

## Mainly About People

**MELBOURNE**  
Ven P. L. Burgess of St John's, Wodonga, Diocese of Wangaratta, has been appointed to Parish of St Steven's, Belmont, Geelong.  
Rev P. L. Williams, Assistant Curate St John's, Toorak, has been appointed Curate of St Jude's, Brighton, South Australia, from 23 August.  
Rev R. H. Elliott, Field Officer, Dept of Christian Education, has been appointed Chaplain at Trinity Grammar from 1 January, 1977.  
Rev P. B. Moore, Minister in Charge of St Laurence, Doveton, has been appointed Rector of the Parish of Maffra from August 1, 1976.  
Rev L. J. Cohn has resigned from Parish of Christ Church, Dingley, from 31 August.

**CANBERRA-GOULBURN**  
Rev J. M. Kohler has resigned from the Parish of Kameruka and has become Curate at St Peter's, Hornsby, in Diocese of Sydney.  
Rev Neville J. Andrews of the Special District of Belconnen has resigned from 31 August to begin special counselling ministry in Canberra.  
Rev A. W. Bosser will retire at the end of August. He is presently relieving in the Parish of Boorowa.  
Rev W. S. S. Atkinson, Minister of Special District of St George's, ACT, will retire on August 17.  
Rev A. W. Holder, Rector of Parish of Good Shepherd, ACT, died on July 5.

**TASMANIA**  
Rev P. Atkins, Rector of Lower Perak, Malaysia, has

been appointed Rector of Parish of Ulverstone from early September.  
Rev A. G. Adams has resigned as Rector of Parish of Launceston from 30 June.  
**SYDNEY**  
Rev L. J. Harris is Acting Rector of St Michael's, Wollongong, till December, 1976.

### FAMILY INFORMATION CENTRE

From page 5

Church Welfare Services and State and Federal Government Departments concerned with health and social service.

## Michael Green to visit Australia

Canon Michael Green, the bestselling author of Christian books, particularly aimed at young people, will visit Australia in August for speaking engagements in Perth, Melbourne and Sydney.  
He has written six books: Choose Freedom, Man Alive, New Life - New Lifestyle, Runaway World, Jesus Speaks Freedom and his soon-to-be-released book You've Got To Be Joking.

Canon Green, who is the principal of St John's College, Nottingham, also reads Classics at Exeter College, Oxford, and Theology at Queen's College, Cambridge.

He is a gifted communicator and often uses roving microphones in his lectures to

Rev B. R. Warren has been issued with an Authority to Officiate in the Diocese of Sydney as from 23 July, 1976.

Rev K. H. Marr is to be Acting Rector of St John The Evangelist Church, Rockdale, as from 26 August, 1976.

Rev E. W. Fisher-Johnson is to resign from St Peter's, Richmond, as from 31 July, 1976, and will be issued with a General Licence from 1 August.

Rev E. A. Wakenham died 21 July, 1976.

## Bishop Graham Delbridge elected president of ACC

### SECOND GIPPSLAND BISHOP TO POSITION

Bishop Graham Delbridge, Anglican Bishop of Gippsland, has been elected President of the Australian Council of Churches for the next two years, a report by the ACC this week said.

Bishop Delbridge is the second bishop from Gippsland to become president of the ACC following in the footsteps of Bishop David Garnsey, ACC president from 1971 to 1973.

Bishop Delbridge, 59, is married with four children, three of whom are married.

He began his church career in Sydney as Rector of St Matthew's, Manly, and spent a period as Rector of Holy Trinity, Adelaide, before returning to hold the post of Youth Director in the Diocese of Sydney for 10 years.

He later became Arch-deacon of North Sydney and whilst in this post was appointed Senior Chaplain to the then Archbishop of Sydney and Primate of Australia, Archbishop W. H. Gough.

He was appointed as Bishop in Wollongong in 1968 and served in this position until called to Gippsland.

For six years during the 1960s, he was chairman of the NSW State Council of the ACC and in 1968 attended the Fourth Assembly of the World Council of Churches in Uppsala, Sweden, as a representative of the Church of England in Australia.

Presently he is chairman of the Ecumenical Committee of the National Anglican Missionary and Ecumenical Council.

He is also a member of the International Anglican-Orthodox Theological Commission and goes from the ACC meeting to the sixth and final meeting of this Commission in Moscow, Russia.

After his appointment as ACC president, Bishop Delbridge commented: "In a world so greatly divided, we, at least, must make ourselves one body. Councillar unity is a step along the way."

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Bishop Graham Delbridge

He went on to point out that the council was a catalyst and stood on the frontier between church and community.

"Often the council is rejected because it is too way out," he said, "but often its out in front of the thinking of the Australian church and the churches later come in behind."

## St Laurence Brotherhood speaker hits out Church should be involved in confronting authorities over injustices

A precis of decisions from the Australian Council of Churches' meeting in Brisbane in July has been received by "The Church Record".

### Confronting Authorities for social justice advocated

In his address on "Mission as Social Involvement - Modes of Intervention by the Churches" the Rev Peter Hollingworth of the Brotherhood of St Laurence in Melbourne, suggested that "the church should be involved in confronting authorities over specific injustices, accepting the fact that conflict will be necessary if social justice is to be achieved."

"What we need then, is many more socially aware, but politically non-aligned Christians who are prepared to push for change and reform at all points in the political spectrum."

"They must be people who do not shy away from the conflict and political labelling which usually occurs," explained Mr Hollingworth.

### Aboriginal and Islander Development Fund

Approval has been given for the ACC to establish the Aboriginal and Islander Development Fund as soon as possible. This fund, to be administered by Aboriginals and Islanders, will provide funds for community development projects.

The meeting recommended that such a commission be established to look at how Australian society operates in order to bring to bear an effective Christian critique, and examine the immorality and injustices in our society.

### Refugees

Considerable attention was paid to the deteriorating world refugee situation.

The Australian Govern-

### Evangelism

The ACC: (a) Gives thanks to God for the new insights in evangelism that have been given to the churches in recent years, in particular to those which found expression at Bangkok, Lausanne, Rome and Nairobi, and strongly encourages member churches and congregations to implement these insights in the light of local needs and conditions.

### Reports from ACC meeting in July

(b) Notes the invitation to Dr Billy Graham to conduct a crusade in Sydney in 1979, and commends the crusade to the prayers of member churches.

(c) Commends to member churches continued programmes of personal evangelism, that in a time of deep spiritual crisis, Australians may be confronted with the grace, truth and discipleship found in Jesus Christ.

### Church and Society Commission

The meeting recommended that such a commission be established to look at how Australian society operates in order to bring to bear an effective Christian critique, and examine the immorality and injustices in our society.

(b) Called on the Government to adopt a policy of increasing overseas aid by 0.05 per cent GNP in the 1976-77 budget and subsequent annual budgets to achieve the United Nations' target of 0.7 per cent GNP overseas aid by 1980.

(c) Expressed alarm that the 1976-77 official Australian overseas aid will be 0.5 per cent GNP, the lowest since 1963-64.

(d) Called on the Government to adopt a policy of increasing overseas aid by 0.05 per cent GNP in the 1976-77 budget and subsequent annual budgets to achieve the United Nations' target of 0.7 per cent GNP overseas aid by 1980.

### World Christian Action

The churches' own agency - The meeting agreed to encourage member churches to see in World Christian Action an opportunity for Australian Christians to share in a programme which not only provides relief aid in emergencies, but also supports people taking local initiatives to fight the causes of poverty and injustice both overseas and in Australia.

### Overseas Aid

The meeting noted with interest the plans of the ACC Division of Education for a National Consultation on Religion in State Schools 1976 to be held at Mt Martha Presbyterian Conference Centre, Melbourne, November 26-28, 1976.

### Drug Awareness Year

The ACC strongly endorsed the proposal to hold a National Drug Awareness Year in 1978, focussing upon drugs of dependence with the aim of reducing drug abuse within the community.

### Next ACC Meeting - Adelaide 1978

It was agreed the full Council should meet biennially and an invitation to meet in Adelaide in May 1978 was received enthusiastically.

Individual parishes and congregations are to be invited to join Christians One - the fellowship of the Australian Council of Churches, at a minimum subscription of \$25 a year.

Member churches and individual Christians are to be asked to pursue this policy with the Prime Minister, Treasurer and Local Federal Members of Parliament.

The report of this study commissioned by the 1973 ACC General Meeting was presented to the meeting.

The report is available for \$3 and an Ideas Catalogue for \$4 from ACC - Commission on Christian Education, 100 Flinders Street, Melbourne.

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### ASIAN LEADERS FOR AUSTRALIA

# Unique Third World Seminars for Sydney and Brisbane

Over the first two weekends in September, Brisbane and Sydney will experience the first Third World Seminars conducted in Australia, by the Haggai Institute for Advanced Leadership Training.

The Conferences will be addressed by Dr Kyung Chik Han of Korea, Dr Chandu Ray from Singapore and Dr Victor L. Oliver from the USA.

In 1945 the Young Nak Church of Seoul, Korea, had an attendance averaging 27. In 1976 the attendance is now closer to 15,000! As Pastor Emeritus of this Church, Dr Han will be speaking on the subject, "The Christian and the Development of His Resources".

"With Church Growth up-pest in many churches programmes these days, Dr Han will bring a wealth of practical knowledge and first hand experience," said Dr E. H. Watson, Director of the Haggai Institute work in Australia.

Dr Chandu Ray, an authority on Eastern Religions, is regarded as an expert on Hinduism, Yoga and Hare Krishna - and their effect on the individual.

Dr Victor Oliver, returned missionary from Viet Nam

and Editor-in-Chief of Tyndale House Publishers, comes with first hand experience on his subject, "The Christian and Cross-Cultural Communications".

Tyndale House has been responsible for the Living Bible, "which has outsold every secular book in the world, for the past few years".

The Seminar will be held in Sydney, at the Hilton



Dr Kyung Chik Han of Korea.

## Illawarra Churches Association looks at Uni and Schools

The newly formed Illawarra Churches Association has set up commissions into religious studies at Wollongong University and religious instructions in the region's schools.

Sub-committees will analyse the subjects and make necessary recommendations to the Churches Association.

The association also will investigate and make recommendations on clinical pastoral education and co-operation between church groups and the media.

Eight churches recently formed the Illawarra Church Association to replace Wollongong Council of Churches.

Association president Capt N. Brooks (Salvation Army), said the new group would be more representative of all denominations within the region.

Capt Brooks said there were some other churches who had not yet joined but indicated they would.

Capt Brooks said the association's aims were to explore and promote ways of recognising the common grounds which unite churches; to learn and appreciate their differences to allow a united voice to speak to Illawarra people without prejudice to individual beliefs;

The next Synod is called for the 27th September.



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- Terry Dein on specialist ministries (continued) - Page 4.
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- An innocent abroad - by Donald Howard - Page 7.



Dr Chandu Ray lecturing in Singapore.

## The Joyless Olympics

One of the pieces of music featured at the recent Olympic Games at Montreal was the "Hymn to Joy" by Beethoven. Many believed that the symphonic form reached its zenith in the work of Beethoven, and when he came, deaf and despairing, to compose his ninth symphony he set to music for choral participation a German poem.

It was the first time such a thing had been done in a symphonic work, and Beethoven chose about one-third of Schiller's "Ode to Joy". In personifying Joy one line of the poem reads, "All men become brothers where your soft wing hovers".

The pioneering idealists who established the modern Olympics must have visualised the happy fellowship of the youthful representatives of a united mankind. The youth of the world has been regularly called to gather for competition "to the glory of sport" and organisers have hoped, time after time, that the Games would aid international understanding, peace and goodwill.

The Berlin Games of 1936 were marked by a number of unhappy features, principally because of Hitler's attitudes and behaviour, but the Montreal Games of 1976

seem to have been unhappier still. There were no tragic assassinations as at Munich, but in a theatre which was the focus of world attention for a full fortnight there were enacted very many momentous athletic achievements, and very many expressions of human sinfulness.

Whatever view is taken of the racist issues as sources of dissension and the bases of non-participation, pride and prejudice reared themselves into prominence. Accusations were made, and in some cases proved, about cheating and dishonest injustice on the parts not only of competitors but also of judges and umpires. Statements made by competitors and observers support the charge that the Games have become not simply an occasion for free competition among the best athletes in the world, but an opportunity for international one-upmanship.

Almost all connected with reporting have made nonsense of the idea that the great point of the Games is not to have won, but to have taken part. In fact most attention was given to medal counts, averages and the breaking of records.

This is inevitable. Men and women are sinfully proud, lustfully ambitious to succeed, to win at any cost, to win

## EDITORIAL

praise and gain wealth. We are not really concerned about the glory of sport, but our own glory.

Only Christians know the true joy of fellowship and that is because they have fellowship with the Lord Jesus and seek His glory not their own. As John Newton wrote:

"Fading is the world's best pleasure,  
All its boasted pomp and show,  
Solid joys and lasting treasure  
None but Zion's children know."

Where Christians share a common belief in Jesus Christ, and His forgiveness of their sins, and His indwelling Spirit of holiness, there is not mere social camaraderie but true brotherhood, and the soft wing of joy hovers over all.

## DEMAND IS STEADY FOR NEW SERVICES

"A heavy flow of orders continues to be received from all over Australia for the recently released services produced by the Anglican Liturgical Commission," said the Chairman, the Right Reverend John Grindrod, Bishop of Rockhampton.

He was speaking at the end of a five-day meeting of the Liturgical Commission, the second for the year, held in Sydney from June 28 to July 2.

"The Commission is greatly encouraged by the flow of feedback coming in from clergy and people on the new draft services for Baptism and Confirmation, the Daily Services, the Holy Communion liturgy Australia '77, the two Marriage Services and from the Funeral Service," the Bishop added.

The Commission was advised that over 2000 copies of the new Daily Services had been sold and that all the services released in draft form for experimental use were in strong demand. Daily Services are being purchased for use by families and in groups as well as by the many clergy already using them regularly.

Australia '77 incorporates the comments from many thousands of Anglicans and other Christians on the Australia '73 liturgy which has now been in use for almost three years.

Bishop Grindrod said the Commission was grateful for the large measure of helpful criticism of the draft services received and is anxious to have as much response as possible to all the new services released for experimental use.

Most of these revised services will be components of the largest venture yet planned by the Church of England in Australia in the liturgical field, which is the projected publication of a draft "An Australian Prayer

Book" due for issue to members of General Synod in May, 1977.

Since the January meeting of the Commission, State consultations have been held of the representatives on General Synod, who will decide the fate of the new draft prayer book when the Synod convenes in August, 1977. These consultations were held in Townsville, Brisbane, Sydney, Melbourne, Launceston, Adelaide and Perth. A further round is being planned for October, 1976.

Several Diocesan Synods have already approved in principle the concept of the new book, which is to be used together with the Book of Common Prayer of 1662.

The new forms of service for the Ministration to the Sick, the Consecration of Bishops, the Ordination of Priests and Deacons will be released shortly in draft form for study by the Church.

"If 'An Australian Prayer Book' is accepted by the General Synod in 1977 it will have a likely life of between 12 and 15 years before necessary revision in the light of experience requires a further edition," Bishop Grindrod said. "Many Anglicans hope that the book will inaugurate a new period of stability in worship," he added.

The Prayer Book Production Committee of Standing Committee will shortly release a pamphlet reporting on the project for "An Australian Prayer Book" which will be available through the Anglican Information Office, Sydney.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people - Catholic, Apostolic, Protestant and Reformed is issued fortnightly, on alternate Thursdays. Subscription \$7.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for The Church Record Ltd, Sydney.

# NOTES & COMMENTS

## Trusting God

Heavy sorrows have struck many thousands of people recently. China's earthquakes took their heavy toll; violence continues to erupt in many trouble-spots; thousands die on Australian roads each year. Every weekend, every day, sees families plunged into grief at sudden deaths, and sudden maimings.

Christians know the force of shocks and adversities, however they may come. Troubles assault and test our faith in God. If we are to be saved from sourness and bitter unbelief we must first accept the trouble as from God. He rules with a perfect providence over all our circumstances and we know that if He does not send troubles He allows them.

Then we must speak to God about our predicaments. Jesus Himself, especially in the light of His experience in Gethsemane, knows just how difficult prayers of this kind can be.

In 1878 Martin Benson, the seventeen-year-old eldest son of the future Archbishop of Canterbury, suddenly died. His father wrote, "It has changed my view of God's work as it is to be done both in this world and the next, to be compelled to believe that God's plan for him has really run on sweetly and rightly for him and for all — and yet, he is dead."

Twelve years later his eldest daughter died of diphtheria and he was able to write, "This time I have not even felt that initial rebellion which requires to be subdued. It becomes too plain that He must work His will, and that it is all good."

In His loving wisdom God allows difficulties to come, and perhaps to continue. He knows in a way that we cannot know, how this will lead to His glory and honour.

## Down Peacock's Feathers

"Down Peacock's Feathers" — this is the title of a book written in 1942 by D. R. Davies. This title is taken from a statement in the Homily on "The Misery of Man", which reads:

"... let us beware of such hypocrisy, vain-glory, and justifying of ourselves. Let us look upon our feet; and then down peacock's feathers, down proud heart, down vile clay, frail and brittle vessels."

L. H. Marshall once wrote that "it was apparently through the teaching of Jesus that humility came to be regarded as a virtue." It is a fairly scarce commodity today, is Christian humility. Pride and worldly ambition inflame our aspirations both for ourselves and also for the Christian groups to which we belong.

Our hopes and boasts may be subtly disguised and their selfishness almost screened out of our consciousness. We may indeed not be aware of just how blatantly worldly our motivations have become. Dietrich Bonhoeffer observed that as soon as people gather, whether they are Christian or not, there is present at once the desire to excel, to have first place. Factionalism and criticism follow naturally from this.

How strong is the apostle's appeal in Philipians 2, "Do nothing from selfishness or conceit, but in humility count others better than yourselves. . . . Have this mind among yourselves which you have in Christ Jesus. . . . St Paul proceeds to highlight the fact that the divine Son emptied Himself of glorious privilege, though not of divinity, in His incarnation and atonement. He took the form of a servant.

We Christians are fond of saying that we all have received a ministry from God, and so we have. But we may need a quiet reminder that ministry is service. One of the demands upon us is the abnegation of self, the example for which has been set by God's Servant and Son.

If our ministry becomes an avenue or opportunity for self-display or self-glorification we are well out of line with the Christlikeness which is the goal of all true disciples. It is the true welfare of others, not self-satisfaction, that must be the ruling principle in our lives. We may spurn open flattery, but we do value, we do love, the praise and good opinions of men and women.

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## THIRD WORLD SEMINAR '76

HILTON HOTEL, SYDNEY, LED BY DR JOHN HAGGA

— with following lectures

FRIDAY, SEPTEMBER 10

7.30 pm

Dr Chandu Ray of Singapore

"The Christian in the Non-Christian World"

SATURDAY, SEPTEMBER 11

9 am

Dr Victor Oliver of USA

"The Christian and Cross-Cultural Communications"

1.30 pm

Dr Kyung Chik Han

Pastor Emeritus of the world's largest Presbyterian Church — Young Nak Church of Seoul, Korea

"The Christian and the Development of His Resources"

CONCLUDES 4 pm

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# ON & OFF THE RECORD

BY DAVID HEWETSON

## WHICH JESUS?

It has been said that one could be pardoned today for thinking that there is more than one Jesus. Quite a number of people have tried to interpret him.

And mostly the interpretation tells us more about themselves than it does about him. Ernest Renan's sentimental picture of him, heroic and beautiful but entirely stripped of the miraculous and supernatural, had enormous appeal in its day. (Eight printings of his "Life of Jesus" were required in three months when it was published in 1863.) And today we have been presented with radical, political or hippy Jesuses, a Rock Musical "Superstar" Jesus, and who knows what other versions beside.

### INTELLECTUAL SUICIDE?

Warm appreciations of Jesus have come from unusual quarters. Napoleon, Rousseau, John Stuart Mill have all testified to his grandeur, in some cases even to his divinity (though what exactly Rousseau meant by "a God" would have to be examined in its particular context).

Today there are many who are disenchanted with the Church and Christianity but still quite enchanted with Jesus (or at least what they understand him to be). Many would agree with the historian Lecky: "The brief record of three short years has done more to soften and regenerate mankind than all the disquisitions of the philosophers and all the exhortations of the moralists."

But who is the real Jesus? How can one be certain that it is his authentic voice one hears and not simply that of an interpreter, who, no matter how admiring or how ingenious, has had the temerity to put his own assessment in the place of that of the eye-witnessing Apostles?

The only Jesus one can be sure of is the one mediated by the Word and the Spirit. Jesus' own assessment of men's interpretations was that the correct one must be revealed (Luke 10:21). And it was not revealed simply to high intelligence or to education but to "babes" who were prepared to accept it. How contrary this is to modern man's pretensions (though not necessarily to his practices). It is intellectual suicide! It is the surrender of mental integrity!

### ENOUGH DATA

But it is the way God reveals himself through the Word. The Spirit who was behind his revelation of himself in history and the proper interpretation of it by

the prophets and apostles, this same Spirit sets our faith firmly on that foundation.

It is not our cultural setting, nor our intelligence or education nor our well-fed imaginations that interpret Jesus. It is the Word and the Spirit; and by Jesus' own say-so only these speak accurately of him.

What remarkable documents the Gospels are! They furnish us with enough data for us to accept their picture of Jesus with intellectual integrity. But they do not contain anything that can compel belief: the position of belief or unbelief always depends on one further factor, i.e. our attitude to Jesus and this in turn comes from accepting or rejecting the inward testimony of the Spirit concerning him.

The Gospels are not, of course, cold objective "histories" of Jesus. They are the work of men of faith and written to bring about faith in those who read them. But the Gospel writers would claim that such faith is the only interpretive principle that makes sense of the data surrounding Jesus, his death and resurrection. They would further claim that the principle was given to them by God's Spirit and that those who hear their words may receive the same enlightening gift.

### THE DILEMMA OF UNBELIEF

The problems faced by the man who reads the Gospels and who does not interpret them in the light of faith are very great indeed. For they face him with the same dilemma that Jesus precipitated on all those who met him in the days of his flesh.

They give us a picture of him that we must either accept or reject; but which does not allow us in any sense patronisingly to interpret him in accordance with our own particular point of view.

The Jesus of the Gospels — the real Jesus — faces us with the same question he directed to his disciples at Caesarea-Philippi: "Who am I?" In the light of his peerless character and unusual powers he made very large claims for himself, but always in such a way as to leave the decision to men.

No doubt if he had said outright at the beginning who he was he would have been executed (as he was eventually) for blasphemy.

His method was, however, much more oblique: He acted as if He were heir presumptive to the Kingdom of God; He referred to Himself as the world's Bread and Light; He claimed to be Lord of the Sabbath (and thus of all other religious institutions); He claimed to be the Saviour of the world and a ransom for sins; He forgave men, received worship and claimed a unique relationship with God. And then He said: "Who am I?" — and this is still His approach to us. For as C. S. Lewis put it:

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# ADELAIDE'S RURAL DEANS TO BE ELECTED BY CLERGY

## 'Many doubts as to Ruridecanal value': Archbishop Rayner

Rural Deans in the Diocese of Adelaide will in future be elected by clergy of the archbishop.

This was stated by the Archbishop of Adelaide, Archbishop Keith Rayner, in the August issue of the "Adelaide Church Guardian".

Archbishop Rayner said: "Rural Dean" seems an odd term to use in an essentially urban diocese. I would myself be happy to change it, but no one has yet brought forward a generally acceptable alternative. More important than the name, however, is the significance given to the office.

The office of rural dean is an ancient one in the Church of England, but it has been variously interpreted in different ages. For a long time it fell into disuse but was widely revived in England and Australia in the late 19th century.

In this diocese the regulations relating to rural deans and rural deaneries have been altered several times since rural deaneries were established by Bishop Kennion in 1889. I have recently issued revised regulations.

In the new regulations the

while the archdeacon is the "bishop's man". In this way I have tried to make a clear differentiation in function between the rural dean and the archdeacon.

As part of this general concept I have reintroduced the provision that the rural dean is to be elected by the clergy of the deanery.

All existing appointments of rural deans will terminate on August 31, and the newly elected rural deans will take office, for a three-year period, from September 1. They will be formally commissioned at the Synod of Evensong.

Many doubts and uncertainties have been expressed as to the role of the Ruridecanal Conference and its value.

In view of this, the regulations relating to the conference have been made rather more flexible, permitting some variation of membership from time to time.

I shall be interested to hear in due course whether the greater flexibility permits this conference to become more useful.



Archbishop Rayner

# God's purpose 'loving not malign': Muggeridge

## CONTROVERSIAL SPEAKER FOR OCTOBER FESTIVAL

"I don't believe in the Resurrection of Christ; I don't believe that he was the Son of God in the Christian sense; I don't believe that he was born of a virgin." These were the views of Malcolm Muggeridge expressed in 1961 on a BBC Radio programme.

From that expressed agnostic unbelief by Malcolm Muggeridge, has evolved over the years a deep-seated belief in the fundamentals of the Christian faith.

Malcolm Muggeridge, the scourge of Christianity, has now joined forces with the very faith which he ridiculed.

Like St Paul, he has had his Damascus Road experience which has transformed him into a 20th century prophet.

This prophet sets foot on Australian soil in October this year, when he begins a tour of most States for the Australian Festival of Light and the Bible Society.

One of his major opportunities will be a "Family Celebration" in Sydney's Hyde Park, on Sunday, October 10, where he is expected to address a sea of people who will have come to celebrate the "good things in life".

It was Malcolm Muggeridge who coined the name "Festival of Light", and he did so to express the concept of a celebration of all that is good in society.

Speaking of his quest for

"the light" he has said: "I dare to say that as I have plodded on the light has shone a little more brightly and steadily for me."

"To make this light shine before men as Christ exhorted us, has always seemed to me the highest that any communicator can hope to achieve — even if it amounts to no more than, as it were, striking a match in a dark immense cavern, which flares up and flickers out."

things in blacks and whites, which his critics claim illustrates just how absurd he is.

However, in a world which no longer covets absolutes, to some Malcolm Muggeridge is a symbol of hope and security.

English pop star Cliff Richard says of Muggeridge: "I like Malcolm Muggeridge simply because he is so definite. Of course he

By Ken Harrison, honorary public relations officer of the Festival of Light and a staff member of the Anglican Diocesan Information Service, in Sydney.

Light and darkness seem to be continuing themes in Muggeridge's expression of his faith. He seems to see

exaggerates at times. I suppose everybody does.

"But not many Christians are prepared nowadays to take the unpopular stand of saying that certain activities are totally wrong, and should be totally condemned."

Muggeridge has become a cynic about man's capacity in himself to cope with life and he consistently blasts the media for its exploitation of sex and its senseless proliferation of the air-waves with titillating trivia.

He joins his voice with that of Alexander Solzhenitsyn in forecasting the imminent demise of western society.

His rapier-sharp tongue and pen dart rapidly as he condemns in no uncertain terms the humanist trends in society today.

An outspoken antagonist of the women's libbers and pro-abortionists, Muggeridge



Mr Muggeridge

## Anglican Church League conference...

# Women seek wider role in affairs of the church

Women should be playing a much fuller role in the life and mutual ministry of the church, participants who attended an evening conference recently in Sydney, decided.

The conference on the topic "The Role and Place of Women in the Church" was the second the Anglican Church League has held this year on issues of wide interest and controversy.

There was less unanimity, however, on the vexed question of the limits to the area a woman may exercise

ministry in the Christian assembly.

Dr W. Dumbrell, vice-principal of Moore Theological College, Sydney, presented a wide ranging paper reviewing the Biblical material from Genesis to Paul and the extensive recent literature on the subject.

He argued that, contrary to many scholars, "the respective roles of men and women are clearly defined in the New Testament presentation" and that "any exegetical attempt to rebut this amounts simply to a tour de force designed to support preconceptions".

Dr Dumbrell went on to deny the analogy often drawn with slavery, and concluded by saying that: "If a wife cannot direct a husband in matters of final authority other than by offering the direction of wise counsel and advice based on love and mutual respect, it would seem that she cannot do more in the wider Christian fellowship."

Another of the speakers, Mrs Patricia Judge, drew the conference's attention to many of the anti-Christian elements in the present day women's liberation movement.

She warned against importing the pagan notions of individual personal fulfilment and self-interest into the Christian discussion.

Her discussion concurred with Dr Dumbrell's conclusions that there was in fact a divine ordering of roles between men and women without the suggestion of inequality of worth.

On the other hand, Dean L. Shilton (Anglican Dean of Sydney) in reviewing the state of the question in the worldwide Anglican scene, and in Australia especially, urged evangelicals to keep open minds on the subject.

He should, he said, listen carefully and critically to the weight of argument being marshalled for the ordination of women.

However, as the legal as well as the theological issues were not yet clear, Dean Shilton was careful not to give a precise prediction of the conclusions the Anglican church's General Synod would reach when it meets to consider this issue in 1977.

Comments from the floor reflected the wide range of different positions held by Christians among the churches on the role and place of women.

One important point to emerge from the discussion was that the women's issue should not be considered in isolation from the pressing and more extensive question of lay persons' ministries and ordination in general.

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A24-001 7/76



Dr Billy Graham speaking with Malcolm Muggeridge at the Lausanne Congress.

says in his latest book "Jesus the Man Who Lives", (which critics say tells us more about Muggeridge than Jesus): "In humanistic times like ours, a contemporary virgin — would regard a message from the Angel Gabriel that she might expect to give birth to a son to be called the Son of the Highest as ill-tidings of great sorrow and a slur on the local family planning centre.

"It is, in point of fact, extremely improbable under existing conditions, that

Jesus would have been permitted to be born at all." He goes on to say, in a stinging rebuke to abortionists: "How many Lambs of God may not have been carried away in buckets, of hospital waste."

Now in his early seventies, Muggeridge is setting his life and experiences down on paper, and two of his autobiographies are out in handsome Collins paperbacks. The third, and

\* To page 5

## BUSH CHURCH AID SOCIETY

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The healing touch of Love

## Complaint on Education Week Service

Sir,  
The Sydney Morning Herald on 11th August reported the location of "a stolen Bronze Idol, 1000 years old and worshipped by millions of Hindus" with a Californian art collector.

"The bronze is the SIVA NATARAJA — meaning Lord of the Dancers — and portrays the four-armed god dancing in a ring of cosmic fire."

Is this the origin of Sydney Carter's song "Lord of the Dance" — a Hindu god, although the song purports to be of the Lord Jesus Christ?

I was horrified to learn that one of the "hymns" (?) on the special form of service for Education Sunday (15 August) to be sung in our churches was "Lord of the Dance", albeit with the most offensive verse 3 omitted.

# LETTERS

The tune is bright and catchy, otherwise the song is un-biblical, worldly and blasphemous.

There seems a double satanic subtlety in this song — (i) important events in the life of Christ are taken but cast in an unbiblical mould; (ii) the song is easily made popular by a very attractive tune.

Could I suggest that we are seeing today a religious syncretism, similar in principle to that for which the judgement of God fell upon Israel and Judah. We have a popular contemporary culture which has been moulded by non-Christian and anti-Christian

philosophies and spiritual forces (Existentialism, Humanism, Hedonism etc), which some are seeking to "baptise" for Christian use on the ground that it is the necessary medium to communicate with today's youth. This is being outworked in many spheres.

If my suggestion is correct, then it is impossible to expect the Lord's blessing and the result for the Church of God must be devastating.

"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils". I Corinthians 10:21.

(Rev) Maxwell Bonner, Sydney.

## Canadians tighten up on Baptisms

Anglican leaders in Canada are trying to put an end to what they describe as indiscriminate baptism of infants and children.

Anglican bishop Lewis S. Garnsworthy of Toronto laid down stiff guidelines on who is to be baptised and when in the 200 churches under his care.

The guidelines specify that if parents do not attend church or exhibit strong intent to do so they will be asked to wait until their children are mature enough to ask for baptism themselves.

Garnsworthy, a former Baptist, says he doesn't want to discourage outsiders; he only wants baptism and its implications for the family to be taken more seriously.

Christianity Today

## Crisis in Uganda FEAR FOR 500 — INCLUDING MISSIONARIES UNDER AMIN

The recent expulsion from Uganda of Britain's Deputy High Commissioner and Second Secretary, and the worsening diplomatic relations between the two countries, have led to speculation on the well-being and safety of the 500-odd British citizens still in Uganda — who include a number of missionaries.

Most of Uganda's foreign-born missionaries left the country last year in the mass expulsion ordered by President Amin. The few who were allowed to remain were those who were working with the Church of Uganda and not under the direction of a missionary agency outside the country.

Latest reports from Kampala say that all thirty-three of the Church Missionary Society's seconded personnel are safe and well.

"Missionaries are quite used to working in tricky situations," Mr Wallace Boulton of CMS told the "Church Times" this week. "They will stay put until either expelled or advised by the Church on the spot that they should leave. At the moment, as far as we can tell, they are carrying on their work quite normally."

The decision whether or not to leave Uganda would be made by the missionaries themselves. "We don't give any advice or directives," said Mr Boulton. "Missionaries go to work as part of the Church in the country concerned and it is not right that we should issue a directive or decide when to pull out."

President Amin recently gave an undertaking that British missionaries in Uganda would come to no harm. But the Government may recommend that British nationals should leave the country; and unconfirmed reports indicate that an airlift is being considered.

"Church Times"

Believers cannot progress in the Gospel till first they have been humbled, and this cannot happen until they are aware of their sins.

— John Calvin on John 16:9.

## BIBLE-READING AIDS MOTIVATE ITS USAGE: SU SURVEY REPORT

A survey among student leaders of Christian clubs at high schools showed that those who did not use Bible reading aids and did not have parental encouragement to read the Bible, a Scripture Union spokesman said this week.

57 per cent of respondents had no parental encouragement to read the Bible.

But 83 per cent said they would want their boy-girl friend to read the Bible daily and 87 per cent said they would have family worship when they had their own families.

One-fifth of the students were introduced to Bible reading aids by their parents and almost the same number were introduced to it by their church.

25 per cent of students couldn't recall their church ever promoting personal Bible study.

Half of the students used the Revised Standard Version and a third said they used the Living Bible.

The Living Bible was the most popular version for giving to a new Christian friend.

One-third answered questions about the reason and use of studying the Bible in terms of knowledge gained about God, truth, self etc.

21 per cent answered in terms of leading a Christian life and 12 per cent answered in terms of growth of one's relationship with Christ.

The survey was undertaken by the Inter-School Christian Fellowship among ISCF leaders.

ISCF took heart in the fact that 73 per cent said they read the Bible nearly every day and that most of this group used Bible reading aids, the SU spokesman said.

## Society seeks funds for Charlton Home

The Sydney Diocese's Home Mission Society has issued an urgent appeal for funds to maintain its "vital and creative ministry" associated with the Charlton Boys' Home, at the Sydney suburb of Ashfield.

The Home's new director, Mr Michael Murre said it cost about \$60 a week to maintain each boy.

The parents — or the State, if the parents could not or would not pay — contributed only \$12.50 a week towards that amount.

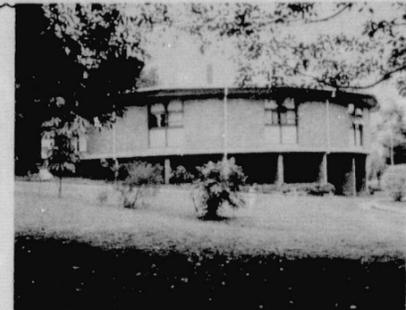
"On top of that we have about 10 boys who don't even get regular pocket money from their parents", Mr Murre said... "while excursions and things like that — which are very important in the life of the home — are extra costs again."

Mr Murre said that giving to the Charlton appeal would be "a very worthwhile contribution in charged lives".

## 'WORTHWHILE CONTRIBUTIONS'

He said this was because the Home's programme "combined the latest insights in helping socially-disturbed boys with a definite policy of pointing them towards Christ as their Lord and Saviour."

Donations were tax-deductible, a society spokesman said this week.



An exterior view of Charlton Boys' Home.



Studying at Charlton.

## NEW LAWS MAKE LIFE TOUGHER FOR CHRISTIANS IN USSR

The all-powerful Soviet "Council for Religious Affairs", which reports directly to the USSR Council of Ministers, has finally received a published constitution.

What was enacted into law in 1962 but kept secret has now been made public by recent amendments to the Soviet Law on Cults. The 1975 legislation takes the form of an amendment to Stalin's 1929 law and affects nearly half of the law's sixty-eight articles.

The new legislation was published in 1975 and was at first dismissed by Western observers as containing little of significance, writes Walter Sawatsky in the latest issue of Keston College's quarterly journal, Religion in Communist Lands. Working out what it really meant was made more difficult by the extremely fragmentary information available on earlier legislation and its modification by secret executive decree.

The new law is making life tougher in several ways for individual believers and churches, and there is no question of anything like real religious freedom. Although

the Soviet constitution theoretically separates Church and State, the law still interferes heavily in religious life.

Religious associations for instance, may not set up credit unions, give material aid to their members, organise special prayer meetings for children, youth and women, form circles for Bible or literary study, organise excursions, children's playgrounds, libraries, reading-rooms and sanatoria, or provide medical care. Young people under eighteen may not join a religious association.

A significant concession to the Churches, on the other hand, is the granting of the virtual right of a legal entity or juridical personality. Although the Leninist Decree of 1918 denying the Churches such a right still stands, similar statements in the basic law of April, 1929, have been withdrawn. In its

amended form the law gives religious associations the right to acquire church utensils, cult objects and means of transport, and to rent, construct and purchase buildings for their needs in accordance with established legal procedure.

Church Times

He fills the earth: that is to say He rules and governs the same: ordering all things according to His will and pleasure.

— Latimer.

We have too often been content with zeal for orthodoxy, and have neglected the sober realities of daily practical oddness.

— J. C. Ryle.

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## ON & OFF THE RECORD

• From page 2

"The discrepancy between the depth and sanity and (let me add) the shrewdness of His moral teaching and the rampant megalomania which must lie behind His theological teaching unless He is indeed God, has never been satisfactorily got over. Hence the non-Christian hypotheses succeeded one another with restless fertility of bewilderment."

Jesus still faces men with the most important question of all: "Who am I?" And their answers to it are God's way of revealing to them the truth about themselves. In His presence for good or ill we find out who we are.

## NOTES & COMMENTS

• From page 2

Whereas we long for the approval of our peers, true humility and true service and true love may require that we should, for Christ's and conscience's sake, take actions and say things which will almost certainly meet with the disapproval of others. Was it not obedience to this very principle that led to the crucifixion of Christ? But He had God's favour for what He said and did. May God put the stamp of that humility upon our lives.

## Youth leader's views from overseas study tour 'Identification with people... gives opportunity to minister'

THE PLACE OF THE SCRIPTURES

Whenever I have come across churches whose ministries are characterised by spiritual vitality and growth, the Bible has been the focal point of their ministry.

This fact emerges in a

number of areas. Youth programmes give a significant place to the study of the Bible (mostly during Sunday morning Christian Education programmes). Bible study features strongly in discipleship programmes, in small group "fellowship" times and in preaching patterns.

Most studies tend to be topic-centred but there is a real desire among Christian young people, and adults, to engage in serious Bible study. In some cases, these ministries are supplemented by social concern and a serious attempt by the church to meet the practical needs of those to whom it seeks to minister.

Such identification with people often opens up real opportunities of ministry and authenticates the message proclaimed.

In some areas, e.g. disadvantaged groups, a youth ministry can only progress when the people of God show concern for the whole person and not simply in the spiritual dimension of their life.

CULTIVATION OF SPIRITUAL GIFTS AMONG LAYMEN

"The way in which lay people are encouraged to exercise spiritual gifts has been most impressive.

The fact that laymen may exercise spiritual ministries is treated quite seriously and given more than a nod of theological approval.

Clearly, the practice of "disciplining" Christian friends is a significant contribution in this area and in this way many mature young Christians are exercising a significant peer group ministry.

Similarly when laymen lead prayer-share groups, Bible study groups, prayer meetings, Sunday seminars etc the evidence of spiritual gifts becomes a reality.

However, it should be noted that while, say the youth minister, may encourage such ministries to develop, it is not without his pastoral discernment, especially in its early stages.



The Rev Terry Dein

The Rev Terry Dein, Youth Director of the Diocese of Sydney, who is presently engaged in a study tour of youth work in North America, has written the following article in which he reflects upon some of the general impressions he has received to date. This is the second of two articles, of which the first appeared in the previous issue.

noticeably more flexible, are informal and "hang very loose".

Services are often experimental, include plays, dramatic presentations, prayer-share times, sing-alongs etc.

Sometimes young people conduct them, other times the regular clergy etc; some of these congregations have a clear predominance of young people while others are more representative of the total church.

On the whole, I have found these services to engender a sense of worth and involvement which is impressive.

At the same time, it by no means detracts from their consciousness that it is the Risen Jesus who has called them into His church, and it

is He whom they seek to serve and honour.

As one examines youth ministries within the context of total church life in the USA, there is no doubt that there is much we can learn.

But we must beware of blindly adopting their models as our guides without carefully considering a number of cultural differences which cannot be ignored.

In the above article I have tried to highlight some characteristics which I have found to be interesting.

My hope is that these comments will cause others to reflect upon the patterns of their church life and to be stimulated into visionary thinking so that the Church of God may more effectively minister to modern man."

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## BACKGROUND ON MUGGERIDGE

• From page 3

probably most interesting, is still to come.

But probably, in the eyes

of Christians around the world, Malcolm Muggeridge climbed to the loftiest heights when he was invited in 1974 to deliver a special address to the representatives of

churches from all around the globe at the International Congress on World Evangelization in Lausanne, Switzerland.

When introducing Muggeridge, Billy Graham said: "In the early days of the planning committee, it was decided to invite one outside speaker, who could address the congress as an observer of the world scene.

"We thought of many world personalities. We thought of asking the Secretary-General of the United Nations; someone even suggested Henry Kissinger — but the decision was made to invite our distinguished guest tonight, Malcolm Muggeridge."

Following the introduction, the white-haired prophet strode up onto the platform and delivered his most powerful and moving message about the power of Christ in his life.

He concluded amidst a crescendo of applause by saying: "For me now the experience of living in this

world is nearly over. My lines, such as they are, have been spoken, my entrances and exits all made.

"It is a prospect, I am thankful to say that I can face without panic, fear or undue remorse, confident that, as an infinitesimal part of God's creation, I am a participant in His purposes, which are loving, not malign; creative, not destructive; orderly, not chaotic; and that however somberly at times the darkness may lower, and however men may seem at times to prefer the darkness, the light that first came to Galilee 2000 years ago, and through the succeeding centuries has illuminated all that was greatest in the work and lives of men, can never put out."

Let us hope that when Muggeridge comes to Australia in October that he will still have a few unspoken words which might assist our nation to be illumined by the same Christ he serves, in his blind grasping after its destiny.

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**Meetings**

**READERS' ASSOCIATION  
DIOCESE OF SYDNEY**

Quarterly Meeting will be held on Tuesday, 24th August, at St John's, Milson's Point. Evensong at 7 pm. Meeting at 8 pm. Speaker: Mr Clyde Andrews. (Next Meeting, 22 Nov, same venue.)

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**RUSSIAN CHRISTIANS  
APPEAL FOR BELIEFS**

Last June 26 — on a Sunday — 28 Christians put their signatures under a 15-page appeal to the Presidium of the Supreme Soviet in the USSR, Mr Michael Bourdeaux said in the July 23 issue of the English "Church Times".

Mr Bourdeaux, who is Director of the Centre for the Study of Religion and Communism at Keston College in the UK, said: "There is nothing unusual about this."

"It could have been a regular occurrence in the life of any one of a number of Christian denominations in the Soviet Union. "But in fact this letter indicates a development which is without precedent, and forms a challenging new departure in the story of Christian resistance to atheist pressure in the Soviet Union."

"The fact is that these 28 persons belong to no fewer than six different denominations: Pentacostal, Adventist, Baptist, Church of Christ, Roman Catholic and Russian Orthodox. "As stated in the opening sentence: 'We representatives of various Christian confessions have united — apparently for the first time in the history of our country — to express our opinion of the situation of religion in our State'."

Soviet persecution of the church is a malady that is sapping the vitality of the State. "They go on to look in some detail at an article by V. A. Kuroedov, chairman of the Government Council for Religious Affairs, which was printed in 'Izvestia' at the end of January this year. In their opinion this article illustrates the whole problem in a nutshell. "Discrimination against

**'One of the most important Christian documents in USSR'**

• To page 8

**PRE-SCHOOL DIRECTOR**

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**Atonement: significant contribution to New Testament studies**

"The Cross in the New Testament" by Leon Morris  
Paternoster, Mount Radford Reprint (1976), £2.60

Some of the most significant contributions to New Testament studies made by Dr Leon Morris of Ridley College have been in the area of the atonement. And the author rightly claims that the doctrine of Christ's atoning work lies at the very heart of the Biblical revelation.

It is, therefore, pleasing to see that Paternoster Press have reprinted this 1965 volume as a paperback.

It examines the New Testament teaching on Christ's atoning work in a comprehensive way, beginning with "The Cross in Matthew and Mark", continuing through three chapters on Christ's death in the letters of Paul and on to the cross in the Catholic Epistles and Revelation.

Every text in the New Testament that bears on this theme is treated, some very fully indeed. While acknowledging that "there is a variety of thought in the New Testament on the atonement" the author points out that there is "basic agreement on the essentials".

Dr Morris sets forth fourteen basic themes common to the New Testament documents and concludes with an important treatment

of substitution as being at the heart of the atonement.

This is a good book that ought to be read and re-read.

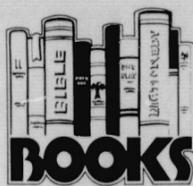
Peter O'Brien

**Information for preacher**

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"Great Women of the Bible"  
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"Bible Epitaphs"  
by C. E. Macartney  
Baker Book House

These are eight paperback books of sermons. Macartney was a popular American evangelical preacher.

His sermons have the great virtue of being centred on



In sum, preaching that does not relate its subjects to the great themes of scripture contains little to nourish the soul.

P. F. Jensen

**Sermons in paperback**

"Thoughts on Preaching" by J. W. Alexander  
The Banner of Truth Trust

and illustrated by scripture. He also brought to his preaching an imaginative and well-stocked mind, while retaining an admirable simplicity.

It must be observed, however, that Macartney was on a fair number of occasions too imaginative — reading extraneous material into the text. More serious, however, is the criticism that he seems to have lacked a deep Biblical theology. As a result, his sermons are distinctly moralistic and hence superficial in tone.

P. F. Jensen

It is true that the reader of this work finds himself in an intellectual world not his own.

This may lead to impatience. That, however, would be a pity since there is much here that is applicable and stimulating for the preacher of any age. In particular, the chapter on expository preaching is a valuable encouragement to the practice of this worthwhile method.

Unfortunately, not all the material in the book is as useful and one could have wished for a stronger editorial hand.

P. F. Jensen

**"Slipshod Scripture"**

"The Forgotten Talent: God's Ministry of Healing" by J. Cameron Peddie  
Fontana Books

Despite the fact that this book has been republished five times, it is slipshod in its treatment of scripture, dangerous in its openness to spiritualism, and misleading in that the healings spoken of are not like those wrought by Jesus and the Apostles.

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R. G. MUDDLE, HON SECRETARY  
BOX 32, PO, PARRAMATTA, 2150

**COSTLY TO BE A COVENANTER**

EDINBURGH, a city set on a hill (at least some is on a hill), is rich in romance.

Its past came alive as fellow-Aussie Brian Dole showed us places of interest, many as little-known to Lowlanders as to tourists.

Brian and his wife Jenny are from Sydney's Castle Hill. During his three years of study for the Free Kirk ministry he has been able to examine the little back streets and closes of the city, combining a love for Edinburgh with an acute historical perspective.

THE MEMORIAL rock where many covenanters were put to the stake is in the Grassmarket.

Here hay was sold outside the old city wall and the availability of material for the fires made this spot a natural for the northern martyrs' execution.

Greyfriars Churchyard Martyrs' Memorial records that 18,000 met their death, but the figure probably includes about 17,000 lost in battle.

Treated as common criminals, their names are not known; the base of the monument carries the text of Revelation 6, verses 9 to 11, and quotes from 7:14 and 12:10.

THE GRAVEYARD includes the site where the League and Covenant were allegedly signed, but more moving is the covenanters' prison.

Here 200 were incarcerated with little shelter during a grim winter before being shipped to the West Indies.

For every one prisoner who escaped, another was shot — so most stayed put.

As an aside, some detect in American negro spirituals traces of the metrical psalm, presumably due to the influence of the covenanter slaves in the plantations of the Indies.

THIS PERSECUTION was pushed through ruthlessly under the leadership of Sir George Mackenzie, of Rosehaugh.

Sir George, Knight Lord Advocate during the reigns of Charles II and James VII, is buried not far from where his victims suffered.

For many years children used to cry out at his tomb before running away:

The Compromising Church — doing what is expected. How easily the prophetess Jezebel persuaded the church with her new "prophetic insight" that Christ called "the deep things of Satan" (V24).

She taught them that involvement in the world is the real test of a Christian, therefore join the guilds, go to the feasts.

It means the secularisation of the church, but that is not a worry, that is the way for Christians to win the world. Broadminded Christians — fitting in with society at all costs.

This same seductive doctrine, peddled to us in 20th century paperbacks and by 20th century jezabels again threatens the soul of the church.

The problems of the church at Thyatira centred in the compromising situations created by commercial interests.

The problems today may be different, the willingness to compromise remains the same.

The Epistles of Paul, Peter, Jude and the Seven Letters all refer to this, and all are agreed — the true Christian cannot be a member or participate in clubs or activities which involve compromise.

The question at point is: Should the church accept the existing forms of society and the existing unions and conform to

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**An innocent abroad**



By DONALD HOWARD

Bloody Mackenzie Com'oot if ye dare Lift the sneck (lock) And draw the bear (bar). There's no indication that Sir George ever rose to the occasion.

OF COURSE, we saw the usual sites — John Knox's home and his beloved St Giles (did Jenny actually throw the stool?), Holyrood and the Castle, plus the Royal Mile.

A little way out on Murrayfield Road is The Grey House, headquarters of the Banner of Truth Trust, a lovely old home in an attractive setting.

We had an enjoyable tour of inspection, those canny fellows not confining their energies to publishing, but having the best vegetable garden we have seen to date!

Also bought a copy of "The Great Awakening" — the thrilling record of revival in the times of Edwards and Whitefield.

Whitefield preaching day after day, the people listening "as for eternity"; little children being broken by the Spirit of God as the Word was applied to their hearts; "... never did the people show so great a willingness to attend sermons, nor the preachers greater zeal and diligence in performing the duties of their function."

THE PIPES have long held a fascination for me with my wee drape of Scottish blood, but before the rest of the family my enthusiasm is as pale as an English baby's, er, wherever it is that English babies are pale.

Imagine then the thrill of finding Prince's Street echoing to the sounds of the march, strathspey and reel during the annual pipe band contest.

Even this experience was eclipsed as on our only dull, windy day we wended our way up the ravine from Glencoe with its grim memories of the infamous massacre.

There beside the road were two kilned highlanders blowing for all their worth. And there we sat until time called us on.

INVERNESS PEOPLE, noted John Wesley, "in general speak remarkably good English, and are of a friendly courteous behaviour" — and so we found them too.

Culloden battlefield is well-preserved: "Scotland Remember '45" is a battle cry which still rings through the highlands.

But the faith that made Scotland great and converted the nation into a church "in one lump" is now a shadow of its real self.

There is still outward observance of the Sabbath: shops close, ferries don't trip over to Skye and in the little town where we stayed, the footpaths echoed to the feet of families off to chapel, church or kirk.

Did they fare better than us, or did they receive for bread a stone?

Suffice to say that we heard one of the worst sermons ever to fall upon our ears — a message without hope to those who did not appear to know what the blessed hope is.

Revive they work, O Lord!

THOMAS EDISON was almost a friend in my boyhood days as his phiz looked out from the cylindrical records owned by older generations of the family.

Far more fascinating than pushing today's button on the gram was the winding of the ambrola (at least, that's how it was pronounced) to the required tension, the slipping of the cylinder on the machine, before pulling down and adjusting the needle device, and then listening to the sounds coming out the trumpet.

What has this to do with Scotland? Plenty, for one of my favourite artists was Harry Lauder. Memories of Sir Harry were kindled when on a lovely secluded farm near Blairgowrie, for the first time in my life I went "Roamin' through the gloamin'" with, I might add, a "lassie by my side".

**Letters to the Seven Churches**

**No 4 (Contd): THYATIRA REV. 2:18-19 'CITY OF WEAKNESS'. 'COMPROMISING CHURCH'**



The Rev Gordon Robinson

the existing accepted principles of society?

Or, should the church force society to conform to its principles or influence society to rethink its standards?

The whole future of Christianity is at stake.

We see in this the unerring insight of the Apostles as they gauged the true situation

This article is Part 2 of the fourth in a series by the Rev Gordon Robinson, Rector of St Matthew's Bondi, NSW. Part 1 appeared last issue.

in the complicated life of the time.

Many in the church fumble with questions they cannot understand, complacent and satisfied with their views which are superficial and wrong.

The City of Thyatira by its natural position was subjected to outward influence and was unable to surmount or dominate its external circumstances.

The church at Thyatira was unable to rise superior to the associations and habits of its contemporary society.

It was content and willing to compromise and go along with evil ways. What about us?

**EXHORTATION (Vv 21, 24, 25)**

Jezebel was given the chance to repent. She learnt nothing from her opposition.

tunities (teaching and preaching at church, life and example of others), but clung more closely to her policy of compromise with evil and idolatry.

The exhortations given earlier either by John, or some other Christian leader, were without avail.

To others in the church is given the simple direction to hold fast to the orthodox teaching they had received.

**WARNING (Vv 22, 23)**

Jezebel would be stricken with sickness, her natural children would die a violent death and her spiritual followers would also suffer punishment unless they repented.

**PROMISE (Vv 26-28)**

The tables will be turned. In the remnant of the church at Thyatira, which showed the will to resist temptation, weakness would be made strong.

At present the world oppresses the church member who keeps a clear conscience. But he who remains loyal to Christ will rule over the world.

"The morning star" is a reference to Christ Himself (22:16). It rules the heavens at the approach of the dawn, so believers, those who conquer with Christ on earth will rule with Christ at His coming. This blessing is not for those who compromise.

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## Mainly About People

### GERMANY

Prof Rudolph Bultmann renowned biblical scholar and philosopher; theological contemporary of Karl Barth. Emil Brunner, Friedrich Gogarten and Paul Tillich — died on Friday, July 30th, at the age of ninety-two.

### BRISBANE

Ven A. Lupton has resigned from the parish of St Andrews, Lutwyche, and will serve as part-time assistant in the parish of Nambour.

Rev B. Clarke to be rector of Gympie.

Rev B. Clark to be rector of Gayndah.

Rev D. Jorgensen to be rector of Crows Nest.

Rev G. Thomas to be rector of Lutwyche.

### ADELAIDE

Rev P. Williams, from assistant curate, Toorak, diocese of Melbourne, to be assistant curate, St Jude's Brighton, SA.

### BATHURST

Rev W. Scattergood from rector of Hillston, diocese of Riverina, to be rector of Rylstone.

### BENDIGO

Canon C. Page, rector of Daylesford, is to take long service leave at the end of July prior to his retirement in November.

Canon C. Chatham, is completing a ministry extending over some 37 years when he retires as Rector of Castlemaine at the end of August.

### NEWCASTLE

Rev M. Nelson, formerly Education Officer for the Diocese of Polynesia, has taken up duties as Priest-in-Charge of Bulahdelah.

### CANBERRA-GOULBURN

Mr P. G. Thompson, BA, LLB, has been appointed Chancellor of the Diocese by Bishop Cecil Warren. He is presently a consultant with Priddle Gosling, a firm of Sydney solicitors.

## Haggai Conference

• From page 1

Hotel, on Friday and Saturday, September 10 and 11. The sessions are held 7.30 pm on the Friday, well as morning and afternoon on the Saturday.

During their visit to Australia, all three men will have a full round of meetings.

There have been persistent statements in the press by the Australian Hotels' Association which said publicans were being treated unfairly and that liquor laws in NSW were old-fashioned and stupid, the General Secretary of the NSW Temperance Alliance, Mr L. W. Hutchinson, said recently.

He said that subsequent moves to allow poker machines to be installed in hotels were rightly and promptly refused by the Minister of Justice.

"However, the intention of the request had apparently been designed to arouse public and legislative support in the quest for the 'prize plum' of Sunday trading, and increased hours that might occur since the referendum on daylight saving.

"Despite strong assurance from the Premier, Mr Wran, given in a pre-election interview that Sunday trading would not be promoted, it is somewhat puzzling to note that a Parliamentary Select Committee has been approved to hear a 15-point submission, to be made by the Hotels' Association," Mr Hutchinson said.

## Sunday Trading quest in NSW increasing: Temperance Alliance

He said that the president of the Temperance Alliance, Pastor Ron Taylor, and the general Secretary, Mr Lance Hutchinson, had met the Minister of Justice, Mr Ron Mulock, and presented counter submissions on the subject to be considered.

### WIDENING OF HOURS A 'DEVIOS SCHEME'

That proposals for the staggering of hotel opening hours and hotel trading on Sunday were devious schemes to increase the number of hours per week during which liquor could be sold.

That there was no general demand by the public for such alterations to the liquor laws, nor was there

any evidence that the attitudes explicitly expressed by the 1969 referendum had significantly changed.

missions would be seriously looked at.

Other matters were discussed on current liquor problems, which the

Premier, earlier, "had confessed he was disturbed about, including under-aged drinking, effects in industry and the increasing drink-driving offences causing loss of life," Mr Hutchinson said.

## TEAR Fund's \$30,000 to overseas projects

The sum of \$30,000 had been allocated to projects in Irian Jaya, Guatemala, India, Ethiopia and the Philippines, the secretary of TEAR Fund Australia, the Rev Howard Knight said this week.

"The money gifts by concerned Australian Christians which have been sent to be used locally by 'men on the spot' was putting love into action," Mr Knight said.

The projects included rebuilding houses in the earthquake-ravaged Guatemalan town of Tecun, displaced people living in hutment areas of Bombay and the provision of a diesel electric pump to complete a well dug by TEAR Fund at Zezencho, Ethiopia.

An emergency grant of \$5000 had been forwarded through expatriate missionaries from a number of societies who were co-ordinating the relief work in Irian Jaya, Mr Knight said.

The money was being used to provide food for people whose food supply was destroyed by the recent earthquake.

In Guatemala, TEAR Fund had worked in association with the International Salvation Army through CEPA (Comite Evangelico Para Asistencia) for the rehabilitation of the area.

The \$US20,000 directed to this Central American country would provide 50 homes for families whose dwellings were destroyed in the recent disaster.

The EFICOR (Evangelical Fellowship of India Committee on Relief) and the Association for Christian Thoughtfulness was overseeing the distribution of \$US7000 in Bombay.

EFICOR director Mr Ron Mathews, speaking of the hutment area to which the allocation had been directed, stated: "The sanitary conditions, food and shelter is appalling and an epidemic is sure to follow in its wake."

The Philippines Council of Evangelical Churches was supervising the distribution of rice, milk, coffee, dried fish and sugar for the relief of 600,000 victims of the typhoon which hit Central Philippines and washed away 400 houses, he said. 20,000 pesos were contributed by TEAR Fund for this purpose.

These allocations were only a part of "the ongoing care" of Christians in Australia through TEAR Fund, Mr Knight said.

# CHURCH DELEGATION TO PREMIER ON CASINOS

The Premier of NSW, Mr Neville Wran, met a delegation of churchmen and women on the casino issue on August 19.

The delegation, led by the Rev Campbell Egan, comprised representatives of the Council of Churches of NSW and the NSW Council of ACC.

After hearing the church's representations, Mr Wran assured them of his intention to hold an enquiry into the social effects of legalised casinos.

He declined to give an assurance that present illegal operators would not be precluded from operating legalised ones.

In making the submission, Mr Egan reminded Mr Wran of his pre-election assurances not to legalise casinos.

Reference was also made to a letter to Major Stelstra of the ACC NSW State Council, as Premier, he said: "There are currently no proposals before my Government to allow the introduction in New South Wales of further gambling."

Mr Wran said that since coming into Government, he was much closer to the reality of illegal casinos.

"If we legalised them, we can contain the situation," Mr Wran said.

Mr Wran said he did not want large gambling halls.

He made the point that the present illegal casinos apparently catered for well-to-do people and professional gamblers.

He said: "It is not my desire to make them available to the general public."

He said he did not want the "London situation" here. (The London situation is that of a large number of clubs, accessible to ordinary people.)

## Wran assures of an enquiry



The Premier of NSW, Mr Wran . . . his intention to hold an enquiry into the likely social effects of licensed casinos.

Mr Wran said the casinos were very "small potatoes" and low down on his priority list.

He said the matter would definitely not come before this Parliamentary session.

He said he did not want to legalise casinos as a means of raising revenue.

Mr Wran assured the delegation that there would be a thorough enquiry.

He had not decided whether it would proceed on the premise in that they would be casinos and the enquiry would be into how they would be introduced on

whether the enquiry would be on the question of whether there should be legalised casinos.

The delegation urged him to appoint an enquiry that did not prejudice the basic question.

A number of members of the delegation said later they had the impression that the Premier had "lost his enthusiasm" on casinos.

Mr Wran said nothing had been brought before Cabinet and that Cabinet had the final say. (On July 30 he was reported as saying that he was bringing these proposals before Cabinet within two weeks.)

"Nothing will happen without widespread consultation," Mr Wran said.

However, he said, no referendum would be held on the question before the next election — if then.

When asked if he would give an assurance that present illegal operators would not be given an opportunity to participate in any legal casinos, he declined to give such an assurance.

He said he expected that any citizen would have the right, subject to the decision of a licensing tribunal.

The meeting was friendly and continued for about 40 minutes, interrupted only by a loud buzzing sound from behind the Premier's desk.



The Deputation Party to the Premier of NSW, Mr Wran, on August 19, 1976. Front row: Rev R. W. Albiston, (Cong), Mrs Lilian Wells (President — Congregational Union in NSW), Rev John McDonald (President — ACC State Council), Rev Campbell Egan (Pres). Back row: Bishop J. R. Reid (C of E), Rev J. R. Bran (President — Methodist Conference in NSW), Rev Bernard Judd (C of E), Rev M. K. Watson (President — Baptist Union of NSW), Rev A. Grant (Pres), Lt Col George Godkin (Representing the Commissioner of the Salvation Army), Rev Bruce Ballantine-Jones (C of E).

## STATEMENT ON PRAYER BOOK

The Anglican Primate, the Most Rev Frank Woods of Melbourne, today released a progress report on the Australian Prayer Book to be considered by the Anglican General Synod in August 1977.

Archbishop Woods, in a leaflet to be circulated to all members of diocesan synods across Australia, writes: "The project is the fruit of much prayer, research and work. Almost all of it has been tested on the anvil of parish use and careful consideration has been given to the criticisms of proposals that have come to the Liturgical Commission from all sides."

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- On and off the record — by David Hewetson — Page 2.
- Bible Society objectives — by Rev Alex Morrisby — Page 3.
- Letters to the Editor — Page 4-7.
- Book reviews — Page 6.
- Letters to the Seven Churches — by Rev Gordon Robinson — Page 7.
- Mainly about people — Page 8.

## IMPORTANT CHRISTIAN APPEAL IN RUSSIA

• From page 6

Christians, they say, is not, as Kuroedov would imply, a deviation from Soviet law; discrimination is firmly embedded within the law.

"Atheism is a compulsory part of Soviet education in all fields. Thus, no sincere Christian can be a teacher, and even the pupils are placed in an extremely difficult position.

"The peaceful co-existence of differing ideologies has become a prerequisite for human survival, say the writers. But, in the Soviet Union, this truth has not yet penetrated.

"The basic necessity, say the writers, is for a thorough revision of the law on religion. Much of the new appeal could be described as a summary of the long letter from Fr Gleb Kakunin and Mr Lev Regelson to Dr Philip Potter, General Secretary of the World Council of Churches, in March this year.

"A copy of the new letter is also addressed to the WCC.

"Both Yakunin and Regelson are among the signatories of the new appeal and it seems likely therefore that they had a considerable share in its wording.

"The initiative for this dramatic new step may, indeed, have been with the Orthodox Christians, who have for some time also had a number of personal links with the democratic movement in the Soviet Union.

"Another of the 'firsts' in this important appeal is the fact that Igor Shafarevich, mathematician and prominent member of the human rights movement, has for the first time placed his signature under a specifically Christian document.

"This is certainly the first time that members of the reform Baptist movement in the Soviet Union have ever come together with Christians of another denomination in joint action.

"The Baptist signatories include Boris Zdorovets, who

was only due for release from labour camp on May 2 this year; and Alexei Prokofiev, who was an initiator of the reform Baptist movement.

"Although this letter is 'ecumenical' in the truest sense, the writers themselves do not use the term to describe their appeal.

"It may be that they did not care to link it in this way with the 'ecumenical movement' — which Soviet Christians have often criticised for its lack of attention to the persecution of religion in socialist countries.

"Indeed, this is the first time that reform Baptists have signed a document addressed to the WCC (as well as the Soviet Government).

"But recent events — notably the Yakunin-Regelson appeal to the Nairobi Assembly last year — have forced the WCC to devote more official attention to these burning issues.

"Later this month a WCC study group will debate religious liberty in those countries which signed the Helsinki Agreement.

Yakunin and Regelson have already, as mentioned above, sent a detailed letter for use at that meeting. It may well be that the new appeal has also been written with that consultation in mind.

"The letter closes with these words: "We write this appeal, not out of any fear for the future of Christianity. This does not depend on the will of worldly authorities — we have assurances on this count which, for us, are absolutely certain.

"The experience of world history shows that all the sufferings that have been inflicted upon Christianity have served in the last analysis to strengthen and purify it.

"The experience of our own country in the last half-century also testifies to this.

"But it pains us that the present situation of religion in our country is causing serious harm to our nation — and this will become more

## EDUCATION ENQUIRY

• From page 1

to promote Christian principles and their application to life and to establish vital connections between the organised life of churches and other forces which shape the life of society.

one of the central questions in the life of a nation.

"We are not the first to make an appeal of this kind, and we are not so naive as to hope that it will be met with instant understanding.

"But our feeling of responsibility before our country and before history moves us to express our views in the hope that our word will be heard — if not now, then at least before it is too late."

Commenting upon the statement, Mr Bourdeaux said: "Whatever may happen in response to this letter, there can be no doubt that it will take its place alongside such others as Solzhenitsyn's 'Letters to the Soviet Leaders' as one of the most important Christian documents in the history of the USSR."

## Pope sees women priests as 'grave obstacles to unity'

Pope Paul sees the ordination of women to the priesthood as a "grave new obstacle and threat" to Anglican-Roman Catholic reconciliation, according to an article in the English Christian newspaper "Church Times" recently.

This was revealed in the course of two letters on the subject which he has written to the Archbishop of Canterbury in recent months and the full texts of which had now been made public, the newspaper said.

The correspondence was initiated by the archbishop after last year's decision by the Church of England's General Synod to accept the principle that there were no

fundamental objections to the ordination of women to the priesthood.

In his first letter, dated November 30, 1975, Pope Paul set out the position of the Roman Catholic Church on the question of the ordination of women to the priesthood and gave the reasons why his church felt they should not be admitted.

"These reasons," he writes, include the example recorded in the Sacred Scriptures of Christ choosing his Apostles only from among men; the constant practice of the church, which has imitated Christ in choosing only men; and her living teaching authority, which has consistently held that the exclusion of women from the priesthood is in accordance with God's plan for His church.

On March 23 the Pope sent a second letter along similar

## “CHURCH TIMES” COMMENTS ON PAPAL VIEWS

lines to the archbishop. He wrote:

"In such a spirit of candour and trust you allude in your letter of greeting to a problem which has already loomed large; the likelihood, already very strong in some places, that the Anglican churches will proceed to admit women to the ordained priesthood.

"We had already exchanged letters with you on this subject and we were able to express the Catholic conviction more fully to Bishop John Howe when he brought your greetings."