

Off the Record

● **CHESSBOARD BISHOPS**
An Austrian migrant in Melbourne is reported to have made himself a set of chessmen in the form of Australian animals. I wonder what significance there is in his choice for bishops—emus. The only light on the subject is that emus are claimed to be the world's fastest land birds. Physically the resemblance may be slight, but . . . ?

QUO VADIS?
The Reverend Alan Walker is quoted by the "N.S.W. Methodist" as having stated recently that words and phrases such as "salvation" and "Son of Man" were "jargon terms." I note with interest the sub-heading of the article: "Quo Vadis?"

MAKING A JOYFUL NOISE
"The Australian Baptist" quotes a newspaper report of a church service as running: "Two ladies sang a duet, 'The Lord Knows Why'."

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KYOGLE (N.S.W.) is to have a new parish church. The foundation of the new St. James' Church was laid on December 16 by Bishop R. G. Arthur, Bishop of Grafton. The new church is to cost £22,000. The Rector of St. James' is the Reverend J. Winslow.

★ ★ ★
AUSTRALIAN METHODISM this year celebrates its 150th anniversary. The celebrations, which are to take place in Sydney from March 4 to 11, remember the first gathering of Methodists somewhere near "The Rocks" area of Sydney on March 6, 1812.

★ ★ ★
ENGAGED COUPLES are invited to attend a series of meetings under the title, "Preparing For Marriage," conducted by the Marriage Guidance Council of N.S.W. The meetings, which are for engaged couples intending to be married after March 17, will commence on February 9. Inquiries should be directed to the Council at 2 Wentworth Avenue, Sydney, or 61-5744.

★ ★ ★
THE TENTH Australia Day Convention for the Deepening of the Spiritual Life was held at St. Matthew's, Manly, on January 29. Speakers included Bishop F. Hulme-Moir, Bishop of Nelson, New Zealand, and Dr Howard Guinness.

INDIAN CHURCH UNION

Thirty years' work in planning and negotiating union of churches in North India and Pakistan is approaching its climax.

"Church Union: News and Views," the quarterly organ of the Negotiating Committee for Church Union in that part of Asia, contains strong words written in a brotherly spirit.

The Joint Report to the Con-

vocations of Canterbury and York concerning the North India Plan for union is analysed by the Rev. Donald Kennedy, of Wilson College, Bombay, a missionary of the Irish Presbyterian Church.

After conceding that five points raised by the Joint Report are "relatively uncontroversial . . . provided they are not made prior conditions for union," Mr Kennedy continues: "But, dear brethren, your sixth point is quite unacceptable to us." (The sixth point concerns the Unification of the Ministry). "We, for our part, do not regard any form of unification service as satisfactory which would exclude the mutual humility and the appearing before the Lord, which are built into our present Plan. If you now tell us that this basic feature of our Plan will make it impossible for you to be in full communion with us, we can only state our profound regret."

★ ★ ★
DOCTORS-NURSES needed urgently for Christian hospital work.

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Personal

● **Melbourne**

The Archbishop of Melbourne (Dr Woods) has been elected to the 13-member Executive Committee of the 100-member Central Committee of the World Council of Churches.

★ ★ ★
● **SYDNEY**

Mr Philip Oliver, who will be ordained Deacon at St. Andrew's Cathedral on February 25, is to become Assistant Minister of St. Stephen's Church, Mittagong.

★ ★ ★
The Reverend R. and Mrs Bomford, of St. Clement's, Mosman, are rejoicing in the birth of a daughter, Catherine Ann, on December 10 last.

★ ★ ★
The Reverend B. and Mrs Skellett, the Reverend B. and Mrs Bryant, Mrs S. Tennant and Miss J. Webber were farewelled at a service of Holy Communion on January 14 in St. Andrew's Cathedral. With the exception of Miss Tennant, who returned to C.M.S. in North Australia on January 22, the missionaries sailed for Tanganyika on the Southern Cross on January 15.

★ ★ ★
The Reverend John Hope, Rector of Christ Church St. Laurence, Sydney, this year celebrates the thirty-sixth anniversary of his induction. Mr Hope is widely known as leader of the Anglo-Catholic group in Sydney Diocese.

★ ★ ★
The Archbishop of Sydney returned to Sydney at the end of January, following his visit to the W.C.C. meetings in Delhi and to England.

★ ★ ★
● **BALLARAT**

The Reverend R. H. Pidgeon, B.A., Th.L., was inducted to the parish of Portland on January 19. Mr Pidgeon was trained at Ridley College and has been actively associated with the work of C.E.B.S.

★ ★ ★
The following men were ordained Priests on November 30: The Reverends T. M. Pamflett, J. P. Bedford, E. D. Sorensen and M. A. Haywood.

★ ★ ★
The Reverend R. G. Rowlands was inducted to the parish of Beech Forest-Apollo Bay on December 12.

★ ★ ★
● **GIPPSLAND**

The following appointments have been made:—The Reverend Arnold Weston, to be Vicar of Poowong and Loch; the Reverend T. Hewlett, to be Vicar of Neerim South; the Reverend A. W. Linton, to be Assistant Curate of Warragul; the Reverend J. Somers-Smith, to be Assistant Curate of Stratford.

★ ★ ★
The Reverend K. L. McConchie, Rector of Bairnsdale, has been appointed Rural Dean of Bairnsdale.

★ ★ ★
Miss M. Hodges, dressmaker, 15 Pomeroy Street, Homebush, N.S.W. Phone 76-9154.

The Australian

CHURCH RECORD

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

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AUSTRALIAN EVANGELICALS ADDRESS ISLINGTON CONFERENCE

Addressing the 128th Islington Clerical Conference, the Archbishop of Sydney, Dr Gough, expressed his concern lest Evangelicals should feel bound "hand and foot" by the Reformers.

Also present at this year's conference were Dr Leon Morris, formerly vice-principal of Ridley College, Melbourne, and the Reverend D. W. B. Robinson, vice-principal of Moore College, Sydney. The theme of the meetings was: "The Glory of our Liturgy."

Dr Morris presented a paper under the title: "The Principles of Worship." "Worship," said Dr Morris, "gives expression to the great basic doctrines of the faith. Worship is not ritualism but wholeness service to God. It is not a matter of place, posture or of words but of spiritual truth."

The Reverend Donald Robinson dealt with the subject of "The Doctrine of Baptism." A feature of his paper was the concrete suggestions made for future revision. Mr Robinson disagreed with the current notion of Christian initiation being a process through baptism, confirmation and first communion. Baptism, he asserted, is the sacrament of complete initiation into Christ, and any future services should express this clearly.

The Conference Sermon was preached by the Reverend A. M. Stibbs. The Assembly Hall at Church House, Westminster, was well filled for the Conference, so much so the correspondent of the "Times" had to sit on a step.

Revision not opposed
"Bitterness and party strife are largely a thing of the past," the Rev. Peter Johnston, the new President of the Conference, told its members in his first Presidential Address. Mr Johnston—who is a leading evangelical Proctor—was making a plea for a moratorium on liturgical and Canon Law revision of a controversial nature.

"Few Evangelicals," he claimed, "are opposed to liturgical revision as such; but what we are concerned to ensure is that the doctrines underlying our present services will be maintained." Mr Johnston suggested that revision should not be attempted while the theological cleavage between the evangelical and the Anglo-Catholic is as deep as it is now.

Despite sincere attempts at mutual understanding, the study of each other's writings and an increase in theological discussion between the two groups, in the present situation "agreement can only be reached by way of compromise and ambiguity."

He went on, "that we should press for the speedy passing of the non-controversial Canons, and go forward with liturgical revision in those wide areas where there is general agreement."

"I would humbly plead," he went on, "that we should press for the speedy passing of the non-controversial Canons, and go forward with liturgical revision in those wide areas where there is general agreement."

"But compromise and ambiguity are neither a satisfactory nor a worthy basis on which to revise our liturgy or to formulate Canons. Thus we should be prepared to leave on one side for the time being those revisions which involve issues on which we are so deeply divided."

The Presidential Address — a paper of real significance in the current situation, and auguring well for the new Presidency —

also dealt at some length with the subject of intercommunion.

Going over the grounds on which, for historical and theological reasons, evangelicals heartily believe in the reception of communicant members of other orthodox Churches as guests at the Lord's table, Mr Johnston said that he believed when he said that they welcomed and applauded the initiative taken by the "thirty-two" theologians who signed the open letter on intercommunion.

"We join with them," he claimed, "in urging that Resolution I, passed by the Upper

Houses of both Convocations in January, 1933, which implicitly forbids Anglicans to communicate at non-episcopal celebrations . . . should be revised in such a way as to safeguard and extend their right to do so."

He also felt that evangelicals would wish to associate themselves with the statement in the last Lambeth Report about the necessity of the celebrant at the Eucharist being episcopally ordained.

A cry of "Shame!" from the public gallery greeted this remark, but it was drowned in some hearty "Hear, hears" from the floor and by a burst of prolonged clapping.

Examination Results Released

The Registrar of the Australian College of Theology has released the results of examinations held at the end of 1961.

The Degree of Scholar of Theology (2nd class) has been awarded to the Reverend E. K. Cole, M.A., B.D., Fort Hall, and the Reverend W. J. Lawton, Th.L., of Moore College, Sydney. The Pass degree of Scholar of Theology has been awarded to the Reverend D. C. Abbott, of Sydney, and the Reverend E. D. Cameron, B.D., of Moore College, Sydney.

Robert John Banks, B.A., of Moore College, Sydney. Mr Banks also received an equal award of the John Forster Memorial Prize for 1961, together with Mr John Trevor Griffiths, of Moore College.

The Frank and Elizabeth Cash Essay Prize was awarded to the Reverend David George Cobbett, Th.L., of Korea.

Full class lists for the examinations will be found on pages 6 and 7.

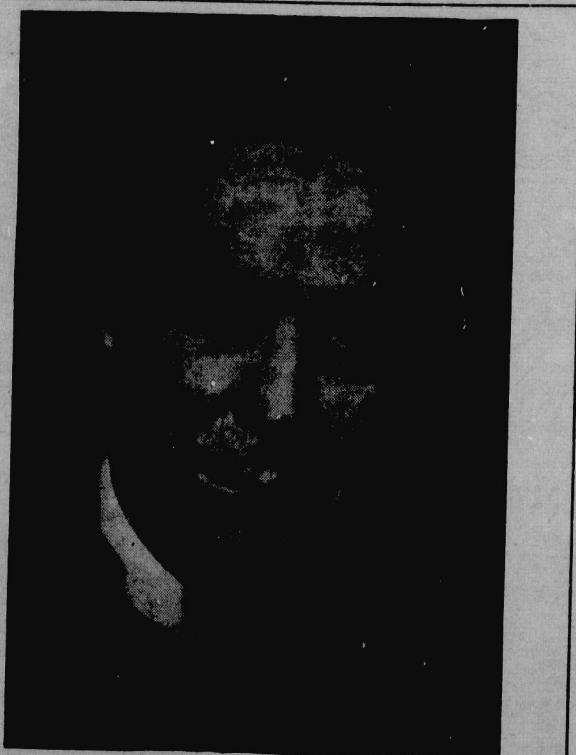
ARCHBISHOP RETURNS TO SYDNEY

Following his visit to England after the W.C.C. meetings in New Delhi, the Archbishop of Sydney, Dr Gough, returned to Sydney on January 31. Dr Gough has been absent from the diocese since November 14.

On his return to Sydney the Archbishop spoke at a press conference. He drew attention to the fact that reports of Australia's economic difficulties had deterred some British people from migrating to Australia. He expressed concern lest Australia should become a multi-racial country with no links with Britain, "a sort of United States of Australia."

The Archbishop also answered questions concerning the Church of England in Australia under the new constitution and his position in the Church. "The new constitution made no provision for the election of a Primate," said the Archbishop, "and the procedure has to be decided by Synod."

The Archbishop of Brisbane has been acting as Primate since January 1. "He has been doing so in my absence," said Dr Gough, "but has now kindly expressed the wish that I should act as Primate until General Synod meets in May."



THE KENOSIS THEORY

By Dr J. I. Packer.
Reprinted
from the
Church of England
Newspaper.

What happened at the first Christmas was as mysterious as it was glorious. "The Word was made flesh"; God became man; the divine Son became a Jew; the Almighty appeared on earth as a helpless human baby, unable to do more than lie and stare and make noises, needing to be fed and changed and taught to talk like any other child.

There was no deception in this; the babyhood of the Son of God was a reality. The more you think about it, the more staggering it gets. Nothing in fiction is so fantastic as is this truth of the incarnation.

Inevitably, we ask: how could it be? How was it possible? What did it involve for the Son of God to become, in Charles Wesley's words, "our God contracted to a span. Incomprehensibly made man"? Does scripture throw any light on this?

In the past century some theologians have held that becoming a man involved, in effect, a reducing of the Son's deity. In order to be fully human, they said, He had to renounce some of His divine qualities; otherwise He could not share the experience of being limited in space and time which is essential to human life.

This view is called the *kenosis* theory of the Incarnation, *kenosis* being the Greek word for "emptying." It was argued that scripture implies such a *kenosis* when it says that the Son "emptied himself" (Phil. 2.7, R.V.) and "became poor" (2 Cor. 8.9), and shows us the results of

it when it depicts Christ as ignorant of the day fixed by the Father for His return (MK. 13.32).

Origin of theory

The theory was made in Germany, and took various forms. Some said that the Son put off only his "metaphysical" attributes (omnipotence, omnipresence, omniscience), retaining the "moral" ones (justice, holiness, truthfulness, love). Others held that He renounced all specifically divine powers, and divine self-consciousness too, though in the course of His earthly life He re-acquired the latter.

Bishop Gore popularised the *kenosis* theory in Britain. He put it forward (first in *Lux Mundi*, 1889) to explain why our Lord was ignorant of what nineteenth-century higher criticism knew, or thought it knew, about the Old Testament.

His expositions of it revolved round the one point, that in becoming man the Son gave up His divine knowledge of historical facts, past, present and future.

In the moral realm, said Gore, Christ's words expressed His Father's mind infallibly, but on matters of historical fact He was limited to current Jewish ideas, which He accepted without question. Hence His treatment of the Old Testament as verbally inspired and true, and His ascription of the Pentateuch to Moses and Psalm 110 to David—views which Gore thought untenable. Many since have followed Gore's opinion in order to justify themselves in rejecting Christ's estimate of the Old Testament.

Weaknesses

But the *kenosis* theory will not stand. To start with, the texts quoted for it do not prove it. The "emptying" of Phil. 2.8, as the context shows, was the Son's act of laying aside, not divine powers and attributes, but divine glory and dignity; hence the AV renders "(he) made himself of no reputation," and the NEB "he . . . made himself nothing."

This is obviously what his becoming "poor" (2 Cor. 8.9) refers to. There is no scripture

support for the idea of the Son shedding any aspect of His deity.

Also, the theory raises insoluble problems. How can we say that the man Christ Jesus was fully God, if he lacked some of the attributes of deity? How can we say that He perfectly revealed the Father, if some of the Father's powers and qualities were not in Him?

Moreover, if true manhood on earth was incompatible with unreduced deity, it is presumably so in Heaven too; so it follows that "the man in the glory" has lost some at least of His divine powers for ever. But the New Testament is clear and emphatic on the omnipotence and omnipresence and omniscience of the risen Christ (Mt. 28.18, 20, Jn. 20.17, Eph. 4.10).

Yet the limiting of deity in the life on earth of the Son of God was real. In particular, the ignorance which He sometimes professed was real. How are we to explain it, if not in terms of *kenosis*?

Deity restrained

The Bible leads us to explain it in terms, not of deity *reduced*, to comply with the (supposed) conditions of true manhood, but of deity *restrained*, through the Son's submission to His Father's will. The point which the *kenosis* theory missed is that the Son is not an independent divine Person, but a dependent one, Who thinks and acts only as the Father directs.

He Himself said: "The Son can do nothing of himself" (Jn. 5.19). He cannot, therefore, know anything of Himself; His knowing, like the rest of His activity, is bounded by the Father's will.

Thus, the reason why He was ignorant of the date of His return was not because He gave up omniscience at the Incarnation, but because the Father had not willed that this particular piece of knowledge should be in His mind while He was on earth.

What we learn from His admission of ignorance, therefore, is not the mode of the Incarnation, but the eternal relationship between the divine Father and Son within the Trinity.

THE AUSTRALIAN CHURCH RECORD

FEBRUARY 15, 1962

State aid and the elections

The State Elections in New South Wales are giving another airing to the question of State aid to denominational schools.

The Roman Catholic Church in Australia has no option but to run parochial schools in every parish, since they have been ordered to do this by the Vatican. This world-wide policy pays dividends to the Roman Catholic Church in two ways. Firstly, it supplies opportunities for consistent indoctrination of the young mind in Roman Catholic dogma, and secondly, it provides an effective segregation of Roman Catholic young people from their contemporaries who do not belong to that persuasion.

Early in the Reformation the Roman Catholic Church found how vulnerable its doctrines were if its lay people were allowed to discuss them freely with Protestants, and through its Confessional it enforces a policy of keeping its people from religious contacts which appear to be influencing them.

The segregation of children in denominational schools serves the Roman Catholic Church's cause well, and consequently in every country it builds and maintains an elaborate school system. It is not, however, in the interests of the community that a considerable portion of its members should be educated apart. The public school system as it has developed in Australia, and in which New South Wales took the lead, aims to provide a basic common education for all children in the community in a way that does not conflict with the conscience of any, yet at the same time provides ample opportunity for religious instruction according to the tenets of the child's own denomination. It is an excellent system and deserves the support and exertion of citizens to maintain it at a time like the present when it is threatened through the insistent demands by the Roman Catholics for a subsidy for their own schools.

Thus, it is opportune that the Council of Churches in New South Wales have published a 24-page pamphlet outlining the history of how the State school system of New South Wales came into being and explaining its features. A candid reader cannot fail to be impressed with the high ideals of our public schools and also with the generous provisions made for the teaching of the Christian religion within the school curriculum.

We firmly believe that were it not for the directive from the Vatican, Australian Roman Catholics would openly support our public school system, as many do privately, and as did also the first Roman Catholic Archbishop of Sydney, Dr Polding. However, the situation at present is that the Roman Catholic Church is pressing very strenuously throughout Australia for State aid for its denominational schools. The same pressure is going on in the United States of America at the present time and is threatening to wreck President Kennedy's educational program.

In the past, Australian political parties unitedly and resolutely resisted, in the national interest, State aid to sectional schools, for it is not possible to directly subsidise from the public funds denominational schools without weakening the national educational system. It should be a matter of profound regret to every Australian that some political parties at the present time are flirting with State aid. What is required now from the others is a clear and unequivocal declaration that they stand for the national educational system and not for State aid to denominational schools. This question is of more significance and deeper interest than any other issue in the impending elections. The ballot box will reflect the unflinching determination of the majority of electors to support the party that supports the State schools.

ALTERNATIVE COMMUNION SERVICE FORESHADOWED BY ARCHBISHOP OF CANTERBURY

MARRIAGE COUNSELLOR TRAINING COURSE

The first stage of the Marriage Counsellor Training Course, being sponsored jointly by the Father and Son Welfare Movement, Marriage Counselling Service and the St. Andrew's Cathedral Marriage Guidance Centre, has been completed.

The course enters its second stage this month. Eleven candidates are undergoing the intensive course of training. One feature of the second stage will be a period of actual counselling under supervision. On its satisfactory completion candidates will be eligible for consideration as associate counsellors.

The courses being conducted in close liaison with the Commonwealth Attorney-General's Department.

Arrangements are also being made for a further course to begin in May. Those interested in being considered for the course are invited to contact either the St. Andrew's Cathedral Centre or the Father and Son Welfare Movement and further details will be gladly supplied.

NON-CHRISTIANS IN HEAVEN

According to the new Archbishop of Canterbury, Heaven is not a place reserved for Christians only.

In a widely publicised statement first published in an article on "Bingo" in the "Daily Mail," the Archbishop said:

"It is possible to believe that Jesus is divine without believing in the Virgin birth," and "As to Hell, it is certainly not a physical place. It is the state of those who make Hell for themselves by denying God a place in their lives."

"Heaven is also not a place to which we humans go in our present bodily state, nor is it a place for Christians only. Those who have led a good life on earth but found themselves unable to believe in God will not be barred from heaven. I expect to meet some present-day atheists there."

SUNSHINE HOUR BROADCAST

The Director of the Christian Broadcasting Association, the Reverend Vernon Turner, is giving a series of talks on Communism during the months of February and March.

The talks will form part of the "Sunshine Hour" broadcast, and will cover such topics as, "How did Communism capture one third of the world?" and "What really happened to the Church in Red China?"

The "Sunshine Hour" is heard in Sydney from station 2CH, at 8 a.m. each Sunday. In Melbourne listeners can tune to 3UZ, at 10.30 p.m. each Sunday. In Brisbane the programme is heard from 4BC, at 4.30 p.m. each Sunday. A number of country stations throughout Australia also carry the programme.

The statements by the Archbishop, called by one "writer" "shocking in the extreme," have caused many letters to be written to the paper, condemning the Archbishop's erroneous views.

Public Meeting

An interesting and challenging time is expected at the 122nd Annual Public Meeting of the British and Foreign Bible Society, Victoria.

The meeting is to be held in the Collins Street Baptist Church on Tuesday, February 27, at 8 p.m., presided over by the Archbishop of Melbourne, Dr Woods. Newly appointed London Vice-President of the British and Foreign Bible Society, the Lieutenant Governor Sir Edmund Herring, will present a greeting, and Archdeacon H. M. Arrowsmith, Commonwealth Secretary, is to give the address. The musical program by Combined City Choirs will be under the direction of Lawrence E. Warner. All readers of this journal are warmly invited to attend.

THANKSGIVING

On Sunday, February 4, the Right Reverend R. C. Kerle preaches at the Second Annual Industrial Thanksgiving Service held in the Church of St. Bartholomew, Pyrmont, and conducted by the Rector, the Rev. J. A. Brook.

Representatives from industry and commerce who were present at the service presented samples of their products. Over 30 firms participated in the service.

Last year, a very successful Industrial Thanksgiving Service was held when 17 firms participated.

The Industrial Thanksgiving Service was preceded by a visit to the Colonial Sugar Refining Company by the Bishop on Wednesday, January 31. Sample products were presented to the Church for distribution to Church organisations.

The possibilities of an alternative form of Communion Service in England were foreshadowed by the Archbishop of Canterbury writing in the February issue of the Canterbury Diocesan Notes.

"I foresee," said the Archbishop, "a period in which the Convocations will, with the assistance of the Liturgical Commission, give time and energy to the task of liturgical reform. The parish priest and the laity too will be called to give their minds to it. Occasional offices better than those of 1928 will be needed."

An alternative Communion Service will undoubtedly be needed, but as a large part of the Church is content with the present Communion Service and desires only minor alterations of it, it is, in my judgment, desirable that an alternative Communion Service should not be "wholly other" in relation to the existing one but recognisably of the Anglican liturgical family.

The rites for instance now in use in Canada and in the Church of India, Pakistan, Burma and Ceylon are, I believe, good examples of the possibilities of liturgical revision.

There are also parts of liturgical revision distinct from the provision of new services. The revision of the Psalter now being undertaken by a body under the Chairmanship of the Archbishop of York could, when finally approved by the Convocations, be made lawful by a special Measure. The new lectionary is the subject of a Measure already going forward.

New English Bible

As to the New English Bible, its use at the lectern is already probably lawful, but a special Measure would be needed to sanction its use at the Holy Communion, where only the version printed in the Prayer Book is legal.

In the task of liturgical revision questions of discipline arise. But let it be clear that the chief aim of revision is not a matter of Church politics but a matter of enabling the Church to offer the best worship possible and to bring the meaning of worship home to the people.

The Church needs forms of worship which show sensitivity to the world's contemporary needs and troubles. But it would be fatal if that were to be the only note struck, for true worship also lifts the worshipper into the timeless praise of God's people reaching across the centuries. Both homeliness and mystery must have their place. As the Church sets about the task of liturgical reform let there be a deepening of the Church's worship and prayer as the context in which alone the work can be wisely done.

COMMUNISM LOSING ITS ATTRACTION

RHEIMS (France).—A French Roman Catholic priest has estimated that while Communism is losing its attraction for French youth, at least 75 per cent of them are atheists.

Father Petit of the French Federation of Catholic Students, told an audience here that only one quarter of French youth belong to Christian communities and that many run the risk of getting bogged down in "romantic ideas" of counter-revolution against Communism, rather than taking seriously the problems of modern society.

Father Petit addressed the annual session of the *Semaines Sociales de France*, known as the "Itinerant University" because it is held each year in a different French city. Attending were over 2,500 persons, of whom 64 per cent were under the age of 30. The conference dealt with such controversial issues as whether French youth should fight in Algeria, the revolt of the French military, and the problems facing young French farmers in Normandy who recently led a "peasants' revolt" against high prices and low living standards.—EPS, Geneva

The support of all Bible Society friends is invited at the

122nd ANNUAL PUBLIC MEETING

of the
BRITISH AND FOREIGN BIBLE SOCIETY
(VICTORIA)

on
TUESDAY, FEBRUARY 27, 1962, 8 p.m.

in the
COLLINS STREET BAPTIST CHURCH

- Greeting from LIEUTENANT - GOVERNOR SIR EDMUND HERRING, Vice President of the Parent Society.
- Chairman—THE MOST REVEREND THE ARCHBISHOP OF MELBOURNE, DR FRANK WOODS.
- Speaker—THE VENERABLE ARCHDEACON H. M. ARROWSMITH, Commonwealth Secretary.
- Music by Combined City Choirs under the direction of LAWRENCE E. WARNER.

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Page 2—The Australian Church Record, February 15, 1962

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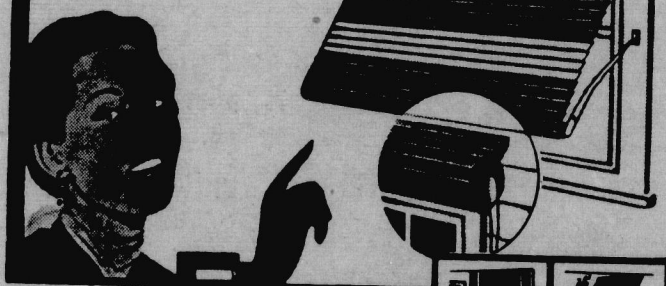
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The End of The World...

Notes and Comments

Australian secular journalists have been highly amused at the widespread consternation in India over the prospective end of the world. No Christian, of course, can have any doubt that the Hindu astrologers who have foretold it are wrong; our Lord has said that no man knows the day nor the hour when heaven and earth shall pass away.

But the universal ridicule that has greeted this prophecy in India is really no more than another expression of the assured conviction of worldly men that the world is never going to end. Unspiritual people respond to God's statement that the world is passing away with a flat contradiction. Things are going to continue as they always have. Very few people, no matter how intelligent and well-informed they are, really expect that human life is in any real danger of being totally extinguished in an atomic war, for example. Nearly every one of them expects a remnant to survive (and as a matter of course, he will be included in that remnant). It is illuminating to notice the swing away from pessimism with regard to atomic warfare by

"experts" in such countries as America.
 The fact remains that this world will come to an end. "The heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3.10). No popular delusion is more obviously the product of wishful thinking and refusal to face facts, just as no popular delusion is more popular, than the modern secular pipedream about the limitless future of the human race.
 The tragedy of epidemic aberrations of the kind currently raging in India is that they are so obviously foolish and irrational that they blind the worldling to the folly and unreasonableness of his own assumptions about the future.

Of Reserve in Communicating Religious Knowledge...

Evangelical Christians can find a parable for their guidance in the effect of the Hindu astrologers' prediction on the world (outside India). We rightly rejoice in the hope of Christ's coming; we rightly recognise it as a duty to proclaim to the world that God has appointed a day in which He will judge the world in righteousness by Jesus Christ.

But it is not wise to be too eager to discern and proclaim sure and certain portents of the coming end on the flimsiest of evidence and the falsest of reasoning in everything that happens or looks like happening. Any second-hand bookshop will provide numerous examples of earnest Christians with more zeal than sense who were certain that the Crimean War, the occupation of Rome by Victor Emmanuel in 1870, the Franco-Prussian War, the British capture of Jerusalem in 1917, etc., infallibly heralded the second coming of our Lord. Your commentator remembers a respected preacher of a decade ago who described the second coming in the Menzies Government's introduction of

compulsory national service. All this is calculated to confirm the world's opinion that Christianity can safely be ignored in considering the future. The keen Christian, especially if he is interested in unfulfilled prophecy, rapidly forgets how wrong he was five years ago in the excitement of contemplating the breath-taking vistas unfolded in the latest theory that has attracted his attention.

But not so the worldling. His reaction is, in St. Peter's words: "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Peter 3.4). It is much wiser, much more in keeping with the attitude of our Lord to questions about unfulfilled prophecy (Acts 1.7,8), and much more likely to commend the Christian faith to sophisticated moderns to confine ourselves to the plain teaching of Scripture that Christ will return, that the day of opportunity will end when He does, and that no one knows when He will come. "Ye know not what shall be on the morrow." (James 4.14).

State Aid For Church Schools

Rumours persist that the New South Wales Government is about to make some concession to the Roman Catholic hierarchy and grant a measure of public support to their schools in return for Roman Catholic support in the coming State elections.

There is always a danger that a well-organised minority will be able to frighten the political parties into bidding against each other for its support. (The Country Party has cynically sold itself to Rome on this issue, and Labour may fear it will be left at the post.)

The only safeguard the popular will has against backstairs deals of this kind is for it to be clearly recognised and con-

ceded (and if necessary secured by legislation) that no fundamental change of this kind should be made without a referendum.

This suggestion has been countered with the argument that such a referendum would arouse sectarian passions. But the granting of state aid to Roman Catholic schools would provoke permanent sectarian bitterness. Surely a short burst of animosity (there can be no doubt that it would be short—the project would be killed for good) is better than generations of it. It would be best of all, of course, for all the political parties to drop the whole idea. The opinion of the majority of the people of New South Wales is not in doubt.

LETTERS TO THE EDITOR

A brother in need

Dear Sir,

Perhaps one of your readers may be able to help an Indian lad whose need has recently been brought to my notice. He is an intelligent boy in his late teens who has come to Australia under contract to a Soccer team. However, his income from football is negligible, and he has to support himself. At present he is working in a timber yard, but is not happy there. This is understandable as his slight physique was not designed for that kind of work, and his intelligence and education fit him for something better than what he is doing.

He is very anxious to learn a trade and, if possible, to be apprenticed. But it is not easy to find a suitable opening. Could someone who reads this, businessman or master tradesman, help him?

The most important aspect of the matter is that he comes from a non-Christian background but has himself recently professed faith in Christ. There is a very real challenge to help him as a very young brother in Christ, not well established in the Faith and somewhat disillusioned at what he has seen of so-called Christian Australia.

There are certain difficulties in this case that will have to be looked into, but I hope someone can help. I should be glad to discuss the situation further with anyone who cares to telephone me, either at my office during the day (MW4051) or at home in the evening or weekend (WA2845).

Yours etc.
 (Dr) Ronald R. Winton.

The New English Bible

Dear Sir,

The New English Bible has sometimes been described as a "Missionary Bible" in that it is seeking to present a translation that will have meaning in the great mission fields that exist in so-called Christian lands. We who are using the Word of God constantly in a language other than our own, realise the importance of correct translation and interpretation so that the correct meaning may be conveyed to those who read and hear. We find that the translation of the Bible has to be subject to revision all the time, and I feel that the New English Bible should be subject to alteration and correction for at least 10 years.

The Telugu Bible which we use has revisions in practically every edition. This can sometimes be a little confusing, particularly when the edition used by a Preacher is different from that in the hands of the congregation. But there are great advantages, and we move all the time toward a more correct and acceptable version. I give just one example. "I am the good shepherd" was first translated, "I am the good sheep keeper," and later was altered to "I am the good keeper of the sheep."

I feel that there are many words and expressions that could be altered for the better in the

New Testament already issued in the New English Bible. Such phrases as "he fell into a passion" (Matt 2.16), "what the wealth and glory" (Eph. 1.18), and "the glory of God in his eternal felicity" (1 Tim. 1.11) are hardly "current speech of our own time" which is stated to be the object of the translators.

It would involve a considerable amount of work, but I am sure that much good would come if the Joint Committee would receive suggestions for corrections and alterations, as is done here. As we use the Word of God, we find phrases and words which convey no meaning or a wrong one. We are able to make suggestions for a different rendering to the Bible Society, and the matter is discussed in the revision committee. If it is thought necessary, the revision is made as soon as possible, probably in the next edition.

Reverend L. A. Pullen,

India.

Dear Sir,

When I knew there was to be a new modern translation of the Bible coming out with the full backing of most of the churches, I rejoiced. I thought it would correct some of the poorer translations of the best Modern Version I had used—the Revised Standard Version. However, that I was disappointed will be obvious from what follows. Up to that time, I had advised my people to use the R.S.V. and not one had any complaints, but all said how it had made the Bible live to them.

The R.S.V. had two basic shortcomings. Firstly, it was inclined to be periphrastic, not being as literal as, say, the R.V. Secondly, it was inclined to cut out ambiguities in the original and leave few alternatives. But these are minor problems and anyone using it finds it an accurate translation—but being a translation from one language to another, it naturally has its shortcomings.

In its favour, it is a REVISION of the A.V. and R.V. These Bibles, particularly the A.V., have been the Word of God to the Church for centuries. To revise them is to build on a solid foundation and to use what has been so precious to many down the years. The language of the R.S.V. is very moderate as a Modern English translation and generally only changes the A.V. where necessary for the sake of modern English.

But how different is the N.E.B. It not only has the faults of the R.S.V. mentioned above, and those to a jarring degree, but has pushed aside all the excellencies of the A.V. and R.V. Some of the translation of the N.E.B. are, to say the least, crude. So where the R.S.V. uses the moderate wording of "nor of the will of the flesh" for John 1:13, the N.E.B. translates "or

by the fleshly desire of an earthly father." One also meets such phrases as "they couldn't stomach it" etc.

From the point of view of a student trying to keep his Greek up, the N.E.B. is bewildering, although it has the backing of such noted scholarship. It has been relegated in my study to the shelves with other modern translations, and I use it only as a sort of commentary on what some scholars think a verse means. Of course, there are excellent translations in it, but in my opinion, it is far below the R.S.V. as a Bible for the ordinary person.

The R.S.V. is very good for reading in Church and can easily be followed by the A.V. The only advantage I feel the N.E.B. has over it is more publicity! So if you come to my church, prepare for the R.S.V.

John Imisides,

Carlton.

Divorce and Remarriage

Dear Sir,—

Mr Crawford's views on divorce and remarriage (A.C.R., Jan. 18) are, of course, a fair (though not necessarily entirely correct) statement of Biblical principles.

For the Christian there can be no uncertainty as to the requirements of the law of Christ in this regard. The Christian who has married has, we trust, done so in the Will of God. For him, divorce or remarriage are, or should be, unthinkable.

Has the non-Christian sought the will of God for his marriage? If not, then, in this, as in every other aspect of his life, he is not living under the law of Christ. Christ's laws regarding divorce and remarriage do not apply to him as an alien from God's covenant grace.

In the present writer's opinion, Christians seek too often to impose their views on the non-Christian, pagan, world around us. This applies not only to the divorce question but to other matters, such as Sunday observance. We may call this a Christian country and, from a certain viewpoint, it is, but society is nevertheless basically pagan and living apart from God's laws.

The thorny question concerns those who have married before their conversion and have been divorced prior to it, or are divorced after it. Theirs is an unhappy situation.

P. MARK.

Sydney.

Dear Sir,—

The Rev. David Crawford (A.C.R., 18/1/62) pleads earnestly, and with copious Scripture references, for an absolute prohibition of remarriage after divorce. Even so, one feels that he does not really face up to the implications of our Lord's own

words in the "exceptive clause" repeated in Matthew 5.32 and 19.9.

Some dismiss them as "interpolations," which is to base the argument not on Scripture, but on a critical assumption unsupported by any manuscript evidence whatever. Others have claimed that the reference is only to pre-marital unchastity, although the whole context of the Pharisees' question and our Lord's answer is with obvious reference to divorce and remarriage in our present sense. The Pauline passages quoted by Mr Crawford do not, on the other hand, in their context, deal with this question at all.

The case really stands or falls by the interpretation of the two Matthean passages alone. They are certainly "Scripture" of the highest order of authority. That is, the phrase occurs twice, in different words (a differentiation which in itself tells against the theory of a later "dubbing in"). In both cases the clause is in our Lord's own words, and in both places an "exception" is clearly referred to. And if such an exception is there, in Christ's ipissima verba, then it must obviously modify, to that extent, the apparently absolute statements in the corresponding Markan and Lukan verses, and certainly overrule, to a similar degree, any Apostolic teaching to the contrary.

Refuting Rome's Claims

Sir,

The Roman Catholic Church has always taught its adherents that the Apostle Saint Peter was the first bishop of Rome, and that he was the founder of the Church in the capital of the Empire.

In reading Maurice Goguel's "The Birth of Christianity," published by Allen and Unwin Ltd., London, last year, I came across a statement on page 159: "The Ambrosiaster provides evidence that the church of Rome was not founded by an apostle. This is striking evidence in face of the tendency to attribute an apostolic origin to the great churches." In a note, the author refers to the preface of the commentary on the Epistle to the Romans.

Goguel is one of the leading scholars of the French Protestant Church, and is, moreover, a Doctor in Divinity of the Universities of St. Andrew's, Glasgow, Lausanne and Uppsala. He occupies a high position on the teaching staff of the University of Paris, and is the author of a number of theological works.

If the Roman claim that St. Peter was the founder of the church in Rome can be proved fallacious, the position taken up

by the Reformed Churches will be substantially strengthened. Might I suggest that you arrange to obtain an article from a scholar of repute, dealing specifically with the evidence which Goguel states the Ambrosiaster provides, and the status of the Ambrosiaster as an ecclesiastical document.

(Goguel's book is priced at 42/- sterling. With exchange and postage, this equals 53/6 Australian. If unavailable in Australia, it may be obtained direct from the publishers.)

Yours faithfully,
 Douglas C. Tilghman.

Billy Graham and TV

Dear Sir,

The article in your paper on Billy Graham and TV confirms my reaction to the broadcast which I saw and heard by accident while turning the dial, looking mainly for a station giving the clearest picture.

I attended two of Billy Graham's meetings, one after-noon, one at night; they were an inspiration — we could not see him too well but heard every word — so quiet has the huge crowd assembled — we enjoyed his message and the way he gave it, we felt a great oneness with him and our fellows and nearer to God and His teaching. There did not appear to be anything over-dramatic as those seeking knowledge or returning to the fold wended their way towards the dias — there was no evidence of curiosity, only sympathy and love.

BUT — TV — NO. It seemed to me, apart from the fact that our set was not at its best, that the photographer sought to get close up and exaggerate the facial expressions and any emotional u.e. of the hands. It made me feel sad to hear the comments of one or two others who paused for a while to watch. I told them I had attended Billy's meetings and could assure them that TV as we saw it that day was a "libel" on a good man who was giving his life and health to try to bring before the people a way of life which would give them the "peace which passes all understanding" and the strength to bear their troubles and responsibilities, to be tolerant and sympathetic, to count their blessings.

I was an interested listener to a conversation between two women, both mothers of children and both struggling to be father and mother to them. One said, "Oh, well, if we were told to put our bundles of burdens together in the middle of the room and told we could pick up any one of them, not necessarily our own, I bet we would each pick up our own." I thought over that for a while and felt sure she was right.

(Sister) K. C. Kemble,
 Gore Hill, N.S.W.

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