

Church Record

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International Congress on World Evangelisation

Dr Billy Graham has announced that the International Congress on World Evangelisation, sponsored by some 200 churchmen from all over the world, will take place at Lausanne, Switzerland, from July 16 to 25, 1974.

Dr Graham, who is honorary chairman of the congress, said "The venue for the conference will be the Palais de Beaulieu which is the Congress and Arts Centre of the city of Lausanne."

The building is considered to be almost ideal for the congress with its 3,500 participants, observers and press corps. In addition to the main hall and concert halls, it has 75 smaller halls and offices as well as five restaurants, which will enable all who attend to have meals at one sitting.

The Congress Planning Committee had hoped to be able to find a suitable venue for the congress in the so-called Third World. According to Graham many alternative possibilities were carefully investigated in all six continents without success and it was eventually found that the Lausanne facilities are best able to meet the exacting requirements of the congress at reasonable cost. Ease of access and freedom of entry from every

part of the world, suitable facilities for hospitality and the daily work of the congress, are all considered essential. In addition, it is intended to involve individual participants to a major extent in small study and planning groups, thus necessitating the small halls and offices.

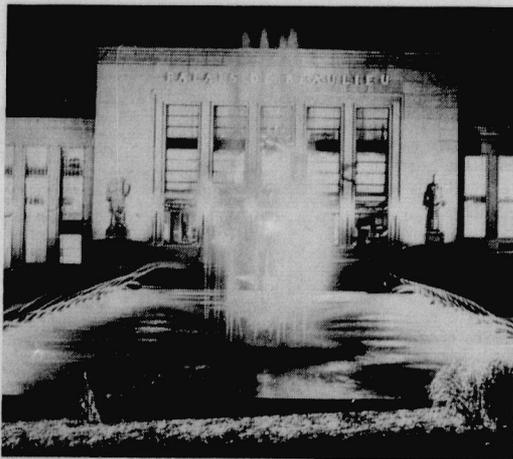
The last major congress on world evangelism held on an international basis was located in Berlin in 1966. As a spin-off from that congress, other regional gatherings were held in Singapore, Bogota, Minneapolis, Ottawa and Amsterdam.

"Since 1966 in Berlin," Dr Graham said recently, "I have been constantly urged to help in convening another world congress on evangelisation. I think now after much prayer and consultation with churchmen, both lay and clergy, from all over the world, that the time is ripe to mobilise again all our resources under the dynamic of the Holy Spirit and to hold another international congress in 1974. We must press forward towards the evangelisation of the world in our generation using every modern insight and harness the faith and dedication of Christian men everywhere."

Bishop A. Jack Dain, executive Chairman of the Congress Planning Committee has said: "Plans for the congress are well in hand and an office will be established at Lausanne, Switzerland, early in 1973, under the leadership of Dr Donald E. Hoke who has been appointed Co-ordinating Director."

"The twenty-five member planning committee," Dain said, "would meet in Lausanne on December 4, 5, and 6, to give full consideration to the congress program and other important aspects of congress planning."

The first man to take up permanent residence at Lausanne, Switzerland, to make ready for the International Congress on



Palais de Beaulieu, site of the International Congress on World Evangelisation to be held at Lausanne, 1974.

World Evangelisation in 1974 will be Dr Donald E. Hoke. Dr Hoke, who has been appointed co-ordinating director of the congress, is currently president of the Tokyo Christian College, an interdenominational Christian institution located in Tokyo.

Dr Hoke's appointment was announced by the Executive Chairman of the Congress, Bishop A. Jack Dain, of Sydney. Bishop Dain said: "Dr Hoke's experience as a pastor, missionary and seminary president makes him well fitted to head up the staff to plan this Congress."

Dr Hoke began his career as a journalist on the Chicago Tribune and has been associated with the editorial staff of the "Christian Life" magazine in the US for thirty years. He was the first pastor of the South Park Church in Parkridge, Illinois. Going to Japan in 1950 under the auspices of "Christian Life"

magazine Dr Hoke conducted a five months religious survey on that nation's missionary opportunities. Returning to another two year term of teaching in the US he subsequently went to Japan as a missionary in 1952. In 1955 he founded the Tokyo Christian College to train pastors, teachers and evangelists and has been its president since that time.

He also is an immediate past president of the Japan Evangelical Missionary Association, the largest association of Protestant missionaries in the Far East. He is also active in a number of other interdenominational Christian organisations in Japan and a board member of the Japan Bible Seminary. He is the author of many magazine articles in American and Japanese publications, of a book entitled "Refugee" detailing the refugee situation in Hong Kong, and is currently completing the editing of a reference volume on the history of the church and mission in Asia entitled "Let Asia Speak." This is to be published by Moody Press next year.

Federal funds help Eucharistic Congress

Support for Melbourne's Roman Catholic International Eucharistic Congress is included in Federal Government grants to the performing arts announced in Canberra on October 15.

The Minister for the Arts, Mr Peter Howson, said that \$5,000 would be given to help meet the cost of an art festival being organised as part of the Eucharistic Congress.

He said that the festival would include several new works produced specially for the Eucharistic Congress.

St Paul's Cathedral, Melbourne will receive \$1,000 for a season of rock opera featuring the Webber-Rice opera "Joseph" and the Adamson-Morris work, "The Prodigal Son."

It is believed to be the first time this century in Australia that public funds have been given to religious bodies for specifically religious purposes and that the grants have been kept small to test public reaction.

New Dean of Brisbane

Rev Ian Gordon George, LL.B., S.T.B., has been appointed Dean of St John's Cathedral, Brisbane, succeeding Bishop Muschamp who retired in June.

Mr George has been sub-warden and chaplain of St George's College, University of Western Australia since 1969 and will begin duties at the Cathedral from February next.

He was educated at St Peter's College and the University of Adelaide and practised law before going to the General Theological Seminary, New York in 1961. He graduated in theology there in 1964 and was ordained in New York. After a curacy there, he returned for a curacy in Adelaide and then to be chaplain at Woomera.

In Perth, he has been a part-time university lecturer in history and his special interests are liturgy and the arts. He is married with two small children.

He is at present completing a book on the work of the leading WA painter, Mr Guy Grey-Smith, commissioned by the University of WA Press and to be published in 1973. He has been an active member of the WA branch of the Australian and New Zealand Society for Theological Studies.

NEXT ISSUE
Scientist and historian examine "Chariot of the Gods."



Dr Donald Hoke

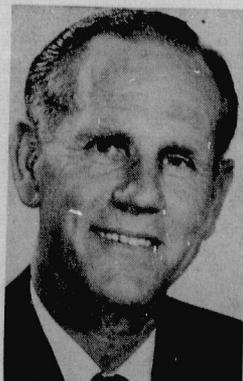
Geoff Bingham resigns as Adelaide B.I. head

Rev Geoffrey C. Bingham, principal of the Adelaide Bible Institute since 1967 has resigned from May, 1973.

The announcement was made by the president of the Institute Council, Mr Bruce Bryson.

"There has never been any doubt in our minds, or Mr Bingham's," wrote Mr Bryson, "that the call to ABI was of God. The concern of the students and welfare of the work has always been in his heart . . ."

God has given his servant a full ministry of evangelism, teaching and renewal, and we have often seen how released he has been when exercising this ministry. We have to see this new step in the setting of the broader canvas and not just as it



Rev Geoff Bingham

affects one section of God's work.

Mr Bingham's leadership and spiritual gifts have played no small part in a period of six years, during which we have seen great development in all areas of ABI.

Under Mr Bingham's leadership, the Institute has grown to be the largest in Australia with an enrolment of over 100 men and women for some years past.

Before taking up the ABI appointment, he had been a CMS missionary in West Pakistan from 1957 to 1966 and had been engaged in a Bible-teaching ministry.

At the moment, Mr Bingham has no definite plans but he hopes to devote himself to evangelism and teaching missions.

Ron Beard NSW Sec. of BCA

Rev Ronald N. Beard, rector and BCA missionary at Exmouth (NW Australia) since 1970, has been appointed NSW Secretary of the Bush Church Aid Society.

Mr Beard volunteered for service in the North West with the BCA after being in charge of South Coogee (1962-64) and All Saints', Albion Park (1966-70). Both are Sydney dioceses.

He takes up his duties in Sydney from February next and in addition will be the BCA Public Relations Officer.

The healing of the nations

One of the loveliest images in the whole Bible is that of the tree of life in Revelation chapter 22 whose leaves "were for the healing of the nations." All Christians will pray that the end of hostilities in Vietnam will help to bring about just such a healing.

Communist plans to take over that part of Vietnam south of the seventeenth parallel began with military action in mid-1959 and several times over the intervening period of the 13 years war they have come near to success.

Make no mistake, the United States and its allies, including Australia and New Zealand, played a noble and sacrificial part in holding back the aggressor.

Allied intervention under treaty obligations began on a large scale in 1965 and the seven years since have imposed great hardships on the peoples of South and North Vietnam and of the U.S.A. in particular. At last, much of that suffering is to come to an end.

Most of us who have lived long enough to see how little trust can be reposed in the written word of communist powers will have serious misgivings about the future of the peoples of unhappy Vietnam. We do not share the view expressed by some that they will be just as happy or unhappy under communist control as under another form of Government. The fate of many Christians who have been killed, maltreated and imprisoned of recent years is too fresh in our minds. At least one case of crucifixion has been reported by a Christian organisation.

We are living in an age when men have gone soft on great issues of right and wrong, of issues that call for sacrifice, struggle and yes, even the shedding of blood. Peace has come to mean peace at any price.

It is hoped that we have not altogether lost feelings of brotherhood and sympathy such as will reach out to the peoples of these war-torn areas of Indo-China, peoples whose lands were often ravaged by the communist invaders because they happened to provide easier access to South Vietnam.

Numbers of Australians are already at work in Vietnam and World Vision is servicing the needs of many of these and others. But the full story of the need is yet to be told.

The measure of our relief at the end of the war might well be put alongside our openhandedness and deep concern for these peoples.

The "tree of life" whose "leaves were for the healing of the nations" refers to the Lord Jesus Christ and we hasten the healing of the nations as we bring them into full and free subjection to Christ. War's end can mean new opportunities to spread the good tidings of the peace that Jesus brings to weary and laden hearts.

LOOKING FOR WHAT?

It was Evelyn on the phone, from our last parish. Just wanting a bit of a chat. Feeling a bit down . . .

I was glad I had nothing urgent on hand, and could spare the half hour.

Yes, things were going well, she began. They all liked the new minister and his wife. "But I don't know them very well yet."

"Well, it took us eight years," I reminded her. It takes two sides to make a friendship, as well as a quarrel. Too easily we say that the other is hard to know; we Anglican women simply must make more effort to be warm and welcoming.

So we chatted on for a while, and then Evelyn came to what seemed the real point.

"I get a big down sometimes," she confessed. "You know, Maggie, all those dreadful things in the papers." She reeled off a few horror stories and I listened with half an ear. I have learned not to let these things sink in.

When there was a pause, I hopped in. "You see what you look for you know," I countered gently. "Don't let your mind dwell on those things; it won't do you any good, and mostly you can't do anything about it."

I forgot to say that I skip through the daily papers ready for any prayer priorities. (I'll have to tell Evelyn that another time). But I do, and I find this is the best antidote to the diet served up by the press. Some-

times I trace a cross on a photograph or article and put the matter into God's hands.

"There seem to be so many things wrong with the world," continued Evelyn a little wistfully, "that you wonder if God is dead as some people say."

"Good news never makes headlines, or rarely so," I said. "There's a lot of good work going on in the world, but it

By Margaret

would never sell a paper. Only the tragic or evil or startling does that."

"Yes, I'm sure you're right. Only we don't hear of it."

I asked Evelyn if she still attended the Bible study and fellowship group, and was glad to hear she did. "I'm only sorry I didn't start earlier; I enjoy it so much and find it interesting."

That should encourage someone coping with a late starter: for years we thought Evelyn would never come through.

We shared news of our families, and my heart was warm when finally we hung up. Through we hadn't been in touch for months, the sweetness and wonder of Christian friendship was still there.

Thank God for the telephone, I thought.

This is the second excerpt from the presidential address of the Archbishop of Sydney to his synod last month and it was headed, "Roman Catholic and Reformed Doctrines in Practice." The first excerpt on the Agreed Statement by Dr Loane was given in our last issue.

The element of confusion in the Agreed Statement is thus no "mere" fancy; it can not fail to pose a "real" problem. The Church Times in England declared that the Statement is exciting and important because "its authors have agreed, beyond all doubt, ambiguity, or equivocation, on the Real Presence of Christ in His Sacrament." The Church Times knows that this is in conflict with the Book of Common Prayer (1662) and the Articles of Religion. On the other hand, the Statement softens traditional Roman Catholic dogma to a degree that must involve conflict with the definite standards of the Council of Trent.

It is little more than 12 months since the Rev William E. Murray as Press Secretary of the Roman Catholic Church in Sydney published the fact that no member, and no group of members, of that Church is free to "drop" such a doctrine as that of Transubstantiation. He was at pains to point out that in a number of recent documents on the Blessed Eucharist, for example, Pope Paul's encyclical letter The Mystery of Faith (1965), Pope Paul's Credo of the People of God (1968), and the Introduction in the most recent edition of the Roman Missal (1970), the doctrine of Transubstantiation has been steadily reaffirmed.

Organic unity

If this is the official attitude of the Pope and the Church, it has a strong bearing on the value which we can fix on the Agreed Statement. The press release by the commission made the claim that it had reached an agreement which would forward the task assigned to it by the Pope and the Archbishop of Canterbury, "namely, the preparation of the way for organic unity."

In view of this statement, I have come to think that I ought to try to state in clear, sober language the doctrines and implications of traditional Roman Catholic and Reformation theology on this subject. I know that not all will agree with me, but lack of clarity is no service to the cause of truth. I will therefore seek to state my understanding of the two sides of this question in the spirit of reverence and precision.

The doctrine and practice of the Roman Catholic Church are rooted in the concept of Transubstantiation. This is the claim that the substance of bread and wine is changed in the act of consecration at the hands of a priest in such a way that every crumb of bread and every drop of wine becomes the body and blood, the soul and divinity, of Christ Himself.

The change which this involves is as complete and as miraculous as the change which took place when the Word was made flesh or the water was

turned to wine. What was bread still looks like bread; what was wine still tastes like wine; all the obvious "accidents" or sensible properties remain the same. Yet they cease to be bread and wine; their "substance" or essence is transformed; and they become something totally different.

The forms of bread and wine are as they were before, but they are in fact no more than veils for the real presence of Christ's body and blood. This means that the whole Christ is in the bread, and the whole Christ is in the wine; and this must be true of every fragment of bread and every drop of wine.

What this means in practice is that the priest is a man who in virtue of his office has the mysterious power to create or command the presence of God. He can bring Christ down from heaven by the words of consecration so that He is just there, on the altar, before the eyes of the congregation.

This is the main reason why he must wear what are known as sacrificial vestments and stand at what is seen as a sacrificial altar; he is there to offer up the body and blood of Christ as a true and proper sacrificial victim for the sins of the world. This is a constant enactment of the Calvary offering; it is just as real as the historic sacrifice which took place on the cross.

Mass or Calvary

All the attempts on the part of Roman Catholic theologians down the centuries to explain the connection between the sacrifice of the Mass and the unique sacrifice of Calvary have failed to remove the strong Scriptural objections to this doctrine. It means that in the Mass, Christ is being offered as a sacrifice and an atonement for the sins of the world, and this applies to the living and to the dead. This in turn leads to the system of chantry priests, and Requiem Masses, and prayers for the repose of souls now in purgatory.

The congregation may or may not communicate at the altar when that sacrifice has been presented; but if they do, it is Christ's flesh and blood which they receive and of which they partake. It is easy to see how this doctrine must affect the worship and practice of countless people. Since His body and blood are in each and every morsel of bread, there is no need for the congregation to taste the wine as well; therefore the cup may be withheld lest by ill chance any drop of wine should be spilled.

This view of the bread and wine as the Host or the sacrificial victim upon the words of consecration have been spoken lies at the heart of what is called

reservation. The Host may be reserved after the service and then used for the purpose of adoration and benediction. People kneel in worship of the divine victim who is present under the forms of bread and wine. All such practice is based on the dogma: "If anyone shall say that in the Mass, a true and proper sacrifice is not offered to God, let him be anathema."

But this was the dogma which above all others formed the crucible and crisis of the English Reformation. Cranmer and his followers could not believe that bread and wine cease to be bread and wine at the words of consecration. They could not believe that the body and blood of Christ could be on a human altar under the forms of bread and wine. They could not believe that the body which was conceived by the Holy Spirit and born of the Virgin Mary, which was buried in a grave and raised from the dead, is now anywhere except in Heaven. They could not believe that the body which was once nailed to the cross can now be on a thousand altars at one and the same time.

They saw that this was all inimical to the priestly office of Christ as the one and only mediator and that it would detract from the merit of his death on the cross as the one sacrifice for sin for ever. They saw that it could not fail to obscure every leading doctrine in the plan of salvation. They felt that they had no alternative but to reject it in toto.

The Reformed doctrine is rooted in the New Testament.

(Continued Page 3)

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REFORMED AND ROMAN VIEWS OF LORD'S SUPPER IN PRACTICE

(Continued from page 2)

and its fundamental concept is that we take the bread and taste the wine "in remembrance" of His death and passion. All that the Passover was to Israel, the Lord's Supper is for the Church of God. It is the great memorial of the covenant of our redemption which was wrought out when He died on the cross. We are always put in mind of this fact by the words of institution: "This is My body which is given for you . . . This (is) My blood which is shed for you" (Lk 22:19, 20). This bread represents My body; this wine signifies My blood. The bread and wine were the outward symbols of a spiritual reality.

Jesus had long before spoken of bread in a figurative context: "The bread that I will give is My flesh, which I will give for the life of the world" (Jn 6:51). In that passage, He spoke of His flesh as though it were bread; in the institution of the Lord's Sup-

per, He spoke of bread as though it were His body. To treat these as literal expressions can only result in radical confusion; but there is no difficulty and no contradiction if they are both figures of speech.

It was in the same way that He spoke of the wine, and an interesting illustration may be drawn from an Old Testament incident. David had once longed for water from the well by the gate of Bethlehem. Three of his men who heard him voice that wish risked their lives to break through the enemy cordon, and draw water from that well, and bear it back to David. He was deeply moved at the thought of such heroic devotion, but he would not drink the water; He poured it out on the ground as

when I take that cup, I know that it signifies His blood as shed for me: His is the blood that is able to wash me and make me whiter than snow (Ps 51:7).

This is neither repetition nor re-presentation of the Calvary offering: that was "the one full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." This is now the memorial of what was there done once and for all for me and for all mankind. I share in this memorial rite in obedience to His command: "This do in remembrance of Me" (Lk 22:19). And I lift my heart with the whole company of God's people to worship the Son of God Who loved the church and gave Himself for it (Eph 5:25).

wine may be served and handled by one of His servants, but the true giver is that same Jesus at whose invitation we come.

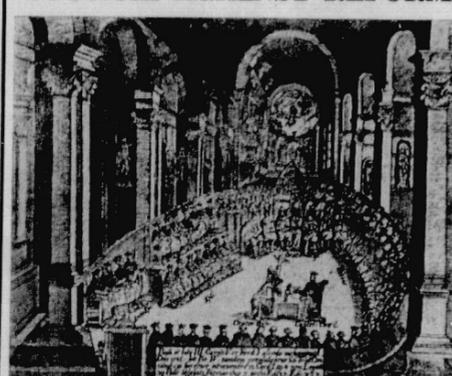
The bread and wine over which the words of consecration have been spoken are the effectual signs to which our faith must respond; and as we feed on Him in our hearts, by faith with thanksgiving, He will make His presence known in the midst of His people.

Therefore as we come to the Lord's table in faith and deep humility, we may remind ourselves that that bread and that wine are what the Book of Common Prayer calls "the pledges of His love." This means that as surely as we take that bread which has been broken, we are to hear Him say: "I died for

you." And as surely as we taste that wine which has been poured out, we are to hear Him say: "My blood was shed for you."

Such pledges, or tokens, of His love are full of reassurance for those who come with a humble and contrite heart. But they imply as well that there are now very great claims on the one who has come; it is as though he were to hear that voice once more: "You are not now your own; you have been bought with a great price. Now I claim you as mine: mine by purchase, ransom, covenant, redemption. You are mine, and I am yours, for ever." And the only response we can then make is to offer ourselves both in soul and body as a reasonable, holy, and living sacrifice for His glory.

COUNCIL AGAINST REFORM



A session of the Council of Trent from a contemporary engraving. Meeting from 1545 to 1563, it was the spearhead of the Counter-Reformation. Several of our 39 articles were drawn up in direct reply to some of the unscriptural doctrines of this Council. Its decrees, especially on transubstantiation and justification control Roman Catholic belief today.

something that was sacred in God's presence, and said: "Shall I drink the blood of these men that have put their lives in jeopardy?" (1 Chron 11:19). That water did not cease to be water; but it was too sacred for him to drink, for it was a symbol of the life-blood of the men who had risked their lives to get it.

Thus the bread and wine in the Lord's Supper were twin symbols of His body and blood; but there was one highly significant feature in the manner in which they were given. The bread and wine were quite distinct in His actions at the table; they were separately blessed and distributed. Bread was given apart from wine; Wine was given apart from bread.

Several elements are thus combined when a congregation shares in the Lord's Supper: there is remembrance; there is thanksgiving; there is fellowship. It is the Lord's Table to which we come; it is the Lord's Supper which we receive. There is no need for a sacerdotal priest or sacrificial altar for a valid New Testament sacrament. He is the Lord of that table and the host at that meal, and no other mediator can stand between Him and His guests. The bread and

FIRE . . . ACCIDENT MARINE

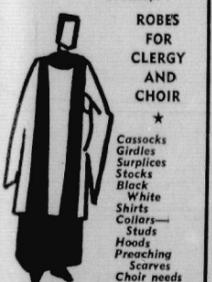


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Two symbols

The choice of two symbols, and their separation, was quite deliberate. The bread, given by itself, spoke of His body drained as it were of blood; the wine, given by itself, spoke of His blood, poured out as it were from His body. The bread and wine were kept distinct to show that the one great fact which spoke from each was death. It was His body as slain and His blood as shed that was set before them in that bread and wine. That bread, that wine, are the bread and wine of sacrifice, and covenant, and redemption: "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come" (1 Cor 11:26 RV). Thus when I take that bread, I know that it represents His body as given for me: "He was wounded for my transgressions; He was bruised for my iniquities" (Is 53:5). And

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Notes and Comments

New Guinea's change of mind

In an editorial just three years ago, this paper said that the Bishop of New Guinea's appeal for a million dollars to endow his diocese was bad strategy.

We concluded: "Such an ill-conceived and untimely plan needs a speedy burial."

We were chided even by some of our good friends for daring to speak so plainly. But the fact is that, ever so quietly it would seem, someone has given this original scheme a decent burial. Just why and when we cannot be sure for New Guinea's Press Officer, Miss Susan Young, who always kept our readers well-informed about that part of the world, seems to have either left the diocese or gone on leave.

But from various sources we can put the pieces together. Professionals have come in and mention of the million dollar target has been dropped. Bishop Hand's original priorities of money for buildings and other capital purposes have been radically changed.

Now the income from money invested is to go towards diocesan overhead and administration expenses. None will help evangelism, or will subsidise parishes or ministers' salaries.

We believe that what the diocese of New Guinea needs most of all is an infusion of the drive, energy and experience of Australian CMS, a missionary body with an enviable record in building local congregations and welding them into self-sustaining nationally-led dioceses.

Bishop Hand has made it clear in a letter to this paper following our editorial three years ago, that he will not permit CMS to work in his diocese. CMS has twice offered men and women. The Bishop asks for money.

Putting the clock back in Melbourne

The Archbishop of Melbourne in his synod charge recently told his diocese that he had resolved to interpret the Confirmation rubric phrase "years of discretion" as to mean children from seven years of age upwards. The decision has filled many in his diocese with dismay.

The whole question of Christian initiation, expressed in

Shake-up in TDT

Many people were relieved to hear that there was a real shake-up among the people responsible for producing national television's "This Day Tonight."

Liberty is one thing. Licence another. And TDT had certainly gone overboard with the latter. Screened in the prime time slot and going into hundreds of thousands of homes, it was a radical but always vital current affairs program. But at times it had gone beyond bounds.

A resignation, a suspension and an apology may re-assert the overall responsibility of the ABC for what goes on air.

MR WILLIAMS SAYS...

Mr Williams says he doesn't encourage his high school son to go to the Christian Fellowship, his school studies are the important thing at this stage of his life.

Baptism and Confirmation, has been a deep concern of many throughout the Anglican Communion and in a number of Australian dioceses, special synod committees have been set up to study the question and to suggest remedies and changes for our age.

None of these that we know of, either in Australia or overseas, have suggested that the age of seven meant "years of discretion." Quite a number have seriously suggested raising the age for Confirmation to as high as 16 to 18.

John Wycliffe called pre-Reformation Anglican practice in his day "pious mummery." Infants were confirmed at one year and up to seven years in remote or very large dioceses.

To get rid of some of the scandals, the Council of Trent laid down that marvellous age of seven which many have seized upon since. Yet Trent also permitted latitude up to 12 years of age.

When the archbishop of a very large diocese comes out with such a statement, which some have seen as running contrary to feelings expressed in recent Melbourne synods, it is as though no study had been made of the subject at all.

Professor G. W. H. Lampe, writing about the English revision of the Confirmation service, praises very highly the inclusion of a full and detailed re-

affirmation of the baptismal promises in the precise words of the baptism service. He does not envisage a child of tender years being able to make such a detailed reaffirmation seriously.

We hope that the Archbishop will have second thoughts.

Wearing two caps

The trouble with trying to wear two caps is that roles which should be kept separate are often merged to the detriment of one or even both. We have had occasion to point out before that Mr Alan Gill, Home Secretary of the Australian Board of Missions has had this difficulty.

As a full-time officer of the ABM, he has a responsibility to the Board and the whole Church in Australia.

As a free-lance journalist who has not been long in Australia, he writes a weekly column in Sydney's "Herald," and once even ventured into reviving memories of the Red Book Case. It seems to us that he is often uncomfortable when wearing this cap.

Wearing the press cap, he wrote in singularly unfortunate terms about the churchmanship of the Archbishop of Sydney, a gaffe which he has not repeated. But on October 28 he turned his pen to the principal of Moore College, Canon Broughton Knox. All very pleasant banter of course, but the laugh is on Canon Knox.

We know why journalists have to do this sort of thing but we do not know why an ABM executive uses a mass audience for something which does not commend the ABM one whit to any Anglicans and which certainly offends some.

The article in question concerned the meeting of Anglican and Roman Catholic theologians in Sydney on November 2. Mr Gill tells how well evangelicals are represented, naming Archbishop Loane and Dr Knox. Perhaps in time Mr Gill will learn something of the very great distinction of another conservative evangelical at this meeting — Canon Leon Morris of Melbourne. Dr Morris has an international reputation as a New Testament scholar and writer.

If Mr Gill must wear two caps, may they both be caps of justice, free from scorn and anger.

Brisbane S.I.L. course

The Summer Institute of Linguistics taught a new course at their school in Brisbane last summer. It was called the assimilation course and the principal of the school reports that it was enthusiastically received by those who took part.

He feels it is a valuable addition to the school program, and plans to offer it again this year from 9th December to 15th February.

It is not intended for linguists and translators, but to help those engaged in essential supporting services in the field. Whether it is aviation or xeroxing, accounting or teaching, these people need to be oriented to their new field of service. In most cases they are expected to learn the national language.

In fact it would be valuable to anyone expecting to learn a second language.

The course begins concurrently with the regular S.I.L. courses, but is shorter, six weeks instead of ten. For the first two weeks assimilation course and first year course follow the same program.

From then on the courses diverge. First year students continue their study on the principles of language analysis, while assimilation students begin to learn a specific language. That language depends on the availability of informants, and it is not possible to offer a choice. The techniques learned and the experience gained can however be later applied to any other language learning situation.

Those students who took the course last year were pleasantly surprised at how much of the language they had learned at the end of four weeks. The language studied last year was Japanese. So far no decision has been made on a language for this summer.

ADDRESS ENQUIRIES REGARDING THE SUMMER INSTITUTE OF LINGUISTICS TO P.O. KANGAROO GROUND, VIC. 3097

By Ken Roughley

I used to think that those who get in will get in further, but it is really quite the reverse. Those who get in will get further out. The courts are outside the house — nearer to the world. The worldly man shall have more worldly power; the man who seeks first God and His righteousness shall have temporal strength added to him. Don't we see it every day? Isn't the training for God the beginning of earthly wisdom.

Aren't the powers of the mind that fit us for heaven precisely the powers that fit us for earth? The business man is helped by a calm judgment. The poet is stimulated by an impossible ideal. The work of today is helped by the vision of tomorrow.

Think it over, Mr Williams.

ROBERT MENZIES COLLEGE

The new Anglican college at the Macquarie University in Sydney is to be called the Robert Menzies College.

This was announced recently at a luncheon organised by the Anglican New University Colleges Council which was attended by Dame Pattie Menzies, Lady Cutler and other community leaders.

The first Master, Dr Alan Cole, will begin duties on January 1 next and the new college will provide for 150 men and women students.

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NZ union plan — A correction

SIR — In your issue of September 21 you commented on the Church Union negotiations in New Zealand and said:

"Canon Bernard Machell, opposes it because of its unscriptural doctrine of Holy Communion." You also had a similar statement of my opinions in one of your August issues.

It is true that I strongly criticised the 1969 draft "Plan for Union" because it stated "The sacrament of Holy Communion shall normally include... (e) the offering to God of the gifts of the people including the bread and wine..." I have opposed this "offering" of the bread and wine because it obscures the real nature and significance of the sacrament as being God's offering to us, and can suggest that our self-offering is the basis of our reconciliation, which would be Pelagianism.

However I have never said the words explicitly teach anything false — only that they can suggest and imply a false doctrine. Furthermore, the 1971 revised Plan improved the position by saying "The offering to God of His gifts to His people including the bread and the wine..." This wording acknowledges that any offering we make is not an originating action but a response to God's initiative. I still dislike the reference to "offering" the bread and wine, but it is much less objectionable.

The Plan for Union is not perfect but I believe its faults are only minor when compared with the tremendous advantages offered to the Church of God by the Plan.

Both in General Synod and in the Nelson Diocesan Synod I spoke and voted for the Plan, not against it.

(Canon) B. J. Machell, Wakefield, NZ.

Love does not exclude truth

SIR — I comment on two aspects of Deaconess Robinson's letter (19th Oct.).

I. She has not grasped the biblical relationship between "truth" and "love" for she merely repeats the sentimental view of love which I attempted to question. The "loving spirit of Christ" to which she refers is also "the spirit of truth." In that capacity he not only "leads us

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COME TO SYDNEY 73 — and hear Canon Leon Morris, Bishop David Hand, Dean Peter Newall, The Rev. David Hewetson join workshops on communication FIFTH NATIONAL CONVENTION FOR ANGLICAN YOUTH, NEW COLLEGE, UNI OF N.S.W., SYDNEY DEC. 30, 1972 — JAN. 6, 1973

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Letters TO THE EDITOR

Letters to the editor should not exceed 300 words.

be the unquestioned right of other fathers to chase higher pay wherever it is to be had, at the expense of family life.

Perhaps we should also be questioning the right of employers to entice fathers away from their families, and should press for better provision of employment opportunities close to new suburbs and towns.

If there are less part-time fathers, we can expect less part-time mothers.

Geoffrey B. Simmons, Croydon, NSW.

Warm thanks to North Q.

SIR — It is ungracious of a church publication to traduce the integrity of an absentee bishop. The see of North Queensland is not a southern sinecure, and for 17 years, Bishop Shevill worked hard to serve his people with help from traditional sources, brotherhoods, sisterhoods, the Australian Board of Mission, the Bush Church Aid Society and the Church Army.

The new provincial diocese of the Northern Territory (partly staffed by Church Missionary Society workers) was, and is, actively supported by North Queensland, and many of these men and families have been welcomed in the diocese.

Indeed, a noted Sydney churchman recently wrote public thanks to the spontaneous and warm heartedness of Anglicans in the north.

C. E. Hampson, Rector and Archdeacon of Mt Isa, Q.

(ED. NOTE: We entirely support the sentiments expressed so well by the Archdeacon. Most church publications in Australia come on our desk and although we have noticed a great increase in recent months of material increasing in our files, we have read nothing traducing his integrity in any way. An October issue of the London Church Times carried a very slanted report of the annual meeting of the U.S.P.G. but again, integrity was not in question.)

"Foreign" representatives

SIR — An interesting point was made during the debate over women representing their parishes in the Sydney synod. The point stated that such gives men the opportunity to shirk their responsibility of synod representation.

I have deep reservations also concerning the representation in synod by men not resident within or even near the parish concerned. I am well aware, having ministered at Wallerawang for nearly four years, of the difficulties in getting men to travel great distances and to endure synod in order to maintain the proper and essential right of parish representation on synod.

I submit that "foreign" representation on synod has the following dangers: — (1) It enables menfolk of such parishes to escape or shirk their responsibilities of synod representation. If in diocesan legislation and decision synods are so important, men (or now women) from such parishes ought to put first things first. Foreign representation gives rise to excuses and shirks.

(2) Menfolk far removed from the parish represented could indeed misrepresent the parish not knowing or being intelligently involved in the parish and surrounding situations.

(3) Such synod representatives could come to synod with their own or with other people's prejudices, arguments and plans and hence fair area representative decisions are not made.

In other words, parishes, guard your own synod rights carefully.

Jack Derrett, West Wollongong, NSW.

Don't sell part of The Glebe

SIR — Sydney synod is considering selling part of the church property to provide funds for a major redevelopment of the Cathedral site. Concern was expressed for the tenants.

I think it would be much better to borrow the money from the bank than to sell. It was said that some of the tenants are paying a low rent but as council and water and sewerage rates increase and money is spent on repairs, the church has the right to go to the Fair Rents Court.

In the future the church has much to gain by not selling, for after all I think humanity is worth the interest the church would have to pay.

F. Willis, Oatley, NSW.

A happy NW synod

SIR — Your article on North West synod may lead to some misunderstanding by some people that this synod spent most of its time discussing controversial motions as mentioned in your last issue.

Motions on evangelism, Christian education, marriage and re-marriage of divorced persons were matters which led to a great discussion and participation by nearly all members.

For the first time the synod was not held at Geraldton, but in South Hedland High School and all members were accommodated in the South Hedland Hotel. The fellowship shared, not only in the meeting but in living together, did much to the whole feeling of synod and members from Kununurra in the north to Dongara in the south shared in this Christian fellowship.

The synod concluded with an address on Charity by the Rev. R. N. Beard and each one who attended went to their homes

more conscious of being a member of a diocese, but most important, spending time together in worship and discussion so that we could go out as better witnesses for Christ.

S. E. Hammerston, Administrator, Geraldton, W.A.

What basis for concern?

Sir, — Members of Christian churches are continually being confronted with challenges to concern, and appeals for help for the suffering and poor in other countries, and almost always the challenge or appeal is based upon the New Testament teaching about a Christian's concern and care for his brother.

I have before me a letter from the current Freedom from Hunger Campaign quoting 1 Jn. 3:17, the Archbishop's Overseas Relief Fund has the theme "Behold Thy Brother," and the recent Action for World Development campaign spoke of "The Brotherhood of Man" to quote just a few. An appeal on this basis is very compelling for a Christian, but I wonder if it is a legitimate application of what the New Testament is really saying.

In the New Testament, the family of God is very clearly identifiable as the Church, within which Christians have very great responsibilities to their brethren. But as far as I can see, almost all that the New Testament says about care for others is within the Christian Church. The only two exceptions that I can find which might suggest a wider responsibility are the parable of the "Good Samaritan" and Gal. 6:10.

It is probably right that Christians should have a concern for the welfare of people of the world, but let us be given the proper reasons. Perhaps some reader might be able to give me these.

(Rev) J. E. Davies, Jannali, NSW.

Applications are invited for the positions of BURSAR and MATRON at Robert Menzies College, the new Anglican College at Macquarie University, due to open March 1st, 1973. Professional qualifications are not essential provided that the applicants are earnest Christians and have a good practical knowledge of accountancy and household management respectively. Salaries to be negotiated. Apply to: The Secretary, Robert Menzies College, C/- New College, Anzac Parade, Kensington, 2033.

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Applications may be made in the first instance to Box 181, Wollongong, in writing giving details of applicable information and other knowledge of the positions may be obtained by phoning Wollongong 2 1783.

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LETTER FROM MASSACHUSETTS

The Protestant Episcopal Church of the USA has in recent years rid itself of the imposed authority of archdeacons and rural deans and has tried to set up structures that reflect local leadership. In this letter Rev Charles Barton writes about diocesan, district and parish structures and their relation to each other.

Over the past few years the relationships of the parishes within the Diocese of Massachusetts to the diocese and to each other have changed rapidly. Rural deans and archdeacons belong to the past. The last active archdeacon has just recently died.

The diocese is now organised into districts, of which there are twenty two. These are shaped to follow political and mental health boundaries. District One, to which my parish of St. James in Groveland belongs, is strung out along the Merrimack River, just south of the New Hampshire border.

The districts elect their officers, a convener, a treasurer, secretary, and two representatives to the Diocesan Council. This is the body which makes most of the policy decisions in the diocese between the annual conventions. Thus the local churches have a very real say in the affairs of the diocese through their local district.

Apart from their function of presenting district matters to the Diocesan Council, the local district can originate or support programs at the local level. In this district these are practically non-existent because of the geographical locations of the parishes which are very spread out. In other districts, in particular in the city of Boston and

other larger population centres, the district meeting can be very active and effective.

The district meetings can also be used as a meeting ground for the bishop and his staff, and representatives of the local parishes. The present bishop, the Right Reverend John Burgess, is most anxious to get to know his people and their needs.

Each year in October, the annual diocesan convention is held, usually in Boston. It meets on a Saturday, beginning at nine o'clock in the morning and is usually all over by four o'clock in the afternoon. The morning begins with a hymn and a prayer, the introduction of new clergy to the diocese, and then the presentation of committee reports.

At half past nine, there is a service of holy communion, at which the bishop's address is the sermon (as is usual in Australia).

The rest of the day is spent in dealing with reports which were left over from the time before the communion service, resolutions which come as a response to the bishop's address, and resolutions which the districts, groups or individuals have formulated. Delegates vote for any elections before the beginning of the convention as they register, or by post.

This year there are elections for delegates to the general convention (the national church convention which meets every three years) and for several diocesan committees. There are four resolutions to be dealt with one from a district on clergy pensions, two from individuals, on

ministry of women and on the marriage canons as they apply to divorce, and one from Episcopal Peace Fellowship with regard to the Vietnam war.

The permanent staff in diocesan headquarters has been cut right down. Much of the business of the diocese is down either on a part-time basis by qualified people, or by the various committees of the diocesan convention, or by the diocesan council.

There is a diocesan newspaper called "The Militant," which is posted from Boston to every communicant family in the diocese, which helps deal with some of the problems of communication.

Thus within this diocese there is a real attempt to put the decision-making responsibility where the effects will be felt, in the local parish and district.

Chinese Communist groups have been visiting the manse of Trinity United Church in Gravenhurst, Ontario. It is the birthplace of Dr Norman Bethune, a medical missionary to China whose memory is revered in the People's Republic for his medical care of Mao Tse-tung's troops during the "Long March" of 1934.

Hindustan Bible Institute students blitzed Nellore, India (population: 150,000), with 100,000 tracts, thousands of Scripture portions, and a series of evangelistic meetings — packed mostly with Muslims and Hindus; more than 100 decided for Christ.

THE MARCIA ABEL ENTRANCE SCHOLARSHIPS

In her will, Mrs Marcia Abel made provision for scholarships for students entering on theological training at Moore College.

Each scholarship is worth \$1000. Several will be awarded in 1971 as the result of an examination on general Bible knowledge to be held on the afternoon of February 17, 1973.

The examination for these scholarships is open to men who fulfil the following conditions:

1. Born in Australia or in the United Kingdom.
2. Under the age of twenty-five years on March 1, 1973.
3. Qualified to matriculate at the University of Sydney.
4. In residence in the College or intending to become so.
5. Competent in theology.

Applicants for the scholarship should write to:

The Principal,
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Carillon Avenue, Newtown, N.S.W., 2042.

Books

A very fine book

GOD'S WAY OF RECONCILIATION. Studies in Ephesians chapter 2. D. Martyn Lloyd-Jones. Evangelical Press, 1972. 380 pages, £1.80.

We have in this book a series of sermons preached on Ephesians chapter 2 at Westminster Chapel, London. The author himself describes it very well when he says it "is not a commentary as such but, as every sermon should be, it is exegesis plus homiletics and application."

His expositions reach the heart of the human problem — man's estrangement from God. They show that nothing is more relevant to the plight of twentieth century man than the Christian message. And at the same time they reveal to the Christian what riches he has in Christ Jesus.

A very fine book indeed.

David Williams

ZECHARIAH'S VISIONS

THE VISIONS AND PROPHECIES OF ZECHARIAH by David Baron. Kregel Reprint Library, 1972. US\$6.95.

The Book of Zechariah with its twin thrust of messianism and apocalyptic offers a very fertile field for those who seek to interpret it on essentially typological or Christological grounds. David Baron's well-known work is just one such warm-hearted approach and for all its spiritual merit is open to the essential merits which characterise such a work.

Christian exegesis must not only have its head in the clouds, but its feet firmly planted on the contextual ground. At this latter point the book falls short and thus lacks that balance which must characterise a good homiletical commentary.

W. J. Dumbrell

Geology & evolution

EARTH'S MOST CHALLENGING MYSTERIES, by Reginald Daly, Baker Book House, Grand Rapids, 1972, 403 pages, \$4.85.

This book is not exactly what its title might suggest. Its 400 pages are given totally to the attempt to establish the view that all the phenomena of geology (as far as living creatures of the past are concerned) are explicable on the basis of a universal flood in the days of Noah and a small time span for life on this earth, rather than an evolutionary theory and a very long time span.

What is perplexing for the thinking Christian who is not a specialist in geology is that there are scientists who are devoutly Christian and with a high regard for the authority of Scripture who do not see an inevitable contradiction between the Bible

and (limited) evolutionary theory. (D. C. Spanner's "Creation and Evolution" published by Falcon Press, and F. H. T. Rhodes Pelican "The Evolution of Life" may be noted.)

The geologist might fault this book at various points, but at the same time some of the arguments against commonly accepted evolutionary theory are valid, and the evidence for the biblical flood is striking. One of the special assets of this book is that it not only refers (as is commonly done) to traditions of a great deluge from six continents, but actually makes an extensive collection of these (pp. 47-57).

Francis Foulkes

GALATIANS

THE RECOVERY OF PAUL'S LETTER TO THE GALATIANS by J. C. O'Neill. S.P.C.K., 1972. 87 pages UK£2.60.

O'Neill has found, as many others before him, that Paul's letter to the Galatians presents a number of exegetical problems. The reason for these problems, he argues, is that the present text incorporates the work of glossators and interpolators, and like Marcion he now sets himself to discover what Paul really wrote.

His conclusions are interesting and will have to be taken seriously by future textcritics of this letter.

David Williams

Arthur Riley biography

NO DRUMS AT DAWN by Grace Riley, C.M.S. Historical Publications, Melbourne, 1972. 84 pages, \$1.90.

This biography of an Australian missionary deserved to be written, and the story of Arthur Riley, missionary in the Sudan from 1926 to 1960, is well told by his wife.

If few are called today to be pioneer missionaries in the sense

that Arthur Riley was, the story of the way he and his wife faced hardships and tackled enormous and varied jobs will prove an inspiration to many to bring the pioneering spirit to vital missionary tasks that do still need to be done.

Though the inner life of the missionary comes through this biography less than his outward achievements, he can be seen as a man of peace, a man of great patience, and (if only by the frequency that he was prepared to move from one home base to another) a man who put the Kingdom of God above any thought of personal comfort. Arthur Riley's missionary work came to an end when all missionaries had to leave S. Sudan.

It is opportune that this book is published just when the doors of S. Sudan are opening again, and the government is asking for missionary help in the rehabilitation of many thousands of refugees returning to a devastated land.

Francis Foulkes

The debate on kerygma and myth

KERYGMA AND MYTH. A THEOLOGICAL DEBATE Edited by Hans-Werner Bartsch. Tr. by R.H. Fuller, Volumes 1 and 11 combined with enlarged Bibliography XVI and 223 and 364 pages. London, S.P.C.K., 1972. Large paper back, £2.75 (U.K.).

These two volumes appeared in English in 1953 and 1963 respectively. In German there were five volumes of essays from which the essays here were selected.

The earliest is Rudolf Bultmann's "New Testament and Mythology", 1941, which started the whole modern debate on "demythologizing." The debate has moved off into more temperate discussions of hermeneutics, though Bultmann's existential presuppositions still exercise a profound influence.

Scholars have long been familiar with these volumes, but it is useful to have them complete in one volume. The contributors include, as well as Bultmann, Julius Schniewind, E. Lohmeyer, Helmut Thielicke, Austin Farrer, Karl Barth, Karl Jaspers, and others.

D. W. B. Robinson.

Key Books ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

COUNSELLING, by Lars I. Granberg and others. Baker, 1972, Paperback, 162 pages, US \$1.65. A most useful addition to Baker's "Practical Theology Series." It contains 15 essays which were originally published in Baker's Dictionary of Practical Theology, 1967. They deal succinctly with both the theory and practice of counselling for the Christian pastor and include the use of prayer, Scripture, hymns, and look at addition, tensions, marriage and divorce, the aged, the bereaved, sexual deviants, the mentally ill and their families. Each chapter ends with a very useful bibliography. Essential for all who will help troubled people.

THE LIFE, WALK AND TRIUMPH OF FAITH by William Romaine with an account of his life and work by Peter Toon. James Clarke, 1970. 418 pages, UK 30s. Romaine was scholarly, saintly and an outstanding preacher of the Evangelical Revival in England. His life (1714-95) as a preacher was spent only in two London churches and few men have ever exceeded his influence for Christ. This reprint gives us access to three of his published works. Together they are an exposition of all the great truths of Reformed theology and are prime examples of Evangelical vigor, freshness and utter submission to the authority of Christ and his Word.

THE VIRGIN BIRTH OF CHRIST by J. Gresham Machen, James Clarke, 415 pages, UK 18s. James Clarke first published this monumental study in 1930 and we are indebted to them for renewing its publication from time to time. Nothing finer or more thorough has ever been written on this key doctrine in the understanding of the true nature of the person of Jesus Christ. Professor Machen gives the subject such a mastery treatment in this volume that all who have since written or spoken on the question have had to take account of it.

SHORT NOTICES

PROBLEMS, by Jay E. Adams. Baker, 1972. 19 pages, 35c (US). A helpful approach to solving critical problems. **INTERPRETATION OF THE SCRIPTURES**, by Arthur W. Pink. Baker, 1972. 137 pages, US\$4.95. This is a very thorough study of what the Bible says about its own interpretation. Should be read by all seeking firm ground for understanding the Scriptures.

SPEAKER'S SOURCE BOOK FOR TALKS TO TEENS, by Louis O. Caldwell. Baker, 1972. 149 pages, \$US 1.95. Hundreds of ideas here. **UNDER THE CHAPEL SPIRE**, by Robert O. Fife. Baker, 1972. 127 pages, \$US1.95. Nineteen sermons preached to students in a Christian college. **THE WORLD'S GREATEST SERMON**, by J. Oswald Sanders. Marshall, Morgan and Scott, 1972. 160 pages, 90p (UK). A new devotional exposition of the Sermon on the Mount by a great Bible teacher and preacher. **EXPOSITION OF ISAIAH, Vol 2**, by H. C. Leupold. Baker, 1972. 379 pages, \$US7.95. Professor Leupold's O.T. commentaries are thorough and most helpful for the pastor and teacher. This volume covers chapters 40 to 66.

THE SQUIRREL'S BANK ACCOUNT and other children's sermons, by S. L. Johnson. Abingdon, 1972. 127 pages, \$2.90. Here are 48 very brief children's talks which give the preacher and teacher a rich mine of suggestive material. **HOW WE GOT OUR BIBLE**, by Ralph Earle. Baker, 1972. \$US1.50. This paperback study guide is really a very thorough introduction to the Bible, beginning with its origin and ending with its communication in modern times. The fruits of good conservative scholarship. **CHRISTIANITY AND SEXUAL LIBERATION**, by Peter Cousins. Paternoster, 1972. 36 pages, 50c. Looks at what the Bible says about sex and sexuality and sets this against much radical nonsense about the need for gratification, etc.

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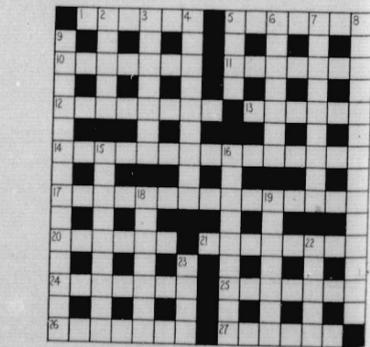
BIBLE CROSSWORD No. 60

We will give a book for the nearest correct entries to Bible Crossword No 60 which should reach the office not later than November 26. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
1. all the chief priests and the elders of the people took counsel against Jesus to — to death (3,3) Mt 27:1
 5. that they may be one even as we —, — in them and thou in me (3,1) Jn 17:22
 10. man looks on the — appearance, but the Lord looks on the heart (7) 1 Sa 16:7
 11. they have devoted themselves to the service of —, — urge you to be subject to such men (6,1) 1 Co 16:15
 12. But to what angle has he —, "Sit at my right hand" (4,4) Heb 11:3
 13. — of practising your piety before men in order to be seen by them (6) Mt 6:1
 14. the gate is wide and the way is easy, that leads to destruction, and — — — it are many (5,3,2) Mt 7:13
 17. The Lord will — —

20. I will cause very heavy — fall, such as never has been in Egypt (4,2) Ex 9:18
21. the winds blew and beat against that house, and it fell; and great was the — — (4,2,2) Mt 7:27
24. Behold, you are relying on Egypt, that broken — staff (4,2,1) Is 36:6
25. came forward saying, " —, — knew you to be a hard man, reaping where you did not sow" (6,4) Mt 25:24
26. If any one comes to me and does not — — own father and mother and wife and children (4,3) Lk 14:26
27. For our sake HE made Him to be — — knew no sin (3,3) 2 Co 5:21

- DOWN**
2. even he who comes after me, the thong of
 3. whatever he — — will speak, and he will declare to you the things that are to come (5,2) Jn 16:13
 4. About — — will go forth in the midst of Egypt; and all the first-born in the land of Egypt shall die (8,1) Ex 11:4
 5. and will take you to myself, that where I am you may be — (4) Jn 14:3
 6. do not sit down in a place of honour, lest a more — man than you be invited (7) Lk 14:8
 7. They shall — — harlot or a woman who has been defiled (3,5,1) Lev 21:7
 8. the life I now live in the flesh — — — the Son of God, who loved me and gave himself for me (1,4,2,5,2) Gal 2:20
 9. Husbands, love your wives, as Christ — — and gave himself up for her (5,3,6) Eph 5:25
 15. he entered the court of the high priest, along with Jesus, while Peter stood — — the door (7,2) Jn 18:16
 16. Manasseh is mine — — my helmet; Judah my sceptre (7,2) Ps108:8
 18. I will betroth you to me for ever: I will — you to me in righteousness wives, as Christ — — and gave himself up for her (5,3,6) Eph 5:25
 19. No one has ever seen



God; the —, who is in the bosom of the Father, he has made him known (4,3) Jn 1:18

22. Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the — is weak (5) Mt 26:41
23. they will mock him, and spit upon him, and scourge him and kill him; and after three — he will rise (4) Mk 10:34

Church Record

500 million Scriptures by 1980

The first World Assembly of the United Bible Societies was held in Addis Ababa, Ethiopia, during September and October.

It was opened by His Imperial Majesty, Emperor Haile Selassie. The Emperor is a member of the Ethiopian Orthodox Church (which traces its heritage back to the Ethiopian church of Acts chapter 8).

"The Word of God must

always have a place in our daily lives," he said.

During the Assembly, 170 Bible Society representatives from over 70 different countries were given a reception in the royal palace.

Sessions were held in the famous Africa Hall, home of the United Nations Economic Commission for Africa.

Business was conducted in French, Spanish, and English.

To overcome language barriers and encourage creativity in communication, group reports

were given without speeches, using pantomimes, drawings, music, films, and recordings.

One of the subjects discussed was the problem of how to reach illiterates with the Word of God. Greater use of cassette recordings was recommended.

The theme of the Assembly, "Let the Word Speak," was suggested by Dr Olivier Beguin, who was Secretary of the UBS for 25 years until his death in April of this year.

During the Assembly it was decided to aim for an annual distribution figure of 500 million Scriptures by 1980. This is three times the present figure. Special emphasis will be placed on literacy selections.

The next Assembly will be held in 1982. Rev Ulrich Fick, the new General Secretary of the UBS, was the final speaker.

"All over the world there are signs that the Holy Spirit is at work," he said. "God can use us to accomplish things which are out of all proportion to our abilities."

"Prepare Ye the Way of the Lord," the opening song of the rock opera "Godspell" was heard during a special multi-media presentation as the final event of the Assembly.

Mainly About People



Canon William R. Ray, of Adelaide, as he spoke on national television recently. He retires from Putney Grammar School at the end of this year, having been headmaster since 1947.

Rev Christopher J. Clarke, curate of All Saints, Hunters Hill (Sydney) since 1971, has been appointed BCA missionary at Meindades (Riviera). He leaves Hunters Hill on November 30.

Rev Eric R. Baldwin, BCA missionary at Wilcannia (Riverina) since 1971 resigns at the end of the year to return to Melbourne.

Right Rev John E. Hines, 62, Presiding Bishop of the Protestant Episcopal Church of the USA, has announced that he will retire from the office on May 1, 1974.

Mr Alan Lako, 56, has been appointed administration manager of the Church of England Homes (Sydney) from December 1. He lives at West Pennant Hills.

Rev James R. Payne, Australian Secre-

tary of the Bible Society has been elected vice-chairman of the executive of the United Bible Societies.

Bishop R. Clive Verle of Armidale has been appointed vice-chairman of the UBS Council and Mr Bruce P. Upton, the Bible Society's National Public Relations Director, has been appointed to the UBS Press and Information Committee.

Rev Peter W. C. Greaves, rector of Willamtown (Newcastle) from 1966, was inducted as rector of St Luke's, Scotch, on November 2.

Mrs Elaine Cuttriss, wife of the rector of St James', Sydney, has been elected deputy chairman of the Australian Board of Missions.

Rev Peter L. Swane, minister of Calarcenobri (Armidale) since 1968, has been appointed a BCA missionary and in charge of the combined parishes of Aulford-Delunga-Tingha (Armidale) from August last.

PRAYERS BIG & LITTLE

The great soul prays, "Lord, make me as big as my problem," the little soul prays, "Lord, let me off easy."

The giant soul says, "Lord, give me strength sufficient for a hard day," the small soul begs, "Lord, give me a lighter load."

The great heart prays, "Lord, let me stand firm when the fight is the hardest," the afraid heart cries, "Lord, let me escape."

The crusader soul sends up the prayer, "Lord, stand with me until I finish my task."

Evangelical Alliance launched in NSW

One of the most widely representative gatherings of evangelical leaders seen for a long time met in Sydney's Chapter House on October 31 to launch the Australian Evangelical Alliance in NSW and to present a program of united action and witness to the Christian public in the State. Bishop Jack Dain was chairman.

Speakers were Rev Dr Gil MacArthur, Rev Dudley Foord and Mr Peter Daniels from Adelaide who spoke of what had been achieved in Adelaide by Christian witness and action in the light of changing community standards.

A council of 27 members has been elected of which Canon Donald Robinson, bishop-elect in Parramatta, is chairman. It was to meet later in the month to elect its executive officers.

Centenary of Sydney Deanery

A hundred years ago on November 15, the existing stone deanery next to St Andrew's Cathedral, Sydney, was opened and occupied by Dean William Macquarie Cowper. Cowper died in the deanery on June 14, 1902.

The deanery is now known as Church House, administrative headquarters of the diocese and this fine old building is to be demolished to make way for a multi-storey church development.

Since the formation of the Australian Evangelical Alliance at a conference held in Canberra in June last, significant developments have already taken place in that many thousands of dollars have been distributed through the TEAR Fund (The Evangelical Alliance Relief Fund).

It is also planned that an Australian evangelical journal should be established.

Plans are also being made to arrange a united demonstration and witness on the part of the Christian church and community throughout Australia, similar to the great "Festival of Light" conducted in London last year.

Eric Pitt to UK parish

Ven. Eric A. Pitt, 59, Archdeacon of Camden in the diocese of Sydney since 1969, has accepted the crown living of Cheriton with Tichborne in the diocese of Winchester.

Mr Pitt was Dean of Sydney from 1953 to 1969 and before that was vicar of St Matthew's, Rugby, in the diocese of Coventry. He returned to Sydney after long service leave in England at the beginning of November and offered his resignation.

He brought great energy and zeal to his many tasks in the diocese of Sydney and he will carry with him the warm good wishes of many friends.

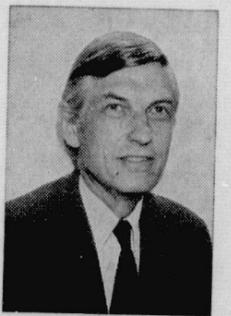
SU Publisher's third anniversary

ANZEA Publishers, the literature production unit of Scripture Union's regional work in Australia, New Zealand and East Asia, is celebrating the completion of its third year of enlarged operation.

Previously in 1965, the regional office in Sydney had accepted the responsibility for printing the range of English SU Notes, formerly ordered from London. This was done to prevent a sharp increase in the price of Notes.

The regional operation has been fully justified and has resulted in editorial and design changes which have contributed

needs and in order to stimulate the production of Christian literature in other Asian languages, the ANZEA Council in 1969 established the wider publishing activity as part of the Regional office's function in Sydney under the direction of the Secretary to the ANZEA Council, Mr John C. Robinson, who until the beginning of this year was also serving as the Australian Federal Secretary of Scripture Union.



MR JOHN ROBINSON

When asked about the varied tasks of the ANZEA Regional office in Sydney, Mr Robinson replied: "Publishing is only part of our service to the 16 National Councils and Committees of Scripture Union in this vast region. We also have an administrative, promotional and pastoral role which is only possible through the active co-operation of many interested people and the competent and dedicated efforts of the small staff team."

The team is made up of Miss Althe Clezy, Editorial Secretary; Mr Jeff Hordern, Business Manager and two Secretaries, Mrs Jan Campbell and Miss Susan Jones. Miss Northa Burnett served for two valuable years as Programs Editor before her return to teaching last July.

In addition, Mrs Lorraine Koo gives part-time voluntary assistance. Mr Robinson also paid high tribute to Emu Book Agencies Ltd, who serve as ANZEA Publishers distributors throughout Australia and New Guinea.

At Kellerberrin in the country area of Perth diocese, Anglicans and Presbyterians have been working together for some years.

Now, for the first time, they will be joined by the Methodists to set up a combined ministry in Kellerberrin next year. This is the first time the three denominations have officially worked together at the local level.

A Methodist minister would be appointed to the town and would hold joint services. An Anglican would visit monthly for a communion service.

The three denominations have agreed on four points — the validity of each other's ministers, the retention of denominational membership, each member's right of access to his own church for particular matters and intercommunion.

With nine years earlier experience in missionary publishing with the Overseas Missionary Fellowship in the Philippines and Hong Kong, Mr Robinson was familiar with the demands of this new responsibility. A board was established in Sydney in 1970 with Mr Philip Knight as Chairman and ANZEA Publishers was launched.

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ACR Appeal Donations

The directors of the Church Record Ltd acknowledge with warm thanks the following further donations to the special Church Record appeal:

Mr and Mrs R. Scully, Chatswood, \$10; Rev and Mrs N. Boyce, Mungindi, \$2; Mr H. McIntosh, Goulburn, \$2; Mr Stephen's, Telopea, \$5; Mr R. Maidment, Moree, \$5; Mrs W. Cracknell, Sandy Bay, \$2; Dr J. Cameron, French's Forest, \$6; Mr C. Robertson, Nedlands, \$6.

Commission against indiscriminate baptism

A report received by the Standing Committee of General Synod comes out strongly against what it calls "indiscriminate baptism" of infants. It supports the view that baptism is a "Christian not a civic rite" and that it should be deferred if parents are unwilling to accept the spiritual responsibility of bringing the child up in the context of faith.

The report was prepared by General Synod's Commission on Doctrine — eleven bishops, theologians and lay men from all over Australia. Secretary is the Rev. Canon Leon Morris, Principal of Ridley College, Melbourne.

The report surveys the theology and practice of baptism and confirmation, and admits, "There is confusion with baptism. Traditionally the parish priest has baptised all children brought to him for baptism. Many are asking whether this practice springs out of meaningful understanding of the sacrament."

The report strongly supports the Anglican theology of infant baptism and clarifies one controversial issue. "We conclude that we should not so much say that baptism conveys the Spirit as that baptism is the effectual sign of incorporation into Christ and therefore into the community marked by the indwelling of the Spirit in its members."

On the responsibilities of parents, the report says: "It might conceivably be argued that the faith of the minister and the church make up for any defect in the faith of the parents and godparents at the time of baptism. But no one other than parents or guardians can provide an environment of faith for the growing child and so provide reasonable opportunity for him to come to a personal faith when he is old enough to do so. Unless a parent or guardian is prepared to confess his own faith and undertake to provide the environment of faith the child needs, we think it right for the baptism to be deferred."

"We are unable to advocate indiscriminate baptism. This could be justified only on the assumptions that our society is Christian and that all parents who bring their children for bap-

Progress at Anglican RC talks

A determination to understand each other's point of view was one of the marks of the meeting in Sydney on November 1 of 12 Roman Catholic and 12 Anglican theologians to discuss the "Agreed Statement" on the Holy Communion.

The meeting was held at Bishops Court with Archbishop Marcus Loane as host. Both groups agreed that they had had some misunderstandings of the other's point of view cleared up. The tone and spirit of the meeting augurs well for further discussions.

It was agreed by the Roman Catholic theologians that the propitiatory sacrifice of Christ on Calvary was unique and could never be repeated. It was also agreed by all the Anglicans that they were unable to accept the doctrine of transubstantiation.

Participants in the conference were: Roman Catholic: Archbishop James Freeman (Sydney), President, Aust Episcopal Conference, Archbishop Guildford Young (Hobart), Archbishop Launcelot Goody (Perth), Bishop John Cullinane (Melbourne), Bishop Henry Kennedy (Armidale), Rev P. Heather (Sydney), Rev P. Murphy (Sydney), Rev J. Thornhill (Sydney), Rev C. Tierney (Sydney).

Anglican: Archbishop Frank Woods (Melbourne, Primate), Archbishop Marcus Loane (Sydney), Archbishop Felix Arnott (Brisbane), Bishop Keith Rayner (Wangarratta), Bishop John Grindrod (Rockhampton), Canon Broughton Knox (Sydney), Canon Leon Morris (Melbourne), Rev Antony Snell (Adelaide), Rev Dr Max Thomas (Melbourne).

Ballarat schools unite smoothly

The union of two Ballarat diocesan schools into "Ballarat and Queen's Grammar School" has required tremendous planning and effort but has proceeded smoothly to a point near completion.

The principal, Mr Renney, has worked closely with the chairman of the co-ordinating committee, Mr Alan Eddy, and staff and teaching of boys and girls have already been integrated.

The entire property of Queen's in Mair and Webster Streets has been sold to the Roman Catholic sisterhood of St John of God who already function on an adjoining property.

Some of the Queen's buildings may still be occupied into term of 1973, but new building is going on rapidly on the school property at Wendouree. Science laboratories are under construction and additional accommodation for girl boarders is being planned.

The principal has reported that a great deal of interest in the progress of the integrated school is being shown. Some authorities have expressed the opinion that the school has in its grasp an exciting opportunity to develop as a model provincial school for boys and girls, equipped in every way to provide all that the best independent schools will be called on to offer in the future. This prospect is shared enthusiastically by the principal and his staff and the co-ordinating committee generally.

New post for Bill Warburton

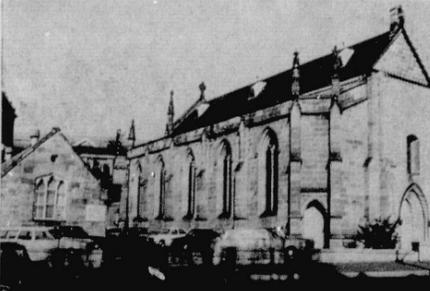
Rev D. William Warburton, rector of Holy Trinity, Hobart, since 1966 and Director of Christian Education for the diocese of Tasmania, has been appointed Director of the Overseas Department of the diocese.

Mr Warburton trained at Ridley College and was ordained in Tasmania in 1952. His whole ministry has been in the diocese except for 1960 to 1963 when he was BCA missionary at Minnipa, diocese of Willochra.

As director of the Overseas Department, Mr Warburton will be responsible for the co-ordination of all missionary education and activities within the diocese and support for the overseas missionary organisations of the Church are channelled through his department.

He takes up his duties this month.

HISTORIC GARRISON CHURCH



The Garrison Church, Holy Trinity, Miller's Point, one of the oldest of Sydney's city churches. The old stone schoolhouse, built about the same time as the church (1840) is at left. The National Trust is sponsoring a \$95,000 appeal for the restoration of this lovely old parish church.

Dr Sambell — Ashamed to be an Australian

In his charge to the Perth synod in October, the Archbishop of Perth, Dr Geoffrey Sambell, said that recently he felt ashamed to be an Australian.

He said: "On a short visit to England last week I was ashamed to be an Australian. I quote from one of the English daily papers: 'Ugandan Asians, when they are being processed by British Immigration

officers, will now be given the option of going to countries other than Britain or Canada. They may choose New Zealand, Fiji, Mauritius, Sweden or other unspecified countries in Europe and Latin America. It has not been stated which countries fall into the unspecified category, but it is obvious that some of more than 50 countries approached by Britain have agreed to take some Asians. For domestic reasons they have asked the Foreign and Commonwealth officers not to make their offers public.'

You will note the unspecified countries are in Europe and Latin America and so Australia could not be read into that list. The following day a statement appeared that Australia would take 200 Ugandan Asians, something like 40 families, so long as they fulfilled all our qualifying conditions for Asian migrants. There was no question of Australian compassion, and ours was the only conditional offer I read about. Over against that offer the same paper stated that West Germany, not altogether a member of the British Commonwealth, had offered to take 1,000.

I charge Australians — and that means you and me — as our Governments represent us — with being selfish, racist and incompassionate. Yes, some will say we already have something like 2 per cent unemployment rate — the United Kingdom has 3 per cent. Others will say it is the United Kingdom's problem. Some of those same others would claim to be members of the British Commonwealth particularly when lost concessions for our rural industries were involved with Britain's entry into the Common Market. That might equally be the United Kingdom's problem.

I have supported the World Council of Churches in their program to combat racism in South Africa. Does its seeming lack of expressed concern for racism in Uganda indicate that it has been sucked into a policy of racism in reverse which is surely merely another form of paternalism? I can remember when the first United Nations Refugee Appeal was made to Australia, that we gave generously and we are generous givers, but we were not at all willing to take refugees from refugee camps unless they were fit to win an Olympic marathon. They would only be any good to us if they could contribute to our economy.

I would wish the Government felt it has enough support to increase its intake of Ugandan Asians from 200 to 2,000, but I don't believe we have that kind of compassion.

Design of church buildings

In his presidential address to Grafton Synod late last month, Bishop Gordon Arthur spoke up for the use of more flexible materials in church buildings than brick.

While we are thinking of the church in terms of buildings, I must speak in utmost appreciation of the care given to very many of the churches in this diocese and to the grounds in which they stand. Most of our churches are still of timber construction and they require constant attention, by painting especially.

Despite this, I believe that there is much to be said for timber construction and for the use

of some synthetic materials. They are cheaper in the first place, and they are more flexible than brick or stone. You can adapt them more readily to the changing needs of the years, and you can even transplant them.

Let me add also that flexibility in church seating is much to be desired, so that all the available space is not under the rigid autocracy of solid pews, but can readily be used on occasion for various purposes such as group discussions in which it is desirable for people to be seated in circles. I have to admit that I have not greatly succeeded in persuading others in these things, but I am glad to say that in another small but not insignificant matter there is general agreement.

All our new churches, and some of our older churches that are having their windows repaired, are now installing clear-glass. There is much to be said for this, unless you have stained-glass of the very finest quality and in this climate window-should also be openable. You may think all this an idiosyncrasy on my part, but there is something of a principle at stake. What we do in church has everything to do with what goes on in the world around us. In our worship, therefore, it is good to be able to look out on that world. And there is no reason why passers-by should not be able to look in on us.

A church is not a private huddle of people in a sacred cubby-hole. It is an open fellowship, into which all are sincerely welcome, where the real issues of daily life are realistically and hopefully dealt with, before the Maker of all.

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