

Sydney's "Guaranteed Minimum Income" report released

Rev Frederick C. Allwood, vicar of St Lawrence's, Caboolture, since 1968, has been appointed rector of Holy Trinity, Goodwinville.

Rev Raymond G. Barracough has been appointed curate of St James', Toowoomba.

Rev John F. Naumann, vicar of St John's, Pine Rivers, since 1970, has been appointed vicar of St Barnabas', Sunnybank.

Rev Jeffrey R. Roper, rector of St John's, Dalby, since 1970, has been appointed rural dean of Toowoomba.

Rev Ian R. Shackleton, curate at St James', Toowoomba, since 1972, has been appointed in charge of St Peter's, Milmerah.

Rev Robert R. Smith, rector of St Peter's, Wynnum, since 1969, has been appointed rector of St Peter's, Southport.

Rev Harry Perkins, rector of St Anne's, Nanango, since 1954, will retire at the end of July.

Rev William J. M. Warner, rector of St John's, Surfers Paradise, since 1971, has resigned from June 30.

CANBERRA & GOULBURN

Rev Charles F. Harris, rector of Temora, has had to retire on April 30, because of ill health.

Rev James Telford, rector of Adelaide since 1963, will retire on September 30.

MELBOURNE

Rev Ernest E. Horth, Regular Army Chaplain since 1968, has been appointed incumbent of St Aidan's, Parkdale, from August 7.

PERTH

Rev Kinsley G. Sinclair, chaplain at Royal Perth Hospital since 1967, has resigned.

Rev Walter B. Churchill will be the locum chaplain.

Rev Edward V. Huffam, at present on leave from the diocese, has been appointed rector of East Claremont with Graylands-Mount Claremont, from June 4.

Mr W. S. Couche, formerly superintendent of Parkville Children's Homes, has been appointed Director of Residential Care. He has also been appointed Warden of St Bartholomew's House until a further appointment can be made.

Mr Dion Leach, formerly Warden of Geraldton High School Hostel, has been appointed superintendent of Parkville Children's Homes.

ST. ARNAUD

Canon Olive E. K. Beatty, inducted as rector of Maryborough on May 17, has been appointed archdeacon of St Arnaud.

SYDNEY

Rev Ken N. Shelley, Chaplain at RPAH and RAHC since 1964, died at hospital in Sydney on May 21.

Canon Maurice C. Gillespie, rector of St Paul's, Canterbury, since 1966, LT St Stephen's, Hurstville, Park, since 1970, and rural dean of Marrickville since 1967, will retire on August 31, for health reasons.

Mr Peter Holland, of the Orana Family Care Home at Wahroonga, has been appointed superintendent of the Carlingford Boys' Home. Mr Norman Edwards, the former superintendent, is leaving to go on missionary service.

Mrs Alison McMahon has been appointed housemother at Orana.

Mrs Ivy Bailey is leaving the staff of the C of E Homes after 10 years dedicated service.

African Christianity outstrips Islam

(Grand Rapids) "Die Sendingsbald" of the Dutch Reformed Church in South Africa (NGKSA) quotes statistics which say that 40.6 per cent of Africa calls itself Christian. Islam sources claim that 41.7 per cent of the African population are followers of Islam.

The source quoted said that the 5.7 per cent growth rate of Christianity will make it the dominant religion in Africa by 1980. Die Sendingsbald points out that many of the Christians

counted belong to independent churches which have assimilated many pagan elements from their former tribal religions. These churches are seen as a transitional phenomenon: they are the most painless way for these people to make the change from their traditional religions to Christianity.

Four predominantly black African nations are listed as having a higher percentage of Christians than white South Africa: Zaire (formerly the Belgian Congo), the Republic of Central Africa, Equatorial Guinea, and Brazzaville. (RES NE.)

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The diocese of Sydney has released a detailed 'white paper' report into a Guaranteed Minimum Income — as a solution to poverty in Australia.

Entitled "A Taste of Security," the report includes a foreword by Archbishop Marcus Loane in which he says: "The Church of England has been involved with helping the poor since it began in Australia. But it is only in the past three years that the Church has tried to influence Government thinking so that some attempt could be made to prevent poverty instead of merely alleviating it."

"I commissioned this research into the concept of a Guaranteed Minimum Income because it is one of the possible ways a Government could begin to eliminate poverty in Australia."

The report says "There is nothing new in the thought of a guaranteed minimum income —

the idea has been around for a long time — but this proposal to the Government from one of its own instrumentalities (Priorities Review Staff) suggests that it is more than an economist's dream. It is a real possibility, and ought to be greeted with enthusiasm by all those who work closely with the poor and disadvantaged of Australia."

"It is a curious thing about the poor of any nation that they seem for the most part to be accepted and kept out of sight. Then from time to time they

surface to test the conscience of other people."

Subjects on which the report touches include: the battles, the disreputable poor, the bottom rung syndrome, the stigma of poverty, the bludgers and victims, retraining schemes, delays in benefits, income security, the million "rather poor," cycle of poverty, protestant work ethic, right to congenial work.

One section of the report in casebook fashion contrasts the life-styles of a poor family and an affluent family.

Candidates quizzed by churchpeople

Two Sydney Anglican churches sponsored public meetings before the elections where Liberal and Labor candidates spoke and heard comments from members of the Christian public on permissiveness and Government policy.

Church people from surrounding districts engaged the candidates on such subjects as pornography, standards on TV, divorce law reform and the Human Rights bill.

The first meeting was held at Carlingbah where Mr Ray Thorburn M.H.R., a parishioner of St Andrews, Cronulla, and Mr Don Dobie, of Cronulla Presbyterian church, spoke to a crowd of more than 400 people.

Rev Bruce Ballantine, assistant minister at Carlingbah and one of the organisers, said "The attendance indicated the deep concern of ordinary people about the

slide in community standards. The meeting also showed the sensitivity of politicians to these issues. Both candidates encouraged church people to be more active in voicing their concern to Governments and local members."

"If churches throughout Australia organised their own meetings with the local members and cultivated their relationships with them, there would be less likelihood of the Humanist minority exerting such enormous influence on government policy," Mr Ballantine said.

The other meeting, also attended by a crowd of more than 400, took place at St. Bede's, Beverly Hills and the candidates for St George, Mr Morrison, Minister for Science and Mr Bria Booth answered questions put to them. Mr Morrison defended his Government's action in the area of censorship, divorce law reform and Human Rights.

Renewal Centre in Goulburn

The former site of the Bishop's residence in Goulburn, NSW, is to be transformed into a Renewal Centre for the diocese of Canberra and Goulburn.

The former "Bishopthorpe" is a fine old building set in 50 acres of land in Goulburn.

The Diocesan Property Trust has decided not to extend the letting of space in the property. It is proposed to get architectural advice forthwith on such matters as the state of the roof and structure generally, the provision of adequate toilet, bath, room, and kitchen facilities, and heating. Thanks to a windfall several years ago, there is \$18,000, or so, available to begin essential work if the Bishop-in-Council gives its approval. More than that will be needed but that will make a useful start with the necessary work.

The AEM is an inter-denominational mission with work in Bolivia and Peru.

Bishop Warren has for some time been enthusiastic about

establishing a conference and retreat centre for the diocese and he is a strong supporter of this present scheme.

Plans for Encounter '75 in Qld.

The planning for encounter '75 in Queensland is in the hands of a representative committee headed by Rev. T. Scarlett, president-elect of the Methodist Conference.

Anglicans, Methodists, Presbyterians and Roman Catholic Parishes used Wm. Barclays "Jesus Christ for Today" as a common study manual during Lent.

Planning is in hand for the Queensland edition of the Encounter '75 resource book, currently in production in Sydney.

Rev. Ralph Wicks is an enthusiastic leader of the Anglican participation in Encounter '75.

New strategies needed

More nations are accessible to the gospel than ever before in history. The day obviously calls for new strategies and patterns of evangelism.

(Donald E. Hoke)

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GET RID OF DEACONS SAYS REPORT

The order of deacons is not essential to the Church of England and it should be abolished, says a working party report, "Deacons in the Church" published recently in London. It is a report of the working party set up in 1971 by the Advisory Council for the Church's Ministry in England.

If the Church accepts the recommendations of the report, deacons will disappear from the Church of England in England. The Bishop of St Edmundsbury, Right Rev Leslie Brown, chairman of the ACCM commends the report for general study and discussion.

After discussing whether the ministry of the Church requires deacons (and concluding that it does not) and the place of deaconate in the early Church, the members of the working party say that they "did not find sufficient arguments to justify our recommending to the Church that the deaconate be reinforced by greater numbers in its membership or by wider scope for its work."

"We were then faced with alternative possibilities: either the deaconate should be retained in the Church of England as a short probationary and intermediate stage through which pass all candidates for the priesthood, or the deaconate should no longer be retained in the Church."

An archaism

"In many respects the former alternative is the simpler; we should let sleeping dogs lie, and certain practical advantages can be found in this solution. Prudence, for instance, may suggest that it is wiser not to upset the Church's discipline and order for a cause as unimportant as the deaconate, and any alteration in the Church's received pattern of ministry will certainly necessitate

some administrative reorganisation."

"But, having considered the office and work of a deacon, we see no reason to perpetuate it in our Church: consciously to advocate the retention of an archaism or an anomaly is a course which, on reflection, became impossible even for the most historically minded on the working party."

The authors of the report say that they do not regard the abolition or discontinuation of the deaconate in the Church of England as a negative step.

"We hope that the abolition of an anomaly will result in lay-people having a clearer picture of their role and work in the Church. When lay-people have a clearer picture of the diocesan responsibilities which are theirs as members of the Church, we expect that their diaconal work will be strengthened and developed. It may also happen that a clearer picture of the work and functions of the ordained minister will also emerge."

Changes needed

The report says that there are two respects in which the proposal concerning the discontinuation of the deaconate will necessitate change in the practice of the Church of England.

The first concerns the probationary period in the ordained ministry which is afforded by the current practice of the Church of England with regard to the deaconate. "Instead of their serving a year in the deaconate, we consider that candidates before they are ordained priest should normally be expected to serve a probationary year as paid lay-people in a parish or some other sphere of work."

The second respect affects the revision of the ordinal which would be necessary if the principal proposal was accepted.

"In the ordination of priests and in the consecration of bishops much greater emphasis will need to be placed on the diaconal

work and function of the ordained minister. Of equal importance will be a radical redrafting of the preface to the ordinal."

In dealing with the "diaconal work of the laity" the report maintains that:

1. The opportunities for the laity in ministry are clearly of overwhelming importance, and among the laity is still the greatest potential for growth in the Church's life.

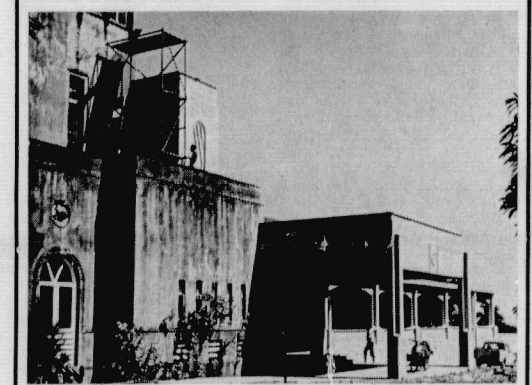
2. The laity are still given too little encouragement for growth and self-education in the dimensions of their ministry. "This is

include more support with finance and staff for adult Christian education and experiment than is at present available."

Canon Broughton Knox,

In Australia, the Canberra Conference on Mission and Ministry (report page 12) came to similar conclusions, and like the English report recommended that the deaconate be transformed and be set up as a lay ministry for both men and women.

CATHEDRAL COMPLETED



Holy Trinity Cathedral, Suva, Fiji, showing the completed nave, verandas, main entrance and bell tower—all dedicated by Right Rev John T. Holland, Bishop in Polynesia on May 22.

especially true in respect of their diaconal work in secular and non-Church structures, which they are sometimes hardly expected to understand as ministry at all."

3. The Church ought to accept, and indeed encourage, a wide range of organisations which may support and challenge the laity. "This encouragement ought to consist of much more than mere verbal approval: it ought to

principal of Moore College, has pointed out that the Church of England in Australia has bound itself by its constitution to "Preserve the three orders of bishops, priests and deacons in the sacred ministry." This comes in one of the three fundamental principles which are unalterable. He felt that deacons should only be deacons of a particular church and that in the event of moving, they should lose the office. The office

Members of the working party

Canon A. A. K. Graham, Warden of Lincoln Theological College (chairman); Rev J. W. Charley, Vice-Principal of St John's College, Nottingham; Mr M. Gibbs, director of the Audenshaw Foundation; Mr B. R. Morris, Professor of English at Sheffield University; Rev J. C. S. Nias, Director of Studies of the Central Readers' Board; Canon R. H. Preston, Professor of Social and Pastoral Theology at Manchester University; and Mrs M. E. Tanner, Recognised Teacher in Theology at Bristol University. Professor Morris resigned in 1972 and was replaced by Miss J. M. Henderson, Deputy Director of the BCC Community and Race Relations Unit.

of deacon should be based on a particular congregation, Dr Knox said.

Right Rev Donald Robinson, Bishop in Paramatta, said that he "sees no reason why deaconesses should not be regarded as deacons."

He went on to say that "the concept of a deaconate that is based on well-recognised qualifications, is recommended by authority and assists the priest in his ministry should be preserved. It need not necessarily be full-time or paid."

"It should be rationalised with the 'diaconate' that we are so busily creating at the moment in the form of 'lay' assistants. Let it be remembered," the Bishop said, "that the moment a person is given a regular and recognised office in the meetings of the church, he ceases by definition to be a 'layman' which merely means a person holding no office and becomes a 'clergyman,' meaning a person who holds a 'cleros' or 'office.'"

NEXT ISSUE
Peter Jensen & Robert Emery look at the current craze for "relevance."

EDITORIAL

Sex education—in the family

Sex education is necessary for a happy marriage and a healthy mental attitude. The point is: Who will do it, where and when?

Dr Charles Winnicott, an English specialist in child psychiatry, came to the conclusion that people with an urge to teach sex to children should be discouraged.

His opinion is shared by Dr Gerald Sanderson of the US National Institute of Mental Health.

"I feel too many people who do the teaching derive exhibitionistic pleasure from it," he said.

"I'm for sex education, but I'd like to see some good, honest-to-goodness clinical thought given to how it is done."

A guiding principle should be that sex is not to be taught in isolation. Instruction should deal with the whole area of love, courtship, marriage, family and society.

Men and women are more than animals,

and ought not to learn about sex in a moral vacuum.

Speaking at a recent seminar on sex education, a Sydney psychiatrist (Dr Bruce Peterson) said the subject should not begin at puberty, but at birth.

"Affection, cuddling, a recognition that the body itself is nice, form part of the program," he said.

"Instruction should be seen as a natural, non-sensational aspect in the whole life of the home and in society. It does not need to be singled out for special emphasis at certain times."

"Children in a Christian home need to absorb that sex is good, God-given, enjoyable, creative, and is expressed in loving ways in the appropriate context."

"A positive approach will accept our sexuality as a natural part of us."

Despite current emphasis on school pro-

grams, there is a tremendous body of opinion which sees the home as the principal means of imparting sexual knowledge.

Dr Rhoda Lorand, author of "Love, Sex And The Teenager," suggests school programs should centre on helping parents carry out the educational role.

She sees sex education as their responsibility until sixth grade.

In high school, Dr Lorand says the main need is for students to read good books and pamphlets on their own and to have opportunity to discuss questions with well-trained school counsellors in private.

Current emphasis by the Family Life Movement in Australia is on integrated sessions for the whole family.

Moves like this will ensure frank and wholesome information leading to the right control and expression of sexual desire based on a firm Scriptural foundation.

Notes and Comments

Prayer needed for Federal Government

The Archbishop of Sydney has called upon Australian Anglicans to forget political differences now that Mr Whitlam's Government has been formed and to pray earnestly for them in the discharge of their heavy responsibilities.

This will touch a responsive chord in the hearts of all Christians who are in duty bound to pray for their Prime Minister and all who exercise authority with him.

As we pray that they might be given grace and strength for their tasks, we pray, too, that the Holy Spirit will make Christ and his saving truth known to each one of them.

Soviet press attacks Bordeaux

Rev Michael Bordeaux of the Centre for the Study of Religion and Communism who was out in Australia earlier this year, has come under trenchant attack in the Soviet press.

Soviet writers, A. V. Belov and A. D. Shilkin, wrote in Agitator, published by the Central Committee of the Communist party:

"The activity of the Centre for the Study of Religion and

Communism which has been established in Great Britain eloquently proves the role Western religious centres play in the plans of anti-communism...

"It is not by accident that at the head of the Centre is Michael Bordeaux, a slanderer and lampoonist, author of several books and articles which give a distorted picture of the position of religion and of the church in socialist countries."

"It is because of this that the BBC and Radio Liberty use Bordeaux's services and transmit fairly frequently his talks aimed at Soviet listeners. The Centre has not taken a single step towards the deeper mutual understanding between peoples, but it has taken many a step in the opposite direction."

Bordeaux is an Anglican minister who speaks Russian and who has studied in Russia.

More than any other one Anglican today, his writings and addresses have aroused a growing world-consciousness of the Soviet persecution of Christians and their use of the Orthodox Church as a political tool.

The only surprising thing about this stinging criticism is that it didn't come sooner.

Communism is the sworn enemy of the Christian faith and Soviet tolerance of religion in any form is extended to those who seem to serve its political objectives. Its constitutional "freedom of religion" is a pure fancy.

Frankly speaking

The world press seems to have given on the whole a remarkably good reception to the appointment of Dr Donald Coggan as the next Archbishop of Canterbury.

Way out comment came from the "Divine Times," organ of the "Divine Light Mission," which said that "Jesus taught total inner and permanent communion with God, who doesn't live in a church or cathedral but in our own bodies as pure, constantly flowing life energy." Then came a hint that the Guru Maharaj Ji is Jesus Christ.

Diocesan papers in Australia did not give Coggan's appointment the prominence they gave to Ramsey years before but their caution is understandable, taking into account the importance still attached to churchmanship.

Archdeacon Ernest Gundry, rector of Swanbourne, in the diocese of Perth, must take the

palm for frank speaking. According to a news report in the "West Australian," he claims "that Dr Coggan lacks the qualities of leadership needed for the position of titular head of the world Anglican community." He said that the appointment was "unfortunate."

Then the report went on to say that according to Archdeacon Gundry, "Dr Coggan belonged to the evangelical or low church wing of Anglicanism. It was a pity that the Archbishop of Canterbury should be identified with a section of the church rather than the whole."

We hope that this press report does not really reflect the opinion of Mr Gundry. For one thing, Dr Coggan could be evangelical or he could be low church but he could scarcely be both.

For another thing, we do not remember Mr Gundry making a similar protest when a man of Dr Michael Ramsey's strong Anglo-Catholic convictions was appointed to Canterbury.

Mr Gundry must not let

names like "evangelical" worry him and warp his judgment. Dr Coggan's undoubted gifts and his standing in the world Christian community will stand up to all sorts of criticism.

Effects of UK abortion legislation

In England the committee chaired by Justice Lane has completed its research on the effects of the British abortion legislation since its introduction in 1967.

From reports so far received, the Lane committee appears to be satisfied that the very large number of abortions carried out under the present British legislation are not having any adverse effects on the lives of the women involved.

While we await the opportunity to read the Lane report in detail, we may be permitted to observe that consequences in this

field (apart from those effecting the foetus) are extremely difficult to determine. Once a level of acceptance for abortion is achieved in the community adverse psychological effects on aborted mothers can be expected to decline. But if abortions are intrinsically wrong or wrong in a vast number of cases, adverse consequences for the society which condones liberal abortion practices can be anticipated in more subtle ways.

One is reminded of Captain Cook's observations about the wide-spread practice of infanticide amongst the carefree Tahitian Islanders. The indulgence of self-interest at the cost of foetal lives may produce happier women in the short term but it can only lead to a deterioration in the moral quality of social life in the long term.

Bad actions will produce bad results given sufficient frequency of occurrence and time for measurement. It will be interesting to see to what extent the Lane report comes to terms with this problem.

Unrestricted sex education has had disastrous results

Supporters of sex education in schools appear ignorant of disastrous results it had caused overseas, a Sydney clergyman said this week.

He was commenting on a case for unrestricted sex education presented by the Women's Electoral Lobby to the NSW Minister for Education (Mr Willis).

WEL asked the minister "not to be intimidated by groups trying to restrict the scope of the new sex education program."

The clergyman (the Rev Donald Howard) said that while WEL advocated sex education for primary schools, it did not mention that the California State Board of Education has now banned teaching of sex before children reach nine years of age.

In England, Dr Louise Eickhoff, child psychiatrist at the Selly Oak Hospital, Birmingham,

has asked the local director of education to drop it altogether.

"The effects of sex education at an early age are frightening," said Dr Eickhoff.

"We should take the whole thing out of schools and open it as an academic subject to those who have left school and reached maturity."

"The responsibility for sex education should be thrown back on the parents."

She gave cases of sex obsession in a 9-year-old girl after attending sex education classes; a group of children between 8 and 10 years trying to put sex education into practice and a complete mental breakdown in a 10-year-old boy which Dr Eickhoff attributed to sex lectures and films at his school.

Mr Howard said WEL fell back on emotive catch-phrases such as "intimidation by the voices of obscurantists."

"What is an obscurantist in this context?" he asked.

"Christians have substantiated their case by facts with the result that many of the old shibboleths by the opposition have been discarded."

"There was no mention in the WEL press statement about sex education being needed to cope with increases in divorce, sex offences, venereal disease, illegitimacy and unwed pregnancies."

Evils increase

"The reason is simple — there is no clear-cut statistical data in their favour."

"In fact, Russia and Sweden, after many years of sex education, report all increase in illegitimacy and VD."

He said that one English authority, Dr R. S. Morton, was in favour of sex education in schools.

But Dr Morton had to admit that the courses had not alleviated sexual problems.

The author of "Love, Sex and the Teenager," Dr Rhoda Lorand, told "Newsweek" magazine that many teaching materials were overstimulating, if not pornographic.

Dr Lorand is particularly concerned about sex education between the ages of 6 and 12. This is the so-called "latency" period described by Freud during which children normally submerge their interest in sex and concentrate on socialisation, play and learning.

She said instruction in this period often makes for sexual difficulties later.

Mr Howard said the demand for unrestricted sex education lacked realism.

So did the claim that classes would be optional.

In 1971 it was decided that no UK parent had the legal right to prevent a child attending sex education classes.

"Even if the legal right remains in Australia," said Mr Howard, "no level-headed adult would like to put himself in the shoes of a child who did not attend."

He said Christian parents should put informed views on sex education to the minister, their local member, and P and C associations.

They should share with school principals their concern about any undesirable factors which might arise in sex education talks.



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CHRISTIAN WOMEN SPEAK OUT ON

NSW Sex Education Proposals

Mrs Frieda Brown, of St Barnabas' Rectory, East Roseville, and Dr Claire Isbister, a leader in the field of maternal and child welfare, give their views on the NSW Education Department's proposals for a sex education course in State schools.

Mrs Frieda Brown says:

I write as a concerned parent about the proposed "personal development" in secondary schools in NSW — the place of sex education."

I have read the statement of principles issued in May, 1974, and I am very relieved to note that the views of the parents are to be of primary importance. Since the vast majority of parents in NSW have the family life style it seems logical to conclude that this would be the context in which sex education would be taught to 13 and 14-year-old girls and boys.

We must be in no doubt, however, that the atheist secular hu-

manists are pushing to have the permissive life-style taught. I have been in two television discussions with these groups, and in one, at least, they were very honest about their aims. One representative from the Teachers' Federation called my views "authoritarian" and said she did not want parents "interfering with the way teachers presented the syllabus." Privately one of them said to me, "Do you think that your children are your property?" I replied, "To put it another way, I think my children are my great responsibility."

So the fight is on. The syllabus could be of great use in supporting the family life style

which parents have been teaching their children from their earliest years. But there could be a disaster if it were wrongly implemented as it has been in the USA, the UK, and the Scandinavian countries.

What in fact these humanist teachers are asking for, is power without responsibility. If they were to be allowed to teach, for example, that "Promiscuity is liberating," they would not be the ones on hand to help when the 14-year-old became pregnant. It would be Mum and Dad.

I hope that ministers of religion will take the opportunity this syllabus allows them to enter the schools and teach the biblical truths about abortion, homosexuality, lesbians, promiscuity, pornography and other issues. We have nothing to hide and everything to gain. Medical reports are all on our side. Young people are impressed by such statistics. It is tragic that up to now, they have been led to accept the opposite view by the media.

Finally, the Festival of Light intends to present submissions to Mr Willis and others in authority in NSW. Perhaps there also needs to be a petition circulated.

Every parent can reinforce this approach by individually writing to Mr Willis, the Minister for Education, Parliament House, Sydney.

Dr Isbister has issued the following preliminary statement concerning the Sex Education Course:

The Report on Sex Education is a very complicated one and describes a program incorporating family life education and appears to support the family as a basic unit of our society.

In general, we see that a program is necessary to combat the information that children are receiving from the mass media at a very early age. We accept that children are entitled to accurate information on human relationships including sexual relationships and are glad to see that the course is now personal development rather than sex education. We also accept that many parents find it very difficult to provide the accurate information required and consider that a program in secondary schools is justified and necessary.

We are concerned that the aims do not include the pre-

servations and protection of the family as the basic unit of our society and the provision of the best possible environment for the rearing of children. The main emphasis is on the individual rather than society and the needs of children.

We would like to have seen such terms as family, maturity and love defined and be assured that teachers would need to accept the philosophy of the program. We are concerned that teacher training is not more clearly set out and that it seems that a head teacher could organise a training program, select the teachers and a more permissive approach be taught than many parents would like.

The booklet — "Health Education — The Family" already distributed to teachers, appears to support this view in its permissive approach to trial marriage.

We would like to see this situation safeguarded more but are pleased to see that parents will have the opportunity of taking part, meeting teachers, seeing the films and other teaching material and that the clergy will be welcomed to take part and have full access to the program.

MR WILLIAMS SAYS...

Mr Williams says everything is against him.

That's what Jacob said! He had been driven from home; a stranger in a strange land for 30 years; in constant dread of his brother; compelled by the misdeeds of his sons to flee; bereaved of his wife; lamed through resistance of God's angel. He

No chastening for the present is joyous, but grieves and afterwards... dwell on that "afterward!"

If Jacob had not been led along this special path he would never have come out on the shining tableland where God himself is the Sun.

By Ken Roughley

had already suffered to the utmost and now faced famine; Joseph had gone; Simeon has been detained in prison as a hostage and the Egyptian authorities were demanding Benjamin — the son of his old age.

"All these things," said Jacob, "are against me." Gen 42:36. It was a bitter complaint.

We should beware of passing hasty judgement on God's dealings with us. We should not look at our sorrows from the lowlands of our pilgrimage but from the highlands of God's purpose.

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TWO Anglican bishops in Rhodesia have pleaded with the World Council of Churches not to give financial aid to terrorist organisations.

The Rt Rev Paul Burroughs, Bishop of Mashonaland, and the Rt Rev Mark Wood, Bishop of Matabeleland, have sent a letter to the council headquarters in

Geneva reminding officials there that they had not received a reply to a similar letter sent in January, 1973.

The latest letter contains a list of atrocities committed by members of the banned Zimbabwe African National Union (Zanu).

It said that events since the bishops' last letter "compel us to plead once more that WCC funds should not be sent to groups of people whose avowed intention and action is to bring naked violence and terror into the land where we serve as bishops."

"Since that date in 1973, members of Zanu and their willing, or forced, accomplices, have killed 87 civilians in this country," said the letter. "Far and away the majority of these have been Africans innocent of any offence and most have been killed with great brutality. Others have been abducted, raped, beaten and disfigured."

The bishops said that for a

'No aid to terrorists' plea gets no answer from WCC

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C. R. JAMES,
Chief Executive Officer.

POPULAR GROUP RELEASES NEW L.P.

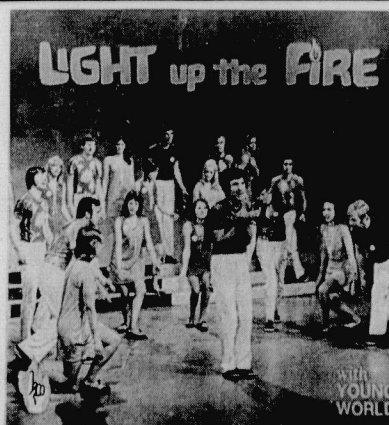
"YOUNG WORLD," the internationally-known Christian group from Sydney, has released a new long-playing album of their most current songs.

Called "LIGHT UP THE FIRE" it features the title track which is being used as the theme song for the Australian FESTIVAL OF LIGHT and was received by a wildly enthusiastic, clapping, singing crowd of 35,000 in Hyde Park at the Sydney protest rally in April.

Radio Station 2UW have listed it as "HITBOUND" and are giving it regular play-time as are many other stations across Australia.

Copies of the new L.P. are available to readers of the Australian Church Record for just \$6.00 (post free). Please address all correspondence to "Young World", P.O. Box 148, ALEXANDRIA, N.S.W. 2015, or phone (02) 669 1058.

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SEX EDUCATION AND THE SCHOOL SYLLABUS

By John Robson

Our contemporary technocratic society is at once both permissive and indifferent to many issues of significant concern. Notwithstanding, any State education department which attempts to introduce an even reasonably comprehensive program of sex education is faced with a task of gargantuan proportions.

This is made the greater by reason of the pluralism of our society with its plethora of value systems and life styles and the political and emotional overtones surrounding issues of sexuality per se.

The NSW Department of Education to its credit has faced up to the situation — and the result — an honest and insightful attempt to bring down a curriculum provision on "Personal Development." This provides the framework for some work in the area of sex education and the wider field of Family Life Education.

The proposals are deliberately represented by a "statement of principle" and not a syllabus. This is designed to allow a good deal of flexibility and adaptation in its implementation and application. In the light of the realities of the situation and in line with contemporary educational insights this is obviously one of the strengths of the scheme.

Therefore whilst the report spells out five areas of study —

biological aspects, personal development, family life, social aspects and population problems and health — no attempt is made to provide the fill beyond pointing up some aspects of these areas for "discussion."

The areas and suggested aspects constitute a modestly comprehensive range of the issues relating to a health view of "human sexuality and the total personality of the individual." One would have wished that the Report would have identified a little more specifically the basics of human relationships and personal encounter of people as persons.

It may be suggested that this is covered in the "Personal Development" area under (e) "the development of satisfying personal relationships." Obviously this is an appropriate point at which this whole question of the inter-personal relationships between young people can be developed.

Important skills

However, the area of getting along with each other and developing the specific skills of healthy boy-girl relationship are so profoundly important that they deserve greater highlight in the spell-out of broad areas. For so many young people "this is where it is at" in terms of education in their maleness and femaleness.

The wise provision of the architects of the Report that methodologically adequate provision is made for the groups "self need" input will perhaps ensure

that the issues at the grass roots classroom level comes into proper perspective.

One of the issues which the report team examined and sweated over at great depth was the issue of values. For some parents and educators these may not have been spelled out sufficiently, for others the implicit emphasis inherent in the atmosphere and spirit of the Report will be adequate and will be seen as going as far as a State School program in a pluralistic society could go.

The Report for its value stance leans on those values which are endemic in our society, the responsibility of the individual in making his own decisions and accepting responsibility for them, the sense of one's own worth, the dignity and worth of people, and the need for a community of concern, the importance of the family and the need to regulate sex behaviour in both the self and social interest.

This appeal to the ideal ultimate in the decision making process is well presented. It will need a skilful teacher to help an individual student interpret and apply these criteria in regard to a specific issue which he may be facing in the behavioural area.

The Report alludes that "for many parents" (and young people) "a moral code must have its genesis in spiritual and religious beliefs." It may have even been more pertinent to suggest that "spiritual and religious" traditions and experiences (not necessarily institutional) have been and are significant factors in developing moral and value systems in a society.

Value emphasis

Methodologically the value emphasis is on an attitude-oriented rather than on a purely information-giving activity. This recognises that information is important, and is generally necessary as the basis for positive attitude formation. However, it is how one feels about it which will determine his capacity to appropriate and internalise this information — the effective aspects of education.

It acknowledges that two of

the most significant value formation or value influencing agencies are the home and the "dynamic peer-group" interaction. The Report throws the responsibility on to parents for a more responsible and realistic approach to their role and to the school to provide the opportunity for the latter.

The assumption (and in fact explicit indication) of the Report is that education in human sexuality is a total community responsibility and that a variety of agencies have their contribution to make. One of the great challenges facing Christian parents is to use the opportunity,

now enhanced by the proposed Personal Development Course, to enable them to exercise their parenting function more effectively.

Further the Report provides the Church with a needed initiative to be able to take up the issues raised in the classroom and to use these in dialogue with young people to determine the Christian value in a particular situation.

Whether in the home or the church it is the lived or exemplified value which for many will confirm and add more meaning to a scriptural position.

PULPIT AND PEW

"Do you think in your heart, that you be truly called . . . ?" asks the Anglican ordinal of the candidate.

And the reply is given, "I think it."

"Preaching," writes Paul Helm, "is an activity performed by one who is called to it . . . there is an authoritativeness about preaching that is not derived from the minister's learning, personality, appearance or manner of delivery, but ultimately from God."

The test of a call is whether one can say with Jeremiah, "If I say, 'I will not mention him, or speak any more in his name,' there is in my heart as there is a burning fire shut up in my bones and I am weary with holding it in, and I cannot."

But the call is not only subjective. It should be recognised by members of the congregation. When a man is truly called, his fellows should never be surprised. They should discern such qualities as C. H. Spurgeon sought: perception of truth; simplicity; aptness to impart instruction; some degree of eloquence; intense earnestness.

This man who is inwardly called and outwardly recognised is then obliged to preach the gospel. Woe to him if he does not.

And there is a corresponding obligation — the people to whom he is sent to minister must place themselves under his teaching.

The Puritans believed the congregation was to hear the preacher gladly and willingly, because he was an ambassador; reverently and obediently, because sent from the high God, the King of kings.

J. C. Ryle wrote that "The ministerial office is a most wise and useful provision of God . . . being a minister is an honourable privilege and is also of great responsibility."

"Give me a man I like Grimshaw or Rowlands or Whitefield, and there is nothing in the present day which would make me afraid."

"Let us ask him who holds the stars in his right hand to revive his work among our ministers, and to raise up men for our times."

"He can do it. He wants to be entreated."

"Then let all who pray cry night and day to the Lord of the harvest, 'Lord, send forth more labourers into thy harvest.'"

2,500 gather at Sale for diocesan rally

Over 2,500 people from all parts of the Gippsland diocese gathered at Sale on Sunday, June 1, for the Diocesan Rally.

The crowd converged on the St Anne's and Gippsland Grammar School, Sale, and every one of the 35 parishes was represented. They came by car, bus and steam train.

970 people from the Latrobe Valley and west Gippsland packed nine carriages of the chartered steam train which bore the banner "The Spirit of Outreach." Parish banners were displayed at the rally and showed some original designs.

After a family lunch, all joined in community hymn singing led by Canon A. Weston. The service commenced at 1 pm and was led by the Bishop of Gippsland, Dr David Garneay. The combined choirs of St Mary's, Morwell, St James, Traralgon and St Luke's, Moe led the singing and sang two anthems.

Bishop Howell Witt, of the

War & Violence

And I wondered if this generation, which frequently seems to look down its nose at those caught up in war in previous generations, is not itself the most violent generation the world has known. (Dean T. W. Thomas.)

diocese of NW Australia, was the guest speaker. In his opening remarks he said that the day also marked the 30th Anniversary of his ordination in Wales.

In his message to the rally, Bishop Witt said that many in the community will reject what the Church believes, but the Church of God was never more essential. No other group in the community political or otherwise, can say the things that we have to. "Outreach" was a challenge to all to be 'the Church of God in the community.'

He said that in a world which knows hate, injustice and lies we were heralds, or proclaimers, of God's love, justice and truth. We are called to minister to and serve the community, always being concerned for "another." There are so many lonely and lost people crying out for fellowship.

We must declare the truth that God does love the world. "This country is crying out for people to do his will and show forth his victory."

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Rev John Cowland, MBE—A friend remembers

SIR — John Cowland had been known to me since January 1924. He was born in East London in 1892, and always regarded himself as a Cockney.

At the end of the first World War in which he served in the Royal Navy, he volunteered for the Church Army, in which he was to serve the rest of his life. He became a pioneer missionary and was in great demand in many cities in England. He was a great preacher of the gospel, he had the Cockney sense of humour, was always forthright, and had a lovely tenor voice.

When he conducted a mission in 1929 in Wormwood Scrubs Prison, I was privileged to assist him. He often chose unusual texts, and I remember how he enthralled the prisoners when preaching on "the man who slew a lion in a pit on a snowy day." (I suggest that few of your readers would know who that man.) Each mission he would sing to the prisoners and taught them the chorus: "Your best Friend is always near (repeat)"

In your gladness, in your sadness, Your best friend is always near."

As I stayed on to work in the prison, for weeks after one could hear the men singing "Your best Friend is always near."

When he came out to found the Church Army here, I was asked to join him. We had a most busy time. One of the missions I conducted in 1932, was at St Jude's, Randwick, where the late Canon Cakebread was rector. This is only a short distance from where John Cowland passed quietly on, after his many years of joyous ministry.

S. V. Gaden, Maclean, NSW.

WCC program misrepresented

SIR — I write as an Anglican priest to express my deep concern over your misrepresentation of the World Council of Churches' program to combat racism. In your editorial comment of May 16 you state without qualification that weapons of FRELIMO have been "bought with World Council of Churches money."

Any person who takes the trouble to examine the W.C.C.

program and its allocations will see that the emphasis is on aid for humanitarian purposes only. No doubt there must be considerable difficulty in being absolutely sure that such a stipulation is adhered to, but your categorical statement that the W.C.C. money is being used to buy arms is so damaging that it demands either corroborative evidence or withdrawal.

It seems to me important that if the Church Record is prepared to give editorial space to such outspoken criticism, it should give equal space to the explanation of a program which has been endorsed by the WCC Central Committee without dissent, and from which Australian Aborigines have benefited to the tune of \$40,000.

Douglas Dargaville, Chadstone, Vic.

"It is untrue to say . . ." says Primate

SIR—I write as a Vice President of the Australian Council of Churches in reply to your article on page 2 of the Australian Church Record of May 16, "ACC & NZCC money goes to buy arms."

It is untrue to say that the Australian Council of Churches has given money to the World Council of Churches Fund to combat Racism. Not a cent has been given by that Council and your quite irresponsible statement appears to strengthen your paper's vendetta against it.

The diocese of Melbourne, of which I am Archbishop, has given \$550. So far as I know this is the only donation that has come from Anglican Australian sources to this fund. I believe that other denominations in Australia have given some money and that the New Zealand Council has also made a contribution.

Grants from the fund are made on the understanding that the money will be used for the humanitarian purposes for which

Letters to the editor should not exceed 300 words.

it is given. The expenditure of the money is purposely left in the hands of the organisation concerned upon whose word the World Council of Churches is bound by its principles to defend.

The writer of this article suggests that he is in possession of facts which support his contention. He would put us all under obligation if he would substantiate his accusations with the evidence.

Frank Melbourne, Archbishop of Melbourne, Primate of Australia.

(ED. NOTE: The Primate may find the evidence of two of his brother bishops in Rhodesia — see news story, Page Three — more convincing than anything we have said.)

Impressed by modern version

SIR—I am grateful to your columnist "The Needle" (ACR 18th April) for prompting me to compare Romans 8:29 from the Living Bible with that from a "reliable version."

This I did, using the A.V. and the R.S.V. as "reliable versions." I was so impressed and made further comparisons — many in fact, but notably with the scriptures that are read on such occasions when the churches are full of non-regular church-goers such as at Christmas, Easter, funerals, etc. when they hear the "reliable version" read, and which is so obscure that the whole content of the reading is lost.

What a valuable opportunity is missed, in presenting the Word of God to such people in a language they cannot understand. If only our clergy could unbend a little and that we may hear "these things the better . . . in the vulgar tongue"

It is not everybody who has a copy of the Living Bible so to assist such people to make comparison with a reliable version the following extract is made from the Living Bible:—

Hebrews 1:1 (Part of Epistle for Christmas Day) "Long ago God spoke in many different ways to our fathers through the prophets (in visions, dreams and even face to face), telling them little by little about His plans."

I hope the above will be sufficient to whet the appetites of many who are hungry for the Word of God that they might procure a copy of the Living Bible, which they will be able to read with interest and understanding.

Thanks again for the Needle's pin-prick, which has helped me immeasurably. I hope the above may be the means of helping others.

P. F. Cartwright, Wollongong, NSW.

The sale of Glebe lands

SIR. — Your praise (ACR May 16) of the Sydney Standing Committee for its part in the sale of the Glebe lands to the Commonwealth Government for \$17 million no doubt reflects the almost unanimous approval of the sale in church-government circles.

Unfortunately this almost unanimous approval arises from an almost unanimous failure to analyse the situation logically and basically.

The land involved is \$17 million worth of the people's heritage, the land which according to scriptures was given, without cost, to the children of men. It has been made a channel of investment, a valuable market-item, costly beyond measure and totally beyond the reach of great masses of those for whom it was provided by the benevolent Creator.

No hint of approval of such perversion of God's gift is to be found in scripture or in the early Fathers.

of the most pernicious and devastating evils of history, is a violent protest against the land-disinheritance of the race which I have outlined, and would never have occurred if Christian people had refused to acquiesce in the great land robbery which commenced in England six centuries ago and has continued with accelerating force ever since.

J. J. Brandon, Mosman, NSW.

Alcohol—A dangerous drug

SIR — I refer to a very fine article 30/5/74 "The Word and Life" by D. B. Knox, dealing with the "Three sins Christians approve."

The first sin "Fighting" the second "Greed" and the third sin is clearly stated "Drug taking" in particular reference "To the drug, alcohol."

Dr Knox complains that Christians are tongue-tied; indeed they are, and will be as long as ever their Church continues to distribute to its members, through the service of Holy Communion, even minute quantities of this terrible drug.

The article also says "That those who manufacture (and this includes the shareholders) and those who sell the drug alcohol are acting reprehensibly toward their neighbours in the present circumstances of our society." Surely we must add, those who distribute the drug alcohol, in the service of Holy Communion.

"How can we witness to the reality of Heaven and to the purposes of God if we think lightly of these community sins and identify with them ourselves."

Victor P. Thomas, Robertson, NSW.

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Third staff member for St Barnabas' College

Rev Grant L. Brockhouse, B.A., Th.L., curate of St Francis', Edwinstown, SA, since 1973, has been appointed the third member of the full-time teaching staff at St Barnabas' College, Adelaide.

Mr Brockhouse graduated from St Barnabas' College in 1972 and from the University of Adelaide in 1971. From June 1 he will teach Church History and elementary Greek. He is also an accomplished pianist, organist and choirmaster.

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Brighton leads missionary giving

St Andrew's, Brighton, has emerged as the leading missionary supporting church in Melbourne diocese according to figures for 1972 published in the 1973 year book.

Brighton gave \$5,370, with \$560 for CMS and \$4,810 for ABM. Previous largest giver, St John's, Camberwell, now follows Brighton with \$4,013, \$2,093 for CMS and \$1,920 for ABM.

Next comes Holy Trinity, Oakleigh, the largest supporter of CMS with \$3,348, including \$2,458 for CMS and \$890 for ABM. Fourth on the list is Holy Trinity, Doncaster, which gave all of its \$2,424 to CMS. Then follow St John's, Toorak, and St John's, Blackburn, both well over \$2000 and both strong CMS supporters.

Noteworthy is St Jude's, Carlton, which comes under the Home Mission Department's Inner City Ministry. St Jude's gave \$1,495 to CMS, many times more than the other eight Inner City churches put together. In 1970, St Jude's gave only \$441.

Two ways to look at the Bible

I am reminded by all this that there are in fact two distinct ways to view the Bible.

One is to look to the Bible for answers.

The other is to allow it to pose the questions — and I am not sure that the latter is not in the end the most rewarding.

(Dean T. W. Thomas)

The Word and Life

D. B. KNOX

CREATION AND EVOLUTION

Our Australian community is on the brink of ceasing to be a Christian community, that is, a community in which Christian values form the outward structures by which the community is held together.

There are several reasons for this, materialism and the pursuit of possessions, and there are the humanists who think all will be well with society so long as God is excluded. They live in a dream world.

The characteristic of modern society is that it lives only in the present. There has always been a tendency in human nature to do this, witness the ancient motto "Let us eat, drink and be merry for tomorrow we die" but the tendency to live only for the present is greatly strengthened these days by both philosophy and science.

The dominant philosophical theory is existentialism which teaches that life consists of expressing yourself in the present moment. While the dominant theory of the scientific view of the world is evolution which purports to explain the world by materialistic cause and effect without any reference to God or his purposes.

The pressure of these two theories of philosophy and science has been to exclude the concept of God from modern thinking. I believe that the Christian must tackle the nettle of evolutionism, which explains the world mechanistically attributing it to chance and necessity.

As a scientific theory, evolution has always seemed to me a very difficult one to believe. It goes against experience, for it teaches that the extraordinarily complicated structures which make up living matter have evolved from the simplest of chemicals in a purely

mechanical, accidental way, but experience suggests the exact opposite; namely, that the passage of time breaks down the complicated rather than builds it up by adding complication to complication, which the theory of evolution requires.

Fossils

Or again, take the problem of the wing of a bird which is a very intricate aeronautical structure, it is only effective in its completed form; how can it get built up little bit by little bit by a staggering number of minute accidental variations, none of which are any use until the final form is reached.

Evolution is also contrary to the evidence of the fossils in so far as when fossils first appear in the pre-cambrian rocks they are all in their final form. Many of these first fossil forms are still alive, unchanged, today and although others of these fossil forms have become extinct all are fully developed forms of life.

If anything, these early fossils are evidence of creation, as they appear suddenly and fully developed. And so one could go on, but it is not my purpose now to criticise evolution as a scientific theory so much as to point out that the theory is used very widely but quite improperly as a substitute for thinking about God.

By definition, science can only deal with the present though it can theorise about the past. It can, however, only deal with what is observable at the present moment, and moreover, it cannot deal with origins, that is, how things came into being, but can only deal with things after they have originated, for only then are they observable.

Origins

The Bible, however, deals with origins. It teaches that things originated through the purpose and power of God, and that consequently things are under God's control at the present moment.

It would be a very strange creator who brought things into being and then turned his back on his creation or who could not control every aspect of it at every moment of its existence. The mind of God is of such infinite power that there is no material creation, however minute or however far removed from us in the extent of space throughout the universe, which God is not controlling completely at this present moment.

This is what the Bible says

and this is what common-sense endorses, though it certainly transcends the power of our imagination to comprehend.

But we must not limit God's power by the limits of our imagination, drawn as it is from the area of our very limited experience.

There is an important and fatal consequence of evolution as a theory so widely taught these days in our schools, which is that if the world is explained solely in terms of the natural sciences, not only is attention directed from origins, but equally important, the concept of purpose is also excluded.

Purpose needed

Science never takes purpose into its purview. It cannot do so, for it always looks to causes, not to purposes, and yet purpose is the most important element in human life. All the actions that we ourselves undertake are purposeful, and for an observer to understand human actions he must have some acquaintance with the purpose for which they are being done, and not merely with their immediate antecedent causes.

So too, if we are to understand the world and our life in it we must understand the purpose that God, our Creator, has; and yet this is the very thing which, as I say, evolutionism and scientism (by definition) exclude from consideration, and it proceeds as though purpose did not exist.

The theory of evolution excludes from consideration ultimate origins and ultimate purpose of our present life and so it strengthens the modern spirit in concentrating all its attention on the present with its possibilities of pleasure and the accumulation of possessions. Modern man, as a consequence, has a very defective world view.

We Christians must witness positively to the fact that God is Creator, that He is sovereign at the present moment over every aspect of His creation and that no single event, not even the fall of a sparrow or a thought of a man, is excluded from His sovereign sphere.

And we must also witness to the obvious deduction that God, the personal Creator, has a purpose in creating us and creating the world and He will undoubtedly bring this purpose to its fulfilment. There will be a time of assessment and judgment as certainly as today followed yesterday.

Miss Doris Mitchell as new president

On Monday, 27th May, the NSW Women's Inter-Church Council held its annual Service of dedication and installation when Mrs Wyn Dougherty from the Federation of Methodist Women, ended her year as President of the Council for 1973 to be succeeded by Miss Doris Mitchell, appointed by Archbishop Marcus Loane.

The installation was held at St Andrew's Cathedral and was attended by nearly 200 women. This service is of special significance — it brings to a conclusion another year of service of this Council comprising women from all major denominations who have endeavoured to interpret the Council's aims in all its thoughts, prayers and outreach. It is therefore, a thanksgiving service, and is for commitment and dedication. It provides the Council with an opportunity for public worship of God,

who, being able for all things, supplies every need.

Miss Mitchell brings to her role a wealth of training and experience. Miss Mitchell is a graduate of the University of Sydney and a teacher by profession. She was invited to join the board of the Australian Board of Missions at their head office in Sydney and was in turn, Federal Youth Secretary, Federal Secretary of the Women's auxiliary, and accountant.

She has travelled extensively and has had the special objective of looking into women's part in the Church both in voluntary organisations and professionally, and in particular, training programs for women church workers.

She has been a member of the Executive of the National Council of Women since 1962, having held the office of Recording Secretary, 1962-64, Hon. State Secretary, 1964-70, and vice-president since then.

The high point of the ceremony is when the retiring president reaffirms the aims of the NSW Women's Inter-Church Council

and the new president receives the president's Bible as signifying her acceptance of the responsibilities of the office. She brings to her task the talents and abilities with which God has endowed her and undertakes to keep alive the light of witness in unity and service, and by a willingness to serve, ensures that the light of the Word continues to shine with ever-increasing brilliance to the glory of Almighty God.

Her acceptance of the Bible is accompanied by a solemn promise of her willingness to serve for the fulfilment of the purposes.

After the service, all were invited to the Chapter House adjoining the cathedral to meet the office-bearers and members of the Council. Refreshments were served by members of the Mothers' Union and the ABM Women's Auxiliary.

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Books

LIGHT READING

RELUCTANT MISSIONARY by Edith Buxton. Hodder & Stoughton, 1973. 192 pages. \$1.50.

Though strictly light reading, there are some good spiritual lessons and insights into this autobiography by one of C. T. Studd's daughters. A remarkable family, and a remarkable mission. This is a worthy book, and will be enjoyed by those who like missionary biographies.

Geoffrey Hayles.

Evangelicals on Agreed Statement

CHRIST'S PRESENCE AND SACRIFICE. Church Book Room Press, 1973.

This 24-page pamphlet contains "The Agreed Statement on Eucharistic Doctrine drawn up by The Anglican/Roman Catholic International Commission with a Response drawn up on behalf of The Evangelical Anglican Team for Theological Dialogue with Roman Catholics by R. T. Beckwith, Warden of Latimer House Oxford."

The nature of Christ's presence in the Lord's Supper, and the kind of sacrifice to be associated with it, have always been the test questions of a sound theology of the Communion, and Roger Beckwith brings these tests to the now well-known Agreed Statement.

The Statement has attempted to overcome some of the older disputes on usual grounds, but with only partial success. This evangelical criticism is made courteously but firmly and constructively, and makes it clear that there is not yet agreement on vital aspects of the matter.

All who care for the purity of eucharistic theology should take note of this contribution.

Dr Morris on apocalyptic

APOCALYPTIC By Leon Morris. Eerdmans, Grand Rapids, 1972, 87 pages; Inter-varsity Press (Tyndale paperback), London, 1973; 195 pages, 80 pence.

The British edition is the second edition of Dr Morris' very useful little work, and it contains an additional section on the Old Testament, as well as a list of all the books and articles — 74 items — to which reference is made in the text.

Apocalyptic is a feature of Judaic rather than of Christian literature, and Dr Morris will surprise some readers by arguing (rightly!) that the Book of Revelation is not really in the category of apocalyptic literature, at least not as apocalyptic is usually

defined with reference to Jewish apocalypses (of which 17 are listed on page 22), although "there are undoubtedly resemblances and it would be impossible to hold that our author is not indebted to the apocalyptic method."

Apart from the precise and useful information which Dr Morris gives as to the scope and character of apocalyptic within the range of biblical and apocryphal and pseudepigraphic literature, his most valuable contribution is his analysis of the kind

of truth which can adequately be conveyed by this literary method, and his argument that it stands in marked contrast with "gospel" as a mode of expressing the heart of the faith.

Donald Robinson.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

AUGUSTUS SHORT, D.D., Bishop of Adelaide by Judith M. Brown. Hodge Publishing House, Adelaide, 1974 258 pages. \$7.95. This volume is clearly the definitive work on the life and episcopate of the first Bishop of Adelaide. Whittington's biography is far less thorough and has long been out of print and Dean Jose in his History of the Church of England in South Australia is too slight in its treatment. Judith Brown has given us a very warm, human document and from it emerges the Oxford don, the father, the bishop, the diligent planner, administrator and builder. Although he emerges clearly as Protestant, evangelical and reformed, he warily trod a path in Adelaide's long-protracted ritual controversies that permitted Tractarianism to exist and then to grow. He founded the Cathedral, St Barnabas' College, St Peter's Collegiate School and was Adelaide University's first vice-chancellor, later becoming chancellor. His sound qualities made his influence most profound. Essential reading.

THEY MET AT CALVARY by W. E. Sangster. Hodder, 1974 edition. 128 pages, \$1.40. In eight poignant chapters, Dr Sangster tells of the different kinds of people who actually met there at Calvary when our Lord was crucified. In the last chapter, he makes it clear that he and you and I were there too, for Jesus died for you and me. Sangster makes no attempt to garnish the gospel records but takes them as they are. He applies the gospel message by means of what all may and do experience today. A very helpful paperback.

IN DARKEST ENGLAND NOW. Preface by General Eric Wickberg. Hodder, 1974, 280 pages. \$8.10. This is a Salvation Army survey of religious and social conditions in Britain eighty years after William Booth's blueprint for salvation. At least that's what the title page says it is. Mostly, the book uses a question and answer technique to get across to readers what conditions are like and what specifically the Army is doing in the amelioration of social ills and in the proclamation of salvation. The book is interesting because it shows what the Army thinks about itself, its system, its methods, etc. It is sad to find a Christian body of such dimensions quite lacking in the capacity to be self-critical.

Missionary support in South Australia

According to statistics published in the 1973-74 year book of the diocese of Adelaide, missionary giving to either ABM or CMS in South Australia was dominated by the giving of one parish, Holy Trinity, North Terrace.

Holy Trinity, in the last 12-month period gave \$13,419 to CMS and \$67 to ABM, making a total of \$13,486 for the year.

In the diocese of Adelaide, the

next best support came from St Matthew's, Kensington, the only other parish in the province to exceed \$2,000. Kensington gave \$2,094 to CMS and \$417 to ABM. Next came Hawthorn (\$1,941) and Walkerville (\$1,558).

Ceduna headed the givers in Willochra diocese with \$696 for ABM and \$618 for CMS (total \$1,314). Next came Cleve which gave \$1,025 to CMS and \$22 to ABM (total \$1,047). Next came Woomera with \$517.

In the diocese of the Murray where ABM has things pretty much on its own, missionary support is in its infancy and the largest giver congregation is Mount Gambier with \$624. Next came Murray Bridge with \$575. Next came Morphett Vale with \$439 of which \$359 went to CMS, making this congregation by far the strongest supporter of CMS in The Murray.

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BRISBANE COMMISSION
RECOMMENDS SOME
RADICAL CHANGES

BENDIGO
Rev Sydney Weagoda from Ceylon has taken up appointment as rector of Maldon.
Rev Gordon L. Dent, rector of St George's, Alberton (Adelaide) since 1963, has taken up appointment as rector of Woodend.

BRISBANE
Rev Colin L. G. Ware, with BCA at Wilkmania since 1973, has gone on long service leave before taking up the parochial district of Pine Rivers in this diocese.

MELBOURNE
Rev Maurice E. Whitehouse, rector of All Saints', Clayton (St Arnaud) has been appointed vicar of St Faith's, Montmorency from August 9.
Rev Dr David J. Williams, of Ridley College, has been appointed part-time in charge of St Michael's, North Carlton from January last.
Rev Charles E. A. Silgo, principal of Gippsland Grammar School, has been appointed headmaster of Ivanhoe Boys' Grammar School from January, 1975.
Rev David L. de Dear, vicar of St Peter's, Ocean Grove since 1972, has been appointed vicar of St George's, Ivanhoe from June 27.
Rev Edward C. Smith, vicar of St Bartholomew's, Ferntree Gully since 1967, has been appointed vicar of Dromana from September 13.
Rev Timothy M. Thom, chaplain of Camberwell Grammar School since 1967, has been appointed vicar of Camerum-Seaford from August 21.
Rev David Johnstone, Diocesan Secretary, North Queensland, since 1970, has been appointed chaplain of Mentone Girls' Grammar School from May 28.
Rev Stewart T. E. Tait, curate of St George's, Reservoir, since 1972, is on leave in England and will be curate of St Luke's, Stocking Farm, Leicester from August 1 for two years.

NEWCASTLE
Rev William H. S. Childs, rector of St Peter's, Hamilton since 1970, has been appointed a canon and Director of Ecumenical and Missionary Affairs for the diocese. He is 59.

RIVERINA
Rev Graeme Lawrence, rector of Berrian and Mulwa since 1970, resigns from 30th June and will go overseas on leave until 1975.

ST ARNAUD
Rev Lewis Nymann, rector of Christ Church, Swan Hill, has been appointed an honorary canon.
Rev Richard V. Speed, Registrar of the diocese, has been appointed a chaplain to the Bishop.
Rev David B. Claydon, rector of St John's, Avoca, has been appointed rector of Red Cliffs from August.

SYDNEY
Canon Peter R. Watson, rector of Lalor Park with Seven Hills since 1963, has been appointed rector of St Luke's, Miranda from early August.
Rev Frank L. Cuttiss, rector of St James', King Street, was awarded the OBE in the Queen's Birthday honours list for services to the church and the community.

TASMANIA
Rev Ian E. A. Booth, rector of Devonport since 1971, has been appointed rector of St John's, Launceston, from mid-September.
Rev Charles D. Holmes, rector of Claremont-Chigwell since 1970, has been appointed rector of Lindisfarne from July 5.

OVERSEAS
Canon David L. Edwards, Vicar of St Margaret's, Westminster, has been appointed sub-dean of the Abbey.
Canon Ronald C. D. Jasper, chairman of the Church of England Liturgical Commission has been appointed Archdeacon of Westminster.
Very Rev Eric W. Kemp, dean of Worcester since 1969, has been appointed Bishop of Chichester.
Archdeacon Howell Davies of the diocese of Maseno North has been appointed provost of All Saints' Cathedral, Nairobi, Kenya.

Bishop
Shevill
engaged

The Bishop of Newcastle, Dr Ian Shevill, has announced his engagement to Miss Ann Brabazon of Brisbane. An experienced businesswoman, Miss Brabazon is a fellow of the Australian Society of Accountants and she has known Bishop Shevill for many years both in Brisbane and North Queensland. She is actively interested in the Girl Guides' Association as well as in Anglican work.

The couple plan to marry in August.
Bishop Shevill's first wife, Dr June Shevill, died in 1970. He has two sons.

LAUNCESTON GRAMMAR'S
NEW RESOURCE CENTRE

A new resource centre, which, with a new gymnasium, was made possible by a \$100,000 building appeal, was opened at the Launceston Church of England Grammar School on May 30 by the Governor (Sir Stanley Burbury).

The new centre was dedicated by the Bishop of Tasmania (the Rt Rev Dr R. E. Davies).

The chairman of the school's board of management (Mr T. D. Room) presided.

The new facility—a modern, well-equipped library complete with audio visual aids—was named the Brock Resource

Centre in memory of two former prefects of the school, Jim and Joe Brock, who were shot down over the North Sea during the Allied invasion of Europe.

Sir Stanley described the centre as a tangible and significant act of faith in the future of the school.

Sir Stanley said the Church of England Grammar School had built up a justly deserved reputation for training young men to be good citizens and leaders.

"And I have no doubt," he added, in a reference to the school's recent essay into co-education, "that this school will similarly train young women to be good citizens and leaders."

The headmaster (Mr R. P.

Federal
grants for
historic
churches

The Federal Government has given cash grants to two historic churches from a fund for the preservation of the national estate.

St Peter's, Campbelltown and St John's, Camden, adjoining parishes in the diocese of Sydney are to receive \$5,000 each towards extensive repair and renovation programs.

St Peter's Campbelltown was built in 1828. The National Trust has approved plans for repairs and alterations which will enlarge the present seating accommodation.

St John's, Camden was built in 1840 and it is a dominating feature of this lovely rural area, home of Australia's sheep-breeding industry. Repairs to cost \$30,000 are at present being carried out, also under the sponsorship of the National Trust. So far the full cost has been met by the parish.

After three years' hard work a Brisbane Synod Commission on Baptism, Confirmation and the Problem of Nominal Membership in the Church has presented its report to the recent synod.

In a 47-page printed report, the Commission, chaired by Dr A. S. Gerhmann, made sixteen recommendations. These were:

1. That the laying on of hands, and such other of the ancient ceremonies thought desirable, be linked with the customary baptismal ceremonies in a unified rite, at whatever stage of life Baptism takes place.
- (In what follows, "Baptism" is to be taken to mean the unified rite.)
2. That "Confirmation" as we know it today should cease.
3. That Baptism and spiritual awareness be accepted as the only pre-requisites for admission to Holy Communion, that in the case of children admission be a matter for agreement between the parents and the parish priest, and that an arbitrary age limit not set.
4. That provision be made for a rite of annual re-affirmation of baptismal vows, preferably presided over by the bishop in the context of the Eucharist, of which he will be the chief minister.
5. That there be no legislative action, but that strong episcopal support be given to the clergy as they try to confront applicants for Baptism with the seriousness of the commitment therein undertaken.
6. That there should be the

"Ultimate
Truth"
launched

"The Ultimate Truth," an 88-page compendium of basic gospel truth selling at a low \$1, was launched in Sydney in mid-June.

Anticipating ready sales of this attractively presented book, the Anglican Information Centre has financed an initial large run of 7,000.

Based on the AIC's Christian Faith Correspondence Course, the new book has a foreword by the Archbishop of Sydney and an additional chapter on comparative religion.

Its production arose from individual inquiries and from the expressed needs of bookshops. It is a book for Christians to buy to give away. It is attractively illustrated by Graham Wade.

Writers of the basic chapters were John Chapman, David Hewetson, Tony McCarthy, Alan Nichols and Tom Wallace.

The Dean of Sydney intends to use it as an evangelistic give-away in a demonstration to be given during the Lausanne International Congress on World Evangelisation in July.

GRAEME GOLDSWORTHY
TO BE QBI PRINCIPAL

Rev Dr Graeme L. Goldsworthy, rector of St Mark's, Yagoona, NSW, since 1972, has been appointed principal of Queensland Bible Institute, Brisbane from December 31.

He will succeed Rev Geoffrey Paxton, who resigns at the end of this year. Like Dr Goldsworthy, Mr Paxton is a graduate of Moore College, Sydney.

Dr Goldsworthy is primarily an Old Testament scholar and he already has behind him a distinguished academic career, combined with considerable pastoral experience in Australia, England and the USA.

He first graduated with honours in psychology from Sydney University in 1955 and with first-class honours from Moore College in 1958. He gained a second in the London BD and graduated from Clare College, Cambridge in 1961 in the theological tripos part III.

He returned to Moore College for a further term as lecturer 1966-1969. In 1970 he gained the MTh at Virginia Theological Seminary and followed this with the ThD in 1973. He has been a visiting lecturer at Moore College since 1973.

The Queensland Bible Institute is at Toowoomba, not far from the University of Queensland where the present principal is a part-time lecturer in the university's thriving Department of Divinity. QBI has four on its full-time teaching staff and a full-time campus supervisor.

Dr Goldsworthy is married with three children.

FROM PERU TO CATHEDRAL

The Dean of Sydney, the Very Rev. Lance Shilton, has announced the appointment of the Rev. Bill Graham as Precentor of St Andrew's Cathedral.

Mr Graham will return to Australia from Chiclayo, Peru, next month with his wife and four children after five years' service. The Federal Secretary of the Church Missionary Society, the Rev Maurice Betteridge, said, "Mr Graham has done an imaginative work for the Church Missionary Society over the past five

years in South America amongst families, young people and in the screening of religious films."

He was ordained in 1962 and served a curacy at St Barnabas, Broadway and then spent four years as senior assistant on the Staff of four clergy at Holy Trinity Church, Adelaide, where the Dean was previously the rector.

Mr Graham will commence his duties at the Cathedral at the end of August. He will be responsible for the music of the Cathedral and the details of special services with an emphasis upon youth.

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CONGRESS WILL GIVE
BOOST TO AUSTRALIAN
EVANGELISM

Australia-wide plans for multi-denominational evangelism in 1975 will be given a boost by the International Congress on World Evangelisation which begins in Lausanne, Switzerland next Tuesday, July 16. Forty-five Australians from many denominations will be participants and ten more are going to give full media coverage.

Australia, the world's largest island, has derived many advantages from its isolation. But it has also left Australians rather complacent. The worst woes of the world—disease, rampant inflation, energy crisis—seem to take a few years longer to travel the seas to this continent.

As a result, Americans, along with Filipinos and Italians are clamouring at Australian embassies asking for migration papers. More than one million migrants have arrived since 1945, and they are turning Australia into quite a multi-racial society.

Unfortunately, many of the new arrivals live in suburbs that have become national ghettos—not low-income slums but nationalities crowding together and keeping to their native tongue and customs.

Strategies
that work

While most Australians have despised these nationalistic ghettos in the past, the churches have virtually despaired at finding any formula for penetrating them. Perhaps, the increased interest in the rights of the Aboriginal people will create more tolerance, but still no-one seems to be coming up with a strategy for cross-cultural penetration of the gospel.

This very subject—cross-cultural evangelism—is one of the brand new subjects being opened up at the International Congress on World Evangelisation to be held in Lausanne Switzerland, July 16 to 25.

For the first time, it is being propounded to a world-wide audience of three thousand, five hundred participants that Christians in every age, culture,

race and nation have a responsibility to evangelise "across the board"—to reach with the gospel not just their cultural contemporaries and religious peers, but a whole generation in a polyglot and pluralistic society.

The congress will be opening up other subjects—evangelism through church renewal, through literacy, through social action and community development, through distribution of scriptures, through mass media—and participants will have the opportunity of choosing discussion groups most suited to their own environment—inner-city, new areas, high-rise, urban, etc.

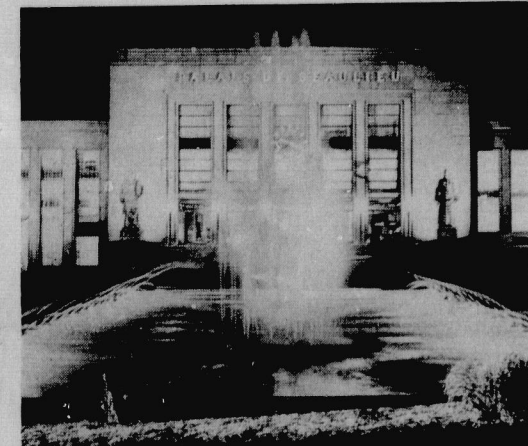
But the really exciting possibility for the future is the mobilisation by providing sufficient motivation and by providing practical strategies that work, of whole parish congregations determined as a first priority to evangelise their own generation.

With the input of resources and talent from the Third World participants as well as from the richer nations, the congress cannot fail to have a deep and lasting impact on the future shape of evangelism. It may be that such congresses will never be held again because of the expense of getting so many together.

The goal:
Every home

But the purpose of this congress is not to perpetuate itself but to stimulate evangelism. And if it achieves that, then there is the real possibility of Christians around the world being harnessed to evangelism first of all, with social actions and community involvement and other responsibilities following.

A realisation seems to be growing throughout the churches in Australia that it is time they turned their attention to evangelism as the number one task. The vision is spreading that it needs a concerted effort to evangelise Australia together with a determination to be responsible for missionary outreach in east Asia.



The Palais de Beaulieu, Lausanne, where the International Congress on World evangelisation is being held this month.

With the first aim in view, "Encounter 75" has been planned, not as a mass audience crusade, but an umbrella co-operation to bring together all the evangelistic efforts planned for next year by Protestant denominations—and yet to be planned.

The goal is to reach every doorstep (if not living room) of every home. Already the Baptists and Methodists have planned an Australia-wide campaign within their own number, and they are happily bringing their plans under the umbrella.

Roman Catholics around the world have declared 1975 their "Holy Year" and at least in the State of Victoria within Australia,

the Roman Catholics will be co-operating in the Encounter program.

Patterned after "Key 73" in the United States, Encounter 75 will provide a basic strategy and resource book for use by all Christians willing to take part. Participation may be by individuals or by whole churches.

Encounter 75 will probably be the biggest effort to get church people into vigorous and direct evangelism since the 1959 Billy Graham campaigns. An upsurge of commitment to the missionary cause—should follow—with Australia expressing a new sense of responsibility for evangelising east Asia and the Pacific.

The World Congress in Switzerland will be playing its part in this movement of interest. It may help to give the Australian Church as a whole a redirection back to evangelism as the top priority.

Peter
Stanton
to
Anglican
Radio

Mr Peter G. Stanton, Th.L., a television producer with Sydney's Church of England Television Society, has been appointed first director of the newly-established Anglican Radio unit in the diocese.

He has been with CETV for 24 years. He has had five years' experience in commercial radio and two years with ABC radio, working with Radio Australia.

Mr Stanton grew up in Melbourne and for four years was a vestryman at St John's, Croydon. He studied privately for the matriculation and studied at Ridley College, 1966-68 under Dr Leon Morris. Here he graduated Th.L. but he did not seek ordination. He looks back with keen pleasure to those years of study under the principalship of Dr Morris.

The new Anglican Radio unit was set up by the 1973 Sydney synod and the chairman of its council is the Dean of Sydney, Very Rev Lance Shilton, himself an experienced broadcaster.

Mr Stanton told the ACR that "radio is a very personal medium, an I-You medium which the gospel is all about. Radio is one of the finest ways," he said, "of getting the good news of a personal relationship with Jesus Christ across."

He will officially take up his appointment on September 1.

Meanwhile, Mr and Mrs Stanton (they have been married only six months) will attend the International Congress on World Evangelisation in Lausanne as observers.

INSIDE

Be Relevant!—Peter Jensen, page four.
Relevance—a false trail for evangelicals—Robert Emery, page three.

EDITORIAL

Relevance—the modern touchstone

According to some, relevance is now the touchstone by which current Christian thought must stand or fall. In this issue, writers of special articles look at this current pre-occupation.

The battle for the Christian mind and heart is never-ending and has gone on since the day of Pentecost. The great battle for saving faith and for authority was fought and won by a victory for biblical truth at the Reformation. Yet there are those who say that the concerns of the Reformation are irrelevant today and we must not fight on this same ground.

Protestant Christians at least know that they must stand firm on that ground that was won. We will certainly not retreat because someone attaches the label "irrelevant."

The Puritans, who had such a profound

influence on English and American life in the sixteenth, seventeenth and eighteenth centuries, were a movement of the Holy Spirit for those ages. Puritanism, with its emphasis and personal purity of life, on prayer, on searching the Scriptures and on rectitude in all dealings with others, was a cleansing tide in a very corrupt age.

Its revival today is frowned upon and there are even Christians who see the stand of Australia's Festival of Light against moral pollution as irrelevant.

For a thousand years and more Christians lost sight of our Lord's commission to go and take the gospel to the uttermost parts of the earth. From 1799 onwards, godly men in England banded together in missionary bodies to

remedy this and to obey their Lord's command.

The great modern missionary movement has far from lost its impetus but efforts like the Bangkok Conference on "Salvation Today" are calculated to divert the missionary movement into non-Christian humanitarian works and social activism because the biblical concept of salvation is declared to be no longer relevant.

So the battle for the mind and heart of the Christian is being waged today on a battlefield where a biblical theology is derided and biblical authority is refused.

In the Bible, the touchstone is never relevance. It is always—Is it of God? Is it to his glory? Is it according to his revealed Word? And these things are always relevant.

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