

Mainly About People

MELBOURNE

Rev P. J. Corney has been appointed vicar of St Hilary's, Kew, from April 28.

Rev J. R. Young is minister in charge of St Mark's, Reservoir, as of January 28.

Rev G. W. Cheong, assistant curate, Christ Church Templestowe, has been appointed assistant curate Christ Church Ormond from February.

Rev B. Twobig has been appointed assistant curate St Alban's, W. Coburg, from February.

Rev D. M. Jones, assistant curate St Mary's, Caulfield, has been appointed assistant curate St John's, W. Geelong.

Rev D. Paproth, assistant curate St Andrew's, Rosanna, has been appointed assistant curate St Mary's, Caulfield.

The following men will be ordained priests on February 23:

Rev D. Van Dissel, Rev B. F. Thompson, Rev S. E. Coggins, Rev J. Pinniger, Rev A. Richardson, Rev P. L. Williams, Rev K. G. Rogers, Rev R. M. Browning.

The following men will be made deacons on February 23:

Mr R. T. Carter, Mr A. R. Copley, Mr R. S. Joyce, Mr D. C. Palmer, Mr R. D.

Thompson.

Rev P. H. Chesterman has resigned the incumbency Armadale/Hawthorn from Dec 31, 1974.

Rev L. J. Carter has resigned as assistant curate in Dept. of Chaplaincy (Royal Melb Hosp) from Feb 28.

Rev W. J. Carter has resigned as curate Dept. of Chaplaincy (Alfred Hospital) from 31st Dec, 1974.

Rev J. R. Waterman, retired 1972, died December 30, 1974.

SYDNEY

The Rev Sam Lees has been appointed to a chaplaincy at Concord Repatriation Hospital. He expects to take up duties in June after long service leave from his present parish of Abbotsford.

The resignation has been announced of the Rev Gordon Blackwell. Mr Blackwell has been rector of St Saviour's, Puschbow, since 1969.

St Mary's, Concord North, has invited the Rev Bruce Ballantine-Jones to be the new rector. He replaces the Rev Graham Beard who is now an RAAF chaplain. Mr Ballantine-Jones has been curate at Caringbah for four years.

EVANGELISM STUDIES FOR "OUTREACH" PROGRAMME

The Department of Evangelism of the Anglican Church in the Diocese of Sydney has organised an intensive set of training sessions on the subject of Evangelistic Home Bible Studies as preparation for the Encounter '75 outreach programme.

Training sessions will consist of four nights when in-depth study of the special Encounter '75 edition of St Luke's Gospel will be conducted.

Encouragement and training in ways of establishing an evangelistic home Bible Study group will also be given.

The courses which begin at 7.45 pm are available to anyone, free of charge, as follows:

Monday nights 3rd March-24th March: St John's Parramatta.

Tuesday nights 4th March-25th March: St Matthew's Manly, St Cuthbert's Naremburn.

Wednesday nights 5th March-26th March: Christ Church St Ives, St Peter's Burwood East, St Mark's Yagoona, Christ Church Blacktown, St Andrew's Roseville, St George's Hurstville, St George's Earlwood, St Phillip's Eastwood, St Paul's Rose Bay, St Thomas' Penrith.

Thursday nights 27th February-20th March: St Michael's Wollongong, St Paul's Castle Hill.

Friday nights 28th February-21st March: St Luke's Liverpool, St Stephen's Penrith.

Author who told of youth revolt for lecture tour

Mr Os Guinness, author of the best-selling book, "Dust of Death", will visit Australia in June-July. He will be accompanied by his wife, Jenny.

Mr and Mrs Guinness will visit all States between June 16 and July 27.

They will be in New Zealand before coming to Australia.

Mr Guinness will address clergy seminars and conferences of frontier youth workers on "radical discipleship" and related themes.

He gained worldwide attention with publication during 1973 of "Dust of Death", which is an analysis of the technological society and the youth revolt against it.

In "Dust of Death" he calls on Christians to see themselves and to live as "the third race", offering the world a new kind of society.

Mr Guinness shared in the programme at the recent

Rozelle, St Phillip's Caringbah.

Thursday nights 27th February-20th March: St Michael's Wollongong, St Paul's Castle Hill.

Friday nights 28th February-21st March: St Luke's Liverpool, St Stephen's Penrith.

International Congress on World Evangelisation in Lausanne, Switzerland.

The tour is being organised by a core group of concerned young churchmen: Mr David Clayton (General Secretary of Scripture Union in Australia), Dr W. A. Gill (formerly of The House of Freedom in Brisbane, and now Dean of Whitley College in Melbourne), Rev John Hirt (from The House of the New World in Sydney), and Mr John Smith (of God's Squad in Melbourne).

Mr Guinness was born in China of missionary parents. He is related to well-known Australian Anglican, Dr Howard Guinness.

He was educated in China and England, and has travelled widely in the East, as well as lecturing in colleges and universities in Europe, the United States and Canada.

The itinerary of Mr and Mrs Guinness is: New Zealand, June 3-15; Brisbane, June 16-22; Sydney, June 23-July 2; Melbourne, July 3-13; Launceston, July 14, 15; Adelaide, July 16-18; Perth, July 21-27.

State contracts include: Queensland: Rev Charles Ringma; Dr Jim Rawson; Mr Dave Murphy.

New South Wales: Mr Mal Garvin; Rev John Hirt; Rev John Mallison; Rev Rob Williams; Mr David Clayton; Rev Terry Dein.

Victoria: Mr John U'Ren; Rev Peter Corney; Mr John Smith; Mr Kevin Smith.

Tasmania: Mr Peter Edwards; Mr Ron Buckland.

South Australia: Rev Paul Barnett; Rev Doug Kuhl; Rev Ken Anderson; Mr Bill Magor.

West Australia: Mr John West; Mr Peter Kenyon.

— New Life.

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FEBRUARY 20, 1975

Follow-up to Lausanne Congress World evangelical leaders decide not to set up a bureaucratic organisation

A meeting of world evangelical leaders has declared they are opposed to setting up a large bureaucratic organization representing world evangelicals.

This was stated in a report issued in Sydney on January 27 by the Lausanne Continuation Committee, under the chairmanship of Bishop A. Jack Dain, of Sydney.

The 48-member Continuation Committee, which was elected following last year's Lausanne Congress on World Evangelisation, met in Mexico City during January 20-24.

The Continuation Committee has resolved to develop a low profile for itself and to operate with a minimal budget and small staff.

It will initially be known as the "Lausanne Continuation Committee for World Evangelization."

In a three-page report issued following the committee's meeting, it was announced that Dr Billy Graham had accepted the unanimous invitation to be honorary chairman of a Consultative Council of world evangelicals.

It was decided that this wider body, which was nominated by the Lausanne participants, would initially constitute the Consultative Council which is to meet every five years.

The membership of this Council will be built up to 200 in order to make it more representative of all major countries, denominations, and functional interests.

Bishop Dain, who was executive chairman of the Lausanne Congress, has been unanimously elected chairman of the Continuation Committee until the next meeting of the committee. The meeting is expected to be held early in 1976.

The report issued by the committee stated: "In order to help evangelicals to set their goals and work toward

their attainment, the Continuation Committee anticipates the formation of Regional Committees for world evangelization as envisaged in the Lausanne Covenant."

The report continued by emphasizing that the Continuation Committee was convinced that the spirit of Lausanne was so opposed to the bureaucratic model that it "encouraged and authorized its members in each major region of the world unitedly to form regional networks."

It stated that in this way "the ministry of Jesus Christ through His Church will be most effectively carried out."

During the Mexico City meeting the group several times divided into regional groups to consider what goals could and should be set for the next few years, and what resources and structures would be needed to attain them.

A wide diversity of desirable goals was mentioned. Virtually all the regional groups were anxious to see fresh co-operative initiatives taken in cross-cultural missions, in development of regional and national strategies for evangelism, and in motivating and training both clergy and laity for active evangelism.

In addition to this primary emphasis on evangelization, several groups asked for an information network, for

championed the interests of the liquor lobby with the zeal of a Crusader. He has a fixation about the liquor traffic. He considers it his mission (certainly not a heaven-sent one) to remove all restrictions on the sale of liquor.

In 1969 he tried to get the Askin Government to introduce Sunday hotel trading. He scoffed at the suggestion that the electors should be consulted at a referendum. But for the leadership of the Churches, Sunday hotel trading would have been foisted upon the people of NSW against their wishes as the 1969 referendum vote showed.

Last November J. C. Maddison struck again with another proposed amendment of the Liquor Act to introduce Sunday hotel trading plus bars in cinemas etc.

He never suggests that the Liquor Act should be amended to restrict the availability of beverage alcohol and thus limit its anti-social consequences. His amendments always seek to increase its availability.

He asserts that increased outlets do not lead to increased consumption. The liquor sellers do not appear to hold this view. Increased outlets mean increased overhead costs which require increased consumption to pay for them.

His November, 1974, effort to open hotels on Sundays failed because the Churches (which nobody heeds anymore, according to the legend) marshalled enough support among some Members of the Legislative Assembly to force Mr Maddison to withdraw the

Whatever his motives may be — and various explanations have been offered — Mr Maddison has

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Notes and Comments

The red book case

A remark by a correspondent in the Record recently about the Red Book Case suggests that the benefits and freedoms which were established by this lawsuit are being lost sight of. The Red Book Case brought to a halt the widespread and growing habit of Diocesan Bishops in Australia to draw up their own Prayer Books and impose them on Church of England congregations. The judgement given in the Red Book Case made clear that the Bishops have no authority in this area and subsequently the new constitution of 1961 under which we at present operate, requires that any deviation from the present order of service (ie from the 1662 Prayer Book) must be initiated in the Parish and have the consent of the parishioners before it goes forward to the Bishop for his consideration.

Another most important aspect of the Red Book Case was that it was a vindication of justice by the removal of an injustice suffered by parishioners of All Saints Canowindra. Of course it is regrettable that the matter had to come before the Supreme Court of New South Wales before this injustice was righted but this was not the fault of the parishioners. In conference with the Bishop they asked him to refrain from imposing his own Prayer Book on the Parish and asked him to direct the rector to use the 1662 Book which after all was their birthright. But he declined, nor did he take any action even though his metropolitan Archbishop of Sydney advised the same.

The Supreme Court came to the conclusion, after careful investigation, that the parishioners were in the right

and that the Bishop did not have the so called Jus Leturicum which he was claiming. If any blame rests in the matter of the Red Book Case, it rests on the Bishop and his Anglo-Catholic supporters (for example, the then Bishop of Newcastle) who insisted against the wishes of parishioners, on exercising a control over the church service which he did not have. The Red Book Case was conducted without acrimony. It arose from different opinions honestly and firmly held. Both sides were carefully argued. The parishioners were completely vindicated and the results were entirely beneficial for the Church.

City Council and Open Air Campaigners

It is very disquieting to see the absurd restrictions on open air preaching imposed by the Sydney City Council. As the Rev Bernard Judd pointed out at a protest rally this is in sharp contrast to that council's attitude to the Hare Krishna sect.

There was a time when the City Council allowed religious groups to hold their meetings in public places provided they did not annoy people unreasonably. That was in the days when the council was controlled by the Labor Party.

Now the council is controlled by the Liberal Party through its "front organisation" the Civic Reform Group.

It is a disgrace that these people who preach liberalism, tolerance and freedom from the political platform practice such narrow-minded and uncalled-for repression when in power. This ban of a perfectly respectable organisation such as the Open Air Campaigners is another illustration of the deep seated hostility to Christianity inherent in the secular mind. Perhaps it should be interpreted as a further warning light that the accepted ideas of religious freedom are under subtle yet serious threat.

In 1900 there were only four million Christians among Africa's 118-million people. Since that time the population has doubled, but the Christian church has multiplied 36 times. If the numerical centre of Christianity is not already in Africa, it is expected to be within 15 years.

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Evangelism programme throughout Victoria is planned for 1975-77

An in-depth evangelistic programme will be conducted throughout Victoria during 1975-77 according to the newspaper "New Life".

The report said that the programme, over at least two years, would involve local churches throughout that state.

An invitation had been extended to the Rev Leighton Ford, of the Billy Graham Evangelistic Association, and his colleagues, to assist in the project.

Modern communication and research methods would be used in the "Reachout" plan, the idea of which had resulted from the recent Lausanne International Congress on Evangelism.

Some 30 church leaders, representative of almost all the major denominations in Melbourne, met in November to consider this proposal and to develop the project.

Dr Leon Morris, Principal of Ridley (Anglican) Theological College, chaired the conference.

The plan, which is both adaptable and open-ended, will take at least two years to complete its first cycle.

Key features of the plan involving local churches will include:

- Research to identify people's needs both spiritual and physical.
- Careful setting of objectives, both on community and church levels.
- A continuous training programme for church leaders and members.
- A multi-pronged, co-ordinated approach to communicate the content of the Christian message through small groups, specialised vocational approaches, and the use of mass media.

An invitation has been extended to Dr Leighton Ford, 43-year-old Canadian born Presbyterian minister and evangelist, and members of his team to assist in the

Leighton Ford invited to assist with 'Reachout' plan

project, as co-ordinators and consultants in the approach.

A highlight of the process is expected to be the endeavour to utilise television and radio in the "Reachout" phase, with Ford and other personalities presenting the Good News

Idea from the Lausanne Congress on Evangelism

of Jesus Christ in programmes designed to capture city-wide interest.



Rev Leighton Ford

This will be followed by some public Reachout rallies.

In this new approach, the city-wide presentations of the Christian faith will be regarded as a catalyst for the whole process, rather than as isolated events.

"The thrust of this Reachout plan is to highlight the fact that Christian evangelism in modern, complex, urban society cannot be carried out by specialists alone," stressed the Rev

recognised evangelical spokesman for this emphasis.

Commitment to Christian action in helping to meet the physical and social needs of the community will be a Reachout objective, along with the invitation of personal commitment to Christ.

This new approach to both local and area-wide evangelism is under way in Vancouver, British Columbia, where an exciting response on the part of church leaders has been evident.

At the request of Dr Leighton Ford, the Baptist Union of Victoria has agreed to release the Rev Norman Pell for a total seven weeks in the first six months of 1975, to act as a consultant to the churches in the Vancouver Reachout.

Mr Pell left Melbourne on January 24 for his first visit, and will return on February 17.

The ad hoc committee of church leaders will meet again early in 1975 to plan further assistance to churches interested in this project.

Melbourne churches interested in being kept informed of the Melbourne Reachout plans should contact Mr Pell's Secretary, Mrs M. Rojo, at 81 0341.

The ad hoc committee which is on a personal rather than an official basis at this point of time, comprises the following Christian leaders:

- Dr Leon Morris (Anglican), Principal, Ridley College.
- Professor Basil S. Brown (Baptist), Professor, Whitley College, Baptist Union of Victoria.
- Rt Rev Gerald B. Muston (Anglican), Diocesan Bishop of Melbourne.
- Mr G. McArthur Job (Anglican), Co-Chairman,

Archbishop's Commission on Evangelism.

- Mr Dirk Bakker (Baptist), Mission Enterprises.

- Rev Kevin Curnow (Anglican), Minister Anglican Parish of St Stephen's, Greythorn.

- Dr Robert C. Weatherlake (Methodist), Minister of Toorak Methodist Church.

- Rev R. C. Croucher (Baptist), Minister of Blackburn Baptist Church.

- Bishop Alfred Stanway (Anglican), Vice-Principal, Ridley College.

- Mr Roy Jackson (Methodist), Director of Operations, Social Services Dept, Baptist Union of Victoria.

- Mr Walter E. Gersch (Lutheran), Secretary, Congregational Life Committee.

- Major Donald Campbell (Salvation Army), Divisional Commander for Melbourne Central Division.

- Mr David Husband (Methodist), Programme Secretary for the Fellowship for Revival.

- Mr Ken Fraser (Lutheran), Communications Committee Secretary, Home Mission Committee.

- Lt Col A. Rothwell (Salvation Army), Divisional Commander for Revival.

• To page 3

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Jesus and Political Justice

Jewish intellectuals frequently say that the continuing politico-economic oppression on earth is proof that Messiah has not yet come.

The meaning of messianic realization is such, they argue, that to dissociate the Gospel from an end to political oppression annuls the case for Jesus' divine sonship.

Radical activist theologians have insisted that Jesus' gospel was centrally political, that its very essence is liberation of the oppressed from socio-political injustices.

But it is impossible to square this emphasis with the fact that Jesus' programme involved no direct challenge to the political system of the Romans, whose oppression was the source of the social, economic, and political grievances that dominated Jewish life in his day.

Moreover, Jesus' ministry was more concerned with personal spiritual relationships than with any forcible alteration of socio-political structures.

Those who consider socio-political liberation to be the essence of the Gospel should ask themselves, furthermore, where and when the proclamation of their message has achieved such utopian results.

The New Testament does indeed emphasize — as in the Book of Revelation — that oppressive powers will ultimately be overthrown.

But are we to infer that the real Messiah has not yet come because evil has not yet been wholly subordinated?

Does Christianity proclaim messianism wholly without politico-economic liberation?

To make socio-political liberation the criterion of Messiah's presence blurs the biblical picture of Messiah.

Such a criterion is too open-ended, since one can intend the cessation of exploitation and oppression — that is, an improved economic and political outlook — without intending love in community.

Even where nourished by noble intentions, revolution has often begotten more revolution as projections of a

better future have succumbed to human passions.

Those who are economically and politically liberated, even for a season, often fail to sense how truly enslaved they remain.

In the Bible, liberation has in view man's moral and spiritual plight, the need for meaningful selfhood, the problems of sin and guilt and identity and destiny.

To deal with freedom only in relation to either external structures or internal considerations parochializes messianic meaning.

The Exodus story is often made paradigmatic in a way that oversimplifies the redemptive message.

Political liberation is not the sole or even central theme of biblical redemption.

The covenant at Sinai and God's choosing of a people stands much nearer the centre.

The Gospels notably mention that Jesus went to accomplish his "exodus" in Jerusalem, a text hardly congenial to the notion of a master political programme.

The weakness of all motif-research is that it tendentially orients the evidence and overlooks what falls outside its purview.

The Bible does indeed have a message for all the afflicted and oppressed — widows and orphans, the poor and destitute, the downtrodden and exploited.

This theme is progressively reinterpreted as features of the Exodus are expanded, but without jettisoning the original intentions.

The message is still addressed to the poor and needy, but as R. K. Harrison notes, "the Hebrew term 'poor' took on an additional, non-economic meaning ... the poor, harassed remnant of spiritual fidelity in a vast morass of Hellenistic paganism."

Thus "the poor" also meant "the faithful". Christ used the term "poor" in Matt 5:3, Luke 6:20 in this same sense.

This week's feature item, by Dr Carl F. H. Henry, is reproduced from "Christianity Today".

promising the Kingdom to the "spiritually loyal", not to the economically or spiritually deprived" ("Poor" in Baker's Dictionary of Christian Ethics, pp 515f).

The New Testament does not, however, ignore the socio-political question, even if it does not begin with it.

It tolerates no total depoliticizing of the Gospel, even if it does not put Jesus Christ in the primary role of a contemporary socio-political liberator; indeed, he deliberately resisted a mob movement to make him king on a mistaken materialistic premise (John 6:15).

But Jesus' followers nonetheless owned the crucified and risen one as "the blessed and only Sovereign, the King of kings and Lord of lords" (1 Tim 6:15).

Jesus had reminded Pilate that the Roman procurator's political power was a temporary divine entrustment, and he let it be known that he considered Herod a sly fox.

The interim dimension has two prongs, and it is the great tragedy of the contemporary religious scene that they are so dulled, one by many nonevangelical Christians' misconception of the nature and task of the Church, and the other by many evangelical Christians' narrowing of their task in the world.

God's ideal order involves

a new society of transformed men and women.

The Church as the body of renewed humanity was and is to exemplify to the world the principles and practice of personal and social righteousness and love in community that Messiah approves.

The whole point of Jesus' dialogue with Nicodemus was that the indispensable beginning of the kingdom of God is a divine regeneration of sinful selves.

It was therefore a profoundly misguided venture when politicized ecclesiastics sought the kingdom of God by repoliticizing an unregenerate society.

A second consideration is equally important. Although

the New Testament places a temporary "hold" on the forced messianic overthrow of world-powers during the Church age, it places no "hold" whatever on the divine demand for justice in the public order.

Christ's followers are to exemplify the standards of God's kingdom, and they are to be "light" and "salt" in a dark and rotting society where God intends civil government to promote justice and restrain disorder.

The New Testament locates the Christian attitude toward the political scene not only in the future eschatological context of Revelation 13 but also in the present sociological context of Romans 13.

Evangelism programme

• From page 2

East Melbourne and Gippsland Division.

- Rev J. M. Hagans (Presbyterian), Minister, Canterbury Presbyterian Church.

- Mr Robert B. Coles (Baptist), President, World Vision.

- Mr Harold Garner (Brethren), Elder, Wattle Park Chapel.

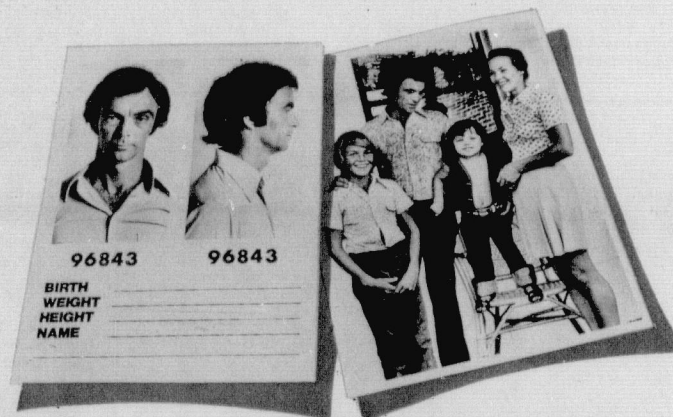
- Rev H. Norman Pell (Baptist), General Super-

intendent, Baptist Union of Victoria.

- Mr Barry Jenkins (Churches of Christ), Inner Area Minister with the Dept of Home Missions and Evangelism.

- Mr Don Smith (Churches of Christ), Director of Home Missions and Evangelism, Victoria and Tasmania.

- Mr John Lane (Methodist), General Secretary, Scripture Union.



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Missions and missionaries — their role

Lessons from China

During his recent visit to Australia, Mr Michael Griffiths, General Director of the Overseas Missionary Fellowship, was asked what lessons had been learnt from CIM's work in China.

The main issue was the indigenous character of the Church. Indigenous principles came in too late in China.

Although there was much teaching on the subject as early as the turn of the century, it was only in the 1920s that these principles were introduced.

The essentials of self-government and self-support were introduced within a five-year period, but it was too late.

When missionaries who were veterans as partners in mission were expelled from China they found themselves

possible they adopted a hard line.

The mission would not help with pastors' salaries or with the building of churches and housing.

As a result of their China experience they went to the

The theory was that the local Christians did this them-

'The pendulum has swung to a middle position ...'

opposite extreme.

Recognising that it is always essential that the Church should be moved to independence of the foreign missionary as quickly as

selves, but often they were unable to do so.

When Mr Griffiths was asked about the current position he said the pendulum

had swung back to a middle position.

Having learnt something from the experience of the past in China and afterwards in new areas, they had now adopted a new line.

Today the mission helped with the setting-up of rotating building funds.

These were controlled right from the start by national committees, but funded from overseas in the first instance.

Similarly with rotating salary funds controlled by national committees.

The Overseas Missionary Fellowship could now claim to be flexible in many of these matters.

The identity of the OMF did not matter.

The emphasis was on building the local church. As an illustration of this, Michael Griffiths mentioned Indonesia.

There is no OMF work in Indonesia, but there are no less than 70 OMF missionaries working with the churches there.

Mr Griffiths constantly referred to the work of building the Church as the primary responsibility of any mission and it would seem that this is the message that comes through loudly and clearly from China.

The General Director of the Overseas Missionary Fellowship, Mr Michael Griffiths, attended the recent Church Missionary Society 'Summer School' at Katoomba, NSW.

In these three articles Mr Griffiths discusses with the Rev Kevin Engels matters of concern relating to his own experience as head of the 900-member British-based Missionary Society.

He speaks about:

- Lessons to be learnt from China.
- "Doing it the wrong way" with selection of missionaries.
- His own background — and the missionary situation in South-East Asia.



Michael Griffiths

'Going wrong way' about recruitment for the missions?

The general director of the Overseas Missionary Fellowship, Mr Michael Griffiths, recently suggested that the Australian Church might be going the wrong way about the job of missionary recruitment.

Speaking at Katoomba, Mr Griffiths said the system of waiting for missionary recruits to come forward on a volunteer basis had very little Biblical foundation.

You don't call for volunteers for the Australian cricket team to play for the Ashes, he said. You select the most able and suitable men. This is what happened in the New Testament.

The volunteer system doesn't work for two other reasons apart from the lack of Biblical basis.

Practically it does not work because, first, you never get enough recruits, and secondly

will give and support them with prayer.

The situation at Antioch (Acts 11 and 13) gives us a fairly clear pattern.

While the New Testament clearly teaches that all Christians are expected to be doing something, it is also obvious that when men like Barnabas, Paul, Silas, and Timothy entered on a special ministry, the Church or at least some other Christians were involved in their call and commission.

The missionary-concerned church will be actively involved in the selection and endorsement of those who

viction or take away the "interest".

We must be prepared to ask God to incline our hearts to be what his will is for us.

Michael Griffiths spoke of his own experience of God's leading in his life.

"I'm not an institutional sort of chap", he said. "I asked God to incline my heart to be what his will was for me."

• To page 5

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'You don't call for volunteers for the Australian cricket team'

you can often get the wrong kind!

Michael Griffiths emphasised the role of the Church in mission.

The health of the Church — and this he identified very strongly with the local congregation — is crucial to a right attitude to missions.

"Who wants to give to a set of initials?" he asked.

On the other hand, where the local congregation had been committed, by endorsing those who had gone overseas (or to North Australia), then of course they

feel a personal sense of the call of God.

This will not just be expressed in a reference from the minister, but actually endorsed by the congregation.

When drawn out on this matter by a group of young people, Mr Griffiths spelt out the three "stages" of what is described as a call to Christian service.

The individual person will believe that this is what God wants him or her to be doing.

The person concerned must pray that God will make them more certain of this con-

and relevance in today's situation ...

IMPOSSIBLE TO GENERALISE ABOUT THE SCENE IN ASIA

Q: Michael, it would be good if we could share something of your own personal Christian experience before thinking specifically about OMF and South-East Asia. Do you mind me asking how you yourself became a Christian.

A: I remember it distinctly. It was during the war. I was converted while at school under the ministry of a refugee German pastor, the Rev Alfred Schultes who, although he spoke in broken English, still made the truths of the Gospel very clear to us.

While still at school, I became involved in leading the Christian Union and my service for Christ began at that time.

Q: What followed between that and your missionary service?

A: I studied Zoology at

During his visit to New South Wales for the recent Church Missionary Society Summer School the general director of the Overseas Missionary Fellowship (Mr Michael Griffiths) was interviewed by Kevin Engel:

Cambridge where my friends were men like David Shepherd, Michael Green and David Barrett.

Then there was a stint in the British Army — two years, 11 days and half an hour! — before undertaking Anglican theological studies at Ridley College, Cambridge.

Q: Were you ordained then to Anglican orders?

A: No, it didn't work out that way. I was asked to become travelling secretary for Inter-Varsity Fellowship working in universities right throughout Great Britain.

I had always had strong missionary inclination but felt that it was towards East

Africa.

My wife also had a firm missionary call. She also studied theology (but at Oxford) and specialised in Hebrew.

Q: Why then did you go to Japan?

A: A Japanese visitor who was travelling around schools and the universities with me challenged me to undertake student work in Japan and this led to OMF.

There was a time of pastoral work in Northern Japan then student work and after 10 years as a missionary my present responsibilities as general director of the Overseas Missionary Fellowship.

Q: Despite a fairly busy life, you seem to have written quite a lot of books.

A: Only about 10 books, as well as many smaller things. Several books have been translated into Asian languages and I'm quite pleased about this.

I have never actually written a book straight off my own bat.

Everything that has been published has usually been requested by a committee or commissioned by someone in particular.

Q: Could you give us a quick picture of the Christian Church in South-East Asia today?

A: It is impossible to generalise about the Asian scene. Each country is different.

OMF is working with churches in Japan, Korea, Indonesia, Thailand, Cambodia, Vietnam, Malaysia and Singapore.

In each country the missionaries work in many different roles and with different denominations.

Q: This means that you are a large missionary society?

A: The Overseas Missionary Fellowship has a total of 900 men and women missionaries.

These are drawn from the UK, the United States, Scandinavia and Europe — but also include workers from the Philippines, Japan, Malaysia, Singapore, Hong Kong and Fiji, not forgetting Australia.

Back to the Asia scene. The church in Korea is the strongest in Asia today. There are 8300 people in Theological training throughout Korea but perhaps one should also mention that there is very high unemployment in the country.

It is still true that you can get vast numbers of people at crusades and rallies such as the Billy Graham meetings.

Q: What would you see as a contrast to the Korean situation?

A: Thailand is a desperately needy country of 35 million people.

Although there has been a recent revival movement within the church there Christians only number about 35,000 or one percent of the population.

It is a land of tremendous opportunity. In the south the work is amongst the Muslim ethnic minority, while in the north it is amongst the tribal ethnic groups who are also ethnic minorities.

The central work is naturally with the Thai people themselves.

Q: Is it difficult to get workers into Thailand?

A: There are difficulties everywhere but OMF has 200 workers in the country.

There are encouraging signs of development.

An IVF has been established in the universities.

A new Bible College has expanded from only two students three years ago to 27 in 1974.

Most of the present students are either university graduates or people with higher educational backgrounds than the early students. There is medical work in two hospitals.

Q: What about Indonesia?



Michael Griffiths speaking at the CMS Summer School.

A: There are very large numbers of church adherents and there has been great church growth but the often-mentioned revival in Indonesia has been overplayed.

This has been mainly in Timor and Timor is only a small part of Indonesia.

On the whole the church

"OMF is working with churches in Japan, Korea, Indonesia, Thailand, Cambodia, Vietnam, Malaysia and Singapore."

has followed ethnic lines, especially in the Batak church.

I believe that there are unlimited opportunities in South-East Asia.

I think that CMS is going about it the right way in Indonesia.

You have some first-class people there and they are making a valuable contribution.

In Cambodia I believe that there are masses of people longing to be Christians.

Q: Why do you think that this has happened there in particular?

A: There are two special reasons. First, the dissatisfaction and disturbance caused by the war and secondly the realisation that Buddhism doesn't meet their needs.

In fact (and I, too, want to be very cautious about what I say on this matter), some missionaries are a little hesitant

about preaching too widely as they don't know how they could cope with the necessary follow-up to any great response.

We made a special appeal to OMF workers in other fields in 1974 asking for volunteers for Cambodia because of the potential growth in the church.

Christians numbered about 200 in 1971 and today there are thousands of members.

Q: Michael, you have mentioned that OMF works with many different churches in different countries. How does this work out?

A: Well there are two principles we follow. First we consider the doctrinal soundness of the group rather than their affiliation.

This has led in some countries to OMF working with churches which are members of the World Council of Churches and in other places with groups that would have nothing to do with the WCC.

The second principle is based on the question: "What is the best thing that we can do to help forward the building of the church?"

Q: You make quite a point of this matter of the CHURCH?

A: Missions do not exist to perpetuate themselves but to build the church.

This is the only Biblical basis for missionary activity.

Some missions are like a one-piece band.

• To page 6

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Freedom in Spain?

Freedom of religion in Spain had come under challenge from military authorities, according to a recent World Council of Churches report, "Presbyterian Life" reported.

A young Seventh Day Adventist, Francisco Gelabert Santane, was now serving a three-year prison term for his failure to participate in a Catholic mass that was

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Mutual respect worthwhile

Sir,
I refer to the letter by the Dean of Perth in your edition of January 23.

Having regard to the last paragraph of that letter, it is very much in point to say that nevertheless the close relationship that should be encouraged between various traditions for the sake of the Lord Jesus Christ is not to be achieved by the Evangelicals suddenly pretending that they are no longer concerned for the privileges, principles, means of grace which they so often have to fight hard to retain. In these bad old days of "it doesn't really matter what you believe so long as you love"

Evangelicals, with respect, do believe in a catholicity within the body of Christ, the blessed company of people full of faith, in a sense which is deeper, more real and more enriching than that, with respect, which is alleged to be true catholicity by "Catholics".

The existence of a mutual respect between Evangelicals and other members of the Church of England is extremely worthwhile.

It is, as the Dean says, a new growth and quite a wonderful one, but such a climate must not be used as a means of neglecting love of the truth, love of the Scriptures and obedience thereto; love of and concern for the priestly sacrifice, salvation and priesthood of our Lord Jesus Christ as well as love for people as such.

The Dean refers to the Red Book Case which has as its official title "Wyde v Attorney General for New South Wales (at the relation of Ashford & Others), (1948) 78 CLR 224".

But the country's top military tribunal has refused to review the case, claiming it was a clear case of disobedience to a military order. The only appeal still open is to the Prime Minister.

• From page 5
Within OMF we've got a whole jolly orchestra.

We have workers in broadcasting, Bible translating, in literature, education and medical work with IVF and Scripture Union.

What ties it all together is the Church.

They are building up the local congregation. Even the medical work, while it is a reflection of Christ's concern and compassion, is part of building the church.

The administrative workers are all involved where they are in building local congregations.

Q: With such a wide number of nationalities working for OMF? you must have some observations about national attitudes to mission.

A: There is a fairly sharp distinction between the United States and Britain.

Christians in the United States tend to be very realistic about financial matters.

They find out what it costs and they provide this support. There is very deep congregational commitment.

Other countries including Australia take the attitude that individual Christians will be used to provide the necessary support.

Somewhat this usually works out but the congregation should accept their responsibility.

Swiss Christians are quite realistic and incredibly generous in their missionary giving.

Q: Is there a slackening in missionary interest in the older countries?

Letters

TO THE EDITOR

But, conceding that such case is famous rather than infamous, it should be pointed out that one of the effects of that decision is that the Book of Common Prayer is wide enough so far as the Holy Communion is concerned to include a "sacramental doctrine of that service as well as a 'receptionist' doctrine."

It seems to have been argued by the Evangelicals that it is allowed only for the "receptionist" doctrine, and by the Bishop of Bathurst, that it is allowed only for the "sacramental" doctrine.

The High Court held in effect that it allowed for both doctrines, a decision which was probably the only one that could be reached having regard to fact that there were experts on both sides.

This decision and its effects, however, does not alter the conviction of many, including my own, that the service of Holy Communion allows only for the "receptionist" doctrine and not other interpretations.

R. W. GEE
Belrose, NSW

human government would have to be declared unjust; for example, monarchy, where the government rests in the king. Equality of vote has not existed for more than fifty years in England. Democracy is an excellent form of government but it only works in a homogeneous, well-educated society. The new counties of Africa have almost all abandoned it for one party government. But this does not automatically brand them as unjust. The question of whether a government is a just one is determined by how it treats its citizens, not by how it derives its authority, whether by birth as in a hereditary monarchy, or by election by part or all of the citizenry. It is to this question of how governments treat their citizens that Christians should be directing their attention, and not joining in the clamour for merely political change.

D. B. KNOX,
Newtown, NSW.

Can't the church use women?

Sir,
Can you help me? Although I have no wish to jump onto the band-wagon of Women's Liberation, there seems to be a very real problem for Christian women, who are specialists in their particular fields and willing to devote their talents and experience to full-time work in the Church. Are there any roles available for them to fill?

I know of two professional

women, one is an ordained deaconess with a first class honours degree in Divinity and extensive experience in private school teaching at secondary level, the other is at the top of her profession as a kindergarten teacher, has done first class work in Sunday schools for over twenty years and has extensive teaching resources at her disposal. Both women would gladly take on full-time work for the Church in the field of Education, but they are unable to work in a voluntary capacity as they need to support themselves.

Why is it that one of the best opportunities for the Church of God by bringing the gospel to children who may have no other contact with the Church, the task of teaching Scripture in schools, an exacting and difficult task but one of high priority, is left to an already over-worked clergy and a band of courageous, but often ill-equipped and ill-trained voluntary workers? The presence of some highly trained and experienced people, employed to teach and to act in an advisory capacity, would surely help to alleviate some of the many problems of teaching Scripture, which is very much looked down upon by the schools as a "Cinderella" subject.

It is International Women's year, and the ABC, to take one example, has created some special opportunities for women in the fields of production and administration. Why isn't it possible for the Church to make use of some of her latent resources by employing able and talented professional women, who would gladly dedicate themselves to the work of the Church, but are at present forced to find employment elsewhere.

Part-time Lecturer in Education,
University of Sydney.

BOOKS

Miss Stassinopoulos — maybe wrong, but not to be sneezed at

"The Female Woman"
Arianna Stassinopoulos
Glasgow: Fontana, 1974

This book has been welcomed by many women who either disagree with or are confused by the challenge Women's Liberation makes to their traditional role.

It provides scientific fact, psychological theory and observation and personal statements to refute and discount as untrue, unacceptable or impractical many of the "liberated" arguments.

However, for women (or men) to regard Arianna Stassinopoulos as the ultimate answer to emotional or intellectual dilemma or doubt is to fall into the same trap as she herself does.

Her weakness lies in the statement: "The alternative view, ... which sees the world in terms of the 'natural' ... is at least rooted in the real world of fact, evidence and observation."

"The truth will make you free, but only if you have a way of ascertaining just what the truth is."

She ignores the evidence of biblical truth and does not observe that the breaking of God's commands does not bring ultimate happiness to the individual or society.

Without clear principles to guide her, she falsely uses "nature" as her yardstick.

Marriage is simply a "personal relationship" with "romantic love" the basis, homosexuality a legiti-

mate choice for which there should be no legal prohibition, and abortion (as told to me privately) a "woman's right to choose".

I find her views in these areas deficient and misleading since each one carries the possibility of disaster rather than of fulfilment and happiness.

It is not "society" or "nature" which determines or gives value to differences between the sexes or which judges what is right or wrong.

Nor can all choices have equal validity or approval.

Society can be wicked and treacherous, human nature weak and selfish, and choices be made out of wrong principles.

The biblical view is that we are created by God (male and female) with certain gifts and obligations.

We are to love our neighbour, to resist evil, to remain faithful to the commitment of marriage and to recognise children as gifts from God.

We are required to be "faithful", not "free" or "fulfilled" or "successful".

And yet as many know it is this very faithfulness which gives ultimate freedom.

There is much information in this book to encourage and strengthen those who think differently about the roles of the sexes from the liberationists, or who wish to be "emancipated" (in the author's sense) rather than liberated.

Miss Stassinopoulos speaks with sanity and

commonsense in a well-argued, heavily-indexed book.

As she herself said in Sydney, she has certainly "done her homework".

She attacks Women's Liberation with knowledge, with scientific truth, and sometimes with feline sarcasm.

She rightly sees that, far from setting women free, Women's Liberation is more likely to enslave them and leave them without the protection they now enjoy.

The believer must always keep in mind that one is protected by the armour of God and enslaved to Christ, not to society, to nature or to intellectual fashion.

Patricia Judge

A broad look at Broadmoor

"Back From Broadmoor"
By Peter Thompson
Mowbrays, 145 pages, £2.95

In 1965 Peter Thompson was ordered by the judge at the Old Bailey to be detained at "Broadmoor" — a psychiatric hospital for criminals.

Details of his stay there were covered in his earlier book "Bound for Broadmoor".

This book covers the period after his release from "Broadmoor", and outlines the trials and tribulations he experienced during his period of integration back into both Christian and non-Christian society.

Thompson has a fascinating list of acquaintances in "high places" and these people sometimes helped and sometimes hindered him, depending on the circumstances.

The fact that Thompson openly testifies to his conversion and his experience of the power of Christ and the Holy Spirit dwelling within him makes this book a significant one for Christians.

His book makes challenging as well as interesting reading. Not all Christian psychologists and psychiatrists, yet alone theologians, would agree with some of Thompson's deductions and conclusions. But this only adds to the book's interest.

Victor Roberts

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Tracing history of Rome

"Babylon Mystery Religion, Ancient and Modern"
by Ralph Woodrow
Ralph Woodrow Evangelistic Assoc, 1971, 202 pages \$2.35

This book aims to demonstrate that Roman Catholicism has its roots in the paganism of ancient Babylon.

With many illustrations to aid him the author sets out the pagan parallels to a host of romish phenomena, with the implication that Rome is the modern Babylon.

While the weight of evidence for such pagan origins may be impressive, this kind of book has some real weaknesses (beyond being very boring!).

Firstly, it is assumed that in the demonstration of pagan origins of certain forms and symbols, everything has been said — a kind of guilt by association.

Secondly, it feeds a superficial understanding of Rome at an emotive level which completely bypasses the dynamic history of the Roman church.

Thirdly, it concentrates on those aspects which most obviously distinguish Romanism from Protestantism.

This way the real parallels with Rome to be found in Protestantism, and which strike just as hard at the roots of the Gospel as Rome, are overlooked.

G. Goldsworthy

Creed of Reformed Faith

"The Savoy Declaration of Faith and Order, 1658"
a reprint by Evangelical Press, 1971, 48 pages 55 cents

At a time when the great Reformed confessions of faith are under constant attack from ecumenists and others, and when confessionalism is still under suspicion for many evangelicals of the "no creed but Christ" persuasion, the re-publication of one of the great English formulations of the Reformed faith is to be welcomed.

It is salutary for the modern evangelical to be reminded of some of the historical roots from which he may suppose his faith to have sprung.

He may even discover the sobering fact that there is little or no connection between those venerable roots and the cherished fruits of today's evangelism!

G. Goldsworthy

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Biblical prophecies

"Great Prophecies of the Bible"
by Ralph Woodrow
Ralph Woodrow Evangelistic Assoc, 1971, 202 pages \$2.35

The scope of this book is a little more restricted than the title suggests, for it deals with four major areas in the dispute with Dispensationalism.

The theories of Darby and Scofield are at present undergoing something of a revival, especially in the camp of the charismatics.

Hence there is a continuing need for sound critiques of the movement.

Woodrow enquires historically and biblically into those dispensational teachings centring on the secret rapture theory, the inter-

pretation of Matt 24, the meaning of the 70 weeks of Daniel, and the doctrine of Antichrist.

His own position is historicist over against the futurism of the Dispensationalists, and he is in good company with the Reformers in seeing the Antichrist as the papal system.

It is disappointing that a book published in 1971 on this subject does not enquire into the recent resurgence of the movement, its causes and theological associations.

I suspect that a more comprehensive analysis of the theological reasons for the convergence of Catholicism, Dispensationalism, and Holy-Spiritism is called for.

Since it does not move in this direction, this book, useful though it is, adds little to the already long line-up of works on the subject of Futurism.

G. Goldsworthy

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SYDNEY
Rev John Holle, former candidates secretary ABM and warden of the House of the Epiphany has been appointed Curate Hunter's Hill.

Rev Norman Woodhart, Rector St Georges Paddington since 1955 has resigned. He will be replaced by Rev Bruce Wilson, formally chaplain to University of NSW.

Rev John Campbell, curate Sans Souci since 1973 has been appointed curate All Saints, Nowra.

Rev Neville Bathgate, Rector St Peter's, Watsons Bay, is to resign from June 2nd this year.

Rev Gordon Blackwell, Rector St Saviour's Puntahow is to resign on June 1st to become chaplain to Gladesville Psychiatric Hospital.

NEWCASTLE
Canon Robert Beal, Rector of St Paul's Ipswich has been

appointed Dean of Newcastle. He will be installed on April 21.

TASMANIA
Rev I. F. Thomas, Minister-in-Charge of St Philip's, West Heidelberg, in Melbourne has been appointed Rector of the Parish of Bothwell.

Rev Canon G. C. Latta, Rector of Hagley and Westbury has been appointed Rector of Parish of West Hobart.

MURRAY
Rev Conrad Patterson, Rector of Loxton since 1970 has accepted appointment to the Parish of O'Halloran Hill.

Rev Ken Dixon, Minister-in-Charge of Elizabeth Downs, Adelaide, has accepted appointment to the Parish of Yankalilla.

Rev Victor Pringle, has been appointment assistant curate in Parish of Murray Bridge.

Course from Christians Teaching in Schools

Moore College is offering a course this year for those interested in General Education. Christian teachers today are faced more than ever before in the so called "Christian" West, with working out the consequences of their faith. Some of the older church schools have been rethinking the question "What is a Christian School?" There are new schools arising which are attempting from a new approach to build Christian Schools.

Alongside these there are State schools with Christians attempting to work out how their faith affects their teaching and what they teach.

Thus many questions beside the age old ones of Science and the Christian faith are raising their heads,

questions brought to a focus in issues like sex education, English reading lists and parental involvement in schools. There was quite recently a departmental enquiry into a certain English Teachers use of his freedom in the classroom in which Christian teachers should have been equipped to offer constructive comment. However in many areas we are seeing a growing tendency for the education system to portray Christianity as out of date or worse to portray Christianity as irrelevant and too often Christians silently allow it to happen.

The Moore College course is designed to stimulate Christians to be critical of the educational scene and to find constructive suggestions for the Christian teacher by study and discussion.

The course commences Thursday 6th March, at 4.30 pm and is being run by the Rev I. R. Mears BSc, MEd, BD, an ex-High School teacher and at present a lecturer at the College.

Write or phone (51 1243) the College for further details.

Two neighbouring Sydney suburban churches whose congregations have dwindled in recent years — situated in Burwood and Croydon — amalgamated recently to become the Burwood Baptist Community Church.

Over 150 concerned citizens attended the inaugural meeting of the West Australian branch of the Festival of Light in Perth in November.

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Women of the world unite: for World Day of Prayer

Women throughout the world will meet in groups in homes, churches, halls or cathedrals to participate in a World Day of Prayer, on Friday, March 7.

In Australia, as part of the International Women's Year celebrations, the World Day of Prayer is to be a special feature. The subject of this year's

service is "Become Perfectly One". The World Day of Prayer service for 1975 has come from Egypt. Mrs Martha Roy, an

American in Egypt served as the secretary of the Committee of Egyptian women, which prepared the Service for 1975.

She is a professor of the Evangelical Theological Seminary in Cairo and at the government Institute.

The committee which prepared the service consisted of nine women representing Protestant, Orthodox and Roman Catholic churches of Egypt, thus bringing together various strains of Christianity which have arisen since the founding of the early Church by St Mark in Alexandria.

Throughout Australia services will be held on March 7. A central service will be held in Sydney in the Central Methodist Mission Chapel in Castlereagh Street at 11am on Friday March 7.

Representatives of all denominations will take part. The guest speaker will be Head Deaconess Mary Andrews, vice president of the World Federation of Deaconesses and member of the World Day of Prayer Committee.

Tiger confusion at SIL course

A Canadian tourist was mauled by a "tiger" during a public demonstration by staff and students attending a linguistic course in Sydney sponsored by the Summer Institute of Linguistics.

The "mishap" occurred when the tourist mispronounced the word for shirt and asked instead to buy a tiger from a Thai shopkeeper.

The public demonstration night, attended by nearly 600, was held on January 31 in the Science Theatre at the University of New South

Wales. Jim Henderson, Bill Callister, and Doreen Marks described how students were taught to recognize and reproduce unusual speech sounds, how to devise a suitable alphabet for an unwritten language, and how to begin grammar analysis.

Dr Alan Healey, the school principal, showed how the skills taught to the students during the summer course could be used to unlock a language unknown to them.

The language assistant spoke only in the Hakka

language of southern China.

The audience rediscovered the thrill of first learning to read as Denise Potts led them through a primer with an unusual spelling system.

Just when they were ready for another page to practice their new skill, Miss Potts announced that there was no more, because nothing else had been written yet in that language.

WORLD EVANGELICAL BODY 'LOW-PROFILE'

• From page 1

coming together was our common evangelical commitment to biblical doctrine and duty, especially as these are defined in the Lausanne Covenant.

"We are grateful to God that through free and wide-ranging discussion we have been led to a common mind about the next steps of what we hope will be an unfolding process.

"Signatories of the Lausanne Covenant have committed themselves 'to pray, to plan and to work together

for the evangelization of the whole world."

"To this end the Covenant urged 'the development of regional and functional co-operation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experiences."

"We have been encouraged to hear of numerous initiatives which have already been taken in different parts of the world.

"The Covenant has been published in many languages, is being widely

studied, and attempts are already being made to implement its recommendations.

"A Commentary on the Covenant, the Compendium containing all the Congress papers and responses, a series of six studies on evangelizing the world for Christ entitled 'Reaching All', and other materials including cassettes and filmstrips have also become available.

"The Continuation Committee understands as the Covenant indicates, that 'the furtherance of the Church's mission' means the encouragement of all God's people to go out into the world, to give themselves for others in a spirit of sacrificial service, and that in this mission evangelism is primary.

"More than that, within our primary task of evangelism, our two particular concerns and burdens must be the 2,700 million unreached peoples and the other millions of people in nominally Christian areas who have not yet heard or responded to the true Gospel."

The Continuation Committee has appointed an Executive Committee of 11 members representing the major regions of the world who will serve until the next meeting of the Committee. They are:

- Bishop Festo Kivengere — Africa
- Dr Philip Teng — East Asia
- Dr Saphir Athyal — West Asia
- Dr Armin Hoppler — Europe
- Dr Nilson Fanini — Latin America
- Dr Thomas Zimmermann — North America
- Dr Leighton Ford — North America
- Bishop A. Jack Dain (chairman) — Oceania
- Rev John Stott — United Kingdom
- Dr Kenneth Chafin (finance chairman) — North America
- Executive Officer — when appointed.

The Executive Committee will meet in Africa in August this year.

Bishop Dain announced that an invitation has been issued to a Third World evangelical Christian leader to accept appointment as the executive officer of the Lausanne Continuation Committee.

HEADMASTER COMMISSIONED BY ARCHBISHOP

Archbishop M. L. Loane on February 9 commissioned Mr Roderick West as the Headmaster of Trinity Grammar School, Summer Hill.

To a congregation of 600 crowding the school chapel, Archbishop Loane said that he gave thought to which Scripture would be most appropriate to a new Headmaster in a Church school in 1975. He chose the passage from the Acts of the Apostles where the Apostle Paul, caught in a storm on the way to Rome, called on his companions to "be of good cheer, for the angel of God appeared to me, and I believe God."

Mr West, 41, married with four children, was Senior Classics Master and House Master at Baker House at The King's School before his present appointment. He has MA, BD and DipEd degrees.

Boost for missionary radio station

Radio Station HCJB in Quito, Ecuador, has been granted a new 25-year contract by its host country.

The cordial relations that have existed for 43 years between HCJB and Ecuador have been strengthened by the signing of the document.

The official decree carries three signatures: those of Ecuador's President, General Guillermo Rodriguez Lara; the Minister of Government, Rear Admiral Alfredo Poveda Burbano; and that of Dr Abel Puy, President of The World Radio Missionary Fellowship, the organisation which operates Radio Station HCJB.

Outstanding service by HCJB to the people and the country of Ecuador were given as reasons for this liberal contract.

Quito's unique middle-of-the-world location gives HCJB an effective outreach to more than 80 percent of the earth's surface. — "New Life."

Family Law Bill controversy Bishop, clergy attack divorce legislation — justice need

Speaking in reference to the Family Law Bill, the Anglican Bishop in Parramatta (Bishop Donald Robinson) has claimed that: "The recently-retired and present Attorneys-General are menaces to the family life of the country and to the basic morality of keeping one's word."

Bishop Robinson said: "A divorce law should be based on justice, which includes justice to both parties and to the children, who are the fruit of the marriage."

"The Murphy Family Law Bill ignores the question of justice and substitutes concessions to the self-interest of a defaulting partner."

"Mr Enderby's proposal for divorce by mutual consent on three months notice would further erode the stability of marriage."

The Rector of St Peter's Church, East Sydney (the Rev Bernard Judd) has also

Attorneys-General criticised by Bishop Robinson

spoken out against Members of Federal Parliament whom he has claimed are "Playing kids' games with the institution of marriage."

Mr Judd said it was laughable and absurd to hear the new Attorney-General (Mr Kep Enderby) advocating only three months' separa-

tion before divorce proceedings could be made operative.

"You can see what he thinks of marriage, on this occasion Kep's out of step ...

"The new Attorney-General is suffering from the same malady as former Attorney-General Murphy in seeking to force his own 'trendy' image on the people of Australia."

"The people of Australia don't want a revolving door attitude towards marriage, and indeed Australia cannot afford the disinfecting effects of increased divorce which will only increase the insecurity of the nation, already gripped with inflation and unemployment."

"Isn't it about time that the Attorney-General and other members of the Government and Opposition put all their efforts and time into solving inflation and unemployment problems rather than seeking some free-and-easy divorce legislation," he asked.

"I commend Mr Frank Stewart's brave stand on the Family Law Bill and would encourage him to continue no matter what pressure is brought to bear from the free-and-easy divorce people, inside his party and outside his party."

Bishop Rayner — new Archbishop of Adelaide

Bishop Keith Rayner, 45, Anglican Bishop of Warragatta in Victoria, has accepted the invitation of the Diocesan Synod of Adelaide to become Archbishop of Adelaide.

The Synod met on February 19 and the invitation was accepted on February 21.

Bishop Rayner was born in Brisbane in 1929, is married and has three children. He has been Bishop of Warragatta since 1969, and is secretary of the Anglican Bishops' Conference.



Bishop Rayner

"All family-minded people with a responsible attitude towards marriage will be standing behind Mr Stewart", Mr Judd said.

"It is ludicrous to think that you can have divorce without objective tests to show whether the marriage has really broken down."

"I wholeheartedly support the concept of three tests: (a) intolerable behavior,

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EDITORIAL

The WCC and the Moratorium on Missions

It is distressing to learn that the World Council of Churches, through its Commission on World Mission and Evangelism, is pressing ahead with a proposal to call for a moratorium on the use of missionaries to the third world.

It must be very confusing to the ordinary Christian to hear that the WCC is trying to discourage missionaries, especially when he is constantly being encouraged by his minister or missionary deputationist to support the world missionary movement.

How different was the message of the Lausanne Congress on World Evangelisation whose covenant stated: "More than 2700 million people, which is more than two thirds of mankind, have yet to be evangelised. We are ashamed that so many have been neglected; it is a standing rebuke to us and the whole church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ."

"We are convinced that this is the time for Churches and para-church agencies to pray earnestly for the

salvation of the unreached and to launch new efforts to achieve world evangelisation."

The Covenant does acknowledge the need for redeployment of resources but not as a moratorium but "to release resources for unevangelised areas."

It is a deplorable lack of leadership from the WCC to seek to discourage, confuse and dissipate the churches' evangelistic programme. It discloses on their part abysmal misunderstanding of the nature of the gospel, or as some people suspect, an outright rejection of the gospel as revealed in the New Testament.

Do these people who call for a moratorium on missions realise what is at stake? Do they realise that men or women without Christ face the certain prospect of hell? Don't they appreciate the positive contribution to the quality of life which the Gospel brings to those fortunate enough to come under its influence?

If they do, why propose that there be a moratorium on missionary activity?

This latest move highlights the great difficulty facing churches and individual Christians in considering their attitude to the WCC. How can an organisation which is so equivocal on the basic question of evangelism, and which is seriously compromised on the question of race grants be the focal point of Christian unity or really claim the position of leadership in the world Christian community?

The WCC seems to create more divisions among Christians than it heals. It creates tensions and gives rise to suspicions as to its theological presuppositions and its ultimate objectives

This is not to say that the WCC does not have many laudable programmes; its concern for the poor and underprivileged is an outstanding example of its better side. But what a tragedy that its good works are so often brought into disrepute by its impulsive actions, its shallow theology and its confused thinking about the nature of the gospel.