

Mainly About People

ADELAIDE
Rev T. R. Fleming, Rector of St Barnabas, Croydon, with St Edward's, Kilkenny, has tendered his resignation as from 17th May, 1976.

Rev P. G. Anson has resigned as Minister-in-Charge, Kidman Park-Flinders Park, as from 28th February, 1976. Mr Anson has accepted the Parish of Loxton, Diocese of the Murray.

Rev D. B. Thornton-Wakeford has been appointed Minister-in-Charge of the District of Kidman Park-Flinders Park and was admitted to his new charge on 2nd March, 1976.

Rev R. F. Steele, formerly Rector of All Saints, Colonel Light Gardens, has been issued a General Licence to officiate within this Diocese.

Rev I. J. McDowell has tendered his resignation as Rector of the Parish of Angaston, as from 31st May, 1976, consequent upon his acceptance of the offer of the Parish of All Saints, Colonel Light Gardens. Mr McDowell will be instituted on 4th June, 1976.

Rev G. E. Martin has been licensed as Locum Tenens of All Saints, Colonel Light Gardens, until 1st June, 1976.

Rev G. A. Gatenby is to be instituted as Rector of Edwinstown-Ascot Park, in St Francis Church, Edwinstown, on 21st April, 1976.

Rev G. L. Dent is to be admitted as Minister-in-Charge of the District of Elizabeth Downs on 26th March, 1976.

Rev M. C. Chittiborough, formerly of Papua-New Guinea, has been issued a Permission to Officiate.

ST ARNAUD

Rev A. Algreen-Ussing has been appointed assistant Midura.

Rev G. A. Bulled of St Paul's Bendigo has been appointed assistant Swan Hill.

Rev G. A. Stephenson of Wedderburn/Boort has been appointed Rector of Charlton.

Rev D. J. Stevens of Chilton has been appointed assistant St Peter's Eastern Hill, Melbourne.

Rev J. W. Stewart of Swan Hill has become Vicar of Merbein.

BENDIGO

Rev R. H. Wood has been appointed St Paul's Bendigo.

Rev G. L. Dent of St Mary's Woodend has become Minister-in-Charge, St Catherine's Mission District, Elizabeth Downs, Adelaide.

BALLARAT

Rev D. Pullar has begun a six month experimental ministry in the Parochial District of Kaniva.

Rev J. Buderus has left the Diocese to pursue his studies in Melbourne where he will assist in the Parish of Christchurch, Brunswick.

Rev J. Bishop has been licensed as a Chaplain to the Bishop.

SYDNEY

Rev A. F. Donohoo — Rector of Leichhardt — is at present Locum Tenens of Cook's River.

Rev B. Seers — Chaplain-in-Charge of Missions to Seamen in Port Kembla, is to become Curate-in-Charge of Merrylands West.

Rev J. R. Buyan — from Newcastle Diocese, became Curate at St James', King Street, Sydney, on 15/2/76.

Rev G. L. MacRobb — has become Warden, Church Army Training College, Belrose (29/1/76).

Rev N. A. R. Bisset — from South America, became Curate-in-Charge at Flemington on 22/2/76.

Rev D. K. Moffatt — Curate at Christ Church, St Laurence, is to become Rector at Enmore with Stanmore.

Rev Canon A. H. Funnell — who resigned as Rector of Pymble as from 29/2/76, will be Locum Tenens at Pymble.

Rev E. W. Fisher-Johnson — will resign as Rector of Richmond on 1/8/76.

Rev E. J. Storey — resigned as Curate-in-Charge of Flemington on 10/2/76.

Rev W. Newton — from Diocese of Willochra — will become Rector of Riverstone.

Rev J. R. Greenwood will become Rural Dean of Randwick upon the resignation of the Rev K. R. LeHuray.

Rev R. J. Tidball will become Rural Dean of Hornsby upon the resignation of the Rev A. W. Setchell.

Rev R. P. Muers — Curate of Hornsby became Curate at Castle Hill, as from 1/2/76.

Rev J. W. Foran — Curate at Dural became Curate at Penrith as from 1/2/76.

Rev L. A. Straw — resigns as Rector of Rose Bay on 5/4/76 and will become Rector of French's Forest.

Rev Canon C. N. Steele — resigns as Rector of Sutherland on 30/4/76 and will become Rector of Sutton Forest.

PERTH

Rev S. V. Weare has been appointed Associate Minister to Nedlands.

Rev R. Hill from Derby, England, has been appointed Nollamara.

BATHURST

Rev G. L. Wainwright, from Rector All Saints' Dunedoo, Diocese of Bathurst, to Rector St Ambrose, Gilgandra in the same diocese.

Ceremony of appointment for new Deaconess House principal

Miss Margaret Rodgers, BA, ThL, was instituted as principal of Deaconess House, Sydney, on Thursday, March 4.

The special service in the Deaconess House chapel was conducted by the Archbishop of Sydney, Archbishop Sir Marcus Loane.

Miss Rodgers has taken over as principal from Miss Mary Andrews, who retired recently after 25 years' service in that position.

Also instituted at the same service were Miss Rodgers' two assistants. They are Miss June Horne, Th Schol, and Mrs Catherine Hewett, Th L.

Miss Horne has been appointed as assistant to the principal and college bursar, and Mrs Hewett as assistant to the principal.

Assisting the Archbishop at the service were Bishop D. W. B. Robinson, Bishop of Parramatta, Archdeacon R. Fillingham, newly appointed general secretary of the diocese's Home Mission Society and chairman of the Deaconess House Committee of Management, and The Rev Alan Blanch, rector of St Barnabas', Broadway, and college chaplain.

The chapel was crowded with family and friends of Miss Rodgers and her two assistants for the service, and many deaconesses from Sydney Diocese also attended.

The sisters wear conventional clothing, having come out of the traditional habit of the church in 1967.

Their present headquarters in Philadelphia, where the three met and formed their group in 1959.

In Australia, Force Ten is a joint action of Australian

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

Sisters regard songs as prayer



The Medical Mission sisters who have begun a singing tour in Australia are (left to right) Sisters Whalen, Winter and Johnson. — Worldwide Photos.

Three Medical Mission sisters from the USA — Sisters Loretta Whalen, Miriam Therese Winter and Mary Elizabeth Johnson — have begun a singing tour of Australia for Force Ten.

In a press interview in Sydney on arrival they referred to their singing as "praying", in that "prayer is basically something that should permeate the whole attitude of the person, in their communion with God".

Their Order, known as the Medical Mission Sisters, was begun in 1925 and serves through medical and hospital work around the world.

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Medical Mission sisters to sing for Force Ten

Catholic Relief and the Australian Council of Churches.

Visit organiser the Rev Stan Stewart of the Presbyterian Church at Warrandyte, Melbourne, said the tour was aimed at challenging people to commitment but not necessarily to become involved in the humanitarian programme known as Force Ten.

"The LP records produced by these singers sell equally well amongst Protestant as well as Roman Catholic bookshops", he said.

Sister Whalen maintains communication links between the 695 members of

the Order, through cassettes, videotapes and newsletters.

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CARINYA GIRLS HOSTEL OPENED BY ARCHBISHOP

Carinya Girls' Hostel, the latest activity of the Anglican Home Mission Society, was officially opened and dedicated by the Anglican Archbishop of Sydney, the Most Rev M. L. Loane, KBE, on Sunday, February 29.

About 300 people, including Federal, State and local government representatives, attended the service.

Carinya Hostel, at Hurstville, will accommodate eight girls who need special care and guidance. They will live at the hostel, go out to work, and be helped to find their own answers to their problems in an atmosphere of Christian love and concern.

"We are not just going to put a roof over their heads," the Rev Bill Payne, BSc, HMS Director of Welfare, said during the service. "By what is done and said here, they will come to know about Jesus, the God Who loves them and gave Himself for them."

Mr Payne emphasised that the whole Church was involved in the work at Carinya — not just the hostel staff.

"Carinya needs people who will help in finding employment, people who will accept

towards the costs of establishing Carinya. This gift brought the amount raised over the years for HMS work by the Auxiliary to \$15,000.

the girls, visit them and invite them home, people who will pray for this place and give money for its upkeep — but above all, people who will give the girls the opportunity of a new and positive experience," he said.

"God knows, they have had plenty of negative experiences."

Mr Payne paid tribute to a large number of people, including the HMS Ladies' Auxiliary and the late Mrs Denman, who had worked so hard for many years to make Carinya (an Aboriginal word meaning "happy home" or "safe dwelling place") a reality.

During the opening ceremony, Miss Burton, representing the Ladies' Auxiliary, presented the Archbishop with a cheque for \$500

At the opening: Archbishop Loane signing child's autograph, on the right is Archdeacon Fillingham.

Back exterior of Carinya Girls' Hostel.

Testimonial dinner held for Bernard Judd

The Rev Bernard Judd was farewelled as Secretary of the Council of Churches in NSW at a special dinner held at the Concord Baptist Church on March 18.

Tributes were given by Hon Milton Morris, MLA, Archdeacon Fillingham, and Rev R. R. Smith, President of the Council.

All spoke of Mr Judd's work as Secretary over 20 years. His informed guidance of the Council, his tenacious representations to Governments over the years and the important contributions to public debate on behalf of the Christian cause.

Mr Judd was recognised by the Queen with an MBE in 1973.

In reply Mr Judd gave an address in which he outlined his views on the role of the Council and the principles that have guided him in his work.

He said, "By acting in concert through the machinery of the Council of Churches the Churches can achieve results which not even the largest of them could accomplish alone. The Members who serve on it must always remember that the Council

is a Council of Churches — not of any one Church.

"We have achieved far more by persuasion and patience than by trying to make everyone conform by hitting those who differ with a ready-made club called the Constitution.

"We must adhere to the Constitution but where differing emphases emerge patient persuasion will serve out total cause better than a

ready-made club."

On Christians and politics he said, "The State has a duty to protect the community from the exploiters. The Church must not evade its duty in this regard. The watchdog aspect.

"We Christians the only citizens who do not have a right to proclaim their viewpoint and seek to persuade their fellow citizens to accept the distinctive insights of the Christian Gospel for the benefit of the entire community?"

"Talk about Christians imposing their standards on society is utter rubbish. You cannot impose standards. You have a duty to present a point of view. It is up to the community to decide whether or not it will accept that viewpoint. Christians are taking much more interest in the issues of Christian Social Witness and are becoming more articulate.

"They have a right and an inescapable duty to seek to persuade their fellow citizens even if no one else was to do so. The fact is that just about everyone else is doing so.

"Of course, the exploiters don't like being denounced and balked in the pursuit of their prey. They call those who are on holidays at camping areas up and down the coast at Christmas time.

"Hundreds of thousands of children stream through the gates of the showground as well. It is to these people that we seek to present the Gospel of Christ and we yearn for them to read the Bible for themselves."

Mr Bennett added that the message would be presented to children by means of PUPPETS. A puppet show will be staged every hour, depicting a Jungle Doctor story. The puppets will present the facts of sin and God's answer in Jesus Christ. SU will also be handing out 20,000 trick cards to

children. These will involve the children in reading a Bible passage, in answering questions about it and challenging them to continue to read the Scriptures.

"For TEENAGERS AND ADULTS, a street theatre presentation will be held every hour in the evenings," Mr Bennett said. An able team of performers led by John Tong will stage their lively production, showing that God is present in our everyday world. They will also hand out follow-up literature to those who watch.

The SHOW STAND will be attractively built and decorated with bright lights and lighting effects. It will have a Jungle Doctor theme and snakes (made of paper!) will be on sale. With every sale, a free copy of the Scripture Union Notes will be given away. There will also be books and records on sale.

Mr Bennett emphasised that more workers would be needed at the show stand. If you are available for a morning, afternoon or evening, please contact David Bates, Scripture Union Office, 290 1944.

SCRIPTURE UNION OUTREACH AT ROYAL EASTER SHOW



Scripture Union takes up the challenge and the opportunities at the Royal Easter Show again this year. From the 9th to the 20th April, a stand will be located in the Manufacturers' Hall. This is the third year that Scripture Union has been at the Royal Easter Show.

Announcing this, the General Secretary, Norm Bennett said, "One hundred people will be manning the stand during the 10-day period. Co-ordinator of the outreach this year is Geoff Bullock. Personnel staffing the stand are drawn from NSW Beach Mission teams.

"The Easter Show provides the opportunity for contacting a broad cross section of the community. Many of those who attend the Easter Show are the same people who are on holidays at camping areas up and down the coast at Christmas time.

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ON OTHER PAGES . . .

- New series on Philippians — by Rev John Turner — Page 2.
- Feature on the atonement — by Rev Michael Hill — Page 3.
- Letters to the editor — Pages 4 & 5.
- On and off the record — Page 5.
- An innocent abroad — by Donald Howard — Page 7.

Mr Milton Morris, MLA, speaking at the special dinner to honour Rev Bernard Judd, MBE; others seated at the table are (left to right): Rev Campbell Egan, now Secretary of the NSW Council of Churches; Rev R. R. Smith, President of the Council; Mrs Judd.

Photo Ramon Williams

EDITORIAL

THE EASTER GOSPEL

Easter is at the centre of the Christian faith. St Paul wrote to the Corinthians that, "he declared to them as of first importance that Christ died for our sins in accordance with the Scriptures, that He was buried and that He was raised again on the third day". These were the terms of the gospel he preached.

In days when there is so much emphasis on ecumenism, liberation and social action as primary Christian concerns, it is healthy to be recalled to the truly biblical gospel of Easter.

The great events of Jesus' death and resurrection are the foundations of the Christian gospel. It is on the basis of the death and resurrection of Jesus that men can be forgiven and reconciled to God and be liberated from the slavery of sin.

It is on the same basis that there is any hope for lasting rapprochement between the warring factions of society, the overcoming of racial prejudices and the establishment of a just society.

The root of human ills is to be found in the corrupt and selfish nature of man and any solution, which does not deal with this, will only be temporary and limited in its effects. If one problem appears to be repressed, it will sooner or later reappear in another way.

True social justice is the fruit of repentance, as John the Baptist reminded the multitudes who asked, "and what shall we do?" (Lk 3:10 f). He told the questioners to share their resources (coats) with others and act justly toward them.

The one thing that will begin to change human nature

is the gospel of the judgement and grace of God in Jesus Christ. When a man realises God will judge him, when he experiences the forgiveness of Christ and the renewing power of His Spirit he will begin to live and behave differently — less selfishly and more justly.

This then can provide a firmer basis for a better society and world. Renewed people who understand the nature of mankind, will live differently and by virtue of an enlightened mind will promote truer solutions for the ills of society and the world.

However, the first concern of the Christian is to bring men into touch with the living Lord, whom to know is eternal life.

There is no other way whereby man can be saved, and without this all else is ultimately loss.

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Malcolm Muggeridge and his wife Kitty will visit Australia in October to deliver the "Olivier Beguin Memorial Lecture" for The Bible Society, Australia. The lectures will be given in Canberra, Sydney, Melbourne and Adelaide.

Mr Muggeridge will also address rallies organised by the Festival of Light in all States except Tasmania.

While in Perth he will give the "Sir Robert Menzies Lecture" at the University of Western Australia.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$6.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.

Notes and Comments

World population and the christian mission

Last Sunday the population of the world reached four thousand million people. It was only 15 years ago that the population was three thousand million. It is predicted that the figure will double in the next 35 years.

It is widely believed that under the pressures of such growth the world will become ungovernable. Certainly the decline of democracies around the world suggests that countries living under these pressures are turning to dictatorships to try and cope.

The problems of feeding, housing, educating, supplying medical treatment, employing and providing energy are such that many experts are predicting a collapse of civilisation as we have known it.

Such uncontrolled expansion offers a challenge to the Christian Church. Not only to come to the aid of those in physical need but to supply the spiritual food that only Christians can provide.

Whatever else may happen to the teeming millions, one thing is certain; each and every one will stand before Christ to give an account of his or her life.

The Bible teaches that very person is guilty and in need of forgiveness. Nobody has any justified expectation of salvation unless he has accepted Jesus as Lord and Saviour.

This places the Christian Church under enormous pressure — how shall people believe and be rescued unless they hear, and how shall they hear without a preacher?

The church's obligations to Evangelism is ever more urgent. Support for Evangelism at home, and especially overseas, should be increased.

The churches, both in their local manifestation as congregations and as denominations, should question whether they are allocating sufficient resources to the task of missions.

Shouldn't there be some relationship between the growth of resources and people engaging in Evangelism and the growth of numbers to be evangelised?

After all, if Christians don't do it, nobody will; the same is not true with the social needs.

Holiness and love

"The Christian has to practise both God's holiness and God's love."

"Anything that an individual Christian or Christian group does that fails to show the balance of holiness and love of God... is a caricature of the God who exists."

Francis Schaeffer in "Mark of a Christian."

CORRECTION

In the last issue it was reported that Bishop C. Kerle would be taking a holiday prior to taking up his new appointment at Pymble. This was incorrect; the Bishop will be continuing in Armidale to the end of May. Our information came from an official Diocesan source.

MARY ROSSI AT PAXTON'S

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"We cannot over-emphasise that the God who calls men to faith in Jesus will continue to uphold them and care for them until His good work is completed."



Love: 'first fruit of Spirit'

This article on Philippians 1:1-11, is the first of a series by the Rev John Turner, General Secretary of the Church Missionary Society, NSW.

How the church today needs to see that type of apostolic fellowship between its members and also in their relationships to those who might be called to leadership.

Fellowship with the Philippian church had not ceased with Paul's departure from that city but had continued up to and including the period of his imprisonment (VS, 7).

Paul expresses his great confidence that the sovereign God who has called this church into being will go on with His work of building it up until Jesus comes.

We cannot over-emphasise that the God who called men to faith in Jesus will continue to uphold them and care for them until His good work is completed (V6).

The prayer of the Apostle for the Philippian church is significant (V9-11). He prays first of all for their love to abound.

Many Biblical commentators have referred to the letter as the "happy epistle" because of the Apostle's repeated emphasis on the joy of the Christian life.

One of these commentators, the late Canon Guy King, called his commentary "Joy Way".

The Epistle to the Philippians is one of that group of New Testament letters known as the prison epistles — that is, documents which Paul wrote from Rome during his first imprisonment in that city.

Whatever else may happen to the teeming millions, one thing is certain; each and every one will stand before Christ to give an account of his or her life.

The Bible teaches that very person is guilty and in need of forgiveness. Nobody has any justified expectation of salvation unless he has accepted Jesus as Lord and Saviour.

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CAMPBELLTOWN EXPANSION



This diagram shows the new Parish of Ruse, Airs and Kentlyn, situated at Campbelltown, on the outer metropolis of Sydney.

CHURCH'S EFFORT TO KEEP UP WITH METROPOLIS

A new Anglican parish has been started in the Campbelltown area, south of Sydney, in an effort to keep up with an expanding metropolis.

The Rev Donald Anderson has taken up appointment of the Parish of Ruse, Airs and Kentlyn, in the Campbelltown area.

The rector of Campbelltown, the Rev Geoff Chandler, together with the parish council and in association with the Sydney Diocese's New Areas Committee, decided last year that a new parish was needed to cope with expanding population.

The New Areas Committee director, the Rev J. Livingstone, agreed that his committee would accept responsibility for funding and directing the first new parish for that area.

Mr Anderson began his ministry there some weeks ago at the invitation of the Archbishop of Sydney, Archbishop Sir Marcus Loane.

The new parish is about five kilometres east of Campbelltown and incorporates the three suburbs of Ruse, Airs and Kentlyn.

The City of Campbelltown is some 53 kilometres south of Sydney and traces its official history back to 1820, when it was established as a settlement by Governor Macquarie.

The district, however, had earlier been explored by George Bass in 1795.

The settlement was first known as Airs and was named by Governor Macquarie after his wife's family estate in Scotland. He later changed the name to Campbelltown in honour of his wife's maiden name.

The NSW State Planning Commission had prepared extensive development plans for the area, the Mayor of Campbelltown, Alder A. Barton, said recently.

He believed the planned development for Campbelltown and nearby Camden and Appin areas to be "the largest development of its kind in Australia and possibly in the world."

In 1972, Campbelltown's population was 38,000. A document produced in 1973 by the SPA and called "The New Cities of Campbelltown, Camden and Appin Structure Plan", envisaged a projected population of that area to be 83,000 this year, 186,000 by 1981 and 225,000 by 1991.

A large modern rectory is being built on land at Airs leased from the NSW Housing Commission. Most of the main roads in that area pass close to the site.



The title of this article might conceivably lead the reader to expect an article about the rising road fatalities during the Easter weekend.

This article is not about road deaths. It is about a personal "death" in which the reader can participate.

Traditionally at Easter we speak about the "Atonement" and all that it means.

Very often the full significance of the Easter event is passed over with a phrase or two about "Christ dying for our sins."

Very often it is spoken of as a past event which we look back to with thankfulness for the expression of God's love found within it — but which has little or no direct consequences in the present, even though it may be relevant on the Day of Judgement.

This is not the attitude adopted by the New Testament writers.

The New Testament is rich in words and imagery that give to us the significance of the meaning of Christ's death and resurrection.

Among other things it calls attention to the representative nature of Christ's death.

As He was our representative it is something in which we participate.

"We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Romans 6:4).

Paul's argument in Romans is careful and at points, complex, but the basic notion is clear.

This "death" which we participate in, is part of the change from "living in the flesh" to "living in the spirit".

The "flesh" in this instance is that "dimension of the human personality through which sin attacks."

More particularly it is that desire to justify oneself before God.

This attitude finds its extension in the desire to justify oneself before men. The flesh sees itself as grounds for boasting.

Easter means the death of "flesh".

It is not surprising that the work of Christ in dying on the cross should effect such a change.

It was a work of atonement (or making at one).

To adopt the attitude which is marked by the phrase "living in the flesh" not only

"This is not about road deaths. It is about a personal 'death' in which the reader can participate", says the Rev Michael Hill, at present lecturing at Moore Theological College, Sydney.

In it, Mr Hill writes about Easter often being referred to as a "past event which we look back to with thankfulness for the expression of God's love found within it — but which has little or no direct consequence for the present..."

He goes on "... this 'death' in which we participate, is part of the change from 'living in the flesh' to 'living in the Spirit'."

EASTER MEANS DEATH

"Easter means death of the 'flesh'. It is not surprising that the work of Christ in dying on the Cross should effect such a change. It was a work of atonement (or making at one)."

We can participate in a real way in the atonement.

It is at these moments (among others) that the atonement can become a present and eternal experience and Easter a present reality.

There is a tension here. A tension which, in the end, the New Testament does not resolve.

Paul speaks both as though we were dead to the "flesh" and as though it still plays a part in our lives.

The tension is partly resolved by recognising that in the Easter event is found, "the condition to which we are called" and "the certainty with which we await eternity."

James D. G. Dunn, Paul's Understanding of the Death of Jesus, in "Reconciliation and Hope", (ed) Robert J. Banks, Paternoster, 1974, p128.

Gunter Bornkaum, "Early Christian Experience", SCM, 1969, p77.

It is at these moments that we need to appropriate for ourselves the death of Christ and claim not only His forgiveness but His victory as well.

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Anglican Church League Conference

The first conference of the Anglican Church League for 1976 will be held on Friday, 30th April, at 8pm in the Church Hall of St Mary's Concord North in Brays Road, Concord.

Dr Broughton Knox will speak on The Theology of Church Membership, and Mr Gerald Christmas will present the situation as it is now, and how the Synod Report and the proposed Ordinance relate to the Scriptures on the one hand and accepted attitudes on the other.

There will be time for questions and an invitation is extended to all interested persons to attend.

I have sometimes met people who have said: "Trusting God is a beautiful theory, but it won't work." But praise God, it has worked, and it does work.

— Hudson Taylor.



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Judd on community standards

• From page 1

tion Party can only promise. We must praise politicians when they do well remembering two things.

"Firstly, it is easier to be a prophet than a politician. Too many parsons forget that.

"Secondly, politicians are almost incredibly touchy —

even more so than parsons. Touchy people reveal their sense of insecurity.

"The Council's deeds will offend more than politicians. It will alternately please and offend some Church people because too many professing Christians let their Party allegiance become a second religion.

"While Service Clubs such as Rotary, Apex, Lions, etc do a great deal of good work and show much practical compassion they are silent as to Community Standards. This is typical of the middle-class layman. It is wider than the middle-class.

"When do we ever see a Trade Union leader stand up and be counted for what he believes community standards should be?

"Only the vigorous secularist minorities and the Marxist types along with their assorted allies declare where they stand and strive to mould community standards.

"Considering its numerical strength, Church people are incredibly tame as they exhaust themselves in the housework of parish affairs while their virulent opponents seek to overthrow the standards we profess to believe.

"There are not two Gos-



Rev Bernard Judd, MBE

pels — a Gospel of Personal Salvation and a separate one, an optional Gospel of Social Redemption. There is only one Gospel."

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T. J. BLAND
Chief Executive Officer

'Biblical assessment of Roman teachings'

Sir,
I wish to support and commend your editorial in the issue dated March 4, in which you firmly state that there is no basis for uniting with the Roman Catholic Church.

I wish to point out that the Bible allows a much more thorough-going assessment of Rome and its teachings than that which you gave.

You wrote: "If a group of Christians, large or small, has departed from the fundamental truth of the faith, as we believe the Roman Church has, it is not a scandal to be separated from them but a sacred duty."

While your conclusions are certainly correct, I believe that your premises are clearly denied by the Bible.

The Roman Catholic Church is most emphatically not a Christian Church. Some of the reasons are mentioned here:

First, its doctrines are blasphemous (many mediators, mass, succession, purgatory, idolatry, infallibility and so on).

Lorraine Boettner in his detailed study "Roman Catholicism" illustrates these hundreds of blasphemous doctrines with one recent and particularly foul teaching.

The papists have now formulated the doctrine of "Mary Co-Redemtrix" — whereby they say that the suffering of Mary at the foot of the cross was equally powerful in redeeming sinners as the suffering of Jesus on the cross.

This leads to their horrible four divisions of the God-head: God the Father, God the Son, God the Holy Spirit, and Mary Mother of God.

Second, its head is a man, whereas the head of the Christian Church is Jesus Christ.

Make no mistake, the Catholics have only one head and king and he is not Jesus.

This very brief selection of Roman decrees is enough to show that the Pope is their king.

"The Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions (infernum)." (1)

"We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the whole world, and that the Roman Pontiff himself is the successor of the blessed

Peter, prince of the Apostles, and the true vicar of Christ. (2)

"We (the pope) hold upon this earth the place of God Almighty." (3)

"Thou art the shepherd, thou art the physician, thou art another God on earth." (4)

"But the supreme teacher in the church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in one faith, complete submission and obedience of will to the church, and to the Roman Pontiff, as to God Himself." (5)

Very audacious is this: "The pope can modify divine law, since his power is not of man, but of God, and he acts in the place of God upon earth, with the fullest power of binding and loosing his shoes." (6)

Third, the Christ they speak of is not the Christ of the Bible.

For them he hangs on a cross — for them his body is eaten with the mouth.

He is merely an image. Purgatory and penance prove that his atonement is insufficient and incomplete for them.

Let no-one deceive you brethren — those who believe and teach such things are not of Christ.

It is no good Anglicans hiding behind so-called "Evangelicalism" in some parts (Sydney?) of the C of E.

It is obvious from the results of the Ecumenical Movement by its clergy that the C of E has failed to recognise the evil doctrines of Rome.

Though these words seem hard, they will bear the closest examination from Scripture and I urge all to closely study both the doctrines of Rome and the doctrines of scripture to prove beyond doubt that the Roman church is not a part of the Christian Church.

How can we proclaim a gospel of reconciliation — reconciliation with God and with one another — and yet declare it is our "sacred duty to be separated" from fellow Christians?

But perhaps what disturbs me most is that I think you are asking all the wrong questions.

In a world of such vast inequalities of a minority with far more than enough while the majority have barely sufficient food, clothing, shelter and even less hope, of vast expenditures on arms and armaments research and development, a world so desperately in need of experiencing the love of God in reality, you are checking whether Martin Luther and Archbishop Cranmer were right or wrong and dwelling on reliving or reviving the Reformation.

In your editorial you accuse Bishop Clark and Archbishop Coggan (not Coggins) of "unreality". What is reality?

If maintaining church divisions is reality to you then I believe you are well on the way to ensuring that the church is seen as "irrelevant" and to prove that Karl Marx was right when he said "religion is the opium of the people".

Is it not time to return to the Bible — with its central thrusts of love, justice and reconciliation — and be a little less dependent on the "reformed faith" which after all, surely is also an historical manifestation of men trying to express their faith in terms relevant to their day and age — 450 years ago!

RUSSEL G. ROLLASON,
Meadowbank, NSW.

Letters

Christianity" (Harcourt, Brace and World).

3. Pope Leo XIII in "The Great Encyclical Letter of Pope Leo XIII", Benziger.

4. Mansi (Editor) in "Sacrorum Conciliorum".

5. Pope Leo XIII in "The Great Encyclical Letters of Pope Leo XIII", Benziger.

6. Ferraris in Prompta Bibliotheca, Gaspar Storti.

Concern at 'Christian divisiveness'

Sir,
As an Anglican, I write to disassociate myself with the views expressed in the editorial "No Basis for Unity with Rome" in the "Record" issue of March 4.

I am also deeply disturbed for many reasons at this display of Christian divisiveness reminiscent of the shameful Crusades of past ages.

Throughout my upbringing in the Anglican Church I have come to see the centrality of the commands: Love God and love you neighbour as yourself.

And it seems to me that this love is the very basis of our searching for the unity of the churches.

How can we proclaim a gospel of reconciliation — reconciliation with God and with one another — and yet declare it is our "sacred duty to be separated" from fellow Christians?

While we enjoyed excellent fellowship with our Christian churches in our area, we celebrated Holy Communion in our home according to the Prayer Book service.

On occasions, people other than our own family were present and as our work progressed a number of other people became regular communicants.

At that stage, we had four young children, aged 11, 8, 5, and 1.

The two older children were in Spanish-speaking schools, which were Roman Catholic institutions.

As was the custom, all of their friends began receiving Communion at about the age of 8 to 10.

Our two children has a very mature understanding of what Christian commitment involved and were very active in their witness and work in our missionary out-reach.

Under the circumstances, we felt it right to allow them to participate in the Lord's Supper, although they were obviously unconfirmed.

This experience proved so worthwhile from a family point of view, that we later extended it to our five-year-old as well.

This led me to consider the possibility that in the context of the average parish type congregation, we should rethink our attitudes to admission to Holy Communion.

Perhaps the whole family structure of the church would be greatly strengthened if children of committed Christian parents were admitted to Communion at an early age.

This idea was strongly supported a number of years ago at the Keel Congress of Evangelicals in England, but I am not aware if it has been discussed at any length here in Australia.

Clearly there are problems of discipline and the whole Theology of Confirmation would have to be reconsidered, but then, the problems that exist in Confirmation discipline at present have never been satisfactorily solved.

Yet it may not be so bad after all, for the truth does sometimes hurt.

It would be interesting to see some debate on this subject.

W. J. GRAHAM,
St Andrew's Cathedral,
Sydney, NSW.

Wollongong diocese plans

Sir,
REGIONALISATION BETTER FOR WOLLONGONG

As one who was labelled as a long time opponent of the Wollongong Diocese proposal in the ACR (March 18), that I would rather listen to the warm and helpful Bible teaching of the Rev John Stott any day, than look at the good bishop in his high hat.

My objections have been firstly against the early formation of the Diocese before it is sufficiently viable to really stand on its own feet so far as resources (finance and manpower) and parish strength is concerned.

Secondly, they are against the later attempts to include Sutherland Rural Deanery in the Zone for the proposed Diocese, against the will of the church people of Sutherland. This will have been expressed year after year in well-attended Sutherland Rural Deanery Conferences, in motions declaring Sutherland's desire to be not included in the Wollongong Zone of Diocese.

It has long been my opinion that the criteria for a new Diocese in the 1968 Wollongong Commission of Enquiry Report, viz. 40 parishes and 55 clergy are outdated and inadequate. Many others both inside and outside Synod have also voiced this opinion. This has now become generally obvious.

Wollongong is not ready to be a diocese in its own right yet and there is very little enthusiasm for the early implementation of the proposal anywhere, except on parts of the South Coast and one or two other isolated spots.

Ever since the 1968 Synod debate on Wollongong, there has been a growing body of opinion that effective regionalisation within the Diocese of Sydney is a better answer for Wollongong's needs, at least for the time being. Such regionalisation, to be satisfactory, would have to produce a measure of real autonomy for the region both governmentally and episcopally.

What the Gibbulla Conference did reveal was a significant and virtually unanimous "grass roots" shift of opinion away from the earlier concept of the formation of a Wollongong Diocese by 1978 to that of effective constitutional regional autonomy for the time being. The idea of a new Diocese has not been given up, but it has been removed

from the immediate forefront of thinking and action.

Mr Kell is of course right in pointing out that the Synod must ultimately endorse this or any other intermediate or alternative proposal.

R. E. LAMB,
Caringbah.

Bibles v 'high hats'

Sir,
May I assure the Bishop of Ballarat, in answer to his article on the use of vestments by bishops ("Record", March 18), that I would rather listen to the warm and helpful Bible teaching of the Rev John Stott any day, than look at the good bishop in his high hat.

(REV) JOHN EMERY,
Ashbury, NSW.

Regalia of Bishops

Sir,
I read with interest the article by Bishop John Hazlewood defending the use of vestments by Bishops ("Church Record", 18th March, 1976). His argument though suffers from several fallacies which render it invalid.

One could cite his use of humour and ridicule, the faulty analogies and red herrings he raises (the apparel of road workers is intended for safety and nothing else), his use of emotive words (for example describing John Stott as "that Anglican hot rod of an evangelical evangelist" and darling of the "Australian Church Record") and consequent damning of his opponent.

The Bishop's appeal to other authorities, such as a Supreme Court judge, is a gross generalisation, the assumption being that therefore all judges think the same way.

Such false arguments are designed to defend his argument by diverting the readers' attention from the basic question at issue: "Why do bishops wear so much regalia?"

The Bishop commits a serious logical fallacy by the fact that his conclusion (that "we are as much twentieth century men as are the road workers.") does not follow from the question to which he is replying.

The Bishop has done his case more harm than good by begging the question as he has, by the method of argument he has adopted. I believe many readers would appreciate the Bishop accepting the challenge Mr Stott has placed before him and presenting a reasoned argument justifying the use of vestments by Bishops.

GREGORY J. LITTLE,
• To page 5

Evangelical unions reply

Letters

• From page 4

leadership within the student body is recognised as an extremely worthwhile training experience for Christian leaders of tomorrow. Whereas AFES affiliates are student-run, Student Life and Navigators are both student-run and staff-directed. It should further be noted that AFES affiliates are supported by concerned Christian graduates and staff.

The comparison of attendance at the Navigators and AFES Conferences is not valid. Navigators is not primarily a student organisation and, hence, they have a larger conference-attending population to draw from. We doubt, in any case, if growth can be measured by numbers attending a conference.

It is not true that there has been a significant change in Christian work over the last year. Navigators have been on Sydney campus for 13 years and at UNSW for 8 years and Student Life (Campus Crusade) have been at Sydney for 2 years and at UNSW for 3 years.

Compared to previous years, there has been no more remarkable growth of outreach over the past year. On the contrary, we have seen an enlarging of the extent of our evangelism, as indicated by evangelistic bookstalls on both Sydney and UNSW campuses and a full-scale mission at UNSW at the beginning of second semester last year.

The recorded attendance at lectures at UNSW CU does not take into account the full selection of CU activities, nor the 250 prayerful concerned members on our mailing list at the end of 1975.

Of the nine Bible studies conducted by the Rev Jensen, it should be noted that a considerable number of them are CU sponsored and conducted on our behalf. We rejoice with him that opportunities for Christian mission have never been greater.

The comparison of AFES staffworkers (one) with the number of Navigator and Student Life staffworkers does not take into account the different philosophies of leadership held by the different groups. The encouragement of student participation and responsibility has always been a major characteristic of AFES and

At NSW, the CU has had and continues to have fellowship and a ministry with overseas students. Asian students are to be found in all Christian groups on campus.

The CU has no organisational links with the Roman Catholic groups, and has never had organisational links with the Roman Catholics.

With respect to public lectures at UNSW, last year's series also included two lectures by the Rev Jensen on "Jesus as Seen by Mark" and two lectures by Bishop Reid on "John". At the time of writing, Rev David Hewetson (who has a regular column in Church Record) has given his first and is about to give his second lecture on "The Person of Jesus".

The allegations fall into two classes, those unfavourable to the NSW University Christian Fellowship, about which lack of space precludes any discussion, and those unfavourable to the AFES as a whole.

It is twice stated that the AFES has few staff workers. This is the case. However, in the past AFES staff have been seen to be in support rather than leadership roles. It has been a deliberate policy decision to place the primary responsibility for evangelism with the Christian students on the campus. Staff then act as resource personnel rather than as directors of student groups, or as what may be thought by the universities to be uninvited intruders within the University grounds.

The suggestion implicit in your concluding paragraph that the AFES provides fellowship while other societies such as navigators and student life concentrate on evangelism is a particularly subtle form of criticism.

Your readers may be interested to know that the first object of the AFES continues to be "stimulating personal faith in and love for the Lord Jesus Christ among individual students". The AFES is thoroughly committed to evangelism but

On and off the record

— BY DAVID HEWETSON

The Jesus-ethic

It is hard to meet anyone who does not admire, or at least respect, Jesus Christ. But the compliment is often back-handed: it lifts Jesus up as a great, perhaps the greatest, man among men, but stops short of recognising his deity and perhaps also his wonder-working powers and resurrection.

We would like you to show us where internal turmoil over politics and attitudes to liberation issues is occurring.

The comment concerning AFES finances does not take into account the rapid and fruitful growth of the AFES ministry in the colleges of advanced education. Over the past few years, the number of affiliates has grown from 13 to 75.

The primary aim of AFES affiliates is to "present students with the Christian gospel and to lead them to a personal faith in the Lord Jesus Christ" (constitution, Sydney University EU). In pursuit of this aim, all methods and modes of evangelism are utilized with quite considerable success.

Hence, we are not merely providing bases of fellowship for Christians who join the universities, but, rather, a coherent, consistent witness to the gospel in its wholeness.

In conclusion, we believe it is neither honest nor Biblical nor charitable to extrapolate from isolated incidents (which in themselves are questionable) to the entire ministry of the AFES.

MITCH O'TOOLE,
President,
On behalf of
the Christian Union,
University of NSW,
LARRY HAND,
President,
On behalf of
the Evangelical Union,
University of Sydney.

Such "Ethics of Jesus" in the sense suggested above, says T. W. Manson "do not exist and never have."

They could only exist by being torn from their proper context and forced into an alien one. And then they

it does not prescribe techniques by which this is to be done. Fellowship is certainly not excluded, and indeed much evangelism proceeds out of a context of fellowship on the campus.

Finally, a major deficiency in your article was the omission of any reference to the third University in Sydney (Macquarie). There, as in six of the Colleges of Advanced Education in the Sydney area, active AFES group members continue to witness to their fellow students.

One can only welcome all new genuine, biblically based evangelistic efforts in our society. However, there is no need to disparage what faithful work already exists.

He worked from the inside outwards, by demanding repentance, conversion, new instincts and a new atmosphere in which to operate. The legalists working from the outside inwards insisted that conduct produces character, that a strong authoritarian code must be laid on men, a code which must increasingly define fresh areas of obedience.

CHRISTOPHER R. BELLENGER,
B.V.Sc., Ph.D.
(A member of the AFES.)

• To page 7

PLEASE NOTE: Letters to the editor should be kept to a maximum of 300 words.

EASTER AT KATOOMBA!

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AND
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— 10.15 am Roseville, St Andrew's C of E, 3 Bancroft Road

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The Bible Society in Australia
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4 — AUSTRALIAN CHURCH RECORD, APRIL 1, 1976

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BOOKS

Christian, Humanist views contrasted in new publication

A new book released on March 17 called "Humanism — The Big Lie", contrasts Christianity and Humanism.

The publisher's blurb says: "Christianity's main ideological enemy in Australia is not atheism but Humanism."

"This book is a Christian commentary on the Humanist Manifesto, and it reveals Humanism as the big lie in that it completely fails to explain human nature and human aspirations."

"By contrast, living Christianity has a total world view which has a realistic attitude to human nature and offers a satisfying spiritual experience."

The book was written by the Rev Clive Harcourt-Norton, MA (Cantab), STM Anglican Minister at St Peter's Mortdale in the Diocese of Sydney.

He has also served in the Diocese of Chelmsford in England and the Diocese of New York.

He has made a special study of Humanism and other ethical and theological issues.

At St Peter's he has implemented an extensive community service outreach based on a Christian ethic of concern.

The book is simply set out with the official Humanist Manifesto on the left hand page and the Christian answer to it on the right hand page.

It covers such questions as: religion, human independence, life here and hereafter, ethics, progress and change, science, the individual, sexuality, civil liberties, democratic society, separation of church and state.

There is also a selection on common ground, and a series of study questions.

"Humanism — The Big Lie", which is published by

the Anglican Information Office is available from bookshops throughout Australia and from Anglican Mail Order, 507 Kent Street, Sydney, 2000. Recommended retail price is \$1.25.

Busy time for 'Jungle Doctor'

"Jungle Doctor's Casebook" "Jungle Doctor Sees Red" "Jungle Doctor Pulls a Leg" "Jungle Doctor attacks Witchcraft" "Jungle Doctor's Crooked Dealing" by Dr Paul White Paternoster Press

What, not more Jungle Doctor books? No! Just the old ones revamped in paperback form, but . . . before you shrug off reading any further, let me ask —

When did you last read a Jungle Doctor book?

Had I been asked that I would have had to answer . . . about twenty years ago!

When I started in to read these, I found them most

The Rev Clive Harcourt-Norton, author of the new book, "Humanism — The Big Lie", released on March 17 by the publishers, the Anglican Information Office. Mr Norton is seen standing outside the Humanist House, Sydney. The book contrasts the Humanist Manifesto with the Christian life. See item this page — photo courtesy Worldwide Audio Visuals.

refreshing and recognise the skill the author has to capture your interest and, at the same time, skilfully weave in spiritual teaching.

However, it is the younger generation that will profit most by reading these books, and with this thought in mind, I persuaded a young fifteen-year-old friend, to read some of them.

Here are her comments: "Jungle Doctor's Casebook" — a lot of short stories, doesn't interest though easy to read — should be read before others in the series as it explains who the characters are.

"Anyone who has loved truly and profoundly will testify that suffering is integral to genuine love."

From an article in "The Expository Times" by Professor Norman Pittenger, of King's College, Cambridge, England.

them very enjoyable (use of African verbs a little confusing at times). Each book is a complete story, quite exciting.

"All three suitable for 12-14 age (I think)." I agree. These books deserve our enthusiastic promotion amongst today's younger teens."

Owen Shelley

Australian Hymn Book Committee report — 577 hymns re-examined

Since the publication of the Second Report in 1973, the Australian Hymn Book Committee has been working with gathering momentum to complete its task, and it is expected that within three months the text of the book will be with the printer.

The committee's aim is that the Hymn Book will be published in time for the inauguration of the United Church in Australia (June 22, 1977), and the meeting of the General Synod of the Church of England in Australia (September, 1977).

The editing of the hymns in the main body of the book is now complete: 577 hymns having survived rigorous re-examination in the light of their spiritual and literary quality, denominational usage, and continuing usefulness in the worship of modern congregations.

Of the hymns about 21 per cent date from about 100-

1699 AD; 27 per cent were written 1700-99 (the proportion being swollen by 36 of Isaac Watt's hymns, and 57 of Charles Wesley's).

Twenty-four per cent were written 1800-99, and 28 per cent have been written 1900-75 — indeed, about 17 per cent of the whole collection consists of hymns written since the Second World War.

The last figure gives the lie to any impression that the writing of hymns of good quality is no longer possible.

"The committee has had no special bias towards modernity for its own sake, and recent hymns have had to survive the same sort of critical appraisal as any others," a spokesman said.

With the completion of this task the work was now in progress of arranging the hymns in order, and providing indexes.

The music editing committee was working on the final details of the musical arrangements, and it was expected that their

work will be completed by the end of April.

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Letters

• From page 5

Graduate writes on student actions at UNSW

Sir,

As a graduate of the University of NSW who was deeply involved in the EU during my time at university and who has maintained a continuing interest and contact since I left, I feel strongly impelled to comment on your somewhat ill-constructed article "Rise of New Groups at Universities" (March 18 issue).

The entire drift of the article could lead someone not familiar with the actual situation to draw implications which are totally unwarranted. The problem is that much of the material, while factually accurate, is not placed sufficiently in context for its real significance to be apparent.

Let me therefore try and give some background to one or two matters raised in the article:

(1) Phillip Jensen is quoted as saying he was more warmly received by Navigators and Student Life than AFES. It ought to be pointed out that the roots of difficulty in relationship between the CU and Phillip are to be found in circumstances which lay behind Phillip's appointment — in the sensitive and seldom spoken area of ecclesiastical politicking.

The CU leadership, particularly this year, has made considerable efforts to co-operate with Phillip in the exercise of his ministry. At least four of the study groups he is mentioned as being involved in are run in conjunction with the CU as part of the AFES study course.

(2) AFES, like many Christian organisations, has found difficulty coping with inflation, and last year one staff worker was laid off. At this stage its financial situa-

tion could hardly be described as desperate. It should be noted, though, that staff workers play a different role in AFES to that of Student Life and Navigators. Their role in AFES is purely that of stimulators, advisers and providing pastoral care. Staff workers in the other groups have a much more directive role and the extent of autonomy which AFES grants its local affiliates has been a significant factor in the inability of the various groups to co-operate more closely.

(3) The Roman Catholic Chaplain spoke at the CU public lecture. Should this be so surprising? The only limitation on speakers is that they be able to sign the doctrinal basis — as he was prepared to do. Indeed, I find it encouraging that increasing numbers of Catholics now feel free to participate in the work and witness of EU's and CU's and this is a development which is by no means restricted to UNSW.

(4) I am aware of neither any pressure within the CU to play down doctrinal differences nor internal turmoil over questions of politics and liberation. There may have been some discussion of these topics by CU members. I fail to see how that qualifies as "turmoil".

I feel as a whole that the article was singularly unfortunate and has done little to promote Christian fellowship and unity at the University of NSW.

Doug Hynd, Caringbah.

Bomb attack

Bomb madness moved to Glasgow last week when an incendiary device destroyed a car and garage at the home of theologian, author and broadcaster Dr William Barclay.

Professor Barclay and his wife were at home convalescing after recent illness when Mrs Barclay saw a teenage boy between the garage and the wall of their house. She was about to ask him what he was doing when he ran away and she saw a cloud of smoke.

The garage was soon burning fiercely and despite the efforts of a passer-by both garage and the car inside were destroyed.

Before the fire was brought under control it had spread to the roof of the flat above the professor's house. No one was injured.

Professor Barclay said later: "I heard a dull thud and then my wife told me that a boy had set fire to the garage". He also said that he did not think he had been the target of a sectarian attack.

— CEN NEWS

An innocent abroad



by DONALD HOWARD

"Oh, to be in England, now that winter's there!"

Not quite what the poet said, but expressive of our feelings.

Having been initiated in Cooma, we've had no real problem here. In fact, the winter (apart from a few rough patches) has been quite pleasant.

FIRSTLY, a stay in the tropics in December on route was probably taken at the most pleasant time of year.

For those travelling via the Far East, we can thoroughly recommend the guest house conducted by the Christian and Missionary Alliance in Pracha-uit Lane, off Pradipat Road, Bangkok.

Here we had excellent accommodation, good fellowship, and first-hand contact with people who had many years of missionary service in Thailand.

Our daughters were fortunate to meet M. Morse, whose family has been publicised in the Reader's Digest and in a recent book release.

As a result they were able to journey to Chiang Mai near the northern Thai border and see the work first-hand.

Bob and Peg Gunther supervise the guest house which is run as a service to Christians but pays for itself. Significantly, the cable address is "Parousia".

ARRIVING at the Foreign Missions Club in London, we soon recovered and were seeing the sights — into the city via Wesley's Aldersgate Street, past Wren's mighty monument of St Paul's and there was Nelson casting a single eye over his square.

One of the advantages of being a winter tourist is the freedom one has in visiting the Tower, a casual look through Madam Tussaud's, and when looking over Nelson's "Victory" at Portsmouth, our family group had the ship to itself for much of the time.

We did strike London's worst freeze for more than a decade, and the thickest "peasouper" since the 1950's. The fog occurred on the day we bought a second-hand car in West Sussex. At least it was comforting to learn that a boy had set fire to the garage."

"This has been the home of souls for 20 generations of Broadbentury men and women. The atmosphere.

HANGING in the porch of the parish church (built 1259) is this notice:

"This has been the home of souls for 20 generations of Broadbentury men and women. The atmosphere.

and I thought, "If those lights disappear, I'm done!" Happily we didn't part company.

At one stage we found ourselves on the way to Dover, and later through a break in the gloom caught a glimpse of Spurgeon's Metropolitan Tabernacle. It appears we crossed the Thames at least three times.

Finally (after a roadside prayer), we made it home.

SERMON tasting is not calculated to build believers up in the faith, but it was encouraging in London to find vital, warm congregations both within and without the Anglican fold.

The same is true elsewhere. Canterbury Cathedral now has a regular morning congregation of 400, and the increase is not subtracting from local churches.

At Toplady's old church in Broadbentury, Devon, congregations have increased in the morning, and evening attendance is up from an average of four to more than 50.

Here at Hastings there is a movement of the Spirit at Emmanuel, and when I preached at a local Baptist church there was again a responsive body numbering about 60 on a cold winter's night.

It may well be that the Lord is setting the fire which needs only the spark of Revival to sweep the land once more.

FARMHOUSES seem the place to stay when touring — both for economy and food aplenty.

Our first (so far the only) trip was into delightful Devon, with two nights at Broadbentury. Four hundred years ago the farmhouse was a Chapel.

The village is reached in part along a dirt road and Toplady would have no difficulty finding his whereabouts today. Except for a discreetly placed war memorial and a letter box set into one thatched home serving as a post office, it must be as it was in his time.

The local squire owns the 700-year-old pub, all but three of the houses, and also appoints the vicar.

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of the organisation would be to be a strong united voice of the church.

He said the Council of Churches did not have any Catholic representation.

"The proposed organisation would include 50 per cent lay people," he said.

Mr Arthur said objectives of the organisation would be to be a strong united voice of the church.

"It could also deal with issues such as Christian education in State schools, relationships with the media and common problems," he said.

Mr Arthur said objectives of the organisation would be to be a strong united voice of the church.

Chairman of the meeting the Rev L. Arthur, of West Wollongong Methodist Church, said a steering committee had been set up to look at ways of establishing the association.

Mr Arthur described the Wollongong Council of Churches as a "ministers

Word of God has been preached, the sacraments have been administered, and the way of everlasting life has been made plain for 700 years."

Strolling down the lane afterwards, an old lady came to the door of her thatched cottage. "Would you like to come inside?" she asked, so in we went to learn the history of the building and to see the old baker's oven set in the wall beside the gigantic kitchen fire.

When we left Sydney, clergy were still enthusing over their new diet following the fitness tests that many of us underwent. I trust my associates appreciate that although the spirit over here has been willing, the flesh finds itself weak when confronted by English fare.

Well, the move on diet is not confined to southern shores. Under the headline: "Tubby tans told to get themselves shipshape", London's "Daily Telegraph" has told of a naval move to counteract the tendency of the sedentary matelot to become "plump around the Plimsoll line".

A captain explained that weight was a major problem as nowadays "sailors sit goofing at radar screens while years ago they were hoisting anchors and boats by hand and scrubbing wooden decks."

On top of this, a Christian cancer expert, Denis Burkitt, has drawn attention to the findings of a retired naval surgeon, Captain Thomas Cleave.

Cleave has pointed to the value of fibre such as bran in the diet.

Lack of roughage is now known to contribute to coronary heart disease, gallstones, appendicitis, obesity, haemorrhoids and varicose veins.

If you're still fit after reading that pile of complaints, it's time to reach for the muesli (and to lock up the sugar).

LIFE in the local parish has many parallels and some differences for one trained in Australia.

When the cold spell hit us, I had eight funerals in two days — six of them on the Friday. The only reason there were no more was that it was impossible to handle them.

Undertakers here still intrigue me as the pallbearers travel in the hearse seated beside the coffin.

One of the innovations noticed at the crematorium (as coldly impersonal here as anywhere) is that mourners choose the music. At least this is "preferable to the souped-up dirge we generally encounter at home.

You can imagine my feelings at the first funeral (that of an old soldier), when the family marched in to "Onward Christian Soldiers" played by a Sally brass band. It certainly brightened the atmosphere.

Dr MICHAEL GRIFFITHS

Brought to Australia for the college Diamond Jubilee celebrations, Michael Griffiths is well-known as General Director of OMF, and through his extensive travels as a convention speaker.

DON'T MISS MICHAEL GRIFFITHS SUNDAY, 4TH APRIL, 1976 9.30 a.m. Hurstville Presbyterian Church 7.15 p.m. St. Barnabas, Broadway

SATURDAY, 10TH APRIL, 1976 S.M.B.C. Missionary Conference at the College 3.00 p.m. Afternoon Session 6.30 p.m. Film 7.15 p.m. Evening Session (youth emphasis)

SYDNEY MISSIONARY & BIBLE COLLEGE 43-45 BADMINTON ROAD, CROYDON, NSW, 2132 — PHONE 747-4780



Mainly About People

TASMANIA
On St Matthias' Day, February 24, the Bishop ordained the following in St David's Cathedral:

To the Priesthood:
Rev A. S. Colyer, to be in charge of the Parish of Avoca-Fingal and Cullenswood under the direction of the Archdeacon of Launceston.

Rev P. R. Elder, who will assist in the Parish of St Mark-on-the-Hill, Launceston.

Rev W. J. Langlois, to be Hon Assistant in the Parish of Belterive.

To the Diaconate:
Rev G. A. Jones, to be Assistant Curate in the Parish of Howrah.

Rev D. E. LeRossignol, to be Assistant Curator in the Parish of St John, Launceston.

Rev E. L. LeRossignol, to be Hon Assistant Deacon in the Sorrell-Richmond Parish.

The Bishop has announced the appointment of the Rev W. Holmes as Rector of the Parish of Latrobe. Mr

Holmes is at present Rector of the Parish of Kojonup in Western Australia.

MURRAY

Rev R. Wood, previously assistant at Mt Gambier has been appointed Locum Tenens of the Parish of Manum Mt Pleasant.

Rev P. Anson, Minister in charge of Kidman Park, Diocese of Adelaide from 1972, was instituted as Rector of Loxton on March 2.

Rev R. Ankor has recently returned from service in the Diocese of New Guinea and was inducted Rector of the Parish of Waikerie on March 1.

GIPPSLAND

Rev L. W. Biggs, formerly Rector of Poowong/Loch, was inducted as Rector of Drouin Friday, March 12.

Rev E. G. Watkins, at present ITIM Chaplain in Tasmania, will be inducted as Rector of Lakes Entrance (Diocese of Gippsland) during April.

TERRY DEIN FOR OVERSEAS

The Youth Director of Sydney Diocese, Rev Terry Dein, will leave for a three-month study tour of youth work in North America and Europe in early June. While on tour he will be examining several areas of youth work.

These will include Christian camping, church youth programmes, inner-city youth work, youth hostels and current trends within both denominational youth work and the para-church movement. He will spend approximately seven weeks in North America including three weeks at Canadian camps, and five weeks in Europe, most of which will be spent in England.

Commenting upon the proposed tour, Mr Dein said, "It has been of considerable concern to Youth Council that no Youth Director has been overseas for some 13 years in order to undertake any systematic study of youth work. The rapid changes within the youth scene would seem to indicate that such a

tour is necessary from time to time.

Thus, Youth Council felt that the situation required serious attention and after careful evaluation it was decided that I should be sent on a study tour this year. It is hoped that information gleaned from overseas developments in youth ministries will stimulate the ministry of the Youth Department and thus enrich youth work within the whole Diocese."

Mr Dein will be returning in mid-September with his wife who hopes to join him in England at the end of August.

CLERGYMAN ON ROTARY TOUR

The Rev Michael Hamaty, Curate in Charge of Canley Heights with St John's Park (NSW), has been selected as a member of a team to visit the United States of America.

The team is a Group Study Exchange Team sponsored by Rotary International.

Mr Hamaty, together with the other five team members will speak at Rotary clubs, schools, churches and other organisations.

During the seven-week schedule beginning April 24, Mr Hamaty hopes to study American family life, discuss and assess

SYDNEY

Rev G. A. Taylor has resigned as Rector of Lalor Park as from May 2, 1976.

Rev D. E. Langshaw has resigned as Rector of Mona Vale on June 4, 1976, and will become Rector of Naremburn as from that date.

Rev K. J. Hewlett has resigned as Curate at St James', King Street, Sydney, on 31/3/76 and will become Chaplain at the Alfred Hospital, Melbourne.

Rev R. F. Sharwood, from Diocese of Brisbane, will have leave of absence from that Diocese for not more than three years from the date of his appointment (22/3/76) as Curate at St James', King Street, Sydney.

Rev G. McG. Simpson resigned as Curate at Eastwood on 22/2/76 to become a CMS Candidate at St Andrew's Hall, Parkville, Victoria.

Rev E. L. Barnes, from the UK, holds the Archbishop's Authority to officiate and resides at Greenacre.

Rev K. F. Rogers, from the UK, being in Sydney between 20/1/76 and 20/3/76 (residing at Holsworthy), held the Archbishop's Authority to officiate. He has now returned to England.

Rev J. R. LeHuray has resigned from Denham Court with Rossmore (as Rector) and will become Rector of Kingsford from 6/5/76.

BIBLE COLLEGE CELEBRATES 60TH ANNIVERSARY

Sydney Missionary and Bible College, situated in Badminton Road, Croydon, NSW, this year celebrates its Diamond Jubilee.

Dr Michael Griffiths, General Director of Overseas Missionary Fellowship based in Singapore, has been brought to Australia specially for the occasion. Dr Griffiths will speak at College-sponsored services on Sunday, 4th April, at St Giles Presbyterian Church, Hurstville, at 9.30 am and at St Barnabas', Broadway, at 7.15 pm.

He will also be guest at the Annual Missionary Day on college campus on Saturday, 10th April. Both sessions, at 3 pm and 7.15 pm, will be

open to the public with a special youth emphasis in the evening session.

FIRST STUDENTS RETURN

Later this year in August, as part of the Jubilee celebrations, former students will attend a residential "Back to College" weekend. Among them is expected one student from the initial 1916 year, Mr J. Jago, from Waitara, NSW.

Rev Howard Green, Principal of the College,

believes the visit of Dr Michael Griffiths will make a significant impact on college students.

"Apart from public gatherings, we have invited Dr Griffiths to conduct a week's special ministry on campus. This will provide the 74 full-time residential students with the opportunity for missionary challenge at the deepest personal level," Mr Green said.

"In 1975 we commenced evening classes for part-time students because we realised many young people were wanting deeper grounding in the Bible and its doctrines. We have been encouraged by

'Share with Jesus' theme for Easter

LP recordings, and has previously travelled overseas to perform.

The major address will be delivered by Archbishop Sir Marcus Loane.

NOTICE

The Annual Meeting of shareholders, Church Record Ltd, will be held on April 27, at 4.45 pm at Room 311, 160 Castlereagh Street, Sydney.

THE AUSTRALIAN CHURCH RECORD, Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2973. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$6.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.

The idea behind the theme is to encourage Sydney-siders to think beyond the Easter Show, the Easter Bunny and Easter Eggs, to the originator of Easter — Jesus.

The Service, which last year attracted thousands of people, this year will feature the well-known Green Valley Children's Choir, which has been invited by the Israel Ministry for Tourism to sing in Bethlehem on Christmas Eve.

The choir, made up of children from the Green Valley area in Sydney, has sung before thousands of people and has made several

Church groups organise scripture



Pastor Phillip Mews, and his wife, Dianne, help students at Jannali, NSW, with their enquiries through the Religious Education classes. Non-denominational instruction is endorsed by the schools concerned, as well as the Combined Churches Association. Some of their students include: (l to r), Julie Tolliday, Wendy Rodger, Vanessa Dick, Donald Bishop, Fred Jensen and Peter Ross.

Classes in Religion at Jannali High Schools

Classes in Religious Education have been started at Jannali NSW Girls' and Boys' High Schools under auspices of the local Combined Churches' Association.

Conducting the classes are Pastor Phillip Mews and his wife, Dianne — a trained high school teacher.

Both have been trained in Bible College and both believed there was a need to help high school students with their questions about religion.

The new classes resulted from meetings by local

parents and clergy which resulted in the decision that "something had to be done" about religious instruction at schools.

The Principals of both high schools have co-operated in the project, while the Combined Churches Association "acts as an advisory board — and the syllabus must be approved by all concerned."

The Scripture Union book "Teaching Over-13s" is the basis for the syllabus. The book is said to "approach spiritual teaching in relation to everyday activities and way of life."

Subjects for discussion include God and the Bible, Existence of God, Character of God and How Can Man Know God? — Ramon Williams



Dr Michael Griffiths.

Dr Michael Griffiths will make a significant impact on college students.

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"In 1975 we commenced evening classes for part-time students because we realised many young people were wanting deeper grounding in the Bible and its doctrines. We have been encouraged by

Chesalon extensions opened by Bishop



Extensions at the Chesalon Nursing Home at Harris Park, were officially opened and dedicated by the Bishop of Parramatta, the Right Reverend D. W. B. Robinson, BA, on Sunday, 7th March. About 200 people attended the service.

No 1607 APRIL 15, 1976

Premier praises Festival of Light: 'not as noisy as humanists'

The Premier of NSW, Sir Eric Willis, paid a tribute to the Festival of Light during question time in Parliament on March 25.

Speaking in reply to Mr M. Singleton (CP Clarence) Sir Eric said that Festival members were "not as noisy as the radicals and the humanists."

Mr Singleton had asked the Premier if the Festival committee organised rallies which attracted large groups of people throughout NSW.

He also asked did that indicate the concern of many people "regarding the standing of personal discipline and behaviour."

"Will the Premier pledge the Government's support for the aims and objectives of the Festival of Light organisation?" Mr Singleton asked.

Sir Eric Willis said his attention had been invited on a number of occasions to the activities of the organisation known as the Festival of Light. He was aware of the fact that this organisation has attracted large groups at the meetings it had organised.

"Indeed I have attended such meetings and have been most impressed not only with the things that have been done and said by the organisers of

those functions but also by the sincerity of the large numbers of people who have attended the gatherings, Sir Eric said.

"In my opinion this has indicated that a large proportion of the community — sometimes called the silent majority — is concerned

about the decline in standards that has been the subject of comment in various places over a long period."

These people are not as noisy as some of the humanists and radicals, who

"I am of the opinion that these people constitute the majority of the community."

"When the Leader of the Opposition suggested changes in our attitude to homosexuality, prostitution, obscenity and things of that sort, he was voicing only the views of those who are the radicals in the organisation to which he belongs, and of the so-called avant-garde types in our community who believe that the traditional standards by which our society has stood for so many centuries should be changed."

ON OTHER PAGES . . .

- Philippians — Rev John Turner — Page 2.
- Youth in the Church — Rev Terry Dein — Page 3.
- On and off the record — Rev David Hewetson — Page 5.
- An innocent abroad — Don Howard — Page 7.

EDITORIAL EVANGELICAL UNITY

Dr Jim Packer, in an address reported in this issue of the Church Record draws attention to what he calls a crisis of identity among evangelicals in Britain.

He identifies two recognisable wings; those reflecting the controversies of the reformation and those reflecting the evangelical revival with its emphasis on evangelism and spiritual renewal. Dr Packer calls on evangelicals to seek to hold both sets of values together.

Evangelicals in Australia have a similar diversity of opinion. The differences express themselves not so much in what they believe as an attitude to the structures of the Church of England.

It would be difficult for a person to be recognised as an evangelical if he didn't accept the full and exclusive authority of the scriptures, the doctrine of justification by faith alone, the propitiatory sacrifice of Christ on the cross, or who didn't hold to the doctrine of the priesthood of every believer as distinct from the belief in some priestly clerical class, etc.

Evangelicals believe in the absolute necessity for personal conversion and emphasise the personal dimension of the Christian life through the discipline of prayer, bible study, fellowship with other Christians and the holy communion. They are, or should be, passionately concerned to promote evangelism in every possible way.

The tensions between evangelicals today do not revolve around these questions but matters concerning the denomination and its structures.

All evangelicals value the heritage of the Church of England, its reformed protestant theology and its liturgy which is so permeated with the thoughts and words of scripture.

However some see the structures which were evolved to express these things as being almost immutable.

Others see anglicanism as a system of church life that has the benefits of protestant theology but the limitations of conservative, man-made structures which may have suited rural England before the industrial

revolution but is inadequate to cope with modern situations. Some even think anglican structures are a positive inhibition to evangelism and Christian growth.

Herein lies the tension between the two emphases. Some evangelicals believe in and defend a view of clerical authority that elevates the episcopate and the rector while others see the minister as a "playing coach", a member of a team where the lay people are encouraged to share in the ministry of the local church and in the decision making.

It would be a tragedy of major proportions if evangelicals, with such a rich heritage behind them and with so many shared convictions did not resolve these tensions.

There is a compelling need for all evangelicals to listen to one another, to discuss and study together so that out of such fellowship the best elements of our heritage and the best insights of later study will produce a vigorous and purposeful evangelicalism which will be appropriate for today.

Bishop Short dedicates Chesalon extensions



Bishop Short talks with new South Coast Home Mission Society representative, Mr Eric Felgate, outside Chesalon's extensions.

The Bishop of Wollongong, the Rt Rev K. Short, dedicated and opened extensions costing more than \$366,000 at Chesalon Nursing Home at Woonona on March 21.

The General Secretary of the Home Mission Society, Archdeacon R. Fillingham, and home chaplain Rev R. Beard addressed the 200 guests and patients.

The new extensions, which comprise service areas, chapels and wards, increase the home's capacity from 40 to 50 beds.

Archbishop Coggan visit

The Archbishop of Canterbury, Archbishop Donald Coggan, will visit Australia at the invitation of the Primate, Dr Frank Woods, from March 5-18, next year.

It will be Dr Coggan's third visit to Australia, but his first as Archbishop of Canterbury. He was last here in April, 1970, when he made a 10-day visit to Sydney.

Dr Coggan, 66, who became Archbishop of Canterbury and Primate of All England in November, 1974, will arrive in Sydney on March 5, 1977.



Archbishop Coggan

He will leave Australia on March 18 to spend five days in New Zealand, followed by three days in Fiji.

Evangelicals' identity crisis — Dr Jim Packer

Evangelicals, before they can give the Church of England the vision and the lead that it needs, must first resolve their crisis of identity.

Dr Jim Packer made this observation during an address at the London public meeting for supporters of Latimer House, Oxford (the evangelical Anglican research centre).

Speaking in St Peter's Church, Vere Street, Dr Packer, who is chairman of the council of Latimer House, said that within evangelicals' "real unity of belief", different stances reflected the legacies of the Reformation and the evangelical revival.

The "Protestant" ethos centred on purging the national church, resisting Roman Catholicism, retaining the 1662 Prayer Book because of its value for teaching, and fighting in debate to defend these priorities. The more peaceful "pietist" outlook concentrated on evangelism and the upbuilding of individuals, and the spiritual renewing of congregations, and evaluated worship forms and patterns of church life wholly as means to these ends.

Evangelicals were noticeably of one kind or the other, said Dr Packer, and now that their backs were no longer to the wall there was a danger that the two "parties" would fall apart, each pursuing its vision in a way which the other could not fully identify.

But evangelicals today, he stressed, should be finding an identity which held together both sets of values.



The Rev M. Hamaty

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