

Mainly About People

WILLOCHRA
 Rev K. Medway, from Diocese of Armidale, has been appointed to Coober Pedy from February.
 Sister C. Mauger has joined the staff of the hospital at Coober Pedy.

TASMANIA
 Rev P. J. Read, Rector of Sorell and Tasman Peninsula, resigned as from December 7 last to become Rector of Tumut in Diocese of Canberra and Goulburn.
 Rev T. E. Henricks has resigned from the Parish of Avoca and Fingal with Cullenswood as from end of January.

Rev W. A. Humphries, Rector of Queenstown and Strahban, has been appointed Rector of Sorell and Tasman Peninsula.
 Rev F. C. R. Willis has been appointed Minister-in-Charge of the combined parishes of Cygnet, Geeveston and Port Esperance.
 Rev N. L. Somers who has been Acting Rector at Geeveston since March 1974 concluded there in December.

CANBERRA and GOULBURN
 Rev M. Ledl and Rev S. Williams were ordained to the priesthood on December 23. Mr Ledl takes up an appointment at Cootamundra this month.
 Mr D. Olyphant and Mr A. Cowstace will be made Deacons on February 22 at St Saviour's Cathedral, Goulburn.

Rev W. C. Pryce, Rector of Moruya, has been appointed Rector of North Albury, effective from late January.
 Rev J. D. Clark of Marulan has been appointed to the special district of Belconnen "C" effective from late January.

STARNAUD
 Rev T. Bulled, on loan from Diocese of Bendigo, is now assistant in Parish of Swan Hill.
 Rev A. Algreen-Ussing of St Barnabas' College, Adelaide, is now Deacon-Assistant at Mildura, replacing Rev D. Palmer who has returned to Diocese of Melbourne.

NORTH QUEENSLAND
 Mr P. A. Moore was made Deacon at St John's, Cairns, on December 21.

MELBOURNE
 Rev G. Baldwin of St Mary's, Sunbury, has been appointed to St John's, West Brunswick.
 Rev A. Clark has been appointed assistant at St John's, Camberwell.
 Rev A. Moore, Assistant Curate at St John the Divine, Croydon, has been appointed to the charge of

Pakenham with Upper Beaconsfield.
 Rev G. W. Kenny of Necrim South has been appointed to Parish of Sorrento.
 Rev C. Watts of St Luke's, Springvale North, has been appointed to Parish of Emerald.
 Rev A. G. Stout, of Holy Trinity, Pascoe Vale, has been appointed Superintendent of Child Care, St John's Homes for Boys and Girls.
 Rev K. Rogers, Assistant Curate St James, Ivanhoe, has been appointed Rector at Ceduna, SA.

SYDNEY
 Rev J. C. Chapman was installed as a Canon of St Andrew's Cathedral on December 28 last.
 Rev G. T. Glascock is going overseas for further study and experience, and will resign on February 29 as Assistant PT Minister at Longueville. He will continue on in his present position as a lecturer at Sydney Teachers' College.
 Rev H. C. Hollis has accepted the appointment as Rector of St James', King Street, Sydney. He is at present Vicar of St Mary Virgin, Primrose Hill, with St Paul, Hampstead, Diocese of London.
 Rev D. A. West resigned on January 18 as Rector of Naremburn and Acting Rector of Cammeray, and will go to the Diocese of Gippsland.
 Rev K. B. Munns resigns on February 1 as Rector at Enmore With Stanmore, and will go to the Diocese of Newcastle.
 Rev R. G. Gregson resigns as Curate-in-Charge at Merrylands West on January 25.
 Rev D. E. Eastway resigned as Curate at Castle Hill on January 8 and will go to Wilcannia (Bush Church Aid Society).
 Rev R. A. Humphreys resigns as Curate at Wahroonga on February 22 and will become Curate at Eastwood.
 Rev J. H. Wyndham became Curate at Darlinghurst on January 12.
 Rev T. R. Butler resigns as Curate at Penrith this month.
 Rev J. W. Foran, Curate at Dural, will become Curate at Penrith.
 Rev R. K. Harvey, Curate at Redfern, has been appointed Curate at St Ives.
 Rev J. M. C. Lowe resigned on September 17 as Curate at Camden to go to the Diocese of Tasmania.
 Rev P. H. Bayliss, Curate at French's Forest, has become Curate at Redfern.
 Rev I. D. Pennicook, Curate at Dapto, has become Curate at Dural.

SCRIPTURE ON TAPE
 Scripture Union has released two new Bible Reading Aids for 1976. One of these is a series of seven SUFOS Cassette Tapes. This series is on the life and times of Samuel with the expositions by Drs Alan Cole and Bill Andersen. The tapes provide a new exciting way for study groups, couples and individuals to use tapes. With each cassette comes a 3-fold insert containing up to 20 questions. These questions have already been tried out in the SUFOS meetings held at the Robert Menzies College during 1975. The idea is to work through the questions first, to discuss the answers and then to listen to the exposition.
 The first tape in the series is background material to the life and times of Samuel and does not include questions. But the insert does have names, places and a map for ready reference. These tapes are available from Scripture Union for \$3.95 each or \$26.00 for the set plus postage.
 Read the Bible in a Year — the second new release is a simple "Read-the-Bible-Through" Card. In announcing the new release, David Clayton, Federal Secretary of Australian Scripture Union, said, "This new Bible Reading Card is for clergy and teachers who use commentaries as well as for the new Bible reader who desires to read the Bible as a whole."
 This new SU Card has been designed to enable the reader to read the whole Bible in one, two, three or four years. Each book of the Bible is treated as a unit and is divided into manageable daily readings.
 Each of the four groups of readings commences with the four great "beginnings" of Scripture — Genesis, Ezra, Matthew and Acts. The card is available from Scripture Union for 25c plus postage.

CLERIC'S STAND CRITICISED
 The Parochial Council of St Laurence Church of England, Barraba, has sent a letter of protest to the Bishop of Newcastle regarding political statements made by the warden of St John's College, Morpeth, the Reverend L. A. Johnston, and 22 others at the college.
 Comments regarding the political situation made by Mr Johnston and others were published in a Sydney newspaper.
 The Parochial Council believes clergymen should not use the name of the Church to back either of the political parties.
 The Vicar of Barraba, the Reverend M. Burrows, told the Parochial Council he believed the Church must be

GIPPSLAND DIOCESE APPOINTS ARCHDEACON
 The Bishop of Gippsland has announced the appointment of the Venerable Norman McDonald as full-time Archdeacon to the Diocese of Gippsland.
 This will take effect as from May 1, 1976.
 Archdeacon McDonald is currently the Archdeacon of East Gippsland and will retain this title.
 He is also Rector of Bairnsdale but will resign from this appointment on April 30.
 The bishop has also appointed Archdeacon

HMS representative to lecture at college
 The Rev Max Corbett, Home Mission Society South Coast field representative, has resigned and will be replaced by the Rev. J. M. C. Lowe, Hornsby, early this year.
 Announcing this, the Society's General Secretary (Archdeacon) Robert Fillingham said Mr. and Mrs Corbett had given outstanding service during their two-year period with the Society.
 "They both became totally involved with the work, including regular court duties, counselling and general welfare work," Archdeacon Fillingham said.
 "Their ministry has been a most significant one, and we wish them God's richest blessings in their new sphere of service."

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Rev F. R. Gee, Curate at Beecroft, has become a missionary with CMS.
 Rev M. Hill, Curate at Turramurra, has resigned to become a lecturer at Moore Theological College.
 Rev A. S. Jones resigns as LT of Cook's River early in the new year.
 Rev P. R. Brain, Curate of Sans Souci, Rev R. W. George, Curate at Beverly Hills, Rev P. Marshall, Curate at Manly, Rev J. S. Normand, Curate at Seaforth, were ordained as ministers in St Andrew's Cathedral on December 21.
 Rev G. K. Nelson, Curate at Gympie, Rev M. A. Youssef, Curate at Caringbah, were ordained as Priests in St Michael's Provisional Cathedral on December 21.
 Rev J. W. Magee, Curate at Epping, was ordained as Priest in St Stephen's, Coorparoo, Qld, on December 21.
 Rev R. W. George, Curate at Beverly Hills, has become Curate at Wollongong.

East European church fast-growing: Wurmbrand
 The Underground in Eastern Europe was one of the fastest-growing churches in the world, Pastor Richard Wurmbrand told an overflow crowd at St John's pro-Cathedral, Parramatta, NSW on December 6.

Pastor Wurmbrand visited Australia briefly from November 29 to December 3, as president of the Christian Mission to the Communist World.
 His visit was to raise support for his movement which assisted the "Martyr Church" in Eastern Europe, the organisation's field director for Australia, Mr Merv Knight, said.
 Pastor Wurmbrand's Australian tour began in Perth on November 29-30, with both meetings attracting an audience of some 1800 people.
 The pastor and Mrs Wurmbrand also addressed meetings in the Perth Christian Centre and the Mt Hawthorne Baptist Church. A special meeting for clergy was also held.

asking for more factual information. He said if such places were located and visited he would personally refund the fares.
 But if the churches were not found, those making the claims should pay all the expenses. "I am a Jew and I never lose money," he said.
 When asked at his Sydney press conference about smuggling Bibles and literature into Eastern Europe, he replied that families in prison were being martyred for being Christians and needed help. "We plan to give it," he said. "Otherwise, people in Communist lands faced the task of writing the Scriptures by hand."
 Infant baptism has been forbidden. All mission hospitals and schools have been nationalised. Their capital has been confiscated.
 The mission-report No 5 of the German Missions-

gmeinde confirms that churches are surrounded during the service. Frelimo-adherents enter in the churches and disturb the services playing on their instruments.
 Mozambique is the only country in the world which knows not only religious, but anti-medical and anti-judicial persecution. President Machel of Mozambique called all teachers, physicians and lawyers "social parasites and traitors" ('Dolomiten' of July 27). Machele asked all the physicians to leave the country calling them bad words. All private offices of African doctors, and private clinics were closed, too. ("To

the point' of August 8.)
 The USA 'Congressional Records' (189/75) tells about atrocities as, eg, the case of a black man, wounded, tied to a tree and compelled by the Frelimo to attend the rape of his wife and two daughters. His two sons were nailed to a tree.
 Our mission helps the persecuted church in Mozambique with great quantities of Christian literature and relief for suffering Christians."

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EDITORIAL

WALKING WITH GOD

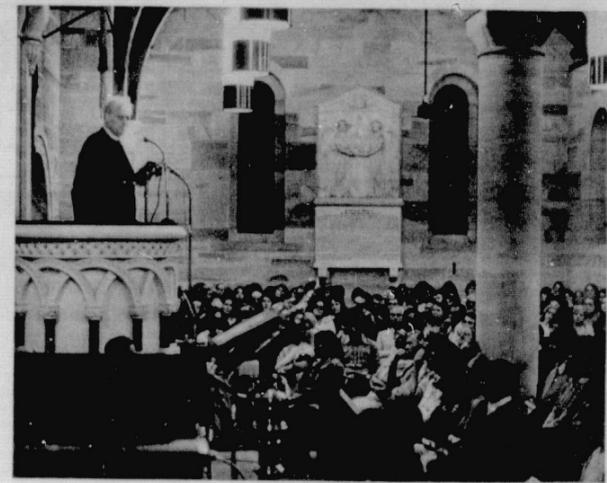
It is now about twenty years since thousands flocked to the theatres to see Mario Lanza in the film "The Student Prince". One of the best-known songs in the film, sung by the prince on the death of his father, was "I'll Walk With God".
 The song included the words, "I'll walk with God from this day on, His helping hand I'll lean upon, I'll pray to Him, each day to Him, and He'll hear the words that I say . . . I'll never walk alone while I walk with God".
 Surely this is full of appeal for many people, not all of them Christians. Men and women with a religious sensitivity are comforted again and again by the idea that God is their unseen companion through life. The wonderful thing about the Christian faith is that it takes this concept out of the realm of appealing abstractions into the realm of daily reality.

Twice we read in Genesis chapter five that Enoch walked with God, and once in chapter six that Noah walked with God. Perhaps the best-known Old Testament reference on this subject is that in Micah 6:8, "What does the Lord require for you but to do justly, to love mercy, and to walk humbly with your God."
 We should recall that those words were written to people whose desire for fellowship with God, coupled with their ignorance and superstition, led them to contemplate great rituals, even the sacrifice of their children, in order to win the favour and companionship of God.
 But that is not the way. What pleases the Lord is the humility of penitence for our many sins, the humility of trust in His mercy, and humble submission to His will. Readers of the New Testament know how often reference is made to the presence of the Spirit of Jesus

with and in all who give themselves to Him in trusting obedience.
 "Walk in love", we read, "walk as children of light". God is with His people, watching with unsleeping care, guarding with an invincible arm, listening with a ready ear to all their prayers. We should make more efforts deliberately to recollect the certainty of His invisible presence.
 Surely that would steady us in frustrations and temptations, cheer us in disappointments and help to comfort our sorrows. So when you enter and leave buildings and vehicles, when clocks chime and telephones ring, remember the presence of the living Saviour. Set yourself to do what pleases Him. Of faithful Moses it was written, "he endured, as seeing Him who is invisible" (Hebrews 11:27).

Interview with John Stott — 4-5

AUSTRALIAN CHURCH RECORD, FEBRUARY 5, 1976 — 1



Pastor Richard Wurmbrand preaching in St John's pro-Cathedral, Parramatta, NSW, December 5.

East European church fast-growing: Wurmbrand

CHRISTIANITY 'LIKE FLU: IF YOU REALLY HAVE IT OTHERS WILL GET IT'

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Christians persecuted in Mozambique

The fellowship of Christian missions to the Communist world last month appealed to the World Council of churches, to different denominations and governments on behalf of the Christians persecuted in Mozambique. Pastor Richard Wurmbrand made the following statement.

"The Missionary department of the Protestant churches of French-speaking Switzerland" reacted violently with a communique entitled "No persecutions in Mozambique". These churches support the anti-racism program of the WCC, in which framework the Frelimo organisation, now in power in Mozambique should be charged with anti-religious persecution.

"Following are the facts," Mr Wurmbrand said: "Our mission was the first to announce the arrest of the Nazarene pastors, Arnold Doll, Hugh Fryberg, of some 15 African Nazarene pastors, of Mr Donald Milam of 'Teen Challenge' and others. The charge against them is the distribution of Christian tracts. We possess a secret instruction of the leadership of the Frelimo to all its local committees charging them with the fight against religion, which is described as a divisive factor in the nation."

Mozambique is the only country in the world which knows not only religious, but anti-medical and anti-judicial persecution. President Machele of Mozambique called all teachers, physicians and lawyers "social parasites and traitors" ('Dolomiten' of July 27). Machele asked all the physicians to leave the country calling them bad words. All private offices of African doctors, and private clinics were closed, too. ("To

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Interview with John Stott — 4-5

Notes and Comments

New Premier for NSW



Many people will be very pleased that Sir Eric Willis has been appointed Premier of NSW. Without going into the record of his predecessor Mr Lewis it would be fair to say that very few citizens were happy with his performance.

Sir Eric, an Anglican, is a man of proven ability, experience and integrity. He has not been afraid to identify himself with causes dedicated to the maintenance of Christian standards in the community. He spoke to 6000 people at the Festival of Light Rally at Miranda Fair in October, 1974.

It is also pleasing to see the return of Mr Milton Morris to the Government. He is the Chairman of the FOL and a dedicated and outspoken Christian and also a man of proven integrity.

Of interest in the reshuffle of State Cabinet was the return of Mr Ian Griffith, formerly Chief Secretary. He was the architect of the anti-pornography legislation that has recently come into effect and has forced the removal of so much offensive material from display in newsagents.

It is rare these days for politicians to publicly commit themselves to moral standards which would antagonise the loud, small and liberal lobbies. When they emerge, Christians should encourage them as much as possible.

It is generally conceded that the Liberals face an uphill task at the elections later this year. Whoever wins, Christians should be praying that men and women who believe in Christian standards are elected and translate such beliefs into action.

Isolationism fashionable

It has become unfashionable these days to refer to the activities of communists at

non-military aid to the victims of communist aggression in Angola or religious persecution in Mozambique?

Until the voices of the anti-war protesters and the anti-racist activists are raised with equal force against the communist aggressors in Africa and elsewhere then their sincerity can be questioned and their ultimate intentions viewed with the utmost suspicions.

Discrimination and the role of women

One side effect of the Women's Movement has been the birth of anti-discrimination legislation in the UK and South Australia. It has or will become illegal to discriminate on the grounds of sex. Such legislation is undoubtedly well-intentioned but surely in the long run unworkable.

Already problems are surfacing in the UK in relation to employment. No longer can hotels advertise for pantry maids, no longer can builders refuse to employ women as labourers if they are willing to dress or undress like men.

Actually such legislation could be counter-productive, jobs hitherto reserved for women must now be opened to men, and while some women might relish the opportunity to flex their muscles in jobs more physically suited to men, on the whole the damsels are unlikely to be a permanent challenge to the traditional male preserves.

The weakness of such legislation is that it fails to recognise that men and women are different. They are suited to different roles. They are better at different things. To artificially force uniformity of roles in society will not only fail but will be harmful. By all means legislate against injustice and discrimination but let us not seek to impose a concept of sexuality that ignores the differences and even penalises them.

Men and women find their ultimate satisfaction when they complement rather than compete. This is true in the home, it should be true in church and also society as a whole. This is part of the created order. A society which refuses to recognise the divine origin of sexuality and thus neglects to encourage the development of true roles will eventually produce a more discordant and unhappy life-style than already exists.

What of those church groups who were willing to criticise racist aggression (and rightly so), who gave financial aid to those fighting the Portuguese in Angola? Will they with equal zeal give



The Rev John Davies

The other Jesus . . .

This is the sixth of a new series of articles by the Rev John Davies, minister at Jannali, NSW.

In this issue, Mr Davies continues the examination of the lesser-known facets of Jesus' character.

...the poor communicator!

We place a great deal of emphasis today on communication.

With so much of our life being affected by the media — TV, Radio and the Press — and so much money being poured into the business of communicating political philosophies, the virtues of a certain detergent, or the latest brand of cigarette, communication has become a science.

How to get the message across, how to achieve understanding have become objects of study for many people, from political script-writers to school teachers.

Even the church has had courses for parish clergy and reports to synod on communication.

It has become the fashion among many Christian educators to use Jesus as the model of good communication.

Particularly have they noted his use of parables in his public teaching.

However, a closer look at the Gospel records reveals that on numerous occasions Jesus failed to communicate to his hearers.

In fact, the first three Gospels state explicitly that Jesus used parables, not in order to make his message clearer, but in order to conceal it (Matt 13:10-15, Mk 4:10-12, Lk 8:9, 10).

In the Gospel of John, which is the chief object of our study, we find a similar picture.

Although John does not use the term "parable", he uses a similar term "figure" (paromia) and comments that Jesus' hearers "did not understand what he was saying to them" (10:6).

Ministering to people with problems

The experience of the apostles indicates that Christians can expect their share of the world's troubles, sometimes more than their share. The Bible also shows how important is the work of the ministry in times of crisis and special difficulty.

An opportunity for a small number of parish clergy to take stock of this side of their work and to explore possibilities of co-operation with others is provided in a five-day seminar entitled "Ministering to Troubled People".

It has been arranged by the Rev Rex Meyer at Broughton Hall, Leichhardt, Sydney, where he is chaplain. Mr Meyer will be assisted by the Rev Geoff Simmons, and members of the Broughton Hall staff will be co-operating in the programme.

The seminar is to be from Monday to Friday, February 23-27. Application should be made to the Acting Director of Chaplains, Home Mission Society, 387 Kent St, Sydney, 2000, or Mr Simmons or Mr Meyer may be telephoned at home in the evening.

It is a great thing, this reading of the Scriptures! For it is not possible ever to exhaust the mind of the Scriptures. It is a well that has no bottom. — J. Chrysostom.

John records a number of occasions when Jesus was not understood by his hearers.

In 2:19-22 Jesus' enigmatic words about the destruction of the temple were completely misinterpreted by the Jews who heard Him, and John notes that His disciples grasped the true meaning only after the resurrection.

In 7:36 we find the Jews completely bewildered about the meaning of Jesus' words. Again, in 8:27 we are told that Jesus' hearers "did not understand".

On at least two occasions, according to John's account, Jesus ignored the questions of his hearers who were trying to understand Him, and went on to compound the enigma (eg 6:52-60).

In the encounter with Nicodemus (3:1-15), Jesus was twice asked "how?", but instead of giving an answer, Jesus chided Nicodemus for not understanding!

Judged by modern techniques of communication, Jesus was in some respects, a poor communicator.

There are several important lessons to learn from this:

• We must be careful to look at Scripture as a whole, and not merely select the parts that fit our preconceived ideas.

• Successful communication of the Gospel does not depend simply on technique. If you have trouble communicating the Gospel to others in your Sunday school class, or Scripture lesson, if you are worried because you can't seem to make your neighbours or friends understand, then take heart, for Jesus had the same problems.

Of course, this does not mean that we cannot improve our communication.

There are many techniques and skills which will greatly help us to communicate to others.

For example, we will communicate more effectively with others if we speak their language, and avoid a religious jargon which is foreign to them.

There is even more likelihood of communication if we have a two-way conversation, rather than a one-way harangue.

But we must remember that successful communication of the Gospel does not depend simply on technique.

For even Jesus, who knew everything about his subject, everything about his audience and everything about the technique of communication, was not understood.

• Jesus' ministry can be understood only in the light of His passion.

Several times in John's Gospel the comment is made that the understanding of

some aspect of Jesus' ministry would only come after His death and resurrection.

So in 2:19-22 it is the understanding of His comment about the temple.

In 12:16 it is the understanding of his riding of the ass, and in 13:7 it is the washing of the disciples' feet.

Because Jesus' death and resurrection was the great purpose for which he came into the world (12:27), everything else was put into perspective by that event.

We must beware the tendency today towards an over-emphasis on Jesus the man, or Jesus the teacher or Jesus the healer.

Jesus' ministry can be understood only in the light of His death and resurrection.

• Some people will never understand. The reason for Jesus' failure to communicate was not in His lack of ability, but in the inability of His hearers to receive His message.

Because they did not belong to God, they were unable to hear and receive the words of God (8:47).

The real problem in the communication of the Gospel is spiritual.

We need the enlightenment of the Spirit to understand spiritual things (14:26, 16:13).

We must expect that there will be some to whom we will be unable to communicate the Gospel, for it is hidden from those who are perishing (2 Cor 4:3, 4).

Jesus came to communicate God to men. Although he failed by human standards, He did not fail by God's (6:36).

He has called us to carry on His work (17:18). Let us not be too dismayed if our results are no better than His.

— Next Issue —
"The Hidden Jesus"

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T. J. BLAND
Chief Executive Officer

Christ the Lord is risen today Hallelujah!

GOOD NEWS

Thine be the glory risen, conquering Son.

FROM THE WORLD'S BEST SELLER

JEWISH HERO SLAIN

JERUSALEM (Friday).— Today will be remembered as Black Friday for many years to come. Not only was the city alarmed when darkness fell from mid-day till 3 p.m., but many will mourn the lamp of Roman justice going out at the

'trial' of the controversial north-country prophet which resulted in his execution today. The popular preacher/healer, Jesus of Nazareth, was cut down in his prime in a ritual murder sanctioned by legal and ecclesiastical authorities.

Supplement to "AUSTRALIAN CHURCH RECORD", 5th February, 1976

(See full story inside)

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Here are two samples, taken from Luke's gospel and John's gospel.



JOHN 20:24-29

Jesus and Thomas

One of the twelve disciples, Thomas (called the Twin), was not with them when Jesus came. So the other disciples told him, "We saw the Lord!"

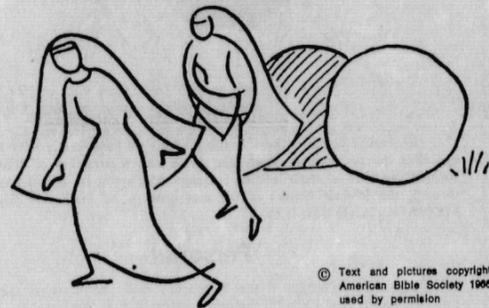
Thomas said to them, "If I do not see the scars of the nails in his hands, and put my finger on those scars, and my hand in his side, I will not believe."

A week later the disciples were together indoors again and Thomas was with them. The doors were

locked, but Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here, and look at my hands; then stretch out your hand and put it in my side. Stop your doubting, and believe!"

Thomas answered him, "My Lord and my God!"

Jesus said to him, "Do you believe because you see me? How happy are those who believe without seeing me!"



LUKE 24:1-3

Very early on Sunday morning the women went to the grave carrying the spices they had prepared. They found the stone rolled

away from the entrance to the grave, so they went in; but they did not find the body of the Lord Jesus.

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(This space will be taken up by an advertisement for the Bible Society, including a returnable coupon for a New Testament, or Gospel of Luke or John.)

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That the Bible is God's word to man,
 That man is hopelessly lost without God,
 That Jesus took man's punishment for sin on the cross,
 That God, the Holy Spirit, is the only one who can give man spiritual life,
 That Jesus Christ is God, and lives today,
 That God is in absolute control of His universe,
 That Jesus will return to earth, as He promised,
 That a person becomes a Christian by turning from sin, and trusting Jesus Christ as Saviour and Lord.

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ORDINATION DISPUTE



Miss Emily Hewitt, one of the 11 Episcopal women involved in the disputed 1974 Philadelphia ordination service, addressed a conference on "The Moral Imperatives for the Ordination of Women".

Large attendance at QBI Summer School

Summer School 1976 attracted a full house to the Queensland Bible Institute during the first three weeks of January. College dormitories were filled to the limit, and residential students were also billeted in private accommodation. Many others attended on a live-out basis.

QBI faculty members were assisted by special guest speaker the Rev John Coleman, minister of Camberwell Baptist Church, and by Mrs Rosemary Bardsley, a former faculty member. The theme of the school was "The Power of God", and the studies examined the varied implications of Paul's declaration that the Gospel is the power of God (Rom 1:16).

As has been the case in former years, Summer School '76 was designed to reflect the emphasis of the normal three-year curriculum. QBI's course centres upon the Gospel as expounded by Paul in the Epistle to the Romans, and each subject is taught so as to integrate with the theology of Romans. The distinctive approach is based on the conviction that

the Chalcedonian formula of **unity and distinction** in the relationship of the two natures of Christ was examined for its application to the work of the three Persons of the Trinity in salvation. It was shown that distortions of the Gospel occur when the unity of the three persons is stressed at the expense of the distinction, or vice versa. Many modern holiness doctrines, as well as some key assertions of the charismatic movement were looked at in the light of the prevalent rejection of Chalcedon.

In the study of the Old Testament the **unity and distinction** principle was applied to the problem of the relationship of the Old to the New Testament. It was shown that many difficulties and aberrations in the Christian interpretation of the Old Testament stem from the same failure to accept the understanding of reality which is revealed in the person of Christ. Students were given ample opportunity for practical application as the school closed with a course on the Gospel and pastoral problems.

He received his education in the Anglican mission of Pozo Yacare, one of the oldest and most traditional centres of the "Mision Anglicana".

From 1962 to 1965 he attended the Bible Institute

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Historical consecration in South America

FIRST EVER INDIGENOUS TRIBESMAN CONSECRATED BISHOP IN ANGLICAN COMMUNION



In a simple, dignified, yet moving ceremony celebrated in the Anglican Mission of Algarrobal, a village located 40 kilometres from the town of Embarcacion in the Argentine Province of the Chaco, the Rev. Mario Marino was consecrated Assistant Bishop in the Diocese of Northern Argentina.

The new bishop is a member of the Matico tribe, the largest tribe among the aboriginal people of Argentina.

Bishop Marino was born in the same Argentine Province in 1932.

The service of consecration was conducted by the Diocesan Bishop Patrick Harris, a missionary of the South American Missionary Society.

He was assisted by the Bishop of Paraguay, Bishop Douglas Milmine, another South American Missionary Society missionary; the Bishop of Argentina with Eastern South America, Bishop Richard Cutts, an Anglo-Argentine; and the first Assistant Bishop of Northern Argentina, another Anglo-Argentine, Bishop David Leake.

Some 30 other Anglican clergy, mostly of the same tribe, attended the service, as did also representatives from more than 70 churches of the Diocese, and more than 600 Anglicans of the surrounding zone, all of whom shared in the Communion service immediately following the consecration.

Due to the numbers, both services were held in the "open air cathedral" outside the local church building.

This native leader of his people has already proved himself a pastor among pastors.

He received his education in the Anglican mission of Pozo Yacare, one of the oldest and most traditional centres of the "Mision Anglicana".

From 1962 to 1965 he attended the Bible Institute



Bishop Richard Cutts with a group of students of the Vocational Institute at Mision Chaquena, Algarrobal, following the presentation of certificates by Bishop Cutts. The presentation took place during the conference preceding the consecration.

The group of bishops and clergy at the consecration of the Rev. Mario Marino, who is to be seen in the front row the second from the right, together with his wife. Continuing to the left is Mrs Harris, Bishop Patrick Harris, Bishop David Leake, and the extreme left, the Rev. Stephen Barrett (Australian SAMS missionary in Northern Argentina). The two bishops standing behind Bishop and Mrs Harris are Bishop Richard Cutts from Buenos Aires and Bishop Douglas Milmine from Asuncion, Paraguay. The distinctive Anglican robe of the Diocese of Northern Argentina takes the form of a white "poncho" with black bands for the presbyters (priests) and red bands for the bishops.

at Algarrobal where he studied under the direction of the Rev. Maurice Jones, a SAMS missionary, and tutored by Mr Kevin Bewley, Australia's first SAMS missionary.

Both before and after his seminary training, Mario Marino practised his pastoral ministry for several years.

He was ordained deacon in 1968 and presbyter (priest) in 1970.

The following year he was designated an itinerant minister and preacher and fulfilled functions similar to those of an archdeacon.

He will discharge his ministry as assistant bishop in the region of Ingeniero Juarez, a town in the Argentine Province of Formosa.

Algarrobal was chosen as the venue for the consecration as it is the oldest Anglican mission in the Diocese, being founded in 1914.

The consecration was preceded by a two-day Diocesan conference at which the meetings were led by Bishops Harris and Leake of Northern Argentina, Bishop Milmine of Paraguay and Archdeacon Alberto Mena from Chile.

One Australian missionary commenting on the conference, wrote: "More Indian representatives than were expected came and shared. Bible studies, singing, testimonies... and just talking whilst waiting in queue for food were all great."

Bishop Patrick Harris has

asked Australian Christians to pray especially for Bishop Marino and his wife, Rosa, as they take up their new ministry and increased responsibilities.

Australia was represented at the consecration by SAMS Australia's most recent missionary clergyman, the Rev. Stephen Barrett.

Appeal to WCC over Mozambique persecutions

From page 1

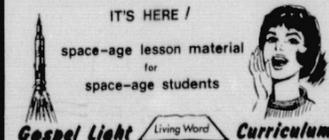
There is no evidence of persecution of the churches in Mozambique, in the opinion of two officials of the World Council of Churches who visited the country in December, according to the Church Times.

But they admitted that several missionaries and other individuals had been detained by the Government. These belonged to such groups as the Nazarenes, Seventh Day Adventists and Jehovah's Witnesses. The charges against them had not yet been made known.

In a trip to the northern province of Tete Dr Baldwin Sjollema, Director of the WCC's Programme to Combat Racism, was able to see how grants from the

WCC's Special Fund to Combat Racism had been used to provide school books and medical supplies for primary and secondary school pupils. This aid was greatly appreciated, he reported, but there was need for much more.

Dr Lukas Vischer, Director of the WCC's Faith and Order Secretariat, had been invited by the Christian Council of Mozambique to discuss with the leaders of Protestant Churches the possibility of closer unity. Representatives of the Churches — which include the Anglican diocese of Lebombo, at present forming part of the Church of the Province of South Africa — unanimously expressed readiness to seek ways to form a united Church.



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This interview with the Rev John Stott, former Rector of All Souls' church, Langham Place, London, and a well known Evangelical speaker, was arranged at the recent Church Missionary Society Summer School, at Katoomba, NSW by the "Record's" Editor, the Rev Bruce Ballantine.

The first section of the wide-ranging interview was reported in the previous issue of the "Record". Mr Stott was anxious to point out that anything he said on matters of local controversy were said with the recognition that he was a visitor and did not wish to intrude in local affairs. He said it would be inappropriate for him, as a visitor, to presume to comment on domestic issues without that qualification.

VIEWS OF AN EVANGELICAL WIDE-RANGING COMMENTS ON TRENDS IN THE CHURCH

- The Ecumenical movement — some comments.
- Is "organised" church community desirable?
- Outlook for theological education in UK.
- Evangelical influence in English church life.
- Bishops' vestments — catering for Anglo-Catholics?

- Comments on the synodical system in England.
- The church situation in Northern Ireland.
- The Festival of Light in Britain.
- His own background: how he became a Christian.
- Establishment of an evangelical lectureship in UK.
- His position as an honorary chaplain to the Queen.

Do you think that the ecumenical movement as a whole is a dead end?

No, I wouldn't put it as strongly as that and I suppose I take a mid position on many of these things.

I am not an uncritical enthusiast for the ecumenical movement, nor do I think it right to go in for blanket condemnation.

I think both of those are intemperant extremes.

Do you think that the goal of organic organisational community is a desirable goal?

Yes, I do. You have still got to define what you mean by organic community, but I believe that visible unity of the Church of God is pleasing to God and that it is a right and proper goal for

World Council of Churches of selective indignation, that they are much more articulate in condemnation of dictatorships of the right than they are of dictatorships of the left and I think that is a very regrettable selectivity. There is no doubt about that.

Secondly, I guess that the major reason is the one that you have given. Namely that they decided to admit the Orthodox Church in New Delhi in 1961 and rather than not to embarrass Orthodox representation, they have to be very careful not to make explicit condemnations of communist countries.

Mind you, I think that the third reason that I would add is that some of the conciliar leaders have what I think is an excessive admiration of

What is your feeling about the strength of evangelical opinion or expression in the councils in the ecumenical movement generally?

Well, it is very feeble. I'm afraid.

I hope I am right in saying that the World Council of Churches is, or was, more ready to listen to evangelicals at Nairobi than it was at Uppsala.

There were a number of evangelical delegates and advisors at Uppsala. There was no, I think, evangelical speaker.

There may have been a Latin-American Pentecostal speaker who spoke briefly at one session.

What is the outlook in England in theological education, in view of recent

years of synodical government in England have left a certain amount to be desired in terms of clumsy procedures — but I still support it as right and therefore through these growing pains we have got to look for greater maturity in the operation of proper structures.

Well, I don't know. I would not want to comment on that because I don't know him personally.

I think there is a difference between being against violence on the one hand and taking active steps to overcome it on the other hand — and I think I would have to agree that he is not in favour of terrorism and the bombing of the innocent.

That is what he means by violence but, I don't think I could say that he is taking satisfactory initiatives to overcome it by reasonable political policies.

Within the Anglican Church in Ireland are there any identifiable terrorists?

No. Not that I know of.

How much goodwill does the Festival of Light enjoy in the Church of England?

Well, originally it enjoyed a great deal of goodwill. I believe it was a spontaneous movement, particularly of young people.

• To page 5

Looking at England from a non-church point of view, do you see any prospect or way out of the Northern Ireland situation?

No, I don't and Mervyn Rees, the Secretary of State for Northern Ireland said exactly the same thing himself at Christmas.

He had the courage to abolish internment without trial because it is a weapon that can only be used in the state of urgency and is not consistent with democratic processes.

Many of us are very thankful that he has abolished it and taken the risk involved in abolition.

But very soon after I think it was he who said there was no solution to the problem in Northern Ireland by force, by the British Army, unless the 'silent majority' of Northern Ireland, both Protestant and Catholic take reconciling initiatives of their own.

The combatants in this struggle are labelled Catholics and Protestants yet the activities of such people is totally incompatible with Christian faith. Are practising members of Christian congregations to your knowledge involved in the struggle?

Yes, you see Paisley himself is an evangelical believer and he has founded his own church — a branch of the Presbyterian church — as a moderator and he has a very large following who are churchgoers.

I have heard him often regretting violence as a way out. Is this just talk?

I think the time will come when we will put robes aside at least that's my private hope.

Sometimes at All Souls we don't wear robes at guest services. We just wear a suit and a clerical collar.

What is your assessment of the operation of the synodical system?

Well to begin with, I believe it is theologically right.

I believe the church must govern itself and therefore I supported it from the beginning in personal terms.

I think the way we have done it has been cumbersome and I think the first five

years of synodical government in England have left a certain amount to be desired in terms of clumsy procedures — but I still support it as right and therefore through these growing pains we have got to look for greater maturity in the operation of proper structures.

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• To page 5

JOHN STOTT INTERVIEW

• From page 4

I was present at the first rally of the Festival of Light in the Albert Hall whenever it was, three or four years ago, when people like Lord Longford and Malcolm Muggeridge were on the platform.

My over-riding reaction was firstly that this is spontaneous, this is not contrived, and secondly, a spontaneity in the younger generation and this was the most healthy thing about it.

A very large proportion of that very big crowd in Trafalgar Square comprised young people who were exuberant in singing praises to Jesus and of course they went on from that protest against the moral decadence of that country to an evangelistic rally so there was a combination of evangelism and moral protest then.

In recent days I think the Festival of Light has gone into the doldrums a little bit and is finding it a little difficult to find its true identity and role.

But now it has appointed an academic as its director — Raymond Johnstone. He is a good friend of mine and has been for some time a lecturer in Newcastle University. He is a close friend of Dr Jim Packer, very alert intellectually, and has brought, I think, a new dimension to the whole work of the Festival of Light.

He writes to the papers quite a bit. He is engaging himself in thought and research in other forms of writing and I think he will try to take seriously the question of why do we go beyond public protest to bring our influence to bear in the corridors of power — and that is an important thing.

Everybody knows you as a preacher, author and as the legendary rector of All Souls', Langham Place. Now that you're not Rector there, how do you spend your time?

Well, I resigned as Rector of All Souls on the 25th anniversary of my institution as Rector, because I genuinely believed the parish needed a change in leadership and that I needed a change of responsibility.

Michael Baughen who is an extreme, gifted man and 10

years younger than I, has taken the goodness of God, been appointed as my successor.

He had already been effectively leader of the church and of the staff team for five years as vicar, but now he has taken legal title and the freedom of the security and the symbols as well as the reality of office.



The Rev Michael Baughen Rector of All Souls

I shall carry on, as far as I can see as I have done in the last five years — six months back in All Souls.

Michael Baughen and the church council very kindly invited me after I resigned to stay as a member of the pastoral team and to take a full share in the pastoral responsibilities for the church for six months every year and they

What are your personal interests?

Bird watching and bird photography and I try to do some when I'm on holiday.

How did you develop that interest?

My father was keen on natural history in general — flowers and birds and trees and butterflies — he was chiefly a botanist and I took it up from him and concentrated on birds.

How did you become a Christian?

I was brought up in a nominally Christian home in the sense that my mother made it so.

My mother's mother was a German Lutheran. My mother was brought up as a Lutheran in England.

My father was a doctor and an agnostic.

My mother, though with no very clear understanding of the Gospel, was a godly woman — believed in God and taught to "say my prayers" and to read the Bible every day which I did out of loyalty to my mother and because it has become habit all my life until I was in my mid-teens. But it meant nothing to me.

At that time I was in very normal adolescence, very lacking in identity and aware of two things — a sort

of religious streak — that is, a wanting to find God but feeling that He was remote and I was alienated from Him. And wanting to be the kind of person I admired and finding I fell far short of my ideals.

At school as a boarder I was invited by a friend to attend a small meeting, which I went to as an expression of my religiousness.

A Mr Nash, one of the Scripture Union and varsity leaders in Britain spoke one day on Pilate's question: "What then shall I do with Jesus, who is called Christ?"

And for the first time that I can remember an impact was made on me in terms of needing to ask that personal question — if Christ is the centre of Christianity, what must I do with Him?

I asked him questions afterwards and he had the spiritual discernment to realise I was a seeking soul and he took me out for a drive in a car and he went through the way of salvation with me — and that night I opened the door to Christ.

Now I have had a very up and down experience since then. The first year I was very uncertain about what had happened to me, but gradually over the years and in the goodness of God, I think I can say that I've matured.

Mr Nash invited me to his camps and I became the secretary and treasurer and my first taste of Christian work of personal evangelism of speaking, of giving Bible readings were all in the context of Scripture Union, varsity and public schools camps during my years as an undergraduate at Cambridge.

Could you tell me about the lectureship you have established in England?

These are called the London Lectures in Contemporary Christianity.

It came to my mind through visiting America and becoming aware that there are a number of evangelical-endowed lectureships, whereas there is nothing of this kind in Britain.

So the idea came to me that we needed to have an endowed evangelical lecture-

ship that would enable us to invite an evangelical scholar from some part of the world who would be given the responsibility to lecture Biblically, Christianly and about one of the burning issues of the day.

He would not be asked to give Biblical expositions, he would not be given a text. He would be given a theme or topic and would be asked to

decide that the first burning issue is Marxism, Marxism is the rival to Christianity in the world today.

We invited Professor Jose Megas Bonino, the leading Latin American Protestant theologian to deliver a series of lectures.

They were called "Christians and Marxists — The Mutual Challenge to Revolution."

The book is just being published. These were delivered in 1974.

Professor Sir Norman Anderson gave the 1975 lec-

ture on issues of life and death.

He took the sanctity of human life on a whole range of issues: genetic engineering, artificial insemination, abortion, euthanasia, suicide, revolution, capital punishment and war.

The 1976 lectures are being given by Malcolm Muggeridge on Christ and the media — a Christian critique on the power of the media.

The 1977 lectures are going to be given by Professor Donald Mackay on something to do with Man and the Mechanistic Universe.

The 1978 lectures will be given by Raymond Johnstone, Director of the Festival of Light on something to do with the family. Hodders have agreed to publish the whole series.

Speaking of Malcolm Muggeridge, some got the impression that he was a kind

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All Souls, in the heart of London's West End, seen from Oxford Circus

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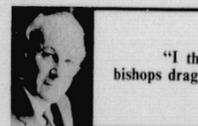
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"I think copes and mitres look ridiculous and I long to see bishops dragging the episcopate into the modern world."

Christians to seek.

Provided of course it is a visible expression of unity in truth and in charity.

If it is purely structural without truth and charity, then it is not pleasing to God.

Some people say that the World Council is soft on communism and hard on the excesses of the right and other people will say that this is partly due to the fact that there are representatives of the Russian church and other communist bloc churches and that this means that they don't want to be too hard.

Well, I don't have access to the inner council of the World Council of Churches.

I am not a member of the executive or the Central Committee, so I don't know the reasons.

I would judge that your assessment is an accurate one.

Firstly, I think it is true that there is evidence in the

some Marxist societies.

There is a great deal of admiration for the People's Republic of China.

Now mind you, I think there is a great reluctance on the part of evangelical Christians to admit that there is anything good in China at all and although I have never visited China I think one has got to agree that Mao and his colleagues have been responsible for a quite unique and fantastic social revolution in China in economic and social terms which have brought a great deal of good to China.

I think there is no doubt at all about that. They developed a national unity, a national identity and so on.

Of course I would immediately want to add at what therefore cost to the total cost of personal freedom.

But you can't help admiring about some of what has been done. I think it is silly to blind one's eyes to that.

Have evangelic colleges been affected?

No, the evangelical colleges are still full. There are now six colleges — Clifton College, Bristol and Tynedale Hall (Bristol have merged into Trinity College, Bristol). So we now have Oak Hill in London, Trinity, Bristol; St John's, Nottingham; Cranmer Hall in Durham; Wycliffe Hall, Oxford; and Ridley Hall, Cambridge.

The number of ordinands from these six evangelical colleges is now, I think about 45 per cent of the total number of men being ordained. This is a very high number.

It doesn't mean that all are evangelicals, because these colleges have some students in them who would not call themselves as evangelicals.

There have been a number of very important appointments in England recently of evangelicals. Is this indicative of general trend within the Church of England of a growing evangelical influence?

I think it is two things. I think it is partly a recognition of the growth of the evangelical movement in the Church of England and it is proper that such a movement would have its representations in the House of Bishops.

I think, frankly, secondly that one must not regard the appointment of bishops in the Church of England as being primarily a party matter.

I think there is a genuine impartial desire to appoint the best members to positions of leadership and I think that when there are men of ability they are appointed.

I myself believe that Donald Coggin and Stewart Blanch were appointed archbishops of Canterbury and York respectively not because they were evangelicals, but because they were the best men available

Now their argument is that when you are made a bishop, you are everybody's bishop.

I have heard David Shepherd say to me that just as evangelicals expect Anglo-Catholic bishops to lay aside their vestments when they come to our churches, so we must allow Evangelical bishops, when they go to Anglo-Catholic parishes to put on the vestments — it is a matter of charity.

I don't take that view myself. I believe that vestments are important, quite aside from the theological position. I think copes and mitres look ridiculous and I think they belong to another generation and I long to see bishops dragging the episcopate into the modern world.

I think we need a new image of the bishop in the 1970s.

I think the time will come when we will put robes aside at least that's my private hope.

Sometimes at All Souls we don't wear robes at guest services. We just wear a suit and a clerical collar.

What is your assessment of the operation of the synodical system?

Well to begin with, I believe it is theologically right.

I believe the church must govern itself and therefore I supported it from the beginning in personal terms.

I think the way we have done it has been cumbersome and I think the first five

years of synodical government in England have left a certain amount to be desired in terms of clumsy procedures — but I still support it as right and therefore through these growing pains we have got to look for greater maturity in the operation of proper structures.

Well, I don't know. I would not want to comment on that because I don't know him personally.

I think there is a difference between being against violence on the one hand and taking active steps to overcome it on the other hand — and I think I would have to agree that he is not in favour of terrorism and the bombing of the innocent.

That is what he means by violence but, I don't think I could say that he is taking satisfactory initiatives to overcome it by reasonable political policies.

Within the Anglican Church in Ireland are there any identifiable terrorists?

No. Not that I know of.

Looking at England from a non-church point of view, do you see any prospect or way out of the Northern Ireland situation?

No, I don't and Mervyn Rees, the Secretary of State for Northern Ireland said exactly the same thing himself at Christmas.

He had the courage to abolish internment without trial because it is a weapon that can only be used in the state of urgency and is not consistent with democratic processes.

Many of us are very thankful that he has abolished it and taken the risk involved in abolition.

But very soon after I think it was he who said there was no solution to the problem in Northern Ireland by force, by the British Army, unless the 'silent majority' of Northern Ireland, both Protestant and Catholic take reconciling initiatives of their own.

The combatants in this struggle are labelled Catholics and Protestants yet the activities of such people is totally incompatible with Christian faith. Are practising members of Christian congregations to your knowledge involved in the struggle?

Yes, you see Paisley himself is an evangelical believer and he has founded his own church — a branch of the Presbyterian church — as a moderator and he has a very large following who are churchgoers.

I have heard him often regretting violence as a way out. Is this just talk?

I think the time will come when we will put robes aside at least that's my private hope.

Sometimes at All Souls we don't wear robes at guest services. We just

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ACC, FOL and Ted Noffs

Sir,
I reply to your "Notes and Comments" item of ACR 22/1/76 entitled "Ted Noffs, ACC and FOL". In the last paragraph several questions are posed which create an unhealthy air of suspicion about the Australian Council of Churches and its policy towards the FOL. Thus I am taking up your invitation to comment on behalf of the Council.

As is widely known, the Australian Council of Churches is a fellowship of 12-member churches, including the Church of England, and the policy of the ACC is determined by representatives of these member churches. The ACC has not made any policy decision regarding the Festival of Light. Before such a decision could be made, it is necessary for representatives of one of the member churches to bring forward the issue to the Executive Committee. No such action has so far been taken by any member church. As FOL gains its support from the same member churches as the ACC, it is clear that there would be as much unity or

Letters

TO THE EDITOR

division on this issue as there is within these churches themselves.

The reference made to a statement by the President of the ACC, the Rev Neil Gilmore relates to a newspaper story in The Australian on 22/5/74. Mr Gilmore was referring to "fanatical anti-communism and a racist doctrine of white superiority" which he had confronted in some areas of Australia. NO reference was made to the FOL.

Your story has many inaccuracies. "Christian Women Concerned" is in no way connected with ACC. It is a completely independent organisation. The ACC in New South Wales does have a Commission on the Status of Women which has been active for some time on the issue of women's involvement in the church and in society, but has never made any statement about the FOL. This Commission receives wide support from Christian women in all major denominations.

I trust that this answers your questions and you will display this reply equally prominently so that all may know the position of the Australian Council of Churches on this issue.

JEAN SKUSE (Ms)
General Secretary.

EDITOR: It is good to learn that the ACC and its officers have not lent their support to opposition to the Festival of Light.
Miss Skuse suggested the allegations were ours in fact they were made in the magazine "Mabel" — the inaccuracies were theirs not ours.

Garlic is 'preferred to foreign verse' Appeal for All Souls

Sir,
As your footnote to Robert Burns' verse in the "Record", November 27) says, it is an "unknown ode".

Indeed, and in the form you printed it, will no doubt remain so.
My mother speaks a little Gaelic, but the only thing anywhere within coo-ee she gave me as a child was garlic which I commend to your readers in preference to foreign verse — for only with tender tummy could you do any worse.

(Rev) ALAN GUYER,
Kangaroo Valley, NSW.

Farewell to Deaconess

Sir,
May I through the Australian Church Record ex-

JOHN STOTT INTERVIEW

• From page 5
mystic in the early days of his Christian involvement.

I've had the privilege of getting to know him. I think I could say as a friend now. I have been down to his home and spent a day with him on at least two occasions.

And there is no doubt that he believes in the virgin birth and that he is a full Trinitarian Christian.
He hasn't yet committed himself to the Christian Church. He goes sometimes to the parish church.
He sits close to the institution.

He is an anti-institution, anti-establishment man. But of his commitment to Christ, the Son of God, Son of Man, I've no doubt. He wouldn't call himself an evangelical.
You hold the title of Honorary Chaplain to the

press my deep gratitude to the Archbishop, Bishop F. O. Hulme-Moir, Archdeacon R. G. Fillingham, Mrs H. M. Bragg and all who did so much to make the farewell given to me in the Chapter House in November such a memorable occasion.

I wish to thank the hundreds of friends who shared in the very generous gifts which have been given to me. Part of the cheques I have used to furnish the delightful unit which has been made available to me at Macquarie Towers and the remainder has been invested to assist with the new ministry I have in the retirement villages at Woollahra. St John's Glebe and Elizabeth Lodge at King's Cross. Already I feel I have been made very welcome and see many opportunities for service.

With all good wishes to you and the readers of the Australian Church Record.

MARY M. ANDREWS,
(Head Deaconess),
Woollahra.

Appeal for All Souls

Sir,
At the CMS Summer School at Katoomba in January where the Bible Readings were given by the Reverend J. R. W. Stott mention was made of the plans by All Souls Church London to extend their existing buildings.

A number of people expressed interest in making donations to the Appeal for these extensions and I am writing to ask whether you could mention in your columns that donations can be made in Australia. Cheques should be made payable to All Saints Building Appeal and could be sent to me care of the Diocesan Church House, PO Box Q 190, Queen Victoria Building, Sydney, 2000.

E. D. CAMERON,
Bishop.

Queen. Do you still have a relationship with her in that capacity?

Not really. One should always add the indefinite article to the word honorary. I'm an honorary chaplain. There is what they call a College of Chaplains, I'm one of them.

Is it true that you proposed one of the royal children for confirmation?
No, that is a rumour. That has gone all over the world and it isn't true.

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95 Bathurst Street, Sydney, NSW, 2000
Applications close February 27

Gospel newspaper extends to Britain



The "Good News" Gospel newspaper, now a familiar tool for evangelism throughout Australia, has also been launched in Britain.

The paper was first used nationally in Australia last Easter. The Christmas edition was launched concurrently in Britain as well as locally.

More than 130,000 copies were distributed by churches and Christians in Britain alone.

The editor, the Rev Richard Ansell of Baukham Hills Baptist Church (an outer Sydney suburb) is engaged in post-graduate research in Biblical history.

This study led to a five-month study period at Liverpool University in England in 1975.

While in England he attended Maghull Baptist Church in Liverpool.

The pastor, the Rev John Fisher, became interested in the "Good News" ministry, and from this friendship was launched "Good News" (UK).

"Good News", deliberately uses the techniques of today's sensational journalism to publicise the gripping events of the Gospel.

Christian opportunities in the Sudan says mission

Sudan, in a remarkable reversal of circumstances, has become a stable, welcoming and fruitful field for Christian missions, according to the Secretary for ACROSS Committee, Australia, the Rev S. B. Brook.

Throughout years of civil war the world ignored the slaughter, oppression and despair of the people of the Sudan's Southern Region, he said this week in a statement.

Missionaries were expelled, church leaders fled and Christian congregations dispersed or were killed.

Community services in health, education and social welfare were abandoned if not destroyed.

Since 1972, a new day has dawned for Southern Sudan, he said.

Peace has been restored. The semi-autonomous Southern Government has encouraged reconstruction of churches, of a Bible school and of pastors' houses, as a step in re-establishing the living church as a key centre from which simple improvements in community life may be disseminated.

"The entry from other countries of committed Christians keen to assist the growing church in Sudan is firmly encouraged," Mr Brook said.

Such workers must be able to contribute specialist training or experience to the operation of Government-approved programmes of community development.

Under the umbrella of ACROSS, a number of missionary societies were now involved in water drilling, agriculture, hospital and clinic operation, handicraft training, literacy and the

STRIPPED OF THE GOSPEL

Instead of the deep-throated sound of the brass band, was the rather tinny sound of "canned" music forced through a very, very small speaker stuck in the middle of the stage.

Instead of the declaration of the Christian Gospel, there was the demonstration of the lust for the flesh.

Instead of the wholesome sight of Sally Lassies and men trimmed out in their smart uniforms, there was the suggestive forms of naked men and women stripping; completely stripping.

Previously the building in Sydney's down-town Goulburn Street, had been a Salvation Army Temple. It has now been sold and is currently the Hippodrome pornography theatre, which at the time of writing was showing a cheap and nasty pornographic film called "The Young Seducers", as well as now being a male and female striptease show "Frontal Frolics".

The former Salvation Army Temple is now painted a vulgar orange, exactly the same colour as the Third World communist bookshop across the road, which pours printed pornography out into society in bucketloads full.

A sign of the times. A building which once resounded to the preaching of the Gospel of Christ, now resounds to the bumps and grinds of strippers, "selling" their bodies to be ogled by the thirty or so men present at \$4 a ticket.

The only fleeting reference to Christianity during the two hour film and strip presentation was a reference in song to there being no Gideon Bible beside the bed in a hotel room.

This was followed up by a suggestion that the yellow pages would bring satisfaction... a man for the night.

Once again the pure has been desecrated. May God have mercy on their souls!

CHURCH OF STH INDIA IS TO ORDAIN WOMEN

The General Synod of the Church of South India decided at its biennial meeting in Tiruchirappalli last month to admit women to the presbyterate.

This decision, taken unanimously, follows an earlier decision in 1970 that women may be ordained deacons. So far there have been no such ordinations, but the first is expected to take place next month and a second at Easter.

Now women may be ordained priest in the CSI.

One senior bishop said, however, that he did not expect there to be a big rush — the women of India would, he thought be slow to respond.

A second historic decision taken at this meeting was to endorse the joint statement issued by the CSI, the Lutheran Churches, the Mar Thoma Church and the Church of North India to seek eventual unity in a united Indian Church to be called the Bharat Christian Church.

Already the CSI and the Lutheran Churches are in dialogue over union, and a scheme has been prepared and has been sent to the dioceses for approval. It will come back to the Synod at its next meeting in two years' time.

Bishop Ananda Rao Samuel, who was re-elected Moderator for another term of two years, said that the church needed radical reconstruction if it was to fulfil Christ's ministry to the poor and the down-trodden. A plan for a new pattern of ministry was laid before the three hundred delegates, with lay pastors administering the sacraments, a permanent diaconate, and a limited presbyterate occupying a supervisory role.

He claimed that, while helping the people of Sudan to rehabilitate their communities, there are wide open doors to speak freely of the Lord Jesus Christ, and to assist the national churches in their enthusiastic pursuit of the missionary call to their own tribes yet unreached for God.

\$50,000 in four months — fund for 'Bibleman'

Christians have given \$50,000 in four months to the "Bibleman" Fund to honour former NSW State Secretary of the Bible Society in Australia, the late Reverend Alan F. Scott.

The amount was generously donated in memory of a wonderful servant of the Lord by his friends and friends of the Bible Society, and will be used for the printing of Scriptures for Indonesia and Papua New Guinea.

One friend of Alan's said recently, "If only he were

BOOKS

1200-page commentary on Peter Editor for new Hymn Book is appointed

"1 Peter — Volumes I and 2" by John Brown (Banner of Truth Geneva Series of Commentaries)

Could you use over 1200 pages of commentary on 1 Peter?

If so, then these volumes must surely be unique. The author was 29 years a minister of an Edinburgh church last century and a Professor of Exegetical Theology for the Secession Church.

These "Expository Discourses" were delivered over a period of 16 years and were very highly thought of.

Spurgeon's comment was that Brown was a "Puritan born out of due time" and his work "massive, gold, rich and clear, profound and perspicuous".

And so it is: a leisurely and exact study, yet thoroughly practical as one would expect of a good expositor.

For a careful ruminative study that will inform the mind and warm the heart, there is probably very little like it today.

It has that rare quality of seeming to call unbelievers to repentance and believers to sanctify almost with the one voice.

— D. M. Hewetson.

Korean church leaders object to criticism

For more than a year now various missionaries, denominational heads and other Christian leaders in the US and abroad have denounced the strong measures taken by the Republic of South Korea to silence its critics. Many Christians in Seoul have demonstrated; many have been arrested, and many have been jailed without trials. The government has defended its actions as necessary to keep its country economically strong and united in the face of growing threats of aggression from North Korea.

The Korean Christian Leaders Association has recently issued a statement indirectly supporting South Korea's government. Leaders of 19 denominations signed the eight-point declaration which, in effect, asks foreigners not to be so quick to criticise their government.

The declaration says, "We recognise that under the present Korean situation the churches of this land cannot exist without the sovereignty of the Republic of Korea, and we regard the defense of our faith and the national security as our primary task at the present time."

The Korean church leaders pledged that "if and when the freedom of our faith and mission is threatened by any pressures, we 4 million Christians firmly resolve to resist them at the risk of our lives." In regard to conflicting reports appearing in the foreign press, they also cautioned foreigners that the "statement of any single organisation or group or individual cannot be viewed as representing the official opinion or conviction of the entire Church in Korea."

Therefore, they added, "We hope that the sister churches in the world will not draw any hasty conclusions about Korea's political situation or about the course of the churches in Korea on the basis of these partial reports from certain sectors."

Anglican Council plans Trinidad talks

The third meeting of the Anglican Consultative Council whose 60 members drawn from the churches of the worldwide Anglican Communion represent more than fifty million Anglicans round the world, will meet at Port-of-Spain, Trinidad, from March 23 to April 2, 1976.

The Council meets every two years. It met for the first time in Kenya in 1971 and the second time in Dublin in 1973. Its 60 members are chosen by each member Church in the Anglican Communion. Members include lay men and women, and are of all races.

Like the Lambeth Conference of Bishops, the Council has no authority to legislate, nor would it want it. The Churches confer together, then in the light of this consultation

ing part-time ministry and the priesthood of women. The Council will also discuss the desirability, form and location of another Lambeth Conference, and submit advice to the Archbishop of Canterbury.

The Council will be open to the press from March 30 to April 2, and full media facilities are available at the Chagauramus Convention Centre, Port-of-Spain, where the Council will meet. Full details on accommodation and facilities and applications for media accreditation are available from Alan Nichols, Anglican Press Service, 507 Kent Street, Sydney, 2000.

Mainly About People

ADELAIDE
Rev R. F. Steel, Rector of All Saints', Colonel Light Gardens, has tendered his resignation to take effect on February 2, 1976.

Rev D. W. A. Keay, at present Rector of the Parish of Mannum-Mt Pleasant, has accepted the offer of Minister-in-Charge of Findon-Seaton. Mr Keay is to be admitted to his new charge on the evening of February 4, 1976.

Rev C. Gray has been licensed as Locum Tenens of the Parish of St Francis of Assisi, Edwardstown-St Dunstan's, Ascot Park, as from November 1, 1975, during the vacancy of the Cure.

Rev J. F. S. Hogarth has tendered his resignation as Assistant Curate of St Matthew's, Kensington as from November 30, 1975. Mr Hogarth is to be licensed as Locum Tenens of St Matthew's, Kensington, from December 1, 1975, to February 1, 1976, whilst Rev A. W. Linton is on Long Service Leave.

BALLARAT
Rev J. R. Warner, Rector of Warrnambool, has been appointed an Honorary Clerical Canon of the Cathedral.

Rev M. X. Vine has been appointed Minister Associate to the Rector of Warrnambool as from December 1, 1975.

The Very Reverend W. W. Devonshire has resigned as Chaplain (part-time) to the Ballarat and Queens Grammar School as from December 31, 1975.

Rev R. Pether has been appointed Chaplain to the Portland Branch of the Missions to Seamen, and will be assisting the Rector of Portland as from January 1, 1976.

The Rev A. M. Savage was instituted as Vicar of Creswick-Clunes and Newlyn on Tuesday, January 6, 1976.

Mr N. Jeffs was made Deacon at Holy Trinity Church, Ararat, on Sunday, December 21, at 5 pm. He will serve as assistant Curate in the parish of Ararat.

SYDNEY
Rev C. D. Turner resigned on 30.1.76 as Rector of Riverstone and will become Rector of Guildford.

Rev K. R. Le'Huray resigns on 14.3.76 as Rector of Kingsford and Rural Dean of Randwick and will become Rector of South Hurstville.

Rev E. G. Newing becomes Rector of Hornsby on 5.2.76.

Rev N. K. MacIntosh resigned on 31.1.76 as Rector of Sutton Forest and will take up an appointment at The Kings School.

Rev Reginald Clark who has been with BCA at

Paraburdoo, WA, will become Rector at Denistone East-Marsfield.

Rev R. N. Wheeler is Locum Tenens at Burwood East during the leave of absence overseas of Rev D. O. Howard during 1976.

Rev Chung Bak Him, Abel (Abel Chung) of 100 George Street, Sydney (Missions to Seamen) holds the Archbishop's authority to officiate.

Rev K. F. Rogers, from Somerset, England, has the Archbishop's authority to officiate and will live at Holsworthy.

Rev T. R. Butler will be Locum Tenens for Rev E. Fisher-Johnson for three months from 1.3.76 during Rev Fisher-Johnson's absence on long service leave.

Some information concerning the growth of the church in Tanzania from the Diocese of Central Tanganyika newsletter, which reads: "The Diocese of Central Tanganyika is in the third year of its five-year plan for evangelism. The emphasis during this coming year is to be on teaching and building up those who have come to the Lord. It is amazing how many hundreds of people are being confirmed. In one parish this year we asked how many were to be confirmed and the pastor replied, '404!'.

The Bishop said, '104!'. No', said the pastor, '404!'. During 1976 at least two theological teacher/pastors will be involved in taking a series of seminars with pastors and evangelists to encourage them and lead them into taking series of Bible studies at the parish and village levels. The studies are especially designed to build up new Christians in their faith. They will be encouraged to have a set of books, which will be recommended to them and they will be shown how to use them most effectively in this work of teaching others to know and use their Bibles. So please pray on for this work and outreach and especially for this new thrust for 1976."

Other members of the World Vision of Australia board include Mr Robert Coles, honorary chairman; Rev Geoff Fletcher, honorary secretary and Mr Bruce Ogden, honorary treasurer.

LAUSANNE RESOLUTION
A resolution by the Lausanne Committee for World Evangelisation approved this month in Atlanta, Georgia, calls for prayer by Christians for persecuted Christians in totalitarian countries.

The resolution said: "The Lausanne Committee for World Evangelisation is painfully aware of the many areas in the world — especially the Soviet Union, the People's Republic of China and other totalitarian countries — which are closed to or which severely restrict an open proclamation of the Gospel of Jesus Christ.

"We are deeply moved by the faithfulness of many Christians in those areas who on account of their courageous witness are suffering affliction and persecution.

"As one representative for many unnamed other Christians, we mention the name of Georgi Vins who has been sentenced to five years in labor camp and five years exile in Siberia.

"We commend these persecuted Christians and their families to the care and ardent intercession of their fellow Christians throughout the world, that God may sustain them in their faith, grant them freedom and open those areas again for an unhindered evangelisation."

Anglican to board of World Vision
A leading Anglican administrator and former CMS worker has been appointed to the board of directors of World Vision of Australia.

He is Mr John Denton of West Pymble in Sydney. Mr Denton is general secretary of the General Synod of the Church of England in Australia and also registrar of the Diocese of Sydney. The appointment was announced this week by Mr Harold Henderson, Executive Director of World Vision of Australia.



Mr John Denton

Principal committees of which Mr Denton is a member are the Missionary and Ecumenical Council of the Church of England in Australia, and the International Affairs Commission of the Church of England.

A lay representative of Australia of the Anglican Consultative Council, Mr Denton is also a member of the executive of the Australian Council of Churches.

Between 1954 and 1964 Mr Denton served with the Church Missionary Society in Tanzania working as administration secretary of the diocese of Central Tanganyika.

Other members of the World Vision of Australia board include Mr Robert Coles, honorary chairman; Rev Geoff Fletcher, honorary secretary and Mr Bruce Ogden, honorary treasurer.

Christian brotherhood need 'never greater' — Muggeridge

Malcolm Muggeridge, 72-year-old British journalist, author and television personality, told an overflowing crowd at Wycliffe College, Toronto (Canada) last month that western civilisation was falling to pieces.

He said there were "ominous similarities" to the collapse of the Roman Empire, that our institutions were not working, and that relationships between human beings were not satisfying or functioning.

"Rome didn't crack up any more than our western world is cracking up because it is weak," he said.

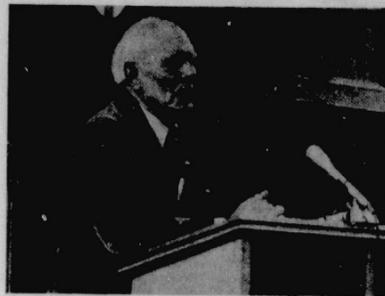
"The Roman Empire cracked up because the moral shape that lies behind all other shapes was no longer working.

"Unless men have a sense of a moral order to their world and in their universe, they will not be able to construct any other kind of order — economic, political or social."

He censured television as responsible for corruption, particularly among children.

"They see the family ridiculed, marital fidelity ridiculed, and materialism constantly being preached," he said.

Asked during a 20-minute question period if he



Mr Malcolm Muggeridge

supported institutions such as the church, Mr Muggeridge replied that "they perform an economic service," but that "I feel no need to identify with them."

"I don't understand their manoeuvres to appear as one, or their alleged differences," he mused.

The World Council of Churches reminded him of watching the pubs close when he was a boy.

"The men would come out all holding onto one another

in order to keep from falling in the ditch," he said.

In conclusion, Mr Muggeridge said that the need for Christian communities and Christian brotherhood had "never been greater."

Asked to define Christian community, he said: "It is a community of those who love our Lord; of those who want to follow and who are drawn together."

— Canadian Churchman.

Congress committee appointees

• From page 1

committee for the Lausanne Congress itself.

Named vice-chairmen were Akira Hatori of Tokyo, Japanese evangelist-broadcaster, and Nilson Fanini, pastor of the First Baptist Church of Niterio, Rio de Janeiro, Brazil.

Gordon Landreth, general secretary of the Evangelical Alliance of the United Kingdom, was elected recording secretary. Eight other committee members, including Bishop Dain, will serve with the officers on the executive committee.

In the interest of encouraging its members to promote regional evangelistic co-operation and also because of an expressed conviction about the best use of finances, the full committee decided to meet henceforth every two years. The executive committee will meet annually.

Members in each region were authorised to form regional groupings and to promote the work of the Continuation Committee in their respective areas.

Encouragement was also given to employment of regional co-ordinators, with a small amount included in the budget to help the regions with initial expenses. At the first meeting of the committee in Mexico City, the committee went on record in favour of emphasising regional activity rather than a global bureaucracy to promote evangelisation.

In adopting the aims and purposes paper here, the panel reiterated the Mexico City position. Instead of

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especially for Christians who suffer for their witness.

In addition to the officers and Bishop Dain, other newly elected members of the executive committee are: Bishop Festo Kivengere of Uganda, Saphir Athyal of India, Tom Zimmerman and Peter Wagner of the United States, John Stott of England, Armin Hoppler of Switzerland, and Kenneth Chafin, finance chairman from the USA.

Freak hailstorm damages school

Saturday, January 10, Toowoomba (West of Brisbane) in Queensland, was hit by a freak hail storm at 2.35 pm, which lasted for 20 minutes. East and South-East areas of the town were severely damaged by hail stones ranging in size from 4" to 6" in diameter.

St James Church in the centre of town had rain, but no hail. Rev Chas E. Thomas, LTh, was conducting a wedding at the time and had no idea of damage happening at that same time, elsewhere in the city. Gradually the news came through.

The Church of England Preparatory School for Boys and Girls had been one of the worst hit. Over 300 windows smashed. Corrugated fibro roofing holed and cracked under the deluge. Skylights over the library shattered, spreading glass and leaves with the rain which now entered the ceiling area. Ceiling tiles here

and in the school's hospital collapsed as they became water-logged.

The task of drying out the wall to wall carpet in the library was causing difficulty, even several days later. Friends and staff have had a mammoth task of mopping up and repairing windows. A complete re-roofing of the buildings will be some time yet.

Tiles have been spread around the foyer of the hospital building, in the hope of drying them out. Fortunately school had not yet recommenced after the holidays.

Ramon Williams.



Ceiling tiles adorn the foyer of the School's Hospital, at the Church of England Preparatory School, Toowoomba.

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Graham crusade here in 1979

Evangelist Dr Billy Graham has accepted an invitation from the Anglican Archbishop of Sydney, the Most Rev M. L. Loane, KBE, to conduct a major three-week Crusade in Sydney in 1979.

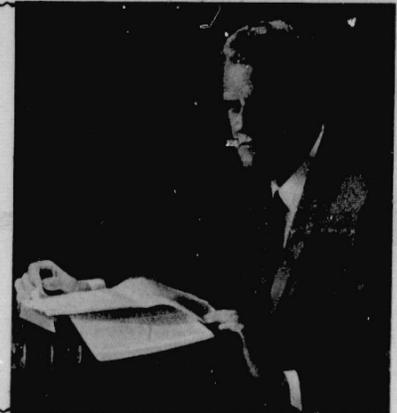
The Archbishop announced last week: "I believe the time is right for a major effort by the churches to reach the people of Sydney with the Christian message."

"It will be exactly twenty years since the 1959 visit of Billy Graham. This made a remarkable impact on the City of Sydney, on the churches of all denominations, and on an amazingly large number of totally uncommitted people."

"For the Church of England, the benefits were felt right through to the late 1960's, and were evident in the number of men who offered themselves for theological training and for missionary service, and it greatly increased numbers who offered themselves for adult confirmation.

"In the 1950's there was a rising tide of spiritual interest. Now we are moving in the opposite direction towards a humanistic and irreligious society. This invitation to Billy Graham arises largely from my own concern for the spiritual state of our nation. As we move into the 1980's, I hope that a three-week Crusade led by Billy Graham will prove the catalyst for a spiritual revival in this City."

Within the next two weeks two senior members of the Billy Graham team, Dr Walter Smyth and the Rev Leighton Ford will be in Sydney in connection with the annual meeting of the Australian Board of the Billy Graham Evangelistic Association, and the launching of the Melbourne "Reach-Out" programme. Some discussions will be held with them about definite dates and some details of the Crusade arrangements. A local committee of the church leaders will be set up to organise the Crusade, and the chairman of the Executive Committee will be Bishop A. J. Dain, senior assistant Bishop in the Anglican Diocese of Sydney.



Visit to Australia by Canon Michael Green

Canon Michael Green, leading speaker at the National Evangelical Anglican Congress in Melbourne in 1971, will visit Australia again this year.

At the invitation of the Archbishop of Sydney and the Evangelical Fellowship of Sydney Churchmen, he will give Bible Studies at the clergy school of the Diocese of Sydney, August 16 to 19, and will speak at a rally at Sydney Town Hall on the evening of August 19. He will also preach at St Phillip's, Church Hill, and St Andrew's Cathedral.

On his way to Sydney, he will speak at meetings arranged in Singapore, Perth, Adelaide and Melbourne.

After Sydney, he will speak at CMS New Zealand Spring School and conduct several parish missions.

Now aged 46, Michael Green was educated at Clifton and graduated at Oxford University with First Class Honours, majoring in ancient history, philosophy, Latin and Greek. He was President of the Christian Union.

After two years in the Army (during which he



Canon Green

organised the garrison theatre for Billy Graham Crusade relays), he went to Cambridge University and took a further degree, specialising in New Testament.

He was ordained in 1957 and was married the same year. For three years he was curate at Holy Trinity, Eastbourne. From 1960 to 1975 he served on the staff of the London College of Divinity, which later moved to Nottingham to become St John's College. He was Principal of

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Deferment of Wollongong Diocese proposal

A conference at Gilbulla of 85 representatives from four Rural Deaneries in the Wollongong Region this month passed a resolution that the formation of the proposed new Wollongong diocese be halted for the time being.

The conference which was chaired by Bishop Ken Short, Bishop in the region, heard two papers, the first was by Mr Peter Kell, a solicitor, member of the Sydney Standing Committee and also the Wollongong Diocese Committee and Zone Council.

His paper outlined the growth of Anglican work in the area up to the appointment of the present Bishop. He reminded the conference of the 1968 Ordinance which approved formation of the new Diocese by 1978.

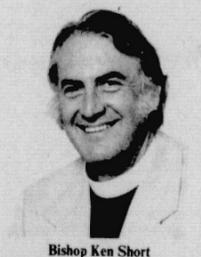
The other paper was presented by Rev R. E. Lamb, Rector of St Phillip's, Caringbah, also a member of the Sydney Standing Committee and the Wollongong Diocese Committee. Mr Lamb has been a long time opponent of the proposal.

His paper argued in favour of regionalisation. Discussion of this paper centred on questions of viability, the minimum number

of parishes to be involved, possible safeguards of evangelical character and whether the Sutherland Rural Deanery should be included in any future arrangement.

The conference unanimously passed the following resolution:

1. It is not possible for a diocese comprising Sydney's Southern region to be formed by 1978.
2. Because of the growth of Diocese some form of division of the Diocese in the future is inevitable.
3. In the interim period it is necessary that legislation be passed to expand and divide the autonomous local powers of the Bishop in Wollongong and the Wollongong Zone Council to allow for future regional administration.



Bishop Ken Short

EDITORIAL

Billy Graham returns

The announcement that Billy Graham will be returning to Sydney for a major crusade in 1979 will be welcomed widely by Christian people. Many still have vivid memories of the blessings that individuals and churches experienced back in 1959 and also in 1968.

Thousands of people were converted and became valued and active members of Christian congregations; scores of enquirers found their way to theological colleges and on to the ordained ministry; churches experienced revival of interest, not only in evangelism but prayer and bible study and Christians were given a new confidence to witness to their faith, both in their neighbourhood and in places of employment.

Such a crusade provides another opportunity for members of different denominations to participate in a practical demonstration of Christian unity; a unity based on ministry, not structures.

Many people have expressed the view that the day of mass rallies and mass evangelism is over but this surely is not the case. If God has raised up a man with the gifts of Billy Graham, who has obviously been used to great benefit throughout the world, it cannot be said that the day of such men has passed. As the Archbishop of Sydney indicated in his announcement Sydney is a different place in the 70's from the 50's and it might be that the soil is not as fertile.

After all these last 16 years has seen the unprecedented advance of secularism in the community especially through the education system and entertainment media. There is far less tolerance for Christianity now amongst ordinary people than there was, say, 15 years ago. On the other hand the sterility of secularism and the failure of materialism to meet people's real needs has also had an opportunity to manifest itself and the underlying hunger of people without Christ is all the more acute.

With three years to go before the Crusade, now is the time for the organisers to objectively evaluate the earlier campaigns, to isolate their strengths and weaknesses. It was felt by many people that there was a complacency about the 1968 Crusade that was not present earlier. It was thought that things would happen just because Billy Graham was here and they didn't, certainly not at the depth of the 1959 experience.

Another important area for consideration is the follow-up. The drop-out rate of enquirers from the earlier crusades must be a matter of real concern. The cause may revolve around the question of how ready were the churches then to receive and integrate large numbers of hitherto unchurched people. Follow-up campaigns and study courses have an important place but it seems that if the churches are not accepting communities of warm friendly people where strangers can feel and know they are welcome it may be that many enquirers will again be lost.

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