

## Chaplaincies Director

The Archbishop of Sydney on the recommendation of the Council of the Home Mission Society has appointed the Rev Geoffrey Simmons as Director of Chaplaincies effective 1st June, 1977.

**SYDNEY**  
Rev B. Jobbins, Curate at Holy Trinity Adelaide has been appointed Rector of Holy Trinity Mowbray from the end of August.

Rev B. A. Watt, Rector of St David's Forestville has been appointed Rector of St Peter's East Lindfield from 24th August.

**PERTH**  
Rev G. Howells has accepted appointment as Chaplain to the Church of England Boys' Society.  
Rev G. Newby was ordained to the priesthood at the Anglican Church Centre, Hilton, on Sunday, 5th June at 3 pm.

### DONATIONS

We acknowledge the following donations which have been received since our March 3 issue (and prior to May 5):

Mr D. G. Murray, Mont Albert, Vic; Mrs E. J. McGraw, Mt Hagen, PNG; M. L. Loane, Sydney; A. Langdon, Chatswood; W. Walsh, Bexley; Anonymous; R. E. Lowe, Sandford, Vic; T. A. Austin, Wauchope; D. E. B. Knox, Gordon; F. J. Woods, Melbourne; M. F. Michael, Pendle Hill; C. A. M. Robertson, Perth; Miss B. A. Picher, Turramurra; D. V. Meier, Naremburn, WA; E. Mirovitch, Merrylands; J. T. Gray, Mosman; C. McK Law, Tamworth; A. Theobald, Waverley Gardens; D. Taplin, Kiama; C. Hammond, Strathmore; Deac A. Gayford, Claremont.

## WCC LEADER IN AUST

An executive of the controversial World Council of Churches' Program to Combat Racism, visited Australia during May. The Rev Alexander Kirby, an English Anglican Minister (attached to the Parish of St Philips, Battersea), has been Research Secretary with the Program to Combat Racism since June, 1976.

Mr Kirby is also a freelance journalist, and from March, 1974 to May, 1975, he was a correspondent for Reuters and the BBC from Ouagadougou, Upper Volta, where he and his wife were co-ordinators for the British volunteers working in Niger and Upper Volta. Prior to that he had edited the monthly magazine "Race Today", published by the Institute of Race Relations, and was a community relations worker in London.

Mr Kirby attended the

ACC — United Church in North Australia conference "Living in a Multicultural Society" in Darwin in early May, before travelling to North Queensland, Alice Springs, Sydney, Melbourne and several other centres.

The Program to Combat Racism Committee is presently considering applications for grants from Aboriginal groups in North Queensland, and Central Australia, as well as anti-apartheid groups in Sydney and Canberra.

The Australian Church Record has been bringing the news on Church affairs for nearly 100 years

*an independent  
provocative  
evangelical voice*

Bringing you the most important Church news from Australia and overseas every two weeks.

Become a subscriber now through our special half-price introductory offer.

\$4.25 for 12 months' issues.

The Australian  
**CHURCH  
RECORD**

NAME .....

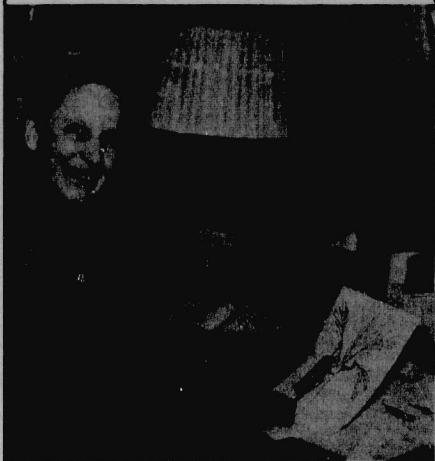
ADDRESS .....

POSTCODE .....

Enter me as a new Subscriber to the Australian Church Record. I enclose \$4.25. Subscription for 12 months' issues.

Post coupon to The Church Record Ltd, Square Level, St Andrew's House, Sydney Square, Sydney, NSW, 2000.

## Bible artist to tour



Miss Annie Vallotton, whose 500 illustrations add to the appeal of the top-selling Good News Bible, will visit all Australian States in July.

Annie Vallotton is a dynamic Swiss artist well-known for her deceptively simple line drawings which communicate a maximum of meaning with a minimum of visual detail. Her pictorial shorthand cuts across cultural lines, breaking barriers of race and nationality.

Her illustrations were an important factor in the unprecedented success of the New Testament part of the Good News Bible — Good News for Modern Man — which has sold more than 52 million copies since its publication in 1966.

Annie Vallotton's itinerary is:  
New South Wales: July 1-8 and July 31-August 3;  
Victoria: July 9-13; Western Australia: July 14-17; South Australia: July 18-21; Tasmania: July 22-27; Canberra: July 28-30; Queensland: August 4-7.

## New president for Alliance

The 95th Annual Meeting of the NSW Temperance Alliance was held on the 26th May, 1977, at St Andrews Church House.

A new President, in the person of Rev Colin Ritchie was elected to Office. He replaces Pastor Ronald Taylor, who before resigning served the Alliance for the past seven years and was also President of the Australian & South Pacific Temperance Council.

Two new men were chosen as Vice-Presidents, the Rev William Hayward of St Albans C of E Five Dock, and Mr Frank White, State Manager of Ansva Australia.

Two additional men will serve on the Planning and Finance Committee. They are Pastor Winston Dowling of the Seventh Day Adventist Church and Mr Gordon Hockings of the Rechabites.

The meeting also conferred

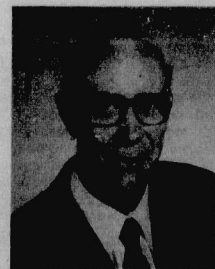
## DIRECTOR OF C of E HOMES

Mr Alan Lake, the Chief Executive Officer of the Church of England Homes in Sydney, has been given widened responsibilities since the retirement of the former Director of the Homes, the Reverend Fred Rice, last November. Mr Lake's duties now embrace also those previously carried out by the Director.

Mr Lake, who was previously a senior executive in the Australian subsidiary of a well-known American company handling mining machinery, joined the staff of the Church of England Homes in December, 1972, as Administrative Manager and in November, 1974 he was made Chief Executive Officer.

The chairman of the Homes Committee, the Reverend Canon K. L. Loane, said that, although Mr Lake was without experience in the field of child care when he joined the staff of the Church of England Homes, he quickly developed a grasp of its many problems.

He has shown himself to be skilled in the management and direction of staff, he was deeply concerned with real and not merely superficial values, and his Christian dedication shone through everything he did.



Alan Lake

honour upon Mr Angus Barr, who, after 27 years of continuous service in the Temperance Movement was awarded Life Membership, on his retirement from Office.

The Alliance looks forward to positive results — under the guidance and experience of these new men during the coming year, the Gen Secretary, Mr Lance Hutchinson.

## PREPARATIONS FOR UNIVERSITY MISSION

Signs reading "Go back — you are going the wrong way" will soon be seen around Sydney University campus.

This slogan will be active both before and during the Mission. Counsellor training has been led by Rev John Woodhouse and Mr Alan Craddock.

The Mission Committee, headed by the EU president, Adrian Lane, has been hard at work for some months planning this Mission. The Committee has addressed itself to the task of presenting the gospel of Christ to an ideologically diverse student body on a geographically scattered campus.

The Mission Committee has asked that Christian people support this Mission in their prayers.

A series of lunch-time meetings, some on the Front Lawn, will be the main form of public outreach to the thousands of students on this campus. In addition, Christian students will be inviting their friends to hear the gospel explained at dialogue meetings, informal social gatherings and seminars.

The Evangelical Union's street theatre group will also

Justification is the way and means whereby such a person doth obtain acceptance before God, with a right and title unto a heavenly inheritance.

— John Owen

# CHURCH TOO NARROW ON ETHICS

## Festival of Light urges changes to Divorce Law

The Report of the Social Responsibilities Commission to the Anglican General Synod — to be held in August — calls on the Church to tackle a wider range of social questions.

It recommends employment of a full time research assistant of sufficient "calibre and skill" to prepare material on specific social issues for the Church to consider.

The report, signed by Commission Chairman, Archbishop Geoffrey Sambell (of Perth), and Secretary, the Rev Peter Hollingworth (of Melbourne), states: "We do not see any diocesan committee or department within the Australian Church tackling the task at this level."

"What we see is a haphazard attempt from time to time to draft and release a public statement, usually by the Bishop of the Diocese, on a particular current ethical question."

"It is in our opinion unfortunate that the subject of such statements generally is a question about individual morals, such as abortion or divorce."

"Many of the wide range of social questions (such as unemployment, job redundancy, service delivery and social welfare programmes, an educational policy to minimise inequality, etc) are never touched upon."

"This has led to an extremely grave public attitude to the Anglican Church that it enters the moral field only when our own interests are threatened by Government legislation."

The Commission's report is in Volume 2 of the General Synod documents. Other reports are from the General



Archbishop Sambell

Board of Religious Education, Liturgical Commission, the Bush Church Aid Society and the Theological Education Commission.

The next major report for distribution to General Synod members, late June, will be the text of the Draft

"Over 58,000 Australian families were dismantled during 1976 as a result of the so-called reforms of the disastrous 'Murphy Monument', the Family Law Act — over 1000 per week!" This was stated by Rev Fred Nile last week.

"Instead of straightening out the Family Law Bill the Federal Government now proposes to introduce Mail Order Divorce!"

Mr Fred Nile said: "We are strongly opposed to mail order divorce, which is the final act of hypocrisy concerning the Family Law Act."

"Irresponsible sections of the Family Law Act were opposed by the Festival of Light and other concerned community leaders such as Cardinal James Freeman and Archbishop Marcus Loane."

"Other sections of the community gave the Family Law Bill their support because they were hoodwinked by the 'icing on the rotten cake' — the much-vaunted counselling facilities."

"These counselling facilities from first-hand reports simply serve to give advice on how to achieve a divorce, not how to save a marriage!" said Mr Nile.

"We now have the final act of betrayal of Australian families, the marriage partners and their children! It will not be necessary to even physically face a judge in court, yet alone face the counsellor, to achieve a 28-day mail order divorce!" said Mr Nile.

"We call on the Federal Government to: Immediately cancel these plans for mail-order divorce; Introduce compulsory counselling for all persons seeking a divorce over at least a three-monthly period; Only use persons as 'Mar-

riage Counsellors" who believe in marriage, and who are happily married. (It seems a large percentage of counsellors are divorced at least once themselves and seem to be more expert in how to get a divorce than how to make a marriage work.)"

Reintroduce a court investigation as to whether the marriage has actually broken down and whether there are sufficient objective grounds for a divorce, and whether a divorce is in the best interests of either the husband, wife and/or children.

"One fallacy which must be exposed is the statement 'We argue so much that it is better for the children that we seek a divorce.' This attempt to use children as a justification for divorce is not supported by evidence which shows children may still be better off emotionally, psychologically and environmentally with both their parents rather than no parents at all, or a single parent," said Mr Nile.

"The Family Law Act is not the only reason for the dramatic 140 per cent increase in divorce, but it is one of the major factors because the law serves as a 'schoolteacher'. The Family Law Act is wrongly teaching our community that marriage

• To page 7

## DEATH OF DIANA HOWARD

The death occurred on June 7 of Mrs Diana Martel Howard, wife of the Rev Donald Howard, Rector of St Peters, Burwood East, a Director and columnist for the Australian Church Record.

Mrs Howard, aged 46, had been ill for several years. She was the mother of four children, two boys and two girls.

The funeral took place on June 9th at St Peters. The service was conducted by the Rev Ray Wheeler and Bishop A. J. Dain. The address was given by Canon D. B. Knox, principal of Moore College.

Dr Knox spoke of her warm Christian character, her cheerfulness and courage throughout her illness and the outstanding example of a Christian mother that she was.

Three hundred people attended the funeral. Bishop E. D. Cameron and the Rev Albert Pitt-Owen officiated at the graveside.

## RUSSIAN DISSIDENT GRAVELY ILL

A report from Underground Evangelism states that the imprisoned Russian Baptist pastor, Georgi Vins, is gravely ill. He is believed to be suffering from mercury poisoning, his wife, Nadeshda, and son, Peter, report from a visit in the prison camp on May 20.

In a direct call received from the USSR, Nadeshda said Georgi is so ill that he can barely stand. His head is covered with boils, he has continual headaches and suffers from exhaustion.

He was in the prison hospital for some time receiving penicillin shots and blood transfusions.

He told his wife that he suspects that he is suffering from mercury poisoning.



Georgi Vins

## Bp Short attacks casinos

Bishop Ken Short said recently that it was being freely canvassed in the city of Wollongong that the Barclay Function Centre could become the city's first legalised gambling casino.

He went on: "For the moment, the Barclay Lounge is not saying a word about it and neither is the Premier's Department."

"And that is understandable. After all, the State Government's Inquiry into Gambling Casinos has not yet made its report. Even if it does recommend legalising casinos, legislation to that effect will take some time."

"Whether the rumours concerning the Barclay are right or wrong, it will be a sad day for Wollongong and for NSW if gambling casinos are legalised."

"I know that illegal gambling rooms are already operating. The Mercury informs me that this is so even in Wollongong. But the very fact of their illegality provides a restraint."

"This will keep many people out of an activity that has the potential to destroy them and to destitute their families. Remove those legal sanctions and many more people will suffer while a few line their pockets in the process."



Bishop Short

## ON OTHER PAGES

- Notes and comments — Page 2.
- On and off the record — by David Hewetson — Page 2.
- Letters to the editor — Pages 4 & 5.
- Of such is the kingdom — by Lesley Hicks — Page 5.
- Book reviews — Pages 6 & 7.
- An innocent at large — by Donald Howard — Page 7.
- Mainly about people — Page 8.
- Profile on Owen Dykes — Page 8.



# NOTES & COMMENTS

## No Self Regulation

Two events have taken place in recent weeks that should give heart to those people who are concerned at the exploitation of human sexuality.

One has been the generally speedy action by State Governments to clamp down on child pornography. The other has been a decision by the Federation of Australian Commercial Television Stations to actively discourage the use of sexual material in the making of TV commercials.

Some commercials in recent times have been most explicit in their presentation, others have achieved the same attention getting results with the skilful use of innuendo and suggestion.

This is an example of self regulation that would be good if it was carried over to programming generally. A recent Four Corners program on what is good taste on TV clearly showed the appalling depth that Australian producers and television stations have fallen to in recent years.

If TV stations and producers were given the privilege of self regulation they could not be trusted to use it responsibly. The insatiable desire for higher ratings and better profits would lead the industry to push the limits of acceptability further and further.

The best way, and in a fallen world, a far from satisfactory way, would be for the industry, both commercial and national sections to come under the control of an outside regulating body, not subject to financial pressure and broadly based enough to resist the intimidatory tactics of the libertarian lobby.

The now defunct Broadcasting Control Board in its later years was an abject failure and deserved to be dismantled. Hopefully the enquiry by its replacement, The Broadcasting Tribunal, will lead to a much more responsible solution, one which recognises that human sexuality should be treated with modesty and with a proper regard for the sensibilities of decent citizens.

## Homosexual militancy

The best defence is attack. The present-day militant minorities have adopted that policy. Find a minority and you can be sure it will be militant because militancy works.

It goes places, it secures objectives and frightens just about everyone... well, not quite. When you overplay aggressiveness, the counter-attack may easily develop.

It would seem that the American Homosexual forces may have gone too far and have suffered their first major defeat. The voters in Dade County in Florida voted last week to repeal that County's Homosexual rights law. The voters clearly were fed up with the aggressiveness of the so-called Gay Forces. Judging by their Australian counterparts these folk don't want just to be left alone to follow their own lifestyle. They want society to accord it equal status with the heterosexual norm. No society has thus far been willing to agree to do this.

Aggressively the homosexual propagandists demand the right to recruit young people to their life-denying preferences. They demand that the State recognise homosexual "marriages" and that homosexuals be allowed to adopt children. So, it is not just a case of tolerating people who differ from the norm. Society has to decide whether it will accept their aggressive and unreasonable demands. The voters in Florida said "We have had enough of these people's arrogance. Let them cease their aggression".

### AN OPPORTUNITY FOR SERVICE

Two bedroom cottage, rent free to Christian couple desirous of sharing in service and lay leadership in the parish of St Clements, Marrickville. Two evenings and Sunday envisaged in commitment.

Please contact the rector

The Rev W. H. Ostling  
90 Petersham Road, Marrickville  
Phone: 55 0315

John Wycliffe Christian School, operating in the lower Blue Mountains, invites applications for the following teaching positions for 1978: Infants', Junior Secondary (integrated). Applications should state qualifications and experience and should include references from previous Principal (where applicable) and a minister of religion. They should be sent to School Committee.

C/-321 MACQUARIE ROAD  
SPRINGWOOD, 2777

### HOSPITAL CHAPLAINCY

A vacancy exists for a full-time residential Chaplain to Royal Park Psychiatric Hospital. Applicant to be Anglican Priest under 45 years of age, with at least five years full parish experience. CPE an advantage. Willingness to train as recommended is required.

Enquiries to:

DIRECTOR OF CHAPLAINS  
CATHEDRAL BUILDINGS  
FLINDERS LANE, MELBOURNE, 3000  
Applications close July 11, 1977



# ON & OFF THE RECORD

BY DAVID HEWETSON

## Change and Decay

"For Sale" or "Sold By" are the signs of the times in front of many suburban houses. Pantechnicians taking a household out today and in tomorrow are part of the shifting sand on which our communities are built. And change (such as migration to another city so as to stay on the ladder of promotion) can be very traumatic for families. Actually change of all kinds — even a pleasant change — can produce considerable stress and tension.

### KEEPING A SCORE

An American Professor of Psychiatry, Dr Thomas Holmes, has worked out a scale of stress for various life changes. He did this by first assigning an arbitrary value of 50 to getting married and then asking people in several countries to rank other changes in relation to that. At the top of his scale is the death of a spouse (100) and this ranks over divorce (73) or marital separation (65) which in turn ranks slightly over a jail term (63).

Getting married (50) is slightly more traumatic than getting sacked (47), and a marital reconciliation causes just as much stress as retiring from work (45). Changing schools (20) is not quite so severe a change as beginning or ending school (26). At the bottom of the scale is a change in eating habits (15), a vacation (13) and minor violations of the law (11), perhaps a parking ticket.

People who build up too much of a score by too many changes may become depressed, have heart attacks or other ailments. And Dr Holmes suggests that "susceptible people" should be counselled not to make too many life changes in too short a time.

### AUSSIES ON THE MOVE

The American Census Bureau has come up with the surprising fact that Australians are the most mobile people in the world. For a five-year period around 1970 no less than 48.4 percent of the population moved within the country. Our young people (20 to 24 years) do not move quite as much as their American counterparts but our 55-64 year olds make up for that as indeed do the retired group over 65.

# The Scriptures speak today...

by Canon John Chapman

### ACTS 14:26-27

... From Antioch they (Paul and Barnabas) sailed to Antioch, where they had been commended to the grace of God for the work which they had fulfilled. And when they arrived, they gathered the church together and declared all that God had done with them, and how he had opened a door of faith to the Gentiles.

This brief and beautiful description comes at the end of Paul and Barnabas' first missionary journey. They had experienced a remarkable mission (Acts 13-14) both from the point of view of its results and of the opposition they had encountered. However notice the delightful summary Luke makes of their report.

### 1. All that God had Done v22

Evangelism is a work which is initiated by God Himself. He has done for us what we could not do for ourselves (Romans 5:6-11). He it is who calls us to Jesus (John 6:44) — He it is who saves us (1 Tim 1:1) — He is both the initiator and the director of evangelism (Matt 28:18) — It is from Him that gospel comes (Mark 1:13, Romans 1:1) and He is the One who brings results (Matt 11:25-26).

What a great day of rejoicing it must have been at Antioch when they heard of the incredible exploits of their missionaries, of the blindness of the magician Elymas (Act 13:8) — of the subsequent conversion of Sergius Paulus (Acts 13:12) — of the reaction at Antioch and of the believers which issued from the preaching there (Acts 13:48) — of the miracles at Iconium (Act 14:3) at Lystra (Acts 14:10). Imagine the hushed wonder and sad disappointment as they heard of the terrible opposition to the Gospel of the Jew and of the way their own brothers had been misused and ill treated. Imagine the sheer joy as they realise they also had shared all this.

However, while not diminishing any of this wonder, brings it all into wonderful perspective — it was God who had done it all.

### 2. God had opened a Door of Faith to the Gentiles v 27

He also had opened a door of faith to the Gentiles. It was not that God opened a door for the preaching of the Gospel only but that He opened a door of faith. Not only had He provided them with a message of salvation and a preacher of that salvation but He had opened a way for them to believe.

The cities of the new world are, of course, immigrant cities, made up of the mobile segments of the populations of other countries.

There is a price to be paid for all this, a high price. We become "A Nation of Strangers" (as a book by Vance Packard is entitled. In it he wrote: "We are seeing a sharp increase in people suffering alienation or just feeling adrift, which is having an impact on emotional and physical health.")

This seems to have led in America to an increase of sexual promiscuity, a rising divorce rate and a host of other selfish and irresponsible things. Alvin Toffler maintains in "Future Shock" that we "use up" places and dispose of them as we do with Kleenex tissues or beer cans, thus making our sense of place "numerous, fragile and temporary." We are a new race of nomads who have lost a great deal of the magic of that beautiful word 'home'.

### TREES BY A STREAM

If we Australians are 'the get-up-and-go champs' that Robert Pullan calls us in a 'Bulletin' article from which I drew much of the above facts, we are also (he says) "the most restless, driven, thrusting, searching, adventurous people on the face of the earth. Optimists relentlessly seeking the good life; risk-takers, eternally willing to move on." He might also have added 'gamblers who will bet on anything'.

But rootlessness is a terrible price to pay for mobility. Erik Fromm sees the necessity for 'rootedness' as one of the five basic human needs.

It has been noted that a lack of it can literally kill very small children, and in days gone by in orphanages the mortality rate for infants under the age of two was sometimes 100%. Like little plants with no roots they simply withered and died.

We all know how our churches have also felt the effects of the constant pressure upon them of an increasingly rootless society. They too become congregations of strangers, a clump of people come together for the same purpose at the same time but without any sense of inter-relationship.

And fellowship does not happen automatically. Christians, I believe are hungry for it and ready for it. But they are conditioned by our anti-community community and need to be taught about fellowship and given structures in which they may relate to each other in a more personal way.

### OASES FOR NOMADS

It would be nice to think that our churches will increasingly be known as places of real refreshment in the blistering desert of alienation that has come upon us. There the new nomads may find rest and shelter and refreshment. But as I said, it does not happen automatically or just because we say it should.

# MBI moves to new site

MBI, an interdenominational Bible College, has been located in the Malvern-Prahran area of Melbourne since it was founded by the late Rev C. H. Nash in 1920.

During the past 35 years it has acquired various properties on both sides of Kooyong Road, which recently have greatly risen in value. At the same time there has been a growing feeling that there were many aspects which were not serving the college in the best way.

A new location was found in Lilydale. The new site, the Brocklesby Trust property, 22 miles from the city on the Maroondah Highway and less than one mile before entering Lilydale, covers about 10 acres. It has one large solid brick house which will serve as the administration centre for some years. All other buildings will be designed and built to suit the needs of the college in its on-going work of training men and women for the service of God.

The old Armadale properties were placed on the market and the sale resulted in a total of \$1,397,500. This, together with some cash on hand, will be used in establishing the new college in Lilydale.

The new building project is estimated to cost \$1,670,662. This includes land and buildings present and new, as well as all facilities needed to equip the new college. It is planned that it be ready for use in time for the opening term February, 1978. The

difference of \$229,961 needed to complete this project will be sought from Christian friends of the college.

The college plans for up to 150 students include single, married and family accommodation. The main dining room will seat up to 200 while the common room adjacent could accommodate another 100. The four lecture rooms are designed to open up to form an auditorium which could hold up to 440 people.

The college has, over nearly 60 years, trained students for missionary service and ministry at home in Australia. Over 3000 will have passed through MBI by the end of this year.

The broad range of studies in the programme include: Matriculation, 1- and 2-year courses; 3-year Diploma courses; Graduate and Post Graduate degrees in Theology; a Missionary course; Theological Education by Extension; In-service training for missionary work.

Brochures giving further information are available from MBI, 117 Kooyong Road, PO Box 21, Armadale, 3143, and details on tax-free gifts can also be obtained. The Principal, Rev N. P. Andersen, would be willing to give more details and may be contacted on phone 20 3236.

# CRICKET ASSOCIATION HAS BIG YEAR

The 75th Annual Meeting of the New South Wales Churches Cricket Union will be held in the Chapter House of St Andrew's Cathedral, George Street, Sydney, at 7.45 pm on Thursday, 28th July, 1977. The President, the Rev Roy Gray, will preside.

The 1976-77 season proved to be a most successful one with 125 teams from Churches situated within the city and suburbs of Sydney participating in its competitions.

A special feature of the past Season was the playing of a series of fixtures in Melbourne by Church cricket teams selected by the various State bodies affiliated with the Australian Association. On this occasion the competition was won by Victoria for the first time.

At the Annual Meeting all arrangements will be completed for the 1977-78 Season. The "A", "B" and "C" Grade Competitions are to commence on Saturday, 3rd September, and "D", "E" and "F" Grades on 17th September, 1977. Any church wishing to have further particulars about the union is invited to telephone or write to:

Mr Stacy Atkin (Hon Secretary), 30 Stanley Road, Epping, 2121. Phone: (Home) 86 3069 or (Office) 2 0642; or Mr J. S. L. Macdonald (Assistant Secretary), 68 Moxham's Road, Winston Hills, 2153. Phone: (Home) 639 5384 or (Business) 82 0711.

A feature of the coming 77-78 Season will be the playing of a Double Wicket Tournament at Timbrell Park on Australia Day, 30th January, 1978.

Blazers, caps and cups won by various clubs and players during the past season will be presented at the Annual Meeting. The premiers, divisional winners and runners-up in the various grades were:

"A" Grade — St Alban's Epping, premier; St Stephen's Hurlstone Park, runner-up.

"B" Grade — St Andrew's Parramatta, premier; Padstow Baptist, runner-up; West Epping Methodist, divisional winner.

"C" Grade — Telopea Baptist, premier; Petersham Baptist, runner-up; Carlingbah Gospel Chapel, Lakemba Uniting Church, St Paul's Carlingford, Toongabbie Baptist, divisional winners.

"D" Grade — Bankstown Baptist, premier; St Anne's Strathfield, runner-up.

"E" Grade — St Luke's Concord, premier; Lakemba Uniting Church, runner-up.

"F" Grade — St Andrew's Parramatta, premier; Campbell Baptist, runner-up.

## DEAN SHILTON DEFENDS CHRISTIAN ACTIVISM

At the Combined Civic Church Service at the Rockdale Town Hall on June 5, attended by the Mayor of Rockdale, Alderman Peter Bryant, the Town Clerk and Aldermen, the Dean of Sydney, the Very Reverend Lance R. Shilton, said:

"The Christian faith is relevant to every aspect of living. It suits the purpose of some to separate religion from life, the sacred from the secular and the church from the community."

"They want Christianity to be relegated to past irrelevancies and Christians to remain in the shelter of their cloistered church walls."

"Christians are not imposing their views upon others, they have a democratic right and responsibility to make their views known for the benefit of all. The average Australian today is not antagonistic to the church but indifferent. He doesn't want to argue about the Christian faith because he thinks it's irrelevant. He objects to being told what to do because he is anti-authoritarian. He rejects good advice as being moralistic."

"Then ten-letter word of 'censorship' has become a dirty word amongst the media and entertainment world. The clever catchcry 'Mature people should be free to hear, see and read what they like' is a fallacy because mature people don't want that freedom."

"Some are urging that marihuana be legalised on the basis that the old evils of alcohol and smoking are already socially acceptable."

"In the midst of the confusion in contemporary society some are looking in the wrong direction for spiritual satisfaction by turning to transcendental meditation, by culting Eastern Gurus and dabbling in dangerous occultish practices."

"The true Christian today, as always, has confidence in the Living Christ, who is relevant, dynamic and satisfying."

Miss Norma Shore, Director of Nursing at St George's Hospital, read the lesson; the choir of Danebank Church of England Girls' School led the music and clergy from major denominations, including the Roman Catholic, Greek Orthodox and Congregational Churches, participated, also the Municipal Chaplain, the Reverend Cyril Goodwin, of the Presbyterian Church.



Dean Shilton

turning to transcendental meditation, by culting Eastern Gurus and dabbling in dangerous occultish practices."

"The true Christian today, as always, has confidence in the Living Christ, who is relevant, dynamic and satisfying."

Miss Norma Shore, Director of Nursing at St George's Hospital, read the lesson; the choir of Danebank Church of England Girls' School led the music and clergy from major denominations, including the Roman Catholic, Greek Orthodox and Congregational Churches, participated, also the Municipal Chaplain, the Reverend Cyril Goodwin, of the Presbyterian Church.

## ROMAN CATHOLICS TO HOLD THEIR "LAUSANNE"

The Word of God Institute, a Roman Catholic agency, has announced its National Congress on Evangelisation from August 26 to 28, 1977.

"The Congress seeks to inspire and educate Catholics for evangelisation," says executive director the Rev John Burke. "Bishops, priests and faithful together will explore the biblical message of salvation in a prayer-filled atmosphere and will share ways of extending that message to non-believers."

Registration will be limited to 1000. Plans are being completed to accommodate 8500

at the closing rally in the Minneapolis Auditorium Arena.

## TRACT IN LARGE PRINT

The Anglican Information Office in Sydney has now published the tract "What is a Christian?" in large print for use among partially sighted people.

The tract, written by the Rev Canon John Chapman, Diocesan Director of Evangelism, is part of the "Christian Faith" correspondence course which has now been completed by 7000 people.

"What is a Christian?" has sold over 70,000 copies, and is available in English, Greek, Italian, Chinese and Spanish.

Five thousand copies of the large print English edition have now been published.

# SISTERS WORK TO HELP UNDERPRIVELEGED

Miriam and Katherine Leney of Eastwood are two young sisters who know what it means to make a personal sacrifice for the benefit of others.

Last December Miriam (14) and Kathy (11) both attended pre-Christmas camps which they thought were "great". They met other kids from all over Sydney, but they were really impressed by the friendships they formed with one or two kids who had been sponsored to camp. These campers came from disadvantaged backgrounds and depended upon a sponsor to pay their camp fees.

They made no secret of the fact that they had a marvellous time at camp. These vivid memories lingered with Miriam and Kathy after they returned home. Then one day they decided to try to raise \$38 to sponsor a disadvantaged child to a camp in the May holidays.

Not long afterwards they organised a backyard fete. They printed handbills, organised a local "letterbox drop" and then gathered their goods for the fete. Finally, their big day came. They sold their cakes, their handiworks and numerous other things which they had accumulated; then they counted the proceeds — \$107.70!

It was with a real sense of achievement that Miriam and Kathy, accompanied by their



Rev Terry Dein

mother, recently brought their cheque in to the Youth Department where it was added to other donations in the Sponsorship Fund. The Youth Director, Rev Terry Dein, commented: "We were tremendously thrilled to receive this donation which represented so much hard work by the girls. We hope that their vision and enthusiasm will encourage others to sponsor disadvantaged youth to Camp Howard. Such an expression of Christian love and concern can have a remarkable influence upon the life of a young person."

## EVANGELISTIC OPENINGS IN CHRISTIAN HOSPITALS

"More people pass through our hospitals than through churches," stated Dr K. Thirumalai at the All India Congress on Mission and Evangelism (AICOME) held earlier this year.

Christian leaders in India and elsewhere are gaining a new appreciation for the vital ministry rendered by Christian hospitals.

Dr R. S. Arole, chairman of the Emmanuel Hospital Association, points out the strategic part played by such hospitals in reaching those outside the Christian community. "It has been estimated that one-third of those who become Christians from a non-Christian background become so through the medical ministry," states this community health authority.

Those involved in that unique ministry see it as part of the Christian commitment to total mission in the name of Jesus Christ. "To a Christian, the delivery of health care to the people is only part of the healing ministry of the church," says Dr Thirumalai. "It must be accompanied by a concern for the spiritual needs of the people."

The Christian doctors stress that they render medical help without consideration of caste, creed, colour or social status. "We do not deny our attention to others who oppose us or differ from us in our faith and belief," he affirms.

"We refrain from taking undue advantage of our position as benefactors of the sick and suffering," emphasises Dr Thirumalai. "We refrain from imposing our beliefs on those whom we serve."

He adds, "On the other hand we seek opportunities to tell them of the Healer of their bodies and souls, the Great Physician."

The conscientious Christian doctor has a vital personal spiritual ministry which he cannot neglect, Dr Thirumalai maintains. "There is none better suited to speak to the patient and his relatives about their spiritual need than those who directly come into contact with them in their suffering and sorrow — the doctor, the nurse, and the other paramedical staff. Every member of the medical staff is an evangelist," he contends.

Dr Thirumalai further sees a direct relationship between that hospital ministry and the development of the local church. "It cannot be over-emphasised that, like all the other ministries of the church, the medical mission also has a responsibility for church growth."

Christian commitment to the health and physical well-being of the people of India can hardly be doubted. One estimate is that 18 per cent of the medical work in the country is maintained by the 2.6 per cent of the population that claims to be Christian.

### WHAT!

You mean to say CMS Bookshop has been selling church robes all these years and I didn't know about it?

Yes, I always get my clerical wear when I go book-shopping at the Bookshop.

ROBES FOR CLERGY AND CHORISTS  
Cassocks  
Girdles  
Surplices  
Stoles  
Shirts  
Collars  
Studs  
Hoods  
Preaching  
Vestments  
Chair  
needs

Available from stock  
CMS CHURCH SUPPLIES  
93 Bathurst St. Sydney, NSW  
61 9487 Catalogue Available

### IMPACT BOOKS LIMITED

which is associated with Moore Theological College, is situated at 7 King Street, Newtown, 2042 — the same address as the college.

It exists to serve the students as well as the public with books at the lowest possible prices.

We also provide a mail order service and supply books for houseparties, beach missions and church bookstalls. Please write to us at 7 King Street, Newtown, 2042 or ring 51 2225 or, best of all, come and visit us; you'll be surprised how low our prices are.

## MITCHELL'S INTERNATIONAL TOURS

For travel enquiries, please contact

MR RON BAILEY

Travel Consultant

GPO BOX 3313 SYDNEY NSW 2001  
TELEPHONE (02) 29 4136 TELEX AA 27504

TELEGRAMS: LANSEAIR

Suite 3, 5th Floor, Asbestos House,  
65 York Street, Sydney, N.S.W.  
(On the corner of Barrack Street)

## MOORE COLLEGE EVENING COURSES

### SECOND SEMESTER 1977

New applicants will be accepted for courses which commence in the week beginning July 11th.

**TUESDAYS**  
7.10-8 pm Ethics Rev M. Hill  
(including a look at ecological issues)  
8.05-9 pm New Testament Dr P. T. O'Brien  
(major Pauline themes)

**THURSDAYS**  
7.10-8 pm Job and Amos Rev J. Woodhouse  
8.05-9 pm Leading Adult Bible Studies Rev I. Mears

For further information, write:  
Moore College Evening Courses  
7 King Street, Newtown, 2042



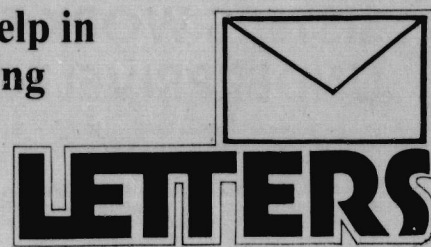
## Appeal to help in clergy training

Sir,  
Many of your readers have shown an interest in the Church of England in South Africa, and its stand for the Protestant, Reformed and Evangelical Truth as set out in the Book of Common Prayer, and the Thirty-nine Articles of Religion.

When I first came to South Africa in 1936 most of the clergy were from overseas — from England, Australia, Canada, Ireland, Newfoundland, India and South America. However, over the years we have been able to provide an increasing number of the men for this ministry, and also to send men to serve the Master in other parts of the world.

One of our big problems has been the provision of adequate training for ordinands. We have sent men to England and Australia; but with one exception those men are all now in those countries!

Of recent years our ordinands have attended the Bible Institute of South Africa, where they receive a good basic introduction to the Scriptures; and they have been given guided reading on such subjects as Church



History, Prayer Book History and Doctrine; this has been followed by in-service training as curates. Inadequate as this may seem, it has yet produced some men who have outstanding ministries.

And now a great step forward has been taken. The Rev David Streeter has been set aside by the church with specific responsibility for training our ordinands, and assisting the staff of the Bible Institute. Prior to this appointment he has been rector of Christ Church, Fort Victoria (Rhodesia), and Assistant Superintendent of the rapidly developing African Church in that country. Now he is to be the first warden of George Whitfield House, situated near the Bible Institute, as the centre for the training of men for the ministry of the Church of England in Southern Africa. The name George Whitfield House has been deli-

berately chosen, for we desire that our ministers may have both the conservatism in doctrine, and also the greatness of concern for the lost, that characterised the life and ministry of that great servant of Christ.

As more and more men are offering themselves for the ministry, we are grateful to God for the provision of the training centre for the advancement of the gospel among all the people of South Africa and Rhodesia.

Like George Whitfield we want our men to be: Zealous in Evangelism; Sound in Doctrine; and Catholic in spirit.

Quite obviously considerable cost is involved in setting up this new institution; it is possible that some of your readers feel strongly about South Africa and its needs, and would like to contribute towards it. Such donations should be

paid to: The Editor of the English Churchman; The Editor of the Australian Church Record; or The Rt Rev D. B. Robinson, St John's Hall, Church Street, Parramatta, NSW, Australia, 2150.

(Bishop) S. C. BRADLEY  
Cape Town

## Leave White Africa alone

Sir,  
Is the church going to speak out against Australia's new role of helping black nations destroy South Africa and Rhodesia?

Are we to be brainwashed by world pressures as are our Western political leaders? If there was a referendum on the subject I am convinced Australians would reply "Leave South Africa and Rhodesia alone".

Yet we are supposed to have this mythical thing called "majority rule".

How much less is it possible in any African country?

Are we to remain silent, regarding it as the Will of God? Or are we meant to stir ourselves out of our peaceful oases and raise our voices as Christ's watchmen, while our

leaders are held in thrall by this strange rejection of commonsense and reality?

Surely the events of our day are as much (or more) our business as anyone else's — the Hour of Testing to come upon all the earth; to see what our Christianity is worth; to measure our perception and application of the great truths of Scripture to the present scene? Or have we so drunk of the "Cup of Babylon" that we are bemused, groping against the wall of current affairs like the blind?

True, the only hope of the world is Jesus Christ, but we are His instruments. He is the Centre from which our activities originate. He is the Reality — and so, too, is the approaching storm, not only on White South Africans and Rhodesians, but Christians of Australia, unless we wake up and seek to stem the tide of pseudo-philosophy that is inciting simple-minded, excitable people to a veritable holocaust in Africa, the sufferers in which would be mainly Christian whites and Christian blacks.

(Mrs) P. CREASY  
Clontarf

For the first time the power-seeking apparatus of the corrupt party system is written into our Constitution, giving it a privileged position over the individual. Thus the restraints exercised by a Christian document have been weakened. Many Christians voted for this, just as they support the un-Godly United Nations, as it seeks the destruction of Rhodesia and South Africa.

All such is a prelude before calamity. Is it not time that Christian sleepers awake!

EDWARD ROCK  
Greensborough

Sir,  
I often feel dispirited by the appalling lack of understanding by Christians, or their complete silence, on questions such as Rhodesia.

Therefore, I must thank Donald Howard and praise God for the writing and publication of his article "Look before you leap" in your issue May 12.

It was a spiritual lift to me to see in print an extension of the gospel of justice. It helps offset a little the knowledge that Australians through their Government actively wage war on the Rhodesian people by supplying funds and food to the Marxist Government of Mozambique.

I have said before to you in correspondence that Rhodesia is a test of conscience to Christians. If those forces now seeking so-called "majority rule" (such as President Carter, elected by 27 per cent of the American vote) in Rhodesia are successful, I doubt whether it will be longer than 10 years or less

before we face a similar situation in Australia.

A sentence of Donald Howard's, coupled with a statement by Watchman Nee in his book "Changed Into His Likeness" could lead to an understanding that Christians urgently need to extend the gospel of love to the field of justice. Mr Howard, in his article, said: "Admittedly there is injustice — this is inevitable in a fallen world where man seeks to exercise a sinful dominion over his fellows". Watchman Nee tells us: "This is the sorrow of our day, that God's people do not know how to maintain God's power on the earth. They know individual salvation, but they do not know the government of God".

Surely we should seek understanding of how man seeks sinful dominion over his fellow man. With that understanding would come knowledge of God's power on earth. To illustrate: We have just seen the Australian people, in the complete absence of any moral and spiritual leadership, vote for the strengthening of the sinful power of man over man in the provisions of the second question in the recent referendum.

There are, however, many convinced evangelicals who have come to the conclusion that the whole counsel of God in the Scriptures demands that there be full and free fellowship in ministry as well as in salvation regardless of race, class, or sex. Only thus will all who have been given spiritual gifts be able to exercise them fully.

Can we ask evangelicals on both sides of this very contentious and potentially divisive issue earnestly to seek the mind of God together, to see what He is trying to teach us, in fellowship, rather than in confrontation?

(Dr) ROBERT CLAXTON  
Ashfield

## Paul not a male chauvanist

Sir,  
My only reaction to Rev Fred Nile's letter (May 26) was amazement.

Does he seriously think that those who wish to see women ordained have not considered the Scriptures? Very few thinking Christians have dismissed Paul as a male chauvanist. On the contrary, he is our hero.

• To page 5

## LETTERS

• From page 4

Mr Nile admits that the 1st century Jew placed restrictions on women, and then shows the Gentile gave them "great prominence". I trust that he doesn't think we are asking to be treated as Greek goddesses.

Women in the 20th century do not want to be "The women, God help us!" or "The ladies, God bless them!" but your partners in Christ. Is that asking too much?

PETA SHERLOCK  
Ridley College  
Parkville

## Seek the mind of God

Sir,  
Many writers on the subject of the role of women in the church imply that to be faithful to the Scriptures is to refuse women full participation in ministry.

There are, however, many convinced evangelicals who have come to the conclusion that the whole counsel of God in the Scriptures demands that there be full and free fellowship in ministry as well as in salvation regardless of race, class, or sex. Only thus will all who have been given spiritual gifts be able to exercise them fully.

Can we ask evangelicals on both sides of this very contentious and potentially divisive issue earnestly to seek the mind of God together, to see what He is trying to teach us, in fellowship, rather than in confrontation?

(Dr) ROBERT CLAXTON  
Ashfield



# WHAT A WORLD!

by Lesley Hicks

## Of Such is the Kingdom

The moonscape has finally been dismantled, and the last of the planets and rocket ships cut down from the ceiling of the church hall. These were the remnants of the decor for the Holiday Bible Club which our church held in the May holidays, aiming mainly at outreach to the local children.

It was a strenuous week with a great deal of preparation beforehand, as anyone who has participated in such a venture will testify. It was also great fun; results were obviously worthwhile in terms of children's attendance and enjoyment and in parent goodwill.

Spiritual dividends were not immediately evident. Would we expect them to be? Or are they to be realised only in the future? How much response can we expect from evangelism amongst children; what are we about?

## MISDIRECTED ENERGY?

Most churches expend a great deal of time and energy in teaching, entertaining and caring for children — Sunday school, uniformed youth groups, various more informal groups, school scripture lessons — and we take it for granted that most of it is worthwhile. So I was somewhat startled to read last year in an English Christian magazine an editorial which fundamentally questioned our traditional heavy concentration on "children's work".

The author, John Capon, while making clear that he himself was heavily involved, wondered if the results were worth the effort, or if rather too many children were being inoculated against Christianity by early over-familiarity breeding contempt — the "not that story again" reaction.

He suggested that more man — and woman — hours in a church team could more profitably be spent in evangelism and teaching directed towards adults, the parents of the children.

His views provoked a lively conflict of letters to the editor — like those in the "Record" lately!

I had to think it through myself. Result: by inclination and conviction I'm more involved with children than ever, but by no means to the exclusion of contact with their parents. One can lead to the other.

"ALL ABOUT CHILDREN"

My thinking has been further stimulated by reading the book "All about Children" by John Inchley (Coverdale House; 1976, 142pp, \$2.75). It is not so much that this book challenged my underlying assumptions about children's

— all children's — relationship to Jesus Christ, as that it showed me that I had never really thought it through at all.

The Rev John Inchley is well known in England as the "Children's Minister", formerly of the Scripture Union. His book is the fruit of over 30 years as an evangelist and teacher of children.

The carefully argued premise which forms the basis of his book is: "We believe that all children are included in the great atoning sacrifice and belong to Jesus Christ until they deliberately refuse Him". In this he is quoting the Anglican theologian Dr Griffith Thomas in his commentary on the Thirty-nine Articles (No XXVI).

He links this mainly with the famous incident in the gospels telling of Jesus calling the children to Himself and saying "do not hinder them; for to such belongs the kingdom of heaven". (Matt 19:14, Mark 10:14, Luke 18:16.) He also considers Jesus' teaching concerning children in Matthew 18:1-14.

On this basis, Inchley claims: "We shall be able to speak confidently and comfortably to parents and friends concerning children

who have died as well as those who are living, and concerning individuals who are mentally handicapped, or for some other reason are irresponsible".

He goes on to say: "We must not neglect to teach the importance of conscious response, though this will be in the context of appropriating something which has already been given, the personal possession of an inheritance to which the child already has a title. We must always remember that this response is likely to be a developmental experience compatible with the physical and mental development of the growing child".

Inchley is not advocating indiscriminate baptism. He speaks of the tremendous privileges and special covenant relationship to Christ through his parents' faith of the child in a truly Christian home.

Nor is he denying the doctrine of original sin, or the necessity of the new birth. He is not saying that children are sinless, but that by grace, their sinfulness is covered by the atoning death of Christ even before they are able to respond to Him one way or another, or until they reach the age of accountability.

## YOUNG MILITANTS

This is as difficult a question in spiritual matters as in law. When can a child be held fully accountable for wrongdoing? And when is a child no longer a child in this sense of a special relationship to Jesus? It saddens me at times to find how early some children are tough, militant little unbelievers, if one can judge by what they say.

Of course they have learned these attitudes, and some adults thus qualify grimly for Jesus' terrible warnings in Matthew 18:5... "whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depths of the sea".

I realise I am only scratching the surface of the theological and practical implications of this view of the status of children. There are other difficulties, and unprofitable realms of speculation. Basically, though, Inchley's views make sense to me. I recommend the book if you, too, want to think it through.

Meanwhile, I think it very likely that some of the best teachers and evangelists of children may be those who never give a thought to such issues, but who just go on loving them for their own sakes as well as for Jesus' sake. Even a child may find an encounter with a Christ-like life an unforgettable experience.

# Now-sponsor a needy child right here in Sydney.



The concept of sponsoring a needy child in other countries has caught on widely. But there are many young people right here in Sydney whose needs, while different, are no less urgent.

Many of them are in the care of the Home Mission Society. Boys from the courts, aged 12 to 18, at Charlton Boys' Home. And girls from the courts, aged 15 to 18, at Carinya Girls' Hostel.

By and large, they're pretty good kids, with a lot of potential. But they've had a bad start. Broken homes, alcoholism, crime, indifference or missing parents are all represented in their backgrounds. And they have one thing in common — a conviction that no-one loves them, wants them or cares about them.

At Charlton and Carinya, we're looking to change that conviction, in a caring Christian environment. But we have a serious problem — rising costs. And that's why we're starting the

HMS Youthcare Plan, right here in Sydney.

Could you or your group sponsor — anonymously, if you wish — a young person in our care? It would cost you \$12 a month. And that would not only help to keep him or her, but would provide the little extras — pocketmoney, Christian camp fees, outings, etc. — that we simply can't provide now.

Your sponsorship would help convince a young person that people do care, and contribute enormously to his or her sense of worth. It could greatly influence the young person's whole future. Which makes it not only a challenge, but a tremendous opportunity.

Please seize it today. Mail the coupon to commence your sponsorship now.



## YOUTH CARE PLAN

To: Anglican Home Mission Society,  
P.O. Box Q137,  
Queen Victoria Buildings 2000.

I/we wish to sponsor a young person in HMS' care. I/we understand that this costs \$12 per month, which I/we will send ☐ monthly ☐ quarterly ☐ half-yearly ☐ yearly (please send me reminder). ☐ I/we will pay through regular bank drafts — please send me the necessary forms. (Tick relevant squares.)

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
POSTCODE \_\_\_\_\_

ALL YOUTHCARE GIFTS ARE TAX-DEDUCTIBLE, AND MAY BE DISCONTINUED AT ANY TIME. TG 76B

**Anglican Home Mission Society**  
St. Andrew's House, Sydney Square. Phone 20642.

## ANSVAR RESPONSIBILITY

## HOUSEHOLDER'S PROTECTION PLAN

### CIRCLE OF SAFETY BENEFITS

THE ANSVAR INTERNATIONAL GROUP OF INSURANCE COMPANIES FOR NON DRINKERS ONLY

ANSVAR funds after providing security for policyholders benefits are used to assist in education and research projects related to health and social problems caused by alcohol

To: Ansvar Australia Insurance Ltd.,  
18-20 Collins Street, Melbourne, Vic. 3000.

I would like (please tick boxes)  
☐ free leaflets on Householders' Protection Plan and guide to assessing value of possessions  
☐ to arrange for an Ansvar representative to call

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
POSTCODE \_\_\_\_\_ TEL \_\_\_\_\_

Melbourne 639711 • Sydney 412464 • Brisbane 2218449  
Adelaide 873564 • Perth 216291

## Insure Church Property with the CHURCH OF ENGLAND INSURANCE CO of Australia Limited

(INC IN NSW)

Because...  
1. The company is wholly owned by the Dioceses of the Church of England and it operates entirely for the benefit of the Church.  
2. Our re-insuring companies are among the strongest in the world.  
3. Claims, both large and small, are dealt with promptly.  
4. Church property worth more than \$65,000,000 is insured with this company.  
5. Classes of insurance undertaken include FIRE (with extension to storm and tempest, earthquake, etc, if required), MOTOR CAR, PUBLIC RISKS, Plate Glass and BURGLARY.

HONORARY DIRECTORS:  
E. N. MILLNER, FCA (Chairman)  
W. M. COWPER  
C. RAINS, FCA  
K. B. PRICE, MA (Oxon)  
Ven C. A. GOODWIN, MBE  
I. M. ACKERY

Suite 225/226 "Wingello" House, Angel Place, Sydney, 2000  
Telephone: 233 3896



Malaita warriors give the traditional challenge to evangelist Ralph Bell: "Do you come in peace or war?" — photo Alan Nichols.

## CHEAP BOOKS

Bibles, Commentaries, Records, Cassettes, and Stationary in our annual stock-taking

### SALE

Commencing 8.30 am  
Thursday, June 23rd  
for one week or while stocks last

Special reduction  
on selection of John Stotts Tapes Pack of 6  
for \$19.90 — Save over \$10

## SCRIPTURE BOOK CENTRE

129 YORK STREET, SYDNEY

• To page 6



## CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 81 2975 up to noon 10 days before date of publication. Charge is 10c per word with a minimum charge of \$2.00.

ACCOMMODATION AVAILABLE for a Christian Girl to share in Blacktown, close to station and shops, low rent. Phone 621 4918.

YOUNG CHRISTIAN MAN seeks flatmate. 32/53 McBurney Road, Cabramatta. 726 2428.

### Interstate Services

PERTH: St Alban's, 423 Beaufort Street. Services 9.30 am and 7.30 pm. Rector Bryan F. Hall. All welcome.

COORPAROO: St Stephen's, Brisbane. Cnr Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector: Rev Ken Baker.

### Accommodation To Let/Wanted

HOLIDAY ACCOMMODATION: Culburra via Nowra. 3 Bdr, sewer, all elec. Sleeps 6, close to lake, 2 surf beaches. Fully equipped, except linen. 604 4428.

TO LET, furnished flat, suitable couple, \$20, including electricity. Close transport. 33 Herbert Street, Dulwich Hill. Phone: 560 2078.

### STAINED GLASS WINDOWS

K. J. LITTLE  
19 Borden Street  
Arncliffe, 2205  
Phone: 599 7348

### Positions Vacant

WANTED: Capable married couple to take up position in Boys' Home at Orange. Duties include supervision of Boys' Home, maintenance work, general home duties and oversight of staff, plus other varied duties. For full particulars, please write to The District Manager, United Protestant Association, 211 March Street, Orange, or Phone 62 2657.

PROFESSIONAL PROOF READER required by local Christian Publisher. Casual basis. Award Rates. Phone 212 3353.

### Miscellaneous

DINNER MUSIC for Receptions and parties. Young Christian married couple, organ and drums. 601 4649.

### WOOD COFFIN FUNERALS

PHONES Metropolitan (All Branches) 80 0396  
Katoomba — 82 2411

## Book on Third World poverty

"The Death of 10,000 Children Every Day" by Len S. Reid  
Published by The Society for Those Who Have Less (Price \$2.50)

Sometimes a book comes out challenging us to rethink our way of life. Such is this book, vividly recalling the burning denunciations of luxury living amid poverty, in the Book of Amos.

In Third World countries 15 million children die each year from malnutrition, mainly because of an inadequate milk supply — while thousands of good dairy cattle in Australia are being shot, or left to die in the paddock. Because of our greed and indifference to the suffering of hungry children... "Australia places itself in great peril, as our society will eventually collapse from within. Our cities are already overflowing with frustrated, neurotic, overfed people, a land dominated by money, the motor car, alcohol and drugs."

The author, a World War II fighter pilot, a former MP and a practical dairyman, shows plainly that Australian-bred cattle can thrive in places like India. Everyone, he says, can help to save at least one malnourished child. "It is this knowledge of Christ in all things around us which must motivate our lives. It is at this point, upon

## SOLOMON ISLANDS CRUSADE

• From page 6

"What is your purpose — for peace or for war?" A little taken aback, the evangelist responded: "I have come to bring the Good News of Jesus Christ!" They decided to let him pass!

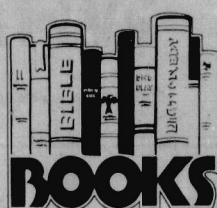
Choirs sang special greetings and the team was introduced to Members of Parliament and Paramount Chiefs of the tribes.

The same kind of welcome was repeated at the other crusade centres: Malu'u, Tulagi, Su'u, Gizo and Munda.

Choirs backed by traditional bamboo bands provided a distinctive welcome to the Western Solomons for the team. More than 1000 people representing many of the islands of the area gathered at the church wharf at Gizo. Children from Gizo primary school performed the Biliki Dance followed by Gilbertese songs and dances from the people of Titania Village.

Mr Laurie Wickham, the Legislative Assembly Member for Gizo and Komobangara — a famous court watcher during World War II — welcomed Mr Bell to the island on behalf of the Government, the local council and churches. He then introduced Mr Bell and Jimmy Mamou to guests including Mr E. Bulu, the Government Agent, Bishop Crawford of the Roman Catholic Church, Mr Kwan Toor, local businessman who provided ships for the crusade, and other Church leaders.

Five crusade meetings were held at Gizo, including a visit to Titania. Total attendance was 12,050 with 1309 people responding to the evangelist's invitation to commit their lives to Jesus Christ. An impromptu youth meeting on the Saturday afternoon attracted 2500 people to hear Jimmy sing Gospel songs. Local musical groups shared the programme that lasted for more than an hour.



meeting the hungry and weak, that we become concerned... We are all children of God and can only find Him as we help each other."

This book tells us what we can do.

Brian Dooley

## Knowing God published in paperback

"Knowing God" by J. I. Packer  
Hodder & Stoughton  
London 1975  
(Paperback edition)  
314 pages  
\$2.60 recommended price

"Study Guide: Knowing God" by J. I. Packer  
Hodder & Stoughton, 1975  
47 pages, \$1.40

Both the book and the writer need no introduction. To those who have read the hard cover edition there is nothing more to be said but that the book is now available in a cheaper edition. This may encourage many to give it as a gift to friends. To those who have not read it a word is in order. This is a book about knowing God. It is about knowing Him in a personal way, not just knowing about Him, nor just knowing Him in the way we know 2 + 2 = 4.

The knowledge here referred to is that which involves all the ties of personal relationship. It is as Packer says himself a book for participants and not observers. It is designed to hold the reader to the realities of the gospel in an age where scepticism and confusion have

On the other hand Christianity is a matter of faith. "Faith is a function of the entire personality" (page 25). Christianity as a religion creates ultimate loyalties, originates most basic beliefs and values and transmits and preserves them (page 20).

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

The 19 recommendations in addition to the earlier Submission contained a number of positive proposals such as: That an external and internal "Dual System of Regulation" i.e. Quality Control, be established for TV and radio in Australia, including commercial, ABC, community access, ethnic and "citizen band".

That the external system be based on a printed TV and Radio Standards Code particularly relating to violence, blasphemy, explicit sexuality and advertising along similar lines to the current TV standards code (1970).

That the external system of quality control be in addition to the self-regulation which must operate at the different levels within the electronic media such as:

Professional staff members, announcers, actors, etc;

helped to press the minds of Christians into secular shapes and patterns. No writer comes better prepared for this task than Packer, hence he does not evade such neglected and uncomfortable issues as the wrath and severity of God.

The book is essential reading for lay people and clergy alike. The study guide brings out, chapter by chapter, the central themes of the book and could be used for personal devotions or group study.

Michael Hill

## Christian philosophy re-examined

"Philosophy: A Christian Perspective" An introductory essay by Arthur F. Holmes  
Inter Varsity Press  
Leicester  
(Revised Edition) 1975  
50 pages

This publication is the 2nd printing of the revised edition of a book that originally appeared in 1963.

The book is "an attempt to introduce 'and in a limited way to explore the relation of reason and revelation by trying to understand the nature of philosophy and of Christianity respectively (page 8). Philosophy is concerned with reason. Its two fold task is to probe existing thought patterns and to argue for what is universally true.

On the other hand Christianity is a matter of faith. "Faith is a function of the entire personality" (page 25). Christianity as a religion creates ultimate loyalties, originates most basic beliefs and values and transmits and preserves them (page 20).

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

On the other hand Christianity is a matter of faith. "Faith is a function of the entire personality" (page 25). Christianity as a religion creates ultimate loyalties, originates most basic beliefs and values and transmits and preserves them (page 20).

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

Christianity and philosophy intersect because both involve truth claims... for both are concerned with truth — the one to proclaim and practice it, and the other to understand it and to examine logically the truth claims that arise (page 23). This intersection only comes about because truth is one. A twofold truth would not necessitate this intersection. Both truths might run parallel.

While there is intersection, there is no collision, this junction or contradiction for human reason and knowledge are limited. "... when problems arise, the data are incomplete or misunderstood, or else the reasoning processes are fallacious or inconclusive." (page 24)

On the basis of this established relationship the book goes on to make suggestions regarding the functions of the Christian in philosophy, and the variables which allow a variety of possible Christian positions.

The book is not directed at all and sundry, but to Christians who are students of philosophy. Some elementary knowledge of philosophical terminology is assumed. With this in mind it is worthwhile commenting that to outline a possible position in regard to the relationship between philosophy and reason is not to establish it as the case.

This book will be extremely useful and helpful to the Christian in the early stages of the study of philosophy even though Holmes' position is not rigorously argued and many important issues are passed over. Perhaps it is precisely for this reason that it is so helpful. The student is allowed to see a path through the trees.

Michael Hill

## Quotations to help the preacher

"Treasury of Quotations on Religious Subjects" by F. B. Proctor  
(Kregel Publications  
Grand Rapids)  
our copy from  
S. John Bacon  
Price: \$14.95

In the good old days when Sydney was a city with a soul, one could ramble through a few second-hand bookshops and often pick up a bargain or two. I still have the three volumes of Wesley's sermons with the price inside: 7s.6d. the lot.

Old Mr Tyrrell (I think that's how he spelled it) had heard Spurgeon, and his shop near Wynyard Station was

• To page 7

## Broadcasting Tribunal: FOL makes submissions

The Australian Festival of Light officers presented a series of recommendations to the Australian Broadcasting Tribunal on a "Dual System of Regulation."

The representatives comprised Mrs Frieda Brown, (National FOL President), Rev Fred Nile (National FOL Co-ordinator), Dr Vince Morgan (NSW Executive Chairman), Mr Ken Harrison (Public Relations Director), Alderman Joan Loew, (FOL Women's Committee.)

The 19 recommendations in addition to the earlier Submission contained a number of positive proposals such as: That an external and internal "Dual System of Regulation" i.e. Quality Control, be established for TV and radio in Australia, including commercial, ABC, community access, ethnic and "citizen band".

That the external system be based on a printed TV and Radio Standards Code particularly relating to violence, blasphemy, explicit sexuality and advertising along similar lines to the current TV standards code (1970).

That the external system of quality control be in addition to the self-regulation which must operate at the different levels within the electronic media such as:

Professional staff members, announcers, actors, etc;

Producers and Directors; Departmental heads; Station Management; Station Ownership; FACTS-Trade Associations.

That the Tribunal no longer use the Federal Film Censorship Board but be responsible for its own classification of all material for use on TV or radio, including films, video-tapes, etc.

That a National Consumer Council of 30 persons be set up to represent the public good.

That a Monitoring-Supervisory Quality Control Division be set up by the Tribunal to monitor all commercial and public (ABC) radio, TV, Ethnic Radio, Community Access Radio, Citizens Band Radio, etc.

The Rev Fred Nile



SO THE VILLAGE OF COBBITTY is to celebrate its sesqui-centenary next month. Jolly good luck to the locals.

Having lived at one stage in the area I've many pleasant memories of a place that prior to the war had changed little from when it was in the Diocese of Calcutta.

Thomas Hassall, Samuel Marsden or any one of the former eight rectors would still be able to find his way today, but there have been some changes in recent decades.

BACK IN THE THIRTIES ONE APPROACHED along a dirt road, past "The Swamp", up the hill and there was Pomare (Pomare) on the left.

A distinguished old home, it was named, if memory is faithful, after a Maori coachman brought here by Marsden. History was to repeat itself over 100 years later when the Bakers took the property over. Mr Baker, powerfully built along the same lines as his brother, the renowned "Snowy" Baker, had a stylish horse-drawn four-wheeler which he would take at a brisk pace into Camden.

Today the property has been denuded of much of the old garden and named "Teen Ranch".

NOT THAT HORSELESS CARRIAGES had had their day. Sulkies and springcarts were de rigueur with some well into the 40's, particularly when petrol rationing came.

Those who watch Dad and Dave films on TV will remember one sequence where the people turn up to vote. This scene was shot in Camden as the "extras" (every able-bodied person in the district) urged their prime movers past the picturesque old Commercial Bank building in Camden.

Some of the films were shot out at "Gledswood", a few miles north of Narran, one of the historic homes of the district.

AFTER PASSING POMARE, there were on the opposite side of the road an old weatherboard post office (destroyed by

## FOL on Divorce

• From page 1

is now a 'temporary arrangement', or 'temporary cohabitation' instead of a lasting life-long loving commitment to one another before God and society.

"Other factors aiding the divorce rate include the permissive society, glamorisation and encouragement of infidelity and adultery, growth of pornographic literature and R rated 'P' (perversion) films, and the increase of marriage counsellors who are either divorced or promote atheistic situation ethics, women's liberation and economic pressures," Mr Nile concluded.

None of them has or can communicate with the outside world. There is no Western correspondent in Romania. Malcolm Browne who tried to get in was shipped off under the flimsiest of pretexts as reported by him in the New York Times late last week.

According to our best information, Goma is arrested. Six Baptist priests: Josef Ton, Pavel Miclescu, Silviu Ciota, Aurelian Popescu, Constantin Carman, Radu Dumitrescu, believed to be under arrest or under house arrest.

They have been severely beaten according to several trustworthy sources for having sent to the west a document about Neoprotectionism and human rights in Romania, which was broadcast by RFE on April 2.

They have been threatened with being tried for plotting against the state and treason under articles 157 and 167 of the Romanian Criminal Code, various others including Ion Negoitescu, Ion Vianu and Ion Ladea, have been under arrest at various times and were threatened with trial for various crimes (homosexuality in the case of Negoitescu, defaming the state security in the case of Vianu.)

Mrs Daniela Stancu, the sister of Mrs Mateescu-Strimbu of New York, who is trying to join her sister in the states and has signed the Goma Appeal, was visited by the security organs and told that unless she retracts her signature from the Goma Appeal and gives up her intention to emigrate, her husband, a former employee of a foreign trade company, would be prosecuted for inducing the Romanian state to sign onerous contracts with foreign companies.

The husband, an engineer, was kicked out of his job when he applied for emigration to the US. It is believed that other signers of the Goma Appeal were arrested though it is not known whether they are still under arrest at this time.

According to information from a traveller, two signers

Donald Howard

## AN INNOCENT AT LARGE

by DONALD HOWARD



## MEMORIES! MEMORIES!

fire during the war) and then an old colonial home where lived the parish organist, Mr Norman Hore and his family.

This home has sadly crumbled into dust, but it was probably one of the earliest buildings in the village.

The Roach family lived in the verger's cottage, which was, either next to, or part of, the Heber chapel. The old rectory was opposite and a little more along the road lived Mr Wilfred Chittick and his sister, whose father was an early schoolmaster in the village. Peacocks roamed their garden.

While some homes have gone and others remain, the parish hall has undergone quite a rejuvenation.

Once an army used to descend on it before any function to polish the reflectors behind the old kerosene lamps, dust the World War I machine-gun on the wall, and chop the wood for the large stove and fireplace.

Nowadays, it's lined and modernised, but I doubt whether present parishioners savour the same delights as those of a generation or so ago.

PERHAPS THE HALL'S GREATEST HOUR was on New Year's Day, 1941. At this stage there were a few boys in khaki and the Aussies in the Western Desert were preparing to knock the living daylight out of the Etyles.

But the war was still far away and the annual sports were a drawcard for all within a radius of 20 miles.

Fred Small, as usual, won the 100-yard sprint, and guess who won the obstacle race (modesty forbids any revelation). Fred was postmaster and storekeeper, and had travelled the world with the Ashton Brothers who put Australia on the world polo map.

The Lillis boys were tops in the steer-riding fraternity and the day culminated in a concert at night.

RECTOR J. T. PHAIR HAD PROMISED a surprise, and surprise it was — one of the most memorable nights of entertainment I can recall.

He knew two professional magicians who had specialised in exposing spiritualists, particularly when the occult was a rage during the inter-war years (history is again turning full circle).

They brought live roosters out of silver dishes, rabbits out of hats and everything but the kitchen sink from their sleeves.

The hall was packed and emotions ranged the gamut from silent incredulity to unbridled enthusiasm.

THE LATTER-HALF OF THEIR PROGRAM consisted of tying a supposed medium with rope and placing her in a curtained space.

Locals tied the knots and I think it was John Downes (later a minister's warden) who used his key to seal the wax on the knots.

So all saw the girl securely tied; the lights were dimmed; the "seance" began. The girl appeared in faint outline amidst eerie lighting as she spoke in a sepulchral voice and correctly answered questions handed by the audience to the MC who re-phrased them before addressing her publicly.

It must have been a remarkable "code" practised by two people with equally remarkable memory systems.

At the conclusion of the performance, the lights went on to reveal the girl tied to the chair as before, with John Downes fitting his key into the wax impression and declaring it unbroken.

Had we not known it was a fake, most would have become convinced spiritualists.

The poor rector had the biggest surprise of all, however, when a few days later he received a large account for the professional services of the magicians.

THE RECTOR WAS A GODLY MAN who had come from Paddington to follow in the steps of the Rev Allan Paine who was there for about 20 years.

My first experience of evening prayer was to see his "lantern lecture" on Pilgrim's Progress.

If those old slides are still around, antique dealers will pay a fortune for them. They must have been hand-painted and looked odd even then.

The only thing older was the "lantern" — I think it was a kerosene model with tines coming out of a flue at the top.

Be that as it may, the gospel was presented before the term "visual aid" had been coined.

It's good to know the same gospel goes forth today.

God bless Cobbitty, and if the Lord tarry, may it see greater things in the next 150 years than it has known before.

## Jim Payne leads parish mission



Rev James Payne

General Secretary of the Bible Society of Australia, the Reverend James R. Payne, of Canberra, is leading an evangelistic mission in the Anglican Parish of Waragul, Victoria, from June 18 to 26.

The Bishop of Gippsland, the Right Reverend Graham R. Delbridge, commissioned Mr Payne at a special service on Saturday, June 18.

A former Anglican Dean of Perth, Mr Payne has conducted similar missions in New South Wales, Queensland and Western Australia.

## FROM THE PEN OF RICHARD SIBBES



Bishop Delbridge

Though God deliver us not out of trouble yet He delivers us from the evil of trouble, from despair in trouble, by supporting the spirit. Nay, He delivers by trouble, for He sanctifies the trouble to cure the soul, and by little troubles He delivers us from greater.

Is it not an unreasonable speech for a man at midnight to say, "It will never be day?" So it is an unreasonable thing for a man that is in trouble to say, "O Lord, I shall never get free of this; it will always be thus with me."

When God visits with sickness, we should think (in the use of means) our work is more in heaven with God than with men or with medicine. When David dealt directly and plainly with God and confessed his sins, then God forgave them and healed his body too.

— Henry B. Smith



## MAINLY ABOUT PEOPLE

### MELBOURNE

Rev A. J. Baxter, previously Director of General Board of Religious Education, has been appointed to St John's, Croydon. The institution by Bishop Dunn will be on August 24.

Rev E. Richardson has resigned from the parish of Mt Duneed-Torquay-Anglesea to take up appointment as Rector of Mansfield in the Diocese of Wangaratta.

Rev G. K. Sloan has resigned from St Peter's, The Rock, NSW, to become Inter-Church Chaplain to the Hearing Impaired.

Rev B. Smith has resigned from St Peter's, Brighton Beach, to take up appointment as Rector of St James, East Thornbury.

Rev L. Browne, previously Chaplain/Superintendent, Youth Welfare Hostels for St John's Homes for Boys and Girls, has been appointed vicar of Parish of Mt Duneed-Torquay-Anglesea.

The resignation of the Rev Canon Guy Harmer as Missioner of The Mission of St James and St John was

announced in February. This resignation will now take place on March 31, 1978.

Rev K. Edwards has resigned as Rector of Yea to take up appointment to St Paul's, Euroa, in the Diocese of Wangaratta.

Rev A. J. Baxter, Director of GBRE, is to become vicar of St John's Croydon on August 24.

Rev E. Richardson, vicar of Mt Duneed-Torquay-Anglesea, has been appointed rector of Parish of Mansfield in diocese of Wangaratta.

Rev G. K. Sloan, rector of St Peter's, The Rock in NSW, has been appointed Inter-Church Chaplain to the Hearing Impaired.

Rev B. Smith, vicar of St Peter's Brighton Beach, has been appointed vicar of St James, East Thornbury from June 28.

Rev L. Browne, chaplain-superintendent, Youth Welfare Hostels for St John's Homes for Boys and Girls, has been appointed vicar of Parish of Mt Duneed-Torquay-Anglesea.

Rev M. Corbett has been appointed rector of St Andrew's Wahroonga from July 15.

Rev J. A. Pettigrew, rector of the Oaks has resigned to become rector of Condobolin in the Bathurst diocese from July 31.

### SYDNEY

Rev M. Corbett has been appointed rector of St Andrew's Wahroonga from July 15.

Rev J. A. Pettigrew, rector of the Oaks has resigned to become rector of Condobolin in the Bathurst diocese from July 31.

## NEW PRESIDENT ELECTED

The Council of Churches in NSW, at the annual meeting held June 7, elected the Rev Tom Cardwell as President.

Mr Cardwell is editor of the "Australian Baptist" newspaper, and is currently Interim Pastor of the Central Baptist Church, Sydney. He is the first Baptist to be elected President of the Council since 1962.

Other elections at the annual meeting: the Rev Campbell Egan (Presbyterian) as Secretary, and Mr E. H. Gifford (Congregational) as Treasurer.

## Doctorate for Dudley Foord

Well known Sydney clergyman, the Rev Dudley Foord has been awarded a Doctorate from the Fuller Theological Seminary on the basis of completed seminars and a thesis on the Church in Today's World.

## PROFILE ON OWEN DYKES

by Marcia Cameron

On July 16 the Rev Owen Dykes will be installed as the new Dean of Bathurst. He entered Moore College in 1951, was ordained three years later, and became curate-in-charge of St Edmund's, Pagewood.

In 1957 he moved to St Stephen's, Port Kembla, as rector, and in 1960 went to Penrith. He has been rector of St James', Turramurra since 1966.

Owen and his wife Vera have had what he calls "a holy restlessness" for the past year, feeling in their bones that a change was imminent, but hardly knowing what was in store for them.

The first official knowledge of the new task came with a letter from the Bishop of Bathurst, Bishop Leslie. Owen Dykes had been elected as the new Dean and was asked if he would accept the position.

He thinks of leaving St James' Turramurra with regret. No wonder. The church and rectory are spacious and pleasant, surrounded by wide mown lawns and handsome gums. He speaks warmly of the congregation of St James' as his family and, according to him, they run everything, leaving him the preaching, teaching, pastoring and administration of the parish.

A parish house party attracted 150 guests recently, although the rector did not organise it — he was in Tasmania at the time.

Bathurst has long been a favourite haunt for the Dykes family. They love the countryside there and the change from city to rural life appeals greatly.

The cathedral in Bathurst, since the days of Canon Eric Barker, is a normal parish church, but it is also a cathedral. In such a situation one might expect that one group within the congregation would value ceremony and churchmanship, and another to emphasise the role of music and drama in church life. A third group would emphasise Bible-based

teaching and the importance of fellowship through small groups, and yet another group might consist of the older folk who find it hard to adjust to worship in the new cathedral.

Although Owen Dykes has no plans for change, he hopes to synthesise any different traditions which have developed. There is room for music and drama in the presentation of biblical teaching, and the dignity of ceremony can inspire worship of God.

The original Bathurst cathedral was designed by Edmund Blacket, the architect of scores of churches in NSW. Although work began on the cathedral at the end of the 1840s a decade elapsed before the church was completed. Aisles and a tower were added during the 1860s.

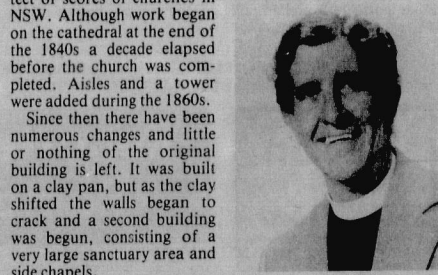
Since then there have been numerous changes and little or nothing of the original building is left. It was built on a clay pan, but as the clay shifted the walls began to crack and a second building was begun, consisting of a very large sanctuary area and side chapels.

When Canon Barker was

Dean, a hexagonal brick cathedral replaced what remained of the original Blacket and the second building now forms an annexe to it.

The hexagonal shape gives greater intimacy and unity and, because the pews are movable, imaginative seating arrangements are possible. Such a building has great scope for musical recitals, plays and small discussion groups.

What are Owen's aims as new Dean? "I'll light the fire and sit out the winter," he says.



Rev Owen Dykes

## French speaking congress on evangelism

About 160 pastors, evangelists, theological professors, students and other church leaders met at Strasbourg for the Congress on the Theology of Evangelisation for French-speaking Europe. The four-day conference in mid-May grappled with the challenge of reaching the 60 million French-speaking people of Europe with the gospel.

Plans for "Impact 78" were announced. Churches and communities are to be encouraged to mount simultaneous campaigns to reach francophones in France, Belgium and Switzerland.

Morning plenary sessions of the Strasbourg congress dealt with the major themes in the theology of evangelisation. Afternoon workshops considered specific approaches with the gospel to various interest groups. The evening sessions in downtown Strasbourg were open to the public.

This gathering was another in a series of regional congresses that seek to bring to bear on a local level the insights of the 1974 International Congress on World Evangelisation held in Lausanne, Switzerland. Such congresses are encouraged by the Lausanne Committee for World Evangelisation that emerged from that historic world gathering.

## Re-entry to Southern Sudan

Plans are being laid for Sudan Interior Mission to re-enter the area of southern Sudan where it worked prior to the 1964 civil war expulsion of all missionaries.

Following approval by government late last year, SIM conducted a feasibility study of the Renk District in February and recommended five locations as bases for a medical programme. One is at Doro, where the former SIM hospital facilities can be reactivated.

"We are preparing to move in as soon as possible," announced SIM General Director Dr Ian Hay. "Hopefully we can be underway by September. This work calls for a special kind of rugged missionary, and a good bit of financial investment. We are looking to the Lord for the 20 or so missionaries this work needs."

In addition to nurses and doctors, needed personnel include a builder, a supply officer and a couple for direct evangelism and church planting.

## CONGRESS FOR S-E ASIA

A Congress on Evangelism for Malaysia and Singapore (COEMAS) has been announced for April 3-8, 1978. Mr Tan Kok Beng, executive director of Asia Evangelistic Fellowship, has been named congress co-ordinator.

Congress organisers are planning for 300 to 350 participants at the Singapore gathering. In common with similar regional congresses elsewhere, COEMAS will seek to demonstrate evangelistic unity, provide fellowship, and share new ideas in missions and evangelism.

The Malaysia-Singapore meeting will be one of two held in Asia in 1978. The Asia Leadership Conference on Evangelisation, also to be held in Singapore, has been announced for November of next year. Both are related to the Lausanne Committee for World Evangelisation's Asia regional unit.

## Unique Church in Korea

The "Entertainers' Church in Seoul, Korea, is a unique congregation.

Radio, television and movie personalities organised the church to reach and minister to that segment of the population. Meeting presently in borrowed quarters, the congregation is fast outgrowing that space and is seeking land on which to erect its own church.

The Australian  
FIRST PUBLISHED IN 1880

# CHURCH RECORD

No 1638 JULY 7, 1977

Registered for posting as a newspaper — Category A

PRICE 25 CENTS

# DRAFT PRAYER BOOK RELEASED

The draft form of "An Australian Prayer Book", published by the Anglican Church, was released throughout Australia recently.

A book of 720 pages, with uniquely Australian designs, it will go before the Anglican General Synod in the week August 28-September 3, 1977, for debate.

At that Synod, the Bishop of Canberra and Goulburn, the Rt Rev Cecil Warren, will introduce a Bill for a Canon to "authorise the use of 'An Australian Prayer Book'." The Synod will debate the book in detail.

If approved, under "ordinary Bill" provisions, "An Australian Prayer Book" will go to the printers for a first edition print run of 100,000. For "ordinary Bill" status, the proposition needs a 75% approval vote in the Synod.

Each of the 25 diocesan synods throughout Australia needs to approve it before the book can be used in parishes within that diocese.

"An Australian Prayer Book" is the result of ten years of drafting and experimentation by the Church's Liturgical Commission.

This was chaired by first Bishop R. G. Arthur, and has been chaired for the past two years by the Bishop of Rockhampton, the Right Reverend John Grindrod.

So wide has been the use throughout Australia of draft services that sales of "Sunday Services Revised" reached 100,000, and sales of "Australia 73 Holy Communion" reached 127,000.

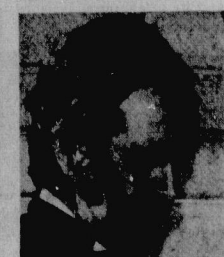
Bishop Grindrod has stated: "An Australian Prayer Book" is more than just a collection of Services with the language revised. By being a book it can give back to the Church a teaching medium. By containing conservative and radical revision

• To page 2

## NEW BISHOP

The Administrator of the Anglican Diocese of Bunbury, the Right Reverend Warwick Bastian, has announced that The Venerable A. S. Goldworthy, Rector of Wodonga and Archdeacon of Wangaratta in Victoria, has accepted the invitation of the Synod to be the new Bishop of Bunbury following the resignation in January of the Right Reverend Ralph Hawkins.

The Bishop-elect is an Australian and is married with a grown-up family and is expected to take up his new offices sometime in October.



Rev A. S. Goldworthy

## 1000 ATTEND SYDNEY UNIVERSITY MISSION

A front-lawn meeting attended by more than 1000 students marked the opening of the mission to Sydney University on June 29. Led by Revs John Chapman and Paul Barnett, the programme has included lunch-time meetings each day and a variety of ancillary activities.

Under the general title "GO BACK — you are going the wrong way", addresses have been given on such topics as "Jesus — other than ordinary?", "Who does Jesus think he is?", and the main meetings were followed

• To page 5



- On and off the record — By David Hewetson — Page 2.
- Uniting Church of Australia comments — Page 3.
- Letters to the editor — Page 4.
- What a world — By Lesley Hicks — Page 5.
- Book reviews — Page 6.
- Transcendental Meditation — Page 7.

The Australian Church Record has been bringing the news on Church affairs for nearly 100 years

## an independent provocative evangelical voice

Bringing you the most important Church news from Australia and overseas every two weeks.

Become a subscriber now through our special half-price introductory offer.

\$4.25 for 12 months' issues.

The Australian

## CHURCH RECORD

NAME .....

ADDRESS .....

POSTCODE .....

Enter me as a new Subscriber to the Australian Church Record. I enclose \$4.25. Subscription for 12 months' issues.

Post coupon to The Church Record Ltd, Square Level, St Andrew's House, Sydney Square, Sydney, NSW, 2000.

## EDITORIAL

Last month the Uniting Church of Australia came in to being and was marked by an impressive service in the Sydney Town Hall.

Despite the fact that in New South Wales over half the Presbyterian churches refused to join the new denomination, there has been a fairly widespread acceptance of it by Methodists, Congregationalists and Presbyterians.

The new denomination has the goodwill of other churches and the community generally. Notwithstanding a series of legal battles over property settlements, the progress to union has been relatively peaceful and expresses a genuine consensus, especially from Methodists.

Church unity schemes here and overseas have been accepted very much in the hope that they would better enable Christians to propagate the gospel. The argument runs that the existence of different denominations is indicative of friction and unseemly competition. It also leads to confusion and wastage of resources. It has further been argued that the very existence of denominations constitutes a denial of the Christian duty to love one another and is a contradiction of the sentiment expressed in Christ's prayer that His disciples "might be one".

In order to correct these failings, so the argument runs, religious denominations should bury their differences and join together in organic union. Christians are entitled to ask whether evangelistic outreach has increased in areas where the churches have united. The

## Uniting Church of Australia

Church of South India, the most notable example of union, does not seem to have experienced this, in fact some have argued that outreach has been less since union.

On the point that denominationalism per se is a shameful denial of Christian love which should be repented of, this has been so in some cases but is not universally true and certainly need not necessarily be true. In fact, there does exist today widespread co-operation and goodwill between denominations. There is ready acceptance of other traditions and distinctives. In some cases there is more co-operation across denominational barriers than within denominations.

Organic unity is no remedy to the problem of lovelessness between Christians. Voluntary co-operation in common causes would seem to be a better basis for worthwhile relationships than the restrictive character of enlarged power structures inherent in denominational constitutions.

Getting back to the present situation in Australia, the view has often been expressed that unity can only be achieved at the expense of truth and by means of compromise. This charge has been levelled at the Uniting Church of Australia. The Basis of Union for this new Denomination would seem to be an example of this.

Each church had a basis before union that reflected a strongly conservative attitude to scripture and spiritual authority but the basis of union dilutes this to say that the new church will continue "to learn of the teaching of the Holy Scriptures in the obedience and freedom of

faith..." This falls a long way short of the position the uniting churches previously held. Needless to say, it would be quite inadequate for Anglicans who hold to the exclusive authority and absolute sufficiency of the scriptures.

The basis of union also states that it will "learn" from the witness of the reformation fathers, as expressed in the Scots Confession of Faith, the Heidelberg Catechism, the Westminster Confession of Faith and the Savoy Declaration, and will "listen" to the preaching of John Wesley. The new denomination is bound to "learn from" and "listen to" but does not bind itself to accept them as subordinate authoritative statements of doctrine. What then is the authoritative statement of doctrine to which the new body adheres? There does not appear to be any.

One of the historic differences between classic reformed theology and the teachings of John Wesley revolved around the question of election. The Basis is completely silent on this. No guidance is given, there is not even recognition of the serious problems arising from the differences. Really the new Denomination has opted out of these questions. This does not augur well for the future.

It would seem that only lip service is paid to the question of biblical authority, and dogmatics is dismissed as irrelevant. This could be tragic for them and Australia. Without strength and clarity at this level none of their hopes for renewal, outreach and services are likely to be realised.