

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, Ryde.

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, Wollongong.

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, was made deacon at the Pro-Cathedral, Murray Bridge, by Rev Robert Porter, Bishop of the Murray.

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

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

The Reverends G. J. Abbas, S. G. Barrett, R. E. Bentley, E. R. Bird, B. J. Dudding, B. A. Johnson, R. A. Jones, J. L. Nolland, C. B. Olliffe, G. McC. Simpson, I. R. Mears, D. E. Eastway and B. Finlayson.



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.

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Letters
TO THE EDITORDr 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 an 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.

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All applications should be addressed to:

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To arrange for an interview please phone or write to:

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

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ARCHBISHOP LOANE JOINS
CAMBODIA CRUSADE TEAM

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.

Over 10,000 young people attended the "Way of Peace" crusade late last year in Phnom Penh to hear Dr Stanley Mooneyham, president of World Vision International. Overflow crowds on the first and last day resulted in extra outdoor services.

Dr Mooneyham said he was "tremendously pleased" that the crusade appealed to youth. More than 90 per cent of the audience that filled the 1,200-seat auditorium daily ranged in age from 15 to 30. Another significant feature, he pointed out, was that an overwhelming majority of the crowd at each session indicated they were hearing the Gospel for the first time.

"I have never felt more like a spectator in my life than when I stood on the platform and talked about Jesus," he said. "The response was more than anything I expected."

Dr Mooneyham led an international crusade team that included Archbishop Marcus Loane of the Anglican Church, Sydney, and Bishop Chandu Ray, executive director of the Co-ordinating Office for Asian Evangelism, Singapore. Both men conducted morning Bible studies in various churches during the crusade week.

The Archbishop and Bishop Ray expressed surprise at the large number of daily responses. An average of 373 — nearly one third the audience — accepted the invitation each day and remained to fill out pledge cards,

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.

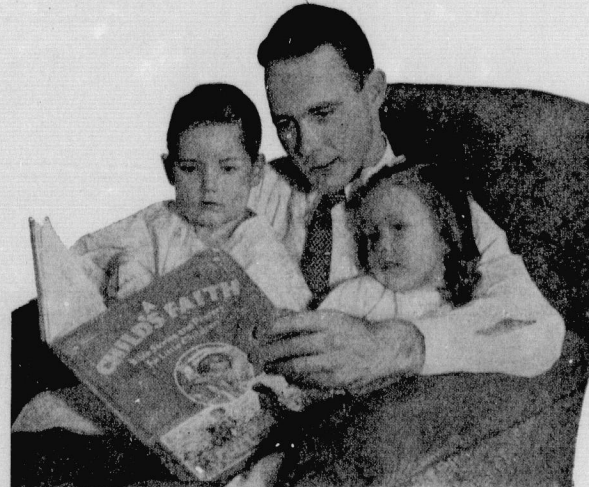
In addition to follow-up support, Dr Mooneyham also contributed a World Vision cheque for \$1,000 to the Khmer Evangelical Church, which sponsored the crusade, for refugee relief. The cheque was equivalent to 200,000 riels in local currency.

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 Mooneyham'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.

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.

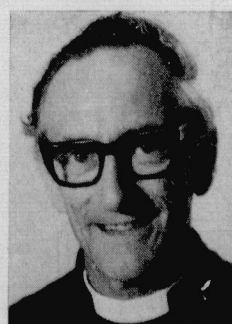
The Venerable Dr John Alexander Munro, who is currently Archdeacon of Albury, NSW, and Rector of St Matthew's Church, Albury, succeeds the Bishop, Donald Shearman, who is to become Bishop of Grafton.

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 dissatisfied 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 Warrnambool, in the diocese of Ballarat, in 1943.

After a curacy in Warrnambool 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.)

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

By Ken Roughley

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?

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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 deaconesses. We were surprised and concerned to see that the stipends for deaconesses were still below those of men fresh out of theological college and having 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 dioceses 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."

Gentlemanliness—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!

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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 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 unacquainted 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? Have all gifts of healing? 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.

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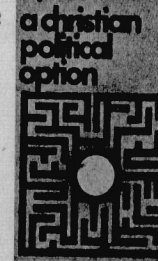
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Notes and Comments

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."

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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 naughty 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, Archdeacon 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, will 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 asphaltier. 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 the 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 that

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 we are 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.

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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.

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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:

- To alert Christians and others like-minded to the dangers of moral pollution;
- To translate into action the concern that hundreds of thousands feel about the moral pollution in our nation today;
- To register the support of people of good will for Christian moral standards in such a way that national leadership is influenced;
- 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.

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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.

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Interstate Services

PERTH: St. Alban's, 423 Beaufort Street. Services 9.30 a.m. and 7.30 p.m. Rector: Bryan P. Hall. All welcome.

COORARO: St. Stephen's Brisbane. Cnr. Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 a.m. Holy Communion. 7.30 a.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.

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

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

Th School
Pass in Single Subjects

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

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

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.

SOCIOLOGY
McGREGOR, Marjorie, Melbourne; MEADOWS, D. I., Sydney; TURLLEY, L. A., Canberra-Goulburn.

LITURGOLOGY
CHERRY, R., Melbourne; FELD-MAN, R. C., Sydney.

CHURCH HISTORY
SISTER AGNES MARY, Melbourne; REGGIE, G. A., Moore, Sydney; CHIPPIS, 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, B. K., Sydney; KENNEY, D. G., North Queensland; ROUTLEY, D., Brisbane; THURLEY, D. D., Tasmania; TURLLEY, L. A., Canberra-Goulburn; WARE, C. L. G., Sydney.

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Pass
(In order of merit)
FRYAR, Godfrey Charles, St Francis, Brisbane; MCCANN, Alison Ruth, Moore, Sydney; DOWLING, Ronald Lindsay, St John, Melbourne; HUMDI-REYS, Robert Allan, Moore, Sydney; STEWART, John Walter, St John, Mel-bourne; MOORE, Adrian, Melbourne; McDONALD, John Edward Walter, G.B.R.E., Bunbury, COXHEAD, Ross Herbert, Moore, Sydney; SHIELLY, Pe-ne-lope, Moore, Unattached; HIGGINSON, Edward Howard Moore, B.A., Dip, Ed, Melbourne; BARBAG, Geoffrey Wil-liam, St John, Melbourne; VAN-DEWOLF, Dennis Arnold, St Michael, Rockhampton; TAM, Peter Yiu Kwong, St Michael, Unattached; REUSS, Rev Harold Leslie, Ballarat; GODFREY, Cla-rence 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
BULL, T. J., Ridley, Bendigo; DOYLE, G. T., St Barnabas, Riverina; HANLIN, P. S., St John, Bathurst; HARVEY, G. G., Moore, Sydney; HOGARTH, J. F. S., Ridley, Adelaide; NELSON, C. G., Moore, Sydney; ROGERS, K. G., Ridley, Melbourne; ROWSE, J. R., Ridley, Wellington.

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HASTIE, R. W., Crafton, JONES, D. M., St John, Melbourne.

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

Rev Ian B. Massared, rector of St Andrew's, Manungah (Vic) since 1967, has been appointed rector of St Augustine's, Victor Harbor.

Rev Philip T.B. ("Tubby") Clayton, founder of the Tox H movement and its chief padre, died London on December 15. He was born at Bundaberg, Queensland, in 1885.

Right Rev George E. Reindorp, 60, Bishop of Goulburn since 1961, has been appointed Bishop of Salisbury in succession to the late Dr J. E. Fison.

Rev William B. Newton, in charge of Lurnea since 1970 (Sydney) and who had accepted nomination to St Hilda's, Katoomba, has withdrawn his acceptance and has been appointed rector of St John's (Willochra) where he begins duty on January 28.

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

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, 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.

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 Ronald Robinson, Bishop of 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.

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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

originate 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

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 Anglican's 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.

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 recom-

- 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.

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

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, 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. McIntyre, Solomon Is. \$2.00, R. J. Young, Launceston \$3.00, St. John's, Parramatta, \$25.00.

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

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 episco-

pal 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.

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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.

Much to encourage evangelicals

There is much to encourage evangelicals in the current "widespread interest in religious experience," said Prebendary Peter Johnston in his presidential address to this year's Islington Conference in London.

Prebendary Johnston is vicar and rural dean of Islington and was speaking at the opening of the Conference at Church House, Westminster, early in January.

"It is comparatively easy to produce statistics to show that the Church is losing ground throughout the country," he said. "But numbers are not everything. A convinced and dedicated minority often proves to be far more effective than an amorphous mass of lukewarm adherents."

"People are willing to talk about the person of Jesus — even if they are only thinking of him in terms of 'the box-office Christ.' This may not go very deep, and is often intrinsically uncommitted, but it presents a wonderful opportunity for positive Christian witness."

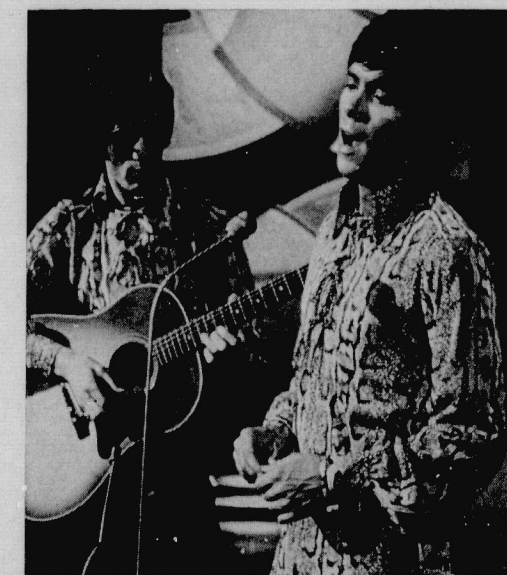
"Numerically, evangelicals are probably in a stronger position than ever before in the Church of England. We are better represented in the central councils of the Church than we have been for a long time."

"The danger is that we should cease to be able to make a distinctive contribution just at the time when our particular emphasis is tremendously needed. If we lose our 'cutting edge,' if we come to be regarded as 'safe' men who can be trusted not to

upset anyone, we might as well pack up and go home."

After welcoming a renewed emphasis on evangelism, Prebendary Johnston appealed for a return to biblical preaching. He claimed that the theology of the Old Testament had been neglected for far too long.

In recent years there had been



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 Direc-

tor 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."

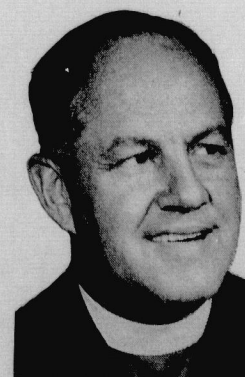
"But the commission on education is going to look at the question more objectively than they would want."

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

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-

arms, welding, canoeing and archery. Some enjoyed yachting, golf, squash or tennis.

A feature of the camp was the constant support of Archbishop Sambell, himself a one-time National Secretary of CEBS before ordination. He attended each morning before breakfast to lead the morning devotions. He also drew up the study material that was used at the camp. Smf joined in the closing service which was a great inspiration to all and will long be remembered.

Since the camp, some leaders have said that it was most notable for the complete willingness of everybody to share. This was assisted by the division of the camp into a number of areas, each of which held campers from all the Australian States.

NSW had the largest contingent of 135, followed by Victoria with 125. The interstate campers got to their destination by car, coach, train and plane. Ninety-seven travelled on the Indian Pa-

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.