

## Mainly About People

### 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 Wilkamsia 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 Area) has been appointed vicar of St Faith's, Montmorency from August 9.

Rev David L. 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 Carrium-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 Mulwala since 1970, resigns from 30th June and will go overseas on leave until 1975.

### ST ARNAUD

Rev Lewis Nyman, 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. Chayden, rector of St John's, Avoca, has been appointed rector of Red Cliffs from August.

### SYDNEY

Canon Peter R. Watson, rector of Laker Park with Seven Hills since 1963, has been appointed rector of St Luke's, Miranda from early August.

Rev Frank L. Cuttriss, 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.

Rev John A. Brook, Chaplain for CMS at Jakarta, Indonesia, since 1970, returned to the diocese in June.

Rev Stanford R. Colfax, curate of St Alban's, Epping since 1973, has been appointed rector of St Luke's, Concord.

Rev Robert K. Lacombe, curate of St Paul's, Chatswood since 1971, has been appointed resident minister at St Stephen's, Cabramatta West.

### 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 G. D. Jagers, 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 Maseru, 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. Hutchings) said that completion of the building program was the end of another stage in a long process.

"Despite a growth in technology and all the ramifications that go with it, I firmly believe that within the foreseeable future the most important learning instruments will be books for I believe these are the most economical, flexible and viable instruments a school can possess," he said.

## 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.

## BRISBANE COMMISSION RECOMMENDS SOME RADICAL CHANGES

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

utmost co-operation between parish priests, so that high standards of Christian membership are universally presented, and that applications for Baptism from parents who are not resident parishioners or members of the worshipping congregation be referred to the appropriate parish priest for his concurrence.

7. That the Anglican Church define what is meant by the obligations of Christian membership, especially with regard to worship; and that sponsors indicate their acceptance of worship as an essential part of Christian response.

8. That indiscriminate baptism be abandoned (ie baptism on a no-questions-asked basis); and that the parish priest should meet with the adult candidate or the sponsors of the child to discuss together the implications of Holy Baptism and sponsorship, and that this preparation should be effected before the date of the baptism is finalised.

9. That it is right for the Baptism of an infant to be deferred if the parents cannot give reasonable assurance that the child will be brought up in an atmosphere of faith within the Church.

10. That parents be the principal sponsors for their children, and that at least one sponsor be a communicant Anglican.

11. That Baptism normally be administered publicly, preferably at the Eucharist, and that private Baptisms take place only for very compelling reasons.

12. That the solemnity of baptism be enhanced by selecting particular Sundays in the year for its administration.

13. That the Church's educational program should be geared as much to adults as to children, and particularly to younger parents.

14. That as a matter of policy, our Sunday Schools should be integrated with the Eucharist wherever this is possible.

15. That Christian nurture be seen as a process inseparable

from the public worship of the Church and as being as much concerned with the development of faith in God as with acquiring a knowledge of "the Faith."

16. Until such time as Recommendations 1, 2 and 3 can be put into effect, the other Recommendations should apply to Baptism as it is known today (ie separated from the laying on of hands).

## "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 giveaway in a demonstration he is to give 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

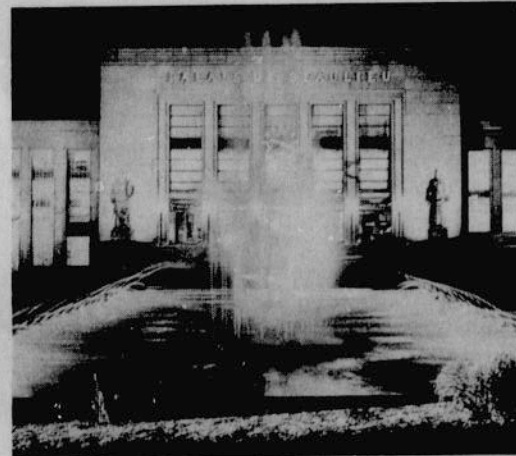
But the purpose of this congress is not to perpetuate itself but to stimulate evangelism. And if it achieves that, then there is the real possibility of Christians around the world being harnessed to evangelism first of all, with social actions and community involvement and other responsibilities following.

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.

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

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lia, 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, ThL, 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 ThL 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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## Notes and Comments

### One State polluting another

The Tasmanian Attorney-General, Mr. Nielsen, has protested to the N.S.W. Premier, Sir Robert Askin, about what he calls "thoroughly disgusting publications," produced in N.S.W. and circulated in Tasmania.

Mr. Nielsen's protest followed what he called "second thought" on the question of censorship. "What I am concerned about are the pictorial publications which, in my opinion, represent nothing more than profiteering from perverted tastes," he said.

It is about time the NSW State Government had second thoughts on this question as well. It is just not good enough for the police to make a few token raids on newsagents. Nor is it good enough to stand back and say the Labor Government has blocked amending legislation. We need workable laws, not pious slogans.

## MR WILLIAMS SAYS...

Mr. Williams says he has never heard the call of God to any kind of service.

I think the are some things which must happen before the Christian can respond to God's

By Ken Roughley

appeal. We see them in the call of Isaiah (Isaiah 5).

First of all there must be a vision of the Eternal "I saw the Lord sitting upon a throne."

Suddenly the material temple, in which Isaiah was standing gave place to the Eternal: the altar to the throne of God; the cloud of incense, to the train of glory that filled the air. And above all Isaiah saw the glory of God.

What is happening in NSW and increasingly throughout Australia is a massive invasion of disgusting and degrading literature motivated by a desire for profit and in some cases a deliberate attempt to corrupt society.

Mr. Nielsen's apparent conversion to some form of quality control ought to be followed by his colleagues in the Labor Party both State and Federal so that we could have a truly bi-partisan attack on these miserable people who live by exploitation.

Christians in their local communities ought to directly involve themselves in the struggle by complaining to newsagents who sell pornography and by withdrawing their patronage. They ought to complain to their local members, both State and Federal and write to responsible ministers.

Over recent years, notably since the Vietnam war, there has been a rise in activism in the community. Private citizens have taken up various causes and through hard work and persistence have won their points.

The Churches and especially individual Christians must not lag behind in the democratic expression of their views. The success of the Festival of Light and Family Action Movement suggests that there is a significant and untapped body of public

opinion against permissiveness and for Christian standards.

Christians everywhere should make their voices (and their votes) heard on these questions — not only for the benefit of this generation but for the generations to come.

### Traditional straitjacket

In his recent synod sermon to the diocese of Newcastle, Bishop Shevill pointed out that "we tend to live within a straitjacket of inherited structures from a Europe that has passed away."

The force of this stricture was somewhat lost however when later he told synod that a contemplative order of nuns from England would come to the diocese to set up a convent at Loch-invar in 1975. And in his synod charge he said that he had been looking for a religious order, preferably Franciscans, to take on certain work as chaplaincy to the University of Newcastle.

Australia has never proved a warm soil for Anglican monks and nuns and they are as appropriate to the 1970s as filling dioceses with English bishops.

One matter in Bishop Shevill's charge is highly significant and highly commendable. The Bishop quoted figures to show that in 1972 and 1973 the diocese is spending a growing proportion of its income on overseas missions. In 1973, 58 pc of extra-parochial giving was for overseas missions and 42 pc for missions and diocesan work in Australia.

In stewardship circles, as the good Bishop knows, this is always taken as a sign of the mature church — the one that spends more on others than it does on itself. May many other Australian dioceses follow this excellent example.

### Ministry to smaller communities

Is the Anglican Church in Australia moving in new directions in its work in small towns and rural communities throughout the land? If so, little is heard about improved and more effective ministries to such areas.

We do hear about clergy being withdrawn, rectories being sold, parishes being combined and one man being expected to do

the work of two or of the Sunday ministry of lay readers, etc.

Manpower shortages have not only reduced the number of ministers available but the same shortage has in recent years obliged the various bush brotherhoods to "rationalise" their ministry by combining forces.

A real solution to the problem must be a new approach to the whole concept of ministry. It can't lie in the revival of brotherhoods or the unlimited extension of the Bush Church Aid Society.

Men and women in these rural areas as everywhere else, need to be trained in the exercise of their ministry so that if the full-time minister is withdrawn for any reason, Christian ministry, fellowship, edification, continued training and varied ministry goes on so that the witness for Christ maintains undiminished vigour.

But it will not happen unless we start to take training for ministry in rural areas seriously without delay.

### The FOL is hurting somebody

Who says that the mass media are not listening to what the Australian Festival of Light is saying.

Incontrovertible proof was given in Sydney last month. According to press reports, the publisher of three sex magazines went and registered as "Festival of Light Pty. Ltd." The Australian Festival of Light, you see, had forgotten to register the name to prevent others using it.

However, it didn't take long for the Commission for Corporate Affairs to wake up and cancel the registration.

What's in a name? Obviously, more than meets the eye.

### Critical of Festival of Light

Rev Alan Nichols, Director of Church Information in the diocese of Sydney, handed out a lecture to the Festival of Light in an article published in the Methodist newspaper "The Central Times."

Based on his assessment of the influence of the media on human behaviour he suggests that FOL are going about their task the wrong way.

He says, "The FOL people should be really criticising community tastes, not community standards. They should be appealing to people to upgrade what they desire, not appealing to the TV station to lift it for them."

This advice is based on a number of propositions. He says:

• We receive 18,000 advertising impulses a day, but reject almost all of them. We are teaching ourselves to be very selective. Does that sound like manipulation?

• We are better educated than ever before. Does this indicate that today's 18-year-olds, the first Australian generation wholly reared in the television

## Melbourne CEBS appeal

The Melbourne diocesan Church of England Boys' Society is working hard on an appeal to raise \$100,000 to update the facilities at its valuable Frankston Camp site.

Frankston was acquired through the efforts of the founders of CEBS over 40 years ago and for a long time it was the focal point of Australian CEBS camping.

A public appeal started in June for \$100,000 to improve and update buildings and facilities. It is also aimed at increasing the existing accommodation. Plans are in hand for four accommodation blocks, a central hall complex and extra sporting facilities.

age, have become slobbering morons?

• Primary school curricula include media perception and discernment. Children compare newspaper with newspaper, watch for subtle censorship.

• There is simply no research evidence to prove that media affect (ie change) basic behaviour patterns. Media change brand choice, and leisure activities, but not lifestyle. How can we say people are "victims" of media manipulation?

• Despite overwhelming media support for Liberal-Country Party in 1972, more than 50 pc of the population brought in the Whitlam Government.

All of this is an argument against Marshall McLuhan, who teaches that man is the total victim of electronic impulses, that he has stopped thinking in a linear fashion, and that he is at the mercy of the man who control (ie own) the media.

Given the Program Standards section of the Broadcasting and Television Act in Australia, it can be virtually proved that media habits (in the sense of exposure of the human body, etc) follow rather than dictate community standards. How else can you explain the popularity of "The Box" and "Number 96"? They are providing what people want.

If Mr Nichols is correct in these bold but unsupported assertions, the FOL would do better to go out of existence altogether. Is this what he wants?

How could any organisation acting without the support of the media generally and without the wholehearted support of the Church sponsored media make any noticeable impression if it concentrated on tastes (whatever they are) but ignored community standards? The whole campaign would dissolve into meaningless semantics.

The article concludes, "Yes, Professor Downing, media should reflect life (without promoting violence). Yes, we can use media for the cause of the Gospel, but indirectly. No, Festival followers, the media are not manipulating us: nothing is that simple."

Surely Mr Nichols overlooks a large body of circumstantial evidence pointing to a relationship between permissiveness in the media and the decline in public morals.

It may be true that the media did not create the problem, since the problem is a spiritual one, but to suggest that people are not adversely affected, or to use Mr Nichols' word, "manipulated" by the repeated exposure to a permissive lifestyle or eroticism is, we think, a little naive.

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# RELEVANCE—A FALSE TRAIL FOR EVANGELICALS?

By Robert A. Emery

Rev. Robert A. Emery, B.D., A.L.B.C. is a member of the staff of the Sydney Missionary and Bible College, Croydon.

In every decade a word or phrase is coined by the church to represent some new insight or trend in theology. In certain church quarters "The Ecumenical Movement" became the "in" expression, while more recently the word "mission" has been very much in vogue.

The first was to most people both unpronounceable and unintelligible, and the latter bears whatever interpretation you care to give it.

Today, many in the church are completely bedazzled by the word "relevance." However, this passing obsession with relevance can lead to very dangerous conclusion in the realms of evangelical theology and practice. Relevance in itself is not undesirable, but when relevance becomes the main criterion in our evangelism and preaching, then serious dangers arise.

Since the evangel is Good News to be imparted to the world, we must understand both the nature of the Word we preach, and the world to which we preach. The message is not delivered in a vacuum.

Thus, we find Paul determined to preach nothing else but Christ crucified, aware that it was foolishness to the Greeks and an offence to the Jews, yet at the same time claiming to be all things to all men, so that the message might relate to the hearers.

Paul's first priority was to proclaim the truth of the gospel re-

vealed to him. He saw that the gospel was always relevant since the gospel met the deepest need of all mankind. Since all mankind is guilty of sin and under the condemnation of God, the gospel of redemption in Christ is in fact more relevant to him than the war in Vietnam, apartheid or any other similar issues.

### Emphasis

This, of course, does not mean that the evangelical should not have a firm biblical viewpoint on these issues. It is simply a matter of priorities, or main emphasis.

Paul saw clearly the dangers of adapting our message and our presentation to current philosophies and fads, when he said to the Roman church, "Adapt yourself no longer to the pattern of this present world" (Romans 12:2 NEB). As evangelicals, we need to see some of the dangers that follow from the present preoccupation with relevance.

Consider, for example, the dangers of conformity to modern philosophy. Here we see the danger of adapting our theology to whatever current philosophy is in vogue. Thus if evolutionism becomes evolutionary, or if Marxism is popular, then our theology becomes Marxist.

A book like "Honest to God" is a classic example of this type of thinking, where what was intended to be a sincere attempt to make the gospel relevant to modern readers, in fact substituted one sort of jargon for another. Far from being a relevant book, it has now become an interesting but irrelevant piece of theology from the sixties, now gathering dust upon numerous bookshelves.

Evangelicals are not immune from this danger. Today the ruling philosophy amongst academics and amongst the masses is "Existentialism," which emphasises the individual's need for

authentic individual experience. Thus we are encouraged to "do our own thing," whether it is right or wrong, irrespective of the effect it may have on others.

This concern for subjective experience rather than objective truth has coloured much of our evangelical theology today, with the result that there is a danger of being more concerned with how to adapt the truth of the gospel to the hearers, than with the content of the gospel itself. Far from saying, "How does this theology fit in with modern thinking?" the evangelical must ask, "What does the Word of God have to say on this matter?" not so much "Is my teaching relevant?" but "Is it true to the Word of God?"

Consider, secondly, the dangers of conformity to modern culture. Another danger evident today is that of being more concerned with the manner of presentation of the Gospel than the message itself.

### Minimum of message

We find more time and thought being given to the preacher's dress than his doctrine, and to modern music than the divine message. We are treated to aging preachers with the most incredible modern hair styles and to a cacophony of sound that bursts the eardrums but often fails to penetrate the heart. In fact, in our pursuit of relevance, the emphasis has become more on entertainment than instruction, with the maximum amount of music, but sometimes the minimum of message.

The danger of this is that our presentation of the message of the gospel may become as much "non verbal" as that of those who see evangelism as purely social action.

It is possible that those who come away from hearing the gospel may still be asking the question, "What is a Christian?" They had ears and did not understand, not just because their minds were darkened, but because the message was not made clear.

In fact we may become guilty of seeking to convey the same sort of emotional experience as a jazz festival like "Woodstock" or any similar "happening." We hear talk about, "turning on to Jesus," or "getting high with Jesus," but this is sheer non verbal communication and is a theology based on subjective experience.

The apostle Paul was at pains to present his message, so that the hearers were under no illusions as to how they stood before God as sinners, and how the situation could be remedied through the death of Christ.

The evangelical needs to ask himself whether much of the religious entertainment, that is considered evangelism, uplifts Christ; whether, in the presentation of the gospel, the hearers get the impression that the message is serious and urgent, and a matter of one's eternal destiny. It could be that a temporary euphoric religious experience is being substituted for a full understanding of salvation and regeneration.

Consider, finally, the necessity for conformity to the Word of God. This preoccupation with relevance is not a new phenomenon. Throughout the history of the church, sincere men, seeking to adapt the gospel to the needs of their contemporary world, have found themselves more influenced by the popular philosophy of the time, than by the Word of God. It is no accident that all the major confessions of the Protestant church have quite clearly stated that the supreme authority for the Christian is

Holy Scripture. Thus the traditions of the church, the wisest sayings of men, or the most profound mystical experiences, must all be brought to the touchstone of Scripture.

This means that the Christian must never be enslaved by any philosophical or theological thought, whether it be Puritan, Victorian or contemporary. His beliefs must be continually tested by the teaching of the Scripture.

Relevance is not a matter of adapting Christian teaching to modern philosophy, but testing and judging modern philosophy in the light of Scripture. It is applying the timeless, unchangeable truths of the gospel to the basic needs of man, rather than playing will-o'-the-wisp with the current philosophical or cultural fads.

Throughout the centuries the church has always sought to present, the gospel in a meaningful and stimulating way. There have always been the religious troubadours presenting the message in song, the actors, portraying the message in drama, and the great orators preaching truth through personality. The church has rightly sought to use contemporary art and communication forms to relate the message to the hearers. We need those who can communicate in the modern idiom. But we need to be alert to the danger of preoccupation with relevance for

relevance' sake. The test for any method of presentation of the gospel is not whether it is relevant, but whether in fact it has any specific Christian message to communicate, and whether this message presents clearly and unashamedly the truths of the Christian gospel found in Scripture. In so far as modern Christian music clearly presents the gospel, this is helpful and right method of presentation. But if it only leaves the hearer tapping his toes or having a nice feeling, this is not helpful but in fact harmful to the Christian gospel.

In the quest for relevance, the Christian must ask himself, "Does this form of presentation assist or hinder the understanding of the gospel? Does it glorify or cheapen Christ?"

We see an example of true relevance in Nehemiah 8:8. The Levites read from the book of the law of God clearly made its sense plain, and gave instruction in what was read. Surely, this is what we are called to do as those who are concerned to make the gospel relevant for today. We are called to expound Scripture by exposition, question and answer, so that those to whom we speak are in no doubt as to the meaning of the gospel and the implications for their own lives.

Let us beware lest we follow the false trail of relevance, instead of the true paths of the Word of God.

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## PULPIT AND PEW

Cecil King, director of the Old Lady in Threadneedle Street and British press tycoon, has said that the biggest problem facing mankind is neither political nor technological, but spiritual and moral.

And he is quite happy to quote a Labour Minister of the former Wilson Government who saw the need for "someone like Wesley."

One of the greatest days in Wesley's life was June 17, 1739. In the early morning he preached to 8,000 at Moorfields; in the afternoon at least as many heard him on Kennington Common.

"O that was a blessed morning to my soul," wrote a stone-mason, John Nelson. "As soon as Mr Wesley stood up and stroked back his hair, he fixed his eye on me. It made my heart beat like the pendulum of a clock; and, when he began to speak, I thought his whole discourse was aimed directly at me!"

In the afternoon, a soldier was among those saved. "When Mr Wesley began to speak," he said, "his words made me tremble. I thought he spoke to no one but me; and I durst not look up, for I imagined that all the people were looking at me."

Thousands present, but God speaking to each through his Spirit — "Thou art the man!"

These addresses were two out of 18,000 which Wesley preached. At heart an Arminian, Packer has pointed out that as soon as he began a sermon to the unconverted, he "fell into Calvinistic ways of thought." Wesley preached justification by faith, the total ruin of the race, the inability of the creature and that without the Spirit of God, nothing could be done.

"I believe Whitefield's opinion is abundantly confirmed," said Spurgeon. "Wesley is near the eternal throne, having served his Master, albeit with many mistakes and errors, yet from a pure heart, fervently desiring to glorify God upon the earth."

"It will be time for us to find fault with John and Charles Wesley, not when we discover their mistakes, but when we have cured our own."

# BE RELEVANT!

No Christian can escape that demand. If he doesn't think of it himself, other people will challenge him sometimes politely, sometimes not.

Very often we must admit the charge is true. What we have to say is irrelevant. But none the less it is worth asking what the complaint means before we adjust totally to this thunderous imperative.

Certainly to declare that something is irrelevant is a very popular form of judgment these days. But it may not be true. On the contrary the objection may stem from a person's lack of confidence.

I do not wish a new idea to threaten me, or if I do not feel a

Rev. Peter F. Jensen, B.D., Th.L., is a member of the faculty of Moore College, Sydney.

response to it, I dismiss it with "it's irrelevant." I prefer to live without worry.

That phrase is a great conversation-stopper. Try to interest someone in a film or a book. They become bored, they will not make the effort. Study must do something for you, it must produce dividends. When someone says "It's irrelevant" you may as well try to raise the Titanic as revive the conversation.

### By Peter Jensen

You are then the victim of a defensive ploy. That is, the person judges the matter irrelevant, not with argument, but to stop argument. The truth of beauty of the subject does not come into it, since there has been no judgement, no response in the personality. You are talking to the type of person crass enough to stand in front of the

Mona Lisa and ask "But what good is it?"

There is a form of intolerance. That is, in common with other defences, it is a rejection of new ideas, things different or difficult. Modern art and music are victims of this intolerance.

Of course, there are cases when the phrase is used legitimately. That is, it is a valid criticism to make when someone wanders from the subject at hand.

But where this is said the expression will be a tool of rational discussion, not an obstruction to study. Used properly it will be accompanied by reasons. "That is irrelevant because..."

In fact, we use two concepts of irrelevance. First it means the subject does not interest me, it does not motivate me. Second, it means that the speaker has departed from the matter at hand, and can be shown to have done so.

Now it is clear enough that the message about Jesus is as increasingly irrelevant — in the first sense. Notice some of the major strands in that gospel, and compare it with the way people think:

(1) A supernatural, invisible King, all powerful and creative, the one who is responsible for nature. Compare this with the truth about the natural world as taught in schools, with no reference to God at all.

(2) Miracles. Compare this with the common conviction that miracles never occur. The Resurrection is incredible — even though the "Chariots of the Gods" stimulates instant belief.

(3) Absolutes. Men are horrified by the idea that there is a standard of rightness. Everything depends on the way the individual looks at things. Experience is the key to knowledge. No wonder the stark Christian message is offensive.

(4) Guilt and Repentance. There is no guilt — the modern way of seeing things — only sickness. You cannot blame Lieutenant Calley for slaughtering innocents in Vietnam. To know all is to forgive all — naturally there's nothing to be sorry about or to repent of. In fact, we must reject such hang-ups.

(5) Atonement and forgiveness. With no guilt and no repentance, atonement and forgiveness are about as real as the tooth-fairy.

(6) Humility and Love. This society loves love, but the current definition of "love" does not include serving others. It cannot, since that would seem counter to pleasing ourselves. Thus "openness" is the in-word — an understanding sort of "love" that mainly amounts to the self on parade and desperate for applause. The gospel demands sterner stuff.

No wonder men say that our message is irrelevant. In the sense that they have painted God out, it is! Sin makes the gospel irrelevant — but that is only a spur to the Christian to keep firing away on the great topics. The supernatural gospel is the need of the hour whether men care or not.

But it is also important to note how difficult evangelism is. We often become discouraged without real reason here. We think that our language is clear enough. We use a snappy new translation. Yet somehow the message does not stick. What is wrong?

The answer may still be "me." But it could also be that we are underestimating sin, the world and the devil as antagonists. Let's be careful not to abandon the message simply because the opposition combines to say "be relevant!" Certainly accede to this request — continue to declare God's truth. There is nothing more on-target than that.

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## Enthusiasm not heresy

SIR — It is to be hoped that ACR's constant sniping at the charismatic movement will become more of a "passing fad" than neo-pentecostalism. As Francis James used to say there are as many nuts in the church as outside it. And the North American scene will ensure that the charismatics get their quota without trying too hard.

Even so, some churchmen who treat enthusiasm like heresy seem never to want to distinguish between neo-pentecostals who believe in a sort of healing on demand for the faithful and those who do not.

Finally your speculation concerning the appointment of a neo-pentecostal as the next Archbishop of Cape Town ought to have included a reference to the key fact that Bishop Burnett was the first South African-born clergyman to take over a diocese.

J. S. Goldney,  
Hawthorn, SA.

## WCC funds used by terrorists

SIR — It is very refreshing to hear people speak out against terrorism and those organisations who support it under the guise of Christianity. As president of the Australia-Rhodesia Assn (NSW) I have endeavoured to try and combat the complacency of the Australian people towards the terrorist. We have sent telegrams to the Prime Minister and members of parliament but they fall on deaf ears.

We have photographs relating to ZANU and ZAPU killings in Rhodesia so if you want to copy some of these we would be willing to assist and also a few small booklets on terrorism and an article by the Rev A. R. Lewis, "Rhodesia Live or Die" if you haven't seen it yet.

I am hoping for a public debate with the Rev F. Engel or

# Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

the Rev N. Gilmore. I think I have more than enough facts to show the public that there is a misuse of Christian funds.

Malcolm McEachern,  
Lane Cove, NSW.

## Senate candidatures encouraging

SIR — The nomination of three independent Christians for the Senate elections in NSW has been encouraging, and may well have offered to many Christians for the first time an alternative for which they wanted to vote, as against having to choose between what often appears "the lesser of two (or more) evils".

While it is encouraging that there are Christian people who both represent and work for the already established parties in Australian politics, it is surely time that serious communal thought was given by Christians to the contribution of distinctively biblical points of view on political questions. (I am certainly not advocating a party of any one denomination or denominations, or any sort of "church lobby".)

It is vital that Christians cease being hoodwinked by the notion that some parts of life are "secular", while others are "sacred", and that the Christian qua

Christian may only speak out on the latter. In accepting such a dichotomy in life we fail to see that a distinctively Christian point of view on matters like economics, foreign policy, and social welfare is a natural and important part of our acknowledgement of the Lordship of Christ over all of life.

It is undeniable that to develop a truly Christian perspective on these and related issues will require a great deal of careful communal reflection. Part of the reason why Christians at present hold such diverse views from each other in matters like politics may be because we are using "faulty" criteria for the Christian "non-biblical" criteria on which to base our attitudes.

To develop a truly Christian political option will certainly be a test of our humility as we approach Scripture and consider our own political viewpoints in the light of it.

If anything of lasting value is to emerge, we should begin now to embark upon consideration of such matters, so that we may have developed and carefully

thought out viewpoints to offer to our fellow citizens, who are increasingly (whether consciously or not) becoming committed to a humanist world-view.

Surely such a subjection of ourselves to the Word of God is essential if we are to continue communally to "shine as lights" in this nation.

G. H. R. Horsley,  
North Sydney, NSW.

## "Of cabbages, sealing wax and kings."

SIR — Your edition 13th June, with respect to political involvement by Church leaders indicates a tendency the church has had in being anti-liberal.

Firstly we had the catch cry of the pressure group or should it be political party "Festival of Light". "Stand up and be counted." Hence when someone like Neil Gilmore stands up, he is condemned. Many prominent churchmen openly supported Festival of Light, and its policies though stated as non political, were clearly anti-liberal and one is quite certain that if elected the members would have supported the Liberal government.

Secondly it is common knowledge that the Church in England is referred to as "The Conservative Party at Prayer" and it

is understandable if the same comment could be made in Australia that the middle class Anglican and non Roman Christians were the Liberal party at prayer. The Anglican Church, according to the survey by Hans Moll, is a traditional supporter of the conservative governments and it is understandable how unhappy it is when official support is given to a non-liberal party.

Thirdly, when one reads of the condemnation of Neil Gilmore and other signatories of the letter supporting the Labor party, one cannot forget the fate of George Bell Bishop of Chichester in his desire to follow Temple to Canterbury. He lost the opportunity because of his clash with the establishment for his condemnation of saturation bombing of German cities. It is said that Churchill, the Conservative Prime Minister, having made one mistake in appointing the radical Labor party member William Temple did not wish another error with the rebel George Bell.

John Adam,  
Wyang, NSW.

## Special day for women

"Know, Grow and Go" is the theme of Fellowship Day, one of the Special Days of the NSW Women's Inter-Church Council, being held on Wednesday, July 24, at 11 am, in the Scots Presbyterian Church, Margaret Street, city. Special offering is for the Winifred Kieck Scholarship sponsored by Australian Church Women.

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## The Word and Life

D. B. KNOX

### GOD'S WORD ALONE INFALLIBLE

The Bible has always been the basis of the Christian faith. Jesus Himself held the Bible in the highest honour and gave it absolute authority. Thus to each of the devil's temptations He answered simply "It is written," as He quoted from the Bible. He told the Jews that the Scripture could not be broken (John 10:35). After His resurrection He expounded the Scripture to His disciples (Luke 24:32,45).

The apostles had the same high view of the authority of the Bible. St Paul called it the oracles of God (Rom 3:2) and said that all scripture was inspired by God and was profitable for teaching, for reproof, for correction, for instruction in righteousness (2 Tim 3:16). It is important to notice that this testimony of Jesus and His apostles was to the written words of Scripture. These written words were God's words, although of course, remaining the truly human words of the writer. God is able to overrule all things for His purposes, and the Bible makes clear that He overruled the words that were written by His servants so that they would be His words also, giving clear and true teaching about Himself and His will for us.  
Nowadays it has become

popular to disparage the authority of the Bible, and to say that it is not the words of Scripture but that the events described by the Bible were the things which God controlled for the purpose of revealing Himself to men.

But though of course God controls all things including the events which lay behind the record and also the thoughts of the writers before they put pen to paper, yet the testimony of Scripture is that the written words are God's words, and not merely the events or the thoughts of the writers, that is, the Bible testimony is that God's control extended right up to the end product, to the written word itself, so that the words of Scripture are what God wanted them to be. They are His words revealing truth about Himself and about how we ought to live with regard to Him.

### Need for certainty

If we reflect for a moment we will see why it was necessary that the very words should be inspired. The very existence of the Christian religion depends on the infallibility of Scripture for unless we have a sure word from God it is not possible for us to be Christians, for the Christian religion consists in our giving God absolute faith, leading to absolute obedience.

Of course we never completely attain to this ideal, but this is what is set before us as our duty — absolute faith in God and absolute obedience. Now it would be wrong to ask for or to give this absolute obedience if we did not have an absolutely trustworthy word from God, for it is wrong to put absolute trust in something which we are not quite sure about.

Faith is not intended to fill up the gaps where something comes short of full reliability. Blind faith of this sort is not Christian faith, which is quiet restful trust on the sure word of God.

There is another reason why the infallibility of the Bible is required if we are to be Christians in the way that

God's people in the past have been. For if the Bible were not utterly reliable as God's word we would be in a worse relation to God than the people of the Old Testament who heard God speaking to them directly at Mount Sinai, or to whom God sent His prophets saying "Thus saith the Lord." The people of God in Old Testament times had in this way a direct word of God which they could trust and obey absolutely.

Similarly the apostles, when they realised that Jesus was indeed the Son of God, knew that what He had said to them was God's word absolutely. So they too could put their absolute trust in Him and obey Him implicitly, with unwavering hope in the certainty of the fulfilment of His promises.

Now unless we in our time have an equally sure word from God in Holy Scripture we would not be able to exercise a religion of absolute faith and absolute obedience nor could our hope for the future be fully confident and firm, and thus we would not be in a position to be Christians in the way that the apostles were, or those of Old Testament times. But God has given us in the Scriptures His infallible word and this means that He has inspired the words themselves.

If He had merely controlled the events or inspired the thoughts but left it to the writers to write down His message as best they could in their own imperfect words, we would never be in a position to recover God's word, because the events and thoughts would have passed into history, beyond the reach of our recovery.

But God has not left it in this position of uncertainty about His word, but His Spirit has directed the very words that were written down so that they can be said to be His words, the oracles of God.

Thus following the example of Christ and the apostles we may put our complete reliance in the truth of the Bible; accepting that it teaches us about God and how it directs us to live.

## SIX LEADERS CALL FOR EVANGELISM

The leaders of six of the major Protestant denominations in New South Wales have called on their congregations to be more dynamic in their witness and outreach in 1975.

The leaders are Archbishop Marcus Loane, Archbishop of Sydney and Metropolitan of the Province of NSW; Rev E. C. Long, President of the Baptist Union of New South Wales; Pastor J. G. Shaw, President of the Churches of Christ Conference NSW; Rev C. W. Ritchie, President of the Methodist Conference of NSW; Right Rev Norman Monsen, Moderator NSW

Presbyterian General Assembly; Commissioner H. W. Williams, Territorial Commander, Salvation Army, Eastern Australia.

The outreach in evangelism will be co-ordinated under the banner of "Encounter 75" and a special resource book for use by all participating churches was released on June 24, 1974, in preparation for the year of evangelism.

In a strong unity of purpose the six leaders have said: "Encounter 75 is designed to help congregations (in co-operation with each other or singly) to make the best use of their resources in a meaningful program of evangelism."

"In accord with the widening interest in evangelism we invite our congregations to do two things. Firstly to involve themselves fully in any evangelistic outreach of their own denomination, and secondly we invite our congregations to consider Encounter 75 as an opportunity for co-operation at the local level and suggest they confer with each other in their respective areas to take advantage of this opportunity."

"Believing this to be an opportunity to affirm the relevance and adequacy of the Christian Faith for this age, we commend it to you."



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A valuable opportunity exists for a Social Worker wishing to exercise his or her skills in an administrative position with limited case work.

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## Editor to World Congress

Rev Rex Meyer, who has been editing the Church Record since 1966, leaves Sydney by air for Lausanne on July 14 to attend the International Congress on World Evangelisation as one of the press corps covering the event.

When the Congress ends on July 25, he will visit Liechtenstein and Northern Italy. Mrs Meyer will join him in Rome on August 8, and they will spend four weeks seeing Italy and England before returning to Sydney on September 6.

It will be their first visit to Europe and England.

## Books Short on exegesis

HOW TO SOLVE CONFLICTS by George Sweeting, Moody Press, 1973, 153 pages, \$3.95.

In his preface the author, President of the Moody Bible Institute at the time, declares his purpose to be devotional, rather than expository. So, the Epistle of James is looked at under fourteen headings such as "Turning Trials Into Triumph," "Expensive Talk," "When a Man Forgets God" and "Divine Healing."

Although the various chapters generally reflect the message of the particular part of James to which it refers, there is little exegesis, but lots of exhortation. This leads to loose statements such as "the first real test of salvation is a spirit-filled tongue."

In general the Bible passages referred to form a jumping-off point for what the author wants to say, and this includes many anecdotes and stories and clichés. Many of them, such as "the cross is the sign of addition," didn't make contact with my world.

The listing of four or five key thoughts at the end of each chapter is a good idea, but the helpfulness of the book to me came more as a result of God's mercy than from careful writing.

Peter Chiswell.

DAILY READINGS FROM THE WORKS OF MARTYN LLOYD-JONES by Frank Cumbers, Hodder & Stoughton, 1973, 372 pages, \$1.95.

This edition is a paperback of the 1970 book by Lloyd-Jones who was probably the greatest expository preacher in Britain during his time at Westminster Chapel.

Cumbers has selected so as to give the reader a page a day. The readings, all of good quality, should not of course be taken as a substitute for the study of scripture, but will enrich the keen reader and undoubtedly make the doctor's works better known — as they deserve to be.

Geoffrey Hayles.

## 1½ million union members

All over Australia from July 7th to July 14th the Scripture Union will be actively promoting effective daily Bible reading.

The Scripture Union provides a straightforward easy-to-follow guide to reading the Bible on a regular basis. This nation-wide outreach will concentrate on the need to read the Bible and on the many varieties of Scripture Union Bible reading notes which comment and explain scripture passages while stimulating thought and prayer on what has just been read. The notes provide the opportunity for the regular reader to familiarise himself with the many truths of the Bible.

When people all over the world are looking for spiritual guidance Scripture Union Week will steer them towards the special message of God contained in the Bible. That message of Jesus Christ and how man can respond to God's love shown through Him can lay a firm and lasting spiritual foundation in an individual's life.

For over one hundred years Scripture Union has provided members of all denominations with the help to a more intrinsic and thorough knowledge of the Scriptures. It is now a world-wide movement with a readership of over one and a half million.

## Norman Anderson deals with serious issues

A LAWYER AMONG THE THEOLOGICALS by Norman Anderson, Hodder & Stoughton, 1973, 240 pages, \$5.50.

Dr Norman Anderson is Director of Advanced Legal Studies in the University of London, and Chairman of the House of Laity in the General Synod of the Church of England. He has a lively mind, and lots of common sense.

This book, in which he discusses a number of modern trends in theological (especially New Testament) scholarship, is well informed, and brings the whole debate into an area where it more often ought to be — as the common concern of mature and intelligent Christians from various disciplines.

The main chapters are on "The Jesus of History and the Christ of Faith" (Bultmann, Nineham, and others), "The Resurrection" (Marxsen, Kuneth, Lampe, Geering), "Sin, Forgiveness, Judgment" (Dodd, Hunter, Mash, A. T. Hanson), and "The Difference in Being a Christian Today." (a critique of John

Robinson.  
This book is good value, and deals with serious issues for the Christian faith today. If Profes-

sor Anderson's approach lacks the polished brilliance of a C. S. Lewis in treating the same kind of thing, it has a jucial per-

sistence which forces the claims being made by some scholars into the clear light of common sense.

The theological student, the working minister, and the layman who takes his faith with intellectual seriousness, will all benefit from Norman Anderson's readable apologetic.

Donald Robinson.

## Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

THE BECOMERS by Keith Miller, Hodder & Stoughton, 1973, 185 pages, \$5.50. A new book by the author of "The Taste of New Wine" and "Habitation of Dragons" is quite a publishing event for Christians. The interest is heightened if we agree with Miller that conversion in the modern revival means much more than an individual revolutionary change and growth as a new-born child of God. He shows in this fascinating book that conversion today usually means that people look for growth in deeper and more satisfying personal relationships with each other. The title of the book derives from the fact that the new convert sees himself as becoming something, not as having arrived. And in his new desire for deeper relationships, pastors and older Christians will often need help in understanding both his honesty and his vulnerability. Essential reading for all pastors and all Christians who care.

THE GOODNESS OF GOD by John W. Wenham. Tyndale paperback, 1974, 223 pages, UK 90p. This excellent book manages to achieve two objectives in a highly satisfactory way. Mr Wenham looks with complete honesty at the moral problems raised by both the Old and New Testament. These include the existence of evil, the cursing of the heathen, teaching about hell, sub-standard Christian behaviour and others. But as he looks at the problems raised he also clearly propounds the unswerving goodness of God. And when we come to face these problems, we will need both these approaches. Excellent value for those whose ministry brings them into contact with students and people who ask difficult questions.

GOD CAN BE TRUSTED by Elizabeth Goldsmith, Hodder Christian Paperback, 1974, 189 pages, \$1.50. Mrs Goldsmith's father was a C.I.M. medical missionary in China and she spent the war years in a Japanese internment camp. Then home to England where she grew up in a christian home. Then she married an O.M.F. missionary and worked with him in Northern Sumatra. All her experiences she relates with vivid intensity. By it all she shows that a first-hand personal faith, not dependent on one's upbringing, is essential to give life both power and purpose and the ability to withstand trials.



## Help us help her.

This is Mrs. Elizabeth Smith.

She's a beautiful old lady who has lovingly reared and taken care of her family. And then proudly watched over a second generation of grandchildren.

But now she's old and too sick to be looked after by her family. In her declining years, it is she who needs some loving care.

Mrs. Smith is a patient in one of our Chesalon Nursing Homes. But she's one of the more fortunate of her age, because there are many more sick elderly people who can't be cared for in a Chesalon home because of lack of space.

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Give of your spare time, money or anything else that may be of help. Through our work, you can become involved in helping the needy of our community.

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# BRISBANE RETAINS PRESENT RI SYSTEM

A radical motion to withdraw entirely from teaching in the State schools received surprisingly strong support in Brisbane synod in June. A first-rate debate revealed that many synodsmen have grave doubts about the value of the present system of religious education.

Although no official figures were given at the conclusion of the count at the end of the debate, it appeared that about 80 members were in favour of complete withdrawal. About three times this number indicated that they wished to vote against the motion.

Canon Desmond Williams, who introduced the motion, said that he was asking that the Church should have the courage to break out of a system which was attempting religious education in the wrong place under impossible conditions.

"We are asking you to approve of the submissions which we as a diocese made to the State Government at the time of the Gitekunst inquiry," he continued.

"Christian education must be distinguished from communicating facts. We are out to make disciples, and that is not a proper educational task. The educational role in the classroom is that open-endedness must prevail, and because of that we just cannot go into the schools as evangelists.

"The Premier of this State (Mr Bjelke-Petersen) is so far out of step with educational thinking that he claims that this is the Church's task."

Canon Williams affirmed that the present system in the State schools had never worked. It had done nothing to arrest the decline of religion and morals in the State, and instead of being positive in its effects it tended to inculcate children against religion for life.

Mr M. G. Tipper (Albion) said that too often we had taught

Christian content on the basis that Christian commitment would follow, but Mrs L. Burrows (Taringa) said that this was not a time to withdraw from showing the love of Christ in schools because it was a difficult task.

Canon Geoffrey Williams (Chaplain at Church of England Grammar School) said that a vacuum was not the way to achieve what we want in the area of Christian education. He said that we should be improving religious education in our schools so that it became a subject that could stand on its own.

Rector of Palmwoods (Rev Alf Gerlach) said that if we thought that the State system was open-ended, we were living in a dream world. The high school classes were a most valuable time to answer the propaganda that was presented at other times in the school week.

Rev Peter Paine (Camp Hill) urged that adults should be incorporated into religious education programs, while Canon

Michael Paxton-Hall (Bundaberg) said that there was a very real difference between the primary schools and the high schools.

Chairman of Synod Committees (Colonel A. S. Gehrman) said that in his time at State school, he did not think that one religious education period had been worthwhile. His children had had the same experience.

The Assistant Bishop (Right Rev Ralph Wicks) said that he believed it would be a black day for the Church if the motion was passed. He said that there were many teachers, well trained in addition, who did not have the gift of teaching either.

"If we are going to buckle under whenever there are difficulties, then we will be buckling under all the time. I believe that if we pull out of the schools, we would be betraying the Church's commission."

## INTERNATIONAL STUDENTS MEET AT MONASH '75

Four broad groupings of Christian students in tertiary institutions will meet together in an international conference at Monash University, Melbourne, January 11-18, 1975.

The International Conference comprises: Annual Conference of Australian Fellowship of Evangelical Students.

Annual Overseas Christian Fellowship Convention. National Conference of Nurses Christian Fellowship, Australia.

Annual Conference of Australian Teachers' Christian Fellowship.

In addition to overseas students already in Australia, there will be delegates attending the International Conference from neighbouring countries.

Two international speakers and three Australian speakers will give a series of addresses each morning and evening.

Rev Paul Barnett, Rector of Holy Trinity Church, Adelaide, who has a special interest in New Testament studies.

Dr Hans Burki, author, teacher, and General Secretary of the Swiss equivalent of AFES, is an

Associate General Secretary of the International Fellowship of Evangelical Students.

Professor Brian Hill is Foundation Professor of Education at the Murdoch University in Perth.

Dr Isabelo Magalit is a medical doctor, and is also an Associate General Secretary for the International Fellowship of Evangelical Students in Asia, based in Manila.

Bishop Alfred Stanway, Deputy Principal of Ridley College, University of Melbourne, is AFES President for 1974. He will deliver the presidential address during the conference.

### SHARE IN PRAYER

We praise the Lord for: His blessing upon the ministry of the ACR.

Increasing circulation which has been maintained over recent months.

We ask prayer for two board members, Dr Broughton Knox and the Rev Rex Meyer, as they travel to the International Congress on World Evangelisation at Lausanne.

## BENDIGO & ST ARNAUD DISCUSS MERGER

Bendigo and St. Arnaud, Victoria's two smallest dioceses in terms of Anglican population, are to hold official discussions on a merger of the dioceses.

The diocese of Bendigo was founded in 1901 and now has 24 clergy to minister to about 35,000 Anglicans. The present bishop, Right Rev Ronald Richards, is to retire this year.

St Arnaud has a new bishop, Right Rev David Shand and 25

clergy to minister to some 30,000 people.

At the recent Bendigo synod Bishop Richards announced that he had received a request from the diocese of St Arnaud to discuss the possibility of uniting the two dioceses.

Bishop Richards was delivering his charge to the 24th Bendigo synod on Monday, June 24.

He said that on June 10 an informal meeting of the Bishops, Archdeacons and Registrars of the dioceses of Ballarat, Bendigo and St Arnaud, and representatives of Melbourne had been held.

"As a result of that meeting, I have received a letter from Bishop Shand saying that his Bishop-in-Council had passed the following motion:

"That the bishop be requested to initiate dialogue with the diocese of Bendigo, or another diocese, toward union of the two dioceses and to endeavour to preserve the peculiar values and activities developed by this diocese, and to appoint any necessary committee to investigate and prepare for such dialogue," said Bishop Richards.

"I hope this synod will authorise me to appoint a corresponding committee with the diocese of St Arnaud."

The motion to this effect was subsequently carried by the synod.

St Arnaud has been hard hit in recent years by problem caused by many rural dioceses. Small capital resources and continuing inflation has meant increasing financial hardship.

The number of parishes has dropped to only 13 and many do not regard this as a viable number for episcopal oversight.

## Third world leaders train in evangelism

Not one, but two training courses for Third World leaders in evangelism, finished in Singapore, Wednesday June 26. Because of the over 400 applicants for the 10th course, it was decided to combine the 10th and 11th, which resulted in 42 participants in residence.

Participants came from the Solomon Islands, India, Japan, South Korea, Philippines, Indonesia, New Guinea, Iran, Sri Lanka and East Malaysia. Each had to pay 10 per cent of the air fare and be approved as a recognised Christian leader.

Some were evangelists, others pastors, but laymen were not excluded. All were over 30 years of age and mature in their realms of work.

During one meal time the production manager for the Bible Society in Iran was observed with a leader of the Borneo Evangelical Church (complete with holes in the upper portion of his ears) the director of the Philippine Bible League, an older pastor from Medan and a young Southern Baptist pastor from Java.

### Leader from Sydney

This year, the Dean, Dr E. H. Watson, of Sydney, was assisted by Ah Tua Teo from Singapore. Mr Teo has just completed five years at Trinity Evangelical Divinity School, Chicago, USA, and is doing his M.Th. in Systematic Theology. Both men lectured during the course.

Other lecturers included Rev James Wong (Singapore), Mr dan Sour (India), Mr Z. Kabaza (Uganda), Dr G. D. James (Singapore), Mr David Chan (Singapore), and the guest lecturer this session was Dr Carl F. H. Henry from the USA.

Dr John Haggai, fresh from his successful inter-denominational mission in Brisbane and in other Australian cities, was present and was able to lecture on two days.



Dr John Haggai (left) speaking to Dr Carl and Mrs Henry during a break in the 10th and 11th training course conducted by Evangelism International in Singapore late in June. (Worldwide photo).

### ADELAIDE

Rev Peter G. Carter, curate of St Cuthbert's, Prospect, since 1972, has been appointed curate of St Wilfrid's, Tea Tree Gully.

Rev Blair G. Grace, rector of St Luke's, Zetland (Gosnold), since 1971, has been appointed organising secretary of BCA in Sts Australia and part-time curate of St Bartholomew's, Norwood.

Rev Robert O. Nichols, rector of Christ Church, Yankalilla (The Murray), since 1961, has been appointed incumbent of Holy Trinity, Lyndoch (Adelaide), from August 30.

Rev James B. Razzell, rector of St Theodore's, Toorak Gardens, since 1970, has resigned as from November 30.

Rev Stuart M. Smith, rector of St Augustine's, Unley, has been appointed to the Hale Canonry, which has been vacant since the resignation of Canon John L. Bond, in April.

### BRISBANE

Rev Philip H. Armstrong, rector of St Paul's, East Brisbane, since 1971, has resigned because of ill health.

Rev John G. Johnston, rector of St Philip's, Thompson Estate, since 1950, will retire at the end of June.

Rev Christopher C. Miso, curate of St Matthew's, Grovely, since 1972, has been appointed rector of St Lawrence's, Calbourne.

### ROCKHAMPTON

The Hon Mr Justice Kelly, Judge of the Supreme Court of Queensland, Central District, has been appointed chancellor of the diocese. He will take up the appointment at synod in July.



Rev Bill Graham, new precentor of St Andrew's Cathedral, Sydney

## Principal Knox to Lausanne

The Principal of Moore College, Rev D. B. Knox, and Mrs Knox will be attending the International Congress on World Evangelisation at Lausanne in July and then going on to England where the Principal hopes to confer with the University of London on courses in theology.

While he is away the College will be conducted by the Director of Studies, the Reverend Dr W. J. Dumbrell, and the Director of Administration, the Reverend B. L. Smith.

The Chairman of the College Executive, the Venerable E. D. Cameron, will also assist in any matters that need reference to him.

### MELBOURNE

Rev Dr Evan Burgess, of Canberra, has been appointed Vicar of Trinity College, Melbourne, from June 10.

### WILLOCHRA

Miss Shirley Mader, of Peterborough, a nursing sister of wide experience, has been appointed Matron of the Willochra Home For The Aged, Crystal Brook.

Rev Brian E. Newman, rector of St Matthew's, Quorn-Melrose, since 1970, has been appointed rector of Kadina from June 7.

### SYDNEY

Rev Eric G. Mortley, rector of All Saints', Woollahra since 1964, will retire on January 31, 1975.

Rev David G. Duchesne, rector of St Luke's, Dapto since 1968, has been appointed master-in-holy orders at Shore School, North Sydney.

Rev Dr Grace Goldsworthy, rector of the Queensland Bible Institute, not principal, as announced in our last issue.

Mr Adrienne Jay Hinton, wife of Rev Harold Hinton, died in Sydney on June 20, aged 34. She and Mr Hinton have been serving with the Christian Literature Crusade in New Guinea.

### PERTH

Very Rev Brian R. Kyme, Dean of Gerulation Cathedral since 1969 (N.W. Aust.), has been appointed rector of Christ Church, Claremont from early September.

Rev Peter G. C. Broadbent rector of Woodlands-Wendell, Downs since 1970, has been appointed rector of Surfers Paradise (Brisbane) from early August.

Miss Jean Cowden, who has been secretary to three Archbishops and has worked in Church House for 28 years, is retiring from the post of Archbishop's Secretary on medical grounds.

Rev Roy J. Poole, supervisor of the Christian Aid Dept of the British Council of Churches since 1968, has been appointed executive secretary of Anglican Health and Welfare Services.

### NORTH QUEENSLAND

Rev Edwin J. Bennett, Army chaplain 1952-59 and since 1962, has resigned from the Regular Army from August 31 and has accepted the crown living of St Barnabas', Oldham (Manchester).

### WANGARATTA

Mr Louis Vennart, Q.C., chancellor of the diocese since 1940, died in Melbourne, aged 76.

Rev James W. Reeves, rector of Myrtleford since 1971, has resigned from the parish ministry.

Rev Charles Nagle, who retired from the diocese of Canberra and Goulburn, has been licensed to the charge of Chiltern.

### OVERSEAS

Mr Hugh Dufficy, eldest son of Mr and Mrs Jim Dufficy, Open Air Camper, died in a light aircraft accident in the USA in April this year.

Rev Lesley E. Plunkett, vicar of St John's, Woolston (Christchurch, NZ) since 1966, has been appointed full-time resident chaplain to the Twizel Hydro-electric Community from the end of May last.

Right Rev John Howe, 60, Secretary-General of the Anglican Communion, whose term was to expire in August 1975, has accepted a further four-year appointment by the Standing Committee of the ACC, expiring in 1979.

## SA begins counselling course for ministers

A Government-sponsored course to train ministers in South Australia in marriage guidance counselling began recently in Adelaide.

Twenty-four ministers from many denominations enrolled for the course at Panorama Technical College.

Most of the major denominations co-operated in organising and preparing the course.

The course has been prepared by the Department of Further Education following an approach from church leaders in SA.

### Clergymen are finding an increasing demand for marriage guidance counselling in SA.

Mr D. T. Simmons, a curriculum development officer with the Department of Further Education, said that it was expected that other people involved in marriage counselling also would take part in later courses.

A feature of the course will be the use of a film produced by the department's Multi-Media Centre at the Kilkenny Technical College.

The film depicts "real-life situations" in marriage.

The director of the Multi-Media Centre (Mr R. R. Fairbrother) said much imported material was unsuitable for Australia and it was likely that the film, being produced in eight 18-minute video-tape sequences, could be sold in other States for training in counselling.

## Money means people

"I urge you to see money in terms of people," writes Rev. Maurice Betteridge, C.M.S. Federal Secretary. "People who give of their prayer and gifts for the global mission of C.M.S., and people who go because God has called them to the task."

Mr Betteridge made these comments when releasing CMS Budget figures at the beginning of June. At that time there was still \$137,464 needed to meet the budget by the end of June, 1974. He went on to say:

"Meeting the budget is one

very vital way in which we share our commitment to the missionary task and the reality of our fellowship in the Gospel."

"As we remember with thanksgiving all the ways in which God has so richly blessed the work of the society in the

Branch	1973/74			1972/73		
	Total Required	Still Required	%	Total Required	Still Required	%
NSW	267,000	70,326	26 %	239,000	66,716	27 %
Vic	208,500	50,000	26 %	184,000	26,000	14 %
Qld	42,650	10,360	24 %	40,000	12,820	32 %
Sth Aust	34,290	5,978	17 1/2 %	32,660	8,165	25 %
		137,464			113,701	

past, so we place before you the challenge of meeting the needs of the current financial year by June 30."

The figures for individual States are listed below, together with a comparison of the position this time last year.

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