

The Australian  
**Church Record**

No. 1529

First Published 1880

Registered for posting as  
a newspaper—Category A

January 25, 1973

**ARCHBISHOP LOANE JOINS  
CAMBODIA CRUSADE TEAM****Warwick  
Olson  
to Swiss  
posting**

The Archbishop of Sydney, Dr Marcus Loane, has participated in the second public evangelistic crusade ever held in Cambodia. He was one of an international team of speakers who saw 2,681 people show a desire to know Jesus Christ.

receive literature and get counselling.

"The miracle of it was wonderful," said Bishop Ray. "The follow-up is what worries me." "The important thing now is to really nurture them in Christ," Dr Mooneyham agreed. "That's why World Vision is going to help finance the follow-up program of the Khmer Evangelical Church."

This commitment is necessary, he explained, because the Christian Church in Cambodia does not even have the funds for

follow-up workers' transport.

In addition to follow-up support, Dr Mooneyham also contributed a World Vision cheque for \$1,000 to the Khmer Evangelical Church, which sponsored the crusade, for refugee relief. The cheque was equivalent to 200,000 riels in local currency.

The crusade team also included the Palermo Brothers of Minneapolis, Minnesota. The well-known musical team played at 19 schools and universities for some 25,000 students during the

week preceding the crusade. They also provided their unique form of musical entertainment and witnessing during the crusade. "It was the greatest experience we've had in all our ministry," they claimed.

Dr Olson's visit to Phnom Penh was the second in 12 months. He headed the city's first evangelistic crusade last April. World Vision is also building the first Christian hospital in Cambodia on a 12-acre site in Phnom Penh opposite the Russian-built university.

Mr Warwick H. Olson, Sydney's dynamic Director of Information and Public Relations since 1968, has been appointed Director of Communications for the World Congress on Evangelisation.

He and his family will move to Lausanne, Switzerland, towards the end of March. The International Congress will be held 16 to 25 July, 1974, and will be the first of its type since the Berlin Congress of 1966.

Mr Olson will work under Dr Donald Hoke, Co-ordinating Director of the congress, and will be responsible for all the publicity, publications and for all media contacts both before and during the congress which will be attended by some 3,500 delegates and a large press corps.

Prior to joining the diocesan department as assistant director to Mr John Denton in 1966, Mr Olson was in advertising and public relations with Sydney's "Daily Telegraph." He moved to the top post in 1968.

In the past five years, his department has greatly expanded its activities. His excellent handling of media relations, especially the press, has meant a much wider and more objective covering of diocesan and national church activities.

He has related well and warmly to all sorts of people and has never seemed to wilt under the many pressures. Through it all he has maintained a strong and clear witness for Christ.

His task in Lausanne will be finished after 18 months but he has no plans beyond that point.

**CHRISTIAN HOME LIFE**

In 1973 our permissive society will exert further pressures upon Christian homes, their standards, values and way of life. Families which share the love and joy of Christ the Saviour have the power to enrich every community.

**Missionaries  
stay in Uganda**

The 80 missionaries of the Church Missionary Society in Uganda will remain there unless they are expelled. They include doctors, nurses, teachers and rural development personnel.

Canon John V. Taylor, CMS General Secretary in the UK, said that when some other expatriates felt that they must pack their bags, missionaries saw the situation rather differently. "Missionaries," he said, "have a sense of belonging to the country to which they go. They become identified with its

people. They are there to serve, in the name of Christ. They are working with the Church there. Whether they should leave must be a decision for the local Church, unless of course they are expelled."

Mr Jesse Hillman, CMS Africa Secretary, who recently visited the missionaries and most of the bishops in Uganda, has reported to the CMS General Committee. He said that missionaries had been greatly impressed by the friendliness shown to them.

"Whatever the official pronouncements on the radio," he said, "government officials, colleagues and students went out of their way to be friendly and helpful towards missionaries in particular."

Church leaders had expressed to Mr Hillman their appreciation that missionaries were staying and that wives and children were remaining in the country at this time. "To many church people there," he went on, "this is a real gesture of fellowship, of solidarity with them, in the suffering through which they are going. Ugandans themselves are suffering."

**Australian  
College of  
Theology  
and Moore  
College Diploma  
exam results  
on page six**

**Former ABC executive  
as new ABM Chairman**

A former Federal Director of General Programs for the ABC has been chosen as Chairman of the Australian Board of Missions.

The Venerable Dr John Alexander Munro, who is currently Archbishop of Albury, NSW, and Rector of St Matthew's Church, Albury, succeeds the Bishop, Donald Shearman, who is to become Bishop of Grafton.

Dr Munro (55) is expected to take up his appointment in middle or late February.

He joined the ABC as Religious Affairs Officer for Melbourne in 1953. In 1956—the year that television was introduced into Australia—he was made Federal Supervisor of Religious Broadcasting, only the second person to hold that office. In 1960 he was made Federal Director of General Programs.

During his spell with the ABC he was anxious not to neglect his ministry, and undertook part-time pastoral work both in Sydney and Melbourne.

In 1963 he returned to parish life as rector of Dee Why with Brookvale, NSW.



DR JOHN MUNRO

He explained: "It was a very difficult decision. I was not satisfied with my work at the ABC. One can do this worker priest stunt for some time, but one must be careful not to lose control. I felt I should plough in the experience I had gained to the benefit of my future ministry. It was difficult at first. I got a bit impatient with the inadequacies of the resources available to the average parish priest. I could no longer pick up a phone and have instant help

from some of the most expert communicators in Australia."

Dr Munro, who studied for the priesthood at Ridley College and Trinity College, Melbourne, was ordained at Warrambool, in the diocese of Ballarat, in 1943.

After a curacy in Warrambool he went to London where he was a curate at the famous church of St Martin-in-the-fields and later the first-ever chaplain to the University of London.

He took an MA degree in philosophy and a PhD at London University in addition to majoring in philosophy and history at Melbourne University.

Dr Munro, whose first wife died of cancer, remarried in January, 1971. He met his present wife, Lynette, while she was secretary at the Australian National University, Canberra. By his previous marriage he has a daughter, Deborah (17), and a son, Howard (12).

A keen music lover, he enjoys listening to organ and piano music, and plays both instruments proficiently. He describes himself as an ardent student and reader — "I even read the back of envelopes." (From ABM press release.)

**Letters**

TO THE EDITOR

**Dr Loane's views  
not representative**

SIR, May I express my deep gratitude to your newspaper for publishing the superb, clear and uncompromising teaching of Archbishop Loane to his Diocesan Synod.

His Grace said that he intended to speak in "a spirit of reverence and precision" and he has done us all a great service by so doing.

I believe that the more often clear statements such as this emanate from responsible leaders of the Church no matter where they stand in theological history, the better it will be for understanding.

Ambiguity has always gone hand in hand with Anglican formularies and such precision as the Archbishop would derive from them is not as clearly demonstrated by the same documents when others study them. This might be looked upon as a peculiarly Anglican problem or alternatively, as a peculiarly Anglican strength.

The debates that such a clear statement as the Archbishop's might have once stirred may be out of place now, but while I am most grateful for his statement, I believe that there are very many Anglicans, like myself, whose loyalty to the formularies is as strong and real as Dr Loane's but whose resultant Eucharistic theology is very different.

I believe most strongly that heated argument more frequently drives the Holy Spirit away from men's hearts than it permits Him to speak to them. I have no wish to stir up ancient acrimony but in a spirit of charity I would remind your readers—

1. That the Archbishop's statement is not fully representative of Anglican belief and practice.

2. That such other belief and practice flow from exactly the same sources as those from which he has derived his own reverent and precise interpretations.

John Hazlewood,  
Dean of Perth, W.A.

**Considerations  
in sale of  
Glebe lands**

SIR, An area of 40 acres of land at Bishopsthorpe Glebe is vested for the support of the Archbishop of Sydney. Without doubt the land at Glebe is producing net, not more than 24 per cent on its capital value. Therefore the Glebe Administration Board is absolutely right to sell and to transfer the proceeds to the St. Andrew's Cathedral site development provided the latter is viable.

None the less the Church owns not only 40 acres of Bishopsthorpe, but adjoining a further 40 acres of St. Phillip's Glebe (the subject of part of the security for its present debenture issue). This area of 80 acres is as

**Abortion rate  
approaches  
live births**

NEW YORK celebrated at the end of 1971 the first anniversary of its abortion-on-demand law with pride. By all accounts, the first year was a huge success: 165,000 abortions in New York City alone, half of them on out-of-staters; a proliferation of modest-cost clinics; a sudden drop in illegitimate births and a decrease in total births, and a virtually negligible material mortality rate.

Indeed, as abortion becomes openly available elsewhere throughout the nation, New York City's abortion rate is approaching the rate of live births (950 for every 1,000 born). (Joan K. Ostling in "Eternity").

large or almost as large as any single holding of land in the central area of any City in the free world (except Canberra, which is all leasehold).

The sale of Bishopsthorpe prima facie is rightly contemplated by the Glebe Administration Board, but they cannot see that:

(a) The opportunity for a 80 acres comprehensive development should not be missed, in the interests of those who yearn for a better Sydney.

(b) That if it is the intention of the Glebe Board to sell Bishopsthorpe in sub-division to tenants, and others that the land should be sold only on the basis of a composite plan, so that surplus garden areas in any area block

are wide, and in some instances could be closed and made into play areas. Sales should be made by a controlling Trust.

No planning approvals should be accepted which exclude the value of improvements if resumption occurs; a planning approval consent, which in any case is probably unenforceable.

Ronald Collier,  
Sydney.

**WOOD COFFILL FUNERALS**

— PHONES —  
Metropolitan (All Branches) 80 0396.  
Katoomba — Katoomba 41.

**THE ALL-AUSTRALIAN COMPANY**

Est. 1878

**MERCANTILE MUTUAL  
INSURANCE**

CO. LTD.,

FIRE, ACCIDENT, MARINE

Head Office: 117 PITT STREET, SYDNEY

**DIRECTORS:**  
D. M. CARMENT  
IAN McFARLANE  
J. D. LEWIS  
R. A. CATTLE (Managing Director)  
W. F. RICHIE (Manager)  
BRANCHES AND AGENCIES THROUGHOUT ALL STATES

**SYDNEY CITY MISSION****FIELD STAFF**

Men and Women

Required for Inner City work, dedicated Christian men and women with a desire to help people with their material and social problems as well as conducting and leading youth groups, gospel services, etc.

Apply with references to Sydney City Mission, 103 Bathurst Street, Sydney.

**SYDNEY CITY MISSION****HOUSE MOTHER/COUNSELLOR**

HOSTEL FOR YOUNG PEOPLE AT RISK

A position calling for someone of Christian maturity, experienced in dealing with young people and their problems. This hostel provides crisis accommodation and counselling and endeavours to aid employment and accommodation for young people referred from various agencies. Active church affiliation essential with some experience in social welfare work. Application received in writing only, giving details of experience and references to Mrs M. Hurcomb, Sydney City Mission, 103 Bathurst Street, Sydney.

**SYDNEY CITY MISSION****WELFARE WORKER**

A position is available in a DROP-IN CENTRE in an inner city suburb. An opportunity for a young man aged between 25-35 to work amongst the difficult young people of the area, must have active church affiliation and have had experience in working amongst young people.

Apply in writing only, with references, to Mrs M. Hurcomb, 103 Bathurst Street, Sydney.

**STAFF REQUIRED URGENTLY**

Owing to staff reorganisation and expansion of the Board's services to the Diocese by the appointment of a Children and Youth Education Officer, we are urgently wanting the following staff:

**For immediate appointment—SENIOR STENOGRAPHER**  
A responsible person who is an accurate typist, competent in shorthand and experienced in general office procedures, is required for work which involves typing associated with Council and Associated Committees, correspondence and other office duties, etc. It is assumed that this person would be capable of taking up the important responsibilities of Office Secretary.

All applications should be addressed to:  
The Director,  
Board of Education, 511 Kent St., Sydney 2000.  
Phone: 41 4325.

**For appointment now or in the next three months—**

**A CLERK TYPIST**  
Must be competent in typing financial reports as well as correspondence, neat and accurate with figures and with an understanding of basic accounting functions. This is an interesting position which offers variety and an opportunity to accept responsibility. As the successful applicant will be the secretary to the Business Manager, shorthand would be an advantage although not an essential.

To arrange for an interview please phone or write to:  
Business Manager,  
Board of Education, 511 Kent St., Sydney 2000.  
Phone: 26 6428.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney, for the publisher The Church Record Ltd., Sydney.

**Mainly About People**

Rev Kenneth L. Walker, rector of St Andrew's, Wahroonga (Sydney) since 1957, has announced his retirement from 31 March.

Rev John G. Mason, curate of St Mark's, Yagoona (Sydney) since 1970, has been appointed curate of St Michael's Pro-Cathedral, Wollongong.

Rev Colin G. F. Berriman, curate of St Thomas', North Sydney since 1971, has been appointed curate of St Stephen's, Port Kembla.

Rev Robert A. Farrell, curate of St Stephen's, Port Kembla (Sydney) since 1971, has been appointed curate of St Anne's, Ryde.

Rev Denis P. Robinson, curate of Holy Trinity, Kingsford (Sydney) since 1971, has been appointed curate of All Saints', Hunter's Hill.

Rev J. H. Lindsay Johnstone, curate of St Andrew's, Sans Souci (Sydney) since

1970, has been appointed curate of St Mark's, Darling Point.

Rev G. J. Abbas, curate of St John's, Darlinghurst (Sydney) has been appointed curate of St Mark's, Yagoona.

Rev G. B. Olliffe, curate of St Mark's, Darling Point (Sydney) has been appointed curate of St Stephen's, Pymble.

Mr Chris Dudley has been appointed Children's and Youth Education Officer with the Diocesan Board of Education (Sydney) from January 15.

The Bishop of London, Dr Robert W. Stopford, 71, will resign the see on June 11, this year.

The Bishop of Wellington, NZ, Right Rev Henry W. Balnes, died on November 28, aged 67. He had been Bishop of Singapore 1949-1960.

Rev Paul L. Watkins was inducted to the parish of Williamstown (Newcastle) in December.

Rev William G. Hayston, vicar of St Martin's, Tara (Brisbane) since 1968, has been appointed rector of St Michael and All Angels, Kingaroy.

Rev Leslie W. Turner, rector of St Michael and All Angels, Kingaroy (Brisbane) since 1968, has been appointed rector of St Alban's, Wolliston.

Dr Walter H. Koschade of Bunyip, Victoria and a member of the Gippsland synod, sailed for Macquarie Island on November 14 where he will be medical officer to the National Antarctic Research Expedition.

Rev Reginald N. Wynne, in charge of St Catherine's, Keith (The Murray) since 1968, has resigned to take up a post at Pulteney Grammar School, Adelaide.

Mr Roger Wood of St Michael's House, Crafters, rector of the Murray Pro-Cathedral, Murray Bridge, by Rev Robert Porter, Bishop of the Murray.

Rev Graham D. Thurley, curate of St George's, Burnie (Tasmania) since 1969, has been appointed BCA missionary at Exmouth (N.W. Aust) from February.

The following were presented at St Andrew's Cathedral on December 17 at 10.30 a.m.:

The Reverend G. J. Abbas, S. G. Barrett, R. E. Bensley, E. R. Bird, B. J. Dudding, B. A. Jobbins, R. A. Jones, J. L. Nolland, G. B. Olliffe, G. McC. Simpson, I. R. Mears, D. E. Eastway and B. Finlayson.

**HOME OF PEACE****HOSPITAL**

(Deaconess Institution).

**EVERSLEIGH,**

274 Addison Road, Petersham.

**NERINGAH,**

Neringah Avenue, Wahroonga.

**GREENWICH,**

River Road, Greenwich.

These hospitals (320 beds) undertake specialised medical and nursing care of chronically ill patients of any age, nationality or religious faith.

These hospitals are co-operating with certain general hospitals in the retraining of eligible patients to return to their normal environment (home, etc).

Your help is urgently needed for our immediate and future needs, including the rehabilitation units at each hospital.

**PLEASE REMEMBER THE HOSPITAL IN YOUR WILL**

All donations over \$2 are allowable deductions for income tax purposes.

For further information, phone or write to:

The Chief Executive  
Officer,  
Box 124, Post Office,  
Petersham, N.S.W., 2049.  
56 5621. 56 8871.



Bishop Ian Shevill has accepted an invitation to become the ninth Bishop of Newcastle.

Bishop Shevill, 55, is general secretary of the United Society for the Propagation of the Gospel. Prior to 1970, he was Bishop of North Queensland.

He will succeed the Rt Rev J. A. G. Hoskins, who retired on December 31, 1972.

**MOTOR FUNERALS  
LIMITED**

30 CITY ROAD, SYDNEY—Tel.: 211 4277 (4 lines)

Branches:  
CARINGBAH—Kingsway, Willarong Road ..... 524 7328  
EASTWOOD—4 East Parade ..... 85 1955  
ROZELLE—93 Victoria Road ..... 82 1141

**JEWELLER** HANDMADE JEWELLERY

TO ORDER YOUR DESIGN OR OURS  
ASK TO SEE THE RANGE OF ENGAGEMENT AND OPAL RINGS  
Jewellery and Watch Repairs, Insurance Valuations.  
20 per cent below retail.

28 Years Experience of Handmaking — First Class Jewellery  
FRANK AKEHURST "PARK HOUSE,"  
4th Floor, 15 Park Street, Sydney, 2000 Phone 26 6368.

**ANZEA PUBLISHERS  
OFFICE SECRETARY**

An experienced typist with an interest in Christian publishing is required urgently for this branch of Scripture Union's regional ministry.

Enquiries to the Business Manager,  
**ANZEA SCRIPTURE UNION**  
1 LEE ST., SYDNEY 2000  
Telephone: 212 3333

**WELCOME TO THE FAMILY**

To become a subscriber to the Australian Church Record, just fill in the form below and mail it in with \$4 or simply ask us to charge it. I enclose \$4 for annual subscription/Please charge it (cross out one)

To The Australian Church Record, Room 311, 160 Castlereagh Street, Sydney, NSW 2000.

NAME .....

ADDRESS .....

POSTCODE .....

# Church Record

JANUARY 25, 1973

## What does the new year hold?

The process of change, already a marked feature of the seventies, will continue to accelerate this year, whether we like it or not.

The behavioural scientists tell us that the very speed of change is such a threat to man that it is giving rise to a whole new range of anxieties. He does not know who or what controls the processes of change. He only knows that he does not want most of them but he is unable to resist change without opting out of society, an inadmissible alternative to most men.

Australian Anglicans who were surprised by changes last year, are in for more of the same this year. Some we expect and can prepare for. Others will take many by surprise.

There will be two new bishops in adjoining dioceses in NSW, both men having once been bishops in adjoining dioceses in Queensland. Four or perhaps five other bishops, most of them in Victorian sees, could retire this year.

The urban sprawl and the draining away of inner-city populations will exacerbate pastoral problems in the larger dioceses. Changing patterns of land-owning and primary production will accelerate the decline of a number of vulnerable country dioceses. Some will face more than adequate diocesan funds but a lack of men to maintain existing forms of ministry. Others will lack both money and men.

The exciting new emphasis on the recruitment and training of local men and women for ministry will spread in some dioceses which have experienced the enrichment and renewal of parish life which follows. The extension of home meetings for fellowship and for serious Bible study will be marked in some areas.

Despite the increasing affluence of the community, the steep rise of deposits in savings bank accounts, etc., the majority of parishes will have reduced incomes and missionary bodies which lack large numbers of givers who are personally committed to a particular cause will find the going even harder than last year.

In May this year, General Synod will have its first session since 1969. It is likely that the remarriage of divorced persons will be canvassed and that liturgical reform will be debated at some length. Dr Rayner, Bishop of Wangaratta, went on record last year as saying that reform of our Australian Church Constitution was necessary. It only came into operation in 1962.

We can safely say that our constitution will not be amended in 1973. Since Bishop Rayner did not say what needed changing in our present constitution, we cannot say how people may react to proposed changes. Except that we hazard a guess that if anyone wants to erect General Synod into a bureaucratic, controlling national body, this is one form of change over which Anglicans exert considerable control.

If the pace of change in church and society is puzzling or threatening to Christian believers, we have the assurance that we are kept by the sovereign grace and power of the God who changes not. If any is asking where it is all leading to or where and when will it all end, the answer is clear. The glorious return of the Lord Jesus Christ will usher in the end of this age.

What joy to his church if he should come in 1973. But this year or any other, we must work and witness till he comes.

## EASTERN PROSPECT

"And the Glory of the Lord entered the temple by the gate facing east . . ."

Some places catch the morning sun and some catch the evening sun. When life fronts west, it is contemplating youth. When Jesus Christ enters the temple of a man's heart, he always has an eastern prospect. It doesn't matter how old or how dilapidated the temple might be; the moment Jesus Christ enters, the prospect is eastern.

Perhaps your cry is "If only I could get back to the morning of life; if only I could begin to live all over again; if only I could be

a child once more." You want to feel, not merely that there are no blots on your present page, but that there are no blots on your past pages. Nothing causes you

to blot the new page like the memory of blots on the old.

Others point you to a golden west which leaves the present dark. Jesus points you to a retrieved morning. He promises the erasure of the blots of yesterday. He calls it a "new birth" which, after all, is what you are looking for, isn't it?

By Ken Roughley

## MOTOR FUNERALS LIMITED

30 CITY ROAD, SYDNEY—Tel.: 211 4277 (4 lines)

Branches:

CARINGBAH—Kingsway, Willarong Road ..... 524 7328

EASTWOOD—4 East Parade ..... 85 1955

ROZELLE—93 Victoria Road ..... 82 1141

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for the Church of England people—Catholic, Anglican, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$4 per year, posted. Printed by John Fairfax and Sons Ltd., Broadway, Sydney for the Church Record Ltd., Sydney.

# Letter from Massachusetts

In this letter, Charles Barton shows something of the financial relationships which exist between parishioner and parish, and between the parish and the diocese and the national church. It should be understood that the Protestant Episcopal Church of the U.S.A. is organised as a highly centralised national organisation under the presiding bishop as its chief executive officer.

The other day we were reading the Record and saw the new basic stipends which are to be paid to Sydney clergy and deacons. We were surprised and concerned to see that the stipends for deacons were still below those of men fresh out of theological college and leaving their first parish experience.

We have also been reading of the inflation in the cost of living in Australia and from what we have heard it does not seem to be much lower than it is over here. However, the salaries for clergy are very different. Here, the salary for a rector, employed full time in a parish, is about sixty five hundred Australian dollars per year. If he is not paid the full stipend he is not to be employed full time, and is to be allowed by the parish to seek employment either in a church related position, or in a purely secular situation.

### Local funds

If the diocese subsidises the parish, the diocese can claim him for an amount of time equivalent to the subsidy which they pay. Thus, while a clergyman is paid less than other professionals with equivalent education and training, he is much better off comparatively speaking than his Australian counterpart. He is also better off as far as the fringe benefits are concerned.

How does the local church raise its money so that it can continue its existence?

At the moment the little mission church of which I am the vicar is in the middle of its annual parish canvass. Most of the money which is needed must come from the parishioners who attend the parish. Of the total budget, about three quarters of the income will come in through the envelope system.

We are conducting the canvass ourselves without outside help, just as most parishes around us do. (There are organisations which exist to help parishes, but I know of no parishes in this immediate area which use them.)

### Parish budget

The finance committee has looked at our expenses for this year, and then estimated our next year's expenses. Then we have looked at items which need to be done now, or sooner, or which can be put off for a year or two. There are quite a lot on the list.

Then outside the immediate parish we have two commitments. The first is to the diocese. Out of this, along with other churches (our contribution is one two thousandth of the total diocesan budget!) the dioc-

ese pays its staff, most of whom are lay people, and meets its other commitments such as travel, conference expenses, etc.

The second is the mission quota. This is about ten times the amount paid to the diocese. Of the total amount paid, half goes for mission work within the diocese, and the other half goes to the national church.

Of the half paid to the diocese, some goes to various types of ministries, camps, college and hospital chaplains, special ministries (to youth in general, to racial minorities, to those on welfare), some goes to community concerns such as to the deaf, community projects in disadvantaged communities, industrial mission, some goes to the Massachusetts Council of Churches, and the last use of the diocesan portion of the mission quota is for special services to the diocese, such as public relations, financial services, and pastoral services to the clergy of the diocese.

### National quota

The portion of the mission quota which goes to the National Church is used in similar ways. Some of it is used for administrative purposes, some is used for specialised ministries, some of it goes to support mission agencies overseas and in the USA, but the bulk of it goes to special projects to help the disadvantaged to come closer to equality with the great bulk of

Americans. The way this last money is used and administered has been the subject of great and continuing controversy within the life of the Church.

But we have left our parish finance committee in the midst of their planning. This mission quota is a voluntary contribution, and we have to decide whether or not to recommend to the vestry to include it, and if so how much. The annual meeting of the parish will make the final decision.

Then we add up our necessary expenses and list the items we would like to include. We know the total will be far more than we can afford.

Then we look at the expected income for the next year. We know that our investment, which is administered by a diocesan trust, will raise about so much. We have a close idea how much money will come in loose offering. We know roughly how much we can expect from the Women's organisation for special projects, and the rest has to come from pledges. We choose a realistic figure to aim for, and then prune the dreams from the budget! The results of the canvass will be in time for the annual meeting to approve the final revised budget.

To sum up, the main differences between Australia and here are the amounts paid to clergy as stipends, and the amount which goes to both the diocesan and national levels to special community projects.

Charles D. Barton

## CLOSE-UPS

At the time of writing this, it will not be long before we are in the throes of a fever. Election fever. Which way to go?

I do not intend to give a neat answer as to which political party to vote for, or not to vote for, Perish the thought!

But I suppose like most Christians I look for guide lines at such a time. I try to read all about what the various candidates say and hope to do. I look into the Scriptures, taking note especially about what St Paul advises with regard to those in authority. And of course I pray for guidance.

The Christian should learn all he can. There is just no point in shutting our eyes to the political scene, or popping our vote into the box blindly.

We are told not to become entangled in the affairs of this world, but that is a vastly different matter from taking an intelligent interest in them.

A Christian friend of mine once said that he considered standing for election because he wanted to make it a better world for men to live in. But God called him to the ministry, to make better men to live in that world!

I would like to pass on a clue to you, to help you assess the candidates more accurately. Get closer up.

I don't think I will attend any political meetings. I am a coward. I wonder if I could ever join a demonstration. And I consider

that eggs and tomatoes have their proper place in the kitchen! My clue is a homely one and available to most people. I refer to television. Especially the close-ups.

A short time ago I was feeling annoyed at the excessive number of close-ups employed by our TV cameramen, when individuals were being interviewed. I would like to have stood back a little from them: I did not want to stare continually at their warts or baldness!

### By Margaret

But let them keep the close-ups, especially around election time, for then I cannot see enough—"warts" and all! I look into their eyes, I hear the tones of their voice, and in particular I note their reaction to others. Especially when there is a bit of a sparring match on.

"Ah, this one is a gentleman," I tell myself, "his feelings are under control. He does not descend to vulgar vituperation. But that one . . ." Well, if he got in, I'd hate to be spoken to like that. Gentlemanship—it's an old-fashioned quality perhaps, and maybe some will think I am overdoing it.

But—if I can see or sense someone who could be a gentleman under great provocation, he would, to say the least, carry weight with my vote.

I suppose I should listen to what he is saying, too!

**JEWELLER** HANDMADE JEWELLERY  
TO ORDER YOUR DESIGN OR OURS  
ASK TO SEE THE RANGE OF ENGAGEMENT AND OPAL RINGS  
Jewellery and Watch Repairs, Insurance Valuations.  
20 per cent retail.  
28 Years Experience of Handmaking — First Class Jewellery  
FRANK AKEHURST "PARK HOUSE,"  
4th Floor, 15 Park Street, Sydney, 2000 Phone 26 6368.

**ST. LUKE'S HOSPITAL**  
18 ROSLYN STREET, POTTS POINT, SYDNEY  
TELEPHONE 35 3355

St. Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St. Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation.  
St. Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work.  
Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by official receipt. Please make your donations payable to "St. Luke's Development Fund."

C. R. JAMES,  
Chief Executive Officer.

LANCE SHILTON WRITES ON

# THE GIFTS OF THE SPIRIT

Any Christian worth his salt wants to go on in the Christian life. He is most anxious to increase in holiness, to become more effective in service, and daily to become more conformed to the will of God. He realises his weakness and longs for new strength. He is conscious of constant failure and looks for victory. He acknowledges his ignorance of spiritual truth, and searches the Scriptures for more knowledge. He may easily turn to a passage like 1 Corinthians Chapter 12, verses 4-11, read with interest what the Apostle Paul had to say to these early Christians, and apply it to himself. This earnest, sincere, dedicated Christian desires for himself the gifts of the Spirit mentioned there.

First, let us realise that there is a clear distinction between the gift of the Spirit and the gifts of the Spirit. The gift of the Spirit came on the Day of Pentecost, and is given to every member of the Body of Christ without distinction. This gift is absolute and forever. The gifts of the Spirit are special and bestowed personally, and may become ineffective through disuse.

### GIFTS AND GIFTS

1. We should, therefore, discriminate between the gift and the gifts; between the operator and the operation.

2. Next, let us discriminate between the fruit and the gifts of the Spirit. The fruit of the Spirit is set out in 9 qualities in Gal. 5:22,23: "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." This fruit is not an addition to the tree from outside but is produced from within the tree. This fruit should be common to all Christians. It is the outworking of the Holy Spirit from within the believer. Fruit is mentioned in the singular because it is the total product of the wholeman.

The gifts of the Spirit are also 9 in number, as mentioned in 1 Cor. 12:8-10: "utterance of wisdom, utterance of knowledge, faith, healing, miracles, prophecy, distinguishing between spirits, tongues, interpretation of tongues." Gifts may be imparted from without. They are special and are distributed as the Spirit wills (verse 11) "who apportions to each one individually as He wills." It is important to see the distinction between the fruit of the Spirit and the gifts of the Spirit. Paul mentioned that the Corinthian Christians came behind in no gift, and yet it is evident that they were far behind in the fruit of the Spirit. Spiritual fruit affords greater evidence of spirituality than the possession of spiritual gifts. The evil one can imitate the gifts of the Spirit but not the fruit of the Spirit.

### SIGNS NOT GIFTS

3. Now let us distinguish between signs and gifts. In the New Testament signs are not gifts, though gifts may be signs; signs were temporarily used, but gifts are permanently available. In Mark 16:15 the final commission of Christ before His ascension is recorded: "Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; and he that disbelieveth shall be condemned. And these signs shall accompany them that have believed; in my name they shall cast out demons, they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick and they shall recover."

With the exception of the reference to drinking deadly things, these signs are known to have literally accompanied the message: — Demons were cast out

Acts 16:18; 19:12 — Tongues were spoken Acts 10:46; 19:6 — Serpents were taken up Acts 28:3-6 — The sick were healed Acts 5:15,16; 19:11,12.

Graham Scroggie comments: "We conclude, therefore, that the miracles of the Apostolic age, which served during that period as signs, gradually ceased to be displayed, the need for them having been superseded; and that in the present age sensuous evidences have given place to spiritual evidences."

Now let us examine in more detail the gifts of the Spirit. Oswald Sanders says: "Two words combine to give us the teaching on the gifts of the Spirit. They are 'pneumatika' (1 Cor. 12:1), 'something of or from the Spirit,' and 'charismata' (1 Cor. 12:4), signifying 'gifts of grace,' 'unearned favours.' The two words together signify extraordinary powers and endowments of the Holy Spirit bestowed by Him upon believers as equipment for Christian service and for the

edification of the Church. They are listed in four passages: Rom. 12:6-8, 1 Cor. 12:4-11, 28-30, Eph. 4:7-12. They are bestowed for the edification of the Body of Christ (1 Cor. 12:7) and not for the self-glory of the recipient. They are available not so much for ministry to one's own soul, but for one's ministry to others: Eph. 4:12 — "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The early Christians were not left unaccredited who, for the most part, were ignorant and unlearned men, for God bore "them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit" (Heb. 2:4). Once the Canon of the New Testament Scriptures had been established there was no longer necessity for the miraculous gifts, but, of course, the sovereign Spirit could choose to use them today.

No one person has any monopoly of these gifts, and they

are not imparted to all, for the Spirit divides to every man severally as He wills.

The Apostle Paul asks, "Are all apostles? Are all teachers? Are all workers of miracles? Do all speak with tongues? Do all interpret?"

At the beginning of Chapter 12 of 1 Corinthians, wisdom, knowledge and faith head the list, and tongues and interpretation of tongues are at the end; so at the conclusions of the chapter tongues and their interpretation appear at the end of another listing. The gift of tongues even in those early days was of lesser importance.

From this, and the discussion in Chapter 14, we learn that in the Corinthian Church some were extolling and exploiting these last gifts to the depreciation of those which were superior. Some today fail to heed the warning of Scripture and emphasise this gift so that it receives undue prominence. This

is seen particularly in what has become known as "glossolalia."

Support for these views is claimed from the passage in Acts 2 when on the Day of Pentecost believers spoke in other tongues, "as the Spirit gave them utterance" (Acts 2:4). There was good reason for this unusual manifestation of the presence of the Holy Spirit at that particular time in the history of the Christian Church and to these special people. Pentecost marked a new phase in God's approach to man. Just as God the Son in the Person of Jesus Christ was made manifest in the flesh through the miraculous virgin birth, so too, God the Holy Spirit was made manifest in tongues. It marked a significant new approach from God to man. That was the historical reason.

There was also a good local reason for this speaking in tongues. When the crowd heard about the experience of the disciples they were amazed and said

• More on Page 4.

**The Cultural Impact of the Gospel**

**T101 — 1.50**  
**Bunglers and Visionaries; Christian Labour at the Crossroads**  
by JAMES OLTHUIS and GERALD VANDEZANDE  
A labour activist and an ethicist tackle the crucial problems in labour relations and the work place of today. How these issues are resolved will determine the shape of Christian witness in labour for the next ten years. The setting of this booklet is specific; the question universal: How may I serve Christ better in my daily work? First in a popular booklet series entitled Explorations; for a new, controversial age among evangelical Christians.

**T102 — 2.75**  
**A Christian Political Option**  
by BOB GOUDZWAARD  
This little book is nothing less than a handbook for the development of a Christian political witness. It is a necessary manual for all those who are striving to develop an "evangelical social concern." Highly recommended. Not liberal, not conservative—led by the Gospel!

**T103 — 1.95**  
**Insight, Authority and Power**  
by PETER A. SCHOOLS  
Insight into the Word of God is a prerequisite for the authority which comes with a position of service within the Body of Christ, writes the author. Guidance for churches, homes and schools as they struggle to honour Christ in these difficult relationships. Excellent for Bible studies because of its strong reliance on the scriptures.

**T104 — 2.75**  
**Worship and Politics**  
by ALBERT GEDRAITIS  
"It is impossible to separate political belief, faith, and ultimate conviction, from Bible reading, prayer, preaching, confession and worship," asserts the author. This is a brilliantly fresh rereading of the New Testament passages so often used to buttress a conservative view of worship and politics. Controversial. Received rave reviews in Inside Magazine and the NACPA Politicon.

**T105 — 5.95**  
**For God's Sake Run with Joy**  
by CALVIN SEERVELD  
The second of Seerveld's uniquely fresh translations of the Bible with meditations. Seerveld's work is known and loved throughout the U.S. and Canada for his deep insight into the Word of God. A prophetic book in the language of the day. Beautifully illustrated with full-colour art reproductions and black and white prints. Established author. Highly recommended.

**T106 — 3.95**  
**Take Hold of God and Pull**  
by CALVIN SEERVELD  
Already a devotional classic in a second large printing, Take Hold contains passages from throughout the Bible which have been freshly translated in to the uniquely beautiful and powerfully prophetic Seerveld version. Full colour reproductions of Mary Steenland's Christian art are an integral part of this book of translation and meditation. Loved by thousands of loyal readers. Highly recommended.

**T107 — 6.95**  
**The Greatest Song**  
by CALVIN SEERVELD  
A critique of King Solomon. Freshly and literally translated from the Hebrew and arranged for oratorical performance. Beautiful woodcuts. Quality. Makes this part of the Bible come alive. Of special interest to music lovers and specialists, but also bought for its unusual interpretation of "The Song of Solomon."

**T108 — 8.95**  
**Communication and Confrontation**  
by S. U. ZUIDEMA  
Blazingly to the point, always keenly intelligent, a carefully chosen set of essays confronting the cultural spirits of the twentieth century is written by S. U. Zuidema, professor of philosophy at the Free University of Amsterdam. It will captivate students and scholars alike. Essays on popular and philosophic issues; a bold statement of integrally Christian philosophy by a man who is both compassionate; committed to Christ, he is ready to communicate that truth; and to confront other spirits wherever he sees them. Pungent style. Will appeal especially to college students and profs.

Just a few of the exiting titles from—

**wedge publishing foundation**

Obtainable at leading Christian Booksellers

Sole Australian Agents:  
**KERYGMA AGENCIES**  
P.O. Box 301, SPIT JUNCTION, N.S.W. 2088.

AUSTRALIAN CHURCH RECORD, JANUARY 25, 1973 — 3

# Notes and Comments

## Dr Sambell on missionary support

We liked the comment in the Adelaide daily "News" attributed to Dr Sambell, the Archbishop of Perth, about our lack of missionary priorities.

According to the report he was speaking at the ABM board meeting on its current financial crisis and said:

"The low ebb of funds for overseas spending followed a vote by most diocesan synods in Australia to increase stipends for the clergy by about 10 per cent." He added: "Somehow the Australian Church has to be shamed out of the view that a mission is the first luxury that has to go to maintain our standard of living."

### CLERGY FINANCE (Priv.) TRUST (1954) "LENDS TO CLERGY"

Phones: 95 4231, 92 5139 6-7 a.m. or 5-8 p.m.

# Leadership of missionary bodies

1972 was clearly not a vintage year for bishops as missionary administrators.

In 1970 two diocesan bishops in Australia resigned their sees to become missionary administrators. Bishop Shevill went from North Queensland to the USPG in London, a society which is the very bulwark of Anglo-Catholic missionary enterprise. Bishop Shearman went from the neighbouring diocese of Rockhampton to become chairman of the Australian Board of Missions.

Late in 1972 Bishop Shearman was appointed Bishop of Grafton and he made it clear that his short experience as an administrator proved to him that the pastoral office was much more his cup of tea. Bishop Shevill suddenly began to appear regularly in print in all kinds of Australian diocesan publications from about the beginning of 1972 and none were surprised when Newcastle Diocesan Council offered him the see of Newcastle in December, an offer which he too said he was glad to take up.

The ABM did well to advertise the vacancy in its top executive position quite widely. The advertisement appeared in num-

bers of Church papers, the "Australian Church Record" being the exception. We are naughtily enough to wonder what confusion might have been wrought had a highly qualified evangelical applied for the post.

Probably the ABM have come to the conclusion after having had several episcopal executives, that mortals of lesser order might offer other gifts, capacities and training. In the event, they chose Dr John Munro, Arch-deacon and rector of Albury, NSW. He rose to a top administrative post in the Australian Broadcasting Commission in the years 1953-63 before he resumed full-time ministry. This will be one of a number of other gifts he brings to the missionary post.

Missionary bodies like ABM and CMS must come quickly to the point where they employ people with financial and business management skills for the work that too often has been expected of their top executive. That man, especially if he is to be an ordained minister, must be chosen for quite other distinct but necessary gifts.

The primary qualification for the man who is to lead others in the carrying out of our great missionary commission must be a

depth of personal spiritual life and the ability to refresh and revive the flagging spirits of others. Then he must be a man whose life before appointment

## Unusual ordination in London

Four candidates in an ordination service in London wore ordinary suits with ties and the presenting vicar for whose parish they were to be ordained also wore a lounge suit with a tie.

The service took place in St. James-the-Less, Bethnal Green, on December 17. The Bishop of Stepney, Right Rev Trevor Huddleston, took the ordination service and the Bishop of Woolwich, Right Rev David Sheppard, preached.

The four men made deacons were Jack Page, 60, an ex-docker, Bill Harrap, 40, a telephone engineer, Henry Watson, 35, a computer engineer and Gordon

has clearly indicated that he has given the highest priority to the missionary cause.

There are other qualifications too, many of them of great importance, but we cannot think of any which we would give priority over these first two.

The missionary cause will be best served when we stop thinking in terms of men in episcopal or other orders. We are still chained by the attitude that, first, the man must be ordained. We ought to be thinking, first, the man or woman must be the one whom God has chosen.

Kendall, 31, an asphalter. Their ordination in ordinary clothes expressed their determination not to be alienated from their neighbours among whom they lived and to whom they would minister out of their ordinary working hours.

The men had undergone together three years' part-time training for ordination and will do two more years before they are ordained as priests.

Another feature was that their wives knelt with the candidates before the bishop for the laying on of hands.

For the ordination and the communion service, Bishop Huddleston was robed only in rochet and chimere. The new deacons assisted in administering Holy Communion to the people.

## Anglican loyalty questioned

SIR, The Prayer Book uses the expressions Holy Communion and The Lord's Supper. The diocese of Riverina uses the terms Mass and Eucharist. On what authority?

Transubstantiation, or similar, is openly taught. Article 28 unmistakably condemns it. What has happened to the concept of loyalty? Perhaps it would be better for people holding this view, from the Archbishop of Canterbury down, to form their own church. That would be creating further divisions, but perhaps would be preferable to occultism as in existence now.

It is also taught in this neck of the woods that St Augustine introduced Christianity into England, and that the Church of England originated from that date.

This latter is quite false and plays right into the hands of the Roman Catholics. One has a right to ask if this is being done with deliberate intent?

H. R. Granville Smith, Arian Park, NSW.

## A needy home field

SIR, The opening of a new year brings an element of anticipation for program planners. I wonder whether there are any youth leaders who will be wondering what they might do with their gifts and talents?

While I make a plea for this particular area, I feel sure there are many places where help

would be appreciated. I do not wish to entice anyone from their own parish responsibilities. It is rather that it may concern some who are not really fully occupied.

We have no hope at present of being able to employ paid staff. However, where are the missionary hearted young couples who will make their home in the district? A suburban field of service for Jesus Christ lies wide open. It calls particularly for a fellowship leader capable of training others to take their part in youth work.

Are there any young married couples ready to see in such a venture an opportunity to share their faith and identify themselves with the district by making their home in suburbs with great needs? They could still be employed in their sphere of work but available to help develop youth fellowship activities.

I pray that this plea will be read by sympathetic eyes and warm-hearted Christian concern may bring forward inquiries.

(Rev) J. R. Greenwood, Chester Hill, NSW. Tel. 644 4196 (Sydney).

# Letters TO THE EDITOR

## Continue the dialogue with RCs

SIR, Regarding Miss E. Rogers's letter (December 14) I cannot see that "history clearly shows that the Roman Church is the harlot church of Revelation."

While the Roman Church may at times have fulfilled the prophecy of the "harlot church," so too the Church of England at times has fulfilled the same prophecy.

Of greater importance is Miss Rogers's assertion that "many Christians are disobeying God by having fellowship with those who preach another gospel; ie, Roman Catholics." I have talked at some depth with Roman Catholic Christians who say, "Jesus is my Lord and I love him and want to serve him."

"They don't use clichés like 'I'm born again' or 'I'm saved and trusting in Jesus' but they do say that Jesus died for them and that their lives must be lived in obedience to him."

Am I disobeying God by having fellowship with someone who loves him and is seeking to serve him? Does being a Roman Catholic automatically mean that the

person has the "mark of the beast" branded on his right hand or forehead? I think not. Nor do I think I am in the position to say that a person who loves God, is living as his servant and expresses himself as James did in his epistle, is a servant of the antichrist just because he doesn't express himself in Pauline or Johannine terms.

I trust that we will have a lot more dialogue with Roman Catholics so that we can benefit from those parts of Christ's body within that denomination.

T. R. Smith, Toongabbie, NSW.

## Anglican marriage and burial practice

SIR, I am surprised that there has been no comment from readers or yourself, following the release of the General Synod's Commission on Doctrine Report on Baptism.

The Report — particularly the excerpts published by the ACR — would seem to be the greatest breath of fresh air that we have seen blown through the church for many a long year. One can only hope that General Synod will adopt the report and pass legislation to confirm it.

Letters to the editor should not exceed 300 words.

However, if we are going to be consistent with Article 19 and the definition of a "Member of this Church" in Section 74 of the Constitution of the Church of England in Australia, then we must surely expect the Commission to make some pronouncement on the matters of marriage and burial.

It seems to me that the present widespread practice of offering Christian marriage and burial to all and sundry is a hindrance to the gospel, no matter how good our intentions may be. I realise that there will be many who disagree with me, but are we not at present making a mockery of the Article and the Constitution? We claim in the Article that the Churches of Alexandria, Jerusalem and Antioch, as well as Rome, have erred in their practice and preaching. I believe that we cannot exclude ourselves with our present practices.

Likewise, the Constitution states that a "Member of this Church" is a "baptised person who attends the public worship of this Church . . ." Is it not time that we either acknowledge this in our practice by refusing marriage and burial to non-church members, or else change the definitions? We are not being honest, and yet we wonder why the institutional church has lost its credibility.

Surely it is time to reform our practices and bring them into line with what we claim to believe.

(Rev) John H. Wyndham, Milton, NSW.

## AUSTRALIA DAY CONVENTION ST. MATTHEW'S, MANLY MONDAY, 29th JANUARY

SPEAKER: The Rev Lance Shilton of Holy Trinity, Adelaide Sessions at 2 pm and 4 pm

Christian Fellowship, Bible Teaching and Inspirational Music directed by Jeff Carol

Inquiries, St Matthew's Church Office. 977 6249

## CHURCH OF ENGLAND IN AUSTRALIA DIOCESE OF SYDNEY DIOCESAN REGISTRY

Applications are invited for the position of Diocesan Secretary at Church headquarters in Sydney.

### Location:

In the precincts of St. Andrew's Cathedral at Town Hall Railway Station.

### Duties:

This is an appointment to a very senior and responsible administrative position in the Church. The Diocesan Secretary is the Chief Executive Officer of the Standing Committee of Synod — the top Diocesan Administrative Body.

### Age:

The successful applicant will probably be in the 33-45 age group.

### Qualifications:

Applicants should be qualified secretaries or accountants or have similar qualifications together with considerable experience in accounting and secretarial systems and procedures. Experience with property, trust and legal matters would be an advantage.

### Remuneration:

Salary and allowances will be commensurate with qualifications and experience. A modern superannuation scheme will be applicable.

### Terms and Conditions of Employment:

These will be subject to discussion but will be appropriate to the seniority of the position. Applications will be regarded as strictly confidential.

Applications which should be received by February 12, 1973 should be addressed to:

The Right Reverend A. J. Dain, Church of England in Australia, Diocese of Sydney, P.O. Box Q190, Queen Victoria Building, York Street Sydney, 2000.

## THE GIFTS OF THE SPIRIT (from page three)

to each other, "Look here, aren't all these who speak Galileans? How is it then that we hear them speak in our own native tongues?" (Verses 9-11). That was the local reason.

Of course, it would be out of order to deny the validity of the experience of those who claim to speak in tongues today, but it is as well for us to heed the warnings of Scripture. St. Paul wrote to the Corinthians (1 Cor. 12:30-13:1) — "Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts and yet show I unto you a more excellent way. Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal" (also 1 Cor. 14).

St. Paul also said, "I thank my God I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than 10,000 words in an unknown tongue." (1 Cor. 14:18-19).

Leon Morris, New Testament scholar of world renown, points to the obscurity of present-day understanding of the exact nature of some of the gifts, such as 'helps' and 'governments' (1 Cor. 12:28). "We may make conjectures . . . But when we boil it all down, we know nothing about these gifts or their possession. They have vanished without leaving a visible trace." On tongues, he says, "Despite the confident claims of some we cannot be certain of exactly what form the gift took in New Testament days" ("Spirit of the Living God").

My concern is not the acknowledgment of the possibility of such an experience, nor doubting the Scriptural support for such an experience, but any attempt necessarily to associate it with superior spirituality, and any suggestion that this particular gift should essentially be experienced by all Christians. I am concerned also when the gift itself becomes the centre of a Christian's witness, rather than Christ Himself. I am concerned when it leads to excess emotionalism to which the psychologically unstable are particularly susceptible. I am concerned most of all when it is associated with wrong doctrine. The claim is often made that it naturally follows the baptism of the Spirit. Were it true to say that speaking with tongues is the evidence of our having received

the baptism of the Spirit as an experience subsequent to conversion, we would have to conclude that many of the saints throughout the ages had never received the baptism of the Spirit, that men and women used of God on the mission fields and in the home Church were never baptised by the Holy Spirit, that Billy Graham, who claims no such gift of speaking in tongues, has not been baptised by the Holy Spirit, nor was Wycliffe, Bunyan, Luther, Whitefield, or yourself as a Christian.

The baptism of the Holy Spirit is identified with regeneration when a person is first converted and born again of the Holy Spirit — there is no special subsequent experience of the Spirit's baptism; it is identified with his conversion. Of necessity, there was an interval of time between the early disciples' belief in Christ and their Pentecost experience of the Holy Spirit. It could not have been otherwise. With us it is different. Our belief in Christ as Saviour is made possible by the operation of the Holy Spirit Himself. Regeneration and the baptism of the Holy Spirit are identical at the same time.

As a Christian you want to be worth your salt. You are anxious to increase in holiness, to become more effective in service and daily to become more conformed to His will, then "desire earnestly the greater gifts" — wisdom, knowledge, faith, and allow the Holy Spirit to work through you that the fruit of the Holy Spirit will be manifested in love, joy and peace to the glory of Christ.

## FIRE . . . ACCIDENT MARINE



New South Wales Branch: 16 Spring St., Sydney. Sydney Manager: M. A. Kille Tel. No. 20574.

MERIDEN CHURCH OF ENGLAND SCHOOL FOR GIRLS 12 Redmyre Road, Strathfield BOARDING & DAY SCHOOL Kindergarten to Higher School Certificate and Matriculation. For further information, apply to the Headmistress, Miss Sheila M. Morton, B.Sc.

MOVING MADE EASY with DAVIS Van Lines Pty. Ltd. Australia-wide door-to-door service 630 6222 157 BRIENS ROAD, NORTHMEAD (Box 410, Parramatta)

## SYDNEY CITY MISSION HOUSE MOTHER/COUNSELLOR HOSTEL FOR YOUNG PEOPLE AT RISK

A position calling for someone of Christian maturity, experienced in dealing with young people and their problems. This hostel provides crisis accommodation and counselling and endeavours to find employment and accommodation for young people referred from various agencies. Active church affiliation essential with some experience in social welfare work. Application received in writing only, giving details of experience and references to Mrs M. Hurcomb, Sydney City Mission, 103 Bathurst Street, Sydney.

## STAFF REQUIRED URGENTLY

Owing to staff reorganisation and expansion of the Board's services to the Diocese by the appointment of a Children and Youth Education Officer, we are urgently wanting the following staff:

**For immediate appointment—SENIOR STENOGRAPHER** A responsible person who is an accurate typist, competent in shorthand and experienced in general office procedures, is required for work which involves typing associated with Council and Associated Committees, correspondence and other office duties, etc. It is assumed that this person would be capable of taking up the important responsibilities of Office Secretary. All applications should be addressed to: The Director, Board of Education, 511 Kent St., Sydney 2000. Phone: 41 4325.

**For appointment now or in the next three months—**

**A CLERK TYPIST** Must be competent in typing financial reports as well as correspondence, neat and accurate with figures and with an understanding of basic accounting functions. This is an interesting position which offers variety and an opportunity to accept responsibility. As the successful applicant will be the secretary to the Business Manager, shorthand would be an advantage although not an essential. To arrange for an interview please phone or write to:

Business Manager, Board of Education, 511 Kent St., Sydney 2000. Phone: 26 6428.

# Evangelicals plan national act of witness

One of the decisions of the first Council meeting of the newly-formed federal body, the Australian Evangelical Alliance held in Melbourne is to sponsor a nation-wide act of witness along the lines of the Festival of Light held in England in September, 1971. On that occasion 40,000 people gathered in Trafalgar Square, London, a climax to six months of intense preparation all over the British Isles.

The objectives outlined by the Community Standards Organisation of South Australia were adopted, as follows:

(a) To alert Christians and others like-minded to the dangers of moral pollution;

(b) To translate into action the concern that hundreds of thousands feel about the moral pollution in our nation today;

(c) To register the support of people of good will for Christian moral standards in such a way that national leadership is influenced;

(d) To witness to the Good News about Jesus Christ.

It is known that some organisations are planning to demonstrate against the moral pollution of our land as early as March and April, but the Council felt that there would be a definite

advantage in a simultaneous nation-wide protest on a definite day and Sunday, October 7th, is the date suggested. Previous acts of witness could create interest and build-up towards the climax of a united witness.

It is expected that all churches, organisations, groups and persons who wish to protest about the moral and spiritual decline in our society will join in the act of witness.

Mr Alex Gilchrist of Sydney, a member of the Executive Committee of the Australian Evangelical Alliance, has been appointed organiser. A tremendous task of organisation is involved and he will value the prayers and co-operation of all evangelicals as he enters into negotiations Australia-wide.

## WHAT!

You mean to say C.M.S. BOOKSHOP has been selling church robes all these years and I didn't know about it?

I always get my clerical wear when I go book-browsing at the Bookshop.



Available from stock C.M.S. CHURCH SUPPLIES 93 Bathurst St., Sydney, N.S.W. Catalogue Available.

## FIRST NATIONAL CLERGY & LAY LEADERS CONFERENCES on MANAGEMENT PRINCIPLES

THE CHANCE OF A MINISTRY LIFETIME

A Management Course — Scripturally Based — Church Oriented — Effectively Applied — AND GEARED TO ONE PURPOSE — EVANGELISM.

MANAGEMENT TECHNIQUES WON'T EVER SUBSTITUTE FOR . . .

- Spirituality
- Knowledge of and love for God
- Understanding the Scriptures
- Experience and discernment

BUT

BUT THEY HAVE ENABLED CLERGY AND LAY LEADERS TO . . .

- Plan better
- Manage their time effectively
- Achieve objectives
- Develop leadership
- Delegate responsibility
- Involve a whole church in evangelism

DR HENRY BRANDT Internationally known Christian consultant who applies Bible principles to psychology and clinical counselling. FACULTY STEVE DOUGLASS BMA Marvard Bus. School, International lecturer on Business Management.

TO BE HELD AT MOORE THEOLOGICAL COLLEGE, CARILLON AVENUE, NEWTOWN, FEBRUARY 5-9, 1973

3 WAYS OF REGISTERING

- RESIDENTIAL: Available for all but especially helpful for clergy to get away from the phone and think the concepts through.
- LIVE OUT: For laymen with a few days off or clergy who can't take their hands off.
- EVENINGS: For laymen whose bosses can't agree that they would earn him more if he gave them the time off.
- COST: Necessary to cover materials, etc., but a fraction of what the same course would cost in a secular setting.

Organised and Promoted by:—

LAY INSTITUTE FOR EVANGELISM SEND FOR DETAILS TO BOX A399, SYDNEY SOUTH 2001, AUSTRALIA

**CLASSIFIED ADVERTISEMENTS**

Classified advertisements may be left at the office or phoned to 61 2975 up to noon on the Monday of the week before publication. Charge is 5c per word with a minimum charge of \$1.

**Positions Vacant**

ORGANIST required, 2 manual pipe organ. St. Philip's Church, Auburn. Please phone 649 7228.

**For Sale**

CONCRETE BLOCK MACHINE. Makes blocks, slabs, edgings, screen-blocks, garden stools - 8 at once and 96 and hour, \$105. Ideal self-help projects. Send for leaflets. Department C.R. Forest Farm Research, Londonderry, N.S.W., 2793.

WIPFELL double-breasted cassock, suit 6ft person, and long nylon stockings, both in good condition. \$27 for two. Phone 977 3308.

BRIDAL WEAR, all sizes and styles, low cost. For sale or hire. CHIC BOUTIQUE, CONCORD, Phone 74 6255, A.H. 73 0652.

**Miscellaneous**

STAINED GLASS WINDOWS  
K. J. LITTLE,  
19 Barden St.,  
Arncliffe, 2205  
Phone: 599 7348

CUSTOM GARISH  
Goods and parcels  
ex Parcel

"SERV TRANSPORT"  
181 Clarendon  
Phone

WOOD COFFIN  
— PHONES  
Metropolitan (All  
Branches) 80 0396.  
Katoomba — Katoomba 41.

MOVING:  
FURNITURE REMOVALS,  
STORAGE.  
For reliability and careful handling  
Established 34 years. Contact:  
A. R. C. THOMAS  
5 Bourke Street,  
NORTH PARRAMATTA,  
630 1247, 635 6688 (all hours).

**Darwin Parish Council's stand on casino**

The Parish Council of Christ Church Cathedral, Darwin, N.T., has warned that a gambling casino would bring "social pollution" to Darwin and provide great potential for crime. In a letter, Mr John Christie and Mr Chris Neuenkirchen, both church wardens, said all Council members opposed the opening of a casino. The idea was suggested by the Darwin Regional Tourist Promotion Association, and a businessman, Mr Charlie Quee, said a Hong Kong businessman was interested in investing money if he received local backing. The wardens said a casino would attract "undesirable types" who would cause "social pollution to the environment." They believe it would offer people great potential for crime. It would bring hardship to families whose breadwinners were regular clients, and badly influence Aborigines "who seem to pick up very quickly all the European's worst habits."

**THE BISHOP CRANSWICK MEMORIAL SCHOLARSHIP**  
Applications are invited from Deacons or Priests for the BISHOP CRANSWICK MEMORIAL SCHOLARSHIP

The Scholarship provides \$500 p.a. for one, two, or more years to promote and encourage post-ordination training. It is awarded by the Bishop of Gippsland and the holder (a) shall undertake a course of study or training, approved by the Bishop, and (b) shall agree to serve as a priest in the Diocese of Gippsland for at least three years after completing the period of the scholarship.

The last holder of the scholarship was the Rev. C. W. Kenny who completed his BA at the Australian National University in 1972. APPLICATIONS should reach the BISHOP OF GIPPSLAND, P.O. Box 28, Sale, Vic. 3850, by MONDAY, 12th February, 1973.

**SYDNEY CITY MISSION WELFARE WORKER**

A position is available in a DROP-IN CENTRE in an inner city suburb. An opportunity for a young man aged between 25-35 to work amongst the difficult young people of the area, must have active church affiliation and have had experience in working amongst young people. Apply in writing only, with references, to Mrs M. Hurcomb, 103 Bathurst Street, Sydney.

**A.C.T. EXAM RESULTS Class lists for 1972**

Rev Dr C. H. Duncan, Registrar of the Australian College of Theology, has released the following class lists for the 1972 examinations:

**Th Schol (Scholar in Theology)**  
**SECOND CLASS**  
(In order of merit)  
TWOHIG, Rev Brian Robert, Th. St Michael, SSM, SMITH, Rev Stuart Mel-drum, BA, ThL, Adelaide; CAMPBELL, Rev Donald Keith, BSc, Th Schol, Dip RE, Brisbane.

**PASS**  
(In order of merit)  
MCGREGOR, Deaconess, Marjorie, ThL, Dip RE, Melbourne; VAN EMMERIK, Rev Johannes Adolf, Maseno North; JOHNSTONE, Rev John Howard Lindsay, BA, BD, ThL, Sydney; BOAN, Rev David Thomas Clifford, ThL, Melbourne; FELDMAN, Rev Ralph Carlisle, ThL, Dip RE, Sydney; JOHNSON, Rev Brian Keith, ThL, Sydney.

**Th Schol**  
Pass in Single Subjects

**OLD TESTAMENT**  
APPLEBY, D. B., Moore, Perth; DEIN, T. K., Sydney; DORAN, A. A., Moore, Unattached; JONES, R. A., Sydney; RYAN, M. J., Moore, Sydney; SMITH, S. M., Adelaide; THOMSON, J. A., Maseno North; WEIS, N. E., Unattached.

**NEW TESTAMENT**  
APPLEBY, D. B., Moore, Perth; CLIFTON, G. K., Moore, Sydney; DORAN, A. A., Moore, Sydney; SAVAGE, W. F., Tasmania; SEC-COMBE, D. P., Moore, Perth; STEVENSON, K. R. N., Wangaratta; THOMSON, J. A., Moore, Sydney; TWOHIG, B. R., St Michael, SSM; WOOD, A. K., St Michael, The Murray.

**Wanted**  
SECOND-HAND Theological books bought. Phone 61 9487, C.M.S. shop, 93 Bathurst Street, Sydney.

**WANTED**  
100 more students to enrol in C. of E. Bible College. Full Bible course by correspondence anywhere. Full details from Registrar, P.O. Box 1, Roseville, N.S.W., 2059.

**WANTED**  
Swings, Bikes, Scooters, etc., in condition by St. Paul's, Gymna-sium, phone 525 4672 or 524 6225.

**Interstate Services**  
PERTH: St. Alban's, 423 Beaufort Street, Services 9.30 a.m. and 7.30 p.m. Rec-tor: Bryan P. Hall, All welcome.

**COORARO, St. Stephen's Brisbane.** Cor. Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 a.m. Holy Communion, 1.30 p.m. Morning Prayer (Holy Communion 1st Sunday), 7.30 p.m. Evening Prayer.  
Rector: Rev. Harry Goodhue.

The United Church of Canada (Presbyterians and Methodists) faces a serious pastoral shortage and, despite mergers of some congregations, will be in need of 175 pastors by 1974, warned General Council secretary Ernest E. Long, who recently retired.

**Graham in 1973**

Evangelist Dr Billy Graham has three major overseas commitments in 1973.

He will speak at an inter-racial evangelism congress in South Africa in March, in Korea in late spring, and in late summer at a youth gathering in London.

In addition, he is scheduled to conduct major evangelistic crusades in four American metro-politan areas.

The London engagement, August 27 to September 2, was accepted only recently. Graham will deliver several addresses during SPRE-E (Spiritual Re-Emphasis) '73, an event in which 25,000 youth delegates are expected to participate. The closing meeting will be in Wembley Stadium.

It will be the evangelist's first trip to South Africa. He accepted the invitation from sponsors of

**Witness in China**

After a month-long tour of Red China, David Wang of Asian Outreach in Hong Kong says he is "convinc'd the mainland has a dynamic, witnessing, worshipping church."

He tells of teenagers who meet regularly for prayer in one city he visited. Overseas Chinese are thronging to the mainland, he says. They include Christians in-ter-ent on outreach.

**Wycliffe's work**

Veteran Wycliffe Bible Trans-lator Paul Smith has launched Bible Translations on Tape to help get the Scriptures to the globe's 800 million illiterates.

**Crossword prize**

A book prize for Bible Cross-word No 61 has been posted to Miss Robyn Smith, East Ballina, NSW.

**THL (Licentiate in Theology)**

**Second Class**  
(In order of merit)  
ROKKE, Gregory James, St John, Newcastle; MEIER, David Vernon, BA, BE, Moore, Independent; TING, Rev John David, MA, MEd, Dip Th, Moore, Unattached; BIELENBERG, Russell James, BE, St Mark, Unattached; MUIRES, Robin Peter, BE, Moore, Sydney; FREWER, Kenneth Gilbert, BA, Moore, Sydney; THORNTON-WAKE-FORD, David Blackstone, St Michael, Adelaide; FITZ, N. Robert Eric, Ridley, Armadale; BROCKHOUSE, Grant Lind-ley, BA, St Barnabas, Adelaide; CLAY-DON, Rev John William, Moore, Sydney; GBE, Moore, Sydney; FARLEY, Graham Clifford James, Moore, Armadale; DAHL, Patricia Marjorie, BA, Moore, Sydney; FORAN, John William, Moore, Sydney; WOOD, Anthony Roger, St Michael, The Murray; MCMILES, Anthony Ronald, Moore, Sydney.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass in Part I**  
BOULEY, T. J., Ridley, Wellington; DOYLE, G. T., St Barnabas, Riverina; HANLIN, P. S., St John, Bathurst; HARVEY, R. Moore, Sydney; HOGARTH, J. F. S., Ridley, Adelaide; NELSON, C. G., Moore, Sydney; ROGERS, K. G., Ridley, Melbourne; ROWSE, J. R., Ridley, Wellington.

**Pass in Part II**  
HASTIE, R., West Grafton; JONES, D. M., St John, Melbourne.

**Th. Dip. (Diploma in Theology)**  
BISHOP, James William Erier, St Barnabas, Ballarat; BLAKEWAY, Roger Lett, St John, Perth; COLEFAX, Rev Stanford Ronald, Newcastle; COLLINS, Rev Maurice Frank, Brisbane; HANSON, Robert Frank, St John, Perth; HARRI-JACON, Jeanne, unat; HILL, Rev David Michael, Can-berra-Goulburn; LEONARD, Jack Gra-ham, unat; MILLS, Rev. Francis Peter, Perry Hall, Melbourne; OSBORNE, Brian Murray, Ph.C., M.P.S., St John, Grafton; PEARSON, G. G., Ridley, Melbourne; RICHARDS, Noel Thomas, St John, Gippsland.

**CHURCH HISTORY**  
SISTER AGNES MARY, Melbourne; BEGGIE, Rev. R. Moore, Sydney; CHIPPS, G. L., Moore, Sydney; HOD-GRINSON, G. G., Moore, Brisbane; JOHNSTONE, J. H. L., Sydney.

**PASTORAL THEOLOGY**  
CAMPBELL, D. K., Brisbane; HARRIS, W. M., Tasmania; JOHNSON, D. K., Sydney; KENNEY, D. G., North Queensland; ROUTLEY, D., Brisbane; THURGOOD, D., Tasmania; TULLY, L. A., Canberra-Goulburn; WARE, C. L. G., Sydney.

**SOCIOLGY**  
MCGREGOR, Marjorie, Melbourne; MEADOWS, D. L., Sydney; TURLLEY, L. A., Canberra-Goulburn.

**LFURGOLOGY**  
CHERRY, R., Melbourne; FELD-MAN, R. C., Sydney.

**DOGMATICS**  
ADAM, P. J. H., Melbourne; BAR-TER, D., North Queensland; BOAN, D. T. C., Melbourne; JOHNSTONE, J. H. L., Sydney; TWOHIG, B. R., St Michael, SSM.

**Th. Dip. (Diploma in Theology)**  
BISHOP, James William Erier, St Barnabas, Ballarat; BLAKEWAY, Roger Lett, St John, Perth; COLEFAX, Rev Stanford Ronald, Newcastle; COLLINS, Rev Maurice Frank, Brisbane; HANSON, Robert Frank, St John, Perth; HARRI-JACON, Jeanne, unat; HILL, Rev David Michael, Can-berra-Goulburn; LEONARD, Jack Gra-ham, unat; MILLS, Rev. Francis Peter, Perry Hall, Melbourne; OSBORNE, Brian Murray, Ph.C., M.P.S., St John, Grafton; PEARSON, G. G., Ridley, Melbourne; RICHARDS, Noel Thomas, St John, Gippsland.

**CHURCH HISTORY**  
SISTER AGNES MARY, Melbourne; BEGGIE, Rev. R. Moore, Sydney; CHIPPS, G. L., Moore, Sydney; HOD-GRINSON, G. G., Moore, Brisbane; JOHNSTONE, J. H. L., Sydney.

**PASTORAL THEOLOGY**  
CAMPBELL, D. K., Brisbane; HARRIS, W. M., Tasmania; JOHNSON, D. K., Sydney; KENNEY, D. G., North Queensland; ROUTLEY, D., Brisbane; THURGOOD, D., Tasmania; TULLY, L. A., Canberra-Goulburn; WARE, C. L. G., Sydney.

**SOCIOLGY**  
MCGREGOR, Marjorie, Melbourne; MEADOWS, D. L., Sydney; TURLLEY, L. A., Canberra-Goulburn.

**LFURGOLOGY**  
CHERRY, R., Melbourne; FELD-MAN, R. C., Sydney.

**DOGMATICS**  
ADAM, P. J. H., Melbourne; BAR-TER, D., North Queensland; BOAN, D. T. C., Melbourne; JOHNSTONE, J. H. L., Sydney; TWOHIG, B. R., St Michael, SSM.

**Th. Dip. (Diploma in Theology)**  
BISHOP, James William Erier, St Barnabas, Ballarat; BLAKEWAY, Roger Lett, St John, Perth; COLEFAX, Rev Stanford Ronald, Newcastle; COLLINS, Rev Maurice Frank, Brisbane; HANSON, Robert Frank, St John, Perth; HARRI-JACON, Jeanne, unat; HILL, Rev David Michael, Can-berra-Goulburn; LEONARD, Jack Gra-ham, unat; MILLS, Rev. Francis Peter, Perry Hall, Melbourne; OSBORNE, Brian Murray, Ph.C., M.P.S., St John, Grafton; PEARSON, G. G., Ridley, Melbourne; RICHARDS, Noel Thomas, St John, Gippsland.

**CHURCH HISTORY**  
SISTER AGNES MARY, Melbourne; BEGGIE, Rev. R. Moore, Sydney; CHIPPS, G. L., Moore, Sydney; HOD-GRINSON, G. G., Moore, Brisbane; JOHNSTONE, J. H. L., Sydney.

**PASTORAL THEOLOGY**  
CAMPBELL, D. K., Brisbane; HARRIS, W. M., Tasmania; JOHNSON, D. K., Sydney; KENNEY, D. G., North Queensland; ROUTLEY, D., Brisbane; THURGOOD, D., Tasmania; TULLY, L. A., Canberra-Goulburn; WARE, C. L. G., Sydney.

**Th.A. Class List**

**First Class**  
PRENTICE, Dorothy Margaret, M.B. BS, Adelaide.

**Second Class**  
WARLAND, Barbara, G.B.R.E., New-castle; WILSON, David, BSc., Canberra-Goulburn; LOH, Judith Lew Yin, G.B.R.E., West Malaysia; MARTIN, Pamela Janette, Newcastle; GNANAK-AN, Anna Mary Elizabeth, G.B.R.E., West Malaysia; MOORE, Pamela Grace, Melbourne; MCCARTHY, David Leslie Pearson, BSc, Dip Ed, Gippsland; MURRAY, Douglas Galbraith, D.C.E., Melbourne; HARPER, Bruce William, D.C.E., Brisbane; MOORE, Graeme Sydney Hamilton, Dip E.E., Melbourne; SAWARABA, Damien, Newton, New Guinea; WILSON, Hilda Joyce, Can-berra-Goulburn.

**Pass**  
BAKER, Mary Margaret, D.B.E., Adelaide; PRIRI, Patrick, Newton, New Guinea; KOWARIBA, CHURCH, Patricia E., D.B.E., Adelaide; Moll, Brother Paulus, S.S.F., New Guinea; KEYZER, Aloysius Martinus, Melbourne; POLGEN, Norman, NV, Australia; FITZWILLIAM, Brian Richard A.C.P., N Queensland.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Pass**  
(In order of merit)  
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUM-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; EDWARDS, John Edward, Wal-ter, G.B.R.E., Bunbury; COXHEAD, Ross Herbert, Moore, Sydney; SHIEL, Pen-elope Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip. Ed., Melbourne; BARRAGE, Malcolm Stuart, Moore, Sydney; CHEONG, Geoffrey Wil-liam, St John, Melbourne; VAN-DERWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yin Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Clarence Arthur, Perth; PAPROTH, Darrell Neil, Ridley, Melbourne; JOHNSON, Rev Kevin Robert, Moore, Sydney; de CAR, Rev Robert, B.A., Dip. Ed., Dip-Oxon, Melbourne.

**Books**

**MODERN REVIVAL**

**THAT NEW-TIME RELIGION** by Erling Jorstad. Augsburg Publishing House, 1972, 143 pages, \$US2.95.

This book, simply written, gives a concise summary of the history of revivalism in the United States and indicates how it has, until recently, been associated with the established churches. The new-time religion differs from its

Rev Allan W. M. Lewis, in charge of Kingston-Robe Mission (The Murray) since 1968, has been appointed in charge of St Jude's, Port Elliott.

Rev Ian B. Missard, rector of St Andrew's, Maitland (The Murray) since 1967, has been appointed rector of Beaconsfield and Exeter (Tasmania).

Rev George H. Thomas, rector of Cleve (Willochra) since 1967, has been inducted as rector of St Augustine's, Sirecky Bay.

Rev Robert D. Holland, curate of Christ Church Cathedral, Darwin (Northern Territory) has been appointed rector of Manning (Perth).

Rev P. L. Harrison, on loan from the diocese of NW Australia, has been appointed curate of Christ Church Cathedral, Darwin.

Rev Noel Debridge, rector of St Luke's, Mosman (Sydney) since 1963, has been appointed Director of Christian Education, Melbourne.

Rev Canon Gilbert A. Hook, rector of St Jude's, Bowral (Sydney) since 1966, will retire on May 31.

Rev Trevor Cuthbertson, master at Barker College (Sydney) has been appointed curate in charge of Holy Trinity, Pokhant.

Rev Laurence A. Pullen, a missionary with CMS in India since 1945, has been appointed rector of St Cuthbert's, South Kogarah (Sydney).

Rev Alexander J. Richards, rector of St Cuthbert's, South Kogarah (Sydney) since 1965, has announced his retirement.

Rev William R. Brown, 81, a former BCA missionary and rector of six parishes in Sydney diocese, died on December 7 last.

Deaconess Britta Anderson, 74, ordained in 1954 and for many years before that active at St Clement's, Marrickville (Sydney) died on December 10 last.

Rev Peter F. Jensen, curate of St Barnabas', Broadway (Sydney) since 1970, has been appointed a lecturer at Moore College.

Mr Alf Colebrook, formerly manager of the Scripture Union, Sydney, has been appointed office manager of the Diocesan Information and Public Relations Department.

Rev Tom Sutton, curate at Applecross (Perth) since 1971, has been inducted as rector of All Saints', Dianella.

Rev John R. Buxton, Vice-Warden of St John's College, Morpeth (Newcastle) since 1970, has been appointed precentor and minor canon of Christ Church Cathedral, Newcastle from mid-January.

The Devil—fact or fable?

A columnist for the Melbourne Herald asked a number of Melbourne theologians and then a number of people in the city streets whether they thought the Devil was fact or fable. The results were interesting.

All the Protestant theologians shifted their ground away from the supreme authority of the scriptures and the plain words of Christ and claimed the right to interpret our Lord's words according to twentieth century thought forms.

Among the Protestant theologians, Rev Dr Max Thomas, spoken of in the article as diocesan theologian of the diocese of Melbourne, is reported to have said that the Anglican Church "has no official dogma which demands belief in the Devil."

What grounds exist for belief in Christ's citing of the Devil in the scriptures. "But today," Dr Thomas added, "there would be a much broader interpretation of what He signified by this."

The question of the Devil's existence arose because of the current writings of the radical teaching of Roman Catholic priest and professor, Herbert Haag, at Tubingen University. So the columnist sought first the views of Archbishop Knox of Melbourne.

"The Catholic Church believes that the Devil exists," said the Rev Aldo Rebeschini, secretary to the Roman Catholic Archbishop of Melbourne, Dr Knox. "The belief is based on the Scriptures and expressed in the words of Christ."

"Our Lord was tempted by the Devil. He spoke often of the Devil and the 'Prince of Darkness.' If the Devil does not exist," Rev A. Rebeschini added drily, "then Christ must have been talking to Himself."

People stopped in Collins Street expressed a wide variety of views but two of the five reported took their stand firmly on the Bible. A female shop assistant put it plainly:

"Who else did Christ grapple with and overcome but the Devil? It is in the Bible. Either you believe in the Bible or you don't. I do."

New spirit hailed by Bp Hawkey

Speaking in Brisbane last month, Bishop Eric Hawkey of Carpentaria in Queensland's far north, was enthusiastic about the new spirit of co-operation between denominations in his remote area.

Since November, the Presbyterian's Australian Inland Mission work and the Anglicans' Carpentaria Aerial Mission have been amalgamated.

At Karumba on the Gulf, Anglicans, Roman Catholics and Methodists are talking about establishing a shared church.

Co-operation has been put on an organised level between the Anglican and Presbyterian missionaries working in aboriginal communities on Cape York Peninsula.

He made a successful tour of Australia in 1960 but has not been back since. He first became publicly identified as a Christian during the 1966 Billy Graham Crusade in London. Since then he has appeared in several Billy Graham films, recently "His Land" and has lent his name and appeared at many Christian events.

He supported the National Festival of Light and was a member during 1972 of the famous Longford Commission on Pornography. He has also helped to inaugurate the Arts Centre Group near London — an attempt to bring together the two worlds of entertainment and Biblical Christianity. His BBC television series drew huge audiences during 1972.

The concert tour of Australia begins on April 17 in Perth and extends to April 28 in Brisbane. Concerts have been arranged in the Hordern Pavilion, Sydney, on April 21 and 27.

It is expected that as many as 35,000 people will attend the concerts. Both Cliff Richard and David McInnes are also expected to speak to university audiences.

Both visitors will be on a gospel concert tour of Australia, for which counsellors are being prepared.

Cliff Richard has been in the pop scene spotlight for over 12 years, first with The Shadows and then The Settlers as a backing group.

He made a successful tour of Australia in 1960 but has not been back since. He first became publicly identified as a Christian during the 1966 Billy Graham Crusade in London. Since then he has appeared in several Billy Graham films, recently "His Land" and has lent his name and appeared at many Christian events.

He supported the National Festival of Light and was a member during 1972 of the famous Longford Commission on Pornography. He has also helped to inaugurate the Arts Centre Group near London — an attempt to bring together the two worlds of entertainment and Biblical Christianity. His BBC television series drew huge audiences during 1972.

The concert tour of Australia begins on April 17 in Perth and extends to April 28 in Brisbane. Concerts have been arranged in the Hordern Pavilion, Sydney, on April 21 and 27.

It is expected that as many as 35,000 people will attend the concerts. Both Cliff Richard and David McInnes are also expected to speak to university audiences.

Both visitors will be on a gospel concert tour of Australia, for which counsellors are being prepared.

Cliff Richard has been in the pop scene spotlight for over 12 years, first with The Shadows and then The Settlers as a backing group.

He made a successful tour of Australia in 1960 but has not been back since. He first became publicly identified as a Christian during the 1966 Billy Graham Crusade in London. Since then he has appeared in several Billy Graham films, recently "His Land" and has lent his name and appeared at many Christian events.

He supported the National Festival of Light and was a member during 1972 of the famous Longford Commission on Pornography. He has also helped to inaugurate the Arts Centre Group near London — an attempt to bring together the two worlds of entertainment and Biblical Christianity. His BBC television series drew huge audiences during 1972.

WA Govt committee on schools' religion

A West Australian Government-appointed committee to investigate whether general religion should be a core subject for the Achievement Certificate held its first meeting in Perth on December 18.

The five-man committee of inquiry into Christian education in schools follows discussions between the Director-General of Education, Mr H. W. Dettman, the Anglican Archbishop of Perth, Most Rev Geoffrey Sambell and the Roman Catholic Archbishop of Perth, Most Rev Launcelot Goody.

Members of the committee are Dr D. Mossenson, Director of Secondary Education; Mr J. Down, Superintendent of Secondary Schools; Mr J. Quinn, Superintendent of Primary Schools; Rev Bro C. Manion, of Christian Brothers' College, Leederville, and Rev T. Wallace, Director of the Anglican Board of Religious Education.

The terms of reference recommended to the inquiry are: ● To examine and make recommendations as to the best method of making religious education effective in the Government school system — both primary and secondary — but with special reference to secondary.

● To examine and evaluate similar studies which have been made in other States.

● To study whether general religion should be made a core subject for some years — at least in the Achievement Certificate.

● To research the seminar system and its ability to fulfil an adequate program of religious education.

● To examine the respective roles of special religious instruction and general religious education and to recommend how these roles can best be fulfilled.

Dr Mossenson, who is chairman of the committee of inquiry, said the problem of religious teaching was not unique to WA.

Dr Mossenson believes a strong case is emerging for the use of regular teachers if religious education is to be effective in schools.

Young people will be bussed in to Canberra from all over the Eastern States, and from South Australia.

All the camping grounds of Canberra are being booked out to accommodate them, and large C.S.S.M. beach mission tents will be used.

Commenting on Kairos 73 Mr David Clayton said recently that the project was already winning widespread support among church leaders of all denominations.

He said: "This will be the first time in Australia that Christian young people will proclaim to the whole community in a public way their belief in Jesus Christ as their Lord and Saviour."

"They are going to do so in such a way that it will draw the attention of the mass media. The whole country will know that these young people are dedicated to Jesus Christ — and that Jesus counts in Australia in 1973."

Further details about "Kairos 73" are available from: NSW, House of the New World, 6 Ryedale Road, West Ryde, phone 807 1763. Vic, Theos, 59 Rathdowne Street, Carlton, phone 347 7355. Qld, House of Freedom, P.O. Box 4, Kurilpa, SA, Jesus Centre, 114 Cheltenham Street, Malvern; WA, High House, YMCA, Murray Street, Perth; ACT, Kairos, 4 Marrawab Street, Lyons, phone 81 4220.

Mr Jim McLennan, of Charisma coffee house in Canberra, said this week the aims of Kairos 73 were:

● To proclaim to the nation that a change in lifestyle and values was needed far more than just a change in government.

● To be a symbolic declaration that Jesus Christ is real in the lives of a large number of people.

● To unify Christian youth for the purpose of serving Jesus Christ throughout Australia.

"Kairos 73 is for Christians throughout the nation to tell the nation that the great Australian dream is just not enough," said Mr McLennan.

Training programs for street witnessing and giving the basis of Christian belief are being

WA Govt committee on schools' religion

A West Australian Government-appointed committee to investigate whether general religion should be a core subject for the Achievement Certificate held its first meeting in Perth on December 18.

The five-man committee of inquiry into Christian education in schools follows discussions between the Director-General of Education, Mr H. W. Dettman, the Anglican Archbishop of Perth, Most Rev Geoffrey Sambell and the Roman Catholic Archbishop of Perth, Most Rev Launcelot Goody.

Members of the committee are Dr D. Mossenson, Director of Secondary Education; Mr J. Down, Superintendent of Secondary Schools; Mr J. Quinn, Superintendent of Primary Schools; Rev Bro C. Manion, of Christian Brothers' College, Leederville, and Rev T. Wallace, Director of the Anglican Board of Religious Education.

The terms of reference recommended to the inquiry are: ● To examine and make recommendations as to the best method of making religious education effective in the Government school system — both primary and secondary — but with special reference to secondary.

● To examine and evaluate similar studies which have been made in other States.

● To study whether general religion should be made a core subject for some years — at least in the Achievement Certificate.

● To research the seminar system and its ability to fulfil an adequate program of religious education.

● To examine the respective roles of special religious instruction and general religious education and to recommend how these roles can best be fulfilled.

Dr Mossenson, who is chairman of the committee of inquiry, said the problem of religious teaching was not unique to WA.

Dr Mossenson believes a strong case is emerging for the use of regular teachers if religious education is to be effective in schools.

Young people will be bussed in to Canberra from all over the Eastern States, and from South Australia.

All the camping grounds of Canberra are being booked out to accommodate them, and large C.S.S.M. beach mission tents will be used.

Commenting on Kairos 73 Mr David Clayton said recently that the project was already winning widespread support among church leaders of all denominations.

He said: "This will be the first time in Australia that Christian young people will proclaim to the whole community in a public way their belief in Jesus Christ as their Lord and Saviour."

"They are going to do so in such a way that it will draw the attention of the mass media. The whole country will know that these young people are dedicated to Jesus Christ — and that Jesus counts in Australia in 1973."

Further details about "Kairos 73" are available from: NSW, House of the New World, 6 Ryedale Road, West Ryde, phone 807 1763. Vic, Theos, 59 Rathdowne Street, Carlton, phone 347 7355. Qld, House of Freedom, P.O. Box 4, Kurilpa, SA, Jesus Centre, 114 Cheltenham Street, Malvern; WA, High House, YMCA, Murray Street, Perth; ACT, Kairos, 4 Marrawab Street, Lyons, phone 81 4220.

Mr Jim McLennan, of Charisma coffee house in Canberra, said this week the aims of Kairos 73 were:

● To proclaim to the nation that a change in lifestyle and values was needed far more than just a change in government.

● To be a symbolic declaration that Jesus Christ is real in the lives of a large number of people.

● To unify Christian youth for the purpose of serving Jesus Christ throughout Australia.

"Kairos 73 is for Christians throughout the nation to tell the nation that the great Australian dream is just not enough," said Mr McLennan.

Training programs for street witnessing and giving the basis of Christian belief are being

Christian youth to march on Canberra

On the first weekend in March scores of young people are planning to invade the national capital.

From each of the State capitals wooden crosses will be taken to Parliament House.

A march will be held behind the crosses, which will be paraded outside Parliament House.

The young people hope to surround Parliament House, holding hands, and will pray for the national government.

Throughout the weekend, there will be gospel concerts, street witnessing and street theatre.

During the preceding week a panel of speakers will present the gospel at the university, colleges and schools of Canberra.

A 12-page "free" paper will be produced to be handed out to virtually every citizen in Canberra. The paper will give a Christian response to the issues of today.

Title of this Jesus crusade will be "Kairos 73." "Kairos" is the Greek word for "time" and this march will be a time of special significance.

The idea for the crusade came originally from Christian youth groups in Canberra. They were concerned to develop a meaningful witness to Christ in the national capital.

From there the idea has snowballed, with widespread support being given by "drop-in" youth centres and church leaders.

Groups include the "House of Freedom" in Queensland, "House of the New World," "Teen Crusaders" and "Newness," in Sydney, "Theos" in Melbourne, the "Jesus Centre" in Adelaide, and "High House" in Perth.

A full-time worker will be employed to co-ordinate activities during February, and he will work from an office which has been offered by Bible House in Canberra.

Mr Jim McLennan, of Charisma coffee house in Canberra, said this week the aims of Kairos 73 were:

● To proclaim to the nation that a change in lifestyle and values was needed far more than just a change in government.

● To be a symbolic declaration that Jesus Christ is real in the lives of a large number of people.

● To unify Christian youth for the purpose of serving Jesus Christ throughout Australia.

"Kairos 73 is for Christians throughout the nation to tell the nation that the great Australian dream is just not enough," said Mr McLennan.

Training programs for street witnessing and giving the basis of Christian belief are being

The Australian

Church Record

No 1530 First Published 1880 Registered for posting as a newspaper—Category A February 8, 1973 15 cents

Cliff Richard's gospel concerts

Star to sing the gospel from Perth to Brisbane

English and international pop star Cliff Richard will sing, and the Rev David McInnes, Precentor of Birmingham Cathedral, will preach, at the Anglican Good Friday Service in Hyde Park, Sydney, on April 20. The Archbishop of Sydney will lead the service.

Both visitors will be on a gospel concert tour of Australia, for which counsellors are being prepared.

Cliff Richard has been in the pop scene spotlight for over 12 years, first with The Shadows and then The Settlers as a backing group.

He made a successful tour of Australia in 1960 but has not been back since. He first became publicly identified as a Christian during the 1966 Billy Graham Crusade in London. Since then he has appeared in several Billy Graham films, recently "His Land" and has lent his name and appeared at many Christian events.

He supported the National Festival of Light and was a member during 1972 of the famous Longford Commission on Pornography. He has also helped to inaugurate the Arts Centre Group near London — an attempt to bring together the two worlds of entertainment and Biblical Christianity. His BBC television series drew huge audiences during 1972.

The concert tour of Australia begins on April 17 in Perth and extends to April 28 in Brisbane. Concerts have been arranged in the Hordern Pavilion, Sydney, on April 21 and 27.

It is expected that as many as 35,000 people will attend the concerts. Both Cliff Richard and David McInnes are also expected to speak to university audiences.

Both visitors will be on a gospel concert tour of Australia, for which counsellors are being prepared.

Cliff Richard has been in the pop scene spotlight for over 12 years, first with The Shadows and then The Settlers as a backing group.

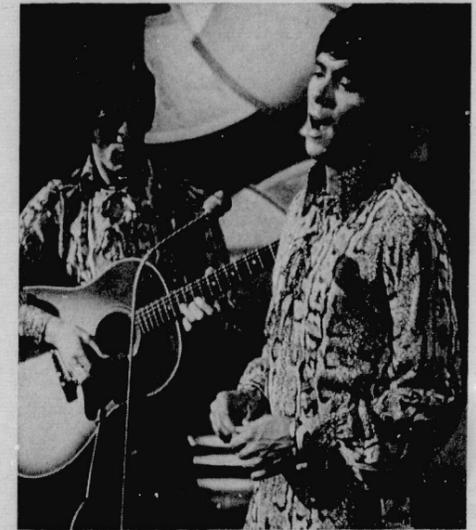
He made a successful tour of Australia in 1960 but has not been back since. He first became publicly identified as a Christian during the 1966 Billy Graham Crusade in London. Since then he has appeared in several Billy Graham films, recently "His Land" and has lent his name and appeared at many Christian events.

He supported the National Festival of Light and was a member during 1972 of the famous Longford Commission on Pornography. He has also helped to inaugurate the Arts Centre Group near London — an attempt to bring together the two worlds of entertainment and Biblical Christianity. His BBC television series drew huge audiences during 1972.

The concert tour of Australia begins on April 17 in Perth and extends to April 28 in Brisbane. Concerts have been arranged in the Hordern Pavilion, Sydney, on April 21 and 27.

It is expected that as many as 35,000 people will attend the concerts. Both Cliff Richard and David McInnes are also expected to speak to university audiences.

Both visitors will be on a gospel concert tour of Australia, for which counsellors are being prepared.



Cliff Richard, England's most popular singer as he appeared on BBC television. (CEN photo).

MELBOURNE PRIEST SAYS FEW WANT RC SCHOOLS

Rev Patrick Crudden, RC parish priest at the Melbourne suburb of Blackburn, has said that if a survey were taken, it would show that only about 15 per cent of Roman Catholics would want their own schools.

Mr Crudden was dismissed some time ago by Archbishop Knox from his position of Director of the Catholic Education Office for his outspoken views on RC education.

Roman Catholics bishops had not wanted a Federal Labor Government because they feared the ALP plans for an Australian schools' commission, he said recently.

Speaking on ABC television Mr Crudden said: "I think the per capita system gives them greater political leverage and it also gives them more control within the Catholic community to implement a Catholic system."

"But the commission on education is going to look at the question more objectively than they would want."

PERTH CEBS CAMP GREAT SUCCESS

The Fourth National Church of England Boys' Society Camp held at Swanleigh, W.A. from 5 to 15 January was an outstanding success in every way. 480 boys from all over Australia attended.

Credit for excellent organisation and smooth running goes to Mr Perce Prior, one of Australia's most experienced CEBS leaders who grew up in the best CEBS tradition at St Oswald's Haberfield, NSW, and is now Chief Commissioner in Perth and Camp Commandant.

The camp was on the Swanleigh oval but the facilities at the new Perth CEBS' camp some miles away were also used at times, particularly for minibike riding. Besides tours and visits to beaches, the campers received instruction in scuba diving, ham radio, small bore fire-

ANGLICANS GO IT ALONE

A Methodist minister who has for four years engaged in an inter-denominational ministry in Tom Price, iron ore town in WA's north west, said recently before leaving that the other churches "share very little with the Anglican Church which has chosen to go it alone."

Rev Harry Westcott said this in the "In'nd Link," his church magazine. He spoke of the need to join forces in such isolated missionary areas and claimed that division and duplication is a weak witness and poor stewardship.

Referring to the Anglicans going it alone, he added, "This fact is the biggest disappointment in our inland work."



Archbishop Sambell

cific the 2,500 miles from Sydney to Perth.

Fifteen leaders acted as camp chaplains, about half of them not ordained. The boys were quite intrigued by this lay ministry.

The camp was held in WA to commemorate the 25th anniversary of the CEBS in that State.

Pentecostals at School of Theology

Four Pentecostals will engage in dialogue with the leading speakers at this year's School of Theology for Sydney clergy to be held at Moore College 26th to 28th February.

The theme will be "The work of the Holy Spirit and the Church of England" and most participants will live at the College for the three days. Bishop John Reid will be chairman of the School and Bishop Donald Robinson will take a series of Bible studies.

Sessions and those taking part are: The Charismatic Movement and the Use of the Bible — Rev. P. F. Jensen; Baptism in the Spirit — Rev. P. Barnett, Rev. A. Langstaff; Gifts of the Spirit — Rev. J. Chapman; Prophecy — Rev. D. Foord, Mr P. Collins; Tongues — Rev B. Smith, Mr H. Carter; Healing — Dr D. Treloar, Mr N. Armstrong; Pastoral Reconciliation — Rev R. E. Lamb.

Protest does pay

CBS television, following a storm of protests by US Southern Baptists, told denomination officials it will not show "X" or "R" movies without editing out objectionable scenes.

Sydney synod

The synod of the diocese of Sydney will meet on October 8, 9, 10, 15 and 16, 1973 from 3 to 6 pm and 7 to 10 pm on each day or such other times as synod may determine.

Pilgrimage to the nation's parish church

The State Governor of NSW, Sir Roden Cutler, the Lord Mayor and aldermen of the city of Sydney, members of State and Federal Parliaments and representatives of all other denominations will attend the annual pilgrimage to St Philip's, Church Hill, on Sunday, February 4.

It will mark the 185th anniversary of the first Christian service held in this land by the first chaplain to the colony, Rev Richard Johnson. Right Rev Donald Robinson, Bishop in Parramatta, will preach.

The present St Philip's, and the two earlier church buildings (1793 and 1810), are in sequence from the service held "under a great tree" near what is now Circular Quay, on February 3, 1788.

After the service the museum in St Philip's Parish House will be officially opened by Sir Roden Cutler, and dedicated by the Archbishop of Sydney.

Some of the items featured in the museum will be two bells from the original Church of St Philip, a set of 49 hand bells, the Bible and Prayer Book brought out with the first fleet and used at the first service, the communion plate presented to the colony by King George III, photographs of the clergy from the first chaplain to the present rector, other early photographs and sketches, records of baptisms, deaths and marriages dating from the foundation of the colony, and other small items of interest.

WELCOME TO THE FAMILY

To become a subscriber to the Australian Church Record, just fill in the form below and mail it in with \$4 or simply ask us to charge it. I enclose \$4 for annual subscription/Please charge it (cross out one)

To The Australian Church Record, Room 311, 160 Castlereagh Street, Sydney, NSW 2000.

NAME . . . . . ADDRESS . . . . . POSTCODE . . . . .

ACR APPEAL

The final donations to the special appeal for the "Church Record" are acknowledged with sincere thanks:

Mr and Mrs J. Langford, Lower Plenty, \$1; Mr C. J. Carne, Newrybar, \$1.00, Mrs E. F. a t u s s , Buxton, \$2.00 Anonymous, \$5.00, Mr P. A. Lamb, Keiraville, \$25.00.

ACR donations

(2nd to 11th January)

Rev. M. Burrows, Barraba \$6.00, Rev K. M. McIntyr, Solomon Is. \$2.00, R. J. Young, Launceston \$3.00, St. John's, Parramatta, \$25.00.

Bishop Hand opposed

According to press reports, Mr John Guise, a leading New Guinea Anglican layman and Deputy Chief Minister, has told Bishop David Hand "to put his own house in order" before continually pointing his episcopal finger of ill-informed criticism to political matters.

Mr Guise referred specifically to the bishop's call for early self-government and independence. He was calling for a public referendum on the issue "as if the process of internal self-government was a cardinal sin," Mr Guise said.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney, for the publisher The Church Record Ltd., Sydney.