

CHURCH RECORD

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GREATEST NATIONAL GATHERING OF ANGLICANS

Australian evangelicals meet in Melbourne for their first national congress

Five hundred and fifty five Anglicans from Darwin to Hobart and from Canberra to Port Hedland enrolled for the National Evangelical Anglican Congress at Monash University, Melbourne from August 23 to 28.

Observers were present from all the mainline denominations and from the Australian Council of Churches, missionary and evangelistic bodies. The national press, radio and television gave the congress a good coverage.

Delegates lived in the university halls of residence and two nearby motels. Meetings were held in the Alexander Theatre, which seated exactly 550 and in the Humanities Building. Services were held in the Religious Centre at the university.

A fleet of buses shuttled delegates between the halls of residence and the venues for meetings and services. The Farrer Hall dining-room catered for all the meals in the smoothest fashion. A superlatively smooth organisation ensured that members' needs, complaints and transport were all attended to.

Governor-General opens congress

Scheduled times were watched and any causes of delays or bottlenecks in handling such a large assembly and moving it frequently from one point to another were quickly ironed out.

Each gathering of the congress was chaired by either Bishop Kerle of Armidale or Mr Alan Kerr of Melbourne and both handled the task with genial warmth and efficiency.

The Governor-General opened the congress on the Monday night in the Alexander Theatre. He said that NEAC was a national event which will have an effect on the way in which Australia develops.

His Excellency was welcomed by Archbishop Marcus Loane.

As co-chairman, Bishop Clive Kerle challenged the congress to be prepared throughout the week and thereafter to be completely open to the Holy Spirit as they sought to respond to the NEAC theme, "Christ calls us to a new obedience."

The position papers

Dr Leon Morris, principal of Ridley College, Melbourne, introduced the first position paper on the Monday night — "The Authentic Gospel." All the position papers were bound in an 81-page book and mailed to delegates before the congress for close study.

At the congress, each paper was briefly introduced by its writer and he also dealt briefly with some of the many questions about the paper which delegates had sent in before the congress.

Dr Morris's paper and his method of presentation set a very high standard for those who followed him and also set the high biblical tone which was adopted throughout NEAC.

Groups tackle the papers

Thereafter, two positions papers were introduced each morning and two each evening except Friday. The members were divided into 25 groups of about 20 people in each with a leader and a reporter.

Each group met for two daily sessions of an hour and a quar-

ter, one in the late morning and one in the late afternoon. Nine questions were set on each paper and each group tackled three questions in their 2½ hours. Findings were reported back and they were summarised by the editorial committee and published in the daily news sheet.

The findings were dealt with in plenary session for four hours on the Friday. Not all matters could



be debated and the final drafting was left to the editorial committee which had intensive meetings when the congress closed.

The congress findings are being put together in a book which is to be published and sold at \$1.50.

NEAC LUNCH HOUR TALKS

A very mixed menu

With the exception of the first lunch-hour talk, delegates expressed considerable disappointment at what was served up to them by those invited to share their special interests with the Congress.

Mrs Faith Bandler, who spoke for her Aboriginal people was the single exception. She spoke on the Tuesday and to such point and with such force that some delegates admitted that they felt like walking out in the first 20 minutes.

Fortunately, they did not. Mrs Bandler received immediate attention in the press and radio and there was also a private move initiated by Rev Bill Payne to remedy the alleged ignorance of Congress members.

Rev Geoffrey Taylor, vicar of Melbourne's leading Anglo-Catholic parish, St Peter's Eastern Hill came on Wednesday for "An Anglo-Catholic Critique of Evangelicalism."

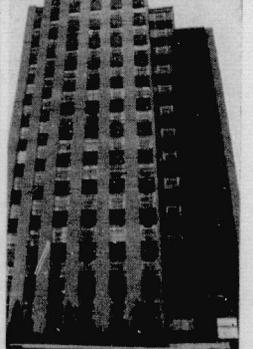
Mr Taylor's bluff and hearty manner almost disguised his ner-

vousness and he told evangelicals they are very nice people with whom he is in substantial agreement. Delegates had fortified themselves with an extra heavy meal in somewhat anxious expectation of an acute critique which they have a sneaking belief that they deserve. Alas for expectations!

"The Church and the Student Revolt" was the Thursday topic accepted by the president of Australia's top student body. There mere thought of 500 churchmen must have been too much. He preferred Canberra that day.

Mr Peter Nolan spoke on "The Church and the Unionist" on Friday. He told delegates simply and honestly that churches are one thing and unions another.

It seems that only Mrs Bandler was not overawed by the company.



The work of the Congress: Fifteen position papers

The work of all Congress members stemmed from the fifteen position papers, written and printed and circulated long beforehand to all delegates. All were invited to send in written questions and the writer of one said that he received nearly 300.

The quality of the uneven was but some were excellent and most were provocative.

Some good papers suffered somewhat in presentation but this was to be expected in view of high level of ability to communicate which marked at least five of them.

Those presenting papers were: "The Authentic Gospel," Dr Leon Morris of Ridley College, "New Patterns of Ministry," Archdeacon Maurice Betteridge

of Armidale, NSW and Dr Alan Cole of Moore College; "New Structures of Worship," Canon Donald Robinson of Moore College and Rev Peter Watson of Lalor Park, NSW; "What Shape Mission in the New World?," Rev Francis Foulkes of St Andrews Hall, Melbourne and Dr Ron. Winton, editor of the Australian Medical Journal.

"New Applications of Morality," Rev Bruce Smith of Moore

College and Dr John Court of the University of Adelaide; "Where has the Holy Spirit Gone?," Dr Leon Morris and Rev Dudley Foord of Moore College; "The Church in the Secular City," Canon Michael Green and Rev David Hewetson, NSW secretary of CMS.

At the final Communion service, Dr Marcus Loane, the Archbishop of Sydney delivered the final address, "The Evangelical Today."

From top right down: 1. Morning Bible study in the Alexander Theatre. 2. Two delegates from All Saints Greensborough, Vic. 3. At Farrer Hall before departure: (L to R) Revs Keith Nancarrow, Launceston, Bill Gregory, Sydney, Canon Bernard Machell, Nelson, NZ and Norman Gelding, Sydney. 4. Thirteen-storey Howitt Hall where many delegates stayed. 5. Morning tea for Helen Harrison (left) and Shane Marshall, of Sydney. 6. Mary George from the Church of South India chats with Graham Reid, CMS chairman in Perth, WA. 7. Mary Daunt-Fear of Adelaide (left) leads a small group. 8. Opening night (from left) Tony McCutcheon, Archdeacon John Moroney, Archbishop Woods, Archbishop Loane, Alan Kerr, Dr Leon Morris, Canon Michael Green and Bishop Clive Kerle.



ON FROM NEAC

"Christ leads us to a new obedience"

At NEAC evangelicals gave notice to the whole Church that in the power of the Holy Spirit they have found a renewal of their strength and a strong basis for unity.

They face the future with confidence and high resolve. They took some bold decisions which must influence all future developments in our denomination and more particularly the way in which we carry out Christ's command to bring the gospel to bear on every aspect of Australian life.

The vast majority of the delegates were under fifty. Half of them were under thirty-five. This age structure ensured that the conservatism often attached to evangelicals was missing. The Congress theme, "Christ calls us

to a new obedience," was ever before them as they waited on the Holy Spirit's guidance.

The strength of evangelicals today is totally different from that of the pre-war era. When T. C. Hammond arrived in Australia in 1936 he brought a fresh insistence on the need for evangelicals everywhere to study the Scriptures and then to go out to teach and preach the Word at every level of diocesan and parish life.

The most striking feature of NEAC was the universal acceptance of the Bible as the rule of faith and life and the younger generation who were there in such strength showed that they knew their Bible and have submitted themselves to its authority alone.

NEAC saw joined in fellowship two generations who are reaping the spiritual fruits of

Hammond's vigorous ministry. Australia's two largest theological colleges are staffed by his spiritual heirs.

The archbishop and bishops present all owed much to his Bible-teaching ministry. And more recent developments and methods are ensuring that evangelicals are more and more becoming known as servants of the Word.

It was freely admitted that the Word speaks as clearly to our generation as ever it did. The clarion call at NEAC was that we should break the bonds of tradition and conservatism and apply God's Word faithfully and fully in our personal lives, in the life of the local congregation and the denomination and in our relationships with all other denominations and the world community.

READ JOSHUA 14, 6-15

The sprightly veteran marched up to his old chief. Caleb's beard, whitened by 85 winters, only added authority to the fire in his eyes. Joshua surveyed his colleague of a lifetime with affection.

Quite a deputation had come along too. And Joshua noticed that they were all members of Caleb's adopted tribe, Judah. Caleb, following his glance, was apologetic. They had very kindly insisted on coming to support an application he wanted to make.

Joshua waited expectantly.

PEAK OF ACHIEVEMENT

Had Caleb decided it was at last time to retire? He had earned a rest. More had been packed into many of Caleb's strenuous years than most younger men would welcome in a lifetime.

For a moment the two men faced one another in silence, their thoughts slipping back to earlier days. Forty-five years before, Caleb and Joshua had been two of the dozen spies who re-

connoitred the Promised Land.

Ten of the spies put the wind up Israel. Powerful enemies... fortified cities... giants! Caleb cheerfully agreed, but added: "What are we waiting for? We can overcome. Joshua added a hearty Hear, hear."

By Norman Hillyer

In those days Caleb was the senior of the two. Yet later he never resented Joshua's promotion over him to succeed Moses as chief of the whole nation. First-class lieutenants are as vital as able leaders, but it takes character to be willing to play second fiddle.

POINT OF VIEW

Caleb's protest against the 10 scared spies raised howls of fear. The panicky nation were prepared to stone him to death for his rash enthusiasm. But God had his own view about Caleb. He has a different spirit, and has followed me fully.

None of the faithless Israelites would ever set foot in the Promised Land. Caleb on the other hand would one day receive as his share the very hill-country he had surveyed himself.

A VENTURE FOR CHILDREN IN CARE & AT RISK

On behalf of children in care and children at risk, Child Care Week is being observed in Australia from 12 to 18 September.

Mr Justice Selby is president and Rev Fred Rice, director of the Church of England Homes is the executive chairman of the body responsible in NSW.

The week is being marked by church services in leading city churches, radio broadcasts, open days at many homes, addresses, seminars, a policy makers' gathering and child care film screenings.

Seminar on attitudes to youth

A study of the church's approach and attitudes to young people will be made at a seminar organised by the Evangelical Society of Sydney's western region.

It will be held at Holy Trinity, Baulkham Hills on Saturday September 25, from 2 to 9 pm.

It will be presented by the House of the New World Team and the Jesus People folk group. Lloyd Beece, rector of Mulgoa will be the compere.

capture the hill-country of Hebron which God had promised him so long ago.

Hebron was the top enemy stronghold. But that fact simply highlighted the climax to Caleb's career as he stormed to his crowning victory.

(From "News Extra")

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Rev E. Stevenson, 12 Byron Ave., Ryde

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Hugh Latimer

"Be of good comfort, Master Ridley, and play the man. We shall this day, light such a candle, by God's grace, in England, as I trust shall never be put out."

The stake was firmly driven, the faggots placed. As the flames flared around the two men, Hugh Latimer's last sermon was perhaps his most eloquent and enduring. Those words spoken near the town ditch outside Oxford, about the candle that would never be put out, scored their way into the consciousness of the English people, alongside Nelson's battle signal and Churchill's rallying of a nation at war.

Latimer was born "of good yeoman stock" about the year 1485, and it was as a countryman that he always felt most at ease. As a student at Cambridge his competence and devotion earned recognition by his appointment as ceremonial cross-bearer.

He was as unmoved by the visit of Erasmus to the University as he was by the "new learning" that he had come to represent. Indeed his zeal was such that he was known for the vigour with which he disputed any hint of the Lutheran heresy which so stirred some of his fellows.

After one such dispute, the confession of one of them, Thomas Bilney, so troubled Latimer, that by the end of 1524, he too had concluded that a formal orthodoxy was not enough.

What was needed was a personal trust in Christ. "So I began to smell the Word of God," he afterwards recounted, "and forsook the school doctors and other such fooleries."

Rev. Philip H. E. Thomas is warden of the Latimer Library, Christchurch, NZ and is a graduate of the universities of Canterbury, NZ and London.

This change of heart became quickly obvious, as with Bilney, Latimer energetically undertook to visit the poor, and joined with the little circle at the "White Horse" who read and discussed the New Testament, and the banned books from Germany.

Latimer's thinking did not change all at once. His theology was quite in accord with that of his superiors, yet this insistence that popular religion should be more than the formal observances of traditional piety unsettled some. As yet he may only "smell of the frying pan" as they put it, yet this raised "doubt whereunto this may grow." Before a formal censure could be invoked however, weightier matters were to intervene.

During 1529 Cranmer had been in Cambridge preparing a case to support Henry VIII's claim for a marriage annulment. Latimer's support brought not only an extended preaching licence, but also the invitation to give the Lenten sermons before the king in the following year.

Such sermons, Cranmer advised, should be no longer than an hour and a half. In fact most of 1530 Latimer spent at the palace, and then by the royal favour he spent five years as a parish priest.

In 1535 he was consecrated Bishop of Worcester.

These were the years of the Reformation Parliament, when under the skilful advocacy of the newly appointed archbishop, Thomas Cranmer, the realm was gradually brought under the reformed faith. At this time too there was a ready opening for Latimer's preaching gifts.

At court, from parish pulpits, and finally in Convocation, he spoke forcefully for the reforming measures, and levelled his attack against formalism, hypocrisy and superstition of any shade. His sermons show a unique combination of impassioned eloquence and effective railery, direct, simple, sometimes almost garrulous: "What, ye brain-sick fools, ye hoddy pecks, y doddly pules, ye heddes, are ye seduced also?" ran his fairly free reading of John 6, 67!

He had a stock of good stories, and illustrated his points with relish, not hesitating to draw from his own or his hearer's experiences.

The full theological implications of the reform were not yet clear to him, and at times his uncertainties and the need for expediency tortured his conscience. Yet he was wholly for "gospel living" on the basis of a personal trust in Christ and insistent that the church live by his truth.

Henry's craft brought changing fortunes again. Latimer felt compelled to resign his see, and he spent nearly eight years under house arrest, the last twelve months in the Tower. But his greatest work lay yet before him.

During the short reign of Edward VI (1545-51) the floodgates of reform were opened. Latimer's theology was by now fully developed, and with his resolve hardened by the years of

enforced inactivity, he threw himself into the work at hand.

He refused to again take up his bishopric, but as Cranmer's aide and confidante he held the pulse of a nation.

Those were busy days. His servant recorded that Latimer was at his desk by 2 am each morning, three hours before the rest of the household. Each year between 1548 and 1550 he was the Lenten preacher at court, boldly instructing the king in his Christian duties, and pillorying the graft of the courtiers.

The clergy who "loved ease" felt the lash of his tongue, and so too did the nobles who loved wealth. He was not just a "society preacher" either. He enjoyed being a man of the people, and the people gladly heard him, as for two hours at a time he regularly expounded

Continued Page 5

INTO A RUT

If there is one place which Christians should avoid getting into, it is—the rut.

Someone has said that a rut is an elongated grave — not much life in it. So in our communicating the gospel in the seventies it's a good idea to do a bit of mental stocktaking.

This thought came home to me with some force recently when I was grappling with that difficult but worthwhile bit of Christian service, the teaching of RI.

On the particular occasion I'm thinking about, the staff teacher had to be out of the room, and believe me the kids took full advantage of his absence. I had promised them slides for the following week, but they behaved so badly that I said I would not show them.

I went home doing a big think; and it occurred to me that I should vary my approach. Accordingly, I decided to give a flannelgraph on Zacchaeus.

This particular flannelgraph is an excellent one, brightly coloured and clear. One picture is of a large tree with a slit in which Zacchaeus can sit securely; the children were fascinated with him going up and down the tree.

I was not entirely put off when one youngster, toward the end of the lesson asked, "How do you get the pictures to stick on,

Miss?"

When drawing time came, there was no difficulty — wonderful reproductions of trees with Zacchaeus in all sorts of perilous positions!

On a previous occasion, the children asked if they could put their own words around the drawing. I was delighted. So now they draw large "balloons" containing all sorts of interesting comments.

By Margaret

I also intend to have a lesson using our tape recorder; in this way I can bring another voice into the classroom.

Whatever method we may use, our message basically remains the same — simple faith in the Lord Jesus, and doing what he wants.

Young children are usually spiritually sensitive — they understand about Jesus, what he wants, and what he doesn't want them to do. We who take on RI are there to encourage them.

You've probably guessed by now that they're going to get their slide session — next week

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Seminar on attitudes to youth

A study of the church's approach and attitudes to young people will be made at a seminar organised by the Evangelical Society of Sydney's western region.

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Notes and Comments

TV services

By their instructions that the elements in the Communion service were not to be carried about, lifted up or gazed upon, our Reformers showed both wisdom and foresight. The service of Holy Communion is not our choice for television broadcasting.

Yet Anglican television viewers rarely see anything else. Non-Anglicans must get a pretty confused view of the nature of Anglican worship.



Sunday morning, August 15, provided a rare exception. Holy Trinity, Hobart, was provided for viewers in NSW and it was Morning Prayer, unadorned, no fussiness and good congregational participation, Bible reading and singing.

It was a typical service in a parish church with RSCM principles and it had the variety and warmth which go over so well on television.

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Informed lay leadership

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A TRULY SIGNIFICANT EVENT IN THE LIFE OF THE AUSTRALIAN CHURCH

Never before in the life of the Church of England in Australia has such a large and nationally representative body of men and women gathered to confer on matters touching the whole life and work of the denomination. 555 people enrolled for the National Evangelical Anglican Congress held at the Monash University, Melbourne, from August 23 to 28 and very few had to drop out at the last moment.

The grass-roots membership was by far the most strongly represented section present and for this reason alone, its findings are bound to influence future developments. Evangelism, discipleship, worship, ministry, mission, ecumenism, church structures, moral and ethical questions, rural and urban problems and the work of the Holy Spirit all came under close review.

There was no meek acceptance of the position papers and strongly divergent views were expressed and listened to and they influenced the findings. It was clear that evangelicals are far from thinking alike and long-cherished evangelical norms often received a rough handling.

There were frequent frustrations in the many small groups and every endeavour was made by ad hoc changes to do away with these. Every delegate was made to feel that his contribution was needed and accepted.

Healthily, all authority was called in question and made to submit to the final authority of God's WRITTEN Word. This proved to be common meeting ground of all. Evangelicals are obviously as united as ever on the authority of the Bible and the congress gave notice to the church at large that all change must be agreeable to the Word of God.

young men and women under thirty.

Indeed, the quality of the lay leadership was most impressive. The ordinary members of local congregations gave notice at NEAC that they are taking their leadership role seriously. For 25 years many thousands of evangelicals have been taking Bible and theological courses lay training in education, evangelism and leadership and we are reaping the fine fruits.

Hans Kung—a liberal Protestant?

During a recent national television interview, Professor Hans Kung referred to a statement of Dr Karl Rahner, SJ, that Kung is really a liberal Protestant.

Dr Kung is visiting Australia and has been a guest lecturer in Melbourne and Canberra. He is a radical Swiss Roman Catholic theologian who has a theological consultant at Vatican II. He is widely known as the author of "Infallibility," a work which not only attacks the 1870 dogma of papal infallibility, but the concept of infallibility as applied to the Bible.

In the interview he elaborated somewhat on his view of the Scripture and trotted out the old liberal Protestant chestnut that the Bible is not the Word of God but contains, amid much error, the word or truth of God. This lines him up firmly, as he admits, with liberal Protestant German theologians but he says that he is happier to retain his views and remain in the Roman Catholic Church.

Lay delegates included some with Th. L. and other theological diplomas and even the BD.

The high quality of this lay leadership was particularly in evidence from Western Australia. South Australia, Victoria and NSW but the other States were represented too.

There is no doubt that the evangelical cause is deeply embedded in the hearts of our

Smooth-running organisation

The brunt of the work inevitably fell on the Melbourne NEAC executive and what a magnificent team they proved to be.

They adapted immediately to an enrolment of 205 above the expected 350 and the giant efforts of accommodation, transport and meeting facilities which it involved.

It was a triumph for the detailed planning which fell on the shoulders of the unwearied and unflappable George Pearson, vicar of Richmond. He was even able to shield the delegates from the extraordinary rigours and vagaries of Melbourne's notorious weather. And anyone who can do that is prepared indeed!

Media coverage

Sydney's Public Relations Department seemed to have moved en masse to Monash media representatives looked for Warwick Olsson just as they do in Sydney.

National radio press and television gave a very extensive coverage to each day's proceedings, typewriters banged and a rented offset printing machine churned until the early hours of the morning producing the daily news sheet and necessary papers and information for delegates.

Friendship and unity among evangelicals

Out of it all there has emerged a new unity among Australian evangelicals.

Old friendships were renewed and many new ones made. It will certainly lead to a closer understanding and a new cohesion among those in this far-flung continent who have now met together with those with whom they have always shared a common spiritual heritage but have now been able to give it a tangible national expression.

Studying the Word with Michael Green

Canon Michael, principal of St Johns College Nottingham (formerly the London College of Divinity) came out from England to take the morning Bible studies at NEAC.

Choosing to base his four early morning Bible studies on the Acts of the Apostles, Michael Green was very much on home ground. But he brought it all vividly to life, relating it to the 'situations and the dilemmas of the congregations from which all members came.

He is a past-master in the art of communication. Add to this his capacity to compare Scripture with Scripture, his shafts of wit which evoked an immediate response and his power to drive home vital points to everyone's discomfort.

The studies were not intended to make evangelicals comfortable. They were whips to drive them to Christ and a new obedience to him. He struck hard at lots of cherished evangelical notions but with his honesty was warmth and love.

His four studies of the early church from the Acts were entitled: "The Secret of their Impact," "The Kernel of their Message," "The Variety of their Methods," and "The Quality of their Church Life."

Calvin serialised in Greek

(RPS) The first translation into Greek of John Calvin's "Institutes of Christian Religion" which is in progress, is being printed in regular instalments in the "Star of the East," monthly magazine of the Greek Evangelical Church.

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LETTERS

CMS meets Bishop Hand's objections

Although I am a little hesitant to join in a debate that is not my immediate concern, perhaps it would not be inappropriate for me to join the discussion on plans suggested in your paper for the Church Missionary Society.

I would also like to comment on the letter written by the Bishop of New Guinea and published in your issue August 12, where he writes of his diocese, "It would reject the idea of a separate society operating within its borders."

First, the Church Missionary Society in its work outside Australia, the UK and New Zealand, does not in any diocese work as a separate society within diocesan borders.

Our arrangements with the overseas dioceses are covered by a series of specific arrangements whereby missionaries of the society are integrated into the overall life of a local church. Where there is any variation on this arrangement, such as where a diocese is undertaking a new project, for which the society has been asked by the diocese to be responsible, it is with the goodwill and consent of the bishop concerned.

To go on, I would rather like to take up another aspect that arises from Bishop Hand's comment as quoted above. To eliminate the concept of a "separate society operating within diocesan borders" would, as I read it, preclude the activity not simply of a missionary agency such as our

No holiday for editor

I was interested to learn from your August 12 issue that "Church Scene" had a guest editor for its July 8 issue. He was, it seems, the Rev. Canon Ivor Church of Brisbane.

Presumably, one suspects, the Rev. Lance Shilton of Adelaide and Mr David Scott of Melbourne—who usually supply the "Comment" feature in "Church Scene" with Canon Church—provide a cycle of guest editors all the time for "Church Scene."

It sounds like a fine holiday for the undersigned. Alas, it isn't true.

Gerald Charles Davis, Editor, "Church Scene," Melbourne, Vic.

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New diocese opposed

As secretary of the Sutherland Rural Deanery Conference, 1971, I have been instructed to forward to you a copy of the following resolution which was passed at the Conference, held on Friday, the 6th of August, at St. Clement's Church, Jannali.

"With regard to the proposed new Wollongong diocese this conference:

- (1) Re-affirms its desire that the Sutherland Deanery should remain in the diocese of Sydney.
- (2) Requests clarification of the timetable proposed for development of Church administration for the proposed Wollongong diocesan area.
- (3) Advocates the development of regional episcopacy rather than a new diocese, following the example of Parramatta.
- (4) Respectfully requests that

the necessary machinery be set up to enable the Wollongong Zone Council to be democratically elected, with a view to the eventual setting up of a regional synod.

(5) Submits that for pastoral and financial reasons the time is not ripe to form a new diocese.

(6) Requests that copies of this resolution be sent to the archbishop, Bishop Delbridge, the Standing Committee and the 'Church Record.'

(Rev) John Davies, Jannali, NSW.

HUGH LATIMER

Continued from Page 2

from an open pulpit behind St Paul's.

Whoever his audience, Latimer repeatedly returned to the theme of the gospel, to faith in Christ alone, and the need for justice and the recompense of evil. He took up the concern of the poor for education and opportunity, and of the farmer for fair dealings with his land.

Any suggestion that the church should not speak out on social and political matters would receive little support from Latimer. His concern was for pure religion, personal religion, and national religion.

His outspokenness made him many enemies, yet there is no record of any accusation that he himself failed to live by the high standards of his words. Neither was his increased zeal a matter of time-serving under more favourable conditions.

He had always spoken when his mind was made up, and even in Edward's time it was a costly thing to stand for the reform. It was already apparent that Mary would soon succeed her ailing half-brother. Such warning simply added urgency to Latimer's task.

If his convictions had formed slowly, by these last few years they were his own, and it was this firing of Scriptural truth within the crucible of experience which marked Latimer's life.

It was not just eloquence or even courage which gave such remarkable power of communication. Preaching was no exercise on behalf of the status quo, but as a later writer put it, "the speech of a dying man to 'dying men.'" As he had said in one of his early Cambridge sermons, Christ was his trump; not the card was played, and the winner would take all.

Today we can understand something of the courage which makes a man willing to suffer for an unpopular cause. It is not so easy to appreciate the particular courage of Latimer and the others who were prepared to step aside from the traditions and practices in which men for centuries had sought their eternal security, and stand before God upon the advocacy of Christ alone.

Such is always the risk and the urgency of the gospel.

With Mary's accession came long imprisonment. The stake "has long groaned for me" he observed.

If in the past Latimer had been impetuous, if at times he had been slow to act upon his

most deeply held beliefs, now that the issues were clear, his faith held like a rock. Others in the Tower may have been more nimble in their defence, but they all looked to "Old Father Latimer" for the security of his prayers and spiritual perceptiveness.

On the 16th October, 1555, with the disputing finished and the long walk over, the fires were kindled. Hugh Latimer, "the apostle of England" as Ridley had called him, set the seal to his message with his life.

A few months before that day he had written, "Die once we must; how and where we know not... And let us consider all the dear friends of God, how they have gone after the example of our Saviour Jesus Christ; Whose footsteps let us follow, even to the gallows if God's will so be, not doubting but as He rose again the third day, even so shall we do at the time appointed of God, that is when the trump shall blow, and the angel shall shout, and the Son of Man shall appear."

ROCKHAMPTON CLOSES HOME

The pressures that are being experienced in the Rockhampton diocese in maintaining its social services were clearly outlined at the Rockhampton synod in July.

The lack of suitably trained people is causing constant concern to those charged with the conduct of St George's Homes at Parkhurst.

Every avenue has been tried to find the people necessary, but to no avail, and, as a result, the diocese has been forced to close the girls' section of the home.

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C. R. JAMES,
Chief Executive Officer.

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BIBLE CROSSWORD No. 40

We will give a book for the two nearest entries to Bible Crossword No. 40, which should reach this office not later than September 19. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- If one member suffers, all suffer together; if one member is honoured, all . . . (7)
 - 1 Co 12:26.
 - And John bore witness, "I saw the Spirit . . . as a dove from heaven, and it remained on him." (7) Jn 1:32.
 - Fame and . . . have come upon us, devastation and destruction. (7) Lam 3:47.
 - They still bring forth fruit in old age, they are ever full . . . and green. (2, 3) Ps 92:14.
 - Into the hand of their enemies, into the hand of those who . . . lives, (4, 5) Jer 21:7.
 - For about two hours they all with one voice cried out, "Great is Ar-mis of the . . ." (9) Ac 19:34.
 - The Father loves the Son, and has given all things into his . . . (4) Jn 3:35.
 - Do not marvel that I . . . to you, "You must be born anew" (4) Jn 3:7.
 - Now the manna was like . . . seed, and its appearance like that of bdellium. (9) Num 11:7.
 - Then his wife said to him, "Do you still hold fast your . . . ? Curse God, and die." (9) Job 2:9.
 - And when he had said this, as they were looking on, he was lifted . . . a cloud took him out of their sight. (2, 3) Ac 1:9.
 - At once I was in the Spirit, and lo, . . . stood in heaven, with one seated on the throne! (1, 6) Rev 4:2.
 - And as they were . . . the colt, its owners said to them, "Why are you untying the colt?" (7) Lk 19:33.
 - But he who does what is true . . . that it may be clearly seen that his deeds have been wrought in God. (5, 2, 3, 5) Jn 3:21.
 - And Moses lifted up his hand and struck the rock with his . . . twice; and water came forth abundantly. (3) Num 20:11.
 - And this is eternal life, that they know thee the only true God, and thou hast sent. (5, 6, 4) Jn 17:3.
 - But now my eye sees thee; therefore . . . myself, and repent in dust and ashes. (1, 7) Job 42:6.
 - Their . . . destruction, their god is the belly, and they glory in their shame, with minds set on earthly things (3, 2) Ptp 3:19.
 - Give deliverance to the needy, and crush the . . . (9) Ps 72:4.
 - when you come together to eat, wait for one another, if any one is hungry, let him . . . home. (3, 2) 1 Co 11:34.
 - The king saw a watcher, a holy one, coming down from . . . Hew down the tree and destroy it." (6, 3, 6) Dan 4:23.
 - Till heaven and earth pass away, not an iota, not a dot, will pass from the . . . all is accomplished. (5) Mt 5:18.
 - The Lord sets the prisoners free; the Lord . . . the eyes of the blind. (5) Ps 146:8.
 - . . . the Lord, O families of the peoples, ascribe to the Lord glory and strength (7, 2) Ps 96:7.
 - Now none of the disciples . . . to ask him, "Who are you?" "He knew it was the Lord (5) Jn 21:12.
 - Till heaven and earth pass away, not an iota, not a dot, will pass from the . . . all is accomplished. (5) Mt 5:18.
 - Then . . . brought her into the tent, and took Rebekah, and she became his wife (5) Gen 24:67.
 - And Zaccchaeus stood and said to the Lord, "Behold, Lord, the half of my . . . I give to the poor." (5) Lk 19:8.
 - Let no one despise your . . . but set the believers an example in speech and conduct, in love, in faith, in purity. (5) 1 Ti 4:12.
 - For the measure you give will be the measure you . . . back. (3) Lk 6:38.

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Solution to No 39

More LETTERS from page 5

ANSWER ON SOUTH AFRICA

The time taken by mails between here and Tanzania probably explains why Mr Watson's attack on my article of February 25 did not appear until July 29. By now many readers may have forgotten what I really wrote about. Mr Watson does little to remind them. On the contrary, though doubtless unintentionally, he is likely to mislead them.

My subject was the WCC's financial aid (admittedly minor) and its much more serious "moral" (!) support to African terrorism.

I suggested that the kindest explanation was the Bible-predicted "strong delusion" without which it is hard to see how even this notoriously biased body could have believed the obvious lies the terrorists told it. Mr Watson's failure to comment on this, or on the supporting facts I adduced, suggests (wrongly, I hope) that to him one of the world's deadliest current evils (whether committed by a Bantu minority in Africa, a white criminal minority in America or, in its incipient form, a riotous Australian minority on football field or university campus) is unimportant in comparison with the things in my article that he does pick on.

And, moreover, he attacks me for what he thinks I meant rather than for what I actually wrote.

For instance, he considers it insulting to call the average Bantu in his normal mood, "a happy, laughing child of nature," whereas I often wish the term could be true of us all; and he cannot see from the context that I wrote not of the African drum-and-dance amenity itself but of its misuse by practitioners of occultism and other psychological perversion.

These have plagued Bantu society — and helped to inhibit its progress — from time immemorial. At its best, the Bantu's semi-religious belief that everything that happens — except death from old age — is due to the occult activities of good or evil spirits, rather than any action or inaction of his own, sunders all effect from its real causes, thus hindering the development of reasoning power itself as well as the sense of individual responsibility.

This is one of the supporting evidences for my statement (which I had thought was com-

mon knowledge) about the vast improvement brought by white civilisation, despite its faults.

Not because of anything Mr Watson says, but because of a growing mass of scientific evidence, I must now qualify that statement. Whatever its superior benefits, white civilisation, as so far developed and understood, is a worse dead-end than the Bantu's static tribalism, for ever instead of "marking time" for ever it will lead, if unchecked, to the end of all earthly life itself.

The final and only satisfying alternative to all human self-mis-

rule is the one I more recently tried to write about: the Kingdom of God on Earth.

Frank H. Sibson, Doubleview, WA.

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Books

THE CREATION vs. EVOLUTION HANDBOOK by Thomas F. Heinze, Baker, 1970. 79 pages, US \$1.80.

A large number of books continue to come from the American publishing houses on the subject of evolution, many more it would seem than from British presses.

This book has some weighty arguments against evolutionary theory, but perhaps it too readily reckons that any form of evolution stands against the biblical doctrine of creation, and that necessarily, "Evolution is an attempt to explain the existence of living things from an atheistic viewpoint." (pp.13f.)

It is only fair to say that not all evolutionists "hold that there was no plans of a Creator to direct its course." (p. 18).

Francis Foulkes

THE NEW TESTAMENT AND CRITICISM by G. E. Ladd, Hodder & Stoughton, \$3.

The issue of a paperback edition of this book serves as an opportunity to underline both its quality as a book on NT studies and its practical value to students and ministers. Its princi-

pal merit is that it takes the theological tensions it deals with seriously. It understands entirely the conservative approach to scripture which is the author's own position. Also the work of critical scholarship in textual, historical and literary studies, is accepted and valued as a means to a better understanding of the Bible.

This book is of lasting worth to all who are concerned with New Testament studies, whether as a student, preacher or interested layman.

E. D. Cameron

THE AUSTRALIAN THUNDERER, Heritage Publications, Melbourne, 1971. 102 pages, \$3.60.

This book consists of extracts from 74 editorials of the Melbourne Age during its first five years of publication, 1854-59. The Age had an informed, radical viewpoint on contemporary issues and was specially popular and influential among the newly self-conscious working class of the days of the gold rushes and the Eureka Stockade.

Some issues have dated, but the striking thing is how many of them are still alive, eg Catholic influence in politics, education and the Church, growing juvenile delinquency, migration problems, and even "women's lib" (one editorial attacks "female reverends").

Dr K. Rayner

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



CHRISTIANITY IN A REVOLUTIONARY AGE by K. S. Latourette. Five volumes Paternoster, 1970. 2,573 pages, \$23.50 for set in slip case or \$4.70 each volume. Paternoster have done a first-class job making the first of Latourette's most recent historical labours available in well-produced paperback form, each volume about 500 pages. Both the student and the ordinary reader will be fascinated by his far-ranging sweep of mind as he develops his theme over the nineteenth and twentieth centuries. Nothing important is left out. He looks at all the major denominations, major movements, both missionary and ecumenical. In the strong slip case, as illustrated, it makes a handsome presentation but above all, this is a work which must be widely read by all kinds of Christians, students, scholarly or otherwise.

ELIJAH by A. W. Pink, Banner of Truth, 1968 reprint, 313 pages, UK6s. A most careful and competent Bible expositor, Arthur Pink brings us the extraordinary life of the prophet of Elijah in the biblical biography tradition so well-founded by F. B. Meyer and Alexander Whyte. A treasure-store.

SHARING GROUPS IN THE CHURCH by Robert C. Leslie, Abingdon, 1971. 221 pages, \$2.75. Not a book on group therapy or group dynamics but using the insights of both, Dr Leslie shows how to encourage the growth of interpersonal relationships so that deeper levels of trust, sharing, forgiveness, etc., are experienced in small Christian groups. Guidelines for the groups are indicated and are supported by case studies. A valuable book for Christian leaders who are troubled by the superficiality that marks much of contemporary church life.

Great Australian missionary pioneer

GRUOTE EYLANDT PIONEER, by Keith Cole, Church Missionary Historical Publications, Melbourne, 1971, 110 pages, hard cover \$2.95, soft cover \$2.10.

Hubert Warren truly deserves to be called a "great Australian missionary." The story of his life is vividly and very readably told

in this book, and illustrated with more than 30 photographs.

We are shown the great physical courage of Warren as he faced constant danger in travelling, great hardships in living conditions, and finally the special peril of the 1933-34 Peace Expedition to Arnhem Land.

There were many disappointments and frustrations in his work, and misunderstandings with the home base that were most painful to him. In and through these things we see in this biography a man with failings and weaknesses as other men, but a missionary of great integrity and devotion, who yearned to live by the motto he had taken for his life, "Jesus first."

This is a book eminently worth reading.

Francis Foulkes

Frightening book

PLENTY AND TROUBLE. The impact of technology on people by Robert H. Hamill, Abingdon, 1971. 192 pages.

"Men have lived with machinery probably a good deal better than with one another," so that T. S. Eliot asks: "Where is the Life we have lost in the living?" Humanity must stop quantitative growth and start growing in quality.

"Technique raises more problems that it solves!" Pollution may, for the worldly man be senseless; to the

Christian man it is blasphemous! We are not to adore Nature nor plunder her, but tend her and care for her.

A frightening book if God is forgotten!

John S. Moyes

THE SEARCH FOR CHRISTIAN CREDIBILITY by Alvin C. Porteous, Abingdon, 1971. 207 pages.

The church has lost its credibility. The Bible reveals God as the deliverer who leads people out of bondage.

Christians have held Christ as the means of their freedom, but they have emphasised His Deity more than His Humanity.

The author of this book feels the images of Christ for THIS age should be:

The gracious neighbour;
The joyous revolutionary (St Luke, 4:18);
The invincible pioneer.

We must seek these as keys to Christ's acceptance through FAITH (the freedom to risk Life); HOPE (The widening of Life's horizons); LOVE (The affirmation of others).

John S. Moyes

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SHORT NOTICES

CHILDREN'S CHURCH HANDBOOK by Jessie P. Sullivan, Baker, 1970, 124 pages, \$12.95. Material for children's church for four to eight year olds. INTERBANG: Prayers and shouts by Norman C. Habel, Lutterworth, 1970. 94 pages, UK8/6. An unusual collection of modern prayers which reflect the doubts, questionings and certainties of the Christian.

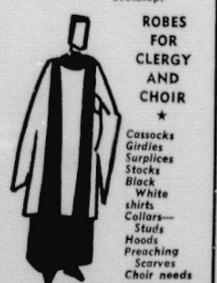
SHADOW OF THE ALMIGHTY by Elisabeth Elliott, Zondervan, 1970. 256 pages, \$US1.95. The testament of Jim Elliott, pioneer Christian missionary killed in Ecuador, by his wife, the author of "Through Gates of Splendour." A deeply moving story and well illustrated.

HOW TO RAISE YOUR PARENTS and other helpful advice for teens by Gordon McLean, Tyndale House, 1970. Parents will enjoy and gain new insights from this book from one who readily communicates with this generation. IMPACT OF THE FUTURE by Lyle E. Schaller, Abingdon, 1971 edition. 256 pages. A fascinating study of changes affecting the whole of society and so the church. MAMA WAS A MISSIONARY by Charles Ludwig, Zondervan paperback, 1970 edition. 192 pages, US95c. An enthralling account of pioneer missionary work in Kenya.

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Mainly About People

Rev David H. Wheaton, vicar of St Pauls Onslow Square, London, since 1966, has been appointed principal of Oak Hill Theological College, Southgate, succeeding Prebendary MAP Wood who becomes Bishop of Norwich this month.

Bishop John S. Moyes, formerly Bishop of Armidale and now of Mowll Village, Castle Hill, NSW, was married to a fellow resident of the Village, Mrs Mary S. Pentreath, on Monday, August 30, in St Peter's, Hornsby, by Rev John Walters, chaplain of the Village.

Rev Oswald W. C. Cooper, of Chatswood and formerly rector of St Stephen's, Bellevue Hill (Sydney), died in Sydney on August 11. He was ordained in 1931 and except for six years as an AIF chaplain, his whole ministry was in the diocese.

Rev Cecil W. Dillon, rector of St Andrews, Strathfield (Sydney), since 1933, has announced that he will retire on December 31. He will then have been 38 years in the parish and he is only rector in the Sydney diocese whose present appointment was made before Archbishop Mowll's time.

Rev Raymond N. Wheeler, rector of St Matthew's, Ashbury (Sydney), since 1961, has been appointed in charge of Holy Trinity, Bexley North, from October 1.

Rev Canon John E. Winslow, rector of St James, Kyogle (Grafton), died in Kyogle on August 8. He was clerical secretary of synod and a member of Provincial and General synods.

Rev Archibald E. Hodson, who spent his whole ministry in the diocese of Sydney from 1925 to 1961, died in Brisbane on July 11 after a long illness.

Rev Walter J. Fenn, vicar of St Peter's, Fawkner (Melbourne) since 1969, has been appointed chaplain of Geelong Hospital and Jail from September 6.

Rev Arthur E. Sedman, curate of St

Peter's Eastern Hill (Melbourne), 1949-59, died in Melbourne on August 17.

Rev Alan M. Cole, formerly curate of Colac (Ballarat), since 1969, has permission to officiate in the diocese of Melbourne from July 22.

Rev Donald K. Turnbull, rector of Crookwell (Canberra-Goulburn) since 1966, has been appointed to the district of Belconnen A, Canberra.

Mr Humphrey Babbage took up his appointment as Schools Secretary for the ISCF with the Scripture Union in NSW on August 30.

Rev Denis G. Smallbone, precentor of St Paul's Cathedral, Sale (Gippsland), since 1969, was inducted rector of Yarram on August 25.

NEAC NUGGETS

Gems of wit and wisdom from the speaker's platform at the National Evangelical Anglican Congress, Melbourne, 23-28 August, 1971.

A lot of people sent questions in to me. Some asked politely. Some just asked questions. (Dr Leon Morris).

Would it be too much to say that enthusiasm is not a distinguishing mark of Anglican Christians? (Canon Michael Green).

Who could find fault with such a paper as this? The answer is: 153 people. (Dr Alan Cole).

Co-chairman Alan Kerr enters

wearing a bright red pullover. Organist Peter Adam plays: "When the red, red robin . . ."

I have one minute each to deal with the problem of the deacons and the problem of women. (voice) You'll be a genius! (Archdeacon Maurice Betteridge).

Export or die was the watchword of the early Church. (Canon Green).

As Archbishop Loane said the other day, he (Bishop Stanway) must regret not being at the centre of the earth — Dodoma. (Mr Alan Kerr).

When we get something better than the Arts, we can use them. (Dr Keith Cole).

It (the Uppsala WCC statements) is not ecumenism at its best, it is not ecumenism as it should be. (Rev Don Cameron).

If you hear one of these outline sermons coming through, don't put them in, will you? (Bishop Clive Kerle).

I'm modelling a new shirt from the house of Marcus Loane Co Ltd (Canon Green).

We have only a short time each day to see something of Sir Henry Bolte's promised land. (Bishop Kerle).

If Jesus Christ is brought into any situation, he will transform it. (Canon Green).

As St Paul said to the Corinthians, I partly believe it. (Canon Don Robinson).

NEAC at worship



The Monash Religious Centre

A feature of the Congress at Monash was the varied way in which united worship was offered. It was not confined to chapel services or set liturgical forms.

Archdeacon John Moroney of St Columbs Hawthorn, Melbourne, was the Congress chaplain. He took the prayers at the official opening on Monday night, took morning prayer each day in the lounge at Farrer Hall and planned the two Communion services.

Morning prayer was at 7 am each day and after the third collect, those present were invited to offer extemporary prayer. From 7.30 to 8 am, informal prayer groups met in every place of residence and this daily fellowship of prayer in a small, intimate situation was a great joy to hundreds.

Holy Communion using the prayer book was held in the Monash Religious Centre at 6.45 am on Wednesday. Bishop Kerle officiated from the westward position at the table and was assisted by six other clergy.

A special selection of hymns for NEAC was printed and used at all times. Good strong modern

tunes were generally used and sometimes a group accompanied the singing. The group was from St James Ivanhoe and the curate, Rev Peter Adam, played the organ. A special hymn composed for NEAC was also sung.

The evening sessions began with a hymn and young people were generally chosen to give a Bible reading and to lead with extemporary prayer.

The final service was Holy Communion using Australia, 69, and the Primate, Archbishop Woods, officiated from the westward position, assisted also by six other clergy.

St Francis' numbers down

In his presidential address to the Rockhampton synod in July, Archdeacon R. B. Hunter, administrator of the diocese, referred to the fact that the diocese had only two men in training for the ministry.

He said there were 16 men in St Francis College, Brisbane.

This was the lowest number of men in training there for some time, Archdeacon Hunter said.

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YOU ARE GUILTY, CONGRESS IS TOLD

(Melbourne—August 24)

"By your silence, you supported apartheid and racial discrimination," Mrs Faith Bandler told the 555 delegates at the National Evangelical Anglican Congress today.

Mrs Bandler, general secretary of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders, was the first of the special lunch hour speakers at the Congress.

"How long will you allow the Governments of WA and Queensland to permit discriminatory legislation against Aborigines she asked. "Instead of trekking off to the country to build housing for Aborigines, I wish you would trek off to the corridors of power in Canberra," she said.

During question time, Mr John Denton asked Mrs Bandler how her organisation had spent the race grant given by the World Council of Churches. She said that the WCC sent their cheque for \$10,000 last year and about \$5,000 of this was still intact.

The rest had been spent on specialist advice on health, leper stations, land rights and some for rent of a small office and travel expenses for Mrs Bandler and a few other officials. The money in hand would be used to organise at the request of the WCC, an international seminar in May 1972 on the race question.

Q'land CMS offices destroyed by fire

A \$500,000 Brisbane fire on the night of August 21, engulfed the offices of the Queensland branch of the Church Missionary Society.

Sanders House, the building in which the office was situated, was totally destroyed in the blaze. The society's records and equipment were a complete write off.

The Queensland branch of the society also services the diocese of Armidale and Grafton.

The general secretary, the Rev R. T. Platt, said that an immediate task facing the branch was the reconstruction of records. Members and friends of the society in the Queensland branch could assist greatly by contacting the general secretary at PO Box 295, Broadway, Brisbane, 4000 or by ringing 4 5497.

GOD'S MIRACLES TODAY

Sixteen-year-old Megan Speers of St John's Rectory, Branxton, in the diocese of Newcastle, NSW, a life-long cripple, testifies today that God is working miracles of healing.

Megan had a congenitally deformed hip and one leg has been shorter than the other all her life. Many normal activities such

as swimming and running were impossible for her.

Immediately after prayer and laying-on of hands by a visiting American evangelist and faith-healer in Newcastle early in August, Megan was able to walk normally and the leg is now the same length as the other.

Megan described the cure as "the turning-point of her life." "I do believe that it was a miracle and I praise God for it," she said.

Mrs Corinne Speers told the Church Record that has immediately begun to make a difference to her daughter's life and the whole family thanks God that His power to heal is with us.

Mrs Speers is a sister of Mrs Maida Coaldrake, whose late husband, Canon Frank Coaldrake, was archbishop-elect of Brisbane when he died last year. She told the Church Record that she saw others marvellously healed at the service.

A prominent Sydney orthopaedic surgeon told the Press that it was utterly fantastic to suggest that a leg bone should grow 14 inches. But God healed Megan through the ministry of the Pentecostalist evangelist.



Megan Speers



Mr Graham King

New centre in Canberra

The Anglican Clergy Training Unit has selected the title the Canberra College of Ministry for training college in Canberra.

The supervisor of students, the Rev David Durie, officially took over his new duties recently.

He will soon move into his new home adjacent to St John's Church. An office is supplied in the Diocesan Registry.

From second term he will take a personal interest in each student as well as watching their planned studies and parish experience.

Mr Durie is aided by the clergy training committee.

GLEBE BOARD STAFF CHANGES

(APS) The Glebe Administration Board, property arm of the diocese of Sydney, has made significant changes in staff to cope with increasing administration responsibilities. Mr. Graham King, formerly Executive Secretary becomes the Chief Executive Officer.

Mr Murray Martin, formerly Bursar at Moore Theological College, has joined the staff, in the capacity of Secretary.

The other executive positions with the Board have been rationalised:

Mr Frank Gribble, property management officer; Mr Paul At-



Mr Murray Martin

wood, Accountant; Mr John Cooper, senior project officer; Mr Alan Little, project officer.

STUDENT LEADER FAILS TO TURN UP

Mr Gregor Macaulay, president of the Australian Union of Students failed to turn up to address the NEAC delegates during lunch on Thursday, August 26. The lunch-hour addresses were organised to provide the 555 delegates with an opportunity to hear about important national issues, which were otherwise beyond the scope of NEAC agenda.

Mr Macaulay was to address the Congress on "The Church and the Student Revolt." It was rumoured at the Congress that he had decided to attend a meeting in Canberra and that he had been unable to get anyone in his union to stand in for him. But he had sent no word to the congress organisers.

At the last minute, two brief addresses were given by university students who were at the Congress. Mr Philip Jones, president of Sydney University Evangelical Union until a few weeks ago, spoke, as did Mr Dan Octogan, a member of Christian Radicals at Monash University.