

appeal to the basic natural order.

MEN'S RALLIES

The National President of the Church of England Men's Society in Australia Right Rev Bishop Ralph E. Wicks, Assistant Bishop of Brisbane, will be visiting the Sydney Diocese to speak to a series of Rallies for Men.

On Wednesday, 12th October, 1977, at 7 pm, he will speak at a Dinner in the Parish Hall of St Stephen's, 252 High Street, Penrith. Rally at 8 pm.

On Thursday, 13th October, 1977, at 8 pm, he will speak at a Rally for Men in the Parish Hall of St Swithun's, Merrivale Road, Pymble. (Light supper served.)

On Friday, 14th October, 1977, at 8 pm, he will speak at a Rally for Men in St Stephen's Parish Hall, Mark Street, Lidcombe. (Light supper served.)

NEW BOOK ON WOMEN AND THEIR MINISTRY

The Anglican Chaplain, Rev Kevin Giles, has published a book on the question of Women's Ministry.

Mr Giles, a conservative evangelical, has formed the view that there are no theological barriers to the full equality of women with men in the ministry of the church. His position has been summarised in the book in the propositions:

- Equality before God;
- Equality of worth; and
- Equality of opportunity to use God given gifts in Church.

The book is published by Dove Communications Pty Ltd, at Roman Catholic publishing house and sells for \$3.95.

NOTICE

The article by Niel Cameron on the legal ramifications of the proposal to ordain women which was to be continued in this issue will appear in the next issue owing to shortage of space.

MAINLY ABOUT PEOPLE

SYDNEY

Rev I. D. Pennicook, becomes curate-in-charge of the new provisional district of Kenthurst from October 1.

Rev J. Webb, assistant diocesan missionary is to become resident minister of the new housing area of Georges Hall from Nov 21.

ROCKHAMPTON
The Rev Selvaratanam has accepted the appointment of Rector, St David's, Frenchville.

NEWCASTLE
The Rev C. Ford, Rector of Kendall has been appointed Rector of Dugong.

The Rev N. O'Brien has resigned from the Parish of Dugong due to ill health.



Rev Kevin Giles with the book "Women and their Ministry" — Photo The Armidale Express.

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MORPETH MISSION

Thirty-four staff members and students of St John's College, Morpeth, "invaded" the Diocese of Newcastle on Sunday, 18th September.

Led by the Principal of St John's College, the Reverend L. A. Johnston, they visited twenty-eight parishes, extending from Wingham and Muswellbrook in the north to Gosford in the south. They preached in the various churches and met parishioners, telling them about the College and its work of training men and women for ministry within the Church of England.

In recent years St John's College has widened its courses to provide training for laymen and women as well as for those preparing for the priesthood. The College also works in co-operation with the University

of Newcastle to provide additional training.

Students come from six Australian States and from Fiji. They live at the College and their courses of study include Theology, Bible, Church History, Philosophy, Worship and practical aspects of pastoral work. All these and the college life in general will be described by the staff and students in their visits to the parishes next Sunday.

In doing so, they will ask for prayers and financial support for the College's work and seek to interest other young people in their vocations.

Fears for aborigines

A linguist who has worked with Aborigines in the Northern Territory since 1967 has warned of potential disaster for Aborigines if the Government goes ahead with plans for large scale uranium mining.

Mr Peter Carroll, who holds an MA in Linguistics from the Australian National University, Canberra, said: "Since the announcement of the Government's decision, debate in Australia has focused on problems of nuclear waste and international issues and has ignored the situation of Aborigines."

He added that destroying of traditional sacred sites would have a depressive effect on Aboriginal people.

"Some Aborigines are saying that if what was done by Europeans at Nabulek is done the same distance from the Gundjak or Fever sites, it would mean the end of the world. This implies that the Aboriginal people may easily lose hope, and every reason for living."

He pointed out that loss of hope through the loss of tribal land and the desecration of sacred sites is a significant factor in the widespread turning to alcohol by Aborigines.

Mr Carroll believes that the situation in the uranium province is delicately balanced at present.

"Gradual development as recommended by the Fox Report with appropriate controls may alleviate the whole situation. A faster rate of development, with more than one deposit being developed initially, greatly increases the potential danger and disaster for Aboriginal people in the region."

He listed a number of hazards which Aborigines will face as a result of the Government's decision to ignore recommendations that only one mine be developed at a time.

"The presence of excessively large numbers of Europeans (predominantly male) during the construction stage will place great pressure on the Aboriginal people. It will lead to problems such as

and deep theology," contended Archbishop Coggan. He was in Toronto for the observation of the centennial of Wycliffe College, where he taught from 1937 to 1944.



Dr Coggan

Need for ministers with a clear message from God

If the church is to fulfill its evangelistic mandate, it needs ministers with a clear message from God, said the Most Rev Frederick D. Coggan, Archbishop of Canterbury.

The spiritual leader of the world's 60 million Anglicans made the remarks in a service to an overflow crowd of nearly 4000 in Toronto's downtown St Paul's Anglican Church.

"When I ordain a man as a priest, I'm not looking for a good organiser, a financier, or an entertainer," stated Dr Coggan. "I want a man who has seen the lord and who has a Gospel big enough for the world and its needs."

He added that when he attended church as a worshipper in the pew, he looked for more than congeniality. "I can find that in a club," he said.

"I go as a transient on his way to eternity, made in the image of God but with that image debased, needing to be taught how to meditate, to worship, to think," said the archbishop. "To meet that need I need a minister who himself sweats to know the truth and to proclaim it."

Before anyone can engage in evangelism, he or she needs to ground their being in "truth, experience of God,

THE ICORINTHIANS 14 PASSAGE

1 Cor 14:33b-36 has a definite congregational situation in mind. Since the surrounding context is concerned with the discussion of prophecy as exercised it seems best to take the injunction of v35 to silence by women as an interdiction imposed to prevent them from sitting in judgement upon prophetic speech.

If the 'others' of v29 refers to the congregation generally (as is likely), then free congregational comment followed upon prophetic speech and regulated it.

Perhaps the learning process referred to in v31 was related to this activity. If it is not the evaluation of prophetic content which is in mind, the injunction of v35 could simply refer to unrestrained chatter, though the consistent use of the Greek verb 'to speak' in this chapter seems in my judgement to make it more likely that some definite congregational function is contemplated in v35.

To judge from the analogy that 1 Tim 2:11-15 provides the appeal to the 'law' in v35 is an appeal to Gen 2 again. The majority report (par 39) takes this passage as contextual reflecting the social practices of its age. There is truth in that but I would point out that the passage appears to transcend custom by its appeal to the 'law' and thus by its recognition of the same functional subordination as we have noted in 1 Cor 11.

THE ITIMOTHY2 PASSAGE

Finally 1 Tim 2:11-15, here again (par 40, 66) the report glosses over this passage which appears to present firm principles. It suggests that local difficulties have been occasioned by false teaching or from persuasive women.

But it is difficult to read this passage as having other than a universal intent as (again untreated by the majority report) presupposes. There is a close relationship between this passage and 1 Cor 14:33b-36.

SUMMARY

To summarise. I cannot see evidence of a thorough treatment of relevant contexts by the majority report. 1 Cor 11

for example receives scant attention. In my opinion there is too ready a disposition by the report to treat the Pauline evidence as purely contextual and there is no reference at all to St Paul's sustained use of Gen 2 in differing contexts.

All of us would feel some sociological and emotional pull in looking at this current question and basically we must ask ourselves what will be our point of approach as the question is before us. I cannot help but feel that definite biblical principles are clearly set forth in both Testaments. True, they are refracted through patterns of the age from which they come.

We are thus not committed to their particular application — and it is thus no argument to remind us that we do not object today to women who are vocal in our congregational midst on many issues, nor to remind us that dress styles have changed — but what we are committed to is a form of congregation worship which gives expression to divine intention in the matter of sex relationships.

I do not suggest that the subject is capable of any easy resolution. Times have changed and we certainly would not wish to put the sociological clock back.

But what is certain is that women did not assume congregational leadership in the New Testament age and any attempt then to do so was not countered by an appeal to context or custom simply but an appeal to a definite created order.

I do not draw attention to many of the sociologically supporting arguments to which the majority report refers, for I do not think questions of basic principles are raised by them.

The majority report has done us the very great service of sharpening the issues. To say, as it has done that there are no theological issues which constitute a barrier to the ordination of women is provocatively to invite us to re-examine the issue again.

One cannot help but feel that the decision which this majority report reached was not, however, taken on theological grounds. One quite understands the reasons for this, but to substitute contextualism in any area for biblical authority is to open the flood-gates to ethical and theological subjectivism.

TEACHER FAILS TO SAVE JOB

A teacher who believes in the literal truth of the Creation story and refused to teach an agreed syllabus on religion was fairly dismissed, an industrial tribunal has decided.

Mr David Watson, aged 57, head of religious education at Rickmansworth Comprehensive School, Herts, claimed he was wrongly sacked after repeatedly refusing to teach 12 and 13-year-olds that the Creation story was "part of a collection of myths and legends."

During the five-day hearing, Mr Watson, of Chalfont, St Peter, Bucks, told the tribunal he believed strongly in the Creation theory and a literal interpretation of the Bible.

He wanted to teach children about Genesis from his own book on the subject in which it was treated as reliable history.

In its reserved decision, the tribunal found Mr Watson had been guilty of misconduct. It was "no matter that the reason may have lain with his conscience."

"He was refusing to carry out what was a legitimate requirement of his employers, namely to teach in accordance with the agreed syllabus of the county."

The tribunal found that the

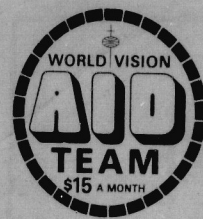
council acted reasonably in dismissing him.

—Hereford Evening News

ASIAN EVANGELISM CONFERENCE

Asian leaders of the Lausanne Committee for World Evangelisation (LCWE) have confirmed plans for an Asian Leadership Conference on Evangelism (ALCOE) to be held in Singapore from November 1 to November 10, 1978.

This congress is to be a work-time, preceded by hard study on the part of emerging leaders of the Christian church in that part of the world. ALCOE co-ordinator, Canon James Wong, states that his committee hopes to have 350 key leaders at the conference. A major part of the \$200,000 budget is expected to come from Asian sources.



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COMMITTEE TO STUDY USE OF PROPERTY

The Sydney Diocesan Synod met on October 4 and sat for four days. The Synod was one of the quietest and shortest in years.

The most contentious issues centred around a debate on the role of women in the ministry, whether or not to approve regulations for the use of the Australian Prayer Book, an attempted censure of the Federal Government over its uranium policy and at the very end, debate on a motion that laws against homosexuality are not unjust.

The longest debate was on a proposal by the Rev Bruce Wilson that Synod appoint a select committee to study the theological principles that should govern the church's use of its property, shareholdings and other forms of material wealth.

Synod eventually accepted an amended motion giving the diocesan Standing Committee the right to appoint seven members of an ordi-

nary committee in addition to the eight names proposed by Mr Wilson.

Synod unanimously condemned the Premier of NSW, Mr Neville Wran, for his intention to legalise gambling casinos and called on him to enforce the existing law against illegal casinos.

Synod adopted a Canon of General Synod giving the Archbishop power to grant clergy relief from the obliga-

tion to wear the surplice in services conducted outside buildings licensed for worship.

A motion proposed by Rev J. N. Bagnall that Synod welcome the proposal that the WCC Commission on World Missions and Evangelism is to be held in Australia in 1980 and seeking support of Synod for an attempt to have Sydney the location was debated at length. However, Synod voted 147 to 107 to have the words "welcoming the proposal" deleted and instead just noted its occurrence and expressing the hope and prayer that such a conference may lead to a deepened commitment to evangelism.



Archbishop Loane delivers his Presidential Charge at the opening session of Sydney Diocesan Synod, in St Andrew's Cathedral, Chapter House.

"Marriage in any place, and in any circumstances, has never been so easy to arrange, while divorce has increased at a greatly increased pace."

Outlining the extent of Government subsidies for two women's centres, he said that their philosophy is to advocate promiscuity and lesbianism.

"It should be a matter of grave concern that clinics and centres which ought to be available for the ordinary woman at a time of crisis should lend themselves to philosophies and propaganda which serve totally different purposes."

Acknowledging that in a pluralist society any group has a right to put forward their views, he said: "It is an

anomaly to think that money should be made available to fund centres which are actively promoting drastic change in normal human relationships. There is little doubt that the aim of this philosophy is to change the law and to restructure society."

"Women in need of care should not be used as pawns on the political chess-board nor as a means to promote radical change in social philosophy. The main victims are children who are brought up in an emotional environment which is lacking in the stability which is imperative for a wholesome adult future."

"It would be much better if Government subsidies were transferred to Government hospitals where professional care can be provided without political or ideological motivation." He called on the Government to "refuse to sponsor any legislation which will promote or condone alternate life and sex styles."

Acknowledging that since World War II the Federal Government had maintained a generous attitude towards refugees, Archbishop Loane

said he was astonished at the "niggardly attitude" towards refugees from South Vietnam, Laos and Cambodia.

"The attitude of the Government after the fall of Saigon and Phnom Penh early in 1975 was inexcusable and indefensible," he said. The situation did not improve when the Liberal-Country Party Coalition took office.

"It may be argued that Australia has a much greater moral obligation towards the peoples of Indo-China where for nearly 10 years Australian teams of instructors or the Australian Task Force shared in a bitter war for freedom."

He welcomed the announcement in May to permit an intake of 3000 refugees from Indo-China. Preference will be given to those who have close relatives in Australia. "The Government should be encouraged to proceed vigorously with its new programme," Archbishop Loane said.

Outlining the history of the church union movement since 1910, Archbishop Loane referred to union between the Anglican and Roman Catholic Churches as the "paramount objective" of many Church leaders.

"Pope Paul VI has more than once declared in the plainest language that there will be no change whatsoever in their traditional dogmas."

"This means that there can be little hope for a thoroughgoing reformation of doctrine and worship in that church in the foreseeable future; and what kind of union can be contemplated without such a reformation?"

"Not for me a union in those circumstances; not at any price or on any consideration. It would be a total sellout of the hard-won freedom of the Reformation and its recovery of New Testament emphasis."

He said: "I am one who believes that the Church of England in this country needs to address itself, consistently, strenuously and purposefully, towards the goal of true internal cohesion, unity and fellowship before it enters into any form of negotiation for union with other churches."

(See page 7 for more details.)

ON OTHER PAGES

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ACC FOR DOLE PAYMENTS

The Australian Council of Churches has requested the Federal Government to reconsider its Budget decision to pay unemployment benefits in arrears each fortnight, commenting "that this decision adds to the already intolerable burden that the unemployed have to carry."

Meeting in Sydney on September 23-24, the ACC Executive Committee agreed that it saw "no reason why the unemployed should have to bear the burden of apparently inefficient procedures."

The meeting expressed concern at the continuing high levels of unemployment and the resultant suffering and social disruption. It went on to state the belief that "the welfare of unemployed Australians is equally important as controlling inflation."

Other points in the unanimously adopted resolution included:

• An expression of alarm

at the attitudes in society that attach a stigma to those unemployed;

• A call for the Government to implement further specific programmes aimed at overcoming the distressingly high unemployment among Aboriginal people;

• A request to Prime Minister Fraser to reassess the level of staff ceilings in the Department of Social Security "to enable that Department to serve more adequately and efficiently those seeking assistance"; and

• A request for the Government to make an urgent and generous grant to extend training and retraining programmes, particularly for young people.

Professor John Neville, of NSW University presented a paper outlining the current causes of, and possible remedies to the present high unemployment and introduced the resolutions on behalf of the ACC's Sub-committee on Economic Issues.

Facts presented to the meeting included reference to a recent Inter-departmental Committee Report that estimated 50 per cent of Aborigines were unemployed, 17,500 out of a total workforce of 35,000 people.

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NOTES & COMMENTS

Secular substitutes

The barrenness of secular life is graphically illustrated by the recent upsurge of substitute, quasi-religious rites for people anxious to avoid religious obligations but seeking the comfort and emotional support that such rites give.

Of course we are referring to the growth in the number of civil marriage celebrants, their expansion into the civil funeral service business and more recently their attempt to cash in on what they see as a demand for baby naming services.

In a recent Four Corners programme on the ABC there appeared a segment about the problem of dying and the vocal point of the report was a "bereavement Counsellor" a functionary who will, presumably for a price, offer solace, comfort and all the latest psychological techniques to enable bereaved people to bear their grief, without facing up to the fundamental questions of accountability to God.

How long will it be before these same people cash in on a substitute confirmation rite and start promoting special days in competition to Christmas and Easter.

Perhaps an Earth day or Human day, celebrating nature's most advanced example of evolutionary development?

Actually behind this latter day rip off exercise is evidence of the enormous unsatisfied spiritual hunger of many people following their rejection of the Christian faith.

People who avail themselves of the services of these people are groping for some reality beyond what they see and touch — of course they do not find it. Death, the ultimate enemy, cannot be ignored so they seek to evade, as much as their scepticism permits, its stark and horrible threat. Nice soothing words, the smooth operations of the increasingly skillful funeral directors who use Evelyn Waugh's, the Loved Ones as their text book, provide them hope, an escape from their fears and doubt.

Some Christians resent these intrusions into traditional areas of church work. This is natural but not to be seen as a threat. For too long the church's ministry to non-Christians in these occasional spheres has been based on the false premise that the people were seeking Christian ministry, or that they were strategic opportunities for evangelism.

In many cases such calls do represent a residual christian faith, albeit half forgotten or second-hand. But it is the experience of many clergy that relatively few such contacts result in permanent christian commitment. All legitimate opportunities should be taken but we should not feel threatened by this latest manifestation of humanist opportunism.

WOMEN'S QUESTION TO COMMITTEE

The Synod of the Anglican Diocese of Sydney debated the ordination of women but referred the matter to a committee appointed a year ago to look into the whole matter of ordination.

The Rev William Weston had moved "that this Synod believes the theological objections raised constitute a barrier to the ordination of women." This would have been a negation of the General Synod resolution of five weeks ago.

An amendment moved by Mr A. B. Greenwood was passed after a 1½ hour debate. The effect of the amendment is to note General Synod's resolution and refer the Biblical principle of headship between man and woman to a Synod Committee appointed 12 months ago to consider the theology of ordination and its meaning.

During the debate, Mr A. B. Greenwood, said that to pass the original motion that "theological objections raised constitute a barrier to the ordination of women" would be to "give a kick in the teeth to General Synod" only five weeks after it had considered the matter.

Canon John Chapman urged the Synod not to adopt an isolationist policy towards the rest of the Australian Church by rejecting in principle women's ordination at this stage.

Mrs Sue Parkes asked Synod members to consider whether some opposed women's ordination on emotional grounds.

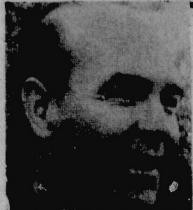
The Rev Tony Bagnall said that much opposition to women's ordination arose from what he called "psychic celibacy" — keeping women at a distance.

Bishop Robinson gave a series of three lectures. The first provided an introduction to St Matthew's Gospel, the second was on "The Catechetical Nature of St Matthew", while the third took the form of an exposition of three passages in Matthew.

Canon Chapman spoke on "Evangelistic Preaching from the Gospels" and on "Preaching Simply", often illustrating his talks by examples drawn from his experience overseas last year.

During one of the small-group sessions at the conference, opportunity was provided for members to hear and discuss tape-recorded sermons by preachers from England, Scotland and USA.

"Look clergy, we need the casino taxes to pay for the treatment of gambling victims."



ON & OFF THE RECORD

By David Hewetson

ASCENT OF THE TRIBES

In October each year a solemn but festive pilgrimage is made to a sacred mountain near Bathurst. There the tribes foregather, having briefly buried their differences at least to the extent of viewing together a cultic conflict between representations of their tribal deities.

TUSSLE OF THE TOTEMS

They rally largely under two banners: "Ford" for which the totemic sign is a falcon, and "Holden" which is represented as "Torana", an older tribal word meaning "to fly" (presumably faster than a falcon).

The tribesmen know full well that in ordinary life such deities are in constant competition with each other in the same way as in the Middle East the God of winter drought fought with and overcame the storm-god, and then in turn was overcome by the latter's consort. That is what life is all about, but it is essential to the tribes that each year on the sacred mountain this matter be resolved in ritual contest.

And by means of the all-seeing eye and the voice-which carries-everywhere millions of others still left in the tribal homelands also become part of the drama.

FLOATING ON FLUID

A deeply religious atmosphere pervades the mountain. The great cultic heroes and their steeds are made ready by their votaries with meticulous attention to ritualistic detail. Their names are sacred by-words, constantly on the lips of the worshippers, as in indeed are imprecations levelled at the opposing totems.

Ritual acts abound, in particular the pouring out of copious libations, following which the mini gourd in which they are contained are piled on the ground in much the same way as in earlier tribal festivals where the discarded shells of sea-creatures which had been consumed in large quantities.

But the gourds (sometimes known as "cans" or "tinies") are themselves ritually inscribed with runes which indicate the locality from which the various tribes have come. There are Castlemaine gourds from the far North. There are Carlton and Victorian Bitter gourds from the far South. There are Southwark gourds brought by tribes from Dunstanland and perhaps also a few Swan gourds from the far West. And these all mingle on the ground with gourds brought by Resch's and Toohey tribesmen who live much closer by.

These ritual potions are not poured on the totems or even on the ground but actually into the devotees themselves! And this in turn has the strange effect of producing in them fierce and ecstatic, or sometimes trance-like, behaviour.

Some of them eventually fall down as if dead and seem to lose all interest in the great contest they have come so far to see.

PANTHEON PECKING ORDER

One keen observer of religious customs has seen a correlation between this kind of thing and the rapid consumption of sacred fluid by the great totemic vehicles in which the cultic heroes ride.

This is said to be the essence of a powerful motor spirit which is thought to energeise much of everyday life. Above and beyond this in the tribal pantheon stand other deities

The Rev Geoff Clarke said time was on the side of approval of women's ordination, and he would therefore support any amendment to defer the decision.

The Rev Bruce Wilson said the question revolved around

SCHOOL OF PREACHERS

Another school of the College of Preachers was held recently in Sydney. The conference site was "Naamaroo", Lane Cove, where more than 30 clergy gathered to hear addresses from Bishop Donald Robinson and Canon John Chapman.

Bishop Robinson gave a series of three lectures. The first provided an introduction to St Matthew's Gospel, the second was on "The Catechetical Nature of St Matthew", while the third took the form of an exposition of three passages in Matthew.

Canon Chapman spoke on "Evangelistic Preaching from the Gospels" and on "Preaching Simply", often illustrating his talks by examples drawn from his experience overseas last year.

During one of the small-group sessions at the conference, opportunity was provided for members to hear and discuss tape-recorded sermons by preachers from England, Scotland and USA.

from whose houses this spirit comes and which bear such mystic names as "Shell", "Bee Pee", "Esso", etc. And some authorities on the subject even see beyond that again and at the head of the pantheon (though not always acknowledged) a supreme power sometimes referred to as "Mammon".

I felt it was important to draw your attention to this great and sacred occasion at Bathurst. Because from time to time the rather nasty rumour gets around that Australians are really a very irreligious people. Those who suggest such horrid things must walk around with their eyes closed. They have certainly never taken serious notice of the tribes annually climbing the sacred mountain to commune with that which makes the wheel go round.

The Scriptures speak today...

by Canon John Chapman

2 Cor 4:3-6

"And even if our gospel is veiled, it is veiled only to those who are perishing. In their case the God of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God. For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ."

In this chapter Paul is writing in defence of his evangelism. He sees response to the gospel as twofold: some men's eyes are blinded and some men's hearts have received the light of knowledge.

1. The Gospel is the gospel of the glory of Christ (v 4-6).
* Christ the image and likeness of God is the one who displays the glory of God.
2. Thus Christ is preached as Lord.
3. Those who are perishing (v 3, 4).
* The gospel is veiled — not because it is obscure but because the "God of this world" has blinded their minds.

* "The God of this world" has done this in order to prevent them from seeing the light.

3. Those who have seen the light (v 6).
* God who created light has shone in our hearts.

To give light, that is, knowledge of God's glory. Since the results of gospel preaching are in God's realm, we must be diligent in our prayers to Him for the work of evangelism. It is a spiritual work and must be carried out spiritually, with every spiritual agency at our disposal. We must pray that he will continue to shine into the hearts of men, penetrating any veil that would prevent them seeing the light of the knowledge of the glory of God in the face of Christ.

Anglican Hymn Book

This true to Scripture hymn book is already being widely used to enhance worship in Anglican Churches in Australia. A new Silver Jubilee music edition has just been published. Further details and prices from CMS and Christian bookshops or from the publishers Vine Books Ltd, 7 Wine Office Court, London, England.

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HELP LEGACY

The Appellate Tribunal

by Neil Cameron

The Appellate Tribunal comprises three diocesan bishops and four laymen. Each layman must be or have been a justice of the high Court of Australia, a justice of the Supreme Court of a state or a practising barrister or solicitor of at least ten years' standing of the Supreme Court of a State. Members are appointed for life.

The Tribunal is given a special role in the 1961 Constitution. This role is in relation to what are described as the "Fundamental Declarations" and the "Ruling Principles".

If a question arises as to whether any canon or resolution of the General Synod is inconsistent with the Ruling Principles or the Fundamental Declarations, the question is determined by the Appellate Tribunal. The decision of the Tribunal is final. A canon which is contrary to the Ruling Principles or the Fundamental Declarations is ineffective.

Assuming for the moment that it is necessary for the General Synod to pass a canon which authorises the ordination of women as priests, the validity of the canon will depend on whether or not the Tribunal finds the canon inconsistent with the Ruling Principles or the Fundamental Declarations.

What are the Fundamental Declarations? Briefly, that the Anglican Church holds "the Christian Faith as professed by the Church of Christ from primitive times" and as set forth in the Nicene and Apostles Creeds and the canonical scriptures of the Old and New Testaments.

Section three, quoted in the first part of this article, is also a Fundamental Declaration.

It would be improper to suggest what the Tribunal will do. If, however, the Tribunal finds that the ordination of women is contrary to either or both of the Fundamental Declarations and the Ruling Principles, then it is beyond the competence of the General Synod to pass any canon which

authorises such a procedure. Hence, if the assumption mentioned earlier is correct and the Tribunal so finds, women will never be priests in the Anglican Church of Australia as presently constituted.

The General Synod asked that the question of the legality of the ordination of women be referred to the Appellate Tribunal.

Canon Law

The General Synod also asked that enquiry be made as to whether any of the Canon Law raised an obstacle. At first sight, to anyone who knows nothing of the Canon Law, this is surprising. One might have expected that the position in relation to an issue of this sort would be clear.

REBEL TEACHER TO EMIGRATE

Mr David Watson, the school teacher who was sacked for teaching the Book of Genesis as a literal account of man's history, is to emigrate, following the rejection of his appeal against unfair dismissal recently.

He plans to leave his home in Chalfont St Peter, Bucks, with his wife in January next year to take up a teaching post at a Christian school in India. Mr Watson, 56, worked as a teacher in India for four years from 1966-70 before returning to Britain to take up a teaching appointment there.

Mr Watson was appointed Head of Religious Studies at the 1120 pupil Rickmansworth Comprehensive School in 1975. But he could not agree with three sentences in the 210 page Hertfordshire Agreed Syllabus requiring him to teach the Genesis stories of creation as "myths and legends".

He was suspended 12 months ago when he refused to give a written undertaking that he would comply with the requirements of the agreed syllabus. He was subsequently dismissed. At the industrial tribunal held in London in July Mr Watson, a Cambridge graduate, was described as "an exemplary teacher" by the school's headmaster, Mr Hugh Forsyth, but was said to advance his own religious views "too conspicuously".

The tribunal found Mr Watson guilty of misconduct: "He was refusing to carry out what was a legitimate requirement of his employers, namely, to teach in accordance with the agreed syllabus of the county."

Mr Watson, author of two anti-evolutionary books, *The Great Brain Robbery* and

It also left open the question as to whether any foreign canons, previously accepted, might still have effect. Lastly, the Synod seems to have assumed that some, at least, of the unwritten church law previously accepted as being in force was still operative.

The canons of 1603 were amended in 1640 but were not changed again until well after the first settlement of Australia.

The position is further complicated in that some of the canons have fallen into desuetude, that is, they have been repealed in effect, by common consent rather than by a deliberate act of repeal.

Part of the 74th canon (which requires amongst other things, that a clergyman must go to bed wearing a nightcap of black silk, satin or velvet) is an example.

Unfortunately there is no agreement as to how many of the rules embodied in the canon law fall into this class.

Any person, therefore, who attempts to state authoritatively canon law on any subject is a brave man or woman!

In the writer's view, the position is probably as follows:

- There was a rule, prior to the Reformation, that women could not be ordained as priests;
- The rule has not been varied;

Unfortunately, like many issues which involve the canon law, the position is not clear and a number of questions need to be answered before the position as to any issue can be stated.

The canon law is a term for the part of the church law which has been inherited by the Australian church from England. One problem is that no one is certain as to how much of the English Canon Law, in fact, was inherited from the English Church.

But, before dealing with this problem, there is a preliminary problem. The canons were passed by various English Synods. Of these Synods, the most important was that held in 1603. That Synod passed 141 canons which embodied the principles of many earlier canons and which seem to have been designed to regulate the practice of the reformed church.

Unfortunately, the Synod left open the question of the validity and operation of earlier canons not embodied in those of 1603.

not exhaustive. There are other matters which have not been referred to and which, no doubt, will give rise to debate.

For example, there is an argument (which is too complex to be explained in this article) that in so far as Section 74(6) (referred to earlier) imparts a meaning to the Fundamental Declarations (which cannot be changed) it too is inalterable as, other-

wise, one could overcome a prohibition in the Fundamental Declarations by varying the meanings of words used in those declarations.

It is to be hoped that the debate is constructive and does not become a reflection of the positions of the various participants on the issue.

In the writer's view, women will not be ordained as priests in the Anglican Church in Australia until the proposal has much greater support than it has at present. In the meantime, some good things may come out of the General Synod's resolution.

First, there may be a re-examination of the concept of ordination — made in the light of contemporary practice and society and, above all, in the light of the scriptures.

Second, there may be a re-examination of the concept of the priesthood — made in the light of the same matters.

Third, the two extremes presented by the young ladies who demonstrated outside the Cathedral prior to the Synod Service (one dressed as a gagged clergyman, the other pouring tea) may disappear. In other words, instead of clergymen merely talking of the need to share traditional responsibilities with lay persons, they may actually do it.

If the gifts of laywomen could be used to a greater extent in the churches, it may be that the present frustrations and demands will tend to disappear or become insignificant.

The first part of this article appeared in the September 15 issue of the "Record". In that part, three obstacles, each of a constitutional or legal nature, to the ordination of women as priests were said to exist. The first obstacle is that in Section 74(6) of the 1961 Constitution which requires that, in reading the Constitution, words importing the masculine gender import the feminine gender in the case of lay persons but not in the cases of references to clergymen. The effect of the section was outlined in the first part of the article.

The second obstacle lies with the Appellate Tribunal.

How then can any such rule be repealed?

The General Synod can pass a canon repealing the rule but again the Constitution provides for a complex procedure. The simplest method is for the canon repealing the rule to be supported by 75% of each of the houses of bishops, clergy and laity.

In the absence of such support the canon needs a 2/3 majority in each house and the support of every diocese. If every diocese is not willing to support the canon, a further 2/3 majority is required at the next session of the synod. Even then, the canon will only have effect in a particular diocese if the diocese chooses to accept it.

Final comments

The foregoing summary is

"If the gifts of laywomen could be used to a greater extent in the churches ... present frustrations and demands will tend to disappear."

- The existence of the rule was assumed by the compilers of the canons of 1603 in that the canons consistently use the male gender in relation to clergy and in some canons expressly refer to men as being clergy. The existence of the rule was assumed by the writer of the Preface to the Offices for Ordination; and
- The rule was adopted by the Australian church.

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CLC - getting the Word around



Vestments and clerical dress

Sir,
Your issue (Sept 15) has rather a lengthy article on page three dealing with a subject which one of your competitors thought worthy of less space. The emphasis, however, indicates an evangelical obsession about vestments.

When Evangelical Bishops visit Newcastle they are because of Anglo-catholic tolerance allowed a choice of clerical dress. However, when Bishops like Lord Ramsay an Anglo catholic (front page of your paper) worship as a guest of the whole church in Australia in St Andrew's Cathedral conscience and freedom give place to rigid conformity.

Recently I had occasion to discuss this problem with a member of the Sydney hierarchy and suggested that one could by cynical and assume Sydney diocese accepted the Australian Church constitution for fear they would be caught with the revised English Canon Law which legalises the use of tradition catholic vestments. I was advised that there was no doubt that the vestment issue influenced a change of heart in the Synod of Sydney.

In the article your correspondent is arguing for the use of street clothes for the conduct of services of worship. He apparently objects to the clergy having a traditional uniform to be replaced by a modern one perhaps the traditional low church grey. Will our future priests (ministers) be required to 'robe' in expensive suits which have a comparative shorter life than traditional robes. There always seems to have been merit in traditional vestments to bring about a measure of conformity and as I understand it to take away some of the personality of the person leading worship ... this same argument has been advanced for the use of the school uniform.

I would not argue that

LETTERS

there is a need to revise the type and use of clerical robes in worship ... the modern white cassock/ alb worn with a wide coloured seasonal stole would seem a reasonable and fair compromise for both church parties. I have never ceased to be puzzled at the attitude to the use of coloured vestments. God gave us a world rich in colour, but for years the Evangelicals have insisted that black and white must remain the norm for Christian worship.

JOHN ADAM
Wyong

Let's lower our standard of living

Sir,
The Australian Council of Churches, according to news reports, has taken sides in the Uranium Controversy. Should Christians be more

CALL TO THE NATION BOOKLET LAUNCHED

A new, thought-provoking booklet "Australians! What is happening to us?" was launched at a special Dinner, on September 22 at City Tattersalls Club, Sydney.

The three Speakers at the Dinner, who outlined future plans for the booklet, and the "New Call to all Australians," comprised Mr Reuben Scarf, OBE, KSG (Commerce), Mr John Craik (Insurance) and Mr Ron Oestler (Communications).

The forty community leaders at the Dinner included members of the commercial and business world, teaching profession, police force, advertising, sales and insurance fields, etc.

One hundred thousand free copies of the booklet are being distributed throughout Australia during this first stage of the campaign. These free booklets are being distributed by concerned community groups such as RSL, Rotary Clubs, Lions Clubs, Women's Groups, Churches and the Festival of Light, etc.

Thousands of copies will also be distributed at a series of Community Family Festivals, to be held at Hurstville, Parramatta, Lindfield, Manly, Liverpool, Epping and Bankstown during October, November and December, 1977.

Persons wishing free copies of the booklet or the "New Call to the Nation" are requested to write to "Call to the Nation" Committee, PO Box A87, Sydney South 2000.

Bulk supplies of the booklet are available for distribution by interested persons or organisations for a nominal cost of \$50.00 per 1000 copies.

NEW CHURCH

Work has begun on the erection of a new church at Narooma. This is all the more newsworthy because a building has been contemplated for about 20 years, and on two or three previous occasions plans have been thwarted.

The new building, which, it is hoped, may be completed by Christmas, is designed to cope with the regular congregation and to take some of the increase that occurs at holiday times.

If the whole design can, in the longer run, be built, an adjacent hall with wide access to the church will provide still more satisfactory accommodation for visitors.

PROFILE OF PROFESSOR ERIC SHARP

Professor Eric Sharp is head of the Department of Religious Studies at Sydney University. Courses begin for second and third year students in 1978 and this has been a year of planning and organising.

The course offered in no way replaces the Th 1 or BD courses and is not intended as training for ordinands. Being within the faculty of Arts, the Department of Religious Studies aims to contribute to the student's more complete general education by widening his knowledge of human beings.

The professor's spartan office in the grounds of St Andrews College is notable for two walls full of books, a great map of Sweden, and photographs of four men on the back of his door. The man on the bottom right with the expressive and vivacious face is Professor Bengt Sundkler. Sweden, Upsala and Prof Sundkler have had a decisive effect on Professor Sharp's academic career, but rather unexpectedly.

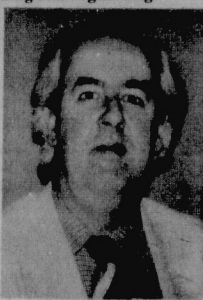
Professor Sharp was born

in Lancaster and upon leaving school entered the Royal Military Educational Corps where he taught everything from reading and writing to world geography.

When he subsequently entered Manchester University as a candidate for the Methodist ministry, he became deeply interested in comparative religious studies.

A working holiday in Sweden forced him to begin learning Swedish and also inspired him to want to study at Upsala University. He gained a World Council of Churches scholarship for one year's study there.

In fact he stayed there for seven years, studying under Professor Sundkler, who encouraged him to study Christianity and Hinduism, not from the theoretical



Professor Eric Sharp

viewpoint of doctrinal differences, but in the historical study of their actual encounter.

The result was his doctoral thesis "Not to Destroy but to Fulfill". This examined the



Six Australian composers and authors whose work appears in The Australian Hymn Book, at the book's national launching in the Hilton Hotel, Sydney, on September 26, 1977. They are (left to right) Professor Wesley Milgate, Grant Hay, Professor Eric Gross, Lawrence Bartlett, Richard Connolly, Philip Blake.

DEDICATION OF HYMN BOOK

"Blessed be the God and Father of our Lord Jesus Christ for the inspiration of poetry and the elation of music." With these words, a congregation of 400 at St Andrew's Anglican Cathedral, Sydney, recently dedicated with prayer The Australian Hymn Book.

Acting Primate Sir Marcus Loane said: "I am sure this book will make a very real contribution to the heritage of Christian music."

The inspiration and the elation were both evident throughout the dedication service. The Exponent Brass Quintet before and after played specially composed music.

A poem of the Australian poet James McAuley set to music composed by Richard Connolly captured the Australian character of this new book: "Sing a new song, sing a new song, and wait upon the promise of the Lord." This hymn, drawing on Australian images of creation, praises Christ's grandeur, wisdom and glory.

At a ceremony in the Hilton Hotel, presentation copies of The Australian Hymn Book were given to representatives of all the co-operating churches. Dr Harold Wood, chairman of the Hymn Book Committee, testified to the harmony and talent of the committee in their ten-year task. Mr Alan Rein, special projects director of William Collins Publishers Pty Ltd, indicated that the first edition had already sold out.

Five Australian composers and authors who contributed to the new hymn book were present: Professor Wesley Milgate, Grant Hay, Professor Eric Gross, Lawrence Bartlett, Richard Connolly and Philip Blake.

No man preaches his sermon well to others if he doth not first preach it to his own heart.

— John Owen

By
Macia Cameron

missionary J. N. D. Farquhar's contribution to Protestant missionary thought in India before 1914.

The professor believes there is tremendous value in studying comparative religions as in the understanding of another's beliefs we learn more about that person and ourselves. Understanding will only result from imaginatively placing oneself in the place of a believer. "If you don't find his beliefs credible then you've probably got it all wrong," he says.

What one cannot do with comparative religious studies is arrive at final proofs. The existence of God cannot be proved, since man's need to worship can be perfectly explained as either a sign of some force acting outside humanity; or conversely of a behavioural trait operating within human beings. What all religions finally require is personal faith rather than proof.

He observes that Christians generally can no longer be accused of being smug and arrogant. In fact Christians are very unsure of themselves these days. In an attempt to understand another person's religion many "Christians" no longer have firm convictions about their own faith.

The ideal approach to a study of comparative religion is threefold: accuracy in the treatment of source material; sympathy in the treatment of all religious belief; and impartiality — to the extent that is ever possible.



WHAT A WORLD!

by Lesley Hicks

WHO CARES?

This has been called the age of alienation, and our churches are not free from the disease. In any congregation there must be many with needs unmet — the widowed, divorced, or single but not satisfied, with loneliness their common denominator; Christian wives of non-Christian, absent husbands; couples or single parents desperately anxious about rebellious children; families on the point of disintegration.

God cares for each one, we know. The messages we hear encourage our hearts to hope in Him, and remind us of His love in reconciling us to Him through Christ's death on our behalf.

We know ourselves now to be His Church, the Body of Christ here on earth, indwelt by the Spirit of Christ.

But looking around, I ask myself how deep is the fellowship among us — how much are we caring for one another in down-to-earth practical ways? Is the family of Christ in the place where I worship truly functioning as a caring family in which "if one suffers, all suffer", and joys are shared too?

"BILLIARD BALL CHRISTIANS"

In an editorial of the English magazine "Crusade" last year, John Capon described 'billiard ball Christians'. "People come to church on Sundays. Like billiard balls they click together." "Good morning,

how are you?" "Fine thanks, and you?" before going off at a tangent to drop into their separate pockets." A caricature, he admits, but one with enough truth to be uncomfortable.

To some who attend church services this is how they prefer it to be, not so much through an active rejection of the concept of real fellowship as through their never having experienced such a thing to know what they might be missing.

I know I thank God daily for the richness of the fellowship we find within His family both in the congregation to which we belong and beyond it. We know ourselves to be loved and supported and prayed for, and if we faced a crisis as a family, that support would increase all the more according to our needs.

The world has little conception of the strength of the bonds that can form between fellow-members of God's family, and many church-goers are clueless about them too.

CASE HISTORIES

This elderly widower — how is he coping since his wife died? In answer to kind enquiries, he may say that all is well, but his pride and independent spirit could prevent him from admitting that depression and muddle are landing him in increasing squalor. Then shame stops him from inviting anyone to visit him and loneliness intensifies. If he fails to attend church for weeks on end, will he be missed?

Now there's a lovely family. All together in church, 'til the children leave for Sunday School. "The family that prays together stays together", the slogan runs — and it's true, when real

prayer, and real love derived from its Source unites them.

But sometimes church families wear masks, and act roles, and the time comes when the acting has to stop; the marriage may be disintegrating. And each member of that family desperately needs to be ministered to, preferably before the breakdown.

Is the Body of Christ in this place fulfilling its role in ministry to whole families?

This single girl — no, woman — thirtyish; does she find the fellowship here a real fellowship, rich in friendship that goes deep? Or is her loneliness and longing unassuaged, despite her devotion to Christ and her faithful service in the church?

For that matter, are our churches places where significant numbers of friendships between the sexes are forming and being sealed into good marriages? Or is there the usual chronic shortage of young Christian men?

Are these children who have lost their father through death or divorce finding a father-figure within the church family who will be a steadying influence on their lives? Can their mother signal for help and know it will be gladly given, whether with the children or in practical help about the home?

Is anybody visiting old Mrs Jenkins now she's in the nursing home? She never missed church while she was able to toil up the hill. And what about Miss Perrin's garden now her arthritis makes it impossible for her to tend it as she did so lovingly all those years — will someone do it for her, and perhaps help with her shopping too?

All these uncomfortable questions! It is all the more necessary that churches should be real communities now that neighbourhoods are rarely neighbourly, and extended families and often failing to function.

ACTION, PLEASE!

If we are to be caring effectively, I am convinced there are two essentials. One is a measure of organization and co-ordination. In a large congregation, obviously no-one can know everyone in any depth. Some kind of cell group structure seems the logical pattern of organizing a large number so that none need slip unheeded through the net of concern.

The other, of course, is love. Agape-type, unquenchable and contagious, flowing through us from Christ its Source.

"Love to the loveless shown
That they might lovely be."

If I've set you thinking, and you have ideas to share, or if your church is finding effective answers to some of these problems, why not write to the editor or to me, care of the "Record", and share them.

EVANGELISM EXPLOSION IN THIRD WORLD

The resources for world evangelisation in Latin America are phenomenal, stated the Rev Gottfried Osei-Mensah, executive secretary of the Lausanne Committee for World Evangelisation (LCWE) at the conclusion of a three-week June visit to that region.

Accompanied by Pastor Samuel O. Libert of Argentina, a LCWE member, the African churchman travelled to six countries.

Throughout the region they observed evidences of dynamic activity and growth in evangelical churches. In several lands, those churches have moved from being regarded as despised and persecuted cults to being recognised as vibrant spiritual forces touching the lives of multitudes.

In each country visited, Osei-Mensah and Libert met with representative regional church leaders for a two-way exchange. Osei-Mensah reported on the global activity of LCWE since the 1974 congress which launched the agency.

"I learned very quickly," he reported, "that many of our brethren in Latin America are wary and even suspicious, of external organisations — Christian and otherwise." In response he assured the various national leaders that LCWE had no desire or intention of imposing a pre-packaged program on any country or region.

"The Lausanne Committee's work positively affirms the local Christians' privilege and responsibility of involvement and leadership in evangelisation," the LCWE executive secretary constantly assured his hearers.

The national leaders, then, brought Osei-Mensah up-to-date on evangelisation endeavours and progress in their lands. In each country, a broad cross-section of denominations and parachurch agencies participated in the exchange.

The first stop on the Latin America tour was in Puerto Rico. Leaders of Christian work in that land estimate that 25 per cent of the country's 3,120,000 people are evangelicals. Several

denominations reported marked growth since the Lausanne Congress. There is the possibility of a Caribbean area conference on evangelisation in the near future.

The second largest country in North America (population: 60,000,000), Mexico, has not enjoyed the spiritual explosion that has enlarged evangelical ranks elsewhere in Latin America. The Rev Marcelino Ortiz, associated with the Luis Palau team, has been elected chairman of that country's LCWE committee.

In addition to participation in their denominational outreach programme, many Mexican evangelicals are co-operating in plans that will bring evangelist Billy Graham for a crusade in Mexico City in the near future. That crusade, they feel, can make a national impact and give a new visibility to evangelicals. The Mexican leaders urged a regional congress on evangelisation, to include, if possible, the Spanish-speaking countries of the Caribbean area.

Evangelicals in Venezuela (population: 12,000,000) are planning a national congress on evangelisation to be held in the near future, reported the Rev Andrubal Rios, chairman of the Venezuelan LCWE committee.

In addition, the Venezuelan leaders suggested that there was need for a regional congress to consider the evangelisation of the northern part of South America (Peru, Ecuador, Colombia and Venezuela). Several of that country's evangelical leaders suggested the need for a Spanish language communication centre to serve the growing Christian constituency in Latin America and in Spain.

Brazil, in many regards, has come to be the evangelical 'showplace' in

Latin America. The impressive evangelical gains have made those churches a force to be reckoned with in that country of 112,000,000. In addition to reporting significant growth in the churches, Brazilian leaders could point to a growing number of missionaries which those churches have sent to other parts of the world.

The newly-elected secretary of the Brazilian LCWE committee is the Rev Lawrence Olson, a pastor-missionary. Since Brazil is such a large country with distinctive characteristics, national leaders stressed the need for a strong Brazilian committee.

Most of the evangelical denominations ministering to Argentina's 26,000,000 people were represented at the meetings with the LCWE executive secretary. Since the Lausanne Congress, 16 meetings have been held to highlight world evangelisation. Those meetings made Argentinian evangelicals more aware of each other, stated the Rev Samuel Libert. While in that country, Osei-Mensah addressed about 4000 people at the Baptist Youth Congress.

World evangelisation has gripped the hearts of many evangelicals amongst Peru's 16,000,000 people. The National Evangelical Council is pushing the work of the Lausanne Committee in that country and is planning on supporting a Peruvian Congress on Evangelisation. In addition, however, evangelical leaders affirmed the need for a regional congress to consider Latin American evangelisation.

The LCWE executive had planned on visiting Colombia, but travel complications did not permit that visit. Two Colombian representatives, however, flew to Venezuela



Rev Gottfried Osei-Mensah

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New biography on Samuel Marsden

"Samuel Marsden: The Great Survivor" by Professor A. T. Yarwood Melbourne University Press PP341 — \$18.60

This long-awaited biography will not disappoint those who have hoped for a re-assessment of Marsden, free from religious or political bias.

It is a splendid book in which the author has fully and fairly assessed or dismissed the damaging denigration of Marsden by Malcolm Ellis and those who have echoed his jaundiced criticism. Professor Yarwood refuses to treat Marsden either as a hero of stainless reputation or a villain who only deserves bitter condemnation.

He tries to set the man before us as he was; we see him in the light of his times and of his work; there are things that stand to his discredit which we deplore; there is far more that can only win our admiration and praise.

Professor Yarwood's book is based on the most thorough search for and examination of original source material. It is improbable that a better book on Marsden will be written in my life-time, if ever. Any future historian of the first 50 years of New South Wales will be under obligation to it. It is indeed more than a Life of Marsden; it sets him squarely in his contemporary environment.

Sometimes we almost lose sight of Marsden himself while following the story of Macquarie or Macarthur. But their story is the essential background for the Marsden material.

The account of Marsden's birth and childhood home, conversion and education, are very illuminating. A great deal of helpful information is afforded in connection with the Yorkshire Evangelicals and the Eland Society. Professor Yarwood shows that Marsden cherished his links with leading Evangelicals in England throughout his life, although he argues that Wilberforce in particular ultimately lost confidence in him.

This book provides a first-class account of Marsden's missionary activities. He lost

hope for the conversion of the Aboriginal population, and turned the more eagerly to the South Sea Islands and New Zealand.

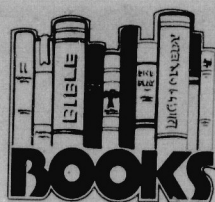
Professor Yarwood supplies a great deal of background information about the South Sea Islands which makes Marsden's involvement in the London Missionary Society much more intelligible. His account of Marsden's seven visits to New Zealand is excellent. Strangely enough, in view of his strictures on Marsden's lack of concern for the Aborigine, he does not note the formation of the New South Wales Auxiliary of the Church Missionary Society in 1825 with Marsden as President and its attempts to establish missionary work in the Wellington Valley.

There are two things which I miss in this book. There should have been a genealogical table to show the main lines of Marsden's descendants — Marsdens, Hassalls, Betts and others. This would have been particularly interesting in view of the author's statement that there has been an unbroken line of clergymen in the Marsden family down to the present day.

Marsden's own son was not ordained but his eldest daughter married the Rev Thomas Hassall, and his grandson through the marriage of another daughter with one of the Marsden clan became the first Bishop of Bathurst.

The other thing lacking is more important. There should have been a chapter which would sum up the biography as a whole. It needs an overall assessment of Marsden: the man, his character, his ministry, his contribution to the Colony of New South Wales, his significance for the Church, and his place in history.

The materials for such an assessment are plentifully



scattered throughout the book; it is greatly to be regretted that the author did not undertake to bring them together in a final judicious summary.

But it is a first-class biography, very readable in style, and splendidly produced. It is a "must" for those who want to know more about the origins of Christian worship and ministry in the Colony of New South Wales.

M.L.

The men behind King James Bible

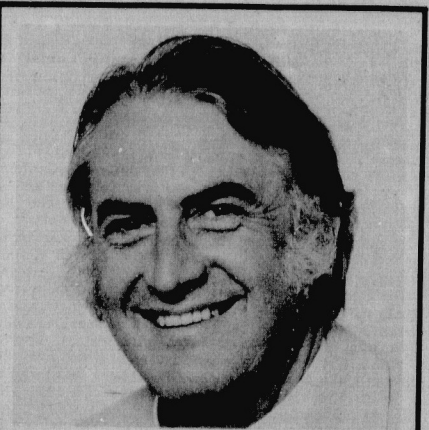
"The Men Behind The King James Version" by Gustavus V. Paine Baker Book House Grand Rapids, Michigan PP212

This is a paperback edition of a book first published in 1959 under the title *The Learned Men*.

The author died in 1958, and the work was seen through the press by his friend Wanda Wilson Whitman. Augustus Paine himself was managing editor of *The International Interpreter*, and wrote as an amateur historian when he took up the theme of *The Men Behind The King James Version*.

He to whom this pilgrimage is over-seen loves not heaven as he should; yet the pleasures of this life are so suitable to our nature that we would sit by them, only that God follows us with several crosses, therefore let us take in good part any cross, because it is out of heavenly love that we are exercised, lest we should surfeit upon things here below. — Richard Sibbes

M.L.



The Bishop Speaks Out ... on Perjury

"Was a supreme court judge misreported a week or so back about damages that are sought for injuries in an accident case? He is alleged to have said that any sensible person pretends to be far worse than he is in order to gain as big an award as possible. I have heard this goes on and I have no doubt the judge's facts were correct. Some witnesses in court regard perjury as one of the rules of the game. It happens."

"However, is it something that sensible people do? It can never be right to misrepresent a situation so as to gain a benefit one is not entitled to. It is not right and it is certainly not sensible."

"Our whole system of society depends on our having a proper consideration for the rights of each other and a willingness to deal with each other in all fairness. We Australians pride ourselves on an attitude of fair play in sport. We claim that giving the other guy a fair go is one of our national characteristics. So it seems amazing that there appear to be so many in our community who are willing to lie and cheat in legal compensation cases. It is also amazing if an experienced judge regards this as normal. Considering the repercussions that must undermine our social structure, these attitudes are hardly 'sensible'."

Nor is it sensible for any man to disregard God's instructions to us in the bible. One of these says that we are not to bear false witness against each other. God's standard is truth and honesty and justice.

"It may be a fact that many choose to do things their way, rather than God's way, but that can never be sensible."

His book must have involved wide reading and prolonged research. He has pieced together a great deal of information which is full of interest concerning the translation which we know as the Authorised Version.

Perhaps this makes it all the more strange that some elementary errors have crept into the book. It says for example that Tyndale "studied under the great Erasmus at Cambridge" (p8); but Erasmus left Cambridge in 1514 and Tyndale did not move from Oxford earlier than 1516. Or again, it says that "William Whittingham married Calvin's daughter" (p9); but Calvin had only one child, a boy, who was born prematurely and lived only for a short time. Paine always speaks of Bishop Andrews as "gentle" or "gracious"; he always writes off Archbishop Abbot as "stolid" or "stodgy".

But these are minor blemishes. The book is enhanced at the beginning by a number of photographic prints and at the end by a selection of comparative readings from the Coverdale, Geneva and King James translations. It is a popular, readable book, with a great deal of useful information, and that makes it worth having.

Archbishop's Synod Address

The World Council of Churches came into being at the Amsterdam Assembly in 1948, and the International Missionary Council was integrated with it in the Assembly at New Delhi in 1962.

The founders and leaders of this movement were to a large extent enthused by the vision of one great goal. This was nothing less than ultimate organic union between churches, Protestant, Catholic and Orthodox, throughout the world. Indeed the large poster which was displayed at the Amsterdam Assembly set this out in plain terms: *one world, one church*. Was this only one more phase of post-war euphoria?

There are regular disclaimers that the promotion of church union is the official policy of the World Council of Churches.

But the view of many of its leading spokesmen is that Christian unity must be expressed in a visible fellowship and that this can only be realised through the surrender of its independence by each separate entity.

Those who adhere to this concept believe that the impact of the Gospel on our society in east and west alike has been seriously weakened by the existence of separate national and denominational churches.

The fact that such churches exist is in their eyes a sin which ought to drive men to their knees in deep humility. They think that each should go into his own corner and there repent for the share of his church in the present system. They ought then to devote themselves to work for the ideal pattern when there will be one flock with one shepherd. And that means one world church.

This view seeks to derive support from the regular quotation of the Lord's words of prayer: "That they all may be one" (Jn 17:21).

Those great words are loosely quoted as a proof-text for the popular theories of church union on the ground that they are plainly opposed to all that is schismatic or divisive in the visible and corporate body of all faithful people.

But this is to take the words out of their context and to ignore elementary rules of exegesis.

There has never been a time when that true, inner essential unity did not exist; invisible, mysterious, yet both fundamental and real for all who are themselves in a living union with Christ. No one can organise that kind of unity; it is the creative work of God's indwelling Spirit.

All who believe on His Name shall "be made perfect in one" (Jn 17:23). But this oneness can only be achieved on the level of true personal commitment by faith to Christ.

Apart from such a faith-union, oneness is impossible and union is only a fiction. "The real scandal," so C. D. Fulton observes, "is not the plurality of churches... it is the disaffection of faith and doctrine that have made divisions inevitable... It is not one church that we need, but one faith."

Many motives may be at work to bring about a union of churches; political, sentimental, economic, ecumenical. A union of churches (Lutheran and Calvinist) was forced on the German people under Nazi domination; and a union of non-Roman Catholic churches was brought about in China through the Three Self Movement.

Other unions have been achieved among younger churches as in South India, North India, Pakistan, Bangla Desh and Ceylon; and a small united church in the midst of a vast non-Christian population should receive the fullest understanding and encouragement.

And there have been other unions such as that of the Church of Scotland and the United Free Church of Scotland in 1928, or that of the Presbyterian, Methodist

and Congregational Churches to form the United Church in Australia in 1977.

But both unions have left a large residual body behind; and within the union lies the ever present danger of an increase in nominalism and indifference.

It is impossible in the context of this survey not to refer to the Church of Rome and her claim that she alone is the true church of God.

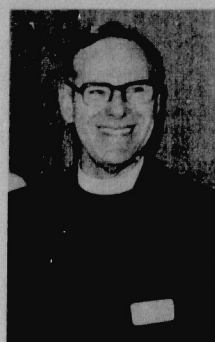
Orthodox Catholic teaching still maintains that outside this church there can be no salvation; but this attitude has been modified to some extent as a result of the Second Vatican Council.

The official Documents of that Council declare the members of the church are those who belong to that body of which the Bishop of Rome is the Holy Father; but they go on to state that others who have been baptised in the Name of Christ may be recognised as "separated brethren".

The Decree on Ecumenism is clear and decisive on this question. "It is through Christ's Catholic Church alone," so it declares, "which is the all-embracing means of salvation, that the fullness of the means of salvation can be obtained. It was to the apostolic college alone, of which Peter is the head, that we believe our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one body of Christ into which all those should be fully incorporated who already belong in any way to God's people."

It is in view of this official utterance that I must now advert to what appears to have become the paramount objective of many church leaders. This has been made clear in a series of statements during the last 10 years.

Thus the Report of the Anglican Consultative Council after its first meetings in Limuru declared: "It was decided jointly by the Pope and the Archbishop of Canterbury that an International Anglican-Roman Catholic Commission should



Archbishop Loane

and Roman Catholic Churches would eventually unite on the principle of "union without absorption".

He painted a picture of the future in which "the Anglican and Roman

Union without reformation would be a total sellout of the hard-won freedom of the reformation and its recovery of New Testament emphasis.

Catholic Churches would have mutual recognition. There would be sufficient agreement on doctrine and mutual recognition of one another's priesthood. The Pope would be recognised as the presiding bishop, but would not be the infallible leader."

Finally, the Anglican and Roman Catholic International Theological Commission, which has already produced statements on the Eucharist and the Ministry, issued its last agreed statement in January this year on the subject of Authority.

This statement was greeted as a basis on which the issue of papal primacy can be resolved: "it would seem appropriate," so it declares, that the See of Rome should have the primacy in any united church. And so the "separated brethren" will come home at last. Church leaders in some countries have begun to anticipate that day in the measures they have taken for the exchange of pulpits, the con-celebration of the Eucharist, and shared ordinations. Clifford Longley, the Religious

Anglicans everywhere ought to welcome the more liberal attitudes of the second vatican council, and the liturgical reforms.

be appointed for further discussions towards the ultimate goal, which has always been seen to be organic union of the two churches.

This was startling enough, though it did not attract very much attention. Then the Rev Dr Harry Reynolds Smythe as the head of the Anglican Centre in Rome made a fresh statement which leans further in the same direction: "A substantial consensus on the meaning and purpose of the Holy Eucharist is recognised as an important stage on the way to that organic unity between our two churches to which we have all been committed by the Joint Declaration of His Holiness Pope Paul VI and His Grace the Archbishop of Canterbury made in March, 1966."

The then Archbishop of Canterbury, while on a visit to Tokyo in March, 1973, forecast that the Anglican

On this page we publish for the benefit of church people unable to hear it, extracts of Archbishop Loane's presidential address to the Sydney Diocesan Synod this month.

In his address, the Archbishop criticised current attempts at Anglican/Roman Catholic union which do not involve reformation of doctrine by the Church of Rome.

The address received the longest and warmest applause the many Synodsmen can remember.

there will be no change whatsoever in their traditional dogmas. This means that there can be little

hope for a thorough-going reformation of doctrine and worship in that church in the foreseeable future; and what kind of union can be contemplated without such a reformation? Not for me a union in those circumstances; not at any price or on any consideration. It would be a total sellout of the hard-won freedom of the Reformation and its recovery of New Testament emphasis.

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This reaction may well

BIG RECEPTION FOR LEIGHTON FORD

From Alan Nichols in Launceston

Capacity crowds have greeted Billy Graham Team member, Leighton Ford, at his Northern Tasmanian Reachout Crusade.

In Launceston, the Albert Hall was full on Sunday afternoon (October 2) to hear Dr Ford preach on "How to be born again". He said: "Maybe you're afraid God will box you in, but Jesus said he came to bring new life."

Melbourne singer, Robert Colman — now a Baptist Church youth worker — is accompanying the evangelist on the tour.

The Northern Tasmanian Reachout continues with one-night crusades in Devonport

OVERSEAS EVANGELICAL TO SPEAK IN SYDNEY

The Reverend A. Morgan Derham is well-known in England and to many European Christians. He is a Baptist minister with very wide experience, not only in church work, but in church-related organisations.

He spent three years in the London Police Force before training for the ministry. He was Editorial Secretary for Scripture Union for 19 years and then became General Secretary of the Evangelical Alliance, during which time

he inaugurated the TEAR fund.

In 1968, he joined the United Bible Societies as Information Officer, doing a sterling job.

In 1972, Mr Derham became Editorial and Promotional Secretary for the Leprosy Mission International, and he is in Australia now as guest of The Leprosy Mission.

There will be a "Focus on Mission" at Ryde Baptist Church, corner of Lane Cove Road and Dobson Crescent, on Wednesday, 19th October, at 7.45 pm at which Mr Derham will be the guest speaker. All are welcome!

Don't miss the opportunity to hear this outstanding Christian.

BACKLASH IN UK TO NEW SERVICES

Report by Rev John R. Bournon Chairman of Church Society

"I hardly expected to find my presence at the press release of the draft of the Australian Prayer Book would have the repercussions it has."

I think it would be true to say that it shows that Anglicans in Australia have given a lead to Anglicans in the Home Country.

The final objections to any matters in the Series 3 Holy Communion service had to be in last week, Church Society along with other bodies were encouraged by 5 clergy in the East End to raise objections on the grounds suggested in an article in the "Churchman" by the Reverend R. T. Beckwith in 1976.

The Council decided that as many Evangelicals using Series 3 were making their own alterations something should be written to the Liturgical Commission. Although not quoting in the objections the precedent set by Australia, it was with this very much in mind, that a press release was made.

It is becoming an increasing desire that a formative book as the new Prayer Book will prove to be, should not have matters within it that cause qualms among Anglicans.

The result of the objection was that the Liturgical Commission has put back consideration of the issues raised. This was done as the Anglo Catholics also hold objections to certain details of the service.

Not being involved personally in any way, one is certainly led to wonder why England cannot achieve such harmony as has been achieved in Australia?

This reaction may well

made about its impact. The only comment of note I have heard so far is that it was gratifying to get together so many, particularly laymen, at such gathering, when there was obviously quite a cross section present. So I will have to wait and maybe only time will tell."

OPTIMISM OVER FUTURE EVANGELISM

• From Page 5.

to attend the meetings there and to be posted on LCWE activity in Latin America and around the world.

The evangelicals of Chile extended an invitation to the Rev Gottfried Osei-Mensah to visit that country in September after the Montreal meeting of the LCWE Executive Council. In addition, plans were aired about holding a regional congress on evangelisation, possibly early in 1979.

Russian-speaking Christians from Brazil, Argentina, and other Latin American countries are exploring the possibility of a Christian witness at the 1980 Olympic Games in Moscow.

In all of the Spanish-speaking countries the LCWE roving ambassadors heard pleas for Spanish language editions of the Lausanne literature. On his return to Nairobi, the executive secretary recognised that "earnest plea" as a priority item in LCWE relationship with Latin America.

STAINED GLASS WINDOWS K. J. LITTLE 19 Barden Street Arncliffe, 2205 Phone: 599 7348

HOLIDAY ACCOMMODATION RANELAGH HOUSE ROBERTSON Phone: 488 8512/3

AT MOORE COLLEGE Friday afternoon and night 10th March, 1978 Saturday morning 11th March, 1978 for funds of Moore College Library. All types of second-hand books required. Please send to College with catechist or leave at Moore College Office 7 King Street, Newtown, 2042

MAINLY ABOUT PEOPLE

BENDIGO
Archdeacon Norman McDonald has been appointed Rector of Mildura. He will also be a Canon of Bendigo Cathedral, Mildura.

MELBOURNE
Rev E. A. C. Harvey has been appointed from the Incumbency of the parish of St Matthew, Ashburton to the Incumbency of St Matthew's Cheltenham, as from October 12, 1977.
Rev P. S. Hutchinson has been appointed from St Mark's Leopold to the Incumbency of Christ Church, St Kilda as from November 2, 1977.
Rev A. J. Schreuder will resign from Holy Trinity, Ringwood East on December 31, 1977 to take up appointment as Chaplain at St Anne's and Gippsland Grammar School, Sale.

Rev J. Driver resigns as Asst Curate at St George's, Reservoir to return to the Diocese of Bathurst.
Rev J. H. Reynolds resigns from All Saints' 31.

WOMEN'S GROUP GOES PUBLIC

The group responsible for the protest on women's role in the church, outside St Andrews Cathedral at the beginning of General Synod (ACR September 15) is called Anglican Women Concerned.

The group is about 20 strong according to the Rev Bruce Wilson of St Georges Paddington and in addition to some women members of his congregation has members from several other Sydney parishes. According to Mr Wilson these are: St Mark's, Darling Point; St Matthias', Centennial Park; St Stephen's, Newtown; St Peter's, Mortdale; St Giles', Greenwich; and St James', Turramurra.

Mr Wilson told the Church Record that the group has been meeting for two years to study all the relevant literature on the place of women in the church.

The protest outside the cathedral was the first public activity of the group. Mr Wilson said there are no official office bearers, however, the spokesperson for the protest was Miss Col-

Nunawading, to take up appointment as Rector of Wodonga, in the Diocese of Wangaratta as from November 30, 1977.

Dr L. Morris has announced his retirement from the end of term 1, 1979. He plans to make his home in Melbourne. In December, he is leaving for a short lecture tour to missionaries in Thailand.

GIPPSLAND
Rev R. Morris will resign from the Parish of Moe at the end of December and will take up an appointment at Port August in January.

Rev G. Reynolds, assistant priest at St James, Traralgon, has been appointed Priest-in-Charge of Trafalgar from January, 1978.

Rev Canon F. McGorlick, Rector of Foster will retire from the active ministry as from 1st January, 1978.

SYDNEY
Canon W. D. Girvan, Rector of St Luke's Dapto will resign on December 31.
Rev H. F. Dillon, Rector of St Simon and St Jude Bowral will resign at the end of November.
Rev J. W. Thomson, Rector All Saints' Albion Park will resign on December 31.

HEADMISTRESS FOR SCEGGS

The Chairman of the School Council of SCEGGS Darlinghurst, Mr D. S. Clarke, recently announced the appointment of Miss Diana Bowman as the new Principal of the School.

Miss Bowman's appointment will be effective from first term 1978. This appointment follows the previously announced retirement of Miss Barbara Chisholm, the present Principal of the School, following a career of 31 years in that position.

Miss Chisholm had originally intended to retire at the end of 1975 but in view of the difficulties then confronting the School, she was persuaded to continue in office for a further two years.

Miss Bowman is an Old Girl of SCEGGS Darlinghurst and was the first student to receive the SCEGGS

Council Scholarship for Tertiary Education.

She attended the University of Sydney in 1955-57 and was awarded the degree of Bachelor of Arts.

She was subsequently awarded a Diploma of Education from the University of New England in 1960 and is currently completing a Master of Education Degree at the Canberra College of Advanced Education.

Miss Bowman has previously taught at SCEGGS Wollongong (1958-61) and was Headmistress at Gorton Girls' School, Adelaide during 1965-67.



Rev Allen B. Finley (International President of Christian Nationalities' Evangelism Council) addressing the gathering at the dedication of the Australian headquarters. The Chairman, Canon Roy F. Gray is seated at right. Ramon Williams

CHRISTIAN NATIONALS HQ DEDICATION

Saturday, September 3rd, saw the much awaited Dedication of an Australian Headquarters for the Christian Nationalities' Evangelism Council. The meeting took place in the newly built auditorium at the Sydney Missionary and Bible College, Badminton Road, Croydon.

170 people attended the function. The guest speaker was the Rev Allen B. Finley, International President of CNEC.

Mr Arthur Sindel, Chairman of the CNEC Board, brought greetings from members of the organisation around the world. Mr Sindel also related the story behind the purchase of the property, located at 35a Badminton Road, Croydon, three houses away from the SMBC.

"A gift of \$50 started things moving. Last year we had \$700 in hand, towards this project. From December to today there has been a clear indication of what the Lord has done. Over \$28,000 has been received, leaving only \$23,000 still needed." The offering at the meeting reduced that amount by a further \$600!

Mr Glad Barr, Hon Secretary, spoke of the Vision and Challenge of CNEC. Describing some of the work overseas, Mrs Barr told of a church where the

members not only increase their missionary offering every year, but also have started a new pledge idea.

Each year a pledge is undertaken, by faith, to introduce a certain number of new people to the church. The result has been a growing church, with full seating!

"What are we doing with our empty churches and what are we doing with what God has entrusted to us?" asked Mrs Barr.

Chairman of the meeting, Canon Roy F. Gray, introduced Rev Allen B. Finley who spoke of the Temple in the Scriptures and its purpose.

"It had a purpose to serve. It housed the Ark of the Covenant; the Ten Commandments' Tablets; the Mercy Seat was there behind the Veil; the Holiest of Holies; it was a sacred and wonderful place. But it had a temporary function!"

The Veil would be rent in twain! No longer would there be a priest alone who could go in, but Christ — once and for all — would enter into the Holiest of Holies on our behalf."

Today a Moslem Mosque is on that very same spot.

"Jesus moved their minds from the earthly to the heavenly. If we are more rightly related to Eternity, we will be more rightly related to life, here and now!"

"The things we have will be used in the light of Eternity." "God reminds us, on this day of dedication, that what we must do, we must do NOW."

"God doesn't dwell in the new building. He dwells and works through our lives and don't forget. He understands other languages too."

"The Church in Korea is growing rapidly. The younger churches are getting the missionary challenge."

DONATIONS

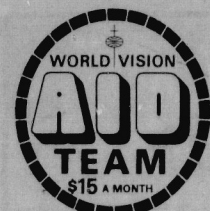
We acknowledge the following for their donations up to 26/9/77:

R. S. R. Meyer, Roseville; Miss Poulsen, Kalamita; A. Hensell, Baulkham Hills; D. Stephens, Killarney Heights; E. A. Burgess, Lakemba; L. K. Langley, Lane Cove; P. Lopez, Hurstville; Rev V. McNamara, Jandowae, Qld; Miss G. Anderson, Carlingford; K. Hart, Seaford; W. Bullard, Muswellbrook.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone 233 4661. The National paper for Church of England people — Catholic Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$1.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.



Dr Hardin B. Jones, PhD, addresses Festival of Light Annual Citizens' Dinner at the Menzies Hotel Ballroom on 29th August, 1977.



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LAMBETH CONFERENCE PREPARATIONS

Four hundred Anglican bishops from all over the world, including all Australian diocesan bishops, will attend the Lambeth Conference, July 22 to August 13, 1978, at the University of Kent, England.

Lambeth Conferences, chaired by the Archbishop of Canterbury, are held every ten years.

They do not legislate, but have considerable moral influence in the Anglican Church and beyond.

In three respects the 1978 Lambeth Conference differs from its predecessors.

For the first time the Conference will be residential. Also the Anglican world family is now composed almost entirely of autonomous Churches with indigenous leadership. And the agenda has a different emphasis.

The agenda aims at thinking what the Church and its ministry are for, rather than at pronouncements and at recommending courses of action.

Any such thinking must try to see the world and its people as they are, and the major influences that affect their lives. Hence one main approach is "Today's Church and Today's World".

Another aspect is an accent on prayer and waiting upon God. The Conference aims to be practical as well as spiritual, and universal as well as individual.

Some special discussions are envisaged on particular subjects such as relations with other Churches, the ordination of women, training for all kinds of ministry, the role of the Anglican Communion.

Media representatives will be welcome. Most sessions will be open to the public. Accreditation will be necessary.

Any Australian media interested in accreditation are invited to contact General Synod Press Officer, Alan Nichols, St Andrew's House, Sydney Square, 2000.

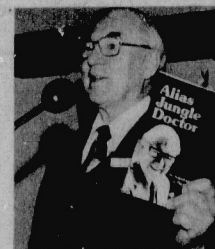
PAUL WHITE'S AUTOBIOGRAPHY

The 41st book to be written by Dr Paul White, better known to most as the author of the Jungle Doctor books and fables, was recently released in Australia. Appropriately, it is the author's autobiography or, to use the Jungle Doctor's own more colourful expression, "my life with the lid off".

This book in some ways has been the most difficult book Paul White has ever had to write. In describing the book, and his reason for writing it, Paul White says:

"This autobiography has taken sixty-seven years to live and six to write. Alias Jungle Doctor is planned to be a working book — to entertain and also to have practical usefulness when it tells of targets that have been hit or missed, and why. It is easy to write about the sunshine in my life but describing the shadows and scars has been hard but necessary. So often I've been told, 'You can't understand. It hasn't happened to you.' But it has and it's there in black and white."

Alias Jungle Doctor is published in Australia by Anzea Books and distributed by Emu Book Agencies. Anzea Books released last year the prelude to the full autobiography, entitled Get Moving! This earlier book



Photographed at the Christian Bookselling Convention in Adelaide last month is Dr Paul White, addressing delegates at one of the luncheons — and promoting his new autobiography!

contains the Biblical principles Paul White has found have worked in his life. It was written to keep the "preaching" separate from the life story!

MELBOURNE TO HOST WCC CONFERENCE ON MISSION AND EVANGELISM

Melbourne has been chosen as the site for the 1980 conference of the World Council of Churches on Mission and Evangelism. This conference will be the 70th anniversary of the 1910 Edinburgh mission conference which is generally recognised as the beginning of the modern ecumenical movement.

For the first time the World Council of Churches will hold a major conference in Australia and it will be the first major world conference on mission and evangelism since the Bangkok conference on Salvation Today held in 1972.

Under the theme "Your Kingdom Come", Dr Emilio Castro of the WCC Commission on World Mission and Evangelism has suggested "four areas of concern that deserve the attention of the conference: 1. Search first the Kingdom and its justice; 2. The proclamation of the Gospel in different cultures; 3. How to be parables of the Kingdom today; 4. Common witness on a natural and world level."

Commenting on the World Council's decision to hold the 1980 Conference in Australia, ACC General Secretary Ms Jean Skuse said, "I think this is a tremendous opportunity for the Australian churches to

reflect on the church's mission in this country and in the world. I'm sure this will be a very enriching and rewarding experience for Christianity in Australia and will provide an excellent chance for Australian church people to meet others from around the world who are on the frontiers of world mission."

"I am equally pleased at the enthusiastic response from our member churches," she concluded. Ms Skuse is also Vice Moderator of the WCC Central committee.

The decision to hold the conference in Melbourne was taken by the ACC Executive Committee after considering the advantages and disadvantages of Sydney and Melbourne.

A planning committee of representatives from WCC member churches in Australia and also from other churches such as the Roman Catholic Church will not commence planning for the 300-400 strong 1980 conference.

New outlet for Christian education

The bookshop of the Board of Education has moved to bright new premises in St. Andrew's House Arcade. The new shop was opened by the Archbishop, and Bishop Robinson, the Chairman of the Board, gave the address.

The name "Insight Resources" was chosen to highlight the role this bookshop will take. It will provide resource material for people involved in Christian education in particular, and even education in general. Not only are there aids such as flannelgraphs and charts, but hardware such as cassette recorders and resource books on Christian Education method, practice and theory.

The shop has a central

position in the arcade at the foot of the escalators into St Andrew's House. Cynthia Johnstone and Daphne Joy, the two ladies who help run the shop, are hoping this new position will be more convenient, both for people who use materials published by the Board (Trowel and Sword) and for others wanting help with their educational work. If the first few days of trading are any indication, the shop should

be quite a success.

Bishop Robinson drew attention to the fact that the shop was being opened on the 55th Anniversary of the first edition of the Trowel, published in December, 1922, at a cost of 3d. It was then, and is now, once more the only Anglican Sunday School material published in Australia. Anyone wishing to review Trowel materials will find it displayed in "Insight Resources".



Bishop Donald Robinson addressing audience at opening of new book shop.

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