

**GIPPSLAND**  
Rev K. L. South to be Honorary Secretary for the SPCK in the Diocese of Gippsland.

Rev A. Cox (deputy Registrar) is to be ordained to the priesthood at St John's, Bairnsdale, on 6th March, at 4.30 pm. Appointed part-time assistant to Parish of Bairnsdale and in charge of special area of Ministry at Nowa Nowa and Lake Tyers.

Rev D. McLeod (Nowa Nowa) is to be assistant curate at Cathedral Church of St Paul, Sale, as from 1st February.

Rev G. R. Reynolds (Bairnsdale) is to be assistant curate, Parish of Traralgon, from February.

Rev R. Carter (Traralgon) is to be assistant curate at St John's, Blackburn (Melbourne Diocese) from February.

**CANBERRA-GOULBURN**  
Rev T. L. Willis, formerly Rector of Tumbarumba, was inducted as Rector of Boorowa on 17th November last.

Rev J. Bowen, formerly Rector of Bindra, has accepted appointment and will be inducted as Rector of Tumbarumba.

Rev R. L. James, formerly Minister in Charge of Batlow, has accepted appointment as Rector of Bindra from mid-December. He will be inducted at St James', Bindra.

Rev J. G. Mason, formerly of the Diocese of Sydney, and more recently a scholar at the University of Durham, England, has undertaken the duty in the new area of Wannassa, ACT.

Rev J. H. Griffiths, Rector of Young, has accepted appointment as Rector of South Wagga Wagga.

Rev D. K. Turnbull, Priest in the Special District of the Holy Covenant, Belconnen, ACT, has been appointed Rector of Young from early January.

Rev C. R. Simon, Rector of Tarcutta, has been appointed Rector of Bodalla with effect from early January.

Rev R. D. Buckman, formerly Chaplain to British Forces in Germany, has

accepted appointment as Assistant Priest in the Parish of St Paul's, Manuka, ACT.

**RIVERINA**  
Rev J. Abbott was ordained priest on Dec 21 at St Peter's, Leeton.

**PERTH**  
Rev Canon J. Abraham became rector of the new parish of Leeming-Bullcreek on Dec 1.

Rev S. Misso has returned to take up a temporary appointment at the cathedral.

Rev D. Hill has been appointed chaplain to HMAS Leeuwin.

**SYDNEY**  
Rev R. Harding, Curate Christ Church Gladstone, has been appointed Rector of St John's Campsie from 3rd February.

Rev B. R. Nolesworth, Rector St Barnabas' Westmead has resigned to take up a position in Tamworth.

Rev A. H. Horrocks of BCA has been appointed Rector of St John's Rockdale from 27th January.

Rev M. Corbett, Master in Orders at Barker College has resigned.

Rev P. Marshall, Curate St Matthew's Manly will resign to begin study leave in the UK from 31st January.

Rev M. A. Youssef, Curate St Philip's Caringbah will resign to begin study leave in the USA from 13th February.

Rev J. Holle, Curate All Saint's Hunter's Hill has been appointed Rector of St Paul's Burwood.

**ROCKHAMPTON**  
Rev P. H. Davies, Rector of Park Avenue has become Rector of Yass in NSW.

Rev G. Fryar has become Rector of the Dawson Valley from 27th November.

**NORTH QUEENSLAND**  
Rev P. Moore was ordained Priest in St John's Cairns on December 19.

**WILLOOHRA**  
Canon N. Shelby-James of Jamestown retired in December.

Rev A. King of Point Pearce has become Joint and Associated Rector at Port Augusta from 17th December.

Rev M. Sibly at present Associate Curate at Modbury in Parish of Tea-Tree Gully will become Rector of Jamestown in February.



Sir Eric Willis examines the specially leather-bound copy of the "Good News Bible" presented to him by the State Secretary of the Bible Society in Australia, Mr Keith Williams.

## Big response to Good News Bible

The Good News Bible is taking Australia by storm. In NSW alone 20,000 copies have been sold in the first week. Bookshops are ringing in for further orders of 500 and 1000.

The Good News Bible in Today's English Version is a Bible Society translation and publication, and is just one of the 1577 languages into which the Bible in whole or part has been translated.

There are three major projects the Bible Societies are supporting this year. They are the continuing translation programmes of the Scriptures into Arabic, French and Chinese. These three, like the Good News Bible, will be common language translations — the market place language that communicates to all classes and subcultures. The cost of this translation work for the Bible Society this year will be \$US29,645.

When you, like Sir Eric Willis, read and enjoy the clarity of your Good News Bible please give a thought to those who are still patiently waiting in other parts of the world for a copy of the Bible, and help the Bible Society speed them on.

## PREPARATIONS FOR MELBOURNE REACH OUT

A multi-pronged evangelistic thrust is underway in three areas of Australia. Building on the experience of the recently-completed Vancouver (Canada) Reachout, the Australian ventures will involve community surveys, congregational assessments, training in personal evangelism and blanket media coverage. A series of four to six day rallies will conclude the Reachouts next September and October.

The key to the success of the endeavour, however, will be what transpires between now and those public meetings, says the Rev Norman Pell. The Australian Baptist clergyman, international co-ordinator of Leighton Ford Reachout developments, is heading up the programme in his native land.

Commenting on his first-hand observation of the Vancouver Reachout, Pell states that many of the significant breakthroughs occurred during the period prior to the public meetings. He cited the large number of Christians who were trained and active in personal evangelism, the success of the telephone blitz in contacting unchurched people, and the phenomenal impact of the media exposure. In four days, Ford had 13 hours of prime television and radio time and an estimated audience of a million. In the Pacific Coliseum, 29,700 heard Ford with 450 responding to the evangelist's invitation to receive Jesus Christ.

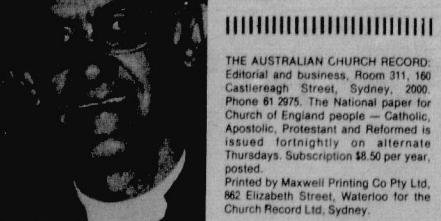
Leighton Ford's wife, Jean, sister of Billy Graham, spoke to some 800 women and 120 of them made commitments. The Australian Reachouts are in the hands of local committees and closely related to community congregations. Leighton Ford, chairman of LCWE, has been invited to assist in the closing media phase and concluding area-wide rallies in Northern Tasmania, Canberra, and Melbourne.

## Australia Day convention

The Australia Day Convention for the Deepening of the Spiritual Life will be held at St Matthew's Church, The Corso, Manly, on 31st January, 1977. Sessions will be held at 1.30 pm, 2.45 pm and 4.15 pm.

The Speakers will be Bishop John R. Reid, Chairman of the Katoomba Convention and widely travelled Bible Teacher, and the Rev Perry Smith, the Minister of the Five Dock Methodist Church.

A special invitation is extended to Fellowship and Youth Groups. Afternoon Tea is provided, and Cold Drinks will also be available.



Bishop John Reid

## BILLY GRAHAM SPEAKS AT NAIROBI

Evangelist Billy Graham spoke to more than 50,000 people at a rally held in Nairobi's Uhuru Park on the 13th anniversary of Kenya's independence — a national holiday. People walked great distances to attend. One 16-year-old boy hitch hiked from Mt Kenya. He had read about the meetings and said, "I want to live forever."

People sat on the grass, wearing a variety of colourful dress, the hot equatorial sun first bright then covered by heavy clouds. Kenyans had been praying for good weather. One hour after the meeting closed, the rains came, but not until hundreds had walked forward to publicly indicate that they were placing their faith in Jesus Christ as Saviour. The meeting was videotaped by Voice of Kenya Television for broadcast throughout the nation the following Sunday.

The outdoor evangelistic rally was sponsored by the Pan African Christian Leadership Assembly (PACLA), a gathering of nearly 800 Christian leaders from 43 African nations who met in Nairobi's Kenyatta Conference Centre, December 9-19. They had invited Mr Graham to attend the conference and to speak to the Assembly on the subject "The Bible in the Life of the Leader" and also to preach at the outdoor evangelistic rally on Independence Day.

The Pan African Christian Leadership Assembly came out of a felt need expressed by African Christians during the July, 1974, International Congress on World Evangelisation held in Lausanne, Switzerland. African church leaders began to plan a way whereby Christians from across Africa could meet and work together for the evangelisation of their continent. According to PACLA programme director, Michael Cassidy, the Assembly had four basic programme goals: to build into Africa a network of Christian relationships based on Jesus Christ that will survive no matter what happens politically, to face issues before the Church in Africa, inspiration and renewal, and evangelisation — taking the gospel to every corner of Africa.

Plenary papers, discussion groups and workshops focused on issues before the Church in Africa, such as "A Theology for the African Context", "The Bible — Our Guide", "Developing Leadership Goals in Church and Nation", "Political Systems and the Church", and "Syncretism — Its Causes and Cure".

In his opening address entitled "Why PACLA?" the Reverend Gottfried Osei-Mensah, chairman of PACLA and executive secretary of the Lausanne Continuation Committee, said to the Assembly: "We should resolve before the Lord that the unevangelised people of Africa will yet hear the Good News, presented to them in all its purity, power and relevance — as much as possible freed from its foreign cultural trappings."

Discussion of the European influences upon African theology and the Church, political issues such as violence in areas where people are experiencing oppression, and issues of black theology were part of the PACLA agenda. There were strong feelings expressed but there was also a sense of oneness that was larger than the differences. Regardless of differing political opinion, there was a common burden for the evangelisation of Africa.

Speakers and discussion leaders included Mr Sam Oduka, a Nigerian businessman who is president of



Billy Graham

the Association of Evangelicals of Africa and Madagascar; the Reverend John Gatu, of Kenya, vice-chairman of the All Africa Conference of Churches; Comodore Philemon F. Quaye, Ghanaian Ambassador to Liberia; Dr Abd-el-Masih Istafanous, director of the Bible Society in Egypt; and the Reverend John Stott, Rector Emeritus of All Souls, Langham Place, London.

As the PACLA meetings continued it was stated that this is not the formation of an ongoing organisation but a one-time event to help implement the proclamation of the gospel through the churches and existing African Christian associations. John Wilson, co-ordinator of PACLA, said, "This is a seeking Assembly, that we may seek the will and purpose of God in Africa in our time."

## ISRAEL TO PREVENT FILM

Mrs Mary Whitehouse last week welcomed reports that Israel has become the latest country to refuse facilities for making a film about the sex life of Christ to Mr Jens Jorgen Thorsen, the Danish film director.

And she revealed that she had earlier informed the Israeli Embassy in London that she had heard Mr Thorsen was on his way to Israel in an attempt to make the film there.

Mrs Whitehouse, who has led the campaign to prevent Mr Thorsen from making his film in this country, told the *Church Times* that the embassy had been "both helpful and cagey," but that she had felt the matter was in good hands. She expressed delight at the report that the Israeli Government would not allow Mr Thorsen to make the film there and added: "All power to them."

The report, from Jerusalem, quoted an Interior Ministry spokesman as saying that information had been received that Mr Thorsen planned to make the film in Israel, but that this would not be allowed by the Government — a decision taken to prevent offending the feelings of Christians both in Israel and abroad.

Mrs Whitehouse said she thought that it was unlikely that Mr Thorsen would attempt to enter Britain. But she was sure he would not give up the fight and that he would look for other places in which to make the film. If he succeeded, the next question to be faced would be that of the film's entry into this country.

Church Times

No 1627 FEBRUARY 3, 1977

# CHURCH FELT CRASH LOSSES

The Granville rail disaster which claimed over 80 lives made a dramatic impact on Christian congregations as well as upon the community.

Anglican ministers in the NSW Blue Mountains area spent several hectic days ministering to bereaved and injured.

One conducted six funeral services within a few days.

Several congregations lost key members, at least one of whom was reading his Bible when the crash occurred.

It appears that the 6.09 am train from Mt Victoria left the line and struck an overhead bridge support at Granville, in Sydney's western suburbs.

The bridge fell on the train, causing 82 deaths and injuring nearly as many.

Ministers agreed that although tragic losses were suffered by many families, there had been positive indications of God's providential care.

There were several incidents of people missing the train, regularly changing their reservations only a short period before the accident, and one man remaining in a rear carriage because he was late on board.

The Rev John Baxter of Blaxland buried six victims within a few days, most of them young people.

"What has impressed me through it all has been the tremendous impetus given to our local congregations in their concern for one another," he said.

"Elders have been ministering to those in the churches and also to outsiders who have been affected."

"Their visiting the people was on their initiative alone. We are now looking at future pastoral care as we assume responsibility for

families left without a husband and father.

"These things to me have been amongst the positive results."

"At the same time the tremendous sense of loss to church and community has not yet been fully felt."

One minister returned from holidays when the smash occurred.

He was the Rev Ray Bomford of Springwood.

Mr Bomford said that

were usually on the train did not go down that morning."

He said there had been increased attendances at churches on the following Sunday and people had been most responsive to the message of the gospel.

The majority of passengers on the train came from Emu Plains and the Lower Blue Mountains.

The rector of Emu Plains (the Rev James South) said that the congregation was confronted with the realities of truths which were perhaps too easily accepted.

"At least two others who

To page 8



The Rev John Baxter walks behind the representative of the local bushfire brigade at Mt Riverview on the Blue Mountains. This was one of the many funerals of Granville victims held within a few days of the accident.

— Photo courtesy "Sydney Morning Herald"

## ABC proposals: protest by FOL

The Australian Festival of Light and church leaders are gravely concerned about steps to "de-religionise" the ABC Religious Department to give "equal" coverage to communists, humanists and atheists. A similar move previously suggested by Senator James McClelland met with protest throughout Australia, and was then dropped.

A new move has resulted from a Seminar conducted by present ABC Religious Department Federal Director, Rev James Peter, which was held in Sydney on December 7-8, 1976.

A hand-picked group of 22 were present. Of these 14 claimed to be Christians, 1 Jew, 1 Moslem and the rest were atheist humanists or rationalists. Some of the "Christians" described themselves as "Christian Humanists" and appeared to be willing to "sell out" to the atheist humanists. Despite requests, there were no representatives officially of the mainline denominations. Those present were there on a personal basis only.

The Seminar moved that the ABC Religious Department be changed to the Department of Religion and World Views so that greater attention could be given to those groups who didn't believe in God and therefore were not a "religion."

This had not appeared to be a hindrance in the past to the Department which frequently has humanists on programs and in a television series prepared by the Department, had given a half-hour program to communist leader Jack Mundey.

Father Kevin Burton, director of the Sydney Catholic Communications Centre, who was present as an individual at the conference said: "The composition of the seminar was not representative of the vast majority of Australian Christians. It was non-reflective of listeners and viewers."

The Seminar moved that the ABC Religious Department be changed to the Department of Religion and World Views so that greater

To page 2

## ON OTHER PAGES

- On and off the record — by David Hewetson — Page 2
- A clear diocesan history — review by Kenneth Cable — Page 4
- What a world — by Leslie Hicks — Page 3
- Book reviews — Page 6
- An innocent at large — by Donald Howard — Page 7

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

an independent provocative evangelical voice

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

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

\$4.25 for 12 months' issues.

The Australian

CHURCH RECORD

NAME .....

ADDRESS .....

POSTCODE .....

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

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



# NOTES & COMMENTS

## The Vatican conflict in Italy

Critics of the Roman Catholic Church in Europe often say "Where Rome is known best, she is loved least". Harsh, though it sounds, it is largely true and in the City of Rome it is especially true.

The left-wing municipality of Rome has ordered the nuns who work under the leadership of the famous Mother Teresa to vacate the building where they currently care for 50 destitute people on the excuse that the building is needed for office space. The Council admits that it has no alternative shelter for the 50 destitute men who will be turned out on the streets.

This cruel action reveals the continuing battle between the growing power of the Left in Italy and the Vatican. It arises from the chronic instability of Italian Party politics. The Parties supported by the Vatican simply cannot govern effectively.

Why does Italy have the largest Communist Party in Europe? Has the Vatican used its opportunities in the past to work adequately for social justice? Sections of the Press have charged that the Vatican owns a quarter of the City of Rome and has made profits from the city's expansion without much concern for the poor.

The 50 destitute men over whose heads the present conflict rages, would say that the City Council does not care about the poor either.

If there is true piety in Rome, it is not easy to find. Visitors would be rather surprised to find on the Via del Corso in Rome a Banking House called the Bank of the Holy Spirit. The temptations and dangers of property ownership affect Churches in Australia also, but none of them has quite gone so far as to open a Bank of the Holy Spirit.

## Protest against injustice and a caring society

The protest against injustice and man's inhumanity to man is so much greater than it used to be that not even the professional pessimist can deny that some things do actually get better in Society.

Protest campaigns will never fully achieve their goal. We still have a long way to go.

Fancy a man, whatever we may think of him, being held in gaol for 12 months and still not brought to trial. And we have the hide to criticise the Russians!

The difference is that this matter will, I hope, be put right here in Australia whereas in the dictatorships, there is no such likelihood.

The average citizen can make ours a more CARING Society. Quite some time ago, the English Press reported that an elderly man had been dead for seven months in his London flat before anybody bothered to enquire what had become of him. One of his neighbours told the coroner: "I used to say 'Hello' to him sometimes, but others did not even do that." "Around here, nobody wants to know anyone else." That's inner city life for you. You can't call that "human behaviour" by any standard.

A caring society needs more than Government money to pay for social services. People have to make a caring society. It is a plain fact that the Christian Church is the biggest factor in Australia in organising practical, caring compassion. We must be just as much concerned about injustice as we are about social service. Church people are stronger on social service because it is easier to do and much less controversial.

## PROTEST

From page 1

Father Burton said: "It is important to hundreds of thousands of people throughout Australia who support and view religious programs that they become aware that the future of the religious department, if these resolutions go through, is in jeopardy, and to make known their views to the Commission."

The Rev Campbell Egan, secretary of the NSW Council of Churches (also present) said humanists and atheists wanted the privilege of being irreligious, but also having the opportunity of contributing to religious programs. It is akin to people opposed to sport seeking resources within the Sporting Department of the ABC to criticise sport.

The Rev Bernard Judd speaking on another suggestion made at the seminar said: "As to readings from

## 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 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



# ON & OFF THE RECORD

BY DAVID HEWETSON

## MISSION UNLIMITED

"The God who is in control of history is himself uncontrollable," says Max Warren in his latest book. The book is one of the "I Believe" series, edited by Michael Green and published by Hodder and Stoughton (Recommended price \$7.95).

Max Warren takes the interesting line of claiming that Jesus is himself the Great Commission. He is sent and he is the Message and also its Herald. Warren goes on to show how this is spelled out in the New Testament, and in the history of missionary expansion, and how it may be spelled out today.

In the New Testament there is an exclusive demand held in tension with an inclusive one: the uniqueness of the one, true, almighty God and of his revelation of himself in Jesus Christ is set alongside a love as 'indiscriminate' as the rain and sunshine, as far reaching as the uttermost parts of the earth.

### REGIONS BEYOND

In sixty-eight pages Max Warren gives us the "bittersweet story of how the great commission was carried out" in the nineteen hundred years between the New Testament and our own time.

He takes us in one chapter from the fall of Jerusalem to the fall of Rome; in another up to the fall of Constantinople; from the ships of the European explorers to the sinking of the Russian fleet by the Japanese in 1905; from man in flight to man on the moon! He takes us on mission out from the Bible lands to the 'regions beyond' and after asking important questions about whether 'Caesar can be Christian', he leads us right up to St Augustine's mighty (and enduring) vision of human and divine societies in his book "The City of God".

As Augustine wrote the vandals were at the gate. All that he knew of civilisation was doomed. But for him "God is the unchangeable Governor as he is the unchangeable Creator of mutable things, ordering all events in his providence until the beauty of the completed course of time . . . shall be finished, like the grand melody of some ineffably rare master of song."

The uncontrollable God was still in control, and the darkest hour of human history (as successive ages conceive it) is no final obstacle to the Great Commission.

### RELUCTANT REVOLUTION

There is the greatest contrast in the isolationism that Warren describes in his second chapter and the imperialism he notes in his third. Islam had so pinned down and contained the West that for hundreds of years it became a "cultural and religious island". This produced great triumphalism within (and also great arrogance) together with great suspicion and hostility towards those outside.

The Islamic world in particular and wild foreign regions in general were seen by Europeans more as the Anti-Christ than the world for which Christ died. For any change to take place a Copernican revolution in thinking was necessary. As so often this was ushered in by technological advances. A break-through in navigational techniques made possible Apollo-rocket-like probes into the uttermost parts of the earth.

But so long had European eyes been shielded from things outside that they were almost myopic. Europeans had to package the new world in their own trappings before it even became remotely visible to them. And this process was even applied to the free and liberating Gospel of Christ to such an extent that it would take centuries to recognise and begin to outgrow it; and it is still a sore point in relationships between Western and third world churches today.

### TODAY AND . . .

In the sixty years from human flight to space travel revolutionary things have happened and many of them in connection with the main theme of Max Warren's book.

He notes the Frankenstein's monster of industrial society and the way in which it has made all moral judgements so much more difficult to make. He notes the unification of the world, Ecumenism, Pentecostalism, etc. And he also notes that although the West is experiencing something of an ebb-tide in Christian faith, he will not permit us to throw in the towel and call our world 'post-Christian'.

In the last section Warren looks at the obeying of the Great Commission today and tomorrow. This involves a discussion of the movements and influences of our time; and it is done, says Michael Green, by one with "a cool head, a warm heart, and a ready pen." A thought-provoking book.

## AFES ELECTION

The General Committee of the Australian Fellowship of Evangelical Students, meeting at Emmanuel College in the University of Queensland, has just appointed Mr A. D. McCarthy, BA, BD, ThL, DipRE, MACE, as its next full time General Secretary. Mr McCarthy will take up this position in October. Since Mr Ian Burnard retired as General Secretary in May 1976, the position has been held by Mr Bryan Cowling in an honorary capacity. He will continue in that capacity till September 30.

Tony McCarthy has worked with the AFES since 1969 as Staffworker for the Australian Teachers' Christian Fellowship, then Sydney

residential Staffworker and since 1975 as Brisbane residential staffworker. His new role will involve co-ordination of the ministry of AFES in all states, the development of Bible study resources and leadership training programmes, as well as the promotion of the AFES purpose, namely student evangelism, amongst the eighty Christian Fellowships and Evangelical Unions affiliated with AFES.

At the same General Committee meeting, four new staffworkers were appointed. Laurel Hannaford (South Australia), Jill Stewart and Richard Pawsey (Victoria) and John Carter (Queensland and Northern New South

## Donations received

We acknowledge the following donations which have been received since our previous issue:

Wales. The names of new staff to be appointed in Sydney and Perth will be announced soon. Digby Hannah (Melbourne) and Russell Bartlett (Adelaide) who have worked with AFES for the past four years were reappointed for a further twelve months.

Dr Ken Manley, lecturer at the NSW Baptist Theological College, and an editor of the Journal of Religious History, was elected the new chairman of the AFES.

Mr G. Kneeshaw, Kogarah; F. G. & R. W. Bevan, Cooma; A. F. & D. E. R. Lampore, Woodville, SA; N. E. Killo, Kogarah; Mr. H. A. F. Lockrey, Keiraville; P. J. Dove, Uralia; J. H. Scharf, Towradg; Rev B. Burrows, Barabara; J. E. Dunlop, Eagle Heights; Mr & Mrs C. Butcher, Riverwood; Rev T. J. Hayman, Lane Cove; H. Villiers, Warracknabeal; A. L. McGarry, Miles, Qld; St Pauls, Warrongee; R. W. Hemming, Linden, NSW.

### STAINED GLASS WINDOWS

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

### 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

### 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

"I was asked the other day what I thought of BBC tele-

# WOMAN PRIEST CHANGE LIKELY — RAMSEY'S VIEW

The retired Archbishop of Canterbury has called the approval of women to the priesthood in the Episcopal Church "a very big break with tradition", but something the church can learn to live with.

The Rt Rev and Rt Hon Lord Michael Ramsey of Lambeth, the 100th Archbishop of Canterbury, addressed himself to several key issues during an interview while visiting Seabury-Western Theological Seminary in Evanston, Ill, late last year.

He emphasised he was speaking personally, since he no longer is spiritual leader of the Anglican Communion. "There have been some strong arguments against the ordination of women to the priesthood," he said, adding that he had been particularly disturbed by the "women's lib" approach of some.

"The question isn't about human rights," he said, "but whether God wishes to call women to share in the Church's priesthood."

But, he said, the move to ordain women in the Episcopal Church and several other Anglican bodies has not been the only startling change the church has faced this century.

"If we feel it to be a disturbingly big change we have to be honest with ourselves in recognising that there already have been very big changes which we have accepted."

He cited the scientific study of scripture and the church's approval of birth control and family planning.

It is doubtful that many Anglicans would want to return to old methods of biblical study or bans against contraception, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

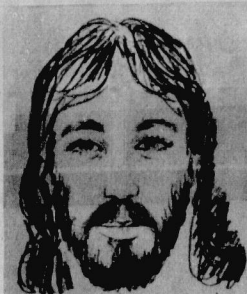
Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

Decline is serious, he said, but there are periodic revivals. This has been especially evident in certain congregations among youth, he said.

JERUSALEM (Sunday) — This troubled city soethes with rumour and counter-rumour. What began as a routine execution on Friday has backfired on the Roman and Jewish authorities with report after report coming in of personal sightings of the dead man. His death was spectacular in the eerie darkness of a full solar eclipse, climaxed by heavy earth tremors, and the tearing of the Temple curtain shielding the holy of holies from the public. The officer on duty was heard to exclaim, "For sure, he was the Son of God."



IDENTIKIT PICTURE OF THE WANTED MAN (Metropolitan police art department)

Lord Caiaphas, the high priest, has issued a statement charging the followers of Jesus with stealing his body during a temporary "lapse" by the guards on sentry duty at the tomb. Usually reliable sources report bribery of the guards to make this story stick. His grace was unavailable for comment. All police leave has been cancelled in an all-out effort to track down the "dead" man.

We have come to expect surprises of this man in the last few years. But this final miracle has set the city in an uproar. Jesus of Nazareth has come back from the dead! (See inside for full story).

(Excerpt from P. 1 of "Good News" — Easter, 1977)

This is how today's press might handle the story of the resurrection.

"GOOD NEWS" IS A GOSPEL NEWSPAPER THAT PRESENTS THE EASTER STORY TO THE MAN IN THE STREET IN A COMPELLING, ARRESTING, WAY.

Since its first appearance at Easter 1975, "Good News" has had very wide circulation in Australia, NZ, and Britain (each issue exceeding 100,000 in Britain alone).

Many churches have taken advantage of the free overprinting space to inform the community of their services.

Contents:  
P. 1 — Banner headline: WANTED MAN FREE (Identikit sketch).

P. 2 — Interviews with "disciples" over resurrection appearances of Jesus, photos, late news.

P. 3 — Gospel editorial, and challenge to the reader, thoughtful cartoon.

P. 4 — Bible Society ad, TEV excerpts, overprinting space (for orders 1,000 and over) — can also be used for church stamp.

The deadline for overprinting orders is 28th February.

The price is \$10 per 100, \$85 per 1,000 (bulk discounts and free-folding service for letter-boxing over 5000).

You may send for a free sample or order now.

Fill in the coupon, tick the box you want, and post it to "Good News", PO Box 221, Baulkham Hills, NSW, 2153. (Enquiries telephone (02) 639 9373)

☐ Please send me (post free) a free sample of Good News, Easter 1977.

☐ Please send me (post free) . . . . . copies of Good News, Easter 1977 issue.

Please indicate:  
☐ No overprinting required.  
☐ Overprinting required (details on separate sheet).

Name . . . . .

Address . . . . .

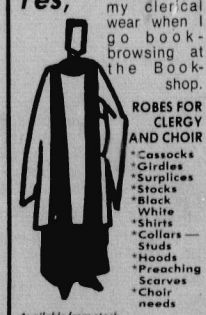
Postcode . . . . .

Amount enclosed (if ordering) \$ . . . . .

## WHAT!

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

Yes,



Available from stock

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

## 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 \$85,000,000 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



# A CLEAR DIOCESAN HISTORY

To review a book written by an Archbishop about the history of his own diocese, based on lectures sponsored by his Church and published by his official information service, may seem as an exercise altogether unnecessary.

What could such a book be but a recital of the steady progress of the denomination and a catalogue of its virtues? Just such a volume, but of more impressive proportions, was produced by Cardinal Moran at the end of the last century. He wrote in honour of the rise of the Roman Catholic Church in Australasia from a position of servitude to a status of positive triumph.

His example was followed, with more modesty and less scholarship, by representatives of other Churches. For many years, religious history in Australia was self-satisfied, introspective — and largely separated from general Australian history.

It was not wholly the fault of the ecclesiastics. Part of the blame for the separation

life would have been dominated by the ordinary layman. This supposition would be strengthened by the strong feeling of equality in Australia, of the layman Jack being as good as his clerical master.

Yet this has not really been so. Religion, in its organised form, requires a good deal of local leadership. And nineteenth century Australia, with its predominantly working-class population, was poorly equipped to provide it — as the weakness of local government in Australia last century makes all too clear.

This meant that the

clergy at the end of each chapter.

Dr Loane divides his subject into periods and deals with the characteristics of the clergy in each of them. There is the period of the convict chaplaincy, first the early men, Richard Johnson and Samuel Marsden, and then the more numerous lesser fry up to the later 1830s. With relatively few men to cope with, Archbishop Loane can give a good deal of attention to each, and especially to the controversial Samuel Marsden. But he does not give a potted biography of the disputatious and energetic Senior Chaplain.

He does not attack him as a flogging magistrate, or praise him as a pioneer of the wool industry or as the founder of the mission to New Zealand. He notes these things. But what he does do is put him in his context as a colonial clergyman of his time. Marsden was an extraordinary, and often a less than admirable man, but he can be only judged by comparison with his fellow

A review by Kenneth J. Cable, Associate Professor in History and Head of the Department of Ecclesiastical History in The University of Sydney.

Most of Australian history consists of a study of the way in which basic ideas and patterns of action, were brought from the Homeland and then adapted to Australian conditions. Many historians are now giving their best attention to this kind of problem.

The aspect that concerns the Archbishop is the school of churchmanship within the Church of England known as the Evangelical or, less accurately, the Low Church school. This is a mode of churchmanship that, in one form or another, has been evident throughout the history of the Church in the diocese of Sydney and has been in a dominant position for most of the time. Dr Loane's purpose is to discover why this is so.

Essentially, this is what his book is about — the transmission of a tradition. He finds the key in the succession of the clergy of Sydney diocese.

The earliest clergy were Evangelicals because of their object of the moral reforma-

Apart from Broughton, the first Bishop, the chief pastors of the Church, in one degree or another, were Low Churchmen.

They encouraged and presided over the perpetuation of the tradition. So, by studying the successive generations of the Sydney Anglican clergy — and observing how from the 1880s, they elected their bishops — it is possible to see the way in which the Evangelical tradition has been transmitted. Thus the history of one element within Anglican religious history can become a vehicle for explaining much of the history of many more elements.

To my mind, the explanation is too simple and too disposed to favour one point of view. Religious life in colonial Australia was a good deal more complicated than the Archbishop would have us believe. But it must be remembered that, within a series of published lectures, he is trying to offer a clear explanation of something — the strongly monochrome character of a major part of the Australian Anglican Church — that has puzzled ecclesiastical historians for a very long time.

It is not a complete explanation, but it is an interesting one. And it is important, because in doing so, the Archbishop has broken away from the older ways of Church historians and is using those that are showing good results in many fields of the religious history of the Australian people.

## Marsden an extraordinary put in context of his time by Archb. Loane

clergy. And Archbishop Loane does just this.

Hewn from the Rock passes from the clergy of the convict period to those of the period of free migration. Much of this migration was assisted by the State. And this was true for most of the clergymen of the time.

These men were concerned with building up the Church in a free society, a Church as similar as possible to that which they (and their people) had known back home. So, under the leadership of the first (and only) Bishop of Australia, William Grant Broughton, they paid a good deal of attention to "Churchmanship", to ideas about Church authority and doctrine — matters which were exercising the Church at Home and which seemed to solve some problems for the Church in colonial Australia. But these were quite narrow things.

As Australia exploded into activity and prosperity after the Gold Rushes, the Church and its clergy faced a rapidly changing colonial world. This was the time when new dioceses were created, new parishes were set up, clergy were recruited on a voluntary basis — and paid on a voluntary basis.

To meet the new demands, the Church began to train its clergy in its own theological colleges, drawing more and more on the native-born. Here, the Archbishop extends his study into the far more vigorous and populous colony of Victoria.

So here we have, within a brief space, a clear attempt to look, for the first time, at the professionals within the Church of England in Australia, at the average clergymen. In so short a book, Archbishop Loane cannot elaborate his theme, but he can — and he does — demonstrate it.

But the Archbishop is concerned also to demonstrate something else. For it is not his purpose to describe who the clergy were, and how they lived — and to leave it there. He is aware, as most modern religious historians are, that

tion of the convicts. Later, a recruitment pattern was established — with like attracting like — and to this was added a strong Evangelical education at Moore College for the native-born.

"Hewn from the Rock" by Marcus Loane (Anglican Information Office, Sydney, 1976)

## INFLATION

Fight it the Provident way!

Put your savings in Provident Permanent. Get good interest, absolute safety. Withdraw anytime — no fixed periods. Change over today!

9% PROVIDENT BUILDING SOCIETY 9% PA

36 York St., Sydney (between King & Market Sts.) 9 South St., Granville. 350 Port Hacking Road, Caringbah.

## REQUIRED FOR CMS CAFE, SYDNEY

MANAGER for the control and organisation of the Cafe. Experience essential. The person would be responsible for all ordering, menus and all general organisation. Five-day week, 7.30 am to 3.30 pm. Midday meal only.

COOK to prepare home-style meals. Experience preferable. Five-day week 7 am to 3 pm. Midday meal only.

Applicants for both positions must have active Church affiliation and apply with Minister's or other references to the General Secretary, Church Missionary Society, 93 Bathurst Street, Sydney. Phone: 61 9487.

## Wanted views on crime

"There is a great need for all decent-minded people to express their views as strongly as possible at the forthcoming State Government Seminar on victimless crimes, or they will wake up one day soon to find the whole moral basis of society swept away by permissive legislation and replaced with a vacuum without moral or legislative restrictions or controls", said the Rev Fred Nile, Director of the Australian Festival of Light recently.

Mr Nile was commenting on the State Government Seminar to be held at the Seymour Centre on February 24-27, 1977, to consider so-called victimless crimes. The Seminar will cover drugs, homosexuality, prostitution, vagrancy and drunkenness. Papers will be presented at the Seminar by a variety of speakers with differing viewpoints, including Dean Lance Shilton, Rev Ted Noffs, Rev Fred Nile, Mr Lex Watson etc and overseas speakers as well.

Some people believe that the State Government's Seminar will be a fruitless exercise because, irrespective of the outcome, both the Premier, Mr Wran and the Attorney General, Mr Walker have made up their minds to legalise such things as homosexuality and drug usage, thus bowing to the persistent minority lobbies pressing for legalisation.

As far back as 1974, Mr Wran has been in favour of legalising many acts which have previously been restrained by the law. The Sydney Morning Herald of November 18, 1974 says: "Mr Wran outlined the Labor platform on civil liberties — from providing a community voice where free-ways are developed to homosexuality, prostitution, vagrancy, pornography and drunkenness."

"On pornography, Mr Wran said that, put simply, the Labor platform was: 'If you are old enough and you want to read a bit of porno, you should be entitled to it.'"

Mr Nile said: "Although we favour humane treatment for drug addicts, alcoholics, homosexuals and prostitutes, it is important that this be done in the context of a law that does not promote these activities, or distract from the anti-social nature of them."

"It may sound very humanitarian to say legalise everything. But such a glib reply to such important and far-ranging issues does not take into account the grave social implications that such acts could have on society."

"It is important for the State Government to realise that it is just as important to protect the civil liberties of the vast majority of people against such things as sodomy, as it is for the vocal minority who are striving to have it legalised."

"To give the Government imprimatur to anti-social acts by legalising them is a disservice to parents who may well feel that because homosexuality and prostitution have been legalised it is far less safe for their children to leave the home."

"In all of this discussion, one thing stands out very

To page 8

**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 ages couples. Children welcome.  
Box 8 Bright (Vic)  
Ph: STD 55 1233



# WHAT A WORLD!

by Lesley Hicks

These long summer holidays have their own special flavour for families. It is compounded of drowsy heat, flies and mosquitoes, hot car journeys for swims to cool off, followed by equally hot journeys home again (unless one's affluence extends to a home pool); frantic packing for going away, then mingled joys and boredom — family togetherness which can be relaxed and precious, or tense and irritating beyond endurance.

Holidays have a way of showing up the essential quality of a family's corporate life and relationships. When the members scatter for their weekday routines of work, school or whatever, and have their separate existences for a large slice of each day, they may be better able to stand each other for the times they are together. Mothers of the very young don't have those breaks, and need lots of resilience to cope with the unending demands. Holidays likewise throw us all together, for better or for worse.

## Season of "Goodwill"

The secular celebration of Christmas, for all its alcoholic bonhomie and talk of goodwill, can be catastrophic for families. I can think of one couple whose relationship came badly unstuck one Christmas. Family conflicts, especially in-law trouble caused by those duty-bound Christmas visits, intensified tensions till their quarrel was blazing like a bushfire, and I at one stage had literally to come between them to intercept a blow. So much for the season of goodwill!

Yet, thank God, that marriage is now well on the mend, as I believe any troubled marriage can be, if, like this couple, both

husband and wife surrender themselves and their relationship to God, and desperately seek His help in making their marriage work.

Without this surrender, there are situations in which holidays are unbearable — weekends bad, long weekends worse, the so-called "holy days" of Christmas and Easter disastrous, while annual leave could set the scene for murder or suicide, or divorce at the very least.

## An Extended Family Holiday

Our (nuclear) family of five is part of an experiment in a wider "family" venture these holidays — a camping

## Sweden has spiritual future — Graham

In his first public appearance since his release from a Rochester, Minnesota, hospital, evangelist Billy Graham told a press conference that Sweden has the possibility of becoming a spiritual super power.

"And," said Mr Graham, "the thing the world needs today is spiritual power."

The 58-year-old evangelist flew to Gothenburg from Copenhagen, Denmark, where he spent a few days recuperating from thrombophlebitis, which had put him in the hospital. He told reporters he thinks long plane rides during the last part of 1976 caused his phlebitis, and the doctors have requested that he not stand or sit for long periods of time.

Mr Graham prefaced his news conference with his hopes for the evangelistic campaign that begins here Wednesday night and continues through Sunday, and recalled a time when Sweden was a great super power of the world. He said about one hundred years ago there was a great spiritual awakening, "because more than any other country that I can think of in the world, you have the possibility of becoming a spiritual super power."



Rev Billy Graham

tour with a total of twenty fellow-Christians, ten adults, ten children. With an age range representing every decade from 0-10 to 50-60, our large party leaves little scope for boredom, even on long hot car journeys, and there is much rich fellowship and sheer good fun. But we have been in enough testing situations already to realise that without generous rations of tolerance and humility, the tensions that could fracture a nuclear family could wreck our big mixed "family" too, just as they can ruin relationships within a church.

Time seems to stretch ahead endlessly to the young. Our young son told his friend

that we were going away camping for "months and months". Heaven forbid! Camping has its delights, for sure — not even the mosquitoes could spoil the brilliance of the night sky in the Warrumbungles, or the unforgettable first sight of those spiky volcanic peaks silhouetted in the sunset as we entered the national park.

We unwisely ventured on a hike to the foot of the extraordinary Breadknife rock formation in heat that grew fiercer as the day went on. We learnt the limits of our endurance of the heat and thirst and the exertion of a climb that was almost too much for some of the

members of our party. But as the less fit hikers struggled on from one patch of shade to another, we were helped by the tougher and fitter ones, and there was a mutual love and consideration — and no recriminations — that gives a sweet memory of a day that could have been nightmarish.

So for better holidays, it's back to the same old requirement — please Lord for all of us, more of your supernatural love — "patient and kind, not jealous or conceited or proud, not ill-mannered or selfish or irritable; keeping no record of wrongs, not happy with evil, but happy with the truth." (1 Cor 13:4-6). With this kind of love in control, holidays, and indeed all our days, can be holy days, rich in real relaxation. Thank you, Lord!

## PROTEST MOVE: NEED IN ULSTER

Speaking to an audience at Calvin Theological Seminary, Grand Rapids, Michigan, last October, Rev Fred S. Leahy, who lectures in Systematic Theology in the Seminary of the Reformed Presbyterian Church of Ireland in Belfast, expressed the opinion that in the present tragic situation in Northern Ireland the two-thirds Protestant majority should take the initiative in an endeavour to heal the division and bitterness which had marred the life of the Province, especially during the past decade.

They should recognise the distinction between their legal, democratic right on the one hand and their Christian obligation and responsibility on the other.

Prior to the partitioning of Ireland in 1921 the Protestants were 1/5th of the population. Since then they have been 5% of the southern population and 2/3rds of the northern population. One possibility which the northern Protestants should consider more carefully was that of a federal relationship in which the north would have powers similar to a state in the United States, while Ireland as a whole would continue to have close economic and cultural ties with Britain.

In such a solution there could be guarantees that would safeguard the interests and liberties of all the people. This solution would immediately do two things: it would remove the present wound and mistrust from Irish affairs and would isolate the Irish Republican Army (the ruthless, Communist-infiltrated group which has been responsible for incalculable anguish and suffering) by depriving it of any remaining sympathy from the northern Catholic minority and so making it much easier for the British and Irish authorities to deal militarily with this sinister organisation.

Professor Leahy briefly placed the present Irish crisis in historical perspective. The present Protestant majority in Northern Ireland traces its ancestry largely to those Scottish settlers who were "planted" by King James I in the early 17th century. The area planted had for long been particularly unruly, and the introduction of loyal Scots was a political expedient.

Thus Protestantism was introduced on a large scale for political reasons — the settlers were given a good part of this territory because they would be loyal to the

Crown. The native Irish of the area were in many instances dispossessed and naturally resented the settlers — a resentment which expressed itself in the massacre of many of the Scottish Calvinists in the rebellion of 1641.

The tension thus created in the north of Ireland was accentuated when in 1916 rebellion broke out in Dublin and quickly spread until in 1921 Britain withdrew from 26 of Ireland's 32 counties.

At that time the northern Protestants, who had never identified with the south and who regarded themselves as British, armed themselves and prepared to resist with force any attempt to sever them from the United Kingdom. Britain responded by partitioning the country and finally the south became an independent, sovereign Republic. But the Roman Catholic minority in the north identified with the south and remained restless, striving for a united Ireland.

Despite the present violence, at least 80% of all the people in Northern Ireland, regardless of religion, have continued to live peacefully together, condemning the terrorist groups in both sides.

The speaker stressed that those "Protestants" and "Catholics" who were

involved in terrorist activities were not devout people and their respective churches had no authority over them.

It was a gross oversimplification to see the present struggle as a religious war: the basic conflict was political. It was also a conflict between those who upheld law and order and those who had a vested interest in the overthrow of society.

That was why he believed that the Protestants with their greater spiritual enlightenment and Reformed heritage, had the responsibility of taking steps which could restore peace and isolate terrorism.

They might have to accept a lower standard of living in the short term; but if they really believed in the sovereignty of God they should be prepared to trust Him.

The alternative to such a constructive approach was not only prolonged violence but the ultimate weakening of Protestant influence in Ireland as an evangelising force. Once that credibility was lost, it would take a generation or more to recover.

Professor Leahy stressed that this was his personal view and he appealed to Reformed Christians in their lands to pray for their brethren in Ireland so that God's will might be done.

## MATRON OF WALDOCK

Homelands Avenue, Carlingford, NSW

Enquiries or applications leading to interview are invited in writing for the position of MATRON OF WALDOCK, a modern and efficient 64-bed nursing home for aged women and men in the pleasant Sydney suburb of Carlingford.

Award salary and conditions apply. Applicants should feel a call to Christian service in nursing and rehabilitation.

Staff accommodation is available for a single matron or a married couple. The Trust would also consider appointing a matron who will live out.

The Trust plans to make an appointment during March.

Correspondence: The Director, NSW Baptist Homes Trust, 153 Epping Road, Marsfield, NSW, 2122. Phone: 888 1600



## 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 10c per word with a minimum charge of \$2.00.

### 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.

### 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.

### Positions Vacant

**ORGANIST (MUSICAL DIRECTOR)** for St Matthew's, West Pennant Hills. Opportunities for developing choral and orchestral activities. Pipe organ. Enquiries: 84 4813. Applications close 28th February, 1977 to the Rector, PO Box 3, West Pennant Hills, 2120.

### Accommodation To-Let/Wanted

**TO LET** — Large, self-contained flat, close to Sydney University. Suit female. Phone: 796 8554.



"Equality, okay — but three wise women...?"

— CANADIAN CHURCHMAN

## MITCHELL'S INTERNATIONAL TOURS

For travel enquiries, please contact

**MR RON BAILEY**  
Travel Consultant

GPO BOX 3313 SYDNEY NSW 2001  
TELEPHONE (02) 29 4138 TELEX AA 27504

TELEGRAMS: LANSEAIR

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

## SERVICE OPPORTUNITIES ABORIGINAL COMMUNITIES NORTH AUSTRALIA

The Church Missionary Society invites applications for the following positions shortly becoming available in Aboriginal Communities located in Arnhem Land, Northern Territory.

### BOOKKEEPER

To trial balance

### PAY/ACCOUNTS CLERK

Experienced in Wage Handling

Accommodation available for either single person or married couple, age range 25/45 years.

Active Church affiliation and Minister's reference essential.

Please write to 93 Bathurst Street or phone 61 9487

## Scottish reformer's life still gripping

The Life of John Knox  
by Thomas M'Crie  
Free Presbyterian Publications  
292pp. Price £1.80 UK  
Paperback Edition

It is almost 405 years since John Knox died and a number of works on the great Scottish Reformer have recently appeared.

Few of these, however, can add to the classic biography written one hundred and fifty years ago by Dr Thomas M'Crie. M'Crie may have lacked the benefit of recent research into the birth and early life of Knox, but his careful research combined with a warm sympathy for the man and his cause has produced a biography which deserves its continued popularity. This is the first paperback edition.

This is the story of a mighty man of God whose life was shaped through the fires of affliction and whose preaching changed the face of Scotland. When many years for a new outpouring of the Spirit in our day, the reading of such a gripping biography will do much to provide encouragement and the desire to pray that God will raise up more such men.

— David Geddes

How green was the valley

care  
Press  
book  
188pp. 95p

Helen Roseveare, a missionary doctor, worked in the Belgian Congo for twenty years. Here she tells us of this work, which was amazingly varied and extensive. She was a builder of new buildings and a repairer of old. She taught students, preparing their course material and setting examinations.

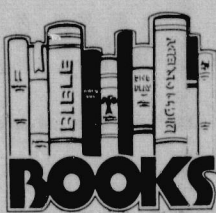
As a doctor her care of patients involved surgical, medical and obstetric treatment, supervising laboratory work and the leprosy care centre, and of course always she was involved in caring for the spiritual life of workmen, students and patients. Just prior to a year's leave in 1960, to use her own words, "the Lord graciously visited the work at Nebobongo" and Helen Roseveare experienced "the warm love of a church in revival".

In 1964, three years after her return to Africa, came the Simba uprising. With other missionaries Helen Roseveare experienced brutality, rape and imprisonment for five months, always under the constant threat of death.

When released, convinced she was not wanted and defeated, she returned thankfully to the UK. Then letters from what had been the Nebobongo Medical Centre began to arrive, telling her how much the people needed her love, knowledge and administrative abilities — pleading for her return and she overcame her own disinclination and paralysing fear and in 1966 once again arrived in the Congo for another term of service.

The next seven years were spent in building the Evangelical Medical Centre at Nyankande with its 250 bed hospital medical complex and facilities for 1000 outpatients. It also involved supporting and training 24 medical students annually in a three year course.

This little book is interesting and informative. Sometimes in attempting to present an absolutely clear and fair record of events, too much



detail has been given about certain situations. This defect has been far outweighed by the ability of the writer to tell of twenty years of service with all its frustrations, hard work, tears and sacrifice and through it all the all sufficient power and over-riding care of the God whom she served.

Joyce Humphreys

## Artistic doyen of preachers

"The Nature of Angels"  
by Alexander Whyte  
Baker Book House, 1976  
paperback reprint  
pp221 \$US2.95

Alexander Whyte was a Scottish preacher and biographer. This volume is a collection of papers, unpublished at the time of his death and brought together by his wife for an edition produced first in 1930.

It consists of eight addresses all of which deal "with the relation of the human spirit to those great hierarchies which dominate the unseen world."

The title and the extraordinary cover in no way suggest that this is likely to be an engaging book. You turn to it flippantly, almost irritably and then surprised, you are swept irresistibly into a study of Socrates or the Arian controversy. This is far from being a fantastic book; it is the reasoned statement of a wise man, simply written, full of profound insights.

Alexander Whyte speaks so clearly and passionately on such subjects as the birth and death of Jesus, on the nature of man, on the subject of prayer and faith, that one realises how much he lived the themes of which he wrote.

His imaginative insight is nowhere more apparent than in the delicate treatment of Mary and Joseph. The Scripture passages alluded to abound with possibilities but the directions taken are not offensive. The story is told with such care and tenderness that we conclude these may have been Mary's experiences — and even if they were not the clear emphasis of the Biblical narrative is not forced. Here an artist is at work; what a pity the publishers did not provide a more suitable cover.

William Lawton

## Need for warmth in families

"Birth of a Family"  
by Clair Ibister  
Nelson

The endearing family picture on the cover of Dr Ibister's newest book, "Birth of a Family", portrays much of what the author is trying to get across to her readers — namely, the importance of a warm, caring relationship between all members of the family, the need for the involvement of father as well as mother in the bringing up of the children and — something she stresses more than

once — the importance of laughter.

The book is thoroughly scientific, yet written in language and in a spirit that makes sense to all of us. Here is no cold theoretician, but a woman with a heart who can enter into the feelings of people — the despairing new mother; the father who feels the new baby has moved into first place in his wife's affections; the mother exhausted by the 24-hour care of young children; the woman who wants to work outside the home (she says "it does a great deal for a woman's morale to have her own money"); the adolescent who, under the influence of advertising, films and TV, finds it hard to know what is normal; even the baby whose jaws and tongue are tired from sucking.

Dr Ibister deals exhaustively with pregnancy, labour, breast feeding, the adjustment to a new baby and family planning. In a section on drugs and medication during pregnancy she says, "The substances that a pregnant woman really has to take precautions about are nicotine and alcohol", and goes on to describe their effects on the unborn baby.

There is a great deal in this book for fathers, both expectant and actual. From his father a son learns how to behave towards other people, and a daughter's image of her father determines her attitude to men.

Again and again, Dr Ibister stresses the importance of the marriage relationship. She says that marriages which fail do so mainly because of failure of communication, failure to meet each other's needs through ignorance rather than deliberately. They rarely fail primarily for sexual reasons. "Take stock, and see how well you are meeting your husband's needs before you decide he is not meeting yours."

The book is not only very readable but admirably set out, with full index and glossary.

Mary Bloomfield

## Opportunity is always knocking

"Make It Happen!  
Turning Problems into Opportunities"  
by Ernst G. Schmidt  
Introduction by Robert H. Schuller  
1976, 111 pp  
\$6.35 (Hardcover)

The reader will readily identify himself in the pages of this book. Every chapter deals with common negative aspect of life, e.g. Tension, Estrangement, Fear, Insecurity, Death, Failure. Ernst G. Schmidt, a Lutheran pastor, shows how these potential negatives can be turned into actual positives. His philosophy can be summed up in the opening words of his first chapter, "Opportunities in Adversity".

"There are no difficulties in life — only opportunities. There are no disappointments in life — only opportunities. There are no problems in life — only opportunities."

The above illustrates the lay-out of the text. There are nineteen short chapters, and in most of them the writer refers to an incident in the Scriptures to drive home the positive truth of the subject in hand.

This book speaks in a refreshing way of God's sovereign power. It contains "faith-building" material. The positive message in this book is greatly needed today.

At \$6.35, the book would seem over-priced. If there is a paperback edition, this will

ensure a greater number of readers.

Keith Morley

## Ethics and all that

"A Kind of Freedom"  
by Eileen N. Mitson  
Pickering & Inglis Ltd  
London  
169 pp Paperback  
"Not By Light"  
by Olive L. Groon  
Pickering & Inglis Ltd  
London  
128 pp Paperback

Although written by different authors and taking different story-lines, these two books are very similar in style and intent.

While neither could in any way be regarded as "heavy" reading, they do fill a need in the area of Christian literature.

Each is similar to popular "romantic" novels in its approach and story-line, but differs markedly from such novels by taking a positively Christian approach to moral problems.

Their easy-to-read style should appeal to many people looking for light, pleasant reading in a Christian vein.

Christine Brain

## Prayers in mod form

"Prayers we have in  
Common,  
International Consultation  
on English Texts"  
2nd Revised Edition, SPCK  
1975, 28 pp — \$2.15

With the liturgical changes that are taking place in the English speaking world the development of common texts of the Lord's Prayer, the Creeds, portions of the Communion Office and the Canticles are most desirable.

The form of the Lord's Prayer will be familiar to those who use Sunday Services Revised although the petition in SSR, "Lead us not into temptation" has now become "Save us from the time of trial".

The Apostles' Creed is similar to the SSR form and the Nicene Creed to the Australia 1973 form. As one makes comparisons with various orders of service available in our own country and with the forms earlier produced by the English Liturgical Commission one wonders why all the fuss.

It is interesting to notice how many of the older more traditional words are creeping back with the translator's comments that there was "some dissatisfaction with this phrase" but "no better alternative has been suggested". If the only reason "daily bread" was retained in the Lord's Prayer was because it identified with "a world where so many are hungry" then I question what we are really about in this work of revision.

It is to be hoped that this insistence for change is coming to a halt. The removal of archaisms is essential to modern worship but please, do we have to be confused every time we say the Creed and the Lord's Prayer?

The changes are hardly momentous.

When the translators say of the line in the Creed "He descended into hell" that it "has been subject to various interpretations" how am I helped to have been required to speak in some revisions about "Hades" and now obliquely just "to the dead". Perhaps ambiguity is necessary here but ambiguity seems increasingly to be a characteristic of modern worship. At almost 10c a page this is an expensive book.

William Lawton



# AN INNOCENT AT LARGE

by DONALD HOWARD



## BRING THEM BACK ALIVE

The survey showed remarkable parallels in churches of varying racial, social and geographical features — but there is no mention of a new prayer book.

THE ABSOLUTE AUTHORITY of the scriptures was common to all. There was also emphasis on active evangelistic outreach and an expectation that the Lord would do great things within their fellowship.

Other features were a spirit of love and joy; missionary zeal (both in financial support and people going out); absence of the prima donna complex and the intimacy of a family relationship.

Even in rapidly growing memberships, every effort was made to maintain close personal contact.

NOTHING OF IMPORTANCE took place in any one of the churches without prayer.

Some had half-nights of prayer, there were prayer breakfasts and retreats, daily or weekly prayer meetings.

Personal experience in several English churches has shown us that even where the exposition was deficient the Lord was adding to praying churches.

This is not to detract from the need for sound preaching, but the Lord does answer those who hunger and thirst after righteousness.

Happy the people with a sound pulpit ministry whose prayer life is consistent.

EVERY CONGREGATION in the "Crusade" survey had an evangelistic outreach. Sometimes it was carried on individually, or through small groups or with visitation teams.

Again we have found that churches where "blessings abound" always seem to major on outreach in the local community.

One scheme in a parish where I worked was based on a "lead letter" by the vicar to known nominal Anglicans who were non-churchgoers.

This said a visit was planned for their home and visitors were invariably well received.

Several homes had members who later showed evidence of conversion; others were "searching the scriptures" or attending church.

CENTRAL IN PREACHING, in the educational programme and in all ministry and training was the Bible.

People were expected to be saved and were being saved, weekly and even daily.

There was "a holy expectation" whenever the congregation gathered as people wondered "who would be next".

In other words, where people "continue steadfastly in apostolic doctrine and fellowship, in fellowship and prayer," the Lord is pleased to repeat His work of Act 2:47.

THE CHARISMATIC COMMUNE mentioned above is established (yes, even the Penties have their establishment!) in three Victorian houses adjoining one another in a large city.

There are flats for families and a large section for single people who live together and go out daily to work or study.

We saw the movement in its strengths, and (let's be honest) in its weaknesses, but our overall impression was one of longing to see in our own fellowships much of what we saw there.

WHAT WOULD SOME of us do, for example, if we received a cable asking us to meet a druggie at the end of his tether when he flew in from Nepal?

Most Sydney clergymen would pass the buck to Home Missions.

One such case was welcomed in, not to be preached at, but to be loved.

When we saw him he was like the man from Gadara, "sitting, clothed and in his right mind", with a steady job and lovely Christian wife.

EACH LORD'S DAY a community lunch is held — not only for the "inhabitants", but also for those attending services.

In contrast to many such functions that our churches have, a high proportion remains for what is truly a fellowship meal. Diligent elder visitation is obviously an important aid in making all feel that they belong.

In its atmosphere, those with problems and questions on spiritual matters feel free to share with others.

Main weakness of the commune appeared to be a lack of emphasis on the Word in everyday activity.

We were disappointed when in the commune not to have any Bible reading or prayer even once daily.

Of course, this complaint could often be levelled at many of our get-togethers also.

## Queensland reformed society future

Last June the Principal of the Queensland Bible Institute, the Dean and the Dean of Women resigned their positions in the Institute. Along with them went one part-time lecturer and the Campus Supervisor.

A few days later all but four of the students left because of dissatisfaction with the situation presented to them by the Board of Directors.

The central issue was the consistent application of Protestant Reformation theology by the faculty, and the Principal's expression of this through his articles in Present Truth Magazine.

For some time before this eruption a group of Reformed Christians in Brisbane had worked at the formation of the Reformed Society of Queensland as a means of promoting the Reformed faith.

The QBI affair, as traumatic as it was to those who had to leave the Institute, rallied Reformed Christians in a show of financial support so that the Reformation Society of Queensland was able to form its educational wing, the Theological Education Programme of Australia. The three former faculty members, Geoff Paxton, Graeme Goldsworthy and Denise Scott, were thus able to remain a team and to continue their ministry together.

Immediately after they left QBI, some 22 of the former students asked the TEPA team to provide a course of lectures to round off their half-finished academic year. In a matter of days most of the students were accommodated in the Bayside area of Brisbane and the 12-week course began in a borrowed church hall.

The visit to Brisbane of Professor H. van der Laan of the Reformed Theological College, Geelong, enabled TEPA to invite him to spend a week to conduct a special course, which was followed by two weeks of lectures by

the editor of Present Truth, Robert Brinsmead.

A 10-week Spring School of Theology was TEPA's next venture. Some 40 people enrolled for the Saturday morning series of studies on the person of Jesus Christ, which was held at the Reformed Church, Toowoomba.

Other activities of these formative early months of TEPA included a mini-Winter School in Townsville conducted by Geoff Paxton, and a weekend course at the Anglican Church at Jannali, Sydney, conducted by Graeme Goldsworthy.

The climax of the year was the Summer School held in the Wynnum Gospel Hall, which 50 or so people came from as far afield as Mt Isa and Geelong. The fortnight of lectures on Jesus Christ, the Way, the Truth and the Life, was conducted by Revs Paxton and Goldsworthy, assisted by Robert Brinsmead. At all its schools the TEPA team seeks to develop and refine the concept (which it had established at QBI) of an integrated curriculum and an integrated theology of Christian existence.

As TEPA enters 1977, finances permit the full-time employment of only one of the team. Nevertheless, the opportunities are boundless and it is hoped that before long a growing support will enable all three to be fully supported. The plans for this year include:

1. The commencement of the writing of a series of short theological works for the layman.

2. A visit to the NSW central coast sponsored by the Baptist Reformed Church.

3. The first stage of a theological education

programme to be conducted at St John's Church of England, North Ryde (Sydney), from March 7 to March 20.

4. Autumn, Spring and Summer Schools of Theology in Brisbane.

5. Short Winter Schools at Mt Isa and Townsville.

Essential to the concept of TEPA is the balance between active ministry and concentrated theological study and research. The team members realise that the quality of material presented is of primary concern.

The team concept has also involved a distinctive approach to theological education which seeks to demonstrate through teaching method as well as content the integration of Christian thinking demanded by the revelation of God in Christ.

The Reformation Society, though formed in Brisbane, seeks the promotion of New Testament Christianity throughout Australia. Already regional representation has been established in Sydney, Melbourne and Mt Isa.

Although it has no formal relationship with Present Truth Magazine, the RSQ enjoys the close co-operation of this very significant journal. Geoffrey Paxton continues his writing ministry for Present Truth and travels widely in Australia and the USA lecturing at schools and seminars held by the Australian Forum and Present Truth.

Information of the activities of RSQ and TEPA may be had from the Secretary, Miss J. Fullerton, 99 Howard Street, Rosalie, Qld, 4064.

## WORLD VISION LOOKS AT CULTURE

Only the Third World pastor knows how to transmit the Gospel of Christ through his own culture.

That is how an Anglican clergyman saw the question and Christ and Cultures at the World Vision Pastors' Conference, which has just ended in Fiji.

The Ven Edward Subramani, from Fiji, who chaired the National Organisation Committee, said that the Church in the Third World was in danger of having traditional cultural patterns re-imposed on it by theorists from the West who had decided that it was a good idea.

"How far do you want us to go?" asked Subramani. "Do you want us to begin eating one another again? We are grateful for the missionaries who have brought the Gospel, but we need to be free to work out its implications in our present situation."

The director of World Vision Pastors' Conference is Dr Sam Kamaleson from India. He told the Conference: "When I came to Christ, thank God I didn't lose my Indian-ness. It becomes a relative absolute and Christ becomes my absolute absolute. Then I am free to relate to others."

Another delegate at the Pastors' Conference was Dr Siore Havea, a Tongan Methodist, who said: "This Conference has opened up the Bible: it has opened up a new level of fellowship in Christ."

The ministry of the whole South Pacific Christian Church will be enhanced and complemented, individually and collectively through the Pacific Conference of Churches, said Dr Havea.

When asked to describe the impact of the Conference on the pastors, he said: "To answer that, you need to sit in their discussion groups

under the coconut trees and be able to understand their language. They are excited."

Many of the 260 pastors, including deaconesses, were from village-level ministries. The idea was to involve as many as possible who are normally isolated from pastoral conferences.

Some had never flown in an aircraft before. Many had no formal theological training. They came from 8 island nations, representing Protestant, Anglican and Catholic backgrounds.

The executive director of World Vision of Australia, Harold Henderson, who attended the Conference, says that addresses were given in English, as it was the only common language understood by the majority of delegates. He says each group had its own interpreter to explain points, where necessary. Sometimes discussions would continue until the early hours of the morning.

Another feature of the Conference, says Harold Henderson, was the inclusion of national singing groups representing Fiji, Tonga and Samoa.

Dr Havea, who has taken up a new appointment as Principal of the Pacific Theological College in Suva, told the Conference that the greatest need of the churches in the Pacific was not buildings, but the development of people. The training

## WOOD COFFILL FUNERALS

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

## 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.

## SYDNEY ANGLICAN STAMP SOCIETY

Membership open to anyone with church affiliation. Beginners to serious collectors. First meeting for 1977, 5th February then 1st Saturday of every second month. All Saints Hall, W. Lindfield, 10 am to 4 pm. Come and go as you please. Visitors welcome. Enquiries: Rev N. Gelding. Phone: 84 5229.



# MAINLY ABOUT PEOPLE

## SYDNEY

Rev E. J. Emery has resigned as Acting Rector of Ashbury as from 27th February, 1977.

Rev B. Black has resigned from St Pauls, Carlingford to become Rector of Blackheath as from 15th February, 1977.

Rev K. N. Wray will retire as rector of East Lindfield as from 30th June, 1977.

Rev B. Dudding will resign as Acting Rector of Kangaroo Valley as from 28th February and go to the Diocese of Willochra.

Rev Douglas Parker is now curate at Nowra as from 19th December, 1976.

## MELBOURNE

Rev D. J. Conolly has resigned from Incumbency of St James', East Thornbury to Incumbent of St John's, East Malvern. Date of Induction to be announced.

Rev A. Richardson from Asst Curate St Peter's, Box Hill to Incumbency, Church of the Epiphany, Hoppers Crossing. His induction by

## Granville's disaster

From page 1

"We had to face up to what we believe and preach," he said.

"There was no doubt that both here and in other areas, those who had their faith firmly grounded in Christ proved the power and certainty of the Gospel in their experience."

Chaplains and social workers were called to the City Morgue where they worked around the clock until the night after the accident.

As each family or relative came, chaplains assisted with form-filling and later accompanied those making identification.

One chaplain said there was a feeling of "unreality" amongst many.

There would be a great need for counselling and follow-up in future weeks, particularly amongst those affected by depression.

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

**an independent provocative evangelical voice**

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

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

\$4.25 for 12 months' issues.

The Australian

# CHURCH RECORD

NAME .....

ADDRESS .....

POSTCODE .....

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

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

the Archbishop will be on February 7 at 8pm.

Right Rev O. H. W. Shand has accepted appointment as Chaplain to the Mothers' Union.

Rev J. Stewart has accepted appointment as Rural Dean for the Rural Deanery of Frankston taking effect from 1st December, 1976.

Rev R. D. Thompson is on leave for a period of three years from February 14th to take up appointment in the parish of Kununurra, Western Australia.

Deaconess D. Alfred was commissioned as Head Deaconess in St Paul's Cathedral on December 21st, 1976.

H. H. Alder (Trained Woman Worker) retired December 31st, 1976.

Rev H. Scott died 20th November, 1976.

Rev H. E. Fawell retired from incumbency, Christ Church, Geelong as from 14th May, 1977.

Rev. C. D. Maling retires April 10th, 1977.

## WANTED

• From page 5

clearly. The onus of proof that the law should be changed, stands firmly upon the shoulders of those who wish to change it; and that is an intensely important point that Mr Wran and Mr Walker should take great notice of before they take a thoughtless step which will lose them favour in the eyes of those who put them into power — a power which hangs by a very slender thread of only one member", Mr Nile said.

To help involve concerned members of the public, the Festival of Light has sponsored four preparatory Regional Seminars on so-called "Victimless Crimes".

1st February, 7.45pm, Pennant Hills Community Centre.

8th February, 7.45pm, St Matthews Anglican Church Hall, Manly.

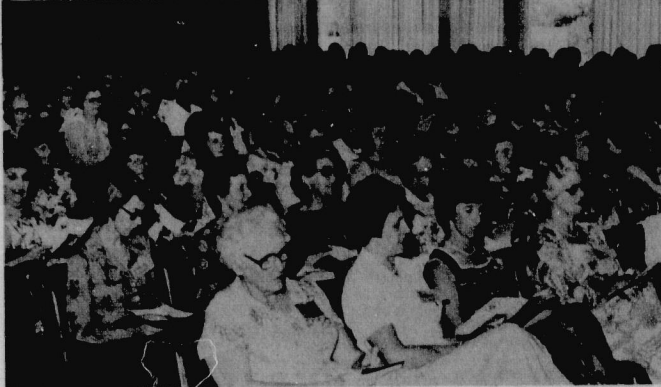
15th February, 7.45pm, Concord Baptist Church Hall.

22nd February, 7.45pm, Caringbah Baptist Church Hall.

The Regional Seminar leaders will include Mr E. L. Dearn LLB, Rev Fred Nile, Rev Bernard Judd, etc.

For further details contact the Festival of Light Office — 61 6078.

## Canberra women's convention



Over four hundred delegates of the Christian Women's Convention Movement attended an International Conference in Canberra last month. The Conference was held at the Australian National University on the weekend beginning December 3. Among the speakers were Rev Stewart Dinnen of WEL, Tasmania; Mr Roger Collins, a psychologist, and Mr Bruce Upton, National Public Relations Director for the Bible Society, spoke on Communication and Decision Making. Mrs June Bosanquet, retiring editor of "Christian Woman", spoke on the subject "Every Woman a Communicator".

## Anglicans in Canada

An appeal to the million members of the Anglican Church of Canada for loyalty

CAM — the authors of a manifesto last year opposing the ordination of women — make their appeal in a public statement released recently and urge:

"Even though these ordinations cannot be accepted by many of our number, yet we do not believe that they should lead to schism... For some it will be all too tempting to abandon the Church out of sheer disillusionment. Yet it is essential that Christians practise their calling not

## Laos puts pressure on church

Religious liberty in Communist-ruled Laos is being curtailed, claim Vatican sources.

Catholic schools, orphanages, residences, and churches have been taken over by the government and religious education has been eliminated.

Two of the six Catholic churches in Vientiane, the capital, may still be used for weekly services, the sources say.

About 34,000 of Laos's 3.3 million people are Catholics. Most of the population is Buddhist.

Only two of Vientiane's eighty-seven Buddhist pagodas remain open.

## BIBLE SOCIETY'S CHARTER

The Government of Mozambique has granted a charter to the reorganised Bible Society. The new directors of the Society include the Anglican Bishop of Lebombo, the Right Rev Dinis Sengulane.

The supply of Bibles and New Testaments in the territory is nearly exhausted, and the Bible Society of Mozambique is now seeking permission to print or import new ones. A definitive reply has so far not been forthcoming from the Book Institute — the Government agency which establishes priorities for all published materials in Mozambique. Paper is said to be very scarce, and the Ministry of Education has been given top priority for the publication of textbooks and school manuals.

Another obstacle raised by the Book Institute is that the Bible Society had given authorisation, during the

and stability following the recent ordination of six women to the priesthood has

merely as individuals but as faithful members of a specific Christian community.

"Some may feel constrained to seek such a community in some other part of the mystical body of Christ. Others hesitate and agonise... others will stay and run the risk of appearing to acquiesce in what has happened. Still others may corporately try to maintain a continuing Anglican witness apart from the present structure of our Church and risk sending yet further the robe of Christian unity."

But, while hesitating to

adopted by troubled Anglicans to "bind up their wounds", the statement counsels that the matter should be left to the judgement of the Holy Spirit and the test of time.

"If this development is of God, it will gain acceptance not only within the Anglican family as a whole but in all communities which cherish the apostolic ministry," the statement claims.

"If it is not of God, it will surely fail... but our love for Christ and his Church is such that we believe our Anglican loyalty will prove worthy so long as we keep our eyes fixed above ecclesiastical strife and on the one true priest — Jesus, the author and finisher of our faith."

The canonical changes involved in the ordination of

## BIBLE SOCIETY'S CHARTER

period prior to independence, to a South African organisation to print 200,000 copies of the New Testament for distribution to the Portuguese army in Mozambique and Angola.

Church Times

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2075. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$8.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.

## Reduction from UK

The number of missionaries from Britain has declined by nearly a quarter in the past four years, according to figures just published in the 1977 edition of the "UK Protestant Missions Handbook."

The actual comparative figures quoted in the handbook show that at July 1 last year there were 4592 serving missionaries with the 82 societies who supplied information.

The 1972 figure was 5507 from 78 societies, but the decline is greater than these figures reveal because the 1972 figure did not include missionaries serving with the United Society for the Propagation of the Gospel and the Salvation Army, which would have accounted for at least a further 1000.

By contrast only the Leprosy Mission, among major societies, declined to provide statistics last year. In 1972 they recorded 100 serving missionaries.

Two large groups are excluded from these figures Operation Mobilisation and the Brethren missionaries associated with the magazine "Echoes of Service", currently totalling, between them 1300. They are listed in the handbook under literature and support agencies.

If they are included and the adjustments made to take account of societies whose details were not recorded in 1972, the resulting figures show a decline from nearly 8000 in 1972 to just over 6000 last year.

Women still outnumber men in the mission field, but only just. Whereas in 1972 they accounted for just under 60 per cent of the mission force, last year their share had dropped to 53 per cent.

Despite the decline in the number of missionaries the cost of keeping them overseas has risen by nearly 60 per cent from just under £17 million a year in 1972 to more than £26 million last year.

The missionary fall-off has been uniform across the world, except for countries like Uganda, which had nearly 200 missionaries in 1972 but now, as a result of President Amin's anti-British campaign, has only 72.

"UK Protestant Missions Handbook", compiled by P. W. Brierley (Evangelical Missionary Alliance, £1).

## SU STAFF CHANGES

The ANZEA Regional Council of Scripture Union has announced a number of staff changes associated with its work in Australia, New Zealand, Asia and the Pacific.

The Council has accepted with regret, the resignation of Mr John Robinson, Secretary to the ANZEA Council for the past twelve years and Manager of ANZEA Publishers Limited since its inception in 1969. Mr Robinson will be entering the ministry of the Anglican Church in the Diocese of Sydney early in 1977.

The Revd David Chan will become the ANZEA Regional Secretary from 1st February, 1977, and will retain his present role as Secretary for East Asia, based in Singapore.

Mr David Claydon, in addition to his present position as Australian Federal Secretary based in Sydney, will become Acting Associate Regional Secretary with special responsibility for the Pacific area.

The Board of ANZEA Publishers Limited has appointed Mr John Waterhouse, at present Coordinating Editor, as Acting Manager of the publishing programme.

## The Australian

FIRST PUBLISHED IN 1880

No 1628 FEBRUARY 17, 1977

# QUEEN WILL ATTEND CATHEDRAL SERVICE

Her Majesty Queen Elizabeth II and His Royal Highness, the Duke of Edinburgh will be present at Morning Prayer on Sunday, March 13, at 10.30 am.

The Royal couple will arrive earlier that morning in Sydney on the Royal Yacht "Britannia" and proceed to Sydney Square where they will be welcomed by the Lord Mayor and Lady Mayoress.

It is anticipated that Sydney Square will be crowded with people to greet her.

The Service will be telecast by the Australian Broadcasting Commission (Channel 3) throughout Australia providing an excellent opportunity for many Australians to witness the fine example set by our Sovereign in acknowledging the King of Kings.

Invitations are being sent to civil, Diocesan and Cathedral representatives. Entrance to the Cathedral will be by ticket only.

## WOMEN'S WORLD DAY OF PRAYER

On March 4, 1977, in a great symbol of religious and cultural unity, millions of women throughout 200 countries will throw down their typewriters, mops, and pens and join in the Women's World Day of Prayer (WWDP).

This is the fiftieth anniversary of Women's World Day of Prayer in Australia.

For the first time ever, the special service used throughout the world, was drawn up by women in a communist country.

The group of women, including a medical doctor, a director of a hospital for handicapped children, three psychologists, three theologians and three church workers in the German Democratic Republic (East Germany) prepared the service.

In explaining this year's theme "Love in Action", the drafting team said: "We hope the voices of many Christian women in the German Democratic Republic can be heard in solidarity with the voices of women in all the world as we pray together on Friday, March 4, 1977, that God will enable our love to become action!"

The Women's World Day of Prayer will begin at the International Dateline in the Pacific at sunrise over Tonga and finish at sunset on St Lawrence Island off the Coast of Alaska (30 miles from the Arctic Circle).

All continents are involved and countries taking part have increased from 104 in 1952 to 144 in 1959 to 200 in 1977.

In 1956 the special WWDP Service was prepared by American Indians and in 1958 in Australia both European and Aboriginal

Parking facilities will be available in St Andrew's car park.

The Preacher will be the Archbishop. It is planned to make cassette copies of the Service which will be available later from the Cathedral bookstall.

Obviously, the accommodation in the Cathedral is limited, but it will be possible for some to watch the telecast in their parish churches.

Special music composed by John Antill, Michael Hemans and Laurence Bartlett will be included.

The 25th Anniversary of the Accession to the throne of Her Majesty, Queen Elizabeth II, on February 6, 1952, was celebrated at St Andrew's Cathedral this Sunday morning.

The Service was attended by members of the Royal Commonwealth Society and other associated organisations and by the Consul-General for Britain, Canada and New Zealand.

The first lesson was read by the President of the Royal Commonwealth Society, Mr Peter Crosthwaite, the second lesson by the Governor of New South Wales, Sir Roden Cutler.

In his address the Dean of Sydney, the Very Rev Lance Shilton, said: "I disagree with some who consider that the monarchy is anachronistic and irrelevant to this 20th century, claiming that Australia would more easily mature into nationhood by becoming a republic."

"The monarchy acts like an anchor in the midst of many challenges enabling us to resist the pressures from fundamental philosophical and political novelties which could disrupt our whole way of life."

"The impartiality of its non-party political authority is a strong guarantee for true democracy and a bulwark against destructive polarisation."

"The Queen stands for the importance of family life at a

## "GOOD NEWS BIBLE" PRESENTED TO NSW PREMIER



The Honourable Neville Wran, QC, Premier of New South Wales, comments on the "easy to read" Good News Bible. The presentation was made by the NSW Secretary of the Bible Society to mark the phenomenal circulation of 50,000 in New South Wales since December 6, 1976.

Mr Wran said, "I prefer the language of the King James Version myself, but the modern versions like the Good News Bible capture the attention of the youth." Mr Wran went on to say, "No matter what the religious persuasion of the reader, the Bible holds moral values for everybody."

In a little over two months this new translation has sold over 120,000 copies around Australia.

The Secretary of the Bible Society in NSW said, "We sold 10,000 in this State in the first 10 days of February."

## Dr Coggan to visit during March

The Archbishop of Canterbury, the Most Reverend and Right Hon Donald Coggan, will visit Australia March 6-18, 1977. This will be his third visit to Australia, but his first, however, as Leader of the Anglican Church.

Archbishop Coggan is paying a pastoral visit to share in the normal life of the church. He particularly requested to meet as many small groups as possible and therefore civic ceremonies and public meetings have been kept to a minimum.

He became Archbishop of Canterbury and Primate of All England in 1974 after serving as Bishop of Bradford and Archbishop of York.

In October, 1975, the Archbishop of Canterbury made a "Call to the Nation" in which he called on Britons to stem Britain's "drift towards chaos".

In the Call he emphasised the need for "A good day's work for a fair day's pay"; "strong, happy, disciplined families".

The core of the "Call" was that each man and woman counts. "Your voice counts. You count. Each man and woman is needed if the drift toward chaos is to stop," he said. And over 27,000 people responded in an avalanche of letters which descended on Lambeth Palace.

As a result of the "Call" scores of discussion and action groups have spread across the country seeking



Archbishop Coggan.

practical ways to solve Britain's ills.

A compilation of the letters to the Archbishop has now been drawn together as a book by John Poulton, called "Dear Archbishop". The book is due to be released to coincide with the Archbishop's Australian tour.

Archbishop Coggan is in his own right a prolific author. His latest book is "Convictions".

Mrs Coggan will accompany the Archbishop on his tour. Prior to arriving in Brisbane to start the Australian tour, Archbishop Coggan will formally inaugurate the new Provinces of Papua New Guinea and Melanesia.

## ON OTHER PAGES

- On and off the record — by David Hewetson — Page 2
- Notes and comments — Twentieth Century Idols — Page 2
- Church planting in the suburbs — by Rev John Abbas — Page 3
- Letters to the editor — Page 4
- Women in the pulpit — by Leslie Hicks — Page 5
- Book reviews — Page 6
- An innocent at large — by Ronald Howard — Page 7
- Mainly about people — Page 8

AUSTRALIAN CHURCH RECORD, FEBRUARY 17, 1977 — 1

MOORE COLLEGE LIBRARY