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New Basis of Faith for Ev. Alliance

A new Basis of Faith has been drawn up for the Evangelical Alliance, replacing that of 1846 which contained clauses reflecting past controversies which were no longer relevant.

The EA in the United Kingdom has been considering changes for some years and the re-drafting was finally given to a working group. The group consulted with the Alliance's associate members and reached complete agreement with leading evangelical bodies such as the

Scripture Union and the Inter-Varsity Fellowship.

The EA has made it clear that the new basis does not move an inch from its traditional evangelical position and in some ways the new Basis is a stronger statement.

The new Basis of Faith reads: Evangelical Christians accept the revelation of the triune God given in the Scriptures of the Old and New Testaments and confess the historic faith of the Gospel therein set forth. They here assert doctrines which they regard as crucial to the understanding of the Faith, and which should issue in mutual love, practical Christian service and evangelistic concern.

1. The sovereignty and grace of God the Father, God the Son and God the Holy Spirit in creation, providence, revelation, redemption and final judgment.
2. The divine inspiration of Holy Scripture and its consequent entire trustworthiness and supreme authority in all matters of faith and conduct.

Abp Sambell to lead delegation

The Archbishop of Perth, the Most Rev G. T. Sambell, has been elected by the Standing Committee of the Church of England in Australia to head the delegation of three Australians who will attend the first meeting of the Anglican Consultative Council at Limuru, Kenya, from February 23 to March 5 next.

The Australian Church will be represented by a bishop, one other clergyman and a layman. Rev Donald Cameron, Federal Secretary of the Church Missionary Society, will be the clerical delegate, and Mr R. T. St John, who is Registrar of Brisbane diocese will be the lay delegate.

The Australian Church was also asked to nominate a co-opted woman member, and the Standing Committee has extended an invitation to Miss I. F. Jeffreys, of Adelaide, who is a member of General Synod, to attend.

3. The universal sinfulness and guilt of fallen man, making him subject to God's wrath and condemnation.
4. The substitutionary sacrifice of the incarnate Son of God as

the sole and all-sufficient ground of redemption from the guilt and power of sin, and from its eternal consequences.

5. The justification of the sinner solely by the grace of God through faith in Christ crucified and risen from the dead.
6. The illuminating, regenerating, indwelling and sanctifying work of God the Holy Spirit.
7. The priesthood of all believers, who form the universal Church, the body of which Christ is the Head, and which is committed by His command to the proclamation of the Gospel throughout the world.
8. The expectation of the personal, visible return of the Lord Jesus Christ, in power and glory.

Bishop Shearman to ABM

Right Rev Donald N. Shearman, Bishop of Rockhampton since 1964, has been elected Chairman of the Australian Board of Missions and will take up office in February next.



BISHOP SHEARMAN

Bishop Shearman is 44 and is married with six young children, three boys and three girls.

He was born in Sydney and was educated at Fort Street and Orange High Schools and at St John's Theological College, Morpeth where he graduated Th.L. He was ordained in the diocese of Bathurst where he served curacies at Dubbo (1950-52), Forbes (1952-57) and was rector of Coonabarabran (1957-59).

He was Director of Religious Education and of Promotion for the diocese (1952-62) and was a canon of All Saints' Cathedral in 1962.

His next appointment was rector and archdeacon of Mildura in St Arnaud diocese where he served until his election to Rockhampton.

In Rockhampton Bishop Shearman has been an incessant traveller and is widely known and loved by all his people. He will bring to his important missionary post considerable pastoral and administrative gifts and an unusual capacity for relating warmly and lovingly to people.

CONVENTION BARBECUE



The Presiding Bishop of the Protestant Episcopal Church, Rt Rev John E. Hines, cuts the cake at barbecue which preceded the opening of the 63rd General Convention of the Church at Houston, Texas. With Bishop Hines are, centre, Very Rev Robert Gibson, convention committee chairman, and Caterer Tom Katz, who designed the cake bearing Convention seal.

QUEEN OPENS GENERAL SYNOD

The first meeting of the new General Synod of the Church of England was attended by HM the Queen and HRH the Duke of Edinburgh on Wednesday, November 4, in Church House, Westminster.

In the morning the Queen attended a service of Holy Communion to inaugurate the Synod in Westminster Abbey.

The service was also attended by the Lord Chancellor, the Prime Minister, the Home Secretary, the Labour and Liberal Leaders, the Lord Mayors of

Westminster and London, many Church Leaders and Representatives of Ecumenical Bodies.

The celebrant was the Archbishop of Canterbury, Dr Michael Ramsey, and the preacher the Dean of Westminster, Dr Eric Abbott.

The General Synod replaces the old Church Assembly. The

elected leaders of General Synod will be Prebendary Harold Riley, Prolocutor of the Convocation of Canterbury, Professor Norman Anderson, Chairman of the House of Laity and the Dean of Chester, Very Rev. George Adleshaw, Prolocutor of the Province of York.



Dr John Painter

In its October 30 issue, the CEN gave prominence to its editorial opinion, in view of the world-wide interest in the Archbishop of Sydney's statement. The editorial comment is headed, "Archbishop Loane is right." After some discussion of the criticism of Dr Loane, the paper comments:

Archbishop Loane is as familiar as anyone with the ferment in the Roman Catholic Church. He knows that theologians are debating the traditional teaching on the mass, justification and the like, and is doubtless familiar with the points the Bishop of Barking made last week. The Archbishop's concern was not with the views of indi-

vidual theologians, but with the official teaching of the Church, of which the Pope is the chief representative and guardian.

The dogmas of the Roman Church, some of which were rightly described by Archbishop Loane as "totally alien to the whole character of the New Testament," have not been

changed in any respect. It is quite widely held that major differences between the official teaching of the Church and the private views of individual theologians do not matter in the least, but that attitude was justly described by Charles Davis, when he left the Roman Church, as "maddening." And so long as the Roman Catholic Church adheres to dogmas which are a denial of the New Testament, people like Archbishop Loane are right to refuse to participate in Ecumenical Services.

To ordinary people, such services only give the impression that there is really no difference at all between Protestants and Roman Catholics, and this is a dangerously misleading impression.

It may be, as an official spokesman for the Roman Catholic Church has said, that Archbishop Loane's decision was "based on a misunderstanding of ecumenism." So much the worse for ecumenism. The truth of the Gospel is far more important.

Leading UK paper supports Archbishop Loane

The Church of England Newspaper, a leading Anglican weekly in the United Kingdom, has come out strongly in favour of Archbishop Loane's stand against participating in an ecumenical service with Pope Paul while he is in Sydney at the end of this month.

MINISTRY IN SWINGING LONDON

Prophets of doom are two-a-penny in today's swinging London. Many insist that organised religion has about had it, and in Hyde Park weirdo placard carriers have something else in mind with their warnings that THE END IS NEAR.

A quick look-in on a dozen or so London churches on any Sunday morning is not likely to boost the morale of the optimists. Yet there are many adventurous experiments taking place, and not only in the great cathedrals such as Coventry.

Not many churches have the influence or outreach of All Souls' Langham Place, with its staff of eight including a stores' chaplain, clubhouse warden and counsellor to overseas visitors. Large congregations hear some great preaching from the Rev John Stott, his assistant Ted Schroder and lay reader Professor Anderson.

During 1969 four men from All Souls' were ordained, and at the moment there are 14 in theological colleges with eight more in various stages of applying.

At nearby St Paul's, Portman Square, Bishop Goodwin Hudson has been busy directing the building of a new church complex. With so many attractive features it is the kind of property most churchmen only dream about.

AUSTRALIAN PEW

At the last service of morning prayer in the old church (where a pew was always set aside for Australian visitors) the rector made mention of the many famous men and women who had worshipped at Portman Square. To convince an English congregation that such a building should be demolished must have called for some real diplomacy!

The new building will enable the church to greatly expand its ministry to London's commuters.

A former dean of Brisbane, the Rev W. P. Baddeley, is now rector of the fashionable St James' Church, Piccadilly. Although this church is well attended it was surprising to find that for some years past church finances have shown a deficit. Fortunately the situation was reversed last year. Like so many churches in London, the rector and churchwardens are appealing for large sums of money to carry

out much needed repairs.

Large scale rebuilding has been taking place at the Methodist Central Hall, Westminster. Eighty thousand pounds has been spent in transforming a basement

Mr John S. Goldney of Hawthorn, SA gives us his impressions of the ministry in London gained on a recent visit.

into a modern new centre with a commercial restaurant, snack bar, counselling offices, lounge and games room.

LONG SERMONS

The great organ has also been overhauled, and recitals by the brilliant church organist Dr Lloyd Webber are a feature of Sunday at Central Hall. Some 500 attend the evening services where the minister, Dr Maurice Barnett, preaches some inspiring sermons. Earlier in the year Oral Roberts conducted a mission at the Central Hall and his guests on the platform included the Archbishop of York. Methodist's Central Hall is certainly one of the friendliest churches in London.

The Temple Church, London still attracts large numbers of visitors wanting to hear the famous church choir, and organist Dr Thalben-Ball. The service sheet advised that, "There will be no services during August and September. By order of the Choir Committee." In spite of some great singing and a sermon majoring on pollution the service did seem rather lifeless.

Westminster Congregational Chapel has a large congregation even though Dr Martyn Lloyd-Jones is no longer the minister. Long sermons are a special feature and the new minister the Rev. J. Glyn Owen is already keeping up that tradition!

Duke Street Baptist Church,

Richmond, has had a succession of ministers closely associated with the great Keswick Convention. The present pastor is the Rev. John Bird. The new church with its large gallery and outside crying room, is comfortably filled each Sunday. The use of Methodist hymn books seemed to be a nice ecumenical touch!

A more radical evangelical approach is that of Bloomsbury Central Baptist Church, London, where the minister is Dr Howard Williams. Not long ago the church and hall were completely renovated, and the effect is very noticeable. An attractive Friendship Centre now provides light lunches for the many overseas visitors that attend the church.

Tuesday lunch hour service at St Helen's Bishopsgate are a must for visitors to London. This lovely old church (a favourite spot for brass rubbing) is crowded and the singing of more than three hundred men is really something. Both the Rev. Dick Lucas and his assistant Ian Barclay preach some fine sermons.

On Wednesdays from one to two there is a "cheerful session of modern Christian and folk music." A recent innovation has been "Sunday Night at Eight" an informal service for several hundred students.

One of the difficulties facing the city churches of London and elsewhere, is the problem of rapidly changing congregations. The Rector of St. George's Bloomsbury puts the figure for his church at 75 p.c. per annum. Ministering to swinging London is hard going, and it could become even harder if good music and coffee lose their appeal. The need to concentrate on the well staffed, well equipped and strategically sited churches seems obvious.

But the prophets of doom may yet be confounded, not least by the Evangelicals of London.

EDITORIAL

LO! HE COMES!

Travellers in India sometimes come across an interesting custom, when as the visit of some high-ranking dignitary approaches, villagers and townspeople set to and decorate the entrances to their hometowns with gaily-flowered arches.

Often, too, the road is cleared of its bumps and hollows, to make a level way for the passing parade. The scene has ancient precedents.

When John the Baptist, for instance, heralded the coming of the Christ, he bellowed at the crowds, "Prepare the way of the Lord." And in the background could be heard the refrain, "Every valley shall be exalted and every mountain and hill made low; the crooked straight and the rough places plain."

The coming of Christ to men has always been a levelling experience. When Bethlehem first welcomed Him, it little knew that this child was set for the rise and fall of many. Yet, in the intervening years since that first advent, not only the Herods, but all who have exalted themselves, have found themselves cut down to size when confronted by the Christ, just as the empty, to their amazement, have been filled.

The Church today stands between the first and second advents, with all the certainty of the one reinforcing the hope of the other. For the second coming of Christ, like the first, will, in its own way — its own final way — try all men, high and low, who dwell on the face of the earth.

"He shall come again, to judge both the living and the dead."

All mankind has a final appointment with God, ushered in by Christ's return; sudden, personal, final. This is not synonymous with death, or with Holy Communion, or with those deep intimate experiences in which the human spirit takes wings, and rising, as the apostle did, to the third heaven, hears words unspeakable. There will be a day, like other days, when He will come again. "In an hour when you think not," said Jesus, "the end will come."

On that day the preaching of the gospel will cease forever, and with it all time for amendment of life. Then the secrets of all hearts shall be disclosed and the last great parting of the ways will come.

It was against this backdrop that Jesus exercised His ministry. The Church is called to do the same.

The advent call is a solemn sound, and one not to be lost in a premature trumpeting of the approaching Christ-mas festival.

"Watch," said Jesus, "for you do not know in what hour your Lord will come."

THE NAMES OF GOD'S PEOPLE

(5) Brothers

When God's people are called "brothers," the emphasis is on their obligation to each other. They are a "brotherhood" (1 Pet. 2:17; 5:9; cf. Jas. 2:15), and their obligation to each other is to love the brotherhood (1 Pet. 2:17).

Such love is (i) commanded of the brotherhood. Jesus says, "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another" (Jn. 13:34; cf. 15:12,17).

Such love is (ii) the criterion of the brotherhood, for those outside and for those within. Jesus says, "By this all men will know that you are my disciples, if you have love for one another" (Jn. 13:35; cf. Ro. 12:10; 1 Thess. 4:9; 1 Jn. 2:9; 3:10; 4:7,20), while John says, "We know that we have passed out of death into

life, because we love the brethren" (1 Jn. 3:14). Such love, therefore, must be (iii) the characteristic of the brotherhood.

The fifth and final study in the series by Dr David Williams, of Ridley College Melbourne.

Such love is motivated by God's love and God's love is its model (Eph. 5:1f; 1 Jn. 4:11). It must grow (1 Thess. 4:10). It must be earnest (1 Pet. 2:2; 4:8) and enduring (Heb. 13:1), helpful (Ro. 12:13; Heb. 6:10; 10:34; 13:3) and hospitable (Ro. 12:13; Heb. 13:12; 1 Pet. 4:8).

But love for those within must not exclude a love for those outside. "We are not to confine our charity and beneficence within too narrow bounds... but should be ready to extend it to all that partake of the same common nature with us, as far as we are capable, and they stand in

need of us. But yet in the exercise of it we are to have special regard to the household of faith, or to those who profess the same common faith, are members of the same body of Christ with us; though other are not to be excluded, yet these are to be preferred" (Matthew Henry).

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EVANGELICAL VIEWPOINTS

Christian view of man

Man is continually patching up his life. He is like a tyre with a plug in it to keep the air in and if the plug fails, the tyre becomes flat and useless.

Man falls short of his best because he is constantly patching up his relationships with his family, friends and God. Only a new tyre will last and only a new life will last.

I remember going on a holiday in 1962 and when a back tyre of the car went down, I put a plug in it and it kept me going for a few hundred miles. When it began to leak air, I put in a bigger plug, which kept me going for a few more hundred miles. But it was only a patched up job. It wasn't till I got a new tyre that I was certain of a trouble free drive.

Dad comes home late and the dinner is spoilt and burnt. His wife blows him up and harmony and love which were present when the marriage started, turn sour, resulting in mistrust and misunderstanding. To patch things up, they go to the pictures or to a dance to ease the tension, but because they didn't go to the heart of their problems, the problem has become more complex and unresolvable.

What is man like? He likes to patch up his relationships with other men and God. Man doesn't like to face up to things or take advice. He thinks he knows the answers to his problems but doesn't realise his answers don't go to the heart of the problems and will thus not last.

LIKE CAIN

He is like Cain who tried to pay off God and be pleasing to God with a sacrifice but when his brother's sacrifice was accepted and his wasn't, he turned against his brother. God tried to help Cain to see his heart wasn't right but he wouldn't listen. Sin was crouching at Cain's door and because Cain would not admit his anger and ask God to help him, it bubbled over into murder.

Man wants to be independent of rules and laws. Why should he tell his wife why he is late home, it is his home and house; doesn't he work hard all day to provide? He may have been late home because he dropped in at the pub and stayed longer than he planned. He couldn't say no to the next drink. He may have worked back to earn some more money so he could take his wife and family for a holiday. He was too impatient to show off her good cooking to inquire of the reason for his lateness.

Man is rebelling against God till he finds reconciliation through Christ. Why shouldn't Adam eat that fruit in the garden? Why should he have to obey? He had to develop and be independent of God, he had to learn to make up his own mind himself, whether it was a good thing or not. Adam wanted to be as wise as God, and the fruit was good to look at so why not?

BLAMES OTHER

He didn't take seriously what God had said. However, we soon find Adam hiding from God. Where there had been harmony, peace and love, now there was fear, mistrust and blame. Instead of admitting his sin, Adam blamed his wife Eve and she blamed the serpent. Just like the story above, the husband blames the wife and wife blames the husband.

A speeding motorist, proud of his skill at fast driving, takes no notice of the slippery road and when his car goes into a slide and he ends up crashing his new car, he blames everybody else but himself. He took no heed of the warning and thought he knew best, that he could handle the situation by himself.

Not till a man admits he needs help and then goes to the Author of life, will he find what man should be like. A patched up tyre doesn't last, neither does a patched up life. When a man admits that he is a sinner and believes that Christ carried in His own body on the Cross, his sin, and asks God to forgive him and to come into his life and commit his life into God's hands,

will he have new life which will last.

A boat without a rudder or a car without a steering wheel is like a man without purpose or reason for living.

Rev G. Stewart Thorne is a graduate in engineering of the University of Sydney, a former BCA missionary and has been rector of Yorktown in the diocese of Willochra since 1967.



Rev. Stewart Thorne

Man as God intended him to be, needs to be re-created. As Paul says in 2 Cor. 5:17 "Therefore if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come." The patching must go. As Christ said you can't put new patches on old wine skins or

On my path

There are times when a facet of truth, something you've known for years, suddenly stands out vividly. It takes you by surprise . . .

Someone lent us a tape, and my good husband put it on our tape recorder and invited me into the study to hear it. Well, to be quite honest, I groaned inwardly! Books and booklets, papers and circulars, letters and cards — in they flow to the homes of the clergy. And now a tape — it was too much!

But how foolish I was — I nearly missed a treat.

It was on that age old truth, and yet one that is ever new, ever relevant to our calling. Forgiveness — just that. And as you listened, you were suddenly made aware of one of two dark spots in your heart.

This dear man of God, a mature servant of the Lord, spoke so sincerely and naturally of how he'd had to face up to this, that it absolutely rang true.

He began with some homely bits about his wife and family. The flashes of humour were delightful (why must some preachers be so terribly solemn all the time?) and his audience was with him all the way. No need to turn on the "laugh machine"!

He spoke of the most profound truths of spiritual experience, and yet with a gaiety and freedom that caught and held the attention. You said to yourself, "This is real."

The gist of his message is that we constantly need to make sure

By Margaret

that we forgive everybody, and with as little delay as possible. No critics' or censorious thought, no resentment of dislike must be allowed the slightest foothold.

"How I have to watch myself even now," he confessed. But it did not seem to be any kind of bondage, just a desire to be so filled with the love of Christ, that men sensed it and their hearts were touched.

Let us set out sails to this breeze, this breath from heaven — and see where it leads us. We will reach places to which all our feverish activity will never bring us.

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Notes and Comments

The coming King

From every pulpit in the land where the Bible is expounded there needs to sound out the clarion call of the Advent hope, "He shall come again."

The testimony of our historic creeds and the testimony on every page of the Bible is a message to our society sorely needs to hear. Tension, racial hatred, the clash of ideologies, the ravages of war, hunger and disease are the world's endless torments unless men surely know that we are moving to the great climactic of our Lord's personal return and final triumph.

Our very unwillingness to proclaim our Lord's return is the surest sign that we ourselves may have lost both faith and hope. Advent calls us to proclaim the truth which seals the destiny of all mankind, living and dead.

Campus witness

Christian witness on university campuses has for many years been of great significance in the life of our nation.

When Dr Howard Guinness came from England many years

ARCHBISHOP ATTACKED — ON CAMPUS

ago and saw that the Inter-Varsity Fellowship Evangelical Unions was soundly established in our major universities, nobody could have foreseen how mightily they would be used for Christ in the formative years of our national development.

Just because of the profound influence EU's have had upon undergraduate life, it comes as no surprise to learn from Mr Ian Burnard, IVF General Secretary, that there are evil forces at work in some universities to prevent this Christian witness.

A grievous insult

Whatever Australian bishops and archbishops may think of each other's actions at times, we have not, to our knowledge, known them to use their diocesan magazines to insult each other in print.

We could hardly believe our eyes when we saw an article in the November Brisbane "Church Chronicle" which was given more than half a page and was headed "Marcus v Paul: An Anglican Position?" Its lead paragraph was printed in large bold type so that nobody would miss the gratuitous affront to Dr Loane, the Archbishop of Sydney. We are told in that paragraph, immediately after some calculatedly offensive adjectives, that Archbishop Loane "can hardly be described in positive terms as Christian."

The second paragraph continues the attack in bitterly offensive terms and concludes that the Archbishop cannot be Anglican at all.

The third paragraph describes the Archbishop's diocese as "a sect on the fringe of the Anglican Communion."

An editor out of respect for the laws of slander might have called a halt there, but spleen must be vented and it grinds on to the scarcely veiled suggestion, "the ploy of it is that the departures from the Anglican Church have never been clean enough."

At the time that this mischief was being printed, it seems most likely that Brisbane's new Archbishop had not yet taken office. Dr Arnott's courtesy is well-known. He lived in Sydney for many years and was a member of its synod and a canon of its cathedral.

The Brisbane "Church Chronicle" has always been full of interest and very readable. It has promulgated (quite without offence) views and attitudes which are widely held in the diocese of Brisbane.

It is quite destructive of understanding, cordiality and brotherliness that a diocesan magazine should lend itself to this kind of personal and highly offensive abuse.

We do not believe that it is the note upon which Archbishop Felix Arnott would like his occupancy of the diocese of Brisbane to begin.

We hope it will be fully retracted. For Dr Arnott has said of Dr Loane's statement: "... he wrote in a spirit of true charity and real sincerity ... We fully respect his point of view."

Racial-Marxist student leaders are demanding that some EU's merge their identity in the whole student body. This would mean, of course, non-Christian control and is a denial of the right of students to freely associate to pray together and study the Bible and to invite others to share with them.

Sydney's "Herald" recently ran a feature article on religion in universities and said that Sydney's Evangelical Union with 600 members was the University's largest society. The retiring Students' Union president at the University of NSW said: "Kenso is different. We have small religious cliques but students are much more concerned with issues like censorship."

He failed to mention that the recently elected SU president was a Christian and involved with EU. He also failed to mention that the EU at his university has 300 members at its weekly meetings, 10 times more than any other student body.

Christians should stand together to ensure that university campuses are places where the freedom to associate is an inalienable right.

CEN speaks out

Two out of three weekly Church of England newspapers in England have come out strongly in support of Archbishop Loane's stand against participating in public worship with the Pope.

The latest is the Church of England Newspaper which said editorially, "Archbishop Loane is right." Under this bold heading, the paper said: "And so long as

the Roman Catholic Church adheres to dogmas which are a denial of the New Testament, people like Archbishop Loane are right to refuse to participate in Eucharistic Services ... It may be, as an official spokesman of the Roman Catholic Church has said, that Archbishop Loane's decision was based on a misunderstanding of ecumenism." So much the worse for ecumenism. The truth of the Gospel is far more important.

Four correspondents to CEN supported the Archbishop's view and one said:

"Would God we had in England a bishop of the calibre of Archbishop Loane — one who is prepared to take a courteous and courageous stand for the truth, and to denounce false doctrine for what it is, namely, 'another gospel'."

2000 young missionaries

Drop in on this conversation between a young person and a church secretary.

Young person: "How many missionaries have we ever had go out from our church?"

Secretary: "I'm not sure. One maybe!"

Young person: "Well, this summer we'll have seven! How's that for a change?"

Well a change like that ought to thrill any church and there are many Anglican churches which will have young people engaged in missions this summer through the 50 Beach Missions and 23 camps run by the Scripture Union.

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LETTERS

Please tell me

I should be most grateful if any of your readers could tell me where these words come from: they sound to me like John Oxenham!

Today, Tomorrow, and on; No day shall dawn and not bring Thee; No night shall come and find Thee gone; Thou Who didst walk in Galilee.

(Rev.) R. C. Blumer,
38 Rawson St,
Epping, NSW. 2121.

Puzzles outsiders

It is not so long ago that the Roman Church took a hard line in relations with other Christian bodies, and refused to join in combined acts of worship on national and other occasions.

One remembers how Archbishop Mowll tried hard to per-

suade his Roman brethren to be represented at the service to be attended by the Queen on her first visit to Sydney, but to no avail. They always said it was a matter of conscience, for to be associated with such services might imply recognition of Protestant claims.

Today Roman clergy share in united services, and attend our inductions and enthronements in ecclesiastical array, though their official views have not altered. They seem glad to be there, and we have gone out our way to make them feel welcome.

Now we are told by some we cannot in conscience attend a united service in connection with the visit of the Bishop of Rome because to do so might imply recognition of Papal claims. What is this but the old Roman argument in Protestant dress? We can't blame the outsider if he is puzzled.

(Rev Cannon) C. M. Gillespie,
Canterbury, NSW.

ACC well served by P.R.

May I make the following comments on your allegation that the "A.C.C. is poorly served by its public relations department."

1. The A.C.C., on the contrary regards itself as served extremely well.

2. The information about the W.C.C.'s grants to combat racism was requested immediately from Geneva and made available as soon as it arrived.

3. Answers to specific questions raised by member churches were dealt with speedily and supplied direct to the questioners.

4. The A.C.C., while being an affiliated council of the W.C.C. is not a member nor is it responsible for decisions and programmes of the W.C.C. The member bodies are the Churches. It is they who appointed the membership of the W.C.C. Assembly at Uppsala.

5. In regard to our reporting of the Uppsala Assembly, it must be made clear that two long detailed press summaries were prepared by our public relations officer who at that time had been seconded to the W.C.C.'s press service for the Assembly. These were sent to all Australian church papers at the time, namely on the 11th and 25th July. Subsequently, a substantial review of the Assembly was issued, together with various other documentation. So to say that "not a single release was made" is true

only in the sense that several were made. As for pictures, they are always available on application. They are, however, too costly to distribute in a broadcast fashion when our general promotion budget is limited to \$500 per annum.

6. We regret that there is dissatisfaction arising from the incident about the Christmas Bowl Appeal. However, the version given by you as to what happened seems very strange from our understanding of it.

We apologise for any failure or oversight. The answer is that in response to the 1968 Appeal \$784,997 was given and in 1969, \$899,818 towards the target of \$1,000,000.

(Rev) F. G. Engel,
General Secretary,
Australian Council of Churches.

Clothing wanted

May I through the courtesy of your columns make an appeal for good clean second-hand clothes?

These are sold each Saturday morning by the Katherine branch of the ACWU to the local Aboriginal inhabitants, and also to some part-coloured and white people. Most of the "bread and butter" accounts for this large parish of some 150,000 square miles are paid by selling clothes.

Ladies' underwear (eg corsets, etc), shoes and handbags, and woollies are of little use — the majority of our clientele don't wear or have little use for these esoteric garments. What is needed is dresses, shifts, boys' undies and children's clothes of all descriptions.

Readers who may care to help may send their cartons by parcels freight, addressed to me, and via Alice Springs. The freight on these mailed parcels will be paid at this end.

In anticipation of an inundation of clothes — my thanks.

(Rev) R. A. F. Webb,
Brotherhood of the Good Shepherd,
Katherine, NT. 5780.

Direct giving

I hope I am right in assuming that Rev J. A. McIntosh (15/10/70) agrees that whether forms of direct giving other than money donations and offerings are legitimate church activities must be answered on general principles and not by appeal to texts of Scripture.

This is my position. I do not claim that the Bible says that fetes, etc., are right. I say that it says nothing about them, and that there is not one eternally true answer to the question. It is broadly one of expediency, based partly on such parallels as Scripture provides, partly on church

history and personal experience, and partly on pastoral insight.

There is a deeper aspect which will affect our decision about expediency, namely our attitude to God in relation to His fallen creation. Christian optimists, who believe that the church, as part of the community, should act accordingly unless this involves compromise over essentials and that commercial activity is not an essential, will probably give one answer.

Christian pessimists, who tend towards an almost dualistic fear of the power of evil and adopt a ghetto-like approach whereby

they emphasise separateness from the general community in order to keep the faithful safe from the world's influence, will be likely to answer differently.

I am grateful to Mr McIntosh for implying, as I take it, that the question is not as simple as is sometimes made out. Equally sincere Christians can give different answers. This shows how unfair it is to make a shibboleth of the issue, i.e., to correlate an individual's spirituality with his condemnation of fetes, and also how little justification there is for church-members who do not believe themselves led to engage in such activities prohibiting others from doing so.

(Rev) G. S. Clarke,
Regents Park, NSW.

National Service Act

I read with concern the article titled "Sydney Synod Backs National Service" in the ACR, October 29.

While appreciating that synod members justifiably wished to dissociate themselves from the Australian Council of Churches' call for the repeal of the National Service Act, it seems, that by taking the opposite stand and supporting the Act, they too have committed the same folly as the ACC.

Church councils, synods, bishops or clergymen have no right to commit the people they represent (that is if they do represent anyone) either way on contentious issues such as the National Service Act.

That there is amongst Christians a variety of opinions on this subject is obvious. Some oppose the lottery method, some contend that all young men should be drafted, while others like myself believe that, to have only one small segment of the population (20 year olds) bear the burden of the Vietnam War, is unjust.

I would be interested to know who gave the synod a mandate to commit Anglicans in Sydney to any particular view of the National Service Act. May I suggest they could spend their time more profitably on other pressing

matters and allow church members to make up their own minds.

I am reminded of a sermon I heard at the time of the first Moratorium in May. It went something like this:

1. All who support the Moratorium are dupes of the communists! 2. The Bible supports the idea of Christians engaging in war (lots of obscure and dubious reference to support this). 3. Communism is atheistic and ought to be opposed at all times and by all means.

After an hour of this we were then told that it was really a matter for each person's conscience.

The manner in which some preachers, the synod, and the ACC have spoken on these issues leads me to doubt if they really believe that there is any such person as a discerning and intelligent layman.

H. L. Ainsworth,
Greenacre, N.S.W.



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C. R. JAMES,
Chief Executive Officer.

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Coorparoo churches' festival

The new Archbishop of Brisbane, Dr Felix Arnott will attend this year's Coorparoo Combined Churches' Christmas Festival held in the hall of Cavendish Road High School on December 9.

A Roman Catholic priest, Rev Paul Clerly, who is celebrating the 50th anniversary of his ordination will read the Scriptures.

Chairman of the committee, the Rector of St. Stephen's, Coorparoo, Rev J. R. Greenwood reports great enthusiasm for the Festival.

The theme "The Answer is Christmas" has been worked through the program introduced by the Coorparoo Drama Club by a play which unfolds with the items presented by the Combined Church Choirs, New Century Singers, St James' Folk Group, Coorparoo Junior Music Makers, Music Makers, Folk Group and Salvation Army Band.

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Relevant excerpts from a long letter are:
SIR, — May I, as an Anglican missionary living and working in a country afflicted by "freedom fighters," venture to suggest how the Church in Mozambique is facing the situation . . .

Frelimo activities in the area where the Anglican Church is at work (quite a large area) have degenerated into the mining of roads and footpaths, claiming indiscriminate victims, and sporadic night raids on African homes with the intention of kidnapping men and girls for forcible recruiting to the cause. On one recent raid African houses were looted and a young woman teacher shot dead.

In the main it is the Africans who are terrorised, and many are seeking asylum either with the Anglican or Roman Catholic missions or in the new protected settlements that the Portuguese Government is creating. Here the Church is moving in, and providing a church building (however simple) and a priest or a teacher-catechist to minister to those new communities.

Violence breeds violence, and it is inevitable that there have been reprisals on both sides. But it is no secret that Frelimo fighters are being trained by Communists in special camps, principally in Tanzania and Algeria. It is difficult to envisage the quality of the freedom that they promise to the Africans. The secret dream of many Mozambicans, both black and white is an independent, self-governing, multiracial Mozambique, no longer controlled from Europe.

(Miss) JOAN ANTCLIFF,
USPG,
C.P. 56, Maxixe,
Mozambique,
(Diocese of Lebombo).

USPG MISSIONARY AGAINST WCC GRANTS

A missionary of the USPG, the Society of which Bishop Ian Shevill is General Secretary, has written to the London "Church Times" telling of the difficulties that will be heightened by the recent WCC grants to racial groups in Africa.

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THE ADVENT MESSAGE

THE WORLD-STOPPING EVENT

Have you ever stood on a busy corner in a modern city amidst the high buildings, watching the pedestrians walking by, seeing the cars and public transport taking their passengers where they want to go. Everyone is busy, they all seem to have something important to do.

Can you imagine an event that would stop all this instantly, something that would make the whole scene and all the activity insignificant? I don't mean a series of atomic bomb blasts, but an event that would take the whole world by surprise, something that would affect the life of every individual. The Bible constantly reminds us that on a certain day such an event will take place.

This event is described in the New Testament under a number of different names, the most common being "the coming" of Jesus Christ. To distinguish this coming from Jesus' birth in Bethlehem, it has been called his "second coming" or "coming again."

In the New Testament this second coming is referred to over 300 times. In our Book of Common Prayer you only have to look at the creeds, the collect of the first Sunday in Advent and the prayer of institution in the Communion Service. In this latter prayer we are exhorted to continue to celebrate the Lord's Supper "until His (Christ's) coming again." I Corinthians 11:26 says that during this present age we need such a supper to continually remind us of Christ and his atoning death. But after His coming again our memories will not need to be stimulated by such a supper, for then we will be able to see our Lord for ourselves.

There are a number of important passages in the Bible that tell us more about the second coming. There are the words of the two men dressed in white, the messengers of God, who told Jesus' followers just after his ascension, that he would come back again in the same way as he left them (Acts 1:11).

It would be wrong to try and read too much into these words. But this we can say; just as Jesus in his resurrected human form left this world and went into the heavenly realms, so one day in the future he will return.

There have been many who have rejected this idea of a personal physical return of Christ in his human form. Some say that Pentecost and the coming of the Holy Spirit was meant. They remind us that the Spirit is sometimes called the Spirit of Jesus. But then it would be hard to explain the many references to the

coming of Christ in the New Testament Church, in the epistles and the Acts.

In more recent times the Jehovah's Witnesses have taught that Christ returned to earth in an invisible spiritual way in the year 1914. They cite the account of the final judgment in Matthew

Rev David H. Binns is a team member of Melbourne's Inner city Ministry and is in charge of St Jude's, Carlton.



Rev David Binns

25 as their proof text. They point out that the people being judged, the sheep and goats, didn't realise that they were judged on their way. They treated Jesus and his followers on earth. Therefore they say this must refer to a time after Jesus' spiritual return to earth.

But none of this thinking does justice to some of the more striking descriptions of the second coming. Jesus taught that His coming would be like lightning which lights up the whole sky, from the east to the west, (Luke 17:24). When he comes it will be in such a way that he will be visible to all. When he comes everyone will know and everyone will be affected.

NONE ESCAPE We have little concept of how Christ's coming can be observed and experienced on a world-wide scale. This is much more than just a world-wide television link-up, this is an event that nobody can escape from seeing or being involved in.

Other passages remind us of the sudden and unexpected nature of the event. Jesus taught that his coming will be like the coming of a thief, he will come at a time when he is least expected. (Luke 12:39-40). Both Paul and Peter in their writings remind us of this; the day of the Lord will come like a thief in the night.

Paul links the second coming with the resurrection of the dead in 1 Thes. 4: 15-18. He showed that the Christian dead will be raised before Christ's coming, so that along with Christians who are still alive at the time, may together be caught up in this great event.

Again it is described as happening suddenly and spectacularly.

ly, at "the shout of command of the archangel's voice, the sound of the trumpet of God." Or "as quickly as a blink of an eye, when the last trumpet sounds."

The idea of such an event coupled with the resurrection of the dead is another concept that is difficult for 20th century materialism to accept or understand and yet it is the only interpretation that really satisfies the teachings of Scripture. We are speaking as human beings about the action of sovereign God, who's influence and power is unlimited.

There is much more that needs to be said in a detailed study of the second coming. The truth of the final judgment, the vindication of God's righteousness and the revelation of the subjection of all things to Jesus Christ, are but a few.

There is no truth presented in the Bible simple for intellectual discussion. This must be kept in mind whenever we consider what we believe about the second coming of Jesus Christ. What we do know has been given to us for a number of reasons. One of these is to warn all who hear, to be sure that they personally have made their peace with the Christ who is coming. Another reason is to comfort and encourage Christians, to continue to trust in Jesus Christ no matter what difficulties they face or hardships they suffer.

Lastly Christians have been told these things to keep them on their toes, waiting expectantly for the coming of their Lord, "therefore comfort one another with these things."

Why man works

The Bible teaches that the central purpose of work is that it is the service which man renders to God. Man serves God through his work.

The Rev. Dr E. Janetzki, who is Lecturer in Practical Theology at Luther Seminary, North Adelaide, said in his talk in the "Christians at work" discussion at St. Matthew's, Marryatville, S.A., last month.

"When work is divested of its essential purpose, a service given freely to God and fellowmen, it will be either under or over estimated," he said.

Despite the efforts of both employer and employee to recognise each other's rights, too often selfishness and greed, and not the welfare of the other person, whom we are to love as ourselves, is the result.

The Bible reveals the contradictory nature of work. It identifies the cause of worn attitudes to work, and of the problems that confront management and labour as man's sin. This has broken the love relationship with God and his fellowman. It has made man curved in upon himself in self-interest.

Has the Bible any solution to this problem? Indeed it has. "The solution is in Jesus Christ, not

simply in the example that he set as a workman and in the selfless attitude that he showed in his service to God and mankind, but rather in his suffering and death for the sins of mankind," said Dr Janetzki.

Through faith in Jesus Christ, under the leading of the Holy Spirit, man becomes a new creature, with new impulses, new powers, new vision.

Thus, for the man in Christ, work is worship, for whatever he does in word and deed he does "in the name of the Lord Jesus, giving thanks to God the Father through Him" (Colossians 3:17).

It is service in freedom and love, setting work free from despotism. Service in freedom and love then also controls all human relationships, including the relationships of management and labour.

Meetings

NEXT MEETING Sydney Revival Prayer Fellowship Friday, December 4th, 1970 6 p.m. to 10 p.m. City Mission Auditorium 103 Bathurst St, Sydney. Inquiries: Rev. B. Thitchener Secretary, 80 Bathurst St., Aljo Gilchrist, Chairman, 61 064.

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Books

Recruiting for war

THE FIRST AIF: A STUDY OF ITS RECRUITMENT 1914-1918 by L. L. Robson. Melbourne University Press, 1970. 227 pages. \$6.70.

Though Australia had a system of compulsory military training for home defence when war broke out, the first AIF was and remained an Army of volunteers, despite two abortive

attempts to introduce conscription by referendum. It began as a force of somewhat over 20,000. In it enlisted 417,000, of whom 330,000 saw active service; 220,000 became casualties; and 60,000 died. By 1918 it reinforced and maintained the AIF it was necessary that 7,000 men should enlist each month.

In this excellently documented and clearly written book the author traces the course of enlistment from more than the number required at the beginning a dwindling response at the end, and reveals the disillusion, weariness, sectarian and political disunity, and appalling expense of life which led to this result. It must not be forgotten, however that 40 per cent of all Australians between the ages of 18 to 45 enlisted.

This is an opportune book and should be widely read.

T. T. Reed.

A Bishop Ryle trilogy Walking with Christ

HOLINESS by J. C. Ryle, James Clarke & Co. 1956 reprint. 333 pages. UK 18/6. **FIVE ENGLISH REFORMERS** by J. C. Ryle. Banner of Truth Trust, 1960 reprint. 160 pages. **FIVE CHRISTIAN LEADERS** by J. C. Ryle. Banner of Truth Trust, 1960 reprint. 192 pages.

With the exception of Bishop Handley Moule of Durham, no Anglican Churchman of the nineteenth century was so famous, outstanding and so well beloved by Evangelicals as Bishop John Charles Ryle of Liverpool (1816-1900).

It is very encouraging to realise the revival of interest in his writings at the present time, as witnessed by the reprinting of these three classics.

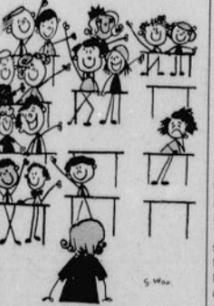
The last two works are companion volumes while the first, *Holiness*, is reprinted by a different publisher. Yet together the

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three volumes provide a valuable and scholarly guide for the thoughtful Christian.

Holiness contains 20 papers together with an introduction. These papers sprang from a deep conviction, which the bishop held for many years, that scriptural holiness and complete commitment to Christ were often not practised fully by many Christians. Politics, controversy, party spirit and worldliness had "eaten out the heart of lively piety in too many of us."

For this reason there was a need for a thorough investigation into practical holiness — a study in which we will could engage today.

Five English Reformers gives a scholarly and accurate account of five English churchmen, three of them bishops, who were burnt to death during the Marian persecutions because of their stand for biblical truth.

The biographies are preceded by a chapter entitled "Why were

NEAC & ANGLICAN WORSHIP

The National Evangelical Anglican Congress in Melbourne in August, 1971, will be asked to determine whether Evangelicals in the Australian Church should be conserving traditional forms of church services or encourage radical revisions.

Canon Donald Robinson, vice-principal of Moore Theological College, Sydney, will put forward this challenge in his paper on "New Structures in Worship" during the congress.

In seminar groups, delegates will sift the arguments in the paper and make conclusions which will have far-reaching effects in the attitude of evangelical churchmen towards Prayer Book revision.

Canon Robinson, speaking in Sydney recently, said: "I wish to raise at the congress the basic issue as to what liturgy is, whether we have obligations to tradition, and whether worship is assisted or hindered by traditional forms."

"I have been asked to give some guidance as to whether there are Evangelical principles that we can apply to our particular situation in the Australian church."

"Already some evangelicals have approached the Liturgical Commission of General Synod about what ought to be done. They don't think we should have radical revisions of our services. This congress needs to ask whether the evangelical position seeks to establish or conserve within this field."

Canon Robinson is a leading member of General Synod's Liturgical Commission and author of the "Modern Liturgy," an experimental service which has been used in many dioceses in the last four years.

Second speaker under the same topic will be Canon Peter Watson, director of new areas in the diocese of Sydney, whose paper will concentrate on parish experience of new structures of worship.

Canon Watson said: "I have had a group of young people meeting to dissect our church services to see how valuable they are to them. We have tried every form of experimentation, modern

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



against are looked at. Discussions like these could really make youth groups from 14 to 21 come alive.

"THE LAST THING WE TALK ABOUT," by Joseph Bayly. Scripture Union, 1970. 96 pages. 95c. The only way this generation looks at death is when it is accompanied by violence per the mass media. Bayly has buried three of his sons and as a Christian he has had to face death, to someone who is dying? Many try to avoid it, gloss it over, deny its reality. This book brings Bible truths to bear upon this urgent question and helps the reader to do the same in his own ministry and witness. A most valuable book.

"MIRACLES OF THE MASTER," by Louis O. Caldwell, Baker, 1970. 122 pages. \$US1.25. A refreshingly frank discussion guide for high school youth based on thirteen miracles of our Lord. Questions for discussion are listed at the end of each of the 13 chapters and they cover such things as prayer and effort, guilt feelings, sexual feelings, emotional problems, "nervous breakdown," drug abuse, questions of "God's will," dating, purpose in life, self-respect, feelings of worthlessness. In fact, most of the problem areas that young people come up with are covered. Discussions like these could really make youth groups from 14 to 21 come alive.

THE UNFOLDING DRAMA OF REDEMPTION, by W. Graham Scroggie. Pickering & Inglis, 1970. 443 pages. UK50s. The first two volumes in this series were published before the great Bible teacher died in 1954. The material for the final volume, covering the New Testament Scroggie lives again as a peerless analyst and expositor of the Bible. Each Bible book is thoroughly introduced and its relationship to the whole plane of redemption is made crystal clear. A most valuable reference work which everyone who studies, teaches or preaches the Bible will want to own and constantly use.

of the bread and wine, which would be idolatry, but in the heart of each faithful recipient. This was the reason for which they were burnt. The controversy certainly was not at an end in the nineteenth century during the lifetime of Bishop Ryle.

Perhaps the question is more basic in this century than many Anglicans would care to admit.

Five Christian Leaders is an abridged form of Bishop Ryle's book entitled *The Christian Leaders of the Last Century*, which was published first in 1868. This larger work was a collection of 11 biographical sketches of eighteenth century Evangelicals, preceded by two background chapters on the life and times of the Church of England during that century.

The five Christian leaders were William Grimshaw, William Romaine, Daniel Rowlands, John Berridge and Henry Venn, all convinced Evangelicals, who played a significant part in the Evangelical revival.

Scholarly, saintly, and deeply spiritual, these accounts of the heroes of the eighteenth century are invaluable, not only for an understanding of a most important era in the history of the Church of England, but also as an inspiration for us today to walk, as they walked, with Christ in true holiness of life.

Keith Cole

Suffering in world religions

PROBLEMS OF SUFFERING IN THE RELIGIONS OF THE WORLD by John Bowker. Cambridge 1970, pp. XII plus 318, 70/.

The author is a Divinity lecturer at Cambridge, who here outlines and discusses the way in which various religious systems relate themselves to the common human experiences of suffering

and death. He includes as religions Judaism, Christianity, Islam, Russian Marxism, Chinese Marxism, Hinduism, Buddhism, and the dualistic systems of Zoroastrianism, Manichaeism and Jainism.

He considers first the foundations of the system, then its development. The blurb calls it "a comparative study," but little direct comparison is made of one approach with another. It is a well-informed study, replete with primary quotations, and the author moves easily on a very wide front.

This is not a primer, though it is useful as an introduction to the systems discussed. One has the impression that the approach lends itself more readily to, say, Islam than to, say, Hinduism, due to the great complexities of the latter.

It is certainly an interesting book, not least for the way it brings out the essentially religious features of Marxism. Its relevance lies in the evidence it produces for the way men have faced the facts of their creaturely and sinful existence; it does not suggest how these responses are to be assessed.

D. W. B. Robinson.

AUSTRALIANS ELECTED TO POLYNESIAN STANDING C'TEE

Mainly About People

Rev Harold H. Hinton, curate at Kankaroo Valley (Sydney) since 1969, has been appointed rector of St Paul's, Gympie from early 1971.

Rev John E. Lance will be inducted to St Andrew's, Riverwood (Sydney) on December 17.

Rev Trevor B. Griffiths, rector of St Mary's, Guildford (Sydney) since 1964, has been appointed rector of St Edmund's, Pagewood from December 14.

Rev J. Newton Bagnall, Home Secretary of the Australian Board of Missions since February, 1964 will relinquish his office on or before June 30, 1970.

Rev Ronald P. Keynes, in charge of the Ceduna Mission (Willochra) since 1966, has been appointed rector of St Augustine's, Port Augusta, from February next.



Miss Sheila A. Hardy, recently appointed headmistress of Queen's, Ballarat, from 1971.

Rev Keith Stephens, curate of Pearce-Torrans (Canberra-Goulburn), has been appointed to the oversight of the provisional district of Weston Creek.

On his return journey from Australia, the Bishop of Singapore stopped at Jakarta to institute **Rev John Brook** as vicar of All Saints', Java. Mr Brook is a member of CMS, Australia.

Mrs Martha Myrtle Needham died in Sydney on September 8, aged 88. She was the widow of the late Canon John S. Needham, chairman of the ABM from 1922 to 1942.

Rev Norman L. Dunning, vicar of St John's, Deptford (London), left England this month to take up an appointment in the Church of England in South Africa.

Mr Peter Walsh has been appointed warden of Holy Trinity Boys' Hostel, Wangaratta.

Rev David L. Prescott, in charge of Quairading (Perth) since 1967, has been appointed rector of Morawa.

Rev. B. A. E. Hughes has been appointed rector of Belmont (Perth).

Rev. J. D. Thorp has been appointed rector of St Matthew's, Armadale (Perth).

Rev J. E. Holland, rector of Newquay, Cornwall, has been appointed rector of Denmark (Bunbury) from early 1971.

Miss Avis Richardson has been appointed deputisationist for CMS in Western Australia by the Anglican Missionary Council.

Rev Richard A. Kernebone, in charge of Tingha (Armidale) since 1968, will be inducted as vicar of Mungindi on December 11.

Rev John G. Clarke, in charge of Emuville (Armidale) since 1968, will join the team ministry at Gunnedah in January.

Rev R. Brian Telfer leaves the team ministry at Gunnedah (Armidale) in January to become a missionary with the Board of Diocesan Missions (Sydney).

Rev Douglas S. Parker, vicar of Tenterfield (Armidale) since 1966, has been given leave of absence from November to do research overseas for four months.

Rev Alan G. Dutton was inducted as rector of St Philip's, Broadview (Adelaide), on November 25.

Rev I. J. McDowell is returning from England and will be inducted to St Hugh's, Angaston, on January 8.

Rev Charles G. Hayes, rector of St Alban's, Largs Bay (Adelaide), since 1964, has resigned from January 23 next.

Rev Brian Petty, curate at St Paul's Ipswich (Brisbane) will be inducted to St John's, Heyfield (Gippsland) on November 27.

Rev H. George Furhmeister, rector of Lang Lang (Gippsland) since 1962, has been appointed vicar of Rosedale from the end of January 1971.

Rev J. A. H. Harlow from England has been given permission to officiate in the diocese of Melbourne from October.

Rev John L. McAuley, vicar of St Peter's, Mornington (Melbourne) since 1968, has been appointed rural dean of Frankston from October 31.

Rev Gordon B. Avers, chaplain in the Department of Extension and Evangelism (Melbourne) and in charge of St Francis', Moorabark since 1968, has resigned from the end of December to take up appointment as Director of the Stewardship Department, New Guinea.

Rev Albert E. J. Strickland, vicar of St John's, Lilydale (Melbourne) since 1962, died in Melbourne on October 25.

hot line

Round-up of church press comment

CANADIAN CHURCHMAN publishes the results of a reader survey on the proposals for union with the United Church of Canada which might well call halt to the present proposals.

Asked about attitudes to union, readers said: "I'll leave the church" 980, "I'm eager" 914, "I'll go along" 780 and "I don't care" 232. Forty-five per cent of Anglicans under 30 say they will leave the church rather than enter into union.

The centenary issue of "Seek" (Church of the Province of South Africa) carries a feature article which admits CPSA's Tractarian origins and asks whether CPSA is adequately Anglican as long as the Church of England in South Africa exists.

Young Mr Jim Cameron, NSW MLA, writes in "Australian Presbyterian Life" about the "ethical smog." "Deep down, our young people are looking for meaningful leads in ethical matters. They're being kept practically starved for them by well meaning 'permitters'."

According to a correspondent in the Church of England News-

paper, "FRELIMO," a Portuguese East Africa recipient of WCC anti-racial grants, "employs the indiscriminate use of land mines, abduction, burning and terror." And it's not much better in Belfast judging from the lead story in the "Church of Ireland Gazette." Luther Church, Whitecross Road (Anglican) has been robbed, stoned, burnt and Sunday services have been wrecked by stone-throwers. Its Sunday School, Boys' and Girls' Life Brigades have had to stop meeting and the church may have to close. Strangely, "Protestant extremists" are not blamed for this.

Dr Rayner, Bishop of Wangaratta, expresses tremendous relief in "The Witness" when he says that "for the first time since I came to this diocese (last year) we now have no vacant parishes."

Dr A. T. Hanson, the new Bishop of Clogher (Ireland) left himself wide open when he said recently of his diocese, "nobody has thought for the last 40 years." But we are convinced by our reading of the "Anglican Messenger" (WA) that Bishop Howell Witt of North-West Australia is going to need an armed bodyguard next time he goes to SA or Victoria. His published words are: "Australian Rules may not be the best game in the world—French cricket, Snap and Hop Scotch come quickly to mind..."

Bishop supports Sunday drinking

Licensed restaurants should be able to serve liquor on Sundays as on weekdays, said Bishop Cecil Warren to a Joint Parliamentary Committee in Canberra recently.

He was giving evidence before the Committee on the Australian Capital Territory which is enquiring into Sunday observance in the Federal capital. He is Assistant bishop of Canberra-Goulburn.

Bishop Warren said that he considered strict observance of the sabbath in conformity with the fourth commandment was dead in relation to recreation. He said that, although liquor licences could be issued for controlled entertainments on Sundays and extended to include already licensed restaurants, the church in Canberra would not welcome the opening of hotels or bottle shops on Sundays.

COMMUNITY AT SCHOOL



Lots of local children invaded Queen's Girls' Grammar School, Ballarat, during the last school vacation. Here is a group hard at work in the art studio. "Ballarat Courier" photo.

SYDNEY NEAG COMMITTEE SET UP

A special Sydney committee has been set up to promote local interest in the forthcoming National Evangelical Anglican Congress to be held in Melbourne in 1971.

The Chairman is Archdeacon John Reid, and the Secretary is

Rev. Philip Oliver. Other members of the committee are: Bishop A. J. Dain, Revs. E. D. Cameron, D. T. Foord, M. Myers and R. S. R. Meyer; Dr A. M. Bryson; Messrs J. G. Denton, A. B. Greenwood, G. Lincoln and W. H. Olson.

Three Evangelical groups working in the Sydney diocese are represented. They are the Anglican Church League, the Evangelical Fellowship, and the Evangelical Society in the western area.

The main task of the Sydney Committee will be to encourage Sydney Evangelicals to register for and attend the Congress. It is also hoped that many churches will sponsor delegates.

Preliminary advertising material is being sent to churches and enrolment brochures will be available shortly.

PAPUAN RECTOR MARRIES NURSE

A Papuan clergyman and his bride were married in traditional Papuan style at the Anglican church in Lae, New Guinea, recently.

Hundreds of indigenous and expatriate people crammed the church and overflowed into the grounds for the wedding of the Rector of Lae, Rev Caedmon Koieba, and Miss Leila Mokada. Both bride and groom come from the Gona area of Papua's Northern District.

The groom and his best man, Rev Walter Ataembo, entered the church in ceremonial paint and tapa cloth and carrying ceremonial stone clubs.

The bride and the indigenous members of her large retinue also wore ceremonial paint, tapa cloth and other traditional decorations. Even the church was decorated Papuan style, with large palm branches.

The couple were married by Papuan assistant bishop George Ambo.

In a speech after the ceremony, Bishop David Hand said it had been a good thing to have a Papuan style wedding in a sophisticated town area. He said it had shown overseas people something of the Papuan traditions and it had shown the indigenous people that they need not be ashamed of their own customs.

Mr Koieba is one of the Territory Church's most promising young men. He has worked for a while in a parish in Western Australia and earlier this year became the first Papuan or New Guinean to take charge of a town parish, when he was appointed acting rector of Lae.

His bride is a fully trained nurse who recently graduated from the Papuan Medical College in Port Moresby.

MELBOURNE EXECUTIVES



Pictured are Mr C. H. W. (Bill) Barnes (left), Melbourne's Diocesan Registrar since 1959. He retires in June next and will be succeeded by Mr William S. Feltham (right), at present Deputy Registrar. Mr Feltham is an accountant, was associated with St Luke's, North Fitzroy, for 25 years and for the past 20 years has been a member of St Paul's Cathedral Choir.

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General Synod SC elections

The Standing Committee of the General Synod of the Church in Australia, at its half-yearly meeting in Sydney on October 29 and 30, held elections to fill several vacancies. These resulted as follows:

Mr Justice A. R. Richardson, of Sydney, was elected a corporate trustee (vacancy by the death of Mr V. C. Hughesdon).

Bishop A. J. Dain, of Sydney, to Standing Committee as a member of the House of Clergy (vacancy by the elevation of Archbishop F. R. Arnott, of Brisbane, to the House of Bishops).

Bishop R. W. Dann, of Melbourne, to the Board of Electors for a Primate to represent the House of Clergy (vacancy by the elevation of Archbishop Arnott).

The Bishop of Armidale, the Right Rev R. C. Kerle, to the Board of Assessors, Special Tribunal (in the place of former Bishop of North Queensland, Right Rev Ian Shevill).

The Bishop of Willochra, the Right Rev S. B. Rosier, to the General oBard of religious Education (in the place of Bishop Shevill).

Archdeacon H. A. Jerrim, of Tasmania, to the Immigration Committee (in the place of Archdeacon I. J. B. Macdonald, of Tasmania, retired).

The Bishop in Wollongong, Right Rev G. R. Delbridge, Rev Cyril Manuel (Perth), and Mr J. G. Denton observers to the Council of the Church of South-East Asia

7,651 sit for SS exams

7,651 children sat for the "Trowel" Sunday School examinations from 147 Sunday Schools, according to a report from Sydney's Board of Education.

On Sunday, October 18, the old stone walls of St. Andrew's Cathedral, Sydney, formed a contrast with the fresh youthfulness of a large section of the congregation of approximately 800. This section contained the 134 candidates who were able to be present out of the 393 who gained diocesan prizes, distinction and 1st class certificates in the 1970 Sunday School examinations.

The Chairman of the Board of Education, Bishop H. G. S. Begg, addressed the gathering and presented the awards. Helen Lack of St. Matthew's, West Pennant Hills, was awarded the Archbishop's Prize for obtaining top marks in the Advanced (9th) Grade and it was noticed that this has been the 4th successive year in which Helen has topped her Grade.

Two students obtained the remarkable result of 100 per cent. They were Rosemary Falloon, also of St. Matthew's, West Pennant Hills, Senior (8th) Grade, and Roslyn Johnson of St. Phillip's, McCallum's Hill, Intermediate (7th) Grade.

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