

Mainly About People

ADELAIDE
Rev T. R. Fleming, Rector of St Barnabas, Croydon, with St Edward's, Kilkenny, has tendered his resignation as from 17th May, 1976.

Rev P. G. Anson has resigned as Minister-in-Charge, Kidman Park-Flinders Park, as from 28th February, 1976. Mr Anson has accepted the Parish of Loxton, Diocese of the Murray.

Rev D. B. Thornton-Wakeford has been appointed Minister-in-Charge of the District of Kidman Park-Flinders Park and was admitted to his new charge on 2nd March, 1976.

Rev R. F. Steele, formerly Rector of All Saints, Colonel Light Gardens, has been issued a General Licence to officiate within this Diocese.

Rev I. J. McDowell has tendered his resignation as Rector of the Parish of Angaston, as from 31st May, 1976, consequent upon his acceptance of the offer of the Parish of All Saints, Colonel Light Gardens. Mr McDowell will be instituted on 4th June, 1976.

Rev G. E. Martin has been Licensed as Locum Tenens of All Saints, Colonel Light Gardens, until 1st June, 1976.

Rev G. A. Gatenby is to be instituted as Rector of Edwardstown-Ascot Park, in St Francis Church, Edwardstown, on 21st April, 1976.

Rev G. L. Dent is to be admitted as Minister-in-Charge of the District of Elizabeth Downs on 26th March, 1976.

Rev M. C. Chittleborough, formerly of Papua-New Guinea, has been issued a Permission to Officiate.

ST ARNAUD

Rev A. Algreen-Ussing has been appointed assistant Minister.

Rev G. A. Bulled of St Paul's Bendigo has been appointed assistant Swan Hill.

Rev G. A. Stephenson of Wedderburn/Boort has been appointed Rector of Charlton.

Rev D. J. Stevens of Chilton has been appointed assistant St Peter's Eastern Hill, Melbourne.

Rev J. W. Stewart of Swan Hill has become Vicar of Merbein.

BENDIGO

Rev R. H. Wood has been appointed St Paul's Bendigo.

Rev G. L. Dent of St Mary's Woodend has become Minister-in-Charge, St Catherine's Mission District, Elizabeth Downs, Adelaide.

BALLARAT

Rev D. Pullar has begun a six month experimental ministry in the Parochial District of Kaniva.

Ceremony of appointment for new Deaconess House principal

Rev J. Buderus has left the Diocese to pursue his studies in Melbourne where he will assist in the Parish of Christchurch, Brunswick.

Rev J. Bishop has been Licensed as a Chaplain to the Bishop.

SYDNEY

Rev A. F. Donohoo — Rector of Leichhardt — is at present Locum Tenens of Cook's River.

Rev B. Seers — Chaplain-in-Charge of Missions to Seamen in Port Kembla, is to become Curate-in-Charge of Merrylands West.

Rev J. R. Buyan — from Newcastle Diocese, became Curate at St James', King Street, Sydney, on 15/2/76.

Rev G. L. MacRobb — has become Warden, Church Army Training College, Belrose (29/1/76).

Rev N. A. R. Bissett — from South America, became Curate-in-Charge at Flemington on 22/2/76.

Rev D. K. Moffatt — Curate at Christ Church, St Laurence, is to become Rector at Enmore with Stanmore.

Rev Canon A. H. Funnell — who resigned as Rector of Pymble as from 29/2/76, will be Locum Tenens at Pymble.

Rev E. W. Fisher-Johnson — will resign as Rector of Richmond on 1/8/76.

Rev E. J. Storey — resigned as Curate-in-Charge of Flemington on 10/2/76.

Rev W. Newton — from Diocese of Willochra — will become Rector of Riverstone.

Rev J. R. Greenwood will become Rural Dean of Randwick upon the resignation of the Rev K. R. LeHuray.

Rev R. J. Tidball will become Rural Dean of Hornsby upon the resignation of the Rev A. W. Setchell.

Rev R. P. Muers — Curate of Hornsby became Curate at Castle Hill, as from 1/2/76.

Rev J. W. Foran — Curate at Dural became Curate at Penrith as from 1/2/76.

Rev L. A. Straw — resigns as Rector of Rose Bay on 5/4/76 and will become Rector of French's Forest.

Rev Canon C. N. Steele — resigns as Rector of Sutherland on 30/4/76 and will become Rector of Sutton Forest.

PERTH

Rev S. V. Weare has been appointed Associate Minister to Nedlands.

Rev R. Hill from Derby, England, has been appointed Nollamara.

BATHURST

Rev G. L. Wainwright, from Rector All Saints' Dunedoo, Diocese of Bathurst, to Rector St Ambrose, Gilgandra in the same diocese.

BIG SAVING FOR NEW SUBSCRIBERS ONLY

Send only \$2 and we will send you post free the next ten issues of the

AUSTRALIAN CHURCH RECORD

This is an introductory offer, open only to new subscribers. Send the coupon below now and receive this long established national Anglican newspaper which stands firmly for biblical truth.

NAME

ADDRESS

POSTCODE

Enter me as a new Subscriber to the Australian Church Record. I enclose \$2 Subscription for 10 issues.

Post coupon to The Church Record Ltd, Room 311, 160 Castlereagh St, Sydney, NSW, 2000.

Miss Margaret Rodgers, BA, ThL, was instituted as principal of Deaconess House, Sydney, on Thursday, March 4.

The special service in the Deaconess House chapel was conducted by the Archbishop of Sydney, Archbishop Sir Marcus Loane.

Miss Rodgers has taken over as principal from Miss Mary Andrews, who retired recently after 25 years' service in that position.

Also instituted at the same service were Miss Rodgers' two assistants. They are Miss June Horne, Th Schol, and Mrs Catherine Hewett, Th L.

Miss Horne has been appointed as assistant to the principal and college bursar, and Mrs Hewett as assistant to the principal.

Assisting the Archbishop at the service were Bishop D. W. B. Robinson, Bishop of Parramatta, Archdeacon R. Fillingham, newly appointed general secretary of the diocese's Home Mission Society and chairman of the Deaconess House Committee of Management, and The Rev Alan Blanch, rector of St Barnabas', Broadway, and college chaplain.

The chapel was crowded with family and friends of Miss Rodgers and her two assistants for the service, and many deaconesses from Sydney Diocese also attended.

The sisters wear conventional clothing, having come out of the traditional habit of the church in 1967.

Their present headquarters in Philadelphia, where the three met and formed their group to minister in song.

In Australia, Force Ten is a joint action of Australian

Catholic Relief and the Australian Council of Churches.

Visit organiser the Rev Stan Stewart of the Presbyterian Church at Warrandyte, Melbourne, said the tour was aimed at challenging people to commitment but not necessarily to become involved in the humanitarian programme known as Force Ten.

"The LP records produced by these singers sell equally well amongst Protestant as well as Roman Catholic bookshops", he said.

Sister Whalen maintains communication links between the 695 members of

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

Sisters regard songs as prayer



The Medical Mission sisters who have begun a singing tour in Australia are (left to right) Sisters Whalen, Winter and Johnson. — Worldwide Photos.

Three Medical Mission sisters from the USA — Sisters Loretta Whalen, Miriam Therese Winter and Mary Elizabeth Johnson — have begun a singing tour of Australia for Force Ten.

In a press interview in Sydney on arrival they referred to their singing as "praying", in that "prayer is basically something that should permeate the whole attitude of the person, in their communion with God".

Their Order, known as the Medical Mission Sisters, was begun in 1925 and serves through medical and hospital work around the world.

The sisters wear conventional clothing, having come out of the traditional habit of the church in 1967.

Their present headquarters in Philadelphia, where the three met and formed their group to minister in song.

In Australia, Force Ten is a joint action of Australian

Catholic Relief and the Australian Council of Churches.

Visit organiser the Rev Stan Stewart of the Presbyterian Church at Warrandyte, Melbourne, said the tour was aimed at challenging people to commitment but not necessarily to become involved in the humanitarian programme known as Force Ten.

"The LP records produced by these singers sell equally well amongst Protestant as well as Roman Catholic bookshops", he said.

Sister Whalen maintains communication links between the 695 members of

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

Medical Mission sisters to sing for Force Ten

Catholic Relief and the Australian Council of Churches.

Visit organiser the Rev Stan Stewart of the Presbyterian Church at Warrandyte, Melbourne, said the tour was aimed at challenging people to commitment but not necessarily to become involved in the humanitarian programme known as Force Ten.

"The LP records produced by these singers sell equally well amongst Protestant as well as Roman Catholic bookshops", he said.

Sister Whalen maintains communication links between the 695 members of

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

Testimonial dinner held for Bernard Judd

SCRIPTURE UNION OUTREACH AT ROYAL EASTER SHOW

The Rev Bernard Judd was farewelled as Secretary of the Council of Churches in NSW at a special dinner held at the Concord Baptist Church on March 18.

Tributes were given by Hon Milton Morris, MLA, Archdeacon Fillingham, and Rev R. R. Smith, President of the Council.

All spoke of Mr Judd's work as Secretary over 20 years. His informed guidance of the Council, his tenacious representations to Governments over the years and the important contributions to public debate on behalf of the Christian cause.

Mr Judd was recognised by the Queen with an MBE in 1973.

In reply Mr Judd gave an address in which he outlined his views on the role of the Council and the principles that have guided him in his work.

He said, "By acting in concert through the machinery of the Council of Churches the Churches can achieve results which not even the largest of them could accomplish alone. The Members who serve on it must always remember that the Council

is a Council of Churches — not of any one Church.

"We have achieved far more by persuasion and patience than by trying to make everyone conform by hitting those who differ with a ready-made club called the Constitution.

"We must adhere to the Constitution but where differing emphases emerge patient persuasion will serve out total cause better than a

ready-made club."

On Christians and politics he said, "The State has a duty to protect the community from the exploiters. The Church must not evade its duty in this regard. The watchdog aspect.

"Are Christians the only citizens who do not have a right to proclaim their viewpoint and seek to persuade their fellow citizens to accept the distinctive insights of the Christian Gospel for the benefit of the entire community?"

Talk about Christians imposing their standards on society is utter rubbish. You cannot impose standards. You have a duty to present a point of view. It is up to the community to decide whether or not it will accept that viewpoint. Christians are taking much more interest in the issues of Christian Social Witness and are becoming more articulate.

"They have a right and an inescapable duty to seek to persuade their fellow citizens even if no one else was to do so. The fact is that just about everyone else is doing so.

"Of course, the exploiters don't like being denounced and balked in the pursuit of their prey. They call those who dare to unmask them by what are supposed to be ugly names. 'Wowsers' is the old-fashioned term but it has long ago lost its cutting edge. When it was first used, many years ago, those who took a strong stand on Christian Social Witness issues appropriated the term for themselves. That took the intended sting out of it."

"ALP fellows have said I was a Liberal agent. Equally, unperceptive Liberals have said I was an ALP agent. I lost no sleep about such stupid misunderstandings. Only a Government is worth commending or criticising because only a Government can do things. The Opposition can only oppose."

Mr Bennett added that the message would be presented to children by means of PUPPETS. A puppet show will be staged every hour, depicting a Jungle Doctor story. The puppets will present the facts of sin and God's answer in Jesus Christ. SU will also be handing out 20,000 trick cards to

Scripture Union takes up the challenge and the opportunities at the Royal Easter Show again this year. From the 9th to the 20th April, a stand will be located in the Manufacturers' Hall. This is the third year that Scripture Union has been at the Royal Easter Show.

Announcing this, the General Secretary, Norm Bennett said, "One hundred people will be manning the stand during the 10-day period. Co-ordinator of the outreach this year is Geoff Bullock. Personnel staffing the stand are drawn from NSW Beach Mission teams.

"The Easter Show provides the opportunity for contacting a broad cross section of the community. Many of those who attend the Easter Show are the same people who are on holidays at camping areas up and down the coast at Christmas time.

"Hundreds of thousands of children stream through the gates of the showground as well. It is to these people that we seek to present the Gospel of Christ and we yearn for them to read the Bible for themselves."

Mr Bennett added that the message would be presented to children by means of PUPPETS. A puppet show will be staged every hour, depicting a Jungle Doctor story. The puppets will present the facts of sin and God's answer in Jesus Christ. SU will also be handing out 20,000 trick cards to

children. These will involve the children in reading a Bible passage, in answering questions about it and challenging them to continue to read the Scriptures.

"For TEENAGERS AND ADULTS, a street theatre presentation will be held every hour in the evenings. Mr Bennett said. An able team of performers led by John Tong will stage their lively production, showing that God is present in our everyday world. They will also hand out follow-up literature to those who watch.

The SHOW STAND will be attractively built and decorated with bright lights and lighting effects. It will have a Jungle Doctor theme and snakes (made of paper) will be on sale. With every sale, a free copy of the Scripture Union Notes will be given away. There will also be books and records on sale.

Mr Bennett emphasised that more workers would be needed at the show stand. If you are available for a morning, afternoon or evening, please contact David Bates, Scripture Union Office, 290 1944.

ON OTHER PAGES . . .

- New series on Philippians — by Rev John Turner — Page 2.

Notes and Comments

World population and the christian mission

Last Sunday the population of the world reached four thousand million people. It was only 15 years ago that the population was three thousand million. It is predicted that the figure will double in the next 35 years.

It is widely believed that under the pressures of such growth the world will become ungovernable. Certainly the decline of democracies around the world suggests that countries living under these pressures are turning to dictatorships to try and cope.

The problems of feeding, housing, educating, supplying medical treatment, employing and providing energy are such that many experts are predicting a collapse of civilisation as we have known it.

Such uncontrolled expansion offers a challenge to the Christian Church. Not only to come to the aid of those in physical need but to supply the spiritual food that only Christians can provide.

Whatever else may happen to the teeming millions, one thing is certain; each and every one will stand before Christ to give an account of his or her life.

The Bible teaches that every person is guilty and in need of forgiveness. Nobody has any justified expectation of salvation unless he has accepted Jesus as Lord and Saviour.

This places the Christian Church under enormous pressure — how shall people believe and be rescued unless they hear, and how shall they hear without a preacher?

The church's obligations to Evangelism is ever more urgent. Support for Evangelism at home, and especially overseas, should be increased.

The churches, both in their local manifestation as congregations and as denominations, should question whether they are allocating sufficient resources to the task of missions.

Shouldn't there be some relationship between the growth of resources and people engaging in Evangelism and the growth of numbers to be evangelised?

After all, if Christians don't do it, nobody will; the same is not true with the social needs.

Holiness and love

"The Christian has to practise both God's holiness and God's love."

"Anything that an individual Christian or Christian group does that fails to show the balance of holiness and love of God ... is a caricature of the God who exists."

Francis Schaeffer in "Mark of a Christian."

CORRECTION

In the last issue it was reported that Bishop C. Kerle would be taking a holiday prior to taking up his new appointment at Pymble. This was incorrect; the Bishop will be continuing in Armidale to the end of May. Our information came from an official Diocesan source.

MARY ROSSI AT PAXTON'S

Leisurely cruise around the World on Lloyd Triestino's

"GALILEO"

Depart Sydney 2nd June via Panama, tour Europe for 29 days, 4 days in London plus leisure time in England, return via Suez

Cost from \$2999

2 Round the World air tours escorted by Chaplains. Exotic itineraries including South America, Russia and Japan

47-day tour departing 17 July with Rev Fred Nile — \$2635

49-day tour departing 25 July with Bishop Perkins — \$3065

"IN THE STEPS OF THE MASTER"

Depart on our June tour with Rev David Livingston. Visit India, Iran, the Holy Land and Hong Kong — 28 days

Other departures in August and December

Cost from \$1880

Contact: Mary Rossi at Paxton's
90 Pitt Street, Sydney
Phone: 233 3766

the Bible Comes Alive Communicating the Faith

- A flexible curriculum.
- One, two or three years.
- Residential, Part-time and Evening Courses.
- Team teaching, research practical experience.

Our role is preparing the man of God to communicate the Word of God in today's world.

Send Now for College Handbook

SYDNEY MISSIONARY & BIBLE COLLEGE

Member of the South Pacific Association of Bible Colleges

Phone: Sydney (STD 02) 747 4780

"We cannot over-emphasise that the God who calls men to faith in Jesus will continue to uphold them and care for them until His good work is completed."



Love: 'first fruit of Spirit'

This article on Philippians 1:1-11, is the first of a series by the Rev John Turner, General Secretary of the Church Missionary Society, NSW.

The Epistle to the Philippians is one of that group of New Testament letters known as the prison epistles — that is, documents which Paul wrote from Rome during his first imprisonment in that city.

Many Biblical commentators have referred to the letter as the "happy epistle" because of the Apostle's repeated emphasis on the joy of the Christian life.

One of these commentators, the late Canon Guy King, called his commentary "Joy Way".

1. Servants and Saints, V1-2

The writers Paul and Timothy refer to themselves as servants of Christ Jesus.

These men had been companions on Paul's second missionary journey when the gospel had been planted in Philippi.

They were men who gladly described themselves as "bond slaves" of Jesus acknowledging His com-

plete Lordship in their lives. The letter is addressed to the saints at Philippi, the first church founded on European soil (Acts 16:11-40) and a group of Christians who had a very special place in the affections of the Apostle Paul.

"To possess the mind of Christ should indeed for every man show marked results in life and character."

2. Fellowship Confidence Joy and Prayer V3-11

These are the four keywords of this paragraph. Paul is first of all thankful to God for their partnership in the gospel.

How the church today needs to see that type of apostolic fellowship between its members and also in their relationships to those who might be called to leadership.

Fellowship with the Philippian church had not ceased with Paul's departure from that city but had continued up to and including the period of his imprisonment (V5, 7).

Paul expresses his great confidence that the sovereign God who has called this church into being will go on with His work of building it up until Jesus comes.

We cannot over-emphasise that the God who called men to faith in Jesus will continue to uphold them and care for

them until His good work is completed (V6).

The prayer of the Apostle for the Philippian church is significant (V9-11).

He prays first of all for their love to abound.

The first-fruit of the Spirit is love (Gal 5:22) and the Apostle sees it as the very foundation upon which a Christian community should be built.

This is first a love for Jesus as Saviour, Lord and God, and proceeding from this, a love for one another (V9). This love will result in knowledge.

If we really love Jesus we will want to learn more about His character by studying His word.

A further result will be seen in their ability to judge or discern things correctly in different situations.

Then the Apostle prays for their minds that they might always be able to choose the best (cf 1 Cor 2:16).

To possess the mind of Christ should indeed for every man show marked results in life and character.

As far as the individual is concerned he must be "sincere" or "pure", ie, transparent.

In the eyes of others he should be "without offence", meaning that he should not give his brother an occasion to stumble.

Christians will want to live this type of life as they seek constantly to be ready for the "day of Christ" (cf 1 Jn 2:28).

Finally, Paul prays that they might "be filled with the fruits of righteousness" (V11), that is the fruits of Christian living as set out in Gal 5:22-23.

This prayer for the Philippian church should indeed be our prayer for ourselves and for the churches of which we are members.

We should constantly be asking God that there might be growth of our love for Him resulting in greater knowledge of His purposes and a more able discernment of His will, together with the evident results in Christian living as we confidently look forward to "the day of Christ".

WHAT!

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

I always get my clerical wear when I go book-browsing at the Bookshop.

ROBES FOR CLERGY AND CHOR

Cassocks
Girdles
Surplices
Stoles
Black
White
Shirts
Collars —
Studs
Hoods
Preaching
Scarves
Choir needs

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

ST LUKE'S HOSPITAL

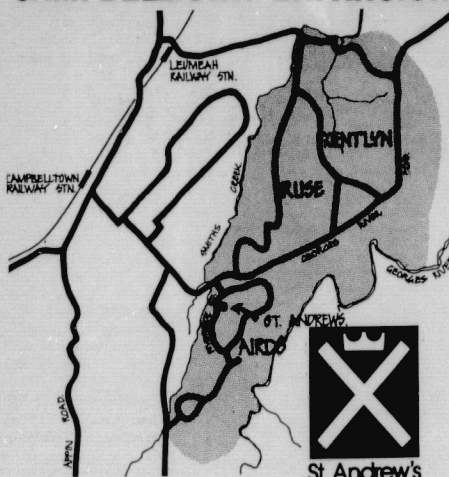
18 ROSLYN STREET, POTTS POINT, SYDNEY
TELEPHONE: 35 3355

St Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation. St Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work.

Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by official receipt. Please make your donations payable to: "St Luke's Development Fund."

T. J. BLAND
Chief Executive Officer

CAMPBELLTOWN EXPANSION



This diagram shows the new Parish of Ruse, Airds and Kentlyn, situated at Campbelltown, on the outer metropolis of Sydney.

CHURCH'S EFFORT TO KEEP UP WITH METROPOLIS

A new Anglican parish has been started in the Campbelltown area, south of Sydney, in an effort to keep up with an expanding metropolis.

The Rev Donald Anderson has taken up appointment of the Parish of Ruse, Airds and Kentlyn, in the Campbelltown area.

The rector of Campbelltown, the Rev Geoff Chandler, together with the parish council and in association with the Sydney Diocese's New Areas Committee, decided last year that a new parish was needed to cope with expanding population.

The New Areas Committee director, the Rev J. Livingstone, agreed that his committee would accept responsibility for funding and directing the first new parish for that area.

Mr Anderson began his ministry there some weeks ago at the invitation of the Archbishop of Sydney, Archbishop Sir Marcus Loane.

The new parish is about five kilometres east of Campbelltown and incorporates the three suburbs of Ruse, Airds and Kentlyn.

The City of Campbelltown is some 53 kilometres south of Sydney and traces its official history back to 1820, when it was established as a settlement by Governor Macquarie.

The district, however, had earlier been explored by George Bass in 1795.

The settlement was first known as Airds and was named by Governor Macquarie after his wife's family estate in Scotland. He later changed the name to Campbelltown in honour of his wife's maiden name.

The NSW State Planning Commission had prepared extensive development plans for the area, the Mayor of Campbelltown, Ald R. A. Barton, said recently.

He believed the planned development for Campbelltown and nearby Camden and Appin areas to be "the largest development of its kind in Australia and possibly in the world."

In 1972, Campbelltown's population was 38,000. A document produced in 1973 by the SPA and called "The New Cities of Campbelltown, Camden and Appin Structure Plan", envisaged a projected population of that area to be 83,000 this year, 186,000 by 1981 and 225,000 by 1991.

A large modern rectory is being built on land at Airds leased from the NSW Housing Commission. Most of the main roads in that area pass close to the site.



"This is not about road deaths. It is about a personal 'death' in which the reader can participate", says the Rev Michael Hill, at present lecturing at Moore Theological College, Sydney.

In it, Mr Hill writes about Easter often being referred to as a "past event which we look back to with thankfulness for the expression of God's love found within it — but which has little or no direct consequence for the present ..."

He goes on "... this 'death' in which we participate, is part of the change from 'living in the flesh' to 'living in the Spirit'."

EASTER MEANS DEATH

"Easter means death of the 'flesh'. It is not surprising that the work of Christ in dying on the Cross should effect such a change. It was a work of atonement (or making at one)."

The title of this article might conceivably lead the reader to expect an article about the rising road fatalities during the Easter weekend.

This article is not about road deaths. It is about a personal "death" in which the reader can participate.

Traditionally at Easter we speak about the "Atonement" and all that it means.

Very often the full significance of the Easter event is passed over with a phrase or two about "Christ dying for our sins."

Very often it is spoken of as a past event which we look back to with thankfulness for the expression of God's love found within it — but which has little or no direct consequences in the present, even though it may be relevant on the Day of Judgement.

This is not the attitude adopted by the New Testament writers.

The New Testament is rich in words and imagery that give to us the significance of the meaning of Christ's death and resurrection.

Among other things it calls attention to the representative nature of Christ's death.

As He was our representative it is something in which we participate.

"We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Romans 6:4).

Paul's argument in Romans is careful and at points, complex, but the basic notion is clear.

This "death" which we participate in, is part of the change from "living in the flesh" to "living in the Spirit".

The "flesh" in this instance is that "dimension of the human personality through which sin attacks."

More particularly it is that desire to justify oneself before God.

This attitude finds its extension in the desire to justify oneself before men. The flesh sees itself as grounds for boasting.

Easter means the death of "flesh".

It is not surprising that the work of Christ in dying on the cross should effect such a change.

It was a work of atonement (or making at one).

To adopt the attitude which is marked by the phrase "living in the flesh" not only

cuts one off from friendship with God, it markedly damages one's relationship with our fellow man.

Since this attitude makes the self the most important element in all personal relationships it is not different in kind to that lawless spirit which may also be labelled "living in the flesh".

This is the spirit which ignores or derides the laws of God and the laws, rules, and conventions of men that are intended to order and protect people within the working of society.

The "oneness" which is the benefit of the atonement is something which is observable in all our lives.

We can know the inexpressible joy of oneness with God, by casting ourselves on his mercy and claiming the forgiveness found in Christ — or we can know the barrenness of being in the isolation of "self".

We can also know when the "flesh" is not dead by the instances in our own lives when the "self" counts against "others" in the relationships we have formed.

It is at these moments that we need to appropriate for ourselves the death of Christ and claim not only His forgiveness but His victory as well.

It is at these moments that

we can participate in a real way in the atonement.

It is at these moments (among others) that the atonement can become a present and eternal experience and Easter a present reality.

There is a tension here. A tension which, in the end, the New Testament does not resolve.

Paul speaks both as though we were dead to the "flesh" and as though it still plays a part in our lives.

The tension is partly resolved by recognising that in the Easter event is found, "the condition to which we are called" and "the certainty with which we await eternity."

1. James D. G. Dunn, Paul's Understanding of the Death of Jesus, in "Reconciliation and Hope", (ed) Robert J. Banks, Paternoster, 1974, p128.

2. Gunther Bornkaum, "Early Christian Experience", SCM, 1969, p77.

3. 1 bid.

Anglican Church League Conference

The first conference of the Anglican Church League for 1976 will be held on Friday, 30th April, at 8 pm in the Church Hall of St Mary's Convent North in Brays Road, Concord.

The subject is church membership — and two speakers will consider the Anglican practice: What we say, and, what we do.

Dr Broughton Knox will speak on The Theology of Church Membership, and Mr Gerald Christmas will present the situation as it is now, and how the Synod Report and the proposed Ordinance relate to the Scriptures on the one hand and accepted attitudes on the other.

questions and an invitation is extended to all interested persons to attend.

I have sometimes met people who have said: "Trusting God is a beautiful theory, but it won't work." But praise God, it has worked, and it does work.

— Hudson Taylor.



Mentally retarded children can be the most helpless of all.

Church of England Homes have done something about these special children.

Mentally retarded children are usually bright and active. They need very specialised care. They become a real burden to the family. Kingsdene is Christian love in action. The children are resident for five days and nights every week. They join their families on weekends. The families get a chance to be themselves without the constant demands of a handicapped child. On weekends the family is united and happier. Every possible facility is at Kingsdene. Electronic monitoring at night, ramps instead of steps, special classrooms, residing aides. Above all the Christian love of qualified staff.

Kingsdene — the healing touch of love. Your gift will enable us to continue this important work. All gifts over \$2 are deductible for income tax purposes.

The healing touch of Love

Director
The Rev. F. J. Rice
Church of England Homes
P.O. Box 41
Carlingford, N.S.W., 2118
Phone (02) 871 1733



76-4318

'Biblical assessment of Roman teachings'

Sir,
I wish to support and commend your editorial in the issue dated March 4, in which you firmly state that there is no basis for uniting with the Roman Catholic Church.

I wish to point out that the Bible allows a much more thorough-going assessment of Rome and its teachings than that which you gave.

You wrote: "If a group of Christians, large or small, has departed from the fundamental truth of the faith, as we believe the Roman Church has, it is not a scandal to be separated from them but a sacred duty."

While your conclusions are certainly correct, I believe that your premises are clearly denied by the Bible.

The Roman Catholic Church is most emphatically not a Christian Church. Some of the reasons are mentioned here:

First, its doctrines are blasphemies (many mediators, mass, succession, purgatory, idolatry, infallibility and so on).

Lorraine Boettner in his detailed study "Roman Catholicism" illustrates these hundreds of blasphemous doctrines with one recent and particularly foul teaching.

The papists have now formulated the doctrine of "Mary Co-Redemptrix" — whereby they say that the suffering of Mary at the foot of the cross was equally powerful in redeeming sinners as the suffering of Jesus on the cross.

This leads to their horrible four divisions of the God-head: God the Father, God the Son, God the Holy Spirit, and Mary Mother of God.

Second, its head is a man, whereas the head of the Christian Church is Jesus Christ.

Make no mistake, the Catholics have only one head and king and he is not Jesus.

This very brief selection of Roman decrees is enough to show that the Pope is their king.

"The pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions (infernum)." (1)

"We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the whole world, and that the Roman Pontiff himself is the successor of the blessed

PETER BLOOMFIELD, Oak Falls, NSW.

Footnotes

1. Ferraris in *Prompta Bibliotheca*, Gaspar Storti.
2. Hutchinson and Garrison, in "Twenty Centuries of

PROFESSOR E. M. BLAIKLOCK

Emeritus Professor of Classics University of Auckland, NZ

Internationally recognised Scholar and Author

Relates Christianity to today's world

He will be speaking at the following locations:

EASTER: April 16-19 KATOOMBA CHRISTIAN CONVENTION
Wednesday, April 21 French's Forest Baptist Church, 617 Warringah Road
Thursday, April 22 Ryde Civic Centre, Top Ryde
Friday, April 23 Caringbah, St Philip's C of E, 402 Port Hacking Road
Saturday, April 25 Carlingford Baptist Church (2CH Broadcast Service), Cnr Pennant Hills Road and Alamein Avenue
— 10.15 am Roseville, St Andrew's C of E, 3 Bancroft Road
— 7 pm

These meetings arranged by:

The Katoomba Christian Convention (61 8657) and
The Bible Society in Australia
95 Bathurst Street, Sydney. (61 6862)

Letters

TO THE EDITOR

Christianity" (Harcourt, Bruce and World).
3. Pope Leo XIII in "The Great Encyclical Letters of Pope Leo XIII", Benziger.
4. Mansi (Editor) in "Sacrorum Conciliorum".
5. Pope Leo XIII in "The Great Encyclical Letters of Pope Leo XIII", Benziger.
6. Ferraris in *Prompta Bibliotheca*, Gaspar Storti.

Concern at 'Christian divisiveness'

Sir,
As an Anglican, I write to disassociate myself with the views expressed in the editorial "No Basis for Unity with Rome" in the "Record" issue of March 4.

I am also deeply disturbed for many reasons at this display of Christian divisiveness reminiscent of the shameful Crusades of past ages.

Throughout my upbringing in the Anglican Church I have come to see the centrality of the commands: Love God and love your neighbour as yourself.

And it seems to me that this love is the very basis of our searching for the unity of the churches.

How can we proclaim a gospel of reconciliation — reconciliation with God and with one another — and yet declare it is our "sacred duty to be separated" from fellow Christians?

But perhaps what disturbs me most is that I think you are asking all the wrong questions.

In a world of such vast inequalities of a minority with far more than enough while the majority have barely sufficient food — clothing, shelter and even less hope, of vast expenditures on arms and armaments research and development, a world so desperately in need of experiencing the love of God in reality, you are checking whether Martin Luther and Archbishop Cranmer were right or wrong and dwelling on reliving or reviving the Reformation.

In your editorial you accuse Bishop Clark and Archbishop Coggan (not Coggins) of "unreality". What is reality?

If maintaining church divisions is reality to you then I believe you are well on the way to ensuring that the church is seen as "irrelevant" and to prove that Mr Marx was right when he said "religion is the opium of the people".

It is not time to return to the Bible — with its central thrusts of love, justice and reconciliation — and be a little less dependent on the "reformed faith" which after all, surely is also an historical manifestation of men trying to express their faith in terms relevant to their day and age — 450 years ago!

RUSSEL G. ROLLASON, Meadowbank, NSW.

'Good News' supplement controversy

Sir,
In reply to Mr Justin Jones' letter in the issue March 4, I would like to say how sorry I was that he took your supplement "Good News" in February 5 issues so badly. Yet it may not be so bad after all, for the truth does sometimes hurt.

It would be interesting to see some debate on this subject.

W. J. GRAHAM, St Andrew's Cathedral, Sydney, NSW.

Wollongong diocese plans

Sir,
REGIONALISATION BETTER FOR WOLLONGONG

As one who was labelled as a long time opponent of the Wollongong Diocese proposal in the ACR 19/2/1976, let me say that I am not opposed to the ultimate formation of such a Diocese, if and when the terms and conditions are propitious.

My objections have been firstly against the early formation of the Diocese before it is sufficiently viable to really stand on its own feet so far as resources (finance and manpower) and parish strength is concerned.

Secondly, they are against the later attempts to include Sutherland Rural Deanery in the Zone for the proposed Diocese, against the will of the church people of Sutherland. This will have been expressed year after year by well-attended Sutherland Rural Deanery Conferences, in motions declaring Sutherland's desire to be not included in the Wollongong Zone of Diocese.

It has long been my opinion that the criteria for a new Diocese in the 1968 Wollongong Commission of Enquiry Report, viz, 40 parishes and 55 clergy are outdated and inadequate. Many others both inside and outside Synod have also voiced this opinion. This has now become generally obvious.

Wollongong is not ready to be a diocese in its own right yet and there is very little enthusiasm for the early implementation of the proposal anywhere, except on parts of the South Coast and one or two other isolated spots.

Ever since the 1968 Synod debate on Wollongong, there has been a growing body of opinion that effective regionalisation within the Diocese of Sydney is a better answer for Wollongong's needs, at least for the time being. Such regionalisation, to be satisfactory, would have to produce a measure of real autonomy for the region both governmentally and episcopally.

What the Gilbulla Conference did reveal was a significant and virtually unanimous "grass roots" shift of opinion away from the earlier concept of the formation of a Wollongong Diocese by 1978 to that of effective constitutional regional autonomy for the time being. The idea of a new Diocese has not been given up, but it has been removed

from the immediate forefront of thinking and action.

Mr Kell is of course right in pointing out that the Synod must ultimately endorse this or any other intermediate or alternative proposal.

R. E. LAMB, Caringbah.

May I assure the Bishop of Ballarat, in answer to his article on the use of vestments by bishops ("Record", March 18), that I would rather listen to the warm and helpful Bible teaching of the Rev John Stott any day, than look at the good bishop in his high hat.

(REV) JOHN EMERY, Ashbury, NSW.

Regalia of Bishops

Sir,
I read with interest the article by Bishop John Hazlewood defending the use of vestments by bishops ("Church Record", 18th March, 1976). His argument though suffers from several fallacies which render it invalid.

One could cite his use of humour and ridicule, the faulty analogies and red herrings he raises (the apparel of road workers is intended for safety and nothing else), his use of emotive words (for example describing John Stott as "that Anglican hot rod of an evangelical evangelist" and darling of the "Australian Church Record") and consequent damning of his opponent.

The Bishop's appeal to other authorities, such as a Supreme Court judge, is a gross generalisation, the assumption being that therefore all judges think the same way.

Such false arguments are designed to defend his argument by diverting the readers' attention from the basic question at issue: "Why do bishops wear so much regalia?". The Bishop commits a serious logical fallacy by the fact that his conclusion (that "we are as much twentieth century men as are the road workers.") does not follow from the question to which he is replying.

The Bishop has done his case more harm than good by begging the question as he has, by the method of argument he has adopted. I believe many readers would appreciate the Bishop accepting the challenge Mr Stott has placed before him and presenting a reasoned argument justifying the use of vestments by Bishops.

GREGORY J. LITTLE.

• To page 5

Insure Church Property with the CHURCH OF ENGLAND INSURANCE CO of Australia Limited (INC IN NSW)

Because...

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

HONORARY DIRECTORS:
E. N. MILLNER, FCA (Chairman)
Rt Rev R. C. KERLE, BA, ThL
C. RAINS, FCA
K. B. PRICE, MA (Oxon)
R. A. CATLEY
Ven C. A. Goodwin, MBE (alternate)
Canon G. G. O'KEEFE, OBE, ThL, JP (alternate)
W. M. COWPER

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

Evangelical unions reply Letters

• From page 4

We are dismayed at the general tenor of your article titled, "Rise of New Groups at Universities", issue No 1605, March 18, 1976. While here we choose to restrict ourselves to correcting some of the factual inaccuracies, we are concerned that the tone of the article appears to denigrate the general work of AFES. We are especially concerned with the adverse effect that this may have on the witness of Christian students on our campuses.

The article suggests that there is rivalry between the different Christian groups; this is not so. The outstanding example of this is the close co-operation and atmosphere of fellowship that characterised activities undertaken in outreach during Enrolment Week and Orientation Week on both Sydney and UNSW campuses.

It is not true that there has been a significant change in Christian work over the last year. Navigators have been on Sydney campus for 13 years and at UNSW for 8 years and Student Life (Campus Crusade) have been at Sydney for 2 years and at UNSW for 3 years.

Compared to previous years, there has been no remarkable growth of outreach over the past year. On the contrary, we have seen an enlarging of the extent of our evangelism, as indicated by evangelistic bookstalls on both Sydney and UNSW campuses and a full-scale mission at UNSW at the beginning of second semester last year.

The recorded attendance at lectures at UNSW CU does not take into account the full selection of CU activities, nor the 250 prayerfully concerned members on our mailing list at the end of 1975.

Of the nine Bible studies conducted by the Rev Jensen, it should be noted that a considerable number of them are CU sponsored and conducted on our behalf. We rejoice with him that opportunities for Christian mission have never been greater.

The comparison of AFES staffworkers (one) with the number of Navigator and Student Life staffworkers does not take into account the different philosophies of leadership held by the different groups. The encouragement of student participation and responsibility has always been a major characteristic of AFES and

At NSW, the CU has had and continues to have fellowship and a ministry with overseas students. Asian students are to be found in all Christian groups on campus.

The CU has no organisational links with the Roman Catholic groups, and has never had organisational links with the Roman Catholics.

With respect to public lectures at UNSW, last year's series also included two lectures by the Rev Jensen on "Jesus as Seen by Mark" and two lectures by Bishop Reid on "John". At the time of writing, Rev David Hewetson (who has a regular column in Church Record) has given his first and is about to give his second lecture on "The Person of Jesus".

The CU has no organisational links with the Roman Catholic groups, and has never had organisational links with the Roman Catholics.

With respect to public lectures at UNSW, last year's series also included two lectures by the Rev Jensen on "Jesus as Seen by Mark" and two lectures by Bishop Reid on "John". At the time of writing, Rev David Hewetson (who has a regular column in Church Record) has given his first and is about to give his second lecture on "The Person of Jesus".

The CU has no organisational links with the Roman Catholic groups, and has never had organisational links with the Roman Catholics.

NEW CREATION PUBLICATIONS INC

- Committed to producing Christian Teaching Materials for persons and groups, through cassettes, books, Missions for regional teaching arrangements.
- Write for free catalogue containing over 100 cassette titles, eight book titles, by a number of teaching, including Geoffrey Bingham, Dean Meatheringham.
- Cassettes are Teaching, Inspirational, Introductions to Books of the Bible. One series for Women, C-60 @ \$2.60, C-90 @ \$2.85.
- Book titles include "The Role & Purpose of Man & Woman", "I Love the Father", by Geoffrey Bingham, \$1.50 each. All materials post free.

Supplies to Book Trade. Retail purchases from bookshops, or write:
NCPI, PO Box 403, Blackwood, SA, 5051
Phone: 08 270 1861

DALMAR CHILDREN'S HOME

Are you a practising Christian woman seeking employment in a field offering challenge, responsibility, satisfaction and dedication in a vital area of human relationship. The woman we are seeking will need to be able to work as part of an active Christian childcare team to fill a vacancy of cottage mother, which will exist from 15/4/76.

Preferably you will need to be between 23 and 35 years of age and will have had previous child care experience.

Single accommodation will be available within the cottage.

Are you the team member we want to share with us in this progressive area of the outreach of The Central Methodist Mission?

Mr Blanch, Telephone: 85 0255

The "Christian Community" is not and never has been an organisation. Rather, it is a loose title affixed to a pamphlet, similar to a publication produced at Sydney University, containing an introduction to Christian groups, written by themselves. This year, this pamphlet included contributions from Student Life and Navigators.

We would like you to show us where internal turmoil over politics and attitudes to liberation issues is occurring.

The comment concerning AFES finances does not take into account the rapid and fruitful growth of the AFES ministry in the colleges of advanced education. Over the past few years, the number of affiliates has grown from 13 to 75.

The primary aim of AFES affiliates is to "present students with the Christian gospel and to lead them to a personal faith in the Lord Jesus Christ" (constitution, Sydney University EU).

In pursuit of this aim, all methods and modes of evangelism are utilized with quite considerable success. Hence, we are not merely providing bases of fellowship for Christians who join the universities, but, rather, a coherent, consistent witness to the gospel in its wholeness.

In conclusion, we believe it is neither honest nor Biblical nor charitable to extrapolate from isolated incidents (which in themselves are questionable) to the entire ministry of the AFES.

MITCH O'TOOLE, President, On behalf of the Christian Union, University of NSW.

LARRY HAND, President, On behalf of the Evangelical Union, University of Sydney.

University campus organisations

Sir,
Your recent leading article "Rise of New Groups at Universities" raises serious questions about the present value of the AFES and by inference questions whether its members should receive the support and prayers of the Christian public.

The allegations fall into two classes, those unfavourable to the NSW University Christian Fellowship, about which lack of space precludes any discussion, and those unfavourable to the AFES as a whole.

It is twice stated that the AFES has few staff workers. This is the case. However, in the past AFES staff have been seen to be in support rather than leadership roles. It has been a deliberate policy decision to place the primary responsibility for evangelism with the Christian students on the campus. Staff then act as resource personnel rather than as directors of student groups, or as what may be thought by the universities to be uninvited intruders within the University grounds.

The suggestion implicit in your concluding paragraph that the AFES provides fellowship while other societies such as navigators and student life concentrate on evangelism is a particularly subtle form of criticism.

Your readers may be interested to know that the first object of the AFES continues to be "stimulating personal faith in and love for the Lord Jesus Christ among individual students". The AFES is thoroughly committed to evangelism but

He worked from the inside outwards, by demanding repentance, conversion, new instincts and a new atmosphere in which to operate. The legalists working from the outside inwards insisted that conduct produces character, that a strong authoritarian code must be laid on men, a code which must increasingly define fresh areas of obedience.

CHRISTOPHER R. BELLENGER, BVSc, PhD (A member of the AFES.)

• To page 7

PLEASE NOTE: Letters to the editor should be kept to a maximum of 300 words.

On and off the record

— BY DAVID HEWETSON

The Jesus-ethic

It is hard to meet anyone who does not admire, or at least respect, Jesus Christ. But the compliment is often back-handed: it lists Jesus up as a great, perhaps the greatest, man among men, but stops short of recognising his deity and perhaps also his wonder-working powers and resurrection.

He was a simple teacher of the Golden Rule or perhaps even of the fatherhood of God, say some, but he has been blown up out of all recognition by his followers ancient or modern (and of course St Paul gets the major blame for this).

For example the distinguished Jewish scholar Dr Klausner: "In (Jesus) ethical code there is a sublimity, distinctiveness and originality in form unparalleled in any other Hebrew ethical code. ... If ever the day should come and the mysticism, the Book of the Ethics of Jesus will be one of the choicest treasures in the literature of Israel for all time."

Jesus obviously taught in a lively, pungent and poetical way. He thrust at the conscience of man by way of his imagination. In his parables for example even though they are cast in a realistic mould there breathes a spirit of crisis and urgency.

One gets the strong feeling that things have come to a head, that we have reached the cross-roads and that we must act, act decisively, and act now.

Such "Ethics of Jesus" in the sense suggested above, says T. W. Manson "do not exist and never have."

They could only exist by being torn from their proper context and forced into an alien one. And then they

Reality or a utopian dream?

Since his orientation was the Kingdom of God he was intent on revealing the mind of God in different earthly situations. He thus went to the source of God's law and in so doing by-passed the law's externals and some of its more limited applications, eg, his claim that the Sabbath was made for man and not vice versa.

God's mind was enshrined in the weightier matters of the law: in justice, mercy and faith, rather than in such lightweights as meticulous tithing.

It was, of course, this insistence on the inward and spiritual aspect that involved Jesus in a life-and-death struggle with Judaism's legalistic theologians.

He worked from the inside outwards, by demanding repentance, conversion, new instincts and a new atmosphere in which to operate. The legalists working from the outside inwards insisted that conduct produces character, that a strong authoritarian code must be laid on men, a code which must increasingly define fresh areas of obedience.

Jesus expects good fruit to be produced by the new good tree that he has planted (Luke 6:43-45). This presupposes, of course, a great prelude of the teaching in the Epistles concerning the work of his Spirit. For there Jesus' bright visions of the new life are spelled out in the rough and tumble of that era of God's purposes of which we too are a part.

Jesus expects good fruit to be produced by the new good tree that he has planted (Luke 6:43-45). This presupposes, of course, a great prelude of the teaching in the Epistles concerning the work of his Spirit. For there Jesus' bright visions of the new life are spelled out in the rough and tumble of that era of God's purposes of which we too are a part.

CHRISTOPHER R. BELLENGER, BVSc, PhD (A member of the AFES.)

• To page 7

PLEASE NOTE: Letters to the editor should be kept to a maximum of 300 words.

EASTER AT KATOOMBA!

PROFESSOR E. M. BLAIKLOCK

Emeritus Professor of Classics, University of Auckland New Zealand

AND

DR PETER O'BRIEN

Lecturer, Moore Theological College, Sydney

Share the Katoomba Convention Platform

April 16th-19th

Information and Publicity Materials 61 8657
Accommodation 48 3593

CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 61 2975 up to noon 10 days before date of publication. Charge is 6c per word with a minimum charge of \$1.50.

Interstate Services

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

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

Wanted

WANTED. 100 more students to enrol in C of E Bible College. Full Bible course by correspondence anywhere. Full details from Registrar, PO Box 41, Roseville, NSW, 2069.

GESTETNER duplicator in good condition. Please contact W. Holland, Rectory Robertson, (048) 85 1210.

For Sale

CONCRETE BLOCK MAKER. Makes blocks, slabs, edgings, screen blocks, garden stools 8 at once and 96 an hour. \$180. Ideal self-help projects. Send for leaflet. Department CR, Forest Farm Research, Londonderry, NSW, 2753.

LAND, KATOOMBIA, 55' x 210'. Residential, all services, 1 mile station, near bus, views, easy building, \$6500. Contact R. Chambers, 31 Reserve Street, West Ryde. Phone: (Sydney) 85 1451.

Positions Vacant

NORTHBRIDGE BAPTIST PRE-SCHOOL CENTRE

Trained and experienced preschool teacher required for position of Director. To commence Term 2, 1976.

Written applications to Rev P. Kilheary 76 Kameruka Road Northbridge, 2063 Telephone: 958 1053

LADY TO CLEAN St Barnabas' Church, North Sydney. \$36 PW. \$41 PW. Self-contained, laundry washer and dryer facilities. Ring Graham or Bob on 929 5261, or 92 4094.

Accommodation To-Let

TWO FLATS terrace house, West Street, North Sydney. \$36 PW. \$41 PW. Self-contained, laundry washer and dryer facilities. Ring Graham or Bob on 929 5261, or 92 4094.

GOOD NEWS FOR JW's

A unique gospel newspaper to give to Jehovah's Witnesses, or anyone troubled by Watchtower doctrine. Moving testimonies of three couples recently born again to a living faith in the Lord Jesus Christ out of years of JW darkness.

10 for \$1.00 (Post free), 50 for \$4.00, 100 for \$7.00

Write to "GOOD NEWS FOR JW's"

PO BOX 221

BAULKHAM HILLS, NSW, 2153

FREE — With every ten papers, a Bible bookmark with hints and references for witnessing to JW's.

AYD presents . . .

"CLOWN" with "the FOLLOWERS" Saturday, May 1st, 7.45 pm Chapter House

\$2.50 (Family concessions available) Anglican Youth Dept 61 9243

BUSH CHURCH AID SOCIETY ANNOUNCES!

A LIGHT AIRCRAFT

To be used at Menindee (NSW) Will be named "Len Daniels" and dedicated to Archdeacon R. G. Fillingham (Chairman of BCA Council)

at BANKSTOWN AIRPORT (entrance off Marion St) on

SUNDAY, APRIL 11th, at 3 pm

COME AND SHARE IN THIS GREAT OCCASION!

REMOVALS

Small or Large STORAGE-PACKING TAXI TRUCKS Reasonable and Reliable

SMITH OWENS SERVICE

PO BOX 98 TURRAMURRA PHONE: 476 2308 AH: L. OWENS 48 1539

STAINED GLASS WINDOWS

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

WOOD COFFILL FUNERALS

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

JEWELLERY

NOW AVAILABLE — EXCELLENT INVESTMENT One only glorious solitaire diamond ring, \$3500. Very good buy.

HANDMADE DIAMOND, SAPPHIRE AND OPAL RINGS Dozens of beautiful loose opals to set in rings, pendants, brooches, etc.

Top quality cultured pearl necklaces

New Address — FRANK AKEHURST

THE NATIONAL BUILDING

9th Floor — Suite 14

250 Pitt Street, Sydney, Phone 26 6368

Below retail prices — Watch Repairs and Insurance Valuations

BOOKS

Christian, Humanist views contrasted in new publication

A new book released on March 17 called "Humanism — The Big Lie", contrasts Christianity and Humanism.

The publisher's blurb says: "Christianity's main ideological enemy in Australia is not atheism but Humanism."

"This book is a Christian commentary on the Humanist Manifesto, and it reveals Humanism as the big lie in that it completely fails to explain human nature and human aspirations."

"By contrast, living Christianity has a total world view which has a realistic attitude to human nature and offers a satisfying spiritual experience."

The book was written by the Rev Clive Harcourt-Norton, MA (Cantab), STM Anglican Minister at St Peter's Mortdale in the Diocese of Sydney.

He has also served in the Diocese of Chelmsford in England and the Diocese of New York.

He has made a special study of Humanism and other ethical and theological issues.

At St Peter's he has implemented an extensive community service outreach based on a Christian ethic of concern.

The book is simply set out with the official Humanist Manifesto on the left hand page and the Christian answer to it on the right hand page.

It covers such questions as: religion, human independence, life here and hereafter, ethics, progress and change, science, the individual, sexuality, civil liberties, democratic society, separation of church and state.

There is also a selection on common ground, and a series of study questions.

"Humanism — The Big Lie", which is published by

the Anglican Information Office is available from bookshops throughout Australia and from Anglican Mail Order, 507 Kent Street, Sydney, 2000. Recommended retail price is \$1.25.

Busy time for 'Jungle Doctor'

"Jungle Doctor's Casebook" "Jungle Doctor Sees Red" "Jungle Doctor Pulls a Leg" "Jungle Doctor attacks Witchcraft" "Jungle Doctor's Crooked Dealing" by Dr Paul White Paternoster Press

What, not more Jungle Doctor books?

No! Just the old ones revamped in paperback form, but . . . before you shrug off reading any further, let me ask —

When did you last read a Jungle Doctor book?

Had I been asked that I would have had to answer . . . about twenty years ago!

When I started in to read these, I found them most

The Rev Clive Harcourt-Norton, author of the new book, "Humanism — The Big Lie", released on March 17 by the publishers, the Anglican Information Office. Mr Norton is seen standing outside the Humanist House, Sydney. The book contrasts the Humanist Manifesto with the Christian life. See item this page — photo courtesy Worldwide Audio Visuals.

refreshing and recognise the skill the author has to capture your interest and, at the same time, skilfully weave in spiritual teaching.

However, it is the younger generation that will profit most by reading these books, and with this thought in mind, I persuaded a young fifteen-year-old friend, to read some of them.

Here are her comments:

"Jungle Doctor's Casebook" — a lot of short stories, doesn't interest though easy to read — should be read before others in the series as it explains who the characters are.

"Jungle Doctor Pulls a Leg" and "Jungle Doctor Sees Red". Didn't think I'd like these, but ended up finding

them very enjoyable (use of African terms a little confusing at times). Each book is a complete story, quite exciting.

"All three suitable for 12-14 age (I think)."

I agree. These books deserve our enthusiastic promotion amongst today's younger teens."

Owen Shelley

"Anyone who has loved truly and profoundly will testify that suffering is integral to genuine love."

From an article in "The Expository Times" by Professor Norman Pittenger, of King's College, Cambridge, England.

Australian Hymn Book Committee report — 577 hymns re-examined

Since the publication of the Second Report in 1973, the Australian Hymn Book Committee has been working with gathering momentum to complete its task, and it is expected that within three months the text of the book will be with the printer.

The committee's aim is that the Hymn Book will be published in time for the inauguration of the United Church in Australia (June 22, 1977), and the meeting of the General Synod of the Church of England in Australia (September, 1977).

The editing of the hymns in the main body of the book is now complete: 577 hymns having survived rigorous re-examination in the light of their spiritual and literary quality, denominational usage, and continuing usefulness in the worship of modern congregations.

Of the hymns about 21 per cent date from about 100-

1699 AD; 27 per cent were written 1700-99 (the proportion being swollen by 36 of Isaac Watt's hymns, and 57 of Charles Wesley's).

Twenty-four per cent were written 1800-99; and 28 per cent have been written 1900-75 — indeed, about 17 per cent of the whole collection consists of hymns written since the Second World War.

The last figure gives the lie to any impression that the writing of hymns of good quality is no longer possible.

"The committee has had no special bias towards modernity for its own sake, and recent hymns have had to survive the same sort of critical appraisal as any others," a spokesman said.

With the completion of this task the work was now in progress of arranging the hymns in order, and providing indexes.

The music editing committee was working on the final details of the musical arrangements, and it was expected that their

work will be completed by the end of April.

Furniture Removals and Storage
G. & C. Drew Pty Ltd
68 Smiths Avenue
Hurstville
Local, Country and Interstate Removals
Write or phone 50 8366
After hours 53 7377

BRIGHT (Vic)
Cook's Pioneer Holiday Flats
Fully self-contained. Set amidst acres of beautiful parkland. Large clean and comfortable flats with 1, 2 and 3 bedrooms. An ideal holiday spot for all age groups. Children welcome.
Box 8 Bright (Vic)
Ph: STD 55 1233

SYLVAN GLEN GUEST FARM
Enjoy peace, quiet, log fires, barbecues in Southern Highlands amid stately oaks and evergreen cypress with top standard farm cooking. Concessional rate for House Parties.
House Sydney 635 2297 or Penrose (048) 84 4306

HOLIDAY ACCOMMODATION RANELAGH HOUSE
ROBERTSON
Phone (048) 85 1253
Baronial Mansion, heart of Southern Highlands. Tourist area. Excellent accommodation and food at reasonable tariff. Groups and conferences at reduced rates. Special diets prepared. Pets welcome.

MITCHELL'S INTERNATIONAL TOURS

TRAVEL CONSULTANTS
GPO BOX 3313 SYDNEY NSW 2001
TELEPHONE (02) 29 4136 TELEX 48 27504
TELEGRAMS: LANSEAIR

Suite 3, 5th Floor, Asbestos House, 85 York Street, Sydney, N.S.W. (On the corner of Barrack Street)

For an up-to-date RECORDED REPORT on UE work and the Christian scene in communist lands Phone Sydney (02) 700-101, Day or Night

Letters

• From page 5

Graduate writes on student actions at UNSW

Sir,

As a graduate of the University of NSW who was deeply involved in the EU during my time at university and who has maintained a continuing interest and contact since I left, I feel strongly impelled to comment on your somewhat ill-constructed article "Rise of New Groups at Universities" (March 18 issue).

The entire drift of the article could lead someone not familiar with the actual situation to draw implications which are totally unwarranted. The problem is that much of the material, while factually accurate, is not placed sufficiently in context for its real significance to be apparent.

Let me therefore try and give some background to one or two matters raised in the article:

(1) Phillip Jensen is quoted as saying he was more warmly received by Navigators and Student Life than AFES. It ought to be pointed out that the roots of difficulty in relationship between the CU and Phillip are to be found in circumstances which lay behind Phillip's appointment — in the sensitive and seldom spoken area of ecclesiastical politicking.

The CU leadership, particularly this year, has made considerable efforts to co-operate with Phillip in the exercise of his ministry. At least four of the study groups he is mentioned as being involved in are run in conjunction with the CU as part of the AFES study course.

(2) AFES, like many Christian organisations, has found difficulty coping with inflation, and last year one staff worker was laid off. At this stage its financial situa-

tion could hardly be described as desperate. It should be noted, though, that staff workers play a different role in AFES to that of Student Life and Navigators. Their role in AFES is purely that of stimulators, advisers and providing pastoral care. Staff workers in the other groups have a much more directive role and the extent of autonomy which AFES grants its local affiliates has been a significant factor in the inability of the various groups to co-operate more closely.

(3) The Roman Catholic Chaplain spoke at the CU public lecture. Should this be so surprising? The only limitation on speakers is that they be able to sign the doctrinal basis — as he was prepared to do. Indeed, I find it encouraging that increasing numbers of Catholics now feel free to participate in the work and witness of EU's and CU's and this is a development which is by no means restricted to UNSW.

(4) I am aware of neither any pressure within the CU to play down doctrinal differences nor internal turmoil over questions of politics and liberation. There may have been some discussion of these topics by CU members. I fail to see how that qualifies as "turmoil".

I feel as a whole that the article was singularly unfortunate and has done little to promote Christian fellowship and unity at the University of NSW.

Doug Hynd, Caringbah.

Bomb attack

Bomb madness moved to Glasgow last week when an incendiary device destroyed a car and garage at the home of theologian, author and broadcaster Dr William Barclay.

Professor Barclay and his wife were at home convalescing after recent illness when Mrs Barclay saw a teenage boy between the garage and the wall of their house. She was about to ask him what he was doing when he ran away and she saw a cloud of smoke.

The garage was soon burning fiercely and despite the efforts of a passer-by both garage and the car inside were destroyed.

Before the fire was brought under control it had spread to the roof of the flat above the professor's house. No one was injured.

Professor Barclay said later: "I heard a dull thud and then my wife told me that a boy had set fire to the garage". He also said that he did not think he had been the target of a sectarian attack.

— CEN NEWS

Where does she get all those good ideas for her class?



Sometimes it's a question of knowing what helps and lesson materials are available. If you mail the coupon below you'll receive free, no obligation samples. If you're interested in being a better teacher, or supervisor . . .

Send for a FREE catalog

Name _____

Address _____

City _____ P.Code _____

Samples required for _____

(State S.S. dept.) _____

☐ Tick for free catalogue

DAVID C. COOK PUBLICATIONS
P.O. Box 47
Mt. Waverley, Vic.
Australia, 3149
Tel: (03) 277 3511

An innocent abroad



by DONALD HOWARD

"Oh, to be in England, now that winter's there!"

Not quite what the poet said, but expressive of our feelings.

Having been initiated in Cooma, we've had no real problem here. In fact, the winter (apart from a few rough patches) has been quite pleasant.

FIRSTLY, a stay in the tropics in December en route was probably taken at the most pleasant time of year.

For those travelling via the Far East, we can thoroughly recommend the guest house conducted by the Christian and Missionary Alliance in Pracha-utit Lane, off Pradipat Road, Bangkok.

Here we had excellent accommodation, good fellowship, and first-hand contact with people who had many years of missionary service in Thailand.

Our daughters were fortunate to meet Mrs. Morse, whose family has been published in the Reader's Digest and in a recent book release.

As a result they were able to journey to Chiang Mai near the northern Thai border and see the work firsthand.

Bob and Peg Gunther supervise the guest house which is run as a service to Christians but pays for itself. Significantly, the cable address is "Parousia".

ARRIVING at the Foreign Missions Club in London, we were recovered and were seeing the sights — into the city via Wesley's Aldersgate Street, past Wren's mighty monument of St Paul's and there was Nelson casting a single eye over his square.

One of the advantages of being a winter tourist is the freedom one has in visiting the "musts". We had an excellent guided tour through the Tower, a casual look through Madam Tussaud's, and when looking over Nelson's "Victory" at Portsmouth, our family group had the ship to itself for much of the time.

We did strike London's worst freeze for more than a decade, and the thickest "pea-souper" since the 1950's. The fog occurred on the day we bought a second-hand car in West Sussex. At least it was comforting to learn that many London motorists didn't know their whereabouts either.

I alighted to direct the car when turning in a dead-end, fraternal of inner city clergy."

He said the Council of Churches did not have any Catholic representation.

"The proposed organisation would include 50 per cent lay people," he said.

Mr Arthur said objec-

and I thought, "If those lights disappear, I'm done!" Happily we didn't part company.

At one stage we found ourselves on the way to Dover, and later through a break in the gloom caught a glimpse of Spurgeon's Metropolitan Tabernacle. It appears we crossed the Thames at least three times.

Finally (after a roadside prayer), we made it home.

SERMON tasting is not calculated to build believers up in the faith, but it was encouraging in London to find vital, warm congregations both within and without the Anglican fold.

The same is true elsewhere. Canterbury Cathedral now has a regular morning congregation of 400, and the increase is not subtracting from local churches.

At Toplady's old church in Broadbentbury, Devon, congregations have increased in the morning, and evening attendance is up from an average of four to more than 50.

Here at Hastings there is a movement of the Spirit at Emmanuel, and when I preached at a local Baptist church there was again a responsive body numbering about 60 on a cold winter's night.

It may well be that the Lord is setting the fire which needs only the spark of Revival to sweep the land once more.

FARMHOUSES seem the place to stay when touring — both for economy and food aplenty.

Our first (so far the only) trip was into delightful Devon, with two nights at Broadbentbury. Four hundred years ago the farmhouse was a Chapel.

The village is reached in part along a dirt road and Toplady would have no difficulty finding his whereabouts today. Except for a discreetly placed war memorial and a letter box set into one thatched home serving as a post office, it must be as it was in his time.

The local squire owns the 700-year-old pub, all but three of the houses, and also appoints the vicar.

HANGING in the porch of the parish church (built 1259) is this notice:

"This has been the home of souls for 20 generations of Broadbentbury men and women. The atmosphere.

Word of God has been preached, the sacraments have been administered, and the way of everlasting life has been made plain for 700 years."

Strolling down the lane afterwards, an old lady came to the door of her thatched cottage. "Would you like to come inside?" she asked, so in we went to learn the history of the building and to see the old baker's oven set in the wall beside the gigantic kitchen fire.

OUR HOSTESS, Mrs "Derosay", has contacts with Australia through Archdeacon Palmer of Goulburn who once stayed in her home.

When we realised her name was spelled "de Russet", we recognised it by the Anglicised form followed in Australia. Elaine de Russet was famous a few years ago through her rescue from Congolese rebels, and the family lives in Balgowlah parish where I once worked.

Mr de Russet played the church organ for many years, but has now handed over to his son. His wife (well into her 80's) instructs children at the parish school in playing the recorder and in needlework.

Their Australian relatives have made contact over the years and we promised to give them the latest news of their English cousins.

Interestingly enough, Elaine de Russet left Bangkok only a day or two before we arrived.

LIFE in the local parish has many parallels and some differences for one trained in Australia.

When the cold spell hit us, I had eight funerals in two days — six of them on the Friday. The only reason there were no more was that it was impossible to handle them.

Undertakers here still intrigue me as the pallbearers travel in the hearse seated beside the coffin.

One of the innovations noticed at the crematorium (as coldly impersonal here as anywhere) is that mourners choose the music. At least this is "preferable to the souped-up dirge we generally encounter at home."

You can imagine my feelings at the first funeral (that of an old soldier), when the family marched in to "Onward Christian Soldiers" played by a Sally brass band. It certainly brightened the atmosphere.

PLEASE REMEMBER THE HOSPITAL IN YOUR WILL

All donations over \$2 are allowable deductions for income tax purposes.

For further information, phone or write to:

The Chief Executive Officer Box 124, Post Office Petersham, NSW, 2049 Telephone: 560 3866

Dr MICHAEL GRIFFITHS

Brought to Australia for the college Diamond Jubilee celebrations, Michael Griffiths is well-known as General Director of OMF, and through his extensive travels as a convention speaker.

DON'T MISS MICHAEL GRIFFITHS

SUNDAY, 4TH APRIL, 1976

9.30 a.m. Hurstville Presbyterian Church 7.15 p.m. St. Barnabas, Broadway

SATURDAY, 10TH APRIL, 1976

S.M.B.C. Missionary Conference at the College

3.00 p.m. Afternoon Session

Mainly About People

TASMANIA

On St Matthias' Day, February 24, the Bishop ordained the following in St David's Cathedral.

To the Priesthood:

Rev A. S. Colyer, to be in charge of the Parish of Avoca-Fingal and Cullenswood under the direction of the Archdeacon of Launceston.

Rev P. R. Elder, who will assist in the Parish of St Mark-on-the-Hill, Launceston.

To the Diaconate:

Rev G. A. Jones, to be Assistant Curate in the Parish of Howrah.

Rev D. E. LeRossignol, to be Assistant Curator in the Parish of St John, Launceston.

Rev E. L. LeRossignol, to be Hon Assistant Deacon in the Sorrell-Richmond Parish.

The Bishop has announced the appointment of the Rev W. Holmes as Rector of the Parish of Latrobe. Mr

Holmes is at present Rector of the Parish of Kojonup in Western Australia.

MURRAY

Rev R. Wood, previously assistant at Mt Gambier has been appointed Locum Tenens of the Parish of Manum Mt Pleasant.

Rev P. Anson, Minister in charge of Kidman Park, Diocese of Adelaide from 1972, was instituted as Rector of Loxton on March 2.

Rev R. Anker has recently returned from service in the Diocese of New Guinea and was inducted Rector of the Parish of Waikerie on March 1.

GIPPSLAND

Rev L. W. Biggs, formerly Rector of Poowong/Loch, was inducted as Rector of Drouin Friday, March 12.

Rev E. G. Watkins, at present ITIM Chaplain in Tasmania, will be inducted as Rector of Lakes Entrance (Diocese of Gippsland) during April.

TERRY DEIN FOR OVERSEAS

The Youth Director of Sydney Diocese, Rev Terry Dein, will leave for a three-month study tour of youth work in North America and Europe in early June. While on tour he will be examining several areas of youth work.

These will include Christian camping, church youth programmes, inner-city youth work, youth hostels and current trends within both denominational youth work and the parochial movement. He will spend approximately seven weeks in North America including three weeks at Canadian camps, and five weeks in Europe, most of which will be spent in England.

Commenting upon the proposed tour, Mr Dein said, "It has been of considerable concern to Youth Council that no Youth Director has been overseas for some 13 years in order to undertake any systematic study of youth work. The rapid changes within the youth scene would seem to indicate that such a

tour is necessary from time to time.

Thus, Youth Council felt that the situation required serious attention, and after careful evaluation it was decided that I should be sent on a study tour this year. It is hoped that information gleaned from overseas developments in youth ministries will stimulate the ministry of the Youth Department and thus enrich youth work within the whole Diocese."

Mr Dein will be returning in mid-September with his wife who hopes to join him in England at the end of August.

CLERGYMAN ON ROTARY TOUR

The Rev Michael Hamaty, Curate in Charge of Canley Heights with St John's Park (NSW), has been selected as a member of a team to visit the United States of America.

The team is a Group Study Exchange Team sponsored by Rotary International.

Mr Hamaty, together with the other five team members will speak at Rotary clubs, schools, churches and other organisations.

During the seven-week schedule beginning April 24, Mr Hamaty hopes to study American family life, discuss and assess

SYDNEY

Rev G. A. Taylor has resigned as Rector of Lalor Park as from May 2, 1976.

Rev D. E. Langshaw has resigned as Rector of Mona Vale on June 4, 1976, and will become Rector of Naremburn as from that date.

Rev K. J. Hewlett has resigned as Curate at St James', King Street, Sydney, on 31/3/76 and will become Chaplain at the Alfred Hospital, Melbourne.

Rev R. F. Sharwood, from Diocese of Brisbane, will have leave of absence from that Diocese for not more than three years from the date of his appointment (22/3/76) as Curate at St James', King Street, Sydney.

Rev G. McG. Simpson resigned as Curate at Eastwood on 22/2/76 to become a CMS Candidate at St Andrew's Hall, Parkville, Victoria.

Rev E. L. Barnes, from the UK, holds the Archbishop's Authority to officiate and resides at Greenacre.

Rev K. F. Rogers, from the UK, being in Sydney between 20/1/76 and 20/3/76 (residing at Holsworthy), held the Archbishop's Authority to officiate. He has now returned to England.

Rev J. R. LeHuray has resigned from Denham Court with Rossmore (as Rector) and will become Rector of Kingsford from 6/5/76.

The new classes resulted from meetings by local

Church groups organise scripture



Pastor Phillip Mews, and his wife, Dianne, help students at Jannali, NSW, with their enquiries through the Religious Education classes. Non-denominational instruction is endorsed by the schools concerned, as well as the Combined Churches Association. Some of their students include: (l to r), Julie Tolliday, Wendy Rodger, Vanessa Dick, Donald Bishop, Fred Jensen and Peter Ross.

Classes in Religious Education have been started at Jannali NSW Girls' and Boys' High Schools under auspices of the local Combined Churches' Association.

Conducting the classes are Pastor Phillip Mews and his wife, Dianne — a trained high school teacher.

Both have been trained in Bible College and both believed there was a need to help high school students with their questions about religion.

The new classes resulted from meetings by local

Classes in Religion at Jannali High Schools

parents and clergy which resulted in the decision that "something had to be done" about religious instruction at schools.

The Principals of both high schools have co-operated in the project, while the Combined Churches Association "acts as an advisory board — and the syllabus must be approved by all concerned."

The Scripture Union book "Teaching Over-13s" is the basis for the syllabus. The book is said to "approach spiritual teaching in relation to everyday activities and way of life."

Subjects for discussion include God and the Bible, Existence of God, Character of God and How Can Man Know God?

— Ramon Williams

BIBLE COLLEGE CELEBRATES 60TH ANNIVERSARY

Sydney Missionary and Bible College, situated in Badminton Road, Croydon, NSW, this year celebrates its Diamond Jubilee.

Dr Michael Griffiths, General Director of Overseas Missionary Fellowship based in Singapore, has been brought to Australia specially for the occasion. Dr Griffiths will speak at College-sponsored services on Sunday, 4th April, at St Giles Presbyterian Church, Hurstville, at 9.30 am and at St Barnabas', Broadway, at 7.15 pm.

He will also be guest at the Annual Missionary Day on college campus on Saturday, 10th April. Both sessions, at 3 pm and 7.15 pm, will be

FIRST STUDENTS RETURN

Later this year in August, as part of the Jubilee celebrations, former students will attend a residential "Back to College" weekend. Among them is expected one student from the initial 1916 year, Mr J. Jago, from Waitara, NSW.

Rev Howard Green, Principal of the College,



Dr Michael Griffiths.

believes the visit of Dr Michael Griffiths will make a significant impact on college students.

"Apart from public gatherings, we have invited Dr Griffiths to conduct a week's special ministry on campus. This will provide the 74 full-time residential students with the opportunity for missionary challenge at the deepest personal level," Mr Green said.

"In 1975 we commenced evening classes for part-time students because we realised many young people were wanting deeper grounding in the Bible and its doctrines. We have been encouraged by

some who have transferred to full-time training after being exposed to the challenge of full-time service for the Lord. I know Dr Griffiths' experience in overseas mission work, especially with the Overseas Missionary Fellowship, will challenge many to this avenue of service," Mr Green concluded.

A further session has been arranged for those involved in Bible and Theological College Education when Dr Griffiths will give an address titled "Bible and Theological College Education in the Light of the Contemporary Mission Scene."

Chesalon extensions opened by Bishop



Extensions at the Chesalon Nursing Home at Harris Park, were officially opened and dedicated by the Bishop of Parramatta, the Right Reverend D. W. B. Robinson, BA, on Sunday, 7th March. About 200 people attended the service.

The Australian
FIRST PUBLISHED IN 1880

CHURCH RECORD

No 1607 APRIL 15, 1976

Registered for posting as a newspaper — Category A

PRICE 20 CENTS

Premier praises Festival of Light: 'not as noisy as humanists'

The Premier of NSW, Sir Eric Willis, paid a tribute to the Festival of Light during question time in Parliament on March 25.

Speaking in reply to Mr M. Singleton (CP Clarence) Sir Eric said that Festival members were "not as noisy as the radicals and the humanists."

Mr Singleton had asked the Premier if the Festival committee organised rallies which attracted large groups of people throughout NSW.

He also asked did that indicate the concern of many people "regarding the standing of personal discipline and behaviour."

"Will the Premier pledge the Government's support for the aims and objectives of the Festival of Light organisation?" Mr Singleton asked.

Sir Eric Willis said his attention had been invited on a number of occasions to the activities of the organisation known as the Festival of Light. He was aware of the fact that this organisation has attracted large groups at the meetings it had organised.

"Indeed I have attended such meetings and have been most impressed not only with the things that have been done and said by the organisers of

those functions but also by the sincerity of the large numbers of people who have attended the gatherings, Sir Eric said.

"In my opinion this has indicated that a large proportion of the community — sometimes called the silent majority — is concerned

insist upon their view being pushed to the fore.

"However, I know that they hold their views sincerely.

"I am of the opinion that these people constitute the majority of the community.

"I do not want to be provocative about this, but I simply mention the fact that they are not as noisy as the radicals and the humanists," Sir Eric said.

He said: "I want to make it quite clear that the Government I have the honour to lead stands fervently for the unchanging and unchangeable standards that have stood us in such good stead for centuries in regard to morality, decency, and the things of which the Festival of Light is today a prominent advocate.

"If the radicals who sit on the other side of the House are anxious to change those standards, I admire them for saying so.

"When the Leader of the Opposition suggested changes in our attitude to homosexuality, prostitution, obscenity and things of that sort, he was voicing only the views of those who are the radicals in the organisation to which he belongs, and of the so-called avant-garde types in our community who believe that the traditional standards by which our society has stood for so many centuries should be changed."

Bishop Short dedicates Chesalon extensions



Bishop Short talks with new South Coast Home Mission Society representative, Mr Eric Fellgate, outside Chesalon's extensions.

The Bishop of Wollongong, the Rt Rev K. Short, dedicated and opened extensions costing more than \$366,000 at Chesalon Nursing Home at Woonona on March 21.

The General Secretary of the Home Mission Society, Archdeacon R. Fillingham, and home chaplain Rev R. Beard addressed the 200 guests and patients.

The new extensions, which comprise service areas, chapels and wards, increase the home's capacity from 40 to 50 beds.

Archbishop Coggan visit

The Archbishop of Canterbury, Archbishop Donald Coggan, will visit Australia at the invitation of the Prime Minister, Dr Frank Woods, from March 5-18, next year.

It will be Dr Coggan's third visit to Australia, but his first as Archbishop of Canterbury. He was last here in April, 1970, when he made a 10-day visit to Sydney.

Dr Coggan, 66, who became Archbishop of Canterbury and Primate of All England in November, 1974, will arrive in Sydney on March 5, 1977.



Archbishop Coggan

He will leave Australia on March 18 to spend five days in New Zealand, followed by three days in Fiji.

Evangelicals' identity crisis —

Dr Jim Packer

Evangelicals, before they can give the Church of England the vision and the lead that it needs, must first resolve their crisis of identity.

Dr Jim Packer made this observation during an address at the London public meeting for supporters of Latimer House, Oxford (the evangelical Anglican research centre).

Speaking in St Peter's Church, Vere Street, Dr Packer, who is chairman of the council of Latimer House, said that within evangelicals' "real unity of belief", different stances reflected the legacies of the Reformation — and the evangelical revival.

The "Protestant" ethos centred on purging the national church, resisting Roman Catholicism, retaining the 1662 Prayer Book because of its value for teaching, and fighting in debate to defend these priorities. The more peaceful "pietist" outlook concentrated on evangelism and the upbuilding of individuals, and the spiritual renewing of congregations, and evaluated worship forms and patterns of church life wholly as means to these ends.

Evangelicals were noticeably of one kind or the other, said Dr Packer, and now that their backs were no longer to the wall there was a danger that the two "parties" would fall apart, each pursuing its vision in a way with which the other could not fully identify.

But evangelicals today, he stressed, should be finding an identity which held together both sets of values.

EDITORIAL EVANGELICAL UNITY

Dr Jim Packer, in an address reported in this issue of the Church Record draws attention to what he calls a crisis of identity among evangelicals in Britain.

He identifies two recognisable wings; those reflecting the controversies of the reformation and those reflecting the evangelical revival with its emphasis on evangelism and spiritual renewal. Dr Packer calls on evangelicals to seek to hold both sets of values together.

Evangelicals in Australia have a similar diversity of opinion. The differences express themselves not so much in what they believe as an attitude to the structures of the Church of England.

It would be difficult for a person to be recognised as an evangelical if he didn't accept the full and exclusive authority of the scriptures, the doctrine of justification by faith alone, the propitiatory sacrifice of Christ on the cross, or who didn't hold to the doctrine of the priesthood of every believer as distinct from the belief in some priestly clerical class, etc.

Evangelicals believe in the absolute necessity for personal conversion and emphasise the personal dimension of the Christian life through the discipline of prayer, bible study, fellowship with other Christians and the holy communion. They are, or should be, passionately concerned to promote evangelism in every possible way.

The tensions between evangelicals today do not revolve around these questions but matters concerning the denomination and its structures.

All evangelicals value the heritage of the Church of England, its reformed protestant theology and its liturgy which is so permeated with the thoughts and words of scripture.

However some see the structures which were evolved to express these things as being almost immutable.

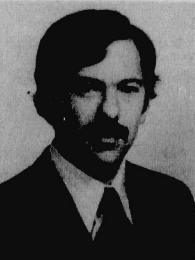
Others see anglicanism as a system of church life that has the benefits of protestant theology but the limitations of conservative, man-made structures which may have suited rural England before the industrial

revolution but is inadequate to cope with modern situations. Some even think anglican structures are a positive inhibition to evangelism and Christian growth.

Herein lies the tension between the two emphases. Some evangelicals believe in and defend a view of clerical authority that elevates the episcopate and the rector while others see the minister as a "playing coach", a member of a team where the lay people are encouraged to share in the ministry of the local church and in the decision making.

It would be a tragedy of major proportions if evangelicals, with such a rich heritage behind them and with so many shared convictions did not resolve these tensions.

There is a compelling need for all evangelicals to listen to one another, to discuss and study together so that out of such fellowship the best elements of our heritage and the best insights of later study will produce a vigorous and purposeful evangelicalism which will be appropriate for today.



The Rev M. Hamaty

BIG SAVING FOR NEW SUBSCRIBERS ONLY

Send only \$2 and we will send you post free the next ten issues of the

AUSTRALIAN CHURCH RECORD

This is an introductory offer, open only to new subscribers. Send the coupon below now and receive this long established national Anglican newspaper which stands firmly for biblical truth.

NAME

ADDRESS

POSTCODE

Enter me as a new Subscriber to the Australian Church Record. I enclose \$2 Subscription for 10 issues.

Post coupon to The Church Record Ltd, Room 311, 160 Castlereagh St, Sydney, NSW, 2000.

'Share with Jesus' theme for Easter

The theme for the 1976 Anglican Good Friday Service to be held in Hyde Park, Sydney, is "Share this Easter with Jesus".

The idea behind the theme is to encourage Sydney-siders to think beyond the Easter Show, the Easter Bunny and Easter Eggs, to the originator of Easter — Jesus.

The Service, which last year attracted thousands of people, this year will feature the well-known Green Valley Children's Choir, which has been invited by the Israel Ministry for Tourism to sing in Bethlehem on Christmas Eve.

The choir, made up of children from the Green Valley area in Sydney, has sung before thousands of people and has made several

LP recordings, and has previously travelled overseas to perform.

The major address will be delivered by Archbishop Sir Marcus Loane.

NOTICE

The Annual Meeting of shareholders, Church Record Ltd, will be held on April 27, at 4.45 pm at Room 311, 160 Castlereagh Street, Sydney.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$6.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.