

## Chaplaincies Director

The Archbishop of Sydney on the recommendation of the Council of the Home Mission Society has appointed the Rev Geoffrey Simmons as Director of Chaplaincies effective 1st June, 1977.

**SYDNEY**  
Rev B. Jobbins, Curate at Holy Trinity Adelaide has been appointed Rector of Holy Trinity Mowbray from the end of August.

Rev B. A. Watt, Rector of St David's Forestville has been appointed Rector of St Peter's East Lindfield from 24th August.

**PERTH**  
Rev G. Howells has accepted appointment as Chaplain to the Church of England Boys' Society.  
Rev G. Newby was ordained to the priesthood at the Anglican Church Centre, Hilton, on Sunday, 5th June at 3 pm.

### DONATIONS

We acknowledge the following donations which have been received since our March 3 issue (and prior to May 5):

Mr D. G. Murray, Mont Albert, Vic; Mrs E. J. McGraw, Mt Hagen, PNG; M. L. Loane, Sydney; A. Langdon, Chatswood; W. Walsh, Bexley; Anonymous; R. E. Lowe, Sandford, Vic; T. A. Austin, Wauchope; D. E. B. Knox, Gordon; F. & J. Woods, Melbourne; M. F. Michael, Pendle Hill; C. A. M. Robertson, Perth; Miss B. A. Picher, Turramurra; D. V. Meier, Naremburn, WA; E. Mirovitch, Merrylands; J. T. Gray, Mosman; C. McK Law, Tarnworth; A. Theobald, Waverly Gardens; D. Taplin, Kiama; C. Hammond, Strathmore; Deac A. Gayford, Claremont.

## WCC LEADER IN AUST

An executive of the controversial World Council of Churches' Program to Combat Racism, visited Australia during May. The Rev Alexander Kirby, an English Anglican Minister (attached to the Parish of St Philips, Battersea), has been Research Secretary with the Program to Combat Racism since June, 1976.

Mr Kirby is also a freelance journalist, and from March, 1974 to May, 1975, he was a correspondent for Reuters and the BBC from Ouagadougou, Upper Volta, where he and his wife were co-ordinators for the British volunteers working in Niger and Upper Volta. Prior to that he had edited the monthly magazine "Race Today", published by the Institute of Race Relations, and was a community relations worker in London.

Mr Kirby attended the

ACC — United Church in North Australia conference "Living in a Multicultural Society" in Darwin in early May, before travelling to North Queensland, Alice Springs, Sydney, Melbourne and several other centres.

The Program to Combat Racism Committee is presently considering applications for grants from Aboriginal groups in North Queensland, and Central Australia, as well as anti-apartheid groups in Sydney and Canberra.

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## Bible artist to tour



Miss Annie Vallotton, whose 500 illustrations add to the appeal of the top-selling Good News Bible, will visit all Australian States in July.

Annie Vallotton is a dynamic Swiss artist well-known for her deceptively simple line drawings which communicate a maximum of meaning with a minimum of visual detail. Her pictorial shorthand cuts across cultural lines, breaking barriers of race and nationality.

Her illustrations were an important factor in the unprecedented success of the New Testament part of the Good News Bible — Good News for Modern Man — which has sold more than 52 million copies since its publication in 1966.

Annie Vallotton's itinerary is:  
New South Wales: July 1-8 and July 31-August 3;  
Victoria: July 9-13; Western Australia: July 14-17; South Australia: July 18-21; Tasmania: July 22-27; Canberra: July 28-30; Queensland: August 4-7.

## New president for Alliance

The 95th Annual Meeting of the NSW Temperance Alliance was held on the 26th May, 1977, at St Andrews Church House.

A new President, in the person of Rev Colin Ritchie was elected to Office. He replaces Pastor Ronald Taylor, who before resigning served the Alliance for the past seven years and was also President of the Australian & South Pacific Temperance Council.

Two new men were chosen as Vice-Presidents, the Rev William Hayward of St Albans CoE Five Dock, and Mr Frank White, State Manager of Ansvar Australia.

Two additional men will serve on the Planning and Finance Committee. They are Pastor Winston Dowling of the Seventh Day Adventist Church and Mr Gordon Hockings of the Rechabites.

The meeting also conferred

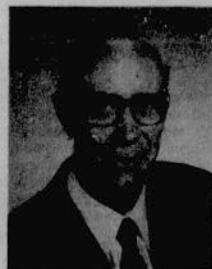
## DIRECTOR OF C of E HOMES

Mr Alan Lake, the Chief Executive Officer of the Church of England Homes in Sydney, has been given widened responsibilities since the retirement of the former Director of the Homes, the Reverend Fred Rice, last November. Mr Lake's duties now embrace also those previously carried out by the Director.

Mr Lake, who was previously a senior executive in the Australian subsidiary of a well-known American company handling mining machinery, joined the staff of the Church of England Homes in December, 1972, as Administrative Manager and in November, 1974 he was made Chief Executive Officer.

The chairman of the Homes Committee, the Reverend Canon K. L. Loane, said that, although Mr Lake was without experience in the field of child care when he joined the staff of the Church of England Homes, he quickly developed a grasp of its many problems.

He has shown himself to be skilled in the management and direction of staff, he was deeply concerned with real and not merely superficial values, and his Christian dedication shone through everything he did.



Alan Lake

honour upon Mr Angus Barr, who, after 27 years of continuous service in the Temperance Movement was awarded Life Membership, on his retirement from Office.

The Alliance looks forward to positive results — under the guidance and experience of these new men during the coming year, the Gen Secretary, Mr Lance Hutchinson.

## PREPARATIONS FOR UNIVERSITY MISSION

Signs reading "Go back — you are going the wrong way" will soon be seen around Sydney University campus.

This slogan will advertise a Mission planned by the Sydney University Evangelical Union. The Mission begins on Wednesday June 29 and continues until Thursday, July 7.

The main speakers will be Canon John Chapman from the Sydney Diocese's Department of Evangelism and Rev Paul Barnett from Holy Trinity Church, Adelaide.

A series of lunch-time meetings, some on the Front Lawn, will be the main form of public outreach to the thousands of students on this campus. In addition, Christian students will be invited to hear the gospel explained at dialogue meetings, informal social gatherings and seminars.

The Evangelical Union's street theatre group will also

Justification is the way and means whereby such a person doth obtain acceptance before God, with a right and title unto a heavenly inheritance.

— John Owen



People queue up for treatment at eye camps in India last year. Force Ten's new "Project of the Year" will be to raise more money for these camps, and other projects to aid the blind.

# CHURCH TOO NARROW ON ETHICS

## Festival of Light urges changes to Divorce Law

"Over 58,000 Australian families were dismantled during 1976 as a result of the so-called reforms of the disastrous 'Murphy Monument', the Family Law Act — over 1000 per week!" This was stated by Rev Fred Nile last week.

"Instead of straightening out the Family Law Bill the Federal Government now proposes to introduce Mail Order Divorce!"

Mr Fred Nile said: "We are strongly opposed to mail order divorce, which is the final act of hypocrisy concerning the Family Law Act."

"Irresponsible sections of the Family Law Act were opposed by the Festival of Light and other concerned community leaders such as Cardinal James Freeman and Archbishop Marcus Loane."

"Other sections of the community gave the Family Law Bill their support because they were hoodwinked by the 'icing on the rotten cake' — the much-vaunted counselling facilities."

"These counselling facilities from first-hand reports simply serve to give advice on how to achieve a divorce, not how to save a marriage!" said Mr Nile.

"We now have the final act of betrayal of Australian families, the marriage partners and their children! It will not be necessary to even physically face a judge in court, yet alone face the counsellor, to achieve a 28-day mail order divorce!" said Mr Nile.

"We call on the Federal Government to: Immediately cancel these plans for mail-order divorce; Introduce compulsory counselling for all persons seeking a divorce over at least a three-monthly period; Only use persons as 'Mar-

riage Counsellors' who believe in marriage, and who are happily married. (It seems a large percentage of counsellors are divorced at least once themselves and seem to be more expert in how to get a divorce than how to make a marriage work.)"

Reintroduce a court investigation as to whether the marriage has actually broken down and whether there are sufficient objective grounds for a divorce, and whether a divorce is in the best interests of either the husband, wife and/or children.

"One fallacy which must be exposed is the statement 'We argue so much that it is better for the children that we seek a divorce.' This attempt to use children as a justification for divorce is not supported by evidence which shows children may still be better off emotionally, psychologically and environmentally with both their parents rather than no parents at all, or a single parent," said Mr Nile.

"The Family Law Act is not the only reason for the dramatic 140 per cent increase in divorce, but it is one of the major factors because the law serves as a 'schoolteacher'. The Family Law Act is wrongly teaching our community that marriage

"We also urge the Government to: Hold an open Public Inquiry along similar lines to the Australian Broadcasting Tribunal on ways to improve the Family Law Act, and support family life. No changes should be made to the Act which will multiply its destructive impact. It is almost criminal for the focus to be simply upon the court mechanism and overcrowding, etc."

"Pragmatic considerations must not be used to justify 'mail order' or irresponsible divorce. The focus must always be upon the importance of marriage, the child, human relationships and the family as the basic unit of society."

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## DEATH OF DIANA HOWARD

The death occurred on June 7 of Mrs Diana Martel Howard, wife of the Rev Donald Howard, Rector of St Peters, Burwood East, a Director and columnist for the Australian Church Record.

Mrs Howard, aged 46, had been ill for several years. She was the mother of four children, two boys and two girls.

The funeral took place on June 9th at St Peters. The service was conducted by the Rev Ray Wheeler and Bishop A. J. Dain. The address was given by Canon D. B. Knox, principal of Moore College.

Dr Knox spoke of her warm Christian character, her cheerfulness and courage throughout her illness and the outstanding example of a Christian mother that she was.

Three hundred people attended the funeral. Bishop E. D. Cameron and the Rev Albert Pitt-Owen officiated at the graveside.

## RUSSIAN DISSIDENT GRAVELY ILL

A report from Underground Evangelism states that the imprisoned Russian Baptist pastor, Georgi Vins, is gravely ill. He is believed to be suffering from mercury poisoning, his wife, Nadeshda, and son, Peter, report from a visit in the prison camp on May 20.

In a direct call received from the USSR, Nadeshda said Georgi is so ill that he can barely stand. His head is covered with boils, he has continual headaches and suffers from exhaustion.

He was in the prison hospital for some time receiving penicillin shots and blood transfusions. He told his wife that he suspects that he is suffering from mercury poisoning.



Georgi Vins

Board of Religious Education, Liturgical Commission, the Bush Church Aid Society and the Theological Education Commission.

The Commission's report is in Volume 2 of the General Synod documents. Other reports are from the General

"An Australian Prayer Book". General Synod, with bishops and elected clergy and lay persons of each Diocese in Australia, will meet at SCEGS (Shore) School, North Sydney, from August 28-September 3, 1977.

The next major report for distribution to General Synod members, late June, will be the text of the Draft

He went on: "For the moment, the Barclay Lounge is not saying a word about it and neither is the Premier's Department."

"And that is understandable. After all, the State Government's Inquiry into Gambling Casinos has not yet made its report. Even if it does recommend legalising casinos, legislation to that effect will take some time."

"Whether the rumours concerning the Barclay are right or wrong, it will be a sad day for Wollongong and for NSW if gambling casinos are legalised."

"I know that illegal gambling rooms are already operating. The Mercury informs me that this is so even in Wollongong. But the very fact of their illegality provides a restraint."

"This will keep many people out of an activity that has the potential to destroy them and to destitute their families. Remove those legal sanctions and many more people will suffer while a few line their pockets in the process."



Bishop Short

"Ask any of the social service agencies — whether church or community-based — and all will confirm that gambling is a major contributing factor to family destitution."

"God has a special concern for those who are in real need. He has warned us that judgment will come either now or in the life to come. And His judgment will be against those who take away the livelihood of others and against the community or Government that sanctions such actions."

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- Of such is the kingdom — by Lesley Hicks — Page 5.
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## NOTES & COMMENTS

### No Self Regulation

Two events have taken place in recent weeks that should give heart to those people who are concerned at the exploitation of human sexuality.

One has been the generally speedy action by State Governments to clamp down on child pornography. The other has been a decision by the Federation of Australian Commercial Television Stations to actively discourage the use of sexual material in the making of TV commercials.

Some commercials in recent times have been most explicit in their presentation, others have achieved the same attention getting results with the skilful use of innuendo and suggestion.

This is an example of self regulation that would be good if it was carried over to programming generally. A recent Four Corners program on what is good taste on TV clearly showed the appalling depth that Australian producers and television stations have fallen to in recent years.

If TV stations and producers were given the privilege of self regulation they could not be trusted to use it responsibly. The insatiable desire for higher ratings and better profits would lead the industry to push the limits of acceptability further and further.

The best way, and in a fallen world, a far from satisfactory way, would be for the industry, both commercial and national sections to come under the control of an outside regulating body, not subject to financial pressure and broadly based enough to resist the intimidatory tactics of the libertarian lobby.

The now defunct Broadcasting Control Board in its later years was an abject failure and deserved to be dismantled. Hopefully the enquiry by its replacement, The Broadcasting Tribunal, will lead to a much more responsible solution, one which recognises that human sexuality should be treated with modesty and with a proper regard for the sensibilities of decent citizens.

### Homosexual militancy

The best defence is attack. The present-day militant minorities have adopted that policy. Find a minority and you can be sure it will be militant because militancy works.

It goes places, it secures objectives and frightens just about everyone... well, not quite. When you overplay aggressiveness, the counter-attack may easily develop.

It would seem that the American Homosexual forces may have gone too far and have suffered their first major defeat. The voters in Dade County in Florida voted last week to repeal that County's homosexual rights law. The voters clearly were fed up with the aggressiveness of the so-called Gay Forces. Judging by their Australian counterparts these folk don't want just to be left alone to follow their own lifestyle. They want society to accord it equal status with the heterosexual norm. No society has thus far been willing to agree to do this.

Aggressively the homosexual propagandists demand the right to recruit young people to their life-denying preferences. They demand that the State recognise homosexual "marriages" and that homosexuals be allowed to adopt children. So, it is not just a case of tolerating people who differ from the norm. Society has to decide whether it will accept their aggressive and unreasonable demands. The voters in Florida said "We have had enough of these people's arrogance. Let them cease their aggression".

#### AN OPPORTUNITY FOR SERVICE

Two bedroom cottage, rent free to Christian couple desirous of sharing in service and lay leadership in the parish of St Clements, Marrickville. Two evenings and Sunday envisaged in commitment.

Please contact the rector

The Rev W. H. Ostling  
90 Petersham Road, Marrickville  
Phone: 55 0315

John Wycliffe Christian School, operating in the lower Blue Mountains, invites applications for the following teaching positions for 1978: Infants', Junior Secondary (integrated). Applications should state qualifications and experience and should include references from previous Principal (where applicable) and a minister of religion. They should be sent to School Committee.

C/-321 MACQUARIE ROAD  
SPRINGWOOD, 2777

#### HOSPITAL CHAPLAINCY

A vacancy exists for a full-time residential Chaplain to Royal Park Psychiatric Hospital. Applicant to be Anglican Priest under 45 years of age, with at least five years full parish experience. CPE an advantage. Willingness to train as recommended is required.

Enquiries to:

DIRECTOR OF CHAPLAINS  
CATHEDRAL BUILDINGS  
FLINDERS LANE, MELBOURNE, 3000

Applications close July 11, 1977



## ON & OFF THE RECORD

BY DAVID HEWETSON

### Change and Decay

"For Sale" or "Sold By" are the signs of the times in front of many suburban houses. Pantechnicians taking a household out today and in tomorrow are part of the shifting sand on which our communities are built. And change (such as migration to another city so as to stay on the ladder of promotion) can be very traumatic for families. Actually change of all kinds — even a pleasant change — can produce considerable stress and tension.

#### KEEPING A SCORE

An American Professor of Psychiatry, Dr Thomas Holmes, has worked out a scale of stress for various life changes. He did this by first assigning an arbitrary value of 50 to getting married and then asking people in several countries to rank other changes in relation to that. At the top of his scale is the death of a spouse (100) and this ranks over divorce (73) or marital separation (65) which in turn ranks slightly over a jail term (63).

Getting married (50) is slightly more traumatic than getting sacked (47), and a marital reconciliation causes just as much stress as retiring from work (45). Changing schools (20) is not quite so severe a change as beginning or ending school (26). At the bottom of the scale is a change in eating habits (15), a vacation (13) and minor violations of the law (11), perhaps a parking ticket.

People who build up too much of a score by too many changes may become depressed, have heart attacks or other ailments. And Dr Holmes suggests that "susceptible people" should be counselled not to make too many life changes in too short a time.

#### AUSSIES ON THE MOVE

The American Census Bureau has come up with the surprising fact that Australians are the most mobile people in the world. For a five-year period around 1970 no less than 48.4 percent of the population moved within the country. Our young people (20 to 24 years) do not move quite as much as their American counterparts but our 55-64 year olds make up for that as indeed do the retired group over 65.

## The Scriptures speak today...

by Canon John Chapman

#### ACTS 14:26-27

"... From Antioch they (Paul and Barnabas) sailed to Antioch, where they had been commended to the grace of God for the work which they had fulfilled. And when they arrived, they gathered the church together and declared all that God had done with them, and how he had opened a door of faith to the Gentiles."

This brief and beautiful description comes at the end of Paul and Barnabas' first missionary journey. They had experienced a remarkable mission (Acts 13-14) both from the point of view of its results and of the opposition they had encountered. However notice the delightful summary Luke makes of their report.

#### 1. All that God had Done v22

Evangelism is a work which is initiated by God Himself. He has done for us what we could not do for ourselves (Romans 5:6-11). He it is who calls us to Jesus (John 6:44) — He it is who saves us (1 Tim 1:1) — He is both the initiator and the director of evangelism (Matt 28:18) — It is from Him that gospel comes (Mark 1:13, Romans 1:1) and He is the One who brings results (Matt 11:25-26).

What a great day of rejoicing it must have been at Antioch when they heard of the incredible exploits of their missionaries, of the blindness of the magician Elymas (Act 13:8) — of the subsequent conversion of Sergius Paulus (Acts 13:12) — of the reaction at Antioch and of the believers which issued from the preaching there (Acts 13:48) — of the miracles at Iconium (Act 14:3) at Lystra (Acts 14:10). Imagine the hushed wonder and sad disappointment as they heard of the terrible opposition to the Gospel of the Jew and of the way their own brothers had been misused and ill treated. Imagine the sheer joy as they realise they also had shared all this.

However, while not diminishing any of this wonder, brings it all into wonderful perspective — it was God who had done it all.

#### 2. God had opened a Door of Faith to the Gentiles v 27

He also had opened a door of faith to the Gentiles. It was not that God opened a door for the preaching of the Gospel only but that He opened a door of faith. Not only had He provided them with a message of salvation and a preacher of that salvation but He had opened a way for them to believe.

The cities of the new world are, of course, immigrant cities, made up of the mobile segments of the populations of other countries.

There is a price to be paid for all this, a high price. We become "A Nation of Strangers" (as a book by Vance Packard is entitled. In it he wrote: "We are seeing a sharp increase in people suffering alienation or just feeling adrift, which is having an impact on emotional and physical health.")

This seems to have led in America to an increase of sexual promiscuity, a rising divorce rate and a host of other selfish and irresponsible things. Alvin Toffler maintains in "Future Shock" that we "use up" places and dispose of them as we do with Kleenex tissues or beer cans, thus making our sense of place "numerous, fragile and temporary." We are a new race of nomads who have lost a great deal of the magic of that beautiful word 'home'.

#### TREES BY A STREAM

If we Australians are the 'get-up-and-go champs' that Robert Pullan calls us in a 'Bulletin' article from which I drew much of the above facts, we are also (he says) "the most restless, driven, thrusting, searching, adventurous people on the face of the earth. Optimists relentlessly seeking the good life; risk-takers, eternally willing to move on." He might also have added 'gamblers who will bet on anything'.

But rootlessness is a terrible price to pay for mobility. Erik Fromm sees the necessity for 'rootedness' as one of the five basic human needs.

It has been noted that a lack of it can literally kill very small children, and in days gone by in orphanages the mortality rate for infants under the age of two was sometimes 100%. Like little plants with no roots they simply withered and died.

We all know how our churches have also felt the effects of the constant pressure upon them of an increasingly rootless society. They too become congregations of strangers, a clump of people come together for the same purpose at the same time but without any sense of inter-relationship.

And fellowship does not happen automatically. Christians, I believe are hungry for it and ready for it. But they are conditioned by our anti-community community and need to be taught about fellowship and given structures in which they may relate to each other in a more personal way.

#### OASES FOR NOMADS

It would be nice to think that our churches will increasingly be known as places of real refreshment in the blistering desert of alienation that has come upon us. There the new nomads may find rest and shelter and refreshment. But as I said, it does not happen automatically or just because we say it should.

## MBI moves to new site

MBI, an interdenominational Bible College, has been located in the Malvern-Prahran area of Melbourne since it was founded by the late Rev C. H. Nash in 1920.

During the past 35 years it has acquired various properties on both sides of Kooyong Road, which recently have greatly risen in value. At the same time there has been a growing feeling that there were many aspects which were not serving the college in the best way.

A new location was found in Lilydale. The new site, the Brocklesby Trust property, 22 miles from the city on the Maroondah Highway and less than one mile before entering Lilydale, covers about 10 acres. It has one large solid brick house which will serve as the administration centre for some years. All other buildings will be designed and built to suit the needs of the college in its ongoing work of training men and women for the service of God.

The old Armadale properties were placed on the market and the sale resulted in a total of \$1,397,500. This, together with some cash on hand, will be used in establishing the new college in Lilydale.

The new building project is estimated to cost \$1,670,662. This includes land and buildings present and new, as well as all facilities needed to equip the new college. It is planned that it be ready for use in time for the opening term February, 1978. The

difference of \$229,961 needed to complete this project will be sought from Christian friends of the college.

The college plans for up to 150 students include single, married and family accommodation. The main dining room will seat up to 200 while the common room adjacent could accommodate another 100. The four lecture rooms are designed to open up to form an auditorium which could hold up to 440 people.

The college has, over nearly 60 years, trained students for missionary service and ministry at home in Australia. Over 3000 will have passed through MBI by the end of this year.

The broad range of studies in the programme include: Matriculation, 1- and 2-year courses; 3-year Diploma courses; Graduate and Post Graduate degrees in Theology; a Missionary course; Theological Education by Extension; In-service training for missionary work.

Brochures giving further information are available from MBI, 117 Kooyong Road, PO Box 21, Armadale, 3143, and details on tax-free gifts can also be obtained. The Principal, Rev N. P. Andersen, would be willing to give more details and may be contacted on phone 20 3236.

## CRICKET ASSOCIATION HAS BIG YEAR

The 75th Annual Meeting of the New South Wales Churches Cricket Union will be held in the Chapter House of St Andrew's Cathedral, George Street, Sydney, at 7.45 pm on Thursday, 28th July, 1977. The President, the Rev Roy Gray, will preside.

The 1976-77 season proved to be a most successful one with 125 teams from Churches situated within the city and suburbs of Sydney participating in its competitions.

A special feature of the past Season was the playing of a series of fixtures in Melbourne by Church cricket teams selected by the various State bodies affiliated with the Australian Association. On this occasion the competition was won by Victoria for the first time.

At the Annual Meeting all arrangements will be completed for the 1977-78 Season. The "A", "B" and "C" Grade Competitions are to commence on Saturday, 3rd September, and "D", "E" and "F" Grades on 17th September, 1977. Any church wishing to have further particulars about the union is invited to telephone or write to:

Mr Stacy Atkin (Hon Secretary), 30 Stanley Road, Epping, 2121. Phone: (Home) 86 3069 or (Office) 2 0642; or Mr J. S. L. Macdonald (Assistant Secretary), 68 Moxham's Road, Winston Hills, 2153. Phone: (Home) 639 5384 or (Business) 82 0711.

A feature of the coming 77-78 Season will be the playing of a Double Wicket Tournament at Timbrell Park on Australia Day, 30th January, 1978.

Blazers, caps and cups won by various clubs and players during the past season will be presented at the Annual Meeting. The premiers, divisional winners and runners-up in the various grades were:

"A" Grade — St Alban's Epping, premier; St Stephen's Hurlstone Park, runner-up.

"B" Grade — St Andrew's Parramatta, premier; Padstow Baptist, runner-up; West Epping Methodist, divisional winner.

"C" Grade — Telopea Baptist, premier; Petersham Baptist, runner-up; Caringbah Gospel Chapel, Lakemba Uniting Church, St Paul's Carlingford, Toongabbie Baptist, divisional winners.

"D" Grade — Bankstown Baptist, premier; St Anne's Strathfield, runner-up.

"E" Grade — St Luke's Concord, premier; Lakemba Uniting Church, runner-up.

"F" Grade — St Andrew's Parramatta, premier; Campbell Baptist, runner-up.

## DEAN SHILTON DEFENDS CHRISTIAN ACTIVISM

At the Combined Civic Church Service at the Rockdale Town Hall on June 5, attended by the Mayor of Rockdale, Alderman Peter Bryant, the Town Clerk and Aldermen, the Dean of Sydney, the Very Reverend Lance R. Shilton, said:

"The Christian faith is relevant to every aspect of living. It suits the purpose of some to separate religion from life, the sacred from the secular and the church from the community."

"They want Christianity to be relegated to past irrelevancies and Christians to remain in the shelter of their cloistered church walls."

"Christians are not imposing their views upon others, they have a democratic right and responsibility to make their views known for the benefit of all. The average Australian today is not antagonistic to the church but indifferent. He doesn't want to argue about the Christian faith because he thinks it's irrelevant. He objects to being told what to do because he is anti-authoritarian. He rejects good advice as being moralistic."

"Then ten-letter word of 'censorship' has become a dirty word amongst the media and entertainment world. The clever catchcry 'Mature people should be free to hear, see and read what they like' is a fallacy because mature people don't want that freedom."

"Some are urging that marihuana be legalised on the basis that the old evils of alcohol and smoking are already socially acceptable."

"In the midst of the confusion in contemporary society some are looking in the wrong direction for spiritual satisfaction by turning to transcendental meditation, by ecologising Eastern Gurus and dabbling in dangerous occultish practices."

"The true Christian today, as always, has confidence in the Living Christ, who is relevant, dynamic and satisfying."

Miss Norma Shore, Director of Nursing at St George's Hospital, read the lesson; the choir of Danebank Church of England Girls' School led the music and clergy from major denominations, including the Roman Catholic, Greek Orthodox and Congregational Churches, participated, also the Municipal Chaplain, the Reverend Cyril Goodwin, of the Presbyterian Church.



Dean Shilton

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## ROMAN CATHOLICS TO HOLD THEIR "LAUSANNE"

The Word of God Institute, a Roman Catholic agency, has announced its National Congress on Evangelisation from August 26 to 28, 1977.

"The Congress seeks to inspire and educate Catholics for evangelisation," says executive director the Rev John Burke. "Bishops, priests and faithful together will explore the biblical message of salvation in a prayer-filled atmosphere and will share ways of extending that message to non-believers."

Registration will be limited to 1000. Plans are being completed to accommodate 8500

at the closing rally in the Minneapolis Auditorium Arena.

## TRACT IN LARGE PRINT

The Anglican Information Office in Sydney has now published the tract "What is a Christian?" in large print for use among partially sighted people.

The tract, written by the Rev Canon John Chapman, Diocesan Director of Evangelism, is part of the "Christian Faith" correspondence course which has now been completed by 7000 people.

"What is a Christian?" has sold over 70,000 copies, and is available in English, Greek, Italian, Chinese and Spanish.

Five thousand copies of the large print English edition have now been published.

## SISTERS WORK TO HELP UNDERPRIVILEGED

Miriam and Katherine Loney of Eastwood are two young sisters who know what it means to make a personal sacrifice for the benefit of others.

Last December Miriam (14) and Kathy (11) both attended pre-Christmas camps which they thought were "great". They met other kids from all over Sydney, but they were really impressed by the friendships they formed with one or two kids who had been sponsored to camp. These campers came from disadvantaged backgrounds and depended upon a sponsor to pay their camp fees.

They made no secret of the fact that they had a marvellous time at camp. These vivid memories lingered with Miriam and Kathy after they returned home. Then one day they decided to try to raise \$38 to sponsor a disadvantaged child to a camp in the May holidays.

Not long afterwards they organised a backyard fete. They printed handbills, organised a local "letterbox drop" and then gathered their goods for the fete. Finally, their big day came. They sold their cakes, their handkerchiefs and numerous other things which they had accumulated; then they counted the proceeds — \$107.70!

It was with a real sense of achievement that Miriam and Kathy, accompanied by their



Rev Terry Dein

mother, recently brought their cheque in to the Youth Department where it was added to other donations in the Sponsorship Fund. The Youth Director, Rev Terry Dein, commented: "We were tremendously thrilled to receive this donation which represented so much hard work by the girls. We hope that their vision and enthusiasm will encourage others to sponsor disadvantaged youth to Camp Howard. Such an expression of Christian love and concern can have a remarkable influence upon the life of a young person."

## EVANGELISTIC OPENINGS IN CHRISTIAN HOSPITALS

"More people pass through our hospitals than through churches," stated Dr K. Thirumalai at the All India Congress on Mission and Evangelism (AICOME) held earlier this year.

Christian leaders in India and elsewhere are gaining a new appreciation for the vital ministry rendered by Christian hospitals.

Dr R. S. Arole, chairman of the Emmanuel Hospital Association, points out the strategic part played by such hospitals in reaching those outside the Christian community. "It has been estimated that one-third of those who become Christians from a non-Christian background become so through the medical ministry," states this community health authority. Those involved in that unique ministry see it as part of the Christian commitment to total mission in the name of Jesus Christ. "To a Christian, the delivery of health care to the people is only part of the healing ministry of the church," says Dr Thirumalai. "It must be accompanied by a concern for the spiritual needs of the people."

The Christian doctors stress that they render medical help without consideration of caste, creed, colour or social status. "We do not deny our attention to others who oppose us or differ from us in our faith and belief," he affirms.

"We refrain from taking undue advantage of our position as benefactors of the sick and suffering," emphasises Dr Thirumalai. "We refrain from imposing our beliefs on those whom we serve."

He adds, "On the other hand we seek opportunities to tell them of the Healer of their bodies and souls, the Great Physician."

The conscientious Christian doctor has a vital personal spiritual ministry which he cannot neglect. Dr Thirumalai maintains. "There is none better suited to speak to the patient and his relatives about their spiritual need than those who directly come into contact with them in their suffering and sorrow — the doctor, the nurse, and the other paramedical staff. Every member of the medical staff is an evangelist," he contends.

Dr Thirumalai further sees a direct relationship between that hospital ministry and the development of the local church. "It cannot be over-emphasised that, like all the other ministries of the church, the medical mission also has a responsibility for church growth."

Christian commitment to the health and physical well-being of the people of India can hardly be doubted. One estimate is that 18 per cent of the medical work in the country is maintained by the 2.6 per cent of the population that claims to be Christian.

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8.05-9 pm New Testament Dr P. T. O'Brien  
(major Pauline themes)

THURSDAYS  
7.10-8 pm Job and Amos Rev J. Woodhouse  
8.05-9 pm Leading Adult Bible Studies Rev I. Mears

For further information, write:

Moore College Evening Courses  
7 King Street, Newtown, 2042



## Appeal to help in clergy training

Sir,  
Many of your readers have shown an interest in the Church of England in South Africa, and its stand for the Protestant, Reformed and Evangelical Truth as set out in the Book of Common Prayer, and the Thirty-nine Articles of Religion.

When I first came to South Africa in 1936 most of the clergy were from overseas — from England, Australia, Canada, Ireland, Newfoundland, India and South America. However, over the years we have been able to provide an increasing number of the men for this ministry, and also to send men to serve the Master in other parts of the world.

One of our big problems has been the provision of adequate training for ordinands. We have sent men to England and Australia; but with one exception those men are all now in those countries!

Of recent years our ordinands have attended the Bible Institute of South Africa, where they receive a good basic introduction to the Scriptures; and they have been given guided reading on such subjects as Church



History, Prayer Book History and Doctrine; this has been followed by in-service training as curates. Inadequate as this may seem, it has yet produced some men who have outstanding ministries.

And now a great step forward has been taken. The Rev David Streeter has been set aside by the church with specific responsibility for training our ordinands, and assisting the staff of the Bible Institute. Prior to this appointment he has been rector of Christ Church, Fort Victoria (Rhodesia), and Assistant Superintendent of the rapidly developing African Church in that country. Now he is to be the first warden of George Whitfield House, situated near the Bible Institute, as the centre for the training of men for the ministry of the Church of England in Southern Africa. The name George Whitfield House has been deli-

berately chosen, for we desire that our ministers may have both the conservatism in doctrine, and also the greatness of concern for the lost, that characterised the life and ministry of that great servant of Christ.

As more and more men are offering themselves for the ministry, we are grateful to God for the provision of the training centre for the advancement of the gospel among all the people of South Africa and Rhodesia.

Like George Whitfield we want our men to be: Zealous in Evangelism; Sound in Doctrine; and Catholic in spirit.

Quite obviously considerable cost is involved in setting up this new institution; it is possible that some of your readers feel strongly about South Africa and its needs, and would like to contribute towards it. Such donations should be

paid to: The Editor of the English Churchman; The Editor of the Australian Church Record; or The Rt Rev D. B. Robinson, St John's Hall, Church Street, Parramatta, NSW, Australia, 2150.

(Bishop) S. C. BRADLEY  
Cape Town

## Leave White Africa alone

Sir,  
Is the church going to speak out against Australia's new role of helping black nations destroy South Africa and Rhodesia?

Are we to be brainwashed by world pressures as are our Western political leaders? If there was a referendum on the subject I am convinced Australians would reply "Leave South Africa and Rhodesia alone".

Yet we are supposed to have this mythical thing called "majority rule".

How much less is it possible in any African country?

Are we to remain silent, regarding it as the Will of God? Or are we meant to stir ourselves out of our peaceful oases and raise our voices as Christ's watchmen, while our

leaders are held in thrall by this strange rejection of commonsense and reality?

Surely the events of our day are as much (or more) our business as anyone else's — the Hour of Testing to come upon all the earth; to see what our Christianity is worth; to measure our perception and application of the great truths of Scripture to the present scene?

Or have we so drunk of the "Cup of Babylon" that we are bemused, groping against the wall of current affairs like the blind?

True, the only hope of the world is Jesus Christ, but we are His instruments. He is the Centre from which our activities originate. He is the Reality — and so, too, is the approaching storm, not only on White South Africans and Rhodesians, but Christians of Australia, unless we wake up and seek to stem the tide of pseudo-philosophy that is inciting simple-minded, excitable people to a veritable holocaust in Africa, the sufferers in which would be mainly Christian whites and Christian blacks.

(Mrs) P. CREASY  
Clontarf

## Africa's problems for Australia

Sir,  
I often feel dispirited by the appalling lack of understanding by Christians, or their complete silence, on questions such as Rhodesia.

Therefore, I must thank Donald Howard and praise God for the writing and publication of his article "Look before you leap" in your issue May 12.

It was a spiritual lift to me to see in print an extension of the gospel of justice. It helps offset a little the knowledge that Australians through their Government actively wage war on the Rhodesian people by supplying funds and food to the Marxist Government of Mozambique.

I have said before to you in correspondence that Rhodesia is a test of conscience to Christians. If those forces now seeking so-called "majority rule" (such as President Carter, elected by 27 per cent of the American vote) in Rhodesia are successful, I doubt whether it will be longer than 10 years or less

before we face a similar situation in Australia.

A sentence of Donald Howard's, coupled with a statement by Watchman Nee in his book "Changed Into His Likeness" could lead to an understanding that Christians urgently need to extend the gospel of love to the field of justice. Mr Howard, in his article, said: "Admittedly there is injustice — this is inevitable in a fallen world where man seeks to exercise a sinful dominion over his fellows". Watchman Nee tells us: "This is the sorrow of our day, that God's people do not know how to maintain God's power on the earth. They know individual salvation, but they do not know the government of God".

Surely we should seek understanding of how man seeks sinful dominion over his fellow man. With that understanding would come knowledge of God's power on earth. To illustrate: We have just seen the Australian people, in the complete absence of any moral and spiritual leadership, vote for the strengthening of the sinful power of man over man in the provisions of the second question in the recent referendum.

For the first time the power-seeking apparatus of the corrupt party system is written into our Constitution, giving it a privileged position over the individual. Thus the restraints exercised by a Christian document have been weakened. Many Christians voted for this, just as they support the un-Godly United Nations, as it seeks the destruction of Rhodesia and South Africa.

All such is a prelude before calamity. Is it not time that Christian sleepers awake!

EDWARD ROCK  
Greensborough

## Paul not a male chauvanist

Sir,  
My only reaction to Rev Fred Nile's letter (May 26) was amazement.

Does he seriously think that those who wish to see women ordained have not considered the Scriptures? Very few thinking Christians have dismissed Paul as a male chauvanist. On the contrary, he is our hero.

• To page 5

## LETTERS

• From page 4

Mr Nile admits that the 1st century Jew placed restrictions on women, and then shows the Gentile gave them "great prominence". I trust that he doesn't think we are asking to be treated as Greek goddesses.

Women in the 20th century do not want to be "The women, God help us!" or "The ladies, God bless them!" but your partners in Christ. Is that asking too much?

PETA SHERLOCK  
Ridley College  
Parkville

## Seek the mind of God

Sir,  
Many writers on the subject of the role of women in the church imply that to be faithful to the Scriptures is to refuse women full participation in ministry.

There are, however, many convinced evangelicals who have come to the conclusion that the whole counsel of God in the Scriptures demands that there be full and free fellowship in ministry as well as in salvation regardless of race, class, or sex. Only thus will all who have been given spiritual gifts be able to exercise them fully.

Can we ask evangelicals on both sides of this very contentious and potentially divisive issue earnestly to seek the mind of God together, to see what He is trying to teach us, in fellowship, rather than in confrontation?

(Dr) ROBERT CLAXTON  
Ashfield



# WHAT A WORLD!

by Lesley Hicks

## Of Such is the Kingdom

The moonscape has finally been dismantled, and the last of the planets and rocket ships cut down from the ceiling of the church hall. These were the remnants of the decor for the Holiday Bible Club which our church held in the May holidays, aiming mainly at outreach to the local children.

It was a strenuous week with a great deal of preparation beforehand, as anyone who has participated in such a venture will testify. It was also great fun; results were obviously worthwhile in terms of children's attendance and enjoyment and in parent goodwill.

Spiritual dividends were not immediately evident. Would we expect them to be? Or are they to be realised only in the future? How much response can we expect from evangelism amongst children; what are we about?

## MISDIRECTED ENERGY?

Most churches expend a great deal of time and energy in teaching, entertaining and caring for children — Sunday school, uniformed youth groups, various more informal groups, school scripture lessons — and we take it for granted that most of it is worthwhile. So I was somewhat startled to read last year in an English Christian magazine an editorial which fundamentally questioned our traditional heavy concentration on "children's work".

The author, John Capon, while making clear that he himself was heavily involved, wondered if the results were worth the effort, or if rather too many children were being inoculated against Christianity by early over-familiarity breeding contempt — the "not that story again" reaction.

He suggested that more men — and women — hours in a church team could more profitably be spent in evangelism and teaching directed towards adults, the parents of the children.

His views provoked a lively conflict of letters to the editor — like those in the "Record" lately!

I had to think it through myself. Result: by inclination and conviction I'm more involved with children than ever, but by no means to the exclusion of contact with their parents. One can lead to the other.

## "ALL ABOUT CHILDREN"

My thinking has been further stimulated by reading the book "All about Children" by John Inchley (Coverdale House; 1976, 142pp, \$2.75). It is not so much that this book challenged my underlying assumptions about children's

— all children's — relationship to Jesus Christ, as that it showed me that I had never really thought it through at all.

The Rev John Inchley is well known in England as the "Children's Minister", formerly of the Scripture Union. His book is the fruit of over 30 years as an evangelist and teacher of children.

The carefully argued premise which forms the basis of his book is: "We believe that all children are included in the great atoning sacrifice and belong to Jesus Christ until they deliberately refuse Him". In this he is quoting the Anglican theologian Dr Griffith Thomas in his commentary on the Thirty-nine Articles (No XXVI).

He links this mainly with the famous incident in the gospels telling of Jesus calling the children to Himself and saying "do not hinder them; for to such belongs the kingdom of heaven". (Matt 19:14, Mark 10:14, Luke 18:16.) He also considers Jesus' teaching concerning children in Matthew 18:1-14.

On this basis, Inchley claims: "We shall be able to speak confidently and comfortably to parents and friends concerning children

who have died as well as those who are living, and concerning individuals who are mentally handicapped, or for some other reason are irresponsible".

He goes on to say: "We must not neglect to teach the importance of conscious response, though this will be in the context of appropriating something which has already been given, the personal possession of an inheritance to which the child already has a title. We must always remember that this response is likely to be a developmental experience compatible with the physical and mental development of the growing child".

Inchley is not advocating indiscriminate baptism. He speaks of the tremendous privileges and special covenant relationship to Christ through his parents' faith of the child in a truly Christian home.

Nor is he denying the doctrine of original sin, or the necessity of the new birth. He is not saying that children are sinless, but that by grace, their sinfulness is covered by the atoning death of Christ even before they are able to respond to Him one way or another, or until they reach the age of accountability.

## YOUNG MILITANTS

This is as difficult a question in spiritual matters as in law. When can a child be held fully accountable for wrongdoing? And when is a child no longer a child in this sense of a special relationship to Jesus? It saddens me at times to find how early some children are tough, militant little unbelievers, if one can judge by what they say.

Of course they have learned these attitudes, and some adults thus qualify grimly for Jesus' terrible warnings in Matthew 18:5... "whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depths of the sea".

I realise I am only scratching the surface of the theological and practical implications of this view of the status of children. There are other difficulties, and unprofitable realms of speculation. Basically, though, Inchley's views make sense to me. I recommend the book if you, too, want to think it through.

Meanwhile, I think it very likely that some of the best teachers and evangelists of children may be those who never give a thought to such issues, but who just go on loving them for their own sakes as well as for Jesus' sake. Even a child may find an encounter with a Christ-like life an unforgettable experience.

# Now-sponsor a needy child right here in Sydney.



The concept of sponsoring a needy child in other countries has caught on widely. But there are many young people right here in Sydney whose needs, while different, are no less urgent.

Many of them are in the care of the Home Mission Society. Boys from the courts, aged 12 to 18, at Charlton Boys' Home. And girls from the courts, aged 15 to 18, at Carinya Girls' Hostel.

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

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

HMS Youthcare Plan, right here in Sydney.

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

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

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



## YOUTH CARE PLAN

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Malaita warriors give the traditional challenge to evangelist Ralph Bell: "Do you come in peace or war?" — photo Alan Nichols.

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• To page 6







## MAINLY ABOUT PEOPLE

### MELBOURNE

Rev A. J. Baxter, previously Director of General Board of Religious Education, has been appointed to St John's, Croydon. The institution by Bishop Dunn will be on August 24.

Rev E. Richardson has resigned from the parish of Mt Duneed-Torquay-Anglesea to take up appointment as Rector of Mansfield in the Diocese of Wangaratta.

Rev G. K. Sloan has resigned from St Peter's, The Rock, NSW, to become Inter-Church Chaplain to the Hearing Impaired.

Rev B. Smith has resigned from St Peter's, Brighton Beach, to take up appointment of Rector of St James, East Thornbury.

Rev L. Browne, previously Chaplain/Superintendent, Youth Welfare Hostels for St John's Homes for Boys and Girls, has been appointed to Mt Duneed-Torquay-Anglesea.

The resignation of the Rev Canon Guy Harmer as Missioner of The Mission of St James and St John was

announced in February. This resignation will now take place on March 31, 1978.

Rev K. Edwards has resigned as Rector of Yea to take up appointment to St Paul's, Euroa, in the Diocese of Wangaratta.

Rev A. J. Baxter, Director of GBRE, is to become vicar of St John's Croydon on August 24.

Rev E. Richardson, vicar of Mt Duneed-Torquay-Anglesea, has been appointed rector of Parish of Mansfield in diocese of Wangaratta.

Rev G. K. Sloan, rector St Peter's, The Rock in NSW, has been appointed Inter-Church Chaplain to the Hearing Impaired.

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Rev M. Corbett has been appointed rector of St Andrew's Wahroonga from July 15.

Rev J. A. Pettigrew, rector of the Oaks has resigned to become rector of Condobolin in the Bathurst diocese from July 31.

### SYDNEY

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## NEW PRESIDENT ELECTED

The Council of Churches in NSW, at the annual meeting held June 7, elected the Rev Tom Cardwell as President.

Mr Cardwell is editor of the "Australian Baptist" newspaper, and is currently Interim Pastor of the Central Baptist Church, Sydney. He is the first Baptist to be elected President of the Council since 1962.

Other elections at the annual meeting: the Rev Campbell Egan (Presbyterian) as Secretary, and Mr E. H. Gifford (Congregational) as Treasurer.

## Doctorate for Dudley Foord

Well known Sydney clergyman, the Rev Dudley Foord has been awarded a Doctorate from the Fuller Theological Seminary on the basis of completed seminars and a thesis on the Church in Today's World.

## PROFILE ON OWEN DYKES

by Marcia Cameron

On July 16 the Rev Owen Dykes will be installed as the new Dean of Bathurst. He entered Moore College in 1951, was ordained three years later, and became curate-in-charge of St Edmund's, Pagewood.

In 1957 he moved to St Stephen's, Port Kembla, as rector, and in 1960 went to Penrith. He has been rector of St James', Turramurra since 1966.

Owen and his wife Vera have had what he calls "a holy restlessness" for the past year, feeling in their bones that a change was imminent, but hardly knowing what was in store for them.

The first official knowledge of the new task came with a letter from the Bishop of Bathurst, Bishop Leslie. Owen Dykes had been elected as the new Dean and was asked if he would accept the position.

He thinks of leaving St James' Turramurra with regret. No wonder. The church and rectory are spacious and pleasant, surrounded by wide mown lawns and handsome gums. He speaks warmly of the congregation of St James' as his family and, according to him, they run everything, leaving him the preaching, teaching, pastoring and administration of the parish.

A parish house party attracted 150 guests recently, although the rector did not organise it — he was in Tasmania at the time.

Bathurst has long been a favourite haunt for the Dykes family. They love the countryside there and the change from city to rural life appeals greatly.

The cathedral in Bathurst, since the days of Canon Eric Barker, is a normal parish church, but it is also a cathedral. In such a situation one might expect that one group within the congregation would value ceremony and churchmanship, and another to emphasise the role of music and drama in church life. A third group would emphasise Bible-based

teaching and the importance of fellowship through small groups, and yet another group might consist of the older folk who find it hard to adjust to worship in the new cathedral.

Although Owen Dykes has no plans for change, he hopes to synthesise any different traditions which have developed. There is room for music and drama in the presentation of biblical teaching, and the dignity of ceremony can inspire worship of God.

The original Bathurst cathedral was designed by Edmund Blacket, the architect of scores of churches in NSW. Although work began on the cathedral at the end of the 1840s a decade elapsed before the church was completed. Aisles and a tower were added during the 1860s.

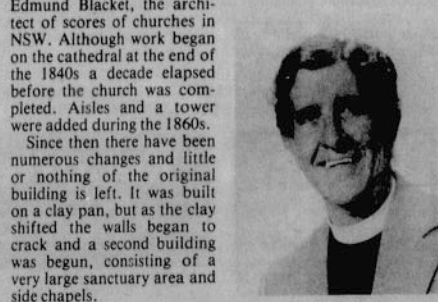
Since then there have been numerous changes and little or nothing of the original building is left. It was built on a clay pan, but as the clay shifted the walls began to crack and a second building was begun, consisting of a very large sanctuary area and side chapels.

When Canon Barker was

Dean, a hexagonal brick cathedral replaced what remained of the original Blacket and the second building now forms an annexe to it.

The hexagonal shape gives greater intimacy and unity and, because the pews are movable, imaginative seating arrangements are possible. Such a building has great scope for musical recitals, plays and small discussion groups.

What are Owen's aims as new Dean? "I'll light the fire and sit out the winter," he says.



Rev Owen Dykes

## French speaking congress on evangelism

About 160 pastors, evangelists, theological professors, students and other church leaders met at Strasbourg for the Congress on the Theology of Evangelisation for French-speaking Europe. The four-day conference in mid-May grappled with the challenge of reaching the 60 million French-speaking people of Europe with the gospel.

Plans for "Impact 78" were announced. Churches and communities are to be encouraged to mount simultaneous campaigns to reach francophones in France, Belgium and Switzerland.

Morning plenary sessions of the Strasbourg congress dealt with the major themes in the theology of evangelisation. Afternoon workshops considered specific approaches with the gospel to various interest groups. The evening sessions in downtown Strasbourg were open to the public.

This gathering was another

in a series of regional congresses that seek to bring to bear on a local level the insights of the 1974 International Congress on World Evangelisation held in Lausanne, Switzerland. Such congresses are encouraged by the Lausanne Committee for World Evangelisation that emerged from that historic world gathering.

## Re-entry to Southern Sudan

Plans are being laid for Sudan Interior Mission to re-enter the area of southern Sudan where it worked prior to the 1964 civil war expulsion of all missionaries.

Following approval by government late last year, SIM conducted a feasibility study of the Renk District in February and recommended five locations as bases for a medical programme. One is at Doro, where the former SIM hospital facilities can be reactivated.

"We are preparing to move in as soon as possible," announced SIM General Director Dr Ian Hay. "Hopefully we can be underway by September. This work calls for a special kind of rugged missionary, and a good bit of financial investment. We are looking to the Lord for the 20 or so missionaries this work needs."

In addition to nurses and doctors, needed personnel include a builder, a supply officer and a couple for direct evangelism and church planting.

## Unique Church in Korea

The "Entertainers' Church in Seoul, Korea, is a unique congregation.

Radio, television and movie personalities organised the church to reach and minister to that segment of the population. Meeting presently in borrowed quarters, the congregation is fast outgrowing that space and is seeking land on which to erect its own church.

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FIRST PUBLISHED IN 1880

# CHURCH RECORD

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PRICE 25 CENTS

# DRAFT PRAYER BOOK RELEASED

The draft form of "An Australian Prayer Book", published by the Anglican Church, was released throughout Australia recently.

A book of 720 pages, with uniquely Australian designs, it will go before the Anglican General Synod in the week August 28-September 3, 1977, for debate.

At that Synod, the Bishop of Canberra and Goulburn, the Rt Rev Cecil Warren, will introduce a Bill for a Canon to "authorise the use of 'An Australian Prayer Book'." The Synod will debate the book in detail.

If approved, under "ordinary Bill" provisions, "An Australian Prayer Book" will go to the printers for a first edition print run of 100,000. For "ordinary Bill" status, the proposition needs a 75% approval vote in the Synod.

Each of the 25 diocesan synods throughout Australia needs to approve it before the book can be used in parishes within that diocese.

"An Australian Prayer Book" is the result of ten years of drafting and experimentation by the Church's Liturgical Commission.

This was chaired by first Bishop R. G. Arthur, and has been chaired for the past two years by the Bishop of Rockhampton, the Right Reverend John Grindrod.

So wide has been the use throughout Australia of draft services that sales of "Sunday Services Revised" reached 100,000, and sales of "Australia 73 Holy Communion" reached 127,000.

Bishop Grindrod has stated: "An Australian Prayer Book" is more than just a collection of Services with the language revised. By being a book it can give back to the Church a teaching medium. By containing conservative and radical revision

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## NEW BISHOP

The Administrator of the Anglican Diocese of Bunbury, the Right Reverend Warwick Bastian, has announced that The Venerable A. S. Goldworthy, Rector of Wodonga and Archdeacon of Wangaratta in Victoria, has accepted the invitation of the Synod to be the new Bishop of Bunbury following the resignation in January of the Right Reverend Ralph Hawkins.

The Bishop-elect is an Australian and is married with a grown-up family and is expected to take up his new offices sometime in October.



Rev A. S. Goldworthy

## 1000 ATTEND SYDNEY UNIVERSITY MISSION

A front-lawn meeting attended by more than 1000 students marked the opening of the mission to Sydney University on June 29. Led by Revs John Chapman and Paul Barnett, the programme has included lunch-time meetings each day and a variety of ancillary activities.

Under the general title "GO BACK — you are going the wrong way", addresses have been given on such topics as "Jesus — other than ordinary?" "Who does Jesus think he is?", and the main meetings were followed

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## Search for Mother of the Year

The New South Wales Child Care Week Committee is seeking nominations for the 1977 Mother of the Year, to be announced in Sydney at the community luncheon, during Child Care Week (September 18-25).

A small selection committee has been set up to sift through suggestions for Mother of the Year. To assist the committee gain a broad representation of nominations, the committee

is asking for suggestions from NSW community organisations.

Each suggestion should be in writing, giving background information, and reasons why that organisation believes its candidate should be Mother of the Year.

Nominated mothers should meet the criteria of being: Married with a stable family life; being a good mother; and being involved in community or civic activities.

Previous women to be

made Mother of the Year have included Lady Cutler, Dr Marie Shehadie, Mary Rossi, and Mrs Pat Roles, the mother of the blind triplets.

Nominations for Mother of the Year should be addressed to: Mother of the Year, Child Care Week Secretariat, 103 Bathurst Street, Sydney, 2000.

The choice of Mother of the Year by the Child Care Week Committee is final and no correspondence will be entered into.

## Rapid growth in the Sudan

In spite of unsettled conditions in many parts of the country, Sudan Interior Mission headquarters reports continued rapid church growth, with 200 new congregations being added to the Word of Life churches (churches of SIM origin) between June and December last year.

In the Wolayta area, to the south, where there are over 600 churches, a highlight was the annual conference held at Soddo. Over 6000 attended. The Wolayta Scripture translation programme continues to make good progress, and completed the Book of Acts in time for distribution at the conference. Also available was a Wolayta hymn book, which was financed by local believers.

In Shewa Ghimeera, in the southwest, 319 were baptised early this year, and in the Bonga area of the same district over 400 have recently come to Christ.

The Word of Life churches now operate 50 district Bible schools. Five hundred students are enrolled in the Kambatta schools. In the Keli area 200 are studying in three schools. Among the Arussi people, who have been resistant to the gospel for many years, 250 new converts were baptised in January; 40 students are enrolled in the WOL Bible school at Shashemane.

Growth has not been without its setbacks. A recent report states that as many as 60 churches in the Darassa area have been burned by hostile Gueje tribes-people, and that several Christians have been killed. Others are homeless. This is the area where 23,000 came to Christ in the latter part of 1975 in an outreach campaign by the Darassan churches.

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## EDITORIAL

Last month the Uniting Church of Australia came in to being and was marked by an impressive service in the Sydney Town Hall.

Despite the fact that in New South Wales over half the Presbyterian churches refused to join the new denomination, there has been a fairly widespread acceptance of it by Methodists, Congregationalists and Presbyterians.

The new denomination has the goodwill of other churches and the community generally. Notwithstanding a series of legal battles over property settlements, the progress to union has been relatively peaceful and expresses a genuine consensus, especially from Methodists.

Church unity schemes here and overseas have been accepted very much in the hope that they would better enable Christians to propagate the gospel. The argument runs that the existence of different denominations is indicative of friction and unseemly competition. It also leads to confusion and wastage of resources. It has further been argued that the very existence of denominations constitutes a denial of the Christian duty to love one another and is a contradiction of the sentiment expressed in Christ's prayer that His disciples "might be one".

In order to correct these failings, so the argument runs, religious denominations should bury their differences and join together in organic union. Christians are entitled to ask whether evangelistic outreach has increased in areas where the churches have united. The

Church of South India, the most notable example of union, does not seem to have experienced this, in fact some have argued that outreach has been less since union.

On the point that denominationalism per se is a shameful denial of Christian love which should be repented of, this has been so in some cases but is not universally true and certainly need not necessarily be true. In fact, there does exist today widespread co-operation and goodwill between denominations. There is ready acceptance of other traditions and distinctives. In some cases there is more co-operation across denominational barriers than within denominations.

Organic unity is no remedy to the problem of lovelessness between Christians. Voluntary co-operation in common causes would seem to be a better basis for worthwhile relationships than the restrictive character of enlarged power structures inherent in denominational constitutions.

Getting back to the present situation in Australia, the view has often been expressed that unity can only be achieved at the expense of truth and by means of compromise. This charge has been levelled at the Uniting Church of Australia. The Basis of Union for this new Denomination would seem to be an example of this.

Each church had a basis before union that reflected a strongly conservative attitude to scripture and spiritual authority but the basis of union dilutes this to say that the new church will continue "to learn of the teaching of the Holy Scriptures in the obedience and freedom of

## Uniting Church of Australia

faith . . . This falls a long way short of the position the uniting churches previously held. Needless to say, it would be quite inadequate for Anglicans who hold to the exclusive authority and absolute sufficiency of the scriptures."

The basis of union also states that it will "learn" from the witness of the reformation fathers, as expressed in the Scots Confession of Faith, the Heidelberg Catechism, the Westminster Confession of Faith and the Savoy Declaration, and will "listen" to the preaching of John Wesley. The new denomination is bound to "learn from" and "listen to" but does not bind itself to accept them as subordinate authoritative statements of doctrine. What then is the authoritative statement of doctrine to which the new body adheres? There does not appear to be any.

One of the historic differences between classic reformed theology and the teachings of John Wesley revolved around the question of election. The Basis is completely silent on this. No guidance is given, there is not even recognition of the serious problems arising from the differences. Really the new Denomination has opted out of these questions. This does not augur well for the future.

It would seem that only lip service is paid to the question of biblical authority, and dogmatics is dismissed as irrelevant. This could be tragic for them and Australia. Without strength and clarity at this level none of their hopes for renewal, outreach and services are likely to be realised.