

**BALLARAT**  
Rev W. C. Whitehead, Vicar of Ballan with Bungaree has resigned, effective from September 29.

**RIVERINA**  
Canon G. Morrison, Rector of Broken Hill has resigned to take up the appointment as Rector of Dubbo in the Diocese of Bathurst from the end of October.

**Rev R. W. Ginn**, Rector of Tocumwal-Jinley to take a position in Tennant Creek.

**PERTH**  
Rev J. Cook, Rector of Dalkeith, has been appointed Rector of Victoria Park.

**BATHURST**  
Rev R. Sherlock, Rector of Coonabarabran has been appointed Rector of Cummo.

## FOL v TED NOFFS

The Director of the Australian Festival of Light, the Rev Fred Nile, has today issued a firm denial to the false malicious allegations made by Ted Noffs of Kings Cross, that the FOL has prepared dossiers on the private lives of public figures.

Mr Nile said, "The FOL has no personal dossiers on the private lives of any person. I have never had any such dossier either prepared or filed by FOL. I carried no such dossiers, nor presented any such dossiers to TCN Channel 9 on Tuesday, July 22, 1975. I simply handed a transcript of the 'Lateline' programme to Mr Tony Ward for factual confirmation by the TCN News Department of our public statements, as the FOL only deals in the truth and the fact of a particular situation."

The small FOL Office has always been open to the public and the radio, TV and press personnel. Many university students have also used their press scrapbooks in the preparation of university assignments.

It is unfortunate that Mr Noffs has decided for reasons only known to himself to launch a public attack on the FOL and its staff.

Mr Noffs first approached TCN 9, "A Current Affair", on 22/7/75 for an opportunity to attack the FOL and defend Richard Neville's ABC "Lateline" programme on "Pederastic activities" (child seduction or adult/boy sodomy). These self-confessed pederasts freely described their activities in picking up boys outside schools in the Eastern Suburbs and whilst using four letter words accused Catholic Priests and Brothers of engaging in sodomy, "even at the altar."

Mr Noffs issued a Press Statement on 24/7/75 attacking the FOL and described on Radio Station 2GB how he had seen a dossier with Richard Neville's name on it handed by Rev

Rev R. Stockdale, has been inducted Rector at Cudal.

**Rev R. M. Stamp**, Assistant Minister at All Saints' Cathedral is Acting Chaplain of All Saints' College, Bathurst.

**BUNBURY**  
Rev D. J. Hawkins, Chaplain for Missions to Seamen, Singapore, has been appointed Rector of Gnowan-gup on July 1.

**Rev J. MacDonald**, Rector of Kondinin has been appointed Rector of Cranbrook from February 1, 1976.

**Archdeacon S. F. Threlfall**, Rector of Narragong has been appointed Sub-Dean and Canon Residentiary of Bunbury Cathedral from February 1, 1976.

## ANGLICANS WITHDRAW FROM UNITY TALKS IN CANADA

The Anglican Church of Canada has formally withdrawn from union negotiations with the United Church of Canada and the Christian Church (Disciples of Christ).

The church's General Synod, meeting in Quebec last month, relegated Plan of Union — which was to have united the three churches — to the status of a study document, and reaffirmed the negotiated 1965 principles of faith and order as the basis for any further talks on union.

In effect, any future negotiations will have to start from that point. Although Synod said it was willing to negotiate stage-by-stage agreements on faith, ministry and sacraments with the United and Christian churches, this particular union is no longer a major commitment for the Anglican Church.

In fact most of the union resolutions passed by Synod were broadened to include not only the two other partner churches but "other Christian communions."

Leaders of the United and Christian Churches who attended Synod as official observers expressed deep disappointment at the outcome of the debate.

The Rev Robert Leland, executive secretary of the Christian Church, said he felt "very discouraged" by the proceedings and saw the Anglican Church as wanting to return to a position of being available for all conversations and discussions.

"The church wants to engage in broader efforts to unity at the expense of taking a smaller step in the same process," he said.

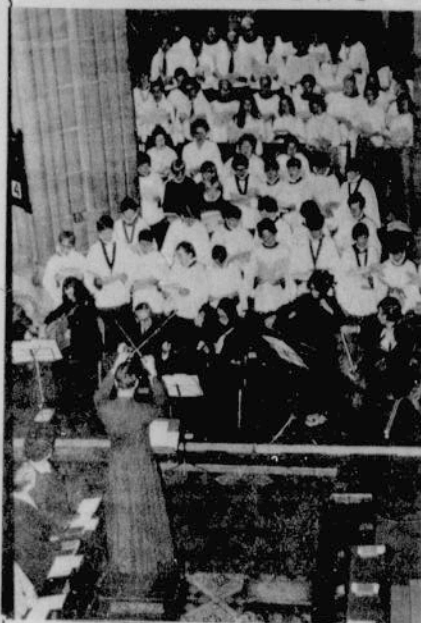
The Rev Robert Craig, who has been chief United Church negotiator on union since 1967, said bluntly that the Anglican Church was not willing to pay the price of union.

The United Church is itself the result of a 50-year-old Methodist - Presbyterian merger.

Mr Craig attributed the failure of union to "a lack of will to visible union in the Anglican Church and a will to endless conversations on unity which is entirely foreign to the ethos of the other two Churches."

— "Church Times"

## Choristers in depth at St Andrew's



St Andrew's Cathedral Choir and the Cathedral Choral Society accompanied by the cathedral organ and a specially formed chamber orchestra under Donald Blair (leader of the Sydney Symphony Orchestra) recently presented the "Kleine Orgelmesse" in English in the context of the 1662 Holy Communion service.

The music was under the direction of Michael Hemans, the Cathedral organist and Master of the Choristers.

(The music is also known as "Missa Brevis St Joannis de Deo".) The Dean of Sydney, Dean Lance Shilton, said it was appropriate that such

inspiring music should be heard in cathedrals and churches for which it was originally intended, rather than in secular town halls and opera houses.

The choirs were placed in the centre of the cathedral and the Holy Table was positioned on the Chancel Steps.

The Epistle was read by Canon Broughton Knox from the Lectern and the Gospel by Canon Glennon from the pulpit. Soloist was Ailsa Knox.

Members of the choir and the orchestra and congregation received Holy Communion in what the Dean said was a service of participation rather than a performance of music.

## CHURCH'S CENTENARY

One of Sydney's most historic Anglican churches — St Stephen's, Lidcombe — will celebrate its centenary with a special service on Sunday, September 14 at 10.30am, and launch a new book on the church, called "Spanning a Century".

The small book sets out historic information about early Sydney — and particularly family life — during the period of the church's inception in 1875.

The book is illustrated with local scenes from last century and depicts the life-style from which society in the area has developed into its present day setting.

The Rector of St Stephen's, the Rev John Hawkins, said this week that the book had been compiled especially to acquaint people of the area with some knowledge of their heritage.

Mr Hawkins said visitors would be welcome to the special centenary service on September 14, at which the

Archbishop of Sydney, The Most Reverend M. L. Loane will speak.

He said anyone seeking copies of the historic book could obtain them at the church on the centenary Sunday or by contacting him at St Stephen's Rectory, Lidcombe. The book costs 80 cents plus postage. Souvenir spoons and other items are also available.

## More Bibles sold in Sudan

With the coming of peace to the Sudan, a country torn by civil war in recent years, the Bible Society there has had an opportunity for wider distribution, particularly in the southern region.

It is in this region that most Sudanese Christians live.

Circulation last year was 117,562 copies of Scripture, an increase of 175 per cent over 1973. — "The Sower"

## Appointment to Temperance group

The Australian and South Pacific Temperance Council — a national body for the Temperance movement in Australia, New Zealand and New Guinea — has appointed its first full-time officer.

He is Mr John Williams who comes to this position with a background in business, politics and Christian service.

Mr Williams, 35, had his own retail shoe store for 14 years, during which he served on the local council for 12 years.

He was Mayor of Essendon, Victoria, for two years — the youngest person to occupy that position.

Prior to taking the position, Mr Williams had been in North Queensland for the Bible Society and was Associate Secretary for Victoria of World Christian Action.

The new position is being funded by Ansvor Australia Insurance Limited.

The work involves assessing the present situation of the temperance work, developing new ideas and policies, using the existing resources, together with those available from the government, the community and industry.

Mr Williams may be contacted at 18 Collins Street, Melbourne, Phone: 63 9711, for assistance in temperance matters.



Mr John Williams

## 'Eternal crown in my heart worn by Christ' — Miss America

Memphis, Tenn — About 11,000 junior and senior high school girls and their adult leaders got "in touch" during the National Aetna Conference sponsored here by the Woman's Missionary Union, the national auxiliary of the Southern Baptist Convention.

Shirley Cothran of Denton, Texas, the current Miss America, and dozens of missionaries, launched the meeting with testimonies to their Christian commitment.

Behind them a huge backdrop framed a blue rear-projection screen on which images constantly interpreted the conference theme — "In Touch".

Miss Cothran, a Southern Baptist and former Aetna leader, told the girls that following Jesus Christ in faith and behaviour could bring satisfaction and achievements.

She gave personal testimony, telling of a third grade "scare" profession of faith and a true conversion experience in camp at Falls Creek, Oklahoma.

"In September I will take off the crown that I occasionally wear as Miss America, but I have an eternal crown in my heart and it is worn by Jesus Christ," she said.

"Being Miss America didn't just happen. It is some-

thing I worked hard for," Miss Cothran said, describing her dieting, exercising and talent practice in pursuit of local titles.

She said that she did not meet with success until she asked God's guidance. "I had put Shirley number 1 and God number 2, and that is a losing combination."

She challenged the Aetnas to stick to their beliefs about Christian behaviour. She said she does not smoke, drink, use drugs, or "sleep with my boyfriend."

"My challenge to you is that it is not necessary to compromise for an artificial high when you have an all time natural high through Jesus Christ," she said.

In the closing session of the five-day conference, Carolyn Weatherford, WMU's national Executive Secretary, charged the girls to return to their daily routine with determination to keep in touch with themselves, with God and with the world, the report stated.

— "Australian Baptist"

## FESTIVAL MOVE TO STRENGTHEN FAMILY AS A UNIT OF OUR SOCIETY

The Australian Festival of Light has designated Father's Day — Sunday, September 7 — as a special occasion to strengthen the family as the basic unit of society and to clarify the father's role in this "Year of the Woman".

The theme will be, "Co-operation — not Competition — in the Family".

The Festival director, the Rev Fred Nile, said: "We believe the extremist state-

within the family unit — co-operation not competition!"

Festival of Light Sunday will be observed in the following ways:

• Special FOL services in local churches with the use of FOL resource materials.

Special prayers for Australia and the family have been prepared by Dean Lance Shilton of St Andrew's Cathedral. Sermon Outlines to assist clergy have been prepared by Rev Bernard Judd, Secretary, NSW Council of Churches.

• Seven Regional FOL Father's Day rallies will be held during the afternoon at 3 pm.

The rallies will be held at Hurstville Presbyterian Church Hall, Parramatta Methodist Hall, Hornsby Baptist Hall, Vauluse Anglican Hall, Sylvania Catholic Church, with two open air locations — Sydney Domain and the Manly Beach shell.

Programmes will include music, speakers and question time. All rallies are open to the general public. Country centres will also hold similar rallies.

Thousands of new two colour FOL car stickers will also be distributed: "Vote 1 for Purity, Love and Family Life".

## EDITORIAL Encouraging one another

We need all the encouragement we can get in trying to live consistently for Christ. It is heartening to see in many quarters a fresh appreciation by Christians of the need for such mutual support, and a renewed willingness to bear one another's burdens.

The first and chief source of encouragement is the Word of God. Christian fellowship is fellowship in the truth, that is, it grows out of a common acceptance of the authority of God's Word. The Holy Spirit ministers faith, hope and love through his truth and we must always maintain this priority.

We need instruction to build up our understanding. We need teaching in sermons and we need it in informal settings too, so that in smaller groups questions can be asked and answered, and contributions made by group members, not only group leaders.

But the Christian life is more than accuracy in doctrine, vital though this is. While our Christianity lifts

## CIA LINK REFUTED BY WORLD VISION

World Vision has defended itself against charges by a Japanese churchman to the effect that World Vision was acting for CIA in South East Asia. The charges were made in the April edition of the Far Eastern Economic Review. On June 23 the President of World Vision International, W. Stanley Mooneyham replied directly to Rev John Nakajima, the General Secretary of the National Christian Council of Japan who made the charges. Recently World Vision Australia released details of the exchange.

The attack on World Vision began, "under the guise of humanitarian relief work at least two Christian voluntary agencies in South East Asia are receiving million dollar annual subsidies from the US government in exchange for highly valued political and military intelligence". The two agencies named were the Catholic Relief Services (CRS) and World Vision. Both were working in Cambodia before the Communist takeover.

Mr Nakajima also attacked the role of these agencies in the local churches, "horrible things are happening in the name of the Christian church... Agencies like the CRS, serving as willing pawns of US foreign policy interests, are greatly undermining those local and truly Christian efforts."

In reply Dr Mooneyham wrote, and we reproduce parts of his letter.

"Dear Mr Nakajima, Let me at the outset, Mr Nakajima, reject categorically the implication that World Vision personnel have ever been involved in "information gathering" of a military or political nature for the government of the United States or any other government. The very thought is repugnant to our understanding of the gospel as a supernatural and supracultural message which calls us to an allegiance to a Kingdom which is not of this world."

We have on occasion received funds or goods from the governments of Australia, Canada, New Zealand, the United States and West Germany for humanitarian purposes, but never with any strings attached. The only information asked for or provided has been responsible reporting on the projects for which the funding was received.

When Mr Harris noted that "we give more service to the US government than we get from it," he went on to explain exactly what he meant.

One cannot help but wonder why you omitted his explanation since the statement appearing out of context certainly appears more damaging. I am sure you must remember that Mr Harris explained that USAID, from whom we were receiving funds and food for refugee relief, had only one employee working with refugees. On the other hand, World Vision had a staff of nearly 200 who were all involved in refugee relief. As our personnel went around to the various clinics and re-

1. Relief assistance by physical location, number of families, and amounts of rice, other food, clothing, utensils and other household goods.

2. Resettlement by location, number of families, agricultural tools, fertilizer, pesticides, and seeds given.

3. Nutritional centre feeding by location and numbers fed.

4. Shelters constructed by location and numbers treated.

5. Medical care by location and numbers treated.

6. Comparison of income by camp to the vital minimum for living level.

Only by a vicious corruption of the facts concerning these reports could an interpretation be made that World Vision (and Catholic Relief Services, whom you also charge) exchanged "highly valued political and military intelligence" in South-east Asia for US government funds, as the Far East Economic Review interpreted your report to say.

It is strange that you, as a member of a team representing the World Council of Churches' Fund for Reconciliation in Indo-China, would overlook or ignore the humanitarian and Christian aspects of our programme. Is it possible your inquiry did not uncover the fact that World Vision has constructed 4000 refugee housing units, operated 10 clinics and nutrition centres where some 25,000 people were treated every month, and was responsible for feeding some 75,000 refugees monthly?

Would it have appeared significant to you that out of a staff of approximately 200, only 10 to 15 were non-Khmer, with virtually all of these expatriates being

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## Notes and Comments

### No political favouritism by 'The Church Record'

Correspondents and others have recently criticised "The Church Record" for political views against the Labor Party in favour of the Liberals. We reject this criticism and cite as evidence published comments in "The Record" attacking Liberal Government politicians and commending Labor politicians.

Sept 8, 1974: "The Liberal Party in NSW and apparently influential people in the NSW Government are looking very closely at the question of permitting the establishment of a legal casino in that State".

"It may be a measure of the lost direction afflicting some Liberals that they are unable to see the iniquity and hypocrisy of such a proposal".

Sept 19: "The rumours that the Askin Government in NSW intends to introduce Sunday trading raise some very serious questions of political morality". The editorial criticised the NSW Liberal Government for its willingness to go ahead with the proposal.

December 12, 1974: Referring to the satisfactory conclusion of the campaign against Sunday trading we said, "Those Labor Party, Independent and Liberal Party Members who announced their intention to vote against the changes deserve the thanks of all citizens in NSW".

"It is hoped that with the inevitable changes to the NSW Government, due to the retirement of Sir Robert Askin and Mr McCaw, that the very important portfolio of Justice which administers the liquor laws will be offered to someone with a sense of obligation to the true welfare of the people, and who will not be the champion of vested interests of the liquor industry".

The "Record" regrets with the accession of Mr Lewis as premier the change in this portfolio was not made.

Feb 20, 1975: Referring to the Sydney City Council's refusal to allow The Open Air Campaigners to hold street meetings we said, "Now the Council is controlled by the Liberal Party through its 'front organisation' The Civic Reform Group."

"It is a disgrace that these people who preach liberalism, tolerance and freedom from the political platform, practice such narrow minded and uncalled for repression when in power". In the same issue the main editorial attacked the NSW Liberal Government under

the heading "The Liquor Traffic's Best Friend".

In part we said "Where is your much vaunted new image Mr Lewis?" This is the same dreary record of your predecessor. Behind both Robert Askin and Thomas Lewis lurks the man who has proved himself to be the friend the liquor traffic has ever had in NSW. This of course is Mr Maddison, the deputy leader of the Liberal Party.

April 17, 1975: The Church Record attacked the Liberal Government on football pools and the "Jazzed up TAB". In this comment we stated that the Liberal Government was concerned only for revenue.

August 23, 1973 we said "Senator Douglas McClelland, minister for the media is to be congratulated on his courageous decision to cut down the advertising on radio and television this year and to phase it out altogether by the end of 1974".

We went on to say "the previous government (Liberal) took but one small step, but this (Labor's) is the decision the whole community really wants to see implemented". In the same comment we applauded Dr Everingham for attacking the alcohol problem in Australia.

July 11, 1974 we said "Tasmanian Attorney General, Mr Nielsen (now Labor premier) has protested to the NSW premier, Sir Robert Askin, about what he calls 'thoroughly disgusting publications' produced in NSW and circulated in Tasmania". We criticised the Labor Party for their inactivity and called for a bi-partisan approach to pornography.

We give these examples of fairly recent comments in the "Church Record" to show we have not declined to criticise Liberal politicians when we felt they acted against Christian standards. Nor have we declined to commend Labor politicians when they supported Christian standards.

We have at all times tried to be even-handed in our comments on political activities. We have, for the most part, confined our political comments to matters on which we felt some Christian principle was at stake. It is strange that the people who attack the Church Record for criticising Labor politicians did not complain when we criticised the Liberals.

The Church Record believes that both political parties are mainly controlled by people with a humanistic and materialistic philosophy. We have on a number of occasions urged Christian people to become actively involved in the party of their choice and try to redress this imbalance. We wonder whether the people who criticise us for seeking to present a Christian viewpoint have done all in their power to influence the policies of their favourite party in the same direction.

## MR WILLIAMS SAYS . . .

Mr Williams says his problems are so big and varied he doesn't know which way to turn.

The thing to remember is that God can supply all your needs "according to His riches" (Phil 4:19).

Elsewhere the Scriptures speak about "the riches of His goodness, the riches of His grace and the riches of His glory".

Now, when you begin to consider what a mighty reservoir are these riches, you should no longer wonder where to turn!

Look at the largeness of this supply. You can't begin to count His riches. Indeed you have no need to count them.

It is sufficient to know they are more than adequate to cover all your needs.

You say you have a great variety of needs. Peter would remind you of a great variety of grace to cover them (1 Peter 4:10).

You have no doubt turned for help to many people and even to many things. But the supply which God offers is gift-edged security.

It is in glory — that place where there is no danger of corruption.

All the schemes of men can't diminish it because it is in "Christ Jesus".

This supply is not out of His riches but according to His riches.

A wealthy man may give a bigger 20 cents — that would come out of his riches. But if the rich man offered the beggar something more consonant with his own wealth, this would be "according to his riches".

This is the way God deals with us.

— Ken Roughley

## Church 'impotent and immobile if unconnected to Christ as source'

Jesus is 'the greatest'. Many people are seeking greatness and power today.

In his letter to the Christians in Colossae in Asia, the apostle Paul gives us a magnificent ascription of praise of Christ's unique glory and greatness.

In verses 15 to 20, Paul adds one title after another to extol the sovereign magnificence of Jesus.

He calls Jesus 'the image of

### Bible reaps a harvest

Last year in Indonesia a young man purchased a New Testament and took it home to his small village in South Sumatra.

Several months later, when students from the Batu Bible School in East Java visited the village they discovered that God had done His own work through His Word.

Not only had the young man been converted, he had also led many others in his village to Christ.

The students were amazed to see that a church was established without the help of a preacher but through His Word. — "The Sower"

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the invisible god' (15). God has made Himself visibly known in Christ.

Jesus is 'the head of the body, the church.' (18). Paul often likened the

The second in a series of six studies on Colossians by the Rev Victor Roberts, rector of St Mark's Church of England, Northbridge, NSW. This study is from Colossians 1:15-23.

The word 'image' has a most significant background in the Bible.

It is used in Genesis when God said, 'let us make man in our image.' (1:26).

Man is made in the image of God and retains that image even though it has been marred by rebellion and disobedience against God's will.

Jesus is the perfect and complete image and revelation of God. His life was one of perfect obedience to the Father's will.

Paul next refers to Jesus as 'the first-born of all creation.' (15).

### 'In God's eternal purposes, the Cross of Christ was essential to make possible the reconciliation to Himself of a rebellious creation'

The word 'first-born' in Bible usage conveys not only a time factor but also, perhaps more importantly, a title of honour.

Nothing in all creation holds the place of privilege, power and honour that belongs to Christ.

All things in the whole of creation came into being through His sovereign agency and for His great and eternal glory.

If Jesus withdrew His sustaining, creative hand from His creation at any time, there would be a total collapse of the whole created order (16-17).

Is our view of Christ that great today? If we today could recapture this understanding of the greatness of Jesus, our whole life and witness would be transformed.

The next title Paul uses of

Through this sovereign Lord Jesus, the Father has planned to reconcile to Himself 'all things whether on earth or in heaven.' (20)

This reconciliation was accomplished by 'the blood of His cross'.

In God's eternal purposes the cross of Christ was essential to make possible the reconciliation to Himself of a rebellious creation.

It is the cross that brings us peace because it was on the cross that Christ won the victory over all that separated us from God; and it was on the cross that Divine justice was satisfied.

Once again we notice that Paul is concerned to relate theory to reality.

He immediately shows the relevance of what he has been talking about by applying it to the Colossian Christians themselves.

Open proof of the reality and effectiveness of the reconciliation Christ won was seen in the transformed lives of the Colossian Christians themselves. (21)

However, in the Christian life, there are no privileges and blessings without corresponding responsibilities.

Paul is careful to point out to the Colossians that they, like we, must:

continue in the faith; be stable and steadfast; not shifting from the hope of the gospel.

to the human body.

Just as the human body is useless and lifeless without a head, so the church — the body of Christ — is impotent and immobile, pathetic and powerless, unless it is consciously connected to Christ as its source of insight, inspiration and power.

Paul continues his listing of Christ's greatness by adding that He is 'the beginning, the first-born from the dead.' (18). This title refers to the great event of Christ's resurrection.

He was raised from the dead by the power of God never to taste death again.

His unique resurrection establishes His right to be the source of all life.

Christ is pre-eminent and sovereign in everything and in every way.

Everything that is necessary to constitute utter and complete Deity belongs to Jesus. (19)

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St Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation.

St Luke's is a Church of England general hospital open to all needs. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work.

Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by official receipt. Please make your donations payable to: 'St Luke's Development Fund'.

C. R. JAMES  
Chief Executive Officer

## World Vision, CIA complicity denied

From page 1

short-term British, Australian and New Zealand medical personnel who would hardly have been interested in 'information gathering' for the US government?

It is also possible that you somehow missed seeing the 70-bed paediatrics hospital just across from the university, built and equipped by World Vision with our own funds at a cost of US\$400,000? It was almost complete when you were there and would have begun functioning the week the Khmer Rouge occupied Phnom Penh. We have been told by a UNICEF worker who left the city after it was occupied by the Khmer Rouge that our hospital is being used to billet troops and that only one medical facility was being allowed to function — that is the French hospital, Calmette, staffed by one Khmer doctor.

Which brings me to another one of your strange and obviously uninformed statements: 'Strangely enough, neither the Protestant WV nor the Catholic CRS relate themselves to the local churches'. I cannot speak for CRS, but from the beginning we related fully to the Khmer Evangelical Church, both in giving assistance and joining in partnership efforts. (Since there is separation of church and state in the United States, USAID funds for humanitarian work cannot be used in programmes with sectarian overtones, so this particular programme was not as closely related to the national church as were the programmes funded by our own World Vision money.)

It is a great tragedy that the leaders of the Khmer Evangelical Church are not in position to confirm my statement above, but let me provide you with a little documentation.

Since 1970 we have assisted the national church with many projects, always at their request. As already indicated, we regularly made grants to help support their own relief efforts among the populace. We provided \$37,000 for five new schools to benefit 1000 children. We made at least one grant of \$10,000 for Bibles — there may have been others, I do not remember. We equipped a youth centre.

At the Lausanne Congress in 1974 I was asked by the delegation representing the Khmer church if World Vision would assist them with training lay leadership for the many new congregations.

We agreed to fund a programme which they themselves planned, and three training sessions were scheduled for 1975 at a cost of about \$15,000 each. One was held in January when some 24 lay leaders and 48 students from the Takhmau Bible School enrolled. At the conclusion of that programme, the nationals expressed a desire to reach out with the gospel to one million people this year.

The second of these training sessions was underway the week before the city fell to the Khmer Rouge.

At the invitation of the Khmer Evangelical Church, I conducted and World Vision funded two evangelistic campaigns in 1973 during which tens of thousands of people were exposed for the first time to the gospel of Christ, and thousands indicated a desire to know him as Saviour. In 1974 we funded another campaign with evangelists from India and Indonesia picked by the national church.

As a result of this public proclamation of the gospel accompanied by the faithful witness of believers, there has been a literal 'evangelistic explosion' in the country and the church has reaped a great harvest. From five small, struggling churches in Phnom Penh in 1970 — four of which had been locked by the former regime — the community of believers in Phnom Penh alone had grown to some 10,000 in about 28 churches at the time of the Khmer Rouge takeover.

What you saw in that church is exactly what World Vision attempts to do in every country it enters — help develop the leadership of the local church and help it stand on its own. We provided funds to match those raised by the church so that it could carry on its own relief programme. We helped train the church's leadership. We helped with property, Bibles, literature. Missionaries were needed in almost none of the local churches in Cambodia because of strong indigenous leadership.

It is precisely because the church was standing on its own at the end that we are sure it will continue its strong witness in spite of the present internal agony.

It is unfortunate that you were not able to spend enough time in Phnom Penh to gain a full and clear understanding of the situation. It is even more

Hudson Taylor (on the death of his first-born child, Grace): As I stood over her grave, I thanked God that it was in His service, and for China, that He called me to part with my loved child. I knew then, still more fully than before, what "God so loved the world" meant.

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## SCIENCE MERELY PROVES WHAT ALREADY STATED IN SCRIPTURES: PROFESSOR

Science simply proved what was already stated clearly and simply in the Scriptures, Professor H. M. Carey told a recent businessmen's breakfast group in Sydney as part of Bible Society Week.

Professor Carey, head of the School of Obstetrics and Gynaecology at the University of NSW, used as the theme of his subject: "Is science and the Word in conflict?"

Forty business and professional men heard the professor, including the gathering's chairman, the Dean of

escators, etc — Professor Carey said that those responsible for such advances were frequently lauded by the man in the street. Yet while man has increased his praise of the Creator of all had decreased.

Young people at universities and high schools had

as the already-existing red blood cell.

Mathematical calculations by comparison had proven that the theory of evolution by mutations was not practicable and therefore the evolutionary theory was not proven.

Although modern science had produced evidence to prove so much, the same fundamental concepts could be found in the Scriptures, "in easily understood terminology, so that anyone can understand them and are not put off by scientific terms which only a few would comprehend," said Professor Carey.

Basic medical counselling is coming to realise the Biblical way, "of turning about and following a new way" is proven correct in the changed lives and outlooks of patients," he said.

Non-directional counselling was far more likely to fail.

"The need is to identify the problem. Stimulate the thoughts of the persons to see it for themselves. Change their ways — turn around and head the other way, with a purpose in life."

When the medical or scientific person could identify the problem, but offer no solution, the patient was no better off or helped in any way.

Summing up, the professor said science simply proved what was already stated clearly and simply in the Scriptures.

A summary of the professor's talk is to be published in a forthcoming article in the Sydney Diocesan magazine "Southern Cross".

— By Ramon Williams of Worldwide Audio-Visual.

Sydney (Dean Lance Shilton) and Mr Fred Levett, of the Bible Society in Victoria.

Introducing his subject by pointing out the various aspects of modern science which enabled those present to meet in such a way — such as modern transportation,

### 'Theory of evolution not proven, as calculations showed evolution by mutations not practicable'

unfortunate, however, that on the basis of your brief and superficial exposure you have made charges and allegations which have done a serious and grave injustice to World Vision, a responsible international organisation which for 25 years has endeavoured to preach the gospel and care for human needs all over the world.

I am greatly saddened that apparently without careful thought and research you have maligned the name and good reputation of World Vision. I have set forth the true facts in an attempt to set the record straight, but I know that we shall never be able to repair the damage done in the minds and hearts of some people. For that part, I shall have to depend upon our sovereign and just God who knows the thoughts and hearts of us all, and before whom we all must stand for judgement when not only the facts, but also our motives, will be revealed."

Data was fed into a computer, concerning the work to be performed by the common red blood cell.

The dimensions required for something to perform such tasks came back and was seen to be the exact size

God's perfect productions, however, had been proven now by computer.

What you saw in that church is exactly what World Vision attempts to do in every country it enters — help develop the leadership of the local church and help it stand on its own. We provided funds to match those raised by the church so that it could carry on its own relief programme. We helped train the church's leadership. We helped with property, Bibles, literature. Missionaries were needed in almost none of the local churches in Cambodia because of strong indigenous leadership.

It is precisely because the church was standing on its own at the end that we are sure it will continue its strong witness in spite of the present internal agony.

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Sydney (Dean Lance Shilton) and Mr Fred Levett, of the Bible Society in Victoria.



Temperance delegate: "I see the temperance movements as developing and maintaining arguments for total abstinence as a reasonable alternative response to alcohol, and taking action to ensure that it is given a fair go by careful action designed to complement the activities of other groups which will be encouraging responsible drinking and minimising the incidence of dangerous drinking."

# TEMPERANCE MOVEMENTS' NATIONAL SEMINAR ON ALCOHOL PROBLEM

Ansvar Australia Insurance Limited hosted a National Seminar on Temperance in Australia, in Melbourne recently.

Some 40 people from all States attended the seminar. Not all were total abstainers, but all were concerned with the alcohol problem.

Some were temperance people, others were alcohol educators, while others were involved in treatment, counselling and rehabilitation.

The seminar was opened by Mr Ragnar Lund, chairman of Ansvar International Insurance. Mr Lund said: "This seminar is one good example of how experts with different background and experience are endeavouring to pool their knowledge in order to map a course for action in order to reduce the impact of the alcohol problem."

Aim also was to suggest how institutions, organisations and individuals could co-operate in bringing about the greatest possible benefit to the public.

Dr Brian Hennessy, First Assistant Director-General, Australian Department of Health and Commissioner of the Australian Health Hospital Commission, chaired the seminar.

Dr Hennessy in his opening remarks said: "This seminar is focussed on developing solutions and in particular, on the way which the temperance movement can come together with others concerned to find agreement on social action objectives."

"We must recognise that the views some of the groups have about the use of alcohol

Seminar "focussed on developing solutions, and in particular on the way which the temperance movement can come together with others concerned to find agreement on social action objectives."

may differ, but that co-operative effort should be possible on short and medium-term solutions in the problems raised by its abuse.

"We would not want some differences over long-term aims to cloud the possibility of complete agreement on a number of immediate initiatives."

Miss Anne Raymond, co-ordinator of a rehabilitation program for young drinking drivers at a Melbourne hospital, supplied a background paper showing the morbid Australian cultural attitudes.

She set out a number of short-term and practical goals for the improvement of our society's handling of alcohol.

Dr Les Drew, Australian

Government Specialist Adviser on Drugs of Dependence, outlined a number of interesting and possible roles for the temperance movement to play in his paper: "The role of the Temperance Societies in Australia in the next 10 years — an outside perspective."

Dr Drew's paper drew the attention of those present to the fact that temperance societies in Australia were apparently withering away, while alcohol consumption and alcohol problems were on the increase.

He questioned whether temperance societies had a real purpose and a real appeal.

He then challenged temperance workers to try new

methods and approaches in the future.

He concluded by saying: "I see the temperance movements as developing and maintaining arguments for total abstinence as a reasonable alternative response to alcohol and taking action to ensure that it is given a fair go by careful action designed to complement the activities of other groups which will be encouraging responsible drinking and minimising the incidence of dangerous drinking."

In the Ukraine, Christians threw themselves in front of tanks which had been sent to destroy their church.

The government of Iraq is systematically killing Christian Kurds and Assyrians.

Some months ago 10 men faced a firing squad in the grounds of the police college in Mogadishu, Communist Somalia.

They were found guilty of "exploiting religion to subvert state authority."

Pastor Wurmbrand said the underground church in Russia embraced Orthodox, Catholics, Baptists, Pentecostals and Mennonites, as well as many indigenous religious groups.

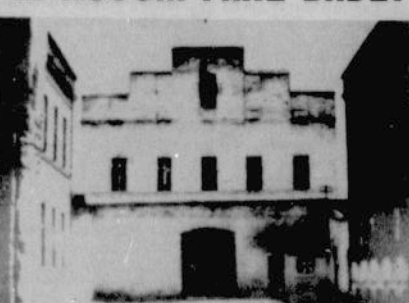
The "Jehovist" movement (not to be confused with Jehovah's Witnesses) was the "most organised, secret and powerful".

This group was organised in 1840 by a Captain Ilyin who was imprisoned by the Czar for his evangelical beliefs.



Somewhere in Siberia there stands this primitive, unregistered church building.

## MANY CHILDREN OF NON-COMMUNISTS IN RUSSIA FARE BADLY



A mental hospital for political prisoners at Cheryashov, in the USSR. — courtesy Los Angeles Times.

More than 200,000 Soviet children are believed to have been separated from their parents because they were receiving a non-Communist education.

Pastor Richard Wurmbrand, the man made famous by his suffering for the faith in Communist prisons, said recently that the children had been placed in 2300 boarding schools.

He estimates that every fourth or fifth child had been taken from homes where there was Christian instruction.

"Imagine the pain of these parents and children," he said.

"They have been deprived of the joy of being together because the children were taught to love the Saviour."

It appears that the forced separations are only part of a vast increase in communist opposition to Christians.

There have been accusations against Soviet Christians of ritual murder and one Baptist woman is to stand trial on a trumped-up charge of having killed her child.



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## 'Infantile, inane view of prayer'

Sir,

In other cultures, Brian Richardson and the good Anglicans of Manly would have made a doll of Jim Cairns and stuck pins in it — Hex, I believe they call it. Or, pointed the bone.

Still, the "praying out" of Jim Cairns at St Matthew's Manly does suggest some interesting questions.

Would some of my friends in Chester Hill have similar success in "praying out" Malcolm Fraser? or Tom Lewis?

Is God really a member of the Liberal Party? Why stop at Jim Cairns? What about Gough? Why not go international and rid us of some questionable regimes — say, Idi Amin, Ian Smith, Brezhnev, or even Mao?

From a New Testament point of view I doubt very much that when Jesus said, "Love your enemies and pray for your persecutors" he meant "pray" for their removal.

Even St Peter with Christians under threat of persecution from Nero, called on them to "honour the sovereign" — which does seem to be more Christian treatment than that received by Jim Cairns from the rector and congregation of St Matthew's Manly.

The real tragedy of this strange incident is the infantile and inane view of prayer which is presented to intelligent men and women outside the church.

Many will seize on this exercise as confirming their view that Christians see prayer as a means of getting

their own way — no more than wish fulfilment.

(Rev) K. R. LeHURAY, Kingsford, NSW.

## Reply by Manly rector

Sir,

In the recent controversy over the matter of prayer for Dr Cairns' removal from office, there are several points which need to be clarified. This, perhaps, can best be done by appending my letter which I wrote to the Manly Daily as the final piece of correspondence printed on the matter.

"May I comment on the recent incident relating to prayer for Dr Cairns' removal from office and public reaction."

1. The facts are these. We did not pray in the Church for Dr Cairns' removal, or preach about him in a sermon. After the conclusion of each of the services on the particular Sunday, I made a statement to the congregation expressing my grave concern at Dr Cairns' attitude towards Communism and, in particular, his views about Vietnam. I asked the members of the congregation, if they shared my view, to pray at home in their own private prayers that he would be removed from the influential office he held. People were free to do that, or to do the opposite if they chose.

2. I did not seek publicity. Another person, in good faith, reported it to the Church Record who telephoned me and asked if it were true. The Church Record printed it, but with the unintentional error that I had led people in prayer in the Church. The Manly Daily printed it from the Church Record, admittedly paying me the courtesy of telephoning to say that they intended to do so.

3. The overwhelming majority of the congregation who have spoken to me have given their full support, though I believe that there are more than the 'four' who do not.

4. It is plain that many people who have written or telephoned neither understand the nature and work of God in the world, nor the Christian doctrine of prayer.

5. It is also plain that many people have confused a strong disapproval of Dr Cairns' policies with an attack on his character. We have not been guilty of the latter.

6. If it is unchristian for us to seek Dr Cairns' removal from office by prayer, I take it that it is also unchristian to remove him from office by voting against him at the next Federal elections —

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# Letters

TO THE EDITOR

something which many people will do with a clear conscience.

7. I note that, prior to the Federal Elections in 1972, some eight prominent clergymen of various denominations, one holding a top executive position in the Council of Churches, urged Australians to vote out the then Liberal Government and put in a Labor Government. I don't recall much public outcry about that action, which leads me to make this point:

My action was not one of Party policies, but related to a man's personal attitudes. Yet there has been a spate of letters, many of them uninformed and peevish, prejudiced to the point of childishness; obscene letters and threatening, abusive phone calls. If this is the level of the emotional and intellectual maturity of the supporters of the Left, then I am more convinced than ever that we need to seek to nullify any influence that it has in our national life.

8. Finally, to make it perfectly clear where I stand, I am not willing to be restricted by outsiders in what I say to my own congregation, and I will speak against Communism and those policies which support it whenever I feel I ought, as a doctrine which is anti-Christian, anti-society and anti-Australian.

BRIAN RICHARDSON, Manly.

## Dr Cairns defended

Sir,

I protest against your front page headline of a congregation's praying for the removal from office of Dr Jim Cairns (July 24). That any congregation should do such a thing is scandalous and your paper's reporting it with apparent approbation brings discredit to you also.

To the best of my knowledge Dr Cairns has never declared himself to be in opposition to Christianity (and in fact I have heard him speak in a way that implied exactly the opposite), so his condemnation can only be based on his political affiliation and not on any test of his standing with God.

For Christians to prayerfully seek God's help in furthering the cause of political conservatism is to imply that that half of the Australian populace that votes Labor is being led astray by Satan. What lamentable spiritual blindness! Satan in fact works successfully among politicians of all colours, but God is not balked in achieving his purposes by either a Labor or Liberal Government.

To single out Dr Cairns for condemnation from the whole House of fallible representatives is to make two serious errors:

(1) to condemn his brand of socialism as inferior to the Opposition's capitalism — a judgement on which Christians are divided; and (2) to place too much trust in the political institutions of man and too little trust in the all-powerfulness of God.

And one is forced to ask, on what grounds do you assume that Dr Cairns' dismissal from office was the

will of God or was the answer to prayer?

I feel such shame and embarrassment at what you and the Manly congregation have done I have been compelled to hide the offending copy of ACR lest any non-Christian or immature-Christian caller at my residence should see it and be caused to stumble.

ARTHUR JORDAN, Bathurst.

## No party the servant of God

Sir,

While it may be true the congregation of St Matthew's, Manly prayed for the removal from office of Dr Cairns, it is grossly improper for you to report this on the front page of the CHURCH RECORD of 24th July, 1975.

Improper since: (i) Many Christians, myself included, feel that Dr Cairns and the ALP, with their programme for redistribution of wealth and social justice are to be supported.

(ii) It further represents an identification of the Church of England, and Christianity as a whole, with reactionary forces in society, and the Liberal Party. It adds to the impression that Christianity equals conservative support of the status quo, the Liberal Party and the capitalist system.

(iii) Christianity must stand above these categories. Christians must work for the preaching of the gospel, and social justice for all men.

(iv) It is good to see Christians concerned about politics. But did they also pray for the removal of Harold Holt, for our Vietnam involvement, for John Gorton, for his part in the VIP planes affair, or for Joh Bjelke-Petersen, for his treatment of Aborigines? No politician is free from sin. No political party is the direct servant of God, or Satan.

MICHAEL R. ERRINGTON, Elizabeth Bay.

The last two correspondents infer that our running the Manly story implied our approval of the actions reported. That is an incorrect inference as our editorial last issue indicated. It is not the policy of the Church Record to run only those news items that it agrees with — Editor.

## 'Time for Change' editorial challenged

Sir,

Your editorial "Time for a change" (Record 24/7/75), should not go unchallenged.

Perhaps it is time for a change in some parishes, but to advocate this in general has little to commend it.

Many habitual attenders at 8 o'clock may be rigid and insular, but we would be doing ourselves a real disservice if we were to deprive them of this opportunity for worship.

The 8 o'clock service was never meant for outsiders, and I personally think that in most cases it will continue for many years.

Evangelicals would do well to realise that many faithful people in the Church of England will have no part of some of the innovations and

experiments that are being foisted upon us today.

Perhaps the most serious aspect of your article is the implication that one service per Sunday will be able to cater for everybody.

Does this mean that Holy Communion will become an integral part of that service?

I know, of course, that the reformers envisaged Morning Prayer, Holy Communion and Litany as the norm for morning worship.

This, however, hardly fits in with the modern idea of imposing limitations on the time taken up by a service.

You also say that one of the most serious disadvantages of the early service is that it can place a heavy strain on the clergy.

The cynical layman can be excused for saying that this is what they are paid for.

However, as one who has taken a great many services over the years, I am quite willing to concede that the conduct of Divine Service can impose physical and emotional strains.

If this is as great a problem as your article implies, then I suggest that greater use be made of suitable lay persons in the services.

The final point that I want to make is that you make only a passing reference to that most neglected and perhaps most beautiful of all services — Evening Prayer.

I personally cannot go along with the idea of one service per day.

Quite obviously there are those like the elderly and mothers with young children who cannot be present at night.

However, Sunday is the Lord's Day and it is time that the Christian people were reminded that morning and evening worship is an integral part of it.

It seems to me that the real problem is not the number or type of people who go to 8 o'clock, but rather the lack of people at 7.15 pm.

L. K. WOOD, West Pymble, NSW.

## Editorial was saddening

Sir,

I was saddened and disturbed both by the editorial and notes in "On and Off the Record" regarding the 8 am service.

Firstly, let me say that I am sure all thinking Anglicans, especially the clergy, are convinced that it is time for us to have one morning service unless the number of

worshippers is so great that the building proves to be inadequate.

My problem concerning the tone of the editorial and the notes is that it seemed to convey the fact that those who are in the habit of worshipping at 8 am were a lesser breed of Christian than those who came to church later in the day — and having seen this attitude prevailing in more than one parish of the Diocese of Sydney I feel a protest should be registered.

In some of our churches the same sermon is preached at both morning services, therefore the congregation receives the ministry of the word in exactly the same way.

Because some people choose to rise early and go to church, to my mind does not make them inferior to those who sleep in and worship later.

For almost 20 years our youth work in the Diocese of Sydney has been centred on the evening service.

The teenagers flood in with their sunburnt noses and the clergy who are so ready to knock the people coming at 8 am and spending the rest of the day in other pursuits raise any objection to those who choose to give God an hour at the other end of the Lord's Day?

My other problem is that there are still many Anglicans in the Diocese of Sydney who feel it extremely helpful to be present at the Lord's Supper once each Sunday.

Therefore if there is to be one morning service it seems to me to be important that it be an administration of the Lord's Supper, or failing that, that the Lord's Supper be administered at night so that Anglicans are not deprived of the fellowship of the Lord's table, as they are at the moment in some Sydney parishes.

(Rev) J. J. TURNER, Ashfield, NSW.

Letters to the editor should not exceed 300 words.

Don't bother about the idea that God "has known for millions of years exactly what you are about to pray." That isn't what it's like. God is hearing you NOW, just as simply as a mother hears a child. The difference His timelessness makes is that this NOW (which slips away from you even as you say the word NOW) is for Him infinite.

— C. S. Lewis

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## Anglican Family Planning clinic

The Anglican Diocese of Gippsland has established a Family Planning Clinic as a result of a project initiated by the diocese's Committee for Social Responsibility.

The clinic began on July 13 at the Morwell Community Health Centre and will operate each Wednesday from 6 pm to 9 pm.

Staffed by trained personnel, its aims are said to be to provide advice regarding contraception and birth control, and to give medical advice and help to childless couples.

The clinic has been established in association with the Federal Government

and resulted from a discussion in July, 1974, with representatives of the Family Planning Association of Victoria.

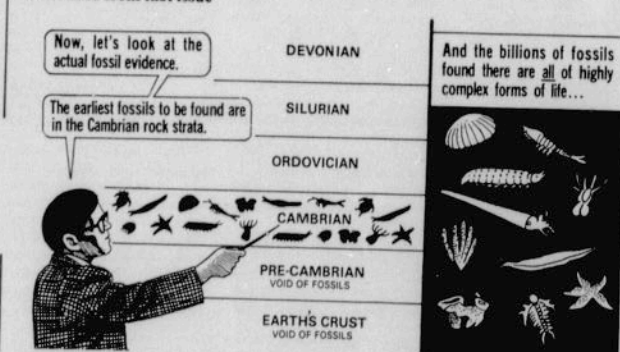
The diocesan Committee for Social Responsibility is comprised of Deaconess Nancy Dre, Mesdames S. Savie, E. Goldsmith (Moe), K. Foulkes (Drouin), E. Phillipson, G. Dyer (Sale), Mr Charles Prust (Newborough), Mr Eric Kent, MLA (Lang Lang), Canon Frank Lowe (Morwell), the Rev R. Kelham (Wonthaggi) and the Rev L. Biggs (Loch).

THE VISIT reminded me of an experience years ago at Nimmitabel.

The village, between Cooma and Bombala, is known for its old mill tower. This used to grind grain in the early days before it was found that rust in the crops resulted in little grist for the mill.

An additional drawback

Continued from last issue



...with no evidence of these complex forms gradually developing from a simple form of life.

According to evolutionists it would have required 1.5 billion years for these animals to have evolved.

1.5 BILLION YEARS OF MISSING FOSSIL EVIDENCE.

SINGLE CELL

Not a single, indisputable multicellular fossil has been found anywhere in the world in a rock supposedly older than Cambrian rocks.

Billions of highly complex animals... trilobites, brachiopods, corals, worms, jellyfish, etc... just suddenly appear, with no signs of gradual development from lower forms.

CONTINUED NEXT ISSUE

WRITE FOR OUR NEW PROSPECTUS

QUEENSLAND BIBLE INSTITUTE

1 Cross Street, Toowong, Brisbane, 4066

ASK ABOUT SUMMER SCHOOL IN JANUARY

## Warmth of country people leaves city parishes behind

The life of the country parson, like that of Clancy the drover, "has pleasures that the townsfolk never know".

This may not be apparent when he arrives early at the old bush hall and busies himself cleaning up Saturday night's dead marines, before sweeping the tattered streamers and french chalk off the dance floor and setting out the chairs.

Nevertheless, the warmth of the people and their concern for one another often leave city congregations well behind.

INSPIRATION for this reminiscence came from a visit last weekend to a country parish — recommended for those who think a city diocese has all the answers.

It was a delightful time, enhanced by the knowledge that our host reads this column!

Bedded down in "the bishop's room" (country rectories are generally realistically designed for visitors) we woke to the sound of birds chirping under clear blue skies, and no traffic hum to mar the peace.

Off to the first service in the brisk morning air, had a busy but satisfying preaching circuit (a la John Wesley) before a cuppa over the open fire at night.

Oliver Wendell Holmes put it nicely:

"A sabbath well spent brings a week of content, and strength for the toils of the morrow."

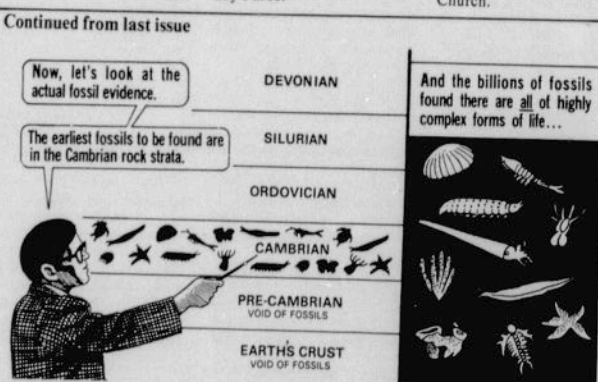
But a Sabbath profaned, what'er may be gained, is a certain lorrerunner of sorrow."

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ASK ABOUT SUMMER SCHOOL IN JANUARY

## 'Help for those confused by attacks on Gospels'

"Jesus: the Fact behind the Faith" by C. L. Mitton (Mowbray and Co, 1975) paperback 151 pages £1.75 stg

The editor of "The Expository Times" has expressed himself on a subject which arouses much controversy, whenever the truthfulness of Christianity is being discussed: do the Gospels provide accurate information about the historical figure of Jesus?

How much do the Gospels actually reflect the teaching and person of Jesus and how much do they reflect the thinking of the evangelists or of the early Christian communities who preserved the traditions about Jesus?

This paperback from Mowbrays is the English publication of the book originally published by Erdmans in 1973.

Mitton's position is quite conservative in comparison to that of many scholars today and he challenges the radical scepticism of contemporary Form Critics or Redaction Critics in a very reasonable fashion.

The author is certainly not a conservative evangelical, but his arguments should be helpful to those who are confused by the attacks mounted against the historicity of the Gospels today.

He provides a very useful summary of the state of Gospel criticism to put his readers into the picture and then looks at the evidence of historicity in the Gospels.

When he comes to establishing criteria for distinguishing "historical from non-historical" elements in the Gospels one can see just how flimsy the case can be if we are simply to rest on principles such as these.

Such criteria may be helpful for arguing the historicity of individual sayings or incidents, but they

are clearly open to interpretation either way in many cases.

Fundamentally, it seems to me, the Christian is committed to believe in the trustworthiness of the records because he believes in the trustworthiness of the witnesses and the trustworthiness of the Spirit to guide those witnesses into all truth, as Jesus promised (John 14:26 and 16:13-15), and because the Spirit convinces him that he is confronted with the real Jesus as he reads the Gospels.

David Peterson.

## Easing hang-ups with Gospel treatment

"Put it all together: developing inner security" by Maurice E. Wagner (Zondervan, 1974) 162 pages \$4.95

This book may be very helpful to some, but the reviewer found it intolerable!

The author has a PhD in psychology, a ThD and ThM from an American Baptist Seminary and has spent many years in counselling people from all walks of life.

Obviously, he has great gifts and has been used extensively in helping people with problems of inner security.

My problem is an intense dislike of "potted psychology" and an aversion to "psychologising" the New Testament in order to make it relevant to everyone's "hang-ups".

If, however, you are interested in "knowing your security emotions" and understanding something of this man's insights into human relationships, you will find the book helpful.

David Peterson.

## Interest in Prayer Book revisions

"Further Anglican Liturgies (1968-1975)" edited by Colin O. Buchanan (Grove Books, Nottingham 1975) 428 pages £10.75 stg

The growing interest in the part of many today in revisions of the Prayer Book, will mean that liturgical experimentation in parishes will be carried out more intelligently and that the services which find their way into our new Prayer Book will be much more of an expression of "grass roots" thinking.

Those who are concerned about liturgical revision will be greatly stimulated by

### BIBLE SOCIETY FIELD REPRESENTATIVE RESIDENT IN TOWNSVILLE

The Bible Society in Australia requires a FIELD REPRESENTATIVE for full-time service in North Queensland to live in Townsville. A dedicated Christian will find rewarding but demanding work in Deputation, Bible Sales and Distribution. Must have very close Church ties. Ordained person preferred, although not essential. Age 30-45 years but all applicants will be considered. Applications close 31st August, 1975. For details and application form, write to: The State Secretary, PO Box 105, North Quay, Qld, 4000

## BOOKS

Colin Buchanan's latest publication, the sequel to his "Modern Anglican Liturgies" (1958-1968).

The basic format of both books is the same: several introductory essays on world-wide trends within the Anglican communion and then a chapter devoted to the latest liturgical publications of each country.

Each country represented has a spokesman (Bishop Donald Robinson writing for Australia) who reviews the work being done.

This is then followed by an abbreviated version of the liturgies under discussion.

Apart from the value of actually having the liturgies before you, the introductory comments will acquaint you with the kind of thinking that lies behind it all.

According to Buchanan, the seven years from 1968 to 1975 have produced a similar number of eucharistic liturgies as were produced in the 10 years from 1958 to 1968 — in both cases a larger number of experimental liturgies than were produced in the whole 400 years prior to that!

This remarkable explosion of liturgies, however, shows much more in common than the sceptics predicted: common language, remarkable similarities of structure and a "commonly agreed set of principles (converging with those of other denominations)".

It seems as though the liturgical links between national Anglican churches will not be lost by the move away from 1662, but rather will re-emerge in a more flexible but nevertheless common pattern of common worship.

Having said all this, Australians can be glad, when they compare our own experimental liturgies with those of other countries, that we have been delivered from some of the emphases found elsewhere.

On the other hand, careful comparison will reveal ways in which our own productions could be improved.

My plea would be for more evangelical ministers and lay leaders to take an interest in liturgical reform before it is too late and we miss our chance of influencing the proposed Australian Prayer Book. Buchanan's new book would be a great stimulus to this end!

David Peterson.

## Guide to missionary activities

A second edition of the popular "Directory of Australian Missions" has now been published by The Australian Evangelical Alliance.

Section One — comprises information, addresses etc, for 88 denominational and inter-denominational mission agencies including supporting bodies.

Section Two — consists of tables showing the geographical distribution of Australians serving in a missionary situation.

Section Three — is a statistical Survey including a comparison with previous surveys.

This shows a decrease of 740 in the number of Australian missionary personnel.

Total missionary giving as reported in the Directory is over \$7 million, an increase of \$2 million over that reported in the 1973 edition.

It is not claimed that the figures given are in any way complete, but they are useful as a basis for comparison.

While the increase in giving (38 per cent) is gratifying, being well over the inflation

percentage, by comparison with North America, Australian Christians contributed only 60 cents to their \$1.50.

The Directory also includes a section on colleges where training for missionary service may be obtained.

It is obtainable for \$3.50 (\$4.00 posted) from The Australian Evangelical Alliance, PO Box 243, Box Hill, Vic.

## Letters

### Keep parish halls for pre-school

Sir, For some years, the urgent need for pre-schools and kindergartens has exercised the minds of many people in our community.

At last, the government has come to realise the great need and has promised large sums of money to meet the need to build schools for this purpose and supply trained staff.

They could be spared much of this outlay in the building of schools, for we have our vacant parish halls many, I am sure, rarely used during the day, except for an occasional meeting.

With financial assistance from the government, we could put into operation the necessary alterations required for this work.

The main purpose in this project, is to lay a spiritual foundation in the lives of these little ones, many of whom would doubtless receive no such help in their homes.

They would also be brought into daily contact with their church and Sunday School during their most impressionable years.

It would also mean closer contact with their parents. You remember the old adage, "Give us a child till he's seven."

When I approached the powers-that-be, I was informed that it was in the hands of the rectors of the various parishes.

We are happy to know that in some of our parishes, they are being run successfully.

Kindergartens and pre-schools are springing up in various suburbs, some doubtless for commercial purposes.

Municipal councils are anxious to open them and are seeking for any available blocks of land for this purpose. Don't let us dispose of any more of our churches, parish halls and land, let them be used for the above purpose, for Sunday services and Sunday school.

From a recent daily publication, I quote, "Only 3000 of the 80,000 pre-school children in Sydney's western suburbs enjoy child-care and kindergarten facilities... parents and residents are so concerned about the problem, they are forming committees to push for better facilities."

What about all the other areas? Let us wake up and grasp this wonderful opportunity. There remains much land to be possessed.

In regard to the staffing of these schools, surely there are many young women in our community, or those not so young, with a sense of commitment, who would be able and willing to take up this work, or willing to be trained for the task.

Perhaps a short course of training at Deaconess House, after which a diploma could be awarded by the diocese, acceptable to the Child Welfare Department.

R. C. SHORT, Deaconess.



Picture shows reconstruction underway at Nungalinga, where buildings were destroyed by the cyclone.

## BOOKS SOUGHT FOR NUNGALINYA AS REPLACEMENT FOR LOSSES IN CYCLONE

A call for books to help reinstate the library of Nungalinga College, Darwin, after Cyclone Tracy, has been made in a newsletter just received from the college.

"We would appreciate gifts of new or second-hand books in good condition on theology, psychology, anthropology and sociology", the newsletter states.

"We also need general reference works such as encyclopaedias, dictionaries, copies of journals like the 'National Geographic' magazine, and books on Aborigines and Australians."

Books donated should be sent by post or road freight to: The Principal, Nungalinga College, PO Box 39001, Winnellie, NT, 5789. Transport charges would be reimbursed if requested.

Any gifts to the college's Building Fund Appeal were tax deductible.

Building costs were estimated at \$286,894, of which cash in hand totalled \$233,623 — leaving a balance to be found of \$53,271.

Nungalinga College is the Anglican Church's combined church training and research centre, in Darwin, and was largely destroyed during the cyclone.

The newsletter said that rebuilding of the staff housing and student accommodation block was now underway.

The principal's house with the college office underneath it, was also in

the process of being rebuilt, "adding to what was left after the cyclone." This was scheduled for completion by mid-October.

The other two staff houses were imported module houses from New Zealand and should be completed by the end of August.

The new accommodation block, to house 16 students, with a temporary library, kitchen-dining hall, and a lecture room on the ground floor, was also due for completion by mid-October.



Nungalinga means Old Man Rock. The college has obtained this spherical, 15-ton granite rock as its symbol. The rock came from Mt Bundy mines, an area which has no secret or sacred association for Aboriginal people.

## SUDAN UNITED MISSION MEET AND HEAR

Dr DAVID CARLING, MB, Ch B, DTM & H, from LAKE CHAD and NIGERIA — Missionary Statesman — Pioneer of Evangelism and Leprosy Control in West Africa since 1958.

29th-31st August Mt Tamborine SUM Conference Centre, Queensland.

2nd September Central Baptist Church, Launceston, 8 pm.

3rd September Sandy Bay Baptist Church, Hobart, 8 pm.

4th-10th September Melbourne.

18th 24th September Queensland Baptist Assembly.

26th September St Stephen's Lutheran Hall, Adelaide, 7.45 pm.

Dr Carling's meetings in Sydney will be as follows:

Thursday 11th September 7.45 pm Combined Missionary Gathering, Ku-ring-gai Chapel, Stives.

Friday 12th September 7.30 pm Mayfield Baptist Church, Mayfield, Newcastle.

Saturday 13th September 7.45 pm Rally at Pennant Hills Baptist Church.

Sunday 14th September 11 am Central Baptist Church, Sydney.

11 am French's Forest Baptist Church.

7.15 pm Christ Church, St Ives (Anglican).

EXCITING PROSPECTS IN THE NUBA MOUNTAINS TO BE FEATURED



## Mainly About People

**ARMIDALE**  
Rev R. Hastie (Diocese of Grafton), was inducted as vicar of Collarenebri as from 18th July.

Rev M. Hill has resigned his chaplaincy at the University of New England as from September. Next year he will join the staff of Moore College.

Rev P. Swane (Ashford) has accepted appointment to Tamworth as "co-worker" in the parishes of South and West Tamworth.

### CORRECTION TO GRAHAM KING'S LETTER

Graham King's reply in the last issue contained a typographical error. We reproduce the corrected paragraph.

Mr Taylor continued by asking whether it was reasonable to say that the Board was in a basically sound position if "nearly half of the total assets were returning less than 1%". Perhaps it is a matter of opinion but I do not think that this situation affects our basic soundness. Obviously it affects our profitability and obviously the Board is not happy with such results.

## AUST HOME BIBLE LEAGUE SCRIPTURE AIDS COMMENDED

Let me share with you what is happening at my Scripture classes at Merrylands High School.

There is the usual noisy chatter as the students burst into the room. The school-teacher responsible for the class smiles and looks relieved to see that there is a Scripture teacher there and quietly withdraws.

Soon the class gets started. The students pick up their work book and a Gospel in modern English, go to their desks and after a few people asking "Can we start now?"

They quietly start working away, and before long students start raising their hands.

A girl here and a boy there is having difficulty with the questions they are trying to answer. Someone else wants to borrow a New Testament to look up a cross-reference.

Stopping to discuss the significance of some statement from the Scriptures, with one or two students, I notice that the general level of noise is increasing and so have to quieten them down again.

I can't help thinking how much better this is than the previous methods I have used with Scripture classes.

Rev N. Boyce (Mungindi) has been appointed to the parish of Ashford.

**SYDNEY**  
Rev W. J. Lawton, rector of Christ Church, Gladstone, has resigned to become Dean of Students at Moore College, effective Jan 1976.

Rev E. R. Bird, curate at St Michael's Wollongong, has been appointed rector of Keiraville.

Canon F. L. Cuttriss, OBE, rector of St James' King St, Sydney, has resigned to become rector of St James' Dandenong in Diocese of Melbourne, effective from 30 Nov. 1976.

Rev R. S. M. Withycombe, Dean of Students, Moore College, has been appointed Warden at St Mark's Institute of Theology, Canberra, from Jan 1, 1976.

Translation of the first two levels of Scripture Literacy Selections has been completed in three languages of Ghana: Ewe, Twi and Ga-Adangbe. Artwork is being prepared and soon new readers of these languages will read His Word. — "The Sower"

"... by far the most significant factor governing the number of suitable and well qualified women offering for full-time service in the church is the limitations which the church places on ministry available to them" — report by Commission of Women in Ministry.

## MINISTRY LATER OPEN TO WOMEN, IS HOPE OF COMMISSION'S REPORT

It was hoped that in the not-too-far distant future every aspect of ministry would be open to women, a report by the Commission of Women in the Ministry has stated.

"If that assumption cannot be made", the report said, "a fundamental barrier is placed in the way of fostering the vocations for women in the church, and the whole question of their recruitment, training and deployment is threatened by seemingly unsurmountable difficulties."

The report has just been released following the setting

up of the commission after a request by the Synod of the Diocese of Melbourne to the Archbishop in October, 1973.

The commission subsequently appointed consisted of: Deaconess Elizabeth Alfred, Mrs S. Chesterman, Miss L. Clarke, the Rev Mother Faith, CHN, Bishop G. B. Muston (chairman), the Rev J. Stewart, the Rev Dr M. M. Thomas, Deaconess Elsie Wells.

The commission has met on seven occasions and in addition to sponsoring two consultations to which members of the public were invited, it has sought and received submissions in writing from church members.

Its detailed report emphasised that the commission was not requested by Synod or by the archbishop to consider directly the question of admission of women to the priesthood.

"We have, however, come to the conclusion that by far the most significant factor governing the number of suitable and well qualified women offering for full-time service in the church is the limitations which the church places on ministry available to them", it stated.

"Women who have genuinely felt a call of God to the priesthood have no option but to suppress the call to channel their gifts into a less-fulfilling area of ministry."

The commission in its report urged "that action be taken to precipitate a decision on this matter in the church" (the fostering of vocations and the recruitment of women for ministry of the church).

It said that: "If Synod is of the opinion — as are the members of this commission — that there are no

conclusive theological reasons why women should not be ordained to the priesthood, we feel the time is right for Synod to say so, and at the same time to initiate further consideration of this matter by the national church."

While that might be a long process, "We believe that for Synod to express an opinion such as this would be a great encouragement to those women at present ministering in the church, many of whom feel, to say the least, gently squashed by the present climate."

Such action would show that the church did not really accept the present implication "that although her qualifications and ability may be undoubted, because she is not a man, her ministry must be less than total — more of the nature of a sheep dog than of a shepherd."

## New head for Mothers' Union

Mrs MARIE ROBINSON, Sydney's new Mothers' Union President (succeeding Mrs Loene) is the wife of Bishop Donald Robinson and mother of three sons and one daughter.

## Rockhampton's Synod's decision on Communion

Christians from denominations other than Anglican will be admitted to Holy Communion following a decision by the Diocese of Rockhampton (Queensland) Synod.

The Synod's decision was by majority vote, according to a Rockhampton "Morning Bulletin" report.

The Synod was attended by representatives from 19 parishes, extra-parochial and bishop's nominees.

Votes from the clergy (40-11) and the laity (26-16) were taken separately after a formal request by three clergy.

Speakers against the canon claimed what it proposed

The rector of St Matthew's, Merrylands West, NSW (the Rev R. G. Gregson) has referred to very good results at high school Scripture classes when using study material prepared by the Australian Home Bible League.

He said the only difficulties he had encountered when using those texts came from pupils with lower IQs.

Mr Gregson has sent in to the "Record" these details about the texts in the hope that other teachers of high school Scripture classes might benefit from the teaching aids which have helped him.

## Bishop Langford-Smith to retire

Manasses Kuria, at present assistant bishop in the diocese of Nakuru, Kenya, has been elected bishop-designate of the diocese.

The present Diocesan (Bishop Neville Langford-Smith) will retire on December 31 and his successor will take office on the next day.

Bishop Manasses is 48, and married with a family of six. He was ordained in 1955, and made a bishop in 1970.

Having been head of the Mothers' Union Speakers' Department, before moving on to the Presidency, Mrs Robinson has already had contact with women over a large area, cutting across all parish boundaries. She has produced many biblically based programmes and study courses for the use of speakers in her department.

Now, as President, she admits that the Mothers' Union has a particular appeal for her because it's not just a parish organisation, but a world-wide one — the largest for women in the English-speaking world.

She feels it is encouraging to Christian women, especially those belonging to small groups, to know that they are part of a larger whole and that strong links between so many like-minded women bind the different years ago, under the guidance of the Australian Mothers' Union. Now, on the brink of the country's independence, the MU — which has become a strong organisation, with indigenous leaders, will become autonomous.

Mrs Robinson believes that, as far as the home-front is concerned, the MU must, in future, be geared to those women who work as well as to those who stay at home. She stresses that members must be outward-looking and give support to "those whose family life has met with adversity", as expressed in the fifth object.

There are five objects altogether. The first is concerned with the marriage relationship; the second, Christian upbringing of children; the third, prayer and worship; the fourth, the promotion of stable family life; and the fifth, service to others.

Mrs Robinson, whilst emphasising the importance of the five objects, stresses the fact that the strength of the Mothers' Union stems from the fact that it is a "world-wide fellowship of Christians united in prayer".

"We, as a union", she says, "are people who believe in the power of prayer and we pray that God may be glorified in all that we do".

His hands and legs are swollen. He is never taken out to fresh air. He does not get medication.

He was not even visited by a doctor.

— Christian Mission to the Communist World



Mrs Dain and Mrs Robinson

parts of the world together in fellowship.

In Africa, the Mothers' Union is making tremendous progress. Australian members are able to help the movement develop in that region, and in many other parts of the world, through the Overseas Department which sends out union workers (approximately 135) to underdeveloped countries.

The Mothers' Union began in Papua New Guinea 25

The Australian  
FIRST PUBLISHED IN 1880

# CHURCH RECORD

No 1594, SEPTEMBER 4, 1975

PRICE 20 CENTS

## Power struggle over ABC's Lateline show

A five-corner power struggle has developed in the Australian Broadcasting Commission over a controversial Lateline programme on homosexuality.

This allegation appeared in the recent Festival of Light news bulletin.

The programme which sparked the controversy was broadcast over Station 2FC on July 14 at 10.15 pm.

Richard Neville, an acting senior programme officer, interviewed three men who described sexual attacks on boys whom they had solicited.

The FOL director (the Rev Fred Nile) said criminal allegations were made against Roman Catholic priests and brothers in obscene terms.

Mr Nile said the five parties in the struggle were the ABC chairman (Professor Downing); the commission; the board of management, including Mr Talbot Duckmanton; the Minister for the Media (Dr Moss Cass) and the secretary of the ABC staff association in NSW (Mr J. Cassidy — ex La Trobe Worker-Student Alliance).

"Professor Downing, Dr Cass and Mr Cassidy are giving full support to Mr Richard Neville who was responsible for the programme," Mr Nile said.

"If firm action is not taken by the ABC over such a precedent-shattering programme, then this will lead to a complete collapse of quality controls within the ABC."

"This inaction will also lead to a similar situation in the commercial radio, press and TV areas."

"The Lateline programme is a watershed issue."

represented a change in ABC policy.

Mr Nile said Professor Downing had refused to reply publicly to the questions.

"I urge people to write in protest to Professor Downing, the ABC Board of Management, Dr Cass and political leaders and newspapers," said Mr Nile.

"To allow self-confessed child molesters to justify and glorify their activities offends against regulations on broadcasting as laid down by the control board."

The deputation comprised representatives of Roman Catholic organisations, Mrs Clive Brown, representing the Family Action Movement and Anglican women, and Mr Nile.

In a letter to Professor Downing and the commissioners, it queried the appointment of Neville to his position.

It said this gave him opportunity to broadcast "audio-pornography" which was consistent with his known philosophy to destroy and change society and to break up the family structure.

The letter also asked who approved the Lateline theme and whether the programme



Mrs Frieda Brown presents a petition carrying 127,165 signatures to the Leader of the Opposition, Mr Malcolm Fraser. The petition asks the government not to interfere with the present Television Programme Code and to check pornographic material designed for TV from being produced or imported.

"Section 6 says:

"No programme may contain any matter which is:

- (i) Contrary to law;
- (ii) Blasphemous, indecent or obscene;
- (iii) Likely to encourage crime;
- (iv) Likely to be "injurious to community well-being, or morality; or
- (v) Otherwise undesirable in the public interest."

### INSIDE THIS ISSUE

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- Family Law Bill — Bishop Grindrod — Page 4.
- Letters to the editor — Page 5.
- On and off the record — Page 6.
- Book reviews — Page 7.

## EDITORIAL

## Duty of christian joy

There is a bigger element of strain in the lives of many of us than we would wish. Great numbers of Australians have real grounds for uncertainty and anxiety about general current trends in the economy, in educational policy, in environmental issues etc. There are other specific external factors affecting many Christians which cause them nothing less than alarm. In addition, personal traits and matters of temperament incline a good many people to introspection and gloom rather than buoyant optimism.

On top of all this, the nature and volume and conditions of our work often tend to increase tension. The time a commuter spends travelling to and from work is not only usually totally wasted time, but the travelling conditions are often very tiring in themselves. If security of employment becomes uncertain the

associated worry contributes to the emotional exhaustion of the employee. When we add to these factors the noise levels and the production pressures in offices and factories, it is little wonder that we experience strain and tension.

What can be done about it? Since most of us cannot easily alter our place or conditions of work we must try somehow to cope better with things as they are. We will go a long way towards this goal if we can recover true Christian joy.

Christian joy is a wonderful gift from God. It is not a matter of positive thinking, any more than it is associated with techniques for relaxation, however valuable these may be. Nor is Christian joy the same as being full of good humour. It is part of the fruit of the Holy Spirit.

Essentially then, this joy is joy in God. Here lies the explanation of that extraordinary paradox expressed by St Paul when he described himself as "sorrowful, yet always rejoicing". His experiences of humiliations, beatings and imprisonments afforded him not the slightest degree of pleasure. He did not enjoy being hungry and poor and lonely. But in the midst of such adverse circumstances he knew that God was with him and that an infinitely wise and loving providence superintended every detail of his life, and he rejoiced.

Of course, his faith was tested again and again, just as ours is, and it is by no means always easy to rise to such an expression of confidence as St Paul made to the Romans, "... we rejoice in our sufferings."

If our attention and trust are rightly fixed we will be able to rejoice in difficult times. God's purpose is to make his people mature in Christ and the path is marked by temptations and sorrows. Yet through them all God's Spirit puts love and hope into our hearts.

If faith and hope and love are weak, how often the reason is that we are concentrating attention on ourselves, especially as compared with others. They are healthier, richer, more secure, happier than we are — or at least so it seems.

We should be concentrating attention on the Lord, gladly entrusting ourselves to His perfect will, rejoicing in the hope of the glory of God. What does it matter if others, including other Christians, have an easier life than we do? Christ alone is our security. Christ alone is our hope. Even if the whole world seems to be shaking and reeling we can rejoice and look up, for our redemption draws near.

## Storm clouds at the ABC

A SERIOUS CRISIS is imminent in the Australian Broadcasting Commission. A major confrontation now seems inevitable between the general manager, Mr Duckmanton, and the chairman, Professor Downing.

A meeting of the committee of the NSW branch of the ABC Staff Association on Monday night discussed at length a recent "violent row between Mr Duckmanton and Professor Downing. The row was over contentious ABC programs such as Lateline (including the item on pederasty), the Australian Women's Broadcasting Co-operative and the entire concept of the outspoken radio station 2JJ.



The ABC's chairman, Professor Downing (left), and general manager, Mr Duckmanton ... anger behind the scenes.

How "The Sydney Morning Herald" saw it on August 6. Three days later the columnist came under fire from both the federal president of the ABC Staff Association (Mr Ian Wynne) and Mr Cassidy, but he stuck to his guns. It was also revealed that a letter from Mr Cassidy to Mr Wynne said the letter, if made public, would add "fuel to the Festival of Light's fire".