

Mainly About People

Right Rev. H. Gordon S. Bezie, registrar of Sydney diocese, has been appointed bishop coadjutor responsible for the western part of the diocese and will take up residence in the Parramatta area some time within the next six months.

Mr John G. Denton, Director of Information and Deputy Registrar of Sydney diocese, will succeed Bishop Bezie as registrar of the diocese.

Rev. Dr Max M. Thomas has been appointed Lecturer in Divinity at Trinity College, University of Melbourne and Consultant Theologian to the Archbishop from 1 January.

Rev. W. John Stockdale, curate of Holy Trinity, Doncaster (Melbourne), will take temporary charge of Wonthaggi (Gippsland) until 1 February.

Rev. Keith L. McConchie, rector of St. John's, Bairnsdale (Gippsland), has been appointed to the staff of Gippsland Grammar School from 1969.

Rev. Bruce N. Kaye, formerly curate of St. Jude's, Darling (Sydney), who has been studying overseas, has been appointed part-time assistant tutor at St. John's College, Durham.

Rev. A. T. Stevens, B.A., B.D., a Presbyterian minister from Balacava, has been appointed Head of New Testament and Dean of Practical Training at the Melbourne Bible Institute as from 1 February.

Rev. Barry C. C. Maxwell, locum tenens of St. Luke's, Miranda (Sydney), has been appointed curate-in-charge of St. Luke's, Mascot, from late November.

Rev. Peter M. Brewer, curate of St. Peter's, Southport (Brisbane), has been appointed rector of St. Paul's, Cleveland.

Venerable William H. Graham has been appointed chaplain of Yarra Valley Church of England School (Melbourne) from 1 February.

Rev. H. J. Neill, formerly headmaster of Gippsland Grammar School, has been appointed Director of the Council for Christian Education in Schools, Victoria.

Rev. George A. Hearn, rector of Omeo (Gippsland), has been appointed rector of Wonthaggi from 1 February.

Rev. Dr Barry R. Marshall, chaplain of Trinity College, Melbourne, has been appointed Principal of Pusey House, Oxford, from September 1970.

Venerable Victor E. Twigg, archdeacon of Hay (Riverina), has been appointed archdeacon of Riverina.

Rev. Canon Leonard C. Bailey will be inducted as rector of Corowa on 28 November and has been appointed archdeacon of the Murray (Riverina).

Rev. David O. Roberts, minister of St. Michael and All Angels', Broadmeadows (Melbourne), has been appointed rector of Alice Springs (Northern Territory) from 2 February.

Mr Justice R. A. Blackburn of the Supreme Court of the Northern Territory and rector of Christ Church Cathedral, Darwin, has been appointed chancellor of the diocese of Northern Territory.

Miss Alison Coventry has been appointed acting registrar of the diocese of the Northern Territory.

Right Rev. Ian Shevill, Bishop of North Queensland, was refused admission to Burma on his way home from Lambeth. The Bishop of Rangoon had not been allowed to leave Burma to attend Lambeth.

Rev. Francis C. B. Moyle, vicar of Christ Church, Essendon (Melbourne), has been appointed rural dean of Essendon from 21 October.

Rev. Wenman A. Bowak, vicar of All Saints', East St. Kilda, has been appointed rural dean of St. Kilda from 24 October.

Rev. William J. Frawley, of the Chaplaincy Department (Melbourne) since 1964, has been appointed rector of Korumburra (Gippsland) from 28 February 1969.

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A round-up of church Press comment at home and abroad.

CATHOLIC WEEKLY of 24 Oct., carried a feature article by Bishop Christopher Butler, a former Anglican and now auxiliary bishop to Cardinal Heenan, highly critical of the Roman curia. He laments the fact that the Curia is modelled on Roman imperial lines. He would prefer it to follow the British constitutional monarchy. In the following issue of 31 Oct., the ubiquitous Rev. Dr Rumble takes him to task and says that no episcopal prestige attaches to what Bishop Butler says. He adds that R.C.s will be safer following the Pope than the Bishop.

In **The Methodist**, the new President, Rev. Walter Whitbread, looks back to his arrival as a migrant 40 years ago. As a Methodist lay preacher he arrived in Sydney garbed in black morning coat, striped pants but he had left behind his bowler hat. He says that his accent matched the clothes. **The Church Times** carries an item which it printed in its issue exactly a century ago. Before he died in 1868 the Bishop of Peterborough had declared:

"Before I receive the Holy Communion I wish to make a brief statement. I die in full reliance on the perfect Atonement made by our Lord Jesus upon the Cross. I die in the unreserved belief of the inspiration of all the Canonical Books of the Old and New Testament. I die in the faith of the Church of England, as taught by the Apostles, Fathers, and Protestant Reformers, and as set forth in her liturgy and Articles. I pray God to preserve her on the one hand from Neologianism, from Ritualism and Romanism on the other."

One hundred years too late for Lambeth.

New Life features the welcome to Rev. Dr Bryan Hardman, the new Anglican Vice-Principal of Adelaide Bible Institute and a welcome addition to the number of distinguished evangelical scholars in Australia.

Australian Presbyterian Life carries news of a new approach to religious television in Victoria. For a 12 months' test period, half-hour programs will be replaced with one-minute "spot" messages on all commercial stations.

The November issue of the **Canadian Churchman** has an aura of disquiet. Membership, confirmations, baptisms and Sunday School enrolments are down, as they are also in the Protestant Episcopal Church in the U.S. Postal rates for church Press are going up and Ontario churches may have to pay municipal rates.

The Reformation Sunday editorial of **The Christian** (U.K.) is headed, "A Summons to Work." It asks, "Is it also to be celebrated with new acts of reformation that will purify and enrich the people of God and redound to the glory of God?" It also gives prominence to the National Assembly of Evangelists.

RIDLEY RE-UNION
Former students of Ridley College, Melbourne, living in N.S.W. have been invited to a re-union in Sydney on Friday, November 15.

A corporate Communion will be held at St. James', King Street, at 6 p.m. A dinner and fellowship will follow. The present principal, Rev. Dr Leon Morris will attend.

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CANBERRA WOMEN'S CONVENTION

The Canberra Christian Women's Convention, which has attracted capacity audiences each December since 1963, will hold its sixth annual convention on the weekend of November 22-24, this year.

Although it has always been an outstanding success, attracting not only local women but many coming from Sydney, Melbourne and other centres, the earlier date will be more convenient to many women who find December full of pre-Christmas activities.

Women's Convention speakers are Mrs Mary Fewchuch, Mrs Beryl Wykes and Miss Ruby Oliphant.

The committee arranging the Convention represents nearly all the Protestant churches in Canberra.

An innovation this year will be a bus tour of interesting places in and around Canberra to take place on the Saturday morning. Brochures and further information may be had from the secretary, Mrs Patricia Richards, 27 Rusden Street, GARRAN, A.C.T. 2605.



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BISHOP CHANDU RAY HITS OUT

JOHN DENTON reports on the Congress on Evangelism for the Asia-South Pacific region held in Singapore from November 5 to 13. Over 1,000 participants from 25 nations in the region were present at the opening.

The Congress charter flight which brought the Australian and New Zealand members provided the group with a salutary view of the dead heart of Australia by following a route over the Alice and Derby before crossing Indonesia whose 115 million people brought to sharp focus the whole problem of Australian and New Zealand presence in the area.

Some 88 of the 110 Indonesians were, at length, granted visas to come to Singapore following the ban on movements arising from the execution of the Indonesian prisoners by the Singapore authorities. One member of the Indonesian delegation told me that some of their party had travelled for two weeks to reach Djakarta to gain a visa and to board the one-hour jet charter to Singapore.

The Congress was a regional successor to the Berlin Congress of 1966 and was underwritten largely by the Billy Graham Evangelistic Association. However, the policy and program decisions were made by a ten-member Executive Committee of whom nine are Asians, and a Program Committee of fifteen of whom thirteen are from Asian churches.

Dr. Billy Graham was prevented from attending owing to an infection which has required his taking a month off from heavy duties.

The Bishop of Karachi, (the Right Reverend Chandu Ray) in the opening address of the Congress, called for a "new unity" with all Christians in the evangelising of Asia. "The time has come when we in Asia must bind ourselves in a fellowship for the sake of evangelism," he declared. "We cannot divide this common task of proclaiming the Gospel and do it separately; the task is indivisible since the nation and the life of a nation is indivisible."

BIBLE EXPOUNDED

The Bishop grasped one of the sharpest nettles facing Christianity in Asia, where religion is highly developed and not unimpressive about the divinity of Christ, by stating with cool candour "we do not preach Christ to Muslims or to Hindus or to Buddhists — we preach Him to men and women."

The Co-ordinating Director of the Congress, Dr W. Stanley Mooneyham, spoke briefly and with effect when he said "The crises in Asia demand from us

courage and vision, the greatest sin we could commit at this Congress would be to "play it safe."

Archbishop Marcus Loane gave two addresses on the opening days in the Bible hour. For fifty minutes he expounded the passage Revelation 1:1-20 under the title of "The King of Glory." The passage was assigned to him and he patiently elaborated the complex imagery of the moral, sovereign and servant qualities of Christ with the Congress feeling that here was the Scripture being expounded in terms of its own internal wealth. He warmed to his second and final exposition of "The Church Without Love" (Ephesus) to the delight of professional expositor and rural pastor alike. The Archbishop has visited 21 of the 25 countries represented and he met many old friends made on his early missionary journeys, and there was much regret when he returned to Sydney on the third evening due to pressure of diocesan business.

Lo! he was to return for half a day after his jet clipped another on the tarmac at Djakarta.

The main sessions of the Congress were conducted in five languages—Mandarin, Korean, Indonesian, Japanese and English. The early practice of having English and one other language in use on the platform was abandoned in favour of the simultane-



Bishop Chandu Ray speaking at the opening of the Congress on Evangelism, Singapore.

ous translation of all four from English available via headphones. The purpose of the Congress was to evolve methods of gear-

ing church life at a basic level in the countries represented to the claims of the Christian evangel

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GRAHAM CRUSADES 1969

Five Australian cities — Bundaberg, Darwin, Launceston, Canberra, and Melbourne — and three N.Z. cities will have Graham Crusade meetings during the team's return visit to Australia and New Zealand in February-March, 1969. Dr Billy Graham will speak at the Melbourne meetings, and three Associate Evangelists — the Revs. Grady Wilson, Ralph Bell, and Lane Adams — will be the Crusade speakers in other cities.

Mr Dan Piatt, Director of the Billy Graham Australian and New Zealand Crusades, 1968-69, met with representatives of the Press at a Conference at the Southern Cross Hotel, Melbourne, recently.

Details of the Crusades planned for January-March, 1969, were outlined as follows:

DR BILLY GRAHAM:
Auckland, New Zealand: Thursday, February 27, to Sunday, March 2 (Western Springs Stadium).

Dunedin (New Zealand): Sunday, March 9 (Carisbrook ground).

Melbourne, Victoria: Friday, March 14-Sunday, March 23 (Sidney Myer Music Bowl).

REV. LANE ADAMS
(Associate Evangelist):
Christchurch (N.Z.): Friday,

February 21-Wednesday, February 26.

Launceston (Tasmania): Wednesday, March 5-Sunday, March 9.

Canberra, A.C.T.: Wednesday, March 12-Sunday, March 16.

REV. RALPH BELL
(Associate Evangelist):
Darwin (Northern Territory): Wednesday, March 5-Sunday, March 9.

REV. GRADY WILSON
(Associate Evangelist):
Kuala Lumpur (Malaysia): Sunday, January 19-Sunday, January 26.

Singapore: Sunday, February 2-Sunday, February 9.

Bundaberg (Qld.): Wednesday, February 19-Sunday, February 23.

Mr Piatt said that committees representing all the major denominations had been formed in each of these cities and that the full Crusade planning was in progress.

CONTACT ADDRESSES

Crusade contact addresses for the Australian cities listed for Crusades are as follows:

Bundaberg: Rev. Duncan Harrison, 12 McKewen St, Bundaberg, Queensland.

Canberra: Rev. Perry Smith, 55 Scrivener St, O'Connor, 2601.

Darwin: Ven. G. Muston, Box 181, Darwin, N.T.

Launceston: Dr Victor D. Piplett, 10 Queechy Rd, Launceston, Tas.

Melbourne: Mr John Robinson, Billy Graham Crusade Vic., 130 Bourke St, Melbourne, 3000.

ORDAIN WOMEN?

CANON Donald Robinson, Vice-Principal of Moore College, examines the evidence of the New Testament and the practice of the early church. Another viewpoint will be presented by Rev. Geoff. Clarke in following issues.

Should women be ordained to the presbyterate? In the New Testament the presbyter or elder is identical with the episcopos or bishop, and both exercised their functions in relation to a local congregation, not any larger body.

For this reason, incidentally, the fact that women may today be elected to membership of synods, is not really relevant to our discussion, for a synod is not a church, nor has it any spiritual authority over a church. Our question then is, should women exercise the functions which in the New Testament are exercised by the presbyter or bishop?

MINISTRY IN N.T.

The functions of the presbyter were only part of the ministry as the New Testament envisages it. "Ministry" (diaconia) is used of a wide range of Christian activity, from apostleship to menial tasks, and of course women participated in many avenues of this ministry. We remember the women in the Gospel who "ministered" to Jesus (Matt. 27:55), and who have many successors in the early Jewish and Gentile churches. But the ministry of women was not only of a domestic character. Paul, whose attitude is of especial importance in this matter, is glad to recognise the association of certain women with him in his apostolic mission. Priscilla (with her husband) is a "fellow labourer in Christ"

(Rom. 16:3) and Paul exhorts his true yoke fellow in Philippi (Luke?) to "help these women (Euodias and Syntyche), for they have laboured side by side with me in the gospel with Clement and the rest of my fellow workers" (Phil. 4:3). This statement may well mean that these women assisted Paul in the actual proclamation of the gospel in some way. The social position of women was comparatively high in Philippi, and such activity would not be surprising there. Euodias and Syntyche may have been among Paul's first converts there (Acts 16:13), and if so, they would naturally have assisted in the beginnings of the work, especially after Paul's enforced retirement (Acts 16:39).

Writing to the Romans, Paul describes and commends Phoebe as the "servant (diaconos) of the church at Cenchreae" (Rom. 16:1). Here Paul uses the ordinary masculine form of the word ("deaconess" does not appear in the New Testament), and there is no reason to suppose that Phoebe held a position to which she had been officially ordained. The word is used some 30 times in the New Testament, almost always meaning servant or minister in the ordinary sense. Phoebe was worthy of honour as having served the church at Cenchreae, but the description of her does not imply an order of deaconesses. Like the Mary of

Romans 16:6, she had "worked hard" among her people.

It is only in 1 Timothy 3:8 (and possibly in Phil. 1:1) that we meet with "deacons" who constituted an order of that name. The "women" in 1 Tim. 3:11 might be "deaconesses" but are more likely the wives of the deacons. The only regular order of women is that of widows (1 Tim. 5:9). At a later time these enrolled widows answered to the description of deaconesses, although in 1 Timothy, apart from a ministry of prayer (v. 5), widows do not minister but rather are ministered unto, in return for their ministry of good works and hospitality in the past (v. 10).

Women, then, had a real part to play in the ministry of the early church. The question is, were there some functions of the ministry which women were not permitted to exercise?

ST. PAUL'S TEACHING

Paul gives a definite answer. Writing to the Corinthians he says: "As in all the churches of the saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church" (1 Cor. 14:33 ff.). A similar injunction occurs in 1 Tim. 2:12: "I permit no woman to teach or to have authority over men; she is to keep silent."

Now it is to be noted that both these injunctions (together with the command in 1 Cor. 11 about women being veiled in praying or prophesying) are based on the principle that women should not exercise authority over men. And in view of the fact that the Apostle does not prohibit praying or prophesying, we may reasonably infer that "not to speak" means that women should not be teachers or preachers in the congregation. It also follows from the principle that women should not have the oversight of a congregation.

Now there are many who deny or minimise these injunctions, alleging that the principle of the subjection of women is merely a peculiar view of Paul's own, or that Paul is making a particular rule for Corinth, which badly needed it.

PRIMITIVE TRADITION

Unless Paul is completely untrustworthy, neither of these criticisms can stand for a moment. For Paul distinctly says that in these matters concerning the position of women in the churches he is giving the Corinthians the commonly re-

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EDITORIAL

"SOMEBODY HAS SIDE-TRACKED THE CHURCH"

"Only the Church is finally going to be concerned with preaching the gospel and somebody has side-tracked the Church into caring for bodies and neglecting the preaching of the gospel."

Canon Frank Coaldrake, Chairman of the Australian Board of Missions, used these words in an interview with the Record. He said we could quote them. He said that he feels most strongly about it.

The Rev. Don. Cameron, Federal Secretary of the Church Missionary Society, who had arrived back from Singapore the day we phoned him, said that the fundamental task before us is the preaching of the gospel. This, every other activity is secondary.

With the season of Advent drawing attention to the certainty of our Lord's return and the church's unfinished task, every Christian in Australia must take a long, hard look at the priorities that he is giving to the preaching of the gospel.

It is significant that at this very time, the Australian Council of Churches has launched a million-dollar program for development aid and relief needs. The money is to be raised by appeal to the Australian member churches. The main source will be the Christmas Bowl appeal. This has raised as much as \$400,000 but is now to be more than doubled.

If the Australian church were committed to the hilt to meet its missionary obligations, it might have some resources for helping with what the A.C.C. admits are humanitarian needs. The facts are otherwise.

Missionary giving is declining. A.B.M. has already begun to retrench and C.M.S. budgets have long ceased to reflect the rise in national income. All missionary bodies face opportunities for the spread of the gospel which they must refuse. The giving of our churches is being side-tracked. Annual parish financial statements this year showed that some parishes were giving more to the Remembrance Bowl than to anything else.

This should disturb us so much that we should resolve to do all in our power to reverse the trend and in our prayers for missions we should ask God to help us see the right priorities and to support them with our most sacrificial giving.

The million-dollar program of the A.C.C. includes the following, which we choose to prove our point. \$25,000 for an irrigation dam in Mysore, India; \$20,000 for rural extension in the Philippines; \$2,000 for an old people's home in Warsaw, Poland; \$6,000 for a family planning program in Brazil. We do not question these as needs. We do question whether the church has any right to divert its resources to such needs as long as its primary task is suffering.

The Remembrance Bowl appeal has tremendous humanitarian appeal. Christians this year could keep in mind that some of their money given to the appeal will go to Brazil for the family planning program — giving advice on methods of contraception and providing the contraceptive devices. By what stretch of the imagination can we say that this is related to our Lord's command that we should be witnesses unto Him to the uttermost part of the earth?

Can we afford to build dams in India while there are villages where the name of Christ is unknown? As long as we are side-tracked by humanitarian appeals, we fail the world on the one level where we have a unique contribution — the preaching of the gospel of salvation through Christ.

ADVENT: THE DAY OF THE LORD

Rev. Canon Theo J. Hayman, vicar of St. Paul's, West Tamworth, N.S.W., shows the relevance of the Advent message to the times we live in.

When I was serving in out-back Australia, one day a burly farmer asked me what was meant by the double phrase within the church. On the one hand we say that this world will end and yet each Sunday we say, "As it was in the beginning, is now and ever shall be, world without end."

I could see how this double reference to the world would confuse anybody but I saw a parallel in the latter phrase to the end of the Lord's Prayer, "For Thine is the Kingdom . . . for ever and ever. Amen." The world in the sense of the ever abiding world is the sphere of the kingdom of God.

Scientists tell us that this world of ours will end, either by planets coming into collision or because it is gradually cooling down. The Scriptures

in the Old Testament indicated that there would be a Judgment Day, a day of the Lord, "the great day of the Lord is near," says Zephaniah (1 . . . 14), "near and hastening fast . . . a day of wrath is that day." The prophet leaves the exact description of that day as something which is vague but it seems as though there would be a day of judgment when right will reign and that which is wrong will receive its just reward. Judgment is differently conceived and the date of the day of the Lord is mystically foretold. In Daniel, the prophet by means of visions, describes the Kingdom of Heaven and whose teachings are often quoted in the New Testament.

JOHN BAPTIST

When John the Baptist proclaimed "Repentance, for the Kingdom of Heaven is at hand," he was referring to the coming of the great Messiah, whose sandals he was not worthy to carry. For John the first advent gained its importance, not so much in the birth of Christ, as in the ministry of Christ as Messiah.

It was our Lord who takes the teaching further and foretells His second coming.

SECOND ADVENT

To the question "Tell us when this will be, what will be the sign of your coming and the close of the age," Jesus answers (as recorded in Matthew 24) that there will be an end of the world. There will be tribulation and other signs of the end, then there will be judgment. The day is described as coming secretly, swiftly and unexpectedly. Of that day and hour (Matthew 24:36) "no one knows, not even the angels of heaven, nor the Son, but the Father only. As were the days of Noah, so will be the coming of the Son of Man." What a vivid description of our present day and age for in the days of Noah there seemed to be a carelessness and a wanton living-for-the-moment.

By parable our Lord begins to say who will be with Him, as good and faithful servants and who will be shut out of the Kingdom. The shut out ones are described to be in outer darkness and their position seems to be final (Matthew 25:46).

It is in John's Gospel that we see the loving relationship of a positive teaching concerning the

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coming of the Son of God to take His beloved friends to be with Him. "When I go to prepare a place for you, I will come again and take you to myself that where I am you may be also." "In my Father's house are many rooms: if it were not so, would I have told you that I go to prepare a place for you?" (John 14:2 and 3). "You will see me: because I live you will live also" (John 14:19).

"MARANATHA"

"The Lord is at hand" became the catch cry of the Christians of the early church. Persecutions had swept through the then known world and Christians at times found life torrid. The great hope was the second coming of our Lord. "Maranatha — the Lord is at hand." It would be very wrong, however, to think that they viewed the second coming of our Lord purely as a release from their present situation. In the Epistle to the Thessalonians Paul sounds the great triumphant note of the second return of Christ, bringing reunion with those who have gone on before. The resurrection is not to be purely a living again, but a living-again abundantly in a new manner, with Christ (1 Corinthians 15).

I suppose there will come a time when it will be commonplace for folk to leave this earth, it may be for some time and then to return to this world again. When they return, after visiting the planets or the moon, they will be the same kind of people. But when our Lord returns there will be a great difference in His status. In His first advent our Lord, though God, was very much the humble man, living in poverty and bound to all the weaknesses or frailties of the human race. It is clearly foretold that in His second coming it will be in power and great glory. "At His name every knee will bow." He will have the kind of power that will be beyond dispute. He will be the King of Kings, Lord of Lords. He will take all authority and power and rule.

REVELATION

The summit of all revelation is, in this regard, the book of the Revelation. While much of this book is visionary and its detail difficult to define, yet time and again the glory of the Lord is revealed. This glory is described in semi-physical terms yet behind the symbol surely is something which is magnificent, and beyond the expectation of all. This God is to be seen, is to be known. He will dwell among His people.

"Even so, come Lord Jesus."

TRUST: A PROBLEM

Psalm 71:1—"In Thee O Lord, do I put my trust: let me never be put to confusion."

Some make trusting God sound simple. Is it so in all our experience? David did not find it so.

1. "In Thee." Trust is focused on the person of our Saviour. Once His provision of salvation becomes sublimely real when we are born again as the children of God, we throw overboard vague ideas about trusting God. Christ makes God real to us and this new reality crystallises as our personal fellowship with Him each day becomes more real. If we fail to make time for daily fellowship, the reality seems to fade.

It sounds trite to talk about the need for daily prayer and Bible study and for sharing life with Christian friends. But let

CHRISTIAN DIALOGUE

Dialogue with Christians of other denominations does not necessarily result in compromising our evangelical principles, General Sir Arthur Smith said in his opening address to the third National Assembly of Evangelicals at Westminster, recently.

The views of those who support the ecumenical movement must be respected. Other equally sincere people oppose it, considering that "contact with it raises the question of guilt by association."

There seem to be two Scriptural principles involved, continued the general, who is President of the Evangelical Alliance. "The principle of separation and the principle of fellowship. Whereas those who favour separation and the principle of separation believe there is biblical authority for being guilty by association, there are others of equal sincerity who are convinced that Christians who refuse to mix with others . . . are guilty of non-association." The need was for the effective presentation by all of us of that Gospel which we share.

go these and God gets out of focus and something or someone else readily takes the place that should belong to Him alone.

2. "Do I put my trust." Notice the tense of the verb. Trusting God is not a single act in this case. It is a continuing practice, a daily habit, an attitude developed through a conscious willing on our part. Once you think that trust is an inbuilt characteristic of the Christian, you leave yourself open to Satan's subtle attacks. We find the need to commit our plans, our hopes, our actions each day to Christ that He might put His seal of approval on all of our life, including our relationships with others.

Consciously, each day, in fact, each hour, we must put our hands in His, like trusting children.

3. "Let me never be put to confusion." Obviously, David did not always find that trust came easily. He was a gifted man and he often relied on his own strength, his personal resources and intuitions. The result was, that he often let God down and knew that he had failed himself too. Because he was a born-again child of God, his failures were never final.

Certainly his self-effort left him confused and miserable, but these words suggest that he was never completely routed by sin. There was, in Christ, in God's pardoning love and uplifting grace, a way back, a way of renewal. Christians can and do feel dismayed over sins and defeats. But Christ can give victory over sin.

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ORDAIN WOMEN?

From page two

ceived tradition. This tradition underlies the teaching of much of 1 Corinthians. As we see in the cases of the Institution of the Lord's Supper (11:23) and of the facts of the gospel (15:3), the tradition was something "received" by Paul. The great importance of this common tradition for the training of converts in the days before the New Testament was written, was emphasised by Roland Allen in his book "Missionary Methods; St. Paul's or Ours?" (1906), and its authority has been examined in a valuable article by the Rev. Donovan F. Mitchell of Melbourne in an article entitled "Women and the Ministry: Whither Exegesis?" in the Reformed Theological Review for February, 1949. There can be no doubt that Paul's teaching about the position of women was part of this tradition.

Three facts emerge about this teaching:

1. It did not originate with Paul.
2. It was the common teaching and practice of all the churches (1 Cor. 11:16, 14:33 of. 14:36).
3. It derived its authority not only from "nature" (1 Cor. 11:14) and from the "law" (1 Cor. 14:34), but from "the command of the Lord (1 Cor. 14:37).

This last point should surely be accepted as decisive.

It is of a piece with "not I but the Lord" in the question of marriage (1 Cor. 7:10). The silence of women in the churches is not a matter of permission" (as in 1 Cor. 7:6), or of "opinion" (as in 1 Cor. 7:25), but of "the command of the Lord" (as 1 Cor. 7:10).

IMPORTANT FACT

At this point it is necessary to notice an important fact about the principle on which Paul's teaching is based. The women of whom Paul speaks are, primarily at least, married women. In 1 Cor. 14:33 ff. the women who are to keep silence may, if they desire to know anything, ask their husbands at home. In 1 Tim. 2:11 ff., though no woman may teach or have authority over men, yet she will be saved through childbearing. The relationship described in 1 Cor. 11 is clearly that of husband and wife. From this we can see what was surely the chief reason for Paul's concern. It was to secure that the relation of husband and wife as expressed in the divine ordinance of marriage should not be traversed or abrogated when it came to an assembly of the church.

A Christian wife could not be subject to her husband as

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home and yet have authority over him at church.

But though Paul may have had married women primarily in mind, the general form in which his argument is couched makes it difficult to deny that the relationship which is seen in particular in marriage exists in general between man and woman. Therefore it would be rash to conclude that there is no barrier to unmarried women or widows exercising authority over men in church. They may be a somewhat greater freedom than that of married women, but it is only in degree.

Our conclusion, therefore, is that, if we accept the authority of the New Testament as final for all matters of faith and conduct, then it is clearly not permissible for women to exercise the regular ministry of the Word or the ministry of supervision in a local congregation, and thus cannot fulfil the chief functions of a presbyter or bishop. The suggestion, often heard, that there are no theological objections to the ordination of women, seems to us unjustified. To those who urge this position we feel bound to ask, with Mr Mitchell, "whither exegesis?"

FINAL POINTS

Of women and the ministry of the sacraments it is difficult to form a judgment for the simple reason that there is no ministry of the sacraments in the New Testament. We do not know whose function it was to baptize. People "were baptized." That is all we are generally told. There seems no reason why a woman might not baptize in certain circumstances. In the second century "Acts of Paul and Thecla" written we are told, by an orthodox presbyter, Thecla in an emergency baptized herself, and the fact that the third century "Didascalia Apostolorum" prohibits baptism by women as "dangerous" suggests that the custom was not unknown.

We are equally in the dark concerning the Lord's Supper. We do not read of anybody "administering" it. If, as seems possible, the communion bread and cup were taken in the course of a fellowship meal, then no one may have been regarded as "minister of the sacrament." The president of the meal was no doubt a man, but there seems no reason why women should not have assisted in the passing of the bread and cup, as in the meal itself.

Other forms of ministry were certainly open to women. Priscilla instructed the learned Apollos in a more accurate knowledge of the way of God (Acts 18:26); but this was not "in church," and in any case, she did it along with her husband.

Prophecy was evidently a gift of many women, and this was, or could be, exercised "in church." It had Old Testament precedent (cf. Anna the prophetess in Luke 2:36-38), and, as we have already seen, women, married or not, could pray or prophesy in church so long as there was due recognition of their status (1 Cor. 11:3 ff.) Philip the evangelist had four unmarried daughters who prophesied (Acts 21:9), and the wicked Jezebel of Thyatira (Rev. 2:20) is at least evidence of the prophetic activity of women in the churches. We remember that part of the Pentecostal promise was "your daughters shall prophesy" (Acts 2:17). Exactly what this gift was, and how it may be employed by women in the church today, are questions which the advocates of the ministry of women might profitably discuss.

Notes and Comments

DEEP WATERS

Our younger contemporary, "The Anglican," told of further losses and the deterioration of its position in its issue of November 7. At the beginning of this year it told a story of unbearable financial loss and circulation difficulties. In the middle of the year it spoke of the possibility of closure if further support were not forthcoming. Now it speaks of further problems which make its position untenable.

Some months ago, Canon Gordon O'Keefe made personal approaches to members of the Anglo-Catholic dioceses on behalf of the paper and with great honesty, he gave the pathetic circulation figures to which the paper had fallen.

The paper began some 16 years ago as a most ambitious project which attracted considerable support. It deserved a better fate. Most of its many troubles have been due to a one-man control of editorial policy. Originally, the policy was fair and objective. But before long the paper launched and sustained attacks on people and causes in church and state whom it did not like. And it has kept it up. Support which might have made it viable, has long since been eroded. It has built a general public image which it does not hold in the mind of the church in Australia. It would be an exceedingly difficult job to keep a rein on an experienced journalist of the calibre of Mr James but a more responsible policy might have saved it.

INFALLIBILITY

The Most Rev. Francis Simons, R.C. Bishop of Indore, India has challenged the concept of Papal Infallibility which has been a dogma of the church since 1870. In his book "Infallibility and the Evidence" just published, Bishop Simons declares the belief is a mistake and ought to be abandoned. In his view of the scriptural texts bearing on the subject he says "these texts do not prove or imply infallibility. What they say is only that Christ wanted the Apostles to preach his gospel, and that they had certain knowledge of what to preach." Again he states that the "mystique of infallibility has not succeeded in saving the church, its popes, bishops and other members from error and ignorance." Further, he concedes that the Church needs a teaching body and that the pope should be a principal spokesman but that such spokespersonship must be on fidelity to the scriptures.

STATISTICS

The Lambeth handbook, "Preparatory Information," contains some revealing statistics. Number of missionaries sent to other provinces: England 2,312, Australia 489, U.S.A. 290, New Zealand 112, Japan 60, Canada 60. The handbook comments on the surprisingly low number from P.E.C.U.S.A. Australia is very high, but so is Japan's. Canada's is also very low. The number of lay people served by one clergyman is highest in the West Indies — 3,885. Uganda (2,577) and Australia (2,011) are next. N.Z. has 1,348 and P.E.C.U.S.A. has 334.

Australia rates very low in theological students in proportion to the clergy. We have 9.6 per cent. S.E. Asia tops the list with 23.7 per cent, Canada has 12.3 per cent, N.Z. 12.2 per cent, England 6.5 per cent, U.S.A. 5.7 per cent. The numbers of students per theological college also is a commentary on our crisis in theological education. Provinces with over 30 per college include Wales (64), Ireland (48), England (45), U.S.A. (41), Under 30 include Canada, Australia and New Zealand.

From the point of view of national income per head in pounds sterling, Australia stands third (£433) after U.S.A. (£824) and New Zealand (£543) South Africa (150), Latin America (£72), East Africa (£28) and India and Uganda (£25) highlight our responsibilities.

Australia is listed as having 4,100,000 Anglicans and so by these figures they have a total income of £1,775,300,000. Accordingly, the average Anglican giving to missions each year is far less than one thousandth of their income. 60c would be close to it. The overall picture leaves no room for complacency.

R.I. IN S.A.

Religious Instruction in South Australian State Schools has been an open wound in the life of the major denominations for some time. Lay people have been called in and trained to help heal the matter as classes increase in size and number. In primary schools that has worked reasonably well. In High schools, lay instructors are generally out of their depth and it is in the High schools that clergy find themselves more and more inadequate. This inadequacy has been accepted by the Methodist Church as real and apparently as so dangerous as to warrant their entire withdrawal from R.I. next year. The manifesto

of this retreating advance reads rather grandly. "The present fragmentation of classes for R.I. harms the image of the Church, discredits the Christian faith, does injury to the spiritual development of the children and young people, alienates pupils and teachers from the Church, hinders the mission of the Church in the community, and absorbs the resources of the Church which would be more fruitfully used in other work amongst young people."

This says nothing about the sociological factors that have made R.I. in High schools at least, something of a nightmare. We have a restless, captive audience whose parents and community are committed to a rising standard of living and for whom the Bible is not any longer an acceptable text. Yet most manuals of instruction make assumptions about Biblical and Church authority and the world view of pupils that simply do not accord with the facts. If we don't get religious instruction in the homes, we are not going to have it meaningfully anywhere else.

GREEK CHURCH

It is reported in the Press that the Greek Orthodox Church is facing a crisis of lack of men for the priesthood. It is said that now a quarter of all benefices are vacant and the proportion is higher in the remote dioceses. The Primate of Greece, Archbishop Ieronymous, has appealed on radio and television for more candidates and for less of wives encouraging present day priests to leave the ministry. It is suggested that one reason for the shortage is the image of cassock and beard and unkempt hair which has prevailed to date. The Orthodox Church has never had a Reformation and it seems that, unless something of this nature takes place, it will continue to be an anachronism.

Clergy stress

Is it likely that the matters raised in your Editorial, "Clergy Under Stress" (3/10/68), will be acted upon in a definite way? It is both surprising and disappointing that there has not been more interest in this urgent matter. Mopping up after the milk is spilt is surely not the way to deal with the problem of spilling milk.

And what of rectory families? When one reads Margaret Douglas' recent letter, one shrinks from hazarding a guess at the extent of the damage behind the scenes as well. Isn't it time we faced the fact that some of the most needy souls in the diocese live in its rectories.

When will we realise that mental and emotional strains can result in illness or personality disorder as burdensome as the more readily acceptable physical complaints?

Is there not a pressing need for some type of program to educate and equip Christians to deal with the nervous strains that are generally found in full-time service? How many more crashes must occur before the warning signs and directive safeguards are erected?

—(Rev.) F. G. Hanson, Katoomba, N.S.W.



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Letters to the Editor

Mr Cranmer replies

I am surprised that Mr Harris (A.C.R.—31/10/68) accuses me of interpreting the word "priest" in terms of my "own theological prejudices" when I went to great pains to give a fair indication of the mind of the English Reformers, even to the extent of quoting them.

Any "theological prejudices" or giving of "medieval connotation" in my letter was there because it was so clearly in the minds of the Reformers, who after all, gave us substantially our present Prayer Book. In his exposition of priesthood in the light of that book, Mr Harris does not consider the great hesitation the Reformers felt in using the word, nor the fact that they employed it, not because of its ambiguity (as many would feel today) but only as the English equivalent of "presbyter."

The issue is further clouded by the insistence of Mr Harris that "priest" is a liturgical word which must be seen in a eucharistic setting. This idea would be regarded as valid by those who accept some type of eucharistic sacrifice, which does not exist in the New Testament, Reformed thought, the Prayer Book, and thus in the Anglican concept of the Christian ministry.

Indeed the only sacrifice referred to in the 1662 Prayer Book is that of "praise and thanksgiving" and of "ourselves, our souls and bodies"—both of which could be offered as well at Morning or Evening Prayer. Cranmer ("On the Lord's Supper") Book V, chapter 3, writes of this as the only sacrifice necessary, or indeed able to be made by men to God "and this sacrifice generally is our whole obedience unto God, in keeping of His laws and commandments."

To introduce any other, demands a view of priesthood foreign to the Prayer Book, and which is in effect, a re-introduction of medieval ideas in a rather "woolly" Nineteenth century dress. It is this type of ambiguity that has produced a great deal of discomfort and concern to Evangelicals, and for this reason its absence from our liturgical and theological vocabulary would be a real gain.

Thomas Cranmer,
Burnie, Tas.

Prejudice

In attempting to justify the use of the word "priest" Frank Harris has done precisely what he charges "Thomas Cranmer" and myself with doing, namely defining the word in the light of his own theological prejudices. Surely it is rather an "Alice in Wonderland" attitude to make words mean exactly what we want them to mean. I repeat, to take a word which has a background in the history of Israel, in heathen religions and in the church of Rome but is never once used in the New Testament with reference to the Christian ministry and to seek to justify its use by "proper liturgical setting" is confusing to say the least.

Further, to suggest that the Reformation simply sought to do away with some abuses is to ignore the fact that, in England in particular, the battle was fought largely around the doctrine of the Lord's Supper and that the reformers were convinced by the Scriptures that the axe needed to be put to much of the root of the tree rather than the pruning knife at some of the branches. Surely it is significant that Mr Harris has, with one small exception, made no reference to the New Testament.

Mr Harris claims that a denial of the priestly character of the ministry (nowhere taught or even hinted at in the New Testament) "is a denial of the present activity of Christ in the world." Nothing could be further from the truth and such an absurd claim ignores completely the work of the Holy Spirit on the individual. Certainly neither Peter nor Paul, neither John nor Luke would have agreed to this. Had it been true much of the Acts of the Apostles would never have been written.

No, Mr Harris, we do not go back to the sixteenth century but to the first. We want to know what the Scriptures say. And we want to know why the New Testament has deliberately ignored the use of a word to describe a Christian minister though it be so fashionable in some circles today.

Calvary does not need to be repeated nor re-enacted but proclaimed. The veil of the temple has been torn asunder and the way into the holiest has been opened. No mediator is now needed save the One, Christ Jesus, who gave His blood as the one "Full, perfect and sufficient" sacrifice for sin. He is the Great High Priest and His priesthood was not after the order of the Aaronic priesthood—the priesthood so well known to Israel—but after Melchisedec, who stood alone. Before our Great High Priest we stand humbly but we also come boldly and with confidence. (Hebrews chapters 7 and 4.)

(Rev.) H. R. Smith,
Lawson, N.S.W.

Our Ministers

The logic in the letter of Mr F. Harris (A.C.R. 31/10/68) is confusing through failure to define his usage of the term "priest." He directs us to the Book of Common Prayer. Every "competent liturgical scholar" would consider at least the following when determining the "proper liturgical setting."

Firstly, what was meant by the English Reformers of the prayer book? There were careful to distinguish between the two Greek words "hierous" and "presbyter." "Hierous" referred to a minister, sacrificer or priest in the sense of mediator between

God and man. Jewish, Catholic, and some Anglican "priests" endeavour to carry out this type of ministry. "Presbyter" means "elder." He is an officer to teach but not mediate sacrificially. The leaders of the church in the New Testament are referred to as "presbyter." Although the name "priest" may have been retained by Jewish Christians, it did not mean they carried out the function of a sacrificing priest.

The Reformers went to great pains to explain that they used the word "priest" in the prayer book as another form of the word "presbyter." Etymologically it has no sacerdotal connotation. It was adopted with much hesitancy. The Litany of 1544 replaced "priest" with "pastor." Each reformer would have preferred to omit the word "priest" because of its Romanist associations. Bishop Latimer said "a minister is a more fit name for that office for the name of a priest importeth a sacrifice." The word "priest" was seen by the authors as interchangeable with "presbyter."

Having established the meaning of the text we are now in a position to see the character of the "priest" as "determined by the function which the liturgy gives it." At no stage in the Communion service is the "priest" called upon to offer up a sacrifice in the sense of a redemptive act (sacerdotal). The only time any type of sacrifice is to be offered occurs when both "priest" and congregation are called upon to "offer a sacrifice of praise and thanksgiving." Paul refers to giving our "bodies as living sacrifices." (Rom 12:1).

The only priestly character of the present Christian ministry is that of personal access to God where, in Christ, we present our lives and petitions to God. In

this sense all Christians are "priests" (1 Pet. 2:9). We do not and cannot share the priestly ministry of Christ. His, as the "Great High Priest" has been absolutely completed (Heb. 10:10-11). Hence the Catholic doesn't rob Christ but is completely wasting his time. There is no need for further such sacrifice. We do not refrain from sacrificing in our worship because it is an activity of Christ, but because it is a waste of time and blasphemy to do so. Teaching and preaching are not a waste of time because it is not completed. Also the preaching does nothing to influence the efficacy of redemption as does the sacrifice of Christ. Hence it cannot be used as a valid argument in comparison with the priestly activities. We only exercise a preaching and teaching ministry which includes the "visual word" of the sacraments.

I agree that the trouble lies with those who fail to "see these doctrines within their liturgical setting." It results from lack of teaching and ambiguity of terms. Evidence of this lies in the letters with divergent opinions which have appeared recently. May I also suggest that a true appreciation of the Book of Common Prayer can only be found in a scriptural setting, seeing that it was based completely on principles established from Scripture. Let us not compromise our reformed heritage.

Keith Timperley,
Burwood East, N.S.W.

Confirmation rubric

Allan M. Bryson is undoubtedly right in his interpretation of the Confirmation rubric, and as the most Evangelical member of the English Archbishops' Intercommunion Commission which produced the report Intercommunion Today, it is most heartening to know that Sydney

Continued next page

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MORPETH NOT SUPPORTED

In his charge to the Newcastle synod, Bishop Housden spoke of his concern for St. John's College, Morpeth. He said that vocations to the ministry were not adequate and that the dioceses for which the college is primarily intended to serve were not uniformly supporting it. The diocese of Newcastle, the bishop went on, had accepted full responsibility for the college, but the burden was becoming too great. Two avenues of support — the most important the seeking of vocations and secondly, the need of endowments and regular income — must be explored.

Learned Evangelicals like Dean Goode saw the Tractarian challenge coming. When it finally materialised in 1870, The English Church Union petitioning Archbishop Tait against Dean Stanley's open table in Westminster Abbey (the Communion service was primarily to launch the N.T. section of the

Mainly About People

Rev. Jeffrey J. Stewart, curate of St. Bede's, Drummoyle (Sydney), has been appointed curate of Holy Trinity, Panania, from November 4.

Rev. Alexander J. Ralston, rector of St. John's, Warren (Bathurst), has been appointed rector of St. Lawrence's, Katoomba, from mid-December.

Rev. Gordon Blackwell, curate-in-charge of St. Paul's, South Coogee (Sydney) since 1964, has been appointed rector of St. Saviour's, Punchbowl, from February 7.

Rev. Barry S. George, curate-in-charge of St. Philip's, Cabramatta West (Sydney) since 1966, will enter into training for C.M.S. at St. Andrew's Hall, Melbourne, in February.

Rev. Colin G. Dundon, curate at St. John's, Parramatta (Sydney) will enter into training for C.M.S. at St. Andrew's Hall, Melbourne, in February.

Rev. Peter S. Kemp, who is at present doing post-graduate study in England, has been appointed chaplain of Trinity Grammar School (Sydney) from the beginning of 1969.

Rev. Alwyn C. Griffiths, rector of Holy Trinity, Erskineville (Sydney), since 1965, has been appointed rector of St. Barnabas', Punchbowl from December 10.

Rev. Clive A. Way, formerly Field Superintendent of the Sydney City Mission, has been appointed rector of Holy Trinity, Erskineville.

Rev. A. Stewart Jones has been appointed locum tenens of St. Stephen's, Newtown (Sydney) from December 1 while the rector, Rev. B. W. Powers is absent on study leave in England.

Rev. Raymond A. B. Nicholls, vicar of St. Luke's, Frankston, East (Melbourne) since 1964, has retired from October 31.

Rev. Frederick Wandmaker, curate of Traralgon (Gippsland), has been appointed vicar of Omeo from February 16.

The Primate, Archbishop Strong of Brisbane, who reaches the retiring age of 70 on July 11 next, has been asked by his diocese and the provincial bishops to continue in office until June 30, 1970.

Rev. Canon W. Rich, Federal Secretary of the Bush Church Aid Society has announced his resignation as from February 2.

Mr Les Woolridge, of St. Mark's, Northbridge (Sydney) celebrated his 50th year as Parish Treasurer on November 10. He is a foundation member of St. Mark's and has been a churchwarden since 1921.

Mr Andrew Daunt-Fear, a lecturer at Ridley College, Melbourne, is to be ordained deacon in St. Paul's Cathedral on November 30. He is a son of Arch-deacon Daunt-Fear, of Adelaide.

Rev. Edward R. Steele, curate of Colac (Ballarat), has been appointed to relieve in the parish of Hopetoun.

Rev. Kenneth Kenyon, rector of St. John's Ballarat since 1965, died last month in Melbourne at the age of 41.

Sincere sympathy is extended to Mr and Mrs Dan Platt and family, of St. Ives, N.S.W. who have received news that Mr and Mrs Dan Platt Junior and their two-year-old son were killed instantly in a motor accident in the U.S.A. Mr Dan Platt Senior is Director in Australia on the 1969 Graham Crusades.

Rev. Michael Green has been appointed Principal of the London College of Divinity, as from July next.

Rev. Dr James Packer, Warden of Latimer House, Oxford, has been appointed Director of Studies of the London College of Divinity as from 1970 when the college moves to Nottingham.

Mrs Kathleen Stewart, acting headmistress of Newcastle Church of England Grammar School, has been appointed headmistress as from 1969. Her husband is professor of Chemical Engineering at the University of Newcastle.

Rev. David Fuller, curate of All Saints', Singleton (Newcastle), has been appointed B.C.A. missionary at Dampier (North West Australia) as from January 1.

Rev. Neil W. S. Chambers, warden of Scripture Union's Camp Bevington, Budgewoi, N.S.W., has been appointed dean of Men Students at Talee Bible College, Karuah, N.S.W. from January.

Rev. Bernard R. Buckland, B.C.A. missionary in the parish of The Marchion (North West Australia), has been appointed rector of St. Paul's, Derby from January 1. Rev. Len Greenhall of Derby, is returning to Melbourne.

LETTERS TO EDITOR

Cont. from previous page

diocese at last has got its history right. My only regret is that the diocesan report concerned was not made available to the English Intercommunion Commission as were many less worthy Anglican Communion documents. It is interesting to note that by implication the Protestant Episcopal Church of the U.S.A. has come to the same conclusion, since they have synodically approved a resolution saying that other baptised Christians are welcome to H.C. and that this involves no rubrical, or canonical change. Actually things are improving in England too, for "officialdom" is now tacitly dropping its exclusivist claim over the rubric, and other views are recognised within the report Intercommunion Today.

I have had occasion to look into this matter myself in some detail, and historically the case for an Anglican Open Table is overwhelming. I keep meeting people who imagine that the late Professor Norman Sykes "discovered" this case as if it were some novelty. In fact there is consistent and clear evidence right through from the Reformation to the Tractarian challenge in the mid-nineteenth century of open communion, and also a clear distinction between Christians from overseas and nonconformists at home. With the former there was intercommunion but towards the latter open communion since Anglicans did not want to condone dissent.

Learned Evangelicals like Dean Goode saw the Tractarian challenge coming. When it finally materialised in 1870, The English Church Union petitioning Archbishop Tait against Dean Stanley's open table in Westminster Abbey (the Communion service was primarily to launch the N.T. section of the

R.V.), the Archbishop rejected it quite explicitly on the Confirmation rubric. The tradition of the Evangelical Goode and the Broad Churchman Tait was carried on by a moderate High Church Bishop/scholar like Mandell Creighton, by another Bishop/scholar Hensley Henson, and by Professor Gwatkin, amongst others. I have tried to summarise the history for popular consumption in my own Admission to Holy Communion, Marcham Manor Press, Appleford, Berks., U.K. (3s. 6d. in England).

I am convinced that not only for historical reasons but more important for theological ones Evangelicals must stand firm on the open table and show the rest of Christendom why it is biblical. But there is a new issue to which I think Evangelicals ought to devote some thought. It concerns the future of the Anglican Communion, and I have tried to open it up in my chapter in Fellowship in the Gospel (Marcham, 1968). Basically, I think the question is whether our fundamental solidarity is with those who preach the same Gospel or with those who happen to have a particular form of episcopal church order. The last is what the Anglican Communion has become, now that the 1662 Prayer Book can no longer be regarded as a binding factor. Of course there are all sorts of other ties, for example the common culture, common language, trade links, and many personal friendships between the older Commonwealth countries. But now that the British Empire is a thing of the past, it is incumbent on us all to think out our new theological alignments in our new ecumenical post-Empire situation.

G. E. Duffield, Editor of the Churchman, Appleford, Abingdon, Berks., U.K.

Books

NO MAN WALKS ALONE, by F. K. Ellis, F. H. Revell, U.S.A., 1968. pp. 128. \$4.40.

This is an autobiography, written in a frank, breezy style by a man of unusual courage, whose faith comes out in an attractive and natural way. The author is a double-amputee who lost his legs in an air-crash, but he is still a pilot and aspires to be an astronaut. His fight against great odds, and above all against prejudice is told in a book which will be enjoyed by all who read it. Sixteen pages of photographs add to the value of this story.

—Geoffrey Hayles.

FOCUS ON PEOPLE IN CHURCH EDUCATION, Lois E. Lebar. Revell. 256 pp. \$5.40.

Isaak Walton wrote "The Compleat Angler" but Miss Lebar has written "The Compleat Christian Educator." This is indeed a comprehensive handbook for Christian Education embracing the latest educational insights and including material on all kinds of topics such as

administration, training, leadership, buildings, programs, etc. There are many practical suggestions which though set in a thorough-going American context, would help lift considerably the effectiveness of many Sunday Schools in Australia. There are frequent references to relevant Scripture. While the style is rather dogmatic with a consistent use of "must," "should," "ought to," etc., it is a good book for study by leaders and for inclusion in the teachers' library.

—Ken McIntyre.

LETTING GOD HELP YOU by John A. Redhead. Abingdon, 1957. pp. 125 \$2.35.

In this little book the author who is a Presbyterian minister in the U.S., deals with the tensions that control and restrict the lives of so many people in these days. In nine chapters he indicates the way to peace and his own pilgrimage in this regard.

There are many attractive and relevant anecdotes, and while the value of the scriptures is emphasised, I cannot wholly recommend the book as it seems to suggest a sort of "Christian yoga."

After all, does not the Bible make plain that the way to fruitfulness in one's spiritual life is by contriteness of heart and

THE GREAT LIGHT

Luther and the Reformation
by James Atkinson, M.A., M.Litt., D.Th.

"... a competent and clear survey of religious and political forces at work in the Reformation ... This book is to be commended."

—Australian Presbyterian Life

"... a thoughtful reader will find his attention gripped and maintained throughout."

—New Life

"... a scholarly, but highly readable analysis of Luther's contribution to the Reformation."

—Crusade

Price \$3.95

THE BURNING HEART

John Wesley, Evangelist.
by A. Skevington Wood, B.A., Ph.D.

"... a work of distinctive scholarly merit ... makes for absorbing reading."

—Dr John R. Renshaw, Principal of King's College Theological Hall, Methodist Church, Queensland.

"... an inspiring book ... shows the relevancy of Wesley's experience to today's problems ... will stimulate faith and strengthen any man's ministry."

—Methodist Times

"... a notable contribution to our knowledge of Wesley's evangelistic methods and why he used them."

—Crusade

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Some of the lovely stone fan-vaulting of the new portion of St. John's Cathedral, Brisbane. It was consecrated by the Primate on November 22. Archbishop Appleton of Perth preached the sermon.

active belief in the indwelling of the Holy Spirit. The book seems to be rather too subjective to be widely recommended.

—Geoffrey Hayles.

HANDICAP RACE. The Inspiring Story of Roger Arnett, by Dorothy Clarke Wilson, pp. 278, Hodder & Stoughton. \$4.25.

This is a story of courage and determination overcoming pain and fear. At Michigan State College, Roger Arnett was a record-breaking prospective Olympic athlete before a car accident in 1931 paralysed his lower body, one leg later being amputated as he battled paraplegia. He nevertheless married, adopted three children, managed his own business, and then became a minister to serve the physically disabled. Faith in God is not particularly emphasised, but Mrs Wilson, writer of missionary biographies which will encourage the handicapped and inspire the non-handicapped to service.

—Brian F. V. King.

SOME LIGHT ON FASTING, by David R. Smith. S. John Bacon Publ. Co. 1967. pp. 62

The practice of fasting is certainly a neglected discipline in the Christian Church today, except for the token abstinence of some in Lent and the now-forsaken abstinence from meat on Fridays of the Roman Catholics.

The question is: in avoiding the extremes in the matter of fasting, have we entirely neglected the New Testament commands — "This kind comes not out but by prayer and fasting," "they ministered unto the Lord and fasted," and so on.

This 62-page booklet, first in the "Some Light" series, and now reprinted for the fourth time in an enlarged impression, is a very useful treatment of fasting — the duty, benefits, dangers and opposition.

Apart from the intemperate suggestion that "certain denominations" who refrain from smoking and dancing as a result "are renowned for their colossal church suppers and most of their ministers can be described as huge," the chapter on the method of fasting is valuable.

On page 60 is the unbiblical idea that the body is a nuisance "if we are seeking to do something purely spiritual." However, most of the book sticks demonstrably close to Scripture and is well worth careful reading.

—Alan Nichols.

JESUS—HUMAN AND DIVINE, by H. D. McDonald. Pickering & Inglis, London, 1968. pp. 144. 7/6 (U.K.)

Dr McDonald presents a useful and conservative study of the redeeming and revelatory work of Jesus centring on His twofold nature, human and divine, and culminating in His exalted Lordship in heaven. It would serve best as a study guide for the serious Bible student rather than a beginner or specialist.

—Gordon Garner.

BAKER'S DICTIONARY OF PRACTICAL THEOLOGY ed. by Ralph G. Turnbull, Marshall, Morgan and Scott. 1968. pp. 469. 65/- (U.K.)

Whatever the Australian price of this massive work, I suggest that every minister should buy it. Congregations should present a copy this Christmas to the clergy that cannot afford it.

It is a mine of useful material systematised under ten headings — Preaching, Homiletics, Hermeneutics, Evangelism, Missions, Counselling, Administra-

tion, Pastoral, Stewardship, Worship and Education. It is the best manual of practical theology imaginable. Schools of preaching could use it as a text-book. It provides succinct material for producing papers on innumerable subjects.

Its contributors are experienced and scholarly clergy and laymen with international reputations, such as Professor Blaiklock, Edwin Orr, J. B. Taylor, Paul Sangster and Dr Sherwood Wrt. All give useful bibliographies. They throw light on many of the day-to-day problems of the pastoral ministry.

Here is substantial help for all who are concerned to make the Christian faith relevant to modern man. A rare book indeed.

—Rex Meyer.

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FROM YOUR CHRISTIAN BOOKSELLER

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RAY HITS OUT

From page one
in those countries amid exploding population and social upheaval; to study the obstacles to evangelism and to find specialised methods to overcome them within the prevailing pattern of culture and in the presence of such factors as urbanisation, youth power, economic underdevelopment and the role of the family; and to stimulate the churches and other Christian service groups to bold co-operation in evangelism as an accepted priority.

MAIN PURPOSE

Papers were delivered on such subjects as "The Theology of evangelism" and "Evangelism through the mass media of communication" and "The Dynamics of Conversion" containing weighty material requiring to be related to other equally heavy, textbook-type fare which will call for midnight oil when the Congress Report is published. These technical papers suffice to show that someone is plumbing the depths of important subjects and this is encouraging, but there are few among us who can file it all away for use as petty cash in our daily Christian responsibilities.

U.S. ELECTION

We Australians were embarrassed by the postal strike at home, but the dominating external news was the progress and result of the U.S. presidential election. Local papers provided periodic reports as the teleprinters tapped out the early Humphrey lead which seemed to cause some anxiety to our American brothers but relief came at tropical midnight when Nixon won Illinois and most said they slept more soundly afterwards. So did most of the Asians I have spoken to since. They seem torn (in the extreme cases) between wanting the U.S. to withdraw from the mainland

SINGING BEGBIES

The Kinsfolk—Marion, Ross, Richard and Timothy Begbie—have been asked by the Billy Graham Organisation to sing at pre-Crusade rallies in Australia and New Zealand in the next month or so. In three consecutive weekends, beginning November 22, they will sing at rallies in Christchurch, Dunedin, Auckland, Bundaberg, Darwin, Canberra, Launceston and Melbourne. Remember these rallies in your prayers, and also the Kinsfolk, as they use their talents for God in this way.

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Conductors: John Antill, Eric Gross.

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hot line

A round-up of church press comment at home and abroad.

The postal strike meant that a welter of papers reached our office from November 15 onward instead of two weeks earlier.

The Anglican complained in two issues that postal and transport strikes this year had severely hit its sales and had resulted in losses of many thousands of dollars. It hinted that it cannot continue as at present. It will soon have to abandon weekly publications and its present size which it keeps up by publishing most of the syndicated material which comes to all the church presses.

Church Gazette, Rockhampton, gives Bishop Shearman the chance to tell some of the story of his Lambeth pilgrimage. We liked the bit where he borrowed the postman's bicycle at Olney to cycle to Pemberton.

English Churchman calls on Anglicans to make "Protestant" an honoured word. It also reports a W.C.C. Consultation at Zurich on the authority of the Bible at which representative theologians, including R.C. scholars from Spain and Italy participated.

YOUTH EVANGELISM

The prevailing preoccupation youth has walked up and down in the Congress based on the "half the population is under 21" premise. Papers on the significance and problems of youth evangelism from Mr David Clayton (Sydney) and Mr Chua Wee Hian (Hong Kong). Mr Chua is the assistant general secretary of the International Fellowship of Evangelical students for the Far East. These were among the most important contributions to the Congress and should command much study, but Mr Chua could not avoid denouncing "Western orientated programs" with some emotion and immediately proceeding to spell out a program of youth activity identical with that of St. Mark's Camberwell or Epping Methodist. But this statement that there were four million university students in Asia did occasion one of those pauses which speak volumes. Mr Chua said that with increased literacy and the influence of mass communication and scientific progress, Asian youth today no longer regarded their elders' word as law. "They seek learning, jobs. They seek to be freed from the feudalism of their fathers. They seek also a voice in the moulding of their destiny." "Asia's youth presents a challenge to politicians, economists, educators and parents. They also pose a tremendous challenge to the Church."

Magnet, the Melbourne League of Youth monthly carries a letter from two Leaguers in Darwin who tell of cauliflowers costing 75c, apples, oranges and bananas costing 8 or 9c each. It also tells of Bible studies and fruitful youth work. Southern Cross carried not a single word about St. Andrew's Cathedral centenary which begins this month. But the Archbishop gave warnings about moves to limit clergy tenure of parishes. An act of N.S.W. parliament and provincial action on it may be necessary. But Dr Babbage should not be deterred.

The Australian Baptist announces that N.S.W. Baptists can no longer finance its work in new housing areas. The Tasmanian Church News announces that its synod this month is to be prefaced by a full day's conference on the themes of Uppsala and Lambeth. It also gives much space to its successful campaign against the gambling casino proposals. Congratulations, Tasmania! The editorial of W.A.'s Anglican Messenger expresses the fear that those who in the past were regarded as the theological underworld, are now emerging as the avant garde, the pace-setters. It ends — "God save the Church."

40,000 BALES

40,000 bales of fodder have been secured by the diocese of Canberra-Goulburn to assist in the severe drought conditions on N.S.W.'s South Coast. Thousands of bales have already been sent to the area and the diocese has also arranged agistment for 1500 head of cattle.

THE AUSTRALIAN CHURCH RECORD

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

Subscription \$3 per year, posted. Editorial and Business: 511 Kent St., Sydney, 2000. 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.

PLANNING NEW DIOCESE

The Standing committee of the diocese of Sydney has appointed the following committee to assist Bishop Begbie in the western part of the diocese where the establishment of a new diocese is projected:

Mr F. A. Johnson (Secretary and Convenor); Archdeacon R. G. Fillingham; Rev. K. L. Loane (Rural Deanery of Parramatta); Rev. Peter Watson (Rural Deanery of Prospect); Rev. C. H. Sherlock (Director) New Areas Committee; Mr Stacy Atkin (Standing Committee Member); Dr Alan Bryson (Standing Committee Member); Mr E. Newman (Standing Committee Member); Mr J. Orange (St. John's Parramatta); Mr Ted Riley (St. John's Parramatta); Mr J. Noller (All Saints Parramatta).

VERY QUIET SYNOD

The new Registrar of the Newcastle diocese, Mr John P. Lane, told the Record that although from his initial experience from the "top table," the diocesan synod had seemed the most torrid he had ever attended, more impartial observers had told him that it was a very quiet affair. He is prepared to accept their judgment.

Of four ordinances, the most important set up a Department of Social Work for the diocese, co-ordinating the work of exist-

ing children's, aged people's and other homes and institutions.

The synod service in Christ Church Cathedral on the evening of November 11, was preceded by the commissioning of the new Registrar.

One motion offered felicitations to Bishop Housden who was to complete ten years as bishop of the diocese on November 21. Another called on the Federal Government to review age pensions and to give an immediate relief to \$5 weekly to pensioners.

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THE AUSTRALIAN

CHURCH RECORD

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

No. 1428 December 12, 1968

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

BISHOP DAVIES ON LIFE AFTER DEATH

In his pastoral charge to the synod of the diocese of Tasmania held recently at Launceston, Bishop Robert E. Davies referred to the dangers of a Christian faith which ignored the life to come. He drew attention to the dangers of some modern theology which ignored the supernatural.

Only recently I watched a television program wherein a layman was wanting some reassurance from a theologian on his belief in a world beyond this. I am sorry to say he didn't get it! Nor did the thousands of viewers who would be waiting for the expert's opinion.

Since we last met a copy of a small but scholarly and helpful book by J. B. Phillips, the eminent translator of the New Testament into Modern English, has been sent to all clergy in the Diocese. This book was written because of a deep concern for many Christians whose simple faith in the basic statement of the Christian creed is being undermined by the widespread dissemination of the views of some modern scholars. It so helped one of your laymen that he generously provided us with a copy for every clergyman. We were all most grateful.

In his foreword Canon Phillips says that he was moved to write this book because he heard of an elderly clergyman who committed suicide because his reading of some of the "new theology" and his viewing of some television programs drove him in his loneliness and ill health to conclude that his own life's work had been founded on a lie. This old man felt that the experts must be right and that Jesus Christ did not really rise from the dead and the New Test-

tament on which he had based his life and ministry was no more than a bundle of myths. . . Concluding his foreword, this renowned Biblical scholar, who has spent the best years of his life studying both the New Testament and the business of "communication," said he thought it was high time he spoke out.

TWO STRAINS

Within the Christian Gospel there are two strains which can be clearly recognised. There is the emphasis on the other world and also an emphasis on this world. The nature of the times usually determines which of these two strains within the Christian

faith will be emphasised. There is little doubt where the emphasis is being made in these days. It is on this world. This is quite clear at Lambeth. It is understandable when we recall that there is so much strife, suffering, and need in the world today; that there is a widening gulf between the "haves" and the "have nots," there is an inequality between the countries in the Northern Hemisphere and the so-called "Third World" of Africa, Asia and Latin America. There is the continuing tragedy of the war in Vietnam, the horrors of the war in Nigeria, the fear of war in Israel and Arab countries, and suffering in Czechoslovakia. Add to these conflicts many other situations of revolt and bloodshed. . .

And so one could go on illustrating how that at Lambeth there was a marked awareness of the secular background against which the Church is now required to work. The items on the world's agenda were constantly under review and the issues of world poverty, race, war, technology and so forth were never far away. Whilst we must be informed about these matters and do all we can to know and understand the world in which we live, and serve wherever we are called, we must not lose sight of the fact that in the teaching of our Lord and Master, man has a double status; in the world and beyond it. There are the this-worldly strains and the other-worldly

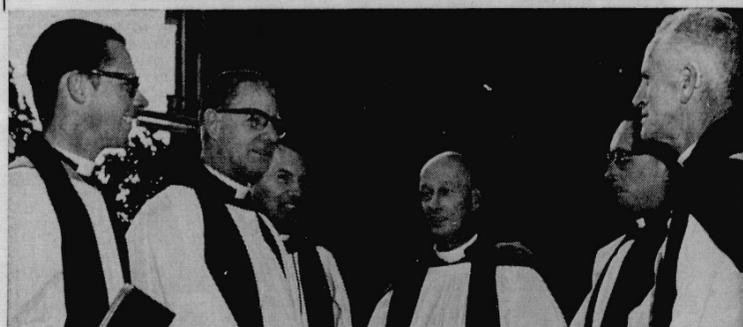
strains in the teaching of Jesus. Here is the paradox that must be reckoned with, and I believe that if our arms are to be strengthened for the tasks of this world there is no more effective way than by recognising the reality of the other.

OTHER WORLD

But we need to remind ourselves that the 'otherness' of the other world is not that of a place over against or even above this — nor is it a structure standing over against this world. It is the otherness of a man's life with God, invisible, present already and leading to a destiny after death.

Few of us have needed the constant reminders that we receive these days that the world is God's world and that God is working His purpose out through science, through technology. It has always been part of our orthodox faith to believe that God is within the stuff of this world and its historical processes. But the tendency is for some moderns in their desire to re-emphasise this, to give the impression that God is only with this world or if you like the secular, God is only the ground of our being. God is only "what makes the world tick and you tick and me tick," that is to say that God is Imminent. What is not being said alongside these statements is that God is also Transcendent. That is — He is Supernatural. He is beyond. He is the Other who is also akin.

TASMANIAN SYNOD SERVICE



Some clergy after the Tasmanian synod service at St. John's, Launceston. From left: Revs. D. W. Rien of Buckland, F. E. Coombes of Coee, A. J. Broadfield of North Motton, K. A. Kay of Burnie, R. Legg of Scottsdale and R. A. Ezzy of Hagley.

END OF A SEARCH

WE asked Bishop Denis Bryant, D.F.C., of Kalgoorlie, Western Australia, to write this short Christmas article. The frantic search for gold and nickel that goes on in his diocese is a reminder that man's earthy preoccupations can make him miss the real joy of Christ this Christmas.

BISHOP FOR POLYNESIA

The Bishop of Waikato, New Zealand, since 1951, Right Rev. John Tristram Holland, has been appointed Bishop in Polynesia in succession to Bishop John Vockler.

Bishop Holland hopes to be enthroned before Easter 1969. He is 56 years old, married, and has three daughters. His wife is Dominion President of the Mother's Union.

He was educated at University College, Oxford and read theology at Westcott House, Cambridge. He was ordained in 1935 and was a chaplain to the forces during World War II.

The announcement of his appointment was made in New Zealand by the Archbishop of New Zealand and in Fiji by the Ven. Graham Sexton, archbishop's commissary and archdeacon of Polynesia.

A star which will lead us to Bethlehem—and on into the Kingdom of God.

Christmas brings a story—a story of a star—and the Child. Both came from heaven and it's a right beginning for such a story.

The star! It had a message for those who were seeking in the dark—but it was only the Wise Men who saw it. The star shines out for truly wise men in every age—out of the darkness of men's needs; men's sorrows; men's blindness!

But where are we searching today? Where are we looking for our star of hope? Are our eyes fixed on the heavens or do we still look for a salvation which comes out of a geologist's equipment, or from a drawing board or some scientist's test tube?

The Wise Men followed the star faithfully until it brought them to the fulfilment of all their hopes—they were loyal to the light!

The Star of Bethlehem is the answer to man's search for the

real King and Lord of all the world—and it shows where He may be found. It says that if men will only be faithful to the light—they will find the Child!

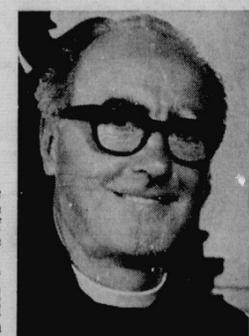
"Unto us a child is born." Born into the heart of hard reality; into the world of Herod and Rome; into a world of sin and cruelty.

He grew up in this world—but He grew up in such a way that He showed us the way out of it by conquering it, and changing it!

God sent His Son into the world because He was determined to make the world into a home. A home for Himself and all His human family. In His Son, He made the home of the Carpenter the family of Nazareth, and then He started on the wider family of God on earth.

That Son was killed—but the family grew. First one—then eleven—then an ever-growing multitude.

Men's eyes are cast down to the ground—searching for happi-



● Bishop Bryant of Kalgoorlie.

ness in material things. We need to lift up our eyes today, with the Wise Men of old, in search of the Star which will lead us into all truth and wisdom.

Isn't it time we made a leap of faith and put our lives into the hands of this Child born in a manger? The Son of God? This Christmas, let us make up our minds to do just that. The Child brought a gospel of power—a gospel that soars over the barriers of race, colour, age and sex.

That Child, as the Risen Christ, is God reaching down to earth.