

- 6 FEB 1976

# RECORD CROWDS AT SUMMER SCHOOL

The CMS Summer School at Katoomba last week attracted the largest crowds for many years.

On the Sunday night when John Stott spoke on The Faith of Moses, over 1350 people packed the auditorium, two overflow tents and the CMS Conference Centre.

The meeting was relayed through closed circuit television. Rev John Stott, Rector Emeritus at All Soul's Langham Place, was the Bible Study Leader. Some of the other speakers were Bishop Donald Cameron, Bishop John Reid, Canon John Chapman, Rev Philip Oliver, CMS Secretary in Victoria, Rev John Turner, CMS Secretary in Victoria.

CMS had arranged accommodation for over 800 people. Hundreds of others arranged their own privately. Mr Turner said it was the largest Summer School since 1971 when Mr Stott

was also the main speaker. However that occasion was an all Australian Summer School. Also attending were a group of 30 from the CMS fellowship in the Diocese of Newcastle.

One new feature of the Summer School this year was a series of talks on Missions in Parish Life. The intention was to point out ways a parish can participate more fully in the missionary outreach.

There were many parish contingents at Katoomba. St Paul's Seaforth had about 140 members. So great was

the demand for accommodation that a Roman Catholic Conference Centre - Mount St Mary's was also made available.

Missionaries from all CMS fields answered questions as to their various areas.

On Sunday morning the Communion Service for over 1300 people was held. The Archbishop of Sydney, the Most Rev Sir Marcus Loane was the preacher.

Mr Turner announced that the main speaker at the next Summer School will be the Rev Paul Barnett, Rector of Holy Trinity Adelaide, and the chairman will be Rev Maurice Betteridge, Federal Secretary of CMS.

## Interview with John Stott

During the recent Summer School Rev John Stott kindly made time available to the Church Record for a wide ranging interview.

We shall be publishing this over two issues. Mr Stott was anxious to point out that anything he said on matters of local controversy were said with the recognition that he was a visitor and did not wish to intrude into local affairs. He said it would be inappropriate for him as a visitor to presume to comment on domestic issues without this qualification.

On the question of church membership some people favour a congregational role as a means of identifying and helping members. Others take the view that such a system could tend to exclude people. What is your view?

Frankly I am in favour of church membership and we are really introducing it now into All Souls. One ought to see this both historically and Biblically.

Historically the Church of England we all know, has

grown up on the understanding that virtually all residents in the parish are Christians.

They have for centuries since the Reformation been baptised and were recorded as having a right to attend the parish church and could join the electoral role if they were baptised and resident without making any particular Christian confession or indeed without attending church and they were the electorate in the early days.

This was when the parish meant much more in a way than the Church. It was a parochial system rather than a congregational system.

Now for me I think we have to face the fact that we are living in a new era in which the majority of people in our parishes are no longer

In this interview he discusses his own background, church membership, bishops and what they wear, evolution, the World Council of Churches, Northern Ireland, Malcolm Muggeridge, education, baptismal policies, and the current situation in the Church of England.

## ARCHBISHOP SWAMPED BY CONGRATULATIONS

The Anglican Archbishop of Sydney, the Most Reverend M. L. Loane, KBE, who was knighted in the New Year Honours List, has been overwhelmed with congratulations.

Sir Marcus said: "I would like to express my very warm thanks to so many people who have written or sent messages of good-will in connection with the New Year Honours.

"I am deeply conscious of the fact that such an award has been conferred on me in view of the office I hold and the church which I serve. "The distinction really be-

longs to all church people, and I hope they will feel that they share it with me.

"It has been my privilege to be called to represent others.

"My wife joins me in our warmest thanks for so much friendship and support from all quarters."

### ON OTHER PAGES . . .

- Notes and comments - Page 2.
- Jesus the troublemaker - by John Davies - Page 2.
- Letters to the editor - Page 4.
- Book reviews - Page 6.
- On and off the record - by David Hewetson - Page 7.
- Aust College of Theology results - Page 7.
- Mainly about people - Page 8.



Archbishop M. L. Loane



Rev John Stott

Christian, and therefore we are moving from a parish situation to a Church situation and although we still have an obligation evangelistically to the parish, yet we have a congregation drawn from the parish who are the committed Christian people and I cannot see any reason why they should not be enrolled members.

The two advantages of this membership seem to me to be first that they can get the people who enrol to take a real responsibility for the life and work of the Church and they should be committed not to just attend but they should be active so that you can promote the every member ministry idea, as every member should be active.

• To page 3

## EDITORIAL

# Women's ministries in the church

International Women's Year has come and gone but it does not seem to have made much difference to the place of women in the Church. This is natural enough because "liberation", whether of women or men is not an objective which Christians seek for themselves, for Christians are enjoined "through love be slaves to one another". Nevertheless, Christians as a whole are very remiss in not providing opportunities for Christian women to serve their fellow Christians in accordance with the gifts which God has given them.

It is disgraceful that Christian women, with great gifts of personality and mental ability and with years of theological training behind them, should have to return, for example, to schoolteaching, rather than spend their lives more directly in the service of their fellow Christians.

This is not to say that women can fulfil every ministry in the congregation. Scripture makes clear that this is not so, and an understanding of the character of the congregation endorses it. But those who do not go along with the modern

popular catch cry of complete identity of ministry for the two sexes, have the greater obligation to seek out and regularise ministries for Christian women in the congregation. Such ministries as will allow them to exercise to the full, the gifts and talents which God has given them for ministry to their fellow Christians.

The establishing and regularising of such ministries for women is of the highest priority and should be receiving the earnest attention of church leaders.

## WCC NAIROBI ASSEMBLY Page 3

Moore College  
Library

## Notes and Comments

### Ted Noffs, ACC and FOL

A new newspaper called "Mabel" promoting the radical wing of "Women's Liberation" appeared last month at the height of the Federal election campaign. One of the articles (unsigned) attacked the Family Action Movement and those Christians who oppose Women's Lib programme for a revolutionary society.

The article would not merit any comment except that it makes certain allegations about the FOL and the Australian Council of Churches which, if true, should be of serious concern to every professing Christian in Australia, especially those in churches affiliated with the ACC.

To quote from the article: "Women like Frieda Brown are merely manipulated cogs within a major doctrinal power game developing overseas, and within Australia, between rigid Catholic and Protestant Conservatives on the one hand and the more progressive World Council of Churches."

The World Council of Churches held a conference in Berlin recently called 'Sexism in 1970s' and is involved in armed struggle in Africa and the third world.

"Christian Women Concerned" is a group which is part of the Australian Women's Movement, is involved with the Australian Council of Churches, and in direct conflict with the Festival of Light as part of a power game within Australian Churches.

"The president of the Australian Council of Churches has described the Festival of Light as part of the growth of a rabid right-wing doctrine of hate". Rev Ted Noffs, who was charged with heresy by a group within the Methodist Church in February last year, has called the Festival of

Light 'the moral CIA'. While some men are essentially reformist, and the Australian Council of Churches mainly concerned with sexual and moral repression, nevertheless to their theological opponents they are a radical challenge."

Now it is possible that this article is grievously misrepresenting the views of officers of the ACC. If so, it would be good for them to declare it.

In particular did the President of the ACC describe the FOL as part of the growth of "a rabid right-wing doctrine of hate"? Does the ACC consider itself in direct conflict with the FOL? How far do the relevant agencies of the ACC support the aims and aspirations of the Women's Liberation Movement and how far do they oppose the policies of the FOL?

These are important questions because in the area of sexual and personal morality the FOL stands right in the middle of orthodox, biblical and historical Christian ethics.

If the ACC, or influential officers, resent or oppose, and therefore actively work against the FOL, as is suggested by this article, then let them say so. At any rate we invite a responsible spokesman to state exactly where the ACC and its senior officers stand on these matters so that all Christians can be reassured that there is no such conflict among the Christian churches as is suggested by the article, or if there is such conflict, Christians may know their views.

### Denominationalism

Making the denomination the centre of interest and

loyalty quickly extinguishes spiritual life. God must be the centre of thoughts and actions, the Lord Jesus Christ the centre of our loyalty. Yet denominationalism is growing and spirituality is ebbing. Diocesan badges worn on garments and now the Sydney diocesan tie are trifles in themselves but they are straws which indicate quite clearly that the wind is blowing in the wrong direction.

For years the Good Friday service in Hyde Park in Sydney has been called "The Anglican Witness". To bring church members to the service because it is Anglican is fatal to their spiritual life. At the same time it discourages fellow Christians from joining a central act of witness which should be for all Christians on that afternoon. Denominationalism also has the effect of restricting our prayers. We pray only for members of our own denomination, praying for a bishop on the other side of the continent rather than for church leaders of other denominations in our own city.

The spiritual error of the denominational attitude is seen clearly in the concept of public relations. The only thing that a Christian church should push or defend is the Gospel. When we defend our own public image we fall foul of the command "Avenge not yourselves" and contradict Christ's example who when he was reviled, reviled not again. Verbal vindication of ourselves, that is to say, of our denomination, is as out of place as physical retaliation.

The denomination has a service to render the local congregation and the individual Christians. But it is a subordinate role. It must not dominate.

### Loane knighted

The Australian Church Record would like to express its joy at the news that the Archbishop of Sydney, The Most Rev M. L. Loane, has been honoured by Her Majesty The Queen with a knighthood.

We believe it is a fitting recognition of many years of service not only in the Church of England but also the community as a whole.

The Archbishop's various relief appeals, which are personally administered by him, we understand, have over the years raised many thousands of dollars. People in need in Sydney have benefitted from his vision as indeed have thousands living in destitute conditions in other countries.



The Rev John Davies

## The other Jesus . . .

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

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

## Jesus the troublemaker!

No one likes a troublemaker, for deep in the heart of almost every person is the desire for peace. Thus when we remember each Christmas the words of the angels declaring "Peace on earth and goodwill among men" there is a warm response in the hearts of many.

When we add to this Isaiah's prophecy of the "Prince of Peace" and Jesus' promise "my peace I give to you", we have a very comforting picture. It comes as a shock then to some, to learn that Jesus was really a troublemaker, who produced division among his followers and disruption to the society in which he lived. His idea of peace was very different from what most people think. (Jn 14:27 cf Matt. 10:34).

### DIVISION AMONG THE PEOPLE

Three times in John's Gospel we read of division arising over Jesus as people grappled with the "who?" "whence?" and "how?" of Jesus' ministry. In 7:40-44 we find that there was a division among the people as to whether Jesus was really the Christ. In 9:16 we read that there was a division among the Pharisees as to whether Jesus was from God or not. And 10:19-21 tells "there was again a division among the Jews" because of Jesus' words, whether or not he was inspired by a demon.

The effect of Jesus' ministry was to force people to take sides. His presence was like a strong light which attracts those who love the light and drives away those who love darkness (cf 3:17-21). And just as those who prefer darkness are troubled by strong light, and sometimes react violently, so we find a violent reaction to Jesus. Some wanted to arrest him (7:44), others tried to stone him (10:31) while others believed in him (10:42).

### DISTRESS AMONG HIS FOLLOWERS

It was not only among the people at large that Jesus caused trouble, but Jesus told his own disciples that they would have to face suffering because of him.

Many people have the idea that Jesus offers a comprehensive insurance against life's problems, an escape route from the troubles of the world. All too often preachers of the gospel imply that to follow Jesus will mean peace and security, comfort and joy etc. Nothing could be further from the truth! Jesus promised his disciples all kinds of distress, including death, suffering, tribulation and hatred, all on account of him.

Instead of escaping from trouble, following Jesus will bring even more. We can expect hatred because Jesus has chosen us (Jn 15:19, 17:14), persecution because Jesus was persecuted (15:20) and even death (16:1-4). Matthew records Jesus warning that he will cause trouble for his disciples from even within their own family (Matt 10:35, 36).

Following Jesus is no easy matter. If you throw in your lot with Jesus you can expect trouble. In fact there will be more trouble than if you remain a non-Christian. For Jesus is a troublemaker. Because he is in fundamental opposition to this world, the world hates him, and any who follow him will suffer the distress of that hatred.

### DISRUPTION TO SOCIETY

John records in 11:47-50 the concern of the Jewish leaders at the threat Jesus posed to the political stability of their country. While they sought to solve their problem by putting Jesus to death, that death started a movement which "turned the world upside down" (Acts 17:6). While Jesus did not specifically attack the social evils of his day, the acceptance of his teachings has led to many great social changes through the ages. For example, the economy of Ephesus was upset when the idolatrous silversmiths ran out of work (Acts 19:23-27).

It is reported that during the great revival in England last century, some big factories had to build new warehouses to hold the stolen goods that were returned. Imagine the economic disaster in our society, if the whole population were to follow Christ and give up gambling, drinking and smoking!

Wherever Jesus went there was trouble. People were divided, his followers were distressed, and society was disrupted. For Jesus brought to a head the fundamental conflict between God and the world. And wherever Jesus Christ is faithfully preached today we can expect the same

### WOOD COFFILL FUNERALS

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

### 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.'

### Anglican Diocese of Northern Territory

St Mary's Child & Family Welfare Service ASSISTANT SUPERINTENDENT

Child & Family Welfare/Administration Appointments to this senior position will be on the basis of the applicant's qualifications and experience in at least one of the above fields. Generally duties will be confined to one of these two fields.

We seek a committed Christian who is prepared to see their work in St Mary's and Alice Springs on a long-term basis. The position offers the opportunity to work with children of Aboriginal descent and their families or to supervise the administration required for this work to be continued.

Salary by negotiation Benefits provided Furnished campus accommodation Leave Fares Subsidised group assurance scheme Annual increment scheme Please apply to R. V. Gaff, Superintendent PO Box 78 Alice Springs, NT, 5750 Phone: 52 2833

## WCC NAIROBI ASSEMBLY REVIEWED

"What was it like?" "What good came of it?" "What about theology?"

These and other similar questions are the ones that were inevitably put to the returning delegates from the Nairobi Assembly of the World Council of Churches.

Maybe the best way of describing the Assembly is to seek to answer questions such as these.

"What was it like?" The impact of the thousand people assembled representing so many different Christian traditions, so many cultures, had to be felt to be understood.

Indeed, so sudden was the impact that several days were necessary to get into the swing of the Assembly meetings. Yet, it was not so overwhelming as to prevent personal contact.

After the initial plenary sessions were over, during which the main position papers were read, delegates met in groups of 10 to 15, first to discuss passages of Scripture then to discuss the themes of the Assembly. From the beginning individuals were involved in what went on.

It was, in every sense, a "delegates' assembly" and this is no more clearly seen than when one compares both before and during the conference with the final reports.

These final conclusions present the delegates' assessment of the main position papers and the delegates' own views pressed firmly home into the output of the Assembly.

If there is one criticism on that score it was that there seemed insufficient time for the many who wished to speak on the main themes of the Assembly to do so.

The floor contributions were on the whole very good, many outstanding.

There was a great variety of opinion and the draft conclusions seemed to reflect the clear differences that existed amongst the delegates.

"What good came of it?" This is no easy question to answer, and it is a question that comes to anyone returning from an overseas conference, no doubt, on conferences other than church ones.

First there must have been for all present the experience of meeting Christian traditions of which one was only dimly aware.

To have sat in a Bible study group with Czech Reformed, Coptic Orthodox, Finnish Lutheran, and American Mennonites is an educational process in itself.

Particularly so, when there are only a dozen in all so that one can probe the views of others and have one's own views probed as well.

Also for many of those present there was a sharp



Metropolitan Philaret of the Russian Orthodox Church in the Ukraine, at the WCC Fifth Assembly meeting last November.



By Bishop Donald Cameron, Assistant Bishop in Sydney Diocese, who attended the WCC Fifth World Assembly last November as an Anglican delegate.

exposure to the convictions and the hopes of the Third World Christians.

For some this must have been a disturbing process.

One of the most telling questions asked during the Assembly came in a speaker's response when the questions of justice and freedom were being discussed.

"Is God pleased with the world the way that it is?" If not, is he doing anything about it? If not, should we be doing anything about it?"

This remains a challenge which cannot be avoided.

One was also disturbed by concrete confrontation with people to whom economic disability, poverty oppressive government were a daily reality and there was the process of learning to think again of where one came from, and to start once more

to be grateful for freedoms one had taken too readily for granted.

On the other side, too, it must have been an interesting experience for delegates from other parts of the world to listen to those from the West strongly criticise their own governments and leaders and yet do so secure in the knowledge that they could return safely to their own homes and families.

Thus the challenge came both ways.

"What about theology?" There was no shortage of theological skill and talent in the Assembly. There was Robert McAfee Brown from Stanford, Jurgen Moltman and Peter Beyerhaas from Tubingen, Klaas Runia from Amsterdam, David Hubbard from Fuller and many other equally well-known names.

Such men represented a very wide range of Christian thought and opinion.

Theology was in no sense given second place.

The World Council has been associated with a particular theological slant. One of the pleas evangelicals would make in the World Council, is that there is a recognition of a genuine pluralism.

It is far better to have differing points of view set side by side, than to attempt to

reach a synthesis which in the end may be less than honest and presents with clarity no single point of view.

Nairobi saw a shift in the Ecumenical course of direction.

The affirmations "that the Great Commission which asks us to go into all the world make disciples and baptise them in the Triune name should not be abandoned, betrayed, disobeyed, or compromised."

And "We are opposed to any form of syncretism, incipient nascent or developed, if by syncretism we mean human attempt to create a new religion out of elements taken from different religions" should be noted.

These words represent foundation elements of the Christian faith that were

heard, if at all, only in very muted tones in the reports from Uppsala and Bangkok.

"What about politics, Communism and the programme to combat racism? Many, especially in America, have associated the World Council

with a strong left-wing political stance. It has been said that it is 'soft on Communism'."

In reply to that one recognises that many delegates come from countries in Eastern Europe and Russia.

Their participation in the World Council would appear to be in fact, if not by explicit agreement, a tenuous one.

Resolutions on religious

freedom in the Soviet Union and a call upon the Soviet and other Communist countries to implement the religious freedoms to which they give lip service were carried, though in the end, in a modified form.

This aspect of the World Council's activities has probably been reported and misrepresented upon more than any other part of its activities.

This may very well be due to certain failures on the part of the Council itself to present clearly its own case.

The details of the debate became too complex to describe in detail, but a resolution to place certain restrictions on the racism programme was defeated by a substantial majority.

There is no doubt that the black African delegates, irrespective of their theological

convictions, were solidly behind it.

By and large, it could be said that the Nairobi Assembly represented a watershed in the Ecumenical story.

In comparison with Uppsala and the Salvation Today Conference at Bangkok, a new note, present in the early Assemblies, was re-captured.

A concern for salvation in a supernatural New Testament sense was clearly stressed both in the position papers and in the conclusions.

If, at times, the emphasis of a conservative and traditional kind appeared to contradict other statements, this at least represents the kind of pluralism that is an inevitable part of the World Christian Forum.

Also, the World Council in its Assembly provided a unique Christian Forum in the World today.

The very conflicts which it gathered within its meetings are the conflicts of the churches of our time.

No single person will agree with all that came out of Nairobi, but the convictions that were expressed there, the questions that were asked there, are part of the world in which we live.

And if we cannot, as we certainly will not, share all the convictions, the questions asked at Nairobi are questions that we are compelled to take seriously.

## FIFTH WORLD MEETING OF CHRISTIAN CHURCHES



Masai singers delighted the crowds at the opening ceremony of the WCC Fifth Assembly in Nairobi, last November. They came from an Anglican church.

One noticed similar administrative difficulties dealing with resolutions on Timor which appeared to place Indonesian Government in an invidious position.

On the other hand one also saw the courageous statement from Canon Burgess Carr of the All-African Conference of Churches issued to all delegates at the conclusion of the Congress in which the lack of political and other freedoms in African states was criticised in forthright and uncompromising terms.

The Programme to Combat Racism, which has seized headlines in both church and the secular press, came in for only slight mention in the plenaries, probably, in view of the publicity, too slight.

This aspect of the World Council's activities has probably been reported and misrepresented upon more than any other part of its activities.

This may very well be due to certain failures on the part of the Council itself to present clearly its own case.

The details of the debate became too complex to describe in detail, but a resolution to place certain restrictions on the racism programme was defeated by a substantial majority.

There is no doubt that the black African delegates, irrespective of their theological

convictions, were solidly behind it.

By and large, it could be said that the Nairobi Assembly represented a watershed in the Ecumenical story.

In comparison with Uppsala and the Salvation Today Conference at Bangkok, a new note, present in the early Assemblies, was re-captured.

A concern for salvation in a supernatural New Testament sense was clearly stressed both in the position papers and in the conclusions.

If, at times, the emphasis of a conservative and traditional kind appeared to contradict other statements, this at least represents the kind of pluralism that is an inevitable part of the World Christian Forum.

Also, the World Council in its Assembly provided a unique Christian Forum in the World today.

The very conflicts which it gathered within its meetings are the conflicts of the churches of our time.

No single person will agree with all that came out of Nairobi, but the convictions that were expressed there, the questions that were asked there, are part of the world in which we live.

And if we cannot, as we certainly will not, share all the convictions, the questions asked at Nairobi are questions that we are compelled to take seriously.

**CHRISTIAN YOUTH WORKER**

The Anglican Home Mission Society is opening a Girls' Hostel at Hurstville. It will accommodate up to eight girls, sent to us by the courts, who live at the hostel and go out to work. We need a committed Christian woman, 20-35, as a residential youth worker. The position calls for someone with experience in running a household, able to show initiative and not afraid of responsibility. Above all, she needs a real concern for troubled teenage girls and a willingness to help them in every possible way. Some previous experience in working with adolescent girls would be an advantage. The home is well equipped and comfortable. The salary is good and the rewards are more than just financial.

Please apply in writing to:  
The General Secretary,  
Anglican Home Mission Society,  
387 Kent Street,  
Sydney, 2000.

**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

**Good News**  
for Householders who are non-drinkers

**ANSVAR**  
have just introduced an improved **HOUSEHOLDER'S PROTECTION POLICY**  
that will save you time, trouble and money

There are 9 needs for protection every householder should know

We know everyone has different needs. That's why Ansvar offers you many options in one straightforward policy. For full details, without obligation, please contact your nearest Ansvar office listed below.

**ANSVAR**  
the insurance company for non-drinkers

VIC: 18 Collins Street, Melbourne, 3000. Tel: 63 9711  
N.S.W.: 781 Pacific Highway, Chatswood, 2087. Tel: 412 4644  
QLD: 182 Ann Street, Brisbane, 4000. Tel: 21 8449  
S.A.: 33 Pirie Street, Adelaide, 5000. Tel: 87 3554  
W.A.: 187 St. George's Terrace, Perth, 6000. Tel: 21 6291  
TAS.: 81 Bathurst Street, Hobart, 7000. Tel: 34 6417

## Statistical variations in church attendances

Sir, It was disturbing to see the conclusions reached by the Rev Vernon Turner of the Christian Broadcasting Association in his recent "Australian Radio Times."

In an editorial headed "Let's Face Facts" Mr Turner said: "Latest figures show 5 percent of Australians go to church and about 1 percent are dedicated Christians."

It is not known where Mr Turner got his facts from — but they are wrong!

A Roy Morgan Poll taken in 1974 showed that 3 million Australians go to church every week — slightly less than 25 percent — and one could assume that as these people go weekly, that they may be taken — in the broadest sense — to be dedicated Christians.

Another survey taken by the Anglican Church in 1972 by the Roy Morgan Research Centre, showed that 28.6 percent of Sydney-siders went to church monthly.

Broken down further, 4.9 percent went twice weekly, 15.5 percent went weekly.

Mr Turner has done an excellent job and conducted a unique Christian ministry over the years for which he should be applauded.

However, he sells himself short when he attempts to sell the church short, in such a way by giving misleading figures regarding church attendance.

The question is how did he come up with these figures. Did he visit the churches in his district and count up those in attendance?

If that is how, it is a most unprofessional way for a man with his wide knowledge of radio ratings and surveys.

The second question is why? Was he trying to prove that because so few people go to church, that he should have an FM radio licence to reach the "95 percent who haven't heard the Gospel?"

In the editorial Mr Turner says: "The Association (CBA) has applied for a licence for a Christian FM Station in Sydney so this modern philosophy can be put into practice — "Quality of Life" and "People who

# Letters

TO THE EDITOR

In reality, the number of assumptions involved in hypotheses of the development of life are far more numerous than the two that are listed.

The Christian knows that the past has not always existed, that there was a starting point, and that the universe was created.

However, he cannot say when the universe was created or how it was created, he can only say who created it.

The "when" and "how" are problems that concern scientists.

It should be pointed out that science is continually developing (I refrain from using the term evolving).

Theories and hypotheses are constantly being developed, refined, and abandoned in favour of new and better ones.

Darwin's concept of evolution is by no means accepted by all biologists, other views on the development of life have been proposed.

The Biblical accounts of creation in Genesis 1-2 give ammunition to neither the evolutionist nor the Christian (if you care to consider that they are mutually exclusive groups) for the simple reason that the two groups are not concerned with the same problem.

So what if the first life forms were some form of anaerobic algae that probably developed some three billion years ago!

Christians are concerned with the human-spiritual, Man-God situation of today, not of three billion years ago.

The Bible was written in historical times, it describes historical men (and women) and historical spiritual attitudes and has nothing to say about the earth prior to man's occupation, other than that God's creation was good.

Mr Howard refers to this book as a possible "death-blow ... to dispensationalists who are prepared to be honest with the Word, both written and living", the implication being that dispensationalists tend not to be honest with the Word.

I do not seek to justify any scheme of eschatology; rather, I point to the ungracious attitude held toward people whose doctrinal opinion differs from that of the reviewer. This is a common failing amongst evangelicals today.

The insinuation that those who hold to a different doctrinal viewpoint to our own do so as a result of a deliberate and sinister mishandling of the Word, is one used by most evangelicals involved in doctrinal confrontations (eg Calvinist vs Arminian, Charismatic vs Non-Charismatic, Pre vs Post vs A — millennial, infant baptism vs "believers" baptism, etc, etc).

Surely this is a day in which we should strive to maintain the unity of the Spirit so that the world will see Christian love and brotherhood demonstrated amongst evangelicals (of the prayer of Jesus in John 17).

I ought not doubt the sincerity and honesty of my brother who interprets the Word of God in a way that I do not.

It is a strange act of life that two equally honest and godly men can meditate and pray on particular doctrinal

Jesus Christ has and is doing for us.

Finally, I would like to say that as a Christian I have no qualms about investigating the geologic past.

In no way do I feel that my God-given faith will be destroyed or that I will find that God doesn't exist.

I, with the author of Genesis and many fellow Christians, see that God's creation is good and enjoy exploring it.

S. J. RILEY, North Ryde, NSW.

## Christian's views on Creation v Evolution

Sir, I am forced to point out that Dr Rockwell's article ("Record", October 30, 1975) by no means provides a satisfactory answer to the apparent conflict between the Biblical account of creation and evolutionary theory.

The biblical and scientific of the conflict can only be examined in terms of the nature of the scientific approach to understanding and unravelling development of the universe.

Any branch of science is based on a certain set of critical assumptions.

In geology and paleontology the critical assumptions are:

1. The principle of uniformitarianism — the physical (natural) laws, which the scientist seeks to identify, have always held true, and ...

2. The principle of time continuance — time has always progressed and existed.

The situations that are described in the Bible involve men as we know them, with social and psychological attitudes that are clearly recognised in the 20th century.

It is the present and future spiritual and physical condition of men that concerns Christians, not the life-style of the trilobite.

Christians should be wary of attaching their faith to particular scientific views.

We are not Christians because of what science propounds, we are Christians because of what an historical

**Appeals HOME OF PEACE HOSPITAL**  
(Deaconess Institution) EVERSLIGH  
274 Addison Road, Petersham NERINGAH  
Neringah Avenue, Wahroonga GREENWICH  
River Road, Greenwich

These hospitals (320 beds) undertake specialised medical and nursing care of chronically ill patients of any age, nationality or religious faith.

These hospitals are co-operating with certain general hospitals in the retraining of eligible patients to return to their normal environment (home, etc).

Your help is urgently needed for our immediate and future needs, including the rehabilitation units at each hospital.

**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

questions and arrive at different conclusions.

Of course one must be dogmatic and preach what one sees as God's revealed truth; and frank discussion and sharing of differences can only be helpful.

But both these functions can be carried out without the accusation of dishonesty being thrown at those who have (from the same Bible) arrived at different conclusions.

It is true that God cannot express two minds concerning one thing, but let us have more charity one to another in the light of the possibility of divine revelation being mixed with human ideas in the process of interpretation (whatever schools of thought we follow).

Most of us have held views in the past to which we can no

longer subscribe; might it not be that some of our present views may one day appear equally untenable?

Let us by all means know what we believe and preach it enthusiastically!

But let us be careful not to accuse others of dishonesty when they arrive at an understanding of some doctrine that we do not hold. May Christian love be the order of the day.

DAVID E. CHISLETT,  
Christian Life Centre,  
Marsden Street,  
Lower Hutt, NZ.

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

**BRITAIN : EUROPE THE HOLY LAND**  
Bring a group — travel free  
A London Christian tour operator with long experience Australian parties plans visit end March, 1976, to offer services for 1977. Will gladly adapt own itinerary to suit appointments.  
Write A. C. Scott, Highway Holidays, 1a Snow Hill Court, London, EC1A 2DJ, England, or telephone MR WEST — MELBOURNE 44 3294.

**SYSTEMATIC BIBLE STUDY IS ESSENTIAL**

for the formation of Christian character and as a basis for Christian living. Study and Scriptures this year with the Moore College correspondence course prepared especially for group and home study by all who wish to understand the Christian faith and become more effective in Christ's service.

Each term you will receive ten printed lessons, plus a list of helpful reading and a copy of "Guide to Effective Study". The subject next term is New Testament I with study notes prepared by Archbishop M. Loane. Then term by term you will be able to continue with your study of Scriptures, Christian Doctrine and other aspects of Christian teaching.

You are able after two years to qualify for the Sydney Preliminary Theological Certificate (SPTC) and at the conclusion of the course for the Certificate in Theology (ThC). Write today, without obligation for a copy of the course prospectus to:

The Secretary for External Studies  
Moore Theological College  
7 King Street, Newtown, NSW, 2042  
Telephone: 519 6460

**Sufos Tapes**  
SCRIPTURE UNION FELLOWSHIP OF STUDY  
EXPOSITION ON THE LIFE OF SAMUEL  
This tape provides you with a new dimension in a relevant method of Christian teaching.  
With each tape there are printed study questions for personal, family or group use.

**Expositions by Rev. Dr. Alan Cole Dr. Bill Andersen**

Listen to the tapes anywhere —  
• While you are busy in the home  
• While driving the car • as a group

**SERIES OF 7 TAPES**  
PRICE \$3.95 EACH, plus postage

**SET OF 7 TAPES**  
PRICE \$26 (SAVE \$1.65)  
Plus packing and postage

AVAILABLE AT YOUR NEAREST  
SCRIPTURE UNION OFFICE  
OR BOOKSHOP

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

## DECIBELS AND DEVOTIONS



## RESTRUCTURING OF HM SOCIETY

The Anglican Home Mission Society has begun to streamline its administrative structure in a bid to meet the demands of today's rapidly changing welfare scene.

From January 1, 1976, its major operations will be consolidated into two divisions, under separate department heads.

Miss Eileen Armstrong will continue as Director of Nursing, while the Rev W. V. Payne has been appointed to the newly-created position of Director of Welfare.

Miss Armstrong will be responsible for all aspects of the work of the nine Chesalon Homes for aged people, and for the Chesalon Home Nursing Service.

She will also supervise any extensions of the Chesalon ministry, possibly in the area of Day Care Centres.

Mr Payne's responsibility will include the Anglican

The walls of St Andrew's Cathedral, Sydney, almost shook with sound and the cathedral's (pictured at left) columns were splashed with coloured lights for the Youth Celebration on Saturday, December 20.

Hundreds of young people were present to hear the Christmas message.

The pews were removed from parts of the cathedral and a platform erected in the transept's cross aisle to accommodate the Harvest Theatre and Christian folk rock groups, who bought a hearty response from the enthusiastic young people.

The unique occasion was organised by the Diocesan Youth Department, under the guidance of the Rev Terry Dein, in consultation with the Precursor, the Reverend Bill Graham.

It co-ordinated the efforts of the Anglican Youth Department, the CEBS, the GFS, with the help of Andrew's Club, the cathedral's own youth organisation.

The Dean, Dean Lance Shilton, was quizzed by Don Robertson, on the place of the cathedral today.

The Dean replied: "A magnificent building like this helps us recognise the sovereignty of God, His majesty, His transcendence, and His power, in comparison to our insignificance. 'If we think we are as big as God, our God is too small.'"

A similar celebration is planned for 1976.

## African Christian leader dies

Dr Byang Kato, general secretary of the Association of Evangelicals of Africa and Madagascar, drowned while swimming at Mombasa, Kenya, on December 19.

Aged 39, he is survived by his wife, Jummali, and their three children, Debbie, Jonathan and Paul.

Byang Kato was converted to Christ in his teens through the ministry of a missionary of the Sudan Interior Mission and Nigerian school teacher.

He studied at Igbaja Bible College in Nigeria, and for his BD at London Bible College.

He was appointed the first full-time general secretary of the Association of Evangelicals in Africa and Madagascar in 1973 and also as secretary of its Theological Commission involved in plans for evangelical theological colleges for

## Temperance Alliance cider-tasting aim: 'None for the road'

Lunch-hour strollers in Sydney's Hyde Park, were greeted by young ladies carrying trays of cool, refreshing fruit juice and cider during the hot noontime of Thursday and Friday, December 11 and 12.

This was part of the effort by the New South Wales Temperance Alliance to introduce non-alcoholic drinks to the general public and so encourage them to use such drinks at parties during the festive season.

Attractively-decorated tables were set up for the various forms marketing such drinks, who then provided more than 100 gallons of drinks as well as gelato fruit ices.

Between 12-2 pm, speakers addressed the crowds of passers-by every half-hour.

State parliamentarian, Mr Milton Morris, the former Minister of Transport, spoke of the carnage on the roads at Christmas and the need for safe driving.

Cricketer Brian Booth spoke as a leading sportsman. Dean Lance Shilton, Dean of Sydney, spoke against the normal drinking associated with Christmas and reminded those present of the Christ of Christmas.



The Anglican Dean of Sydney, Dean Lance Shilton, addressing passers-by at the NSW Temperance Alliance's non-alcoholic drink demonstration in Hyde Park, Sydney. Mr Ron Taylor, Alliance chairman, is at far right. — Photo courtesy Ramon Williams.

Mr Lance Hutchison, general secretary of the NSW Temperance Alliance, said: "Our aim is road safety, as well as the positive side of the alternative drinks available. The emphasis is 'None for the road.'"

Mr Ron Taylor, chairman of the NSW Temperance Alliance, remarked, when asked how the idea was first conceived: "We noticed how popular the wine-tasting exhibitions had become and thought, why not taste non-alcoholic drinks?"

— Ramon Williams, Worldwide Audio-Visuals.

## HAILSTORM AT TOOWOOMBA!!!

**ST LUKE'S CHURCH & RECTORY**  
**AGED PERSONS HOME**  
**CHURCH SCHOOL**  
**ALL SEVERELY DAMAGED**

Please send Donations to help with restoration to —

**THE NATIONAL HOME MISSION FUND DISASTER APPEAL**  
(Tax Deductible)

135 Bathurst St, Sydney, 2000  
PO Box 37, Dalby, Qld, 4405  
BCA, 196 Flinders St, Melbourne, Vic, 3000  
77 Beulah Rd, Norwood, SA, 5067  
Box N1024, GPO, Perth, WA, 6001

**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

## SAY "NO" TO RECEIVE

Total abstainers do better in health benefits by being in the ...  
**INDEPENDENT ORDER OF RECHABITES**  
ASSURANCE — SICKNESS  
(Contribution ceasing at age 60 for women, 65 for men)  
MEDICAL, HOSPITAL, ETC, FAMILY COVER

**SEND FOR COUPON**

Mr Angus Barr,  
District Secretary,  
I. O. Rechabites,  
1st Floor, Rechabites House,  
85 Campbell St, Surry Hills, 2010

Please send Rechabite information

Mr/Mrs/Miss .....

Postcode .....

For free, friendly and courteous advice on travel anywhere, consult  
**MITCHELL'S INTERNATIONAL TOURS**  
Accredited agents for all major airlines and shipping companies. General agents for Frames Tours Ltd. of London. At no extra cost, our international experts will promptly, and efficiently handle all your travel requirements.  
**5th FLOOR, ASBESTOS HOUSE, 65 YORK STREET, SYDNEY, NSW, 2000.**  
PHONE 29 4136  
(AT CORNER OF BARRACK STREET)

## 188th anniversary of the first Christian service in Australia

Each year in the Church of St Philip, 3 York Street, Sydney, an interdenominational service commemorating the first Christian service in Australia is held on the nearest Sunday to the original date.

This year, the 188th anniversary, will be held at 3 pm on Sunday, February 8, when the occasional preacher will be the Rev Bernard Judd, MBE, ThL, Rector of St Peter's, East Sydney, and Secretary of the NSW Council of Churches.

The service is held in St Philip's as the first Christian service was conducted — "under a great tree" somewhere near the present Circular Quay by the Rev Richard Johnson, who was Chaplain to the Fleet and also Chaplain at the first St Philip's Church, which was erected in Lang Park opposite the present church.

Leaders of various denominations as well as representatives of the Government, Municipal leaders, church organisations and historical societies normally attend, and all interested people are warmly invited to be present on this occasion.

"The restoration of the church has begun and it is hoped eventually to have it completely restored to the original Blackett design," the church's associate rector, the Rev Norman Fox, said this week.

## "DISCOVER THE WORLD IN '76"

Once-in-a-lifetime 47-day world tour  
Retrace our Lord's steps throughout Israel  
Inclusive jet travel, luxury coach tours and hotel accommodation at low economy cost  
**DEPARTING SYDNEY — JULY 17, 1976**  
Open to all interested persons

Tour these exciting countries — USA, Central America, Great Britain, Holland, Germany, Switzerland, France, Israel, Italy, Russia, Japan and Hong Kong.

Enjoy optional International Christian Fellowship meetings and World CE Convention (South America).

See contrasting lifestyles at first hand in Communist, Asian, American, European and Middle East societies.

**YEAR OUT AND RETURN TODAY**  
Rev Fred Nile, Festival of Light,  
PO Box A87, Sydney South, 2000.  
Please forward a FREE colourful detailed "Discover the World in '76" world tour brochure.

NAME (Mr/Mrs/Miss) .....

ADDRESS .....

Postcode .....

AUSTRALIAN CHURCH RECORD, JANUARY 22, 1976 — 5

## 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, 23 Beaufort Street, Perth 9:30 am and 7:30 pm. Rector: Bryan F. Hall. All welcome.

COORPAROO: St Stephen's, Brisbane, Cr. Cavendish and Chatsworth Roads, Victoria, 7:30 and 9:00 am Holy Communion, 11 am Morning Prayer (Holy Communion 1st Sunday, 7 pm Evening Prayer). Rector: Rev Harry Goodhue.

### Wanted

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

### Positions Wanted

EX STUDENT — LAY READER would like parish work. Two weeks hospitality only. L. Stuart, 56 Eastview Avenue, North Ryde.

## Marriages 'have to be worked out'

"Marriage Without Pretending" by Anne Townsend (ANZEA Books) paperback 95 pages Recommended Price: \$1.50

**SYLVAN GLEN GUEST FARM**  
Enjoy peace, quiet, log fires, barbecues in Southern Highlands amid stately oaks and evergreen ferns. Farm cooking. Concessional rate for House Parties.  
Phone Sydney 639 2297 or Penrose (048) 84 4306

**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

**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

**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

**WORD BOOK CLUB**  
invites you to select  
**ANY 3** valuable WORD or CREATION HOUSE hardcover Christian books for only \$1.25 each (value up to \$6.00 each) (plus a small packing & insured postage charge)  
Following your initial purchase, your only obligation is to purchase 6 more books within the next 12 months at a special Club discount of 20%. You may select any book from the hundreds of WORD and CREATION HOUSE books. Please send me the free catalog of books available through the WORD BOOK CLUB plus Club information —  
Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
Mail to: WORD BOOK CLUB  
(A Division of The Gospel Film Ministry Ltd.)  
18 - 26 Canterbury Rd., Heathmont 3135 Phone 729 3777

## A comfort 'for those in sickness'

"A Book of Comfort" (for those in sickness) by P. B. Power Banner of Truth 40p UK

This may be termed, in the best sense, an "old fashioned" book. It seems to fulfil well the prayer of the author which I quote for itself and as the best possible indication of the purpose of the writer in producing it.

"Blessed Lord, this is 'A Book of Comfort'; and that it may be indeed, first we must be sure of what Thou art."

"O Thou most worthy Judge Eternal, we have no comfort in ourselves, and unless Thou hadst revealed Thyself as a comforting God we could have had none in Thee."

"Thy justice and power and majesty are no comforting to us if they are alone."

"It is what Thou tellest us of Thyself that gives any joy."

"We would not presume to look for comfort in the direction of Thyself if Thou hadst not pointed out to us the way."

"Show Thyself to us Thou art in Thy Word. Comfort us with kindness that is in Thyself."

— Geoffrey Feltham.

## Holy Land illustrated

"The Land of Jesus" by Father Jean Roger Sadan Publishing House Tel Aviv: English Agent, Mowbrays Price: 4.95 in UK 120 pages

This is a delightful little picture-book on Israel of the sort to which we are becoming accustomed nowadays — with 40 photographs in colour, and many more in black and white, all accompanied by a running explanatory text.

The text is clear, reliable, and at the same time devotional.

As the book itself says, it will be either a treasured souvenir for those who have had the privilege of a visit to the Holy Land, or a good introduction to the land for those who have never seen it.

It would make an ideal gift in either case, and is to be highly commended.

— Alan Cole.

## Interpreting the Old Testament

"The Authority of the Old Testament" by John Bright Baker Book House 1975 (reprint of 1967 edition) 272 pp, \$U\$4.95

The weakness of this book is its unsatisfactory treatment of the subject indicated in the title.

It is the same weakness as that shown by the whole American Biblical Theology Movement (exemplified by Bright's contemporary G. E. Wright) in its failure to establish a theology on a true base of biblical inspiration and authority.

Bright's controversy with the radical historians (Noth, Alt) demonstrates that the main difference between them is over the balance of probability, not over inspiration.

For Bright, then, the authority and the probable historicity of the documents of the OT amount to much the same thing.

## BOOKS

But as a survey of the history of hermeneutics, and as an analysis of where the problems in the Christian interpretation of the OT lie, this book remains one of the best things to have appeared in years.

It is a mine of information for all who want to understand how we use the OT in a Christian context, and it is presented with Bright's characteristic lucidity and in his usual readable style.

The bibliographic notes and references are superb, and suffer only from not having been updated since the book first appeared in 1967.

— G. Goldsworthy.

## Called to 'live out' his sermon

"The Divine Yes" by E. Stanley Jones Abingdon \$6.35

This volume is the last of the many by this esteemed author, missionary and evangelist. The circumstances are worthy of noting.

At the age of 87 Dr Jones suffered a crippling stroke. He recovered sufficiently to commence, at great effort, one last testament to the grace of God. He died in 1973.

Some 50 years earlier he had been helped by the translation by Moffatt of 2 Corinthians 1:19-20. "The Divine Yes" has at least sounded in Him, for in Him is the 'Yes' that affirms all the promises of God."

Many times, in many languages he preached on His text.

— Alan Cole.

# Get your money's worth on child endowment

We can arrange to have your child endowment paid directly into your Provident Building Society account — or into a special Provident account opened specifically for the purpose.

It's a free service. And the benefits are obvious.

Firstly, you get your money's worth. A high interest rate, with no minimum deposit period. Secondly, your payment will be credited to your account every month — not every three months as with other institutions. So you not only get more interest — you get it earlier, and your endowment money is available sooner. A Provident account keeps your money completely safe, too — and you can withdraw by cheque at any time.

It's easy to arrange, too. Simply call your Provident office. They'll be pleased to handle all the details for you. Then just sit back — and watch your child endowment grow.

You'll get your money's worth

**PROVIDENT BUILDING SOCIETY** 8 1/2% pa

36 York St., Sydney, Tel. 290-1000, 29-2287. Between King & Market Sts. Also at Wrens, Auburn.

This paperback is the second book of Prayers for Women by Rita Snowden.

It contains prayers in everyday language for 31 days with accompanying Scripture Readings for each day from Old and New Testament alternately.

For those who find it helpful to have printed thoughts and phrases around which to formulate their prayers, this collection of prayers is sensitive and very comprehensive.

However, the prayers are phrased in such a way as to pre-suppose an "ever-victorious" person whose heart is always perfect towards God — or at least a person who is always aware of their shortcomings.

I find this an unrealistic approach to prayer which is, I believe, a spontaneous opening of one's heart to Jesus just as it is.

Insofar as the author is trying to direct women's minds to the attributes of God, the prayers are helpful and could be used to advantage, but the specific petitions in the second half of each prayer seem superficial.

A minor point, but it is necessary to have a special book of prayers for women (and I doubt it why must the cover depict the inevitable "feminine" lace cloth, flowers and pious picture).

— A. Reid.

## 'Realistic approach to prayer'

"More Prayers for Women" by Rita Snowden Fontana Books 124 pp, \$1.50



Now! A complete 400-volume pastors' library you can carry in one hand! Micro Fiche puts a thoroughly indexed resource library at your fingertips. An invaluable tool for every pastor and bible student. For free demonstration in your home in January, phone Sydney 909 2201.



# SCHOOLS: 'JOB-FACTORIES' — OR 'PEOPLE-PLACES?'

This year while Don Howard is busy England-watching at close quarters it will be my task to write his column.

So first of all, best wishes to Don and family for good travelling and mental and spiritual refreshment. We will try to keep his pen warm till he returns for it.

At this time of the year the great education machine has slowed down and come to a halt.

The schools are dotted across the land like empty factories with all the workers on strike.

And to those most dissatisfied with "the education system" that is just about what they are: factories, churning out a plastic product.

Kids not enjoying their education and being made into cogs to fit the great factories of consumerism; no one prepared for living because everyone is being prepared for making a living; individualism and creativity replaced by regimentation, indoctrination, and finally being stamped with a ticket that allows the bearer to pass through the appropriate gate into an occupation for which he has been processed. And so the lament goes on.

Educationalists produce in me profound feelings of sympathy — and sometimes irritation (probably very like that produced in them by clergymen writing about education!).

I do not know how you make education work for us

## 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 CHOIR**  
Cassocks  
Girdles  
Surplices  
Stoles  
Black  
White  
Shirts  
Collars —  
Studs  
Hoods  
Praying  
Scarves  
Choir needs

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

## 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

## The Church Missionary Society invites applications from TYPISTES

Interested in working in the Society's Field Headquarters Office in Darwin. We are looking for a Senior with Accounts Payable and General Office experience. A car driver's licence is necessary. Active Church Affiliation and Minister's reference essential.

A single flat is available. For further details please write to:  
93 Bathurst Street, Sydney  
or phone Sydney 61 9487

## On and off the record

— BY DAVID HEWETSON

To him any child shown the best would automatically accept and follow it, and all children were so obviously conscientious and industrious that any form of test was an insult.

To the businessman, education had only one function: to help one "get on" in life and to prepare one for the fierce competition that this involves.

I have often wondered what kind of an education Moses got when he "was trained in all the wisdom of the

Leonardo Da Vinci was the last of that kind.

And this surely is one of the great problems. No one can take in all the data that is available, so specialisation and selectivity soon became a ruling principle.

Like a great oil refinery the system siphons people off at different levels and isolates them from the rest of what there is to be known.

At the worst, this produces ivory-tower academics on one hand and crude super-mechanics on the other.

The church has probably played a bigger part in its time in education than any other agency. Mediaeval churchmen and their successors educated the Western world; and missionaries educated the greater part of the non-Western world.

Well, Christendom is gone and those halcyon days will never come again. Christians must take their place alongside others in the attempt to influence education, educationalists and those being educated.

We will not always agree with the others, although sometimes we will, partly.

At other times, since we are concerned about persons and their fullest enrichment, we will have things to say which are unique and revolutionary.

Sometimes it will be not in public, but (as with Moses) in our homes that the most powerful educative work is done.

Emil Brunner wrote ("Christianity and Civilization", 1949): "We agree with 18th century humanists that the idea of personality must be the centre of education."

"But it is just in the understanding of personality that the roads part. From the point of view of Christian faith, personality is not something given, which only needs development, but it is a relation.

"Personality is rooted in the relation to God... Its centre is responsibility, understood as the response to man of God's call. It's true realisation, and therefore true humanity, is existence in divine love becoming concrete in love towards our neighbour."

## CHURCH EXPANDS TO MEET GROWING SYDNEY DIOCESE

On Friday, 13th February, the Rev Graham Defty will be instituted as resident Minister of the New Housing District of Glenquarie, south west of Sydney. This large new area has resulted from the rapid expansion of population in the two neighbouring suburbs of Glenfield and Macquarie Fields, thus the new name of Glenquarie.

This Parish was originally part of the parish of Denham Court and Rossmore which has long had full Parochial status and is also growing at a rapid rate. Already some 15,000 people live within the boundaries of the Glenquarie estate which is made up of both Housing Commission and private development. Indeed the Housing Commission has done its very best to integrate their very best to integrate their homes into the community

# AUST COLLEGE OF THEOLOGY RESULTS

The Australian College of Theology has announced the following examination results for its class list of 1975:

**ThSchol** (Scholar in Theology) Completing Certificate (In Alphabetical Order)  
Ndiraka, Francis Nzaganya, ThL, Tanzania.  
Weiss, Noel Eric, LTh, DipRE, Canberra-Goulburn.

**Pass (Part I Only)**  
Campbell, Kenneth Murray, Private, Grafton.  
Dean-Jones, Keith Michael, BA, St John's, Newcastle.  
Heusser, David Nicholson, St John's, Grafton.  
Melnes, Raymond John, St John's Melbourne.  
Rita, Sister, CHN, Melbourne.

**Pass (Part II Only)**  
Colyer, Alan Stewart, Private, Tasmania.  
Edwards, Trevor William, BA, Moore, Sydney.  
Fraser, Phillip Nelson, BA, Moore, Sydney.  
Hudson, Timothy Edward, BA, Moore, Sydney.  
May, Daphne Jean, Moore, Sydney.  
Noble, Susan Mary, BA DipEd, Moore, Sydney.  
Pitt, John Matcham, BA, Moore, Sydney.  
Poulton, Ross Osborne, Moore, Unattached.

**Waugh, Rosemary, BA, DipEd, Moore, Sydney.**  
**Webb, Barry George, BA, DipEd, Moore, Unattached.**

**ThL (Licentiate in Theology)** (In Order of Merit)  
First Class Honours  
McIntyre, John Charles, Ridley, Melbourne.  
Cole, Graham Arthur, BA, Moore, Sydney.  
Payne, Robin Ashley, BA, DipEd, Moore, Sydney.  
Prideaux, Richard Arthur, BA, DipEd, Ridley, Unattached.  
Gilmour, David William, BSc, DipEd, Moore, Sydney.  
Mock, Joe, BSc, Ph.D, Moore, Unattached.  
Miller, Stephen Murray, BSc, Moore, Sydney.

**Second Class Honours**  
Begbie, Hugh McKay, BA, Moore, Sydney.  
Cook, David Andrew, Moore, Unattached.  
Marsh, Rodney Norman, BScAgric, Moore, Unattached.  
O'Nians, Coryn Judith, BA, Moore, Sydney.  
Weaver, Paul Blake, BA, Moore, Sydney.  
Tomby, John Nicholas, Ridley, Unattached.  
Hannaford, John Alfred Victor, Moore, Unattached.  
Thorpe, Dorothy Anne, BA, DipEd, Private, Unattached.  
Hargreaves, Gordon Russell, Ridley, Melbourne.  
Waterhouse, John Murray, BA, BEd, Private, Unattached.  
Christison, Patricia Jean, Moore, Unattached.  
Kennedy, Ross Melville, Moore, Sydney.  
Robinson, Michael George, Moore, Sydney.  
Smith, Malcolm, Private, Ecuador.

**Cooper, Paul Francis, BSc, Moore, Unattached.**  
**Hinks, Stephen William, BA, Moore, Sydney.**  
**Hubbard, Simon Timothy, Moore, Unattached.**  
**Heslehurst, Raymond Errol, Moore, Sydney.**  
**Grey, Bruce Edwin, Ridley, Melbourne.**

**Pass**  
Lang, Edwin Siah, Ridley, Melbourne.  
Perini, Paul Frederick, BA, Moore, Sydney.  
Jones, Gregory Alan, Ridley, Tasmania.  
Tsai, Davie, BSc, Moore, Unattached.  
McAnulty, Alan Frederick, Private, Unattached.  
Slater, Keith Francis, Private, Rockhampton.  
Barrie, Robert Chadwick, Moore, Sydney.  
Le-Rossingol, David Edward, Ridley, Tasmania.  
Cheong, Clifford Arthur, Ridley, Melbourne.  
Tyndall, David Bruce, BA, Moore, Sydney.  
Scrimgeour, John, Private, Unattached.  
Vanderwolf, Dennis Arnold, Private, Rockhampton.  
Evenden, Edwin James, Private, Bathurst.  
Gibbons, Peter Robert, Private, Perth.  
Varnish, Michael Rowley, Private, Adelaide.

**THA (Associate in Theology)** (In Order of Merit)  
First Class Honours  
Poletti, Brenda, Private, Sydney.  
Dellitt, Jillian Christine, DBE, Adelaide.

**Herman, Lily, Private, Brisbane.**  
**Cowell, Katherine Anne, Private, Brisbane.**  
**Second Class Honours**  
Phillips, David Michael, DBE, Adelaide.  
Rachmat, Daudi, Illawarra Baptist College, Sydney.  
Hosking, Kay Rosanne, DBE, Adelaide.  
Stewart, Kenneth Duff, DCE, Melbourne.

**Sothern, Coral June, Private, Canberra-Goulburn.**  
**Baroo, Dasiga, Newton, PNG.**

**Pass**  
George, Hetty Isabelle, Private, Melbourne.  
Herman, Florence Mary, Church Army, Sydney.  
Harding, John Kingsley, Church Army, Sydney.  
Hayles, Gordon, DCE, Melbourne.  
Burni, Wellington, Newton, PNG.  
Baridau, Sebastian Itafaj, Newton, PNG.  
Borai, Richmond, Newton, PNG.

## YOUTH WORKERS' COURSE

The Anglican Youth Department of the Diocese of Sydney invites inquiries from prospective applicants for the above course to begin in March, 1976.

This is a full-time course for two years and involves training in theology, Christian education, evangelism and youth work. It contains a significant content of practical experience. All inquiries should be addressed to:

Rev Terry Dein  
Anglican Youth Department  
511 Kent Street, Sydney

## Mainly About People

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

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

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

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

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

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

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

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

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

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

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

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

8 — AUSTRALIAN CHURCH RECORD, JANUARY 22, 1976

Rev F. R. Gee, Curate at Beecroft, has become a missionary with CMS.

Rev M. Hill, Curate at Turramurra, has resigned to become a lecturer at Moore Theological College.

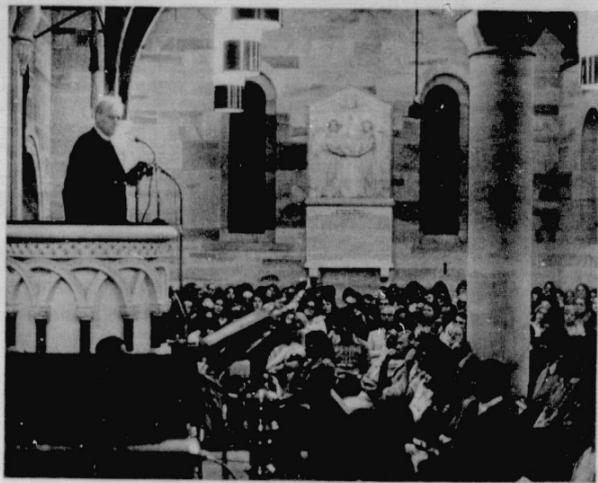
Rev A. S. Jones resigns as LT of Cook's River early in the new year.

Rev P. R. Brain, Curate of Sans Souci, Rev R. W. George, Curate at Beverly Hills, Rev P. Marshall, Curate at Manly, Rev J. S. Normand, Curate at Seaforth, were ordained as ministers in St Andrew's Cathedral on December 21.

Rev G. K. Nelson, Curate at Gympie, Rev M. A. Youssef, Curate at Caringbah, were ordained as Priests in St Michael's Provisional Cathedral on December 21.

Rev J. W. Magee, Curate at Epping, was ordained as Priest in St Stephen's, Coorparoo, Qld, on December 21.

Rev R. W. George, Curate at Beverly Hills, has become Curate at Wollongong.



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

## East European church fast-growing: Wurmbrand

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

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

Pastor Wurmbrand visited Australia briefly from November 29 to December 3, as president of the Christian Mission to the Communist World.

His visit was to raise support for his movement which assisted the "Martyr Church" in Eastern Europe, the organisation's field director for Australia, Mr Merv Knight, said.

Pastor Wurmbrand's Australian tour began in Perth on November 29-30, with both meetings attracting an audience of some 1800 people.

The pastor and Mrs Wurmbrand also addressed meetings in the Perth Christian Centre and the Mt Hawthorne Baptist Church. A special meeting for clergy was also held.

**CLERIC'S STAND CRITICISED**  
 The Parochial Council of St Laurence Church of England, Barraba, has sent a letter of protest to the Bishop of Newcastle regarding political statements made by the warden of St John's College, Morpeth, the Reverend L. A. Johnston, and 22 others at the college.

Comments regarding the political situation made by Mr Johnston and others were published in a Sydney newspaper.

The Parochial Council believes clergymen should not use the name of the Church to back either of the political parties.

The Vicar of Barraba, the Reverend M. Burrows, told the Parochial Council he believed the Church must be

**GIPPSLAND DIOCESE APPOINTS ARCHDEACON**  
 The Bishop of Gippsland has announced the appointment of the Venerable Norman McDonald as full-time Archdeacon to the Diocese of Gippsland.

This will take effect as from May 1, 1976. Archdeacon McDonald is currently the Archdeacon of East Gippsland and will retain this title.

He is also Rector of Bairnsdale but will resign from this appointment on April 30. The bishop has also appointed Archdeacon

## Christians persecuted in Mozambique

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

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

"Following are the facts," Mr Wurmbrand said: "Our mission was the first to announce the arrest of the Nazarene pastors, Arnold Doll, Hugh Fryberg, of some 15 African Nazarene pastors, of Mr Donald Milam of 'Teen Challenge' and others.

The charge against them is the distribution of Christian tracts. We possess a secret instruction of the leadership of the Frelimo to all its local committees charging them with the fight against religion, which is described as a divisive factor in the nation.

Infant baptism has been forbidden. All mission hospitals and schools have been nationalised. Their capital has been confiscated.

The mission-report No 5 of the German Missions-gmeinde confirms that churches are surrounded during the service. Frelimo-adherents enter in the churches and disturb the services playing on their instruments.

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

the point' of August 8.) The USA 'Congressional Records' (189/75) tells about atrocities as, eg, the

case of a black man, wounded, tied to a tree and compelled by the Frelimo to attend the rape of his wife and two daughters. His two sons were nailed to a tree. Our mission helps the persecuted church in Mozambique with great quantities of Christian literature and relief for suffering Christians."

• To page 3

## Dain to retire as committee chairman



With over two-thirds of the world's population yet to be reached with the Gospel of Jesus Christ, the Lausanne Continuation Committee agreed here to concentrate its energies on being a "stimulus and catalyst" to promote evangelism.

The forty-eight member group named to follow up the International Congress on World Evangelisation adopted a statement of aims and functions to guide its officers and staff until it meets again in 1978.

Committee members were nominated at the Congress in Lausanne, Switzerland, in July 1974 after nearly 2500 evangelical leaders participating in that gathering expressed a desire for continuation of its work.

In addition to adopting the aims and functions document, the panel also elected a new slate of officers. Serving as chairman for a two-year term will be Leighton Ford, a Canadian-born evangelist who has preached on every continent of the world. He is

vice-president of the Billy Graham Evangelistic Association and was chairman of the programme committee for the Lausanne Congress. The Presbyterian minister now makes his home in Charlotte, North Carolina, USA.

He succeeds as chairman A. Jack Dain of Sydney, Australia, an Anglican bishop. At the organisational meeting of the committee in Mexico City last year Bishop Dain agreed to serve for only a year. In its closing sessions here, the committee voted its appreciation for his service, not only as chairman of the Continuation Committee but also as executive chairman of the planning

• To page 8

## ON OTHER PAGES . . .

- Notes and comments — Page 2.
- Jesus the poor communicator — by John Davies — Page 2.
- Letters to the editor — Page 6.
- On and off the record — Page 6.
- Mainly about people — Page 8.



Pastor Richard Wurmbrand

## EDITORIAL

# WALKING WITH GOD

It is now about twenty years since thousands flocked to the theatres to see Mario Lanza in the film "The Student Prince". One of the best-known songs in the film, sung by the prince on the death of his father, was "I'll Walk With God".

The song included the words, "I'll walk with God from this day on, His helping hand I'll lean upon, I'll pray to Him, each day to Him, and He'll hear the words that I say . . . I'll never walk alone while I walk with God".

Surely this is full of appeal for many people, not all of them Christians. Men and women with a religious sensitivity are comforted again and again by the idea that God is their unseen companion through life. The wonderful thing about the Christian faith is that it takes this concept out of the realm of appealing abstractions into the realm of daily reality.

Twice we read in Genesis chapter five that Enoch walked with God, and once in chapter six that Noah walked with God. Perhaps the best-known Old Testament reference on this subject is that in Micah 6:8, "What does the Lord require for you but to do justly, to love mercy, and to walk humbly with your God."

We should recall that those words were written to people whose desire for fellowship with God, coupled with their ignorance and superstition, led them to contemplate great rituals, even the sacrifice of their children, in order to win the favour and companionship of God.

But that is not the way. What pleases the Lord is the humility of penitence for our many sins, the humility of trust in His mercy, and humble submission to His will. Readers of the New Testament know how often reference is made to the presence of the Spirit of Jesus

with and in all who give themselves to Him in trusting obedience.

"Walk in love", we read, "walk as children of light". God is with His people, watching with unsleeping care, guarding with an invincible arm, listening with a ready ear to all their prayers. We should make more efforts deliberately to recollect the certainty of His invisible presence.

Surely that would steady us in frustrations and temptations, cheer us in disappointments and help to comfort our sorrows. So when you enter and leave buildings and vehicles, when clocks chime and telephones ring, remember the presence of the living Saviour. Set yourself to do what pleases Him. Of faithful Moses it was written, "he endured, as seeing Him who is invisible" (Hebrews 11:27).

## Interview with John Stott — 4-5

Moore College Library