

# RAY HITS OUT

From page one

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

## MAIN PURPOSE

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

## U.S. ELECTION

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

## SINGING BEGBIES

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

St. Andrew's Cathedral  
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Saturday, 7th Dec., 1968 at 8 p.m.

Programs \$1. Students' Concession 50c.

CHOIRS: The St. Andrew's Cathedral Choral Society Choristers from Saint Andrew's Cathedral Choir and Petersham Girls' High School.

SOLOS: Alan Light (by permission of the Elizabethan Trust) and David Branagan.

Eastern Command Band performing by courtesy of the G.O.C., conducted by Captain Henderson. Guest Orchestra led by Gwenda Colgan. Harpsichord continuo by Winsome Evans.

Conductors—John Antill, Eric Gross.  
Organists—Michael Hemans, Rev. L. F. Bartlett.

## hot line

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

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

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

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

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

## YOUTH EVANGELISM

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

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

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

## 40,000 BALES

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

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$3 per year, posted. Editorial and Business: 511 Kent St., Sydney, 2000. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable.

## PLANNING NEW DIOCESE

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

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

## VERY QUIET SYNOD

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

Of four ordinances, the most important set up a Department of Social Work for the diocese, co-ordinating the work of existing children's, aged people's and other homes and institutions.

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

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

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## THE AUSTRALIAN

# CHURCH RECORD

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

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## BISHOP DAVIES ON LIFE AFTER DEATH

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

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

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

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

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

## TWO STRAINS

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

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

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

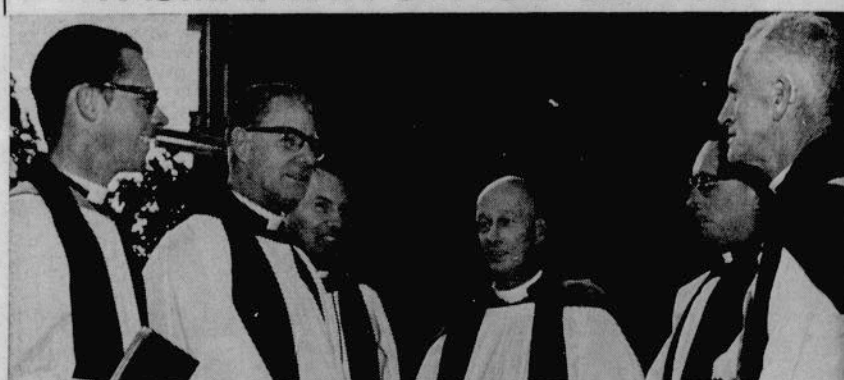
strains in the teaching of Jesus. Here is the paradox that must be reckoned with, and I believe that if our arms are to be strengthened for the tasks of this world there is no more effective way than by recognising the reality of the other.

## OTHER WORLD

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

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

## TASMANIAN SYNOD SERVICE



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

## BISHOP FOR POLYNESIA

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

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

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

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

## END OF A SEARCH

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

The name "Paddy Hannan" conjures up visions of goldrushes — tough mining camps — rugged conditions — and places such as Kalgoorlie, Coolgardie, Kanowna, Menzies, Gwalia, and the "Golden Mile" itself; all have lent an air of romance to the geography and history books of the world.

The age of the great "gold rush" has faded into the past and now a more exacting, laborious process of mining has to be employed to extract gold from the tons of earth dug out of the ground. But a new age has come into being in Western Australia. The age of nickel! Names such as Kambalda, Scotia, Mt. Martin make headlines. Men seek in Kalgoorlie — they search for either gold or nickel.

And this Christmas, as men's eyes are cast down to the ground searching and seeking for the elusive signs which spell out wealth, either in gold or nickel — let us become as "Wise Men" and lift up our eyes to the heavens — and search for a star.

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

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

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

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

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

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

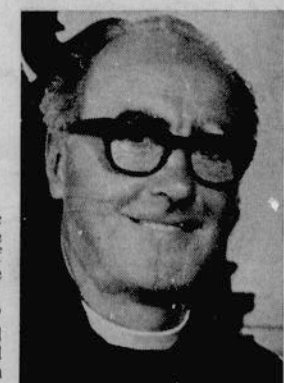
real King and Lord of all the world — and it shows where He may be found. It says that if men will only be faithful to the light — they will find the Child! "Unto us a child is born." Born into the heart of hard reality; into the world of Herod and Rome; into a world of sin and cruelty.

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

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

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

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



● Bishop Bryant of Kalgoorlie.

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

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

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



# THE BIBLE AND ORDINATION OF WOMEN

## 1. How to Interpret The New Testament Evidence

Rev. Geoff. Clark, rector of Regents Park, N.S.W., successfully moved the motion in Sydney synod which called for the admission of women to membership of Synod. In these two articles, he looks at the biblical evidence for admitting women to the ordained ministry.

For Evangelicals, that is, Christians who accept the Bible as God's word and therefore the final authority in faith and practice, the first question we must ask about admitting women to the threefold Anglican ministry is "What saith the Scripture?" And at first sight the answer appears simple. The New Testament has two passages (1 Cor. 14:34-7 and 1 Tim. 2:9-12) which flatly forbid women to speak in church; the second may even forbid them to teach in their own homes. "All Scripture is given by inspiration of God" (2 Tim. 3:16); therefore God forbids women to speak in church, and a fortiori to enter the ministry. Q.E.D.

### WHICH BIND?

But is it really as easy as that? No Christian uses the Bible consistently in this simple, rule-of-thumb way. For example, one of these very passages contains another prohibition concerning women. "Women should adorn themselves . . . not with braided hair or gold or pearls" (1 Tim. 2:9). How many Christians regard this as binding? 1 Cor. 11:1-16 says that men should wear their hair short and pray and prophesy with it uncovered, whereas women should wear it long and pray and prophesy with it covered. Most Christians do not think that this is an eternally binding rule, despite the theological reasons St. Paul gives for it.

All Christians agree that some New Testament rules are permanently binding and some are not, though not the same ones and not for the same reasons. Many make their selection on untheological grounds. Sometimes it is sentiment or prejudice (often overtly disavowed in favour of some apparently Biblical argument which is never applied consistently); sometimes it is "commonsense" — what

most intelligent Christian people think about a particular issue. Or it may be something else.

This is not really Biblical at all, or even objective. We are taking the parts of the Bible to be binding which we think ought to be binding. The reasons which lead us to think as we do may be Biblical or not. In the middle of the last century most white American Christians in the southern States regarded the New Testament teaching about slaves obeying their masters as implying the rightness of slavery in God's sight. It is clear that they believed slavery was right because they wanted to believe it; only then did they look for some Biblical justification for it.

If we are going to preserve the Bible as our final authority in an objective sense, we need a principle from the Bible which will show us clearly when and why any Scriptural rule or prohibition is meant to be permanently binding. The New Testament contains such a principle. It is undeniably applicable to every question of this kind, because it is based on the nature of the New Covenant and therefore of God Himself as a God of grace.

### THE COVENANTS

We find it most clearly and fully in the Epistle to the Galatians. Here it is emphasised that the New Covenant is not a second law, an improved version of the Old Covenant. In other words, we quite misunderstand the New Testament Scriptures if we see them as in part a collection of rules and regulations given by God to individual Christians and the Church for them to obey. The New Covenant is a covenant of grace, not of law. Chapters 3 to 5 of the epistle show that God has always been

a God of grace and promise, and that the law given through Moses was never meant as more than a temporary preparation for the perfect and eternal covenant of grace and liberty which was to be inaugurated by Jesus Christ. The Jews and the Judaising Christians who caused Paul so much trouble were wrong in thinking that God was a legalistic God, interested in laying down ceremonial rules.

It is true that the moral commandments of the Old Covenant are still binding on Christians (as the seventh of the Thirty-nine Articles reminds us). This is because they express God's eternal will and character; and even though they are binding on us, they lose their legal short-comings, and are transformed from an external set of rules into an internal compulsion written on the heart of the believer by the Holy Spirit.

But they are the only part of the Old Covenant that still binds us, even though all the rest of that covenant is part of Scripture, which is all given by inspiration of God.

For God is not a God of legal, ceremonial codes; and the special circumstances that necessitated the giving of such a ceremonial code in the Old Covenant no longer exist now that Christ has come and the New Covenant of grace has begun. It is therefore inconceivable that God should proceed to lay down eternally binding ceremonial rules under that New Covenant (with the possible exception of the two sacraments of the Covenant). Galatians 5:1 must be meant corporately as well as individually.

### UNDER YOKE

Under the Old Covenant all precepts were binding as long as the covenant endured, no matter how trivial they might seem, because it was a legal covenant. But under the New Covenant they are not. The only precepts that are absolutely binding on all God's people for the duration of the covenant (that is, for ever) are moral precepts. They are eternally binding because they and they alone adequately reflect and accurately express the holy, just and perfect character and will of God. To bind ourselves by prohibitions contained in the New Testament Scriptures just because they are there, is to put ourselves under a ceremonial yoke like that of the Old Covenant. It means adopting a rabbinic, Jewish attitude of slavish deference to a God-given pattern which must be followed at all costs — in so far as this is possible; the New Testament describes little and prescribes less about the worship and organisation of the early church (a significant fact in itself; if this was what God wanted, would He not have taken as much trouble over details under the more perfect covenant as He did under the less perfect one?). So unless a Biblical precept can be shown to be moral in its basis it must be taken, on Biblical principles, to be of temporary significance only — a matter of expediency, order, convenience, or decorum, but not of eternal divine will and purpose.

In my concluding article I shall look briefly at what the New Testament says about the ministry of women in the light of this principle.

## GUEST EDITORIAL

### Christmas — Force or Farce

By Rev. Dr. Bryan Hardman of Adelaide Bible Institute

The Oxford Dictionary of the Christian Church says that the observance of Christmas in the English speaking world developed considerably in the nineteenth century through the import of German customs by the Prince Consort and the influence of Charles Dickens. The celebration of the anniversary of the birthday of the Lord did not become general in the Church until three centuries and more after the event. The observance of the day is not, therefore, of the essence of the faith. Nevertheless, many things within the Church of Christ on earth not of its essence are of use in so far as they focus our attention on cardinal points of our belief.

Once Christmas has been "demythologised" of its pagan trappings we can use it for the advancement of the Kingdom of God in our lives. If for us the incarnation of the Christ of God is a goal to humility, to a recognition that God is concerned with the material as well as with the spiritual, to an acknowledgement that it finds its completion not at Bethlehem or Nazareth, but outside Jerusalem on a hill named Calvary, these same deductions apply to the Church and to the world.

Sometimes when we look at the organised Church it is difficult to see it as a reflection of the Incarnation. Though we repudiate the oft-stated notion that the Church is an extension of the Incarnation, we hold fast to the confession that the particular trait of the divine character revealed at Bethlehem should have their counterpart in the life of Christ's people.

When we see men and women listening intently for a word from some ecclesiastic on some "hot" issue as though they were to hear the voice from Sinai, we wonder at this strange departure from the humiliation of the manger scene.

If we are to see the shadow of the cross over the manger, we must also see the shadow of the cross over the Church militant. The Church of Jesus Christ has no word for the world that has a right to be heard that is not spoken from a current experience of humility; a humility rooted in the soil of death with Christ that finds its embryo in human history in a cowshed. It is not sufficient for us to be het up at the secularisation of a Christian festival by the tycoons of commerce. It is not adequate to put out our placards of protest—"Put Christ back into Christmas." Whatever their value of themselves they may be but conscience savours for the real need—a Church branded with the cross of Christ.

If Christmas 1968 is to be of worth in the sight of God, the meaning of the humiliation of God in Christ must be self-evident in the life of the believing community. If this is absent nothing else will compensate. Our thoughts for the underprivileged will be on the plane of simple philanthropy. Our protests against secularism will wear the taint of hypocrisy. Our round of church services will be little more than pious humbug.

The love of God is placarded in the self-emptying of the Incarnation. In that new-born babe God comes incognito, known only by those humble enough to recognise that this humility is a central trait of the divine character. Will this Christmas find you placarding this triumph of our God? If the Christ is to reign from a gibbet, it is in keeping that the royal birth should be in a cattle trough.

Will we trumpet out the manner of the event for the one is open to complete misunderstanding without the other? If this is our desire then it will be accomplished not with noise and bombast. It will be accomplished as the "cross-quality" of God revealed in Incarnation shows itself in the lives of God's people.

The Apostle John puts it all concisely. "In this is love, not that we loved God but that He loved us and sent his Son . . . if God so loved us, we also ought to love one another." For the Church, Christmas will be but a husk with a religious veneer unless the character of God shines through.

Only when the self-giving love of God saturates the Church will the word of the Gospel convey the Incarnate Word to a world perishing, not only from want of bread but more urgently from a want of redemption.

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## IMMANUEL—"GOD WITH US"

Rev. William V. Lloyd, vicar of St. Hilary's, Kew, Victoria, wrote this special article for our Christmas issue. St. Hilary's has a strong evangelical and missionary tradition and is one of the three largest supporters of C.M.S. in Victoria.

"And the stretching forth of his wings shall fill the breadth of thy land, O Immanuel."

Though I live in one of Australia's major cities I have a long established interest in the vast interior of this land. —I have seen so much that is beautiful beyond description; in stones filled with the blue and green, the gold and the red fire; the monolithic shapes of many hills; the play of light in change of colour and form, and the infinite mirage of the never ending distances above and below. This Australian land is as beautiful and as fruitful as any part of creation. I am a Canadian.

Sitting over a pannikin of tea with a prospector miner, as he pointed to country west of the Cooper Creek — towards the very centre of our continent, he spoke from an inner conviction; "I used to think that land was harsh and dead, and wondered how I could live out here, but a few years ago I discovered something that is really life to me, a living power, I can't easily put this into words, but to me it is God — I find that He affects me now in everything that I do, and He is the reason that I am now an honest man." — The fire sizzled as he threw the dregs of his tea on the hot coals.

### A NEW BOND

Here in this city, a man, prominent in financial and business interests, only a few short days ago, confided in me — "I never knew that life could be so good. For years I have had much, but somehow I always felt that the best had passed me by, and that what I was doing was not really important — this when we had just finished the financing and erection of several of the largest multi-storey buildings in this city — it all seemed so futile.

Then I made a discovery, partly from something said in my church that made me open a bible that I had not used since schooldays. I will never forget the effect that what I read had on me, it was in the third chapter of first Corinthians, verses nine to the end of the chapter. I found then a new life that has

meant everything to me ever since. You know the first result for me was that my wife and I experienced a new bond, just like falling in love again, and she was right with me — but above all I discovered what it is to be an honest man. This God did for me."

Both of these men have experienced for themselves the power and presence of God — they realised what God gives without fuss or force. Such experiences can be quoted to cover every section of life in this country. Unfortunately the popular Press is more inclined to quote statements from those who have little or no experience in the miracle of God's living reality. "For God so loved the world that He gave his only begotten Son, that whosoever believes in Him should not perish."

### THEY SEE NOT

God, the life giver, is here with us, but — A greedy boy only sees the cake on the table; a greedy man only sees himself and that "cake" that he must have; a woman may only see in detail what her neighbour is wearing; a youth may drive a thousand miles through Australian bushland in a GT and only see the speedometer; another may spend a year of social evenings and only see the other sex as a tool for self-indulgence; a man in the environment and influence of sordid, arrogant, immoral, psychodetic forces can only see the Book of Revelation as related in his mind to drug addiction or a trip on LSD; a clergyman in a tough inner suburban parish cannot see or know God in the midst of the clamorous forces all around him; men of apparent good-will try to solve the issues of life in forms of social action; advocates of peace tear at one another's throats or throw paint or break windows.

The old-fashioned courage associated with christian faith is still necessary, the sort of courage that resists temptation and stands firm against opposition, but possibly far more important today is the courage, the power, the courageous wisdom; to move, to innovate and above

## BETHLEHEM: A PROBLEM

Matthew 2:1—"Jesus was born in Bethlehem: My life is being lived nearly 2,000 years after this event. I have never been within thousands of miles of Bethlehem. God seems so far away from me and what happens in the world I live in.

1. "Jesus." That was His personal name. His family and friends called him that. Just as my personal name has a meaning, so has "Jesus." In simplest terms it means "God saves." If God is a God who saves, and there is much that I need to be saved from, then He can't be remote. Obviously, He knows about my condition, my needs, my anxieties and all the loads I bear. When I think about the Lord Jesus this Christmas, I will remember that He came to save me. Nothing remote about that.

2. "was born." Fancy God being born just like me. He limited Himself and so knows our limits from personal experience. Do we call such a God out of touch, unconcerned, unknowable, unapproachable?

The fact that He was born of a woman in order to come and save us, shows the depth of His love and the wonder of His marvellous mercy. Our God about that.

is gracious. His kindness knows no limits and His birth at Christmas is one more proof of the worth He attaches to your soul and mine. Nothing remote about that.

3. "in Bethlehem." Our Saviour was born at Bethlehem. We know the place and we know the date. God entered human history. God has intervened. When I doubt its reality I remember the testimony of those who met Him, even His enemies. "Never man spoke like this man," they said. The pages of the gospels testify about a man born like other men but who bore the indelible stamp of God living in human flesh. No other explanation is possible.

So we will sing "Glory to God" this Christmas with deeper thanks because He came to bridge the chasm that separates us from Him. If God ever seemed remote, His Son's coming at Christmas wipes it out.

Our sin makes Him seem remote, but His ultimate purpose for each of us is that He might dwell in our hearts and begin that wonderful relationship which makes us the born-again children of God. Nothing remote about that.



• A street scene in modern Bethlehem.

She  
contemplated  
suicide...

17-year-old Helen is an unmarried, expectant mother. Six months ago she left her home in a small country town to work in Sydney . . . now she is too ashamed to go back. For Helen motherhood holds no promise of joy . . . only heartbreak and indecision. Since 1960 the Carramar Maternity Hostel has not only helped, but in fact reclaimed the lives of hundreds of girls like Helen. Special counselling paves the way for future readjustment. Medical care and pre-natal exercises are arranged . . . all are encouraged to take one of the educational courses available at the Hostel. Most important of all, these girls receive compassion and understanding. While at Carramar they must make the most disturbing decision of their lives . . . whether to keep their baby or have it adopted. No matter what they decide the road ahead is hard and the girls need both moral and spiritual guidance. Carramar Maternity Hostel has averted many tragedies and given the greatest gift of all — "hope." To continue this work funds are urgently needed. Your gift, big or small, will work hard and help rescue young lives. Please send what you can.

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# Notes and Comments

## TWO VOICES

It is clear that Uppsala was a conflict ground for two "Voices" both speaking as the Church. One spoke of Christian Social Action in the world and the other of Christian Evangelism in the world. The latter often seemed the lesser voice. The Rev John Taylor, C.M.S. General Secretary suggests that these two voices have to be reconciled or the Gospel will be beset by increasing internal stresses rather than total witness. Dr Visser 't Hooft pleaded for this in his address. He spoke of the "Vertical interpretation of the gospel essentially concerned with God's saving actions in the life of the individuals, and the horizontal interpretation concerned with human relationship in the world."

Upset at the divisions these caused he continued, "A Christianity which has lost its vertical dimension has lost its salt and is not only insipid in itself, but useless to the world. But a Christianity which would use the vertical pre-occupation as a means to escape from its responsibility for, and in, the common life of man is a denial of the Incarnation, of God's love for the world manifested in Christ."

These words should be pondered by all of us. There is a primacy in the vertical outlook but to avoid the horizontal or to deny it will lessen the first.

## BUSHFIRES

Disastrous bush fires in N.S.W. and Queensland remind us how puny man's efforts are against the unleashed forces of nature. Man is not the master of his own destiny. Disasters like these draw us close in the fellowship of human suffering but they should remind us too that God is sovereign.

As in the case of the Hobart bushfires early last year, the response of the more fortunate has been prompt, but much more is needed. God commands us to "do justice to the afflicted and needy."

## THANK YOU

A warm "Thank you" at the end of our publishing year to the many who have written letters this year which were not for publication. So many say how they enjoy the Record. Some are candidly critical. Others write and offer thoughtful suggestions.

We enjoy getting such letters and their contents are not taken lightly. Changes are made and suggestions are taken up. We appreciate your encouragement and we ask for your continued prayers in our newspaper ministry for Christ and His gospel.

A special "thank you" to the many clergy and laity all over Australia who this year for the first time, have undertaken to bring each issue of the Record before their people. They have joined a band of devoted evangelical churchmen in many other places whose work and witness on our behalf over the years has been our greatest encouragement. May God bless you all.

## USE OF TV

The Australian Broadcasting Control Board in conjunction with Australian Frontier, has just published "Religious Broadcasting in Australia." It is a belated report on a consultation held in Melbourne in August 1966 for all interested in religious television.

The Consultation proved an unhappy experience and the sponsors are not likely to repeat it for a long time. They must have had many doubts about publishing this report, which consists mainly of the papers delivered in Melbourne. But the rub is in the very lengthy introduction which carries no name. It contains deserved criticism of what the churches are doing but it also draws a number of conclusions based on premises which few but the author would accept.

The churches should be using television primarily as a means of spreading the gospel to the uncommitted and the unconverted. Nobody seems to mention this in the report. It might just be possible to point men to Christ in the recommended use of thirty second and sixty second "spots" but it is more likely that they will be used to promote the social work of the churches. Is this good stewardship of the Lord's money?

The report raises a lot of questions and understandably gives few answers. But it is sad that it doesn't ask some of the really important questions.

## TV AND CULTURE

When Mr Arthur Cowan expresses doubts about people wanting more cultural programs, we have to remember whom he represents. As General Manager of the Federation of Commercial Television Stations (Facts), he speaks for the Packers, the Murdochs and the Ansetts, etc.

These people are not really interested in what the people want or need. The programs they show indicate quite clearly that they go along with the reported remarks of the late Dame Nellie Melba, "sing 'em muck."

Good programs, whether from overseas or locally produced, cost money. Big money. So we get antiquated movies, musical "shows" and the residues that go with the package deals.

The commercial stations serve this stuff up, pay for the usual rating services and come to easy conclusions. That's what the people want. The "people" of course, have no option except the A.B.C.

At times, even the A.B.C. gets in the deal just to look like the commercial stations. As a result in prime time on Sundays, we have one of the same dreary musical shows.

Since Mr Cowan has been the servant of commercial radio and television since 1954, it is understandable that he is not on firm ground when he talks about culture. Taste, like most other good things, has to be educated and cultivated. Commercial television in Australia is set on debasing and even brutalising. Having done it for so long, they now say that people don't want anything better.

## UNITY

There are distinct signs that evangelicals in the Church of England in Australia realise that they must no longer allow the vast distances of this land to isolate them from each other.

Most dioceses (unfortunately not all) have some evangelical clergy and all dioceses have large numbers of evangelical laity. They would all be spiritually richer for a closer fellowship and a centre of unity.

The Keele Conference of evangelicals in England gave birth to a new spirit of evangelical unity there. We need an Australian Keele.

## UNINITIATED

The Dean of St. Paul's, London, makes a parachute jump outside the Cathedral. Wine and cheese tasting inside Southwark Cathedral. There is no end to the gimmicks that might attract people. Satan suggested to our Lord that He jump from a pinnacle of the temple.

The Townsville Daily Bulletin reported a wine and cheese tasting run by the St. James' Women's Guild.

"As they nibbled the guests tasted assorted Australian wines and many of the uninitiated found they had a taste for it."

There are at least 300,000 Australians who wish they had never been initiated.

## BUSHFIRES SWEEP BLUE MOUNTAINS



Mrs G. Cambridge examines the church bell—all that remains of St. David's Church, Blaxland, N.S.W.

## CHURCH & RECTORY BURNT

Disastrous bushfires swept the Blue Mountains area during the last week in November and many lives were lost and properties destroyed.

The Rev. Brian Dooley, rector of Glenbrook with Blaxland and Warimoo, was forced to flee with his family from the rectory at Blaxland, losing everything they possessed in the fire. Mr Dooley had lent his car to Church Army Captain David Fuge who also lives at the Rectory, but was away when it had to be evacuated. The car thus escaped. Captain Fuge also lost all his belongings.

St. David's Church next to the rectory was also completely destroyed.

The Diocesan Youth Department's property at Springwood, Blue Gum Lodge, was completely destroyed also.

Only the caretaker's quarters were saved. The property which was used extensively for youth camps and house parties, was worth at least \$50,000 but was not insured for anything like this sum.

The Archbishop of Sydney has set up a Disaster Fund and has already sent some relief to the Mayor of the City of the Blue Mountains and some cheques to individual families who have suffered. He has also called for special prayers for rain in the churches throughout the diocese of Sydney.

## CATHEDRAL CENTENARY

The Archbishop of Sydney's sermon at the centenary service of thanksgiving of St. Andrew's Cathedral, Sydney, was a gem of conciseness and a challenge as Australia's oldest cathedral enters its second century of witness for Christ in a teeming city.

He referred to the service of consecration a century ago at which that evangelical pioneering bishop, Frederic Barker preached. Barker had expressed the wish that the new cathedral should maintain the pure doctrines of the Church of England. He hoped that the dean and canons would proclaim the gospel of Christ as well as be devoted in their management of the cathedral.

Under Cowper and other devoted deans, St. Andrew's, strategically placed in the civic centre of Sydney, has played an important part in the life of the city and under Dean Morton and his devoted staff, it will continue to do so.

There are many things about the Cathedral that are unique, apart from its age. It has always stood firmly for the eternal truths so dear to the heart of Barker. We will pray that it may long continue this loyalty to our Protestant and Evangelical heritage.

## M.P.'s FORM CHRISTIAN FELLOWSHIP

Federal members of Parliament have set up a Christian fellowship open to parliamentarians past and present.

The organisers hope to initiate a church service to mark the opening of Parliament at the beginning of each year.

At least once a session they plan a breakfast or dinner at which an Australian or overseas religious leader will be invited to speak.

They have also suggested appointment of a chaplain for Parliament "in due course."

Mr M. Lee (Lib., Vic.), has been elected president, Mr C. F. Adermann (C.P., Qld.) vice-president, Mr G. W. A. Duthie (Lab., Tas.) secretary, Mr R. Cleaver (Lib. W.A.), treasurer and Senator E. Prowse (C.P., N.S.W.) committee members.

Mr Cleaver is the president this year of the Australian Christian Endeavour movement.

Archbishop Marcus Loane of Sydney addressed a meeting of the Fellowship in Canberra in November.

## ACR's Needed

I am writing to ask the help of subscribers to your newspaper. Moore College Library has an almost complete file of the Australian Church Record dating back to 1926. However, we are missing some odd numbers from the years 1936-1947, 1960-64. We would be happy to supply exact details to anyone who is able to help us fill these gaps. We are also anxious to obtain any 'Church Records' dated before 1926.

S. Edwards,  
Librarian,  
Newtown, N.S.W.

## Clergy Stress

It is good to know that the letters on the question of Clergy Stress (first raised in your editorial of 3.10.68), have brought to the fore two important issues: that of stress on the clergy themselves and that of stress in the rectory family.

Every occupation has certain stresses and hazards, and it is with a knowledge of many of these that dedicated men enter into the vocation of the ministry. Their wives too are aware that the tensions between home demands and Church demands have to be realistically faced. Endowed with "the ornament of a quiet spirit" some are able to

exchange "the garment of praise for the spirit of heaviness." Some, however, are so heavily laden under the load that they stagger before refreshment comes.

Taking a practical view, the Rev. F. G. Hanson asked in his letter of 28.11.68 what was to be done about this matter, knowing that all members of family groups are affected often even before final break-down comes.

His suggestion that some type of program to educate and equip Christians to deal with the nervous strains that are found in full-time service is more than timely.

Furthermore, should we not ask if it is possible to alleviate many of these very strains? When tension was found amongst control-tower operators at the Sydney airport experts were called in to see what could be done to re-adjust their work situation. Such job-analysis is becoming more and more usual in government departments and in business practice.

The work of the clergyman has spread into fields unknown last century. Have we stopped to analyse whether one man should do all that is asked of him? Have we considered whether the best way to tackle many problems is on a parish basis or rather on a combined basis, say Rural Deanery? Should a parish be run by individual clergy or should groups of clergy combine to give of their talents in specific spheres?

All rectory families of the 1960s would want to radiate spiritual well-being in the community. Under harassed conditions many find this impossible. If family life is precious and home is a haven of peace, may we ask to what extent the Rectory should be open-house? To what extent should the lives of the children in a rectory be moulded by calls upon their parents which deprive them of parental support when most needed? Should the privacy which all children desire—even a noisy privacy in a lively family circle—be sacrificed to groups who take over the rectory at regular intervals? These again are only a few of the vital questions concerning the role of the rectory, the rector's wife and family. With thought and discussion ways can be found of adjusting the situation rather than of running away from it.

or, worse still, pretending it is not there until a break-down comes.

Thus, may mine be another voice asking with Mr Hanson and Mrs Douglas that effective action may come to alleviate an unnecessary evil which is robbing our Church of some of its best opportunities to witness to the Power which can truly say "My yoke is easy and my burden light."

Sadie Simmons,  
Croydon, N.S.W.

## Suggestion

Could I respectfully suggest that you include in your paper more of a devotional nature? As a Christian lay-woman I feel that I can say that this could increase the Record's appeal to the Christians in the various Churches. There must be a number of well-qualified Christians who could supply such devotional material. There is such a need to deepen the spiritual lives of the Christians.

Whilst in England we were able to get "The Christian" which usually includes something devotional and also something in the nature of personal testimony or biography.

I feel that by including more of these types of articles, with the wider news you are giving, you would make your paper more useful and supply a need in our Australian Churches.

(Mrs) Sheila Hayles  
Kilmiscott, W.A.

## Rock the boat

In reply to your Note and Comment about Australia being regarded overseas as the most conservative province in the Anglican communion, Bishop Clements is well able to answer for himself.

I doubt if it has anything to do with the good works, the missionary giving or the zeal for evangelism you wonder about. As for the bishop being an unwitting tool in the hands of "some people overseas" who are "knocking" evangelicalism, this is really a bit hard to swallow—we seem to have a capital letter **THING** about being evangelicals, which the Nov. 14th issue illustrates.

It seems obvious to me that the Bishop might mean—that while the mission of the Church shrieks out for change in every department, there is a deep reluctance to change—in our natural inclinations perhaps, but also because of a network of cross-references: loyalty to Anglican tradition; fear of upsetting unity conversations; self-consciousness of criticism from other dioceses...

Any proposed deviation from the well-worn ruts has to run such an obstacle race of regulations, canons, rubrics, committees, ordinances, faculties and other ecclesiastical impedimenta, that it either collapses exhausted or reaches the other end badly mauled or baulks in dismay at the first hurdle and gives up. And when our conservatism inclines us to avoid the consequences of change, it is with relief that we turn to these devices for a "valid" reason for non-change, expressing a many-reasoned reluctance to risk rocking the boat or alter the stereotyped pattern.

The changes I'm thinking of are in organisation, parish structure, forms of worship and language, forms of ministry and service, architecture, art, music... not merely to bring the Church up with the times, but AHEAD of the times—out in

## Loaded

While your recent editorial "Wanted—Evangelical Bishops" could be commended for its apparent plainness of language, its remarks are not only loaded in the extreme, but make it increasingly difficult for many people to associate themselves any longer with the evangelical cause, particularly as envisaged by the "Church Record."

The inference that evangelicals have a monopoly on the Gospel is especially repugnant, not only to those of different churchmanship, but also to many evangelicals.

Judging from your remarks that evangelicals can be distinguished by their devotion to Christ, trust in His Word, and dependence upon the Holy Spirit's guidance, I suggest that hard things to bear have already been said, as your editorial predicted—hard to bear not only by our non-evangelical bishops whose devotion to Christ and trust in His Word are so obviously questioned, but also by those Christians who fulfil all three of your categories, but have been filled by the Spirit to such an extent that they are above associating themselves with any partisan movement that can only divide the Body of Christ.

David Crawford,  
Malabar, N.S.W.

Michael Deasey,  
Carlingford, N.S.W.

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# AUSTRALIA-WIDE REPORTS ON SINGAPORE HAZARDS AND IMPRESSIONS

**PARTICIPANTS** from various parts of Australia give us their final impressions of the Asia-South Pacific Congress on Evangelism held in Singapore 5-13 November. Some of them are distinctly unusual.

We reported in our last issue that the Archbishop of Sydney's jet clipped another on the tarmac at Djakarta. We asked Rev. Peter Corney of Melbourne for comments. On the last day before return, he was admitted to hospital for an acute appendicitis and has just arrived home.

Rev. Keith Nancarrow of St. Aidan's, Launceston, fared even worse. On the seventh day he was admitted to hospital with a coronary occlusion and was still there in Singapore when we went to press.

Mr John Court, a clinical psychologist, writes in Holy Trinity News, Adelaide: "The airline coding for Singapore is SIN, so you may imagine what it was like to have 1,000 delegates with cases labelled SIN converging on the Conference Hall!"

Rev. Alan Quee of Adelaide

comments: Two lasting impressions were made upon me. The first was that of the challenging spirituality of the Asian Christians. Their devotion to the Saviour and their zeal to win men for Christ, often under persecution, turmoil and difficulties of kinds seldom experienced in this country, was thrilling.

Secondly, I have a greater vision of what it means and costs to evangelize, particularly on a personal basis. Also, for too long we have been prepared to "give away" to our "poorer" Asian brethren, something of our Church life here, where in fact it is the Asian Church which has much to offer us.

The Church in Asia may not be perfect, but it is certainly my impression that it is a Church on the march for Jesus Christ one willing to submit to the authority of the Word of God and to the enabling power of the Holy Spirit.

## Asian leaders

Rev. Canon Barry Butler of Darwin, Northern Territory, writes:

At Singapore I was greatly impressed by the calibre and spiritual enthusiasm of many of the Asian Church leaders. The Asian Church obviously has a number of men of outstanding intellectual ability who have a wide vision as far as world evangelism is concerned.

I found the "Encounter Groups" the most helpful and stimulating sessions. It was good to meet Christians from other lands in smaller groups and to discuss together. No doubt many of these contacts will be followed up in prayer and correspondence.

The Congress brought to me a challenge to be more definite in personal witness to Jesus Christ.

## Australians silent

Rev. John Greenwood, rector of Coorparoo, Queensland, writes:

Was there any significance in the sight of the luggage label on each Australian delegate's suitcase attending the Congress on Evangelism? The startling red letters advised the world that the destination was SIN. As the eight days Congress progressed it was an experience which certainly lifted life away from the sin of self-satisfaction; pride and prejudice.

For one it was a Transfiguration experience with spiritual blessing which cannot help but be felt in a deep sense throughout the pastoral ministry.

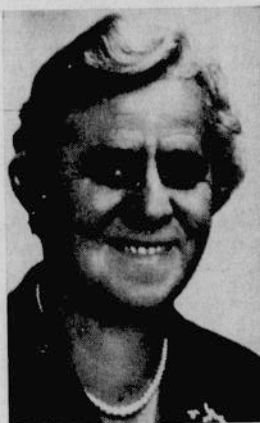
Rich though papers may have been in a spiritual and academic sense; inspirational and heart warming Bible studies daily, prayer fellowship to prepare for each day's activities; all imparted a new dimension to Christian witness. But what cannot easily be assessed are the friendships

which have been secured and insights gained into the work and challenge facing Christians in every sphere of witness throughout Asia. What a miracle to find Australians silent as ears were used and mouths kept shut to let us hear what Asia has to say to us.

Gone are the days when we can be paternal and think in terms merely of giving a monetary handout. A scheme of co-operation with a great deal of subordination is rather the role now being thrust upon us.

One new-found friend was left with the haunting words — "We need prayers and people."

## MATRON RETIRES



Sister Mildred Symons, M.B.E., who founded the Chesalon Nursing Service in the diocese of Sydney 25 years ago, retires on 31 January next. She will be succeeded by Sister Eileen Armstrong, who is at present in charge of the Eastwood Chesalon.

Matron Symons began the work of Christian home nursing after she had spent five years with the Bush Church Aid Society in South Australia. For years she carried on the work alone and using only public transport.

Today there are seven Chesalon homes, giving Christian care for 250 people. Five more are being planned in additional city and country areas.

"Chesalon" is a small village, mentioned in Joshua 15:10, and being close to Jerusalem, travellers often fled to it for safety from robbers or wild beasts. Consequently, it means "a place of safety and hope." The Chesalon Homes and the parish nursing service so soundly organised by Mildred Symons, have meant just this for so many people.

## A.C.L. CONFERS

The Council of the Anglican Church League met in Sydney on December 13 for a special conference on the future policy and work of the League.

Rev. J. A. Dahl presented a paper "How and Why There is an A.C.L." Canon D. W. B. Robinson's paper was "Facing the Current Situation" and Rev. R. E. Lamb's was "The Way Forward and the Role of the A.C.L."

The Council went into committee after the papers to discuss policy and plans for the expansion of the League in 1969.

## hot line

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

In *New Life*, Dr Charles Woodbridge attacks the "New Evangelicalism" which demands tolerance of and fellowship with those "who rip the Word of God to pieces." The Australian Baptist reports that two Baptist churches have been excluded from the Baptist Association of Mecklenburg because while practising immersion themselves, they accepted members from other denominations who had not been immersed. A ruling, passed by 214 votes to 130 last year, brought about the exclusion. The 130 against looks highly significant.

The Church Times has some very strong things to say about secrecy in the church's councils. All diocesan conferences are taking votes on the Anglican-Methodist unity scheme but the bishops have decided to keep the results secret until February 3.

The Willochran announces that Bishop George Quartermann, Bishop of North West Texas, will visit the diocese for the first two weeks in May. In a pungent editorial, the English Churchman attacks "timid conservatism" among evangelicals. Of the authorised experimental services it says: "In the main they are simply rehashes of 1662 with some unreformed doctrines pushed in through the back door. There is no return to Biblical simplicity. There is no removal

of the archaic clothing with which some clergy appear to love to deck themselves. The only concession seems to be to allow a little more room for the Holy Spirit in the provision of extempore prayer."

The C.P.A.S. journal, *Church and People*, tells of the bulldozers at work around evangelical St. Ebbe's, Oxford. The area is to be a commercial centre with the rectory family being the only residents. But St. Ebbe's will continue to be packed with students during term, and God will still use it to win and build up Christians from many walks of life. *Church and People*, New Zealand, tells of the 125th anniversary of St. Mary's, New Plymouth, New Zealand's oldest stone church. Bishop Selwyn founded the parish himself.

The editorial in *The Christian* gives the most analytical assessment of the value of the Singapore Conference on Evangelism that we have yet seen. It did not avoid the tensions within evangelism to the peoples of Asia.

## THE AUSTRALIAN CHURCH RECORD

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

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