

The Christian attitude to war

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sentence certainly does not abrogate the Old Testament.

In the Old Testament and in the New, God who is unflinching love acts in judgment on sinners in a way that could be construed as hatred. And Jesus instructs us that our "Hating our enemies" is to be confined to acts of hostility, and is not to spread over into an attitude of vindictiveness and hatred.

But even so, it remains true of course that such acts of hostility are to be undertaken only for the gravest reasons and are legitimate only in the cause of righteousness.

The Old Testament describes the people of God engaging in war as an instrument of righteousness.

Of course, the sovereign God is able to use every event that takes place for His purposes of righteousness and is able even to use the cruel and horrible wars of the Chaldeans as the rod of His anger (Is. 10), for nothing happens outside God's control.

But I am speaking of the people of God receiving a direct command of God to go to war. For example, the Israelites were commanded to fight against the Amorites in Canaan and to destroy them completely. Why? Because the iniquity of the Amorites was now full (Gen. 15:16, Amos 2:10).

The instrument of war was used as righteous judgment to bring on the Amorites what their sins deserved.

Had they not received their deserts justice would have gone astray.

Notice that the Children of Israel did not destroy all the neighbouring tribes in this way (Deut. 2:5, 9, 19).

They were commanded not to attack the Edomites or the Moabites or the Ammonites, but they were told to exterminate the Amorites, because of the iniquity of these Canaanite nations.

The Israelites were the instruments of God's righteous judgment. They engaged in war to carry this out.

In the Old Testament war is also waged as defence against an aggressor (Exodus 17:8) and to throw off the bonds of the oppressor; then when they repented and prayed to God, He raised up a servant of His, a Judge to deliver them by leading victoriously in battle.

Thus the Old Testament shows us the people of God, under the direction of God, engaging

in war; not against anyone, as in an expansionist war, but for certain specific purposes. Indeed, the Old Testament describes God as "a man of war" (Exodus 15:3).

The New Testament also speaks of the sword being God's instrument. In this case the reference is to the sword of the civil magistrate.

The magistrate is said to be the minister of God to punish the wrong-doer with death (Rom. 13:4).

A passion for righteousness is something we have largely lost sight of in our modern society.

The Old Testament, and the New, are full of a passion for righteousness, for right relationships, for right dealings.

A passion for righteousness may call us to war. Righteousness may well involve anger, but it never involves the hangings of your enemy in a vindictive sense.

Regard for righteousness involves anger against unrighteousness. In Rom. 1:18 we read of the anger of God revealed against all unrighteousness of men.

Anger is compatible with love, but only with holy love; that is, a love which hates unrighteousness, hates iniquity and which shrinks from it with that instantaneous reaction Christ had when He said to His friend, "Get thee behind me, Satan, thou savourest not the things of God..."

This intense and holy passion for righteousness has nowadays been largely lost amongst Christians.

We need to ask the Spirit of God to teach us the mind of God with regard to righteousness because otherwise we fall into the quagmire of sentimental love.

Sentimental love which does not differentiate — a love which has no principles — is the curse of our modern society.

This is absolutely foreign to the New Testament and the Old. God is love and God is righteous; there is no contradiction between the two.

Love must always be righteous. God's love, His holy love, is seen in His holy righteousness on the cross. "He spared not his own son but delivered him up for us all."

At Calvary pain and suffering and death was accepted, indeed inflicted, by God to achieve righteousness, and it was action of love. But it was holy love, not sentimental love which does not differentiate between right and wrong, justice and injustice, good and evil.

THEOLOGY OF MISSION

THE Vice-Principal of Ridley College, Melbourne, the Rev. Dr E. K. Cole, M.A., B.D., Th. Schol will deliver the Annual Public Lecture of the Sydney Missionary and Bible College in the Central Baptist Church, Sydney, at 7.45 p.m. on Thursday, October 19.

The title of the lecture will be "The Theology of Mission in Contemporary Society."

Adelaide move

The Synod of the diocese of Adelaide unanimously passed the following resolution at its session in September:

"That this Synod recognises the need and duty of all Christian people to give themselves boldly to the work of preaching the Gospel, and prays for God's blessing upon all evangelistic efforts, including the forthcoming visit from Dr Leighton Ford to Adelaide."

Dr Cole was formerly a lecturer at Moore College, Sydney, and later spent nine years as a missionary with C.M.S. in Kenya, chiefly in the field of theological education.

The Annual Public Lecture of the S.M.B.C. was inaugurated last year, to mark the fiftieth anniversary of the College's foundation. On that occasion the Rev. Dr K. Runia, of the Reformed College in Geelong, Victoria, spoke on "The Authority of Scripture." The aim of the lectures is to make a positive contribution to the Church at large from the standpoint of conservative and evangelical scholarship.

Dr Cole's lecture will be of special interest to all who are interested in missions and evangelism generally.

Car parking should present no problem, as the Goulburn Street, parking station is only a short distance from the Central Baptist Church, in George Street.

Mainly About People

The Rev. K. Stephens, formerly rector of Lake Bathurst (Canberra-Goulburn), has left for England, where as Lucas-Tooth scholar, he will study at the University of London. The Rev. J. Southerden, Lucas-Tooth scholar at Oxford, 1965-67, is to take temporary charge of the Lake Bathurst parish.

The Rev. A. G. McKenzie, rector of Holy Trinity Bendigo, has been appointed rector of St. Andrew's, Kyabram (Bendigo).

The Rev. Roger Gregson, curate of All Saints, Nowra (Sydney), has been appointed chaplain at Norfolk Island in succession to the Rev. Phillip Kitchen who will return to Sydney.

The Rev. W. Bennett, rector of Bruce Rock (Perth), has been appointed rector of Kilburn (Adelaide) from November 1.

The Rev. G. E. Howells, rector of Gnowangerup (Perth), has been appointed to St. Augustine's, Como.

Deaconess Doris Crawford of Holy Trinity, Hotart, has been appointed Head Deaconess for the diocese of Tasmania.

The Rev. W. R. Paton, rector of Queenstown since 1959, has been appointed rector of Wynyard (Tasmania) in succession to the Ven. A. G. Costelloe.

The Rev. H. D. Ikin has been appointed rural Dean for the Eastern Deanery (Tasmania) in succession to the Rev. L. E. Dando.

The Rev. Frederick J. Rice, rector of St. Thomas', Enfield (Sydney), has been appointed first full-time Director of the Church of England Homes. He takes up his appointment on December 1.

The Rev. M. Barbara, formerly curate of Young (Canberra-Goulburn), has been appointed curate at Queanbeyan.

The Rev. W. Hillier has been appointed Warden of the Guild of Lay Readers (Perth).

The Rev. Edward J. Waterhouse, rector of St. George's, Yorketown (Adelaide), has been appointed rector of Gawler.

CANBERRA NEW HOUSING AREAS

The Bishop of Canberra-Goulburn called a meeting of Canberra and Queanbeyan clergy, church wardens, and representatives of men's, women's, and youth groups of Canberra parishes, on Sunday, September 17.

The meeting, at All Saints' Hall, Ainslie, studied closely the development problems of parishes in new housing areas of the city. It is hoped that as a result there will spring up a fresh sense of partnership between the older parishes and the new.

Previously, Canberra's new parishes have evolved as extensions of older parishes, cut off and made self-supporting, for convenience and efficiency. The current rate of growth is so rapid, however, that new pastoral areas must be constituted before the previous area is properly on its feet. This may result in the new unit feeling isolated and inadequate, because it is more remote from the established centres of church life.

The Rev. Frank J. Mayger, rector of Lyndoch, has been appointed rector of Enfield (Adelaide).

Miss Eileen Dunston, Principal of P.L.C., Perth, has been appointed Headmistress of the Girton Girls' School Adelaide from 1968.

The Rev. Peter G. and Mrs. Byrne, of Berowra, N.S.W., are rejoicing in the birth of a baby daughter, Heather Louise, born on the thirty-first August, 1967.

PEACE IN RHODESIA

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would have taken us possibly another 60 years or more from now. No doubt the barking of anti-colonialists and the economic factor at home have brought about "the wind of change," and that phrase, taken in its context, is one of the most unfortunate ever made by a responsible politician.

I do not attempt to whitewash or to justify all the legislation of Government policy in South Africa or Rhodesia and but for British capitulation in Africa some of it might never have been introduced.

But I have a deep-rooted belief that the refusal to be intimidated and to stand firm in spite of insults from Britain will prove itself more beneficial for the African than that of British Government policy. I believe that history will prove this, and may be sooner than we dare to contemplate.

The Archbishop of Canterbury states that there are only 160 odd sixth form boys in a population of four million in Rhodesia. What hope is there then of a stable independent Government for many years ahead evolving where not more than that number have reached sixth-form standard?

BITTERNESS

We are told that not more than 20 per cent of the population can read or write. That is a fair increase on a few years back, and the trend in education would have continued. But it is not idle to speculate that as a result of the British Government to demand mandatory sanctions against Rhodesia, education will be one of the first things to suffer.

At best, sanctions will increase bitterness, hatred and hunger for the Rhodesian African. And at worst it could result in a conflagration of grave dimensions. In either case this blind and eruptive action is the responsibility of one man and his misguided, misled and misinformed

On the contrary the hand of God in His dealings with men, has to all appearances moved relentlessly but always slowly and firmly and with compassion and love.

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PRESBYTERIANS REJECT ANGLICAN APPROACH

MEETING in Melbourne early in October, the General Assembly of the Presbyterian Church in Australia rejected an approach from the Church of England to participate in negotiations for re-union with the Presbyterian, Methodist and Congregational Churches.

The Assembly had before it the Joint Commission's Draft Basis of Union for consideration. While not a single voice was raised against the re-union, the debate centred on the proposed basis for such union. The Assembly deleted from the proposed basis all reference to bishops and all references to the proposed concordat with the Church of South India.

The Joint Commission referred to the Assembly a letter asking if the time was ripe for the Church of England to join. It decided that it was inopportune at this stage for the Church of England in Australia to join in the negotiations for union.

The opinion was strongly expressed that because of episcopacy, it was unlikely that re-union be achieved with the church of England in the lifetime of present members of the Assembly.

NEW HEADMASTER

The Chairman of the Council of the Blue Mountains Grammar School Committee, the Ven. G. R. Delbridge, has announced the appointment of Mr C. S. Roots, B.A., as Headmaster of the School. He succeeds the Rev. A.

T. Pitt-Owen, B.A., who has accepted nomination as Rector of St. Oswald's, Haberfeld.

Mr Roots was educated at The Southport School, Queensland, and gained his B.A. degree from the University of New England in English, History and Education.

Mr Roots taught for four years at the Southport School, two years at the Essendon Grammar School in Victoria, and two years at the Armidale School before his appointment in 1957 as Head of the Canberra Grammar School Junior School. Mr Roots holds diplomas from the College of Preceptors, London, and is a member of the Australian College of Education.

Mr Roots is 37, married, with four children. With his family he will take up residence at the Blue Mountains Grammar School, Wentworth Falls, N.S.W., in December.



PRAYER BOOK REVISION AND THE REFORMATION

By Roger Beckwith (Librarian of Latimer House, Oxford)

AMONG the permanent legacies of the English Reformation, none is so familiar to Anglican churchmen, and none has probably had so great an influence on the Anglican churches, as the Book of Common Prayer.

Originally drawn up by Cranmer in 1549 for use in England, Wales and Ireland, and brought to its finished form by him in 1552, it emerged substantially unchanged from subsequent English revisions not only from the minor revisions of 1559 and 1604, but also from the thorough revision of 1662—and with the colonial expansion of England and the missionary expansion of Anglicanism it was carried into many other parts of the world.

It has thus become a cherished bond between generations of Christians separated by as much as four centuries and between communities of Christians separated by the full width of the globe.

Nor is it simply a bond between Englishmen at home and Englishmen abroad; it has manifested a remarkable capacity to naturalise itself in new languages and new cultures.

PERMANENCE

This quality of permanence and catholicity in the Prayer Book can be traced to two sources. It is due partly to the fact that its pages are saturated with the teaching and language of Scripture, and partly to the liturgical genius of the man who impressed this scriptural character upon them.

One need only compare the Prayer Book with Roman Catholic service books or with various versions of the Presbyterian Book of Common Order to see how different liturgy is when (in the one case) Scripture, and (in the other) liturgical ability, are relatively absent.

But there is one other circumstance, apart from which the fine qualities of the Prayer Book could never have taken the same hold upon the minds and affections of Anglicans—that it is a Book of Common Prayer, in which all members of the congregation, not simply the priest, participate. With this in view, it was not just composed in English and made simple and intelligible, but was planned as corporate worship and placed in the hands of the people.

In this respect it differs radically from most of the liturgies which have lately been produced by Presbyterians, Congregationalists and Baptists.

These, though at first sight they may seem similar to the Prayer Book, are essentially manuals for ministers, and amount to little more than the minister's pulpit prayers now put into a fixed form.

It is well-known that in England the Reformation was conducted on more conservative lines than in Switzerland. None of the Reformers in fact made a clean sweep of Medieval practice such as the Puritans later called for, but Cranmer changed less of what he found than Calvin did, though explicitly recognising the right of every national church to make its own decision, according to its own circumstances (preface "Of Ceremonies" and Article XXXIV).

Where great changes were called for, as in liturgy, Cranmer made them in stages: hence his two Prayer Books.

CONDEMNED

The Puritans condemned this moderate policy as one of compromise with medieval doctrine, and Anglo-Catholics have customarily shared this interpretation, though estimating such a compromise very differently.

In reality, however, the policy has no doctrinal bearings. The Lutheran Reformers, whose doctrinal Protestantism is not disputed, also followed a conservative policy; and in sacramental doctrine the English Reformers sided unambiguously with the more radical Swiss.

Cranmer's conservatism lay not in doctrine—emphatically not—but in custom. It lay in refraining from altering the practice of the church more than purity of doctrine demanded.

The grounds of the policy were not weakness or half-heartedness, but (as the preface and Article mentioned indicate) a concern to avoid unnecessary discord and the infliction of unnecessary wounds on the conscience of the weaker brother. Such a pacific course obviously had political considerations also

in its favour, and these doubtless weighed with the state.

Cranmer's moderation became the established policy of liturgical revision in England—"the wisdom of the Church of England," as the 1662 "Preface" calls it. Outside England, the Anglican churches began with the English Prayer Book, and when they came to revise it some of them followed the English policy, notably the Church of Ireland in 1878 and 1926 and the Anglican Church of Canada in 1918.

However, Cranmer's principle that the churches of other nations are not bound by English decisions soon began to make itself felt, the more so because the English Prayer Book had not been revised since the seventeenth century.

DEVOTION

Eight independent Anglican churches now have their own Prayer Books, and several of them are undertaking revision again, together with those who have not done so hitherto.

The result is greater divergence than ever before, though much of Cranmer's text is still retained virtually everywhere.

Divergence has been accentuated by three factors. The earliest to take effect was an exaggerated devotion to the practice of patristic times, a devotion which even in the seventeenth and eighteenth centuries caused a marked approximation of the Scottish and American communion services to those of the unreformed churches.

The second factor was the introduction of unreformed doctrine in the nineteenth century through the Oxford Movement. This accentuated the liturgical tendency just mentioned, and motivated the Anglo-Catholic interpretation of the 1549 and 1662 Prayer Books as favouring such doctrine.

The third factor has been the substantial vindication of the Protestant interpretation of the English Reformation and of the Prayer Book, which has taken place in our own day.

To this vindication writers of many schools have contributed (C. S. Carter, G. J. Cuming, E. G. Rupp, A. G. Dickens, Philip Hughes, Francis Clark and others), and a leading part has been played by Anglo-Catholic liturgiologists (G. Dix, A. H. Couratin, and especially E. C. Ratcliff).

Whereas the older Anglo-Catholic liturgiologists stressed the continuity between ancient liturgy, mediaeval liturgy and the Prayer Book, the new school has stressed the discontinuity at each point. Whereas the older

school disparaged the Protestantism of the 1552 Prayer Book, and praised the potential Catholicism of the Prayer Books of 1549, 1637 and 1662, the new school has tended to recognise that they are all Protestant books, and that 1552 is the best among them.

This has not, however, led to the adoption of Protestant views, but rather to an alienation from the Prayer Book. The English Liturgical Commission's exclusive devotion to patristic liturgy, and its desire to dispense with the 1662 Prayer Book as any sort of norm, are direct results of the influence of this school.

The same tendencies manifested themselves, as an indirect result of its influence, in the report of the committee on the Book of Common Prayer appointed by the 1958 Lambeth Conference.

It need hardly be said that the most serious ill that has accompanied these developments is not excessive change or unnecessary divergence.

Excessive change is a natural reaction when revision has been delayed for much too long, and is more tolerable in such circumstances. Divergence is an inevitable consequence. Moreover, the modern democratic policy of experimentation before a permanent decision is made

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PRAYERS FOR REFORMATION SUNDAY

Almighty God, who through the preaching of Thy servants, the blessed Reformers, hast caused the light of the Gospel to shine forth to all the world; Grant, we beseech thee, that knowing its saving power, we may faithfully guard it and defend it against all enemies, and joyfully proclaim it, to the salvation of souls and the glory of Thy holy name; through Jesus Christ our Lord. Amen.

Eternal Father, who art the God not of the dead but of the living; we give thee thanks and praise for all the generations of the faithful, who, having served Thee here in godliness and love, are now with Thee in glory; and, we beseech Thee, enable us so to follow them in all godly living and faithful service, that hereafter we may with them behold Thy face, and in heavenly places be one with them for ever; through Jesus Christ our Lord. Amen.

INEXCUSABLE AGNOSTICISM

OUR guest writer for this Reformation issue, the Rev. David L. Aiken, at present on the staff of All Saints', Palmerston North, N.Z., has been appointed a tutor on the staff of the New Zealand Bible Training Institute from January 1 next.

While at the University of N.Z., Mr Aiken was president of the E.U. at Canterbury University College and served his curacy under that great evangelical, Canon W. A. Orange. From 1950 to 1965 Mr Aiken served in West Pakistan for C.M.S. He has belonged to the N.Z. Evangelical Churchmen's Fellowship since its foundation in 1945.

A phrase often repeated in the letters of St. Paul is "I would not have you to be ignorant brethren." I rather suspect that if the great Apostle were among us today we would hear that phrase even more frequently!

The Greek word translated "ignorance" is that from which our word "agnostic" is derived, and it is apparently laudible practice in these days to air one's agnosticism about the essential facets of the Christian faith, even while teaching them in theological colleges; and it is more than possible today to write best sellers about one's agnosticism and intellectual confusions, at the same time asserting that one is in the mid-stream of apostolic faith! (Did I hear an echo of the word "anathema" wafting across the waters from somewhere near Galatia?)

I am fairly certain of one thing: if St. Paul were to reappear today and were asked to rewrite his correspondence, I doubt if he would feel constrained to revise very much of it; perhaps to modify some of his ideas about women wearing hats in Church, but that's about all!

AUTHENTIC

And were our Lord Himself to reappear in person in these theologically uncertain days, I feel sure we would again hear His words uttered even more vehemently than before: "You are wrong because you know neither the Scriptures nor the power of God!" (words, incidentally which were uttered in the midst of a debate on the resurrection!).

Ignorance of a God who speaks and a God who acts is at the root of all agnosticism.

The world today is looking for an authentic and authoritative word from the Church and not

finding it because Christians and Christian preachers do not know the Word of God or the power of God in their daily lives.

If there were more men and women "under authority" the world would be attracted to that authentic Word which is Christ Himself of Whom the Scriptures bear witness. In his address as one of the "guidelines" to the National Evangelical Anglican Congress at Keele earlier this year, the Rev. John Stott had this to say:

"Submission to the authority of Christ (the mediator of a final revelation as of a finished redemption) must involve submission to the authority of Scripture; and although human reason and Church tradition play an important part in the elucidation of Scripture, their part must always be subordinate to the Scripture itself as being the Word, not of men, but of God."

The Congress clearly recalls the Church to accept once again the authority of the Bible — the great underlying principle of the Reformation — in the most decisive terms: "We therefore receive the Bible as authoritative divine teaching, and conclude that to differ from the Bible is to deviate from the truth."

But to be a living, vital and authoritative word, the Bible must be read and received sacramentally.

It is not merely a matter of clinging tenaciously to one theory or another about the Bible, but of using it in such a way that it becomes the instrument whereby God communicates with the reader.

The Bible is the means of grace (even more so than the Holy Communion if one dare to suggest such a thing in these days of liturgical revision) through which God reveals Himself to the faithful reader.

A young man once came to Jesus with a question about eternal life, and our Lord's reply was simply: "What is written in

the law; how readest thou?" The man was able to give a "chapter and verse" answer. He knew what was in the Bible all right, but he had not read it sacramentally, and therefore failed to apply it to his own particular need. For the proclamation of the Word to become effective it must be received in this way. Writing to the Church at Thessalonica Paul said, "We also thank God constantly for this, that when you received the word of God which you heard from us you accepted it not as the word of men, but as what it really is, the word of God, which is at work in you believers."

All agnosticism has as its root the treatment of Scripture as simply the work of men and not as the authentic word of God.

MISSIONARY

I cannot imagine any person remaining long as a missionary to the Moslem people if, while proclaiming the good news of the love of God, he at the same time openly declares that he is agnostic about the creed.

Admittance of agnosticism about the Incarnate Lord and the atonement which He came to achieve would only serve to make him and his Moslem friend brothers in unbelief.

On the other hand, wherever the Bible is studied in the Moslem world with true searching of heart it becomes the instrument whereby God communicates Himself to the reader. I have seen this worked out many times through the Bible Correspondence Courses available in the Moslem world today.

There is an inexcusable agnosticism abroad today in relation to the essence of the Gospel which is committed to the Church to proclaim, and of the need for such a Gospel in the hearts of men and women.

St. Paul would not mince his words in reminding us of the nature of the Gospel: "Christ died for our sins, was buried, and rose again the third day according to the Scriptures." (1 Corinthians 15).

And furthermore, he would not have us to be ignorant about our obligation to preach this Gospel to men and women of all cultures, classes and creeds.

"I am debtor," he writes to the Romans, "under obligation to preach both to Greeks and to barbarians, both to wise and to the foolish" — and if he were here today he would include alcoholics, homosexuals and delinquent teenagers.

We dare not be agnostic about the Gospel, or who needs the Gospel, or why a Gospel is needed, and we need not be ignorant if we know the Scriptures and the power of God.

Paul has a constant burden to keep the Churches informed about the mission of the Church and the real part every Christian has in the furtherance of the Gospel.

tised communicant members of the Church — but with most of them God was not pleased. Why? Because they had abused their privileged position of an elect people by ceasing to be concerned about the real purpose of that election; to be God's witnesses among the nations of His grace and power.

Abraham was chosen with all nations in view; Israel was chosen not for itself alone, but

to be God's "visual aid" to demonstrate the transforming power of His love. David wrote: "... that Thy way may be known upon earth, Thy saving power among all nations." (Psalm 67.)

In a golden passage Barth writes: "The Old Testament makes it abundantly plain that it is precisely the Covenant

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EDITORIAL

450 YEARS AFTER

Professor K. S. Latourette said recently that "For four and a half centuries world history has felt the influence of the Reformation. Today that influence is more potent than ever, and it is growing."

October 31 next will mark the 450th anniversary of that great event from which we date the great Reformation movement which spread like a bushfire throughout Northern Europe and which in due course brought its emphasis on great saving truths to every part of the world.

On that day in 1517, Dr Martin Luther nailed his 95 theses to the door of the Castle Church at Wittenberg. Today, leaders of the Lutheran and Reformed Churches in Europe are experiencing great difficulty in returning to Wittenberg for the anniversary because it is now behind the Iron Curtain and the East German Communist Government is far from being co-operative.

In Australia, nothing hinders us, the inheritors of the Protestant and Reformed tradition, from celebrating it with heartfelt thanks to God. The religious influences at work in our land are still every largely Protestant and evangelical in origin. Although evangelicals have for most of our history been a small minority, yet their influence on our national heritage has always far outweighed their numerical significance. It is still so today.

On Reformation Sunday, October 29, our National Radio network in all States will broadcast three programs with emphasis on the Reformation. On National Television, viewers in N.S.W. and the A.C.T. will see divine service from the first parish in Australia—St. Phillip's, Church Hill, Sydney. The N.S.W. Council of Churches will emphasise the Reformation in its broadcasts from 2CH.

Anglican churches in every State will be celebrating the day. We hope that in every evangelical church throughout Australia some mention will be made of the significance of the day and that prayer will be offered, thanking God for the Reformation and praying for the continued spread of evangelical truth. The modern church sorely needs a renewal of the divine impulse which the Holy Spirit gave 450 years ago.

Martin Luther steeped himself in the Holy Scriptures and gained his doctorate in this study. He went through great agonies of soul before he saw with brilliant clarity that the great Bible teaching from which all else proceeded, was that sinful man could be justified in God's sight only by faith in Jesus Christ.

He himself experienced the new birth into eternal life, a life which was henceforth illumined by the Holy Spirit and which meant living in fellowship with God. He spent the rest of his life proclaiming throughout Europe the Bible message of new life freely available for every believer in Christ. He died with his shoes off.

Not so our Anglican reformers. Archbishop Cranmer, Bishops Hooper, Ridley, Latimer and hundreds of others maintained the same testimony at the cost of their lives in the bitter fires of Smithfield, Oxford and elsewhere.

Our Anglican inheritance today is profoundly evangelical. There have always been schools of thought to deny it. Laudians, Latitudinarians, Tractarians, Anglo-Catholics, Liberals, Modernists, "New" theologians would like to have it otherwise. But our Bible, Prayer Book and Thirty-Nine Articles bear evangelical testimony against them.

There are great pressures on evangelicals today to modify their views or even forsake their Reformed position. The Ecumenical Movement and the working of change in the Church of Rome have altered the religious climate of our age in less than 10 years. Both these movements will be fruitless without a renewed Reformation witness. They need the challenge of evangelical truth, a pure biblical theology.

We will make this witness and give this challenge. The renewed energy of the World Evangelical Alliance, the impact of the Keele Congress this year and the foundation of the Evangelical Fellowship of the Anglican Communion are pledges of our outreach.

Reformation Sunday on October 29 will not find evangelicals reaching back into past glories but proclaiming the saving power of Christ crucified and looking forward to that Day when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

NEW COUNSELLING SERVICE



The Premier of New South Wales, the Hon. R. W. Askin, M.L.A., officially opened the Church of England Counselling Service on October 5. The Archbishop of Sydney performed the dedication.

The Counselling Service is a new division of the Home Mission Society and is situated on the 5th floor of Standard House, Kippax and Waterloo Streets, Sydney.

It is under the direction of the Rev. V. Payne, and will accommodate court workers, social workers for general, family and court work, court rehabilitation work and adoption arrangements. PHOTO: The Premier of N.S.W. (second from left) speaking with the Rev. V. Payne (Director), the Archbishop of Sydney and the Rev. N. Keen, General Secretary of H.M.S. (far right).

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Hebrew Christian Alliance of Australia

Basket lunch on Saturday, November 11, in the home and garden of Mr and Mrs F. Gunsberger, at 48 Shackle Avenue, Guildford, N.S.W. Members of the Alliance and other Evangelical Christians with Jewish background are cordially invited to our informal gathering, 10.30-5.30. Come when you can, leave when you must. Brief Bible study and devotional. Meet one another for fellowship. For transport and further information, ring 632-8521, or write to Mr F. Gunsberger, 48 Shackle Avenue, Guildford, N.S.W., 2161.

DEACONESS INSTITUTION ANNUAL MEETING

ON Thursday, September 28, the Seventy-Sixth Annual Meeting of the Church of England Deaconess Institution was presided over by the Archbishop of Sydney and was attended by a large company of both those involved and interested in the work of the Deaconess Institution.

The secretary, Mrs H. M. Bragg, presented the annual report, and Rev. A. N. S. Barwick the financial report. Both reports clearly described the depth and extent of work undertaken by the Deaconess Institution over the past twelve months.

Spirit in the on-going work of the Church. "Concerning spiritual gifts brethren I would not have you to be ignorant," he writes in 1 Corinthians 12, and spends some time developing this theme.

It is still the work of the Holy Spirit to call, equip and send forth the labourers; it is still the work of the Holy Spirit to bring men to the point where they can say: "Jesus is Lord."

It is still the work of the Holy Spirit to apportion gifts in the Church for its edification; and it is upon the Holy Spirit that the real unity of the Church still depends, drawing the hearts of Christians everywhere to the Lord Jesus Christ. With current emphases on the person and work of the Holy Spirit we dare not be agnostic about Him.

MISSIONARY TASK

Finally, Paul would have us to be informed as thoroughly as missionary correspondence and magazines and books will allow us to be concerning the difficulties, problems and needs of those actually engaged in the missionary task in other parts of the world.

In 2 Corinthians I he writes "I would not have you to be ignorant brethren..." The ignorance of most Church people today concerning the culture, environment, opportunities, problems and needs of the people among whom our missionaries are at work is surely inexcusable.

The Church's obligation for mission does not stop with raising a budget, but must involve the kind of interest which will develop into intelligent and focused prayer for the missionary and his work.

... so you also must help us by prayer, so that many will give thanks on our behalf for the blessing granted to us in answer to many prayers."

Four centuries ago the Reformers were concerned to recover and restore a Biblical theology which had become overshadowed by many unspiritual and un-Biblical emphases, and this re-emphasis, embodied in the 39 Articles, Homilies and Services of the Anglican Church, soon began to be worked out in the Church's outreach into all the world.

It is not without significance that in the twentieth century the Church needs to be recalled to this double emphasis of setting right its theological perspectives, and working out its missionary responsibilities—in other words, to take fresh heed in this our generation to the Lord's words "you do err not knowing the Scriptures or the power of God."

Attention focused on building extensions at Deaconess House and Greenwich Home of Peace and reverence was also made to Pallister Girls' Home, and the Braeside Hospital and the advances made in these aspects of service.

Both reports were accepted and the Deaconess Institution Council for 1967-1968 elected.

The highlight of the meeting was the report on her recent overseas trip presented by Head Deaconess Mary Andrews. Miss Andrews spoke on the vitality of Christian work she had witnessed during her trip not least of which was the work being performed by past Deaconess House students, in the Philippines, England and South America, amongst students, in parishes and in hospitals.

Deaconess Andrews also spoke of the outreach of the Far Eastern Broadcasting Company radio in the Philippines and South-East Asia, and the work of Dr Theodore Yeo amongst people in San

Fancisco. She was privileged to stay at the Protestant community of Taize, France. Deaconess Andrews was able to tell of the spiritual and revitalising influence that this community was exerting, not just upon the area surrounding Taize, but upon the whole world.

Head Deaconess Andrews spoke of her trip as having brought her to a deeper realisation of the great spiritual and practical needs of countries such as Japan, in the midst of a program of industrial and material revolution; the U.S.A., which is torn by fear and racial hatred; and of South America, fraught with problems of political and social instability.

Miss Andrews appealed to those at the meeting to consider more prayerfully the needs of other countries of the world, the tremendous need for Christian workers who are capable of adapting themselves to the problem situations in other countries and especially the need for all workers to be united in Christ.

PRAYER BOOK REVISION

From Page 1

gives scope for trying out the most adventurous revisions, and during the experimental period one must expect divergence to be greater than it is likely to be when that period is over.

SCRIPTURAL

No, the most serious ill is undoubtedly departure from the scriptural character of the Prayer Book.

Cranmer, when acknowledging the right of the churches of different nations to make their own decisions, adds the proviso "so that nothing be ordained against God's word" (Article XXXIV). The proviso has been constantly violated in twentieth century Prayer Book revision, especially by the restoration of unscriptural features of worship discarded at the Reformation.

The only revised Prayer Book which wholly excludes such features is the Irish (the new Canadian Prayer Book is very different from its predecessor).

The only church now engaged in revision which is continuing wholly to exclude them is the Australian, though vigorous opposition in England, Ireland

and East Africa is also having its effect.

In these four places especially, evangelicals have today, under God, the opportunity of changing Anglican history, by restoring liturgical revision to its true function of ministering gospel truth and spiritual life, for the edification and renewal of the church.

ASSISTANT BISHOP FOR BUNBURY

At its recent Synod, the diocese of Bunbury, W.A., passed a statute providing for the appointment of an assistant bishop of Bunbury in 1969. The bishop coadjutor is to be styled the Bishop of Albany. He will live at Albany and will be its nominal rector.

The statute also provides that the clergyman who actually is responsible for the cure of souls in Albany shall have the title of canon and shall occupy the rectory.

Bunbury diocese now has 29 parishes.

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Notes and Comments

BISHOPS AND ATHEISTS

Dr Douglas Everingham, the successful Labor Party candidate for the Capricornia by-election, identified himself in an article written for a Communist journal as "an agnostic and, in practice, an atheist." The Federal Treasurer has been castigated in some quarters and by Bishops Shearman and McCall for using this statement against Dr Everingham in the campaign.

The Melbourne "Age" took the view that "His attitude to God concerns only himself." We do not support this view and we don't believe the good bishops do, either.

Mr McMahon did not question Dr Everingham's moral integrity but we believe he made a personal criticism of the candidate which we believe he had every right to make.

It is certainly important for Christian voters to cast their vote for the best candidate and we can hardly rate a professed atheist very highly. A man's faith or lack of it, certainly affects his whole attitude to life and his actions. Moses was commanded, when he was establishing civil government among the Israelites, to "provide out of all the people able men, such as fear God."

As a Christian newspaper we state quite clearly that we believe that a candidate's religious faith is important and that we would prefer to have no atheists or agnostics in Federal Parliament.

PRESS SENSATIONALISM

There is far too much made in the daily Press of hippies, "flower-people," the bearded and unwashed, drug-takers, etc. They belong to sub-cultures which we have always had but which now seek to make themselves socially acceptable in a society to which they contribute nothing and from which they take all they can get.

Press reporting feeds their pathology and delays the time when they will either make mature adjustments to life or seek treatment.

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The Sydney "Herald" recently published an irresponsible article which showed a great deal of police department hostility to Australia's largest psychiatric hospital, Callan Park. Names were not mentioned so we can only conclude that the allegations were made by the most lowly echelons of the police force.

They talked about "escapes" from a hospital! They lamented the absence of "guards"! They referred to one ward in which patients had a say in the admission and discharge of other patients. To the uninitiated, it seemed as though Sydney's streets were being invaded by dangerous lunatics from Callan Park.

CLINICAL TRAINING

The police spokesmen obviously had no knowledge of modern psychiatric hospitals and modern treatment procedures. Sydney's clergy and deaconesses are somewhat better off. Many of them in recent years have done clinical pastoral courses in Callan Park and other hospitals. They have spent a week there under chaplaincy supervision, visited the wards, talked with and counselled the patients and have actually come to no harm!

Instead, they have gone away with a profound respect for what the Health Department is doing today for the mentally ill.

To calm police fears we do suggest that clinical courses become part of their training.

UNCOMFORTABLE NEIGHBOURS

We are all for neighbourliness and increased understanding between the Roman Catholic and the Protestant Churches. Only as we begin to understand and know each other will we begin to look at the important things that divide us in the light of God's Word.

When it comes to planning for the erection and use of places of worship in common, we plead for sensible caution.

Anglicans, Methodists and Presbyterians are already implementing such plans in various parts of Australia and since the doctrinal differences between us are not vital, the various problems posed by such moves are not insurmountable.

In our haste to present a united front to the community, it may be that we are refusing to face the possibility that re-union may never come about and that failure to achieve it may pose more problems in the future than we are overcoming now.

LORD'S SUPPER AND MASS

There is a move on foot in one Canberra parish to erect a building for combined Roman Catholic and Anglican use. Are we blind to the profound spiritual implications of this? Are we prepared to say that it is a matter of indifference that the Lord's Supper is held at 7 a.m. followed by the Roman Mass at 8 a.m.

It is a subtle way of indoctrinating our people to think that the difference between the two is only one of emphasis.

In fact, the difference involves the unique doctrine of man's salvation. It was Cranmer's refusal to accept the doctrine of the Mass that led to his death in the martyr's fire.

Anglo-Catholics see little or no difference between the doctrine of the Lord's Supper and the doctrine of the Mass. Their haste is explainable only on such grounds. As evangelicals, we cannot defend such actions.

Too many of our Anglican

churches are scarcely distinguishable from Roman churches in their ceremonial and ornaments. It has only been done in defiance of our reformed tradition and by broken ordination vows.

INORDINATE HASTE

St. Margaret's, West Cairns, Q., has a mid-week prayer meeting. It consists of "Devotions to the Blessed Sacrament" and included in the form of service which has been sent to us is the instruction: "Bow your head very reverently as the bell rings and worship the Sacred Host."

The "North Queensland Register" of September 30 carries a picture of a sculptor at work on a large statue of St. Anne which, we are informed, will be placed near the entrance of the new dining hall of St. Anne's (Anglican) School, Townsville.

While these denials of our reformed position may represent a tropical extravagance, they do typify the spirit of impatient extremism which will brook no delay and which bedevils the efforts of those who seek a working basis for real unity in the Church of England in Australia.

REFORMATION CELEBRATIONS TO PROCEED

(Berlin) — Despite state-imposed limitations, religious celebrations to mark the 450th anniversary of the Reformation will take place in Wittenberg at the end of October.

This was confirmed at the beginning of September by the Church Preparatory Commission under the chairmanship of Bishop Johannes Janicke and Bishop Gottfried Noth. However, not all the guests from abroad invited by the church can count on receiving entry visas. All responsibility for the decision to reduce the number of guests "rests solely with the State authorities," they said.

Almost simultaneously, the Minister of the Interior in East Germany sent a letter to some of the West German church dignitaries who had been invited, stressing that entry visas would be issued only to those "who advocate normal relations between the two German states through negotiations on a basis of equality, and who do not approve of the Bonn Government's claim to be the sole representative . . ."

E.P.S., Geneva.

5 new dioceses for S.E. England

The creation of five new dioceses—Barking, Croydon and Kensington in the Greater London area, and Reading and Aylesbury in the present Diocese of Oxford—is recommended by the Archbishop of Canterbury's Commission on the Organisation of the Church by Dioceses in London and the South-East of England, in its report published recently entitled Diocesan Boundaries.

Anglo-Catholics see little or no difference between the doctrine of the Lord's Supper and the doctrine of the Mass. Their haste is explainable only on such grounds. As evangelicals, we cannot defend such actions.

THEY SAY

Back again to the Bible behind the cushion. Has it any direct relevance to us as we assemble here for Synod? Surely we are reminded that it is not just a book of good advice. It is the story of God's redemption of mankind. Christ is the centre of the story, or as Luther puts it —the Bible is "the cradle which bears us to Christ."

—Bishop of Tasmania's Pastoral Charge.

I appeal to all in positions of authority in Government, Municipal, and business circles to have a long, hard look at where they are leading the community and to pray for the moral courage to take a stand for the highest standards of ethics and morality.

This is still God's world. His judgments are real and effective. Righteousness alone can exalt a nation and a community. We neglect and defy God. His Commandments and His righteousness at our peril.

—Rev. David Livingstone, Ryde, N.S.W.

If our revision of the Prayer Book is to be brought about not merely through the recommendations and work of liturgical scholars and theologians but also by the study and work of the whole of the worshipping Christian community, the parochial clergy will need to teach their people much more fully than they do at present what worship is and how the Prayer Book enables us to offer it.

—Bishop Thomas Reed of Adelaide, S.A.

Your worship is to help you see yourself as God's agent in business, social, and home life. The Church is who wherever you may be and the responsibility of maintaining the family concept rests upon all who claim membership. What sort of witness are you giving amongst your acquaintances?

—Rev. John Greenwood.

MOSCOW — A collection of "poetical legends taken from the Bible" has been published here under the title "The Tower of Babel." The book, intended for children, was compiled by a group of young Soviet writers, to acquaint children with their "highly artistic value irrespective of their religious tendency, which naturally is absent in our book."

CENTENARY AT EAST SYDNEY

The Governor of New South Wales will attend the Centenary Service of St. Peter's Church in Bourke Street, East Sydney on Sunday, November 5, at 11 a.m.

The Lessons will be read by Senator Douglas McClelland and the Honourable E. A. Willis, the Chief Secretary of New South Wales. The Rector, the Rev. Bernard Judd, will preach the Sermon.

Official representatives of the Protestant Churches will be present and messages from the Archbishops of Sydney, Canterbury and York will be read.

In the Parish Hall on Wednesday, November 15, at 6 p.m. a Banquet followed by a Festival Service in the Church will be held. The Speaker will be the Rev. G. W. Hardy of St. Stephen's Presbyterian Church, Macquarie Street.

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LETTERS TO EDITOR

Palestine and prophecy

Graeme Goldworthy drives a keen point through the apparent gap in my argument about Palestine and the fulfilment of prophecy. He picks up the suggestion — and I feared he might after I re-read my letter — that what I am really advocating is a regression from anti-type to type, from the reality to the shadow.

It is possible that my phraseology was ambiguous, but if the paragraphs of my letter are read in proper sequence then I think that it will be clear that I make a case for "extension" (for want of a better word) rather than regression.

After making the point that in the Old Testament there are often recurring fulfilments of prophecy at different levels, I asked only that we consider the possibility that God might, in regard to Palestine, "use the same principle" again, i.e., bestow a specific blessing in order to underline and emphasise the more general and profound fulfilment of His promise. This was not, in my mind, a plea for regression, but the examination of a principle which could have a wider application.

Does the New Testament not allow for, or even demand, some principle of extension in its treatment of the fulfilment of prophecy? When it tells us that in Christ the "end" has come, does it not also go on to show us that such an end is not a terminal point so much as terminal period, and that certain "signs of the end" can be expected to appear in this period as a reaction to Christ's assumption of Lordship over human history?

This was what I was driving at when I said in my letter "if Palestine figured in the 'beginning of the end,' could it not also figure in the 'end of the end?'"

The Christian Church — except for the sects and other dispensationalists — has usually been very cautious about any attempt to identify the Biblical signs with events in world history.

Caution is necessary and commendable, but the total neglect of this particular Biblical insight (as it is found in, say, the little Apocalypse of the Synoptic Gospels) tends to make the Bible into an abstract book which is only concerned with religious experience; and all the while the world becomes increasingly secularised.

The accelerating historical changes of our time, however, seem to be throwing into greater relief some of the dynamic forces which move history, and these are perhaps more easily recognisable as the reactions that Christ foresaw when he commanded the widespread preach-

ing of the Gospel, e.g. the growth of Messianism in various parts of the world today as movements powered by various secularised forms of the Biblical hope of the Kingdom of God.

I am only asking that we keep an open mind about Palestine and the possibility that it, too, might still be in some sense a "sign" to us during the extended end-time into which Christ's coming has brought us.

As Hendrikus Berkhof, Professor of Systematic Theology in the University of Leyden, has recently written "with the surprising geographical and political fact of the establishment of the state of Israel, the moment has come for us to begin to watch for political and geographical elements in God's activities, which we have not wanted to do in our Western dualism, docetism, and spiritualism." Strong words — but he might be right!

(Rev.) David M. Hewetson, Sydney, N.S.W.

Changing our name

I was grieved and shocked that the Synod of the Church of England in Tasmania, by a majority vote, moved to alter the name of the Church to "The Anglican Church of Australia."

It is not that there is much in the word "Anglican," which is simply a later form for the word "English" and anyone who cares for it can use it, but when it comes to altering the name by Canon Law it is a terrific affront to all that England and her Church has been, and is, to Australia.

This has nothing to do with colonialism or politics. Is not the Church of Rome known as such all over the world, then why should not the Church of England bear the name of its country of origin? Are we so ungrateful for the faith of our fathers, some of whom died for it, that we are now ashamed of its name, and the country from which we nearly all have originated?

I was grateful for the remarks of the mover and seconder of the motion, the Church Advocate and the Rector of St. John's, Launceston, who introduced it as a duty as it has been passed by General Synod who when doing so said they were going to vote against it, and the mover when speaking of it later said he was personally very sorry. I would also like to express grateful thanks to those who voted against the motion.

I only hope and pray now that in the dioceses that have not yet voted, wiser counsels may prevail, or failing that, some State Parliaments may throw it out before it becomes law.

—(Rev.) C. H. Rose, Bridport, Tas.

ARCHBISHOP ON RELATIONS WITH ROME

In his Presidential Address to Sydney Synod the Archbishop of Sydney, the Most Rev. M. L. Loane, commented on relations with Rome and church unity. The following are extracts from the text of this section of his address:

The present century has been marked by a growing measure of discussion and fellowship between denominational leaders.

Denominations such as have no basic raison d'être which would make them of the essence of that church which the Lord declared that He would build; but they have a historical role as groups of congregations which have been linked by a common standard of doctrine, worship and practice.

Denominational barriers should not prevent genuine fellowship between all who confess with their mouth that Jesus is Lord and who believe in their heart that God has raised Him from the dead. This is in fact the true and the only basis for a sound and lasting ecumenical relationship.

But one of the common features of much thinking on this subject today is that our differences are of no real significance; that we should find common ground on which we can work together; that there should be a determined elimination of whatever separate us; that denominationalism, like party, is a sin of which we ought to repent, and that while we describe ourselves as Anglicans or Evangelicals or anything else, we must not use such terms to draw lines of demarcation between ourselves and others.

SECONDARY

This outlook cuts across denominational structure and promotes the ideal of church union; but it also affects matters of doctrine and worship, and it tends to treat them as of secondary importance.

Yet as Canon D. B. Knox has pointed out, "church union, or denominational amalgamation to speak more accurately, is not necessarily an expression of Christian fellowship, and such expression of Christian fellowship should not wait on denominational negotiations." (D. B. Knox, Ecumenical Encounter pp 1-2.)

Conversation between churches has been cultivated on two quite separate fronts. One front consists of the recent development of more cordial relations between the Church of Rome and the Church of England.

This stems very largely from the personal attitude of Pope John and Pope Paul, and from the policy laid down by the recent Vatican Council.

As a result, in all parts of the world there has been a much more friendly relationship on the levels of private and public goodwill. This has found its counterpart in the Anglican side in widely publicised events such as the interview of the Archbishop of Canterbury with the Pope, and in less well-known

areas such as the foundation of the Anglican Centre in Rome.

For my own part, let me frankly say that we must welcome the diminution of sectarian tension, the renewed interest among Roman Catholic scholars in Biblical studies, and the increased freedom for mutual discussion and better understanding.

At the same time, it has been made abundantly clear that no change in the traditional dogmas of the Church of Rome is contemplated, and the historical lines of demarcation therefore remain unchanged.

Cardinal Bea the head of the Vatican secretariat for Christian unity has stated that: "No Catholic of education will believe that the Council can or would change even a single dogma. The Supreme Pontiff and the Council have a duty inherent in their ecclesiastical authority, to preserve whole and entire the doctrine passed to them by tradition, and no love for the separated brethren can induce us to lay even the lightest hand on the sacred deposit of the faith. Every effort in the interest of peace to whittle down or reduce the doctrine would be disobedience to the order received from the Lord."

The Church of Rome adheres to a strongly Trinitarian basis of faith; it has never swerved from fundamental doctrines such as the Deity and Dominion of Christ, the reality of the Virgin Birth, the central character of the Atonement, and the reality of the Resurrection.

This is common ground on which we stand in opposition to all Unitarian or Humanistic interpretations of the Gospel.

Yet while the Church of Rome also adheres to such other doctrines as Papal Infallibility and the co-equal authority of Tradition with that of Scripture, Transubstantiation and the Sacrifice of the Mass, the worship of the Virgin Mary and the invocation of Saints, lines of cleavage are bound to remain and it would be foolish to pretend otherwise.

Let me quote the words of Dr P. E. Hughes on this whole question: "The Unity of the Church was inevitably a question to which the Reformers had to give attention, especially in view of the fact that they had separated themselves from the Church of Rome in which they had been brought up."

Were they in fact, as their critics charged them with being, guilty of the sin of schism? Or had the point been reached at which separation was not only permissible, but imperative?

The great criterion in their judgment was that of truth: under no circumstances might unity be pursued or purchased at the expense of truth, since unity, if it is unity in error or in unconcern for the truth, is not Christian unity.

The principle is pointedly stated by Latimer in a sermon preached in 1522: "St. Paul to the Corinthians saith, Sitis unanimes, 'Be of one mind'; but

he addeth, secundum Jesum Christum, 'according to Jesus Christ': that is, according to God's Holy Word; else it were better war than peace. We ought never to regard unity so much that we would, or should, forsake God's Word for her sake . . . Therefore let us set by unity; let us be given to love and charity; but so that it may stand with godliness. For peace ought not to be redeemed JACTURA VERITATIS, with the loss of truth, that we should seek peace so much that we should lose the truth of God's Word" (Latimer: Works, Vol. 1, p. 487).

It was precisely this principle which caused Latimer and his fellow Reformers to choose to suffer death rather than be united and at peace with the errors of the papal religion.

(P. E. Hughes: Theology of the English Reformers, P. 253.)

ECUMENICAL

And that is still valid even in an age of much greater charity and tolerance.

The other front on which unity discussions have been widely cultivated is that of the ecumenical movement which finds its centre in the World Council of Churches.

No one can fail to be aware of the popular interest in and growing demand for union between the churches. This may spring from a variety of motives, some of which are intelligent and some merely sentimental.

The world at large would like to see more co-operation and a less competitive spirit between churches. Denominational leaders may desire to promote church union as part of their pursuit of an ideal, or for the sake of economy and efficiency, or to confront the non-Christian world with a single body, or to secure survival in an age of spiritual bankruptcy.

Discussions on unity are now taking place in almost every corner of the earth; there is widespread pressure to press forward like men who are in a hurry.

But the basic nature of Church union is an unsolved question and church leaders themselves do not seem to agree with regard to fundamentals.

There are at least three fields which must be explored: those of belief, and worship, and action.

There are some who hope that combined action, doing things together, pooling men and money in an ecumenical project, will pave the way for a common spirit of worship. There are some who hope that repeated dialogue, a less dogmatic insistence on a doctrinal formula, a tolerant acceptance of divergent theologues, will pave the way for an agreed pattern of belief.

All criticism is unpopular. But it is my own deeply rooted conviction that all talk of union is both vain and idle unless it grows out of genuine agreement on the essential elements and the paramount emphases of an unswerving Biblical theology.

BISHOP DEAN IN AUSTRALIA

The Anglican Executive Officer, Bishop Ralph S. Dean, is visiting Australia for 18 days between October 10 and 27.

Bishop Dean is Bishop of Cariboo in Central British Columbia, Canada, but is on leave of absence for five years in order to carry out the post of Executive Officer of the Anglican Communion with headquarters in London. In this post he is concerned with maintaining lia-

son between the 18 Churches of the Anglican Communion, and with helping to co-ordinate their activities in missionary, ecumenical and other ways.

The Bishop is also Episcopal Secretary for the Lambeth Conference 1968, and was a member of the Archbishop of Canterbury's party on the occasion of the Archbishop's meeting with Pope Paul.

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Special Events

CLERGY WIVES: All clergy wives are warmly invited to be present at the Christmas Meeting on Friday, 3rd November, 1967, 11.30 a.m., Holy Communion, Side Chapel of the Cathedral, 12.30 p.m., Basket Lunch in C.E.N.E.F. Auditorium.

THERE will be a meeting of the Society for Biblical Archaeology in the Badham Room at the Union University of Sydney on Tuesday October 24, at 8 p.m., when Mr E. C. B. MacLaurin will speak on "The Influence of Unsettled Scholarship on Biblical Criticism."

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VISIT OF DR JOHN HUNTER

DR JOHN HUNTER, a noted Bible teacher and associate of Major Ian Thomas at Capernwray Missionary Fellowship, England, is visiting Australia this month as part of a world tour.

Dr Hunter's visit is under the joint auspices of Campaigners for Christ Australia and the Capernwray Fellowship.

The itinerary of the visit is as follows:—

Melbourne: October 20 to 23. N.S.W.: At Wee Waa, Northern N.S.W., from October 24 to 27. In Sydney from October 28 to November 2.

Brisbane: November 3. Leaves for India on November 6.

While in Sydney Dr Hunter will take part in the "This is Life" Rally in Scots Church, Margaret Street, on Saturday, October 28, at 7 p.m. On Sunday, October 29, he will speak at services in St. Paul's, Chatswood (11 a.m.) and St. Matthew's, Manly, (7.15 p.m.). On Wednesday, November 1, he will be the guest speaker at Stanmore Baptist Church in the evening at 7.30 p.m. On the same day Dr Hunter will be guest speaker at the 19th annual Radio Birthday Rally of Campaigners for Christ in the Chapter House, St. Andrew's Cathedral, from 12 noon to 2 p.m.

Dr Hunter will speak at two other lunch-time meetings in the Chapter House, on October 30 and November 1. He will also speak on the morning radio program, "The Gospel Message for Today" over 2CH at 9.15 a.m. on October 30, 31, and November 1 and 2.

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THE CHRISTIAN ATTITUDE TO WAR

THE second and last part of an article by the Rev. D. B. Knox, Principal of Moore College, Sydney. The first part appeared in the last issues of ACR.

This latter so-called love is the thing to beware of, and it is this which is played upon today with regard to the Vietnam war.

Every sensible, responsible adult regards war as horrid, but undifferentiated dislike of war is not the Christian attitude.

The Christian must hate with an intense hatred unrighteousness and accept, if necessary, suffering and indeed inflict it as God inflicted it on His Son, in vindication of righteousness.

To think that freedom from pain and injury is the great aim in life is to have lost all sense of the supernatural dimension of life and indeed all sense of moral values.

This is, of course, what our modern society has done. It ignores, if not denies, that man is a being of two worlds, the supernatural as well as the natural, and that he lives by values which transcend the natural order.

IGNORING REALITY

Typical modern thought cannot avoid wrong conclusions because it abstracts from the whole merely a part and bases its judgments on this part, ignoring the rest of reality.

War is only to be undertaken as an act of righteousness and judgment.

God delegates to men His supreme right to judge in certain circumstances.

We have not all got the duty to judge, but this office is delegated to some, e.g. parents have a duty to judge the behaviour of their children.

Private persons have received from God no right or duty to judge one another, and we are not to usurp this office. God is ultimately the only judge, for He alone has the right to judge, for He is our creator and we are all created as it were tenants-in-chief to God.

Through God's nature of long-suffering, He has postponed judgment for our sins for the time being, to provide us with the opportunity for salvation. Otherwise, if God entered into judgment with us, we would all be condemned and finished.

LONG SUFFERING

Meanwhile, in the long-suffering of God, and for the preservation of society, He has delegated to persons holding institutional positions His right of judgment which then becomes their duty to discharge conscientiously.

It is no mere option. That is why St. Paul says in Rom. 13 that the magistrate is the minister of God.

In this the apostle was echoing the Old Testament "The judgment is God's" (Deut. 1:17); "He said to the judge . . . You judge not for man but for the Lord" (2 Chron. 9:6).

Unless the magistrate is acting as God's delegate he has no right even to lay an arresting hand on a person, a fellow man created in God's image.

Nor have we any right to judge one another unless we are acting in God's name. Now of course judgment administered by men may be very inexact, because of their sin and blindness

and ignorance, nevertheless the administrator of justice is ultimately acting in God's behalf. That is why the policeman may arrest you.

The ultimate sanction of the magistrate in the community is the sword, that is to say, force, and the ultimate sanction of international justice is war.

We all hope that through the establishment of other less drastic methods of international justice, the time may soon come when the sword of war will very seldom have to be unsheathed, but at present it is the only method.

It may well be that a nation has an obligation to vindicate righteousness in the community of nations and it may be only able to do so by war at the present juncture.

It is not right for the magistrate to let individuals do as they like in the community; and it is also not right, if it is the duty of a particular nation to enter into an obligation to fight for right relations amongst nations, to neglect to do so.

The question of when there is a duty to enter into a war is a difficult one and it will be resolved for any nation by a consideration of such things as its commitments, its obligations and its ability to help, but basically, underlying all, is the fact that if your brother is suffering wrongfully and needs your help and you are in a position to give it, it is your duty to help.

So in quarrels between the nations you must ask where does the right lie, if anywhere? What is my obligation to that right?

The painfulness of war is not an ultimate reason for refraining from it. A nation may engage in it until we can develop better forms of international tribunals.

There is, however, this difference between the magistrate's use of the sword, and war, in that war is not primarily an act of retributive justice though ultimately it must be grounded on this principle.

The conquest of Canaan by Israelites was an exception in that retribution was not only its ground but also its objective.

The extermination of the Amorites was retribution for their iniquity and the Israelites received a clear command to this effect.

But normally war, when undertaken in the cause of righteousness, is not undertaken primarily to kill people. It is undertaken to deter nations from actions they ought not to be doing. If a person is doing an unjust act it may be your duty to restrain him.

This is the question to be faced; not how painful it is to him or you.

In seeking the Christian attitude to war, we need to ask, is righteousness something God maintains and does He call on us to maintain it also; does He call upon us to react to unrighteousness?

We are to have a hostility in our own hearts to unrighteousness so that we hate it in the same severe way that God does.

A passion for righteousness has no place for vindictiveness against the person, but it does make you hate the unjust action

Continued, Page 8

Books

THE BIBLICAL FLOOD AND THE ICE EPOCH, by Donald W. Patten. Pacific Meridian Publishing Co., 1966, pp. 336, Aust. retail price: \$7.70.

For some time now conservative evangelicals have been less reluctant to move away from their old traditional interpretations of Genesis problem passages. Among many academically respectable conservatives it has been assumed that the creation and flood stories must be interpreted in the light of the current scientific theories on the earth's origins, etc.

The belief that science has established beyond doubt the broad principles of evolution or of what is termed biological uniformitarianism, continues to colour our interpretation of biblical statements.

It is true that if uniformitarian concepts are true, their relation to the biblical record must be grappled with. On the other hand, we must be prepared to listen to those who are qualified to question the assumption that the consensus of scientific opinion is right.

New literature is becoming available which shows how much of the "assured results" of scientific inquiry actually stands on faith and philosophy rather than scientific method.

Donald Patten's book is one such welcome arrival which seeks to show that the assumptions of uniformitarianism, accepted by faith, have prevented scientists from accepting the evidence on which a perfectly credible alternative view of origins can be based.

The main concern of the book is to show that the biblical flood story may have its basis in the effects of a celestial catastrophe. It is a heavy volume for those not acquainted with geo- and astro-physics, but on the other hand is not unnecessarily technical.

It is well prepared for easy reference, and contains some useful surveys of the history of relevant ideas. Whether or not the thesis is finally proved, a judgment the reviewer is not qualified to give, there is great value in having shown that there is something very unscientific about much of modern science which refuses to entertain alternative hypotheses to that of uniform evolution.

—G.G.

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INTRODUCING THE OLD TESTAMENT,

by L. A. T. Van Dooren Zondervan, Grand Rapids, 1967. 192 pp. \$4.95.

The author is the Principal of Capernwray Bible School, England, and his presentation reflects this. The style is clear and lively, the thrust strongly devotional, and at times moralising (due partly to divorcing typology from the unity of redemptive accomplishment in history).

The stance of the author makes you wonder whether he drew up the reading lists as they stand. Consider the lists of authors for reading on Joshua; Garstang, Redpath and Rowley!

His treatment of Genesis is illustrative. Beginning with a devotional reflection on Genesis 1:1 (ch. II Cor. 5:17), he suggests the importance of Hebrews 11 for the book. After explaining the title and higher criticism (destructive), he adheres to the Mosaic authorship (sources not considered).

As for time span, the genealogies are probably complete. The principal message is "The sin of man met by the intervention and salvation of God." He outlines the book, mentions outstanding prophecies and types and New Testament references.

He insists rightly that man was subject to a special act of creation and that the Flood was historical.

Though there is definite idea of progressive revelation running through the book and a real, but inadequate, attempt to see Christ in the Old Testament, it lacks a proper theological substructure. "Covenant" is not mentioned, even in the chapters on Exodus and Deuteronomy!

—J.McI.

INTERCHANGE Vol. 1 No. 2. Australian I.V.F. Graduates' Fellowship, Sydney, Oct. 1967. pp. 124. 65c.

Five papers on biblical and current questions are presented in this issue by scholars with established reputations and of clear evangelical conviction. In addition there are two letters firmly disagreeing with articles in the first issue which, unfortunately, was not sent to us for review.

The letters demonstrate that thoughtful evangelicals are prepared to submit their areas of disagreement to the touchstones of both reason and scripture. This is healthy.

Frank Anderson's paper on "The Problem of the Language of Scripture" clearly sets out that the "acceptance of the Bible as infallible does not impose upon the believer the task of demonstrating that all difficulties (obscurities, discrepancies, contradictions) are only apparent. The best research may reach a point where all resources are exhausted and the problem remains intractable."

Henri Blocher deals with "The Mystic Vision of Teilhard de Chardin" and he examines some of the philosophical, theological, historical and exegetical weaknesses of Teilhard. Devotees of Teilhard would do well to read it.

W. E. Andersen's thesis is

that some of the basic concerns of Existentialists and sociologists remind Christians of the emphases already deeply embedded in their biblical heritage. Accordingly, he takes as his point of departure Tiryakin's book, "Sociologism and Existentialism: Two Perspectives on the Individual and Society" and calls his paper "Three Perspectives on the Individual and Society: Existentialism, Sociologism and Christianity."

P. A. Wooding is a Christian economist who squarely faces the moral, ethical and spiritual issues involved in the world-wide demand for economic development, with its stress on material values. His article, "Economics and Materialism" is essential reading for missionaries, mission administrators and all who are concerned with the current emphasis on technical and economic aid to underdeveloped nations.

John Kleinig examines the respect which Christians and society at large tend to give to "matters of conscience" as though such matters were undeniably sacrosanct. He looks at Butler's idea of the conscience as the supreme principle in the human constitution and then in more detail at Freud's "ego" and "super-ego." Then he elaborates on the role of conscience in both Old and New Testaments and finds that quite rightly, it is far from being an accurate guide and that accordingly it has never been given a prominent place in any system of Christian ethics.

"Interchange" will help to bring the serious student to grips with important issues, about which we might well feel helpless if unaided.

THE CHURCHMAN, Vol. 81, No. 2, Ed. Philip E. Hughes, Church Book Room Press, London Autumn 1967. The last issue edited by Dr Hughes before he hands over to Mr Gerwaise Duffield. A good issue but not one of the best we have seen. The Archbishop of Canterbury's address at the opening of the Keele Congress—"Jesus is Lord"; "Christians and Multi-faith Services" by Canon Wootton; "Practising the Presence of God" by Professor Tom Harpur and "Anglicanism in Chile Today" by David Pytches. Concludes with a valuable 28 pages of book reviews.

ST. MARK'S REVIEW, No. 49, Aug. 1967. Ed. by Bishop C. A. Warren pp. 36. 40c. Bishop Warren's editorial takes the Graham Crusade to task. Creditably, he uses little of the argumentum ad hominem to which Gordon Griffith descends in a recent issue of Bishop Shevill's Northern Churchman. He ends by resigning himself to the inevitability of it. Contains "Towards a Theology of the World" by T. P. Grundy; "The Good News" by P. W. Patterson which is seriously marred by a false view of the atonement of Christ; and "The Jerusalem Bible" by C. R. Badger.

He accepts the traditional view that the author was James, the brother of our Lord, and suggests that it was written for the benefit of Jewish Christian visitors to Jerusalem.

Dr Mitton is unashamedly evangelical and he has given us a commentary on a controversial epistle which will meet the needs of both student, expositor and teacher for a long time to come.

—R.M.

TROUTMANS IN COSTA RICA



Mrs Lois and Mr Charles Troutman and family, David, Miriam and Chuck. Mr Troutman is widely known in Australia as a former Secretary of the Inter Varsity Fellowship. Mr and Mrs Troutman are at present in Costa Rica doing language studies for service with the Latin American Mission.

SHORT NOTICES

THE CHRISTIAN AND LSD

by Lambert Dolphin Jr. Moody Press Chicago, 1966. pp. 15 12c. (Emu Book Agencies, Sydney.) It is hard to imagine what use this booklet could be put to except to be given to those who are addicted to LSD "trips." The author describes all too accurately the frightening experiences of a "trip." No Christian would want such an experience. Too much is written about LSD but at least this author tells of the power that he found only in Christ.

PRAYERS OF LIFE

by Michael Quist. Logos Books, Gill and Sons, Dublin and Melbourne, 1967. pp. 135. 10/6 (U.K.). The Abbe Quist served for years in city and slum areas and his book of readings from the Ronald Knox version and prayers are relevant to the daily situations of ordinary people and particularly of youth. They are distinctly unusual but full of deep earnestness and devotion to Christ. There is very little in this that evangelical Christians could not use with profit.

THEOLOGICAL EDUCATION

The Eighteenth Sunday after Trinity (which follows an Ember Week) was, as usual, kept as Theological Education Sunday in the diocese of Newcastle. 34 students from St. John's College, Morpeth, went out to 18 different parishes to preach and to join in services.

Subjects for sermons included vocation, theological education and college life, but all had the general aim of encouraging interest in the ordained ministry of the Church and of fostering vocations.

ACTIVITY

Some students spent most of the weekend in the parishes, while others went only for the Sunday morning. Many spoke at youth teas, as well as at evening services.

Parishes visited were as geographically separated as Taree and Gosford, and venues varied from century-old churches to homestead verandas.

This was an opportunity for students to see something of the diocese, to meet parishioners and to see parish life from the viewpoint of the clergy.

INTERCHANGE

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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 Archdeaconry 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 Archdeaconry 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 offers 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.

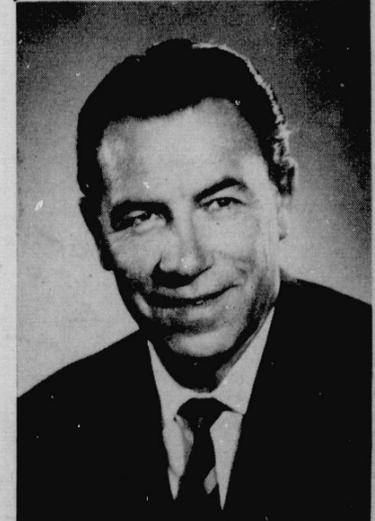
SYDNEY

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 Riggs, 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.