

## Mainly About People

### CANBERRA-GOULBURN

Rev E. C. Byford, Assistant Minister at Queanbeyan, who was awarded the Lucas-Tooth scholarship earlier this year for study in England, has been permitted by the Scholarship Trustees to study for one year at the University of Chicago, at his own expense, before undertaking his scholarship studies at the University of Manchester. He is expected to leave Australia this week.

Rev L. J. James has resigned the Parish of North Goulburn into the Bishop's hands.

Rev J. D. French, has retired from Adamaby.

Reverend Douglas Brown, SSM, will return to St Michael's House, Crafers in early November. His successor at St Alban's, ACT, will be announced soon.

Rev Dean Barker is moving from Weston Creek to Kambah, ACT. While continuing his teaching duties, he will assume responsibility for the Kambah congregation.

### ROCKHAMPTON

Rev B. Gibson, formerly of Diocese of Tasmania has been appointed to Moranbah under the auspices of BCA.

Rev S. Rigby, from Victoria has been appointed to the Parish of Blackwater under the auspices of BCA.

### ADELAIDE

Rev Canon A. J. Robjohns, has resigned from the Chaplaincy at Repatriation Hospital, Daw Park from 12th October.

### PERTH

Rev A. Bateman, has been appointed Chaplain of Fremantle Hospital and Assistant Minister from 1st February, 1976.

Rev R. Blakeway, has been appointed Rector of the Parish of Kellerberrin/Tammin.

Rev D. Prescott, has been appointed Rector of Kwinana.

Rev R. Williams, has been appointed Assistant Minister in the Parish of Kalgoolie/Boulder.

### MELBOURNE

Rev E. Baldwin, of St Mary's Sunbury has been appointed to Parish of St John's, Brunswick West.

Rev I. Johnstone, of the Parish of Natimuk has been appointed to Parish of St Peter's, Fawkner.

Rev D. Farrer, of St Peter's Eastern Hill has been appointed to Parish of Christ Church, Brunswick.

Rev K. Kenny, of Neering South has been appointed to St John's, Sorrento.

Rev K. Rogers, Assistant Curate of St James, Ivanhoe, has been appointed to Ceduna in Diocese of Willochra.

### SYDNEY

Rev W. A. France, Curate at Turramurra is going to England to study for two years.

Rev M. Hill, of Diocese of Armidale has become Curate at Turramurra (for five months) prior to joining staff at Moore College.

Rev J. A. Ross, Rector of Liverpool, has accepted appointment as Rural Dean of Liverpool, to take effect as from 1/11/75.

Dr G. Ogden, has accepted the position of lecturer in Old Testament in the United Theological College at Enfield, to take effect as from 1/11/76. The Rev Dr G. Ogden has been responsible for the parish of Guildford since the resignation of the Rev B. Siversen.

Rev A. G. Griffiths, Rector of St Barnabas', Punchbowl, will become Locum Tenens of Greenacre.

Rev G. Gatenby, Curate at St James', King Street, Sydney, became Locum Tenens of that Parish from 6/9/75 to 18/12/75.

Mr J. E. M. Endean, was Deaconed on 28/9/75, at Parramatta, and has become Curate at Liverpool.

Rev Canon R. F. Dillon, is responsible for the parish of Keiraville until the Rev Eric Bird takes up his appointment as Rector on 4/1/76.

Rev R. B. B. Gibbs, will be Locum Tenens in the parish of Liverpool until 21/10/75.

Rev L. K. Bennett, Rector of Avalon will be on leave travelling overseas for additional experience (from 6/8/75 to 21/11/75).

Rev K. G. Coleman, will be Locum Tenens of Avalon during the Rev L. K. Bennett's absence overseas (from 6/8/75 to 21/11/75).

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## Media role

Bishop John R. Reid has been allocated by the Anglican Archbishop of Sydney, the Most Rev M. L. Loane, special tasks with regard to mass media.

The tasks include developing personal relationships with people engaged in the media industry, representing the Anglican Diocese of Sydney at media functions, and co-ordinating the tasks of the three diocesan media units — the Anglican Radio Unit, the Church of England Television Society and the Anglican Information Office.

The announcement of these new tasks coincides with the release recently by the Anglican Information Office of a booklet by Bishop Reid titled "If there's a God, I can't find him", which is a transcript of a radio interview he gave recently in Adelaide.

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The Rev Edwin Robertson addresses the Australian Religious Press Association luncheon in Sydney. Others (l to r) are: The Rev Professor George Kilpatrick (United Kingdom), the Rev Alan Nichols, director Anglican Information Service, Sydney and chairman of the ARPA, and Mr Bruce Upton, Federal Public Relations Director, Bible Society of Australia and ARPA federal chairman.

"Media cannot watch one section decline without fear of its own future," a Bible Society speaker told a meeting of the Religious Press Association in Sydney on September 25.

The Rev Edwin Robertson, a member of the research project staff of the United Bible Societies, said: "Every means of communication is in jeopardy if one aspect of the media is not free, but bound."

His main purpose in visiting Sydney was to speak at the United Bible Societies' third research conference. The two previous such conferences have been held in Taiwan and Geneva.

In response to a question on "media loss", he said that media loss was most obvious in Bible distribution — in that "you cannot widely distribute and simply expect results."

The Bible Society's job

## Ecclesiastical titles out

The Bishop of Southwark (Dr Mervyn Stockwood) wants to abolish most ecclesiastical titles — which, he says, are ridiculous, alien to the spirit of the age and out of keeping with the teaching of Jesus.

Writing in "Southwark News", the diocesan newsletter, Dr Stockwood asks why any clergyman needs to be called "The Reverend", adding that there is certainly no scriptural precedent for the title.

Even if it must be retained for the sake of convenience, he writes, "must we really have 'Most Reverend' for archbishops, 'Right Reverend' for bishops, 'Very Reverend' for deans and provosts, and 'Venerable' for archdeacons?"

"These designations may appeal to those who think that the Church should vie



## Role of media jeopardised if bound: Bible researcher

The subject of his Sydney meetings has been: "How to translate the Scriptures into the language of the media."

Mr Robertson spoke of his experiences in Berlin, in South Africa and of the preparations behind radio broadcasts in London.

He claimed that in South Africa there was an example of complete freedom of the press yet with the government there still maintaining control of the country.

In response to a question on "media loss", he said that media loss was most obvious in Bible distribution — in that "you cannot widely distribute and simply expect results."

The Bible Society's job

is to distribute — but then the churches must follow up", he said. "You cannot simply give out Scriptures — made of ink and paper — without the need of follow-up and helpful application."

Mr Robertson's positions have included: Head of Religious Affairs — British Zone of Germany (1947-49); Assistant Head of the Religious Board of the BBC (1949-56); Study Secretary of the United Bible Societies — Geneva (1956-61); Minister of Yevill Baptist Church — Somerset (1961-64); Executive Director, World Association of Christian Broadcasting (1964-68); and Associate Director,

World Association Christian Communication (1968-75).

He has also been involved at the Westbourne Park Baptist Church, London.

Guests at the meeting included the Rev Professor George D. Kilpatrick, also from the United Kingdom, who has been visiting Australia as a guest of the Australian Broadcasting Commission.

The Religious Press Association will hold its next meeting on November 20 when the Rev Leighton Ford of the Billy Graham Association will be guest speaker.

— Story and photograph courtesy Ramon Williams.

## 'BANNER OF TRUTH TRUST' MANAGER ON VISIT

The general manager of The Banner of Truth Trust, Mr Mervyn T. Barter, told a recent Sydney luncheon of the Religious Press Association that his organisation's aim was to produce "classics of Christian literature."

The books were produced "in the best quality affordable and yet at such a price that such books are within the reach of those who need them," he said.

Anyone in a preaching situation requiring helpful literature would comprise the market for his books.

"Already 10 per cent of the market is located in Australia," Mr Barter said.

His visit here was to make personal contact with ministers and pastors who were interested in the "Banner's" range of books.

Mr Barter said that in the past 12 months the Trust had seen its largest programme.

The effect of inflation upon the printing industry had carried over into the pricing of books so that now, as with other publishers, prices had to be determined according to printing costs of the future rather than the "historical pricing" of the immediate past.

Mr Barter said the Trust was formed in 1957 and since then had published more than 200 books with some 150 of the titles still available.

First books published had been "Body of Divinity" and "Commentary on the Song of Solomon".

## New appointment to World Vision

Mr Harold Henderson, for the past 14 years a senior staff member of the Central Methodist Mission in Sydney, has been appointed Executive Director of World Vision of Australia.

Mr Henderson will take up his new position in Melbourne on October 20.

He replaces Mr Graeme Irvine who now controls the world-wide field operations out of the World Vision office in California.

During his 14-year term at the Mission in Sydney, Mr Henderson served as field secretary, public relations officer, general secretary and director of communications.

Previously he worked for 11 years in the NSW Department of Education, and for a time was press secretary to the Minister.

Mr Henderson was closely identified with the Methodist Mission's three-pronged emphasis on evangelism, social witness and action and fellowship.

He has gained extensive overseas experience as general secretary of Life



Mr Harold Henderson

Line International and in evangelistic missions led by the Rev Alan Walker.

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## Visit by African leaders

Two African Church Leaders will visit the Anglican Diocese of Gippsland. They are Bishop Henry Okullu and Archdeacon Sospeter Magua. Both men are from Kenya and their visit is sponsored by the Church Missionary Society.

Bishop Okullu of the Diocese of Maseno South is an outspoken critic of political life and has written a widely read book, "The Church and Politics in East Africa".

He claims that "corruption has been a major factor in the downfall of every Government which has collapsed or been ousted by a coup" in Africa.

In his comments on Kenya he says "...with its (Kenya) economic fluidity and acquisi-

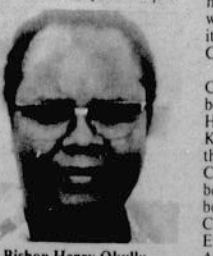


Archdeacon Sospeter Magua

tiveness it creates great inducements for bribery.

He also warns the Church that "...a government that does not want to be criticised, say by the Church, can become too friendly to it. Political leaders can blind the Church and dull its sense by merely stressing freedom of worship and thereby making it sound like a deal between Church and State."

Archdeacon Magua was a Council Health Inspector before Ordination in 1953. He has travelled widely and is Kenya's representative on the Anglican Consultative Council — a world-wide body. He is a keen member of both the National Christian Council of Kenya and the Evangelical Fellowship of Anglican Churchmen.



Bishop Henry Okullu

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# CHURCH RECORD

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## Bishop sacks precentor

The Precentor of Christ Church Cathedral, Rev John Bunyon, has been dismissed and his licence of officiate in the Diocese of Newcastle revoked.

The reasons given to him by the Bishop of Newcastle, Rt Rev Ian Shevill were that the Dean of the cathedral no longer wanted him as precentor. Mr Bunyon was told that there was no other job for him in the diocese.

Mr Bunyon said in a sermon at the cathedral that he believed the bishop was taking advantage of the situation to get rid of him.

Since he preached his sermon, which gained wide media coverage, his dismissal has been brought forward to one month's notice instead of the original three.

Mr Bunyon, a former vice warden at St John's College Morpeth was prominent in a number of debates in the synod in June on subjects said to have incurred the displeasure of the bishop.

He successfully moved a motion calling for more liberal policies on the remarriage of divorced persons. The bishop spoke against the

good relations with the previous dean and that his problems in the diocese erupted after the last synod.

Mr Bunyon is a descendant of the famous John Bunyon, author of Pilgrim's Progress and who was imprisoned for twenty years for his religious beliefs. He said that his ancestor has been a great inspiration to him, especially his stand on religious liberty.

Mr Bunyon told the "Church Record" that many in the diocese shared his concern at the trend to authoritarianism and paternalism in recent years.



## HMS secretary to parish appointment

## Financial problems for United Bible Societies

The United Bible Societies can only finance threequarters of their proposed world-wide Bible translation, production and distribution programme this year.

Increasing costs around the world have cut into funds the Societies have available for this important work.

The demand for Bibles is growing rapidly in many parts of the world and in many countries Scriptures have to be sold below cost price. New translations are ready to go to the printers, held back by lack of funds.

The Executive Committee of the United Bible Societies which met at the end of September in Kyoto, Japan, discussed the use of the SUS11,200,000 pledged for the support of its global programme in the 1975-76 budget year.

Money asked for by the four Regions of the UBS had already been reduced because of the financial situation. Quarterly budget controls were introduced to balance the flow of income (from 15

contributing Societies) and expenses (in more than 100 countries).

The African Region received 26.3 per cent of the allocated funds to help with a remarkable number of new Bible translations which will become available for composition and production. The Americas Region received the second largest share of 24.1 per cent to help cope with the growing demand for Scriptures in Central and South America. Of the balance, Asia-Pacific received 23.2 per cent, Europe 10.3 per cent and 16.1 per cent went to support the ongoing translation work.

A large share of the subsidies allocated for the publication of selected passages from the Bible will go into the programme "Good News for New Readers" which provides

translations accessible to those who are just beginning to read.

General Secretary of the Bible Society of India and Chairman of the UBS Executive Committee, Dr A. E. Inbanathan, said: "More than ever we depend on the willingness of Christians around the world to assist the Bible Societies in fulfilling

their task of bringing the Word of God to all who ask for it and who need it."

At the Executive Meeting, UBS Treasurer, Dr C. W. Baas, singled out the Bible Society in Australia for special praise.

He said Australia had steadily increased its World Service Budget contribution

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## EDITORIAL

## THE WHOLE WORD OF GOD

Visit the cathedrals in Rome, Vienna, Paris, York, Lincoln or even St Giles' in Edinburgh and you can see that these buildings were never intended for Reformed worship.

But St Peter's Cathedral in Geneva is clearly an exception. Built from 1160 to 1220, Calvin and his successors re-arranged its mediaeval interior to harmonise with the spirit of the Reformation.

Enter its restful interior and you can immediately imagine John Calvin standing in the lofty pulpit expounding the Scriptures to the intent congregation gathered around him.

Calvin, Zwingli, Luther and Knox taught the whole of the Scriptures from their pulpits. Even before the Reformation, Erasmus of Rotterdam did the same, as his study of Greek and Hebrew opened the whole Bible to him. And his disciple, John Colet, went back to Oxford in 1497 and there expounded Romans systematically, an unheard of thing.

Then as Dean of St Paul's (1505-1519) he electrified London by his regular expositions of St Paul's letters.

Mainstream Protestantism, unfortunately, soon lost the primary emphasis on expository Biblical preaching once the first generation of leaders passed. But it was kept alive in England and in America by the Puritans.

The Evangelical Revival of the 18th century and some of the movements which sprang from it, did much to restore expository preaching to its place in Reformed worship.

The contemporary insistence on the expository preaching of the Bible is a firm indication of the timelessness of Reformed religion. The whole Word of God for all the people is as sound a basis for preaching as ever it was.

This does not mean that all is well. Expository preaching is no panacea for all the ills of pulpit and pew.

First, we must be aware of a constant danger. Charles Bridges in "The Christian Ministry" (1830) puts it thus:

"The intellectual excitement of literary or even theological study needs much watchfulness, lest it should deaden the freshness of our mind to the more spiritual study of the Scriptures."

"We must be careful also that our studies draw us to the Bible, and that we draw our studies to the Bible; instead of merely drawing the Bible to our studies, in which case they will be worse than unprofitable."

We need both preachers and congregations to recover a perspective on God's Word which is ever in danger of being lost. We can never be responsive to God's truth nor can we authoritatively proclaim that truth while the Bible lacks the highest priority in our personal study and reading.

Secondly, the exposition of the Bible must be much more than an exercise in exegesis or hermeneutics. The living word must be applied to the life situation of the listeners.

Else how can they listen in a proper spirit and respond in obedience to the Word which they hear?

Biblical preaching is basic to Reformed religion. It comes from those who make it their life-long study. Humble followers of Christ will be drawn by Biblical preaching in the midst of an unremitting assault by human opinions. For the entrance of God's word alone gives light.

## Notes and Comments

### Melbourne takes a backward step

The Melbourne Synod recently voted to give the Archbishop the right to appoint the Incumbent in each Parish on every third vacancy.

This has become necessary, according to those who advocated this proposal, because of the difficulties arising from new tenure provisions.

As the Archbishop stated in his Presidential Address: "There is a problem that we have set ourselves by the passing of our Tenure Act 1971. Under the terms of that

act, during 1976, about thirty Parish Priests will reach the term of their ministry. Their Parish will be declared vacant and it will be up to the nominators of each Parish either to nominate the same Parish Priest again or to seek elsewhere."

So to solve an administrative problem arising from a not too well thought out procedure the solution that the Synod imposed upon the Parishes is to deny the Parishes their most treasured right — to nominate their own Pastor.

Other Dioceses wrestling with the problems of tenure would do well to take careful note of this decision.

In quiet reflection many Parishes will regret this backward step. The whole direction of a Parish can be changed if a Ministry is imposed upon a Parish against its will. Whole new priorities, policies and traditions can be foisted on a Parish by episcopal decree.

There might not be any fears that the present Archbishop would use this power

to impose his own will on a Parish.

But what is to prevent a future Archbishop from forcing changes in Churchmanship or policies on a Parish against its will? A look around Australia will show that there are some Bishops who regard themselves as "Monarchs" and who would stop at nothing to impose their will on a Diocese. The history of some Dioceses in Australia last century and this century is proof of this. It is precisely the device agreed on in Melbourne that would allow a future Archbishop to do that there.

Such a rule can only have the effect, by implication, of intimidating clergy to be "good boys" so as not to be overlooked when the Archbishop comes to consider his choices.

As well as that the denial of choice to a Parish, which has to provide the money by the way, could mean that the local congregation would lose that necessary sense of involvement and responsibility in spiritual matters from which come the drive and dynamism that helps a Parish to grow.

In its place there will be the heavy hand of bureaucracy — with different priorities, different values and without the obligation to pay the bills.



The Rev John Davies

Perhaps you are surprised to know that there was another Jesus. In fact there were quite a few, for "Jesus" was the Greek version of the good Jewish name "Joshua".

But it is not some dim, mysterious figure that we shall be looking at in these studies in the Gospel of John. We shall look at what John tells us about Jesus of Nazareth, King of the Jews.

However, we will not see the sweet loving Jesus that most people remember from their Sunday School days, but the other Jesus, sceptical about his fellowmen, dependent, offensive to many, retiring, a trouble-maker and a poor communicator.

This other Jesus may not be so much to our liking. We may prefer to ignore him, but he steps out of the pages of John's Gospel and calls us to believe in him and follow him.

This is the first of a new series of articles by the Rev John Davies, minister at Jannali, NSW.

In this issue, Mr Davies will be examining the lesser-known facets of Jesus' character.

## The other Jesus ... the sceptic!

Mankind has "come of age" as master of his own destiny. No longer does he need a religious "crutch".

And if there is anything wrong with mankind, it is nothing that cannot be remedied by better education, better social conditions and better government. So we are told.

There are many people today, including many Christians, who believe that all men are basically good, and only need the proper treatment to bring the goodness out of them.

"One should always expect the best of people", "Give them the benefit of the doubt", "Show others you trust them" are common sentiments.

Although it may be a sound business principle 'never to trust others, most people feel it is decidedly unchristian.

But the reasons are given in V25, "He knew all men", and he "knew what was in man".

What was it he knew, that produced such an attitude?

The fallibility of His fellows: Jesus knew that man was essentially no good — a fallen creature condemned to destruction.

He knew this because the Old Testament declared it. "The heart is deceitful above all things and desperately corrupt" (Jer 17:9).

"They have all gone astray, they are all alike corrupt, there is none that does good, no, not one" (Ps 14:3).

Jesus knew this, because "he knew what was in man". Jesus knew men then, as we are and not as we pretend to be.

He knows all the rottenness, the meanness, the depravity of our inmost being. For this is the very reason he came to earth to die.

Jesus was under no illusions about the fallibility of his fellows.

He told the Jews that they did not have the love of God within them, and their father was the devil, not God (Ju 5:42, 8:44).

He knew that what men needed was not moral improvement, but complete renewal, a "rebirth" (3:5).

Jesus was never surprised by men committing evil. In fact, in the case of his own death, he predicted it (3:14, 12:33, etc), as he predicted the later persecution of his followers (16:1-3).

With regard to human nature, Jesus was a sceptic, a pessimist, a realist, for "he knew what was in man" and "did not trust himself to them".

We must see men as Jesus saw them, for only then are we rightly able to minister Jesus to them.

— (To be continued)

## The 'real' Jesus: sceptical, dependent, offensive, retiring, trouble-maker and poor communicator

### Jesus The Sceptic

We live in the age of the glorification of man. Although we may not realise it, most of us have absorbed Humanistic ideas deep into our being.

The rights, power, potential and welfare of Man (or Woman) is the chief object of concern for many people.

It comes as a shock, then, to find that Jesus did not trust himself to others.

In John 2:23-24 we read that "many believed in his name", but Jesus "did not trust himself to them".

Here were many people believing in Jesus, but he did not reciprocate by believing in them. This seems rather unchristian of Jesus.

## Christians here support terrorism, missionary says

Christians in Australia support the imprisonment of Christians in Africa! The World Council of Churches Programme to Combat Racism began with support for the liberation of Angola. So stated Programme Secretary of the PCR, Jose Chipenda, in a talk given in Sydney in June, 1975.

This was alleged by Rev R. W. Dowthwaite, Australian Secretary of the Africa Evangelical Fellowship, last week.

A total of \$176,000 has been given in recent years to the three Liberation Movements in Angola. A further \$120,000 was also given to Frelimo, the Liberation Movement in Mocambique, and now the governing power.

News reaching Australia indicates that today events are catching up with the Christians in these two countries.

In Angola, where the three Liberation Movements are now fighting each other for supremacy prior to Independence on November 11, Angolan and ex-patriate Christians are being imprisoned and held under house arrest.

In Mocambique reports reaching Australia via

Brazil indicate that the teaching of religion either in schools or even at home has been totally banned and that many Christians have been imprisoned.

It is not good enough for the proponents of the PCR to piously state that the money is given for "humanitarian purposes". It is simply money given to political movements whose aim is the violent overthrow of law and order and whose activities now show that they are dedicated to atheistic Marxism and are therefore anti-Christian.

Australian Christians who wish to show their concern for the under-privileged and needy should consider very carefully to what organisations they lend their support and give their money.

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T. J. BLAND  
Chief Executive Officer

## CONSTITUTION BANS PRIESTING OF WOMEN

Whether it would be expedient or not at this stage in the history of the Church to ordain women to the priesthood, it appears that we are legally inhibited from doing so by our Constitution.

By that Constitution it is a Ruling Principle that nothing we do and no Doctrine we promulgate must contravene either the Book of Common Prayer or the Thirty-nine Articles of Religion, or of course, the Bible.

Almost everywhere in the Anglican Communion, including our own Doctrinal Commission, it has been declared that there is no Doctrinal objection to the Ordination of Women. We would not therefore contravene the New Testament were we so to do. However, that same Doctrinal Commission believes that both the Book of Common Prayer and the Thirty-nine Articles to which we are bound in a literal sense forbid the Ordination of Women.

If any part of the Australian Church were to ordain women to the priesthood the Bishop concerned would be open to legal attack, not just in the Church Courts, but in the Civil Court, on the ground that he would have contravened the Acts of Parliament which constituted the Church of England in Australia as a legally corporate body, and which have written into those Acts of Parliament the Constitution of the Church of England in Australia, which I have said, binds us to the literal text of the Book of Common Prayer and the Thirty-nine Articles of Religion.

be asking for comments, criticism and proposals. In November, 1976, the commission will meet to prepare the final draft for the printer, and in June, 1977 the draft Book of Common Prayer will be made available to members of General Synod.

It is important to realise that this Australian book will not be a substitute for the Prayer Book of 1662, but is intended to go alongside of it. The 1662 Book will still remain the only legal standard of worship. This means that nothing in the 1662 Book will, as such, be incorporated in the Australian Book. It is important therefore, that we should continue, periodically, to use the 1662 Book and that parishes should carefully preserve their copies of the 1662 Book, and not discard them on the assumption that they are no longer to be used.

### Ecumenical affairs

We should think of our membership of the Australian Council of Churches and of the World Council of Churches as part of our attempt to reach out to our brother Christians the World over, and to join with them in service to the poor and depressed wherever they are to be found.

You may be tired of hearing me say it but I shall nevertheless say it again: unless we preserve our membership in these ecumenical bodies our contact with other Christian Churches and with the poor and depressed of the world will depend

Primate speaks to Synod on important issues facing the church today.

This means that if we are legally to ordain women to the priesthood, we have not only to pass a Canon in General Synod, but we have to change our Constitution and that means changing the Church Act of Parliament in every State of Australia.

### Legal process

It has been estimated that this legal process might take as much as 25 years. I have no solution to offer to this problem, except that I hope that General Synod at its next meeting will set to work vigorously to start the process which would make the legal change possible.

But it is about Liturgical Revision that I wish to speak at this time. Let me quote again from Bishop Grant's address: "the Diocese of Melbourne has been in the forefront of this process of experimentation and many parishes here have prayed their way through a Modern Liturgy, a Liturgy for Africa, English Series II, the New Zealand Liturgy, Australia '69, English Series II, and Australia '73."

Bishop Grant goes on to say that the end is now in sight, in that the Liturgical Commission is in the final stages of drawing up its draft Book of Common Prayer to be submitted to the General Synod in 1977.

It may interest you to know the timetable they have set themselves. In January, 1976, the Commission will meet and will assign tasks to sub-groups to prepare the penultimate draft of the Prayer Book. In June following, these drafts will be made available for perusal by the church at large.

A copy will be sent to every Diocesan Bishop and they will be available for sale to the general public. The commission at this stage will still

almost entirely upon individual and private enthusiasm. The cause of Christian Unity and the cause of World Relief are too important to be left to private enthusiasm or indeed even to private enterprise.

The needs are so great, the disaster so sudden, the cruelties and oppressions so terrible, that we ought to be proud to be linked with Christians the world over who are concerned about these things and are doing their best to meet the challenge. And if you sometimes feel impatient with what appears to be a political slant within these organisations, remember that the Third World churches now outnumber the Western churches and that they are without exception serving countries which are either struggling to emancipate themselves or hope to emancipate themselves in the near future.

It is inevitable that in these countries salvation does not mean the saving of my personal soul and the security of a safe seat in Heaven, but the emancipation of the individual and the nation from frustrations of poverty and feelings of inferiority.

And if you are still doubtful about it, remember that the Incarnation of God in Christ Jesus our Lord was not that of a ready-made spiritual counsellor, but of a true human being who was born human, lived the life of a child, of an adult, of a worker, of a householder, of a trader, of a bargainer, of a village community, of a church, and who only became a preacher and prophet for a very short portion of his life, who ultimately died a human death, and who, so we believe, was raised to a life not of a ghost, but of the whole person. "I believe in the Resurrection of the Body", so we boldly proclaim.

## REFORMATION ARTICLE

## Teenager martyred for Bible belief

In our congregation today we are rightly delighted if our teenage members are found reading God's Word. The fact that they are able to do so easily and freely is taken for granted.

Yet 420 years ago a teenager lost his life through his desire to read the Bible. William Hunter was 18 when Queen Mary came to the English throne in 1553 and reversed the protestant policies of Edward VI. William had been brought up by godly parents who had carefully instructed him in Bibli-

cal truths so that he refused to take communion at mass at Easter 1554.

As a result he was forced to leave his employment as an apprentice and return to his parents' home. The incident with the Bible is reported in "Foxe's Book of Martyrs", edited by Marie Gentert King, published in 1968 by Pyramid Publications.

"One day finding the chapel open, he entered, and began to read in the English Bible, which lay upon the desk, but was severely reprimanded by an officer of the bishop's court, who said to him, 'William, why meddlest thou with the Bible? Understandest thou what thou readest? Canst thou expound Scripture?' He replied, 'I presume not to expound Scripture; but finding the Bible here, I read for my comfort and edification'."

So began William's troubles as he was first taken before the parish priest who censured him as a heretic, William rejected that title so the priest tested him asking for his opinion of the sacrament of the Lord's Supper. As had happened before and would happen again William's answer did not conform to the doctrine of transubstantiation and so he was declared a heretic and was then sought out by a local justice named Brown.

Persistent in denying the corporal presence of Christ's body and blood William was brought by Brown before Bishop Bonner of London. Despite pressure from the Bishop, William would not change his views and was imprisoned for nine months.

He was condemned to death on February 9, 1555, at the age of 19. He had refused to retract his statements even when Bonner, in attempting to save William from the fires, offered him material rewards to recant.

William's reply is again quoted from "Foxe's Book of Martyrs": "I thank you for your great offers," answered William; "but, notwithstanding, my lord, if you cannot persuade my conscience with Scriptures, I cannot find in my heart to turn from God for the love of the world; for I count all worldly things but loss and dung in respect of the love of Christ." William stood firm against all opposition and on March 27, 1555, was burnt at the stake.

We may be only appalled at the thought of this fine young person going to a horrible death, or we may wish to use this example to "attack" the Roman church, or it may seem to belong to an unenlightened age of savagery — indeed some

modern historians find it incredible that men and women should have lost their lives over such abstract theological issues. Yet we do not do William or the whole English Reformation justice to respond in these ways. People like William Hunter (and better known martyrs) saw that they were taking a stand on the most crucial questions that any person could consider.

God had spoken to man through His word, the Bible — Jesus Christ had provided a once-for-all sacrifice that could bring men to God. Each person, individually, had the right and responsibility to respond to Jesus Christ and so fellowship "face-to-face" with God as a man justified through faith alone.

No person or institution could come between the

Christian and his Lord — there could be no compromise. These truths were not invented at the Reformation and are not limited by the Reformation, they are eternal statements about man's relationship to his Maker.

That people today see them as an insufficient cause for a man to die merely reflects how far we have moved from a right appreciation of the true world perspective.

Thus we ought to look to a teenager like William Hunter not just to honour him as a martyr but to reaffirm once again the truths for which he died — not taking them for granted — so that there might be many teenagers (and others) like him in this century who will constantly read the scripture for "comfort and edification".

## Services reminder of persecutions

The annual open-air gathering of some 20,000-25,000 Protestants of Huguenot descent was held some weeks ago in the oak forests of Southern France.

This event, held on September 7 each year, brings people from many miles around, who come to attend open-air baptisms, celebrations of the Lord's Supper and to hear various speakers.

This year one of the speakers was the 77-year-old dean of the theological faculty at Montpellier, the Rev Jean Cadier.

A half-century ago, the dean participated in the revel at La Drom — which constituted a sort of Calvinistic revival.

Despite the inroads of modern theology, Catholic-orientated ecumenism and the apostasy of many, the influence of this movement of an earlier century is still felt today.

— RES NEWS.

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# IN THE BEGINNING . . . AN ACCOUNT OF CREATION

Having read with interest both Dr Treloar's and Mr Palmer's letters to the editor, it seemed an opportune time for me, as a committed Christian and a scientist, to put forward a personal account of the opening chapters of Genesis, within which creation and evolution are not mutually exclusive.

The very first words we read in the Bible are "In the beginning God created" and if we are later to look at creation, then we ought perhaps firstly to consider Him who created.

Implicit in that opening sentence is the fact that God existed before the beginning, and as we read on through Scripture we find ample evidence to support such a view. In 17:5, In 17:24, Eph 1:4, 1 Pet 1:20.

From these verses we can see that God existed, Christ existed, Christ had glory, God chose, there was a plan — and all of this before the beginning.

It is not merely a question of a metaphysical concept that we are discussing but the reality of the eternal God.

"In the beginning" then is describing a particular point within eternity and just as there was eternity and a living God before the beginning, so too will there be eternity and a living God after "the last day".

At this particular point, then, in eternity everything that is, apart from God, now come into existence.

How is that brought about? The Bible would tell us that the universe was called into being by the will of God (Rev 4:11, Heb 11:3, 2 Pet 3:5, Ps 33:6).

This is a question that science can hardly address itself to, because, by its very nature, science can only examine that which is already existent.

The current theory of the origin of the universe is that commonly known as the oscillating big bang theory.

The scientific evidence indicates that the distant galaxies are receding one from another.

This expansion of the universe reaches a state of maximum denseness and minimum density and then it is thought that the whole system contracts back again to its original state and so the cycle repeats itself in eternal oscillation.

The apparent age of the universe would then be considered as the time since the last expansion began, and that time has been estimated at about 10<sup>9</sup> years.

This of course does not solve the fundamental question of how all the matter of the universe got there?

Let's go back to the first chapter of Genesis to see if Scripture can throw any more light on our origins.

The Hebrew word bara which is translated "created" in our English versions, occurs only five times in the first chapter of Genesis and it is used at three crucial points in the creation account.

The first of these is where God creates the physical universe — v1, the second is where God creates the living creatures — v21 and the third is where God created man — v27.

What this says to me is that the creation of matter, the creation of life and the creation of man are special, unique, events and are entirely and absolutely creations of God — called into being by His will.

Everything else in that first chapter of Genesis is a shaping or moulding of that which has already been created.

It is as if God created matter and then said let it take this shape — or created life and said let's put it in this form.

It is a development or a refinement of that which has been created.

They are essentially two distinct processes. How you can equate evolution with the process of development or refinement but not with the creative act — that remains the province of God alone.

And nowhere is that better demonstrated than with the creation of man.

In Gen 1:26-27 we see firstly that man is created by God but furthermore we read that man was created in the image of God.

God is spirit — man is spiritual.

Created in God's image means that man was essentially a spiritual creature.

The palaeontologists tell us about the ape-like men Australopithecus and Ramapithecus who lived some 5-10 million years ago and the more modern type man, Cro-Magnon and Neanderthal, some 40-200 thousand years ago — but it seems to me that the first man that the Bible talks about is certainly more recent than any of these.

Adam's sons were farmers, they had tools, planted crops and cared for animals.

## 'Creation and evolution not mutually exclusive', says scientist

The ways of life described in the early chapters of Genesis appear to be those of the agricultural age only 15 thousand years ago.

The main difficulty of course is our definitions of man. Man in Scripture is much more than homo faber — the tool maker.

He is special — he is created by God — he is spiritual and what I am proposing is that the first man that Scripture talks

about is thousands of years later than the first man that anthropologists talk about.

Evolution might produce a "man-like" shape but only God can create man!

In response to a call by a correspondent in a recent issue of "The Church Record" for a Christian scientist to write an article on the subject of evolution and the Bible, Dr Graham Rockwell has written this article outlining his views on this subject.

Dr Rockwell is from the parish of St David's, Forestville, in the Diocese of Sydney. He holds the degrees of BSc, MSc and a PhD from Sydney University.

He is currently employed as a scientist at the CSIRO Division of Animal Genetics.

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It would follow from what I have said that there would have to have been other "men" of similar shape around at the time of Adam.

I don't believe that this hypothesis is at all inconsistent with Scripture.

Gen 4:14-17 tells us that when Adam's son Cain was punished for the murder of his brother by being sent out to be a fugitive and a wanderer upon the earth, he feared that whoever would find him would slay him.

Gen 6:1-2 is perhaps even more enlightening: "When men began to multiply on the face of the ground and daughters were born to them, the sons of God (spiritual men — descendants of Adam) saw that the daughters of men (non-descendants of Adam — other 'men') were fair and they took to wife such of them as they chose" (my inclusions).

Granted then that there were other "men" present at the time of Adam we are faced with two serious theological problems.

Firstly, we must satisfy both the Old Testament and the New Testament requirement that Adam be an historically unique individual.

Paul certainly viewed Adam as being just as historic as Moses (Rom 5:12-14) and in 1 Cor 5:21-22 the argument that he is pursuing is entirely dependent upon the parallel between the historicity of Jesus and Adam.

What made Adam an historically unique individual?

I have already indicated that his historical uniqueness was that he alone had been created a spiritual being — he was the one given God's spirit.

If you have difficulty accepting that sort of concept, then consider Christ, whom Paul describes as the second Adam (1 Cor 15:45).

He was born of a woman. He had brothers and sisters. He looked just the same as every other person living at the time and yet He was an historically unique individual.

His divinity made Him unique — just as Adam's spirituality made him unique.

The second problem of course is to satisfy the essential doctrine of the New Testament that we all be descended from Adam.

That problem is quite effectively solved by the flood when only Noah and his sons, with their wives, survived.

All "other men" were destroyed. We are then all descendants of Adam through Noah.

In summary then I have put forward a view which I must stress is a personal view and one which even after a great thought and long reflection is still tentative and capable of refinement.

Nevertheless, it is a view which totally satisfies me as both a scientist and a Christian and in which neither Scripture nor science is compromised.

## "Success" in a materialistic society

It is that time of year when young people's minds turn to their futures and careers. The pagan materialistic society in which we live is hoodwinking young people into believing that security and happiness lie in their choice of career.

The Christian person is being conned into accepting the pagan value system with regard to work.

Doctors, professors and lawyers are not more important than street sweepers, labourers and

sewage workers. God calls us to faithful, honest labour, not to prestigious, lucrative success stories.

Even Christian churches are encouraging their young folk to pursue qualifications, status and wealth, rather than godliness, humility and evangelism. The successful businessman, the successful academic, even the successful sportsman, is held up as the model for young Christians to emulate, rather than the

godly businessman, the godly academic, the godly sportsman.

There is even a myth amongst some Christian groups that the successful man has more opportunities for evangelism and pastoring other Christians than the fully employed evangelist or minister. As if you can reach the top of a career in the modern Australia and still have time to put in 40 to 80 hours a week preaching and teaching the gospel!

To take up the opportunities for evangelism and teaching may require leaving the well-paid and highly demanding jobs, the comfortable and secure

suburban homes and the assured future in a sound and prosperous company.

The gospel today needs people willing to live in the inner city, willing to work at "lesser" jobs, willing to leave Australia, willing to make the break with pagan self-interest.

The principle of loving Christ more than all our possessions, that we see enunciated in the Rich Young Ruler, applies to everybody. Not everybody has to fulfil it in the same special way that the young man failed to do. However, sometimes we hide behind the principle, greatly relieved that we are not that young man!

Ken Roughley.

Justification is one act, and it is once and for ever. It is that act in which God declares (let us remind ourselves) that in Christ He regards us as if we had never sinned at all. — M. Lloyd-Jones, Romans 5:2.

It is to strengthen these ties that your Father breaks up the nest. It is not to get rid of home He would teach you to fly. It is that you may learn that your home is wider than your nest. He wants you to learn that in your Father's house are many mansions and your nest is only one. He would tell you of a brotherhood in Christ which includes, yet transcends, your household. He would tell you of a family which makes you a brother to the outcast and friendless, a father to the homeless and feeble, and a son to the aged — in

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## Care with thinking about evolution is Christian necessity

Sir, You have done us all a service by printing the strip of Dr Gish on evolution.

It is important to be constantly examining the basis of our presuppositions.

For the non-Christian, belief in evolution through innumerable, minute, accidental mutations over an immense length of time is a necessity, for its only alternative is belief in an almighty, purposeful and wise creating mind — ie God, a belief he rejects as it would require a radical change in his life.

Those who believe in a personal almighty creator have two options, belief in creation by this form of evolution, or creation in much bigger jumps, much more quickly brought about.

This latter is certainly closer to the Biblical description of how the world came to take the form it has, and it seems to me more in conformity with such evidence as there is from scientific

investigation. For example, the world around us shows big gaps between the species which would suggest big leaps in their creation, as the innumerable minor viable mutations if they existed should have survived, either in the world around us or in the fossil record.

The theory of evolution imposes a further strain on the mind because it assumes that complicated structures such as the DNA code or the human eye or the marvellous aeronautical engineering of the bird's wing were arrived at by purposeless mutations of innumerable intermediate forms, which had no value in themselves, for these structures are only able to accomplish what they do, ie lift a bird against gravity, in their completed forms.

It is much more likely that these intricate structures are

the result of an intelligent mind creating them complete.

To believe this is open to a Christian though not to those who do not believe in God.

We Christians should constantly re-examine our presuppositions to see whether we have not been brainwashed by the non-Christian to take up a position which he himself has to occupy though we do not, for we are free to accept the more intelligent Biblical account.

D. B. KNOX, Principal, Moore Theological College, Sydney, NSW.

Many facets of the Faith

Sir, Thank you, Dr Treloar! Many things have distressed me greatly in recent issues, and none more so than the

Continued from last issue

In China, during the 1920's, fragments of skulls, jaws, and teeth, were found in a limestone cliff near Peking. However, during World War II all the original bones were lost.

PEKING MAN

All of these creatures had been killed and eaten, and the skulls preserved as trophies. Some prominent anthropologists believe the hunter was true Man. Peking "man" must then have been simply a giant ape.

Java Man is put together on the evidence of a femur (large leg bone), a skull cap, and three molar teeth. These parts were found within a 50 foot range, in a space of one year. Dr. Dubois, its discoverer, concealed for 30 years the fact that he found human skulls near his

Java Man, and at the same level. So man was already there when this creature was alive. The femur was probably from a human, and the skull cap was probably that of a giant ape. Before his death, and after he had convinced most of the early skeptics, Dubois changed his mind and decided that Java Man was probably a giant gibbon and not man-like at all.

Neanderthal Man has a skeletal structure similar to that of modern man. His cranial capacity exceeded that of modern man.

NEANDERTHAL MAN

It was claimed that he lived as long as about 100,000 years ago to as recently as about 25,000 years ago, but all anthropologists now believe that he was just as human as you and I.

Complete skeletons of the Cro-Magnons have been found. Their cranial capacity was greater than modern man's. If he were alive today, and if he were to walk down the street in a business suit, he would go completely unnoticed.

CRO-MAGNON MAN

Continued NEXT ISSUE

Evangelistic Literature Enterprise PO Box 1356 Rockhampton, Qld 4700

MISSION "DOUBLE"

A "double" has occurred in missionary circles with the appointment of a new CMS secretary in South Australia.

The Rev Stuart Langshaw, who replaces the Rev Ernest Carnaby, is himself the son of a missionary society secretary.

His father, the Rev Reg Langshaw, is NSW State secretary of BCA.

Mr Langshaw Jr has been rector at St George's, Earlwood, since 1972.

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## Letters

TO THE EDITOR

"Stuff and nonsense" about evolution.

Our precious faith is a jewel with many facets, all the more wonderful when viewed from more than one angle.

LOIS MEYER Roseville, NSW.

Need more praying Christians

Sir, May God bless and keep Rev Richardson of Manly and his flock for their prayers regarding Dr Cairns.

We need more praying Christians in this day and age; too many people (Christians) talk but too few pray that God's will be done in the matters of State.

We Christians have our back to the wall, unless we pray for God's help and guidance. "Satan trembles when he sees the weakest Saint upon his knees" and I guess if enough Christians prayed more earnestly about these things, the present government would also tremble and probably topple.

I thank you to those who wrote in the last issue of the Church Record to uphold Rev B. Richardson.

S. BIRKETT, Chatswood.

Appreciation for service

Sir, On behalf of Peter, Clive, Evelyn and myself, I wish to thank you very sincerely for your many expressions of love and sympathy in the Home Call of our beloved dad and my husband.

The addresses given by two of Bill's dear friends, The Archbishop of Sydney and Mr Alex Gilchrist were most comforting and inspiring to all who attended the service at St Stephen's, Lidcombe, on October 4.

Our Archbishop used the most appropriate text, "Look to Him and be radiant" RV. Certainly a worthy tribute to one of his clergy who was always a faithful witness to God's love and grace.

As a family we will be forever comforted and grateful to our Archbishop for his true portrayal of Bill's character in that he (Bill) was a "unique, radiant and transparent Christian without guile".

As "Sunshine Bill" would have me say, God bless you and thank you.

Yours sincerely, MARY WATTS.

PS. Thank you also Archdeacon Fillingham.

The church and its architecture

Sir, The statement by the Rev Graham Hynard (ACR, October 16) that the "New Testament sees God's people as a worshipping and witnessing community" is, to say the least, misleading. In fact, he has himself been misled, when he goes on to speak of a "Christian place of worship and witness".

The Rev Michael Bennett rightly pointed out (ACR, October 2) that the New

Testament never speaks of the Church gathering for "worship". The worshipping and witnessing was done in the world, not in "a Christian place". The emphasis on a "place of worship" is pre-Christian, and is clearly refuted by such passages as In 4:23, Acts 7:48 and Phil 3:3.

A confusion has arisen in the minds of many because of the unquestioned assumption that the New Testament Church gathered for "worship". "Worship" is then defined, at least in part, by describing what the New Testament Church did. However, we must realise that if we use the term "Worship" in this way, it is quite different from the New Testament usage of the word. It is the failure to recognise this that has led to the present confusion and error.

In the Old Testament, "Worship" was primarily a cultic activity performed at the Temple. This was still true at the time of Christ. I can find no evidence of Jews having regarded their activities in the Synagogue as "Worship". In the New Testament, the words used to describe this cultic worship are applied to the Christian's everyday life, and not to the gathering of the Church.

It is interesting to note in this regard that Archbishop Cranmer did not use the term "Worship" in his "Book of Common Prayer". The term was only introduced in the 1662 Preface to the BCP, and does not appear in the text of any of our Prayer Book Services.

The point of all this is to clarify our "function" in gathering as a Church. We do not come to perform some cultic "act of worship". We come to pray together, to share together, to learn together, to encourage one another and to build one another up in the Lord. The form of service we use, and the building in which we meet should be designed to this end.

REV J. DAVIES Jannali

Church 'cannot be muzzled'

Sir, Regarding proposed restrictions on religious broad-

casts, it needs to be stressed that constitutionally, and therefore legally, we are a Christian nation.

As long as the Constitution and Monarchy are retained, the forces which oppose broadcasting facilities or any muzzling of the voice of Christianity have no constitutional foundation for their arguments.

The present political crisis (at time of writing) demonstrates the Monarch's reserves of power (through her Governor-General) and how interwoven this power is throughout the Constitution.

Therefore the right to call ourselves a Christian nation does not rest on the shifting spiritual state of its peoples but on the existence of our Constitution headed by the Monarch.

The church cannot legally be muzzled while this great national blessing exists. The number of heads to be counted in church membership is irrelevant in arguments with anti-religionists.

Yours sincerely, P. CREASEY.

CHILD CARE Kingsdene Special School & Hostel Carlingford, NSW

The Church of England Homes will be

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## On and off the record

— BY DON HOWARD

## When the saints go marching in

What is the ultimate test of faith? "He who endures to the end, the same shall be saved" (Matt 10:22).

The doctrine of the perseverance of the saints is that believers persevere — it is only as we persevere in faith and holiness that we have assurance of salvation.

God preserves us through our perseverance, but our perseverance is by His grace.

"Work out your own salvation with fear and trembling," Paul told the Philippians. But he did not leave them there; for he added: "God is at work in you, both to will and to work for His good pleasure."

The doctrine is precious; when properly understood it is also a practical incentive for holy living.

FOR EXAMPLE, what could beat this?

Lecturing in 1913 at Cambridge's Divinity School, the Rev J. E. Watts-Ditchfield (that is correct) told of visiting a man in his Holloway parish.

The contact seemed hopeless, but Bro W.D. determined to call every Sunday en route to church and to count the visits.

The man got furious. Every Sunday Watts-Ditchfield called, and every Sunday he was met with an oath.

Time went on until one Sunday the visitor said, "Do you know what it is today?"

"No, — you, and I don't want to know."

"Well, it's your centenary."

"What's that?"

"It means," said Watts-Ditchfield, "that this is the hundredth time I've called, and I wonder whether I shall have to make it two hundred before you come to the service."

"— you, I'll come to get rid of you!" The man shouted.

"And come he did," the persevering parson told his hearers, "and I never had to go after that man again."

"The one-hundredth call got him, and it was worth it, for it was for such a man that the Christ shed His blood and died."

MODERN communications, mass media, all have their place, but in the end it comes down to a face-to-face approach.

W.D. warned that ministers were too easily shaken off. "If a man swears at you," he said, "far from that being a reason for his being left alone, it shows how greatly he is in need of the message which you have to deliver."

"Persevere! Persevere! Persevere!"

"One text ought to be looked at so frequently by every Christian worker that the words 'Until He find it' are seen over every door and

## DEACONESS MARY ANDREWS TO BE FAREWELLED

Church people are warmly invited to come to the Chapter House

### ST ANDREW'S CATHEDRAL

on Friday, 21 November, 1975

at 8 pm for a FAREWELL TO

### DEACONESS MARY ANDREWS

Deaconess Andrews has served in the Diocese for 23 years, not only as Principal of Deaconess House but also as Head Deaconess.

A testimonial fund has been opened and gifts should be sent to Miss C. L. Rivers, Box Q 190, Queen Victoria Building, Sydney, 2000 or the 6th Floor, 70 Bathurst Street, Sydney. Cheques should be made out to "Diocesan Appeals Fund — Deaconess Andrews". (To avoid costs, receipts will not be issued.)

### Wanted

WANTED: 100 more students to enrol in C of E Bible College. Full Bible course by correspondence available. Full details from Registrar, PO Box 41, Roseville, NSW, 2059.

### Positions Vacant

PROPERTY MANAGERS. Christian couple required for position at Blue Gum Lodge Camping Property at Springwood in the Blue Mountains. Duties include property supervision, cooking, cleaning, repairs and maintenance, etc. Cottage provided. Salaries total approximately \$7050 pa. Applications including qualifications, Christian experience, and church affiliations in writing to: Administration Manager, Anglican Youth Department, 511 Kent Street, Sydney.

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HOUSE REQUIRED for missionary family on leave from Borneo. Preferably in northern suburbs (Sydney). Phone 632 6908.

## The Word and Life

D. B. KNOX Principal  
Moore Theological College, Sydney

## SALVATION — IN THE REFORMED TRADITION

Salvation may be viewed both as a present experience and as a future hope.

As a present experience salvation consists of a new relationship with God as our Father.

It is a direct personal and intelligent fellowship or friendship with God.

He speaks to our inward spirit words of comfort or correction or words of joy and so on.

We respond with a conscious personal response, of adoration, thanks, faith, obedience and so on.

It is a personal relationship, person to person and it is the result of God's own presence, His Holy Spirit given to us in accordance to His promise.

For example in Joel, Ezekiel and Zachariah, and in the New Testament.

Salvation so experienced naturally involved a change of heart.

God cannot have a relationship as a friend with a person who is self-centred and rebellious, but God

takes away the hard heart and gives us a heart to love Him and to love our fellowmen in a way we do not do by nature.

This present experience of salvation may be described as being in heaven now, for we are already in God's presence through His spirit present in our life and heart.

He speaks to us through His word and we respond in the totality of our personality as we respond to a friend.

This is the way Abraham, Moses and David for example, experienced God's presence and it is now the experience of every true Christian.

There is no place for intermediaries in this experience, whether the intermediary is the church or the priesthood or the saints or the mother of God.

One cannot have human friendship through a third party and it is impossible to be related to God in a personal way except

upon the forehead of every man at whom we look."

SOME TIME ago, I reviewed a devotional commentary by Charles Bridges on Psalm 119.

A friend and reader (one and the same) took me to task for the brevity of the critique. The reason was simple — I had naturally not read the whole book.

Since then progress has been slow but sure. At the rate of one verse daily I should finish in a little over 176 days (allowing for a few sins of omission). The book becomes better as I go along.

We need the psalms; they were written so often by men in the deepest need who, having tested their salvation under adversity, found it was not wanting.

"The truth is," wrote B. B. Warfield, "that if a man reject the eternal Godhead of Christ, he must either lay the psalms aside or sing them with bated breath."

Read Bridges — you'll profit, I'm sure.

SCRIPTURE memorising is out of fashion, aided and abetted by modern educational theories and the multiplicity of translation.

It was the Korean war and the brainwashing of prisoners that alerted our military men to the need for some sort of "character guidance".

What made them think along these lines? Those who had a mental storehouse of Bible verses came through on top.

Time Magazine told in a recent issue of over 400 people meeting in Manila to discuss missionary strategy in China.

Leslie Lyall, known for his book, "Red Sky At Night", warned believers in all countries to memorise verses in case the church had to go underground in their countries as well as in communist lands.

THE FURORE about Mr Whitlam's description of Mr Bjelke-Petersen and his Bible reading reminds me of a bit of sanity on the subject.

It originated with (of all people!) the father of Brendan Behan.

directly through His spirit present to our spirit.

Viewed as a future anticipation salvation is deliverance from the coming wrath on the day of judgement when God will judge everyone according to their works.

For those who are saved, the day of the Lord will be a day of joy and vindication, it will be springtime after winter when God's people will be as calves let out from the stall to gambol in the spring pastures — to quote imagery from Malachi.

Salvation is based on complete forgiveness of sins.

As God looks at us He sees no sin. He has put them all behind His back, drowned them in the depths of the sea, removed them from us as far as the East is from the West, to quote some Old Testament metaphors.

God justifies us, that is He declares us to be in the right and so we are able to enter freely into His presence which is salvation.

This forgiveness on which salvation is based comes to us as a consequence of our sin being borne for us by Jesus.

God Himself has borne our sins. This makes forgiveness ethical for it is against God that we have sinned, and He Himself has accepted and endured consequential penalty so that we may be freely forgiven.

In a word our salvation rests on the fact that Jesus Christ is divine.

As Isaiah said: "Unto us a child is born, and His name shall be mighty God, Everlasting Father."

From another point of view our forgiveness is based on the complete obedience of Jesus, our sin bearer, who, truly God, was at the same time true man, our brother, the son of David.

Alone of men He has completely fulfilled the law, which we are all bound to do but do not.

He has thoroughly overcome all temptation and defeated our spiritual adversary, which we are all obligated to do but do not.

And He has completely identified Himself with

us as He has willingly undergone the penalty for sin, the curse of God, on all who do not walk in everything written in the book of the law to do it, a curse which we all deserve but from which we have been delivered by His lovingly bearing it and enduring it and exhausting it for us.

He is true man and so is able to be our sacrifice and substitute.

"The Lord laid on him the iniquity of us all, and with his stripes we are healed".

It is through our identification with Jesus that we share His reward of being received as man into God's presence and friendship, for He identified Himself with us in sharing our desert of doom, and abrogating it by His perfect obedience.

We receive this salvation provided by God as a gift from God.

It is a gift of righteousness, that is of right standing in God's sight, a gift of forgiveness and of restoration to God's presence.

It is entirely a gift and is not based on our merits, deservings or the quality of our moral life even in the slightest.

Our moral life flows from this new relationship and is not the cause or ground of that relationship.

The cause is God's love and gift, the ground of the gift is the obedience of Jesus our sin-bearer.

We enter into this state of salvation and restoration to God's presence through faith in God.

Faith in God has always been the principle of a relationship with Him.

Thus Abraham believed God and God accepted him.

Our faith is the same as Abraham's but we are in a position to know more fully the nature of God through the revelation of the life and work of the Messiah the Son of God.

If we respond to God by faith in Him, He saves us, forgives us, restores us to His presence.

In a word as Joel predicted those who call upon the name of the Lord are saved by the Lord, now and for ever.

## MORATORIUM DEBATE: SITUATION APPRAISAL

The Rev Maurice Betteridge says on the subject of Moratorium: "We must not allow ourselves to be dazzled by a catch-phrase. I see the need not for sweeping generalisation, but for careful reappraisal of each situation."

### CORRECTION

In the last issue of the Record our report on the Sydney Synod inadvertently stated that \$50,000 was voted to each of the Dioceses of Armidale and Grafton. The report should have read \$50,000 to those two Dioceses — \$25,000 each.

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## BOOKS

### Two books by doctors

"Escape from Pain" by Paul Brand 16pp, 15p

"Christian Charity or Community Child Care" by S. D. V. Weller 24pp, 15p

Paul Brand is the doctor who applied reconstructive surgery to leprosy patients who, because of the loss of pain sensation in peripheral nerves, suffered destruction of fingers, toes and other parts, from injuries which they could not feel. For Paul Brand, pain came to represent not an evil to be shunned, but one of the gifts of God by which the body protects itself.

In the modern world, where affluence dulls the senses and technology fails to satisfy men's real needs, the flight from pain and the pursuit of happiness has become a universal obsession. Yet pain is an integral part of the reality which we must accept, and

happiness is rarely complete in itself without the shadow, if not the substance of suffering.

"Happiness recedes from those who pursue her. She is not to be found on the pathway of escape from pain." Those who face up to danger and pain with courage and faith find something greater than the happiness which so many pursue as an end in itself.

S. D. V. Weller, an English paediatrician, asks, how concerned is the Church for social justice? Did Christ come to save the world or to civilise it? How Christian can the social services of the welfare state be? Is the social work of the Church any different from that of the state?

These questions and others are presented against the backdrop of four great 19th century Christians who devoted their lives to the service of Christ in caring for children. Lord Shaftesbury, George Muller, Thomas Barnardo and Edward Rudolf all left a mark on Victorian England which has significance for us today as we find unanswered questions

## REPORT ON WOMEN AND POLITICS

This is a report by Mrs Patricia Judge on the Conference on Women's Health held in Brisbane, August, 1975, and the Women and Politics Conference held in Canberra in September, 1975.

At both of the Conferences it was very evident, from the papers given, the speeches delivered and questions asked that the secular humanist view was being urged, and accepted as a reality. It was no longer merely a debatable philosophy or a questionable ethic.

Christian women were present at both Conferences it is true but unless we are pre-

pared to be present in much larger numbers our voice will not be heard and certainly not heeded. We have tended to stay out of politics and the public forum on the grounds that these areas are "worldly" or of no relevance to our faith. We need to reassess our non-involvement in the light of Christian responsibility in our democracy. The view that we live in a pluralist society and have no right to "force" our view on others or even to put it forward is misconceived. Democracy works by everyone putting forward his/her view. We therefore have a positive responsibility to share in this process. If we don't we lose by default.

In the area of personal behaviour three main arguments emerged from both Conferences. A woman has a "right" to an abortion, a right to control her own body and life and a right to choose her type of sexual relationship. To claim these "rights" is to retreat from the basic Christian principle of obligation to one's neighbour. The unborn are to be protected, not destroyed; our bodies are not our own but the temples of the Holy Spirit; our sexuality has a proper order and place.

When some of the women were asked whether they wanted the choice to kill the unborn and a society where people were free to kill each other the answer was "Yes". These are the 20th Century "Ladies MacBeth". Shakespeare's character cried out "Unsex me here and fill me from crown to toe, top full of direst cruelty." Femininity is again denied, fertility becomes a curse and children are some kind of inconvenient disease.

The papers on Sex Education did little to uphold the rightness of a heterosexual relationship entered into on the basis of love and commitment.

Sex referred solely to the act of copulation which was treated as little more than an exercise in physical gymnastics. Many advocated that all forms of sexual behaviour should be put before school children who could then "choose" the most attractive. It was claimed that specially trained teachers should be responsible for this education as parents are either unable or unwilling to do so.

concerning the Gospel and Christian love in action.

Allan M. Bryson

### Pricking the conscience of America

"God in Unexpected Places" by Ira E. Williams Jr Published by Abingdon 127pp Price: \$A3.55

The author is a Methodist minister in New Mexico, and this book consists of selections from his column in his church paper over a period of twelve years.

The selections offer a thought for each week and are arranged according to the seasons of the Church year.

Through the medium of poetry and anecdote, Williams aims to prick the "cosy conscience" of (American middle class) Christians, and show them that Christianity is a whole-of-life thing.

Unfortunately, the thrust and even the subject matter and vocabulary of this book will be lost upon Australians — it is produced with the American Christian in mind.

Even if this were not the

case, I would find it hard to recommend this book generally, because the theology expressed in many of the stories and poems is weak, and in some cases erroneous.

Preachers may find some helpful illustrative material here, but it would generally need to be modified in the light of the above disadvantages.

Deryck Howell

### 'Seeking to find the real story'

"Wine of God" Kurt E. Koch Christian Evangelism Publications Montreal, Canada 167 pages

Dr Koch has written numerous books on the Occult and Religious Revivals. He is a German Lutheran, unsympathetic to pentecostalism and is greatly attracted to some modern re-novels of the Church and has recorded some spectacular events associated with revivals in Indonesia, Formosa, Solomon Islands and South India.

The book "Revival in Indonesia" has attracted much notice. However it has its critics and the most stringent has been Dr G. W. Peters, Professor of World Missions at Dallas Theological Seminary. Dr Koch is deeply stung by such criticism and he has made his reply in this book.

The title of the book comes from Koch's statements of wine being turned to wine at services of Holy Communion in Timor. At Soc in 1969 Dr Koch saw this miracle twice. Yet I find his comments perplexing. To the question whether it was real wine or grape juice, he answers: "Neither the one or the other."

"It tastes like true wine but contains no alcohol. Perhaps in this way the argument between the total abstainers and their opponents

J. R. Reid.

## ANGOLA MISSIONARY REPORTED ARRESTED

The Africa Evangelical Fellowship reports that Mr Don Lutes, Field Director of its work in Southern Angola, was not able to attend the recent International Council meetings as he was arrested prior to his leaving for the conference and is being held in prison by the MPLA.

In a letter written in Sa da Bandiera on August 47, Canadian missionary Don Lutes wrote of the deteriorating situation then. The breakdown of telephone and telegraphic communication together with the non-delivery of short-wave radio sets ordered for the AEF's mission stations meant that he was unable to give any news of the other 20 or so AEF personnel or the many hundreds of Black Angolan Christians in his area of responsibility.

At that time two missionary nurses were not in Angola, one in Malawi on holiday and the other in South Africa for medical treatment. The Muir family in Nova Lisboa had been involved in fighting in that city as had Don Lutes and his wife in Sa da Bandiera.

Thousands of refugees were then fleeing from Angola by ship, plane and southward by car into South West Africa (Namibia). South African authorities now report that no more refugees are coming across the border. Either there are no more to come or they cannot get out.

Three "Liberation Movements" are fighting each other for supremacy and therefore the right to rule Angola after it becomes independent from Portugal on November 11 this year.

These movements are the MPLA (Marxist), the FNLA (Maoist) and the UNITA (mildly pro-Western).

## NEW PRINCIPAL FOR KINGSDENE



Reverend Fred Rice, Director of Church of England Homes Sydney, with Mrs June Pecoer, the recently appointed Principal of the New Kingsdene School and Hostel for Intellectually Handicapped Children.

## Spiritualism now officially a religion

Spiritualism has been officially proclaimed a religion in Australia according to a recent report in the "Newcastle Morning Herald".

Also proclaimed as religious were the Church of the Mystic Christ Incorporated, the International Church of the Four Square Gospel, the International Society for Krishna Consciousness, the Auto-Cephalic Greek Orthodox Church of America and Australia, the Christian Israelite Church and 54 other religious organisations and sects.

The Governor-General (Sir John Kerr) made the proclamation in a Government Gazette. The 60 groups have been

officially declared religions for the purposes of the Marriage Act. This means the churches will be able to perform legal marriages.

There are two branches of United Spiritualism in Newcastle — one in Thorn St, Newcastle and the other in Cameron St, Hamilton.

The publicity officer for the Newcastle church (Mrs V. Seals) said the proclamation was welcomed by spiritualists.

"It means that at last we will be a church the same as any other church," Mrs Seals said.

"We believe in personal retribution for all good and evil done while on earth and the continued existence of the human soul."

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## Mainly About People

**BALLARAT**  
Rev A. M. Savage has resigned as rector of Skipton and has accepted the Parochial District of Creswick-Clunes as from 1 January, 1976.

**SYDNEY**  
Rev G. B. Olliffe, curate at

St Swithun's Pymble has been appointed rector of Fairfield.  
Rev J. W. Thomson, curate at Normanhurst has been appointed rector at Albion Park.  
Rev N. Keen, former General Secretary of the Home Mission Society, has been appointed an honorary canon of St Andrews Cathedral from 1 January, 1976.

## ARCHBISHOP'S STAND ANGERS CIVIC LEADERS

The Archbishop of Perth, Most Rev S. T. Sambell, incurred the wrath of many "civic leaders" recently when he called on State authorities to limit Sunday morning activities.

Archbishop Sambell made his suggestion in his Presidential Address at the Perth Diocesan Synod.

He said it was time that the authorities wrote God back into their attitudes to life and at least provided the opportunity for children to give God a place on Sunday mornings.

Though some people would say this was imposing standards on society, he saw it as asking society what its expectations were.

He said: "As I drive to services from 8 o'clock onwards on a Sunday morning I see the under-eight or under-10 football team with cars surrounding the oval and parents watching their small boys playing football and have to ask what is the community expectation of young people?"

"Certainly there is a great strain on a boy of eight or nine if he is given the choice of worship, the acknowledgement of God as having a place in the world other than being the God of football."

In reply to this suggestion, the State Minister for Recreation, Mr MacKinnon, said: "Politically this is impossible."

"There's no reason why children can't go to church and play sport. Most of us went to Sunday school then ran off to play something. If the will is there, people will do both."

President of the Local Government Association, Mr G. Strickland, said: "It is not the province of local government to determine the behaviour and morals of citizens."

"The Archbishop may be right. People may prefer sport to church, but they have the right to be catered for."

"There is a demand for sporting facilities. We have provided facilities to meet the need and it is not our right to deny them."

Chairman of Perth City Council's general purposes committee, Cr Mick Lee, also was against the idea.

"Church may be the best thing on Sundays — but a good, clean sport is second best," said Cr Lee.

"For kids with nowhere to go, sport is the best alternative. It teaches them to communicate with each other and live together."

The WA Soccer Federation secretary, Mr Ted Gray, said: "The idea is a load of rubbish. We're keeping kids off the street."

"We've got 3500 juniors to cater for and we play on Sundays from 9 am to 3 pm to fit them all in."

The only alternative to Sunday would be more grounds and there's no sign of us getting any more."

WANFL manager, Mr Peter Bowler, said: "The Archbishop's idea would be a retrograde step, taking us back to the Victorian era."

## RELIGIOUS PRESS IN DANGER

President of the Australian Religious Press Association, Mr Bruce Upton, this week presented 183 petitions with 1562 signatures to Mr Ken Fry MLA for Fraser (ACT) for presentation to the House of Representatives in Canberra.

The petition protested against the increase in postal charges particularly related to registered publications.

The petition said in part: "This new rate will threaten the continued existence of those publications used to disseminate information from religious and charitable service bodies, and indirectly strike a blow at the free flow of information."

"Additional charges will seriously affect the employment prospects of those printers, artists and journalists employed by the 45-member publications of the

## UNDERGROUND REPORTS TRUE

Mr Reg Werry, Chairman of Directors of Christian Mission to the Communist World, reports that in a recent Communique from Mission Headquarters the following information was given.

"Some Western church leaders ridiculed our assertions about a widespread Underground Church in Russia and considered them nonsense. Here now are statistics given by the Communists themselves and quoted in the book by Teplakov, 'The Problems of Atheist Education', Publishing House of the Voronej University.

"In the county of Voronej alone there are 48 authorised Orthodox churches and 482 unregistered underground ones. (The number of Underground churches is ten times higher than that of the official ones. But there are also 23 churches of 'The True Orthodox Christians', another secret branch of Orthodoxy.) There are eight official and 97 underground Baptist churches (twelve times as much as the official), one official church of Old Ritual Orthodox and 14 underground, 10 Pentecostal Churches (though the Pentecostal religion is totally forbidden), four Adventist congregations, and so on.

"This huge growth of the persecuted Underground Church is due first of all to the grace of God which grants heroism to the Soviet Christians. George Vins, the general secretary of the Underground Baptists, is in prison camp in the Far North of Siberia, in bad health. His railway journey to the camp, in the wagon for prisoners in which he never saw daylight, lasted three months. But his family visited him and found him beaming with joy.

"Secondly, this growth is in part the result of the Bibles, Christian books, broadcasts, and relief for families of prisoners given by the Mission. The Communists give these figures. The Underground Church is a huge reality in the Soviets."

Australian Religious Press Association.

"For the sake of the free flow of information, the jobs of staff and the viability of this important service industry, we call on the Postmaster General to increase the subsidy to the religious, charitable and trade union press, so that these publications which rely heavily on personal subscription by mail can continue to provide a valuable community service."

The guest of honour will be the Rev Graham Miller, minister at St Giles Presbyterian Church, Hurstville, who was a former Principal of the Melbourne Bible Institute.

Graduating students (33) are currently planning for the future and look to College friends for prayerful concern and support.

It is anticipated that some plans for the Jubilee Celebration (60 years) next year will be released at the Graduation.

THE AUSTRALIAN CHURCH RECORD Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$5 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.

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## CASSETTES FOR MISSION USE



Friday evening, October 10, The Association of Christian Technicians (TACT) combined with Gospel Recordings Inc to conduct a Cassette Seminar in the Concord Baptist Church, Sydney.

A display of available Gospel Recording equipment attracted the attention of those from various mission organisations and individuals from a wide cross-section of Sydney churches, interested in cassette outreach.

Speakers presented material by way of lectures and audio-visuals, prior to a practical demonstration of maintenance procedures.

THE POWER OF THE CASSETTE AS A MISSIONARY TOOL was the title of the address given by Mrs Marie Dawson (CMS). Mrs Dawson told of the simple beginnings of a cassette ministry in the CMS work in Tanzania. She and her husband, Canon Peter Dawson, had been challenged as they heard of the cassette work in Thailand. Their own bishop encouraged them to commence a similar work, which they did — in their back bedroom. An initial gift of four playback machines and one recording machine has now developed into a complete studio, with over 1000 cassettes in the library, as well as over 300 machines in use on any one Sunday. Throughout her lecture she emphasised the need to "use the cassette as a tool — not a gimmick".

## CLERGYMEN MAY SOON BE ELIGIBLE FOR POLITICS

Ministers of religion soon may be allowed to contest State elections.

The Legislative Assembly was told last night that WA was the only State which barred members of the clergy from becoming MPs.

The Labor spokesman on legal matters, Mr R. E. Bertram, (Lab, Mt Hawthorn), was introducing a Bill to remove the restriction from the statute books.

He said he has written to 12 churches about the proposed Bill and none had opposed it.

"On the contrary, there is solid support for it," he said.

Mr Bertram said no harm had resulted in other States where clergy were not barred from contesting elections.

He could see no reason why they should continue to be ineligible for election in WA.

"It is true that a clergyman could use his pulpit to further his political cause, though I would suggest that if he were to try it today he would lose ground rather than gain it," he said.

In the case of some denominations there was little problem for those ministers wishing to stand for election. They were able to take

steps to cease being a clergyman.

But other denominations would not agree to priests entering Parliament if it meant they had to give up their priesthood.

A section of the Constitution Acts was the only barrier stopping them from becoming an MP while retaining their vocation, said Mr Bertram.

The debate was adjourned.

— Perth Daily News.

## Archbishop Loane well

The Anglican Archbishop of Sydney, the Most Rev M. L. Loane, is back at his desk.

He was released from hospital recently after extensive and exhaustive tests. No surgery was necessary.

The Archbishop missed Synod after the first day when he was ordered into hospital by doctors for immediate tests.

## CHOIR TO SING AT BETHLEHEM CEREMONY

The Green Valley Children's Choir, having recently returned from a successful tour of New Zealand, has just received an official invitation from the Ministry of Tourism in Israel to be the first Australian Choir to sing at the Annual Manger Square Carol Ceremony in Bethlehem.

The choir has accepted the invitation for 1976 and plans are now being made to get the children there. The sum of at least \$50,000 will need to be raised by the children and they are hoping that church people throughout Australia may be interested in supporting this venture and are encouraging the media in its publicity of the same. It is hoped that because of the interest aroused by such a tour, a direct telecast will be

made of the ceremony from Bethlehem on Christmas Day, 1976.

This could be a very real opportunity for witness by this happy group of Australian children.

## Interlude in prayer



A group of prep children at prayer with their leader, Mrs Jeannette Thomas, at the recent vacation school for children at St Matthew's Church, East Geelong, Victoria.

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# CHURCH RECORD

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PRICE 20 CENTS

# New Prayer Book for the National Anglican Church

## GUIDELINES FOR REMARRIAGE

The Archbishop of Sydney, Most Rev M. L. Loane, has issued guidelines to the Clergy of that Diocese concerning the remarriage of divorced persons in the light of the passing of the Family Law Act and the finding of the Appellate Tribunal on the 1973 Canon for divorced persons.

In his letter he stated:

"1. The Appellate Tribunal

The Canon for the Marriage of Divorced Persons 1973 was passed by majorities in each House at General Synod in May, 1973. It became a provisional Canon as the result of a sufficient number of persons making that request and as such was to have been referred to each Diocese for consideration. However, its validity was tested before the Appellate Tribunal of the Church of England in Australia. The President of the Tribunal reported to the Primate on 30th September, 1974, as follows:

"The provisions of the Provisional Canon... are inconsistent with the Fundamental Declarations and in particular with Clause 3 of the Constitution because the Provisional Canon allows for marriage after divorce granted on grounds other than (a) porneia, that is, adultery, or such sexual offence as the word porneia connotes; or (b) any other exception which is recognised in the New Testament."

The Appellate Tribunal did not attempt to define the

meaning of porneia beyond the phrase 'adultery, or such other sexual offence as the term implies.' Nor did it attempt to determine what other exceptions are recognised in the New Testament. Perhaps St Paul's argument in the Epistle to the Corinthians may be read as an 'ad hoc' decision in view of the special circumstances in which the early Church found itself. This may be implicit in his careful statement, 'To the rest speak I, not the Lord.' (1 Cor 7:12). It would appear that St Paul taught that there were circumstances in which a marriage might be said to have come to an end.

2. The Family Law Act

Since then, the Family Law Act has passed through all stages in both Houses of the Australian Parliament and its provisions will take effect as from 5th January, 1976. This Act provides for divorce on the sole ground of the irretrievable breakdown of the marriage and does not allow fault to be ascribed to either party. This inevitably makes it far more difficult for clergy to reach a just and compassionate decision in

the case of a divorced person who wishes to be remarried in Church.

The Primate has received advice to the effect that the Family Law Act permits no liberty for a clergyman to go behind a divorce decree in order to ascertain whether porneia or any other New Testament exception in fact existed and could have been relied upon if the civil law had allowed for it.

3. The Pastoral Situation

It may be argued that a clergyman is free to marry any divorced person whom the Prayer Book Service allows him to marry; that is, any person whose proposed marriage is not contrary to the laws of the land or to 'God's laws'.

This has led to the view that the right to marry a divorced person lies within the clergyman's own prerogative; but that right must be qualified by reference to the wider interests of the whole church. As an illustration, it may be said that the right to ordain lies within the prerogative of a Diocesan Bishop; but in practice, he will only exercise that right within certain restrictions in the interests of the church as a whole. So with the marriage of a divorced person: once a Diocesan policy has been indicated, this should be a major factor in any local decision.

4. Guidelines for the Future

Successive Archbishops of Sydney have made it clear that they do not grant a general permission for the remarriage of divorced persons, though they have been willing

The Anglican Church is going ahead with preparation and publication of a draft Australian Prayer Book for presentation to the General Synod of the Church in August, 1977.

The decision was made late October by the Standing Committee of General Synod of the Church of England in Australia (the Church's National Executive), and announced this week by Bishop Cecil Warren, Bishop of Canberra and Goulburn, and Chairman of the Church's Prayer Book Production Committee.

Bishop Warren said recently: "A Prayer Book for the national Church will be a most significant step forward. The new book of services will stand alongside the Book of Common Prayer and will help many people to worship in contemporary language and style."

Under the chairmanship of the Primate, Archbishop Frank Woods of Melbourne, the Standing Committee of General Synod approved plans put forward by the Production Committee.

The plans include:

• Production of a single Prayer Book for all purposes, with a larger edition for ministers.

• Preparation of General Synod members and other church people through a series of Prayer Book conferences in April, 1976, to be held in Brisbane, Sydney, Melbourne, Adelaide, Perth and Hobart.

• Appointment of Brother Gilbert Sinden SSM of Adelaide as editor of the Prayer Book, and Bishop David Garnsey as co-ordinator of editorial work.

• Continuation of the availability of the 1662 Book of Common Prayer.

• Bank accommodation for the Prayer Book Production Committee through the Sydney Diocesan Secretariat to the extent of \$30,000 to provide an editorial and production budget from September 1, 1975, to December 31, 1977. This includes the cost of 500 copies of the draft Prayer Book for consideration by General Synod members.

Constitution, as a matter concerning the ritual, ceremonial or discipline of the Church.

"However, the Standing Committee has agreed to ask General Synod to regard it as an ordinary bill. This still contains the important safeguard that a bill so passed needs to be passed by every Diocesan Synod."

"The reason for this is because it would be quite impossible to enter into arrangements with a printer to make the Prayer Book available at a reasonable price unless we can be sure that sufficient copies of the Book — in the vicinity of 100,000 — will sell within a short period of going to press."

"If the Book proceeded as a special bill, it could be used only for experimental use in parishes under the proviso of Clause 4 until the 1981 General Synod finally accepted it."

"The Book could, of course, be commended by the 1977 General Synod for experimental use during the four-year period, but the Standing Committee believes that parishes would not be prepared to buy the Book in quantities if it was only for experimental use."

"The Standing Committee believes that the

the procedure adopted by Standing Committee for the draft Prayer Book will be followed from now until 1977.

"Standing Committee has agreed that the Prayer Book should be introduced to General Synod as a schedule to a canon authorising the Book as a form of worship for the Church of England in Australia."

He said: "Normally such a proposal would come forward as a special bill under Clause 28(1) of the Church's

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