

ARMIDALE

Rev C. R. Evans, Vicar of Inverell, to retire on 30th June, 1977, and will live on the Gold Coast.

Rev W. M. Butcher, Assistant Curate at Inverell, has resigned as from mid-July to take up a Parish appointment in the Diocese of Brisbane.

TASMANIA

Rev K. B. Skegg has been appointed Locum Tenens of the Parish of Lindsfarne from 1st June, 1977.

Rev C. Holmes will be in-

ducted at St James, New Town on 12th June, 1977.

Rev G. Doyle, curate at Broken Hill, has been appointed assistant at St David's Cathedral.

Rev J. H. Smith has been appointed Chaplain at Royal Hobart Hospital.

Rev F. E. Coombes, Rector of Coocoe, has resigned as from 20th May, 1977.

GIPPSLAND

Rev D. McLeod, Deacon-Assistant of St Paul's Cathedral Parish, Sale, is to be Ordained Priest on Whit-Sunday, at Sale.

Rev J. Hudson, Deacon-Assistant in the Parish of Toora, is to be Ordained Priest on Whit-Sunday at St Paul's Cathedral, Sale.

ST PAULS THANKSGIVING

A special Thanksgiving Service is to be held on Sunday, 29th May, at St Paul's Church of England, Carlingford, to mark the conclusion of 127 years of ministry at the Marsden Road location.

The service, to be held in the historic St Paul's Church and surrounds, will commence at 3.00 pm and the preacher will be Bishop D. W. B. Robinson, Bishop in Parramatta.

The move from the Marsden Road site is part of a major relocation plan for the congregations of St Paul's Carlingford and St James' North Rocks.

The decision to try to sell St Paul's site was originally made in 1969 in order to relocate on a more central position adjacent to the Church of England Boys' Home in Carlingford. Town planning and land zoning decisions halted these plans for some years.

In 1974, St James' North Rocks joined the Carlingford Parish with the aim of uniting the two churches on one site. These plans came to fruition earlier this year when sales were negotiated on all existing sites.

From the first Sunday in June all the activities of the St Paul's Church will be transferred to temporary premises in the former Church of England Boys' Home buildings in Pennant Hills Road, Carlingford.

St James' North Rocks site is being sold to another church group and it is hoped that joint use of these buildings will continue until the new combined church centre is completed.

The new location for the combined churches of St Paul's and St James' is on land bounded by Moseley Street, Vickery and Trigg Avenues, Carlingford. Building of the new church centre will commence later this year and is expected to be completed early in 1978. The new rectory in Trigg Avenue has already commenced and is expected to be ready for occupation in June this year.



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Former Bible Society head honoured

Canon H. M. Arrowsmith who, as Commonwealth Secretary for 18 years, led the Bible Society to the forefront of missionary organisations in Australia was honoured in Canberra on Friday, May 6.

United Bible Societies Vice-President, Bishop Clive Kerle, unveiled a portrait of

UGANDAN
APPEAL

From page 1

The 30th June marks the Centenary of the Anglican Church in Uganda. On that day in 1877 the first two CMS missionaries entered the country.

All celebrations for the Centenary have now been cancelled.

One Ugandan Bishop has said recently: "We were saddened and perplexed by the death of an Archbishop but far from collapsing, the Church in Uganda is vigorous, vibrant and of steadfast faith."

The centennial theme is *Growing up into Christ* (Eph 4:15) with its implications, as stated by the Ugandan Church, that their church must be a loving church, a living church, a Christ centred church, a church that speaks and proclaims the truth.

It is their prayer that the Centenary will be a time for secret and shy Christians to come out and identify themselves openly with God and Jesus Christ; a time to recapture vision for missionary outreach the world over; a time for church members to rededicate themselves; and that there will be a massive harvest of new converts.

This is their vision and their prayer. They invite us to support them by our prayers.

NEW HEAD
FOR
SALLIES

Commissioner Arnold Brown has been elected as the new General of The Salvation Army. The General is the world leader of The Salvation Army.

He was elected at a meeting of The Salvation Army's High Council in London and will be the eleventh General.

General Clarence D. Wiseman holds this position at the present time.

General Brown's position at the time of his election was Territorial Commander of Canada and Bermuda, which he was appointed in 1974. His previous appointment was Chief of the Staff, International Headquarters, London, from 1969 to 1974.

He was born on December 13, 1913, and entered the Salvation Army Training College from Belleville, Canada, in 1935. In 1939 he married Lieutenant Jean Barclay. He is the author of "What Hath God Wrought?"

The General Elect is the second Canadian to hold world leadership of The Salvation Army.



The newly-elected leader of the Salvation Army, Commissioner Arnold Brown (left), and his predecessor, General Clarence Wiseman.



Canon H. M. Arrowsmith and Bishop R. C. Kerle before the painting at Bible Society Headquarters in Canberra.

fellowship.

He is known as an eloquent preacher and a fine Bible expositor and has been actively involved with the Bible Society since his retirement. He is President of the Society's Parramatta Branch in Sydney.

BD EXAM
TO END
IN AUST

The Principal of Moore College has issued the following statement about the future of B.D. examinations with London University:

"Students or graduates who are thinking about enrolling to do the London BD should write immediately to the University of London as enrolments must be completed by August this year."

"Although the examination will be available in Australia for several years to come NO further enrolments from Australia will be accepted after August 1977."

"Intending students should write by airmail in the first instance to: The Secretary, University Entrance Requirements Department, University of London, Senate House, London WC1, to establish their eligibility."

DR ROBERT SCHULLER
TO RUN COURSE

The Dr Robert Schuller School for Successful Church Leadership will be held in Sydney in July. It is to form part of Dr and Mrs Schuller's Mission to Sydney which is being planned by an inter-church committee.

The School will be held in St Stephen's Church, Macquarie Street, Sydney, from Monday to Thursday, 4th to 7th July. Sessions will be offered from 9.30 am to 4.00 pm. During the four days Dr Schuller will conduct seven sessions, with others taken by his staff coming from California. In addition, at Dr Schuller's request, there will be an Australian content led by Australian church leaders. All members of the School will be able to share in the Mission to Sydney meetings each night, led by Dr Schuller, in the Sydney Town Hall and the Opera House.

The cost of the School will be \$40 per person, and \$30 for an accompanying spouse, which includes meals. Without meals the cost is \$30. It is hoped many churches will finance the attendance of their Minister at the School.

All enquiries for information, brochures and registration forms can be addressed to Mr Ted Flack, Wesley Centre, 210 Pitt Street, Sydney, 2000. The registration fee is \$5. All who come are asked to make their own arrangements over accommodation, but guidance will be given.

The Archbishop's consultant in evangelism, the Rev Jack Humphrey, is organising Canon Sutton's Melbourne workshops in Church Growth.

"There is much in the movement that is significant, exciting and vital to us here," Mr Humphrey says. "Canon Sutton's visit promises to be invaluable."

He will conduct three workshops, one in each region. They are:

Southern Region: Tuesday, July 12, and Wednesday, July 13, at St Christopher's, Bentleigh East.

Central Region: Thursday, July 14, and Friday, July 15,

Canon Harry Sutton
to return to Aust

Canon Harry Sutton of England will be in Melbourne in July to run three workshops on "Church Growth — Anglican Style".

The Canon is a widely travelled, highly respected Christian leader with broad experience of the Church Growth movement, especially in South America. (He has visited Australia recently in connection with South American Missionary Society, and is a former Keswick Convention speaker.)

Church Growth is a method of assessing, in both theological and sociological terms, the factors involved when churches do grow.

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Canon Harry Sutton

at St Paul's Ringwood. **Western Region:** July 16 at St Mary's Preston East.

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ARCHBISHOP URGES
CAUTION ON UNION

The Anglican Archbishop of Sydney and Acting Primate of Australia, Sir Marcus Loane, has come out in favour of the Anglican Church not proceeding to talks with the Uniting Church about further union moves until the new Church "settles down".

In this letter in the June issue of the Sydney diocesan magazine "Southern Cross", Archbishop Loane writes about the inauguration of the Uniting Church on June 22, 1977, and the two continuing churches — the Continuing Presbyterian and the Fellowship of Congregational Churches.

Referring to a document produced at the request of the Missionary and Ecumenical Council, he writes: "As a result of a resolution passed by General Synod in 1966, an approach was made to the three Churches concerned (Methodist, Presbyterian and Congregational) to see whether at that stage Anglicans might become a party to the negotiations for union."

The answer was a courteous negative; it was felt that it would only lead to further delay in arriving at agreement.

"Archbishop Rayner (of Adelaide) has since expressed the opinion that this General Synod resolution virtually committed the Church of England in Australia to a serious inquiry with regard to union."

"However the authors of 'Anglicans, Unity and the Uniting Church in Australia' state quite plainly that there are those who reject the idea of organic union as a desirable goal for the ecumenical movement. 'One reason for this', they say, 'is that negotiations for structural unity have often proved to be exhausting and deadening to the life of the church.'"

"I find myself decidedly in favour of the view which the document itself has summarised as follows: 'A significant body of opinion feels that we should allow the Uniting Church to settle down and find itself first before we begin to bother it with discussion about further union moves.'"

"Seek Better Understanding. The Church of England in Australia is therefore confronted with a kind of trichotomy as it looks out on its relations with and

attitudes towards other Churches.

"There is the strong ecumenical group which will form the Uniting Church of Australia; there is the Continuing Presbyterian Church with its firm adherence to Reformation doctrines; and there are the numerically large Roman Catholic and Orthodox Churches.

"It is in the Christian interest of all that we should seek better understanding of each other and should give each other encouragement and support in all that concerns spiritual welfare."

"But I do not think anything is to be gained by subordinating everything to the single idea of an organic structural union with each other."

"My own view is that the Church of England in Australia still has to face the tremendous task of establishing itself on a truly national level as a truly united church in which Anglicans share common forms of worship, common goals of service, and a common understanding of faith in the Lord Jesus. A great test will confront us when General Synod assembles in August."

"I would earnestly ask church people everywhere to pray that this Synod will be irenic, harmonious, constructive, and fruitful for God's glory."

Archbishop Loane in his letter expresses good wishes to the Uniting Church and to the two continuing churches. The full text of his letter is available.

FORMER STUDENT IN
AUSTRALIA
TO BE BISHOP

A descendant of one of the founders of the SAMS Araucanian mission in Southern Chile is to be consecrated bishop in that region on June 12 in Holy Trinity Church, Temuco.

He is the Rev Ian Morrison, whose grandfather, the Rev Canon Dr William Wilson, was co-founder of the Anglican Mission among the Araucanian people in 1894 and later decorated by the Chilean Government for his services to Chile.

Mr Morrison was educated at The Grange School, Santiago, and later trained as a teacher. He came to yield his life to the claims of Christ in his early years and, as a teacher, accepted the challenge to become headmaster of SAMS' only high school for boarders in the small rural town of Chol Chol. While in this position he responded to a further call to Christian service and entered the ordained ministry as a deacon in 1961 and was ordained in July the following year having previously completed a course at the Alliance Bible Institute.

In 1965 Mr Morrison was chosen by the then Diocesan, the Rt Rev Kenneth Howell, to be the recipient of a CMS bursary to undertake a year's further studies at Moore Theological College, Sydney. During this stay in Australia Ian was specially linked to the parishes of St Mark's, Northbridge, and St Philip's, Eastwood.

After several years pastoring the congregation of Holy Trinity, Temuco, and completing a further degree at the local university, he accepted an appointment as Professor of English at the University of Valdivia. During recent years he has led a growing IFES group at the university and also pioneered and pastored a small but growing congregation in that southern city.

On more than one occasion he has been approached by the fellow Anglican clergy with the view to becoming Regional Bishop for the south of



Rev Ian Morrison

Chile. Finally, in response to a united approach by the Regional Council in 1976, he accepted nomination for such a position. This was duly confirmed by the Synod Executive Committee and finally ratified in May by CASA (the Anglican Council of South America) which has metropolitan authority for the Southern Cone Dioceses in South America.

Bishop Morrison's episcopal oversight will extend from Concepcion to Punta Arenas. He is married with four children.

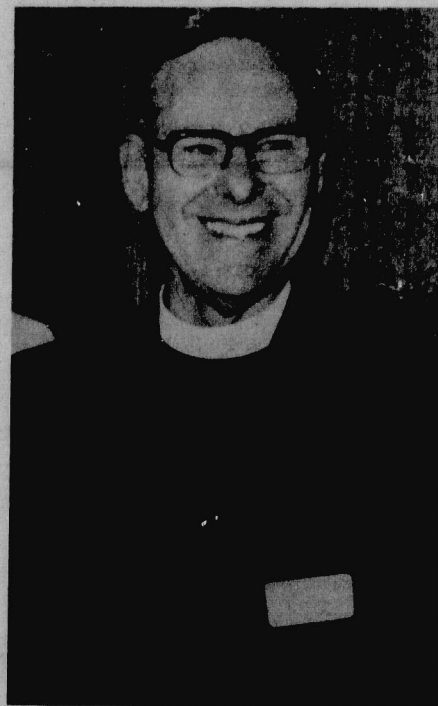
To give some idea of the rate of church growth in this region and therefore the need for a resident Regional Bishop, the following facts should prove helpful:

From 1960 to 1976 well over two thousand people were confirmed in Chile, most of these in the southern region, exact figures for baptisms are not available.

In the same period, the numbers of congregations in the southern region has grown from 25 to 64. In the last six months several more congregations have been formed. There are now: 64 (plus) established churches with councils; 25 ordained clergy (six full-time); 20 lay preachers and licensed evangelists; 10 students preparing for ordination; 9 missionaries involved in administration, theological education and medical work, the last including Maquehue Hospital.

The church in Chile is spiritually rich but materially poor. Gifts to assist the Anglican Church in Chile to finance this appointment may be sent to SAMS Office, 25 Alexander Parade, Roseville, NSW, 2069.

AUSTRALIAN CHURCH RECORD, JUNE 9, 1977 — 1



Archbishop Sir Marcus Loane

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NOTES & COMMENTS

Ministers' maternity leave

A report published in the press last week stated that the Uniting Church of Australia in Victoria will give three months' maternity leave to its women ministers. This report prompted this commentator to indulge in a whimsical reflection on what might be the implications of this decision.

It is a most enlightened attitude on the part of that body. It would be quite intolerable, having accepted the full equality of women in the church, as far as ministry is concerned, not to make available to them this special privilege.

Our complaint would be that three months is not very long. It only allows six weeks pre-natal and six weeks post-natal leave. Hardly enough time for the busy lady minister to prepare, recover and make arrangements for child minding before she hastens back into the hurly burly of parish life.

We would think at least six months and probably twelve months would be better. The main problem would be who would pay for it? It may be a very heavy burden for a congregation to bear, especially if its minister had a number of children within a few years. On the other hand the denominational hierarchy may be better able to afford this important facility.

However this enlightened gesture on the part of the new Church need not stop there. It may be that they will see the justice in providing pre-school child minding facilities for their women ministers so that their important church work, and their own quest for personal fulfilment, need not be hindered by the incumbrances of child bearing and rearing.

Of course such an example would tend to weaken the appeal by many responsible church leaders for a deepening commitment to family life, especially by mothers in the community. And it would tend to go against expert opinion that an infant's greatest need in the early years is the constant companionship and security of its mother. But they may all be wrong.

The liberationists may be right after all when they say that the family is an instrument of oppression and motherhood an unfair restriction on the freedom of women.

Churches, including our own, which are considering the question of women's ordination will clearly have to give a great deal of thought to this potentially serious problem. Perhaps one solution may be to give paternity leave to the husbands of its lady ministers. That is, subsidise the husband's employer for his prolonged absence while he cares for the children so that his wife can go about her pastoral work.

The cost would be terribly high but some might argue that it is a matter of priorities and if the church really does believe in the sanctity of family life, and women's ordination, it may have no alternative if it is to escape the charge of sexism on the one hand and neglect on the other.

In fact it could be argued that it would be a wonderful example of compassion to the world outside. Here would be the church demonstrating in a practical way its concern for family life by paying its ministers and their husbands to stay home and look after their children.

Imagine what a well adjusted society we would have if everybody did that.

Of course some might ask who is minding the store while the church and society is indulging in this admirable piece of altruism? We wouldn't know but one thing we're sure of, the Church at least and probably the Government too could appoint commissions to look into these matters and come up with well thought out recommendations to solve the problem.

Marijuana and its effects

Last weekend three young men apparently committed suicide after using marijuana. While realising that the Coronial enquiry may find other factors, first reports indicated that it was a suicide pact brought about while they were under the influence of drugs, notably marijuana.

This tragedy should cause those Government Ministers and media experts who allege that pot smoking should be legalised or at least decriminalised to think again.

If the death of these boys was brought about directly by the effects of the drug or indirectly by the culture it spawns then the claim that marijuana has no victims is clearly false.

Last week the Royal College of Physicians in the UK said that their research indicated that smoking tobacco, on average shortens life expectancy by five minutes per cigarette. If this effect had been known before tobacco became popular it is doubtful whether it would have been legalised or given social acceptance. Ditto alcohol.

The now known dangers of tobacco were discovered only after long years of very expensive research and generally accepted only after prolonged defence by the vested interests of the tobacco companies.

By comparison research into the short term and long term effects of marijuana is still in its infancy.

It would be the height of legislative irresponsibility to change the laws on this drug until its physical effects and social consequences are more fully known.



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ON & OFF THE RECORD

BY DAVID HEWETSON

SLAVERY

When Alex Haley wandered into the National Archives building in Washington and asked to see the microfilm of the 1870 census he could not possibly have known what a remarkable climax there would be to such a casual request.

Twelve years of research and writing later, released "Roots" to an unbelievably receptive audience, with 130 million Americans (and now millions elsewhere) watching at least part of the series. Incidentally, the ABC has begun to screen its "Fight Against Slavery" with the first of the series being about John Newton, the "old African blasphemer" better known to most of us as a hymn writer.

The impact of such presentations, through the magic of the tube, can be even greater than more sober-sided lectures on the evils of slavery. Especially when the time is ripe and men of all races are ready to be captured by the art of the storyteller.

AFRICAN MARKET

Slavery is an ancient institution. The economies of Greece and Rome were based on it, so much so that, although Christian influence eventually undercut its power, great social chaos would have been caused by an open attack upon it.

Closer to our own day many millions of Africans were sold into life-long servitude. By six great routes Africa's sons and daughters were taken to market, and it was from the coast of what is now Ghana that many of them went to America. It would all have been impossible, of course, without the enthusiastic co-operation of African coastal chiefs, who in fact did most of the actual rounding up of slaves.

The most infamous route of all was that which, from various directions, converged on the Island of Zanzibar. The Arabs, who had always led in slaving, had used it as a base for many years, and under the leadership of the remarkable Tippu Tib, they penetrated as far inland as the Congo and its rivers. Here at last they felt perhaps they could set up a political power without the incessant interference of the Europeans.

THE LESSER EVIL

Things became so bad that missionaries, humanitarians and imperialists alike agreed that the only answer was the European annexation of Africa. No doubt some of them found this all very expedient, but to others it was but the lesser of two evils. The conscience of Christendom concerning slavery had slept for too long, and now drastic measures had to be taken.

The Quakers, the Methodists and Anglican evangelicals were the first to be awakened, and in 1774 Lord Mansfield made history by stating that a slave who set foot in England would automatically become a free man. The evangelicals campaigned hard for the 1806 Act to forbid slaving in the British Commonwealth; and in 1833 the Act to liberate slaves in all British territories was passed. For 50 years gunboats patrolled the African coast to enforce it.

In the United States Lincoln's emancipation Proclamation was made at the end of the civil war in 1865, though another 100 years would pass before the march on Selma and the unpraised voice of Rev Dr Martin Luther King. Now Haley's "Roots" has done its part as well.

NEW VIEW POINTS

Now that the story is out in the open for many who had little real knowledge of it what will be the result? Racial hatred? Shame and penitence on the part of whites? New dignity for blacks? Perhaps all such possibilities are too simplistic. Haley feels the timing was just right and arranged by "God in his infinite wisdom", he went on to say that he felt he had been a "conduit" through which the whole story of slavery got to the surface to make the nation pause and ponder. "It was just something that was meant to be."

Lance Morrow in a Time Magazine Essay observes "oddly enough, many whites seem to feel not guilty but an unexpected shock of identification with blacks, while blacks experience a larger shock of pride at glimpsing a complete vision of where they have been and what they have overcome. Neither race has ever seen it quite that way before."

If one could only hope for as happy an end as that in black-white relationships in Africa itself one could sleep more easily.

STATEMENT ON REFUGEE POLICY

Following a recent statement on Australia's Refugee Policy by the Minister for Immigration and Ethnic Affairs, the Hon M. J. MacKellar, representatives of three of the major community agencies involved in sponsoring refugee migration met in Melbourne and issued the following statement:

"We welcome the announcement of a Government policy on refugees as outlined by Mr MacKellar. The Minister's statement outlines for the first time in a comprehensive document the Government's approach to this vital humanitarian issue. The strengthening of the Refugee Unit in the Department of Immigration and Ethnic Affairs should help to expedite the processing of applications for people in desperate situations and overcome the delays which they and their Australian sponsors find so frustrating at present.

In particular, we welcome the increased involvement Australia will have with the United Nations High Commissioner for Refugees through the appointment of an Australian Senior Officer to the High Commissioner's Office, and the re-establishment of a formal relationship with the Inter-Governmental Committee for European Migration.

Although the Minister in the course of his statement acknowledges an ongoing role for voluntary agencies, we very much regret that in setting up the mechanisms to implement his policy, the Minister relies upon an inter-Departmental Committee on Refugees instead of setting up a Refugee Advisory Council which would include the voluntary agencies.

The establishment of such a council was recommended by the Senate Committee on Refugees by Austcare Seminars and by other meetings of responsible people concerned about our Australian refugee policies.

The agencies we represent and a number of others, including the Catholic Immigration Office, St Vincent de Paul Society and Red Cross, have been involved in bringing thousands of refugees to this country, caring for them when they arrive and helping in their resettlement in Australia.

Their continued active involvement and that of the community is vital. No Departmental committee of public servants can satisfactorily replace active community sponsorship and involvement. We are therefore deeply disappointed at the Minister's inadequate acknowledgement of this situation."

AUSTRALIANS TO ASIA

Four Victorians were among delegates attending the Christian Conference of Asia when it met in Penang, Malaysia, May 31-June 9. The theme "Jesus Christ in Asian Suffering and Hope" expressed major concerns of Christians in the region for justice and humanity.

A feature of the Assembly was "testimonies" — a personal sharing of life experiences rather than speeches by key church leaders. Two leading Asian Churchmen testified on their involvement in the struggle for human rights which had led them to prison. Other presentations focused on exploitation of women textile workers and the struggle of other groups for self determination.

The delegates were: Bishop Graham Delbridge (Anglican), Miss Helen Parkes (Anglican), The Rev Hamish Christie-Johnston (Presbyterian) and The Rev Ian Allsop (Churches of Christ).

The Scriptures speak today...

by Canon John Chapman

Hebrews 2:14-15

"Since therefore the children share in flesh and blood He himself likewise partook of the same nature, that through death He might destroy him who had the power of death, that is, the devil and deliver all those who through fear of death were subject to lifelong bondage."

1. Jesus Partook of our Nature

In becoming a man Jesus identified with us in our humanity. He was tempted as we are. He knows what life is really like. Because of this He is able to sympathise with us (Heb 4:15). Wonderful as this is the writer of the epistle to the Hebrews draws our attention to an even more significant feature of Jesus' humanity. He became a man that He might undergo death on our behalf.

2. Jesus' Death Destroyed the Devil

We do not know exactly how the death of Jesus destroys the devil but we do know that it does from the consequences which flow from it. Because of the death of Jesus we can be set free from the slavery to sin and death. (Col 2:13-15). The devil is not able to hold us in slavery any longer. He has been defeated. And since he is defeated we know that Jesus is undoubtedly Lord.

3. Jesus Delivers Us from the Fear of Death

So great is the fear of death in our age that we can hardly get people to talk about it. We have devised synonyms which take away the sharpness of the reality such as "passing on", "going over", "passed away". I may talk to the man in the street about death in the abstract but he will almost think it obscene if I speak with him about his death. The fear of death is a reality. The death blow which has been dealt to the devil opens a way to life eternal.

What a marvellous gospel we have to preach!!

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BP CAMERON LOOKS AT NEAC

"All Evangelicals are nitwits". This considered judgement of a former Bishop of Durham given in the 30's would, even from the viewpoint of the harshest critics, require modification today in the light of the recent NEAC Conference at Nottingham.

Whatever else might be said about the NEAC Conference the organisers deserve top marks on two scores.

First, though, not most importantly, for organisation. The running of a Conference which required the participation of 2000 people over a four-day period without any visible hitch and with a high degree of inter-connection between the participants, was an achievement in itself.

NEAC '77 was very much a delegates Conference. The opinions and judgments of the ordinary delegate found their way rapidly to the drafting committee. Daily worship was organised in such a way as to give a general sense of

both in Agenda and in informal discussion.

Moving out into the day to day business of Christian living, the whole pattern of parish life was examined and discussed with contributions coming in from all over the United Kingdom.

The problems of churches in multi racial areas, the pattern of Sunday activity for the congregation as a whole, the congregations responsibility for mission and service within the community were vigorously discussed.

The question of training

"The whole question of the application of Scripture, the disciplines of exegesis and application were given prominent place..."

participation in the main worship sessions and a close sense of personal fellowship in the small prayer groups.

More significant was the Agenda for the Conference. Here, Evangelicals gathered together, and beginning with a common allegiance to the authority of Holy Scripture addressed themselves to a very wide range of problems. There were the current major questions of theological debate.

First, the person of Jesus Christ, who He was and in what way the traditional doctrines of the Creeds concerning the person of our Lord are to be understood and considered today.

Then the nature of salvation and what that word means both in the Scripture and in the contemporary world. Also the whole question of the application of the Scripture, the disciplines of exegesis and application were given prominent place

men for the ministry and how this is best done, the ministry of the local congregation as a whole, the task of making the local church a true Christian community in itself were all the subject of major papers, group and plenary discussion.

Questions which Evangelicals have often left to others were also subject of careful study. The Unity of the Church, relationships with Roman Catholics were the basis of discussions in which a wide variety of views were expressed. However, the Conference was not simply a matter of looking inwardly either at Evangelicalism or the church as a whole.

In many ways the most stimulating part of the Conference, apart from the direct theological issues, were the attempts to find a viewpoint based on Scripture on the society in which delegates found themselves living and

This article was written by Bishop Donald Cameron, Assistant Bishop in Sydney. He has recently returned from The United Kingdom where he attended the NEAC Conference at Nottingham.

those institutions or movements within society with which everyone, Christian and non-Christian alike had to meet.

Thus, papers were given on the role of the media, where power in the community really lay and how it was used, marriage and the family, education and the law

recognised as a real problem and one on which much work had to be done.

Acknowledgement was formally made that Evangelical use of Scripture in the past had often been "clumsy and shoddy". This led on to the recognition that the Christian needed to apply his Biblical faith to the world around him.

Society, it was noted, "is made up of our neighbours" and how one loves and serves ones neighbour in a world that is constantly changing remains a task for the Christian that is never completed.

Then there was a concern for unity.

Not in the sense in which that concept has often been used of the union of churches at a National level, although this was not out of people's

"Concern was expressed about the lack of real communication between Anglican Evangelicals and Evangelicals of other Churches."

minds. But rather a deeper understanding between every Evangelical and other Christians and the churches to which they belong.

Concern was expressed about the lack of real communication between Anglican Evangelicals and Evangelicals of other churches. There was a widespread recognition of newly-discovered common ground between Evangelicals and Roman Catholics.

This would seem to have been achieved first by the way in which the service was led and conducted with



Bishop Donald Cameron

It may be that here is the emergence of a new more authentic ecumenism as Christians of different traditions discover how much they have in common in the face of an unbelieving world.

Lastly, the impressions left by the times of worship must have been deep on all who attended. It was not simply the small meetings for prayer

level one of the abiding

achievements of Nottingham was the blending of theology, worship, thanksgiving and praise in a remarkable way.

Those who went to Nottingham met under the authority of the Scripture, studied it, rejoiced in it, offered thanks to God and went away with their own convictions quickened and went away both with a word for both the world and the church and fresh hope in their own hearts.

CONTINUING CONGREGATIONALISTS

The Congregational Church in NSW is about to have its second birth. On June 22, 1977, 25 continuing Congregational Churches will become the Fellowship of Congregational Churches (NSW), made up of all those churches not going into the Uniting Church.

The inaugural meeting of the Fellowship of Congregational Churches will be held at St Giles Presbyterian Church, Hurstville at 7.30 pm on Saturday, June 25 — just two days after the Uniting Church inauguration.

The guest speaker at FCC inaugural meeting will be the Rev Dr Paul E. Toms who served on the Hawaiian Islands at Hilo. He served 1961-64 as Director of the Congregational Board of Evangelism in NSW. He then went to become the assistant minister and then Minister of the Park Street Church, Boston, USA, which has the largest missionary budget of any American Church, totalling \$400,000 yearly and supporting 86 missionaries.

Recently the Bill incorporating the Fellowship of Congregational Churches went through the NSW Parliament.

Speaking during the debate Mr James Cameron (Liberal), the former Speaker of the House, said: "The Congregationalists have some 3740 church members in NSW. Of the 98 congregations to which they belong some 27 have elected not to enter into union. Of those 27 congregations, 24 are entering a new fellowship of Congregational Churches in NSW. Of the other three, two have arranged for their property to be held by the fellow-

ship on their behalf, and one — namely Hunters Hill — is remaining completely independent.

"The Congregational Church... rose out of the ferment of the Reformation in England in the 16th century. The reformers divided into many groups — advocates of episcopacy, puritans, Baptists, Separatists. English Congregationalism began as separatism in the reign of Queen Elizabeth and developed into independency under the Stuarts.

"Advocating local autonomy and acknowledging Christ as the sole head of the Church, they withdrew from the state church. The first congregation of this kind met in London in 1567. Robert Browne is generally regarded as the founder of English Congregationalism. Other well-known names are Henry Barrow, John Greenwood, John Robinson, William Brewster, John Milton and John Bunyan. Congregationalists were subjected to considerable persecution in the 16th and 17th centuries. Many became exiles, and a few of them sailed on the Mayflower to America.

"I think I can confidently predict that the segments that elect to stay out of the union and maintain their previous traditions will co-operate positively and affirmatively with those who go into

union, and that they will pull together in a team and partnership in the common objectives shared by all Christians.

"Many people feel that preoccupation by these three important units of the overall church with their own organisational union distracts them from the great challenges confronting them. Union proposals generate strong emotive responses, both for and against union. Many sincere Christians feel there is a real risk that the churches involved will, for too many years, preoccupy themselves with this internal organisational problem of their own rather than reach out with full power to combat the decay that is everywhere around us in society.

"The danger is that churches involved in union proposals may become too introspective, their thoughts turned inwards upon themselves rather than outwards to a problem-ridden world that needs their help.

"That remarkable humourist and religious writer, C. S. Lewis, might usefully have devoted one of his famous Screwtape letters to this theme. I can well imagine such a letter from the senior devil Screwtape to the junior devil Wormwood, in these terms:

"My dear Wormwood, You mention casually in



Jim Cameron

your last letter that some of the Christian churches under your surveillance are discussing union proposals. Do everything in your power to keep them so engaged for as long as possible. While they remain so engaged, and for years afterwards, their capacity to harm our cause will be largely nullified.

Your affectionate uncle,

Screwtape."

"On behalf of the Opposition I join with the Attorney-General in expressing the best wishes of all members of the Parliament towards the new Fellowship of Congregational Churches being established by the Bill. I am confident that all members in the House look forward to a great and continuing contribution of value from these Congregational Churches which are electing not to go into union but to maintain their own separate existence."

The Attorney-General, The Hon Frank Walker, concluded his address on the Bill: "It remains only for me to wish the Fellowship well — they are not an insubstantial

body of people, and one can safely assume, I should think, that the Fellowship will be a stable body of Christian people for many years to come. As with the Uniting Church, the Fellowship deserves our best wishes and I trust that it will have them. I commend the Bill to the House."

The President of the Fellowship of Congregational Churches for 1977 is the Rev Ray Best, minister at the Miranda Church and the honorary secretary is the Rev F. Graeme Smith of Brighton-le-Sands Church.

Commenting on the closeness of the inauguration of the FCC, President Best said: "As the planned date for Church Union draws nearer, those who have the responsibility of preparing for the continued witness of our Congregational Churches are aware of a heavy responsibility. At such a time we must

all guard against being over-much burdened with the task, and seek to be filled with faith and confidence in our Lord.

"In the work of God in the life of the Church, there is always a danger that we should be more conscious of the pressure of the work than the joy of serving the Lord. We are so often more aware of the difficulties than of the opportunities, and can so easily find ourselves succumbing to the spirit of despondency instead of submitting to the Spirit of God.

"These are days of change, and change always brings difficulty. But it also brings challenge and opportunity, and if we believe we have been called to serve Christ in the situation in which we find ourselves, then we can go forward with Him in faith, assured of His presence, His provision and His power."

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Final word on Social Gospel

Sir,
I did not trouble to reply to Mr Dowe's earlier letter since he said nothing in it which I had not already adequately refuted.

But someone has sent me a copy of his most recent effort and I feel I should comment on it by saying that no matter how eloquently Mr Dowe may try to find biblical or historical justification for Henry Georgeism or other forms of socialism, he cannot get away from the fundamental fact — socialism, like all other diseases of the body politic, aims to dispossess the "haves" by force whereas Christianity seeks to change the world (including the distribution of wealth) by changing men's attitudes.

Without this spiritual change, no political re-orientation is possible unless imposed by force as in the Socialist countries oppressed by the Soviet Socialist Republic, National Socialist Germany under Hitler, or Mussolini's Socialist (ie Fascist) Empire covered by the symbol of the fasces.

Political activism which is not guided and directed by the principle of Christian conversion and dedication is one which places its chief reliance on materialism and thereby opens the door to Socialism (Mr Dowe's "station") and all other sub-anti-Christian movements and this is the trap into which Mr Dowe's views lead him.

I suggest he should consider becoming active in one of the major political parties with the intention of trying to introduce them to a Christian basis for policy-making.

I shall not be able to reply to Mr Dowe again as I am on the point of leaving London



(and access to the ACR) for the Middle East where I have been invited to advise and assist in the establishment of an Institute of Comparative Religion (examining the common bases of Christianity, Judaism and Islam) in a very left-wing country which has hitherto been inaccessible to Christian and Jewish thought, especially in its universities.

I regard this as more important than anything I can do in Australia. This radical change of attitude has opened the door of opportunity and I dare not refuse to go through it so long as it remains open.

E. C. B. MACLAURIN,
London.

(Correspondence on this subject is now closed — for the present — Editor.)

All have equal status before God

The General Synod Commission on Doctrine report (as given in ACR 26/4/77) seems to succumb to the same pressures as it accuses the Bible of doing, viz "the influence of social and cultural factors".

The basis of the report is the equality of women which is defined in terms of the

modern philosophy of equality as "a greater degree of freedom to determine their own lives than ever before" instead of in Biblical terms as expounded by Paul.

What then is the equality referred to by Paul in Gal 3:28 and Col 3:11? A reading of the context of each passage makes this clear. In Galatians, Paul is at pains to teach the Galatians that their status before God depends not on themselves but God's grace.

Since God bestows this grace to everyone, all have equal status (as forgiven sinners) before God: Jew and Greek, slave and freeman, male and female. The implication in Colossians that flows from this is that our

behaviour towards fellow-Christians is to be one of "Compassion, kindness, lowliness..." The only one who has enough status to be lord over others is Christ who "is all": We must regard others as our equal since Christ is "in all". In particular, it follows that the ordained minister and the lay (minister) have equal status before God and so must be shown the same compassion, kindness etc.

This last point makes meaningless the conclusion of the Report that "the time is ripe to give women full equality in ministry", since Paul sees them as having this equality already.

The question which the commission fails to discuss is whether congregations are doing "all things decently and in order", ie ordering its ministries consistent with God's revealed will, if they admit women from the lay to the ordained ministry. To mis-quote the report: Part of the problem seems to be that the Report did not see the irrelevance of male-female equality in Christ to the whole question.

R. JAMES,
Oatley.

Was Paul wrong on slavery?

The Rev Milton Myers (May 26) raises a point that is apparently basic for most Evangelicals who oppose the ordination of women and the equality of wives with their husbands: If Paul is wrong about this, how can we be sure he is right about other subjects, such as salvation?

What often seems to be unaccountably overlooked is that most Evangelicals already think he was wrong about one subject, namely slavery.

When an escaped slave was converted, Paul sent him back with a letter (the Epistle to Philemon) urging his master to treat him as a fellow-Christian.

Would any Christian today tell a political prisoner who escaped from South Africa, and had committed no crime apart from his political beliefs or activities, that it was his duty to return and serve out a long, perhaps life-long, sentence, and content

himself with giving him a letter for Mr Vorster urging him to treat him as a fellow-Christian — even if the letter also contained vague hints that it would be nice if he released him, as some think the Epistle to Philemon does?

There can be only one answer. We believe, as Paul clearly did not, that slavery or conditions substantially the same as slavery are wrong.

Few of us seem to lose much sleep over the difficulties this epistle raises for believers in the full inspiration and final authority of Scripture.

Most of us get over them by saying that what was right in Paul's day is wrong in ours, or that to upset traditional social patterns would have been to hinder the spread of the Gospel, or that as a child of his age it never occurred to Paul that slavery might be wrong, or something of the kind. In other words, we interpret Scripture in the light of our basic moral attitudes.

While, therefore, past experience makes it probable that whatever temporary

• To page 5

MISSIONARY MURDERED IN ETHIOPIA

by Phil Smith

World Vision Correspondent in Africa

Seventy-one-year-old American Presbyterian missionary Don McClure died instantly when he was shot in the chest at point blank range by a Somali guerilla recently.

So began a week of miracles in the World Vision refugee resettlement project at Gode in Ethiopia's south and in Addis Ababa, the capital 720 miles away.

Don had worked among the people of Africa for 49 years, the last 26 years in Ethiopia.

World Vision's agriculturalist in Gode, New Zealander Graeme Smith, 36, was shot, too. From a distance of no more than four feet he felt the hot blast of the rifle in his chest and face, felt himself hurled upwards and forwards to land face down on the sand.

"I thought I was dead," he said, "but after a short while I moved my head and opened my eyes."

"A guerilla saw me move and raised his rifle to finish me off so I quickly put my head back on the ground as if I was dead and he did not shoot."

The missionaries had seen the situation at Gode starting to deteriorate in the recent weeks and when Graeme, his wife, Pam, and their four children arrived from a short vacation the week prior to the shooting they discovered they were among the last expatriates remaining in the Ogaden region.

Three days prior to the shooting Don McClure and his son, also named Don, aged 38, arrived by plane for a four day visit.

At 2 am two Amharic nurses staying with the Smiths woke them to say there were some men in the compound.

"We saw a light in the

World Vision office outside so we knew they were trying to get into the safe which contained about \$US2500 in Ethiopian money," said Pam.

"Graeme went to the McClures' house to get the rifle that was kept there and that was the last we saw of him for a long time."

Pam went to wake up Peter Scrivener, the 29 year-old British civil engineer who was designing the irrigation scheme for the million dollar project. Armed with a piece of wood he went to investigate, but one look out the front window revealed they were not going to be scared off.

"They had automatic rifles with bayonets fixed on them, and they were armed with hand grenades. One had what looked like a rocket launcher," he said.

At the door he was met by a rifle blast and a searing pain in his left eye. He flew backwards holding his head, screaming.

The children, Leighton, aged 10, Andrew, nine, Shari, six, and Melody, five, ran into the bedroom as the raiders marched in with the torches: Pam huddled them into a corner.

They told them to get outside with their hands in the air. Meanwhile, two German builders Kurt Kalweit and Helmut Meineke, had also been captured so the six adults were marched out at gunpoint and made to sit on the ground in a circle a few yards from the house.

"They fired a few shots over our heads and the children came running out of the house and joined us in the circle. We were surrounded by the guerillas," said Pam.

"Then we heard a few more shots from further away so I thought it must have been Graeme and the McClures coming with rifles."

"So I called out 'Don't shoot Graeme, we're all here, too'."

"As I called out the guerillas suddenly took off and ran into the darkness."

"We all got up and ran too but as we rushed into the house I got shot in the leg."

The bullet missed the bone,

he discovered everyone was safe. At the house, the occupants lay under the beds for more than three hours.

The guerillas continued walking round the house, firing shots occasionally, until 3.30 am when they disappeared.

At daylight the survivors drove to the Gode Medical Clinic to have Pam's wound stitched up and to arrange the funeral.

We might as well say that Scripture is one-sided because Paul's pen wrote so much, yet we don't because we recognise it for what it is.

Let us apply a little Christian grace to the issues and see that what we really object to is certain positions and not the people who hold them.

Indulging in personality jibes does nothing for anyone and causes extremes of factionalism where love should pave the way.

Women have a place

Sir,
I wholeheartedly agree with Mrs J. Grocott of Moree in her comments on the Ordination of Women (ACR 12th May).

I am not for women keeping silence in the church. I have preached on a number of occasions and believe women are well placed on Parish Councils and in Synod.

In fact I would go 99% of the way with freedom and involvement in church affairs for women, but to put them in a position of leadership in the church overrides the

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LETTERS

• From page 4

problems new ideas about women's place in the family and the church cause some minds, we shall in due course overcome them. Unfortunately, in the meantime we may do considerable harm to the cause of God in the eyes of the increasing number of people who view these matters in the light of justice and morality.

Rev G. S. CLARKE,
Putney.

Defence of Dr Knox

Sir,
I became somewhat concerned when I read statements by Christians such as that from Rev Harding (ACR 26/5) that the opinion of Dr Knox seems to be the only one we are allowed to hear in Sydney.

Such a response shadows the real issue in emotionalism. Dr Knox, as a learned and leading theologian, has some very important things to say because he studies Scripture with an open honesty that puts many of us to shame. He is heard because people recognise this and want to hear him because they seek guidance and need a second opinion to balance the "common" voice. It is fallacious to say he is the only one heard, as evidenced by the space given in your columns to opposing views.

We might as well say that Scripture is one-sided because Paul's pen wrote so much, yet we don't because we recognise it for what it is.

Let us apply a little Christian grace to the issues and see that what we really object to is certain positions and not the people who hold them.

Indulging in personality jibes does nothing for anyone and causes extremes of factionalism where love should pave the way.

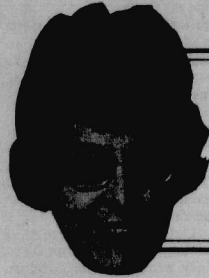
ALEC F. JONES,
Newtown.

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WHAT A WORLD!

by Lesley Hicks

ORDEAL BY R.I.

A typical high school scripture class must come as a rude shock to most clergymen. In a church service or bible study group he has at best an eager, attentive, quiet, orderly congregation or audience; at worst they may be somnolent, but still they are quiet, and all who wish to listen may do so. In a classroom, on the other hand, he may rediscover the temper he thought he had long since overcome, and suffer a brutal lowering of his self-esteem. Such humbling can be healthy, or quite devastating. Small wonder that some find pressing parish duties to occupy them at the critical time!

For lay scripture teachers there is less likely to be such a contrast of audiences, but we too are likely to find our classes the most difficult assignment of our week. I know I do.

In the last issue of the "Record" I was reflecting on some general aspects of state education, especially in regard to the widespread breakdown in discipline, and the consequences of this in learning failure.

I referred then to the time I spent teaching in a school in a London slum district. Perhaps it was just as well for me that that interlude came between my previous teaching experience in Australia at a large private girls' school, and my more recent experience of the last ten years or so as a scripture teacher in the local co-educational high school.

The shocks my self-esteem suffered at that Islington school helped to prepare me for the contrast between secular teaching and Religious Instruction. From

loving and heartfelt tribute to his brother.

Archdeacon Fillingham's compassionate tribute to Peter was deeply appreciated by all. Thank you Sir, for all your kindness.

The folk at St Stephen's Lidcombe, were always so appreciative of Peter's musical ability in singing and organ playing. Peter was generous to a fault and supported quite a few missionary societies.

Peter wrote on his birthday card to me May 18th, "Love is all we need". Peter loved his Lord and Saviour. As Peter would have me say, "Thank you 'mate'".

MARY WATTS.

Appreciation for sympathy

Sir,
On behalf of Clem, Evelyn and myself, I wish to sincerely thank our many friends for their expressions of love and sympathy in the Home Call, May 18th of our dear son and brother, Peter Watts.

Clem (Melbourne) entitled his address "a man called Peter" and it was certainly a

Principles of Bible translation

Sir,
Following replies to my letter concerning the Good News Bible and similar translations which use the dynamic equivalence method as distinct from as near as possible word for word translation, may I draw attention to two aspects of this matter.

1. There is a distinction to be made between the printed Bible and the exposition or communication of its message. The printed Bible is to be the authoritative Word of God — what God has said, His words. The communication of its message, however, will reflect the degree of spiritual understanding of the person communicating.

That the Word of God needs to be expounded and taught is witnessed by the fact that God has given to His church preachers and teachers. Even the original New Testament readers did not always find their recently written scriptures easy to understand (2 Peter 3.15,16). The Ethiopian eunuch needed the Spirit-sent Philip to help him understand Isaiah (Acts 8.30,31).

There is a danger today

with other groups I have finished the year or the term with a sense of profound relief that I and they no longer have to confront each other each week and battle it out.

I'm sure many other teachers of special religious instruction in our schools, but to recognise that in presenting Christian truth to largely non-Christian classes we are up against attitudes not present in any other school class — the sort of thing Jesus warned of in John 15:18,19; "If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love its own..."

As Christians we are, or should be, swimming strongly against the tide of many community attitudes, seeking maximum pupil involvement. But we suffer from multiple handicaps,

some of which are our own fault and some that of the schools in which we teach.

THE OFFENCE OF THE CROSS

In addition we have to take into consideration the offence of the gospel; not as an excuse for our failings, but to recognise that in presenting Christian truth to largely non-Christian classes we are up against attitudes not present in any other school class — the sort of thing Jesus warned of in John 15:18,19; "If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love its own..."

As Christians we are, or should be, swimming strongly against the tide of many community attitudes, seeking maximum pupil involvement. But we suffer from multiple handicaps,

PREDICTION OF REVIVAL

A revival of religion in all classes of society is on its way: it will be marked by simple piety, a deep sense of community, and concern for both fellow man and the environment.

This was predicted by Professor Daniel Bell, the American sociologist, during his L. T. Hobhouse Memorial Lecture at the London School of Economics recently.

Prof Bell discerned the beginnings of a religious awakening in the rapid growth of fundamentalist churches around the world and people's desperate

that the printed "translations" will also try to do the expository's work and in so doing lose or change some of the meaning.

2. The exposer draws out from the Word of God the several shades of meaning and applications of this written Word. This can be done even from one word, for the Word of God is capable of this exhaustive exposition because like its Divine Author its depths are profound, inexhaustible.

There is perhaps too little of this detailed exposition done these days and a modern translation of the dynamic equivalence type is not a substitute. To reduce the Word of God to one possible meaning only, when others could also be present, must lead to superficiality.

Prof Bell outlined the changes between the 17th and 19th centuries; the transition to modernity. This was characterised by, first, radical individualism in politics and economics and the place of self in culture. Secondly, in the arts the restraint of religion gave way to total freedom of self-expression in which there were no limits — literally, anything goes. Great energy is released in the short run, but at a terrible price: there is no morality, and the door is opened to the demonic and the trivial.

Thirdly, hopes of heaven and fears of hell were replaced by nihilism. In the modern world attempts are made to forget death, but it is still feared, and without the fear of future judgement the way is paved for the French Revolution and totalitarianism.

Rev MAXWELL BONNER,
Croydon Park.

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"Alive to God Through Praise" by Donald E. Demaray Baker Book House Michigan

"Praise is the essence of worship" and yet so often our prayer tends to be man-centred, with a pre-occupation with individual and world problems.

Donald E. Demaray is the Dean of Students at Ashbury Theological Seminary, Wilmore, Kentucky and in this book he has edited and paraphrased extracts of praise from the Christian classics.

To assist in the sometimes difficult business of understanding the classical devotions, Donald Demaray has "translated" archaic and obscure language into "immediate" English and altered conventional forms to contemporary format.

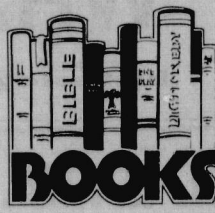
Each devotional unit is divided into:

Praise from prophet (Scripture)

Praise by pen (Devotional writer)

Praise through prayer (devotional source, sometimes the Bible)

As we tackle problems and difficult periods in life we are in danger of being bogged down and overwhelmed and it is here that the therapy of praise is most valuable. All petition and no praise makes a dull prayer and this book guides us into the way of praise as experienced and re-



corded by saints past and present; "mostly from saints past because we are living too close to the present to pick them with much confidence," says Donald Demaray.

A valuable book for those, who like myself sometimes forget the joy and the excitement which can come from a life given over to praise and prayer.

Joyce Humphreys

Problems of technology

"The Problem of Wine Skins (Church Structure in a Technological Age)" by Howard A. Snyder Inter-Varsity Press

With a winter sun lighting the mellow tones of an

autumn creeper on the stone walls of the chapel I sat to read yet another volume seeking to put us right on the institution.

"First, all church buildings are sold. All congregations of more than two hundred members are divided in two. Store fronts, garages and small halls are rented as needed."

Quoting widely from a bibliography of more than fifty writers Snyder develops themes around the picture of new and old wine in new and old wine skins. He urges that the God of the Bible is the God of newness. He asks the questions in a section dealing with God's love of the poor — "Are we more concerned, per chance, with poverty than with the poor? More concerned about a programme than about people?"

There is much to encourage and edify as well as much to provoke and disturb. One could wish that the author had given some suggestions as to the removal of the creeper and the ancient walls of my chapel for that is such a problem! When he comes to extol the benefits of small groups he fails to deal with the problems of such ventures. Those who enjoy group situations know that there are problems.

Obviously set in an American context the book takes a further look at well trodden themes and is written by one who had been in a missionary situation for some years and comes home to the dry traditionalism that seems like old wine in decaying skins.

R. Patfield

Spurgeon's sermons on Parousia

"12 Sermons on the Second Coming of Christ" "12 Sermons to Young People" by Charles H. Spurgeon Baker

Reprinted from original volumes without any abridgement these two paper backs are part of a series of twelve titles.

The Metropolitan Tabernacle in London seated 6000 and Spurgeon was a great name — and still is worth reading! In a sermon entitled "An awful premonition" Spurgeon says — "I mean some of you who constantly occupy these pews, and stand in yonder area, and sit in yonder gallery Sunday after Sunday."

The same eyes look down on me week after week; the same faces salute me with a smile when the Sabbath comes . . .

The student of preaching — and the preacher — does well to study the art of such great names. But allow yourself time and a good light for the print is small and each sermon runs to an average of ten pages of close and variable type.

The style is a bit antique and at times one wonders about the interpretation suggested . . . but read patiently and your heart will be warmed.

R. Patfield



AN INNOCENT AT LARGE

by DONALD HOWARD



TIME AND TIDE

may think you are in no danger of. Be an example of the believers.

It is advise we might all take to heart, old or young.

AT WHAT AGE IS A PERSON at his best? To which we ought to reply, "Best at what?"

Physically, muscular powers are on the slide after 25 years, as well as one's ability to absorb knowledge.

Nevertheless, childhood is not the best age for learning. Ability increases from then to the age of 25, and any age between 20 and 45 is better for learning than the early teens.

A man of 65 can learn only about half as much an hour as he could at 25.

These figures were compiled from studies conducted at Columbia University.

IF YOUR CHILDREN REGARD YOU as "over the hill", they may have something after all. Professor Harvey C. Lehman of Ohio University, took 20 years to come up with the following:

The age of greatest proficiency in science, mathematics and practical inventions is 33 to 44; the most productive years for physicians and medical researchers are between 35 and 39; so also with psychologists.

On the other hand, most painters and composers shine before 35; explorers make their conquests in their early 30's; poets are at their peak between 26 and 30; most novelists hit the literary jackpot between 40 and 44.

Some of the greats were way past these figures, so there's some consolation.

Theologians? There was no mention.

THE MINISTRY IS THE EASIEST PLACE to waste time, or to be busy doing little. The temptation not to be self-motivated or well-organised is perhaps stronger in the preacher's calling than anywhere else.

J. W. Alexander's "Thoughts on Preaching" have some helpful hints.

"Follow a plan. Propose questions to yourself — What part of the week do I devote to study? What head of theology has lately been under investigation? What is my plan of study for the coming day? Cover the majority of the day's study as early as possible.

"Tell me how you spend your forenoon in your early ministry, and I shall be better able to predict how you will preach."

Alexander presumably practised what he preached. Charles Hodge said he was not "the first of orators to hear on rare occasions, but the first of preachers to sit under, month after month and year after year."

Could any preacher ask for better commendation?

PRESSURES ON TIME ARE NOT MODERN — Paul

FIRST GRANTS FROM WINTER APPEAL

The first grants from the 1977 Archbishop of Sydney's Winter Appeal have just been made. Seventy-seven parish clergy in the Diocese of Sydney have received a total of \$7900 to distribute to needy parishioners.

WHAT!

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

Yes,

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

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Bishop Allin, Presiding Bishop of the Episcopal Church of USA and Bishop Festo Kivengere.

chiefly responsible for the killings — a white British man whose green Mercedes Benz was parked beyond Lumum's car on the day he was arrested.

Reporters pressed Kivengere on the specific incidents around Archbishop Lumum's death asking if — in at least that case — he could say that Amin had known of and consented to the killing. "Simply because," he replied, "the archbishop was arrested at the command of the president I have no other way of explaining it except that therefore I take it the president consented to his death."

When pressed again on Amin's role, he returned to his theme that the man was a tool of evil rather than evil itself: "I know President Amin. I have spoken to him person to person. I know he has also the feelings of a human being."

He reported that the president had on occasion publicly reprimanded officers and aides who had overstepped the bounds he had set and added: "This shows he is not dead to the feelings and sensitivity of the people."

Accused of defending Amin, he said, "I am defending Amin because I know Amin. I am condemning evil

because evil is bigger than Amin."

Of the future in Uganda, he said: "As a Christian minister I never give up hope and I'm praying that the God of history will bring a change upon President Amin if he permits him to remain president for life, he will have to change him. Otherwise things are going to get worse."

After the archbishop was killed, Kivengere said, he received repeated strong warnings that his own life was in danger. He and his wife therefore fled the country on foot. "I walked out. I know that country very well, there are many bushes to hide one."

Asked if he was frightened, he smiled and said: "Once we started out no, but frankly the night before in my own house, I was very afraid."

Gracious persons in times of peace and quiet often underprize themselves and the graces of God in them, thinking that they lack faith, patience and love, who yet when God calls them out to suffer crosses, eminently by His grace shine forth in the eyes of others in the example of meek and quiet subjection.

— Richard Sibbes

WATCHTOWER CONVERT TO SPEAK

In January 1976 a special gospel newspaper was released under the title "Good News for JW's". Over 25,000 of these papers are now circulating throughout Australia.

The paper features the personal testimony of Richard Cotton, who spent 18 years in the Watchtower Society before being born again, through the grace of Jesus Christ, as a result of reading one of Dr Martyn Lloyd-Jones' books on Romans. An authority on the Watchtower Bible & Tract Society, Mr Cotton is now putting his wide knowledge of the sect to good use in a double-edged ministry of pointing JW's to Jesus Christ as Saviour and God (and helping other Christians to do so too), and exposing the unbiblical foundations of the Watchtower. There is no bitterness in Mr Cotton's attitude to Jehovah's Witnesses, rather, by love and prayer, he seeks to win them for Christ.

He will be in Sydney from 1st to 14th July, speaking mainly to ministers and theological students. His public meetings are:

Sunday 3rd July, 11 am Baulkham Hills Baptist Church, 7 pm St Ives Church of England; Saturday, 9th July, 1.30-5.30 pm Watchtower Workshop at Baulkham Hills Baptist Church; Sunday, 10th July, 11 am Baulkham Hills Baptist Church, 5 pm Padstow Baptist Church, 7 pm Mordale Baptist Church.

Mr Cotton likens the Watchtower system to the society depicted in George Orwell's novel "1984", where people were brainwashed, their thoughts monitored by thought police, dissenters (guilty of "thoughtcrime") being

All love and associations that are not begun on good terms will end in hatred. We should take heed with whom we join in league and amity. Before we plant our affections, consider the persons what they are; if we see any signs of grace, then it is good; but if not there will be a rent. Throughout our whole life this ought to be our rule; we should labour in all company either to do good or receive good; and where we can neither do nor receive good we should avoid such acquaintance. Let men therefore consider and take heed how they stand in combination with any wicked persons.

— Richard Sibbes



Richard Cotton

children of the human family. God has a distinctive, unique nature, therefore that which is begotten of God, by nature is God. I can only say, With Thomas, who was Jesus risen from the dead, Thomas the Jew, who worshipped only one God, who knew of only one God, like today's JW's, who could cry from the bottom of his heart to Christ 'my Lord and my God'."

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Chaplaincies Director

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

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

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

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

DONATIONS

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

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

WCC LEADER IN AUST

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

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

Mr Kirby attended the

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

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

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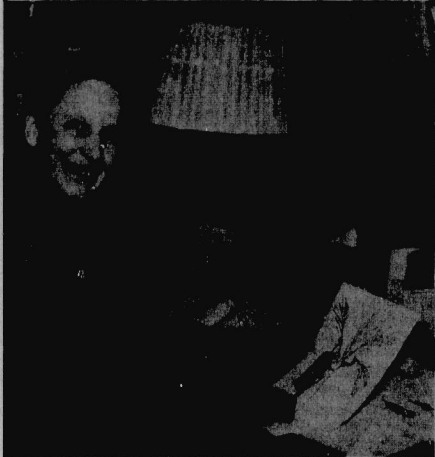
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Bible artist to tour



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

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

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

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

New president for Alliance

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

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

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

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

The meeting also conferred

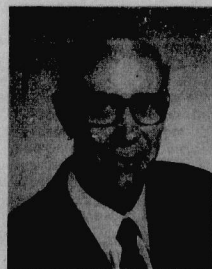
DIRECTOR OF C of E HOMES

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

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

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

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



Alan Lake

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

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

PREPARATIONS FOR UNIVERSITY MISSION

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

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

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

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

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

The Evangelical Union's street theatre group will also

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

— John Owen

CHURCH TOO NARROW ON ETHICS

Festival of Light urges changes to Divorce Law

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

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

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

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

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

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

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

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



Archbishop Sambell

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

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

"An Australian Prayer Book".

General Synod, with bishops and elected clergy and lay persons of each Diocese in Australia, will meet at SCEGS (Shore) School, North Sydney, from August 28-September 3, 1977.

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

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

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

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

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

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

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

"We call on the Federal Government to:

Immediately cancel these plans for mail-order divorce; Introduce compulsory counselling for all persons seeking a divorce over at least a three-monthly period; Only use persons as "Mar-

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

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

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

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

"We also urge the Government to:

Hold an open Public Inquiry along similar lines to the Australian Broadcasting Tribunal on ways to improve the Family Law Act, and support family life. No changes should be made to the Act which will multiply its destructive impact. It is almost criminal for the focus to be simply upon the court mechanism and overcrowding, etc.

"Pragmatic considerations must not be used to justify 'mail order' or irresponsible divorce. The focus must always be upon the importance of marriage, the child, human relationships and the family as the basic unit of society."

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

• To page 7

DEATH OF DIANA HOWARD

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

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

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

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

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

RUSSIAN DISSIDENT GRAVELY ILL

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

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

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

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



Georgi Vins

Bp Short attacks casinos

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

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

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

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

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

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



Bishop Short

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ON OTHER PAGES

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