

MAINLY ABOUT PEOPLE

RIVERINA

The following are to be ordained to the priesthood at St Alban's Church, Griffith on November 30, 1977: Rev G. Sturt; Rev P. Alstin; Rev H. Booth; Rev M. Allison.

CANBERRA & GOULBURN

The following will be ordained to the priesthood on Sunday, 27th November, 1977 in All Saints' Church, Tumut. Rev E. Burton, Rev R. Lamerton and Rev B. Turner.

On 30th November, Rev R. Avery, Rev K. McCollim and Rev R. Salway will be ordained to the priesthood in St Phillip's Church, O'Connor, ACT.

Rev W. G. Scott, Rector of Junee, concludes his ministry there at the end of December to become the first Minister in Charge of the new Special District of Lavington (Albury).

Rev E. J. Rolfe, formerly Chaplain to the Forces has returned to the Diocese and is relieving Rev W. E. Wright, Rector of Gundagai, who is at present on long service leave.

Rev M. E. Cockayne, formerly Locum Tenens at Moruya, has resigned to undertake a year's training with the Community of Celebration at Cumbrae, Scotland. He will be accompanied on that course by Mr D. G. Saines, who has been Stipendiary Lay Reader at Koorawatha for the last two years.

SYDNEY

Rev D. Cohen, Rector of St Mark's, Sylvania West, has been appointed Rector of St Matthew's, Manly, from February 1978.

Rev J. Gelding, Rector of St Steven's, Normanhurst, has been appointed Rector of St Anne's, Ryde, from February 1, 1978.

ARMIDALE

Rev P. Newall, the Dean of St Peter's Cathedral, Armidale, has resigned as from 7th November, 1977.

Rev R. Gregson, has been appointed Minister-in-Charge of Tambar Springs.

Rev R. Gallagher, Diocese of Grafton, has been licensed as Associate Minister at St John's, Tamworth.

The following three candidates will be ordained to the diaconate on 21st December, 1977: Mr D. Carter, Assistant for Inverell, Mr D. Irwin, Assistant for Gunnedah and Mr J. Rutherford for Moree.

Captain L. Fernance now of Emmaville is to become Evangelist at Lightning Ridge from May, 1978.

Four Generations of Organists



A proud father holds his son after his baptism recently at St Matthew's, East Geelong. Matthew Cowling is fourth in a line of church organists that began with his great-grandfather, Mr Cyril Cowling (seated). Mr Cowling's first appointment came in 1909. Before coming to Geelong, he was, for 36 years, organist at All Saints' Cathedral, Bendigo. Matthew's grandfather, Mr Alan Cowling (right) began his career at the organ in 1933, and is presently organist at All Saints', Geelong. Mr Gary Cowling, Matthew's father, is incumbent organist at St Matthew's, East Geelong. What of Matthew's future? (Incidentally, led by its organist-choirmaster, St Matthew's choir plays an important part in the evangelistic outreach of the church).

HEADMASTER MEETS PRINCE CHARLES AGAIN

It was a royal reunion on November 6 for the Headmaster of Trinity Grammar School, Summer Hill and Strathfield, and his wife, when after 11 years, they met Prince Charles again.

Mr and Mrs Roderick West taught the Prince at Timbertop, part of the Geelong Grammar School, in 1966 and their reunion was at a church service at St John's Provisional Cathedral, Paramatta.

Mr Jane, West tutored the Prince in French and Mr West taught Latin and Greek.

Mr West said that he was thrilled to speak with the Prince once again.

"I asked Prince Charles if he was keeping up with his languages.

"He said he was a bit rusty and has completely given up

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INDONESIAN TRIAL POSTPONED

Outside the courtroom of the Central Jakarta court recently, Mr Harsym Yahaya, aged 35, who was being tried for the murder of an Australian Anglican Priest here in 1974, told spectators that the collection of Rp 60,365 in cash and four wristwatches would be handed over to Moslem fighters in the Southern Philippines.

In a brief address Mr Harsym said that he was grateful for the donation, which had been given by spontaneously Moslem sympathisers. He made the address after the session was over. The courtroom was packed with spectators while groups of people outside the courtroom were seen listening to the process of the Harsym trial through loud speakers.

In the hearing, which lasted for 15 minutes, the defendant requested that the team of Judges allow him to meet with spectators whom he called "brothers" for about 50 minutes. The Presiding Judge permitted this. It was learnt that Mr Harsym, who is married and has seven children, was a business man and Islamic teacher in Surabaya. He was caught in Jakarta shortly after the murder.

A man, who was holding the donation, told the Indonesia Times that the donation had been received from Moslems and was scheduled to be handed over to Moslem fighters in the Philippines through an Islamic Council of Proselytism in Jakarta. It was learnt that such donations had frequently been sent to the Moro.

When the Presiding Judge announced the postponement, yells of "Allah Akbar (God is Great)" were heard from spectators, who included youths.

Indonesia Times

Challenge to Bible Soc

The United Bible Society's plan to respond to a world wide need for Scriptures in 1978 with a record programme of translation, publication and distribution.

Funds already promised from Bible Societies around the world for this joint programme amount to \$A12,675,000.

This sum, however, is not sufficient to fully meet urgent Scripture needs around the world. Therefore, an additional \$A1.2 million is needed, over and above the projected income originally promised.

The Executive Committee of the United Bible Societies at its meetings in Nairobi, Kenya, at the end of September, 1977, called on all Bible Societies throughout the world to answer this call by increasing their financial contributions.

The Chairman of the United Bible Societies, Executive Committee, the Reverend James R. Payne (General Secretary of the Bible Society in Australia), said on return from Nairobi, "Meeting in Kenya were particularly conscious of the great demand for Scriptures in many areas on the continent of Africa, including Angola, Ghana and Zaire."

"However, there are similar needs in Latin America, Asia Pacific and parts of Eastern and Western Europe. The churches and missions in all of these areas depend upon us."

"The Bible Society in Australia desires to play a full part in this programme. We appeal to all Christians to share in making ours a generous, worthy response."

For 1977 Australia had promised to provide for the world Scripture needs \$475,000. Because of devaluation, an additional \$63,000 was required.

By October 31, 1977, the Bible Society in Australia hopes to provide \$538,000 to help meet the Scripture translation, production and distribution requirements throughout the world.

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SURVEILLANCE CALL ON SCHOOL MATERIAL

The Anglican Board of Education, Sydney, in drawing up guidelines for people worried about curriculum material being used in State Schools, has urged parents not to call protest meetings.

Instead, they should examine the material carefully, and talk to teachers and the local school principal, to see if there is any real cause for concern.

Some parents and other community members are becoming increasingly sensitive about various materials being used in schools.

However, concerned adults often do not know how to evaluate school materials.

Another problem is: "How does a worried citizen make his concerns known to the right school authorities?"

The Board of Education has produced some guidelines and "material criteria ques-

tions" to help concerned adults.

It is hoped that those who use the guidelines will recognise and accept both the primary responsibility of parents for their children's education and the school's responsibility to ensure that the children in their school have a valid and broad education.

Dr Lloyd-Jones on Evangelicals

Dr Martyn Lloyd-Jones had much to say about Anglican evangelicals and their policies in an address last week at the closing rally of the British Evangelical Council conference.

"Never in my wildest moment," he said, "did I imagine the changes in evangelicals that have taken place in the last decade."

He quoted the Bishop of Leicester's recent remarks about "the blurring of the lines of demarcation" between Evangelicals and

Anglo-Catholics.

Dr Lloyd-Jones acknowledged that Anglican evangelicals preached the gospel; that was not in doubt.

But that very preaching, in his view, was nullified in principle by their being in a comprehensive Church which allowed a valid place for other views and even for heresy.

He documented his assertions about evangelical shifts on Scripture, tradition and the gospel. These changes, he said, were acknowledged by many of those concerned. Among the evidences he reviewed were Growing into Union, the evangelical participation in Christian Believing, the joint activities with Roman Catholicism, and many other open changes in evangelical views or policies.

He focused attention on the crucial nature of the doctrine of the Church: "If your doctrine of the church is wrong, eventually you will go wrong everywhere. A mixed denomination of necessity must go astray."

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BRITISH EVANGELICAL LEADER TO VISIT AUSTRALIA IN 1978

The Reverend Tom Houston, MA, BD, Executive Director of The British and Foreign Bible Society, will visit Australia in March and April 1978 at the invitation of The Australian Evangelical Alliance.

During his visit Mr Houston will address a number of meetings and seminars on behalf of The Australian Evangelical Alliance and The Bible Society in Australia.

Mr Houston began his pastoral ministry in 1951 as Pastor of The Baptist Church, Johnstone, Renfrewshire, Scotland. From 1959 to 1971 he was Pastor of The Nairobi Baptist Church, Kenya.

During this time the adult worshipping congregation had grown from 40 to 1000. Regular finances grew proportionately.

It was a multi racial congregation - half African/Asian and half European. Thirty per cent of the congregation were university graduates. The ministry was one of consecutive relevant biblical exposition against the background of developing nationhood.

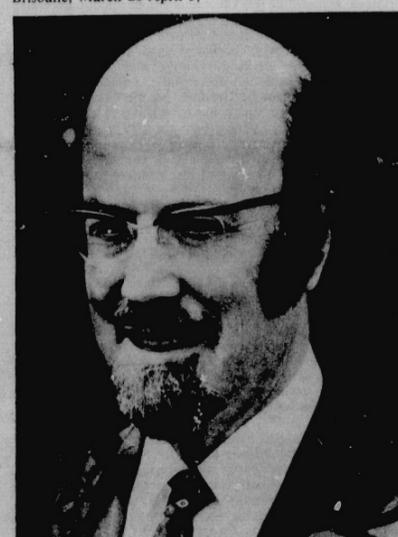
Mr Houston has been a regular broadcaster and writer.

He was appointed Communication Director of The British and Foreign Bible Society in London in 1971 with responsibility for promoting the more effective use of the Bible in England and Wales. In 1977 he was appointed to his present position.

He was a speaker at the Lausanne International Congress on World Evangelization in 1974. He was a member of the Lausanne

Sydney, April 4-14; Adelaide, April 14-21; Tasmania, April 21-26; Victoria, April 27-May 12; Canberra, May 13-14.

Further details of the programme will be issued closer to his arrival.



Rev Tom Houston

ON OTHER PAGES

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EDITORIAL

The publication of the recommendations of the Royal Commission on Human Relationships has aroused widespread alarm and resentment from the community.

The Prime Minister, Mr Fraser, was certainly right when he said that some of the recommendations would fill Australian families with horror.

Notwithstanding, the appeals from the commissioners for people to reserve judgement until after they have read the full report, some of their recommendations are so loaded on the side of humanist ethical beliefs that it would seem to us impossible for Christians ever to support them and still remain true to God's word.

Some of the most dramatic examples of this centre on the recommendations calling for the legalisation of brothels (one wonders whether the Commissioners would be so happy if legal brothels opened next door to them), the removal from the criminal code of some sexual abuses towards children, the encouragement of homosexual participation in a "non-judgemental way", in school sex education, the elevation of a doctor's judgement over that of parents in the case of abortion for girls under the age of 14, the lowering of the legal age of consent and modification to the laws on incest.

In every case the recommended changes to the law

would facilitate exploitation and relieve the penalty on these preying on the weak, the young and the helpless.

The arguments in favour of the recommendations appear to rest on a particular view on the role of the criminal law in our society.

The Commission appears to have taken the view that morals are a private matter and that the criminal law ought to have as little involvement as possible in them. It also appears that they have taken the view that penalties are justifiable on the grounds of deterrent and rehabilitative effects only. If present laws don't deter offenders, and if punishing them does them no good the law should be altered to remove the moralising role that it presently has. This view ignores the fact that law should also uphold what is right, it should act as the protector and when necessary the avenger of the injured. After all if the community through its justice system doesn't act to punish the wrong doer why shouldn't an injured party act to avenge himself or his family?

Of course this would lead to anarchy, abuse and injustice. It has been a mark of civilised societies that the law has acted as the impartial arbiter when citizens have been acted in a violent way against other people. If the law no longer fulfills this role who will?

Commission on Human Relationships

In addition, the argument that the law should not be used to uphold morality is open to serious question. So long as Christian morals represent the consensus of morality in society and gives coherence and stability then the law should act to maintain it. It is clear that there are no better standards than Christian ones (since they are God's) and if followed produce the greatest happiness and security, we would be foolish as a nation to toss them out on the insistence of a noisy, misguided humanist minority. In this connection Lord Devlin's comments published in this issue are relevant.

From a Christian angle one of the most intriguing aspects of the Commission was the involvement of a Christian in the person of Archbishop Felix Arnott of Brisbane. Whatever the philosophical presuppositions of Justice Elizabeth Evatt and Miss Anne Devoson, Christians would have expected to see some evidence of Christian influence arising out of his participation. Sadly this hope has not been fulfilled.

It is tragic that when the opportunity was given to contribute God's mind as revealed in scripture it does not appear to have been taken.

One can only hope and pray that legislators will have enough commonsense and public responsibility to consign that part of the report to the place it belongs - the rubbish tip of Gehenna.

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Rev Neil Flower at the operating panel of his recording room.



NOTES & COMMENTS

The Church is struggling in the suburbs

One of the problems which has episcopal heads worried these days is the effects on parishes of the enormous population shifts in the suburbs due to post war migration. Churches which were once the centre of Anglican prosperity are now near empty shells, due mainly to the influx of European migrants to the surrounding areas. Many parochial units established in the expectation of a continuing Anglican population have in the inner and middle suburbs of Australian capital cities shrunk in congregational size and deteriorated in terms of the condition of buildings and facilities.

Anglicans tend to be upwardly mobile in a socio-economic sense and the under forty age group has tended to move to the newer suburbs in the so called Bible belts.

The problems arising from this natural redistribution of Anglican population have been complicated by the community wide decline in church attendance and the accelerating costs in maintaining parochial units.

More and more once thriving parishes are slipping to the marginal and in some cases non-viable category.

The strain of survival is not only heavy on the clergy and their families, who find themselves in these parishes, but also on the active members as well. It is on them that the heavy cost burden falls. It is they who have to fill the roles of Sunday School teachers, Youth leaders, parish councillors etc.

For many churches the situation faced Sunday by Sunday is not of outreach, or expansion or development but survival and finding the money to pay the bills and maintain basic parish services.

If this was an isolated problem it would be serious but, being so widespread in the big cities, it is potentially disastrous as far as the Church of England witness in those suburbs is concerned.

Frustrating action to resolve these difficulties is the natural conservatism of people who are unwilling to face the problems as they are or the likely future trends. Often the suggestion of amalgamation or other structural change is anathema to the very people who are labouring under the present difficult situations.

Like it or not the social changes will eventually force the church to adapt. The tragedy is that in many cases the forced solutions later will be less satisfactory than the options which may be possible now.

At the heart of the problem is the unplanned and inefficient disposition of parochial units. In some cases this was geared to the pre motor car era when it was thought necessary to have a church within walking distance. Also it is due to the placement of churches on the questionable but unproven assumption that it is a good thing to have a church every mile or so. In Sydney there are very many areas that have up to six churches within a radius of two miles.

Migration, industrialisation and changed community attitudes have left many parishes stranded and facing a heartbreaking task of survival.

This throws into question the whole "parochial" system itself, that is, a parish based on a fixed geographical area delineated by "parish boundaries".

This system arose in medieval times and has some logic in a rural setting where parish boundaries reflected the land use pattern. However in an urban setting, populated by a physically mobile and residentially transient population, parish boundaries may well be more of an inhibition than a help.

At present parish boundaries mark out that area beyond which a congregation does not evangelise. They stipulate an area within which a minister exercises pastoral responsibility particularly in such operations as funerals, scripture teaching, baptisms and weddings. These are a declining part of his activity as secularisation eats into the residual religiosity of the unchurched.

It would seem that a thorough going examination into the utility of parish boundaries would be helpful. Are they, by virtue of their arbitrary nature counter productive to outreach? Do they artificially encourage the retention of parochial units which could be merged?

Do they inhibit outreach by a strong parish into an area not being evangelised by a weaker parish? Do they reinforce an unreal disposition of churches and clergy to the overall detriment of the witness of the gospel?

The Episcopal Church in the United States does not organise itself on the parochial system, preferring a congregational arrangement. That branch of the Anglican Communion is much more flexible in its location and retention of parish churches and is able to adapt more quickly to changes in support.

Along with most Protestant Churches in the US it follows a membership system; a system which by its very nature relies less on nominal support than on active participation. It may be that this is one factor that contributes to a higher per capita attendance of churches in the US than in England and Australia which still retain the medieval system.

Another relevant line of investigation might be to find out what is the optimum size of a congregation to facilitate not just survival but outreach. For example a congregation of say 200 is bound to have wider range of abilities than one of 50. It would be able to offer better Christian education and youth services. It would have more depth and continuity of leadership. It would have more money and be better able to provide suitable capital facilities.

In other words, how important are the economies of scale to the life and spiritual well being of a congregation? To have some information on this sort of question could well aid the church as a whole in deciding the questions of amalgamation or redevelopment.

The Church of England will not long be able to have the luxury of ignoring the need for major review of its parish structures. In the Diocese of Sydney some years ago a commission did look into the parish but its recommendation ran into strong opposition. There were valid points on both sides of the debate but the opposition that it aroused meant that nothing positive was done in the end. Meanwhile the problem grows worse.

The purpose of this comment is to open up the subject for discussion again and to invite contributions which address themselves to solving the problem of surviving and expanding in a basically uncaring urban setting.



ON & OFF THE RECORD

By David Hewetson

POLITICS AND THE CHRISTIAN

"Politics," said Lord Butler, "is the art of the possible." It certainly is not the art of perfection. It cannot build the ideal human society. And yet, because it is the only way to get the best out of an imperfect world (and help to stop it getting worse) politics is very important.

JESUS AND POLITICS?

How should a Christian as a "citizen of heaven" feel about earthly states and their machinery? Are they just crutches to prop up an ailing and rapidly disintegrating society? Or are they an effective way of caring for the world which God made and loves?

Right from the beginning Christianity got involved with politics.

As a radical critic of society Jesus obviously drew people of radical sympathies (such as Simon the Zealot; some think Judas Iscariot was also a revolutionary). But Jesus was too radical for politics; he went right to the root (radix) of human motive and intention and knew full well that "the art of the possible" could never get that deep.

Consequently he rejected at least one attempt to make him "King", and Pilate only grudgingly allowed himself to be part of the trumped-up political charges that were necessary if Jesus was to be executed by the Roman State.

PAUL AND JOHN?

The Apostle Paul, as a Roman citizen, obviously gave a great deal of thought to the State and its place in the scheme of things. To him, with all its weaknesses, it was a divine ordinance and a "minister" of God to preserve order, peace and morality. Though to John, writing at a later stage when the Roman State had overstepped its God-given boundaries and become a quasi-religious entity, there were times when it became a "beast".

Are there then guidelines in the New Testament to help us sort out what our own political involvement should be? I believe there are. Charles Hodge suggests that 1 Peter 2:13 to 15 and Romans 13:1 to 5 are of particular note in this regard. We should perhaps remember that our responsibility for good government has increased enormously since New Testament times: I do not suppose St Paul could really have done much about Nero's politics!

YOU AND ME?

We have a responsibility to do good to all men. That means changes in society, and changes means politics.

As Christian individuals we need to be into this in the same way as our Evangelicals forbears were. As MP's, business men and senior civil servants the "Clapham Sect" moved effectively along the corridors of power and left behind them a monumental record of great social reforms. But they did it without becoming themselves a political party.

And that seems to me to be tremendously important. A. N. Triton in his book "Whose World" gives a number of sound reasons why no church can afford to become officially aligned with any particular political party. For example: all political action has the nature of a compromise, ie as much good as you can win and as little bad as you must accept. Accepting a "little bad" is not a good position for a church to be forced to take.

Christians are not monochrome in their approach to all social matters. When "the church" adopts a political front it therefore inevitably alienates some of its members and creates a breach of fellowship. We must also remember, says Triton, that church leaders and spokesmen are not necessarily more competent than others to speak on highly complex social issues.

THE CHURCH?

Finally, church involvement in politics suggests to the public that as a body of believers we feel that political solutions are the final panacea for human ills.

Politics can help curb the destructive effect of greed and violence, for example; it can help to foster wholesome and enriching human activities; but in the long run it cannot cure the ills of the human heart or bring a man to God.

After all, making me "respectable" may give them the best foxhole they have ever had in which to hide from God and refuse the Gospel.

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PROFILE OF THE NEXT BISHOP OF NEWCASTLE

The new Bishop of Newcastle, the Right Reverend Alfred Holland, believes that the Gospels are concerned about the underdog, and the Church should be too.

"The Church gets caught up in the Establishment, and goes along with it, believing it can redeem it. But there is the terrible danger that in going along with it we forget our primary role. We begin to take on the power and the glory of the Establishment, and lose touch with the underdog and the poor."

"I believe the Church — and the Bishop — has to be bold enough to speak out about injustice if he sees it, even if it may offend one side or the other."

He said both Old and New Testaments were very concerned about the poor. "If the Church has any bias, it should be towards the poor, and I include the poor in spirit."

Bishop Holland sees three tasks at the centre of the Church's life: liturgy, teaching and pastoring.

"What I feel about liturgy is that people often judge what the Church is by what they see going on in church. It's vital that liturgy and preaching are well prepared."

Bishop Holland has been a member of the Liturgical Commission which has prepared "An Australian Prayer Book", and this has brought him into contact with many churchmen of various traditions.

He sees an Australian Prayer Book as not only a means of bringing about "common worship" throughout Australia, but also as a "spark of renewal of personal spirituality."

He sees the role of a diocesan bishop in a City like Newcastle as "helping society to help itself" and not just standing on the sidelines being critical. But he sees as just as important a second level of ministry to individual people.

He mentioned how helped he was personally a few weeks ago by ministers ministering to him over the death in a car accident of his 17-year-old son, Luke. "I have become aware again of the tremendous resources we have in the Church for helping people."

Asked if he has any special hopes or dreams about his ministry in Newcastle, he said: "This may seem terribly traditional, but I would want to see a body of clergy on fire with the vision of bringing men and women to a knowledge of God in Jesus. We have greater resources than any other institution in society to bring this about."

Bishop Holland was elected Bishop by the Synod of the Diocese of Newcastle

in the early hours of Sunday, November 13. Aged 50, he was born in London and educated at Rames School, London and at St Chad's College in the University of Durham. He is married with three children: David, 22, Jonathan, 21 and Mary, 19.

He served in the Royal Navy from 1945 to 1946. After ordination in 1953 he served a curacy in London, and came to Australia in 1955 to be rector of Scarborough in the Diocese of Perth. He was consecrated Assistant Bishop of Perth in 1970.

He will be enthroned in Christ Church Cathedral, Newcastle, on February 24. He succeeds the Right Reverend Ian Shevill who resigned because of ill health.

A TALE OF TWO DIOCESES

There are only two dioceses in the whole of the Anglican Communion which share the same name.

They are the Diocese of Newcastle-upon-Tyne, England and the Diocese of Newcastle-upon-Hunter, Australia. In recent years these two dioceses have been steadily building a bond of friendship.

It began when two friends became the two bishops. The Right Reverend Ronald Bowly became Bishop of Newcastle, England in January, 1973 and the Right Reverend Ian Shevill became Bishop of Newcastle, Australia in August of the same year.

Since then two Australian priests, the Canon Missioner, Canon Eric Barker and the Rector of Wallsend, the Reverend Peter Rushton, have both visited the English

diocese and Father Rushton has become chaplain for English visitors and new arrivals in Newcastle, Australia whilst the Vicar of Dinnington, the Reverend Keith Ward has become his counterpart for Australian visitors.

Recently the Australian Diocese's newspaper "Anglican Encounter" printed a special feature on the English diocese with a letter from its bishop and information and photographs about the cathedral and diocese. Special articles are now being written in Australia for "The Link". The latest contact is a Christmas radio broadcast which has been prepared by the Television and Radio Committee of Australia's Newcastle at the invitation of the English diocese.

It tells the story of the history, geography, industry and other general information about Newcastle-upon-Hunter. Interspersed throughout the narration are Australian Carols sung by parish choirs and congregations and the cathedral choir.

There is a message from a "Geordie" now living in Australia, a greeting from the Reverend Peter Rushton and a message from the Bishop Administrator.

We need less travelling by jet planes from congress to congress, less marching in the streets, but more kneeling and praying and pleading to God to have mercy upon us, more crying to God to arise and scatter his enemies and to make himself known.

— Martyn Lloyd-Jones at the 1974 Leicester Conference

PROTESTANT CHURCH 150 YEARS OLD

The Protestant Church in Thailand celebrates its 150th anniversary next year.

Christianity dates back many centuries in Thailand. It's believed that the Dominican Fathers first brought the Gospel to the Thai people in the mid 1500s.

The first Protestant missionaries to come to the country were members of the Netherlands Missionary Society and the London Missionary Society in 1828.

To mark this celebration, the Thailand Church Growth Committee is sponsoring special evangelistic campaigns during February. This will bring together all Protestant Churches for the first time.

World Vision's international president, Dr Stanley Mooneyham, has been invited to be one of the principal speakers. He will be joined by Paul Ariga, from the Kansai Bible College, Japan, and James H. Taylor, the president of the China Evangelical Seminary, Taiwan.

The executive director of World Vision of Australia, Harold Henderson, says that the involvement of the agency in this celebration is all part of developing the total person.

"This year World Vision is supporting 5000 children in Thailand with medical care, education, food and clothing."

Alongside this childcare program World Vision is funding development aid

self-help projects. Thirteen such projects including programmes in four refugee camps, which will help thousands of Thai people towards self reliance, are being financed by World Vision this year.

"But a Christian humanitarian agency has greater responsibilities than the meeting of material needs. "Christian development must also include spiritual

needs. Becoming part of this evangelistic outreach next year is another way in which World Vision can carry out its Christian charter," says Mr Henderson.

Thailand remains a predominantly Buddhist nation, with Christians numbering only 1.2 per cent of the population. This comprises about 170,000 Catholics and 45,000 Protestants.

Anglican Minister Drowned

A boating accident on Lake King, Paynesville, on Tuesday, November 22, has claimed the life of the Reverend John Stanger, rector of Newborough-Yallourn, in the diocese of Gippsland.

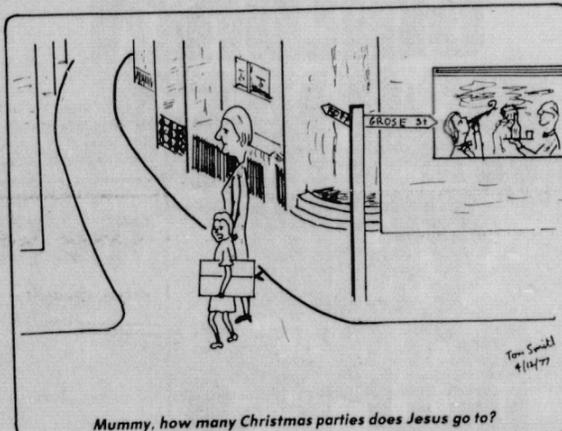
The accident occurred when a skip-yacht, in which he was sailing with his son Keith, capsized. It is thought that Mr Stanger may have died of a heart attack through exposure.

Mr Stanger leaves a wife Joan, a son Keith, daughter-in-law Kay, and granddaughter Sarah. A former electronics engineer he had been employed by the British Ministry of Defence. He arrived in Australia in the mid-fifties to work at the Woomera Rocket Range.

Offering himself for the Anglican Ministry, Mr Stanger received his theological training at St John's College, Morpeth, NSW, and was ordained Deacon on February 24, 1963, at St Paul's

Cathedral, Sale, by Bishop David Garnsey. His first appointment was as assistant in the Parish of Morwell. Ordained priest in 1964 he was appointed the following year incumbent of the Parish of Foster until 1971 when he went to Lang Lang as Rector. In 1973 he was appointed rector of Yallourn. With the amalgamation of Newborough and Yallourn he then moved to Newborough.

Mr Stanger was a keen amateur photographer and had exhibited a number of his works. He was 58. During the last war he served with the Royal Air Force and was stationed in Iceland.



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Was justice done to notion of unity?

Sir,
I read the extracts of the 'Archbishops Synod Address' in the October 17 issue and feel full justice was not done to the biblical view of church unity.

Constantly the New Testament stresses the oneness, the unity of the people of God, the one body of Christ, the one spiritual creation — one church. The unity of the people of God is fundamental to the whole of the New Testament.

The classic texts on the unity of the church are well known: John 10:16 (one shepherd one flock); John 17:20-26 (all are one like the Father and the Son); Acts 2:42 (fellowship of believers in the breaking of bread and in prayer); Acts 4:32 (the company of believers are one heart and soul); Rom 12:3-8 (many in numbers are one in Christ); 1 Cor 1:10-13 (warning against division and a call to be united in Christ the only foundation); 1 Cor 12 (the unity of the spirit in a multiplicity of gifts, one body with many members); Gal 3:27f (all are one in Christ without distinction); and possibly the most relevant passage is that of Ephesians 4:1-6 "I therefore

LETTERS

beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness with patience forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace.

There is one body and Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

It is plain then, the New Testament enjoins a unity of one Lord, one God and Father, one Spirit, one body of Christ, it is one and the same baptism by which all are made members of the same body of Christ, one and the same Lords Supper in which all are united with Christ and with one another. It is not a standardized institution of uniformity in all aspects of worship,

theology and structure, any more than it is an ugly plurality of mutually rival chapels, churches, temples all in competition to the detriment of mankind.

Essentially it is the sharing of a common God, Lord, Spirit and faith. "I believe in the one Holy, Catholic and Apostolic Church," Do you?

MICHAEL BENTLEY
Kambah

Family law legislates for licentiousness

Sir,
I agree with Archbishop Loane's comments (Record 31/10/77) on the Family Law Act which is just one more facet of the attack on the Christian Family Unit. However in fairness it

should be remembered that a Liberal Senate allowed this Act to become the law of the land.

The Family Law Act passed without benefit of a Referendum is contrary to the laws of Contract and Tort, it also contravenes general principles within the Common Law. Since its inception more children have become wards of State than ever before and it should be noted that statistics prove that 80 per cent of all prisoners in Victorian Gaols were the victims of broken homes.

Far from protecting women this law renders them unequal as it alters a woman's right in regard to property, maintenance and costs.

A man may bring a mistress home and if his wife protests he can tell her to get out and earn her own living. If a divorce results she can be told to pay her own costs as her husband is equally entitled to a divorce.

By what right do agnostics, atheists, or members of a non-Christian religion in the main political parties change the laws in regard to Christian marriage? It is much easier to get a divorce in Australia than in Soviet Russia which although it pioneered the easy divorce saw the devastating effect that this had upon the family unit.

The Family Law Act is a law for licentiousness and although licentiousness was widely practiced in Babylon as it is in Australia today, it was never legislated for as is the case in Australia.

FRANK FORSTER,
Hawthorn.

1959 converts, where are they now?

Sir,
As one who looks back to the 1959 Billy Graham Crusade as being the time of his spiritual renewal, I also look forward with expectancy to what God will do in Sydney in 1979 when Billy Graham returns to conduct another Crusade.

The basic reason for this Crusade is that Sydney needs to be spiritually renewed and that will only happen when its people hear and respond to the Gospel. A lesser reason is that it will mark the 20th Anniversary of the 1959 Crusade when so many people of Sydney made that response.

Were there "so many"? Where are they now? Have they gone on in the faith? I have an idea simmering around in my mind that it would be a worthwhile act of witness to God's faithfulness if at the time of the Crusade there could be a gathering of the "Fifty-niners", say at Sydney Town Hall, so that we could declare to the people of this City that "if any one is in Christ, he is a new creation".

May I ask, through your columns, that any of your readers who were converted

in 1959 might write to me (PO Box 26, Summer Hill, 2130) telling me briefly of their present involvement and whether they would be interested in attending such a meeting. "To God be the Glory, Great things He hath done."

Rev MILTON MYERS
Summer Hill

Studies in the Old Testament

Sir,
Good news for Mrs P. Creasey of Clontarf Beach and for all who desire a basic knowledge of the Scriptures.

In her letter concerning the book, "The Myth of God" 31/10/77, Mrs Creasey comments: "It grieves me that the Old Testament is so sadly neglected in modern times, yet the New is completely founded upon it."

Ten people at St John's, Maroubra are currently using the "Bethel Series" and have almost completed an "overview" of the Old Testament during a period of 33 two and one half-hour sessions.

There is a minimum of eight hours' homework per week for each teacher-trainee based on weekly assignments. There are seven exams. Enthusiasm is high, attendance excellent, exam results of a high standard. The bond between Rector and class is "unique".

The stage has been set for next year for working our way in similar fashion through the New Testament. Then in 1979 the Bethel Series will enter the congregational phase. This is also spread over a two year period, but is not as time consuming. The goal is to equip the congregation with an over-view of the Bible.

Thirty-three churches from five States are currently involved in training 500 teacher-trainees. By February, 1978 a total of 60 churches will be using Bethel material with a total of 850 people involved. I would be pleased to share additional information with those who are interested.

Rev KEITH MORLEY,
Maroubra.

Politicians and Christian standards

Sir,
On the eve of Federal Elections, I feel that Christians ought to be active in writing, phoning or otherwise contacting their Federal members of both parties not only challenging them to support Christian standards and the family lifestyle within the nation, but also on economic matters as Australians are now being denied the right to consume products that this nation produces in abundance.

Today the average

Australian pays \$1600 pa in tax and the average family of four pays \$6400 pa.

It is amazing the number of Australians who have never heard of Consumer Discounts although these were very successfully used during the war both in Australia and other countries.

"A Consumer Discount must reduce the cost of food and thus reduce inflation. Such a discount must also increase the demand for these items and remove the embarrassment of surplus stocks, which are the result of under consumption on the home market."

"Economic democracy should be within the reach of every Australian. We will never achieve it while governments elected by the people to represent them are allowed through inflation to gain control over individuals — and that's what inflation is all about!"

"We look to our women to take up the challenge. All over the world we are now witnessing women courageously leading the struggle to save their families from attacks that are mounted on the most precious unit of our society."

J. FREEMANTLE,
Summer Hill.

PS. Quotations are from "Ladies Line" Nov '77 edited by Mrs D. Willasy, PO Brigalow, Queensland 4412.

Christmas stamp protest

Sir,
The mothers' Union Diocese of Sydney has written to the Minister for Post and Telecommunications following complaints by some members.

The complaints arose concerning the 15 cent Christmas stamp depicting Santa on a surfboard.

In previous years the Mothers' Union has been pleased to write and congratulate the Minister on the choice of a Christmas stamp, which portrays the true meaning of Christmas, the birth of Jesus Christ.

It has been reported that some members are refusing to buy the offending 15 cent stamp.

JOYCE HAYMAN,
Convener Social Programs.

If, instead of criticising the public for its unbelief and exhorting it to come back to the Church, we were to give it more demonstrations of the power of the Holy Spirit, it would come back of its own accord.

— Paul Tournier

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Evangelism consultation

A 1980 consultation on world evangelization will be a major item on the Christian agenda for our time, according to Dr Leighton Ford, chairman of the Lausanne Committee for World Evangelization. A September meeting of the Lausanne Executive Committee in Montreal authorized the gathering.

Dr David M. Howard, for 15 years a missionary in Latin America, has been designated as director of the consultation, according to an announcement from Dr Ford. Dr Howard, presently assistant to the president of Inter-Varsity Christian Fellowship, will be on loan from IVCF from November of this year until 1980.

The consultation, which he is to direct, will bring together about 450 Christian leaders from all parts of the world. It will assess progress since the 1974 Lausanne congress and set post-1980 strategy for world evangelization. It is to be held for ten days in a Third World city, possibly Singapore or Nairobi, Kenya.

LONDON BD RESULTS

Eighteen candidates were successful in the overseas examination of the London University BD; nine are present Moore College students and four former students. All the Moore College candidates who sat were successful. The names of those who have been awarded the degree are as follows:

Second Class Honour (Upper Division): Edwards, Trevor William, Sydney; Fraser, Phillip Nelson, Sydney; Webb, Barry George, Sydney.
Second Class Honour (Lower Division): Barker, Donald Charles, Sydney; Carr, Neville Howard, Sydney; Hawkins, Michael Neil, Auckland; Hestehurst, Raymond Errol, Sydney; Hudson, Timothy Edward, Sydney; Nesbitt, James Thompson, Cape Town; Stewart, Ian Gibson, Sydney; Taylor, Peter Lindsay, Sydney; Teo Jee Tai, Adelaide.

Third Class Honour: Kennedy, Ross Melville, Sydney; Linden, Gilbert John, Brisbane; Mirrington, Robert Norman, Sydney; Pitt, John Matcham, Sydney; Tasker, Bruce Oliver, Sydney.
Pass: Dawes, Stuart Wayne, Ottawa.

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Hundreds of Anglicans in recent weeks have received their quarterly cheques on the funds surplus to their immediate needs and lodged on deposit either at call or a fixed term with the Glebe Administration Board. Attractive rates of interest are paid for the agreed period. In doing so they assist the Diocese with the continuing finance required for St Andrew's House. Telephone 2 0642 for further particulars and ask for Mr Llewellyn.



WHAT A WORLD!

by Lesley Hicks

PROBLEM PEOPLE

"All the world's a little queer, Exceptin' thee and me, dear — And even thee's a little queer."

So the old Quaker was supposed to have remarked to his wife, and he certainly had a point. Not least in church circles, I fear!

It's hardly surprising if churches seem at times to have more than their fair share of problem people. If a local church is functioning in any way according to its charter, it will be a club for sinners (forgiven and forgiven), a clinic for the sick, a haven for the lonely — and at the same time a workshop for saints (in the right sense of that word). If we are voicing the good news that because Jesus died for us, forgiveness and a new start is possible, we should be attracting into our fellowship people who are desperate for forgiveness and acceptance.

Some come already well-integrated, having had all the advantages of a stable loving home, but still knowing their need to be reconciled to God. People with a healthy self-acceptance are able readily to love others as they love themselves. A few come with multiple handicaps; they may be crippled socially, morally and psychologically as well as spiritually. Though converted, they may not be "walking and leaping and praising God" immediately in every sphere, but may need to be "carried" and loved in a difficult, costly way for years within a group of Christians.

DONATIONS

The Church Record has received the following donations up to November 21, 1977:

H. A. Shaw, Cremorne; A. J. van Wyk, South Africa; E. S. Cracknell, Kingston Beach; G. A. Whyte, Hornsby; D. Horsford, Rosanna, Victoria; G. Clark, Ryde; R. Williams, Sealorth; and D. J. Palmer, Balwyn, Victoria.

VULNERABLE TARGETS

No doubt gatherings of God's people have always had this mixed character. Those determined to criticise us will always find plenty of vulnerable targets. The proud and independent humanist can say that we are the inadequate, in need of God as a crutch. If knowing I need Him makes me inadequate, I'm happy to be so. If, however, we are attacked for our unfriendliness, or for seeming "holier than thou", or for serious, blatant hypocrisy, we may have some repenting and disciplining to do.

THE CHURCH AS A CLINIC

Both critics and Christians need to be reminded of Jesus' statement that "people who are well do not need a doctor, but only those who are sick — I came not to call the righteous but sinners to repentance."

The image of a church as a hospital or clinic for the sick cannot be pushed too far. It is valid in so far as, ideally, both are places of service, caring and healing. In a hospital, once we are on the road to recovery, out we go — sometimes all too soon! We can't continue to occupy valuable beds. Whereas we remain in a church, hopefully as part of the serving, healing team, participating too in "community health outreach".

CHURCH SWAPPING

It's marvellous to see the problem people who are so fundamentally healed that they become in turn helpers to others.

But what of those malcontents who up and leave a local church, transferring their allegiance to another? In the context of Christian fellowship it is far more

Congress on evangelism in India

About 350 Christian leaders attended the North East India Congress on Mission and Evangelization held during the first week of November. Delegates came from nearly every Protestant denomination and mission agency in North East India.

Saphir Athyal, prominent Indian Christian leader and a member of the Lausanne Committee for World Evangelization, was one of the major speakers. Dr Stan Mooneyham, president of World Vision International and another Lausanne committee member, addressed a mass meeting at which 30,000 people attended.

The Indian congress is another in a series of regional gatherings that have been held in the wake of the 1974 International Congress on World Evangelization held in Lausanne, Switzerland.

serious than, say, a disgruntled member of a bowling club changing clubs.

There are good and bad reasons for such a move. All too often the person takes his main problem — himself and his relationships — with him, and finds things no better in his new church. He needs the advice: "If you ever succeed in finding the perfect church, don't join it — you'll spoil it!"

PRAYER OPTIMISM

It distresses me to find a resigned hopelessness at times about "people problems" in a church. To be realistic — right — we admit that human nature sets hard and change is never easy. But Paul's letters, with his unquenchable optimism about the growth towards

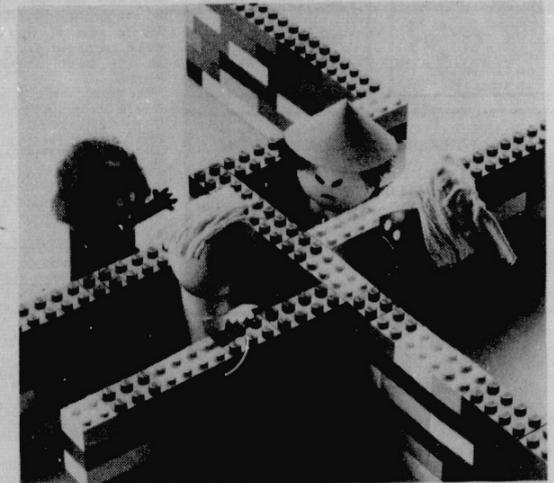
goodness of those to whom he was writing, should be able to inspire the same joyful hope in us, about ourselves and others for whom we pray. Let's read again his prayer for the church at Ephesus:

"For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power in us who believe..." That's only half of Paul's long, breathless sentence!

THE MOTE AND THE BEAM

It occurs to me that perhaps it's a case of the mote and the beam — or to update the image, the speck and the log. Here I am, thinking about problem people in the church; for all I know, to some I may be one of the chief problems! Some may think the clergy are their problem, and vice versa!

But if we are praying together, working together, and sharing together in God's Word, we will be part of a therapeutic community — open to God's Spirit and to each other, and reaching out to introduce others to Him. Whether the problems that trouble us are basically in ourselves or in other people, it's tremendous to know that we are not on our own in tackling them — God the Holy Spirit is in the business of changing lives for the better!



BREAK DOWN THE WALLS THAT SEPARATE US

Why are some nations rich, and others poor?

It's not because Third World people are "lazy" or "stupid".

A major reason is that world trade structures, which began in colonial days, are heavily loaded in favour of developed nations.

In other words, we live well partly because other people are poor. And that puts up walls between us — walls of injustice, inequality of opportunity, fear, suspicion, prejudice, misunderstanding and resentment.

True, we haven't consciously built those walls. But we maintain them with our national selfishness — our determination to preserve our standards of living.

Break down the walls that separate us. Let's share our wealth, realising that God meant everyone to benefit from it. Let's share in a way that assures people that they are not alone, and that others do care.

The Christmas Bowl is one such way. As it helps people to build themselves a better future, it seeks to shatter walls of prejudice, discrimination and injustice.

This Christmas, catch the vision of a world without walls. Care and share — through the Christmas Bowl.



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Director of Chaplains, Cathedral Buildings
Flinders Lane, Melbourne, 3000

Practical book on personal evangelism

"Good News Is For Sharing" by Leighton Ford 203 pages
IBS John Bacon Melbourne
Price \$3.95



For the last ten years of my work in the Department of Evangelism I have recommended two standard works on Personal Evangelism, namely "How to Give Away Your Faith" by Paul E. Little and "You Can Witness with Confidence" by Roslyn Rinker. This book, I believe, has the 'edge' on both of these.

It is sub-titled "A guide to making friends for God" and that is exactly what it is. It is written simply, well illustrated, and wonderfully practical. It permeates with enthusiasm and sensitivity. At one and the same time the author urges us to be bold in witnessing and he does it with gentleness both for the witness and the person being witnessed to.

Subjects dealt with include: "Fear of beginning", "Placing confidence in techniques rather than God", "Church as community where love and acceptance are real" and many others. Readers will be glad to read of the way people are urged to 'count the cost' before becoming disciples.

The author makes a clear distinction between 'regeneration' and 'conversion'. The former being a work of God preceding the latter. The book contains an excellent chapter on the relationship between evangelism and social action.

The emphasis on flexibility and versatility in dealing with people was specially pleasing. I was interested to see the use of John 6:37 in counselling rather than Rev 3:20!!! There are so many good features in this book it is difficult to list them all. The chapter "How to be an Introducer" deals with the subject of leading a person to Christ and is the best I have been able to find.

My only disappointment (and that was slight) came in the chapter "Tell Me the Old, Old Story". Such strong emphasis had been made earlier in the book on the need to stress 'repentance' in any proper response to the gospel, that I was surprised that two of the 'models' offered as satisfactory gospel outlined on pages 138-39 and 142, namely 'The Steps to Peace with God', and 3 Circles of Christianity seem to me to bypass repentance altogether. The other models suggested do not and are much to be preferred. This book is a must for every christian. When I had finished reading it I discovered that I wanted to evangelise and I hadn't been made to feel guilty. How about that!!!

John C. Chapman
Dept of Evangelism

Useful commentary on Romans

"Romans" by Geoffrey Wilson

One can't help escaping the impression, when reading this small commentary, that one is actually reading the author's sermon notes.

It may well be. The book is both clear and practical. It could well be the result of a series of sermons preached to the congregation of the Birby Baptist Church in

describe the relationship which Christians may have with one another.

"Not only is it biblically unsound," writes the author, "but it also injects into this area an authority factor which is inappropriate..."

He has much to say about offices in the church ("Are Bishops Really Necessary?"); satisfied that we ought no longer look for apostles, he does expect prophets who will be forth-tellers, foretellers and who will possess "a kind of eighth sense, an ability to see what is invisible, hear what is inaudible, and touch what is intangible".

His criticism that the term "priest" has, amongst other things, increased "clerical professionalism", is timely, in view of its retention in the new prayer book.

Yet he sees that ordination of women without ministerial reform will make things worse than they are. Harper says much of value on fellowship and ministry in the local congregation, although his failure to see the congregation as a group of families does tend to lead him off the track regarding the role of women.

Nevertheless, it is in his

approach to the local congregation that his contribution to our day will be most valuable. "The Church today does not need evangelists; it needs to begin to be evangelistic."

A book after the style of the curate's egg, but a note such as that indicates that the good parts outweigh the bad.

Donald Howard

Bible verses for each day

"My Living Counsellor" (Daily Readings from the Living Bible) by Luci Shaw

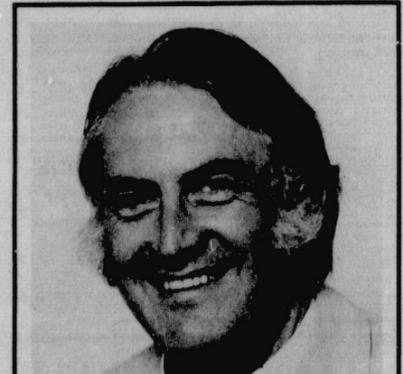
Hodder and Stoughton, 1976

My Living Counsellor is a selection of Bible verses which the author herself describes as puzzle pieces of Bible verses which fit together to form a vivid whole.

For each day of the year there are two readings offered, one for the morning and one for the evening. At the turn of the century My Living Counsellor was published using the text of the King James Version and now Luci Shaw has compiled these present readings from the Living Bible Paraphrase. The early version was compiled very much like the Samuel Bagster family's well known Daily Light.

These verses provide very pleasant reading but one must question the fact that these verses are taken out of the context in which they were originally set and therefore may not be saying what God intended them to say to us. To read the Bible profitably we must read it in its context.

Norma Dumbrell



The Bishop Speaks Out ... on suicide

"An Illawarra Mercury report stated recently 'Every second day someone, somewhere in Wollongong, breaks down under an agony of despair, anxiety and loneliness, and attempts to take his or her own life'.

"Without any doubt at all unemployment, economic pressures and family tensions are among the more frequent causes of emotional breakdowns. These lead a person to feel he is either unwilling or unable to cope with life any longer. The one emotion that is common to all suicides is that of hopelessness, of there being no way out of the problem.

"The tragedy for those who succeed in ending their own lives is that there could have been a way out. Jesus Christ said that he came into this world so that men and women 'might have life, and have it more abundantly'. God promises us that those who come to believe in Jesus Christ are given a completely new start. Certainly he does not promise to banish the pressures and circumstances of life.

"However, like Daniel in the lion's den, the person who comes to know Jesus Christ has him as a friend and helper. It is a case of keeping him secure in the problems while not protecting him from them. Such a person is no longer alone. In God's perfect dealings with us, that sense of hopelessness can be turned into a future to look forward to, both in this life and the next."



AN INNOCENT AT LARGE

by DONALD HOWARD



IT WAS A PRIVILEGE TO ATTEND the "birth" of one such group on the outskirts of the world's most beautiful city.

We met in the living room of a block of units — or I should say we squeezed into the room and overflowed into the hallway.

The hymn tunes were familiar and my earlier days poring over "French Without Tears" enabled me to join in the hearty singing.

I couldn't follow the preacher, but the impression of a structured and well-presented sermon was verified by those who understood.

French people and negroes attended in such strength that a hall had to be booked for the following Sunday.

Although it was a pity to lose the intimacy of a household church, there was no alternative — really a happy state of affairs.

THIS EXPERIENCE WAS POSSIBLE through the friendship of an American family who have been with TEAM since the 1960s.

We first met Ed and Barbara Friedman in the Foreign Missions Club in 1975 when they were in London for a few days.

They and their four children Jamie and Randy, Lisa and Lorri, plus Tuddles, their French poodle, live in a rambling home at 25 Avenue du Panorama, Orsay.

This pleasant semi-rural area, about 20 miles from Paris, still retains much of its charm despite the encroachment of developers.

Next door is Mike Latsko, a short-term missionary from the US. (If you want a reliable guide around gay Paree and Mike has an hour to spare, it's amazing the ground that can be covered.)

Barbara is the hospitable housewife par excellence. When the house bulges at the walls, as it often does, TEAM has a self-contained flat at Chilly Mazarin where friends may stay for a reasonable rental.

THESE BROTHERS, WITH FAMILY AND FRIENDS in their beloved America, have become so identified with those to whom they minister, that when they returned from their recent furlough, it was to realise that France was "home".

So their children attend French schools, and with their parents learn to live in an alien culture thousands of miles from their homeland for the sake of the Gospel.

One could be glib and remind them that the Lord has promised such people a reward, but that has not been their motivation. What compelled them was the love of Christ.

They don't see themselves as martyrs — in fact one would go far to find a happier and better-adjusted home. (As one of my family pointed out, when Ed laughs, all of him laughs — and there's plenty of Ed to laugh, believe you me.)

Pray for the Friedmans and those who take the light to darkened France.

I WONDER HOW WE SEE OURSELVES when it comes to missionary responsibility. How vitally involved are we?

Allons enfans

A 19TH CENTURY SCANDINAVIAN and a text in front of a Parisian home in the 1970s are worlds apart. Yet the Lord has used each to promote church growth in 20th century France.

The name of Fredrik Franson fails to ring a bell in most minds today (some doubt whether anything ever rings a bell in my mind at all).

Franson was a Swede who spent most of his life in the United States where he began as a missionary to Mormons.

Contemporaries regarded him as a gifted missionary organiser, diligent personal worker, and a saint in prayer.

ONE INDICATION OF THE MAN'S ABILITY can be gauged from a trip he made from South Africa to Venezuela. Admittedly ships were slower in those days, but from not knowing any Spanish when he departed, Franson stepped off the gangplank to start preaching in the local tongue almost immediately.

His aptly-named biography, "Four Score Years And Then", tells of how his genius started a movement which now has over 1000 missionaries in 24 different countries.

Franson founded the Scandinavian Alliance Mission of North America. This later became the Swedish Alliance Mission and today operates as TEAM — The Evangelical Alliance Mission.

A contemporary of Hudson Taylor, he was responsible for many people going to China with CIM.

THIS BRINGS US TO THE TEXT — placed by an elderly couple in front of the home in a Paris suburb. Each fortnight they changed it and prayed that the Lord might use it amongst some who passed by.

One who saw it was Andre, a young Frenchman who had trained at a Protestant theological seminary. He visited them and from that beginning sprang a small church which today operates in fellowship with Team — the body which owes its existence to Franson.

This does not imply a heavy hand: TEAM's policy is to encourage indigenous churches which can eventually stand on their own feet.

There are now 13 congregations around Paris, and another 13 are contemplated in the next five years through natural (or should I say, "supernatural"?) growth.

Ten of these churches already have their own French pastor.

At the General Church Council of the SIM-related Word of Life Churches, (WOL) with 2700 congregations, held in September, there were "some disappointments, but more encouraging reports than ever before. In every district the witness and growth of the young people's groups were thrilling".

Seventy-nine District Bible schools, plus 21 former SIM schools are being run by WOL. The Wolayata district churches have increased their evangelists by 18 and the Darassa churches by eight, despite the removal of Mission assistance in transportation to the remote areas where many of them work.

At one rural location, 1000 believers are reported meeting at 5.30 am on Sundays, so their required communal duties will not interfere with worship time.

The WOL congregation in Addis Ababa reports Sunday morning services "crowded out", and a profitable two-week vacation Bible school with 430 children in attendance daily.

The "most rewarding" ministries right now are the

MORALE HIGH IN MARXIST ETHIOPIA

Ethiopia is at war and difficulties abound, but the morale of Sudan Interior Mission missionaries is high and the attitude of the church is optimistic, according to SIM leaders here.

As of September 19, SIM missionary staff totalled 71 workers at eight locations, including Addis Ababa, where all major departments were functioning normally.

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court appearances takes a heavy toll of physical and mental energy.

"Despite the reduction in the number of missionaries, the scope of our activities is only gradually diminishing and we have to add more work to already overburdened people. We are pleased to provide salaries to the church for qualified Ethiopians to do a host of jobs previously done by missionaries."

"Without doubt," said a spokesman, "the main problem for which we need your prayers is negotiations with employees. The time taken in discussions and

Mr Bingham was Principal of the College for some years but has been working independently in teaching and evangelism since. He will give one full morning a week to the College.

In addition there has been a new full-time appointment to the faculty. The new lecturer will be the Rev K. G. Coleman, at present the State Secretary of OMF BEM in Queensland.

Mr Coleman, after training at Sydney Missionary and Bible College, and Moore Theological College was ordained and served a curacy at Avalon-Palm Beach in the Sydney Diocese.

However, most of his ministry thus far has been in Sarawak and prior to taking up his present appointment in

Does our financial support match the alleged fervency of our prayers? Is there one field where we are familiar with the workers, the conditions, the needs, and where we feel that we ourselves are involved?

How many realise the desperate spiritual plight of Europe? This is not to detract from work elsewhere, but to remind us that the fields which are white unto harvest cover a large area of this world's surface.

IT'S STRANGE TO REALISE THAT we became friendly with the Friedmans through car trouble — theirs, not ours.

While at the FM Club their Peugeot was reluctant to start on the frosty December mornings; so with Barbara at the wheel, a few of us would watch our breath form into frost upon the rear windscreen as we shoved and heaved along Aberdeen Park.

Ed saw a mechanic at the rear of the club who drove him around the block in a car which Ed admired.

"Oh, this is the Lord's car," said the mechanic. "Well, let me tell you, mine's the Lord's car too," said Ed, "but it seems the Lord doesn't want it to go."

The mechanic looked bewildered, then Ed realised that they were on different wavelengths.

"The Lord" to whom the mechanic referred was a customer entitled to sit upon the red upholstery at Westminster!

P.S. When we reached Paris a few weeks ago, there was Ed and Barbara in the same old Peugeot. We jokingly recalled those mornings in London, and guess what?

You're right, the wretched thing wouldn't start. So Jonah Howard and his family had to push along the cobbled street until we had the engine ticking over nicely once again.

ROYAL WOMEN'S HOSPITAL, MELBOURNE WOMAN CHAPLAIN

A vacancy will shortly exist for a full-time Anglican woman chaplain in the Royal Women's Hospital. Candidate will require to be under 45 years old, and have satisfactory parish experience. A flat is available for a single woman.

Enquiries should be directed to Director of Chaplaincies, Cathedral Buildings, Flinders Lane, Melbourne, 3000.

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MAINLY ABOUT PEOPLE

ARMIDALE

Rev M. Hull, Assistant in the combined parish of Ashford-Delungra-Tingha, was ordained to the Priesthood at St Columba, Delungra on 1st November, 1977.

Rev H. Begbie was ordained to the Priesthood on 1st November, 1977. Mr Begbie is Assistant at Narrabri.

SYDNEY

Rev D. B. Ryan has been appointed Rector of Christchurch Church, Lavendar Bay, from January 31.

Rev E. C. White has been appointed to St Chad's, Putney, as Acting Curate-in-Charge from February 21.

Rev B. W. Winter, Rector of St George's, Singapore, and Warden of St Peter's Hall, Singapore, has been appointed to the staff of Moore College from March 1978.

Rev W. J. Graham, Precentor at St Andrew's Cathedral has been appointed Rector of St Mark's, Avalon, from February 3, 1978.

Mr G. R. Christmas, Solicitor of Sydney has been appointed as part-time Registrar of the Diocese of Sydney in place of Mr J. Denton.

MELBOURNE

Rev G. A. Brown from Incumbency of Holy Trinity Kew to Archbishop's Chaplain, from 5th February, 1978.

Rev P. J. Hill from Assistant Curate St Andrew's, Brighton, to Assistant Curacy at St Matthew's, Glenroy, from 5th December, 1977.

Rev J. R. Hunter from Assistant Curate at St Thomas', Moonee Ponds, to Assistant Curacy at St Matthew's, Cheltenham, from 11th December, 1977.

Rev R. F. Kelly from Assistant Curate St Augustine's, Shepparton, to Minister-in-Charge (under the direction of the Regional Bishop) of St James', East St Kilda. To be commissioned 15th December, 1977.

Rev F. R. Kenny from Incumbency of Church of Emmanuel, Oakleigh, to the Incumbency of Holy Trinity, East Ringwood. Induction 1st March, 1978.



Bishop Delbridge and Mr I. Maddern

HISTORY OF GIPPSLAND DIOCESE

The new history of the Gippsland Anglican Church was launched recently in Sale.

A special function for this purpose was held at the Chapter House of St Paul's Cathedral, and attended by representatives of Diocesan clergy and laity and local media.

The new book, compiled by Morwell historian, Mr Ivan Maddern, traces the early history of Gippsland and the contributions of the Anglican Church in this area.

The Gippsland Diocese was formed in 1902 and since then has been served by six bishops. Mr Maddern has written a brief history of each bishop with particular mention of the impact of the individual episcopate upon the Diocese.

This section is followed by brief histories of each of the 34 parishes which form the Diocese of Gippsland. The book also includes two chapters written by Canon Frank Lowe. The first forms a bridge between the early history written in 1947 by Canon Albert Clark ("Church of our Fathers") and under the title "The Changing Scene" traces the changes which have occurred over the past 30 years.

The concluding chapter "A Fitting Conclusion" brings the history up to date with the 75th Anniversary of the Gippsland Diocese.

The book, published by Enterprise Press, Sale, is attractively bound with a cover depicting an old bark hut in Sale in which the first Anglican Communion was celebrated in that district.

Mr Maddern was introduced by the Bishop of Gippsland, the Right Reverend Graham Delbridge. He told the gathering that the writing of the book had given him great pleasure — even though he had undertaken it reluctantly.

Mr Maddern's research brought him into contact with some most interesting people. He said that much of the material that he has unearthed would be valuable and will be preserved for future histories of the Gippsland region.

A dinner to mark the occasion followed. The book is to be handled by the Anglican Book Room in Sale at a recommended price of \$2.50. Parishes are invited to make bulk orders.

MORALITY AND THE LAW

In a lecture entitled "The Enforcement of Morals", Lord Patrick Devlin, the eminent English lawyer, said: "An established morality is as necessary as good government to the welfare of society. Societies disintegrate from within more frequently than they are broken up by external pressure."

"There is disintegration when no common morality is observed and history shows that the loosening of moral bonds is often the first stage of disintegration, so that society is justified in taking the same steps to preserve its moral code as it does to preserve its government and other essential institutions."

"The suppression of vice is as much the law's business as the suppression of subversive activities; it is no more possible to define a sphere of private morality than it is to define one of private subversive activity."

"It is wrong to talk of private morality or of the law not being concerned with immorality as such or to try to set rigid bounds to the part which the law may play in the suppression of vice. There are no theoretical limits to the power of the State to legislate against treason and sedition and likewise I think there can be no theoretical limits to legislation against immorality."

"You may argue that if a man's sins affect only himself it cannot be the concern of society. If he chooses to get drunk every night in the privacy of his own home, is any one except himself the worse of it? But suppose a quarter or a half of the population got drunk every night, what sort of society would it be? You cannot set a theoretical limit to the number of people who can get drunk before society is entitled to legislate against drunkenness. The same may be said of gambling."

"It seems to me, therefore, that the free thinker and the non-Christian can accept, without offence to his convictions, the fact that Christian morals are the basis of the criminal law and that he can recognise, also without taking offence, that without the support of the churches, the moral order, which has its origin in and takes its

strength from Christian beliefs, would collapse."

"Society cannot live without morals. Its morals are those standards of conduct which the reasonable man approves. A rational man, who is also a good man, may have other standards. If he has no standards at all he is not a good man and need not be further considered. If he has standards, they may be very different; he may, for example, not disapprove of homosexuality or abortion."

"In that case he will not share in the common morality; but that should not make him deny that it is a social necessity."

"A rebel may be rational in thinking that he is right, but he is irrational if he thinks that society can leave him free to rebel. A man who concedes that morality is necessary to society must support the use of those instruments without which morality cannot be maintained."

"The two instruments are those of teaching, which is doctrine and of enforcement, which is law. If morals could be taught simply on the basis that they are necessary to society, there would be no social need for religion; it could be left as a purely personal affair. But morality cannot be taught in that way. Loyalty is not taught in that way either."

"No society has yet solved the problem of how to teach morality without religion. So the law must base itself on Christian morals and to the limit of its ability enforce them, not simply because they are the morals of most of us, nor simply because they are morals which are taught by the established Church — on these points the law recognises the right to dissent — but for the compelling reason that without the help of Christian teaching the law will fail."

NEW A.C.T. SCHOLARSHIP

The Australian College of Theology has inaugurated an annual scholarship in the amount of \$3000 to be known as the Bishop David Garnsey Scholarship for Advanced Theological Study.

At the recent meeting of the Council of the College Archbishop Felix Arnott paid high tribute to Bishop Garnsey's impressive record of achievement as Rhodes Scholar, Headmaster of Canberra Grammar School, Bishop of Gippsland, President of the Australian Council of Churches and, in particular, to his contribution since 1960 as a member, and latterly as Chairman, of the Board of Delegates of the college.

The scholarship will be open to persons who, holding one of the certificates of the college with honours, are qualified to undertake advanced theological study towards the degree of Master in Theology. The closing date

for applications for the 1978 scholarship is February 1, 1978.

LLOYD-JONES ON EVANGELICALS

• From page 1

Commenting on the National Evangelical Anglican Congress's declaration about holding the right hand of fellowship out to non-Anglican Evangelicals, he said that he felt that such gestures were undermined by NEAC simultaneously "holding out the left hand to Rome".

NEAC could not have it both ways — with Rome and with Evangelicals.

— CEN

BRITISH CHURCHES AND EVANGELISM

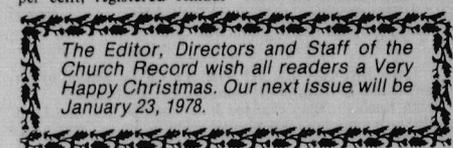
The churches in Britain face a grim future if they do not rediscover evangelism, warns the Rev Tom Houston, communications director of the British and Foreign Bible Society and a member of the Lausanne Strategy Working Group.

"If we do not learn how to do this faster than we lose Christians through death or other causes, the future of Christianity in our country is bleak," he told the Bible Society's annual meeting.

"From 1970 to 1975, when the church decreased by nine per cent, registered Hindus

increased by 100 per cent, Buddhists by 250 per cent, Sikhs by 53 per cent, and Muslims by an unknown amount."

A return to evangelism and the Bible could reverse the direction for Christian churches, he concluded.



Aust Prayer Book sold out

The Anglican Information Office, Sydney, recently announced that 124,000 copies of "An Australian Prayer Book" have now been sold.

The demand from bookshops and parishes has far exceeded the expectations of the publishers, the Standing Committee of the

Church of England in Australia.

As a result, a further print run of 50,000 has been ordered.

Church Music Summer School

The Royal School of Church Music's 23rd Annual Summer School will be held in Sydney from January 2nd to the 8th, 1978.

The Adult Course will be located at Sancta Sophia College, University of Sydney, and the Boys' Course at Trinity Grammar School, Summer Hill.

The Summer School provides for both residential and non-residential members, adults and boys.

Mr Martin Howe, Southern Commissioner in England, will be making his first trip to Australia to conduct and direct the Course, Mr Howe is on the staff at RSCMs world headquarters, Addington Palace, Croydon, England.

Applicants wishing to

attend the Summer School should apply immediately to the Organising Secretary, Alan Moffat, 59 Bardwell Road, Bardwell Park, 2207.

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