

Mainly About People

Rev. K. McIntyre, Adult Education Officer of the Board of Education, Sydney, has been appointed Director of the General Board of Religious Education, Melbourne, in succession to Mr V. K. Brown.

Rev. Maurice Lee, B.A., Th.D., formerly minister of the Central Baptist Church, Perth, W.A., was made a deacon in St. George's Cathedral, Perth, on September 28. He will be Assistant Chaplain at Christ Church Grammar School, Claremont.

Rev. W. P. Hart, acting rector of Dubbo (Bathurst), has been appointed rector of Canowindra.

Ven. D. W. Bryant, D.F.C., archdeacon of the Goldfields and rector of Esperance, has been elected to the bishopric of Kalgoorlie, W.A.

Rev. M. Coombs has been appointed chaplain to the Archbishop of Perth.

Rev. J. R. Harrold has resigned as Archbishop's chaplain and Diocesan Registrar (Perth) and has left for overseas.

Rev. K. Sinclair has been appointed chaplain to the Royal Perth Hospital, commencing on November 1.

Rev. K. Wilson has been appointed Youth Worker for the diocese of Perth as from Oct. 1.

Rev. Eustace V. Wade, a former principal of Ridley College, Melbourne, passed away on September 21. He was 90 years old and had been living at Upper Beaconsfield since his retirement in 1937. His brother is the Ven. A. L. Wade, of Avalon, N.S.W.

Rev. Dr E. K. Cole of Ridley College, Melbourne, has been appointed Commissary in Australia to the Bishop of Mt Kenya. He has formed a Mount Kenya Association in Australia and would like to hear from people interested in joining the association.

Bishop F. O. Hulme-Moir and the Rev. Roy Gray, rector of St. George's, Hurstville, have been appointed Honorary Chaplains to the N.S.W. Police Force in Sydney.

Rev. A. D. Michael, formerly curate of Christ Church Cathedral (Grafton), has been appointed curate of St. Mark's, Casino.

Rev. V. F. Meyer, formerly in charge of the district of Broadview (Adelaide), has been appointed rector of Lyndoch.

Rev. T. Treherne, formerly rector of Millmerran (Brisbane), has been appointed Director of Youth Leader Training from October 1.

Rev. Barry V. Rainsford, curate of St. Stephen's, Penrith (Sydney), has been appointed curate-in-charge of Pendle Hill.

Rev. Max Bonner has been appointed curate-in-charge of Croydon Park (Sydney).

Chaplain and Mrs W. T. Wheeler, of Laverton R.A.A.F. base, are rejoicing in the birth of a daughter, Catherine Jane, born in Melbourne on October 6.

The Rev. James Hall, Rector of St. Barnabas', Openshaw (Manchester) has been appointed curate of St. Paul's, Chatswood (Sydney). Mr Hall will take up his duties in February, 1968.

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NEW DIOCESE FOR SOUTH AUSTRALIA

AT its meeting in September, the Adelaide Diocesan Synod considered the report of a sub-committee of its Standing Committee on the proposal to establish a new diocese in South Australia.

The Bishop writes in the Adelaide Church Guardian: "By an almost unanimous vote the Synod decided that we should take steps to establish another diocese in South Australia by the subdivision of the Diocese of Adelaide.

"Today the population of the State is 1,090,732, of which 951,913 reside in the Diocese of Adelaide and 138,810 in the Diocese of Willochra.

SOUTH-EAST

"If the proposal approved by the Synod, that a new diocese be formed which would consist of the present Archdiocese of the South-East, were carried into effect the new diocese would have a population of not less than 163,958, and the Diocese of Adelaide would be restricted to the Adelaide metropolitan area together with the Archdiocese of Gawler.

"There would thus be two viable country dioceses in South Australia together with a metropolitan diocese, which at a future date could be further subdivided to provide four workable dioceses in the State.

"It is towards this end that I think we should work, and I am glad, therefore, that the Synod has approved the proposal to create another diocese out of the Diocese of Adelaide and I hope that a Canon to implement this will come before the Synod in 1968, with the intention that it

be ratified by the General Synod when it meets in 1969, so that we may look forward to the establishment of the third diocese in South Australia in 1970."

ATTITUDE

From Page 6

and it may require you to act in a way that other people say you hate the person because it may require you to engage in horrible war against him.

The questions that must be asked about Vietnam are these: Where does the right lie? Does it lie on any side at all? Where does our duty lie if a right lies in a certain place?

These are the questions to be asked. Not how many innocent people are involved.

The involvement of the relatively innocent with the guilty is inseparable from war and although this should prompt us to energetic striving to achieve more efficient international tribunals, it is not a reason for embracing pacifism or declining to fight in the cause of righteousness.

In the national sphere we have advanced considerably in efficiency in the administration of justice compared to the early days when it was left to "the avenger of blood" to vindicate righteousness.

But force still remains the final sanction. In the international sphere, we have not made much progress at all.

But the way of progress is not by the denial of the rightness of war when it is the only way of vindicating righteousness, but by improving international institutions so that war, though remaining the final sanction, need be seldom, if ever, resorted to, and then limited war rather than total war.

The rightness of any particular war and rightness of the way it is waged are two distinct questions.

In the discussion of the Vietnam war these two questions are constantly confused.

Moreover, the obligation to maintain righteousness is omitted. All war is horrid. So is an execution; so is life confinement in Grafton gaol. But it may become our duty to inflict these judgments.

If anyone delights in war he is sinning against God and is doing the very thing Christ corrected when He told His disciples "Love your enemies."

If we are to engage in war without sin we must strengthen our belief in the supernatural God.

We must answer the question of Vietnam conscious of our relationship to our revealed God who is judge of all.

If we think of God only as the ground of our own being we will have lost the key of God's revelation as the guide to ultimate values in morality.

Everything will be relative, and our judgment will be swamped by undifferentiating sentimental "love."

Love in the Scripture is holy love, which goes out to all people and treats all people as persons. But the very fact of treating them as persons, honouring them as persons, may mean you have the awful responsibility delegated to you by God to give them what they deserve.

For at the last, as the Scriptures constantly reaffirm, God the righteous judge will give to every man according to his works.

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.

M.U. GROUP ADMITS DIVORCED WOMEN

THE second largest Mothers' Union branch in the diocese of Melbourne is to admit divorced women to its membership.

The Vicar of St. Silas, North Balwyn, the parish concerned, the Rev. Patrick Stevenson, writes in his parish newsletter: "The M.U. throughout Australia recently voted on a New Zealand proposal to rescind by-law six, which excludes from membership any woman who has been divorced (in the modern, as distinct from the Biblical, sense) or whose husband has been divorced—whether 'innocent' or 'guilty'."

"This by-law does not form part of the society's Royal Charter. St. Silas's branch has voted almost unanimously to rescind it. Whether such wishes as ours will eventually result in a change or rules will depend on voting in London next year."

Mr Stevenson continues: "In view, therefore, of the clear wishes of our branch, I shall waive by-law six from now on for any divorcee who is a communicant Anglican."

Mr Stevenson says that the scrapping of the rule "should enable us to promote, more effectively and positively, the real objects of Mary Sumner, our founder."

Protests have followed the North Balwyn decision, but the Editor of the Australian Mothers' Union monthly *Mia Mia* has backed Mr Stevenson's open treatment of a very real problem.

Next July a world-wide meeting of diocesan presidents of the M.U. will vote on the matter. —Church of England Newspaper

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THE AUSTRALIAN CHURCH RECORD

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

No. 1400—November 2, 1967

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

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

Price 10 cents

ARCHBISHOP LOANE GIVES NEW LIGHT ON VIETNAM

PARTS of the Archbishop of Sydney's charge to synod have been quoted in the Press but no paper has given in full the final section of his charge which related to the War in Vietnam. We quote it below in full because we believe Dr. Loane has done a great service to the Church by drawing attention to certain significant things which tend to be overlooked by those who lack deep concern for their Christian brethren:

Now I turn to the final topic of this charge, to the area of foreign affairs. First a retrospective glance of a personal nature.

I remember travelling in March, 1938, on the Oronsay up the coast of Portugal and the north-west corner of Spain. The ship was not far out at sea, and beneath the blue and sunny skies, it was easy to see columns of smoke curling upwards on land.

This was the smoke of burning farms and buildings; the silent witness to the devastation of the Spanish Civil War. For three years that war was waged with terrible cruelty and kept Europe on the knife-edge of a disastrous involvement. Its roots were deep in the soil of Spanish character and history, but it spread a sombre shadow far beyond Spain. Hitler and Mussolini were engaged in active intervention on one side and Stalin to a lesser extent on the other.

Great Britain and France tried to follow the path of non-intervention, but they found it impossible to make such a policy effective. Mr Harold MacMillan has pointed out that this came to have damaging effect on public

opinion and morale in both countries.

In Great Britain, the Pacifist and Disarmament movements were shocked and split. Labour and Left-wing groups began to clamour for the delivery of arms to the Socialist Government in Spain, while many Conservatives and Roman Catholics were driven into the opposite camp by news of appalling atrocities.

Outside the House of Commons, movements sprang up to help one side or the other, and something like "a crisis of opinion" was created. At the very time when national unity was an imperative need in view of Nazi threats to freedom.

Great Britain was subject to a wave of bitter internal recrimination. One of its features was a strong campaign of propaganda and pamphleteering. It was curiously prophetic of the situation today.

Confusing Flood

There is, in fact, an ever-growing flood of articles, pamphlets and books on the war in Vietnam, written with the widest possible range of motives and from every conceivable standpoint. Some are political; some are

sentimental; some reflect plain Socialism; some proclaim pure Pacifism; some are pro-American; some are pro-Communist.

They provide a picture of violence and suffering, of confusion and disaster, with all kinds of emotional variations and secondary issues. This threatens to divide people in the Commonwealth of Australia almost as sharply as the Civil War in Spain divided people in Great Britain in the thirties; we seem to be rapidly approaching a fresh "crisis of opinion."

It is harder for the ordinary person to keep the true basic issues in view because the task

of an objective reporter remains one of extreme difficulty. Many western correspondents only see the war through the eyes of Saigon; comparatively few see it through the eyes of Hanoi, and no one can join the Vietcong so as to work out from direct observation the real truth of the claim that the Vietcong is a truly democratic and representative movement.

As a result, people feel perplexed and confused. Is this still part of the colonial war which broke out with France? Is this war a civil conflict with its roots in the soil of strong national enthusiasm for an independent and united country? Or is it part of a Communist takeover attempt as in Korea?

Those who reject the third explanation as a correct diagnosis are totally impatient with American intervention, those who accept it are still left with a

terrible dilemma and no obvious solution.

Possible Action

This dilemma is crystallised by any calm survey of the only lines of action which are open to choice:

1. The first course might be for America to go on, to escalate the war, to risk the point of no return. This might result in the invasion of North Vietnam by ground forces; it might provoke direct Chinese intervention; it might spell the outbreak of a new full-scale World War.

2. The next course might be for America to hold on. This might allow her to contain the Vietcong, to establish a stable government in Saigon, and to negotiate a settlement which would safeguard peace and security.

3. The third course might be

(Continued Page 3)

FROM THE DIOCESAN SYNODS

GRAFTON

In his charge to synod, the Bishop of Grafton underlined the need for Australia's continuing concern with great social and economic injustices. He mentioned particularly the needs of India and Vietnam.

Dean Bowie said that he had lived for a time under a Communist regime and did not like

the experience. His motion calling for increased medical aid for South Vietnam for officers of aid for reconstruction aid to North and South Vietnam when hostilities cease and for positive steps to bring the war to a speedy end was carried.

The synod rejected an ordinance which came from General Synod, altering the name of the Church of England in Australia to the Anglican Church of Australia.

WILLOCHRA

The Bishop of Willochra was absent owing to illness and Archdeacon E. Robinson presided at Port Augusta. Synod sermon was preached by Bishop Stanway, of Central Tanganyika.

Synod decided not to consider General Synod canons on long-service leave, the consecration of bishops and the change of name of the Church of England until a further meeting of synod at which the Bishop could be present.

Sir Richard Hawker put forward a motion which was carried unanimously asking Standing Committee to investigate the appointment of an assistant bishop or alternatively, to supply the Bishop with a plane and pilot to enable him to visit and confirm in all centres of the diocese at least once a year.

MELBOURNE

Melbourne was able to fit its synod into four days and much of the credit is due to the streamlining of procedure under standing orders which meant that all business was handled more expeditiously. The period for introducing notices of motions was shortened, avoiding overloading of the agenda for the final day; time for speeches was further limited and formal motions were passed, as in Sydney, without debate.

An attempt to have synod pass a motion opposing Australian Government policy was defeated

but two resolutions on Vietnam were passed.

General Synod canons on the consecration of bishops, long-service leave and the change of name of the Church of England were passed, the latter after lively debate.

The report on the Diocesan Rolling Fund, presented by Archdeacon Dann, showed that it now stands at \$252,000, most of this being interest-bearing deposits. It is nowhere near large enough but it has made possible the erection of several vicarages.

A motion calling on the Federal and State Governments to make greater efforts to inform the public of the dangers of smoking and to prohibit mass media advertising of cigarettes was passed by a large majority.

The Archbishop was paid a warm tribute on the completion of 10 years as diocesan.

SYDNEY

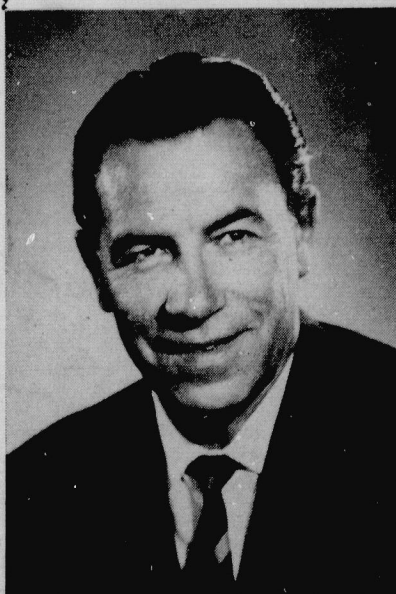
Extracts from the Archbishop's synod charge were given last week and elsewhere in this issue. It was a thoughtful and forthright charge and dealt with a proposed commission for the inner city areas, relations with the Roman Catholic and other churches in the light of unity moves and with the war in Vietnam. It was notable for its courage in that it did not shirk controversial issues nor the criticism to which it would inevitably be subject.

Ordinances were not numerous this year and only the assessment ordinances and the new housing areas ordinances received considerable attention. The Rev. G. Taylor's plea for Youth Departments having a much larger share of the assessment was predictably unsuccessful although he undoubtedly prepared the way for his department to be treated more generously.

Synod made considerable amendments to Rev. C. H. Sherlock's new housing areas ordinance.

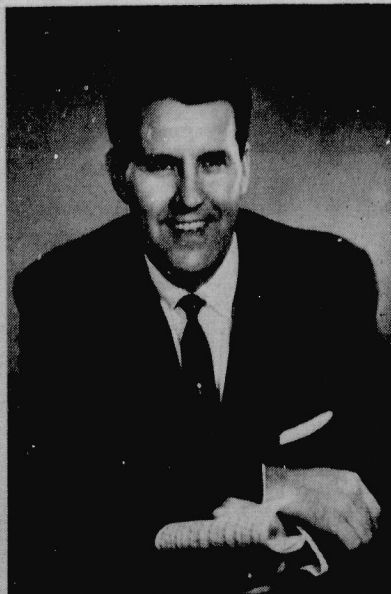
(Continued Page 8)

"MEET THE TEAM" RALLY



One special Billy Graham "Meet the Team" Rally will be held on November 2, at 7.30 p.m. in the Sydney Stadium, Rushcutters Bay.

This meeting will provide a great opportunity for all those persons interested in the forthcoming Crusade to meet the main members of the Billy Graham Team — Rev. Walter



Smyth, Executive Vice-President and World Crusade Director of the Billy Graham Evangelistic Association; Mr Cliff Barrows, Crusade Compere and Director of Music; Mr George Beverly Shea, Crusade Soloist; Mr Tedd Smith, Crusade Pianist and Mr Charles Rigg, Director of Counselling and Follow-up.

The Team members are coming to Sydney following the Billy Graham Crusade International in Tokyo, Japan, for the one rally only prior to the Crusade in Sydney next April. They will give the latest reports of the Japanese Crusade and further plans for the Sydney Crusade as well as presenting a musical program.

NEW MORALITY AND THE BIBLE

CHRISTIANS are deeply concerned at the fall in moral and ethical standards which has become a mark of these times. Many are proclaiming a new standard which works for them and Christians are invited to try it. In this article, Professor K. Runia, Vice-Principal of the Reformed Theological College, Geelong, examines "situation ethics" in the light of the Bible. The article is in two parts and will be concluded in our next issue.

The term "situation ethics" is the more scholarly name for the so-called "new morality," which has become the topic of general and often heated discussion, especially after the publication of Bishop Robinson's "Honest to God."

For most evangelicals the term "new morality" is one of abuse. They regard it as new defence of "free love" and are inclined to dispose of it by saying: It is essentially nothing else than "the old immorality condoned."

This reaction is quite understandable. The new moralists themselves have given occasion to this misunderstanding. Wanting to show the practical implications of their views, they usually took their illustrations from the sphere of sex and marriage, and at times they made the most daring statements.

And yet this reaction is not fair. The defenders of the "new morality," all and sundry, reject this equation of their views with sexual licence and "free love." In his booklet, "Christian Morals Today," Bishop Robinson has emphatically stated that what motivates ("the new morality") is not an appealing concession to the spirit of the age, but a . . . passion for Christian truth and integrity.

I believe we have to begin with acknowledging this. These men are not defenders of "free love" in the usual sense of the term. They believe that what they stand for is the truly biblical ethics.

In this and the following article we shall try to test this claim.

To get a proper perspective it may be helpful to listen to the introduction to the subject by Prof. J. Fletcher in his book "Situation Ethics." Fletcher distinguishes three approaches in making moral decisions.

THREE APPROACHES

The first he calls Legalism. Here one enters into the decision-making situation with a whole apparatus of prefabricated rules and regulations. This is the ethical approach of the ancient Jews, of the R.C. moralists and of most Protestants.

The second approach is that of Antinomianism, which is the

opposite of Legalism. It repudiates all law, as such, and all principles, relying in all moral action choices solely upon guidance in the situation.

Situation Ethics is the third approach, which tries to steer a middle course between the other two. On the one hand, it rejects the system of rules and regulations of Legalism. On the other hand, it does believe that there is one absolute norm, which holds in every situation: the absolute norm of love.

Situation Ethics holds flatly that there is only one principle, love, without any prefabricated recipes for what it means in practice.

But how does love work? The only possibility is to get the clues from the situation itself. No one can say beforehand what we have to do in a certain situation. This does not mean that we are altogether without any guidance.

There are the maxims of the community and they can be quite helpful. Fletcher calls them the "wisdom" of the community. But he immediately adds that these maxims are not laws or precepts. They are illuminators, not directors.

LOVE ALONE

Fletcher works it out in six provocative propositions. 1. Only one "thing" is intrinsically good: namely, love; nothing else. 2. The ruling norm of Christian decision is love; nothing else. 3. Love and justice are the same, for justice is love distributed, nothing else. 4. Love wills the neighbour's good whether we like him or not. 5. Only the end justifies the means, nothing else. 6. Love's decisions are made situationally, not prescriptively.

Dr Robinson virtually holds the same view. In his "Christian Morals Today," he writes: "In Christian ethics the only pure statement is the command to love: every other injunction depends on it and is an explication or application of it. There are some things of which one may say that it is so inconceivable that they could ever be an expression of love—like cruelty to children or rape—that one might say without much fear of contradiction that they are for Christians always wrong. But

they are persistently wrong for that reason. There is not a whole list of things which are 'sins' per se."

Now both Prof. Fletcher and Dr Robinson hold that this ethics of unconditional love in the New Testament itself. Both of them maintain that this is the ethics of our Lord and of Paul.

Fletcher asserts that both our Lord and Paul replaced the precepts of Torah ("law") with the living principle of *agape*, Christian love. Jesus was a full-fledged situationist as appears from the so-called Sabbath conflicts. He was always "ready without hesitation to ignore the obligations of Sabbath observance."

But what about the summary of the law? Does Jesus not virtually uphold and confirm the law by summarising it in this way? Fletcher's answer is a flat No.

The double commandment of love is not a compendium of the law, but rather a distillation. Jesus, as it were, squeezes the law out as a lemon. Love is the sap; the rest is useless and can be thrown into the garbage tin. What about Matt. 5:17-20? Fletcher disposes of this passage by calling it a "Judaizing phrase" of Matthew.

CHRIST A SITUATIONIST

Robinson also regards Jesus as a situationist. Jesus never gave an ethical code. His purpose was to call men to the Kingdom of God and to subject everything in their lives to the conditional claim of God's love.

In the Sermon on the Mount Jesus used the old commandments to show this claim, but exactly so, in the process, he destroyed them as law. But do we not find several blocks of ethical material in both the Gospels and the Letters of Paul? Indeed, but these are not teachings of Jesus, but of the Church. They are only "human constructions" meant as the "moral net" for that particular period.

To accept these rules as absolute norms would be foolish, for then we would forget that what may be the embodiment of the divine command in one generation can be its distortion in the next. The only command that remains for all people of all times is that of unconditional love.

This is, in very brief compass, the Scriptural foundation given by the situationist. Because of their appeal to Scripture we have to take it seriously.

It is no use to hide behind our traditional views as a kind of barricade and then hurl our missiles, taken from the arsenal of tradition, at the new moralists. On the contrary, we have to examine these views, without evangelical pride and prejudice. What is even more, we have to examine both views in the light of God's Word. These men appeal to God's Word. They present us with a real challenge. What does God's Word say to them and to us? In our next article we shall make an attempt to answer this question.

SUMMARY

I would like to close this article with a short summary of the constitutive elements of the new ethics. I believe they can

be summed up in the following six points.

1. Every fixed set of absolute rules and norms is rejected. There is neither a natural law (as Rome holds), nor a revealed law (as is the common Protestant view).

2. There is only one absolute norm: the command of love, Christian love, *agape*, self-giving, neighbour-seeking love.

3. The final decision about what to do in a certain situation has to be taken on the basis of the situation itself. The particular constellation of the situation will determine the form which *agape* has to take.

4. This means an inductive method of ethical decision-making. The question why this or that action is right or wrong can only be answered in terms of the intrinsic realities of the situation itself.

5. Combined with this is an optimistic view of man. Man is regarded as capable of assessing the demands of the situation.

6. The Christian situationists are honestly and deeply convinced that this is the view of the New Testament, especially of Jesus Himself and of Paul.

UNION FOR PACIFIC IS. CHURCHES

(Vella Lavella/Roreinang, Solomon Islands). — The United Church of Papua-New Guinea and the Solomon Islands is due to come into being next January.

It will include the United Church of Port Moresby, the Papua Ekelesia — formerly the London Missionary Society — and the Methodist Districts of the New Guinea Highlands, the Territory of Papua and New Guinea, and the Solomon Islands. The Methodist Church as it is now known in the British Solomon Islands Protectorate will no longer exist.

Control of the new United Church will be vested in the Assembly, which will meet annually. Each year it will select a moderator to head the church. Bishops will be elected for an initial period of six years, and it is expected that there will be some ten of them.

Negotiations among the several bodies began in 1964 after preliminary meetings had established the desirability of seeking organic union. EPS, Geneva.

EDITORIAL

THE MORAL DILEMMA

An American professor has recently issued a warning against the danger of contemporaneity — of thinking that no previous generations of people have ever had to face problems of the kind which confront the present generations.

This warning does not deny, of course, that with the passage of time problems assume various forms and include elements which are new but it does seek to remind us that the fundamental problems confronting us at the present are not really new and that we have much to learn from a study of how people and societies have behaved in the past.

Nineteen hundred years ago the Mediterranean world under the domination of Rome began to feel the impact of a message proclaiming the incarnation, life, death and resurrection of the Son of Almighty God.

It was a message with the profoundest implications for men's attitude to life and their hopes for the future. Human behaviour received a radical reorientation in the wake of the proclamation. Jesus Christ had died for man's sin and had risen from the dead, so must those who believe in Him die in sin and walk in newness of life (Rom.6). But this message was preached to a world which had no lack of intellectual life and there were all manner of teachers ready to instruct and to guide people in the midst of their contemporary complexities.

The shadows of Socrates, Plato and Aristotle lay across the academic scene, the rival philosophies of the Stoics and the Epicureans competed with novel religious movements and the older institutional religions in providing a multitude of conflicting answers to those many questions which have always haunted the existence of man.

In this scene the Gospel was one word among many. But it had this distinction — it was the Word of God! And the effect of this word was not just to create another option for people to consider but to offer the only real solution to man's spiritual dilemma and to provide that power which enabled people to rise above the moral decadence of their own time and live lives pleasing to God.

The human problem has not changed, nor has the Gospel. More and more, this post-Christian society of the Western democracies slides back into the theological ignorance and moral confusion of the first century of Christian expansion.

This is not time for uncertainty or compromise but it is the time for the recovery and proclamation of the message with all its moral implications which so significantly altered the lives of those westerners who first heard it.

NEW LIGHT ON VIETNAM

from page one

for America to pack up. This might permit her to cut her losses, and to withdraw, to end the debate at home and to save an enormous expenditure in men and arms.

It would also leave the Vietcong masters of South Vietnam; it would remove Communist inhibition with regard to wider activities; and it would have drastic repercussions on the future of American policy and influence in South-East Asia.

Perhaps it would ease the conscience of many if America were to withdraw; it would no less strain the conscience of many others if she were to fail at her post.

Those who argue for the withdrawal of American forces forget how large a proportion of the fifteen million people of South Vietnam persist in this aversion to all forms of Communist Government. They may not like the war, or the Saigon rulers, or the foreign intervention; but they like the prospect of Communist domination less still.

They include such segments of the population as the Roman Catholic refugees, the Cao Dai and Hoa Hao sects, the Chinese in Cholon.

They do not think of the National Liberation Front as a popular national movement which represents their interests. They do not think in terms of US when they refer to the Vietcong; they talk of THEM. It is their cause which forms a large part of the case for an American presence in South Vietnam, and their cause was summed up by "The Guardian" on June 6 this year: "The Vietnamese have been through a terrible experience, and their sufferings are not finished. It does not allow, however, that the shortest route to a peaceful life is by allowing the Vietcong to take over."

Fate of Christmas

There is one small aspect of this terrible dilemma to which I now wish to refer: this is the grave situation which will confront the small Evangelical Church of Vietnam if a Communist regime is established throughout the country.

This Church has come into being during the last sixty years largely as a result of the work of the Christian and Missionary Alliance. It now has more than 200 Vietnamese pastors and several thousands of baptised converts. They are scattered throughout the south among village peasants, inland mountain tribes, and crowded city dwellers.

Miss Joan Waller, a former Australian C.M.S. missionary now working in Vietnam, has recently described the situation in Sia where the Church has been rocked by war. The pastor's home was riddled with bullets from frequent cross-fire; the pastor and his wife lost most of their material possessions and are still often compelled to hide in a bunker; but the life of the Church goes on.

On the other hand, in the Carnan Peninsula where the Vietcong are in force, the pastor was compelled to leave. The congregation of 50 continued to meet until the Vietcong occupied the church building, using it for firing at enemy planes, and as a result provoked its destruction by bombing.

Many church people in Sydney will remember Pastor Pham-Xuan Tin who spent 12 months at Moore College and who is now responsible for an important ministry in his own war-ravaged country. I find myself compelled to ask what will become of these Vietnamese

Christians, not to mention the one million Roman Catholic refugees who fled the Hanoi regime, if a Communist Government is placed firmly in the saddle? Let me say with the utmost deliberation:

The Church in North Korea has been wiped out: some 500 Korean pastors were killed; all congregations were dispersed; all church buildings seized or destroyed. The Church in China, at least in outward and visible form, has almost ceased to exist: during the last 12 months, congregations in Peking and Shanghai are said to have been reduced to two; church leaders have virtually disappeared; congregations have been disbanded.

Communist oppression

What has happened in Korea, and is happening in China, may happen again in Vietnam should the country fall under Communist control. Christians and churches alike may be liquidated as thoroughly and ruthlessly as those in North Africa who perished by the sword of Islam.

This is a sombre prospect. It may only be a minor issue in the eyes of Statesmen, but it ought not to be ignored by us; when one member of the body suffers, the other members suffer too.

There is constant talk of conscience with regard to American intervention in Vietnam and the methods by which America has waged the war. I am frankly amazed that church spokesmen who have so much to say about conscience never appear to take into account the needs and the future well-being of the indigenous Christian people of South Vietnam.

American troops may withdraw; foreign missionaries may all leave in perfect safety; but the Christian nationals must remain in the country where they were born. What will they face? Are they likely to fare better than their brethren in Korea or China? And since we are involved in the present conflict whether we like it or not, are we not in some sense responsible for their future welfare?

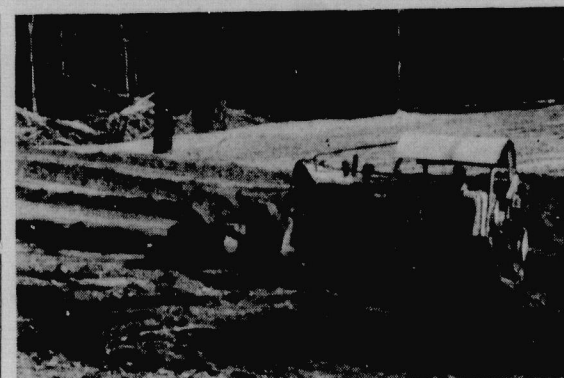
This to me is one grave aspect of the moral trauma which the war in Vietnam involves, and it has as strong an appeal to the conscience of the Church as any humanitarian motive.

It is not an argument in favour of an escalation of the war to the point of no return; but it is a solid reason for holding on until a negotiated settlement can be achieved.

And such a settlement should have adequate safeguards for peace, for individual security, for freedom of conscience and freedom of worship. It may be as difficult to work out the terms of such a settlement as to initiate the necessary negotiations, but the difficulties do not make it any less imperative. It is to this end that the Church should give itself to prayer.

The Primate has indeed proposed that we should pause to pray when the clock strikes the hour of noon each day. Whether it be then or at some other hour, it is the urgent duty of every church congregation and every individual Christian to pray regularly for a just and decisive settlement of this conflict. Let us lift up our eyes and look beyond the chaos and turmoil:

"O'er heathern lands afar,
Thick darkness broodeth yet;
Arise, O Morning Star:
Arise, and never set."



Clearing the site for Camp Orana, the recently opened Bundanoon Christian Youth Camp. The first of its kind in the Southern Highlands of N.S.W., it is 2,200 feet above sea level and is an easy journey from Goulburn, Canberra, Nowra, Wollongong or Sydney.

MISSIONARY— SYMBOL OF CHURCH UNIVERSAL

"The missionary is of the nature of the Church, he is the symbol of the universality of the Church and the reminder of the foreignness of the Gospel in any human situation."

This aspect of the function of the missionary was brought out by the Rt. Rev. G. T. Sambell, Bishop Coadjutor of Melbourne, in his address at the St. Andrew's Hall third Open Day at the college on Saturday, October 14.

St. Andrew's Hall is the Church Missionary Society's Federal Training College situated in Parkville, Melbourne.

Bishop Sambell addressed the gathering of 200 on the climate and setting for mission today and particularly as it is related to Asia.

He was able to share insights and findings from several missionary and ecumenical conferences he has attended around the world in recent years.

Mr A. T. Kerr, Chairman of the C.M.S. Federal Training Committee, chaired the function

and the students formed a choir for the occasion.

The Warden, the Rev. Francis Foulkes, spoke of the three things which make up the richness of the life of St. Andrew's — lives built up by study of the Word of God; the fellowship within the group living in community and the inter-racial contacts available both in the matter of fellowship and of opportunities of witness.

Afternoon tea was served in the ground and visitors met the staff and students. Some excellent displays were prepared by the students of the areas where they hope to serve — North Australia, Tanzania, Sabah and Pakistan.

The story of life at St. Andrew's was told to visitors with a set of coloured slides and a taped commentary, also the work of one of the students.

100 MISSIONARIES TRAINED In the three and a half years that the college has been in existence, 100 missionaries have been trained and gone out to North Australia, Tanzania, Kenya, South America, Iran, West Pakistan, India, Sabah and West Malaysia.

If you wish to support this training in your prayers, write to St. Andrew's Hall, 190 The Avenue, Parkville, Victoria, 3052, and ask to receive the college News Letter with its prayer information.

There is also a Prayer Partnership scheme in which you may have a special prayer link with one of the missionaries in training. This prayer support is a source of help and strength to those in training and enables many to participate in the preparation and ministry of the students.

OUR GREAT NEED

The greatest need of the Church in this Province, and indeed everywhere, is that individual members should know Christ better than they know anyone else; should hear His words not merely spoken to the Church as a whole but as spoken to each individual, so that they can say with St. Paul, "I know Him in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him." Much of the powerlessness of the Church today in the face of the problems, not so much of the world generally but more in our dealings with individuals and in bringing redemption into their lives, springs just from that lack of that personal knowledge of Christ.

— The Primate of Australia.

PRIMATE AND BISHOP BRADLEY

IN a recent issue of the Brisbane Church Chronicle, the Archbishop of Brisbane and Primate of Australia clarifies some statements which the national Press attributed to him:

I was recently asked to comment on views supporting apartheid to have been expressed by Bishop Bradley of the Church of England in South Africa, which I now gather may have been somewhat exaggerated.

In a written statement issued to the Press I endeavoured to point out two things, first that the Church of England in South Africa stands apart from the Anglican Communion which is represented by the Province of South Africa, over which the Archbishop of Cape Town is Metropolitan; and secondly that most members of the Anglican Communion throughout the world feel that apartheid is contrary to the principles of Christianity.

There was no mention in my written statement of a ban being placed upon Bishop Bradley's preaching in Australia.

MISQUOTED

I regret very much that an answer to a question in ordinary conversation when handing over a statement to the Press regarding the likelihood of permission being granted in the Brisbane Diocese should have been published prominently as part of my considered statement.

As this must have been most hurtful to Bishop Bradley himself, I have written to tell him how sorry I am about it.

Although we obviously have differing views in regard to prevailing policy in South Africa, I would say that Bishop Bradley has given many years of devoted Missionary Service in South Africa and his parents were pioneer Missionaries in Palestine and Egypt for many years.

He himself was educated and ordained Deacon and Priest in Sydney before going to join the Church of England in South Africa, of which he later became Bishop. He is at present on a purely personal visit to Australia during his furlough.

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Notes and Comments

REAL BOGY MAN

Those who are opposed to Australian involvement in Vietnam often accuse us of suffering from the Communist bogey. But what if the bogey is real?

Communism is today's imperialism run riot. Whatever its political consequences, and these are far-reaching, as Christians we are being unrealistic if we do not see in it the spirit of anti-Christ. In Russia, much of what we would regard as Christian has been driven underground and is still rigorously persecuted, despite the obsequiousness of the Orthodox Church.

In China, the "Cultural Revolution" has meant the complete extinction of public manifestations of religion and worship. Not a church remains open in Peking.

A writer for the "Church Times" points out that in September he visited Albania, China's only European sphere of influence, and found that the Cultural Revolution there in recent months had brought about the destruction or closure of all Christian and Moslem places of worship.

His Communist guide in the capital, Tirana, informed him that the closure had been simple "for the people wished it."

KOREA & VIETNAM

The whole of Korea would suffer that fate today but for U.S. firmness 15 years ago. Australia was involved there too. In North Korea, we have a land closed to the gospel. Do we as Christians feel that the Communist dictatorship there has a perfect right to do this? Do we offer no protests?

The situation in Vietnam is identical as far as the fate of Christians is concerned. Archbishop Loane has done a great service to the cause of Christ by urging us to show genuine concern for the Christians in that land.

The fate of those in North Vietnam has been decided. The fate of those in the south, many of whom have fled the north because of their convictions, is now in the balance. Are we to decide their fate purely in political terms?

When people urge us to withdraw and let the Vietnamese decide their own fate, they are quite aware that without Western aid it will be another Communist takeover.

Most Australians who take this view are playing into the hands of the Communists without being aware of it. But there are some, and of this there can be no doubt, who are behind all anti-Government demonstrations because they have Communist convictions or are on the Communist payroll.

If anybody is inclined to disbelieve this about outwardly decent Australian citizens, remember Philby.

MIGRANTS & THE GOSPEL

The Baptist Church in Victoria and N.S.W. has chosen Italian pastors to work among the large Italian communities in Melbourne and Sydney. One is to be brought out from Italy to work in Leichhardt, an inner-Sydney suburb often known as "Little Italy."

The schools of modern lan-

guages in our universities are producing increasing numbers of graduates speaking Dutch, Italian, German, Spanish, Russian, etc.

The Church of England must have untapped resources among its members for a special ministry among our large migrant population. We have a reasonably effective ministry among Asian students since most of them have a working knowledge of English. But what of our ministry to first-generation European Australians?

Many of these come from evangelical Churches in Italy, reformed Churches in the Netherlands, Spain, Hungary, etc., and Protestant Churches in Germany, Latvia, Estonia, etc. Many others are unchurched and are ripe for the proclamation of the gospel. They are numbered by the hundreds of thousands. They represent a great challenge which the smaller denominations are not ignoring. Can we afford to show less concern?

CHRISTIAN ATTITUDE

As Christians, we are totally opposed to godless and materialistic Communism. Our first loyalty is to Christ and then to our Christian brethren everywhere. We would be lacking in these basic Christian concerns if we allowed the physical and material sacrifices which resistance and war demands, to override them.

We did not want this war, but our country will not flinch from it when it is forced upon us by the unsatiable Communist lust for domination.

The Russian and Chinese Press and radio reports nothing of our determination, but Western monitors assure us that demonstrations against the Australian and U.S. Governments receive prominence. It is said that loyal Australians are still pandering to Communist megalomania.

Let us not forget that the bogey is real and substantial.

DR K. & MR J.

Some friendships can be very embarrassing. In the recent Sydney synod, Mr Francis James protested great friendship for the Archbishop of Sydney and then proceeded to tell synod how ill-read His Grace was on the Vietnam question, whereas Mr James had over 1,000 books on the question.

To ensure that the general public got this message of friendship for the Archbishop, he repeated these sentiments and the deficiencies in His Grace's readings in a letter to the "Herald."

It is not so long ago that Mr J., writing for "Nation," spoke of his good friend, Dr F. Knopfmacher, and then proceeded to make certain statements about Dr K. It was not surprising, therefore, that the editor of the "Herald" left it to Dr K. to point out how embarrassing some friendships can be. His letter to the "Herald" (16/10/67) was brief and to the point:

VICIOUS DOVES

SIR,—It seems that Francis James (Letters, October 15) has decided to reveal to the world the foibles of yet another one of his "good friends": this time it is Archbishop Loane. One wonders who will be next. Concerning the mysterious processes which Mr James calls "prayer" and the "dove-like pressure," the work of the Austrian zoologist Konrad Lorenz is of some relevance. He lists doves among the nastiest and most ferocious birds, which, unlike predators, kill for no reason whatever and attack their own kind.

FRANK KNOPFELMACHER, Melbourne.

A DOUBTFUL ELECTION

The news item in the secular Press of October 21 that "the House of Bishops of the Church of England in Australia yesterday elected [a certain clergyman] Bishop of the newly formed Diocese of the Northern Territory" is inaccurate.

The house of bishops is one of the three constituent parts of the General Synod of the Church of England in Australia, and only exists when the General Synod is in session. This is why the Church constitution allows "the diocesan bishops" to meet "apart from their meetings as a house of bishops of the general synod;" but then only "for the discharge of the functions assigned to a meeting of them under this Constitution," which appear to be very limited.

When the bishops so meet, they are simply "the diocesan bishops" and not "the house of bishops." This is clear from the wording of the constitution.

A function (such as the appointment of the first bishop for the Northern Territory) which has been vested by canon of General Synod in "the members of the house of bishops" can only be discharged when the house of bishops is in existence (i.e., during General Synod), since the diocesan bishops cannot be constitutionally defined as "the members of the house of bishops" except at that time.

It may have been the intention of some members of the General Synod to allow the new bishop to be appointed without waiting for a meeting of General Synod. Nevertheless, the canon was worded as it was, speaking of "the members of the house of bishops" and not "diocesan bishops;" and so important a step as the creation of a new bishopric should be in conformity with the canon so as to place the legality of the action beyond all doubt.

BISHOP & ST. MICHAEL

A whirlwind tour of Queensland's outback was made possible for the Bishop of Rockhampton recently by "St. Michael," the single-engine Cessna aircraft owned by the diocese.

The Rev. Frank Neubecker, a veteran of 30 years' experience, piloted "St. Michael" and the Bishop was able to take confirmations in four remote areas of the diocese which includes parts of the Simpson Desert, Cooper's Creek and Birdsville.

THEY SAY

It is a sense of reverence that makes people reticent to use the sacred Name without a title. We prefer to speak of "our Lord Jesus Christ" or "our Lord" rather than of "Jesus" by itself. After all, when we speak about our Queen we seldom use her name by itself. We don't say, "Elizabeth has gone to Balmoral."

—Canon Maurice Gillespie, St. Paul's, Canterbury, N.S.W.

The prime objective of the coming Graham Crusade is to bring uncommitted men and women in Western Australia to a saving knowledge of the Lord Jesus Christ and to see them firmly established in a local church.

—Rev. Brian Hall, St. Alban's, Highgate, Perth.

We must never forget that the basis of theological study is the Holy Scripture, which is the foundation and background of Christian Faith.

—The Primate, the Archbishop of Brisbane.

There are going to be an awful lot of bishops in London next summer, and we are warned that it will be hard work. We are to be in different sections, all meeting in Church House instead of at Lambeth. I am to be vice-chairman of a committee on "International Morality." It is a big subject about a commodity which is in short supply and this will have to occupy some of my thoughts during the coming year.

—Bishop Gilbert Baker of Hong Kong.

At the present time, the Church was asking a child of thirteen to take solemn, lifelong vows that he was neither capable of taking nor (as the confirmation figures clearly showed in their alarming decline) was prepared to take.

—Bishop Cuthbert Bardsley of Coventry.

Honesty, purity and all our valued standards are being challenged today. As children of God we must not allow the world to dictate to us.

—Canon L. J. McIntyre in St. Paul's Cathedral, Melbourne.

The forefront of the Church of England's work is undoubtedly the parish. It is there that Evangelicalism must prove itself.

—Rev. Michael Botting, Fulham, London.

I am sick and tired of being a good boy.

—Mr Francis James at Sydney synod.

We speak not of an Altar but of a Table and see ourselves in the setting of the Last Supper, Christ invisibly present—not on the table but at the table—and His followers gathered around the one they love taking visibly the bread and wine and feeding on Him in their hearts by faith.

—The Rector of St. Andrew's, Cheadle Hulme, England.

Christian education is a complex and difficult problem in a secular society. We can be thankful that in Tasmania we have a committee set up by the Minister for Education, to draw up some guidelines for education, and that within the assignment, consideration is being given to the question of religious instruction in schools. The teaching of Science presents many problems, e.g., inadequate staff, inadequate laboratories, inadequate equipment, these difficulties present a challenge, but nowhere do we hear it said that Science should be abolished from the curriculum. I think the same applies to the instruction of our young people in the Christian Faith. There are many problems to be tackled, our job is to work hard at them, not drop the subject.

—Bishop Robert Davies of Tasmania.

From the relationship of Christ to His Church comes the final authority of the husband as the head of the family (Ephesians 5:21-31), and Paul explains both the demands and the limitations of this authority and its attendant responsibility on both partners. The whole matter is so rooted in natural trust and love that we find the refusal of some to accept Paul's teaching here quite incomprehensible.

—Geoffrey and June Cox, C.E.N.

This affair (the recent Christian-Marxist dialogue in London) is not just an isolated example of silliness. For the British Council of Churches and its parent body, the World Council of Churches, have consistently behaved in a manner that would be fitting for a subversive Marxist agency.

—Rev. H. S. Goodwin, Lecturer at St. Giles-in-the-Fields, Holborn.

Letters to the Editor

Answers wanted

In the two years that I have been reading your paper, there has been one matter which keeps puzzling me. Why do you classify as an "Anglo-Catholic" anyone who is not an "Evangelical"?

I would be very grateful for a published answer to this question. (Rev.) R. D. BOWDEN, Warralua, N.S.W.

(The question Mr Bowden asks appears to be loaded, rather like "When did you stop beating your wife?" However, if he would quote an instance which has puzzled him, I will be happy to oblige. ED.)

Homes needed

I am organising a holiday scheme for Aboriginal children of this district on behalf of the Macleay District Aborigines Welfare Committee and am wondering if you could help me arrange this as I am still short of homes to which the children could go.

I wish to place children in homes in the Sydney metropolitan area or Newcastle for a 10-day holiday from January 5 to 15. The children are between the ages of eight and 15 years. I would appreciate any help you could give me.

ALISON KNOWLES, Holiday Scheme Secretary, P.O. Box 48, Kempsey, N.S.W. 2440.

Rhodesia

Congratulations on printing the comments by the Dean of Gibraltar on the Rhodesia issue ("Peace in Rhodesia," A.C.R., Oct. 5).

With the demand by the secular Press for sensationalism, it is often the emotional outbursts of the ill-informed and prejudiced that are headlined to the detriment of facts.

Can the Christian, who is charged with a concern for the individual, be party to calls for sanctions or sabotage, revolution or invasion with the aim of "freeing" a people when those who will suffer most in such actions will be the very people themselves?

Or have we been so propagandised with regard to Rhodesia, to Southern Africa, that we are taking the Marxist-Leninist view that the individual is subservient to, and expendable in the interests of, "the State"?

Can we not see that Harold Wilson, Kenneth Kaunda and their ilk are taking the same line with regard to Rhodesia as Hanoi is taking with regard to South Vietnam—yet the former we are led to support and the latter to condemn?

(Rev.) R. W. DOWTHWAITE.

Health hazard

It is of major importance that the ominous warnings issued in recent years by world health authorities of the link between cigarette smoking and lung cancer and chronic bronchitis, have lately been repeated and amplified.

Witness the article in the "Herald" recently, publishing the findings of the U.S. Public Health Service. In addition to deaths from cancer of the lungs, the report associates the habit with deaths from cancer of the larynx, mouth, pharynx and bladder, together with deaths

from peptic ulcers, stroke, and, as a probable cause of death from coronary heart disease.

Additionally cigarette smoking is advanced as the most important cause of death and disability from chronic bronchitis.

In the face of this damning evidence concerning the identification of the world's major killer, the astonishing power of this habit-forming drug over its victims to demand continuance of its lethal doses, underlines the insidious nature of cigarette smoking.

That both Government and most commercial interests should continue to capitalise on this situation is deplorable in the extreme.

(Rev.) R. B. B. GIBBES, Bundanoon, N.S.W.

Capital punishment

In a recent flare-up of the Capital Punishment issue, a spate of letters were published in the Melbourne "Age." Apart from a letter from Rev. W. R. McEwen approving the suggestion of a Commission of enquiry no

letters from the Christian viewpoint were published.

I sent the following letter to "The Age" but it was not published. Knowing the interest of your readers in the subject I tender the letter to you for publication if you feel it appropriate.

P. B. WOOLLEY, 10/10/67, comments your recent editorial on Capital Punishment and invites us to examine psychological factors in the pro's and con's of the debate. Such is insufficient. No discussion on the subject is relevant without acknowledgement that Capital Punishment is the heritage of Christian teaching.

Those opposed to Capital Punishment must refute the basis on which it was established, as part of the law incorporating the carrying out of God's justice, not that of man.

It should be remembered that the judge pronouncing sentence is caused to finalise his awful pronouncement with the words "and may God have mercy on your soul." There is a simple explanation. Who else can have mercy upon the murderer? The State? Those opposed to Capital Punishment? The only one who could forgive him, the victim, is already dead.

God is the only one who can dispense mercy. This is the great hope of all men, no matter how degenerate. It was the cry of the thief on the cross to whom Jesus promised the reward of being in paradise with Him, in answer to his plea for forgiveness. Jesus did not save him from Capital Punishment, but gave him eternal life. In abolishing Capital Punishment, man endeavours to usurp God's law. He cannot do it. —Edward Rock, Greensborough, Vic.

IS ROME IRREFORMABLE?

(Torre Pellice, Italy.) A warning against "the characteristically Protestant temptation" to apply a dogma of irreformability in judging renewal in the Roman Catholic Church was issued to Reformed churchmen meeting here.

Pastor Hebert Roux of Paris, special adviser to the French Protestant Federation on relations with the Roman Catholic Church, told delegates to the European Area Council of the World Alliance of Reformed Churches that Protestants often set up a logical alternative: either the Roman Catholic Church must become genuinely open to the Gospel and the Holy Spirit, and cease to be Roman; or it must declare itself the only authoritative instrument of the Holy Spirit, and therefore be unable to claim any genuine renewal.

DOGMAS

"Can we continue to hold this dogma of an irreformable Roman Church, with the same rigorous logic and legalistic spirit we often attribute to Catholicism?" Roux asked, comparing such an attitude with that of the prophet Jonah who became angry when God spared the Ninevites after they repented.

He called on the 200 European Reformed and Presbyterian churchmen here to "watch vigilantly for the signs" of renewal in the Roman Catholic Church after the Second Vatican Council.

Pastor Roux made clear that he was not speaking only of official actions, but "of all the seeds sown . . . the beginning of new ways, which are written into the work accomplished by the Council and which commit the Roman Church, sometimes in spite of itself, to a new era

of its existence, characterised by movement."

The French Reformed ecumenists sketched three areas in which developments of particular significance for Roman Catholic renewal can be observed after the Second Vatican Council:

In ecclesiology, as a new self-understanding has led to new openness to other Christian groups;

In a new willingness to criticise scholastic formulations of doctrine in light of Scripture;

In a new ethical perspective on the modern world, requiring elaboration of "a genuine theology of liberty."

For Protestants, Roux said, these new developments imply that "engagement in dialogue coincides with one of the fundamental aspects of our present vocation as churches of the Reformation . . . Fear or recoil would be a mark of infidelity to the promise and claim which the continuance and relevance of the Reformation represents for the Roman Church itself.

RPPS

C.E.B.S. CAMP WARDEN BASHED AND ROBBED

Mr Eric Face, 62, Warden of "Camp Wanawong," the Church of England Boys' Society Camp at Loftus, N.S.W., was kicked, bashed, robbed and left bound for ten hours in his home at the campsite.

Mr Face was attacked about 6 a.m. on October 25 by a pack of five youths aged between 17 and 20 — two of them carrying weapons. He awoke from sleep to find one of the youths bending over him.

The youths bashed and kicked Mr Face, then bound him hand and foot and pulled his shirt and blankets over his head. They then stole his car, a television set, \$20 in cash, clothing and other articles.

Mr Face struggled in agony for ten hours to free himself. The house is isolated and he could not be heard by anyone as he called for help. Mr Face told reporters that he had prayed throughout the period.

Mr Face was taken to Sutherland District Hospital where doctors said they believed one of his ribs — two were fractured — had pierced his lung but that the wound had sealed itself before he was taken to hospital.

At the time of going to Press Mr Face was recovering slowly and his condition was reported as being satisfactory.

Y.F.C. COUNCIL OF REFERENCE

At the Annual Board Meeting of Youth for Christ in N.S.W., held at Coffs Harbour over the weekend of September 23-24, the formation of a Council of Reference to the State Board was announced.

This Council has been formed to develop Y.F.C.'s liaison, co-operation and influence with denominational and interdenominational leaders, youth departments, and evangelistic activities in N.S.W.

The Members of the Council are:

Lt. Commissioner A. Bramwell Cook, Territorial Commander of The Salvation Army; Dr. E. H. Watson, Director of Evangelism of the Baptist Union of N.S.W.; Rev. T. Prenzl, Lutheran Youth Director for Australia; Rev. Alan Scott, State Secretary of the British and Foreign Bible Society; Rev. Ken Child, Director Chaplain of the Inter-Church Trade and Industry Mission; Rev. Ross Saunders, Religious Programme Supervisor of the Australian Broadcasting Commission; Rev. H. C. Green, Vice-Principal of Sydney Missionary and Bible Training College; Rev. R. Page; Canon R. Dillon; Rev. John Turner; Mr Brian Willersdorf of Youth Crusades; Mr David Longe of Church of England Television Society; Rev. Frank McInnes; Pastor Bruce Armstrong, Director of Christian Education Dept., Churches of Christ in N.S.W.

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Combined Choirs Festival

The third annual Combined Choirs' Festival, as an opening to the Bowral Tulip Time Week was again held in St. Jude's Church, Bowral, N.S.W., on September 29, when all churches and religious organisations in the town were represented in the choir as well as in the congregation which packed the church to full capacity, necessitating a number of chairs to be used.

The choirs of St. Stephen's, Mittagong, St. John's, Moss Vale, and S.C.E.G.G.S., Moss Vale, joined the town choirs to form a combination of one hundred voices. Mr W. Hudson of Bowral was the organiser and conductor with Miss R. Sainsbury of S.C.E.G.G.S., Moss Vale.

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EVANGELICAL ALLIANCE LEADER SPEAKS IN SYDNEY

SPEAKING on the topic, "Evangelists in Crisis," the General Secretary of the Evangelical Alliance in Britain, the Rev. A. Morgan Derham, said there are four main areas of crisis: theology, relationships, evangelism and missions.

Mr Derham was speaking to some 200 people gathered in the Central Baptist Church, Sydney, for a meeting sponsored by the Evangelical Fellowship of N.S.W. He is at present visiting Australia as part of a world tour in connection with the work of the World Evangelical Fellowship.

Theologically, said Mr Derham, recent years have seen a massive attack on historic Christianity in the name of Christianity. He warned, however, against the danger of being forced into 'panic stations' under the pressures of the moment.

The present onslaught had come at a time when theological study and scholarship was resting on a firm basis such as did not exist thirty or so years ago. A new surge of confidence had come through at the theological level and this was particularly noticeable at the World Congress on Evangelism at Berlin last year.

In the matter of relationships there were strong pressures on all sides towards union of structure and organisation within the churches and groups. However, Evangelicals must remember that the truths of the Gospel are not up for negotiation.

Evangelicals, said the speaker, have taken the lead in uniting Christians in various Christian works for long periods. This unity has manifested itself over and above all outward barriers and recent times have seen increasing growth in Evangelical unity.

In the matter of evangelism Mr Derham stressed the need for some form of social concern. He felt that Evangelicals had been lacking in this regard in the past. He went on to stress that although major evangelistic crusades such as those conducted by Billy Graham contributed much to the Christian cause they were not the ultimate answer to the need of people and more effort was needed at the local level among people by individual Christians.

Turning to the situation in the world regarding missions Mr Derham said that old patterns were passing rapidly and this was bringing a degree of frustration to those involved.

There was urgent need for Evangelicals to think and pray about the situation. Do we keep on sending out missionaries? Even now new patterns are emerging.

Summing up, Mr Derham said that Evangelicals must have renewed confidence in the power of the Gospel to meet the needs of men. We need firmness in doctrine, freedom in method and fervour in action.

The meeting was chaired by Bishop A. J. Dain, and Mr Derham's address was preceded by a Bible Study on II Timothy 1: 8-14 by the Rev. John R. Reid, of Gladesville, N.S.W.

Earlier on the same day Mr Derham was entertained at a luncheon arranged by the Evangelical Missionary Alliance and held at the CENEFC Centre, Bishop Dain also chaired this gathering and present were many leading figures in Christian work in Sydney, including the Archbishop of Sydney. Also present

was Mr J. Oswald Sanders.

In his address to the E.M.A. luncheon Mr Derham warned those present against the danger of thinking our particular answers to problems were satisfactory for other parts of the world. 'We are not in business,' he said, 'to standardise evangelical relationships.'

Mr Derham sketched something of the progress of the Evangelical Alliance and the Evangelical Missionary Alliance in Britain in recent times. He said there had been a significant change in policy in the Evangelical Alliance some eight or nine years ago. Until then membership had been on an individual basis but now there were many local churches, denominations and denominational groups in membership.

It is now able to speak and act more authoritatively on behalf of a large body of people in Britain.

Membership in the British Evangelical Alliance is about 40 per cent Anglican, 40 per cent Baptist and 20 per cent of other denominations and independent bodies.

The major aim of the E.A. was to bring Christians together in areas of common concern. He instanced Sunday Observance where a panel of Evangelical theologians, together with others including Evangelical M.P.s, were studying the subject with a view to issuing a report for the next Evangelical Congress.

Mr Derham mentioned the problem of the divided opinions among Evangelicals over the ecumenical movement. He said there were in Britain two strongly divided groups—a militant anti-ecumenical movement group and a group who felt Evangelicals should be involved in the ecumenical movement. The Alliance had been able to bring representatives of these two viewpoints together for discussions and he felt these had been fruitful as a starting-point.

Turning to the work of the Evangelical Missionary Alliance Mr Derham said this involved most independent societies and one or two denominational groups and was quite comprehensive.

There was a growing conviction in the E.M.A. that there was need to consider areas of co-operation between missions with similar viewpoints. A study was being undertaken, through a comprehensive questionnaire, of such matters as areas of overlap in ministry, and the results of this study would be taken to a conference to be held in November.

Mr Derham felt there was a need for an overall Evangelical 'structure.' He felt the Berlin Congress had made a start in this direction as this was the first time such a comprehensive gathering of Evangelicals had taken place although it was not as comprehensive as it might have been.

During a question period which followed Mr Derham's address a questioner asked about the Christian situation in Europe today. Mr Derham said it was a mistake to see continental Europe as all darkness.

There had been an increasing interest taken in Europe by missionary societies which had found other fields closed to them. There was, however, a great deal more Evangelical life and witness in Europe than many Evangelicals allowed for and as a result there was resentment by some local groups in these countries when other societies came in and treated them as a mission field.

Books

JESUS IN OUR TIME, by James McLeman, Hodder & Stoughton, 1967, pp. 158, \$3.85.

The author of this book already has one book to his credit, besides "Christianity and the Computer" and "Paul, the Man and the Myth," in which he collaborated with A. Q. Morton. He begins by posing two questions:

1. What can be known about Jesus?
2. What can be believed about Jesus?

It appears that Mr McLeman regards the Gospels as statements of the beliefs of their authors, rather than as historical documents. He is rather apt to make ex cathedra statements of what he regards as "facts," for example—his assertion that "the census mentioned in Luke took place in 6 A.D."

Sir William Ramsay, after a most detailed examination of the extra-biblical evidence, arrived at the date 6 B.C. for that census. After discussing the birth narratives, Mr McLeman concludes that, apart from a few biographical items, "the birth narratives are legend" (p. 41). According to Mr McLeman, "the attempt to comprehend Christianity within a series of statements of belief has been abandoned . . ." He would disregard such dogmas as verbal inspiration, the virgin birth, and bodily resurrection.

The reviewer is at a loss to understand the purpose of this book. It can hardly assist the convinced Christian in his attempt to express his faith through his daily life; it would be unlikely to persuade any man to accept and embrace the Christian faith.

—B.R.H.

THE CAMBRIDGE BIBLE COMMENTARY ON THE NEW ENGLISH BIBLE: The Letters of Paul to the Ephesians, to the Colossians, and to Philemon. Cambridge University Press, 1967, pp. 198. By G. H. P. Thompson.

The writer of this commentary was formerly Vice-Principal of Salisbury Theological College. In the introductions, necessarily brief in such a short commentary, the author deals with problems of authorship, and concludes that these letters belong to Paul's lifetime, and were either written by Paul himself, or under his immediate supervision.

Mr Thompson regards Ephesians as a letter in which Paul utilised the concept of "unity," which was much in the minds of the people of the first century. True unity can be found only in union with Jesus Christ, and from this union alone stems "harmony" or "freedom."

The author regards this Epistle as a challenge to contemporary human divisions, in that all men are called to be brothers in the service of the One God.

In Colossians, Paul deals with the problem of "religious syncretism." It appears that the Colossian Church was being assailed by some subtle kind of subversive teaching, possibly through the infusion of some of the teachings of the mystery religions.

Paul's answer to these aberrations is to assert the uniqueness and all-sufficiency of Jesus Christ.

The apostle affirms the historical basis of the Christian faith; that Jesus Christ is the only Way to God, for through His resurrection He had broken

the hold of the forces of the world which had enslaved the minds of men. So far from being one religion among many, "the Christian faith gives the answer for which all religions are looking."

The author of this book takes the traditional view that the Letter to Philemon is a personal letter to Philemon, though it was also intended for those Christians who were accustomed to meet at Philemon's house. The problem that underlies the letter is that of the relationship between master and slave.

Paul's attitude is that love should be the determining factor in this relationship, for Christian love has time for people, whoever and whatever they may be.

Sound, practical commonsense, enlightened by the Spirit of God, is the mark of this interesting and useful little commentary.

—B.R.H.

ECUMENISM AND THE ROMAN CATHOLIC CHURCH, ed. Alfing von Geusau. Sheed & Ward Stagbooks, pp. 186 paperback, \$1.80.

This is a series of seven essays by Roman Catholic scholars prepared originally for the Vatican Council for the information of Dutch bishops, and because of their obvious value later released for general publication as "Doc Dissertations." They not only give behind-the-scenes information on Vatican II, but also represent authoritative Roman Catholic attitudes today.

The only bad fault with this Dossier is that it quotes freely and frequently from the Latin sayings of bishops, and often leaves the quotes untranslated. This is a peculiar way to treat the "general public" for which the book is supposed to be designed.

But, apart from this, the essays deal succinctly with changes in the Roman attitude to the "non-churches." A fascinating fact brought to light, for example, is that Protestant acceptance of the doctrine of apostolic succession has led many Roman Catholics to feel that less doctrine now divides us, and that maybe Protestant "churches" are churches after all.

For the student of ecumenism, a good book to read.

—A.C.N.

THE COUNCIL RECONSIDERED, by Louis McRedmond, Gill and Son, pp. 194, \$2.15

This is Vatican II as seen by an Irish Roman Catholic Journalist. He is enthusiastic about the achievements of the Council and writes in a crisp and lucid manner.

The chapter on "The Laity" shows Rome making the first steps towards lay participation in church government. The writer is critical of some of the pronouncements on marriage.

—K.R. Le H.

THE R.C.s: A report on Roman Catholics in Britain today, by George Scott, Hutchinson, \$5.30, pp. 281

Here is an attempt to answer objectively many questions usually asked about Roman Catholics: Is their one-in-seven minority in the British population somehow "different"? Do they follow in public the "line" laid down by Rome? How do they vote? Do they stick together in business? Do they form pressure groups?

"The feeling about Catholics which persists is a compound of suspicion, fascination and perhaps, envy," says the author, journalist George Scott. He presents "impressions rather than conclusions," gained from wide reading, careful observation, and close interrogation of a remarkable selection of Roman Catholics, including for example

the English Cardinal, M.P.s, parish priests and Liverpool housewives.

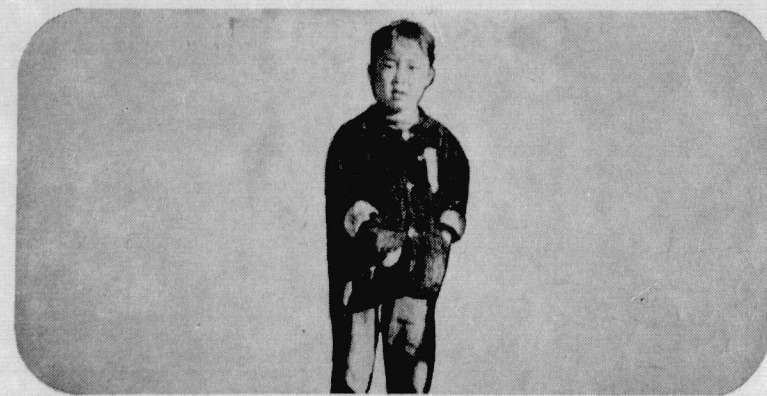
Consequently he is able to report on the inescapable influence, attitudes and methods of Roman Catholics in contemporary Britain, whether the issue be contraception, television satire, educational reform or local politics.

The book is immensely interesting for the Australian

situation. He reports, for example, that "the product of separate Catholic schools is socially dangerous and wholly undesirable," and that "Catholic schools do not after all achieve their aims." "We have the big question-mark over Catholic schools."

He finds "tension between laity and clergy," and says "unless there are radical reforms the gap will grow wider." Consequently he discerns a development "that laymen will have more say in the way the Church is run and a greater influence over the taking of decisions."

This is one result of the Vatican Council. The recent "flexibility in the Church" however, is meeting an attitude of "cautious conservatism" in the bishops. The old line of obeying "the one true Church" is meeting a "nervous" (Continued Page 8)



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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

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

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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

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

No. 1401—November 16, 1967

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

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

Price 10 cents

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.