

MAINLY ABOUT PEOPLE

SYDNEY

Rev A. N. S. Barwick, died on the 24th February, 1977. Holder of General License for Diocese of Sydney.

Rev Harold Scott Taylor, died on 1st March, 1977. Holder of Authority to Officiate in Diocese of Sydney.

Rev J. W. Woo, has been given Authority to Officiate in Diocese of Sydney from 21st February, 1977.

Rev J. Pryor, Curate at Cronulla has accepted the appointment as Rector at St Mark's, Brighton-Le-Sands.

Rev J. Lousada, former CMS Missionary in West Malaysia has accepted the appointment as Rector of St Matthew's, Panania.

Rev J. Normand, resigned as Curate at St Paul's, Seaford from the 31st January, 1977 to attend St Andrew's Hall.

PERTH

Canon B. Albany has been appointed Chaplain of the Parkville Children's Homes from 1st February, 1977.

Rev J. Bowyer has accepted an appointment as Chaplain to the Church of England Girls' Society.

Rev R. Davis has recommended duties as Chaplain of Hale School, after 12 months absence overseas.

Rev T. Wright, Rector of the Parish of Rosalie/Shen-ton Park will retire from the active ministry on 30th April.

ARMIDALE

Rev K. Allen, Vicar of Walgett will be inducted as Vicar of Gunnedah on 15th April, 1977.

ADELAIDE

Rev W. C. Gray has been licensed as Locum Tenens in the parish of St Martin's, Campbelltown from 8th February, 1977.

Rev P. R. Brain has been licensed as Assistant Curate of Holy Trinity Church, Adelaide from 13th February, 1977 in place of the Rev I. W. Cox resigned.

Rev R. O. Herd has been issued with a Permission to Officiate by the Archbishop.

Rev M. K. Small has been

issued with a Permission to Officiate by the Archbishop.

Rev J. L. Bond former Organising Chaplain of the then Bishop's Home Mission Society; Archdeacon of Strathalbyn, and Honorary Farrel Canon of The Cathedral Church of St Peter died on 14th February, 1977.

Rev P. S. Thomson has been licensed by the Archbishop as Assistant Curate to the Rector of St George's Church, Goodwood from 15th February, 1977.

Rev A. W. Linton has been elected Rural Dean of the Eastern Suburbs as from 15th February, 1977 in place of the Rev M. K. Small resigned.

Rev R. A. W. Haire was admitted as Minister-in-Charge of St Luke's Church, Whitmore Square, Adelaide on 16th February, 1977.

Rev N. A. Connell, Rector of St George's Church, Alberton will resign on 24th March, 1977 and will be admitted as Minister-in-Charge of St Luke's Church, Modbury on 25th March, 1977.

Rev Dr K. D. Hall has resigned as Minister-in-Charge of St Swithun's, Morphettville and has accepted the incumbency of St George's Church, Alberton from 20th April, 1977.

WCC HEAD FOR AUST

Dr Philip Potter, General Secretary of the World Council of Churches, will visit Australia in June this year for the inauguration of the Uniting Church in Australia.

Dr Potter, a Methodist Minister from the West Indies, will be special guest at the inauguration service in Sydney Town Hall on Wednesday, June 22. On Thursday 23rd at the Lyceum Theatre in Sydney he will deliver a keynote address at a special inauguration meeting.

The third General Secretary of the World Council, Dr Potter, took office in August 1972, moving from the position of Director of the WCC Commission on World Mission and Evangelism which he held since 1965.

The new chief justice of Japan's Supreme Court, Ekizo Fujibayashi, 68, is described in news accounts as "an ardent Christian".

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Video equipment used in pulpit



At the Wollongong Church of England in Keirville, International Speakers can now occupy the pulpit and address the local congregation.

Over the past four years the Rector, the Rev Eric Bird (who himself worked in Christian Radio before being ordained) has handed over his pulpit to men such as Malcolm Muggeridge and the Rev John Stott, and other churches are now using the technique to great advantage.

Mr Neil Brain, who has his own TV and electronics business in Keirville (and is one of the Lay Readers referred to in a recent news item) has devised the system which employs one Video Recorder, one TV or Monitor and one Link Lead or RF Adaptor. Video tapes within Australia are produced under his direction by a team of young people (mostly from Wollongong) aged 14-20.

(Mr Brain has been used here and overseas to teach missionaries a variety of electronic techniques to enhance the effectiveness of their work in communication.)

QBI principal resigns

The Rev Keith V. Warren, BA, BD, ThM, has informed the Board of Directors of the Queensland Bible Institute of his decision to terminate his association with the Institute as from the conclusion of the academic year in November 1977.

Upon returning from overseas last year Mr Warren, acting in accordance with his understanding of the situation at that time, took the decision to remain at QBI. It was his aim to provide assistance after the upheaval, and also to seek to maintain a biblical Reformed witness as much as he was able.

It has now become clear to Mr Warren that certain people have interpreted his decision to remain at QBI as meaning that he takes a different theological position from that of the former faculty. No such difference exists.

Mr Warren said that it has become his conviction that he should give his full service within the context of the Reformed Churches, and the session of the Reformed Church of Brisbane has informed the denomination that Mr Warren is available for call. The QBI Board has accepted Mr Warren's resignation.

World Vision helps Indo China refugees

The small group of women stood around, just waiting. Children stayed close to mothers, the only sure friend in such strange surroundings. Only one week before, all had been in refugee camps in Thailand, having left their homelands of Laos, Cambodia and Vietnam.

Now they found themselves in a strange land, with people speaking a foreign language. How would they ever start again? Would they ever make a new friend?

Permission granted, John O'Hara of World Vision in Sydney, arrived with a supply of "Friendship Kits" for this group of 26 women. Accompanied by Miss Phetsamone Bouapha, herself in the same refugee centre only twelve months ago, World Vision was amongst the first agencies assisting these bewildered migrants.

Other agencies supplied goods and showed interest in many other material needs. The World Vision representatives seemed to add a little "something" extra — friendship!

The Friendship Kits contained such items as a length of batik material (used throughout SE Asia for dress material and so known by the recipients), needles, pins, scissors etc. Here were things they already knew how to handle. All was freely given, accompanied by a warm, friendly smile.

The authorities are doing all they can to assist these people in their new surroundings. English classes, welfare talks, a baby clinic and child

Ramon Williams



John O'Hara of World Vision, with Welfare Officer Mrs P. Ulrich, discussing the Friendship Kits with the recipients from Laos, Cambodia and Vietnam.

Ramon Williams, Worldwide Photos.

Our new telephone number is
233 4561

Ex-speaker hits out on Victimless Crimes

Premier Wran had underestimated the moral strength of the New South Wales electorate. NSW Opposition Spokesman on Attorney-General matters, Mr Jim Cameron, said recently. He had imagined it would readily bow before his plans to strike from the Statute Book most of the protective bulwarks the community had against offensive forms of conduct such as sodomy, prostitution, drunkenness and vagrancy.

Mr Cameron said the Premier's plans were based upon the fashionable humanist approach to issues of this kind, rather than upon the time-honoured spiritual approach. However, there were now signs that Australia was about to experience the same resurgence of support for traditional values and restraints already enthusing so many Americans. In the healthier, new atmosphere which was emerging, the Premier would find himself out of step unless he quickly changed these plans.

"A clear first need is better research into what community attitudes really are," Mr Cameron said. "Many published polls have been conducted by groups with a vested interest in change and overthrow of prevailing values. Predictably, they have tended to get the results they themselves wanted."

"Certainly the efforts of the NSW Labor Government to escalate an artificial campaign around the term 'victimless crimes' have proved counter-productive. There is growing awareness that the concept of 'victimless crimes' is empty and illusory. It would be more realistic to



Jim Cameron

speak of 'multi-victim crimes'.

Premier Wran and his Attorney-General, Mr F. J. Walker, organised as a public relations exercise a well-orchestrated and stage-managed seminar to condition public thinking to decriminalisation. Progressive academics were brought out from overseas to set the scene for it, but the immediate effect has been to stiffen public resistance."

Mr Cameron said the aim behind the seminar had been to overwhelm the public's conservative instincts on moral matters with a flood of confusing intellectual argument. It had been assumed that these permissive professors would enjoy a heightened status here the greater in proportion to the distance they were away from the cities where they were better known. In reality, they had had nothing to say which our own generous supply of like-minded academics could not have put similarly.

Overseas, wherever legislatures had leapt on the permissive, decriminalisation bandwagon, constituents had found themselves unable to live with the results and had started to drag their legislators back to reality.

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ARCHBISHOP COGGAN: "A FAITH THAT IS WORLD EMBRACING"

St Andrew's Cathedral, Sydney, was packed on Wednesday, March 16, with people from all over the Diocese of Sydney who came to hear the Archbishop of Canterbury, Dr Donald Coggan, give an inspiring address. Present also at the Service were the Chief Justice, Sir Garfield Barwick, and representatives of the City Ministers' Fraternal, involving clergy of many denominations.

The Service was conducted by the Dean of Sydney, the Very Reverend Lance Shilton, and the Archbishop of Sydney, the Most Reverend Sir Marcus Loane, who walked beside the Archbishop of Canterbury in a procession which proceeded through Sydney Square into the main entrance of the Cathedral.

In his address the Archbishop of Canterbury told the congregation never to scorn St Thomas. "If you have not at some time doubted your faith I doubt the virility of your faith." He emphasised the question of Thomas, "Lord, how can we know the way?" "And then I must have a faith that is world-embracing, for though it is true that I am an individual, a very distinct and unique one, so are all of you, I am also part of a family, part of a nation about which I care very deeply, part of a Commonwealth which I believe is a very precious thing, part of our great Anglican Communion, part of the great world church, part of the world."

"A purely individualistic faith will not do. It is too cosy. It is too small for a world in travail. The Son of God loved me and gave Himself for me. Yet, thank God, God so loved THE WORLD that He gave His Son — and what a world. "I have travelled the last few months among all the luxury of the West, in England and America and Australia, with the over-luxurious meals and the over-

luxurious cars and all that goes to make us a materialistic society. I have travelled in India and have been to Calcutta, where you can hardly move because of the swarming, skinny bodies.

"And all this is the world that God so loved. And apparently yet does. Then, if this is God's world, all men are my brothers, equally dear to God because Christ died for them. How can I, in the light of that, live selfishly? "There must be an outgoing compassion of God's love until the day dawns when every man and woman and child have a chance, intelligently, to taste of Christ.

"I find such a faith as this in Christ my Lord, a personal faith, a faith that transcends the barriers of death and a faith that is world-embracing in its outreach. 'Lord, how can we know the way?' 'I am the way.'"

Government takeover of Christian radio

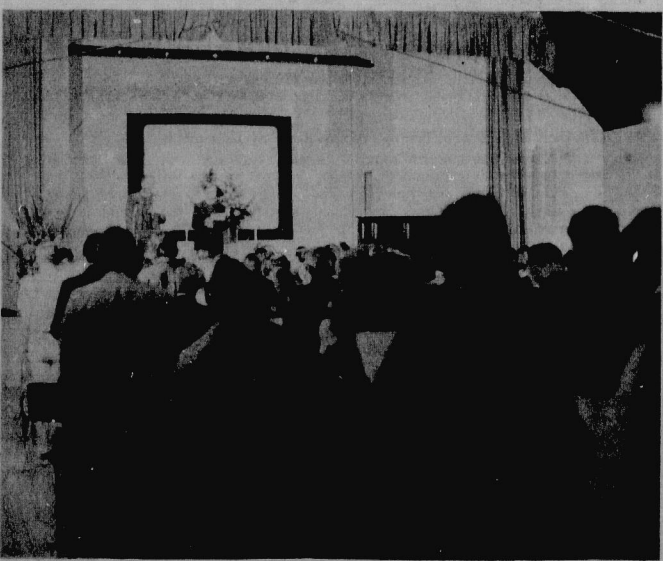
The Radio Voice of the Gospel in Addis Ababa, one of the largest Christian radio stations in the world, has been taken over by the Ethiopian Government.

The take-over occurred last Saturday (March 12). By the evening the station was broadcasting as the Radio Voice of Revolutionary Ethiopia. The broadcasts announced that possession had been taken of all buildings, affiliates and property. The Provisional Military Administrative Council told listeners that all Ethiopian employees could continue in their jobs but would now be employed by the Government. Foreign nationals, said the broadcast, would be employed on a contractual basis as required.

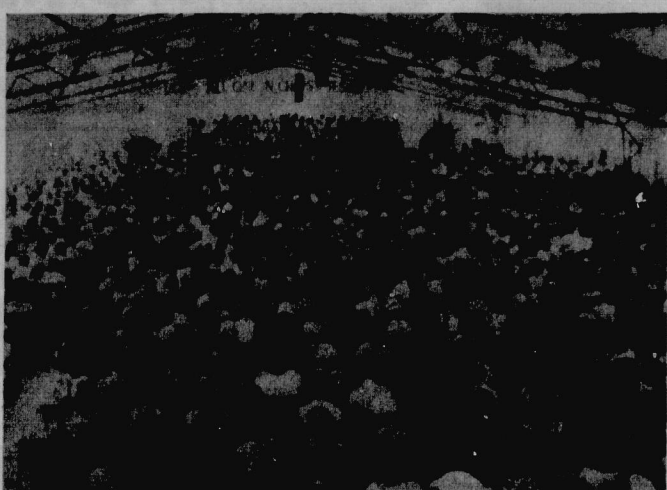
In the broadcast, which was heard in Kenya, the former director said that the station was transmitting in four languages simultaneously. Programmes and news were being prepared by the Ministry of Information with the assistance of some of the staff. He said that ex-patriots were not under any pressure and that negotiations "continue with goodwill". In a particular reference to

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ARCHBISHOP AT RALLY



The Archbishop of Sydney at the Wollongong Rally (one of four Regional Rallies held each year by him) on March 18. The Hall of St Michael's Pro-Cathedral was comfortably filled with the largest crowd for several years.



Part of the packed congregation for a CWCI meeting at Stanwell Tops

2000 WOMEN AT CWCI CONVENTION

Stanwell Tops again was a venue for a noteworthy weekend program presented by Christian Women's Conventions International. With overflow meetings held on March 12 and 13, and with practical ministry on "The New Society" by five gifted women speakers of wide experience in Christian service, the Convention was an occasion of spiritual blessing and inspiration for the many who attended.

This was reported in the latest issue of the "New Life" Newspaper.

Particularly noteworthy was the response when the Missionary Faith Promise and Cash offering was

received — the total announced was \$58,000.

The weatherman's forecasts were gloomy, but God overruled with a beautiful weekend at Stanwell Tops (NSW). The auditorium and annexe with closed circuit TV, overflowed with more than 2000 women.

For very many of them this was their first CWCI Convention. Enthusiasm, expectation, and love for the Lord marked the proceedings and the congregational singing. As one lady remarked, "If we can have something this wonderful on earth, what must Heaven be like?"

In her opening remarks, Mrs Grace Collins, Chairman, reminded those present of the aim of the gathering "that we might be 'complete' — equipped for every good work", and of the promise: "If you will draw close to

God, He will draw close to you."

"The New Society" was the theme, and the overseas guest speaker, Mrs Winnie Christensen, was from the United States. "Dainty, delightful and dynamic" are the words that spring to mind to describe this petite housewife, mother and writer, and Bible study leader from Chicago. She had left behind a husband, Chuck Christensen, who is on the faculty at Moody Bible Institute, four children, her mother, an elderly invalid aunt, a dog and 20 frozen meals to come to Australia and New Zealand for this 21st year of conventions.

Other visiting speakers at the Stanwell Tops weekend were Miss Joan Lang, from the Capernway Missionary Fellowship at Moss Vale, NSW; Miss Poldi Stoffer, of European Christian Mission, recently arrived from Vienna.

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Bishop of Peru resigns

Family needs have forced the resignation of the Right Rev David Pytches as Bishop of Chile, Bolivia and Peru.

His resignation will take formal effect from the end of this month. But in fact Bishop Pytches left South America last July and did not return when his leave in Britain expired in January. He is now hoping to return to parish life in this country.

Bishop Pytches became a controversial figure some years ago when he was reported as expressing a degree of support for the military junta which overthrew the Marxist President Allende of Chile.

However, this has had nothing to do with his resignation. Bishop Pytches told the "Church Times" this week that he had four teen-

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NOTES & COMMENTS

A Republic in Australia

Donald Horne and Donald Chipp, from their opposing Political Party standpoints, have a perfect right to address public meetings advocating a Republic.

Of course, it is bad taste to do so during the Royal Visit to gain publicity but bad taste and bad manners are part of the price we pay for the Permissive Society. Donald Chipp, the former Liberal Cabinet Minister, and now a "Independent Liberal" in Federal Parliament, has a democratic right to associate on the platform with his political foes, if he wants to. Some of his newly-discovered comrades tried to prevent him being heard. They did not believe in his sudden conversion. The Republican issue has given "Lucky Country" Donald Horne a new lease of life. He told his Canberra audience that we could have a ceremonial Head of State if we became a Republic.

Surely the Constitutional Monarchy which we now have does a better and more expert job of providing just than anything Mr Horne has devised. The United States President is both Head of State and Head of Government which reduces both offices to the Party political level.

For 25 years, Queen Elizabeth the Second has maintained an unsurpassed standard of personal conduct and devotion to public duty which no political Party nominee could hope to match.

The Ombudsman

When the tax collectors came to John the Baptist at the River Jordan and asked him how they should act, he replied: "Collect no more than you have a right to collect." This is a very early example of trying to protect the ordinary citizen from unjust treatment by the Public Service. It is also a modern problem.

The modern State, with all its complexity, is an almost ungovernable entity. It has to be armed with great executive powers to get its administrative work done. These executive powers are coercive powers and that's where the potential danger to the rights of the citizen resides. How shall we maintain adequate checks and balances to preserve us from administrative injustice and oppression?

The States have ombudsmen and the Federal Government has just appointed Professor J. E. Richardson as the first Commonwealth Ombudsman. He is currently the Professor of Law at the Australian National University.

Christians should be on the alert to see injustice checked wherever it may appear. The "little person", by which we mean the person without influence and powerful friends and legal know-how, does not know where to turn when he is unjustly treated.

If the Ombudsman does his job, he can focus attention on genuine grievances so effectively that redress will be forthcoming. We need watch-dogs to check evil and nip injustice in the bud. Any Government which appoints an Ombudsman has at least one claim to be called enlightened.

Anti-discrimination Bill

The NSW Premier has agreed to amendments of the Anti-discrimination Bill to meet the objections of the Churches who feared that it was going to force them to employ people whom they regarded as unsuitable and to run their schools on a co-educational basis even if they did not wish to do so.

This was one issue which the leaders of the major Churches really did tackle and did not let go by default. Mr Wran said the amendments would give effect to assurances which he had already given to Church leaders.

People don't believe the assurances of politicians these days. It's what gets into the legislation that counts.

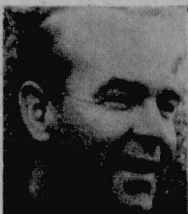
Some politicians have a poor rating for sincerity and credibility. They change their attitude too often.

However we elect the Legislative Council we need a House of Review to prevent hasty and unjust laws being forced through as this Bill in its original form would have been if Mr Wran had his way.

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ON & OFF THE RECORD

BY DAVID HEWETSON

HOME-MADE GODS

When the first Russian cosmonaut did not see God in the upper reaches of the sky, Nikita Khrushchev concluded that that was the end of the argument concerning God's existence. I have been surprised to find how many people adopt a similar position, ie since God is not visible He (if He is there at all) has no claim on them.

No doubt the construction of idols was an attempt to solve the problem of the invisible God. But the Bible, instead of accepting this as an innocent rudimentary step in theology condemns it out of hand. Idols are ridiculous, dumb and futile and it is spiritual adultery to have dealings with them. And if Aaron felt that he was helping his poor benighted tribesmen by giving them a tangible representation of God, the commandments which Moses brought down from that God had one which expressly forbade it.

A VOICE ONLY

The trouble with "Aids to worship" is that they rapidly become objects of worship (as Hezekiah found even with the bronze serpent that Moses made). How easily the means becomes an end: the denomination, the liturgy the architecture, even the theological system can subtly and surreptitiously fill the vision which ought to be filled with God.

While Aaron tried to make God more tangible, God revealed Himself to Moses on the Mountain as a Voice. God maintains His hiddenness, almost an unobtrusiveness. He will keep Israel guessing and often in suspense; and she will never be able to work Him out or pin Him down as she could with a static image. Her only response to the Voice and the Word it speaks is to listen and to obey. For God alone knows what He is like, and any fumbling attempt to depict Him is bound to be false.

The idol not only detracts from God, it demoralises man. If we make a god like ourselves and then worship and obey what we have made, we plunge further and further into the darkened and distorted prison of selfhood. We are those who shout into a moral echo-chamber, who defy their own wishes and fancies, ill, in the name of religion, there is nothing left of the authentic voice of God. The idolator, who has exchanged the Truth for his own notions is, as Paul says in Romans chapter I, "given up" to them and their moral results.

RADIO TAKEOVER

• From page 1

It had several regional studios and all programmes were produced in the country which received the broadcast. One possible reason for the takeover is that the Radio Voice of Revolutionary Ethiopia is anxious to broadcast propaganda against the Eritrean Rebels.

The neighbouring countries of the Sudan and Somalia are using their own broadcasting systems to support the secessionist movement.

"Therefore allowing the radio station to continue to operate would be approving the discriminatory policy of the past order."

The takeover in a predominantly Moslem country was not entirely unexpected though the future of the "Radio Voice of the Gospel" is still uncertain.

At Addis Ababa the short-wave station broadcast to Asia, Africa and the Middle East in nearly 20 languages. It broke down its content as 30 per cent religious and 70 per cent educational, news and entertainment.

STANWELL TOPS CONVENTION

• From page 1

Austria, where she is engaged in evangelism and the organising of home Bible study groups; Mrs A. M. Chambers, who has become a much loved and appreciated figure over her 20 years' association with Christian Women's Conventions and Miss Jean Raddon, whose name is synonymous with CWC throughout the continent.

New Life

A THING OF THE PAST?

It would be a great mistake to conclude that idolatry is a thing of the past. It is a state of mind (once again well analysed in the above chapter). Its essence is the suppression of the real truth about God and (since one cannot so easily dispense with Him) its exchange for "truths" more congenial and manageable.

That God is a Good Fellow, friendly, indulgent and easy-going is one modern mental image. It is, as the French sceptic said, "his business" to forgive.

God is a Lawman is another idol. He has ordained a set of rules and statutes which are within our power to keep. This, and bourgeois respectability are all that he could possibly require of us.

God is a Spaceman says another view, too remote even to hear God-botherers. Or else he maintains an Emergency Service; he is eternally on stand-by for anyone who is in real trouble.

All these notions of God in fact dispense with him. The truth about him is suppressed by half-truths. And the exchange (the other side of idolatry's coin) sets up a number of substitutes. These range from sheer materialism to exalted idealism. Mammon is God's true rival and covetousness is idolatry. But the State, too, when it demands a totalitarian obedience sets up (sometimes literally — Rev 13:14) its own idolatrous paraphernalia. And lest Churchmen stand in judgement over materialists and others they too need to be reminded of their own frailty and of the way in which even their ecclesiastical systems have sometimes claimed an allegiance which belongs only to God.

THE VOICE VISIBLE

How can one visualise God? His "eternal power and deity" is certainly made known to us by the created world. But it is his "invisible nature" that we perceive. His voice comes to us clear and strong in His Word; but once again, as on the mountain with Moses it is "no form . . . only a voice." It is in Jesus Christ who is the image of the invisible God and who "bears the very stamp of His Nature."

The wonder of the Incarnation is that he who is located nowhere (I Kings 8:27) and yet everywhere (Psalm 139:7-12) was located somewhere to be a tangible, visible and audible translation into human terms of the eternal and invisible God. The Word was made flesh.

One can now "see" God, healing and helping, cleansing impurities and deformities from human lives, controlling natural forces, feeding the hungry, and even raising the dead. One can hear God speaking in a way never before or since paralleled in history. One can in concrete terms visualise him as patient and gentle, stern and just and gracious, strong, humble and yet fearless, unselfish and merciful. One can see God die for men and thus weld together forever justice and truth with mercy and love. Fall down and worship that, and you are on safe ground. Trifle with any other image and you have already begun a dangerous detour.

CORRECTION

In the last issue of the Church Record we mistakenly reported that Her Majesty, Queen Elizabeth was presented to a certain cathedral official. The statement should have read that he was presented to her.

— Richard Sibbes

KATOOMBA CHRISTIAN CONVENTION

Easter, 1977 — April 8-11

GUEST SPEAKERS:

Rev G. A. Hemming: General Secretary, International Christian Fellowship, London. Previously Assistant at Westminster Chapel.
Rev R. Patfield: Katoomba Convention Secretary, Rector, St Paul's Seaford.
Dr I. Thomas: Recently returned from Nigeria with Sudan United Mission.

PROGRAMME: Practical issues of the Book of Jeremiah

Friday 10.30 am — Rev G. A. Hemming	Sunday 10.30 am Communion: Dr R. Carling
3.00 pm — Rev R. Patfield	3.00 pm — Rev R. Patfield
7.15 pm — Rev G. A. Hemming	7.15 pm — Rev G. A. Hemming
Saturday 10.30 am Rev R. Patfield	Monday 10.00 am — Rev R. Patfield
3.00 pm — Rev G. A. Hemming	11.15 am — Rev G. A. Hemming
7.15 pm — Rev R. Patfield	
9.30 pm — Dr R. Carling	

GENERAL ENQUIRIES

To: Convention Secretary
Rev Ron Patfield
1 French's Forest Road
Seaford, 2092
Telephone 94 1997
(before 9 pm)

FOR YOUR DIARY:

Missionary Convention — October 1-3, 1977.
Mr Tom Hoey — Asia Pacific Christian Mission — Mougulu.
Pastor Peter Manton — Kew (Vic) Baptist Church.

APPLICATION FORM

I wish to apply for accommodation in ☐ Youth camp ☐ House party ☐ Camping/Caravan site
☐ Youth camp and enclose \$5 deposit (I understand that this deposit is refundable until 2 weeks before the Convention).
As a condition of my application I accept the high standards of Christian morality expected at the Convention especially in relation to separate accommodation and non-smoking on convention property.

TRAGEDY OF BANGLADESH

Has God forsaken his Bengali people and left them prey to tidal waves, civil war and starvation?

A new era was to begin for Bangladesh after the long and bitter struggle to gain freedom from their neglectful West Pakistani masters. The blood that fell so freely in that war was to be the foundation of this new proud nation.

But the glitter and glory of the 1971 independence celebration was soon to be rent from the face of the nation and become buried under the wholesale invasion of floods, hunger, disease and economic ruin.

Christians who came to Bangladesh to help relieve the suffering were shocked to see a nation in such a desperate condition. Did they believe that God had turned his back? It didn't take the Christians long to feel His real presence there and they must have immediately remembered His promise: "I will not fail or desert you." Far from forsaking the troubled country, God was constantly calling His people to Bangladesh — one to respond to His call was Mary Campbell.

The young New Zealand nurse had already answered His call to go to Cambodia and join the ranks of World Vision in the crucial days, just before the communist takeover.

Being forced to leave behind people in desperate need in Cambodia, Mary was led in a new direction to another tragic situation, in Bangladesh.

Tens of thousands of people, forced out of rural areas by floods in 1974, had made their way into crowded Dacca.

The situation became so intolerable, that the Government turned the army out onto the streets of the capital, to clear them of refugees. They were loaded into three refugee camps — one was a desert island near Dacca called Demra.

Advertisements were placed by the Government calling for international relief agencies to come in and help in these camps.

World Vision and the Catholic agency, Concern, joined the forsaken thousands of Demra.

"I don't know of another spot on earth where so many people needed so much help," says Mary Campbell. "They had no way of earning money for food. They had no tools. No medicine. They were susceptible to every sort of infection and disease — and before we came, there was nobody to help them."

A World Vision clinic was quickly set up under utterly chaotic conditions.

Assisted by a Bengali doctor, and a dozen or so health assistants, who were trained by Mary, urgent medical care and health services are now in the reach of 35,000 people.

Her work takes Mary beyond the walls of the small clinic. She visits homes on the island where she teaches families the simple basics of cleanliness.

For many babies, their first

WE HAVE MOVED!!!

We have finally moved to our new offices in St Andrew's House. Our new address is:

Square Level
St Andrew's House
Sydney Square
Sydney, 2000

And our new telephone number is:
233 4561

A Tribute to Retiring Primate

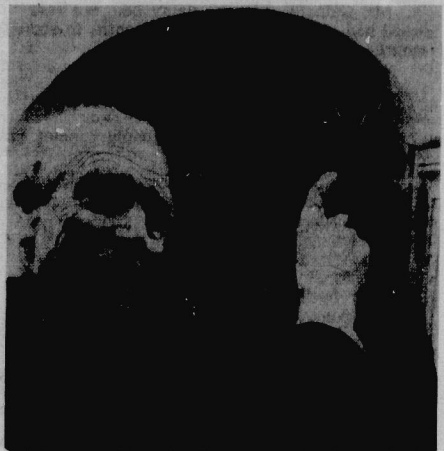
by Archbishop Sir Marcus Loane, KBE

The Most Reverend Sir Frank Woods, Archbishop of Melbourne and Primate of Australia, was consecrated as Bishop Suffragan of Manchester in 1952 and was elected as Archbishop of Melbourne in 1957.

This means that at the time of his retirement, he is the longest serving Diocesan Bishop and the most senior Metropolitan in Australia.

Only Bishop Perry has held office for a longer period of time in Melbourne; and no doubt it will be in Melbourne itself that the stamp of the Archbishop's episcopate will be most deeply registered.

But as Primate he has become known in every Diocese of the Church of England in Australia, and has represented our Church on numerous occasions at the highest level overseas.



Archbishop Sir Frank Woods

DONATIONS

These are the donations received since those published in our March 3 issue:

D. G. Cocks, Gordon; C. du Toit, South African Embassy, Canberra; Rev D. Pawley, Geringong; D. Burton, Adelaide; SA R. A. Ward, Glenunga, SA.

Aid Program, World Vision is providing families on Demra Island with new hope for the future — a future of self reliance.

Boats and sewing machines, built in Bangladesh and India, are already in the hands of the people and vocational training programs are being conducted.

God has not forgotten His people, even those cast away on Demra. As the director of World Vision of Bangladesh, B. E. Fernando, says: "If Jesus came to Bangladesh, He would visit Demra first."

As part of its Development

CHURCH IN VIETNAM

In a letter to the RES general secretary, Rev Nguyen-Xuan-Bao of the Presbyterian Church in Vietnam reports that the church there is active and struggling to overcome the effects of the war. One of the church's immediate tasks is the reconstruction of churches damaged by artillery.

The church's ministry with regard to the task of evangelism, he compares to that of Paul and Silas in Acts 16. The city churches, Rev Nguyen reports, have been largely dispersed into the countryside where many Christians are now engaged in farming and raising chickens.

As moderator of the Reformed Churches in Vietnam, Rev Nguyen expressed an interest in establishing ties with other Reformed Churches in socialist countries. He also indicated that at the next meeting of the RES a Vietnamese delegation hoped to attend.

Meanwhile, in the US a group of Vietnamese refugees have rooted their new lives in the formation of a congregation within the Christian Reformed Church. The new church came into being as the result of the ministry of a predominantly Chinese-American congregation in Los Angeles. In two years the church has grown to a nucleus of 27 families and projects a gain of 25-30 families in the coming year.

RES News

His life-long commitment to the ecumenical movement and the cause of Christian unity drew him into the inner councils of the World Council of Churches and enabled him to cultivate personal contacts and friendships with church leaders all round the world.

Perhaps his main contribution was not in the way of major speeches or the cut-and-thrust of public debate, but in patient committee work where he could throw out ideas and express himself with a sense of ease and freedom.

I have known few church leaders who seem to have had an equal capacity for sitting on innumerable commissions and committees, or for proving so consistent in their refusal to give up in a seemingly lost or hopelessly forlorn cause.

The Archbishop displayed his own bold initiatives on many occasions even in controversial circumstances as in his participation in the Eucharistic Congress in Melbourne.

Archbishop Woods is the first to acknowledge that he owes much to the splendid Christian family heritage into which he was born. Gurneys, Frys, Barclays, Buxtons: they

The Anglican Primate of Australia, and Archbishop of Melbourne, Dr Frank Woods, retires on April 21, 1977 — the 70th year of his birth and the 25th year of his consecration as Bishop.

Archbishop Sir Marcus Loane, Archbishop of Sydney, has written this news feature as a tribute to Dr Woods.

are all there in his family background. Perhaps he owes to their example and influence some of those qualities which have made him so gracious as a host and so animated in conversation.

He has often stayed in our home and I always marvel at his resilience. No matter how late at night he goes to bed, he is up at or before 6.00 am to make his own cup of tea and then sit in the garden to read and pray. And at the end of the day, he is just as ready to relax and take over a cup of tea when one would think most people would only be ready to drop asleep.

He keeps in touch with a wide circle of friends and writes countless letters by hand. He is always interested and concerned about church people and church affairs, even to the point of feeling that he should personally intervene and try to help resolve problems or difficulties.

His pastoral spirit has always been evident in the trouble he takes to visit those who are sick and in his endeavours to call on people in the evening of their lives. He maintains a steady attempt at the reading of theology and related literature, and his life is characterised by undoubted piety in devotional worship and prayer.

He has identified himself so completely with Australia that he has chosen to retire in Victoria. All church people, and many others, will join in the hope and the prayer that God will grant him, with Lady Woods, many years of great happiness and fruitful retirement.

BISHOP PYTCHES TO LEAVE PERU

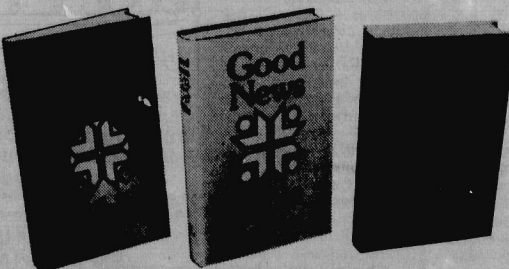
• From page 1

On the political front, Bishop Pytches said that he had taken the same view as the late Archbishop Luwum of Uganda — that he should support the authorities where he could and criticise them when he must. But, he added, "I see that this approach does not seem a proper one to everyone."

The Bishop, who is forty-six, went out to Chile after a short ministry in England and spent seventeen years there, six of them as Bishop.

Holiness in a minister is at once his chief necessity and his goodliest ornament.
— C. H. S.

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STANDARD

church that meets in her house. After you read this letter, make sure that it is read also in the church at Laodicea. At the same time, you are to read the letter that the brothers in Laodicea will

DELUXE

read what David did that time when his men were hungry? He was the house of God, and he and his ate the bread offered to God, even t

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FROM The Bible Society 95 BATHURST STREET, SYDNEY AND LEADING BOOKSELLERS

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AUSTRALIAN CHURCH RECORD, MARCH 31, 1977 — 3

Bishop of Hong Kong's appeal for children

Sir,
May I through your pages express my very great thanks for the wonderful work which has been done by friends in Australia who have sponsored countless numbers of our children through school in the industrial satellite city of Tsuen Wan and in the Portuguese colony of Macao.

This work was begun through the initiative and tireless devotion of Mrs Irene Crump who responded to the challenge presented to her by my predecessor, Bishop R. O. Hall, to find 50 sponsors to help those who would not otherwise have been able to go to school.

Over a period of 17 years Mrs Crump and her fellow workers raised over 270,000 Australian dollars, which has helped more than 2000 children. Although conditions have improved in Hong Kong, the constant rise in prices means that thousands of families are still living near the poverty line, and help is still needed. This is particularly the case in Macao where there is no Government subsidy for education.

Mrs Crump, who through a number of visits to Hong Kong has become a personal friend to the children and to many of us here, is no longer able to do all the work of collecting and forwarding funds which she has done with such wholehearted energy for so many years.

A number of sponsors are continuing to send contributions directly to Miss Linda Whattam at 93D Broadway Street, 16th Floor, Mei Foo Sun Chuen, Kowloon for the Hong Kong children; but funds for Macao may now be sent direct to Mrs Claxton, 10/72 Wrights Road, Drummoyne, NSW 2047.

As some sponsors have had to discontinue contributions there is need for more sponsors.

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LETTERS

sors to keep up our commitments to the children who have started their education with help from Australia. So I hope that others will take up this scheme of giving and get in touch with Mrs Claxton.

The Bishop of Gippsland who was formerly Chairman of the group of sponsors gathered by Mrs Crump's efforts, has agreed to act as my referee in this matter, and I am asking him to forward this letter to you.

With renewed thanks for all that you have done in the name and spirit of Christ the friend of children.

GILBERT BAKER,
Bishop of Hong Kong and Macao.

World Vision in Poland?

Sir,
It is with considerable concern that I read the article "Polish Baptist on Tour" in your last edition of Church Record. One wonders how the Communist Government of Poland can have a Minister for Religious Affairs and how a Christian can negotiate with an Atheist on such important matters as theology and faith.

I am particularly disturbed to see World Vision following the path to Communism that so many other aid agencies in Australia have followed in recent years.

Here we see World Vision giving money for a hospital in Communist Poland with Government approval! What twist of Christian belief is necessary for this amazing act? Why is World Vision now going across the world to help communists when there are so many people in dire need much closer to home in Asia.

GORDON HAYCRAFT,
West Ryde.

Doubts on majority rule

Sir,
One never ceases to wonder at the failure of Christians to anticipate the forces of evil, and as shepherds of the flock point to the coming storm about to devastate the flock.

The latest news from Africa with the tragic martyrdom of Archbishop Lutwidge, along with the millions of innocents murdered before him, was predictable from the time the misleading "winds of change" policy was foisted upon the helpless African peoples. The shepherds deserted their posts in the face of opposing and sinister ideologies.

The Church of God is the soul of the world, but when it so divorces faith and belief from understanding the rise of so-called democratic government preaching the brotherhood of man, divorced from the fatherhood of God, then it has lost its soul.

Modern governments the world over have preached the doctrine of liberation of enslaved people through majority rule. The first

recorded event decided by such a method was the crucifixion of Christ. Now as then, behind the mindless majority with its raucous cry and repetitive slogans there is always the ruthless calculating minority seeking to advance the power of man over man, and the destruction of God.

The church and its Christian spokesman have failed the body of Christ by not insisting that Governments are not better when they are elected by irresponsible masses exercising that amorphous device, the vote. In fact Governments so elected are quite the opposite from being better, as the evils of this century during the rise of "democracy" make evident.

Majority rule dilutes, neutralises and destroys personal responsibility, a basic Christian attribute. God did not present his laws to the nations and ask that they accept them on the basis of majority rule. No wonder those espousing the various perversions, sexual and otherwise, see the majority elected, "democratic" governments as their natural allies, and the Christian church as their enemy.

As a beginning along the road back to reality, will those now calling for prayers for Uganda, which I heartily endorse, also insist that the same dreadful formula applied in Uganda and other parts of Africa, should not also be applied in Rhodesia and South Africa. The attitude of Christians towards these countries is fast becoming a test of conscience as those forces of evil operating in Uganda seek similar rewards in Rhodesia and South Africa.

EDWARD ROCK,
Greensborough.

FEBE FIRE DAMAGE

A recent cable from the Far East Broadcasting Company, Philippines, stated: "At 1.00 am on 1st March a fire occurred in our radio station in Davao. Before the firemen were able to bring the fire under control, the station and all its contents were totally destroyed. The antenna tower only was left standing."

Davao city is located in the southern part of the island of Mindanao in the Southern Philippines, an area much in the news in recent days as President Marcos has endeavoured with the help of President Kinnedy of Libya to negotiate a peace settlement with the Muslim rebels.

Operating in a primarily Muslim area, this Christian radio station, DXFE, of FEBE International, has had an unusually effective and fruitful ministry. Some evidence of this is seen in the fact that more than 14,000 people were enrolled in and actively participated in a Bible correspondence course run by the station. In the blaze, all course materials and records have been lost. Apparently an electrical fire started in the ceiling of the second floor, due to rats destroying the wiring insulation.

Far East Broadcasting Company, Australia, have opened a fund and all donations and correspondence should be sent to PO Box 73, Cronulla, NSW 2230.

REPORT ON REVIVAL IN USSR

The latest issue of Religion in Communist Lands, the journal of Keston College (Centre for the Study of Religion and Communism), includes some hitherto unpublished documents about the religious revival which took place during World War Two in the Soviet Union.

These documents were written by German Intelligence "action groups" which reported in detail the extraordinary resurgence of church life which they witnessed in the German-occupied territories.

According to one German Intelligence report (dated August 15, 1941): "In the course of the church services held to date in various border towns, including Pskov and Ostrov, it has been observed that almost the entire population pours into the churches

GIPPSLAND CELEBRATES 75 YEARS

One of the highlights of the Gippsland Anglican Diocese 75th Anniversary was the "Action 77" Exhibition held from 20th to 27th March.

This was a joint venture by the parishes of Leongatha and Morwell. "Action 77" involved eleven major church organisations. Its main purpose was to emphasise the outreach of the Church in a changing world and to inform both church-goers and the general community of the extent of her work.

The exhibition included displays by Anglican and inter-church organisations. The general public was able to assess the church's role in developing and undeveloped areas of the world — particularly in fields of education, medical work, and self-help projects.

On an Australian community level emphasis was placed on children's homes and youth hostels and the Church's care for the underprivileged of our large towns and cities.

Book stalls were displayed by the Diocesan Book Room, the Bible Society and Scripture Union. Information was also given about the church's concern for youth in Gippsland.

Tails for the two Parishes are as follows: In Leongatha the exhibition was displayed in the Main Church building (St Peter's). It opened at 9.30 am, on Sunday 20th in conjunction with a family service for the Anglican "Mothering Sunday".

The official opening was performed by the Bishop of Gippsland, the Rt Rev Graham Delbridge at 7.30 pm, that night. It was preceded by a Youth Tea.

The exhibition remained open each day until Tuesday 22nd, from 9.30 am to 9 pm. "Action 77" concluded at Leongatha with a Men's Tea on Tuesday. This was shared by the two parishes of Leongatha and Korumburra.

While in Morwell "Action 77" commenced on Thursday 24th, at 9.30 am, and continued until Sunday 27th. It was held in the Morwell Town Hall. It was open to the public until 9 pm, each day, except Sunday, when it was open from 1.30 pm until 4 pm.

The official opening was held on Thursday 24th at 8 pm. The Guest Speaker was the Archdeacon of the Latrobe Valley, the Venerable Geoff Ross.

In Morwell the "Action 77" exhibition was one of the major attractions of the Latrobe Valley Festival. The exhibition had a wide and general appeal to all sections of the community.



Michael Bordeaux

or on to public squares to attend the service."

In the editorial of this issue the editor, the Rev Michael Bordeaux, points out that this religious revival reinvigorated the church, whose visible structure had been almost completely destroyed in the 1930's by Stalin's totalitarian regime. The faith of the people had survived the 30's in secret and, given a chance to express itself openly, suddenly burst forth.

—CEN

Persecution in Philippines

The British Council of Churches and the Roman Catholic Justice and Peace Commission have written to President Marcos expressing concern about the harassment of the Church in the Philippines, especially the arrests of Christian leaders.

The letter says that reports indicate that the charges against those arrested are false, and the effect of recent events is to terrorise law-abiding citizens and prevent free speech.

The work of the Church for peace and stability is seriously hindered, and President Marcos is urged to intervene to correct the abuses being committed.

On November 18-19 last year 67 lay leaders were arrested in Mindanao, accused of co-operating with the New People's Army and subversive groups.

The detainees, from the parishes and villages of Bananga, Cateel, Lupon, Manay, Maragusan, Mati, San Isidro, Sigaboy, Tagum and Davao City, included Christian community leaders and salaried parish workers.

An on the spot investigation by the Japanese Commission has said that for Justice and Peace in December, 1976, the allegations are false and patently ridiculous.

Two Church Radio Stations, DXBB in Malaybalay and DXCD in Tagum were closed down by the military forces in November because it was alleged that the stations had sent coded messages to the New People's Army.

In December two publications The Signs of the Times, edited by the association of Major Religious Superiors, and The Communicator, a Jesuit publication under the authority of the Bishops' Conference, were closed down and the offices placed under guard.

On November 20, 1976, the Bishops of Ozamis, Kidapawan, Butuan and Malaybalay and the Auxiliary Bishop of Cotabato sent a letter to President Marcos protesting at the deportation of Fr Edward Gerlock in November, the closing down of the radio stations and the arrests of personnel engaged in the work of the Church, both Catholic and Protestant.

The Bishops asserted that the Government is trying to create an atmosphere of fear among Christians and so suppressing the activity of the Church in its constructive work for the good of society.

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WHAT A WORLD!

by Lesley Hicks

I am one whose metabolism works in such a way that coming to life in the morning is a slow and groggy business, whereas at night all systems are "go" and my problem is often how to switch off and settle to sleep. My husband and I are nicely compatible at least in the mutual difficulty we find in waking up and getting going in the morning.

Rude Awakening

So it is that usually the first thing that penetrates the fog of our awakening is the ABC news bulletin as he switches on the radio. It's better if we hear first the bible reading that precedes it; the contrast is often a salutary shock to the system, good for galvanising us awake.

But "What a world!" I think dopily; here we are, safe and comfortable in bed, listening or half-listening to the news.

Earthquake in Rumania. Bodies being dug from wrecked apartment buildings; a few survivors being

found after unimaginable hours of darkness and agony.

Refugees fleeing to Kenya tell of massacres of Christians and members of the southern tribes of Uganda. Meanwhile Idi Amin struts on the stage of the Afro-Arab Summit Conference in Cairo, denying both allegations of atrocities and anyone's right to investigate them.

Yet again, Ingham and Wee Waa and other Australian towns are flooded; no loafing in beds for those whose homes are going under for the umpteenth time. Cyclones are battering the north-west coast of Australia and the far north of Queensland.

I am briefly troubled, but the humdrum soon takes over. We move into dressing and breakfast, and my husband goes off to work while I organise the younger children for school. I browse through the morning paper and find plenty more to disturb me. Occasional horrifying reminders slip out of the countries concerned, and I am left questioning. What's happening now in Cambodia? How are the dissident Timorese faring at the hands of the Indonesians? What's life like for Russians, Christian or otherwise, non-conforming, confined in psychiatric hospitals until they think "correctly"? And closer to home, I wonder just what does go on in NSW prisons.

We identify with individuals in distress, but if we were to do so all the time we could hardly walk around under the burden of guilt and sorrow. Where would there be any joy at all. There's

Largely because of the existence of radio, TV and newspapers, we moderns can have always before us a glimpse of the panorama of the whole world's stage, and news-emphasis being what it is, it is usually playing tragedies, not comedies.

I remember being set at school, and later as an English teacher setting for my pupils the essay topic "A thousand people drowned in China is merely news; a single child drowned in a local swimming pool is a tragedy." It is true, of course, in terms of our reaction. We are momentarily troubled by news of a distant disaster like Rumania's earthquake; we may be moved enough to send a donation or to say a vague prayer — no more.

When the disaster is a local one, like Granville, we are more profoundly moved according to our sensitivity, our capacity to identify with victims and bereaved, and some of course were and are directly involved. The grieving and the giving, the comforting and the praying may then be quite significant.

We identify with individuals in distress, but if we were to do so all the time we could hardly walk around under the burden of guilt and sorrow. Where would there be any joy at all. There's

always grief, some distant, some near, some private and personal — but who wants to grieve all life long?

Mood Changes

Thank God, He doesn't expect us to! How marvellous that Jesus has borne our griefs and carried our sorrows; that for the Christian, death has lost its sting. I need to read again those key chapters Isaiah 53 and 1 Corinthians 15, and especially to dwell on Romans 8, which puts the whole suffering world, and individual suffering, into the magnificent perspective that God gives to His children.

So we are to "rejoice with those who rejoice, weep with those who weep": "as sorrowful, yet always rejoicing", "giving thanks in all circumstances", as Paul exhorts us in his letters. I've read books which emphasise that we should praise God no matter what our circumstances, almost as a panacea for all the ills of life — or so I've tended to protest, thinking the books simplistic. Yet it's thoroughly biblical to do so, as an expression of my trust in God's overall control, even when men defy Him, and in His love for me and for all those I care and pray for.

From the Sublime . . .

I'm habitually a cheerful person, despite the philosophical gloom I seem to be reflecting today. I am blessed in so many ways, it is not hard for me to find all sorts of reasons to praise God — for all the blessings of this life, and above all for the privilege of knowing and belonging to Him; for forgiveness which covers guilt and failure; for a loving family and friends and satisfying work to do.

The test of praising God as a way of life, however, would be if I were able to do so in sad and adverse situations, like Paul and Silas singing praises in the Philippian prison after their flogging. Meanwhile I suppose the best practice I can get is to be thankful even in the midst of the minor annoyances and irritations of life.

To the Ridiculous . . .

There's a certain claustrophobic underground car park I loathe, but must park in from time to time. The air-conditioning unit roars deafeningly, the ceilings are horribly low; it's dark and I've always the feeling I might crunch a headlight on a pillar again as I did on one inauspicious occasion a year or so ago. Now, when I enter the wretched place, I think: can I praise God, even here?

Yes I can, and do, inwardly. That's a triviality of course — but by God's grace the application can be in all the tests of life, the whole range.

SEARCH FOR CHRISTIAN LIFESTYLE

The search for a meaningful Christian lifestyle has attracted much thought and talking over the last few years. And yet the search goes on. The Evangelical Alliance of Victoria has announced that they will sponsor a consultation on lifestyle to be held at Ridley College in Melbourne over the weekend of August 19th-21st.

A small group of people have been asked to plan for the event and have been meeting now for three months. Led by Dirk Bakker, the group consists of Genevieve Cutler, John U'ren and Kevin Smith.

To keep the conference at a reasonable size, applications are being called from those interested to be considered as participants of this conference.

Conferees will be asked to read the five position papers, gather responses and generally be prepared for some hard work. Position papers will be presented by Dr Leon Morris, Dr Barton Babbage, Rev Stuart Fowler, Dr Athol Gill and Dr David Millikan. Other speakers practically involved with the struggle of the lifestyle question will respond to each of the papers.

The subjects explored will include the questions of Alternative Living, Community, Simple Lifestyles, responsibility in an affluent world, Family and the extended Family and the limitations of role expectations. The scope will be as wide as the interest of the participants. (All in one weekend!)

For further information and application forms, contact the Evangelical Alliance Office at 5 Court Street, Box Hill, Victoria. Telephone 89 2080.

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BP of Norwich Farewelled From Gippsland

Over 550 people gathered on the 28th February at the Traralgon Hall, for the Gippsland Anglican Celebration Rally. This was also the occasion for the official farewell to the Bishop of Norwich and Mrs Wood.

The Rally was the climax of the month long mission to the Gippsland Diocese by Bishop and Mrs Wood. The mission launched the "Light and Life" 75th Anniversary which will continue throughout the Diocese during 1977.

It is 75 years since the First Bishop of Gippsland, Arthur Wellesley Pain, was enthroned at St Paul's Cathedral, Sale. The link with the Diocese of Norwich began when Bishop Pain was first ordained to the Anglican Ministry in 1866 in Norwich Cathedral.

At the Celebration Rally there was a link with Bishop Pain's Episcopate in the person of Miss V. Chaundy a Traralgon parishioner. She was confirmed by him over 70 years ago.

People attending the Rally represented all 35 parishes of the Gippsland Diocese which encompasses an area including Bunyip down to the far south — Bass and Phillip Island and further north Omoo, and east — Cann River and Mallecoota.

The gathering was entertained by Mr Russell Savige — organ, members of the Latrobe Valley Light Opera Company, soprano — Mrs Joyce Harding and tenor Mr Don Sykes.

Bishop Graham Delbridge presented Bishop and Mrs Wood with a Pocker Oxford Dictionary of the Australian Language and a landscape painting by local artist, Mrs Pam Lethean (Morwell).



Bishop Graham Delbridge

Responding, Mrs Wood said how much she will miss the silver topped gum trees and that the painting would be a constant reminder of her time in Gippsland. She added that she was looking forward to the English countryside — the snowdrops and daffodils.

Bishop Wood then presented the Dean of Gippsland, the Very Rev Ray Elliot, with a stone taken from Norwich Cathedral. The stone is embossed with an Ipsworth Cross, one of the most ancient of Christian Symbols. The stone will be placed in St Paul's Cathedral, Sale, on Sunday, 10th July, there will be a special unveiling ceremony on the occasion of the 75th Anniversary of the Enthronement of Bishop Pain.

Bishop Wood described the Light and Life Celebrations as a "Launching pad for a great forward movement of the Church". His own presence, he commented, was a sign of the

global nature of the Church. Though tremendous distance separated Christians from each other in all parts of the world, we are all one in Jesus Christ.

The Church will become the powerhouse, the bishop said, for a revolution for God when all Christians, and not

just a few, were committed to work and worship, and service.

The Bishop concluded by saying that individual commitment to Christ as Lord and Saviour would mean the Church launching into new endeavours for Jesus.

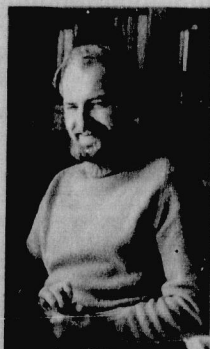
BRITISH YOUTH WORKER TO VISIT AUSTRALIA

Jim Puntun who has worked in Harlem, inner-city London, and the city slums in Scotland is visiting Australia this year for five months, beginning in April.

Bishop David Sheppard says of him, "He consistently brings the challenge of scripture to think freshly, and does not simply accept church traditions. He is sensitive to the way young people think who are on the frontier with the Church and those right outside it."

Jim, as Education and Training Officer for Scripture Union's Frontier Youth Trust in Britain, has contributed much to thinking on how to reach young people in new ways with the Christian message. His wide experience ranges from drop-in centres to work within the traditional church structure.

While in Australia, Jim will address youth leaders, university groups, clergy and theological students on the theology of mission, community work with youth, and



Jim Puntun

techniques of communication including the use of role plays and case studies.

It is not great talents God blesses so much as likeness to Jesus. A holy minister is an awful weapon in the hand of God.

— R. M'Cheyne

Our new telephone number is 233 4561

AUSTRALIAN CHURCH RECORD, MARCH 31, 1977 — 5

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

Positions Vacant

SECRETARY required by Medical Specialist also involved in church work. 3-5 afternoons per week. Ashfield area. Phone: 797 7438 between 9 am and 2 pm weekdays for appointment.



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It is that of Deputy Matron of the hostel, which cares for up to 24 girls.

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Please phone the matron, Heather Bourne-McCrae on 44 7026.

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ANGELIC HOME MISSION SOCIETY



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Have you experienced God at work through a Christian book? If so, here's your chance to write and tell us about it. We will award book vouchers for the best entries and also announce the name of the winning entrant in the July issue of LIVING PRINT, CLC's Australian magazine.

Entries close on 31st May

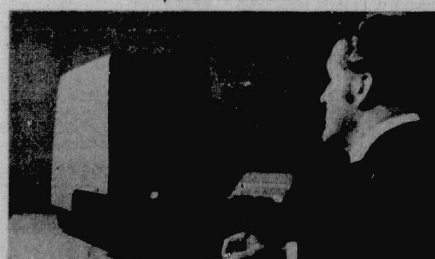
Send your entry to:
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Extension Department
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West Pennant Hills, NSW, 2120

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6 - AUSTRALIAN CHURCH RECORD, MARCH 31, 1977

"Honest and generally helpful guide to NT"

"Can We Trust the New Testament?"
by John A. T. Robinson
Mowbrays, 1977, 142 pp, 75p

The cover says, "Author of 'Honest to God'." and so he is. And just as that Author's publicity was due to the odd combination of his being a bishop while debunking the church's view of God, so his present turn is that of the radical theologian advocating a conservative view of the New Testament.

Last year "Honest John" startled the learned world with his sizeable essay, "Re-dating the New Testament", which placed all the New Testament documents before (and often well before) the fall of Jerusalem in 70 AD.

This paperback gives, in part, a popular account of some of these views. But it does more than that. It offers a succinct estimate of the reliability of the tools of NT study: textual, source, form, and redaction criticism.

It is also concerned with attitudes: what he calls the cynicism of the foolish, the fundamentalism of the wise, and the conservatism of the committed. Robinson is not in favour of any of these though he admits to natural affinities with the last.

He is, in fact, more conservative than most contemporary NT scholars, and has none of the scepticism of, say, the Bultmann approach to the historicity of the NT, but he advocates an honest and fearless approach to truth, and finds the NT a "faithful" record.

He has written an honest and generally helpful guide to the NT. The reviewer is enough of a fundamentalist to itch as he reads Robinson's criticisms of this attitude, for there is an attitude to scripture which is free from the inhibitions which Robinson describes, but which yet does not come up with some of the conclusions of Robinson's approach. However, in the present climate, this little book will do a lot of good.

D. W. B. Robinson

Relationship of the Testaments

"Two Testaments, One Bible"

by D. L. Baker
London, Inter-Varsity Press,
1976, 554 pages, £4.95

The sub-title is "A study of some modern solutions to the theological problem of the relationship between the Old and New Testaments." It is a very useful book for the student concerned with the theology of the Bible, as almost the whole of the modern debate is reviewed, and the ground cleared for a positive construction.

It is, however, a PhD thesis, and, despite our being told that it offers the latest in method of documentation and foot-noting, its format is maddening to the person who merely wants to read the book, as he has to jump over piles of references every page or two. Since it is largely a survey, this is part of the deal — who said what when — and part of its charm for the specialist.

The author first analyses the problem of the relation of the two Testaments, then discusses those views which have made the OT the essential Bible, then those which have made the NT the essential Bible, and finally those who regard both Testaments as equally Christian Scripture. In particular he rehabilitates Wilhelm Vischer and his christological solution ("Christ in all the Scriptures") and he redefines typology.

He has special regard for Von Rad and the notion of

"salvation history", and thinks that the formula "promise and fulfilment", which is "the most popular way of expressing the relationship between the Testaments today", is acceptable, though needing clarification in detail.

What is needed now is good Biblical theology which follows these guide-lines.

D. W. B. Robinson

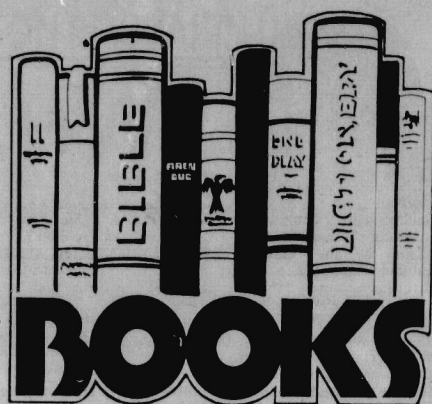
Commentary: "A veritable gold mine"

"A Time to Mourn and a Time to Dance: Ecclesiastes and the Way of the World" by Derek Kidner
Leicester, England, 1976
Pp 110: English price £1.20

This little paperback (110 pages) is a veritable gold-mine, and a model of what such short Commentaries should be.

It is strictly speaking, an "exposition" rather than a "commentary", in character with the rest of the series (The Bible Speaks Today) but, in the case of a book like Ecclesiastes, that is an advantage.

Mr Kidner shows a rare sensitivity as well as spirituality in dealing with some of the issues raised in the



book; they have been hampered out on the anvil of personal experience.

This is not only a book for the thoughtful Christian: it is also one to place in the hands of the thoughtful non-Christian, for it deals directly with many of the problems that confront us today, and may well turn men to God.

Alan Cole

Anthology of Christian poetry

"A Book of Faith" by Elizabeth Goudge
Hodder & Stoughton

An anthology mainly of Christian poetry is a rare find for me, and this is what Elizabeth Goudge's "A Book of Faith" turns out to be.

There is pious sentimentality, but it is found readily enough, but not often poetry, old and new, of such originality and strength as has been compiled in this volume.

Miss Goudge, a Roman Catholic, is the author of numerous well-loved novels and children's books in

Lesley Hicks

BEHIND IRON CURTAIN

There is probably less compromise by Christians in Eastern Europe, under a Communist system, than by Christians living in the West.

That is the impression gained by the executive director of World Vision of Australia, Harold Henderson, during a recent visit to East Germany, Yugoslavia and Hungary.

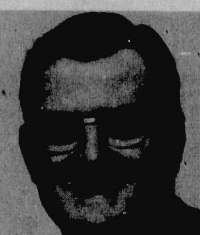
He said that they are not compromised by affluence or civil religion. They have counted the cost of Christian discipleship.

While many of the trappings of institutional Christianity have been stripped away, a solid core of belief and commitment remains and there is some evidence that the core is growing.

One Lutheran pastor summed up the situation in Germany: "Once we would confirm 100 young people of whom only about eight would remain in the Church; now we confirm only the eight and most of them continue on."

Mr Henderson said that Christians in Eastern Europe don't want Western Christians to feel sorry for them, nor pontificate about what the Gospel means in their situation. What they want is trust, so that they can work out their own situation for themselves and then contribute their theological insights and experiences to the total understanding of the Gospel.

"There is no doubt that the Church and individual Christians, particularly pastors' families, experience restrictions and limitations which vary from country to country. These should not be understated nor should they be exaggerated."



Harold Henderson

Mr Henderson did not find any pastors who were looking over their shoulders for "the good old days". For them, God is not in the past or in some other form of Government.

"It was interesting to encounter a number of conscientious objectors to combatant military service. I met one East German

student objector who was sweeping the streets and collecting garbage and sewage. He was doing it gladly, for Christ's sake."

Harold Henderson went to Eastern Europe to visit a number of projects which World Vision is supporting. Two of these are handicapped children's centres in East Germany and Hungary for which support is channelled through HECKS, the aid agency of the Swiss Reformed Church.

He also visited the Matija Vlacic Iliric Theological Faculty in Zagreb, Yugoslavia, the first Protestant theological college in that country.

Dr Athol Gill, the Dean of Whitley College, Melbourne, is currently lecturing there. The faculty is being funded jointly by World Vision and the Lutheran World Federation.

MU SPEAKERS COURSE

There will be a Mothers' Union Speakers Course on five consecutive Thursdays mornings at 10.30 in the Richard Johnson Hall at St John's Parramatta, beginning on March 31st.

Topics will include: Speaking in public; The preparation of the speaker; How to prepare a devotional address; The use of illustrations; Presenting the Mothers' Union.

There will be practical sessions and short exercises to prepare each week. The

course is open to all, not necessarily M.U. Members. Its aim is to give women confidence in expressing themselves in public, and to equip them to take a greater part in their groups. It is hoped some will go on to become speakers.

The course will be on the following Thursdays: 31st March; 7th April; 14th April; 21st April and 28th April. Please make this widely known.

Enquiries: M.U. Office, Telephone 20 642, ext 332, or Mrs Robinson, 639 4752.

Our new telephone number is
233 4561

Holiday Bible School

"Have you ever considered combining a few days holidays with a Bible Study programme? Such is being offered by the 'Gilbulla' Autumn Bible School. An absolutely new, exciting venture is being offered in the May Vacation from Monday 16th to Thursday 19th May, 1977." This was stated by Rev Alan Patrick of St John's Camden this week.

He continued, "Many people have enjoyed week-ends at Gilbulla Conference Centre near Menangle for a Parish Houseparty or

Conference. Now the Gilbulla Management is sponsoring a Bible Study programme in the holidays with Parish Clergymen experienced in Bible teaching as the lecturers.

"A further unique aspect is that residential or day attendance is possible.

"For those fortunate enough to have holidays, they can enjoy the Bible Studies, a programme of fellowship and light entertainment in the evening; tennis court available, walks or short drives in the



Rev Victor Roberts

delightful countryside. Day attendance will enable people to enjoy the Bible Studies and fellowship. Registration will include morning and afternoon tea. Meals available if required."

The school commences at 2pm on the Monday, concluding after lunch on the Thursday. A brochure is available or contact the Manager, Gilbulla Conference Centre, Menangle 2568 or phone (046) 33 8102.

Lecturers will include Rev Victor Roberts, Rector of St Mark's Northbridge; Rev Reg Piper, Rector of Kiama; Rev Alan Patrick, Rector of Camden; and Rev Ray Wheeler, Registrar of the Sydney Missionary and Bible College.



Archbishop Coggan

Australian diocesan bishops will be among 400 bishops from all over the world attending next Lambeth Conference on July 22nd to August 13th.

A Lambeth Conference is called by the invitation of the Archbishop of Canterbury who is its President. Invitations go to all parts of the Anglican Communion. Churches of the Anglican Communion exist in all continents.

The Conferences have been held about every ten years since 1867. The last one was in 1968. For the Anglican Communion they are a major occasion for consultation. They do not legislate, but in the past the influence of the Conference through resolutions and advice has been considerable. Legislation is the responsibility of the Provincial (General) Synods of the Church in many parts of the world.

The Lambeth Conference 1978 will be held at the University of Kent, near Canterbury, England. The opening and closing services will be in Canterbury Cathedral. There will be a service at Westminster Abbey, London, during the Conference.

Members invited to this Lambeth Conference are all diocesan bishops (about 400), and some other bishops and consultants. Observers from other Churches will also take part. The total will approach 500.

In three respects the 1978 Lambeth Conference differs from its predecessors. For the first time the Conference will be residential. Also the Anglican world family is now composed almost entirely of autonomous Churches with indigenous leadership. And the agenda has a different emphasis.

The agenda aims at thinking what the Church and its ministry are for, rather than at pronouncements and at recommending courses of action. Any such thinking must try to see the world and its people as they are, and the major influences that affect their lives. Hence one main approach is "Today's Church and Today's World". Another aspect is an accent on prayer and waiting upon God. The Conference aims to be practical as well as spiritual, and universal as well as individual.

Some special discussions are envisaged on particular subjects such as relations with other Churches, the ordination of women, training for all kinds of ministry, the role of the Anglican Communion.

A book of "Preparatory Articles" in preparation for the Conference will be published at the end of 1977. This will consist of about 40 articles from various parts of the world on aspects of "Today's Church and Today's World".

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6 - AUSTRALIAN CHURCH RECORD, MARCH 31, 1977

ABC REJECTS PROPOSALS TO COMBINE DEPTS

The General Manager of the Australian Broadcasting Commission, Mr T. S. Duckmant, CBE, recently stated:

"The Australian Broadcasting Commission has re-affirmed that the ABC's Religious Department will continue with its present responsibility. The Commission's decision was made after assessing:

- "submissions by ABC State and Regional Advisory Committees;
- "comments by organisations and interested members of the public;
- "reports from senior programme officers;

SCHOLARSHIPS

Seven Marcia Abel Scholarships of \$1,000 each have been awarded to the following students who entered Moore College this year:

Wayne Gott, Ronald Keith, Alan Mugridge, Gordon Preece, Mark Strom, David Watkins, Ivan Yin.

"The outcome of the seminar on Treatment of Religion in ABC Programmes (held December 7-8, 1976).

"The Commission gave careful consideration to all views expressed, and in particular examined at length proposals from the Seminar. In reaching its decision, the Commission identified the role of the ABC's religious programmes as providing avenues of information about beliefs and activities, platforms from which representatives of different viewpoints may be heard, forums for the discussion of different viewpoints, and opportunities for participation in worship, medi-

ation and other religious activities.

"This role will continue to be served predominantly by the ABC's Religious Department, which presents programmes dealing with Christianity, other traditional religions and new religious movements.

"The presentation of a philosophy or world view not of a religious nature will not be overlooked by the ABC. But this will come in other ABC programmes distinct from those presented by the ABC's Religious Department. The overall output will bear a reasonable relationship to the interests represented in the audience as a whole."

CONDITIONS IN POLAND NOT SO BAD

"Don't get the wrong idea about Poland", says a visiting Baptist leader from Warsaw.

The director of the Relief Department of the Polish Ecumenical Council and Vice-President of the Baptist Union of Poland, the Reverend Slavek Pawlik, said that Poland is still very much a Christian country.

He was speaking at the Australian Religious Press Association luncheon in Sydney.

Mr Pawlik, who is in Australia at the invitation of World Vision of Australia, said while Protestant and Orthodox Christians are in the minority, about 90 percent of the population of Poland is Catholic.

The idea that Christians are oppressed or severely restricted by the State is not correct, said Mr Pawlik. In fact the Church goes about its work with little interference from the Government. Since the last war, the Church in Poland has grown.

Speaking about relations between the Soviet Union and Poland, Mr Pawlik said, that links between the two countries have always been good. After the Second World War, most Poles did not regard the Russians as aggressors, but rather liberators from the oppression of Nazi Germany.

However, dramatic changes have occurred to the Polish way of life since the end of the Stalin era in 1956, particularly in regard to religious freedom.

Despite the fact that the Catholic Church is so much larger than the combined Protestant and Orthodox Churches, Mr Pawlik said that the Catholic population enjoys no extra privileges. All clergymen are paid by the State and can work full time in their ministry, something not allowed in some other Communist nations.

All churches belong to the Polish Ecumenical Council, except the Catholic Church. The Council includes the Orthodox and the Old Catholic Church, a breakaway from Rome after the Dogma of Papal Infallibility was proclaimed.

For further details write to: Principal of CCHS, Keers Rd & Bede St, Lidcombe, 2141, Phone 649 1428 or 845 2578.

CHRISTIAN TEACHERS

Come along and discuss Christian implications for education.

Includes: A critical evaluation of education theories; A look at the Personal Development Course; Science Teaching; Social Sciences; English; Discipline; Unionism.

Meets:
Lecture Room 4, at 4.45 pm each Wednesday
Moore Theological College
Carillon Avenue, Newtown, 2042
Phone 519 6464

IT IS NOT TOO LATE TO START NOW!

AUSTRALIAN CHURCH RECORD, MARCH 31, 1977 - 7

MAINLY ABOUT PEOPLE

CANBERRA AND GOULBURN

Rev R. Avery is an honorary assistant at The Good Shepherd, Curtin, ACT.

Rev E. Burton is assistant curate at St Paul's, South Wagga Wagga.

Rev R. Lamerton is assistant curate at St Matthew's, Albury.

Rev K. McCollim is Deacon-in-Charge at Kameruka.

Rev B. Turner is Deacon-in-Charge at Batlow.

MELBOURNE

Rev D. J. Conolly will be inducted by Bishop Muston on Monday, April 18th at 8 pm.

Rev W. C. F. Nellor of St Stephen's, Gardenvale to Incumbent of St Agnes, Black Rock. Date of Induction to be announced.

Rev H. E. Fawell will retire from Incumbency, Christ Church, Geelong as from 16th May, 1977.

Rev Canon G. Harmer resigned as Missioner of The Mission of St James and St John as from 2nd July, 1977.

Rev P. R. Monie resigned as Incumbent of St John's, Croydon from 31st July, 1977.

NEWCASTLE

Rev M. Chiplin from St John's College, Morpeth to Assistant Minister, Toronto.

Rev M. P. Davis, from Gosford to Assistant Minister, Singleton.

Rev K. M. Dean-Jones from St John's College, Morpeth to Assistant Minister, Christ Church Cathedral.

Rev T. G. Frewin from Singleton to Assistant Minister, Hamilton.

Rev B. E. Muller from Mayfield to Chaplain, Mitchell College of Advanced Education, Bathurst.

Rev P. S. Robertson from Hamilton to Assistant Minister, Cessnock.

Rev N. J. Schofield from Christ Church Cathedral to Minister-in-Charge, South Lakes.

Rev J. C. Speers from Rector of Braxton to Associate Minister, Coolangub.

Rev C. J. Taylor from Maitland to Minister-in-Charge, Experimental Pastoral Area of Telarah.

Rutherford.

Rev M. K. Timbrell from Company of Brothers in charge of Cunnamulla District to Minister-in-Charge, Weston.

Rev J. M. Brown, St John's College, Morpeth to Deacon Assistant, Gosford.

Rev C. E. Hampson, Church of England to Rector of Braxton.

TASMANIA

Rev J. L. May of St Peter's Parish, Sandy Bay has been appointed a Canon of St David's Cathedral.

Rev A. C. Cloudsdale has resigned as Rector of Parish of Brighton and been appointed Rector of Parish of St Thomas the Apostle, Howrah.

Rev C. C. Ruddock from Rector of the Parish of Beaconsfield and Exeter to Rector of the Parish of Sandford.

Rev G. F. Oliver from Precentor of St David's Cathedral, Hobart to Rector of the Parish of Brighton.

Rev W. T. Letchford inducted as Rector of Holy Trinity Parish, Launceston.

Rev G. Y. Canion appointed Rector of the Parish of Beaconsfield and Exeter.

Rev K. F. Ansell resigned as Rector of the Parish of St Thomas the Apostle, Howrah to Chaplain to the Avalon Community at Lara in Victoria.

Rev R. P. Robins of The Bush Church Aid Society has resigned from the Parish of Zeehan-Rosebery-Savage River to become Rector of the Parish of Derby-Broomie in North-West Australia in February.

SYDNEY

Rev J. Lousada, formerly Vicar of the Parishes of South and Central Johore in the Diocese of West Malaysia, will be inducted as Rector of Panania on 14th April.

The government of Czechoslovakia was described as "one of the most repressive in eastern Europe in regard to the exercise of human rights" by a spokesman for America's Catholic bishops. Latest evidence: a ban against joining religious orders of women that "will mean the liquidation of the twenty-two religious orders."

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Christian School to hold open day for enquirers

Following the successful completion of its first year, the John Wycliffe Christian Education Association is to hold an open day for enquirers.

The Association centred in the lower Blue Mountains, west of Sydney, has been running a school in temporary premises at Warrimoo. They hope to commence building their own premises towards the end of this year.

Mr R. Johnston, speaking on behalf of the Association, said: "The idea of an open day has been put forward to answer the many enquiries that people have been making concerning the concept of parent-controlled Christian education."

The programme, including a display of photos, students' work and teaching programmes will be supplemented with short lectures by parents, board members of the Association and the school's teaching staff. It is planned to run the programme from 2.00 pm to 5.00 pm at St Martin's Church at Mt Riverview on Saturday, 16th April.

Mr Johnston is willing to answer any enquiries about the school or the open day. Enquiries may be directed to him by phoning 047 39 1491.



Robert Johnston

Christian education. People are keen to find out how to set up a school like the John Wycliffe school. This open day is designed to help such people with their planning and to help parents to consider the pros and cons of sending their children to such a school.

Mr Johnston is willing to answer any enquiries about the school or the open day. Enquiries may be directed to him by phoning 047 39 1491.



Photo shows the Reverend Philip Fong of the Chinese Presbyterian Church with the Chinese Scriptures open beside him.

BIBLE SOCIETY GETS WORD TO CHINA

It was in 1900 that the Chinese peasant people rose up in revolt and brought their vengeance down upon the church — 180 missionaries and 30,000 Chinese Christians were massacred.

Just 47 years before, the Bible Society had launched an appeal to print one million Chinese New Testaments for distribution throughout that vast land. These were not all distributed because the climate towards the church changed, and eventually the uprising in 1900 took its horrifying toll.

But the Church of Jesus Christ has been established in China. The ancient/wise eastern culture, exposed to the incisive power of the Gospel of Christ, brought forth fruit to glorify the Lord.

The Bible Society is again wanting to share God's Word in China, but the operation is different. Instead of a printing press there is a microphone and an immediacy of reaching many millions of people with the spoken Scriptures.

The Far East Broadcasting Co (FEB) broadcasts the Scriptures for the Bible Society. Powerful FEB transmitters beam in the spoken "Word" at dictation speed. Ten dollars an hour is the cost of producing these programmes.

Revelation 3:20 applies to millions of Chinese people every day. Our responsibility is to pray that God's Word may penetrate, comfort and undergird.

Pastor Philip Fong of the Chinese Church in Sydney said recently: "China is very dear to my heart. The beaming of Scriptures by radio into China is exciting and I would ask you to support the Bible Society in their campaign."

"The Word of God is alive and active, sharper than any double-edged sword..." Hebrews 4:12a.

CANNON HARRY SUTTON RETURNS TO AUST

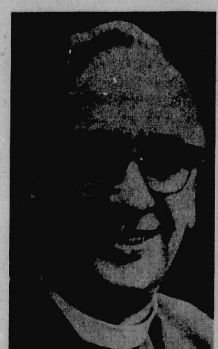
Last year Canon Harry Sutton, of England, made a memorable visit to Australia in his role as Canon Missioner of the South American Missionary Society.

In June he returns to Melbourne to conduct parish missions and diocesan workshops on church growth.

Canon Sutton was ordained in 1941 and in 1946 was appointed Vicar of Christ Church, Lowestoft.

In 1951 he became Vicar of St Mark, Layton, Blackpool. In 1957 he became General Secretary of the South American Missionary Society.

For the next 15 years Harry Sutton travelled widely, working tirelessly and



Canon Harry Sutton

helping extend the Church in South America.

— SEE

CONFERENCE ON BAPTISM

The first of the Conferences for 1977 arranged by the Conference Sub-Committee of the Anglican Church League is to be held in the Moore College Common Room, Carillon Avenue, Newtown at 8 pm on Friday, 29th April.

The subject is "Baptismal Discipline in the Anglican Church" and the subject will be introduced by a paper presented by Rev Milton Myers, Rector of St Andrew's, Summer Hill. A panel of four will then assist in answering questions raised by members of the conference. Each of the panel has had experience in a different field of Anglican witness and opportunity.

The panel includes Rev Max Corbett, for 15 years a missionary with CMS in East Africa; Rev John Dyer, Rector of Holy Trinity, Beacon Hill, 14 years in England; Rev Ralph Fraser, Rector of All Saints', Woollahra, Immigration Chaplain for 4 years and Hospital Chaplain for 7 years; and Rev Kelvin Tutt, Rector of All Saints', Balgowlah, 7 years in New Zealand.

The purpose of the ACL Conference Sub-Committee is to encourage and inform through debate on current issues. This conference is open to all who would like to

attend — men, women and young people in Fellowship groups.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone 233 4561. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$8.50 per year, 200 ad. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterbury, for the Church Record Ltd, Sydney.

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APRIL 14, 1977

COUNCIL OF CHURCHES DECIDES ON VICTIMLESS CRIMES

The NSW Council of Churches, in response to the recent seminar on Victimless Crimes has passed a series of policy statements to clarify its position and offer some guidance to the Christian public.

1. The New South Wales Council of Churches write to the NSW Attorney General thanking him for having an official representative from the NSW Council of Churches at the final session in the Victimless Crime Seminar, and advising him of the continued interest of the Council in possible changes to the law in the areas discussed at the Seminar, and informing him of the Council's willingness to participate and assist in subsequent discussions.

2. The NSW Council of Churches disputes the blanket definition of "Victimless crimes" and supports Professor Stanley Cohen's proposition that each crime should be argued separately.

3. The NSW Council of Churches encourage the NSW Government to proceed forthwith to decriminalise the laws relating to vagrancy.

4. The NSW Council of Churches urge the NSW Government to continue the policy of de facto decriminalisation of the law relating to drunkenness, but to immediately proceed to the creation of proper intake rehabilitation centres, and to the definition of the "authority" of welfare officers in relation to the intake of drunks, before changing the present laws in this area.

5. The NSW Council of Churches commend to the attention of the NSW Government the facilities available and operating in caring for such people, with

special reference to the work of the Salvation Army and the Sydney City Mission, and suggest that the Government should work through such institutions rather than creating alternative Government centres of help and rehabilitation.

6. The NSW Council of Churches urge the NSW Government forthwith to establish Select Parliamentary Committees to examine in depth any proposed changes in the law relating to prostitution, homosexuality and the use of marihuana, and to allow full public participation in such deliberations, and further to advise the NSW Attorney General that the NSW Council of Churches desires to place before such Committees evidence of the dangers to the community of putting homosexuality on an equal level

Continued on page 7



Last month three young coconut trees were planted on Santo Island in the New Hebrides to mark the start of an important new undertaking — the translation of the Old Testament into Bislama.

The translation team will be working to complete their task before the coconuts on the trees ripen — probably in five or six years time.

The project will make the full Bible available for the first time in the language most people in the New Hebrides use. (Translation of the New Testament has just been completed.)

The main part of the translation work is being done at a centre which has been established in the town of Luganville on Santo. The centre has been named Kokonas (coconut tree) and it is there that the coconut trees

were planted. The project is being supported by the Bible Society and by the churches of the New Hebrides. It will require a budget of about \$20,000 a year. Three New Hebridean men, Pastor Willie Mowa (Presbyterian), Father Charles Ling (Church of Melanesia) and Mr Morrie Tabi (Churches of Christ) and one Australian, the Reverend Bill Camden (Presbyterian) form the translation team.

Anglicans appeal on behalf of needy

The Social Responsibilities Commission of the Anglican Church recently voiced its opposition to the pressure from Treasury for cuts in the Australian social security and welfare budget.

The Commission's Executive, meeting in Sydney recently, issued a statement on the Budget discussions currently being held in Canberra.

The statement said: "We believe that welfare benefits are just getting to the point where they are liveable. There are still people on pensions and benefits existing below the poverty line. This is especially true of supporting mothers."

"But it would be a calamity for thousands of disadvantaged Australians if cuts were made in the overall welfare budget. The result would be severe hardship in many specific cases."

"The most deplorable proposal in the present discussions is the abolition of the office of Child Care."

"This would place thousands of working mothers,

on whom the Australian manufacturing industry now depends, in the very serious position of neglecting their children."

"It is the Federal Child Care budget which provides, through the States, long-term day care for the children of working parents."

"We believe the Government should stand by its public commitment to maintaining the level of welfare benefits and child care services."

"At the same time we want to say we totally deplore the irresponsible bid for votes by the Leader of the Opposition in suggesting that all unemployed women at home deserve the dole."

Guest Editorial by Rev G. Robinson.

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EDITORIAL

It is part of the perversity of the Australian nation never to accept defeat. Each year on Anzac Day we celebrate a major national defeat as other nations celebrate victory. Yet out of that defeat the Gallipoli Campaign gave a special quality of victory and achievement because it raised Australia to the status of Nationhood.

There was another apparent defeat — a complete disaster — which Christians have ever since rightly interpreted as a tremendous victory. It happened on the day that they nailed Jesus Christ, the Son of God, to a cross of wood. It seemed that all that was good, fine and decent was smashed, but this proved to be God's moment of triumph. Here His plan worked out right on schedule.

Make no mistake about it. That gallows cross is a stark fact of history. He died at a particular spot at a particular moment in time. Had you been there, you would have felt the hot sun blazing down on your neck. Had you run your hand up that cross you would have risked a splinter in your finger. You would have heard the nails being hammered through the flesh into the wood; you would have heard the curses of the soldiers and the

groans of the victim. You would have seen the blood trickling down through His fingers and down into the dust. It was as real as that.

But it was no tragic mistake. The Bible says that it was planned from before the beginning of the world that the Son of God should suffer and die a death deserved for the very worst of criminals. It must have been a desperate situation to need such a desperate remedy. It was. Man on his own was, and is, in a tight corner.

Man because of his rebellious, headstrong attitude towards God has alienated himself from God. We just do not have the resources of peace, joy, strength, decency, sense of purpose, that we long for — because we are separated from God. If proof is needed, read any newspaper on any day. What a picture: war, hunger, hatred, racialism, violence, jealousy, greed. All because we are separated from God. But Jesus Christ came to bridge that gap.

The Bible says He gave His life to make atonement for us before God. By His death He Himself carried our penalty. We may not fully understand how this works because we cannot understand the inner workings of God's mind, but

the Bible is emphatic on this point.

The prophet Isaiah says of Jesus: "It was OUR grief He bore, OUR sorrows that weighed Him down. He was chastised that we might have peace; He was lashed — and we were healed! We are the ones who strayed away like sheep! WE, who left God's paths to follow our own. Yet God laid on HIM the guilt and sins of every one of us."

(Isaiah 53:4-6, "Living Bible")

But Christ's death does not automatically make amends for a person's sin. We must accept what He has done for us. We must acknowledge our faults and our rebellion and be ready to put an end to them, and to give Him our allegiance. When Christ died they also executed two robbers, one on either side. One threw himself upon Christ's mercy confessing his sin, and acknowledging the Lordship of Christ. The other continued his stubborn defiance. The first received the fulfilment of Christ's promise of Glory because Christ carried his sin. The other continued his journey to Hell.

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