from creating a new legal system.

He himself has always adhered to his own words to the Galatians: "For freedom Christ has set us free; stand fast therefore and do not submit again to a yoke of slavery." (Gal. 5:1).

Why is this so? I believe there is only one answer. Because Paul firmly believed in the reality and power of the Holy Spirit.

The Christian does not need a new lawbook, for he has received the Spirit, who guides him into all truth, also into the truth of God's will for his life. It is not surprising that nowhere Paul speaks more about the Holy Spirit than in the two epistles that deal with the freedom of the law, namely, Romans and Galatians.

Here we come to the real heart of the N.T. ethics. There is no need for an elaborate code, for the free sons of God are led by the Spirit of God, who tells them in every situation how they have to apply the revealed will of God.

This is the scriptural 'situation ethics': the ethics of the loving fulfilment of God's revealed will through the power of the Holy Spirit.

(a) Establish a fund to meet the home missionary needs of the Church in Australia.

(b) Survey and keep under review the current and foreseeable needs of the Church in remote areas.

(c) Consider joint or separate action by its constituent or other bodies on individual needs or projects brought before the council.

d) Subsidise this action from the home mission fund as is proven necessary.

e) Encourage the finding of suitable manpower associated with such decisions. The Missionary and Ecumenical Council at its meeting on October 23 accepted the recommendations of the Consultation and forwarded them to the A.B.M. On October 25, the A.B.M. agreed in principle to the resolution of the Missionary and Ecumenical Council. The board decided "to offer the Council a donation of \$5,000 to launch the proposed fund."

Continued Page 5

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Notes and Comments

REFORMATION CELEBRATED

The 450th anniversary of the Reformation celebrated on October 31 received notable mention overseas in both the secular and religious Press. The English Church Times, which is the Anglo-Catholic organ, devoted its editorial to the subject on October 27 and contained a feature article on Martin Luther by Professor James Atkinson.

Metropolitan dailies in Australia realised its significance and the Sydney Morning Herald was not alone in giving it editorial recognition. The A.B.C. gave it considerable coverage both on radio and television.

It was important enough for the conservative Cardinal Bea to send a greeting from Rome to the World Lutheran Federation, even though it was a somewhat left-handed compliment to the Reformation.

New Life, Australian Presbyterian Life and other denominational papers in Australia gave the event considerable mention. This makes it all the more remarkable that such an event should, either through ignorance, lack of concern or hostility to all that the Reformation achieved, go practically unnoticed in the Church of England press throughout Australia.

ANGLICAN ISOLATIONISM

Are we so isolated from the other Reformed Churches of Christendom that we adopt such a curmudgeonly attitude? Are we unaware of the "rock from which we are hewn?"

Perhaps it is our pre-occupation with unity which clouds our judgment and blinds us to the rich heritage which was so dearly bought and which we might well lose unless we are as insistent on the authority of the Bible as our reformers were.

As Protestants, we stand for basic Bible truths which are precious to God and to our Saviour and without which our Christian faith is meaningless. We must never fail in our responsibility to make a positive proclamation of these truths wherever and whenever we have the opportunity. Luther said: "I can do none other." Neither can we.

PREACHING

There are many who contend that preaching has lost its place in this age of the all-powerful mass media of communication.

We believe that the Holy Spirit will always back the power of the spoken word from the pulpit, just as He blesses us as we confront individuals with God's truth.

Too often the preacher is concerned about the mechanics of preparation and delivery. As we study the preachers of the Bible, pre-eminently our Lord himself, we find that they observed three simple principles which are just as relevant to preaching today.

HUMILITY

Every preacher in the Bible was a humble man. They had a humble assessment of their own worth and a humble assessment of their relationship to others. They did not feel it their responsibility to set the whole world right. They did not use the pulpit to defend their own ideas or lines of action. They did not regard their hearers with veiled hostility, but as weak sinful creatures like themselves who could be saved by grace.

When they spoke sternly, they did so under the pressure of circumstances. Preachers often are caustic and judgmental to day because something in their own nature makes them so. They are not humble enough to acknowledge this. A preacher has accomplished much when he has learnt to keep some of the negative aspects of his own personality out of his preaching.

When he is meek and lowly in heart he will find rest in his own soul and will be more able to lead others to that haven of rest in Christ. Directness, simplicity, humility. If the preacher has a daily personal relationship with Christ, perhaps these sum up all his other needs.

SIMPLICITY

Much of the Bible's uniqueness is due to the profound simplicity of its language. Its preachers never tried to impress their audience. They never showed the extent of their vocabulary or of their reading.

They quoted Scripture with aptness but infrequently. Some modern preachers quote more Scripture to illustrate Scripture. The more they can pack in, the more faithful they think they are to the Bible. They do not ask themselves whether or not they are making truth plain and simple to their hearers.

DIRECTNESS

The preacher should be direct. His message is not prepared to be delivered in a vacuum or to just any congregation. It must be directed to the needs as he sees them, of the people to whom he will speak. He must relate the Bible to the needs, problems and concerns of these people.

Though we faithfully expound the Scripture carefully and forcefully, it only comes alive to the hearer as we relate it directly to his situation here and now.

A LIMIT TO MARRIAGE FEES

The Sydney synod has approved of a regulation being promulgated by the Registrar regarding the "duty" which it is customary for the bridegroom to give to the priest at the time of his marriage. The regulation is that this "duty" should not be more than \$15.

This regulation is primarily a guide to bridegrooms, not to clergymen. As the Prayer Book reminds us, the giving of a gift of money to the priest at a marriage is "accustomed," but the decision to give it, and the amount he gives, is at the discretion of the bridegroom.

The effect of the regulation should be to acquaint bridegrooms with the fact that in no situation in the diocese should the duty to the priest at a wedding be more than \$15. The bridegroom should fairly easily be guided by this as to what, in his own circumstances, would be a reasonable offering. It is to be hoped that the churchwardens will accept responsibility for seeing that bridegrooms are acquainted with this regulation; it should not be left to the clergyman.

Nothing was said in the synod about the "accustomed duty" to the clerk, which is also mentioned in the marriage service. Perhaps this "duty" is no longer "accustomed." The Easter "duties" which in 1662 were "accustomably due" have certainly ceased to be customary.

THEY SAY

Minorities always present problems, and, as far as I know, the practice of the Education Department is to give them every consideration. There must be a percentage of children in our schools whose parents are Communists, and who object to the monarchy. In deference to them must our schools stop singing God Save the Queen?"

I have a feeling that the Secular Education Society may be using the minority to obtain its ends — the abolition of religion from our schools. Their greatest weapon is the indifference of so many professing Christians.

—Canon Maurice Gillespy, Canterbury, N.S.W.

Every aspect of life is to be committed to Him. But such a commitment needs constant renewal and refreshment from the springs of our spiritual life in which is Our Lord Himself, and therefore from prayer.

—Archbishop of Melbourne.

Truth of course will only be known as we gain a knowledge of God's word for therein is truth, and it is because those who framed our Prayer Book some 400 years ago had a wonderful grasp of the Bible that our Book of Common Prayer has stood the test of time.

—Rev. Wesley Girvan, Kiama, N.S.W.

Countless hours of time and much money is wasted in doing work which the Lord has not directed; many relationships have been broken because the Lord was not made the central figure; many opportunities of witness and service missed by self pre-occupation; testimonies spoiled through careless behaviour of Christians.

—John Bibby, League of Youth, Melbourne.

Madam, there are two kinds of Christians. We're the other kind.

—J. W. GOODWIN, Wellington, N.Z.

The affluent at home and the underprivileged everywhere need the Word of God. Let us gather around the Manger and listen again to the Great Commission!

—Rev. Ron Hickin, B.F.B. Society, Sydney.

The Church as an institution has many members who do not understand the term "spirit-filled." There are those in the membership of the Church who have no real understanding of sin and the need for atonement. Until the institutional Church loses the unregenerate it will continue to have a declining influence. The challenge is to ask ourselves, "Have we repented of every known sin? Is our trust in Jesus Christ? Do we believe that He made an atonement for our sins when He died on the Cross? Are we experiencing the Holy Spirit promised to every believer by the risen Saviour?"

Rev. J. L. Hansen, Summer Hill, N.S.W.

"Down through the centuries there have been men and movements through which the continuing operation of the Holy Spirit has been manifested... Under such leadership the church exercised holy magnetism. Preaching was vital, conversions were real, prayer was meaningful, worship was joyful and Christian witness spontaneous. The effect of the church on the community was saving, sanctifying and satisfying."

"One look at our world should suffice to convince us that the supreme need of the church today is the power of the Holy Spirit for preacher and people."

Rev. John A. Coleman, Maylands, W.A.

As you know I am a V.P. of the United Bible Society. Professor Charles Malik, one time President of the United Nations, shares this privilege with me. Recently he said "As I cannot exist without food, so my soul cannot exist without the Bible. Jesus Christ is the centre of the Book, its theme and its end."

This is the reason why you should be a regular Bible reader.

Bishop Clive Kerle of Armidale, N.S.W.

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Letters to the Editor

Short on prayer

A few weeks ago I had an interesting experience—my first diocesan prayer meeting!

Upon arriving at the advertised place, it seemed there had been a mistake—three cars in sight. But this was no mistake, as the five people inside indicated.

Everyone is busy, we all complain, prayer is never easy. But let's face it: when there's an opportunity for members of the ministry to meet in prayer four times a year, surely more than a handful can make the grade?

The next meeting is set down for Kingsgrove on November 17. Prayer commences at 11.30 a.m. and lasts for one hour, followed by an optional basket luncheon.

Let's hope we admit our need and roll up in force.

(Rev.) Donald Howard, Croydon, N.S.W.

Sacrifice demanded

The Billy Graham Crusade represents one of the greatest challenges to Christian people today in our country. I am the minister of a church which actively participated in the last Crusade and I recall the excitement of receiving 314 referral cards. I know that some made a superficial response to Christ, but others are now mature and enthusiastic followers of the Master. I long to see another harvest time like the last one.

At the Berlin Congress, some delegates were puzzled why Dr Graham should come to Australia twice when he has not visited their country even once! For those who have eyes to see, and can discern "His time," this must be a time of visitation from God and accords with His special purposes. The blatant materialism, the gambling mania, the constant pressure to remove old landmarks in censorship matters and drug addiction point to the need for a powerful and relevant preaching of the Word of God. The challenge to prayer and to prepare is an urgent one.

There is another challenge for Christian people as they prepare for the Crusade. The Crusade will require money. It will need to have large resources so that it can effectively confront the largest number of people with the opportunity to hear the Gospel. But it is here we touch perhaps

the deepest challenge. If the Crusade is supported by gifts which normally would have maintained the work of the Gospel in local congregations, in the support of missionary personnel in vital ministries at home, then the blessings of the Crusade will be counter-balanced by the enfeeblement of God's work in other places. Instead of a great leap forward, we will only have deepened our forces in a different direction and probably maintained our same position.

The Crusade must be supported by sacrificial giving. It must be giving which will not hinder the preaching of the Word of Eternal Life in Sydney, Dodoma, Kathmandu or Djakarta. It must be giving which proceeds from a wise and balanced view of stewardship. Here is the call to a giving which is beyond the normal pattern of giving. Here is the opportunity for a sacrificial giving in a way which will probably never come again in this country.

Wise, sacrificial stewardship is a mark of the mature member of the Kingdom of God. This appeal for great sacrifice to prepare for a great harvest can be undergirded by a great promise of the Scripture. It is this—"He who sows seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness." (2 Cor. 9:10).

(Rev.) John R. Reid, Gladesville, N.S.W.

Lay Institutes' visitation

The Lay Institutes of Evangelism are reported in the Press as Bible-based, and in so far as this is true warrant earnest Christian support.

I am distressed, however, at the Institutes' proposed door-to-door visitation. A Community Religious Survey, for example, is proposed by the Department of Evangelism of the Diocese of Sydney.

I find no Biblical basis for door-to-door visitation. Paul, whom we are to imitate (1 Cor. 11:1), didn't employ this method although it was available to him. Neither did Christ employ it. Nor do other passages support it. (Acts 20:20 refers to believers' homes.)

Paul's custom was to address

the synagogues, the places of worship, and to contact there the religiously sympathetic. Similarly Christ spoke in parables so that only the sympathetic would understand (Mark 4:12). As the Bible is our sole yet sufficient guide (Psalm 119:105, 2 Timothy 3:16, 17—note "every" good work, not just some good works), door to door visitation is not being commissioned, is condemned.

On the human level, are we genuinely happy to have people calling at our front door selling goods, making surveys and arguing for other religious doctrines? Surely door to door visitation promotes antagonism rather than love wherein true Christianity flourishes.

Rather let the minister copy Paul and encourage the worshippers to spread the Gospel among their friends where a band of mutual love already exists.

If it be pointed out that the Church has been practising this method but without success (as evidence by the very existence of the Lay Institutes of Evangelism) then let me propose that our real need at present is an enquiry into why this is so.

Let us ask, for example, whether our forms of church service are of a type which a first century Christian (such as Paul) would recognise and feel at home in. Or would he imagine himself to be watching a dressed up, one-man theatrical performance conducted amidst strange furnishings.

Let us realise from our hearts that in matters of door to door visitation and of church practice generally, we can do no better than to obey Paul's instruction, "Be imitators of me, as I am of Christ."

John L. M. Dooley, Brookvale, N.S.W.

Loaded question?

I am sorry if I frightened you with my "loaded question" concerning the terms "Anglo-Catholic" and "Evangelical," (my letter, your comment, A.C.R., November 2). Since I have no file of back copies of the A.C.R. to refer to for specific examples, perhaps you will allow me to put the question in another way.

The term "Anglo-Catholic" appears from time to time in your paper. One of the most recent uses of this term occurred in the "Notes and Comments" column (I remember) in connection with the (then forthcoming) appointment/election of a bishop for the Northern Territory.

The term "Evangelical" is constantly used by A.C.R.

Could you please tell me what these words mean.

I am not sure that these terms are mutually exclusive, nor do I think that they alone sum up the "differences" within Anglicanism.

I would like to know what you think.

(Rev.) R. D. BOWDEN, Warralua, N.S.W.

(The terms are used in the A.C.R. in the sense in which they have long been used and understood in the Church of England. We refer our correspondents to any standard history of our Church. Canon Cross Oxford Dictionary of the Christian Church gives the following: "Anglo-Catholicism" the modern name of the more advanced section of the High Church movement in the C. of E. "Evangelicalism"—in the C. of E. term is currently applied to the school which lays special stress on personal conversion and salvation by faith in the atoning death of Christ.

We will leave it to Mr Bowden to read these brief articles in full and so make up his own mind as to whether the terms are mutually exclusive. We agree with him that they alone do not sum up the various schools of thought within our Church.—Ed.)

GENERAL SYNOD STANDING COMMITTEE

From Page 3

The Director of the Missionary and Ecumenical Council (Bishop G. T. Sambell) reported that in the last three years the response to MRI had been \$58,673. The council has accepted a figure of \$50,000 as its aim for projects for 1968.

Standing Committee agreed to the composition of Anglican delegates to forthcoming ecumenical gatherings, as follows:

COMMITTEES

AUSTRALIAN COUNCIL OF CHURCHES

To be held at St. Andrew's College, Sydney, from 19th-23rd February, 1968. The Primate (ex-officio), The Most Rev. F. Woods, The Most Rev. G. Appleton, The Rt. Rev. D. A. Gurnsey, The Rt. Rev. R. Smythe, The Rt. Rev. G. T. Sambell, The Ven. G. R. Delbridge, Canon F. W. Coaldrake, L. Sharwood, The Rev. L. E. W. Renfrew, The Rev. F. Cuttriss, The Rev. G. Kircher, The Rev. S. C. Miller, The Rev. Dr. H. R. Bailey, Miss I. F. Benson, Mr P. R. Bailey, Miss J. E. Jeffreys, The Rev. E. D. Cameron. It is also recommended that Mrs. E. Ouston, and if she is unable to attend, the Rev. G. Taylor, be appointed the East Asia Christian Conference, Bangkok, Thailand, February, 1968.

The Rt. Rev. T. B. Macdonald, The Rt. Rev. G. T. Sambell, Canon F. W. Coaldrake, The Rev. G. Taylor (Sydney), Mr A. Kerr.

Assembly of the World Council of Churches, Uppsala, Sweden, July 4-20, 1968.

The Most Rev. F. Woods, The Rt. Rev. J. A. G. Housden, The Rt. Rev. D. A. Gurnsey, The Ven. G. R. Delbridge, The Rev. F. Cuttriss (Sydney), The Rev. J. S. C. Miller (Adelaide), Mrs E. Ouston (Canberra).

Consultants

The Standing Committee received the news that Archbishop Appleton and Dr J. R. Darling had been appointed as Consultants to the forthcoming assembly. Mr V. K. Brown will be attending as a fraternal delegate.

The Standing Committee noted that the Diocese of Northern Territory Canon had been ratified by the Diocese of Carpentaria and the Province of Queensland. It further noted that the bishops had elected the Rev. K. B. Mason as bishop of the newly formed diocese of the Northern Territory and received the statements concerning the financial situation for setting up the bishopric.

C.E.B.S. ANNIVERSARY

The Foundation Day of the Church of England Boys' Society in Australia, was celebrated in the Kuring-gai area of N.S.W. with a week-long festival from October 29 to November 3.

One of the branches, SEA-CEBS at St. John's, Gordon, had a Parade and Festival Service in their parish church on the Sunday. At their service, their new boat, "Spirit of St. John III," was dedicated.

The preacher at the service was the vice-chairman of CEBS in Sydney, the Reverend Victor Cole.

CEBS was founded in a Melbourne parish 54 years ago. The Society gradually spread to all States and there are now several groups in New Guinea.

The national membership now exceeds 13,000 boys. In the Kuring-gai area alone, there are some 450 CEBS officers in 12 branches.

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MEETINGS

THE Annual General Meeting of The
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1967.

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torture of fear.

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mother re-married, but being a girl child,
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secure . . . until a village policeman brought
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Books

Vietnam again . . .

**THE VIETNAM WAR: CHRISTIAN PER-
SPECTIVES**, Ed. by Canon Michael
P. Hamilton. Eerdmans, U.S.A.
1967. pp. 140. \$3.50 (U.S.).

If you are determined to col-
lect large numbers of books to
support your own line on Viet-
nam, this one will not rest com-
fortably on your shelves. Un-
like Hal Levine's recent book-
let and the University of N.S.W.
Study Group's "Vietnam and
Australia," this collection of 11
sermons and addresses, most
given in Washington Cathedral
earlier this year, gives a wide
variety of viewpoints.

It illustrates clearly that there
is far from one viewpoint on this
major world issue. Dr Eugene
Carson Blake makes clear
the soft line that the World
Council of Churches has
adopted towards Communism.
Other well-known contributors
are Martin Luther King,
Bishop Ambrose Reeves, Bishop
Ron Hall and Dean Jim Payne
of Perth.

Only one of the 11 writers
makes any attempt to base his
conclusions on Scripture. Most
proffer their personal opinions
as arising from deep Christian
conviction. It is far from clear

what is specifically Christian
about these convictions. One
cannot escape the feeling most
are long on emotions arising
from the lamentable sufferings
inflicted by both sides, but
short on willingness to get down
to the basic issues raised by
Communism, war and human
suffering.

In publishing this book, the
Washington Cathedral Founda-
tion has aimed to present the
issues so that "their theological
and moral dimensions are re-
cognised." By its very nature,
most of the material in this book
is too general and topical
to achieve these desirable ends.

—R.M.

Conservative commentaries

**THE CENTURY BIBLE: THE GOSPEL OF
LUKE** ed. E. Earle Ellis. Nelson,
London. 1966. pp. 300. \$7.

This is a scholarly and criti-
cal approach to the gospel, using
the R.S.V. Ellis suggests that
Luke was the Lucius of Romans
16:21 and that he was possibly
a cousin of St. Paul, an inter-
esting theory.

Ellis shows himself to be at
home with contemporary schol-
arship and adept at synthesising
the various critical arguments.
He accepts the authorship of
Luke and dates the gospel around
A.D. 70.

He divides the gospel into sec-

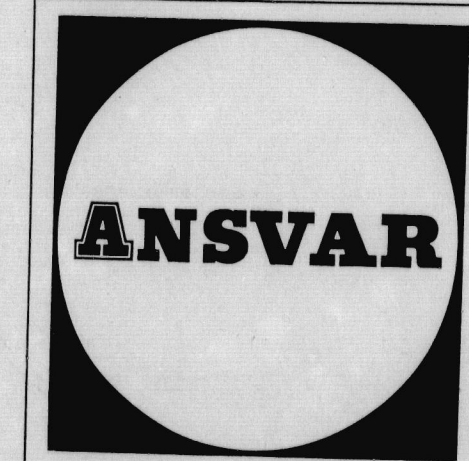
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Tooth Scholarship in 1956 at
Christ Church, Oxford. From
1961 he has been lecturing in
Church History at Moore Col-
lege and the University of Syd-
ney. Mr Pollard, who is 39, is
married and has two children.

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GRAHAM KANSAS CRUSADE ENDS

EVANGELIST Billy Graham closed his heart of America Crusade in Kansas City before 53,000 persons and set another new high record for the straight second day in the Municipal Stadium.

"The tremendous attendance at this Crusade," Mr Graham said at the close of his meeting, "is indicative of the growing religious interest in America at the grassroots level."

The evangelist said that his "only regret" was that he could not stay longer because he thought the Crusade was just beginning.

"It is my prayer that the spirit of revival and evangelism will continue in the church of all denominations," he added. "This has been one of the most thrilling 10 days of our lives."

A Saturday night's 50,000 persons broke the previous high record that had stood since the America Football League home-town opening game on October 2, 1966 (which drew 43,885). Also, it was thought to be the largest gathering for any event in the history of Kansas City.

The final day's massive crowd, from all over the Midwest, pushed the 10-day Crusade total to 364,000. The more significant figure, according to Crusade officials, was the more than 10,000 persons who walked to the baseball baselines as inquirers.

Mr Graham's message during this Crusade dealt with a variety of subjects on everything from the cause of the race riots in America to the six steps to a successful marriage, and from a call for a "new birth" to the events of a final judgment by God. But during each sermon, the evangelist always centered his emphasis on the love of God, and the need of a personal commitment to Christ.

His final evangelistic thrust for 1967 is the Billy Graham Japan Crusade International scheduled in the 15,000-seat Budo-Kan in Tokyo, October 20-29. It will be the first Crusade in Tokyo for the Graham Team.

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Mainly About People

Rev. L. F. Bartlett, precentor of St. Andrew's Cathedral, Sydney, has been appointed rector of St. Thomas', Enfield, from January, 1968.

Rev. Canon D. B. Knox, Principal of Moore College, Sydney, leaves with his family for England at the end of November. He will spend an academic year in London, doing research at the Library of the British Museum. He will return via the U.S.A., visiting colleges to investigate theological curricular and academic structures in the light of the development of Australian theological colleges.

Rev. Duncan R. McQueen, B.A., S.T.B., has been appointed Dean of Suva and rector of Holy Trinity Cathedral (Polynesia). He commences duty early in 1968. He is at present rector of St. Mary's, Warwick, Rhode Island.

New canons recently installed at St. George's Cathedral, Perth, are: **Rev. W. G. Painter**, Sir Stanley Prescott (Vice-Chancellor of the University of W.A.), **Professor C. J. B. Clews** (Deputy Vice-Chancellor), **Mr P. M. Moyes** (Headmaster of Christ Church Grammar School), **Mr F. H. Palmer**, **Mr B. C. Williams**, **Mr L. W. Doncon** and **Mr F. E. Isip** (former Clerk of the Legislative Assembly).

The Very Rev. James R. Payne, Dean of Perth, has been appointed Commonwealth Secretary of the British and Foreign Bible Society. He will take up duties in March next year. Dean Payne was trained at Moore College, Sydney, and has been Dean of Perth since 1962.

Rev. J. R. Craigie, curate of St. James', Toowoomba (Brisbane), has been appointed rector of Mundubbera-Eidsvold.

Mrs Rita MacGregor, at present on the staff of St. George's High School, Kogarah, N.S.W., has been appointed Headmistress of the Wellington, N.Z., Diocesan School for Girls, Nga Tawa. She commences duties at the end of first term, 1968.

Rev. J. S. Lewis, curate-in-charge of St. Mark's, Pendle Hill (Sydney), has resigned.

Rev. Geoffrey Ward, Victorian Supervisor of Religious Broadcasts for the A.B.C., has been appointed Assistant Program Director (Radio) for Victoria.

Rev. Andrew King from England has been appointed curate of the Cathedral of St. John the Baptist, Kalgoorlie.

Rev. D. M. Rolls, priest-in-charge of Urana (Riverina), has been appointed priest-in-charge of Ariah Park as from December 1.

Rev. W. D. McCall, curate of Broken Hill (Riverina), has been appointed to the charge of the new parish of Barellan and Weethilie.

The Right Rev. W. N. Panapa is resigning from the bishopric of Aotearoa, N.Z., on the grounds of ill-health. He has held the office since 1951.

Mr Humphrey Babbage, a High school teacher and a parishioner of St. Paul's, Wahroonga (Sydney), has been appointed the first full-time worker for the Scripture Union in Papua-New Guinea.

Rev. Donald Hood, a missionary in Hyderabad, has resigned from C.M.S. because of the difficulty in obtaining a re-entry visa. He expects to serve next year on the staff of Barker College, Hornsby, N.S.W., and to give part-time assistance at St. Aidan's, Longueville.

Miss Ethel Clifford has been appointed trained woman worker at Holy Trinity, Oakleigh and Miss Patricia Egge to St. Faith's, Burwood (Melbourne).

Rev. J. L. Ryan has been appointed to St. James', Glen Iris (Melbourne).

Rev. R. S. Cherry has been appointed to Christ Church, Berwick (Melbourne).

Rev. M. P. C. Wentzell has been appointed curate of Holy Trinity, Kew (Melbourne).

Rev. G. L. Perry has been appointed a chaplain at the Melbourne Missions to Seamen. On St. Andrew's Day, November 30, six deacons are to be ordained priest in Melbourne.

The Archbishop (Dr Woods) will ordain the new priests in St. Paul's Cathedral at 7.30 p.m. The ordinands are:

Rev. Peter Chesterman, B.A., Dip. Ed., St. Silas', North Balwyn; **Rev. Peter Hill**, St. Mark's, East Brighton; **Rev. Peter Mills**, St. Paul's, Ascot Vale; **Rev. Peter Strickland**, St. Paul's, Frankston; **Rev. Ian Thomas**, Th.L., St. John's, East Malvern; **Rev. Thomas Westwood**, St. Aidan's, Noble Park.

Rev. Bruce R. Molesworth, curate-in-charge of St. George's Marsfield and Denistone East since 1960, has been appointed curate-in-charge of St. Barnabas', Westmead (Sydney) from January, 1968.

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Rev. S. E. C. Good, curate of St. Margaret's, Nedlands (Perth), has been appointed rector of Mundaring.

Rev. Alan C. Nichols, curate-in-charge of St. John's, Greenacre (Sydney) since 1965, has been appointed rector of St. Paul's Wentworthville, as from January, 1968.

Rev. Neil McIntosh, curate of St. Mark's, Darling Point (Sydney), has been appointed curate-in-charge of St. George's, Marsfield from January, 1968.

Rev. Alan Whitham, formerly curate of St. Andrew's, Cronulla from 1965, has been appointed resident minister of the New Housing District of Whalan (Sydney) as from November 1.

THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed
Subscription \$2.50 per year.
Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable.

THEOLOGY AFTER "DEATH OF GOD"

(Torre Pellice, Italy). A new theology, based not on an analysis of contemporary man but on the renewing work of the Holy Spirit, was sketched as the task of Christian thinkers in the second half of the twentieth century by a Netherlands Reformed theologian before a European church meeting here.

Dr Hendrikus Berkhof, professor of systematic theology at the University of Leiden, told delegates to the European Area Council of the World Alliance of Reformed Churches that "what is now giving itself out to be the new theology is predominantly an anthropology."

After analysing the positions of a number of the "new theologians," from Harvey Cox and Paul van Buren to Thomas J. J. Altizer and the Dutch Roman Catholic Verhoeven, Berkhof concludes that "all these theologians are moved by some or other biblical truth . . . They are seriously attempting to provide help for the proclamation of the Gospel to an atheistic generation."

At the same time, however, he is of the opinion that "no theological scheme on their terms . . . can usefully serve the revival and renewal of the Church," because they are fundamentally in conformity with autonomous modern culture.

"A genuine new theology for our new age cannot start by conforming to the fact of our culture, but in prophetic fashion it must inquire into the underlying issues," according to Dr Berkhof.

"We have to reject the approach of the contemporary new theology where it tries to

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THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER — EIGHTY-EIGHTH YEAR OF PUBLICATION

No 1402 — November 30, 1967

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Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

OUR LORD'S ADVENT: FACT OR FICTION?

TONGUE-IN-THE-CHEEK theology over-emphasises the Incarnation, devalues the Atonement but does away with the Advent or Second Coming of our Lord altogether.

Two of the four gospels tell us nothing at all about the Incarnation, but all have a great deal to say about the Second Coming.

When we turn to the words of our Lord Himself, we find that He said far more about His advent than about either His cross or the church.

In the Christian creeds we affirm that "He shall come again to judge the living and the dead." On each of the four Sundays in Advent this year we will use the collect which solemnly reminds us in the clearest possible terms of His Second Coming. Paradoxically, this basic biblical truth which looms so large in both the Bible and the Prayer Book, is given little attention in contemporary preaching.

It is a truth so unpalatable to unregenerate man that it might just as well be fiction. He has his well-shod feet planted firmly on the floor of his laboratory and his eyes glued to his microscope, pondering wonders of life hitherto hidden from him. His radio-telescopes and his space probes reveal a few of the secrets which have hitherto eluded man's puny grasp.

He is seduced into believing that ages of more astonishing achievements lie ahead of him. Nothing could be further from

the truth if we take the Lord Jesus Christ as our Teacher.

As you study the four gospels, you will find that a great part of our Lord's teaching concerned the concept of His "kingdom." This kingdom is to be ushered in with a crisis—His coming again. We pray for this crisis in the Lord's Prayer—"Thy kingdom come . . ."

THE CRISIS

When questioned by Pilate He said clearly, "My kingdom is not of this world." He also made the paradoxical statement that "the kingdom of God is within you." To suit their own purposes, liberal theologians make this one verse the touchstone whereby all other statements about the kingdom must be interpreted instead of interpreting it in the light of the hundreds of other statements about the kingdom.

In Matthew 13 we have seven parables dealing with the Kingdom of God. Each one deals with processes of the Kingdom and reveals a conflict between two kinds of activity.

The parables of the tares and the dragnet specifically refer to the conflict of good and evil which will be resolved by His personal intervention in human affairs and the consummation of the age. We are clearly taught that the Kingdom will not come by human effort but by His personal intervention.

In Luke 12 we have the parable of the waiting servants. He exhorts His disciples to be ready also; for the Son of man cometh at an hour when ye think not. In Matthew 20 and 24 we have the parables of the marriage feast and of the labourers in the vineyard. In both there is a crisis; in the first at eventide and in the second at the king's coming.

Mathew, Mark and Luke agree that He first made an open declaration of His coming again at Caesarea Philippi. Peter confessed Him to be the Christ; He spoke of building His church and of the necessity of the Cross. Then He said: "The Son of Man shall come in the glory of His Father with His angels; and then shall He give to every man according to his works." (Matthew 16:27.)

OPEN DECLARATIONS

The prophetic discourse on Mt. Olivet recorded in Matthew 24 and 25 declare the same truth. The culmination would be when He, the Son of Man, should come. Then would the nations be gathered together and under His authority the great work of the Kingdom would go forward. In Luke 24:29-30 He spoke of His disciples' role in this future Kingdom. Thus he spoke on the day before He was crucified.

WORLD'S OLDEST WOODEN CHURCH



GREENSTED CHURCH, ONGAR, ESSEX

St. Andrew's Parish Church, Greenstead, Essex, built by the Saxons in 845 A.D. The half-log walls can be seen in the picture. Inside they still bear the scorch marks of Saxon torches used to light the building. The stone addition is of Norman construction and the wooden tower is probably 14th century. Photo by courtesy of the rector, the Rev. John Garrington.

AUTHORITATIVE WORD

That same day, having spoken of His imminent betrayal and death, He said in John 14:18: "I will come to you." In John 16:17 he said: "Ye shall see me." Notice that I have quoted only our Lord's own word and not the apostolic testimony.

He said it. He meant it. Since His word is true and faithful, He will assuredly come again and no man knows the day nor the hour.

WORLD'S HOPELESSNESS

The world's confusion and despair arises directly from its denial of the Lord's concern with man's present affairs and His determination to intervene. Much of the current frustration and hopelessness is caused by this very denial. Man is trapped for ever if all he has is other fallen men.

But the Advent message of hope is in the words: "Behold, the bridegroom cometh." In the personal return of Christ alone lies hope. This is the blessed hope of the Church. This is the glorious message which God entrusts to us this Advent.

A narrow, pseudo-scientific, man-centred view of man's development has created the fiction. The Lord of Glory has given us the fact that He will come again.

BAPTISTS AT R.C. FUNCTIONS

His decision not to attend the enthronement of the Roman Catholic Archbishop of Melbourne, Archbishop Knox, was "a matter of conscience" the Rev. C. N. Wright, Victorian Baptist president, told a general council meeting of the Baptist Union.

Mr Wright said that he had ensured that due courtesy was shown by attending the Lord Mayor's reception to the Archbishop and by arranging for the vice-president to attend the laymen's reception.

Because of the nature of the enthronement service, his decision had been a matter of conscience. His attendance at such a service could have been misrepresented in publicity and caused problems to Baptists.

The General Council passed a motion of confidence in its president.

GRAHAM TELECAST

• Tedd Smith and George Beverly Shea will appear on the Church of England Television society program "Something to Sing About."

Together with the producer and host, David Longe, Tedd and Bev. will be seen on the following schedule.

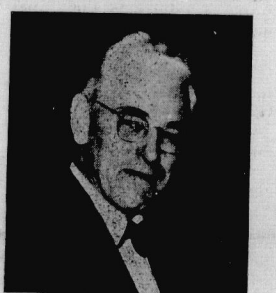
Sydney, TCN 9, December 3, 1967, 8.30 a.m.
Melbourne, GTV 9, December 10, 1967, 2.00 p.m.

Wollongong, WIN 4, December 17, 1967, 2.00 p.m.
Brisbane, QTQ 9, January 28, 1968, 11.30 a.m.
Sydney, TCN 9 December 26, 1967, 11.30 a.m.
Sydney, TCN 9, December 31, 1967, 8.30 a.m.
Melbourne, GTV 9, January 14, 1968, 2.00 p.m.
Wollongong, WIN 4, January 21, 1968, 2.00 p.m.
Brisbane, QTQ 9, February 25, 1968, 11.30 a.m.

SCIENCE MEDALLIST TO SCHOOL

THE Headmaster of St Andrew's Cathedral School, Canon M. C. Newth, has announced the appointment of Mr M. W. A. Cullen, A.S.T.C., as the Master-in-charge of Science at the school. Mr Cullen will take up this appointment from early in the New Year.

Mr Cullen is the Senior Vice-President of the N.S.W. Science Teachers' Association, of which body he was recently made a Life Member for his distinguished contribution to the teaching of science in secondary schools.



Mr M. W. A. Cullen, A.S.T.C.

Mr Cullen is also a winner of the Australian Industries' Development Association Medal for outstanding contributions to science teaching. He is at present Senior Science Master at Parramatta High School, and was a former colleague of Canon Newth.

He was a member of the working committee which compiled the well-known science text-book produced for high school students by the Nuclear Research Foundation under the chairmanship of Professor Harry Messel.

He has a particularly vital interest in the Cathedral School, being responsible for the planning of the new Science laboratories built there. It is expected that these new facilities will be completed by Easter 1968.

Mr Cullen has had various links with Church work. When living at Ashfield he was active as a member of the parish council and in other work of St. John's Church. His son was a pupil at The King's School and his daughter was at Tara School.