

SINGAPORE EXPERIMENT

An Anglican church in Singapore is developing a network of house churches to reach the densely-populated high-rise communities of this island republic.

Canon James Wong of the Church of the Good Shepherd sees the house church concept as a key to evangelisation in the world's high-density population areas.

Twelve years ago, Good Shepherd church secured property in a new housing development and erected a conventional church building. Since then, the establishment of massive high-rise complexes across the island, coupled with the inflated cost of land which made property purchase beyond the reach of new congregations, have forced the church to see other ways of ministering to those new communities.

In the past three years, the congregation has started six house churches, varying in size from 20 to 60 members.

Five churches meet in apartments of members who make their living quarters available for services. The sixth meets in an apartment purchased by Canon Wong and his wife last year.

The Wongs removed partitions in the apartment and made it into a centre for Bible study groups, youth meetings, tuition classes, prayer cells, and Sunday worship.

MAINLY ABOUT PEOPLE

SYDNEY
Rev P. S. Hobson, Rector of St Michael's, Flinders St, has resigned from July 15.
Rev D. G. Livingstone is to retire from St Anne's, Ryde, on October 31.

DONATIONS

Donations received since 23rd June to 15th July, 1977 are as follows:

A. T. & S. J. Sinclair, Bankstown; Anonymous, Hornsby; R. G. & J. E. Maurer, Griffith; C. K. Hammond, Strathmore; J. Mackay Sim, Northbridge; Mrs M. Mills, Gladesville; Mrs N. G. Pardee, Castle Hill; Anglican Church League; St Paul's, Wahroonga; L. K. Wood, Pymble.

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AFES CONFERENCE IN SYDNEY

Dr Ken Manley, Principal of the Baptist Theological College of NSW and Chairman of the Australian Fellowship of Evangelical Students, gave the opening address on "Christian Guidance" at a Day Conference held in June by the Sydney Area Committee of AFES.

Following Dr Manley's address, students from tertiary campuses throughout Sydney had the opportunity of meeting Mr Sam Samu and his wife Agnes who were visiting Sydney from Melbourne.

Mr Samu is studying theology at Ridley College Melbourne, before taking up a position as staffworker with FOCUS (Fellowship of Christian Unions), East Africa.

When interviewed, Mr Samu outlined some of the problems he would face when returning to his native land Malawi to set up an office for FOCUS there. Some of the problems he mentioned were:

- The problem of life-style — a staffworker visiting a number of campuses in different countries would

need a car and a telephone — BUT these are signs of affluence to an impoverished community.

- The problem of travel — activities of a person addressing meetings in socialist countries like Zambia or Mozambique would arouse the suspicion of the authorities.

- The problem of syncretism — the Christian faith is often mixed with local superstitions which hinder faith.

- The problem of ambition — there is strong pressure on Christian students to concentrate on academic success which will guarantee material prosperity to the exclusion of Christian leadership training.

Despite problems such as these however, Mr Samu



Mitch O'Tolle (left), and Louise Cook (right), Missionary Secretary of Sydney University Evangelical Union, Sam and Agnes Samu.

reported that Christian groups meet on all three campuses of the University of Malawi and they presented a strong evangelical witness.

Later in the day the students joined seminar groups to discuss key areas of Christian guidance. Rev Dr

B. Ward Powers led one seminar on "Guidance in Life-style"; Mr Gerald Christmas, a Sydney solicitor led another seminar on "Guidance in Work" and Mr Alan Craddock, Lecturer in Psychology at Sydney University led a third seminar on "Guidance in Relationships".

ANGLICAN COUNCIL MEETS IN BRAZIL

The triennial meeting of the Anglican Council for South America (CASA) was held at Porto Alegre (Brazil) between 2nd and 7th June, with the participation of Anglican representatives from Argentina, Paraguay, Peru, Chile, Colombia, Ecuador and Brazil. Bishop Bill Flagg (Peru) presided.

The themes dealt with at the meeting were concerns shared by all the churches represented, for example, urban mission, and the theological education necessary to accomplish it, as well as some points of order and organisation affecting our Latin American churches.

With reference to urban mission, we recognise that in South America we face the fastest population growth as far as cities are concerned in the world.

While in 1900 only 20 million lived in cities, by 1980 that figure will have reached 280 million, with its resultant poverty, alienation, family disintegration and unemployment.

We also realise that we have no rapid and complete solution, and that we have neither the experience, nor the strategy, nor indeed the resources to face it adequately. Nevertheless, believing in

the transforming power of the Gospel of Jesus Christ, we renewed our determination to not only analyse the situation but also to dedicate all our energies towards this priority.

Rev David Evans (Peru) was nominated to co-ordinate experience in urban mission through the Anglican church in the continent.

In order to begin this mission, we call for the dedication and involvement of every member of the church. Therefore we emphasise that ministerial education must be orientated towards every member, and towards enabling each one to give a faithful witness in his own setting.

We recognise that some, according to their calling and gift, must be ordained to the diaconate, presbyterate and episcopate, but we would seek to abolish the traditional and artificial distinction between clergy and laity, and the instruction must take this into account.

We expect to see the establishment of small scale urban episcopates in which

Fellowship of Congregational Churches inaugurated

The Fellowship of Congregational Churches (NSW) was officially inaugurated at a tea and rally at the St Giles Presbyterian Church, Hurstville, on Saturday, 25th June, 1977.

The members of this small band of 26 Congregational Churches found themselves in conscience bound not to enter the United Church. They say the need to maintain the Biblical stance which had earlier characterised the Separatists and Independents of 17th Century England, and which, we believe, had its roots in the New Testament.

At the rally which followed in St Giles' Church, there were over 400 present. The meeting was led by the Rev Ray Best, President of the Fellowship.

In his opening remarks, Mr Best said, "Why are we here tonight? Just in a word may I remind you that we are here for this inaugural rally of the Congregational Churches in New South Wales because we believe we are in conscience bound to remain as Congregational churches at this time."

"While some have felt in all sincerity for the sake of the Gospel that they should



Dr Barton Babbage

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CONCERN OVER DRUG PROBLEM IN AUST

The Festival of Light supports the plans for a national Royal Commission into illegal drugs, including so-called "soft" and "hard" drugs — marijuana, LSD, heroin and cocaine.

The drug epidemic is a national problem involving local production and importation which concerns the Customs Department and Commonwealth Police, as well as State authorities.

An inquiry is urgently required because of the dramatic growth of the drug industry in Australia, and its huge profits.

From evidence in the USA it seems that the Drug Industry, because of its huge profits, rapidly carries out a policy of bribery, corruption, intimidation and "liquidation" to protect its interests.

Australia may soon reach the point where the usual democratic procedures will be inadequate to cope with such a powerful vested interest, unless urgent action is taken on a national basis.

Recent figures from USA indicate a \$5 billion annual turnover in illegal drugs, and \$2.2 billion from pornography and prostitution.

Total annual turnover for organised crime in the USA is \$48 billion (gross income) with a clear \$25 billion in untaxed profits.

Even a simple calculation of the alleged marijuana drug users in Australia would result in a conservative figure of \$180 million annual turnover for marijuana alone in Australia for 1976!

Recent estimates of \$44 million for heroin and marijuana (The Australian, 28/7/77) are ridiculously low. The funds for bribery and corruption are almost unlimited in view of the usual criminal profit minimum margin of 100 per cent to 1000 per cent in some drug sales. A potential pool of \$90 million for bribery and corruption in the drug area alone!!

When these figures are compared with our annual national gambling revenue of \$4000 million, and national alcohol turnover of \$2780

million, they do not appear to be beyond reality. The alarming question arising from these figures is what percentage is being used to bribe politicians, law enforcement officers, academics, businessmen, customs officials, lawyers and even journalists in Australia?

There is clear evidence that these groups are being heavily bribed in the USA, including even judges! "Donations" to politicians, and even "shush" funds for political parties in the USA have been used to have pro-crime laws passed, and are powerful enough to have USA laws, especially State laws which restrict their "business" activities, rescinded or scrapped!

Urgent action must be taken by a Royal Commission to expose and eradicate the drug industry, from the street or school pusher to the national producers, importers and distributors. These parasites should be jailed for a minimum of 25 years for the "death" of an Australian generation of youth.

The myth that drugs only spread because they are illegal should be totally discredited and rejected. Recent reports from the USA indicate (Sensual Drugs — Dr H. Jones) that from 1969 there has been no real crackdown on marijuana, and, in addition, there has been no crackdown on marijuana in Europe.

Marijuana has been advertised and has been freely available on university campuses and elsewhere, yet the marijuana epidemic has spread alarmingly in both

USA and Europe, and has now led to a heroin explosion.

"Australia is at the crossroads," FOL Director Fred Nile says. "Do we mean business about illegal drugs? When these new reports in Australia are weighed up it seems we are selling out." In recent weeks:

- The ABC 2JJ has promoted marijuana usage;
- The Sydney University papers such as "Honi Soit" have printed recipes for "pot" cakes and biscuits which could be given to unsuspecting teenagers;
- Distribution of "The Weed" magazine, now called "The Seed" — pro-marijuana articles are even given out at Griffith High School; and
- Parents, whose children are smoking "pot" have been advised by officers of the NSW Health Department, over the phone, not to worry, it won't do any harm.

This irresponsible advice, which reflects the views of pot-smoking academics, is completely contrary to all the latest evidence on the harmfulness of marijuana.

The Rev Fred Nile, Director of FOL said:

"The present pro-marijuana lobby, comprising an unholy alliance between organised crime (corrupt capitalism), pot-smoking academics (permissive libertarians) and the marxist-maoist AUS student groups (revolutionary communism) must give the leaders of drug-free USSR and CPR (China) the last laugh as the decadent democracies smoke themselves into a drugged stupor."

The USSR and CPR do not need an "N" bomb (Neutron); it can more easily and cheaply achieve their world goal of revolution with the help of the "M" bomb (marijuana) or the "H" bomb (heroin).

Again, the collapse of the USA forces in Vietnam through the widespread pot-smoking by its soldiers, showed the real possibilities of this simple approach.

According to the Archbishop of Canterbury not having established one. The Archbishop's press officer, John Miles, the commission, established in 1967 by the then Archbishop of Canterbury, Dr Michael Ramsey, was "taken over" by the General Synod, when it came into being in 1971.

In February last year it published a controversial report, *Christian Believing*, which carried a very non-committal foreword by Dr Coggan, and was widely criticised for its vagueness and lack of commitment to traditional Christian beliefs.

RESIGNATION ANNOUNCED OF BISHOP OF NEWCASTLE

The Bishop of Newcastle, the Right Reverend Ian Shevill, AO, MA, ThD, has tendered his resignation as Bishop of Newcastle to the Archbishop of Sydney and Metropolitan of New South Wales, the Most Reverend Sir Marcus Loane.

The resignation is to take effect on 30th September, 1977.

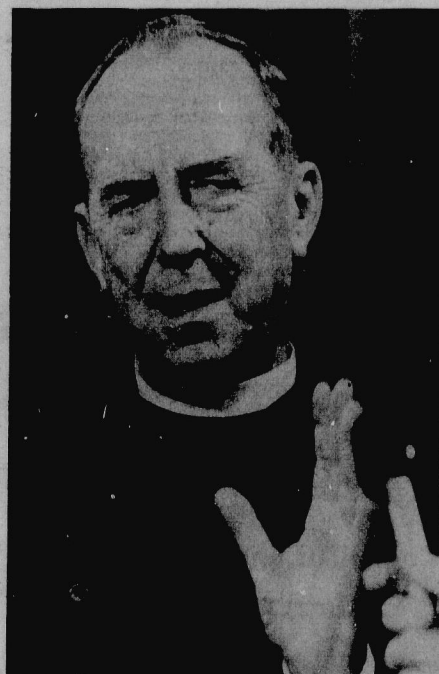
Bishop Shevill suffered a stroke early this year and has been incapacitated ever since. He has made a significant recovery, but, after discussions with church leaders, medical advisers and members of his family, has decided that he should resign the See.

He was elected Bishop of Newcastle in 1973 and was enthroned on 8th August of the same year in Christ Church Cathedral, Newcastle.

Commenting on the resignation, the Auxiliary Bishop of Newcastle, the Right Reverend Geoffrey Parker, said:

"Bishop Shevill is the senior bishop by date of consecration in the whole of the Anglican Church in Australia. He will have been a bishop for twenty-five years in April 1978 and he will be sorely missed from the councils of the Church."

"Since coming to Newcastle he has shown great imagination in his planning, an adventurous spirit in his initiating of new ventures and a tenacity and perseverance in



Bishop Ian Shevill

• To page 2

Strong reaction against authors of "Myth" book

Following the publication of "The Myth of God Incarnate" there has been considerable confusion regarding the status of the Doctrine Commission of the Church of England.

Professor Maurice Wiles, one of the contributors to the book, is described in an introductory note as chairman of the commission, but at last week's press conference to launch the book this was denied on the basis that there was no longer any doctrine commission, the present Archbishop of Canterbury not having established one.

According to the Archbishop's press officer, John Miles, the commission, established in 1967 by the then Archbishop of Canterbury, Dr Michael Ramsey, was "taken over" by the General Synod, when it came into being in 1971.

Mr Miles declined to disclose why there had been a delay in the appointment of a new chairman and commission, but he confirmed that the choice had been made, and an announcement was expected shortly.

But Professor John Macquarie, Lady Margaret Professor of Divinity at Oxford and also a member of the doctrine commission, said at the weekend that he had not been informed of the commission, though he agreed that its regular quarterly meetings had been suspended since early last year.

Whatever the present status of the commission the publication of *The Myth of God Incarnate* has split it down the middle. Three of its members, Professor Wiles, Professor Dennis Nineham, warden of Keble College, Oxford, and the Rev Leslie Houlden, Principal of Ripon College, Cuddesdon, are among the book's contributors. Two more members of the commission are involved in publishing a counter-attack; Canon Michael Green, rector of St Aldate's, Oxford, the rival book's editor, and Professor John Macquarie, who will contribute to it.

As reported last week, the book, *The Truth of God Incarnate*, is to refuse the other book's "damaging and misleading arguments and to underline the deity of Christ."

—CEN
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NOTES & COMMENTS

Controversial aspects of new Prayer Book

In our last issue we gave an overall assessment of the Draft Australian Prayer Book. We concentrated on the broad structural features of the book.

Whilst not resting from our basic commendation, we wish now to focus attention on some specific sections which many evangelicals will find disturbing and which may arouse more controversy than is desirable taking the overall worth of the book into account.

There are some phrases in the new services which seem to be contrary to the doctrine of the Church of England in Australia. These are in the alternative thanksgivings, which were somewhat of an afterthought and which did not receive the same scrutiny as other parts. For example "May we who share Christ's body share his risen life" is most naturally interpreted as involving transubstantiation or something akin. A similar objection arises a few lines later, "May we who have reached out our hands to receive your gifts". The thirty-nine Articles teach clearly that we do not receive in our hands God's gifts in the Lord's Supper, but "the means whereby we receive the same is faith". As it stands the phrase in the service is difficult to free from the notion of transubstantiation.

On turning to the Service of Baptism the obnoxious doctrine of *ex opere operato* seems to lie on the surface. That is to say, the service is not an affirmation of faith that God will accomplish what we have prayed for and signified in the service, but it makes statements of fact implying that the service accomplishes what it depicts.

In other words it jeopardises the doctrine of the Church of England as held for example by the Reformers, the Evangelicals and by Mr Gorham whose views were vindicated in the famous Gorham case last century.

In the Confirmation Service the concept of the candidates confirming their faith, which is an intelligible notion, is swallowed up in the Bishop's "confirming" the candidates (this receives the whole emphasis) which is a concept difficult to give much meaning to apart from the execrable doctrine of *ex opere operato*, which of course Roman Catholicism and Anglican Catholicism explicitly endorse.

In the Funeral Service the wonderful truth that the Child of God enters fully into the presence of God at death is obscured by some prayers which join the departed with us in prayers for blessing. To pray for those whom scripture states are in the presence of Christ is impious, and is denial of the doctrine of justification of faith, yet there are several prayers in the new book which are on the wrong side of the border in this matter.

The book is to be commended in many ways but it needs some more amendments yet, if it is to be acceptable. These are mostly minor in form though important in doctrine. If they are not made by the Liturgical Committee before the meeting of General Synod it would be very unwise for the Synod to do more than pass the book as a Provisional Canon.

Council of Churches

In this issue of The Church Record we publish the introductory part of the Annual Report of The Council of Churches in NSW.

We do so because in our view it is an eloquent and concise explanation of The Churches motives for being involved in socio-moral questions. The author is the Rev Campbell Egan, a Presbyterian Minister, who is shortly to vacate the position owing to a country appointment.

Campbell Egan has been a worthy successor as Secretary to the Rev Bernard Judd and his departure will mean the loss of an able, tenacious and theologically literate advocate of the Churches in NSW.

BISHOP SHEVILL RESIGNS

• From page 1

getting things done. These qualities have brought new

strength and life to the financial and administrative structures of the diocese.

"His close contact with the world-wide Church has brought many world figures to visit the diocese and has attracted a number of clergy to work permanently here.

"His interests are world-wide and his comments on social and economic affairs have aroused considerable interest and comment. His writings and teaching about the Christian faith have been significant.

"Within the diocese his initiative in the Heritage Appeal has brought us to the point where extensions to complete the Cathedral are about to begin.

"We shall miss his distinctive leadership both here and in the Australian Church in general."

Bishop Shevill hopes to be well enough to attend his investiture as an Officer in the Order of Australia to take place 9th September, 1977.

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ON & OFF THE RECORD

By David Hewetson

SEED THOUGHTS

A "seed-picker" is what the Athenians called Paul when he preached in their market place. The RSV translates it "babbling", the NEB "charlatan", and the GNB "ignorant show-off". It was pure Athenian slang and might have been used of a sparrow, or someone scavenging for scraps; or it might have been used of an ill-educated gatherer of intellectual bric-a-bac who passed himself off as a teacher.

No wonder the Athenians lugged Paul off to the Council of the Areopagus to defend his proclamation of "strange divinities".

SEED-PICKINGS:

I must confess to a love of collected sayings, anecdotes, proverbs, etc. I fear I am a true seed-picker and I hope the Record's readership will forgive me if I spill a few bits and pieces out of my seed bag.

"The historian is involved in history in a way in which the natural scientist is not involved in nature; the latter cannot, even imaginatively, live the life of amoebas or molecules, in order to understand their behaviour, nor does he need to do so; but the historian must in some sense get inside the mind of the persons and societies which he studies, if he is to attain historical understanding." (Alan Richardson).

"The great scientific advances have been creative and imaginative leaps in which the scientist was taking the risk of being declared wrong... Reality, if one may be excused for using the word, is almost by definition that which does

not submit to our rules but requires us to submit to its." (Lesslie Newbigin).

"That man can aspire to and achieve goodness is evident through all of history, however that goodness may be understood. Moses saw goodness supremely as justice, Plato essentially as wisdom, and Jesus centrally as love; yet they all agreed that virtue, however understood, was consistently undermined by something in human nature which was at war with something else." (Thomas A. Harris).

"I believe that problems can be dissolved by grace, like a mist that is dissipated by the sunshine. One sees the Christian Gospel of salvation quite concretely at work in the gradual dissolution of all these tangled problems, without any of them being solved in the usual sense of the word.

In the climate of faith, a life that has seemed to be nothing but a tangle of problems looks quite different. The problems disappear without any actually solving them.

This process of dissolution is all the more definite if one does not try to find human solutions, but relies rather upon God's grace." (Dr Paul Tournier).

"The door into life generally opens behind us, and a hand is put forth which draws us in backwards. The sole wisdom for man or boy who is haunted with the hovering of unseen wings, the scent of unseen roses, and the subtle enticements of 'melodies unheard', is work. If he follows any of those, they will vanish. But if he works, they will come unthought." (George MacDonald).

"What is true is that as there is a law in the natural world so there is a law in the spiritual world, ie a way of explaining things, but the law is not the same in both worlds... If you are a logician you may often gain your point in a debate and yet feel yourself in the wrong.

You get the best of it in disputing with some people because their minds are not clever, but when you get away from your flush of triumph you feel you have missed the point altogether; you have won on debate but not on fact. You cannot get to the basis of things by disputing." (Oswald Chambers).

"All that was true love in them (ie our earthly loved ones), was, even on earth, far more His than ours, and ours only because His. In Heaven there will be no anguish turning away from our earthly Beloveds.

First because we shall have turned already; from the portraits to the Original, from the rivulets to the Fountain, from the creatures He made lovable to Love Himself.

But secondly because we shall find them all in Him. By loving Him more than them we shall love them more than we do now." (C. S. Lewis).

The Scriptures speak today...

by Canon John Chapman

Hell is no joking matter

Mark 9:43-48

"And if your hand causes you to sin, cut it off; it is better for you to enter life maimed than with two hands to go to hell, to the unquenchable fire. And if your foot causes you to sin, cut it off; it is better for you to enter life lame than with two feet to be thrown into hell. And if your eye causes you to sin, pluck it out; it is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, where their worm does not die, and the fire is not quenched."

Several years ago I read through Mark's Gospel with a group of men. Many of them were unbelievers. When we had concluded reading the above passage one of them passed this comment: "At least from Jesus' point of view nothing matters more than that a man should not go to hell."

You may think this is a strange note to be struck. However I am concerned lest in our evangelism we forget the very important truth that "God's wrath is revealed from heaven against all ungodliness" (Romans 1:18). This is no joke. We are truly calling on men and women to "flee from the wrath to come".

I notice in Mark 9:43-48

(a) Hell is a terrible reality v 47-48.

We are all tempted to believe that judgement cannot be as bad as the Bible says. Indeed we are tempted to believe that our actions are without consequences (Genesis 3:4). However the Bible does not minimise the tragedy (11 Thess 1:5-10).

(b) Hell is eternal v 48

Not only is it described in terms of loneliness and separation of horror and despair, but it is also dynamic in its nature rather than static. No one will escape the eternal consequence of failure in the judgement. Rebellion will be punished. This will lead to further rebellion — to further punishment — and so on ad infinitum (Rev 16:19).

(c) Nothing must prevent us from membership in God's Kingdom v 47

We are always under pressure from the world around us to "soften" our attitudes to this world and life's aim. So if our "right arm" or "our eye" diverts us from serving Jesus as our King there is only one legitimate action. Repentance is to range over every area of life and it is to be continuous.

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Healing . . . The True And The Counterfeit

by SHEILA HAYLES

I thank God that the Church is becoming increasingly aware of its healing ministry. "Christ was always healing . . . that his action in the temple and his criticism of the Pharisees were the acts of a healer no less than his restoration of sight and health."

I believe that it is the Church's responsibility to obey the scriptural instruction in Ezekiel and to "strengthen the weak, heal the sick, bind up the crippled, bring back the strayed, seek the lost and to rule God's flock with gentleness."

I also believe that Our Lord commissioned his Church to heal and preach. There is no preaching of the Gospel consistent with the New Testament which does not include the charge to heal the sick. It would be a different gospel and an incomplete one if one of these things were done apart from the other.

We cannot heal without proclaiming the gospel and we cannot proclaim the gospel without healing. We

In this article Sheila Hayles of Perth discusses the dangers of spiritism associated with some "healers" which have gained acceptance with some unsuspecting christian groups.

National Federation of Spiritual Healers which in England numbers several thousand members. Her views about healing are similar to those of Harry Edwards, Britain's most famous spiritist healer who heals by acting as a medium and calling up a Dr Lang (deceased).

through the bodies of my patients."

Another Spiritist (Dr Laidlaw from New York) has said: "If you want to call these spirit entities 'the heavenly host', that's a perfectly good explanation that fits in with the dogma of the church."

The extraordinary thing is that we had a woman who openly called herself a medium working in our churches and nobody spoke out about it! My belief, which is based on the study I made of some of the people Mary dealt with whilst here is that everybody who was ministered to by the use of her mediumistic methods (demonic spirits) was damaged in spirit. Nobody was spiritually strengthened at all. I believe that these people need to come to repentance that they perhaps unknowingly allowed themselves to come under the powers of wrong spirits!

The message of spiritism, largely through healing, is spreading fast. In England the National Federation of Spiritual Healers is offering evening classes and correspondence courses in "Spiritual healing" and after eight weeks a person should be able to link up with the spirit world. This course includes the laying on of hands transmitting (evil

spirits on the other side are benevolently working through them for the good of mankind. But after a little while, the apparent healing has gone and they are now worse off than before.

"They have the added burden of mental and spiritual distress. They are sometimes in a frightful mental and spiritual mess. I sometimes think that the devil would only too gladly cure a man's bad leg so long as he could get his soul in exchange."

It seems urgent to me that the Church should be praying that God will raise up people and clergy with the gift of discernment. The powers of darkness are having a heyday and if Satan appears as an angel of light so much the easier. Both Mary Rogers and Edwards have pictures of Our Lord in their sanctuaries!

Many people have, without knowing what they were doing, turned to idols and thus broken the First Commandment. The result is death because this cuts off from the living God. "Anyone who trespasses into Satan's domain by committing sins of sorcery will immediately be harassed by the powers of darkness, irrespective of whether he takes the step consciously or unconsciously."

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"WE NEED TO REALISE THAT THE CHURCH'S MINISTRY OF HEALING IS THE VERY ANTITHESIS OF THE POPULAR VIEW OF 'SPIRITUAL' HEALING . . ."

are to be a healing Church and this is very different from a healing individual.

Because of this renewed awareness within the church that the Holy Spirit gives gifts of healing and working of miracles (over and above the natural use of medicine) there is also the danger of the counterfeit which is not easily detected from the true spiritual gifts. "Beloved do not believe every spirit but test the spirits to see whether they are of God; for many false prophets have gone out into the world."

Scripture warns that "False Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect." All that is supernatural is not from God... Anything which appears good does not necessarily come from God... Even the Elect will be led astray... Satan will come as an Angel of Light.

We need to realise that the Church's Ministry of Healing is the very antithesis of the popular view of "Spiritual" healing, which sees it as a specialist's public activity to relieve physical suffering by miraculous or semi-magical means.

God is more concerned in making whole a person's immortal soul than his body. Often the healings which do

not rate its effectiveness by miracles, and is accomplished by the generous (and often unpredictable) workings of God, frequently using certain human actions but not dependent upon them.

"I have emphasised this last point because there are some who tend to write as if the healing ministry would be greatly extended if we would grasp the laws of spiritual healing and measure and tap the forces at work. We as Christians need to emphasise not forces, rather the father."

An example of the way in which the elect were deceived was the visit of Mary Rogers.

"EVERY PERSON HEALED THROUGH THE INFLUENCE OF MEDIUMISTIC FORCES SUFFERS A DEATHLIKE BLOW TO HIS FAITH."

Mary deceived many church folk and clergy and attracted many people to her healing "missions" (so called).

The back-drop of a Church Altar, nuns and as many clergy as possible all built up the scene of deception for her ministry. She looked to be a charming, motherly person. She is a member of the

four spirit doctors altogether. Sometimes two or three appear and they'll be discussing the case."

She also said: "Now there is this great eternal force, call it God, call it what you like. I have learned to open myself to it and pass it through. And so this healing power seems to flow through me from the spirit intelligences and then

spirit) energy. Thousands of people are doing these courses.

"In the Old Testament we find a clear distinction drawn between the angels of God (Psalm 91 and Daniel 9:21) and the fallen angels (Gen 6) both of which are understood to be immaterial beings.

"The new idea which comes out, however, is that

had followed the death of Archbishop Lawman.

Now the Church was serene in a situation which remained very unpredictable. She was deeply impressed at how outward-looking the Church there was. It was a beleaguered Church, yet was very conscious of being part of a world-wide family.

Missionaries she had visited had all felt it was right to stay. They regarded themselves as part of the Church of Uganda. Bishops she had spoken to had no hesitation in agreeing.

The Church was one and Christians must strengthen each other. "I think they are brave in staying," she commented. "But they also enjoy being there."

Religious education in schools was continuing and there was increasing co-operation between the Church of Uganda and the Roman Catholic Church in this field. Attractive new joint textbooks had now been published.

A picture of the Church of Uganda as alive, steadfast and joyful was given last week by Dame Diana Reader Harris, president of the Church Missionary Society in the United Kingdom. This was reported in the English Church of England newspaper.

Dame Diana Reader was talking to the Press a few hours after arriving back from a week's visit there at the invitation of the Church of Uganda.

She said that people who had seen persecution and lost relatives were prepared to face the future with faith. They were conscious of the power of God and they were still joyful.

These were ordinary people. Many thousands of them had celebrated the centenary of the Church of Uganda at Namirembe, the hill in Kampala on which the Anglican cathedral stands. Families had offered simple hospitality to fellow Christians from all over Uganda.

Originally invited to share in the centenary on June 30, Dame Diana had to delay her

visit because of the ban then in force on British passport holders leaving Uganda. The revised timing of her trip meant that she was able to attend a meeting of the bishops at Mbale.

She also visited Christian schools and a hospital and met some of the 28 CMS missionaries still serving in Uganda.

The centenary had been a joyful occasion. Dame Diana showed the colourful centenary cloth which she had seen everywhere as shirts, dresses and decorations.

"Church life in Uganda has certainly not broken

WHAT IS THE GOSPEL versus WHAT IS NOT THE GOSPEL?

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Call for public inquiry into ABC

The current conflict over 3ZZ and continuous controversy over ABC policies and programmes, has led the Festival of Light to request the Prime Minister, The Hon Malcolm Fraser, to order a Public Inquiry into all aspects of the Australian Broadcasting Commission.

The Rev Fred Nile, Director of the Festival of Light, said, "Many sections of the public wrongly assumed the recent Public Inquiry conducted by the Australian Broadcasting Tribunal on behalf of Parliament, included every area of broadcasting — radio and TV, both commercial and ABC — National."

This false assumption was shown by the large number of submissions which included criticisms of the ABC, especially in the following areas:

- Waste of public funds on sub-standard programmes, eg. "Alvin Purple" series (\$500,000), "On-Off" series, etc;
- Conflict over policy between Commissioners, Management and Staff Association — with staff control and blockouts;

- Marxist propaganda through various departments such as the "Special Projects" Division originally with "Lateline" on national radio and now through "Broadband";
- The anti-social, pro-drug programmes over recent experimental stations such as 2JJ;
- Obscene material over a number of national programmes, 2JJ, 2FC "Talking Point", etc.

"It is essential," said Mr Nile, "that a full Public Inquiry be conducted into the ABC, especially related to its expenditure and possible waste of taxpayers' funds. (Annual allocation of Australian taxpayers' funds — over \$159 million per year.) "Other areas to be investigated should include policy, programme standards, administration, management, role of Staff Association, etc.

"It is essential the Public Inquiry be conducted along similar lines to the recent Public Inquiry into Commercial Radio and TV," said Mr Nile.

"It should be conducted by the Australian Broadcasting Tribunal which has already amassed a great deal of experience and evidence: it must be open to the public, it must be Australia wide and it must include the public testimony under oath by ABC Commissioners, Management, Employees and Staff Association.

"It is time," said Mr Nile, "that the ABC should give a full account of itself to its shareholders — the long suffering Australian taxpayer."

Such an Inquiry should have positive aims to produce a whole range of recommendations which will improve the ABC in every area of activity.

Plans to celebrate Jubilee of CMS League of Youth

Plans are being made to celebrate the Jubilee of Youth work in the Church Missionary Society next year.

Researching the records reveals that the very first meeting of CMS League of Youth was held in April, 1928. It was a picnic, and one of the founding fathers gave it this title:

"The heart of CMS is a good heart," he declared, "but it is growing old!" So steps were taken to give it a transplant!

The name League of Youth lasted for 48 years, when it was changed to CMS Youth.

Two main events have been planned for 1978.

The first is a Thanksgiving Service (preceded by basket lunch) at St Columb's Hawthorn, Melbourne, on Sunday, March 5, at 2.30 pm. The special preacher will be the Dean of Sydney, the Very Rev Lance Shilton.

A Jubilee hymn has been written for the event, and a Choir will be formed under the leadership of Mrs Jean Wilson.

Four weeks after this event, another "Picnic with a Purpose" is planned. This will be on Saturday, April 8,

at Holy Trinity Doncaster. On this Family Day, short plays will depict the early history of the League.

The evening rally to follow will be organised by CMS Youth, when the Rev David Penman will give the closing address.

We feel sure that many ex-Leaguers and other interested friends will want to join in these celebrations, and to give thanks to Almighty God for what has been accomplished over the years.

CHRISTIAN GRADUATES TO LOOK AT ENERGY CRISIS

The NSW Graduate Fellowship is arranging an all-day seminar on "A Christian Perspective on the Energy Crisis", on Saturday, 17th September.

The seminar aims to inform and to challenge Christian people to think about this important and controversial topic.

Naturally a large part of the programme will be spent on the Uranium debate. There will be Speakers from differing points of view.

Dr Keith Suter, Senior tutor at St John's College, Sydney University, will be presenting a paper opposing the mining and export of Australian Uranium on the following grounds:

1. Danger of weapon proliferation;
2. The threat to civil liberties in the increased security measures needed to guard the nuclear power stations;
3. Refuting the claim that third world countries need our uranium.

Lesley Kemeny is Senior Lecturer in Nuclear Engineering at the University of NSW and advisor to the Australian Atomic Energy Commission.

His special field is nuclear plant dynamics and he is keenly interested in safety and control as well as environmental and ethical issues. He will be speaking on Energy options open to mankind.

Rev Dr B. W. Powers, a New Testament theologian will be looking at these issues in the light of his study of environmental and economic issues from a Biblical perspective. He is concerned about man's God-given responsibility to care for the earth and its resources.

There will be a time for questions and debate, which it is anticipated will be most valuable in helping those who attend the conference formulate a well informed Christian perspective on these issues.

The day will commence at 10.00 am and conclude at 4.30 pm and will be held at Sydney Missionary and Bible College, Croydon.

Registration for the day is \$2.50. Lunch and refreshments will be available at the college for an extra \$2.50.

For further details and registration form please contact the AFES Office, SU House, 129 York Street, Sydney. Phone 290 3222.

HISTORIC VERDICT ON BLASPHEMY

The newspaper for homosexuals, Gay News, and its editor, Denis Lemon, were this month found guilty of blasphemous libel.

Mrs Mary Whitehouse, who had started the prosecution later taken over by the Crown, was overjoyed at the outcome. "I simply thank God," she said.

But the National Council for Civil Liberties condemned the verdict as "a dangerous new form of censorship, particularly for artists who must now conform to the standards of a religion practised by a minority."

In the first trial of its kind for 56 years, the jury convicted both the newspaper and Lemon by a 10-2 majority in each case, after a retirement of five hours.

The case concerned a poem Gay News published about a Roman Centurion's homosexual love for Christ at the Crucifixion.

The paper and Lemon, 32, were found guilty of "unlawfully and wickedly publishing a blasphemous libel concerning the Christian religion, namely an obscene poem and illustration vilifying Christ in His life and crucifixion."

The offending poem, by Prof James Kirkup, was entitled "The Love that Dares to Speak its Name" and was written as if by a homosexual Roman Centurion describing his feelings towards Christ after His body was taken down from the Cross.

The prosecution said the poem was so vile that it would be hard even for the most perverted imagination to conjure up anything worse.

The defence claimed that it was not blasphemous because it did not attack Christ but glorified Him by asserting Christian beliefs and speaking of a love for Him as understood and experienced by a homosexual. Writers Bernard Levin and Margaret Drabble gave evidence for the defence.

The verdict of the jury of seven men and five women will go down in legal history as the modern legal authority on blasphemy. It was the first blasphemous libel trial since

1921 when a man named Gott was found guilty of blasphemy by publishing a pamphlet describing Christ as looking like a circus clown as He entered Jerusalem on a donkey.

Mr Lemon was given a suspended gaol sentence of nine months and fined £500; Gay News was fined £1000 and ordered to pay four-fifths of the prosecution's costs.

The Dean of Sydney, the Very Reverend Lance Shilton, commented in St Andrew's Cathedral on this historic decision.

"Christians throughout the world will welcome the recent large majority verdict of the Old Bailey jury in Britain condemning the homosexual poem about Jesus published in 'Gay News'."

"The pornographers are always looking for new ways of shocking people. They move from heterosexual promiscuity to homosexual deviations and then from kinky sadism to calculated blasphemy."

"A dangerous minority opposed to the Christian

MOTHERS' UNION COUNCIL

It was indeed a privilege to be a delegate to the Australian Commonwealth Council Meeting held in Adelaide last month when over 80 delegates from all around Australia and Thursday Island gathered together.

The most important item of business was the ratification of the new Constitution for the autonomous Australian Mothers' Union and following this the meeting voted to hold the World Conference in Brisbane during July 1979.

At the final session of the Council, the election of office bearers took place and Mrs Jull was elected for a further 3-year term as Commonwealth President. Mrs Oates (Sydney Diocese) and Mrs Byfield (Perth Diocese) were elected as the two Vice Presidents.

Our congratulations must go to these and all the office bearers elected during this meeting.

Sanctity in ministers is a loud call to sinners to repent, and when allied with holy cheerfulness it becomes wondrously attractive.

— C. H. S.



Mary Whitehouse

Ethic will stop at nothing to outrage others in an attempt to lower the tolerance level of the community and to make a quick dollar.

"As the lowering of standards overseas is often followed by similar moves in Australia, convinced Christians here need to be on the alert and refuse to allow the name of Christ to be dragged in the mud."

"Christians may use this opportunity of witnessing to the power of the perfect Son of God in the lives of all who trust Him."

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Rev Lance Shilton

Open Door for Gospel

More than 90 per cent of the world is still open to the Christian gospel, according to one mission leader.

Dr Louis L. King, vice-president for the division of overseas ministries of the Christian and Missionary Alliance, contends that many nations "are generally more open than in any previous era in the world's history."

Dr King warns against "unwarranted pessimism". "Since Indo-China was closed to missionary work, there is a danger that 'closed doors' will be over stressed in missionary addresses," cautions the former missionary.

The mission leader also cautioned against unwarranted statements about the attitudes of governments in some developing countries. "It is a fiction, for instance, that Zaire is closed," he points out.



WHAT A WORLD!

by Lesley Hicks

WITHOUT PRAYER

Without the resource of prayer, what a grim world! Even with the Lord, knowing His promises that as prayer I have a line to Him that as His child I am not merely encouraged but COMMANDED to use, I have found this week a difficult one.

Long-awaited letters have failed to come from overseas; and an old friend's husband is missing, apparently murdered, in Griffith.

Close at hand, where I can not only pray but act, things are satisfactory. But how, I wonder, do people cope with trouble at a distance if they cannot pray — if they have no trust in God, no relationship with Him as a loving, caring Father?

When the crunch comes, and they feel quite helpless, most people pray anyway, I suspect. They do so irrationally, against their better judgement, maybe guiltily because of their past neglect of God, whom they seek to use as an emergency service, like the fire brigade or a parachute or an oxygen mask.

LONELY COURAGE

There are some, however, who show a lonely courage, shunning as hypocrisy even such emergency prayer. It's a sad, unnecessary courage — man was not meant to be so alone in the universe. No wonder there's such bleak despair evident in atheistic philosophy. Jean-Paul Sartre wrote of man's "total responsibility in total solitude," and the implications are tragic.

American Christian author Joseph Bayly, visiting the doctor to thank him for his

care of his five-year-old son who had just died of leukaemia, met a mother whose child also had the disease.

"When he dies," she said, "I'll just have to cover him up with dirt and forget I ever had him."

Bayly's grief was fresh; he was no less realistic and rational in the face of death, as those who have read his fine book on the Christian view of death will know ("The View from the Hearse," reprinted as "The Last Thing We Talk About") but knowing God, trusting Him for his own little boy's welfare in life and beyond, he was able to reach out compassionately to that mother and child in their need.

MERELY PSYCHOLOGICAL?

Emergency requests or demands to God by those who have not yet established a relationship with Him through trust in Christ may or may not seem to get the desired result. Rationalist agnostics and atheists grant that prayer may have psychological value, not so much in influencing the course of events as in calming the mind of the one praying. Faith, they say, is of great value even if it is misplaced.

Christians disagree, of course; we maintain that our trust is in One who is real and knowable. Sure, a measure of peace of mind can be attained through means other than prayer. I am told that yoga can be helpful, or transcendental meditation. Both are of Hindu origin. But how can these help others for whom we care?

SHARED PRAYER

If one has a real relationship with the real God, prayer is the natural expression of that relationship, as natural to the thought-life of the child of God as breathing air. All Christians know this to some degree, but many fail to find the further rich provision for shared encouragement and mutual strengthening that comes when we meet with others for informal spontaneous prayer.

If private prayer can be as natural as breathing or thinking, shared prayer can be as natural as conversation between friends. Both require determination and concentration, however, because they are much opposed by the enemy.

Nominal Christians and non-believers may find the idea of voiced prayer, except

in church, weird and abnormal, something reserved for fanatics. Yet if Christians were more ready to offer to pray aloud with non-Christian friends or relatives in trouble, they too might glimpse and desire the relationship with God that such prayer expresses.

I remember as a new teenage Christian praying with my parents for my younger brother when he had careered down a steep hill on his push-bike and collided head-on with a tree. He was unconscious for days and had internal injuries, but he pulled through, thank God, and the bonds between us as a family were strengthened.

Watching my friend Barbara Mackay being interviewed on television shortly after the disappearance of her husband, I thanked God for what seemed a visible and audible demonstration that our prayers for her (and those of thousands of others, no doubt, whether they knew her or not) were being answered — that she was drawing from the God she already knew, extraordinary grace and strength for extraordinary and tragic circumstances.

We pray that she and her family may continue to be upheld through whatever lies ahead.

"There is none so poor as he who cannot pray," someone has said. Another wrote, with equal truth, "It seems to me that no one is so poor as he for whom not a single soul is praying, he who has no one who takes him personally and persistently to God in prayer." (Halleby, "Prayer".)

DEBATE WITH VON DANIKEN

Dr Clifford A. Wilson, of Melbourne, author of "Crash Go the Chariots", who is visiting USA on a lecture tour, has been invited to debate with Erich Von Daniken at the University of North Dakota next February.

The debate will centre around the views expressed by Von Daniken in his popular books, and the statements made in refutation in Dr Wilson's writings, including "Crash Go the Chariots".

Dr Wilson would be grateful for the prayers of Australian Christian friends as he prepares for this debate of which a film is to be produced by the University.

New Life

Theological training cut

The House of Bishops has agreed to cut by a year the length of theological training required for graduate ordinands.

Their decision has been taken "in the light of the present financial urgency", and in response to the first report of the working party on courses established last year, under the chairmanship of Bishop Oliver Tomkins, as an emergency measure by the Advisory Council for the

Church's Ministry (ACCM). However, the Anglican Ordinands' Committee has criticised various aspects of the report and warned that putting all its recommendations into effect would cause a decline in the quality of ordination training.

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UGANDAN APPEAL RESPONSE

More than \$3000 has been received in response to the Acting Primate, Archbishop M. L. Loane's appeal on behalf of Ugandan refugees — launched on May 19.

ACC for uranium moratorium

The Executive Committee of the Australian Council of Churches believes that Uranium mining is a decision for all the people of Australia.

They have expressed the opinion that no adequate case has yet been presented to the Australian people justifying haste in reaching a decision about the mining and export of Uranium.

Meeting in Sydney on July 13, the Council Executive acknowledged that there are clearly marked divisions in the Australian community, both over the nature of the so called "energy crisis" and the wisdom of Uranium mining.

It went on to state that because of the importance of this issue for future generations of Australians, the decision to mine Uranium or not is a decision for all the people of Australia to make.

The Council also reaffirmed its call of November last for a five-year moratorium on the mining and exporting of Uranium to allow sufficient time for public debate and for further research into the risks and possible alternative energy sources.

In a separate move, the ACC Executive Committee agreed to send a delegation to the Australian Mining Industry Council to inform that body of the ACC's policy on Uranium mining and exporting.

The delegation, to include the President, Bishop Graham Delbridge and General Secretary, Jean Skuse, will suggest to the Mining Council that "the mining companies would perform a valuable service to the community if they were to offer to observe a moratorium until:

"The rights of Aboriginal Communities so affected have been safeguarded to their satisfaction;

"Acceptable procedures exist for the safe manage-

ment of radioactive waste; and

"Effective international safeguards are established to prevent the proliferation of nuclear weapons."

The ACC delegation will submit that the full public debate called for in the Ranger Uranium Environmental Inquiry Report has not yet concluded. Furthermore, the ACC believes that a decision at this stage in favour of mining and exporting Uranium will provoke serious resentment among many people who consider the decision premature, and that this reaction may lead to confrontation with the mining companies.

"Uranium and a Nuclear Society" is the title of a new leaflet being circulated nationally by the Australian Council of Churches to encourage debate on these crucial social and ethical issues.

The eight page leaflet introduces the issues of disposal of radioactive wastes, Aboriginal Land Rights in the vicinity of Uranium deposits, and nuclear weapons as well as raising questions about a plutonium economy and the social implications of nuclear energy. It is written with a church audience in mind and aims to be an introduction to the issues involved rather than a definitive statement.

Suggestions for action as well as for further reading are included and addresses of key offices in each State are listed. The leaflet is available on request from the ACC, 199 Clarence Street, Sydney, and suggested prices for bulk orders are 20 for \$1, 50 for \$2, 100 for \$4 (postage included).

Donations have been chiefly from NSW, Victoria and WA. Some dioceses are organising special appeals.

Money is being sent as it comes to hand. The first draft — \$2267 was forwarded on June 21.

The target for the appeal is \$10,000.

CONCERN OVER ACT CASINO PROPOSAL

The Australian Council of Churches has expressed concern about the establishment of a Casino in Canberra.

The Executive Committee, in adopting the resolution from Canberra Churches of Christ Minister, the Rev Neil Gilmore, agreed that "the nature of the national capital is a matter of national concern."

It called attention to the fact that legislation to provide for the establishment of a casino in the ACT will be presented to the national

parliament in the coming session.

Of particular concern to the meeting was the fact that unless Members of Parliament raise questions about the legislation, it may become law without any parliamentary debate. Consequently the ACC Executive requested "the parliamentary leaders to ensure that full debate take place in both Houses of Parliament."

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An Open Letter

on relations between the Anglican Churches and the Roman Catholic, Eastern Orthodox, Old Catholic and Ancient Oriental Churches

To the Archbishops and Diocesan Bishops of the Anglican Communion, June 1977

1. As members of Anglican Churches in different parts of the world, we thank God for growing fellowship and love between Christians and Churches that stand in the Reformation tradition and those that stand outside it.

We are glad of the friendly relations which Anglicans enjoy with the Eastern Orthodox and the Ancient Oriental Churches*, and of our full communion with the Old Catholic Church since 1931.

We are glad too of the sympathetic and constructive understanding between Anglicans and Roman Catholics which has grown so fast in many countries since the second Vatican Council, and of which the three recent Agreed Statements of the Anglican-Roman Catholic International Commission, and the Common Declaration of the Archbishop of Canterbury and the Pope earlier this year, give proof.

2. We heartily welcome closer links with all Churches from which the Anglican Communion remains separated, Roman Catholic, Eastern Orthodox and Ancient Oriental no less than Protestant, so long as all these relationships have an adequate basis in the theology of the Bible.

Past apprehensions about Anglican rapprochement with non-reformed Christendom, and particularly with the Roman Catholic Church, were in our view well founded, since previously there was no common quest for doctrinal agreement under the authority of Holy Scripture.

But conversations between our Churches on a basis of genuine openness to the Bible now seem increasingly possible. For this we thank God, and record our wish to play a full part in such conversations in the hope of reducing historic differences, humbly believing that we have a distinctive contribution to make in this task.

3. To our joy we find that those who speak for these Churches share our own concern for real and tested theological agreement as a precondition of closer churchly relationships, and our own unwillingness to be hurried into superficiality as we seek this agreement.

To our joy we find also a large measure of agreement with them, larger indeed than we at times find with some of our fellow-Anglicans; in particular, on such essentials as the Trinity of God, the givenness of revealed truth in the Bible, the personal deity of Jesus Christ, the nature of sin, atonement and salvation, and the resurrection hope.

To our further joy, we see in them a sense of the wholeness of truth which keeps them from minimising or glossing over unresolved disagreements, as sometimes happens, through desire or ecumenical success, in inter-Protestant discussions.

Section 24 of the recent Agreed Statement on Authority listed areas where Anglicans and Roman Catholics are not yet agreed. This was a healthy sign of theological seriousness, which well illustrates the attitude that we now commend.

4. We also rejoice to find common ground with these Churches in our understanding and experience of spiritual communion with the Father and Jesus Christ his Son, and we are delighted by the stress which Roman Catholics currently lay, and the Eastern Orthodox have always laid, on the ministry of the Holy Spirit as renewer of both the Church and the individual Christian. This common ground in spirituality calls for further exploration: we judge it to be much wider than is often thought.

5. We see need, however, for more discussion, and deeper agreement than yet exists, in at least four fields.

i. SCRIPTURE AND TRADITION

Protestant Churches have in the past been readier to detect corruptions within tradition which the written Scriptures must remedy than to appreciate the necessary and biblically defined func-

We gladly affirm our solidarity with the non-reformed Churches in denying that God gives Christians any right or freedom to abandon anything which Scripture defines as belonging to universal Christian faith and practice.

ii. JUSTIFICATION

The truth of justification, which bulks large in the Anglican Articles (see nos 9-18), is of decisive importance in Christian understanding of God's grace, and we regret that it is not on the present agenda of either the Anglican-Orthodox or the Anglican-Roman Catholic commission.

We are anxious to explore whether the Roman Catholic Church now agrees that justification is essentially God's free gift of acceptance, bestowed on sinners by grace alone, in and through Christ, and received by God-given faith alone; and if so, how this bears on traditional Roman Catholic beliefs

participating in the mediatorial work of Christ's high priesthood.

We are disturbed by the lack of theological clarity in section 13 of the Agreed Statement on the Ministry, where it is said that the ministry of ordained clergy "is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit". We call for further explorations here.

iv. THE HOLY COMMUNION

While acknowledging that Christians may well differ in their conceptions of Christ's presence in the Eucharist, and appreciating the openness of approach to this problem which the Agreed Statement on the Eucharist displays, we are dissatisfied that section 6 of the Statement, read in conjunction with its footnote, appears to favour the idea of a presence resulting from the elements

against the view that "the real presence of Christ's most blessed body and blood is not . . . to be sought for in the sacrament, but in the worthy receiver of the sacrament" (Hooker): which historic Anglican view has at least equal claim to consideration.

We think it necessary, for the gospel's sake, to detect and oppose any views of eucharistic sacrifice which obscure the sufficiency, finality and historical completeness of Christ's one sacrifice for sins on the cross.

The recent Agreed Statements have helped to clarify areas of harmony and of continuing difference on some of these matters of concern. We shall examine the forthcoming report of the Anglican-Orthodox commission with the same concerns in mind.

6. While welcoming and desiring to further co-operation between Anglicans and Roman Catholics in many fields, we do not think that full churchly inter-communion with the Roman Catholic Church, or any other of the non-reformed Churches from which we remain separated, will be appropriate until agreement on the above issues is fuller.

It is good to know that they think so too, and look forward to the time when the needed measure of agreement will have been achieved.

7. We deeply regret the divisive effects, both ecumenical and domestic, of recent Anglican ordinations of women to the presbyterate.

We, like other Anglicans, are still in debate over the fitness of such action, many (but by no means all) seeing this break with historic tradition as contravening the "creation ordinance" of male headship. We are unhappy that premature action should disrupt an unfinished theological debate.

8. Should the Holy Spirit through the Scriptures bring our separated Churches to such accord on essential doctrine that relations of full churchly communion are in order, we urge that the Bonn Agreement of 1931 between Anglicans and Old Catholics, which based full communion

THE COUNCIL OF CHURCHES IN NSW ANNUAL REPORT, JUNE 1977

The Christian Church in all its various traditions and styles has been commissioned by Her Head and King, Jesus Christ, to go into all the world and preach the Gospel. There are three broad ways in which this work may be executed.

EVANGELISATION

i. One primary task of the Church is to evangelise. The Gospel of salvation in Christ by grace through faith, must be proclaimed. People in their sin must hear the Word, and as a result and through the gentle work of the Spirit, be changed and converted. They must repent of their sins and be redeemed by Christ.

The Christian Church cannot support a popular fallacy endorsed by many that "human nature cannot be changed". The Christian faith asserts strongly that human nature can be changed, it must be changed. People are transformed in their living, their attitudes, their styles of life when they are remade, redeemed and renewed by Christ.

After this primal experience a Christian must be related to some part of Christ's Church. The Church is the context where, through Word and Sacraments, worship and prayer, study and witness, the little plant of Christian faith is nurtured and matures and produces much fruit. The area of proclamation and Christian growth is a primary task of the Church.

ii. A second way in which the Christian message has been related to the world is that of Christian service. When Christians have seen human need in the form of illness, poverty, hunger, destitution, deprivation and so on, they have responded by creating hospitals and homes, clinics and colleges, places in which the compassion of Christ for people in need has been displayed in all its magnificent glory.

The story of Christian social service down through the ages is a wonderful story of love for the neighbour. No other organisation in our society has a record to compare with the Christian Church in meeting human need. And this work continues today. Hungry people are fed, destitute people helped, deprived people assisted by Christians who care because of their commitment to the One Who Himself went about doing good.

Each group is supposed to have the freedom to do as it wishes. For example, the small minority who wish to do themselves with drugs insist that it is their right to do with their bodies and their time as they think best, and that what they do to themselves is of no concern to the rest of the society.

They then proceed to have the laws of the society, which are binding on all, repealed, amended or eased to accommodate their life style, and thereby to impose their views on the rest of society.

The laws on the use of marijuana may be amended to accommodate the desires of the pot smoker and that means a degree of social acceptability and official approval is given to that activity, and other citizens thereby encouraged to experiment.

Christians in a democracy have as much right as any other group to put their point of view with vigour before the society, and through agitation, education and persuasion to win popular support for their point of view.

Moreover, there are some things in life which are evil and which must be opposed. The Scripture is replete with such advice. Christian principles do form a revolutionary counter culture philosophy. People who espouse Christian principles will inevitably be rowing against the tide in a hedonistic society dominated by consumerism, greed and selfishness. Too many Christians want to have the luxury of not appearing to be different from the styles and attitudes paramount in our society. That is not possible.

OPEN LETTER

• From page 6

on agreement in essentials while recognising differences in secondary matters, will in the first instance provide a better model for this purpose than direct mergers or Uniate relationships** are likely to do.

We believe that the distinction between essentials and secondary matters, though sometimes overlooked, is of great ecumenical importance, and calls urgently for exploration.

9. We ask that when relations with the non-reformed Churches are debated at Lambeth and elsewhere the points made in this letter will be borne in mind, and that wherever these relations are discussed Anglicans committed to the Reformation tradition may be fully involved. We ask too that the doctrines of grace and justification, and their implications, may figure prominently on the agenda for these discussions.

10. Finally, we assure you of our prayers and loyalty as you lead us in proclaiming the gospel, in defending what is true and right, and in seeking unity in Christ with all his people.

11. The Council of Churches in NSW has for many years been concerned with the quality of national life by being especially concerned with the laws that operate in this State in areas such as temperance, gambling, civil liberties etc. It is motivated by a desire to prevent suffering occurring, for example, through the liquor trade, as well as promoting those virtues which enhance life.

In the past year in this area of Christian social witness the Council of Churches in NSW has been principally concerned with the following issues:

- the proposed legalisation of casinos;
- the so-called victimless crime law reform proposals;
- the easing of the laws relating to marijuana use;
- the radio/television broadcasting systems in Australia;
- the future of the Religious Programmes Department of the ABC;
- child abuse through pornographic material.

A number of aspects of this work of Christian social witness may be mentioned.

PLURALISM AND IMPOSITION OF VALUES

FIRST: A popular slogan in these permissive days of "do what you like" is that we live in a pluralist society. People mean by the term that in our society there are a large number of individuals and groups of citizens who follow varying life styles,

CHRISTIAN SOCIAL WITNESS

iii. A third sphere through which the Church has related the Gospel entrusted to it to the world, is that of Christian social witness. The Christian faith, its values and principles apply both to individual citizens and to the corporate dimensions of life.

Individuals live in communities which generate ways of doing things, styles of organisation and structures through which the common life is ordered. It is of fundamental importance to have the values of the Christian faith expressed through those corporate dimensions of life.

It is good for a community to have within its numbers citizens who are concerned to help children, for example, who suffer from some harm, but it is better through the laws of the land and the institutions of the society to prevent that harm from developing in the first place.

As a matter of history, Christian men and women

Christians should not be driven into a religious ghetto by the shibboleth that they have no right to engage in the business of influencing people and public opinion.

Too many Christians have been intimidated out of the public forum by aggressive humanists and rationalists, Marxists and hedonists. Many Christians have been too easily influenced by those who reject the transcendent revealed truth of Christianity, and have been persuaded to follow the "climate of the age". This tendency must be resisted and Christians should advocate the acceptance of their moral values.

That will inevitably cause a clash of ideas, but social conflict is as old as the Gospel itself and we should not follow the easy way of appeasement and be beaten into silence. It is time for Christians to stand up and to be heard.

NOT JUST SOCIAL ACTIVISM

SECOND: One very real danger in this work of Christian social witness is for the participant to become a mere political operator and to forget "the rock from whence he is hewn". The Christian faith is concerned with both individual holiness as well as social holiness, with the conversion and renewal of individuals as well as social renewal.

In the area of political change it is tempting for the Christian to identify the Kingdom of God with the revolution, the new society, the utopia being sought. This is a grave mistake. The work of Christian social involvement is only part of the work of the Church, and not even the most important part.

A proper emphasis must be achieved in relation to "love

of God" and "love of neighbour", between Christian verticalism — the God/man dimension — and Christian horizontalism — the man/man dimension. Social activism can never replace Christian evangelism. Both are aspects of a total Christian proclamation.

THIRD: It is often said that the Church in this sphere of Christian social witness is too negative, that it merely opposes. It is a false notion to claim that the Church is only interested in temperance and gambling. Different branches of the Church are concerned with the whole range of social concerns from the uranium issue to poverty, from local economic matters to local issues of environmental conservation. This is a simple fact of life.

Furthermore, pressure groups such as Friends of the Earth, or other environmentalists who are concerned to protect and conserve the environment are rarely described as being negative, as the Churches are on other issues, although their position is fundamentally the same as the Church's in that they want to prevent harmful consequences flowing from social action.

Moreover, there are some things in life which are evil and which must be opposed. The Scripture is replete with such advice.

Christian principles do form a revolutionary counter culture philosophy. People who espouse Christian principles will inevitably be rowing against the tide in a hedonistic society dominated by consumerism, greed and selfishness. Too many Christians want to have the luxury of not appearing to be different from the styles and attitudes paramount in our society. That is not possible.

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Magazine on pastoral practice

"The Journal of Pastoral Practice" Edited by Jay Adams Presbyterian and Reformed Publishing Co Vol 1, No 1 Winter 1977

Here at last is a professional magazine for those engaged in pastoral ministry which includes increasing members of "lay" folk in our churches. And these people, together with their "clerical" brethren will find much to encourage and stimulate them in the 143 pages of this well-bound book.

Those already familiar with Jay Adams' writings in the field of Biblical counselling will not be at all surprised to find the same Biblical and practical emphasis in these pages.

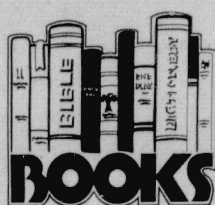
The Journal is arranged in ten sections, only one of which, "Preaching", is edited by Adams, although he has overall responsibility as Editor-in-Chief.

The other nine sections are: Christian Education, Counselling, Evangelism, Management and Finances, Medicine and Health, Missions, Para-Christianity, Pastoral Work and Book Reviews.

On this first issue, the material is uneven in both quality and quantity when the different sections are compared. It seems quite apparent that some sectional editors only just made their deadline with a minimal private contribution.

However, some of the shorter articles, such as "How to Handle a Financial Request" and "Preaching With Purpose" are most useful contributions that will be appreciated by many.

Certainly many long-



suffering congregations will appreciate the thrust of this latter article: "Unless a preacher knows the purpose of his sermon, all is lost. He himself is lost, the congregation will soon get lost, and the sermon would be better if it were lost."

Strong stuff, but the thesis is well supported in the argument that follows, where he contends that every sermon should have a general ("to inform, to persuade or to motivate") and a specific aim, both of which must arise naturally out of the selected "preaching portion" of scripture.

Intention of the Editor is to publish twice in 1977 and then to move towards quarterly publication. Cost is \$3.50 and the magazine is available from Illawarra Bible College, PO Box 158, Katoomba, 2780 — if it isn't at your Christian bookshop yet.

John Buckle

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* SOUTHERN DISTRICTS — HURSTVILLE

Time: Saturday, 13th August — 2.00-4.00 pm. Place: Hurstville Civic Centre — Amaro Hall. Speakers: Mrs Gwenda Waddington, Principal, Kogarah High School; Rev Brother Christopher Wade, BA, MACE (Principal, Marist Brothers College, Kogarah); Chairman: Alderman Noel Bergin (Mayor of Hurstville).

* NORTHERN DISTRICTS — PENNANT HILLS

Time: Sunday, 14th August — 2.30-4.30 pm. Place: Pennant Hills Community Centre, Cnr Yarrara Road and Ramsay Road, Pennant Hills. Speakers: Mrs Freida Brown, MA(Oxon), (National President, Australian Festival of Light); Mr Don Goodsir, BA, MEd, MACE (Principal of Lindfield Demonstration School); Dr Fenton Sharpe, BA, LittB, MEdAdmin, PhD (Executive Officer, Higher Education Board); Chairman: Mr Colin Hornshaw, BA (History Master).

* WESTERN DISTRICTS — PENRITH

Time: Sunday, 14th August — 2.30-4.30 pm. Place: John Lees Christian Centre, Evans Street, Penrith. Speakers: Mrs Betty Power, Mistress, Hobartville Infants' School; Mr Neil Pickard, MEd, BA, DipEd, LTh (Shadow Minister for Education); Chairman: Mr Jim Power, BA, MEd, MACE (Lecturer, School of Education, Nepean College of Advanced Education, Director of Asian Studies Project).

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CRUSADE IN HUNGARY

Evangelist Billy Graham and the Rt Rev Sandor Palotay, representing the Council of Free Churches of Hungary, have announced that Dr Graham and his team have accepted an invitation to hold a series of religious meetings in Hungary.

All that remains to be done for Graham to preach in the eastern European country is the agreement on a date.

Dr Walter H. Smyth, a Vice-President of the Billy Graham Evangelistic Association and Director of BGEA's International Ministries, said, "It is hoped that such a visit shall take place in the foreseeable future, possibly this fall."

Dr Graham, vacationing in Europe, said he would be willing to "cancel any engagements to accept this invitation." It would not entail the cancellation of any scheduled Crusades, Dr Smyth said.

The invitation was issued to Dr Graham, following discussions this month between Dr Smyth and Hungarian Church officials at the General Council Meeting of the Baptist World Alliance in Miami.

At the same time Dr Smyth met with church officials of the Soviet Union to discuss a possible preaching visit by Dr Graham and his evangelistic team to Russia.

"The Billy Graham Evangelistic Association and the Russian brethren," Dr Smyth said, "are ready to join forces to make such a visit a reality." He met informally with the Rev A.



Billy Graham

Bichkov, President of the European Baptist Federation and one of the leaders of evangelical Baptists in the Soviet Union, and the Rev M. Zhidkov, a Baptist pastor in Moscow.

The matter of Dr Graham's preaching in Hungary, Dr Smyth said, has been under consideration for five years since he and Dr Graham first met with Hungarian church leaders at the Cleveland, Ohio Crusade in July of 1972.

The Council of Free Churches of Hungary, comprising eight denominations, and the BGEA have kept this possibility under discussion since then.

Dr Smyth was official guest in Hungary in April of this year, during which time he was received by the President of the State Office for Church Affairs. Their discus-

sion paved the way and clarified important points regarding political considerations of such a visit and the practical arrangements needed.

He also met with the Council of Free Churches and with leaders of member churches. He was received by the faculty and spoke to the student body of the Reformed Theological Academy in Debrecen, a large city in east Hungary, and preached to the Baptist congregation in Debrecen.

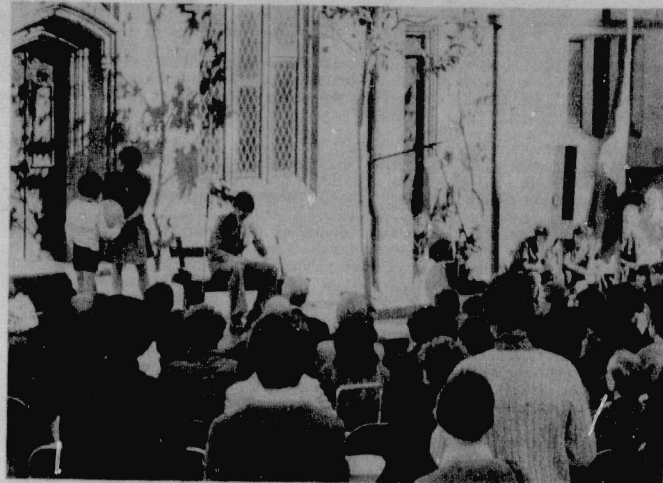
Dr Smyth said his reception was "warm and hospitable".

Dr Smyth also visited Romania on that trip to discuss the possibility of Dr Graham's preaching there, and to offer assistance from the BGEA's World Relief Fund for Romanian earthquake victims — possibly a piece of medical equipment that could be made available to help all the people of Romania.

The Hungarian invitation to Dr Graham and his team was "to pay a visit to Hungary, to hold religious services, and to meet with ministers of the Gospel, church members, non-religious citizens, church leaders, representatives of secular organisations and state officials."

New Life

ST ANDREW'S FOUNDATION DAY



Many people who were in Sydney Square at lunch time on Thursday, 14th July, were able to see and enjoy an interesting and significant function organised by St Andrew's Cathedral School. The function was organised for two important reasons.

In the first place, the 14th July is the School's Foundation Day. Bishop Barry, the Third Bishop of Sydney, officially opened St Andrew's Cathedral School on 14th July, 1885 — ninety-two years ago. It is the oldest Diocesan School next to the King's School, Parramatta. In that time the enrolment has grown from 27 to more than 450 boys.

The second important reason, of course, was because that day is the National Day of France. In St Andrew's French is an important and popular subject in the curriculum, with strong emphasis on the study of France and the French as well as learning the language.

The programme arranged by the School in Sydney Square included an address by a Year 12 student, David Knox, on "The Day We Celebrate". Then a member of the School staff, Miss Anne Heron, sang the Marseillaise, with the boys joining in. This was followed by a French play, "La Declaration d'Amour" performed by students of the School. Finally, there was a recital of French music in the Cathedral.

The French Consulate and the Alliance Francaise assisted the School in organising the function, and guests included several members of the French community, who were welcomed by the Principal, Canon M. C. Newth.

Gippsland celebrates 75 years

A capacity congregation representing all 35 parishes of the Anglican Diocese of Gippsland assembled at St Paul's Cathedral recently to celebrate the 75th Anniversary of its founding. The service marked the Enthronement of the first Bishop, the Rt Rev'd Arthur Wellesley Pain on 10th July, 1902.

Present in the congregation were the Governor of Victoria, Sir Henry Winneke and Lady Winneke, the Hon Peter Nixon, Federal Transport Minister and Mrs Nixon and Mrs E. Garney as well as civic and community leaders. The former Bishop, the Rt Rev'd David Garney accompanied Bishop Graham Delbridge in the procession.

Among the clergy processing were Archdeacon Stanley Noss who represented the Diocese of Melbourne; Dean J. J. Readan represented the Roman Catholic Bishop of Sale, the Rt Rev'd Arthur Fox. Also present was the Rev'd Alan Thompson, Moderator of the Uniting Church.

Both the Governor and Bishop Garney read lessons during the service. A daughter of the 2nd Bishop of Gippsland, Bishop Cranswick, Mrs Edith Littleton, also read a lesson. Present also were descendants of the first Bishop of Gippsland, Bishop Arthur Wellesley Pain and relatives of other former bishops.

During the service the Bishop of Gippsland, the Rt Rev'd Graham Delbridge unveiled a stone which had been presented to St Paul's Cathedral by the Bishop of

Norwich, England, the Rt Rev'd Maurice Wood on his visit here last February. The stone taken from Norwich Cathedral is embossed with an Ipsworth Cross.

In his address to the congregation the Bishop of Gippsland referred to the Church's deep concern for youth.

He said: "I have been disturbed in the last weeks by the phenomenon of unemployed youth in Gippsland and indeed throughout the whole of Australia, but I speak specifically of the country areas, where young men and women having finished school find it impossible to get employment and sit around the farm houses hoping they might come into some unemployment scheme provided by the government and at least obtain some help for nearly six months."

"Unemployment is soul destroying to young people and if I cannot do anything else I can again bring this inhumanity to the attention of the nation."

"Are you surprised that youth today are bewildered or indeed embittered? Youth sees the tendency for the resources of their world deliberately being used for purposes of destruction, not



Bishop Delbridge

for purposes of creativity or for the relieving of the poor and the needy and the hungry."

"Are you surprised that their natural idealism turns into a bitterness to which there is added often uncontrolled radicalism? I for one am not at all amazed."

"In our attempt to be shepherds there needs to be a new Pastoral concern for youth which is above and beyond denomination, which is the concern of the whole church, the community, a concern which is beyond sectional interests, above and beyond the concepts of 'Capital' and 'Labour' and has no taint of looking on youth as consumer entities."

ABORTION CLINICS BANNED

Mrs Patricia Judge, Federal Secretary of National Right to Life Assoc, said in Sydney last week: "Although the ACT Legislative Assembly is to be commended on its decision regarding the permanent banning of private abortion clinics, I have grave reservations about the outcome of some of the other recommendations which have now been forwarded to the Minister of Health."

"These recommendations," she said, "embody acceptance of certain conditions under which abortions may be performed, but they offer no protection to the unborn child. The recommendations may seem, on the surface, to tighten and define the law relating to abortion but they leave the way open to the same situation as now exists in Victoria and New South Wales. Both these States follow the same guidelines as are proposed for the ACT but it is well known that they perform thousands of

abortions each year. "Our politicians must not be deluded into thinking that such guidelines are likely to be adhered to any more in the ACT than elsewhere. Nor must they naively suppose that such laws will ensure any protection for unborn Australians. It is also easy, either to ignore or conveniently sidestep the law and so provide any woman with an abortion who pleads her case to a sympathetic doctor."

"Federal Parliament should remember both the decisions of 1973 when it overwhelmingly turned down

a bill to allow abortion on certain grounds and the fact that it is a signatory to the United Nations Declaration on the Rights of the Child."

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone 233 4861. 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.

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HEAVY PROGRAM FOR GENERAL SYNOD

Lord Ramsey of Lambeth to preach at service

Lord Ramsey of Lambeth, the Rt Rev and Rt Hon A. Michael Ramsey, will be special Guest Preacher at the General Synod Service to be held at 7.00 pm on Sunday, August 28, 1977, in St Andrew's Cathedral, Sydney.

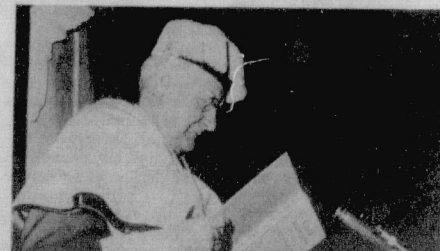
Lord Ramsey was Archbishop of Canterbury until he retired in 1975. He will be in Australia from August 5 and will undertake special preaching engagements in Melbourne, Bendigo, Wangaratta, Canberra and Newcastle.

The 210 members of General Synod will commence their first business session at 10.00 am on Monday, August 29, at SCEGS (Shore) School, North Sydney.

The Synod will continue each day Monday to Saturday, with sessions commencing at 10.00 am, 2.00 pm and 7.00 pm.

Special sessions have been set aside for debate on "An Australian Prayer Book". The first of these is at 10.00 am on Tuesday, August 30.

Media facilities have been made available and the Church Record will be covering the proceedings and reporting in the next issue.



Lord Ramsey at a recent ceremony receiving an honorary degree.

The General Synod, which meets on August 29, will face a massive programme of legislation and motions.

The business paper for the first day lists a number of Canons relating to procedures for dealing with the Australian Prayer Book. Other Canons to be presented will cover such matters as the formation of missionary dioceses, and the relief for ministers from the use of the surplice in certain cases.

There are a number of notices of motions relating to the question of the ordination of women to the priesthood.

The Bishop of Wangaratta will move:

"That this General Synod, having taken note of the report of the Commission on Doctrine entitled 'The Ministry of Women' and the report to the previous General Synod (1973) endorses the conclusion of the Commission that there are no fundamental theological objections to the admission of women to the diaconate in this church."

And, "That in order to ensure that any steps taken towards the admission of women to Holy Orders in this church are in accordance with the provisions of the Constitution, the General Synod requests:

(a) The Canon Law Commission to report on the canonical action, if any, which needs to be taken by the General Synod in order to remove any legal barriers to the admission of women to Holy Orders in this church."

He will also move:

"That this General Synod,



Mr John Denton, OBE



Bishop Cameron

(b) The Standing Committee of General Synod to prepare for the next session of General Synod any legislation which might be necessary for the admission of women to Holy Orders in this church."

(c) The Primate to submit to the Appellate Tribunal for its opinions the following questions:

(i) whether the admission of women to Holy Orders would be consistent with the Constitution of this church, and

(ii) whether any legislation

prepared by the Standing Committee in accordance with subsection (b) of this resolution would be consistent with the Constitution of this church."

The vexed question of remarriage of divorced persons will be dealt with under a motion proposed by the Bishop of Willochra. The motion states:

"That this General Synod (a) notes that the teaching of Jesus about divorce and remarriage recorded in the Gospels is differently interpreted in this church, some saying that His teaching means that there must be no divorce or remarriage; and others that there ought not to be any divorce or remarriage;

(b) asks the Doctrine Commission to consider these two interpretations and report on them to the Standing Committee of General Synod; and

Further asks the Standing Committee then to consider the aforementioned report and if it seems wise to them the General Synod authorises the Standing Committee to

appoint a Select Committee to report to the next session of General Synod on the way to give effect in the life of our church to such differing views and interpretations such Select Committee to take into account the Constitution of the church and the opinions so far expressed of the Appellate Tribunal."

Bishop E. D. Cameron, assistant Bishop of Sydney, will propose that the Synod resolve:

"(a) to seek to understand the circumstances and attitudes of the Church of the Province of South Africa, and to share as it can in carrying that church's burdens;

(b) to maintain effective links for prayer and responsive action wherever opportunity offers; and for these purposes resolves further that

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MAINLY ABOUT PEOPLE

SYDNEY

Canon C. H. Steele is resigning as Rector of Sutton Forrest on 30th September to become Rector of St Hilda's, Katoomba, as from October 7.

Rev J. M. Johnstone, Rector of St Anne's, Merrilands, is retiring on September 30.

"Our God is a consuming fire"; and men will one day find how vain it is to set their briers and thorns against him in battle array.

— John Owen

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EDITORIAL

It is good that we sometimes take time to stand back and take stock of what by God's grace we have achieved, to assess where we have failed and to evaluate our present position.

The directors of the "Record" again did this recently and we are thankful to God for what has been accomplished. The paper has been an independent voice and presence in the Diocese of Sydney and beyond for many years. It has always attempted to proclaim what we believe to be a sound reformed biblical viewpoint on current issues. It has been a means of enabling people to be better informed about the affairs of the Church. It has been a means of theological teaching and devotional encouragement.

We must also recognise that the world of today presents problems and challenges not hitherto experienced — the same problems and challenges being experienced by most of the other regular Church

periodicals or newspapers, particularly those not subsidised or underwritten by denominations or established organisations. People today read less. The printed word is being replaced by the instant picture or image. The proliferation of publications and the paper bombardment we all experience makes printed communication more competitive. The costs of paper and printing continually escalate.

Nevertheless the directors and editorial staff are convinced that today as always there is need of an independent evangelical voice which is not an organ of any diocesan structure, which is not the mouthpiece of an individual or organisation, and which is not dependent on subsidies to which strings may be attached.

The waters of the ecclesiastical scene are relatively untroubled at present — but they have not always been so and there is always the possibility that they will not always remain so in the future. History has shown that the "establishment" is not always right. There are times

when it will be very essential in the interests of God's people that there be an independent voice which is capable of being heard. But the price of this independence is high.

The directors and staff of the Record are not faceless men and women. They are Christians who believe unreservedly in the above commitment to the maintenance of a paper such as the "Record" for the interests of the gospel and its people in this country.

The directors and editorial contributors are: Rev Bruce Ballantine-Jones; Rev Allan Blanch; Mr Niel Cameron; Mrs Marcia Cameron; Mr Gerald Christmas; Rev Geoffrey Clarke; Rev David Hewetson; Mrs Leslie Hicks; Rev Donald Howard; Mr Neville Jones; Rev Canon D. B. Knox; Rev Ian Mears; Rev Rex Meyer; Rev Bruce Smith; and Mr Tom Smith.

Will you pray for us and will you support us — for the Gospel's sake.