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NEAC ENROLMENTS OVER 400

Waiting list to be established

Enrolments for the National Evangelical Anglican Congress have passed the maximum accommodation figure of 400 just over a month before enrolments were due to close on June 30. NEAC will be held at Monash University, Melbourne, August 23-28 next.

The NEAC executive already has plans to establish a waiting list so that places will be given to later applicants as some who are registered find that they are unable to come.

It is encouraging also that the budget need has now been lowered to just over \$2,500. A number of parishes have spent generously in providing for delegates to come to the Congress, while

many individuals are paying their own way. Some church bodies have given solid backing.

An appeal is made to parishes not sponsoring delegates, and to individuals not themselves able to come, to support the budget appeal in June.

The Congress will feature a first class exhibition mounted by Pilgrim Design, and a well-stocked bookshop. Provision is being made to share the Congress with others in the parishes through tape recordings and slide sets. The Congress papers will be on sale, in a limited quantity, and the Congress statement will be on general sale for wide use in parish study groups.

Canon Michael Green has accepted engagements in Tasmania, South Australia, Melbourne and Sydney. He will be interviewed for the mass media, and the final service of Congress will be recorded by the ABC for televising.

Diocesan approval has been given for interstate clergy to preach in the Melbourne churches before or after the Congress, and Victorians are opening their homes for members of Congress or their relatives who may need accommodation.



CANON MICHAEL GREEN

Bishop Housden on church's aim

"The real purpose and goal in the world," said the Bishop of Newcastle, Right Rev James Housden, speaking of the Christian church, "is to proclaim Christ to the world, his world, though it knows him not." He was giving his pastoral charge to the Newcastle synod in Christ Church Cathedral on Sunday, May 30.

The Bishop went on to call the churches back to the Bible, the authentic source of our faith. He showed that the New Testament made it clear who Jesus is. "I feel it my bounden duty in this synod service to proclaim to you and all the world, if they will listen, Jesus is Lord, Jesus is God," the Bishop said.

He developed more fully four occasions on which Jesus said, "I am . . ." The statements of Our Lord he chose were: "I am the vine, ye are the branches"; "I am the way, the truth and the life"; "I am the light of the world" and "I am the resurrection."

He said that the recent television film of Christ, "Son of Man," failed to portray Christ, but showed a man "unsure of himself and his mission."

Speaking about Paul's question, "Is Christ divided?" the Bishop developed the practical theme of divisiveness. He said that "there are signs, at times, of Anglicans treading on one another's toes and causing divisions, even here. One such instance recently brought to my notice was painful to me. I beg of you therefore, though differing in non-essentials, not to bicker nor to offend others by deliberate interference. It is my hope and prayer that the Evangelical Congress to be held in Melbourne in August will prove to be a positive affirmation of evangelical faith and fervour without a spirit of divisiveness, or a denial of

what many other Anglicans hold dear, for example, prayers for the faithful departed."



Rev Norman Allchin

The first mission, termed a lay witness mission, was held in March. It was organised by the Institute of Church Renewal, an American non-denominational



Part of a new development at Edgcliff glebe.

BISHOP CLEMENTS RETIRES FROM CANBERRA-GOULBURN

Bishop Kenneth J. Clements has announced that he will retire from the diocese of Canberra-Goulburn on September 30. He is 65.

He has told his diocese that he believed that the heavy responsibilities of the office should pass to younger shoulders. The Bishop and Mrs Clements will continue to live in Canberra.

The diocese has experienced phenomenal growth during the 10 years of Bishop Clements' episcopacy and has enjoyed wise administration. The Bishop trained at St John's, Morpeth, and Sydney University and spent the earlier years of his ministry in Riverina and shortly after going to Canberra-Goulburn he be-

came registrar and Archdeacon of Goulburn. He became coadjutor bishop of the diocese in 1949, and was made Bishop of Grafton in 1956.

As archdeacon and coadjutor in his old diocese, he enjoyed the high regard and friendship of both clergy and laity. It was no surprise when he was elected to succeed Bishop Burgmann in 1961. Mrs Clements was a daughter of Canon W. J. Cakebread, rector of St Jude's, Randwick, NSW.

Bishop Cecil Warren, the coadjutor, will administer the diocese from October 1 until a new bishop is elected by a special synod. Bishop Warren has been assistant bishop since 1965 and is 47. He is a graduate of Sydney University and Queen's College, Oxford.

ACR PRICE INCREASE

Because of a forty per cent increase in our printing costs, the directors of the Church Record Ltd have been obliged to increase the price of the "Australian Church Record" as from our next issue.

The new price will be 15 cents a copy or \$4 yearly posted.

This is the first increase in the price of the paper since

1966. The directors have managed to absorb the many increases in the cost of production over those five years but cannot afford to do so any longer.

We know that our readers will understand the reasons for an increase after five years and that they will continue to support the Christian ministry of this newspaper.

Sydney's 108 acres of glebe lands

Sydney's Glebe Administration Board has published an attractive booklet giving details with maps of the five areas of glebe lands totalling 108 acres which it administers for the diocese.

The five areas are in Edgcliff, Waverley, Randwick, Glebe (two separate glebes) and Parramatta. They vary in size from eight acres at Parramatta to two areas of 24 acres each at Glebe.

These were all grants to the Church of England in the early days of the colony. At the time the church did not require them for its own use and they were leased and then sub-leased by the original lessees.

LEASES EXPIRE

Only in the post-war years did the long leases expire and the properties begin to come back into the church's control. Not all have yet done so.

Some leases were for as little as 30 cents yearly and at least one of these is still in force.

Many properties have been redeveloped in recent times and the Glebe Administration Board has begun to administer increasing areas for the benefit of the diocese. Seventy-five per cent of the annual surplus is given to the diocese and 25 per cent is used for capital purposes and expansion.

The surplus for diocesan work was \$68,000 in 1965-66, \$130,000 in 1969-70 and it is estimated that \$250,000 will be available in 1971-72.

The Glebe Administration Board is elected by the diocesan synod and members hold office for three years.

Mission at Forest Hill "Thrilling results"

Two missions this year at St Mark's Church in the Melbourne suburb of Forest Hill have produced thrilling results, according to the vicar, Rev Bob Collie.

organisation begun in Georgia about 10 years ago by the Rev Ben Johnson.

The week-end was under the direction of Mr Ron Barling, a member of St Augustine's Moreland.

The second mission of a week's duration was held in May under the direction of Rev Norman Allchin and a team of about forty.

The cumulative effect on church life has been exciting. In terms of numbers some 36 people have made an outward profession of faith and 31 have signified that they wish to join one of the four fellowship groups that meet weekly in the parish.

Each mission was immediately preceded by a 24-hour round-the-clock prayer vigil beginning at 6 p.m. and closing at 6 p.m. the following day. Parishioners undertook to spend half an hour

in silent prayer, either singly or in small groups.

Summing up the impact of the two missions on the life at St Mark's, Mr Collie said recently:

"The results have been really thrilling. We should have expected as much because of the prayer before the missions and the simple approach to both."

"In both missions I believe God really poured out His Spirit upon us."

"Those who have indicated that they want to join the small weekly fellowship groups have a heightened sense of love and need for fellowship."

"Since the missions it has been a real joy to be present in these fellowship groups and to share in the free and enthusiastic conversational prayer. It is to be 'in the Spirit' and we thank God for it."

We must all wear our badge

Israel had two badges. One was circumcision, the outward badge of the male indicating separation to God. The other was the observance of the Sabbath, the badge that separated all of God's people from others. John the Baptist gave his disciples water baptism as their badge and most of Christ's disciples had this.

Our Lord gave his disciples a badge which they have worn ever since. He did not say that we would be recognised as his disciples if we belonged to a particular denomination, observed a particular order of ministry or were baptised by any particular mode.

In John 13 we read that he gave his disciples a completely new, identifying sign. "If

you have love for one another, then all will know that you are my disciples." Just as a son of Abraham would not be recognised without the badge of circumcision, so the disciple of Jesus Christ is unrecognisable and cut off from his Lord without this sign.

"Love the brotherhood," said St Paul. "Love one another," said St John, calling Christians to wear the badge the Master gave. The Bible gives a special place to the love of born-again Christians for each other. C. S. Lewis points out that this love is not an emotion but a state of will. It is not a fondness or how we feel—it is what we do.

Some people never understand the strong bonds which transcend the barriers of denomination. They are perplexed that Anglicans, for instance, may often feel closer to some Meth-

odists or Baptists or Roman Catholics, than to some fellow-Anglicans. They fail to grasp the depth of that deeper unity in Christ.

To be frank, the badge of true discipleship is often not worn. The love between brethren is too often driven out by bitterness, misunderstanding, ignorance or indifference. Evangelicals are often lonely, isolated, frustrated.

Evangelicals will not be going to Melbourne in August to see if they will dot each other "i"s but for a closer fellowship, an attempt to understand each other's viewpoints and to see that all this issues in responsible and more united action throughout our denomination.

We have been called to be Christ's disciples so that we might win men for Him. Our witness is just not credible unless we all wear our badge.

Christian Experience Of The Holy Trinity

Does the doctrine of the trinity bear witness to anything of great value in the continuing experience of Christians since the earliest times? Or is it simply a device of theologians to try to formulate the inexplicable? Many a candidate for confirmation, wrestling with the Quincunx Vult, must have thought the latter.

It is true that there is nothing particularly sacred about the number three. It is also true that belief in the Trinity is not expressly set forth in the New Testament, and that it entered relatively late into the formularies of the church. The Creed in the form originally accepted by the great Council of Nicea (AD325) contains Trinitarian doctrine only in an undeveloped form.

The earliest known use of the term "trinity" in a Christian context was by Theophilus of Antioch in 171 AD. Worship of God as Father, as Word, and as

Spirit, may be traced to the first generation of Christians, but this

Rev Canon Hugh Oakes, MA, ThL, is Diocesan Director of Education and a canon of St Paul's Cathedral, Sale, Gippsland.

practice clearly presented early theologians with a problem.

The climate of thought in the Hellenistic age wherein Christ's followers had first to make their

way, was sympathetic to monotheism. Educated people had largely rejected belief in the old gods and welcomed the idea of one supreme being.

But Christians made the startling, and quite unacceptable, claim, that God was not a remote, aloof and unapproachable being. They said he was one who expressed himself in this world—and had supremely done so in Jesus Christ.

Such an idea was quite repugnant to philosophers of those days. How could God defile his purity by contact with this lower world?

In answer to such arguments, the primitive church could only maintain the truth of its experience—that in Christ the fullness of God had indeed been made known; in him, people had truly encountered God in this world.

Some Christian teachers tried to accommodate their faith to Greek philosophy. They were bound to fail, and did. Perhaps the most nearly successful was Origen, a profound thinker of the third century. He put forward the notion of Christ as the continually-generated expression of the eternal being. There is truth in this idea, but Origen's Christ was not in full accord with the New Testament.

ARIAN HERESY

Inevitably, persistence in the attempt (notably by Arius, in the fourth century) to reconcile Christianity and Hellenistic teaching led to conflicts, and tragic warfare. The arguments and conflicts of this period resulted in careful formulation of the doctrine of God as it relates to Christ and to human nature.

It is significant that the hottest debates and longest struggles were concerned with Christ, his divinity and humanity and the relationship between them, and the significance of the incarnation of humanity. These questions had to be settled, for they are central to Christian experience.

There was much less actual controversy about the doctrine of the Trinity itself. The Christian church therefore, before the Roman Empire fell apart, had a much more fully developed doctrine of Christ and of redemption, than of the being of God.

This was reflected in the understanding of the Trinity. Attempts to put the Christian belief concerning God into words are more remarkable for their ingenuity than for their depth.

One of the most interesting attempts was that of Sabellius early in the third century. He insisted rightly on the unity of

the Godhead and the full divinity of Father, Word, and Spirit. But he said that these were but passing manifestations or "modes" of the Eternal One.

The modalism of Sabellius had to be rejected because it denied the final nature of God's revelation of himself, and implied that he might express himself, in other ways. And any form of modalism suggests that the true nature of God is forever hidden behind these "modes."

Nevertheless, the Christian church has never really succeeded in going very far beyond Sabellius, in its doctrine of the being of God. Even the mighty Augustine does not impress us with his attempt to compare the nature of God with the different aspects of human nature.

AQUINAS AND CALVIN

Forms of words that are reasonably satisfactory were found, but the great thinkers of the Middle Ages and the Reformation, such as Thomas Aquinas and Calvin, concentrated on explaining the meaning of terms rather than working toward deeper understanding of the Christian experience of God.

The church has generally succeeded negatively, in avoiding the extremes of unitarianism, on one hand, and tritheism, on the other; but has been less successful in achieving fuller wisdom.

Is such an achievement possible, and is it necessary. The need for it is perhaps best illustrated by considering the least-

developed aspect of trinitarian doctrine, concerning the Holy Spirit.

In the second century, one Montanus appears to have claimed to have been the fulfilment of Christ's promise of the Holy Spirit. In spite of the extravagance of such a claim, many followed his teachings, including the great Tertullian in the next century. Although the church was quick to condemn such teaching, claims like his have often been made since; and have often attracted many followers.

SOUNDLY BASED

This has been particularly true in times of disturbance or discovery. Groups of people claiming to possess, or to be, special manifestations of the high Middle Ages, again at the Reformation, and again in our own day.

Such movements gain followers because they stress the possibility of personal experience of God. We must learn something from this. The doctrine of the Trinity, however difficult to understand, is soundly based in Christian, human experience.

The church will be enriched, and extravagant claims avoided, as Christians explore more fully their experience of God.

The core of this experience, binding Father, Son, and Holy Spirit, is the knowledge that God is love. Our own age, whatever its faults, seems in some ways prepared to become more aware of the Being of God, "Three in One and One in three!"



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William Tyndale

Stood out as a most remarkable man amongst the first generation of English Reformers. He was born in Gloucestershire about 1495. Studied at Oxford and in 1515 took out his M.A. In his career he revealed that he was independent of groups, fashions and hero-worship. He could be described as an austere man, devoted to an idea and infinitely laborious.

Sir Frederick Kenyon wrote "The true father of the English Bible is William Tyndale, whose genius shows itself in the fact that he was able to couch his translations in a language perfectly understood of the people and yet full of beauty and dignity." He was known as a hard student and of frugal habits and his life indeed did reveal his calling as a servant of God.

Demus records "the peculiar genius . . . which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man, William Tyndale.

Indeed his work set a very high standard from the point of view of English literature, for it marked an epoch in the development of a worthy prose style.

He was forced to journey overseas to find a place to translate the New Testament and take advantage of the free-printing presses in the Reformed countries.

In addition to translating scripture, Tyndale went on and published the Parable of the Wicked Manner—a short treatise on the doctrine of justification by faith. Later in 1528 he also published "The Obedience of a Christian Man," the longest and most elaborate of all his works and together with the New Testament this is the book by which he was most widely known in his lifetime. He pointed out with clearness what was wrong and went on with plainness to show how to set it right.

He asserted the supremacy of Holy Scripture in all matters of faith and the supremacy of civil law in all matters of discipline. This was the first time that these two great truths were brought forward which formed the twin pillars in the fabric of English Reformation.

Tyndale loved his Bible and as an outcome he hoped that its teachings could be shared and experienced by all. He also loved his country and longed that the common man would not be robbed or misgoverned.

From then on Tyndale worked hard at translating the Old Testament after firstly coping with Hebrew with great success. Against great odds he persevered and continued with his work but all the time opposition came from England and every effort was being taken to silence him once and for all. There were indeed many who assisted Tyndale in so many ways and furthered his work—he had been kept until his work was done but a plot was hatched and he was arrested in May 1535.

While in prison, as St Paul, Tyndale was able to convert his keeper and other members of the household. There is evidence that he spent time continuing his study of Hebrew in spite of the cold prison quarters, uncomfortable and hungry.

Many made every effort to obtain his relief and release and it was not until August 1536 when the trial came to its climax when he was condemned as a heretic, degraded from the priesthood and delivered to the secular authorities for punishment. It was not until October 6 that he was led out to face his death. Bound to a stake, a noose about his neck, straw and faggots all round his feet.

Foxe says he lifted up his voice at the stake and cried aloud with great fervour, "Lord, open the King of England's eyes!"

In our situation today we are unable to return to the past. However there are things which we are unable to change in a

world of change. At a time when one finds challenge, questions and doubts within the church it does us well to reflect on men like Tyndale and learn from

Rev Alan W. Linton is a graduate of Ridley College, Melbourne. He went from the diocese of Gippsland to become rector of St Matthew's, Marryatville in the diocese of Adelaide in 1970.

their situation. The two things that stand out are his regard to: 1. The scriptures, 2. The Country.

Of the first one can see the

Scriptures as the basis of all that must be conserved within the Church today. Matters relating to tradition may be questioned and changed. But we must be on guard as to what we change.

Dr Leighton Ford was right, in the American Congress on Evangelism, to say "God is not tied to 17th century English nor 18th century hymns, nor 19th century architecture, nor 20th century clichés. But we are tied to Scriptures and in every area of thought today the Scriptures must, as always, be the basis on which we examine or question all aspects of our Christian life and worship. Scripture must be up to date in its translation, distributed and shared by all and held as the authority upon which depends

Continued page 4

On my path

You've heard of the "Save Our Sons" slogan, haven't you? Well, I'd like to add a couple of words . . .

The thought came as we drove over to my Mother's place recently.

We drink tea together—on the back lawn, weather permitting, or go shopping, or just sit and chat about the latest doings of the greater family.

Mother's suburb was a place of market gardens when we children were young. Fields of sturdy, incredibly green peas, cabbages, beans, etc., delighted our eyes. The only drawback was when the bonedust fertiliser was applied and the wind was blowing our way over the boxthorn hedge!

But the cheerful, roundfaced, almond-eyed Chinese were our friends. Sometimes we bought our vegies from them over the hedge; or they came to our door, announcing their arrival by some obscure word which sounded to us like "Ichy-bo!"

Now, the roads are sealed, and lined with smart, cream-brick dwellings, and in places one or two up-to-date factories. It was near to one of these that we detected a certain

By Margaret

I thought about it as we drove the last two miles to Mother's quiet street. I wondered who had died, wondered too if he had been caught up into that poisonous racket of nicotine and tar.

The factory with its spacious lawns and gardens is the best that money can buy. No doubt its employees are treated generously. But its product is a dark brown stain on the healthy manhood and womanhood of Australia.

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Notes and Comments

The U.K. & the Common Market

A good deal has been said and written about the religious implications of the United Kingdom joining the European Common Market, something which now seems likely.

The decision will soon be made one way or the other and the major grounds will be economic and political. That is not to imply that it will not raise matters of close concern to British and Commonwealth Christians.

Earlier, some had expressed fears that joining might endanger the Protestant faith of the Kingdom and even the Protestant succession to the throne. Certainly, it has not affected the strongly Protestant West Germany. We believe that fears about the defence of the Christian faith are of little moment.

What we should be concerned about as Protestant Christians, is that British Christians may be ready to take advantage of the easing of travel and trade restrictions to propagate with real energy a vital Christian faith. It is the new opportunities that Christians should worry about.

We liked the published attitude of the staunchly evangelical Church Society which has received considerable mention in the U.K. religious press. The Society challenges Christians to be planning now and to be ready to buy up the new opportunities for an evangelistic thrust into Europe which membership of the E.C.M. will surely bring.

Drinking drivers and road safety

The appointment of Dr Michael Henderson as Executive Director of Traffic in NSW is welcome as a new and firm approach to all questions of road safety. Dr

Henderson is reported as saying that his first assignment will be concerned with the drinking driver.

A significant slice of the national income is being spent on alcoholic beverages and in some quarters the growing share of wine in this expenditure is being hailed as some sort of "progress."

Dr Henderson's report to the NSW Motor Transport Department stated:

"At least half all severe and fatal traffic accidents are related to the prior use of alcohol. About half the drinkers involved in these accidents are so drunk that it is likely they cannot properly control their drinking habits, and efforts must be made to stop drunks from driving."

On the other hand, the Minister of Justice in NSW, Mr J. C.

Maddison has decided to look into the question of allowing the liquor outlets to stagger their trading hours to help the liquor trade get rid of those hours during the day when sales are down.

This will mean that hotels near industries which have shift workers will be able to sell liquor to

shift workers going on or coming off duty.

So staggered hours will mean staggering pedestrians and more drivers whose cars will stagger all over the roads.

It will be very difficult for one section of the NSW Government to promote road safety while another section of the same

Government is promoting and expanding opportunities for the consumption of alcohol.

Australia is already the third largest consumer of alcohol (per capita) in the world. Australians love beating records but in this event we should be satisfied with the bronze medal.

Prayers for the dead and Australia '69

When faced with the loss of a loved one, a Christian will certainly experience a confusion of emotion and sentiment. How he resolves this confusion may well depend on the firmness of his grasp of Bible truth.

The believer will lift his heart to God in thanksgiving and praise for the life and witness

and example of the one who has died and he will pray for that wonderful reunion with all the faithful departed at Christ's coming. The note of triumphant hope will dominate his prayers and his witness to others.

Beyond this the believer cannot go, lest he go beyond the Word of God. In this, he will be guided too by our present Book of Common Prayer.

The Christian who in bereavement feels he must pray for the dead one, will pray accordingly — perhaps using a well-known formula which is not in our Anglican liturgy: "May light perpetual shine on him etc."

The highly-contentious phrase in Australia '69: "and in faith and trust we leave in your keeping N." satisfies the aspirations of neither of the parties mentioned above.

In his letter quoted in this issue, the Archbishop of Sydney says that "It is unfortunate that there has been so much misunderstanding about the phrase in Australia '69." We agree. We go further and say that the misunderstanding arose entirely because some members of the Liturgical Commission insisted on the inclusion of this phrase.

Dr Loane goes further and adds that "This was widely thought to have been a form of prayer for the departed; but such is not the case."

We respectfully suggest that if this is not a prayer for the departed, why then has it not been dropped from the most recent revision a few weeks ago? Some things were changed but not this, which satisfies neither evangelicals nor devout Anglo-Catholics who wish to pray for the dead. What is the point of its retention?

Dr Loane points out that Canon Donald Robinson was a member of the Commission and that he had an explanation for the phrase. Canon Robinson was, as we have often pointed out, one of a tiny minority of evangelicals on the Commission and still is. If he agreed to a concession of this kind, it would certainly be because he was fighting the battle for Bible truth in our liturgical revision and he could get no further on this issue. He certainly could not have expected the strong evangelical reaction against the phrase when it was published.

When Australia '69 was published, this paper sent copies to a representative group of evangelical clergy serving in Perth, Adelaide, Tasmania, Melbourne and Brisbane. Before we went into print on this issue, we published

verbatim the comments that came back. These men took this to be some form of prayer for the dead and they objected to it.

We have said often and we repeat it — Prayer Book revision in Australia will come to nothing as long as the fifty or sixty per cent of Australian Anglicans who are evangelical, have only two or three men on the Liturgical Commission. If the Commission does not want to understand the biblical viewpoint, nobody can make it. But its intransigence over this dispute phrase bodes no good for Prayer Book reform.

UK churches to unite

The first definite step towards the first union of two British churches of different traditions was made in May.

The General Assemblies of the Congregational Church in England and Wales and the Presbyterian Church of England voted in favour of joining to form the United Reformed Church by substantial majorities in excess of the 75 per cent required.

Congregationalists	
For	1888 (89.01%)
Against	233
Total	2121
Presbyterians	
For	434 (79.3%)
Against	115
Total	549

If the decision of the two assemblies is approved at local level during the coming year it will be confirmed at next year's General Assemblies and the new United Reformed Church will come into being in May, 1972.

Note to Groups:

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Christians and peace

The modern peace movement has not fired the imaginations and drawn the support of Christians to anything like the extent that its promoters might have thought. In fact, Christians constantly come under fire for their failure to support the movement and there are constant pressures to make Christians feel guilty about their failure to be involved.

Should we feel guilty about it? Not at all in our view. There are some paradoxical sayings of our Lord in the New Testament about peace and we must recognise the paradox if we are to hold a mature Christian view about what our Lord says about peace.

He said to Peter, "All who take the sword will die by the sword." That is often quoted to prove that our Lord was against war and for peace. Yet its antithesis comes also from Christ — "Do not think that I have come to bring peace to the world . . . but a sword." The paradox lies in the fact that in their context, both statements are true.

About war, our Lord said very little, considering he lived in an age racked like ours, by a variety of destructive wars. But what he says is clearly relevant to Christian thinking now.

He spoke about war on two occasions as being part of the order of things in unregenerate human society. He further spoke of wars continuing right to the end of the time preceding his coming again. Other New Testa-

ment writers take up this same eschatological theme about wars and urge Christians not to be afraid at these clear signs of man's innate sinfulness which would only end with the Lord's return to reign.

Isaiah's prophecy about the end of this age and the return of Christ is often quoted by the peace movement, but quite out of its eschatological context. "Swords shall be beaten into ploughshares and spears into pruning hooks," they say, when men stop making war. Of course, it will happen only when Christ returns as the Bible often makes clear.

Christians should hate war as much as any. Christians love peace more than any. Christians should be neither militaristic nor jingoistic. We must support those who seek peace among the nations and strengthen their hands by our prayers and all possible support.

But man being the fallen creature he is, we are not going to fritter our energies in lost causes while we have the great cause to fight for. Christ said to his disciples, "My peace I leave with you." We will work with might and main to help bring to all men the realisation of the only peace which man cannot live without.

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Looking again at R.I.

In answer to Rev G. B. Gerber's letter "Looking Again at R.I." (May 20), I would like to make the following observations:

(1) "But in our ordination we are called on to instruct the youth." Yes, but does this include those high school students whose resentful, disruptive attitude degrades the gospel? What of the command in 2 Thessalonians 3:14 to have no dealings with those who refuse to hear Christian instruction?

(2) Mr Gerber answers the statement that few clergy can communicate effectively with youth because of a lack of spiritual gifts, by saying that clergy should accept instruction in order to do it effectively.

But doesn't I Corinthians 12:11 state that spiritual gifts are apportioned as God chooses? Can anyone over-rule Him in this?

(3) Answering Jesus' prohibition against casting pearls before swine, Mr Gerber says "we should not look upon them as swine, but lovingly proclaim the gospel to them." Whose command are we supposed to obey? Jesus or public opinion?

(4) "A week or so ago, 87 boys at a metropolitan high school responded to an invitation to receive Christ." This is an emotionally charged statement to panic people into continuing high school R.I. without substantiating the evidence.

Mr Gerber says nothing about which school it was, how it was achieved or about contributing factors. A shaky argument in putting forward a case.

(Rev) P. G. Carman,
Kingsgrove, NSW.

CMJ MORE ACTIVE IN AUSTRALIA

The Church's Ministry among the Jews, founded in London in 1849 and one of the oldest Anglican missionary societies, has become much more active in Australia with the appointment of an honorary representative in Sydney, Mr Paul Kraus of Epping.

The CMJ is at work in Israel, Iran, Ethiopia, Tunisia, Morocco and Argentina. It also shares in the work of the Hebrew Mission of the Old Church, Calcutta.

In the UK and Ireland it witnesses to the Jewish people by visitation and literature and helps parishes with large Jewish populations. It seeks to combat anti-Semitism and to inform Christians about their Jewish neighbours.

Mr Paul Kraus is a graduate teacher who while in England some years ago, made contact with the work of CMJ. He realised that when living in Sydney, he knew of no Christian witness among the 30,000 Jews who lived in his city. He resolved to accept God's challenge to do something about it when he returned.

He himself is of Hungarian Jewish parentage and was born in an Austrian concentration camp during World War II.



Mr Paul Kraus

After the war his family was able to migrate to Australia. He was converted to the Christian faith at St Paul's Chatswood many years ago and is now a parishioner of St Paul's Castle Hill.

Mr Kraus has begun to distribute literature and to speak wherever he has the opportunity on the work of CMJ. He has also established a monthly prayer meeting for the work.

Rev Christopher Cooper is the CMJ honorary representative in South Australia.

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C. R. JAMES,
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Whither Anglo-Catholicism?

If anyone knowing nothing at all about Christianity were to take up the Bible and read the four gospels, the Acts and the epistles, he would have read the one and only authentic version of the events which took place in the Middle East some 1970 years ago, on which the church was founded.

If that same person were to walk into any modern church practising under the auspices of Anglo-Catholicism, he would be amazed at the dissimilarity to those early days, and wonder on what authority it acts.

Fundamental Christianity is one thing: ceremonial Anglo-Catholicism appears to be something quite different. Traditionalism has taken command and would appear to have superseded fundamentality. Let's have a look.

The Last Supper: Holy Communion: Holy Eucharist: The Mass. The Prayer Book uses only one of these names, but various persuasions use the other three. Why?

The claim is that this service, called by different names and performed in a variety of fashions, was instituted by Christ himself. What nonsense! He did no such thing.

According to Matthew and Mark, Jesus said, when referring to the bread, "Take, eat: this is my body." Luke quotes, "This is my body which is given for you: do this in remembrance of me." John, the beloved disciple, apparently thought that the incident was not of such great importance, so he omitted it.

Had it been of such major importance surely John, who was closer to Jesus, and had a more intimate knowledge of his teachings than anyone else, would have stressed it as being of sublime significance. But he left it out completely. He knew that, in asking them to adopt this practice in remembrance of him, Jesus had drawn on knowledge he had acquired, in the years between his birth and baptism of John, of an oriental custom dating back into dim, distant antiquity.

In other words, the ceremony of eating bread (to which salt was added) and drinking wine, was used by orientals of cen-

turies past, as a means of binding together people of a particular persuasion. In recommending this practice Jesus was not inventing something new. He simply asked them to adopt it and, remember him.

The service in the Prayer Book embodies this custom but, apart from the use of the words referred to, none of it was commissioned by Jesus. Why, then, is it claimed that this service was instituted by him?

Notions of the Romish doctrine of Transubstantiation had found their way into the 1554 Prayer Book. A century later the compilers of the 1662 book saw fit to include Luke's words on remembrance at the end of the act of consecration. The present trend seems to be towards a re-introduction of that rejected notion.

Anglo-Catholics say they do not like the word Transubstantiation, preferring their term, *The Real Presence*. Surely the latter constitutes a distinction without a difference.

They are proud to say that the Church of England stands midway between Roman Catholicism and Protestantism. Does it? It would appear that the work of the Reformers was in vain.

Before administering the wafer bread the priest exhibits a piece for viewing, and utters the words, "Behold the Lamb of God." The meaning is that that piece of wafer is actually Jesus. Is this not degrading? Is not this an insult to the Just One?

At the Last Supper, erroneously so-called, Jesus did say, "This is my body." No one in his right mind can take such a statement literally as referring to the act ad hoc. If so, it would mean that he was in two places just then — in himself and in that piece of wholemeal baker's bread. The thought is impossible and monstrous.

Wyclif's eucharistic theology

In the recent article on Wyclif as an evangelical leader, no space was given to his eucharistic theology.

Four of the 10 conclusions drawn from Wyclif's writings and condemned as heretical at the Blackfriars Synod of 1382 related to the Mass. His views in *De Eucharistia* (1380) were so radical that he lost the support of John of Gaunt. Thus there is a gap which ought to be filled.

1. Wyclif claims no originality for his views but restates and defends the position of the primitive church against the novelties of 13th-century devotion and practice — especially the doctrine of transubstantiation.

He writes as a convinced Realist and could not conceive of the accidents of the bread and wine remaining apart from their substance, even though the doctrine of transubstantiation had been defended thus at the Fourth Lateran Council in 1215.

The appeal to the fathers (especially Augustine, Ambrose and Anselm) as well as to Berengar's confession before Pope Nicholas II to show that the "modern" doctors (eg Aquinas, Scotus, Innocent III) had read their own recent opinions into the views of the ancient sources.

Such an argument became common-place when the Reformers insisted that their Protestantism was the only true Catholicism.

2. His rejection of transubstantiation is balanced by what he declares to be the teaching of the primitive church.

In *De Eucharistia* he says we must distinguish "two types of seeing, eating and digesting; namely corporeal and spiritual. Thus we agree that we do not see the body of Christ in the sacrament with the bodily eye, but with the eye of the mind, that is in faith through a mirror darkly ... Thus when we see the

host we ought to believe not that it is itself the body of Christ, but that the body of Christ is sacramentally concealed in it."

Hence he sees the nature of Christ's presence, not materially or carnally so, but figuratively, sacramentally, effectively. He also maintains that there is no change in the elements. "Therefore the faithful can gather that the sacrament of the eucharist is really bread and wine ... so that neither the bread nor the wine is destroyed."

Any adequate estimate of Wyclif's contribution to the Reformation is bound to give his sacramental theology high priority, for this alone would justly earn him the place of "Morning Star" of the Reformation.

(Rev) T. C. Milton,
St John's Church,
Biggenden, Q.

Why should we, in this latter twentieth century, believe it was any different from what it was then? Luke included the remembrance clause; John omitted all reference to the incident. Surely it is reasonable to assume that not one of the disciples expected that subsequent generations would be so absurd as to put a literal interpretation on the words. We are supposed to be sensible men and women. Let us employ our God-given intellects and think rightly.

Tied up with this same notion is the attempt to centralise or localise Jesus. He is supposed to be present in those elements. Does this mean that he is not present elsewhere in the church? He had said, "Where two or three are gathered together in my name, there am I in the midst of them." The significant phrase is, in the midst of them. If he is present in that piece of bread, he can't be in the pew.

Perhaps this form of presenting the case is crude, but I chose to put it plainly without theological jargon. I feel it is better this way, as it should remove doubts about my intentions. No disrespect is intended. Sections of the church are heading in the wrong direction and this is submitted humbly that readers may consider a reappraisal of their beliefs where desirable.

Only one aspect of Anglo-Catholic practice has been dealt with, and that very lightly to keep the size within due bounds. I chose this one thought because it is central to the whole of that practice. As to St John's purpose in writing, bear in mind that I have not overlooked the last verse in his gospel.

Henry R. Granville Smith,
Ariah Park, NSW.

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Prayers for dead not condemned by C of E says Bishop

Prayers for the dead had never been officially condemned by the Church of England, the Bishop of Newcastle, Right Rev. James Housden, told the "Newcastle Sun" recently.

There was a difference of opinion among churchmen over such prayers, he added.

Bishop Housden was commenting on a statement by Archbishop Loane, who said prayers for the dead were "vain and futile".

Bishop Housden said prayers for the dead were in regular use in many Anglican churches throughout the world.

They were permitted in a prayer book published in 1928.

Bishop Housden said some of the traditional church opposition to prayers for the departed was because of the nature they took.

The Anglican Church did not pray for remission of person from a state of purgatory but rather merely commended the person to God's care and keeping, he added.

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We will give a book for the two nearest entries to Bible Crossword No. 36, which should reach this office not later than June 28. All answers come from the Revised Standard Version of the Bible.

ACROSS

1. All these evil things they defile a man (4, 4, 6) Mk 7:23
10. Jesus said to him, "Put your hand in to its place; for all who take the sword will perish by the sword" (5, 4) Mt 26:52
11. and having found him he said, "Do you believe in the Son" (2, 3) Jn 9:35
12. For when there is change in the priesthood, there is necessarily a change in the law as well (1, 6) Heb 7:12
13. but rather never to put a stumbling block or hindrance in the way of a brother (6) Rom 14:13
14. Heaven and will pass away, but my words will not pass away (5) Mt 24:35
16. nor height, nor depth, nor anything - creation, will be

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Solution to No. 35

PRAYERS FOR THE DEAD

This statement on prayers for the dead is reprinted by permission from the May issue of "Southern Cross." (See Notes and Comment on page four of this issue.)

Evangelicals have always resisted prayers for the dead in all forms since the Reformation. Such prayers were linked with the medieval doctrines of purgatory and mass-priests and chantries. The last trace of such prayers vanished with the publication of the Book of Common Prayer in 1552.

There was thankful commemoration for all who had departed from this life in God's holy faith and fear; there was joyful recognition of the communion of saints; but there was no intercession for, or commendation of, those whose earthly life has now ended.

It was not until the rise of the Tractarian Movement that an attempt was made to re-introduce such prayers in the Church of England. This trend received an enormous impetus as a result of the terrible losses in the first World War. Prayers for the Fallen came into vogue to meet the demands of sorrow and sympathy.

Thus Catholic tradition and popular sentiment joined hands to bring prayers for the dead back into the main stream of public worship.

During the last fifty years, some form of such prayer has found a place in the Prayer Book of some churches in the Anglican Communion. The form of these prayers is often vague and sentimental; all such prayer is unscriptural and contrary to the theology of the Reformation.

Article VI affirms the supremacy and sufficiency of the Scriptures as a rule of faith and practice. Article XXXV asserts that the two Books of Homilies contain "a godly and wholesome doctrine." The Homily entitled "Of Prayer" is a major condemnation of the practice of prayers for the dead. This is on the two-fold ground that "if we will cleave only to the Word of God, then we must needs grant that we have no commandment so to do," and that we must not "dream . . . that the souls of the dead are anything at all helped by our prayers" 1.

The great Masters of the Reformation made it clear that Scripture is the sole guide and rule as to what is acceptable worship. Since Scripture is silent

about prayers for the dead, they could only conclude that the use of such prayers is wrong.

Miles Coverdale summed up the whole situation in his statement that "We, having for no word of God, whereupon faith leanteth, can not but sin in doing it, in that we do it not of faith, because we have no word of God for it." 2.

Similar convictions were voiced by most of the English Reformers as may be seen by the study of the index of the Parker Society volumes. Nor was any serious departure from their doctrinal position contemplated by those who came later. Thus James Ussher, Archbishop of Armagh and Primate of All Ireland, one of the most learned divines of the seventeenth century, said that "Prayer is abused when we . . . pray for such things as God hath made no promise of, or for such persons as He hath made no promise unto; as when men pray for souls departed." 3.

Prayers for the dead must be condemned on the ground that they are concerned with the relationship of the souls of the faithful departed to God, and they imply that this relationship is still something less than perfect. This is a plain contradiction of the doctrine of justification by faith. We are received and reckoned as righteous from the divine standpoint only because of the merits of Christ; and in this sense, we can never become more righteous or less righteous than we are at that moment when His righteousness is laid to our credit. This is the sole ground on which we can hope to stand in God's presence and "be saved for ever."

Prayer for the dead from this point of view is vain and futile. It is also a plain contradiction of the absolute communion with God which the Scriptures promise to the saints on dying. They are with Him (Lk. 23:43); they are "at home with the Lord" (2 Cor. 5:6 R.V.). They see His face and they rejoice in His presence. This is the great "hope of glory" which has inspired men of faith all down the ages.

Prayer for the dead from this point of view is no less vain and futile. To pray "that light perpetual may shine on them" and that "their souls may rest in peace" is in effect to pray for

what has been fulfilled and will not be taken away. If it does not mean this, then it is to pray for no man knows what.

Archbishop Randall Davidson and Bishop H. C. G. Moule were willing to sanction prayer for the dead in private while they tried to discourage it in public; this was useless because it undermined the essentials of New Testament theology.

Our love for those who have now passed "within the veil" must be expressed in praise and thanksgiving as in the Prayer for the Church Militant here on earth and not in vague forms of intercession.

It is unfortunate that there should have been so much misunderstanding about the phrase in Australia '69: "We leave in your keeping N." This was widely thought to have been a form of prayer for the departed; but such is not the case.

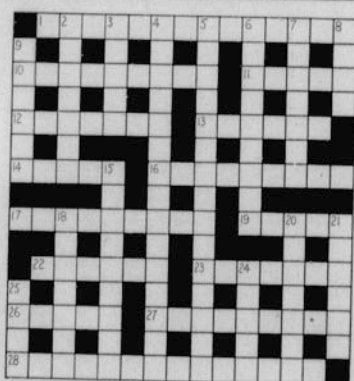
It is no more than a statement of fact; it does not involve the thought of intercession or commendation. The reason for placing the words within brackets was simply to imply that they could be used when appropriate; there was not thought of an alternative on the grounds of doctrinal objection.

Canon D. W. B. Robinson who is a member of the Liturgical Commission discussed the whole matter with me before Australia '69 was sent to the printers. He has rightly pointed out that the words in the form in which they are used provide no more than "an acknowledgment of and trustful acquiescence in the will of God who has removed a Christian from this life and taken him to Himself."

He has also remarked on the fact that Evangelicals have never objected to the refrain in John Ellerton's hymn: "Father, in Thy gracious keeping Leave we now Thy servant sleeping."

I very much regret the ill-judged criticism and misunderstanding which the Liturgical Commission has incurred in this matter. At the same time, it shows that Evangelicals today are as sensitive as ever to anything which weakens the look of prayers for the dead.

1 Homilies 22:7, part III.
2 Coverdale: Remains p. 258.
3 Tisdale: Body of Divinity (1841) pp. 276-277.



always seek to do good to one another and to all (4) 1 Th 5:15
9. when you judge those who do such things and yet do them yourself, will you - the judgment of God? (6) Rom 2:3
15. behold, he is coming out to meet you, and when he will be glad in his heart (2, 4, 3) Ex 4:14
18. Thus says the Lord: We have heard a cry - of terror, and no peace (2, 5) Jer 30:5
20. For their rock is not as enemies themselves being judges (3, 4) Deut 32:31
21. He has - his servant Israel, in remembrance of his mercy (6) Lk 1:53
24. At an acceptable - God, in the abundance of thy steadfast love answer me (4, 1) Ps 69:13
25. and said to them, "Jehi will serve him much" (4) 2 Ki 10:18

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Books Question of death

MAN'S CONCERN WITH DEATH by A. Toynbee, N. Smart and others. Hodder & Stoughton, 1968. \$6.10.
PERSPECTIVES ON DEATH, Ed. L. O. Mills. Abingdon, 1969. \$5.80.

These two volumes are an impressive combination especially at a time when Abortion and Euthanasia are so much in the news. "Man's Concern With Death" brings together eight top-line contributors who between them contribute 18 essays on philosophical, theological, psychological, and medical aspects of dying. The essays are wide-ranging and very informative.

"Perspectives on Death" contains only nine essays and has a slightly narrower range. This again is an excellent volume and displays a clearer interest in specifically Christian considerations.

To thoughtful laymen and Christian teachers both these books should prove interesting and useful.

B. L. Smith

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THE ACADEMIC MYSTERYHOUSE by R. M. Holmes. Abingdon, 1970. 197 pages. \$3.75.

50 YEARS AGO

(From the "Church Record," June 17, 1921)

In our last issue we referred to the action of the ECU in England engineering a petition against the admission of women to the teaching ministry and priesthood.

This service could only be rendered by giving the great Asiatic nations at our doors the gospel of Jesus Christ (Rev E. R. Harrison, Melbourne).

The Ven Archdeacon Martin, of Marrickville, NSW, has been presented with a motor car by his parishioners.

The world is estranged from organised Christianity. It is in danger of being estranged altogether from God. (Synod charge of Archbishop Donaldson, of Brisbane).

A novel method of raising money for CMS has been adopted by St. Hilary's, East Kew. A Young Men's Missionary Work Band is engaged in carpentering . . . and after the cost of material has been deducted, the balance goes towards the support of Mr G. Eric Hansford, of the Sudan United Mission.

The intelligence of the world must arise and repudiate the insanity of war. (Synod charge of Bishop Long, of Bathurst).

Colleague wanted, St. Anne's, Ryde. About 35 years or less. No 44-hour stint. Keen enough to be prepared to go seven days a week when necessary, but not expected to work harder than the Rector. Stipend £250 per annum.

The Venerable Archdeacon Cody, DCL, DD, rector of St Paul's, Toronto, Canada, and Minister of Education in the government of Ontario, has declined election to the archbishopric of Melbourne.

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Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



OLAVE BADEN-POWELL. The authorised biography of the World Chief Guide. By Eileen K. Wade. Hodder and Stoughton, 1971. 222 pages. \$4.90. "All the world loves a charmer" the book concludes. Olave Baden-Powell, World Chief Guide for over 50 years emerges full of zest, energy and effervescent warmth for all. B-P died in 1941, but in Lady Baden-Powell at 81 the great ideals of the founder live on.

THE "MAGIC" OF STORY-TELLING by Clifford Warne. Anzea, 1971. 68 pages. \$1. Clifford Warne as director of the Church of England Television Society, puppeteer, magician, ventriloquist, script-writer and dynamic preacher of the gospel, needs no introduction. Everything he does in all these roles makes an impact for the gospel of Jesus Christ. In this book which is skillfully laid out and is illustrated by Peter Orant, he seeks to impart some of his remarkable skills in story-telling to all others who would be real craftsmen in the practice of this valuable art.

HOW TO START A NEIGHBOURHOOD BIBLE STUDY. A guide to discussion study. By Marilyn Kunz and Catherine Schell. Tyndale House, 1966. 24 pages. 55c. Tyndale House has gone to a lot of trouble in this valuable booklet to be clear and simple. Christians who seek to use their homes in their ministry for Christ will find all the guidelines for closing the study. Different ways of starting groups and different types of neighbourhood Bible study groups are also dealt with. Anyone who has a sense of mission for their own street and neighbourhood will want to buy this.

Also it relies heavily on the theology of Richard Niebuhr and Harvey Cox. It has the strengths of this approach with its openness to dialogue with the "secular" university and its deep social concern.

But there appears to be no place for the evangelistic approach of the IVF and the evangelical college as we have them on the Australian scene. It is not a case of "either . . . or" but of "both . . . and."

GREGORY'S ROAD AND REFERENCE MAP OF AUSTRALIA. Clive Barrass, Sydney, 1971. (6th ed.). \$1.

A most valuable road and reference map which sets out very clearly all Australian roads and enables the user at a glance to distinguish between sealed and unsealed roads. This alone makes it invaluable to all motorists.

In addition, cities and towns are graded according to population and all geographical features are clearly delineated. It gives the primary products and metals mined in all the regions, rainfall, artemis basins, railways, time zones, distances between towns and so much more additional information that it will be a much-used educational tool.

Printed offset in eight colours

and measuring 35in x 45in and thoroughly up-to-date, this is excellent value for \$1.

THE SAGA OF GOD'S PEOPLE. A timeline of the Bible, by Robert Collie, St Mark's Vicarage, Forest Hill, Vic. 1970. 4 page folder in colour. 5c.

This nicely produced timeline shows all the books of the Old and New Testament in their historical setting from the creation to 100 AD. It contains a wealth of information about the groupings of the books, the major biblical figures and historical events. Yet it does all this and still preserves clarity and simplicity.

Most valuable for teacher-training and for Sunday School teachers themselves and at the price should be widely used.

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Mainly About People

Rev Ernest R. Walkerdien from Rockhampton diocese has been appointed vicar of St Mary's East Preston (Melbourne) from May 14.

Archdeacon William G. G. Wiedemann, recently retired from Wangaratta diocese, has been given permission to officiate in Melbourne diocese.

Rev Philip J. Adkins, vicar of St Thomas' Essendon (Melbourne) since 1967 is on long leave from July to October and has resigned the parish from October 1 to go overseas.

Rev Maurice C. Pay, rector of Christ Church Borooh (Brisbane) since 1968 retired from the middle of May.

Canon Robert Marshall, vicar of St Cyprrian's Narrabri (Armidale) since 1960 has retired and is living near Gosford, NSW.

Rev Peter E. Lockyer, in charge of Delungra (Armidale) since 1969, has been appointed curate of St John's, Tamworth.

Rev J. David Hughes, rector of St Mary's Kilcoy (Brisbane) since 1968, has accepted a parish in the diocese of Perth.

Rev Maurice David Ngyahoma, in charge of Mbeya, will be consecrated on July 2 to be the first bishop of Ruvuma, a new see carved out of the diocese of South-West Tanganyika.

Rev J. Henry Okullu, who trained at Bishop Tucker Theological College, Uganda, has been appointed Provost of All Saints' Cathedral, Nairobi, Kenya. Since 1968 he has been editor of "Target" and "Lengo," two Christian newspapers published in Nairobi. He succeeds Very Rev Raymond J. Harries, who has been provost since 1961. Mr Harries leaves Kenya in July to become vicar of Halifax, Yorkshire.

Rev John Mankey, who was ordained in Sydney in 1961, died in England in May. He served at Berowra, Kiama and Padstow, returning to England in 1967 where he was curate of Bucknell with Bagnall (Lichfield). He leaves a wife and five children.

Rev Dr John Munro, rector of St Matthew's, Albury (Can-Goulb.), has been appointed Archdeacon of Albury.

Rev Neville J. Chynoweth, rector of All Saints' Canberra since 1966, has been appointed rector of St Paul's Canberra from June 14.

Rev Thomas Knox, part-time chaplain at Greenwich Hospital (Sydney) since 1966, resigns from June 30.

Rev Malcolm F. Bell has been appointed curate of St Peter's West End (Brisbane).

Yen Adrian O. Charles, formerly archdeacon of Moreton, has been appointed archdeacon of the Downs (Brisbane).

Yen G. Arthur Lupton, formerly archdeacon of the Downs (Brisbane), has been appointed archdeacon of Moreton.

Rev Thomas H. H. Hood, rector of St John's Surfers' Paradise (Brisbane) since 1968, has been inducted to St Matthew's Sherwood.

Rev Andrew McCartney, vicar of All Saints' Mitchell (Brisbane) since 1967, has been inducted as vicar of St Mary's Moorooka.

Rev Thomas Treherne, director of Youth Leadership Training (Brisbane) since 1967, has been appointed assistant secretary for the ABM, Queensland.

Rev Robert J. Wheeler, curate of St Clement's Stafford (Brisbane) since 1968, has been appointed vicar of All Saints' Mitchell.

Rev Alex M. Fox, of St Paul's Stanthorpe (Brisbane) since 1965, resigns on June 30 to spend some months in the diocese of Carpentaria.

Rev Seaburne L. L'Estrange, vicar of the Church of the Transfiguration, Norman Park (Brisbane) since 1959, will retire on September 29.

Rev John H. Smith, rector of St Paul's East Brisbane since 1955, will retire on August 7.

Miss Jean Purser, registrar of the diocese of Bathurst, has been elected a lay canon of All Saints' Cathedral, Bathurst.

Rev Canon Eric Barker, canon residentiary of All Saints' Cathedral, Bathurst, has been appointed Dean of Bathurst.

Rev William J. D. Down, port chaplain at Hull since 1965, has been appointed port chaplain at Fremantle (Perth) and State secretary for WA of the Missions to Seamen.

Rev Alan G. Mee, State secretary for Victoria of the Missions to Seamen since 1965, has been appointed port chaplain at Juncirk, France.

Rev Neil Wolsey Spiers Chambers died suddenly on May 8. He was Dean of Students at Tabitebue College, Kaurua, NSW. He trained at Moore College in 1933 and was ordained in Nelson, N.Z. He served in Tasmania, with the BCA and as an AIF chaplain.

Sister Helen Wright of Sydney and Sister Audrey Nixon of Melbourne have been commissioned to serve for the Buch Church Aid Society at the District hospital, Laverton, WA.

Rev Raymond D. Neve, BCA missionary at St Peter's Kambalda (Kalgoorlie) has been appointed missionary at Norseman from July 1.

Rev Harrie W. S. Simmons, chaplain to Malvern Grammar School (Melbourne) and who worked with the Dohnavur Fellowship, India from 1947 to 1957, joined the staff of the Australian Institute of Archeology in Melbourne from June 7.

Rev Reginald T. Fabian, rector of St John's, Port Fairy (Ballarat), since 1964, will retire in August.

Rev Vilami Hala 'api 'api, a Tongan who has been in charge of the Pateson Solomon Islanders Settlement at Walluku, near Suva (Polynesia) has been appointed curate for 1971 at St Stephen's Mount Waverley (Melbourne).

Rev Professor Reinhold Neibuhr, US Lutheran theologian and professor of Applied Christianity at the Union Theological Seminary, New York (1928-58), died on June 1 at the age of 78.

Rev James South, curate of St Stephen's Port Kembla (Sydney) since 1969, has been appointed in charge of Greenacre from July 16.

Rev Robert A. Farrell, curate of St Aidan's Annandale (Sydney) since February 1971, has been appointed curate of St Stephen's Port Kembla from July 12.

hot line

Round-up of church press comment

THE METHODIST is asking its ministers and people if the denomination should continue with special religious instructions in State schools in NSW.

A Special four-page supplement gives the pros and cons which will be weighed at this year's Methodist Conference. Judging from the statement that the Department of Christian Education would need a further sum of \$55,000 for wages alone, if the job is to be tackled properly, it might seem that some see faint hopes of its continuance as at present.

According to the **Church Times**, the Church Society sees the U.K. entry to the Common Market as bringing new opportunities for witness and evangelism

in Europe. Which is about the most positive item we've read in the U.K. religious press.

Mia-Mia's editorial looks closely at the story of Ruth and Naomi and shows something of the bitterness and loneliness of old-age in biblical times. Not all the ancients fondly cared for their aged.

Gipsland Church News wonders whether the G.B.R.E. "should continue in the expensive and risky business of publishing Anglican curricula for Sunday School use."

MIXED MARRIAGES DISCUSSED



Dr Flex Arnott, left, Archbishop of Brisbane, and Dr Guildford Young, Roman Catholic Archbishop of Hobart, after the Joint working Group at Wahroonga, NSW, which discussed the vexed question of mixed marriages between Roman Catholics and Protestants.

ASIAN SU LEADER IN TASMANIA

In May and June the General Secretary for Scripture Union in East Asia, Rev David Chan, visited Australia and New Zealand. He was in Tasmania from 2-8 June.

Mr Chan comes from the northern part of Taiwan. Converted to the Christian faith in his late teens, he later trained at the Taiwan Theological Seminary to become a minister in the Presbyterian Church. He subsequently gained a B.D. degree from Convent Theological Seminary and an M.A. in semitic languages from Brandeis University.

His facility in four Chinese dialects, Japanese and English has been tremendously helpful in his current work. He took up his appointment with Scripture Union in 1969, and travels continually throughout East Asia advising staff and co-ordinating the work of the region, which includes work in Hong Kong, Japan, Indonesia, Ceylon, Korea, Burma, Malaya, Philippines, East Malaysia and Brunei, Singapore, Taiwan, Thailand and Vietnam.

Meetings were held in Burnie, Devonport and Launceston during his stay, but the main part of his time was in Hobart where he met with Christian Asian students.



Rev David Chan, Dr Jane Chan and Mai An.

Moree children's mission

Mr Owen Shelley, children's missionary with the Scripture Union, held a most successful children's mission at All Saints', Moree, NSW from 31 May to 8 June.

Meetings were held each day after school in the parish Education Centre and large numbers of children enjoyed the hour of stories, puppets and singing.

Mr Shelley spoke at a Sunday School teachers' conference, at a family night in the Methodist Hall and a youth night in the same hall. He also preached at services, spoke at Bible studies and met Moree youth groups and Sunday Schools.

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Autumn School of Theology

Eighty men and women attended a School of Theology, organised as an ecumenical venture with the support of both the Anglican and Roman Catholic Bishops of Bathurst, which was held at the Mitchell College of Advanced Education, May 17-21.

The speakers covered a wide range of topics, Rev Gerald O'Collins, SJ, a lecturer at the Jesuit Theological College in Melbourne and also visiting professor at Weston College within the Boston Theological Institute, lectured on "The Theology of Hope" and on "The Resurrection in Contemporary Theology."

Rev Dr Peter Carnley, recently elected a Fellow of St John's College, Cambridge, spoke on "The Presence of Christ in the Church."



DR ROBERT FRIEND

Dr David Dockrill, a lecturer in philosophy within the University of Newcastle, spoke about "The Unknowability of God" and Rev Dr Robert Friend, a biologist at the Mitchell College, lectured on the theme of "Issues in Science and Religion."

Dr Graham

DR BILLY GRAHAM preached at his first Crusade meeting since his recent operation when he addressed 29,000 people of Central Kentucky in May. His title was the "Credibility Gap" and a total of 757 inquirers responded to his customary invitation.

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BALLARAT CHANCELLOR'S BOAT WINS

A boat presented to Ballarat Grammar School by the chancellor of the diocese and his brother and sister scored instant victory with a win of three and a half lengths in the Head of the Lake.

Mr Reginald A. Must has been chancellor since 1954. During

last term he and Miss Kathleen Must and Mr Norman Must, of Anglesea, presented the new boat to the school.

The boat was named the Philip Must in honour of their father. The chancellor is an old boy of the school.

Training course for dialogue leaders

Sydney's Department of Evangelism will hold a training course for dialogue leaders during July.

This follows the success of the six-weeks dialogue program during Lent, when more than 2,300 non-churchgoers attended meetings in private homes for discussions about Christianity.

The training course will be held on Thursdays for six weeks from July 1, with alternative sessions at 10.30 am in the Chapter House, St Andrew's Cathedral, and 7.30 pm in Moore Theological College.

Rev John Chapman, diocesan missionary, said: "So far over 130 people have enrolled to do The Christian Faith correspondence

course as a result of the Lenten Dialogue meetings.

"Reports from parishes and hosts and hostesses show that in some places meetings are continuing to be held. Do pray for the many people who, through these meetings, have heard and considered the claims of Christ on their lives."