

MAINLY ABOUT PEOPLE

CANBERRA AND GOULBURN

Rev R. Avery is an honorary assistant at The Good Shepherd, Curtin, ACT. Rev E. Burton is assistant curate at St Paul's, South Wagga Wagga. Rev R. Lamerton is assistant curate at St Matthew's, Albury. Rev K. McCollim is Deacon-in-Charge at Kameruka. Rev B. Turner is Deacon-in-Charge at Batlow.

MELBOURNE

Rev D. J. Conolly will be inducted by Bishop Muston on Monday, April 18th at 8 pm. Rev W. C. F. Nellor of St Stephen's, Gardenvale to Incumbent of St Agnes, Black Rock. Date of Induction to be announced. Rev H. E. Fawell will retire from Incumbency, Christ Church, Geelong as from 16th May, 1977. Rev Canon G. Harmer resigned as Missioner of The Mission of St James and St John as from 2nd July, 1977. Ven P. R. Monie resigned as Incumbent of St John's, Croynond from 31st July, 1977.

NEWCASTLE

Rev M. Chipilin from St John's College, Morpeth to Assistant Minister, Toronto. Rev M. P. Davis, from Gosford to Assistant Minister, Singleton. Rev K. M. Dean-Jones from St John's College, Morpeth to Assistant Minister, Christ Church Cathedral. Rev T. G. Frewin from Singleton to Assistant Minister, Hamilton. Rev B. E. Muller from Mayfield to Chaplain, Mitchell College of Advanced Education, Bathurst. Rev P. S. Robertson from Hamilton to Assistant Minister, Cessnock. Rev N. J. Schofield from Christ Church Cathedral to Minister-in-Charge, South Lakes. Rev J. C. Speers from Rector of Braxton to Associate Minister, Coolangatta. Rev C. J. Taylor from Majiland to Minister-in-Charge, Experimental Pas-

toral Area of Telarah Rutherford. Rev M. K. Timbrell from Company of Brothers in charge of Cunnamulla District to Minister-in-Charge, Weston. Rev J. M. Brown, St John's College, Morpeth to Deacon Assistant, Gosford. Rev C. E. Hampson, Church of England to Rector of Braxton.

TASMANIA

Rev J. L. May of St Peter's Parish, Sandy Bay has been appointed a Canon of St David's Cathedral. Rev A. C. Cloudsdale has resigned as Rector of Parish of Brighton and Exeter and been appointed Rector of Parish of St Thomas the Apostle, Howrah. Rev C. C. Ruddock from Rector of the Parish of Beaconsfield and Exeter to Rector of the Parish of Sandford. Rev G. F. Oliver from Precentor of St David's Cathedral, Hobart to Rector of the Parish of Brighton. Rev W. T. Letchford inducted as Rector of Holy Trinity Parish, Launceston. Rev G. Y. Canion appointed Rector of the Parish of Beaconsfield and Exeter. Rev K. F. Ansell resigned as Rector of the Parish of St Thomas the Apostle, Howrah to Chaplain to the Avalon Community at Lara in Victoria. Rev R. P. Robins of The Bush Church Aid Society has resigned from the Parish of Zeehan-Rosebery-Savage River to become Rector of the Parish of Derby-Broome in North-West Australia in February.

SYDNEY

Rev J. Lousada, formerly Vicar of the Parishes of South and Central Johore in the Diocese of West Malaysia, will be inducted as Rector of Panania on 14th April. The government of Czechoslovakia was described as "one of the most repressive in eastern Europe in regard to the exercise of human rights" by a spokesman for America's Catholic bishops. Latest evidence: a ban against joining religious orders of women that "will mean the liquidation of the twenty-two religious orders."

Christian School to hold open day for enquirers

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

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

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

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

It is expected that a considerable number of people will be travelling up from Sydney for the open day. Mr Johnston said: "There is a growing interest in the concept of parent-controlled



Robert Johnston

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

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



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

BIBLE SOCIETY GETS WORD TO CHINA

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

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

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

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

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

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

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

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

CANNON HARRY SUTTON RETURNS TO AUST

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

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

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

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

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



Canon Harry Sutton

helping extend the Church in South America. — SEE

CONFERENCE ON BAPTISM

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

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

The panel includes Rev Max Corbett, for 15 years a missionary with CMS in East

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

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CHURCH RECORD

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COUNCIL OF CHURCHES DECIDES ON VICTIMLESS CRIMES

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

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

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

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

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

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

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

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

Continued on page 7



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

The translation team will be working to complete their task before the coconuts on the trees ripen — probably in five or six years time. The project will make the full Bible available for the first time in the language most people in the New Hebrides use. (Translation of the New Testament has just been completed.)

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

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

Anglicans appeal on behalf of needy

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

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

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

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

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

"This would place thousands of working mothers,

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

"It is the Federal Child Care budget which provides, through the States, long-term day care for the children of working parents. "We believe the Government should stand by its public commitment to maintaining the level of welfare benefits and child care services."

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

Guest Editorial by Rev G. Robinson.

ON OTHER PAGES

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EDITORIAL VICTORY OUT OF DEFEAT

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

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

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

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

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

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

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

the Bible is emphatic on this point.

The prophet Isaiah says of Jesus: "It was OUR grief He bore, OUR sorrows that weighed Him down. He was chastised that we might have peace; He was lashed — and we were healed! We are the ones who strayed away like sheep! WE, who left God's paths to follow our own. Yet God laid on HIM the guilt and sins of every one of us." (Isaiah 53:4-6, "Living Bible")

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

MOORE COLLEGE

M.U. Festival at Cathedral



Mrs Robinson and Lady Cutler arriving at St Andrew's Cathedral.

The Mothers' Union, Diocese of Sydney, Diocesan Festival was held in St Andrew's Cathedral on March 25 and a large crowd attended.

The first lesson, from Genesis 24, was read by Lady Cutler. The text for the address, given by Mrs Dorothy Hulme-Moir, was, "He watched carefully to see if she would finish the job" (Gen 24:21).

Mrs Hulme-Moir said, "Finishing a task is always far harder than beginning. It needs strong convictions, a consistency of purpose, a compassionate understanding and a complete dedication. So our Lord, at the end of His earthly ministry and the completion of His redemptive work for men, could say, 'It is finished'."

"I believe these are qualities we need desperately in our family life and community today. It is not so much the confusion that arises sometimes in our bid for freedom, so-called, but the inability to bring any task to a satisfactory conclusion."

In reply to her welcome by the Dean, Mrs Hulme-Moir said she and her family had long associations with St Andrew's Cathedral, dating back to the 1860s when her great-great-grandfather was Clerk of the Cathedral. She had been a Mothers' Union member for nearly forty years.

In welcoming the guests, the Dean spoke warmly of the strategic work of the Mothers' Union in the Diocese of Sydney.

The second lesson was read by Mrs Rosemary Davies. The Mothers' Union choir sang the anthem, "Christ is the World's True Light".

Following the Archbishop's pronouncement of the benediction, the joy of those present was expressed in the singing of the recessional hymn "Love Divine, All Loves Excelling". The choir and banner-bearers formed a guard of honour.

"Jesus never swerved from His consistency of purpose. 'There is a tremendous word in 2 Timothy 2:15, 'Work hard, so that God can say to you, 'Well done'. Be a good workman, one who never is ashamed when God examines your work'. Integrity of life and thought,



Members of the Mothers' Union choir at the entrance to St Andrew's Cathedral.

ON & OFF THE RECORD

BY DAVID HEWETSON

GOD AND THE GOVERNMENT

"You must not mix religion with politics", is an old Australian adage. It may go back to the "sectarian" battles of our earlier history and the way in which various formidable clerics fought for their rightful share of government aid.

The fact is that in one sense politics and religion are mixed right from the beginning in Christianity. Jesus was executed on a political charge (and the Romans would not have been interested in any other). His execution was apparently the one issue that could win enough support from the Sadducees, the Pharisees, the Romans and Herod, all of whom were normally politically at variance with each other.

A MISCONSTRUCTION

Today the story of the crucifixion is sometimes reconstructed to show that Jesus was a revolutionary and the precursor of modern guerrilla leaders. A brief glimpse at the lives of men like Che Guevara, the doyen of today's revolutionaries, will show how far their aims are from those he espoused. Jesus eschewed force and forbade it.

Yet he set in motion forces in history which went beyond the wildest dreams of any revolutionary. Revolutions rarely change anything of importance, except to shift power from one group of tyrants to another.

For Jesus politics was almost incidental, the unavoidable shoring up of a corrupt and disintegrating world order. To waste his time on it would have been unthinkable; for he had to come to fight tyrants much more implacable than the Romans, and to bring in the only Commonwealth which could even be considered truly permanent (or righteous or humane for that matter).

It would, for the time being, have to interpenetrate a society in which politics were necessary and unavoidable. But in no sense should it, or he as its author, be misconstrued as politically aligned.

Christians who are too uncritically enthusiastic in their support of any political party or in their condemnation of any other, should keep this in mind. By all means let them be politically involved and, if so led, faithful members of Parties. But let them not abandon the only really important standpoint that is possible: total allegiance to the transcendent reign of God.

Some German Christians lived to rue their too uncritical support of Hitler as a force for law and order; no doubt Chinese Christians also later felt the same way about their support of Mao and his promise to deal severely with the corruptions of the Kuomintang. Earlier European history ought to warn us that not even the Church itself as an institution can be trusted with absolute power.

Like Jesus our solutions for society are not ultimately political. Politics is "the art of the possible" and no more; as such it is essential for stability and order. But the only total commitment that is safe is to the King in whose

hands presidents, prime ministers, political parties, armies, etc are but a handful of fine dust.

The early church emulated its master with that strange mixture of respect and indifference towards political power. Christians obeyed and prayed for Roman emperors (even Nero) and not just by expediency. And this would be a strange attitude if Jesus had been, as some claim, a revolutionary opposed to Rome.

It was only when the State moved beyond its rightful bounds and demanded worship rather than loyalty, that Christians found themselves in conflict with it. They then realised that Caesar was, in Jesus' words, demanding not only his own prerogative but also that which should be rendered only to God.

The fact of the matter was that Christianity was a "religious revolutionary movement". Henry Chadwick wrote: "The paradox of the Church was that it was a religious revolutionary movement, yet without a conscious political ideology: it aimed at the capture of society throughout all its strata, but wasn't the same time characteristic for its indifference to the possession of power in this world."

POLITICAL KALEIDOSCOPE

This at least was the ideal and the early pattern. But power, like money, is a delicious temptation, and Christians are as frail in their humanity as anyone else. It was not surprising then that evil forces which could not stifle Christianity by brutal opposition should try to contain it by enlisting the Church in what today we would call the "power-structure".

Could Nero have ever believed that the same embattled company that he persecuted unmercifully would through his chief representative actually crown the Holy Roman Emperor in AD 800 and do it on the accepted Birthday of his Lord? But of course such ridiculous pretensions did the Church little good, either spiritually or even politically in the long run.

The forces of secularism have now almost stripped the churches of power, privilege and prestige. No doubt the forces of darkness will continue what may have begun as a legitimate process by pushing the Church further and further to the periphery. (I have no doubt that some of them would be glad to exclude it altogether, probably in the name of "tolerance" or "humanity" or even "enlightened religious feeling".)

The process of Christians finding their place in society never ceases, and the political situation in which this is done changes with kaleidoscopic regularity. The Bible has much to say about it and, as in other things, the price of liberty is eternal vigilance.

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FOL EXPOSES THE AIMS OF LESBIAN ACTION FRONT

The Festival Of Light has issued a copy of lesbian demands, published by the Lesbian Action Front, with the view to alerting the community to their wide ranging and radical demands.

Lesbian Demands

We demand the right to live openly as lesbians. We demand the definition of lesbian be political, not just sexual.

- 1. End Heterosexism:** We demand an end to the expectation that every person will only seek out the other sex for all emotional, sexual and economic partnerships.
- 2. Gay Studies:** We demand that gay studies be introduced immediately into all educational institutions as a measure of positive discrimination, to counter the heterosexual bias.
- 3. Lesbians at Work:** We demand an end to discrimination against lesbians in the workforce. We should be free to be open at work without fears of intimidation, reprisal, rejection or dismissal.
- 4. Unions:** We demand that as a matter of policy, all unions include an anti-discrimination clause within their policy, and that this clause specifically mentions sexuality.
- 5. Service Professions:** We demand that all professionals who work in an advisory, educational, counselling capacity, undertake a course in homosexuality conducted by homosexuals.
- 6. Recognition by Institutions:** We demand that lesbian relationships be considered with the same validity as heterosexual relationships in dealing with government institutions.
- 7. Hospitals:** We demand that a person in a lesbian relationship be accepted as the next of kin for visiting rights.
- 8. Schools:** We demand the recognition by schools of lesbian teachers and lesbian students.
- 9. Sex Education Course:** We demand that lesbianism be included as a valid form of sexual expression along with heterosexual.
- 10. Reinterpret the Law:** We demand that lesbians no longer be prosecuted for offensive behaviour for displays of affection in public.
- 11. Church:** We demand that the Church recognise the validity of lesbianism. We demand the right for lesbians to participate fully in all activities of the Church.
- 12. Health:** We demand the right to consult medical practitioners and health authorities without the expectation that every woman is heterosexual.
- 13. Psychiatric Classification:** We demand the removal from the classification as a psychiatric disease of lesbianism as a personality disorder.
- 14. Media:** We demand that the media cease portraying lesbians either in stereotypical roles, or as a titillator for voyeuristic heterosexual males.
- 15. Literature:** We demand the recognition of the contribution of lesbian writers as such. Lesbianism should be portrayed as part of everyday life, rather than being associated with anti-social behaviour, eg crime.
- 16. Wills:** We demand the right to live as lesbian partners without fear that the will could be successfully contested by blood relatives.
- 17. Finance:** We demand that in any financial dealings the lesbian partners wage/income be given equal consideration as a spouse's income.
- 18. Taxation:** We demand lesbian relationships be regarded in the same way as de facto relationships in the assessment of taxable income.
- 19. Refuges:** We demand government support for the establishment of refuges. These are to provide physical

shelter and emotional support for lesbians who face domestic upheaval through parental attitudes or emotional breakdown.

Among the hundreds of fatalities were students Nicolae Moroccos and Joan Rusu, retired denominational leader and seminary teacher Peter Belicov, his wife, and their son and daughter-in-law.

The European Baptist Federation and the Baptist World Alliance have appealed to their constituencies for medical and relief aid and financial assistance.

The 27th Congress of the Romanian Baptist Union, held in February, had heard encouraging reports of renewal and growth. The congress heard, however, a full airing of the issues that have created tensions in eastern European church circles. Present throughout the discussion was the question of extent to which churches should make accommodation with the state. Outside observers feel that evangelicals in Romania enjoy a greater degree of freedom than that known in many Communist nations.

Reporting on church-state relations, Joachim Tunea, former RBU general secretary, claimed, "There has never been so much understanding, freedom and co-operation from the authorities in Romania as today".

Reports indicated that almost every congregation in the country had doubled its membership since the Second World War; many older church buildings are crowded beyond capacity, new congregations have been established and new buildings erected; churches are now permitted to hold more than one worship service on Sunday, a midweek Bible study is permitted, and the seminary programme is expanded.

Observers recognise several problems facing the Romanian Baptists. But, they stress, the problems are those associated with growth.

The 975 congregations and missions are served by only 156 preachers. Since the seminary enrolment is 40, the churches must provide training for the 1200 deacons and lay leaders, whose role is important. In addition, the Union must establish construction priorities to show government authorities the need for new structures.

Government officials attended the concluding worship service of the Baptist Congress.

It was a thousand times better for many persons to be cast on a bed of sickness and to be God's prisoners, than so scandalously to abuse the health that they have had continued so long.

— Richard Sibbes

GOOD AND BAD FOR ROMANIAN CHRISTIANS

Baptist churches in Romania experienced the bitter and the sweet in February and March.

The devastating March 4 earthquake that rocked the Romanian capital took the lives of two Baptist seminary students, a retired Baptist leader and three members of his family, and damaged several church buildings and the Bucharest seminary building.

Among the hundreds of fatalities were students Nicolae Moroccos and Joan Rusu, retired denominational leader and seminary teacher Peter Belicov, his wife, and their son and daughter-in-law.

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— Richard Sibbes

Moore College external courses results

The Moore College Committee of External Studies has issued the following list of successful candidates in its various external courses.

THE SYDNEY PRELIMINARY THEOLOGICAL CERTIFICATE PASS LEVEL

Bassell, Miss G. J.; Bernays, Mrs C. J.; Delamont, Mrs J.; Disney, Mr P. J. B.; Donald, Mr G. E.; Flanagan, Mr J.; Green, Mr R. F. D.; Herculides, Mr G.; Hopkins, Mrs P.; Hughes, Miss E. K.; Jackson, Mr R. M.; Jukhadar, Mr A.; Judd, Mrs W.; Lidbetter, Mr R. A.; McKay, Mr K. D.; Maytum, Mr G. D.; Pease, Mr R. T.; Roe, Mr K.; Ross, Mrs P. R.; Scobie, Mrs H.; Shields, Mr B. V.; Smiley, Mr L.; Symington, Mrs C. D.; Walesby, Mr W. R.

INTER-VARSITY FELLOWSHIP COURSE CREDIT LEVEL

Armstrong, Miss R.; Busutell, Mr D. C.; Finlay, Mr R. W.; Finlay, Mrs R. F.

SECOND CLASS HONOURS

Hughes, Mr P.

THE CERTIFICATE IN THEOLOGY PASS LEVEL

Anzini, Mr D. H. F. R.; Bevern, Mr G. C.; Ivas, Mrs C.; Jones, Mr D. A.; Koh, Mr V.; Sorensen, Mr W. N.

CREDIT LEVEL

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Baird, Mrs M. J.

The reason why the world sees not the happy condition of God's children is because their bodies are subject to the same infirmities with the worst of men, nor are they exempted from troubles; they are also subject to fall into gross sins, and therefore worldly men think, "Are these the men that are happier than we?" They see their crosses but not their crowns; they see their infirmities but not their graces; they see their miseries but not their inward joy and peace of conscience in the Holy Ghost.

— Richard Sibbes

New appointments to Board of Education

The Archbishop of Sydney, the Most Rev Sir Marcus Loane, has announced the appointment of the Rev T. R. Wallace, BA, ThL, Dip RE, as Director of Education for the Diocese. Mr Wallace will replace the Rev Canon A. A. Langdon who has held that position for twenty-five years.

RE, MACE, as Executive Chairman of the Diocesan Education Commission.

After service in the AIF, and as a modern languages teacher, Mr Langdon assumed responsibility for the work of the Board in 1950 as organizing secretary and, since 1952, as Director.

He had three years teaching experience before training for the ministry at Moore College, and was then ordained in the Diocese of Armidale, spending two years as Curate in the Parish of Inverell. He then spent seven years with the Board of Education, first as their Chaplain on the South Coast and then as Adult Education Officer.

His next appointment was as Director of Religious Education in the Diocese of Perth. He then returned to the Diocese of Sydney at the beginning of 1975, to take up the position of Associate Director of Christian Education with the Board of Education.

Mr Wallace is a graduate of the University of New England, and is currently completing study for a Master's degree in Educational Administration.

At the same time, the Archbishop announced the appointment of the Rev Canon A. A. Langdon, MA (Hons), BD, Dip Ed, MA RE at Moore College.

During his present period of special study leave to undertake research into the nature of religious learning, Canon Langdon continues to represent the Diocese and the Province in the current enquiries into religious education in schools, and to serve as a visiting lecturer in RE at Moore College.

— Richard Sibbes

RE, MACE, as Executive Chairman of the Diocesan Education Commission.

— Richard Sibbes

Conference on Evangelism to be held in Singapore

The Asian Leadership Conference on Evangelism will bring together next year about 250 participants from that continent. The conference, sponsored by a regional committee of the Lausanne Committee for World Evangelisation (LCWE), is tentatively slated for November 1-9, 1978.

Dr Akira Hatori of Tokyo, regional chairman of the LCWE group, states that the conference will focus on evangelisation in the distinctive Asian context. The Singapore gathering is one of a number of regional conferences that are an outgrowth of the 1974 International Congress on World Evangelisation held in Lausanne.

Participants at the 1978 conference will come from many countries of Asia. Guidelines have been established to ensure a broad representation on the basis of region, age, sex, denomination, and area of ministry.

The main purpose of the conference, say the sponsors, is to bring together the evangelical leadership of the Asian church to reaffirm the biblical imperative and to underline the urgency of evangelisation in today's Asia.

In keeping with that purpose, the conference will review and evaluate evangelisation progress of the past decade, identify the unreached and unevangelised sectors in Asian society, examine and clarify theologically the issues and realities that help or hinder the mission of the church, pray for renewal and guidance in planning united strategy, and seek to understand anew the implications of total obedience to Christ in undertaking Asian evangelisation.

The conference will devote attention to cross-cultural mission work. The political changes and currents in the region underscore the urgency of such a regional Christian convocation, states Canon James Wong of Singapore, conference co-ordinator.

The decision to convene the conference was made at a February meeting of LCWE regional delegates. That meeting stressed that the emphasis of the 1978 gathering should be upon the ad hoc committee responsible for initiating the

coming conference includes: Akira Hatori, Japan; Saphir maximum co-operation and co-ordination in Asian Christian mission. "We seek to strengthen already existing Asian evangelical structures involved in evangelism, mission and theological education and will work in fellowship and co-operation with them in all aspects and stages of our common tasks," states the resolution adopted at the February meeting.

Asian leaders attending the meeting suggested that initiatives be launched to establish contacts with Christians in Vietnam and Cambodia. Budget for the 1978 Singapore conference was set at US\$185,000. At least one half of that is to be raised in Asia.

Athyal, India; John Chongnam Cho, Korea; Petrus Octavianus, Indonesia; James Wong, Singapore; and Isabelo Magalit, Philippines. Others are being added to the group to comprise the larger planning committee for the 1978 conference.

The planning committee for the Asian Leadership Conference on Evangelism will meet in August of this year to develop the programme in more detail.

— Richard Sibbes

MITCHELL'S INTERNATIONAL TOURS

For travel enquiries, please contact

MR RON BAILEY
Travel Consultant
GPO BOX 3313 SYDNEY NSW 2001
TELEPHONE (02) 29 4136 TELEX AN 27504
TELEGRAMS: LANSEAIR
Suite 3, 5th Floor, Asbestos House,
85 York Street, Sydney, N.S.W.
(On the corner of Barrack Street)

Governor of Tasmania supports Church appeal

Sir, In reference to the photo and article which appeared in the April, 1976, edition of your paper, I am now writing to pass on information concerning the Appeal which now stands at \$300,000 and the opening of the new complex.

The Appeal is the largest ever conducted in this Diocese and has proved to be a remarkable success. I enclose a blue PR leaflet explaining the Appeal and a Report Leaflet. The Appeal target was reached.

LETTERS

The new complex was opened by His Excellency the Governor of Tasmania and blessed by the Bishop of Tasmania on Sunday afternoon, March 20. A large crowd of 300 attended the ceremony. I enclose a photo of His Excellency and Lady Burbury with some of the children in one of the new buildings. Also the Administrator, the

Rev R. P. Upton, is pictured in the background of this photo. Hoping you can give a report in your paper of this important event. Thanking you,

Rev R. P. UPTON,
Administrator,
The Clarendon
Children's Homes



Criticism of Good News Bible

Sir, May I recommend the 26 page booklet "The Good News Bible — A Critical Review" by Rev John Coleman. I am hopeful this may become available in Christian bookshops, but, at present, it may be obtained from the New Life newspaper, Standard Publications, PO Box 95, Surrey Hills, Victoria, 3127.

It seems to me that the criticism Mr Coleman makes of the Good News Bible, could apply with equal validity to several other of the modern translations which use the dynamic equivalence method of translation, ie give what the translators think the original meant while sitting lightly to the exact words of scripture. To those of us who hold the verbal inspiration of scripture, this is unsatisfactory.

I have been surprised to find even some clergy who, while acknowledging verbal inerrancy in the original language, do not feel we can aim as near to this as possible in translation, and therefore are content merely to bring "the meaning" across in translation. This, to me, seems a deficient view of scripture.

One Minister told me he did not mind the word "blood" (of Christ) being translated as "death". While "death" is a far more satisfactory theological interpretation of "blood" than "life" (as some have suggested), Mr Coleman

rightly points out the word "death" fails to link the work of Christ with the blood sacrifices in the Old Testament and remind us that Christ's death was a violent death. He did not simply have a heart attack.

Who are we to tamper with the words God has chosen? Both Old and New Testaments give solemn warning to those who would add to or subtract from the Word of God (Deuteronomy 4:2; Revelation 22:18, 19). "The Spirit of God chose words; we want to know what HE said" (Coleman, P 25).
Rev MAXWELL BONNER,
Croydon Park.

No spiritual equality in the Bible

Sir, Professor MacLaurin's interpretations are in harmony with the current social attitudes of affluence, and are no doubt very comforting to the supporters of the doomed status quo.

On one point I agree with him: the social gospel is inseparable from the golden rule. But I do not agree that there is any such thing as spiritual equality and I cannot remember even a reference to it in scripture. I do not regard myself as the spiritual equal of St Francis. What the professor calls spiritual equality is equality

FILM ON SALVATIONIST

An outstanding television documentary film has been made by the Australian Broadcasting Commission featuring the life of Brigadier Sir Arthur McIlveen, MBE, OF, of The Salvation Army.

Sir Arthur has been presented with the Order of the Founder, the highest award which can be made to a Salvationist, and was knighted by Queen Elizabeth II for his work with servicemen and ex-servicemen.

Sir Arthur has made an indelible mark on the lives of many servicemen, ex-servicemen and prisoners, with whom he worked following his discharge from military service.

Born at Brodie Plains in northern New South Wales, on June 29, 1886, Sir Arthur now lives in retirement at Macquarie Lodge, Arncliffe, NSW.

A tin miner at an early age, he knew what hard work and rough knocks were all about. He made his commitment to Jesus Christ after pondering over his life in a lonely bush camp in Queensland in 1910. He determined and declared

his willingness to completely serve God and his fellowman as a result.

Trained as a Salvation Army officer in Melbourne, he was dux of the session of 132 cadets.

Sir Arthur served in Tobruk as unofficial padre with the Rats of Tobruk. He

would not lower his standards for any man and the Rats loved him for this. He was known in Tobruk for his gramophone, his love for his fellow man and his unselfish sharing of himself.

The television documentary will be screened nationally on ABC television stations on Sunday, April 24, 1977, at the following times:

Sydney, 4.20 pm; Melbourne, 3.25 pm; Brisbane, 2.25 pm; Adelaide, 2.55 pm; Perth, 2.25 pm; Hobart, 3.25 pm.



Sir Arthur is shown with his friend and comrade Brigadier Charles Geddes, OF, who also served with the troops on many overseas fronts. They are examining one of The Salvation Army's familiar Red Shield "Hop in — you're welcome" signs which were a feature of all Salvation Army activities.

Defence of Psychiatry

Sir, Every branch of medical science could be the object of attack by the ill-informed. Lesley Hicks in her article headed "Psychiatry Under Attack" (ACR 17/3/77) could use similar flimsy material against gynecologists or ear, nose and throat specialists. But for reasons best known to herself, psychiatry was chosen as the innocent offender.

J. M. D. Pringle's book review can hardly be quoted as an informed critique of modern methods of psychiatric treatment and Douglas Pringle would be the last to claim to offer such.

However, Lesley Hicks quotes with approval and relish people who told lies to doctors to gain admission to psychiatric hospital. The symptoms they laid claim to are symptomatic of serious psychiatric disorder and fortunately for more honest people, doctors are occasionally taken in by those who tell lies about their symptoms.

Now Dr Jay Adams is a highly skilled and trained clergyman but he cannot be said to have uttered the last authoritative word about psychiatric illness. However, any psychiatrist worth his crust and anyone who works in the field would agree with Adams that the mentally ill is not "a helpless victim, not responsible for his own actions." Lesley Hicks is quite unaware that everyone in psychiatry would agree

of opportunity, the basis of which is God's justice and impartiality. All men, in this sense only in relation to each other, are equal, ie are equally treated (Acts 10:34-5).

The professor now links the social gospel of liberation with materialism. Was the abolition of slavery a step towards materialism? Were Lincoln and Wilberforce materialists? And were their innumerable christian opponents who called slavery the peculiar christian institution and upheld child industrial labour true upholders of the golden rule? Did they love the slaves and the miserable victims of the industrial revolution as themselves?

Associating the social gospel, first with socialism and then with materialism, indicates that the professor is unaware of the disinherited condition of the masses and of the hope which the social gospel brings. The most vivid manifestation of materialism and mammon today is the astounding price on the market of the land which the creator gave without price to the children of men. This land-price has already half-wrecked our civilisation, and is the strongest aid to communism. The social gospel in scripture sternly insists on justice in government, and justice will abolish land-price and unearned incomes.

Let the professor satisfy himself that radical change is not necessary or desirable. The social gospel teaches otherwise, and scripture is full of it.

W. A. DOWE,
Lakemba.

with her or with Adams. Some people like erecting their own Aunt Sally and then knocking it down but it is scarcely a convincing way to put a case. Would she please quote a single living psychiatrist who would make such a ridiculous statement?

Less than a week ago I attended a dinner for Christian psychiatrists and others working in this same field at the home of Mrs M. Bosanquet in Chatswood. The main speaker was a senior lecturer in psychiatry at Sydney University who is an active churchman at St Stephen's Willoughby. To this gathering of about 40 Christians of considerable experience in the field of psychiatry I put the question now raised by

Lesley Hicks concerning Christians demanding Christian psychiatrists, Christian GPs, etc. Nobody present expressed the view that this was a reasonable demand.

Finally, Lesley Hicks' article, like so many others so ill-based, may well exacerbate the guilt feelings that many people have and make some feel that they lack faith, that they have not confessed their sin and dealt with it. It is a pity it ever got into print. Psychiatry hasn't all the answers to mental illness but like any other branch of medicine, God has used it to restore large numbers of people including many Christians.

Rev REX MEYER,
Roseville.

EMPLOYMENT OPPORTUNITIES

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WHAT A WORLD!

by Lesley Hicks

GENERATIONS AND VALUES

As a mother and a Christian, I am vitally concerned with the transmission of faith and of values from parent to child. Because we actively teach them, some might say that my husband and I are engaged in indoctrination, propaganda, even brainwashing of our children. Should we rather just hope that by a sort of osmosis there will be an oozing of values from one generation to the next, that our children will inevitably adopt the ideals that are dear to us? It's pretty obvious that there has to be both precept and example — and that both can fail.

My mother has a theory based on her observation of her circle of family and friends that religious trends swing back and forth between generations. Her parents and their associates were highly religious, faithful churchgoers who brooked no nonsense from their children — they went, too, twice every Sunday, and no argument, thank you. Her generation, as they reached adulthood in the twenties and thirties, by and large rejected their parents' religious values and habits; in scores they resolved to quit church at the first opportunity as adult independence made it possible, and also to sample forbidden fruits such as alcohol and cigarettes.

Then she observed quite a marked tendency amongst her friends' children to "go religious". I was an example, of course, and perhaps there was a boom of sorts in the fifties, culminating in the 1959 Billy Graham Crusade. It would be interesting to know if statistics could be found to bear out my mother's observations. If so, and people have warned us of this, we can expect from our children a rejection of our values, and that they, like our grandparents, will say, "I had enough churchgoing in my youth to last me a lifetime — I'm not going to darken a church door again if I can help it."

Now this suggests that some sort of irksome compulsion is put upon our children; that Sunday School is something painful to be endured, and that they will grow to see our faith as irrelevant or hypocritical. These factors fit the view my mother's generation held of their parents' religious requirements. I asked her, "Didn't your parents talk to

you about Christ?" "Talk about Christ? Goodness, no, we never talked about anything like that — it simply wasn't done. You went to church and Sunday School, but you didn't discuss such things." So it is little wonder that communication failed to take place.

Countering Trends

I believe that the early loving training of our children is more important than ever — that the Bible and prayer should be part of the home's daily sharing, in a

morality, but who have been given the incredible privilege of knowing God through Christ, and long that our children should share His life? Probably in a situation very like that of the first-century Gentile Christians, whose surrounding society followed standards totally alien to theirs.

But I am well aware that children growing up can reject real as well as nominal Christianity in their parents. Each young person is answerable to God for himself, and is quite capable of saying no to Him. If they choose peer groups whose ideals are alien to ours, there is little we can do except pray, and try to

be second- or third-hand, Christian sexual morality doesn't seem to "take", and many non-Christian but conforming parents are now sadly startled by their children's rejection of Christian standards, especially in regard to premarital sex. One, or at most two, generations manage to keep the values without the faith; after that they go, too. If God is not really there, why behave as if He is? And especially, why bother with marriage at all?

A boy in one of my high school scripture classes, learning for the first time of the existence of the Seventh Commandment, commented in astonishment, "But God can't have said that's wrong — everybody does that!" So where does that leave those of us who value not only the external obvious standards of Judeo-Christian

The concept of sponsoring a needy child in other countries has caught on widely. But there are many young people right here in Sydney whose needs, while different, are no less urgent. Many of them are in the care of the Home Mission Society. Boys from the courts, aged 12 to 18, at Charlton Boys' Home. And girls from the courts, aged 15 to 18, at Carinya Girls' Hostel.

By and large, they're pretty good kids, with a lot of potential. But they've had a bad start. Broken homes, alcoholism, crime, indifferent or missing parents are all represented in their backgrounds. And they have one thing in common — a conviction that no-one loves them, wants them or cares about them.

At Charlton and Carinya, we're looking to change that conviction, in a caring Christian environment. But we have a serious problem — rising costs. And that's why we're starting the

keep open lines of communication.

Talking to some young people from Christian families who came through rebellious periods in their teens to mature commitment, I asked them what they thought their parents "did right". "Kept hands off," said one — "but we didn't know about the praying — we might have guessed, but they didn't make us uncomfortably aware of it."

It all comes back to the grace of God, and an unwavering trust in His promises. How tremendously reassuring it is to know that He loves and years over our children — and by that I mean offspring, whether young or adult — far more than we do as parents.

Rowland Hill, when visiting, entered the room where there was a child on a rocking horse. Many Christians, he said, were like the child — "much activity, but no progress."

A light foot should be the visible evidence of a guilt-eased heart.

— E. K. Simpson

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Could you or your group sponsor — anonymously, if you wish — a young person in our care? It would cost you \$12 a month. And that would not only help to keep him or her, but would provide the little extras — pocket money, Christian camp fees, outings, etc. — that we simply can't provide now.

Your sponsorship would help convince a young person that people do care, and contribute enormously to his or her sense of worth. It could greatly influence the young person's whole future. Which makes it not only a challenge, but a tremendous opportunity.

Please seize it today. Mail the coupon to commence your sponsorship now.

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I/we wish to sponsor a young person in HMS' care. I/we understand that this costs \$12 per month, which I/we will send monthly quarterly half-yearly yearly (please send me reminder). I/we will pay through regular bank drafts — please send me the necessary forms. (Tick relevant squares.)

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Anglican Home Mission Society

St. Andrew's House, Sydney Square. Phone 20642.

AUSTRALIAN CHURCH RECORD, APRIL 14, 1977 — 5

CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 61 2975 up to noon 10 days before date of publication. Charge is 10c per word with a minimum charge of \$2.00.

Interstate Services

PERTH: St Alban's, 423 Beaufort Street. Services 9.30 am and 7.30 pm. Rector Bryan F. Hall. All welcome.

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

Miscellaneous

ENTERTAINED Christian married couple, key boards and percussion, parties and receptions. 80 1489.

WOULD THE cleric who asked Alan Cole to speak at a Men's Tea and Evening Service on Whitsunday, May 29th, please contact him.

Wanted

WANTED: 100 more students to enrol in C of E Bible College. Full Bible course by correspondence anywhere. Full details from Registrar, PO Box 41, Roseville, NSW, 2069.

COMMON PRAISE HYMN Books required for Holy Innocents Church, Rossmore. Phone: 805 1427.

Weddings

OGDEN-ELDRIDGE The wedding of Miss Dianne Eldridge, second daughter of Mr and Mrs Claude Eldridge of Caringbah to Mr Paul Ogden, was celebrated on Saturday, April 2nd at St Phillips Church of England, Caringbah by the Rev Tony Lamb. Miss Pamela Allison, a lifetime friend of the bride, was bridesmaid. Mr John Eldridge, the bride's elder brother, was best man. The reception was held at the Domino Room, Caringbah and a very happy time was had by all.

INCREASE IN U.S. MISSIONS SUPPORT

More than 37,000 Protestant missionaries from the United States and Canada are engaged in world evangelisation and mission outreach abroad, according to recently released 11th edition of the *Mission Handbook*.

Plan to attend A SEMINAR ON CHRISTIAN SCHOOLING at Christian Community High School, 61 Regent St, Regents Park Saturday, 23rd April. For further details write to: Principal of CCHS Kerrs Rd & Bede St Lidcombe, NSW, 2141 Phone: 649 1428 or 645 2578

For Sale

CONCRETE BLOCK MAKER Makes blocks, slabs, edgings, screen blocks, garden stools, 8 at once and 96 an hour. \$180. Ideal self-help projects. Send for leaflets. Department CR, Forest Farm Research, Londonderry, NSW, 2763.

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Accommodation To Let/Wanted

Country Rector with wife and 2 children desires ACCOMMODATION in Sydney from Friday, May 6 to Monday, May 16. Rev G. Fairleigh, St Paul's Rectory, Murrumbidgee, 2596.

HOLIDAY ACCOMMODATION: Cullurba via Nowra. 3 Br sewer, all elec. Sleeps 6, close to lake, 2 surf beaches. Fully equipped, except linen. 804 4428.

Some VACANCIES exist for students at Women's Hall, opposite Sydney University. For further details contact: The Warden, 296 Parramatta Road, Glebe, Phone: 880 1826.

BOOKKEEPER, Anglican Youth Department requires part-time bookkeeper approx three days per week. Duties include keeping of cash journals, ledgers, wages records, cheque writing etc. Would suit married woman who wishes to work flexible hours. Enquiries to Administration Manager, Anglican Youth Department, 2 0642 extn 323.

HOUSEKEEPER Permanent live-in position. Father of 3 small children, whose wife recently died, urgently requires a Christian lady between 30 and 45, with no more than one child, to care for his children and help with the household chores. Phone: Sydney 822 6282 or Write giving full details to: Mr G. Biles, 37 Orwell Street, Blacktown, NSW, 2148

In spite of financial recession, churches from the two countries increased mission giving from \$393 million in 1972 to \$656 million in 1975, states the triennial publication. The *Mission Handbook* is complete with exhaustive statistics regarding the composition of the missionary force, fields of service and related matters. The *Mission Handbook* (11th edition) may be obtained from: Missions Advanced Research and Communication Center (MAECC), 919W, Huntington Drive, Monrovia, California 91016, USA.

That alone makes sinners wise which tenders them relief. — John Owen

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Challenge issued to reach all India

"The Devlali Letter", issued in mid-February at the conclusion of the All India Congress on Mission and Evangelisation (AICOME), has been widely distributed throughout the sub-continent. It calls on national Christians to rise to the challenge of evangelising India's 620 million people — a population exceeding those of Africa and Latin America put together!

Christians and churches are challenged to "recognise that most of our evangelistic effort must be directed not to the 2% who are Christians but to the vast majority in India. This can only be done by crossing cultural boundaries."

Basic to the accomplishment of that outreach mission, says the letter, is the renewal of existing local churches. It is suggested that the churches explore the possibilities of establishing small groups within congregations for Bible study, prayer, fellowship, witness and service.

Churches, para-church agencies and individual Christians are urged to adopt "a simpler way of life" and to strengthen co-operative Christian endeavours. In addition to "The Devlali Letter", several other publications have been issued by AICOME. The major publication is the *Congress Volume*, a complete record of background materials, strategy papers, response papers the Devlali Letter and Devlali Findings.

There is no true Christian but has a public spirit to seek the good of others, because as soon as he is a Christian he labours for self-denial. He knows he must give up himself and all to God, so that his spirit is enlarged in an increasing measure unto God and towards the church. Therefore the greater portion a man has of the Spirit of Christ the more he seeks the good of all men. — Richard Sibbes

Janice had broken her wrist and was visited by some ladies from a Sydney CLC bookshop. They brought with them some books written by Joyce Landorf. Janice was particularly helped by one book entitled "His Stubborn Love" which told Joyce's story of depression, boredom and attempted suicide, and God's intervention through the timely phone call of a friend. Janice purchased copies of the Landorf books and, a little hesitantly, sent "His Stubborn Love" and several other titles to Betty, a pen-friend in Melbourne whom she knew had more problems than she could cope with — business worries, a rebellious son, a sub-normal daughter. Janice later received the following from Betty: "No need to wonder if you did the right thing in sending me those books, or if the books hit home hard enough — even to the suicide. I would not have chosen Joyce's way, but I had a few ideas of my own and would have taken M. (the daughter) with me."

Thank God for the sharing of Christian experience through the medium of a good book. New hope has since come to Betty as she has begun to learn about the One who can solve every problem.

Book on marriage

"Equal Marriage" by Jean Stapleton & Richard Bright 1976, Abingdon, pp 144, \$9.50

This book is not about Christian marriage but about "Equal Marriage". Just what this may be is not as obvious as the early sections set out to make clear. What it is not becomes crystal clear as the reader perseveres.

It is not, one gathers, everything that the bad old stereotypes of traditional role-playing in marriage have been in the past.

In "Equal Marriage" it would appear, the partners are not man and woman, but two equal and complete personalities. They have no "patterned roles" to play but must find their own way (with the help of this guide book, of course) through the shoals and deeps of marriage in which, by following old patterns and stereotyped roles nearly everybody else has been shipwrecked.

If the reader of this review is now not fully aware of what Equal Marriage is, he probably won't be by the time he has read these slogans repeated ad nauseam on every page of this tiresome book. Superficial solutions from pragmatists are no substitute for a theology of marriage, or, if you like, a philosophy of marriage.

"Equality" can mean anything, or nothing at all. The most obvious example of this kind of treatment is where infidelity is considered incompatible with Equal Marriage. This kind of pragmatism easily falls victim to situations.

There is in fact plenty of good advice in the book, and the chapter about parents shows insight into the young person's growth to maturity. But the Christian reader knows that a book about marriage without a Biblical Christian perspective becomes a hobby horse for the authors. They rather than marriage finish as heroine and hero.

On its catchy title the book will no doubt sell well. On its contents it can only be a publishing disaster. Allan M. Bryson

Ministry of Christian Literature Crusade

Have you ever experienced God at work through a Christian book? Christian Literature Crusade is launching a nation-wide story competition called *Book Alive*, in which readers are invited to contribute stories like the one above.

Book vouchers will be awarded for the best entries and the name of the winning entrant will be published in the July issue of *Living Print*, CLC's Australian magazine.

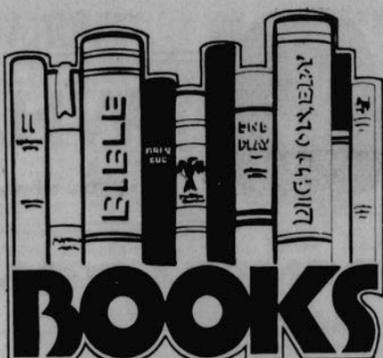
You are invited to send your entry to: Book Alive, Extension Department, Christian Literature Crusade, PO Box 91, Pennant Hills, NSW 2120.

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Introduction to New Testament

"The New Testament: An Introduction to its Literature and History"

by J. Gresham Machen Banner of Truth Trust 1976, 387 pages, \$2.75

Gresham Machen was the principal founder of Westminster Seminary in Philadelphia, and a distinguished New Testament scholar of the Reformed school. Sixty years ago, while still a teacher at the old Princeton Seminary, he wrote two sets of serialised study material for students.

The Banner of Truth Trust has done well to dig these courses out of their original periodicals and make them into a book, edited by W. John Cook.

There are six sections: Historical background of Christianity, Early history, Christianity established among the Gentiles, Principles and Practice of the Gospel, Presentation and Defence of Christianity, The Apostolic Church and the Church of Today. Within this, each book of the NT is covered in its turn, and there is some topical treatment as well.

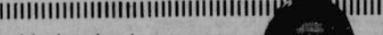
The style is simple, accurate, and challenging. Each sub-section has biblical passages for reading, and topics for study. Only occasionally is one aware that this manual is 60 years old. And there is a refreshing absence of speculative modern theories.

So faithful is Machen to the biblical material itself, that his work can be warmly recommended for study groups as a sound and relatively inexpensive course. D. W. B. Robinson

Trends in Christian Worship

"Christian Worship in Transition" by James F. White Abingdon, Nashville 160 pages

\$10.75 (Aust recommended) The author is an American Methodist, and his story concerns what is happening in...



Robert Tong



AN INNOCENT AT LARGE

by DONALD HOWARD

HOW SHALL THEY HEAR?

Those guilty of the practice often call Spurgeon to their defence.

Admittedly he left much to the night before, but this was the crystallising of a solid week of reading.

He also attracted 5000 people each Lord's Day — hardly likely if his work was shoddy.

SHORT CUTS ARE A TEMPTATION in the pulpit as well as in one's preparation. We all are gratified with visible results.

The puritan Robert Bolton warned against damaging the souls of men by "stiffling the very first stirrings of Legal remorse, by healing the wounds of their conscience with sweet words, before they be searched, and sounded to the bottom."

Richard Greenham "would mislike them that would not abide to tarrie the Lords leisure, but they must needs be helped at once".

Puritan thinking, the sharp needle of the Law, as it pricked the conscience, was found to be attached to the scarlet thread of the Gospel.

"THE GREAT AWAKENING" is a history of revival in the days of Edwards and Whitefield, by Joseph Tracy.

At Middleborough during this time, "Scarce one word of counsel seemed lost, or a sermon in vain... The word of the Lord was very precious in those days. In a few days from that 23rd of November, so greatly to be remembered, there appeared to be above two hundred awakened; and it was some days, and weeks, and months, before they were brought sensibly to close with Christ. Most of them tarried long in the birth..."

In Halifax, the word was preached with power in the late summer and autumn, "but few received comfort before the next spring".

Among one tribe of Indians, the work continued for several years until "heathenism appeared to have been extinguished among them".

Church policy on "victimless" crime

From page 1

with homosexuality and to convey to the Attorney General the belief of the Council that such a proposition would be totally unacceptable to the NSW voters.

7. The NSW Council of Churches are opposed to the legalising of prostitution through a licensing system, the legalisation of homosexuality as an alternative life style on equal footing with heterosexuality and to the legalisation of the use and supply of marihuana.

8. The NSW Council of Churches request the NSW Government to have a proper regard for the long term effects on family life, the welfare of children and society as a whole, if any

changes to the law are made, especially in the areas of homosexuality and drugs.

9. The NSW Council of Churches suggest to the NSW Government that educational programmes within schools and the media be intensified highlighting the harmful effects of alcohol, drugs and promiscuity and presenting positive teaching to encourage healthy living.

10. The NSW Council of Churches associate with a deputation from the Australian Festival of Light to wait on Mr John Ducker (President of the NSW ALP) and on Sir Eric Willis (Leader of the Opposition) seeking clarification on the precise position of each party on these contentious issues.

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GOPEL ARTISTS AUSTRALIA PRESENT An evening with Dannielle Former lead singer with Andrew Crook and the Disciples Bankstown Auditorium 8 p.m. Bankstown Civic Centre Thursday 14th April, 1977. \$4.00 Ring-gel College Auditorium 8 p.m. Eton Road, Lindfield Saturday 23rd April, 1977. Bookings: Christian Music Centre — 61-3378, 61-3136 Scripture Book Centre — 29-1995.

Today, any one of a number of evangelists will guarantee the same results (sic) within half an hour.

TEMPTATIONS IN THE PULPIT are perhaps more devastating than those of the study.

Most will at times find themselves fighting a desire to impress their hearers, even though the motives might be of the highest.

"No man," wrote James Denney, "can give at once the impression that he himself is clever and that Jesus Christ is mighty to save."

TEN YEARS AGO I CUT out of a magazine some advice of William Fitch, prominent author and preacher at Knox Presbyterian Church, Toronto, Canada.

With all his experience and ability, he told of a great lesson taught by one of his own assistants. When Dr Fitch asked him what his final preparation was before leaving his study for the pulpit, his junior replied, "I go through my notes with a blue pencil and score out the clever bits."

NOT ALL THE PROBLEMS facing preachers are mental or spiritual. Some men are simply worn out, often through neglect of their physical wellbeing.

Writing in 1896, Dr John Watson had a chapter in a book on "The Cure of Souls" which he headed, "The Minister's Care of Himself".

He first advocated that only first-class lives with an insurance company be admitted for training.

"And the working minister should have his own rules of health — to have his study recharged with oxygen every hour, to sleep with his bedroom window open, to walk four miles a day, to play an outdoor game once a week, to have six weeks' holiday a year and once in seven years three months — all that his thought and teaching may be oxygenated and the fresh air of Christianity fill the souls of his people."

Some of us are fortunate in having a flock who appreciate the problems of the shepherd; others are not so well placed.

How does your congregation rate?

RULES FOR FRESH AIR? An English friend quoted an observation of Stephen Leacock, Canadian economist and humorist.

"The English have made a remarkable discovery — if a window is opened and then closed, the air inside will remain fresh for years."

Our new telephone number is 233 4561

THE KING'S SCHOOL PARRAMATTA SCHOLARSHIPS 1978

An examination for the award of entrance scholarships will be held on Saturday, 23rd July, 1977. Candidates must be under 14 years of age on 1st February, 1978.

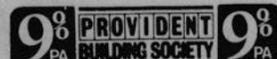
Violet Macanish Scholarship Covering free tuition, a grant of \$150 on entrance towards the cost of uniform and incidental expenses, and an allowance after the first term at the rate of \$90 per annum. In the case of boarders, a reduction may also be made in boarding fees.

Other scholarships available for award: — A. R. Reynolds Music Scholarship (up to \$600 depending on the means of the successful candidate or his parents) Candidates for the music scholarship must also demonstrate ability on their chosen instruments. Applications for the scholarships must be accompanied by an entrance fee of \$10. Entry forms and full particulars may be obtained from Headmaster. Entries close 27th May, 1977.

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MAINLY ABOUT PEOPLE

SYDNEY
Rev S. N. ABRAHAM, of St Andrew's Wahroonga, has accepted nomination to the Parish of Nowra.
Rev J. F. W. Mason, Rector of Mowbray is to retire on August 1.
Rev G. Beckett, Curate at Narrabeen has been appointed Rector of St Alban's, Belmore from April 28.
Rev J. Foran, Curate at Penrith has been appointed Rector of St Barnabas' Westmead.
Rev Dr W. Jobling who has been for some years a Master at Cranbrook School

has recently been appointed Lecturer in Semitic Studies at Sydney University.

TASMANIA
Rev C. D. Holmes of the Parish of Lindisfarne has been appointed to the Parish of St James, New Town.

ROCKHAMPTON
Rev T. Batten became Locum Tenens of Clermont Parish on March 6.
Rev E. Harris and Rev D. Taylor are looking after Springsure Parish between them.

ADELAIDE
Rev J. Y. MacDonald has been licensed as Locum Tenens in the Parish of Coronand Valley, while Rev W. R. Bennets is taking a portion of his long service leave.
Rev G. R. Jackson has been licensed as Locum Tenens of The Church of St Francis of Assisi, Northfield.

Bishop's visit

As part of the Diocese of Newcastle's "Year of celebration" the Bishop of Salisbury (England) the Right Reverend George Reindorp, and his wife, Dr Alix Reindorp, will visit the diocese from April 16 to May 8.

During this time Bishop Reindorp will conduct two missions, one at St Andrew's Mayfield from April 17 to 24, and the second at St John's Cessnock from May 1 to 8. In each place he will conduct a mission service and answer questions on the Christian Faith every night and, during the day, will visit industries and institutions.

The Right Reverend George Reindorp is a graduate of Trinity College, University of Cambridge and of Westcott House, Cambridge. He is a Master of Arts and Doctor of Divinity. After serving a curacy at St Mary Abbots Church, Kensington he joined the Royal Navy Volunteer Reserve as Chaplain and saw active service during the 1939-45 war. He later took charge of a number of famous London churches and, in 1957 was appointed Provost of Southwark Cathedral.

Whilst at Southwark he was elected Bishop of Adelaide but declined the appointment, believing he should continue his work in South London. In 1961 he was appointed Bishop of

Guildford and was translated to Salisbury in 1973.

Bishop Reindorp has an international reputation as preacher and missionary. Many of his sermons have been printed and used by the London College of Preachers as examples of the art of preaching. His book on preaching, entitled "Putting It Over" has been a great help to hundreds of clergy, whilst his books on the work of a parish priest and the duties of an ordinary Christian reveal a deep understanding of the Christian ministry and the Christian Faith. In 1963 he led a mission to the whole Diocese of Guildford in which 1000 people took part as evangelists of whom 85 per cent were men.

Bishop Reindorp is now one of the senior bishops of the Church of England and a member of the House of Lords. His cathedral at Salisbury has the tallest spire in England and is considered to be one of the most beautiful.

In 1971 Bishop Reindorp visited Australia for the first time. He came as personal representative of the Archbishop of Canterbury at the consecration of the newly-completed All Saints' Cathedral at Bathurst. While there he toured the whole diocese and conducted a mission in the Cathedral Parish.

LIQUOR: ECONOMIC AND SOCIAL PROBLEMS NEAR DISASTER IN NSW

The continuing increase in the number of Licenses granted, the excessive consumption, and the unbelievable cost revealed in the 1976 NSW Licensing Report, is a social stigma and an economic disaster. This was stated by Mr Lance Hutchinson, general secretary of the NSW Temperance Alliance. He continued:

"The decision to engage four special inspectors and a Senior Inspector to the Staff of the Licensing Board, will further increase Administration cost for the coming year."

The NSW Drink Bill for 1975-76, was increased by \$110 million to \$564 million, a rise of 24.3% for the year. These figures will most certainly be eclipsed in the Auditor General's Report for 1976-77.

This money, seemingly, could just as profitably be

spent on fireworks, when we assess what is spent above every dollar received in revenue. The resulting Liquor Traffic costs, accounted and unaccounted, are seen as a waste of natural resources and if diverted into ordinary industry, the problems of unemployment, health and justice, would be greatly solved.

We cannot expect to achieve National greatness or arrest Alcoholism in our State, if the steady trend of Liquor permits, as evidenced in the Report of the so-called

"Licenses Reduction Board", are allowed to accelerate, as at present.

Persistent amendments to the Liquor Act, since 1972, have only been for the extension of new facilities, increasing miscellaneous licenses and permits, which hopefully will attract people to patronise licensed establishments.

Commenting on the general disruption during the Child Pornography debate in

State Parliament (30/3/77) the Speaker reminded the Honourable Members, "They should expect to be targets of rugged and forthright criticism".

The parallel can, of course, also be directed to the Liquor interests, who completely dismiss any liability as to the use or abuse of beverage alcohol, and leave the costly burden thus far, of caring for the "victim" to the finances of the Government or some compassionate welfare organisation.

Surely, it is time that the wealthy resources of the Trade be levied to provide some form of alcohol education and hospital assistance, necessary to combat the fearful consequences resulting from the production of alcoholic beverages.

Bible smuggling under criticism

Smuggling Bibles into Yugoslavia is bad news, according to a Melbourne Baptist minister.

Dr Athol Gill, the Dean of Whitley College in Melbourne, has recently returned home after lecturing at the first Protestant seminary in Yugoslavia, the Matija Vlacic Ilirik Theological Faculty in Zagreb.

"Yugoslav Christian leaders don't want to have anything to do with the underground smuggling of Bibles. They are doing more harm than good. Bibles can be bought in this country legally," says Dr Gill.

One group of Bible smugglers had obtained a telephone directory for a Yugoslav town and then made up a list of names. Christian literature was then sent to these people by illegal underground methods. Dr Gill says that the local pastor in the town is now expecting the police to pull him in for questioning.

"The authorities hold the local church leaders responsible, despite the fact that most don't approve of and generally don't know that trafficking is going on."

Dr Gill's lecture tour was sponsored by World Vision of Australia, which played a major role in establishing the faculty.

According to Dr Gill, the brand of Communism in Yugoslavia is liberal when compared to other Communist nations, but it's a long way from Western democracy.

Christians are not reaching out for the Western system, but are quietly pushing, within their limits, for more human rights under a Communist Government.

There is total freedom of worship for all Christians, but it is not encouraged by the Government.

Mistrust is widespread, even between Protestant denominations. However, these barriers are slowly coming down, as students study together at the new Protestant faculty.

Formerly Protestants went their own ways in theological training; Lutherans generally back to Germany, Baptists and Methodists to other parts of Europe. There was little contact between them.

Each of the six republics forming Yugoslavia has a very different culture and this leads to separation, even among Christians. Things are changing, says the Baptist minister; there is even talk of starting a Council of Protestant Churches.

The mistrust between each of the three traditions, Orthodox, Catholic and Protestant is very great and common ground is hard to find.

"It's not so much theological differences," says Dr Gill, "as a long and hostile political history involving these Christian traditions, inflamed particularly during



Dr Athol Gill

the Second World War."

Apart from this suspicion, the Protestants have never attempted dialogue with the Orthodox and Catholic Churches, because they could not meet them on equal footing because Protestants, in many cases, lacked formal theological training.

Orthodox Christians make up about 40% of the population, Catholic 30%, Muslim 10% and Protestant 1%.

The greatest fear in Yugoslavia concerns that nation's future. Dr Gill says that many Christians are asking "What happens after President Tito?" There is no guarantee that the present liberalism will be continued after Tito's death. Very close to home the people of Czechoslovakia after Alexander Dubcek.

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No 1633 APRIL 28, 1977

DOCTRINE COMMISSION CALLS FOR WOMEN PRIESTS

The official report of the Doctrine Commission of the Anglican Church of Australia, recommended ordination of women as deacons and priests.

The 34-page report will be debated at the General Synod of the Church at its meeting from August 28-September 3, 1977, at the Sydney Church of England Grammar School (Shore), North Sydney.

The conclusions of the Doctrine Commission are:

"Women as well as men should be encouraged to exercise their spiritual gifts in every ministry in this church, both lay and ordained."

"There are no theological objections to the admission of women to the diaconate and to the priesthood, or the consecration of women to the episcopate."

"The Commission's report recognises legal and other objections to the ordination of women and hopes that 'none of these problems are insuperable'."

Members of the Commission were the Most Rev Sir Frank Woods, Miss Janet Wyatt, Dr Allan Bryson, the

Rev Dr Peter Carney, the Rev Canon Ivor Church, the Rev Dr John Gaden, the Right Rev John Grindrod, the Rev Canon Leon Morris, the Rev E. L. Randall, the Most Rev Keith Rayner and the Right Rev Max Thomas.

Canon D. B. Knox, in a minority report published with the Commission's Report, said: "God's Word makes it clear that in creating humanity God gave a headship to man which he did not give to women, so that the Report is fundamentally wrong in the basic assumption on which it proceeds, namely that in the relationship between men and

women there is no difference between the sexes in their status towards each other."

The whole report covers man, woman and God in the Bible; the ministry of women in the New Testament; patterns of family, congregation and ministry in the New Testament; women in the church since the New Testament; cultural, psychological and practical factors.

A few quotes from the Report: "Part of the problem seems to be that St Paul did not fully pursue the implications of male-female equality in Christ and the non-discriminating flow of the Spirit's gifts of ministry."

"Today marriage is generally seen as a complementary partnership, a free and equal association of two persons in all the activities that bear on their relationship."

"The world needs feminine qualities and so does the church in its ministry."

"From our study of holy orders and the difference between the sexes in scripture, church history and contemporary society, we can find no considerations weighty enough to justify any longer the exclusion of women from ordination."

"At the present time in our church there are a number of women of all varieties of churchmanship who feel that God is calling them to the priesthood. If our arguments in this Report are correct, and if these vocations are from God, dare we any longer oppose them?"

"We are persuaded that this step will further both the general ministry of women and the fuller growth of men, women and children in the family of God."

CRUSADE LEADERS APPOINTED

The Most Rev M. L. Loane, KBE, has announced the appointment of Mr Barry Berryman as the Crusade Director of the 1979 Billy Graham Crusade in Sydney.

The Anglican Archbishop revealed that he had received advice from Dr Walter Smyth, Vice-President International Relations, Crusade and Team Activities of the Billy Graham organisation, that it is the Association's wish that Mr Berryman should be appointed to this position. The appointment is for a two-year period.

Mr Berryman, who is currently director of the Association's ministry in this part of the world, will relinquish for two years his local responsibilities in order to represent the interests of Dr Graham in the total preparation of the Sydney Crusade. He has been linked with the BGEA since 1958 and has previously been involved in crusade preparation in Sri Lanka, India, Papua New Guinea and The Solomon Islands.

The Archbishop also reaffirmed his earlier announcement concerning the appointment of the Right Rev A. J. Dain as the General Chairman of the Crusade. The appointment, made in consultation with Dr Graham, has been warmly received by church leaders. "Bishop Dain is a most able administrator who will bring to the position a wealth of experience and understanding based on his long association with Dr Graham and his Team," the Archbishop said. The Crusade is scheduled for April /May 1979 and Mr Berryman is expected to take up his new appointment during August, 1977. Provision has been made in St Andrew's House for a Crusade office.



W. B. Berryman

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NEW ARCHBISHOP OF UGANDA

A member of President Amin's own tribe has been appointed Archbishop of Uganda, Rwanda, Burundi and Boga-Zaire in succession to the Most Rev Janani Lumum, who died violently last month while in the hands of the Ugandan security forces.

He is the Right Rev Silvano Wani, aged 61, Bishop of Wadi and West Nile, who is also Dean of the Province and has been Chaplain-General to the Ugandan forces since 1964.

Radio Uganda announced last weekend that he had been elected by those Bishops still remaining in the country - variously reported as being between ten and twelve. The election took place in Namirembe Cathedral, Kampala, shortly after the Bishops had met with President Amin.

"WISE LEADERSHIP"
Bishop Wani was among the eighteen bishops who, with Archbishop Lumum,

signed a highly critical letter which was sent to the President and which, some observers think, was responsible for the Archbishop's arrest and subsequent death.

However, Radio Uganda reported that at a recent meeting Bishop Wani thanked the President for assurances that the policy of freedom of worship would continue to be supported.

The bishops are said to have praised President Amin for his "wise and fatherly leadership," and to have thanked him for "dispelling unfounded rumours that had been causing concern".

The President, in his turn, praised them for not accepting all the reports from Kenya and the mass media outside Uganda. Meanwhile the Archbishop of Canterbury, on tour overseas, has vigorously defended his continuing condemnation of the Amin regime.

At a press conference in Sydney recently Dr Coggan declared: "Whenever there is a horror going on such as in Uganda, where not only

Christians but other courageous people stand up against a tyrannical regime, then it is the task of men who value freedom to make their voices known."

"The message coming out from Uganda before I left England was that the Christians there do not want us to soft-pedal our protest for their sake. That is a line I have adopted."

Church Times

Indian joins World Vision

A prominent Indian churchman has been appointed executive director of World Vision of India.

He is the Reverend Bhaskar L. Sojwal, an ordained minister of the Church of North India.

As executive director, Sojwal will head an all Indian staff and will be responsible for all the interdenominational agency's sponsorship scheme in India.

His most recent position was as a pastor with St Andrew's Church in Calcutta, where he was involved in large scale social work. This took Mr Sojwal into secular projects too, including the opening of a school for the blind and a home for beggars.

The executive director of World Vision of Australia, Harold Henderson says that the appointment of Bhaskar Sojwal is in line with World Vision's policy of selecting suitably qualified indigenous personnel. This principle is expressed in the indigenous nature of World Vision's India board of directors. The chairman is Bishop Anandrago Samuel of the Church of South India.



Rt Rev A. J. Dain

New head for Bible Societies

A well-known American radio preacher, the Reverend Dr Oswald C. J. Hoffman, has been elected President of the United Bible Societies.

Dr Hoffman succeeds the Archbishop of Canterbury, Dr Donald F. Coggan, who served as UBS President for almost 20 years, and who retired from this position late last year due to growing responsibilities in his high office.

Dr Hoffman was born in 1913. After teaching Biblical languages at Concordia Seminary and serving as Public Relations Director of the Lutheran Church/Missouri Synod, he became speaker of the Lutheran Hour in 1955.

The Lutheran Hour has been described by Time Magazine as "the most widely heard sermon on radio". It is broadcast in many English-speaking countries and translated for broadcast in 45 other languages in more than 125 lands.

Within the Bible Society movement Dr Hoffman became known as a member of the board of the American Bible Society. Dr Hoffman is the first American to hold this important post. The first President was Bishop Eivind Berggrav of Norway (1946-57). Dr Coggan was President from 1957 to 1976.

His five lectures will be on the relationship of the Old Testament to the New under the general title, "Promised Beforehand Through His Prophets".

The lectures will be published, and will be available soon after delivery.

The lectures will be held at the College as follows:

F. F. BRUCE TO LECTURE IN AUST

The noted New Testament scholar and writer, Professor F. F. Bruce, Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester, and a Fellow of the British Academy, will inaugurate an annual series of Moore College academic lectures.

His five lectures will be on the relationship of the Old Testament to the New under the general title, "Promised Beforehand Through His Prophets".

The lectures will be published, and will be available soon after delivery.

The lectures will be held at the College as follows:

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