THE AUSTRALIAN

CHURCH RECORD

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SECRET ANGLICAN-R.C.

PROPOSALS to exchange preachers at Holy Communion, to share theological training facilities and to jointly use churches and other ecclesiastical buildings are contained in a report on Anglican-Roman Catholic relations hitherto kept secret,

papers.
The joint commission was set up following Dr Ramsey's visit to Pope Paul in March, 1966, and the Malta meeting was the third

RAMSEY CHOOSES

Anglican representatives were chosen by Dr Ramsey and they chosen by Dr Ramsey and they come from many parts of the Anglican communion but have none from Australia or New Zealand. Bishop Moorman of Ripon, a strong Anglo-Catholic, is chairman of the Anglican membership.

After a brief historical resume, the report gives its detailed proposals.

The report is by the AnglicanRoman Catholic Joint Preparatory Commission which met in
Malta early last year. The Archbishop of Canterbury agreed to
a request from the Vatican not
to publish the report. Copies of
it were given confidentially to all
the bishops at Lambeth.

Its contents were leaked by
the R.C. review, "Tablet" in London early in December and have
since been published in the
"Daily Express" and church
papers.

The icities agreed to
a request from the Vatican not
to feach communion."

"It would acknowledge that
both communions are as one in
the faith that Church is founded
upon the revelation of God the
Father, made known to us in the
Person and work of Jesus Christ,
with an "official and explicit affirmation of mutual recognition from the highest authorities
of each communion."

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both communions are as one in
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Father, made known to us in the
Person and work of Jesus Christ,
who is present through the Holy
Spirit in the Scriptures and His re
Church, and is the only Mediator
between God and man, the ultimate Authority for all our doc-"It would acknowledge that both communions are as one in the faith that Church is founded upon the revelation of God the Father, made known to us in the Person and work of Jesus Christ, who is present through the Holy Spirit in the Scriptures and His Church, and is the only Mediator between God and man, the ultimate Authority for all our doctrine.

mate Authority for all our doctrine.

"Each accepts the basic truths set forth in the ecumenical Creeds and the common tradition of the ancient Church, although neither communion is tied to a positive acceptance of all the beliefs and devotional practices of the other."

The report recommends that,

ractices of the other."

The report recommends that,
"in every region where each
communion has a hierarchy, an
annual joint meeting of either
the whole or some considerable
representation of the two
hierarchies should be held.
"In the same circumstances we

It recommends that the second stage in the growing together of the two churches should begin problems, including, where ap-

propriate, the appointment of joint committees.

"(b) Agreements for joint use of churches and other ecclesiastical buildings, both existing and to be built, wherever such use is helpful for one or other of the two communions.

"(c) Agreements to share fac-

two communions.

"(c) Agreements to share facilities for theological education, with the hope that all future priests of each communion should have attended some course taught by a professor of the other communion. Arrangements should also be made where possible for temporary exchange of students.

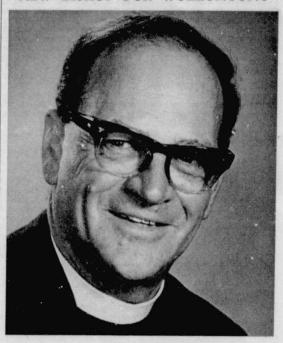
"(d) Collaboration in projects and institutions of theological scholarship to be warmly encouraged."

The co-chairmen of the An-

The co-chairmen of the Anglican-Roman Catholic Joint Preparatory Commission are the Bishop of Ripon and the Bishop of Kansas City-St. Joseph.

The other Anglican members are the Bishops of Llandaff, Colombo, Pretoria, and Ossory, Ferns and Leighlin; Canon James Atkinson; Canon Eric Kemp; Prof. Howard Root: Dr Massey H. Shepherd, Jr.; Prof. Eugene Fairweather; Prof. Albert Mol-

NEW BISHOP FOR WOLLONGONG



· Graham R. Delbridge-bishop-elect.

See story page 2



Andrew's Cathedral clergy and choir. Staff at the left are: (Front row) Rev. Dr. John Painter, Precentor; (Second row), Very Rev. Dr. A. W. Morton, (Fourth row), Mr Michael Hemans, Organist and Master of the Choristers; (Back row), Canon Melville Newth, Headmaster of Cathedral School.

RENEWAL FOR 1969

The Bishop of Bendigo, the Right Rev. Ronald Richards, presents our readers with the challenges and opportunities that lie before Christians in this new year.

As we begin to look forward into the New Year, the year of our Lord 1969, I have been asked to express an opinion as to the important issues facing God's Church in this year.

What challenges, what opportunities, what tasks the coming months will bring forth remains to be seen but what I hope and pray that we as part of the Anglican Communion will dis to accept and study and implement the Resolutions and Reports of the Lambeth Conference with the sincerity and responsibility that they deserve.

Of course I realise that Lambeth Conference with the sincerity and responsibility that they deserve.

Of course I realise that Lambeth Conference presentative of the Anglican Communion as a part of God's Universal Church the fact that its membership is episcopal is restrictive; but surely these two considerations cannot justify us in ignoring or treating lightly a report published with the authority of the bishops representing every part of the Anglican Communion who after some preparation and a conference of over four weeks of prayer and consultation and discussion, guided I believe by the Holy Spirit and conscious of their office and responsibility in the Church, have promulgated a Message and published Resolutions and reports for our serious study and action. Last year it was asked was the expenditure of the money involved in travelling, accommodation, administration justifiable; I would say yes but only if the message and challenge of Lambeth is met at the bismorp the convention and challenge of Lambeth is met at the source of the composition of the Kingdom of God.

Committee Tord spoke of the growth hour does do do do do do do do do for the what is called the "New Theology" the question soon arises. "How firm is the Faith of the Sidous divide the minute of God's Church in this nember accepted to he with a view to deeper committed to the full message of the Gospel with a view to deeper committed to the full message of the Gospel with the submitted of the Anglican Communion as a part of the Anglican Communion will an ling, accommodation, administration justifiable; I would say yes but only if the message and how far Renewal in Ministry has

yes but only if the message and challenge of Lambeth is met at all levels.

For there is a challenge from Lambeth. When we consider the Lambeth when we consider the significant that we so often that the significant that we so often the significant that the significant thas the significant that the significant that the significant that Lambeth. When we consider the significant that we so often report on Renewal in Faith and speak of the plight of the Church

S.A. GOVERNOR AT CHURCH

new resolve. I fear we cannot do this for ourselves. Surely we must overcome our human pride, our humanism, and in penitence seek the power of the Holy Spirit of God—the power to see our need and our shortcomings and with true humility to ask on "heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, continue in that holy fellowship, and to do all such good works as Thou hast prepared for us to walk in:" remembering that the conviction that Jesus Christ is living reminds us of His claim to be "The Way, the Truth and

EDITORIAL

THE UNFINISHED TASK

The Epiphany season and this new year of our Lord calls all Christians to concentrate their best efforts on the Church's unfinished task—bringing all who know Him not into life-changing relationship with Jesus Christ.

As the newspaper of evangelical opinion in Australia, it is our solemn responsibility to bring this task before our readers. There is much talk about evangelism today but little real action.

The synod of the diocese of Tasmania recently asked its Diocesan Council to initiate prayer, study and action in renewal by means of evangelism throughout the diocese. This

renewal by means of evangelism throughout the diocese. This is healthy. But we must be sure we know what evangelism is.

Evangelism begins when men discover the power of the gospel in changing their own ives. When the gospel is heeded by the individual, the power of God to save is let loose in his life by the Holy Spirit. Only this personal experience leads a man to the kind of commitment that St. Paul had when he said, "Woe is unto me if I preach not the gospel"

the gospel."

Once this kind of conviction comes, the believer must bring the Bible to bear on the lives of others; the preacher must steep himself in the Scriptures and must preach them only. We badly need a revival of biblical preaching. This alone will lead our people to Christ. We've had a surfeit of human rights, racism, Vietnam, poverty, hunger. None of these things bring a man a jot nearer Christ and the salvation he needs. Let's get back to talking about the Bible—everywhere.

Evangelism must go hand in hand with education. A trained and disciplined intellect honours Christ. Those called to the ministry must have a good theological education in which biblical theology is pre-eminent. We do not believe that training should be shared with institutions who give biblical theology a low place and practical training a high priority. Men and women who are sound in the Scriptures are needed if we are not to be diverted from our primary

task.

The churches have lots to say about the mass media for communication. To communicate what? We must use every modern means to spread the gospel, but if we are spending vast sums on print, radio, television, mail, hoardings for other purposes, we are guilty of wasting God's money as well as the God-given media.

the God-given media.

Much of the controversy about the churches' use of television in Australia at present is based on the false premise that we ought to be publicising what the church is doing. When did our Lord command us to do this? His commission was clear—"preach the gospel."

Yet the fact is that we have large numbers of people who know the power of the gospel and have committed their lives to Christ. What are they doing? In the New Testament, every Christian became an evangelist. Our Lord sent men out, not into the warm comfort of a closed fellowship. The New not into the warm comfort of a closed fellowship. The New Testament churches sent their people out. This was a prime duty—personal evangelism.

duty—personal evangelism.

Some congregations are training their people and sending them out. Holy Trinity, Adelaide, for example, reports each month that the congregation pays hundreds of visits to people's homes. No wonder they have had to begin a second Morning Prayer each Sunday and build a gallery to seat the worshippers. It happens in other places. But all too few.

A new year is a good time to give ourselves to the only way of renewal which the Bible knows—evangelism. It is the great task our Lord has given us and it demands top priority.

Government gives \$10,000 to restore Sydney Cathedral

The Government of New South Wales will grant \$10,000 in this financial year to the St. Andrew's Cathedral Restoration Appeal, and a further \$10,000 next year.

This amouncement, received with prolonged applause, was made by the Chief Secretary of the consecration of the Cathedral and the sesquit lended by His Excellency the Governor of South Australia, Majaged areas of the Mills, M.L.A., at the St. Andrew's Cathedral Patronal Dimer held in the Trocadero.

The Chief Secretary, who hash for the City of the Turstee etb by the Rector, the Reverend Lanc Shilton. On the right is Mr J. W. Murrell, the Chairman of the Turstees of Holy Trinity, Adelaide.

Speaking on behalf of the clergy and people of this Church. We south Wales and Governor, and Lady Harrison and their family, welcome to this State and particularly to this Church, but loyalty, and our prayers than Governor, and Lady Harrison and their family, welcome to this State and particularly to this Church, but loyalty, and our prayers than the same was a constant remind; the history of the community of the New South Wales and that its name was a constant reminder of the City of Sydney, the Miss Marker who fetched the appointment of the Cathedral Restoration of the National Trust, taking advantage of the Turstees of Holy Trinity. The Chief Secretary and people of this Church. We assure them of the warmth of our fellowship in the history of the community of the Chairman of the New South Wales, and that its mane was a constant reminder the history of the community of the New South Wales and that its mane was a constant reminder the things and the presented the appointment of the Cathedral Restoration of the National Trust, taking advantage of the presence of Mrs. The Archibichop also made a presentation of the National Trust, taking advantage of the Turstee of the Cathedral Stode to bring us back and the presence of the Cathedral Stode to bring us back and the presence of the Cathedral Stode to bring us back and the trust of the Cathedral Stode to bring us back and

MOST TRUSTED MEN

Many readers of the Record may not know of the faithful work through the years of two very active evangelical trusts which are at work throughout Australia. Theirs is a highly specialised but effective and necessary ministry.

1. VICTORIA

The Church of England Evangelical Trust in Victoria is the oldest of such trusts. Canon W. C. Sadleir, vicar of Christ Church, St. Kilda, and later first Bishop of Nelson, New Zealand, chaired a meeting on June 14, 1910, to form the trust. He and the evangelical bishops of Gippsland and and Bendigo had been behind the foundation of Ridley.

College that same year.

(d) Right of private judgment within the limits of the Creeds and the Thirty-Nine Articles.

(e) Right of individuals to take (e) Right of individuals to take (e) Right of individuals to take (for many justification by faith and not for our own works or deservings.

The doctrine of justification by faith and not for our own works or deservings.

The doctrine of the one sacrifice of Christ for sins administered trusts for the benefit of many individuals. Its faithenent of England It also acts in an advisory capacity to a substantial trust whose objects are confined action for the extension of the Kingdom of God.

The trust is a self-perpetuating body, bound together by these common beliefs. Its members have always been experienced evangelical leaders in supporters of missionary work and theological education and training.

(a) Supreme authority of the Holy Scriptures.

(b) Acceptance of the Refor-

Bishop of Nelson, New Zealand, chaired a meeting on June 14, 1910, to form the trust. He and the evangelical bishops of Gippsland and Bendigo had been behind the foundation of Ridley College that same year.

The first trustees were Dean J. C. MacCullagh, of Bendigo, Revs. A. J. Priest, W. T. C. Storrs, C. H. Barnes, the Hon. Wm. Pearson, M.L.C., and Messrs W. M. Buntine and James

Buntine and F. G. Hooke (Hon. Treasurer).

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(c) Free access of the indiviserable purposes by sympathetic trustees, may appoint the trust for this purpose and many have done

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65 William St., Melbourne, Vic., 3000.

and Messrs. E. W. Stockton, R. J. Mason and A. G. Hooke.

2. NEW SOUTH WALES

The Church of England Evangelical Trust (N.S.W.), like the Victorian Trust, is a registered non-profit making company, all of whose members serve in a voluntary capacity.

The Church of England Evangelical ministry to the Church in Australia. Other trusts include the Archdeacon H. S. Begbie memorial fund to assist students training at Moore College and a family memorial trust to assist children's homes and hospitals.

It was founded in May, 1948, mainly through the efforts of Canon David J. Knox. Other founding members of the trust were Canon R. B. Robinson, Rev. Marcus L. Loane, Rev. Kenneth N. Shelley, Mr Harold Bragg, Mr Fritz Langford-Smith and Mr Arthur L. Short.

Members of the trust are required to subscribe annually to its doctrinal basis which is similar to that of the Victorian It was founded in May, 1948, dren's homes and hospitals.

so. At present, the trust administers estates worth over \$200,000.

LONDON EVANGELICALS UNITE

on the four particular doctrines which follow:

"(i) Scripture. We accept the canonical books of the Old and New Testaments as the true Word of God, the only rule of Christian faith and conduct, sufficient for salvation, and supreme in its authority, by which the Church must ever re-form itself and judge its tradi-

"(ii) Justification by faith. We nition of ministries and the question of authority.

The Vatican has approved four of the Report's recommendations its proper evidence.

Intion of ministries and the question of authority.

The Vatican has approved four of the Report's recommendations.

1 Periodical regional meetings between members of the hierarchies of the two Churches.

as its proper evidence.

"(iii) The Ministry and the Sacraments. We acknowledge Jesus Christ as our only and all sufficient mediator between God and man, and His death as the only sacrifice for sins. We therefore believe that the distinctive functions of the ordained ministry are pastoral not sacerdotal; that whilst the Holy Communion service is a proper occasion for the offering of praise and thanksgiving, and of ourselves and our gifts, these are responsive sacrifices offered by

One of the after-effects of the 1967 Keele Conference of evangelicals in England, has been the re-organisation of diocesan evangelical unions.

In the past, many of these were for clergy only. The London Diocesan Union of Evangelical Clergy has now wound up and the London Diocesan Evangelical Union has been formed. It is open to evangelical clergy, layworkers and parish councillors.

all worshippers as members of the priesthood of all believers; and that the Lord's Supper itself, and particularly the action with the bread and wine in which the minister alone engages, is a sacrament administered to man, not a sacrifice offered to God. We affirm, further, that all ceremonial used in worship should be a true expression of these Biblical doctrines.

"(iv) The Church, We believe that the Church is the

red. It is open to evangelical clergy, layworkers and parish councillors.

It is a lead which must be followed in Australia.

The Executive members of the Union must subscribe to the basis of the Union's evangelical faith. It is a rather more full statement than those used at present in Australia.

It is a follows:

"We accept the Thirty-Nine Articles of Religion as a general exposition of the Reformed Epaith, and desire to lay emphasis on the four particular doctrines

· Continued from page one legen; Canon John Findlow; and Canon John Satterthwaite.

The report has much to say about common worship, liturgical reforms, moral question nition of ministries and the ques-

between members of the hierar-chies of the two Churches.

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Hon, Secretary: Mr R. A. Cole, G.P.O. Box 1227, Sydney, 2001, N.S.W.

It would be interesting to know how many converted Chris-tian men there are in Tasmania's government and cabinet. In N.S.W. there are several and the Press and their party members give them a torrid time. The same applies to the Christian premier of Queensland, Mr Bjelke-Petersen. "Nation" recent-ly derided him for being a nondrinker and a non-smoker. Looked at positively, many decent citizens will put these to his

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has now dropped these four words from its charter. Not a word has been said publicly about it in Australia to our knowledge. But it has caused 7 THE BIBLE AND THE ORDINATION OF WOMEN 2. "There is neither male nor female"

GATECRASHING CHARGE

FORMERLY vicar of Dagenham, England's largest parish in terms of population—60,000 in 2½ square miles—the Rev. E. P. C. Paterson told the annual meeting of the Protestant Truth Society that he did not talk about the conservative evangelical party or section within the Church of England. According to the Articles and the Book of Common Prayer the Church of England was conservative evangelical and anybody else was a gate-crasher.

evangelical and anybody

CHANGE

The British and Foreign Bible Society, long the handmaiden of all Protestant missionary activity and founded by Anglican evangelicals at the turn of the eighteenth centure, has always been proud of the clause in its charter which encourages the wider circulation of Scripture "without note or comment." The Society

evangelical and anybody else was a gate-crasher.

Mr Paterson said that there was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was great need to be definite in the proclamation of the Gospel was being that there was great need to be definite in the proclamation of the Gospel was being that there was great need to be definite in the proclamation of the Gospel was being that there was great need to be definite in the proclamation of the Gospel was being that there was great need to be definite in the proclamation of the Gospel was being that there was great need to be definite in the proclamation of the Gospel was being that there was great need to be definite in the proclamation of the Gospel was being that there

See us when requiring

MBLE PAYS OFF
the Tasmanian Governments with in the results of a reflect on the sizes.

The Vatican has been said publicly about it in Australia to a stir in England. Privy Council approval had to be sought and the was given. The Churchman draws attention to attempts by the should be immore corresponding to the results of a reflect on the sizes.

There is no obvious reason ments, that proves it to be a ments, that proves i

So it is unnecessary to try to reconcile 1 Cor. 11.5 with 1 Cor. 14.34. Except from a historical point of view, it is of no practical importance how these provisions fit together.

But again the Gospel has transformed society. The emancipation of women, with its roots in Christianity and in the principles of Gal. 3.28, has slowly changed the attitude of many control of the contr

It is interesting that 1 Cor. 11.1-16, 1 Cor. 14.34, and 1 Tim. opinion has oftern lagged behanters of Genesis, apparently community (as happened some-2.9-14 all refer to the opening chapters of Genesis, apparently to show that women are in some chapters of Genesis, apparently to show that women are in some undefined way subordinate or inferior to men, it is no more than that. St. Paul's references to Genesis cannot make his prohibitions against women teaching or tions against women teaching or preaching any more moral and therefore eternal than his pro-

Change Needed While we should not disregard the experience of Christians

cumstances change it is only ight and reasonable to expect God to call us to change our methods to meet the new challenge.

When Peter was faced with

FLIRTING

Today the Church of England was flirting with Rome and Rome was winking back. While Christians loved individual Roman Catholic people they hated Roman doctrines. Where teaching was contrary to the Word of God it was blasphemy and must be called so, no matter who taught it.

Mr Paterson referred to some evengelicals who had climbed on the ecumenical bandwaggon. He said they were being taken for an ecclesiastical ride — a mystery tour, though everyone but they knew where the tour was meant to end.

(From English Churchman.)

Equality

Equality

Equality

The principle of Christian to christians of continuity set out in this verse (and implied throughout the New Testament in the novel phenomenon of uncircumcised Gentiles being apparently filled with the Holy to theological prejudice. He looked the facts in the face. We ought to follow his example. When women in today's society claim that God has called them to the ministry in our own denomination or any other, they are entitled to have their claims considered on their merits — in fact, just as a similar claim by a man would be considered. The basic texts are not, I suggest, I Cor. 14.34 and I Tim. 2.11, but Gal. 3.28, Acts 10.34, and Acts 11.17.

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EXAM RESULTS

The Registrar of the Church of England Bible College has announced the results of second and third term examinations for 1968.



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Letters to the Editor

The Register of the Content of Second Agricultus of the College has amounced the results of second and reading book registers of the College are powers of Second and reading book registers of the Second and reading and distributions of the College are powers of the Second and reading and the college are powers of the Second and reading and the college are powers of the Second and reading and the second and reading and the college are powers of the Second and reading and the second and

Every minister in the country receives in advance of the Christ mas Bowl a list of the projects for which funds are needed. Even a cursory glance at that list will show that churches overareas of their life, service and

Yes, the Christmas Bowl helps res, the christmas born target churches to serve refugees and to rehabilitate them, spiritually as well as materially. Yes, it help churches to overcome hunger and poverty by increas-ing food production in the coming food production in the communities where they exist. But is that unbiblical? Is that different from the physical healing that Jesus performed? Is that not a proclamation of the Gospel, a witness to God's love and to the nature of the people these nature of the people that Christians have become through their salvation in Jesus Christ?
Is the giving of \$2,000 to share in extending a Home for

kitchen complex, library facili-ties and married tutors' quarters will require additional and new funds, so that a further appeal



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TH.C. EXAM RESULTS

The following are the results of the Second Term Th.C. Examinations conducted by the Department of External Studies of Moore College, Sydney.

CHRISTIAN MISSIONS High Distinction Prosser J. H., Willoughby. Pass
Crawford J. C., Belmont; Crawford
A., Belmont,

ROMANS Graham B. Parkville, Vic.; Philip D. J. Auckland, New Zealand.

edit

A. J., Belmont, Vic.; Shepherd

F. Moorabbin, Vic.; Aldersley R.,

h. Altona, Vic.; Foster J. M., Bexley,

nley W. G., Abbotsford; Sexton S.

Padstow; Keane J. R. Glebe; Reimer

Comp. Society.

Pass Oder V. R., Wahroonga: Omodei C. A. Abermain; Lilley F. E., Pymble: Aldersley B., Nth. Altona, Vic.; Wedd D., Parkes: Hayes E., Northmead; Wilhoft D., Bexley: Fraser R., Strathfield. EVANGELISM

Yoodward C.N., Dundas.
YOUTH GROUP LEADERSHIP

Distinction
Potter L., Bankstown.
Credit
Kearne J. R., Glebe.
Pass
Withy A. L., Auckland, New Zealand;
Comyns E., Adamstown.
DOCTRINE IV

High Distinction
Treloar Dr D., Gordon. Sanson G., Auburn; Geddes M., Croydon; Mathis V., Revesby,

redit
Smyth C., Belmore: Bowra K., Hurstlle: Harvey K., Hurstville: Langstaff
. Kingsgrove: Turner M., Panania:
loyd Dr D. F., Auckland, N.Z.;
saset W. G., Nowra: Davis W. M.,
satwood: Levett R., Revesby: Doran A.,
tmidale: Preston R., Bateau Bay.

Armidale; Presson I...,
Pass
Endean J. E., Green Valley; Powers
V., Newtown; Faase H., Armidale.
DOCTRINE IV High Distinction Tay Dr J., Malaysia; Spratt L.

Harbord.
Distinction
Stening R., St. Lucia, Qld.; Brennan
D., Carlingford.
Credit
Horton D., Cremorne; Sumner M.,
Cabramatta; Langford-Smith K., Castle

RELIGIOUS EDUCATION II Credit
Donald B., Fairfield West; Tierney J.
Tamworth; Aiken C. G., Orange.

od A. V., Pennant Hills.
RELIGIOUS EDUCATION I

Distinction
Stenling R. J., St. Lucia, Qld.; Miller
N., Brighton-Le-Sands; Mitchel M. N., Hindle D., Wangaratta, Vic.; Wilkins N. East Hills: Credit

Credit
Frost F., Ryde: Frost W. P., Ryde;
Moon B., Eastwood: Eager M., Sth.
Hurstville: Butler S. B., Brighton-LeSands: McEvoy J., Kogarah: Page J.,
Ryde: Metcalfe F. C., Brighton-Le-Sands;
Distinction CHRISTIAN ETHICS

Court J. H., Largs Nth, S.A.; Mathison C. C., Camp Hill, Old.;

DOCTRINE I High Distinction
Fielder M. R. G., Wahroonga.

Distinction
Ryan J., Bondi; Coxhead J., Greencre: Olsen D., N. Manly; Booker N. T.,
anuara; Chamberlain A., Nowra; Clarke
S., Wentworthville.

acre: Olsen D., N. Manly; Booker N. T., Panuara; Chamberlain A., Nowra; Clarke J. S., Wentwortwille. Credit
Thew J. M., Byrock; Olsen R. F., Grandville: Sexton S., Padstow; Turnbull D., Caringbah; Horn M., Beverly Hills; Westlake B. J., Earlwood; Austin M. J., Baulkham Hills; Ree E. M., Pagewood; Reid C. M., Gordon; Harris R. W., Kyle Bay; Woodward J. S., Ermington; Richardson K., Narwee; Hillier G., Wagga Wagga; Collins B., Lilli Filli Small; Turramurra; Crisp H. M., Colac, Vic; Hindle D., Wangaratta, Vic; Johnston R. D., Eurcha; Price G., Ipswich, Nth., Old.; King P., Cremorne: Acland C., Hold, King P., Cremorne: Acland C., Beverly Hills; Withy A. L., Auckland, New Zealand; Cawley D., Condell Park, PASS
Taylor B., Penrith; Reece M., Sth Hurstville: Emery S., Marrickwille: Barlow L. E., Sunshine, Vic; Green E. M., West Pennant Hills; Fagg J. M., Ballan, V. C., Heady T., Collaroy Plateaux Nedvey Mest Pennant Hills; Fagg J. M., Ballan, V. C., Heady T., Collaroy Plateaux Nedvey Boroko, Papua; Cock H., Strathfield; Chamberlain C., Nowra; Donavan V., St. Uves; Blow C., Bankstown: Levett G., Lindfield; Galbraith S., Denliquin. Dovle G. T., Dulwich Hill; Palmer, M., Revesby; Granville G. S., M., Kuring-Gai; Badgery H., Strathfield; Sterry J., Huntingdale, Vic.; Carman D., Riverwood; Green P., Artarmon; Brennan H. N., Penshurst; Davies W., Nivers L., Williams, W. M., Yasoona; Raymond K., Wahroonga; Nichols R., M. Warrigal; Hill P., Mills, M., Wahroonga; Hulbert P., Berowra; Trescder T. H., Hunters Hill.
Church D. T., Claredale, Q.; Elliott S., Nundie; Woods R. H., Canley Vale; Gant S., Sh. Strathfield; Wart J. R., Rosewille; Robinson B. M., Cro-

mulia; Coe M., Bronte; Warn F., Villawood; White P. C., Mona Vale; Breinl Dr W., Hurstville; Walters A. A., Bankstown; Medas P. M., Millicent, S.A.

Baulkham Hills; Breeze K. Toongabbie; Bevern G. C., Riverwood; Joils K., Mona Vale; Booker D., Heathcote; Brunning M., Caringbah; Little G., Ivanhoe, Vic.; Frost D., Ryde; Kardash J., Avapion; Caringbah; Little G., Ivanhoe, Vic.; Frost D., Ryde; Kardash J., Avapion; Caringbah; Little G., Ivanhoe, Vic.; Frost D., Ryde; Kardash J., Avapion; Chapman I. A., Dec Why; Halsren J., Caringbah; Little G., Zillmere, O.; Howes R., Willoughby; Upfold M. D., dieceroit; Baulch C., G., Rose River, N. T., Sieboottom D., Penshurs; Pyc. S., Williams, M. Garlane, J., Stather, Baulkham Hills; Ductan J., Dee Why; Fasser Manner, J. Caringbah; Harris R. Kyle Bay; Morley J. A., Fivedock; Reece L., S. Why; Fasser Manner, J. Caringbah; Harris R. Kyle Bay; Morley J. A., Fivedock; Reece L., S. Why; Fasser Manner, J. Caringbah; Harris R. Kyle Bay; Morley J. A., Fivedock; Reece L., S. Why; Fasser Manner, J. Caringbah; Harris R. Kyle Bay; Morley J. A., Fivedock; Reece L., S. Why; Fasser Manner, J. Caringbah; Harris R. Kyle Bay; Morley J. A., Fivedock; Reece L., S. Why; Fasser Manner, J. Caringbah; Harris R. Kyle Bay; Morley J. A., Fivedock; Reece L., S. Why; Fasser Manner, J. Caringbah; Harris R. Kyle Bay; Morley J. A., Fivedock; Reece L., S. Why; Fasser M. J., Bulli; Nance B., Summer Hill; Hunt P., Oak Flats; Fensham A., A., J., Reynend M., J., Regneris Park; Carig D., Cabramatta; Darnley W. R., Lidcombe; Fagg M. J., Ballan, Victoria; Reece M. Hurstville; Woodward J., Ermington.

PRAYER BOOK 1:

High Distinction
Tay Dr Moses, Maluysia, M. J., J., Barnack Heights; Drake A., L., St. Peters, South Australia; Col. P., Brooklyn Park, South Australia; Col. P.,

Roy Ashton, executive officer for Fact and Faith Films Australia on his way home from the Asia-South Pacific Congress on Evangelism, spent three weeks in Indonesia investigating the possibility of a film ministry in this country of over 110 million people.

enthusiastically welcome the ministry of audio visuals in

Again and found many who would enthusiastically welcome the ministry of audio visuals in reaching the masses.

IEEMING YOUTH

Mr Ashton visited the cities of Jogjakarta, Semarang, Surabaja and Denpasar before returning to Australia. Speaking to the editor of the "A.C.R." he told of the vast numbers of youth attending schools and universities. In Jogjakarta alone, there are 45,000 university students over 20 years of age. In the capital, Djakarta, some 350,000 children could not be accommodated in schools this year. Indonesia teems with people who seem to be forever on the move. Driving a car through the maze of cycles and pedestrians is like trying to do so on one of our city footpaths in the pre-Christmas rush. Sporting and recreational facilitise are greatly limited, jobs hard to find and competition fierce. There's a restlessness brought about by insufficient activity and a spiritual vacuum in

Dr F. Alton Everest, director of the Moody Institute of Science, California, who had been a guest speaker at the Congress, was with Mr Ashton in Djakarta for several days.

The lives of thousands that materialism and other religions cannot satisfy. A high degree of national pride has resulted in the building of huge edifices at the cost of millions of rupiahs and one cannot help thinking how gress, was with Mr Ashton in Djakarta fon several days.

They interviewed Church and missionary leaders, film and television executives, located translators, technicians, studios and equipment. They learned at first hand the opportunities that existed particularly on the island of Java and found many who would nethonisatically welcome the



Wilson Silitonga (left), director of Government Film Service, Republic of Indonesia, discusses with Dr Alton Everest (centre) and Roy Ashton the possibilities of a Moody film ministry in

Considerable with continued and what even well and the continued period of the

on Christian apologetics for the ordinary person, this is it. The author is well known in England as a gifted young preacher and pastor, and in this book he deals pastor, and in this book he deals with questions such as: — Can life be satisfying? How can we know that Christianity is the right way? If it is, how do we find it? It is just the book for the interested inquirer who is prepared to read a little and think sincerely. The black and white sketches by L. Lattimore are quite effective.

BEYOND COMBAI, by Major James Butchars Mondy Press, 1968, pp.

TELL US NOW, by Edmund Davies, Universal Tandem Books, 1966, pp. 155, 60c.

128. \$3.95 (U.S.).

Major Hutchens is a U.S. Army chaplain who writes of

THE DARK NIGHT OF THE SOUL, by G. Harkness, Abindon Press, 1968,

Quite a frank account of the dealings of God with the author, who, as a star bass soloist of Metropolitan Opera, New York, has been in demand in many countries of the world. It is an absorbing, at times thrilling, autobiography. His summing up includes these words, derived from personal experience:

are quite effective. Geoffrey Hayles. Hutchens. Moody Press. 1968. pp.

Universal Tandem Books, 1966, pp. 155, 60c.

An honest and understanding approach to questions in the areas of sex and marriage asked by 15-20 year-olds. Many Christians could not agree with the values put forward in his answers to questions on premarital intercourse or marriage of a Christian and an atheist. A book for Christian educators to increase their understanding of the real matters of concern to young people rather than a book to recommend directly to this age group.

Shirley Byatt

Major Hutchens is a U.S. Army chaplain who writes of fear and faith in the jungle war of Vietnam. It is a personal story of Christian heroism set against the tragedy of war and of what war does to men. It reflects the thinking of a Christian who is convinced that the Vietnam war had no alternatives for the U.S. The history of the Chinese and Vietnamese people is most interestingly recorded. "Time" has given the book a commendation probably because of the backing of the U.S. policies from a Christian source. B. J. Bryant

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to been appointed to the staff
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ary situation, that we would feel bound to look for some way, ac-ceptable to all, of preserving it in any form of Church union in-to which our Church might enter.

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No. 1430. January 23, 1969

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MELBOURNE CRUSADE TAKES WINGS

PLANS for encouraging Wales and South Australia over Victorian country areas to participate in the as Orbost in the East, Wagga areas to participate in the forthcoming Billy Graham Crusade took an unusual twist with commencement These trips will range as far Wagga in the North, Mildura in Cambier in the West, and Mount Gambier in the West.

The Youth Committee for the crusade, to be held in Melbourne next March, has This first team of four consisted conceived the rather unique idea of Mr Robert Hopkins, a commercial airline pilot who flew a teams of young people to over 50 towns in Victoria, New South "Mitcham Trio" Singing Group

PHOTO: Billy Graham flying country contact squad with Piper Cherokee aircraft. Pilot Robert Hopkins, Philip Kitchen, Harley Kitchen and Winston Broad.

of "flying squad" oper-ations.

The first team left Morabbin Airport to fly to Morwell, Sale, Bairnsdale and Orbost, where comprising Messrs. Phil Harley Kitchen and V Broad.

The main thrust of the rallies will be the screening of a special

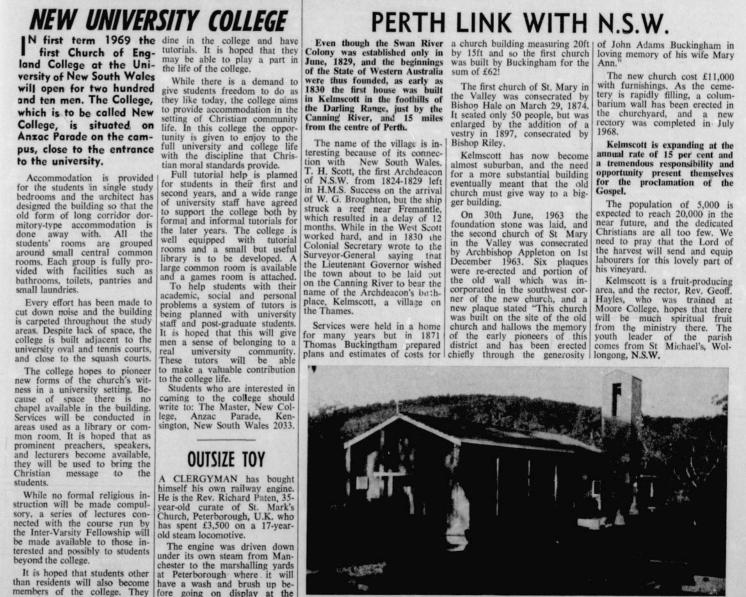
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