

Mainly About People

PERTH
Rev P. Gibbons has been appointed curate in Fremantle/Beaconsfield from May 9.

Rev R. Hill was commissioned Rector of Nollamara on April 27.

Rev D. Appleby will be commissioned Rector of Whitford on May 4.



Dale Appleby

Canon R. T. Arrantash has been appointed Rector of Kojoonup.

Rev A. J. Smith Rector of Bussellton and Rural Dean of the Blackwood Deanery.

Rev J. Watson was commissioned as Rector of Esperance on April 21.

Rev M. Seymour will be commissioned as rector of Northam at the end of May.

MELBOURNE
Rev D. McDougall from Rushworth has been appointed vicar St John's Cranbourne. Induction July 7.

Rev J. R. Kaine of Belmont has been appointed vicar St Matthew's Mulgrave.

Rev P. T. Hill of St Thomas Werribee has been appointed vicar St David's Doncaster East.

Rev T. H. Banfield formerly of Doncaster East has been appointed to Parish of Cobram, Diocese of Wangaratta.

Rev L. J. Wiggins Senior Resident Master and Assistant Chaplain of Trinity Grammar School has been appointed Director of CEBS as from April 26.

Mr E. W. Mitchell is to be made Deacon on June 20. He will be honorary assistant curate at St Nicholas' Mordialloc.

Rev Canon N. G. Molloy retired as Director of St John's Homes for Boys and Girls as from May 6.

WILLOCHRA
Archdeacon J. E. Meakin has been appointed Rector

Ridley College expansion

It is a fact of life in the church today that a high percentage of those offering for ordination training are married or intend to be married.

Some years ago Ridley College built six flats for married students. Eight years ago it purchased a nearby property to house others. Three years ago it leased an adjoining property for more still. And still there was not room enough!

Recently the lease property next to the one already owned came up for sale so the College felt bound to purchase it. The cost at \$166,500 was less than it might have been had the earlier purchase not been made!

The current Building Appeal being made by the College will provide money

ultimately for the new acquisition; but much more will be needed to construct additional units.

The Deputy Principal, the Rev George Pearson, said: "If we accept the sacrifices made by married students, who train largely at their own expense, the wife usually working to support the husband, it is surely right to ask the church at large to provide convenient accommodation."

He would like to hear from anyone who can help with the purchase — at Ridley College, Parkville 3052.



Married students at Ridley College.

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of St Martin's Whyalla. He will be commissioned on July 23.

SYDNEY

Rev A. Guyer, Rector of Kangaroo Valley has resigned as from June 3.

Rev F. R. A. Warren missionary with the South American Missionary Society resigned from April 30 and has been granted leave of absence to June 30.

CANBERRA AND GOULBURN

Mr Peter Gordon Thompson has been appointed Chancellor for the Diocese. He will be commissioned on August 14.

Rev H. Bates Rector of Yass resigned at the end of March.

LEADERS PRESS FOR GOVT AID

From page 4

Minister or the Treasurer. It is further suggested that local meetings be called and delegations visit the local Member of Parliament to express concern at the cuts.

The letter makes the point "unless we show our concern now, we can expect the next budget to continue this decline" in the percentage of the Gross National Product given to developing countries as aid. Presently Australia is giving approximately 0.51 per cent GNP in aid, which is far below the United Nations' target of 0.7 per cent GNP by 1980.

The signatories of the letter expressed the hope that at least 8000 letters to the Prime Minister would result from this action — that's about one for each church in Australia.

NAME CHANGE IN NSW

On the last day of sittings of the NSW state parliament before it rose for the May 1 state election, the parliament passed an act changing the name of the Church of England in Australia to "Anglican Church of Australia".

Five other state parliaments still have to pass acts to make the change of name legal. The federal parliament also must enact the change.

"Good News for Modern Man" tops 50 million

The symbolic 50 million and 4th Today's English Version New Testament (Good News for Modern Man) will be presented to the Anglican Primate of Australia, the Most Reverend Frank Woods, at a public rally in Melbourne on May 20.

The rally, to mark the 50th annual meeting of the Bible Society in Australia's Commonwealth Council, will be at the Methodist Centre's Main Hall, Little Collins Street, Melbourne, starting at 8 pm.

More than 50 million copies of Good News for Modern Man have been circulated worldwide since its publication in September 1966.

This world record for a paperback was established at the end of 1975. The 50 millionth copy was presented to the Most Reverend F. Donald Coggan, Archbishop of Canterbury and President of the United Bible Societies in New York on January 13.

Good News for Modern Man was prepared by the American Bible Society in the early 1960s in response

Missionary leader to visit Australia



Canon Henry Sutton

NZ STUDY TOUR BY WOODWELL

Archdeacon Frank Woodwell, of Goulburn (NSW), would leave this month for a study tour of New Zealand.

He had been awarded an Anzac Fellowship which will give four months' study, the newspaper said.

The Bishop of Canberra and Goulburn, Bishop C. A. Warren, said Archdeacon Woodwell would examine pastoral care programmes in areas which had used the services of Compton Associates.

He would also examine the ministry to the Maori population.

FORMER SAMS GEN SEC TO PREACH HERE

Canon Henry Sutton, former general secretary of the South American Missionary Society in England, will visit Australia from July 23 to September 11.

The Australian society's general secretary, the Rev Greg Blaxland, said this week that Canon Sutton would begin his Australian visit in Perth and would later speak at clergy gatherings in other capital cities.

He was expected to visit Adelaide, Melbourne, Tasmania, Canberra and Sydney before leaving for South America on September 11.

During his visit here, Canon Sutton would also visit a number of theological colleges and would preach at Sunday cathedral and parish services at various centres.

He would be accompanied by his wife, Olive.

Mr Blaxland said that Canon Sutton had been general secretary of SAMS in England from 1958 to 1974.

There has been 35 SAMS missionaries in the field when he took up that position, and some 130 when he went on to other work 15 years later.

He went on from general secretary to become canon missionary to the society.

Mr Blaxland said that "Harry" Sutton, as he was known affectionately, had thrown himself tirelessly into the work of missionary organisation, often at cost to his own health.

During his final few years as general secretary, Canon Sutton was also adviser to the Archbishop of Canterbury on all Latin American affairs.

"There would be few, if any, in the Anglican Communion who had a better grasp of the Christian position in Latin America and of the Anglican church's contribution there in particular," Mr Blaxland said.

He said Canon Sutton was a speaker in demand throughout England and would be one of the main speakers at the Keswick Convention this year.

He was president-designate of the Evangelical Alliance in the United Kingdom to succeed Dr Raymond Brown.

He was also chairman of the Evangelical Missionary Alliance and a member of the Church of England Evangelical Council of England.

Bible Soc name change

Australia's oldest missionary society, The British and Foreign Bible Society, has changed its name. After 159 years' work in this country the Society has changed its name to The Bible Society in Australia Incorporated.

Only the name has changed, the work is the same.

The Australian Society is one of the last British established Bible Societies to drop the "British and Foreign" title. India and Pakistan changed many years ago, the Bible Society in New Zealand took its new name five years ago, and The Bible Society of Papua New Guinea changed its name last year.

The new name became official at this week's Commonwealth Council meetings at Whitley College in Melbourne. The Commonwealth Council also officially changed at the meetings — its 50th — when it became the General Council of The Bible Society in Australia Incorporated.

The British and Foreign

Church growth seminar to be held at St Ives

Some Churches are Losing Members ...
Some Churches are Stagnant ...
Some Churches are Growing ...
Have You Wondered Why?

Dr Win Arn from the Institute of Church Growth will be conducting a Seminar for Rectors (and Curates) and laymen especially for Anglican Parishes over the Queen's Birthday weekend at the St Ives parish.

Seminar I:
Sunday, June 13, 3.00-6.00 pm.

Seminar II:
Monday, June 14, 3.00-6.00 pm, 6.45-9.45 pm.

Each session builds on the other and attendance at all sessions is necessary.

Bishop Dain encourages participation ... "I am happy" to commend this Seminar on Church Growth to be conducted by Dr Win Arn and would warmly encourage the participation of both clergy and lay leaders.

The strengthening of Parish life in worship, witness and service is the most significant meaningful method of preparation for Mr Billy Graham's Crusade in 1979.

The Rev Harry Goodhead, Rector of St Stephen's Coorparoo, Brisbane ...

"Last year a Church Growth Seminar was held in my parish church. I very warmly

Bible Society began in England in 1804 and was the first Bible Society. There are now 57 Bible Societies and 37 National Offices working in 160 countries and territories, all with the same aim of taking the Word of God to every person in his own language and at a price he can afford.

These Bible Societies are joined in the world fellowship of the United Bible Societies which was founded in 1947. The Australian Society was a foundation member of the United Bible Societies.

A small committee headed by Mr James Cameron, MLA, former Speaker of the Legislative Assembly in NSW, has been formed to co-ordinate planning for this.

At the dinner, apologies were received from the Governor of NSW, the Premier, Mr Neville Wran, and the Leader of the Opposition, Sir Eric Willis. Messages of warm support were sent by Government Ministers and other community leaders.

The proposal to renew the call to the nation follows a similar call in the United Kingdom last year by the

comment your attendance and urge Rectors with a group of lay leaders from each parish to participate. The insights provided by this Seminar are very valuable and we cannot ignore them."

All enquiries to Church Office, Christ Church, St Ives (449 6769).

Dr Win Arn.

Mr and Mrs Milton Morris

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PRICE 20 CENTS

400 at dinner to launch new campaign

A former State minister, Mr Milton Morris, last week called on concerned citizens to support the Call to the Nation campaign at a dinner at the Wentworth Hotel.

Speaking to an audience of over 400 invited guests, Mr Morris outlined the ideas behind the renewal of the call to the nation which took place twenty-five years ago.

On that occasion a number of prominent jurists, including the Chief Justices from five States, the Anglican Primate, the Roman Catholic Archbishop of Sydney, Service Chiefs and others published a document which called on the people of Australia to uphold absolute moral values and defend the community from divisive and corrupting influences.

That first call received widespread support from political, union and professional leaders and had a significant impact in the media and across the nation.

It was announced at the dinner that a similar call be made later this year in conjunction with the visit to Australia by Mr Malcolm Muggeridge.

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length and breadth of Australia. Last year the Archbishop of Canterbury launched a campaign to stop, what he called, 'Britain's drift toward chaos'. He said that moral and spiritual issues were at stake, and so they are in this country.

There is a great obsession in many parts of the world, with selfishness and greed. This obsession seems to abound.

"In the last 'Call' in 1951, as I recall the situation, there was no real division in our Nation. In recent years, unhappily, there have been

Christ Church Cathedral, near the harbour area of Darwin, was one of those extensively damaged during Cyclone Tracy's devastation on Christmas Day, 1974.

Saturday, May 29, 1976, a time capsule was set in the wall of the new building's narthex (foyer) by the wife of the Australian Prime Minister, Mrs Tammy Fraser.

(Prime Minister Malcolm Fraser was to have taken part, but was too ill upon his arrival in Darwin for any of his appointments.)

Over 300 attended the service, including representatives from the other churches in the area.

The Capsule itself, in typical Northern Territory style, was actually a snake preserving jar from the Museum!

The contents included a tape recording of Bishop Mason's enthronement service, photographs of the same service and a copy of the Bishop's Consecration Certificate.

"The tape would assist in showing people in years to come, something of the sounds of an age, as well as viewing items from that period," explained Mr Peter Spillet, President of the Historical Society, as well as Parish councillor and member of the Cathedral Building Committee.

Copies of the local newspaper, together with a copy of the newspaper found in the original Time Capsule, dated 18 November 1902, were also enclosed. The first Capsule was found under the original Foundation Stone after the Cyclone.

Photos of the first Synodmen; a pictorial history of Cyclone Tracy's visit; a tape recording of the Rector reading the latest Parish Annual Report; copies of the original Parish Report from the former Capsule and the First Annual Report of the

Divisions in the political and industrial areas in recent times have divided families and communities to the extent that sectional interests often take precedence over considerations of the national good.

Like civilisations before us, affluence has brought softness. The will to work, the willingness to share and the desire to serve have generally been replaced by a passion for pleasure and the pursuit of material things.

Moore College Library

AUSTRALIAN CHURCH RECORD, JUNE 10, 1976 — 1

NZ ANGLICANS DECIDE ON WOMEN'S ORDINATION

New Zealand has joined Hong Kong and Canada in officially opening the Anglican priesthood to women.

A Bill amending the constitution of the Church of the Province of New Zealand to make women eligible for ordination was passed by the General Synod, which met recently in Nelson, with much more than the required two-thirds majority. The voting was: Bishops, 6-1; Clergy, 17-5; Laity, 23-2.

In presenting the motion on the Bill, Professor John Morton of Auckland said that the Church had to be alive to new possibilities and to the realities of what women could offer within the Body of Christ.

The Bishop of Dunedin (the Right Rev P. W. Mann) said he believed the Bill had the necessary strong backing

of the Anglican Church in New Zealand.

A Bill allowing the ordination of women was in fact passed by the New Zealand General Synod two years ago, but was remitted to the dioceses again before the final decision made at this year's General Synod.

Opposing the move, the Bishop of Nelson (the Right Rev Peter Sutton) said that the Scriptures and the practice of both Jesus and the Church indicated that "we are not justified in going this way"; and Canon R. H. Rangihū said he could not support the motion on behalf of the Maori people, among whose tribes there was still often no place for women to speak.

Church Times

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EDITORIAL

In view of these trends which are all too obvious the time is right for all Australians to embrace attitudes that uphold those absolute moral principals which express such virtues as love, fidelity, purity, humility, kindness and diligence.

Of course only the grace of God, through Christ can enable an individual or nation to fulfil these virtues and therefore what is really needed is a spiritual revival.

It may be that through an increased awareness of the things related to the Call to the Nation there will also be an increased acceptance of the faith that gives such virtues their validity.

NOTES & COMMENTS

Legalised casinos

So Mr Wran plans to introduce legalised casinos. It appears his promise that a State Labor Government would not introduce a wave of permissive legislation applied only to the first three weeks of his administration. Pity that he didn't tell the people of NSW that is what he meant.

This proposal has provoked predictable and responsible reactions from Protestant church leaders. People like Bishop John Reid, Dean Lance Shilton, the Rev Alan Walker and Rev Robert Smith of the NSW Council of Churches all have been quick to point out the deplorable nature and the serious results likely to follow from this decision. Incidentally the silence of the Australian Council of Churches on this significant social question is deafening.

The clear statements of Protestant church leaders contrast sharply with the timid and acquiescent attitude of some Roman Catholic spokesmen. It is difficult to avoid the suspicion that the Roman Catholic church is muted in its condemnation of gambling, because so many churches of that denomination derive their income from gambling games such as housie. The Roman Catholic church has devalued itself as a moral voice in the community, through its attitude to this question. The political ramifications of their acquiescence could be significant in view of the large number of Roman Catholics in the Caucus and Cabinet.

The whole question of legalised casinos opens the door on the sorry record of the previous Liberal Government which tolerated the illegal casinos even though they had the means to make life difficult for them, if not completely stamp them out. Now, under Mr Wran, the persistent, well organised criminal interests are to be rewarded for their law breaking by the possibility of being legalised. It seems the law is an instrument relative only to the willingness of the police and governments to enforce it.

To Christians, whose moral sense is governed by God's word, the question of the morality of gambling is easily resolved. Since gambling is based on greed as its motivating principle, and operated through mechanisms that exploit the weak and the foolish and gives profit to some at their expense, it clearly contravenes not only the tenth commandment, but also the omnibus command, underlined by Jesus and the apostles, to love your neighbour. Added to this there is the argument based on the real harm that gambling in all its forms produces in the lives of those who participate.

Christians concerned at this proposal should immediately notify their local members of parliament and write to the premier to register their disapproval.

They should also be in prayer that this evil intention be overruled by God. They should give tangible support to the campaign to be mounted against the casinos.

This could well be a test case as far as the government is concerned. If it gets off lightly on this one, there is no reason to think the government will not break its undertakings on other moral issues as well.

What Mr Wran said . . .

This is a transcript from an interview broadcast on 2CH Sunday, April 25. The interview was between Rev Campbell Egan and Mr Neville Wran.

Rev Campbell Egan: "Mr Wran, if you are elected to office next Saturday, your Treasurer will be anxious to lay his hands on as much money as possible because taxes are coming off and costs are going up. What would your Government do so far as gambling is concerned? Isn't this a very easy source of revenue for such a Government? Would you commit yourself to establishing a Casino or any other gambling facility?"

Mr Wran: "No, my general attitude at the moment is that there is an adequate proliferation of gambling outlets at the moment. I am not anxious to create more outlets. I think if people want to gamble there is sufficient facilities in the race courses and the TAB and the poker machines. You name it we seem to have all the facilities available for gambling in New South Wales and I am not disposed as presently advised, and I don't think I will be changing my mind very quickly to create more outlets. Certainly I don't have in mind to establish a Casino — a huge legal Casino — in Sydney."

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In an appeal to the Philippians to "practical faith", St Paul, in addition to urging them to "stand fast in the Lord", begged to them to be "big-hearted in their relationships both inside and outside the

'STAND FIRM' SAYS PAUL Relationships need 'big-heartedness'

We come now to the concluding article in our study of St Paul's letter to the church at Philippi.

Encouragement to Unity, v 1-3: Paul begins by urging his readers to "Stand fast in the Lord". This seems to sum up the exhortation of the apostle in the previous chapter.

After pointing out the blessings of justification in knowing Christ in the power of His resurrection and the fellowship of His sufferings, he goes on to encourage the church to live as a colony of heaven — living in expectation of a great royal visit.

(3:20-21) This is the basis, the solid rock on which Paul encourages his readers whom he describes as his joy and his crown, "to stand firm".

Such a practical faith in a returning Lord means that Christians need to constantly take stock of the state of personal relationships within the church.

Two women in the church at Philippi had had disagreement and Paul encourages them to be at one.

Encouragement to joy, peace, and prayer, v 4-9

The next obvious outcome of this attitude of expectancy to the coming of Christ means that the Christians are encouraged to constantly rejoice in Jesus.

This is perhaps one of the most significant paragraphs in the whole letter.



The Rev John Turner

For people who lived in a situation where they were plagued by doubt and fear, this was no empty phrase but rather an appeal to practical faith.

Such people should be big-hearted in their relationships both inside and outside the church and most important of all Paul warns them against unnecessary anxiety, just as Jesus warned His disciples in the sermon on the mount.

The antithesis of anxiety will always be prayer. The secret of not worrying lies in casting our cares constantly on the one who cares for us.

Such prayer and supplication will mean that we shall experience the power of the peace of God.

The thought underlying the apostle's expression is that of a garrison surrounding a city to keep and protect it.

So the Christian who prays will be guarded from anxiety by the peace of God.

church". This matter is discussed here by the Rev John Turner, General Secretary of the Church Missionary Society, NSW, in his sixth and concluding article on Philippians. This final study is from Chapter 4.

Encouragement to purity, v 5-8

In a world of permissiveness, perhaps even worse than our own the apostle urges his readers to purity of thought which in turn will lead to purity of action.

These verses continue to describe the life of prayer and peace and again Paul urges his readers to follow the example of his own life and teaching.

Gratitude for the Philippians' continued generosity, v 10-20

The writer is more than grateful for the ongoing practical help of the Philippians church.

Because of his concentration on the really important things — and the invisible and eternal — Paul knows the secret of contentment in any and every circumstance.

He describes his own detachment from circumstances. He knows what it is to be abased because he follows the example of Christ. (cf 2:8)

This attitude of acceptance of circumstances does not come to a man through a mechanical self-discipline or fixed resolution such as the Stoic may have practised.

It rests rather on Paul's personal union with his Lord. This theme constantly recurs in the apostle's writings.

Despite this over-riding faith in God's provision, Paul is more than willing to accept with gratitude the gifts of his Philippians friends.

It not only gives him pleasure as he recalls his ministry in this first city in Europe which he visited but he is also gladdened by the blessing which would come to the Philippians as a result of their generosity.

He goes on to remind them that as God has provided for his needs, so he too will provide for theirs. The Lord is no man's debtor.

Final Greetings, v 21-23

Like most of Paul's letters, this one ends with a personal warm-hearted farewell to his friends and so the epistle of joy draws to a close.

Here into the life of a man for whom living was Christ and Christ alone.

In that Christ he found not only the righteousness in which a man might stand before God, but also the example of genuine humility — and above all the power to do all things in Jesus' strength.

"ONE PEOPLE AND ONE NATION"

• From page 1

divisions. Some have been deliberately aggravated for political and for other reasons.

"This meeting of civic and community leaders, organised by the Festival of Light Committee in this State is, I put to you, the cohesive factor because, as Fred Nile has said, we are a positive body. We're pro-life; we're pro-family; we're pro-God; we're pro-love; we're pro-peace. Despite what our opponents may say about us, we provide the unifying force in the community, which our Call talks about and which is so necessary in this Nation of Australia today.

"There is no room for division. We are one people and one Nation and we work together in peace, as a great Nation, that we believe we are.



Mr Milton Morris addressing the audience at Wentworth Hotel.

"We can reaffirm our faith in this Call; our faith in absolute moral standards; our faith in the upholding of the family-unit of family life and let us pass on the great heritage that is our's, on to our children.

"The individual is worthwhile and our call tonight goes out in this vein to all Australians. The worthwhileness of the individual! The original 'Call' was an individual to restore the moral order, without which, of course, there can be no order at all in human affairs.

"It was a Call to check our moral standards. Not by reference to what is convenient or to what may be popular, but to what is eternally right and to what is unchanging.

"We seek here tonight, with God's help, to renew what is corrupted and to restore what is lacking. If enough people do that, if enough people realise how much the community needs what each other can give to it, then we face, with confidence, the future into which our children go, because we have tried to shape it for them.

"The Call is a personal one too. To you, to me, to every Australian. It charges us to make a new effort to build up moral standards in our families; in our personal and business relationships; in our trade unions; in our professional groups; in our clubs and societies. This means, ladies and gentlemen, ourselves! Not advising somebody else to do it for us; somebody else to do what we are not prepared to do ourselves.

"This Call, that we are launching here tonight in Sydney, appeals to thoughts and to emotions which are deepest in us. It's not a question of moralising. It is a practical suggestion as to how we can meet the grave problems confronting us and to overcome them. And that's what the Call is all about.

"As you've heard tonight, as we go through this year there will be great events taking place later in this year. The Festival of Light, the Advisory Committee of which I'm privileged to be chairman, has had wonderful support from the

community at large. Two years ago we had 35,000 people in Hyde Park, in one of the greatest demonstrations in Sydney in 40 years. There may be twice that many in October. This is a stand for decency that we are taking and that you, by your presence, are taking here tonight.

"You'll get behind us we know and we hope that we'll have your full support, both your financial support and also your practical support in every way that you can give it, as this year unfolds and as we come up to the great climax meetings later in the year.

"Thank you for coming. Without your support, some of you have come a long way to be here tonight, and without this support, without giving us a roomful of people, this is a great thrill to us to come into this room and see it filled almost to capacity, and you'll continue to give us this support.

"God bless every one of you and thank you for what you're doing for this great cause."

'ENERGISING CHURCHMEN FOR POLITICS'

There is a creative inter-relationship between political and religious affairs.

To those who say, in Rudyard Kipling style, that what is political is political, and what is spiritual is spiritual and never the twain shall meet, I say that the two are inextricably interwoven.

Our civilisation, which from its very origins rested upon Christian foundations, enlarged and expanded as Christianity enlarged and expanded.

Today I sense that our civilisation is contracting and withdrawing in parallel with Christianity as it contracts and withdraws.

Nothing more amply demonstrates the inter-relationship between these two spheres.

This doesn't mean that a cleric should divide his congregation by making controversial pronouncements upon complex political issues.

But there does seem to be a duty cast upon all arms of the church to fuel and energise members of their congregations to go forth into all segments of the political arena, and there to make their own positive contributions to political affairs.

Likewise, it is imperative that clerics should seek to establish close ties and continuing contacts with the participants in the political arena.

By so doing, they can ensure that, from whatever standpoint those participants approach issues, they do so spiritually motivated rather than materialistically motivated.

There was a time when political issues were overwhelmingly bread-and-butter or socio-economic ones.

This was because there was then a towering — some would say monolithic — Christian consensus within society regarding moralistic issues.

But with the decay of that consensus and with the

advent of the permissive society and the politics of pluralism, moralistic issues have come pushing their way forward into the front-of-stage spotlight.

I don't accept for one moment that Christians should sit passively by and accept the decay of that consensus, resigning ourselves to the fashionable modern viewpoint that we are a pluralistic society within which diverse sub-cultures, each with their own values and codes of conduct, contend against each other.

I believe we should strive to renew the old Christian consensus.

There is, in my view, nothing in history anywhere which indicates that the so-called pluralistic society has any real survival power.

I believe that it is the galvanic force given to societies by some all-pervading moral and spiritual consensus which supplies them with on-going force and survival capacity.

The recurring Christian suspicion of politics as a tainted area which would dirty their hands if they had too much contact with it, must be put aside.

When Christians become so high-minded that they feel compelled to stand aside from the thrust-and-parry of politics they do no more than ensure that the objectives for which people in politics contend are handed on a silver salver to people of lower motivation.

The challenges facing us have never been greater than they are today.

At this stage, the individual everywhere is demoralised.

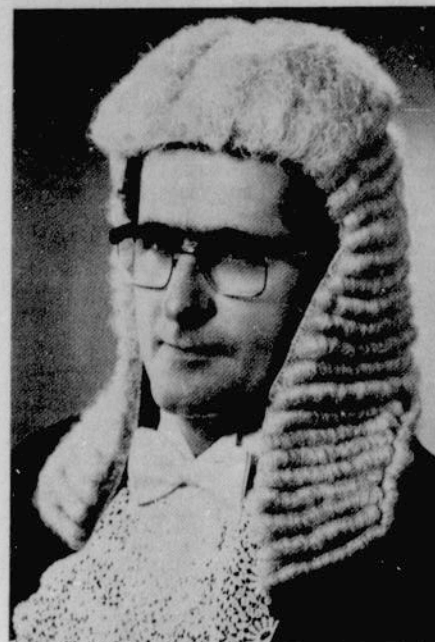
Spiritual, political affairs 'interwoven' says former NSW Parliament Speaker

This is from an address by the former Speaker of the NSW Legislative Assembly, Mr Jim Cameron, MLA, to the General Assembly of the Presbyterian Church of NSW, in the Assembly Hall, Margaret Street, Sydney, on May 13.

In the address entitled "Energising churchmen for political participation", Mr Cameron reviewed the relationship between church and politics.

He said later that the address to the Assembly by the Speaker of the NSW Parliament was one of the very rare occasions in the history of that official church body that non-members had been invited to publicly participate in that way.

Mr Cameron is now Shadow Attorney-General for the NSW Liberal Party Opposition since the change of government in that State.



Mr Jim Cameron, MLA, former Speaker of the NSW Legislative Assembly.

I recognised throughout those times that I was putting a viewpoint which it was thoroughly possible for other Christians strongly to disagree, no less than it was possible for others enthusiastically to support.

I would expect another Christian within the political arena putting a point of view, hostile to my own on the same issues but with equal spiritual commitment, to enjoy corresponding support from other Christians of like mind to him.

In putting those viewpoints, I was aware at times that I was dividing my own party branches as well as members of my own church.

Because I felt strongly about these issues, I even reached a stage at which it was feared that I was putting my party pre-selection in jeopardy.

There are those of a cynical turn of mind who say that I was made Speaker purely and simply to ensure that I was neutralised on those issues.

However that may be, I can assure you that, mixed though my feelings are about my impending release from the Speakership, in some respects I feel like a battle-scarred old bull in the bull-fight arena, pawing the sand with enthusiasm at the scent of his restored freedom and awaiting with zest the picares of the picadors.

Pittwater House to run school

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The School since 1918, the School Council unanimously recommended to the Synod that they should invite the Pittwater House Grammar Schools Limited to undertake the direction of the School in the future years.

Under the lease agreement which has been entered into with Pittwater House (which is a non-profit making company, established for educational purposes) the Church relationship of the School will be maintained through the appointment of a Chaplain, the attendance by the girls at the Cathedral, and by the appointment of the Headmistress with the concurrence of the Bishop.

The Bishop of Newcastle said that this step has been given careful consideration and advice has been considered from leading educationalists in New South Wales.

The Bishop expresses confidence that at a time when educational administration is a highly specialised field that the leadership of Mr Morgan in the life of the Grammar School will allow the continuance of the excellent tradition of the past and prepare the way for new and exciting developments in the future.

Whenever Christ does come again, it will be a sudden event.

— J. C. Ryle.

MEDIA TRAINING

The Church of England Media Committee of the Wollongong Region has invited a selected group of people (including some invited from other denominations) to attend a training session for the Epilogue programme on WIN 4 TV.

Auditions of several people have been held over recent weeks and a selection made in consultation with the production staff of WIN 4 who awarded grades to each. (The Bishop was given the highest rating, 29 out of 30 for over-all proficiency of TV presentation!)

Lectures at the training session will be given on script writing and preparation of talks and the lecturer will be Mr Clifford Warne who . . . started out as a breakfast announcer in 1948 on an Inverell radio station — ran the Capital Fortune Show on Channel 7 for 13½ years, longest running show of the time) — has made a close study of entertainment through magic and puppetry — has taken a course in TV production in New York (at the time that TV was starting in Australia) — is at present Director of the C. of E. Television Society which supplies programmes to 25 TV stations around Australia — leaves in July to make films in the Middle East, Rome and London for the Australian Institute of Archaeology.

(The Church of England takes the Epilogue each Monday and Tuesday evening and aims for a professional standard in its presentation.)

DARWIN CATHEDRAL

• From page 1
Darwin Reconstruction Committee, responsible for rebuilding Darwin these days, completed the contents' list.

26th June will be the date when the Archbishop of Brisbane, the Most Rev Felix R. Arnott, MA, ThD, MACE, officially launches Ramon Williams

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T. J. BLANE,
Chief Executive Officer

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TGP 426

Proposed church ordinance: "No change in concept of membership"

The Rev F. G. Hanson ("Record", April 29) draws attention to the draft ordinances proposed for consideration at next Synod and claims that the ordinance "proposes important changes in the concept of church membership".

In fact, however, the ordinance does not have the effects Mr Hanson claims.

The draft ordinance does not legislate directly about "church membership" or membership of a congregation or of a church.

It only changes the method of becoming a "parishioner" for the purposes of the Sydney Church Ordinance.

Under the present law a "parishioner" is a "member of the Church of England who has usually during three months within the period of 12 months ... attended Divine Service in a church of the parish".

Such a parishioner is for the purposes of the Sydney Church Ordinance one who is entitled to take part in vestry meetings and to stand for office (church committee, parish council or church warden).

It seems to me that Mr Hanson's letter has confused "member of the congregation" with this rather special and limited meaning of "parishioner" for the purposes of the Sydney Church Ordinance.

It is important that the ordinance be treated separately from the report and be studied on its own merits.

The report is not directly being put into law.

Legislation cannot go as far as the ideals and aims concerning "congregational" or "church membership" which are outlined in the report.

The draft ordinance is legislation of a very limited character dealing with vestry meetings and offices in the church.

Nevertheless such legislation should help to encourage and teach commitment and responsibility in

one limited area which may deepen and strengthen congregational life in other areas.

I would now like to deal with the particular matters which Mr Hanson raised in his letter concerning the ordinance:

• It is not correct to say that "an application must be completed to be a member of a congregation".

The application involved is only for the purposes of being a parishioner for attending and voting at vestry meetings and for holding office.

• Membership of the congregation is not determined by age or frequency of attendance at church.

These qualifications are only relevant to determine whether one is a parishioner entitled to vote at vestry meetings and such qualifications are already in the Sydney Church Ordinance.

• Aged or infirm persons will be no less entitled to attend vestry meetings than they are under the present Sydney Church Ordinance which requires that all who attend must sign a declaration to say amongst other things that they have attended divine service.

The draft ordinance does not exclude them as members of the congregation.

• The same comment as applies to the elderly and the infirm could be applied to those under 18 years.

They are obviously not excluded from taking their part as members of congregations but they are at present excluded from vestry meetings.

Nevertheless, so that they can be included on the roll for pastoral purposes, an amendment to the ordinance could very easily be made so

LETTERS

that there be no age limitation to be a parishioner, although only those aged 18 years and upwards could vote at vestry meetings.

Similarly those unable to actually attend services through age or infirmity could also be included on the roll at their request, although they may not be able to have voting rights at vestry meetings.

Such persons do not have such voting rights at present unless they are able to sign the required declaration.

These are matters which can be dealt with by amendment of the ordinance at Synod if thought desirable.

• It is true that the minister and the church warden will be required to administer the ordinance.

It is not true to say that they will be "required" to remove non-attenders without being permitted "pastoral discretion".

The ordinance deliberately says (regulation 10, page 5) that they "may in their discretion remove the name ...".

In drafting the ordinance, it was suggested at one stage that a provision should be inserted requiring prior pastoral counselling before removal of a name where appropriate.

It was, however, rightly thought that such a provision would be a legalism rather than a pastoral sense of the clergyman.

There will be cases where pastoral discretion and care will be needed and we hope it is not too optimistic to assume that this will be exercised without the necessity of it being spelt out in the form of an ordinance.

I and many others look forward to the ordinance being debated and passed in some form at the next Synod.

The details and technical procedures can be amended if thought fit, so long as the basic principles are retained. It will be a small step and a modest change worth making in the interests of a more effective congregational life.

GERALD CHRISTMAS,
Clontarf, NSW.

An open letter on clergy superannuation

Sir,
This will be greeted as radical, but a desperate situation calls for a drastic remedy.

Being one experiencing the gross inadequacy of an actuarial superannuation fund — albeit much more ample than that of the diocese — I am concerned re the prospect for our clergy.

A (bank) superannuation fund, for others than high executives, is almost futile as a livelihood for a retired couple if not supported by part-time employment for the 60-70s; hence the government SS pension which, for a couple, usually exceeds the private pension. The two combined falls far short of the Average National Wage; which one may take as an adequacy (?).

The present, and prospective clergy pension appears much less adequate, realising on current values, only some 20% of its original intention; thus imposing very real hardship on cultured

couples, frequently lacking ownership of a home and being the least employable.

The Proposed Remedy: To freeze the present superannuation fund, applying the income from investments to subsidise clergy's contributions under the following replacement scheme.

Future contributions to be made as at present by clergy and parishes, to be on a variable basis relative to the current cost of living; or annual adjustment. The annual levy to equate the total requisite to pay to the currently retired a pension calculated as hereunder and capitalised on only a short-term investment basis pending distribution.

Pensions to individual clergy to be calculated as the difference between the Social Security pension for a couple (regardless of any private means) and threequarters of the annual publication of the Average National Wage. Such will be paid from the aforesaid current accumulation from the levy.

Money, at present hardly contributed (in many cases) for long-term benefit under the present fund becomes, despite accretion, of so much less value by the time it is called upon, ie less than 20% in our present instance. This is the second pronounced surge of inflation in one lifetime.

The above proposal appears to me to be an effective way to keep our retired clerical brethren abreast of ever current inflation and obviate the gnawing apprehension it must entail.

The church, being unique in its perpetuity, so will be such provision for its aged clergy and their dependants.

SELWYN M. GOARD,
Willoughby.

Victimless crimes

Sir,
I am writing concerning your editorial of 27 May.

Amendment of laws to preclude prosecutions in certain situations does not prevent legislation which deals with such cases by means other than prosecution.

The law should not be considered as just an enforcing device. It is important to observe and urge its use to help and enable the development of desirable societal life other than by punitive means.

ROSS PFENNIGWERTH,
Elizabeth Bay.

"Well, I would like to ask you: 'What is sound doctrine?' We have long discussions on the Second Coming, on the atoning work of Christ, on the church, the Holy Spirit etc, etc."

"But what about the love and humility and brokenness? These usually go into a separate category."

"But I want to tell you that if your doctrine does not include love and humility and brokenness, then your doctrine is not sound."

From an article in "Christian Challenge" (a devotional magazine) by George Verwer, a leader of an organisation engaged in Gospel literature distribution in India.

Armidale Synod looks at mutual ministry

The Third Session of the 35th Armidale Diocesan Synod met in Armidale from 5th May.

The Synod was notable as the last Synod when the former Bishop, Rt Rev R. C. Kerle, presided.

A farewell function was held in the Armidale Town Hall after the final Synod service.

Among the resolutions passed at the Synod was one which called for discussion on mutual ministry.

The resolution read: "That this Synod request the Clergy and lay leaders of the Diocese to discuss the following four proposals:

1. That in the Dioceses we formally recognise that mutual ministry is the only valid form of ministry in the Church and actively encourage its development.

2. That in the Diocese we give a high priority to the development of teaching

ministries in the following areas: (a) Church services and larger gatherings (preaching method); (b) Smaller units and gatherings (group bible study discussion method); (c) Person to person situations (counselling method).

3. That in the Diocese we take steps to extend the role of the pastor-teacher to include all those who in an on-going ministry of caring and teaching in smaller groups, eg (a) Home bible studies; (b) House Churches; (c) Small country congregations.

4. That in the Diocese we encourage the Parish leadership to provide small pastoral care-learning groupings to care for members and to equip them for service in everyday life.

"Furthermore, that this Synod request those groups and bodies that discuss these proposals to forward the results of them to the Board of Christian Education so that a report can be made to the next session of Synod."

Mystery on 1902 time capsule

The recovery of a "time capsule" from the ruins of the Anglican Christ Church Cathedral, Darwin, has raised a few puzzles.

A glass bottle containing two copies of the "Northern Territory Times and Gazette" and a copy of the first parish annual report were retrieved from beneath the foundation stone — laid by Mr Justice Dashwood on July 12, 1902 — during excavation work this month.

A July 11, 1902, "NT Times and Gazette" found in the bottle contains a puzzling statement.

It says clearly that only one newspaper, the annual report and a card were placed in the bottle and sealed beneath the foundation stone.

How a July 18, 1902 edition of the paper — six days after the stone was laid — also got into the bottle is puzzling church officials.

Another mystery is that there was no card inside the bottle. According to the old newspaper, the card had the words "To the glory of God. Laid by Mr Justice Dashwood, July 12th AD 1902."

The paper goes on to say the card was signed by Gilbert White, Bishop of Carpentaria; H. P. Gocher Rector; F. I. H. Finnis and W. C. Langdon, Wardens.

— Australian Baptist

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ON & OFF THE RECORD

BY DAVID HEWETSON

"Laborare est orare" — to work is to pray — said the Benedictines. But others have arisen who say that work is the way some men pray on others. And still others have said that work itself — or at least our intense preoccupation with it — is the real enemy.

The work ethic is often associated with the United States of America. A Time Magazine essay of October 1972 claimed that the ethic is rooted in Puritan piety, immigrant ambition and the success ethic, and that it was strengthened by the trauma of the depression and wartime patriotism.

How is it now? Is it just as strong? Or is work going out of fashion? Will automation make it a thing of the past? The part that work will play in our lives is certainly part of the great debate these days concerning the appropriate life-style for our times.

On one side are those who see it as the virtue, supremely good in itself apart from the part it plays in society. On this side also are those addicted to it, using it as a substitute for the effort of finding a more essential meaning in life, and possibly destroying all their relationships — including that of their families — in the process. Some "burned out" by running on the spot, go

through a radical about face in their middle years as affluence allows them to switch from hard labour to liesure and pleasure.

GRINDSTONE NOSE

On the other side, heavily influenced by the alternate culture, and mostly rather youthful, are those who opt out of the rat-race often seeking satisfaction in a return to the rural scene and to nature. Perhaps the rat-race has come to meet them too early.

From being "out there" in the workaday world it has come "inside" to the school system keeping youthful noses rammed down hard on the academic grindstone with more to follow at University. And then there is laziness to which some flesh is heir as other flesh is heir to "workaholicism". Opting out certainly looks a lot nicer and even nobler than the drudgery of their success-haunted parents.

How Christian is work? How much work is Christian? Or what kind of work is? Some societies such as those of the hunter or subsistence farmer kept work firmly in its place; it provides enough food to sustain life, and for the rest there was music, dancing, conversation and some warfare. To the Greeks economic work was degrading, fit only for slaves and helots certainly not the pursuit of the man of mind and spirit.

All paid employments absorb and degrade the mind," said Aristotle.

Concept of team ministry at All Saints, Greensborough

Twelve years ago, an old church hall and vicarage stood among some scrubby gum trees on a three-acre plot in the centre of largely rural Greensborough.

The buildings were all weatherboard, up to 85 years old and showing it.

The bell swung from a convenient fork in a tree. The annual district Goat Show was held in the church grounds and across the valley was a large stud farm.

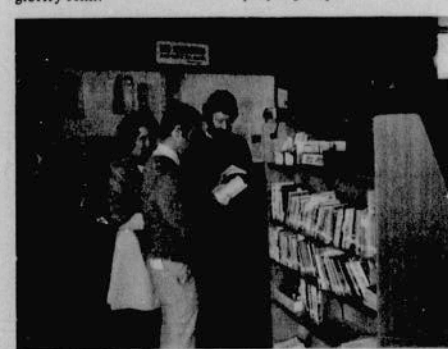
That year, a bush fire swept across the river, railway line and road, and was only stopped when some fences had burned just down the unmade road.

The same year, 16 new shops were built and were rapidly followed by the present large commercial development.

This includes two large supermarkets and envisages a regional shopping development.

One of the supermarkets was built on half of our church land enabling, nine years ago, the opening of a modern complex of buildings and a new vicarage.

God has been gracious in providing a modern and well-equipped church with halls and ancillary rooms. It is now our aim to use them to glorify Him.



Members of the congregation of All Saints, Greensborough, look at some of the books available at the church library.

GOOD NEWS FOR JWS

A unique gospel newspaper to give to Jehovah's Witnesses, or anyone troubled by Watchtower doctrine. Moving testimonies of three couples recently born again to a living faith in the Lord Jesus Christ out of years of JW darkness.

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DOLE BLUDGERS VERSES WORKAHOLICS

Karl Marx turned that line of thinking upside down: economic work was made the centre of history, the Worker its great Hero. Perhaps Marx only spoke up for the dedication of Mammon which had already been established by the new Capitalist Society; all he contested was the ownership of it.

WORKING FOR THE WORKER

The Christian man will see himself as God's custodian of good Planet Earth. He will see himself as the handiwork of the Great Worker who built the earth (and maybe countless other worlds beside). The incarnation reinforces the concept of the usefulness and value of that done in the body; toil bears the fingerprints of the Carpenter's hands.

The Christian man will seek the enablement of God's Spirit in the task that he finds to do whether technical (Exodus 32:2-11) or administrative (Isaiah 22:30). He will make no false distinctions between "high" work or "low" for his question re work is not what is done but why and he will finally believe that the higher a man's office in the worldly sense the greater his responsibility to serve others; he will remember that the Greatest of All has been the Servant of all. His work is his investment of himself and his abilities in the service of God, his "logical worship" (Romans 12:1, 2).

• To page 6



All Saints Church of England, Greensborough, in the Diocese of Melbourne.

CHURCHES on the move



Their latest venture is an all-day chain of prayer daily from 5.30 am to 11 pm during which individuals set aside a 15-minute period for prayer wherever they are.

Each commission is responsible for recruiting its own team of workers from among parishioners, many of whom serve under more than one commission.

function as sub-committees of the vestry which is represented on them all. They meet monthly; the vestry quarterly.

There are still some gaps to be filled but prayer life is developing. Education and literature has an obvious function



The spire of All Saints stands out in this view of the church.

The scheme is not without its problems, but it works, especially in developing a wider grasp of what the church is all about.

We believe Christ's church to be the most wonderful phenomenon this world ever has or ever will know, other than her Lord, for whom she lives and yearns.

All the above has led to a concept of team ministry in order to head up the functions of the various commissions.

In this, we are at present feeling our way with three full-time clergy.

This is the choice of the general body of parishioners who, while they rejoice to participate, feel they are unable to give the time to provide adequate leadership.

We expect to add full-time laymen or women as time passes.

We believe the team idea to be scriptural and find that the Lord is showing his approval by the very wonderful financial provision which proves adequate annually for

every need. This is more obvious as we have for the past five years always started and ended the year with a nil balance.

Our major missionary interest is in the Church Missionary Society, although support for Worldwide Evangelism Crusade and Wycliffe School of Linguistics runs into four figures.

We shall not be content till we spend at least as much outside the parish as we do locally.

We find the Lord is at work among us in a spirit of love and prayerful concern which makes wonderfully near and personal those He has led us to be involved with, here and elsewhere.

Our one foundation is the Lord as He speaks through His word by His Spirit.

Souls are being born into His kingdom and we rejoice to be involved in an activity because of which, either here or in the wider church, it is true to say that "the Lord adds daily to the church such as are being saved".

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HOUSE OR FLAT REQUIRED: Young Christian couple are looking for accommodation from September. Graham Morrison 663 1445 (H) 61 6491 (B).

TAMWORTH GIRLS' SCHOOL - NEW PRINCIPAL

The Rev Peter Smart takes over as Principal of the Tamworth Church of England Girls' School. Mr Smart's appointment as Principal was confirmed by the Diocesan Synod in Armidale late last month.

Mr Smart said that his aim in taking over the school is to run the school "on a credible Christian basis". The school will cater for boys and girls at the pre-school and primary level.

Mr Smart is planning to establish a Christian Education Institute. This Institute will be not just a school but an institute for adult education. It will start by offering Parent Education courses to provide insight into the behaviour of children, especially the

behaviour of adolescence while at the same time attempting to broaden their knowledge of Christianity.

Mr Smart regards as crucial meaningful dialogue between adults and teenagers. Initially this will be brought about through seminars, lectures and discussion groups and ultimately in residential schools.

"According to 'L' Observatore Romano', the Pope considers the Roman Catholic church should be the guardian of the sacred shrines in Palestine and is determined to have a voice regarding the future of Jerusalem and the holy places."

Christian Challenge



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— Canadian Churchman.

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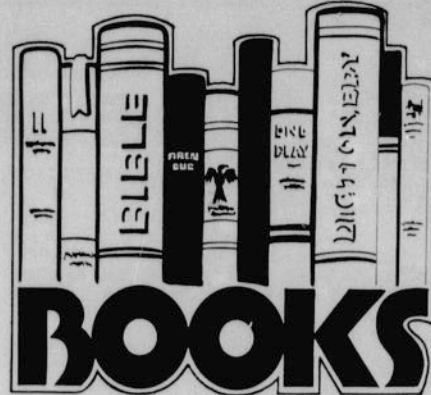
On and off the record

• From page 5

The worker must not make his work his absolute goal. Only God can be that, and after that his brethren. To preserve this order God the Worker has built a rest component into our lives and we neglect it at great peril to ourselves and society. The worker must rest, be "recreated" and refresh himself in his family and with the family of God.

But what of the modern debate that I have already alluded to. Where does the Christian stand in this? And if automation should produce a leisure-orientated society what should our reaction to it be? There has been a frenetic build-up in history from the leisurely hunter through the more occupied farmer to work-driven industrial man. Now automation may push us further round the cycle closer again to where we began.

If Arnold Toynbee is right (and I am bold enough to say he was not, always) then the Christian should have a lot to say to a more leisureed society: "We are moving into a period when it will be more difficult to ignore the truth. In this coming age of mechanisation, atomic power, affluence and leisure, religion will surely come into its own as the one boundless field for freedom and for creativity that is open to the unlimited aspirations of human nature."



Catherine Marshall writes on prayer

"Adventures in Prayer"
By Catherine Marshall
Hodder & Stoughton
Australia
96 pp, \$6.95

In this book Catherine Marshall shares personal prayer discoveries and expands illustrations previously used in articles written for "Guidedposts" magazine. Each chapter is followed by a special prayer as stimulus for personal prayer.

Looking back on times of need she realises that those times stand like mountain peaks instead of valleys of despond because each time she learned something about God and this knowledge she now seeks to share with others in that same basic position of helplessness which she knew before God.

She does not mention in this book adoration, thanksgiving, praise, contemplation or meditation because she feels that down through the centuries writers far more qualified have left classics of instruction in this type of prayer.

Perhaps the criticism could be made that prayer is made here to seem so easy and that many of the difficulties encountered in prayer are not mentioned.

Yet the freshness and excitement with which Catherine Marshall deals with her subject is catching and one realises that here is a book which lives up to the claim on the cover and that it could well "guide you to a more joyous faith". It is a book which would appeal mainly to women and would make an excellent gift.

Joyce Humphreys

Jokes for every occasion

"Punchy Quips and Quotes for Today"
By E. C. McKenzie
Baker, 1975

If you want 93 pages of one or two line jokes this

book is for you. They are clean, sometimes funny, and numerically overwhelming.

Phillip Jensen

Digest on Thessalonian epistles

"I and II Thessalonians"
By Geoffrey B. Wilson
Banner of Truth
1975

The author's aim is set out in the preface as "to simplify and condense the thought of the great commentators on the Epistles for the benefit of a wider circle of readers."

This book is therefore a series of quotes from commentators rather than an original work. The quotes are not sufficiently long to give a taste for the different perspectives of the authors. Rather they are conjoined into the pattern of Mr Wilson's interpretation.

For those who enjoy the Banner and Truth perspective this will be a valuable investment. However, I suspect that a single commentary written from the reformist viewpoint would be a more useful acquisition.

Phillip Jensen

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THE SYDNEY MESSIANIC FELLOWSHIP

cordially invites all interested friends to meet and hear the Reverend S. B. Levinson, Co-Director of Christian Witness to Israel, in England.

Mr Levinson has been a missionary amongst the Jewish people in North Africa, as well as being leader of the Hebrew Christian Alliance in Great Britain.

The meeting will be held in the Newtown Baptist Church, Sydney, on Saturday, 19th June at 3 pm.

(Miss) G. Stargatt
Secretary
Phone Sydney 519 5512

The Graduates' Fellowship (NSW) Annual Lecture, 1976

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A survey of the altering pattern of worldwide evangelism and the different response this demands of the church today.

The Lecture will be given by
DR FRANK GARLICK, MBBS, FRACS
formerly Professor of Surgery at Vellore; seconded to the Union of Evangelical Students of India.

FRIDAY, 25th JUNE, 1976 at 8 pm
in the State Office Block Theatre
Corner of Phillip and Bent Streets, Sydney

This is a free public lecture

DEATH OF WELL KNOWN CHURCHMAN

The Rev Fred Ingoldsby died in Geelong on Sunday, 16th May, after a life of struggle, tragedy and illness. But he died as he had lived, full of usefulness and a persistent and cheerful faith in the Saviour.

Frederick Searle Ingoldsby was born at Fairfield (NSW) on 26th May, 1920. He became a King's Scout but, because of illness, had to leave school early. Nevertheless, he went on to train as a radio technician at the Marconi School of Wireless.

At the outbreak of World War II, he enlisted in the 2nd AIF where he was immediately made a signals sergeant cum platoon commander. Later, he refused a commission that would have taken him from his platoon.

Even after the war, he turned down an attractive offer by the Signals Corps which included communications training in England. By this time, there had come the greater call of the Christian ministry.

Fred Ingoldsby was in the thick of the Battle of El Alamein where the first service of Holy Communion in which he was to participate had a profound effect upon him.

He and others narrowly escaped death during the service when a huge enemy shell exploded only feet away from the disused German gun-bunker where the service was being held and sent shrapnel whining in all directions.

Mr Ingoldsby trained for the ministry at Moore College under Principal T. C. Hammond. He was ordained in Sydney in 1951.

Mr Ingoldsby married Elspeth Irby in the old college chapel. He had met her during a period of treatment at the Concord Repatriation Hospital.

Mr Ingoldsby went out to minister in the NSW parishes of Gerringong, Wentworth Falls and Normanhurst. He was rector of the parishes of Swansea and Claremont in Tasmania between 1959 and 1970.

He served chaplaincies at the Blue Mountains Grammar School (NSW) and the Hutchins School, Hobart. For many years, he was a member of the Church Missionary Society Southern Sub-Committee in Tasmania.

Mr Ingoldsby moved to the mainland to take up what was to be his final service of ministry when, in 1970, he accepted appointment to the position of Bible Society Representative for Geelong and District (Victoria).

At a large service at St Matthew's, East Geelong, last month, the National Secretary of the Bible Society, the Rev J. R. Payne, paid a warm tribute to Mr Ingoldsby's faithful and untiring service to the Society in the Geelong Region. He had built up vast goodwill for the Society in the city itself and in the larger area of Victoria's Western District.

Bishop Gerald Muston who had been ordained with Fred Ingoldsby, represented the archbishop and diocese of Melbourne at the service. The Venerable J. V. Gason and other clergy represented the Geelong ruri-decanal chapter.

The vicar of St Matthew's conducted the service and preached the sermon. The text was from Romans 8:18, "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us."

Mr Ingoldsby is survived by his widow and five children, Jamie, Lyn, Pam (Mrs Vercoe), David and Janet. He is also survived by a large body of friends who will remember Fred Ingoldsby and thank God for his cheerful, courteous, caring and conscientious Christian witness.

The former general secretary of the Union of Evangelical Students of India, Mr P. T. Chandapilla, addressed a meeting of graduates and students of the University of NSW on May 17.

Mr Chandapilla, who held that position in India for 17 years, spoke at the invitation of the university's Student Christian Movement on the subject of: "The true evangelical - the implications for today".

The previous week he spoke at similar gatherings at Melbourne's La Trobe University where students had gathered for an in-depth study of "the position of a number of Asian countries".

That conference was sponsored by the Evangelical Alliance and the Australian Fellowship of Evangelical Students.

Mr Chandapilla's Sydney meeting was chaired by Dr Chris Bellenger, who is chairman of the Sydney area committee of AFES.

The speaker attracted an audience of some 200 graduates and students who asked him many questions after the lecture.

In his address of the subject of "Who is an evangelical?", Mr Chandapilla said: "He is a person who conditions his activities according to the evangel (good news-gospel)."

"He has this good news at the centre of his life. There are three things that any true evangelical will know:

"He knows the true God in Jesus Christ. In Hinduism there are 330 million gods; and there are more than 600 million Indians today. But there is only one true God and the only way of really knowing Him is through Jesus Christ."

"He knows the dynamic authority and reality of Jesus in his life. What is life made



Rev Frederick Levitt, Victorian State Secretary of the Bible Society; J. R. Payne, National Secretary of the Bible Society; and the late Mrs Irene Stanley who was then Hon Secretary of the Bible Society in Geelong, are seen here with the late Rev Fred Ingoldsby.

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ADDRESS BY INDIAN EVANGELICAL LEADER

Former student leader's lecture on role of today's evangelical

Mr Chandapilla during his address to Christian students at the University of NSW.

up of? Tea, clothes, work, the environment in which we live?

"All of these things make up life. And to be an evangelical all of these have to come under the Lordship of Christ."

"We are to be down-to-earth. If we are not down-to-earth we are not evangelical."

"He knows the veracity and sufficiency of the Scriptures."

"As an evangelical, one must hold to the authority, comprehensiveness and sufficiency of the 66 books, and only the 66 books, of the Holy Scriptures."

"We can only know the person of Jesus through the Scriptures. It is not to be an unbalanced 'heavenly theology', but it is to be the intimate knowledge of the person (the God-man) Jesus."

"The implications (of being an evangelical)."

"The evangelical will reflect the knowledge of the

truth and only God to others in the world through worship and service.

"He will live the lifestyle which reflects Jesus. It means walking in His footsteps."

"It is no good if we are trying to walk in the air or in the clouds; we must walk in His footsteps on the earth."

"In Australia you have no time to become poor, you are too busy. Jesus, who was rich became poor ... for our sakes."

"Can we, in everything, have the aim to live the lifestyle that will remind others about Jesus?"

"He will be one who upholds the authority of the Scriptures. Many are those who know the part they want to know but ignore the rest. Only a Spirit-filled life can be obedient to the call of Jesus."

"He will proclaim the evangel through His life and through His lips. But remember that the voice box is only one part of any man and so it should not do too much, in relation to the rest of that man," Mr Chandapilla said.

Dr Chris Bellenger, chairman of Sydney Area Committee of AFES with Mr P. T. Chandapilla, who spoke to students on the role of evangelicals today.

DEAN OF PERTH DEFENDS HIS STAND ON POLITICS

The Dean of Perth, the Very Rev Vernon Cornish, defended himself against charges that he was biased on political matters. He said he had recently been accused of being a "facist pig".

He defended himself in the weekly bulletin of St George's Cathedral.

He wrote:

"A few weeks ago, a young priest of the Diocese told me that my political views were upsetting an older member of his congregation. Last Tuesday as my wife and I walked in and out of Council House to attend a civic reception for the Ambassador of Chile, we were called fascist pigs."

"As I look back on my first months in Perth, I am conscious of the fact that some statements which I have made could be interpreted by commentators as having Leftist leanings (eg the unbalanced newspaper campaign in the last Federal election). I also recall some statements which would have been welcomed by the Right (eg commendation of the Federal Government regulations regarding marriage)."

— Adelaide Church Guardian

"I believe that Christians, like all other groups in society today, have the right to express in word and action a viewpoint. It's certain that such a viewpoint will not always fit into any party platform."

"However, I believe with all my heart that the over-all strategy of the Christians should be that of reconciliation. I appreciate the sincerity of those fighting for social justice in our world of inequality of opportunities. My only argument with them would be the methods used in order to achieve their aims. I cannot see that shouting abuse at fellow-citizens of a free society is likely to produce justice."

PROBLEM FOR BISHOP

The Bishop of Repton wrote to "The Times" complaining of a "sex-change" he had undergone at the hands of the G. Board.

They have stopped addressing him as Archbishop and now simply begin "Dear Grace".

430,000 at Graham Seattle crusade

SEATTLE, USA, May 16 - Evangelist Billy Graham closed his record-breaking Pacific Northwest Crusade today in the new 63,000-seat Kingdome Stadium in Seattle.

It was one of the most successful crusades Graham has ever conducted in the United States.

The newspapers described it as the largest single event in the history of the State of Washington.

The crusade attracted more than 430,000 persons to the "Kingdome" during eight days of crusading, with a message on the love of God and a Christian's social responsibilities.

More than 18,000 people responded to his invitation to make a commitment to Christ.

The crusade broke the attendance record at the stadium on Friday night when 74,000 jammed every nook and corner, and spilled out by the thousands on the floor of the stadium.

The police estimated they turned more than 10,000 away.

This was 11,000 more than the stadium actually holds.

Ted Bowsfield, King manager, said: "This record will likely stand for a long while. We never expected the Graham Crusade to draw so many people."

Dr Graham attributed the success of the crusade to several factors.

Seattle has the lowest church attendance of any city in the United States. He said thousands of people were searching for "something" to believe in. Second, the over-

whelming support that he received from the churches.

Third, the intensive year-long preparation of prayer and Bible training that preceded the crusade. More than 6000 homes had weekly prayer meetings.

He said the crusade had reached spiritual depths that he had rarely seen in an American community.

Fifth, the great support he received in the newspapers and media. On several occasions the press gave the crusade its number one front page headlines.

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AUSTRALIAN CHURCH RECORD, JUNE 10, 1976 - 7

Mainly About People

SYDNEY
Rev Canon B. H. Williams, resigns as Rector of Wollongong on 30.6.76.
Rev G. A. Taylor became Curate at Mt Druitt on 23.5.76.
Rev R. H. Coxhead resigned as Curate at Cronulla on 31.5.76.

NORTH QUEENSLAND
Rev R. Woodrow has resigned as Rector of Holy Trinity, Ingham, as from June 30.

PERTH
Rev J. Forsyth of UK has been appointed Rector of East Fremantle/Palmyra from July.

ADELAIDE
Rev I. J. McDowell was instituted as Rector of All Saints', Colonel Light Gardens, on Friday evening, June 4, 1976.

Rev Lim Peng Soon is to be inducted as Rector of the Parish of Croydon-Kilkenny, in St Barnabas' Church, Croydon, on the evening of June 30, 1976.

Rev P. D. Alexander-Smith has tendered his resignation as Priest-in-

Charge of St Francis, Northfield, to take effect as from June 15, 1976.

Rev G. D. P. Kaines has tendered his resignation as Minister-in-Charge of St John's, Hillcrest, as from July 25, 1976. He is to take up an appointment as Curate, Christ Church St Laurence, Diocese of Sydney.

Rev F. N. Lewis is to be licensed as second Assistant Minister, St Columba's, Hawthorn, as from July 25, 1976. He is at present Rector of St Mary's, Penola.

The Archbishop has appointed Rev D. E. Grey-Smith, Rector, St Philip's, Broadview, as Chaplain, Kennon House.

Rev George Charles Bennett, for 23 years Rector at St Luke's, Whitmore Square, died after a long illness on May 7th. A graduate of Melbourne University and Moore Theological College, he served as chaplain at the Sydney Children's Court and the Missions to Seamen in Sydney before becoming Rector of St Luke's.

Former missionary to new SU post

A former Scripture Union worker in Tanzania has been appointed Organising Secretary with Scripture Union in the ACT.

He is Geoff Horne and with his wife, Patricia, a former missionary with CMS, and children, Elizabeth (3 years) and Robert (1½ years), will take up the appointment from June 1.

Mr Horne was organising secretary for SU in Tanzania for nearly a decade. He took over from virtually nothing except for a small amount of office work and a few Bible reading cards.

In that time, he has built up a strong indigenous movement, working both in

the schools as well as with Bible reading aids and Bible study groups. Geoff has produced SU notes in Swahili and SU now has its own building in Dar-es-Salaam.

Geoff was born in Britain and trained as an aeronautical engineer (BSc London) and at All Nations Christian College.

His immediate task will be to consolidate the progress of the first ACT worker, Ken Loughton, and to coordinate the Children, ISCF Youth Outreach, and Bible Reading in ACT and nearby regions.



SU — Geoffrey and Patricia Horne, with Elizabeth (3 years) and Robert (1½ years).

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Governor at special service

The Governor of New South Wales, Sir Roden Cutler, VC, KCMG, KCVO, CBE, remained for half an hour after the Service at St Andrew's Cathedral for the Order of the British Empire on Sunday May 23rd, the eve of Commonwealth Day, to shake hands with the whole congregation of 600.

The Service was conducted by the Dean of Sydney, the Very Reverend Lance R. Shilton, and was attended by Knights, Dames, Commanders, Officers and Members of the Most Excellent Order of the British Empire and recipients of the British Empire Medal. People from all walks of life were present.

Isabel Reilly had been awarded an MBE because of her unique and devoted service in mothering 46 babies, all of whom had been mal-formed or had serious physical handicaps. Because of her care they have become adjusted to live normal lives. Her outstanding story has been told in the December issue of "Reader's Digest".

The Lord Mayor of Sydney, the Right Honourable Alderman Leo Port, MBE, read the First Lesson and His Excellency the Governor, Sir Roden Cutler, read the Second Lesson.

The Archbishop of Sydney, the Most Reverend Sir Marcus Loane, KBE, MA, DD, who received his KBE earlier this year, said:

"No one can hope to escape from the necessity of moral choice. Not just once and then, not just once or twice, but again and again — choices on which moral issues will turn — choices which will help to determine character."

"It may be easy to choose this, but if we do, we will deny His Name. It may be harder to choose that but if we do we will confess His Name. And at the hour when the necessity of such a choice comes upon us that it is most clearly seen whether His Name is safe in our keeping."

"Those who belong to the Order of the British Empire have a special reason to keep in mind the high ideal of a truly Christian character."

"St Paul was a man who could claim the special privileges of Roman citizenship and who was at the same time a Christian 'par excellence'."

"It may be that what we are or what we do for God and the Empire will be rightly motivated by our commitment as those who are called Christians."

"Perhaps that is the real significance of a service like this in the Cathedral Church today. It gives us the opportunity with reverence, humility and sincerity to commit ourselves afresh to the Christ whose name we bear when we profess to serve."

Bishop Dain joins World Vision

International Congress on World Evangelisation executive chairman, Bishop A. Jack Dain of Sydney, has accepted an appointment to the World Vision of Australia board of directors.

Bishop Dain was co-chairman of the Lausanne congress with Dr Billy Graham in 1974 and he is now the chairman of the Australian board of the Billy Graham Association.

In this capacity he is chairman of the committee responsible for the planning of the 1979 Billy Graham Crusade in Sydney.

Bishop Dain, the senior

BISHOP SHEVILL'S PRESENTATION TO RUSSIAN AMBASSADOR



The Anglican Bishop of Newcastle, the Rt Rev Ian Shevill (right), presents the first copy of the book "Orthodox and Other Eastern Churches" (which he edited) to the Russian Ambassador to Australia, Mr A. Basov, at Bishopscourt, Newcastle, on May 7, 1976. The Ambassador was in Newcastle to meet members of the Anglican delegation to visit Russia June 15 to July 1 at the invitation of the Russian Orthodox Church. The Rev Alan Nichols, Director of the Anglican Information Office, Sydney (which published the book), is looking on.

World Vision fast raises \$500,000

The World Vision 40-Hour Famine staged in NSW at the start of this month has been a great success, said the famine director, David Longe, in Sydney recently.

More than 25,000 people from all walks of life took part in the unique event to raise funds for World Vision's famine relief and development aid projects in various parts of the world.

Money is still being deposited by participants throughout the State, but the total passed the \$500,000 mark today.

The famine began on Friday, April 30, at 8 pm, and ended at noon on Sunday, May 2 — participants missed four main meals but were allowed to consume tea, coffee, fruit juice or honey.

As many as 300,000 people sponsored the fasters at an agreed hourly rate. Some participants raised as much as \$500 each, with the average sum raised by each individual being \$53.90.

About 200 of the state's high schools took part in the famine project with up to \$3000 being contributed by some.

"We are very thankful that the NSW 40-Hour Famine has been such a success," said World Vision's executive director, Harold Henderson.

"The result is in sharp contrast with the Australian Government's decision to put the brakes on Australia's overseas aid expenditure. The famine participants have shown that many Australians would be prepared to make added sacrifices themselves

rather than deprive developing countries of our aid," Mr Henderson said. The money is being despatched to World Vision projects in India, Bangladesh, and in parts of Africa and South America.

Many families took part in the famine together and a large number of churches and social groups fasted as a group.

Students from the medical faculty of Sydney University raised more than \$1000 when they took part in a total fast — fresh water only — for 100 hours. During the time, they camped on the front lawn of the university.

NEW ISCF WORKER LEAVES FOR PERU

Lesley McGrath of Booval, Queensland, leaves Australia on June 4 for Lima, Peru, to do specialist work among Spanish speaking High School students.

Lesley was a PhysEd Teacher and then studied at Deaconess House, Sydney, and St Andrew's Hall, Melbourne. She is to be seconded by the Church Missionary Society to the Union Biblica del Peru (ie Scripture Union of Peru).

Latin America is largely Roman Catholic but SU has grown at quite a pace since it commenced there 10 years ago. Over 18,000 people are now using SU Notes and the ISCF evangelistic schools work has commenced in Argentina. Peru has had ISCF camps for many years and Lesley is to spearhead the school's work.

Peru is one of the largest and was once perhaps the wealthiest country in South America. It is a country of great contrasts from sea coast to desert tropical jungle to the snow-capped Andes.

Lima, a city of 2 million has great wealth existing side by side with extreme poverty. There are 10,000,000 people

Work is now in hand for the Queensland 40-Hour Famine which will begin on Friday July 9.

Mauritians in Australia

About 30 or more Mauritians who have settled in Australia over recent years attended a service in French at 11 am at St Mark's, Sylvania.

There will be Anglicans, Presbyterians, Adventists and Catholics and the service will be taken by the Rev David Cohen who was a missionary in Mauritius for six years selling the Bible there in 14 languages.



Lesley McGrath

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STAFF AND STUDENTS WALK OUT FROM QBI

CHILD ENDOWMENT RISE LAUDED BY ARCHBISHOP

"Will help alleviate difficulties" in family budgeting



Archbishop Sir Marcus Loane

The Anglican Archbishop of Sydney, Sir Marcus Loane said this week that he welcomed the recent Child Endowment increase announced by the Federal Government.

Commenting on the reported increases, he said:

"From reports with regard to poverty by our church social workers I understand that many Australians who are below Professor Henderson's poverty line are large families dependent on one income which is less than the average weekly wage."

"Families in this situation find it very difficult to budget for necessary expenses, and sometimes income is lost on non-essentials."

"I hope that the whole community will give its attention to the solutions for

poverty proposed by the Henderson Commission of Inquiry."

"The Prime Minister has announced that the Government will implement the transfer of spending power from husband to wife in the augmented family endowment arrangements."

"This will help to alleviate the difficulties which confront many women by giving them more control over income which they need to expend on clothing, food and health care of children."

"It is pleasing to know that the large family on a low income will be substantially

better off under the new endowment provisions."

"I am glad that this step has been taken, in spite of general pressure to cut back public expenditure in many areas."

The archbishop's statement follows publication last month by the Anglican Diocese of Sydney of a booklet "Poverty — Is Money The Answer?" — a commentary on the first Main Report of Professor Henderson's Commission of Inquiry into Poverty.

On the 14th June, the faculty of the Queensland Bible Institute (with the exception of the Vice-Principal, Rev K. V. Warren, who is on overseas study leave) resigned their positions at the Institute.

The Acting Principal, Dr G. Goldsworthy, said that this drastic action was forced on the entire faculty by a tense situation, particularly over the last twelve weeks.

Those who resigned were Rev Geoffrey Paxton (Anglican), Principal; Dr Graeme Goldsworthy (Anglican), Acting Principal and Dean; and Miss Denise Scott (Methodist), Dean of Women. In addition, resignations have been tendered by Mr David Ed-

wards (Baptist), Campus Supervisor and Mr Ben Aldridge (Presbyterian), Part-time Lecturer. It is also likely that further resignations will be tendered.

At a meeting subsequent to these resignations, a large proportion of the students

indicated to the Board of Directors their desire to withdraw from the Institute also.

The rift between the staff and the board of QBI is thought to be over theological issues relating to the staff's strong emphasis on reformation principles (Mr Paxton and Dr Goldsworthy have been closely associated with the reformed magazine Present Truth).

The board maintains that the differences were caused by incompatibility with the principal. Dr Goldsworthy told the Church Record that when Mr Paxton left for study leave 16 months ago the board urged him to return to the college when his leave was finished — "There was no suggestion of incompatibility in that," Dr Goldsworthy said.



- Letters to the Seven Churches — a new study by Rev Gordon Robinson — Page 2.
- Papua New Guinea's National Evangelism Seminar — Page 3.
- Letters to the editor — Pages 4 and 7.
- On and off the record — by David Hewetson — Pages 5 and 6.
- The place of Christian music — by Ian Truscott — Page 5.
- Books — Page 6.
- An innocent abroad — by Donald Howard — Page 7.

Dr Coggan hits out at racial troublemakers

The Archbishop of Canterbury this week hit out at those who provoked racial trouble, and called for understanding and sympathy to be shown towards immigrant families.

In a statement issued from Lambeth Palace on Monday, Dr Coggan described as "shameful" recent racial incidents. Hostile demonstrations with which some immigrants were greeted were, he said, "a disgrace to the nation."

Marches of a racist character, which did incalculable harm to community relations, ought also to be condemned, the Arch-



Archbishop Coggan

It was commonly agreed and accepted by the policies of the main political parties, that families had a statutory right to be reunited. "There is a

strong obligation on us as a nation to see that legitimate and careful steps for permitting persons to join their families should not be hindered."

"There are abuses of the immigration procedures," Dr Coggan declared, "but these must be dealt with in the proper way by the authorities. Immigration is a difficult and sensitive issue, and we must recognise this; but, in so far as it is putting families under an unfair and unnecessary strain, it needs to be examined and dealt with justly and honourably."

— Church Times

THE TRINITY — A THEOLOGICAL NECESSITY

It is tragic that many Christians are embarrassed by the doctrine of the Trinity. They do not deny it, but they would prefer not to discuss it. It seems to be an incidental to the Christian faith. Yet it is a fundamental part of our knowledge of God, and vital for a healthy Christian life.

It is based on three great truths. First, there is only one God. For ancient man, when the Bible was written, the world was filled with spirits. He could relate to many gods and serve many lords. The Bible directs our worship to the one great person who rules heaven and earth. He is Lord of all spirits. He is Lord of all men.

Second, Jesus Christ is God. Attempts to circumvent the doctrine fail at this point. Neither scripture nor Christian experience will allow Jesus any status short of deity. A Christian will insist on taking Thomas' words to the risen Christ as his own, "My Lord and my God."

Third, the Father and the Son exist as unique Persons. Christians have never been convinced by teaching which denies the full person-hood of the Saviour. He is not an expression of deity. He is not a temporary extension of God. He is not a part of God.

Such alternatives do not do justice to the evidence of the New Testament about Jesus. "In the beginning was the Word, and the Word was with God and the Word was God."

Indeed, when the Biblical data concerning the deity and person-hood of the Holy Spirit is also taken into account, the result must amount to the trinitarian doctrine of God. There is one God, who exists in three equal, co-eternal Persons.

Such a view of God's character could scarcely have been invented. The truth is beyond imagination. It constitutes a unique insight into the richness of God's life.

EDITORIAL

Other faiths know that God is one. Only Christians know that this one God exists in three Persons. Other faiths know that he is alone. Only Christians know that he is not solitary, that from all eternity there has been fellowship within the Godhead. Other faiths seek to relate their followers to one God. Only for Christians is there the immense privilege of sharing in the very life of the God who is Love, for it is the Spirit of Christ who enables us to call God our Father (Gal 4:6).

There is no embarrassment here for Christians. Rather, there ought to be endless delight in the glorious character of the Triune God.