

Mainly About People

ADELAIDE
 Rev R. Keys of Bougainville, Diocese of Papua, New Guinea, has accepted appointment as Minister-in-Charge of the District of St Christopher's, Kilburn. He will be Admitted to his new Charge sometime in September, 1976.

SYDNEY
 Rev H. Goodhew, Rector of St Steven's Coorparoo, has been appointed Rector of St Michael's Wollongong.
 Rev J. Richards, Rector at Rockdale, has accepted the Parish of St Paul's Rose Bay.
 Rev P. Currier-Jones, Curate at Jamberoo, has

been appointed Rector of St Mary's Denham Court.

Rev B. Dudding has been appointed Locum Tenens at Kangaroo Valley from July 18 until he and his wife leave for missionary service in Indonesia.

Mr R. W. Welding has been appointed a Lay Canon at the Provisional Cathedral of St Michael's Wollongong.

MELBOURNE
 Dr J. R. Gaden has been appointed Stewart Lecturer in Divinity at Trinity College and Diocesan Theologian.

Rev D. C. Palmer was ordained Priest by Archbishop of Melbourne at St Barnabas' Balwyn on 27th May.

Rev J. R. Kainey was inducted at St Matthew's Mulgrave on 8th July.

Rev P. T. Hill will be inducted to St David's Doncaster East on 3rd August.

Rev D. M. Jones, Curate at St John's Geelong West, has been appointed to charge of St Martin's Airport West, from 10th August.

Rev M. Bowers from Diocese of Bendigo, has been appointed Field Officer ABM for Province of Victoria from 19th July.

CORRECTION

In the Church Record, June 10, a report stated that Mr Chandapilla spoke at the University of NSW at the invitation of Student Christian Movement. This was incorrect, he spoke at the invitation of the AFES with the co-operation of the Christian Union.

Bishop to city parish



The Bishop of St Arnaud, The Rt Revd David Shand has accepted the parish of St Stephen's Mount Waverley and will be inducted on 25th October

Before his Consecration and Enthronement as Bishop of St Arnaud in 1973 he was Vicar of St Andrews Brighton, Christ Church South Yarra and a number of parishes in Queensland. He is pictured with Mrs Shand. — SEE

REGULATIONS ON EXORCISMS

• From Page 1

respect of or in relation to that other person.

(3) No clergyman shall advertise or make known to the public that he will undertake, engage in or be in any way concerned with the practice of exorcism on a regular basis or at any particular time or place or permit any person to hold out that he will or may do any of these things.

Regulations 2 and 3 do not apply to a clergyman who proposes to conduct an exorcism in respect of or in relation to any person if

(a) the clergyman is completely satisfied that the case is one of special urgency, and

(b) the clergyman has made all reasonable and possible endeavours to contact a member of the Advisory Panel and an Assistant Bishop in relation to the case but has been wholly unsuccessful.

Mr Hobson has responded by saying, "It would appear from an initial reading of the new regulations dealing with the ministry of deliverance, that the Church of England Diocese of Sydney does not wish to permit the ministry except on the smallest scale possible, and that this is based on the premise that the extent of the needs of Christians are quite minor.

"Because of the possibility of the Diocese acting restrictively, a Deliverance Trust has been formed to protect what I believe to be a vital gospel ministry. This Trust has no legal connection with the Church of England whatsoever.

"In consequence of this, any enquiries received by me which cannot be expeditiously attended to via the regulations will be referred to the Deliverance Trust for attention. This arrangement will enable me to obey the Archbishop as well as the Great Commission of our Lord Jesus Christ, as I need not be involved in Trust activities.

"In my view obedience to the Great Comm'nion (Matt 10:1 with 28:20) and the needs of Christians must always remain paramount. We will endeavour to meet these needs through the regulations, but if there is a tension, the person's needs will be met by persons other than myself and the Church of England.

"It is inappropriate to comment on the regulations themselves prior to the Archbishop's recovery from his indisposition, and further consultation with him, except to say that I hope all future dialogue and debate will centre upon the Word of God and include our historic Anglican Formularies."

SEARCH FOR "MOTHER OF THE YEAR" — IN NSW

The NSW Child Care Week Committee is inviting suggestions for the 1976 Mother of the Year, to be announced at the Boulevard Hotel, Sydney on Thursday, September 23, at the Civic Leaders Function, during Child Care Week (September 19-26).

A small selection committee has been set up to sift through suggestions for Mother of the Year. To assist the committee gain a broad representation of nominations, the committee is asking for one suggestion only from each central committee of NSW community organisations.

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

Nominated mothers should meet the criteria of being: (1) married with a stable family life; (2) being a good mother; (3) being involved in community and civic activities.

Previous women to be made Mother of the Year have included Lady Cutler, Dr Marie Shehadie and Mary Rossi.

Nominations for Mother of the Year, one only from each central committee of community organisations, should be addressed to: Mother of the Year, Child Care Week Secretariat, 103 Bathurst Street, Sydney 2000.

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

Family Life Movement's 50th anniversary

The Family Life Movement of Australia, this year celebrates its 50th Anniversary.

Founded in 1926, the movement has grown dramatically over the years as a specialist organisation in human sexuality, marriage and the family.

It also provides a comprehensive service in personal, family and marriage counselling in certain States.

To celebrate its golden jubilee year, a number of important activities have been planned, the movement is Jubilee Promotions Co-ordinator Mr Bob Moore, said.

During September, Dr Broderick would lecture in Melbourne, Adelaide, Brisbane and Sydney, Mr Moore said.

Dr Broderick was one of the United States leading family orientated sociologists and president of the National Council on Family Relations.

Sociology at the University of Southern California.

The movement's patron, Sir John Kerr, Governor-General of Australia, and Lady Kerr, along with leaders from most areas of endeavour who are concerned for the significance of the family in Australian society today, would also attend.

Dr Broderick would head a national resource team which would include Dr Rosemary Wearing, a doctor of sociology at La Trobe University in Victoria, and Dr Ronald Conway, senior applied psychologist at the Royal Melbourne Institute of Technology, and senior consulting psychologist at St Vincent's Hospital, Melbourne.

The group would examine the problems of living among families in the latter part of the 20th century.

Key-note of his visit would be a four-day national seminar at the Australian National University in Canberra, during September 1-4.

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Home Mission Society's new venture "to help those in need"

The Op Shop division of the Home Mission Society in Sydney has begun a new venture — "HMS Industrial Wipers" — to increase income to the HMS General Fund.

The venture was a result of many months planning and investigation by the Op Shop Committee, the manager Mr John Dring, said this week.

Op Shop had always received a small income from clothing which was unsuitable for distribution to people in need or for sale in Op Shops, he said.

Commercial companies purchased this clothing and processed it as industrial wipers which they then sold to industry.

"We will now process this unsaleable clothing and sell it direct to industry," John added.

"However, I must emphasise that the same proportion of clothing will be going to those in need through our

Counselling Service and Op Shops and only clothing which is unsaleable will be processed for industry.

"All profits from this new venture will go to help those in need," Mr Dring said.

A range of materials will be offered to industry including cotton categories, flannelette, towelling and chenille.

Prices were competitive. The wipers are packed into 25 kilogram bags and delivered promptly to customers.

Mr John Lawrence has been appointed sales manager of the new division and already he has been busy calling on prospective customers.

Any readers who use industrial wipers or who know of anyone who does, could help by phoning John Dring or John Lawrence on 798 7600 (Sydney).

Also additional clothing (in any condition) is required along with antiques, silverware, brass, china, etc. Phone: 798 7888 and a van will call and collect.

Pictured (below) inspecting cutting-room operations at the (Sydney) Home Mission Society's new Industrial Wipers division are Mr John Dring (right), HMS Op Shops manager, and Mr John Lawrence, sales manager of the new division.



WELL KNOWN LAYMAN DIES

On Thursday, June 17 last, John Roy Fitzgerald Tuckerman died suddenly, aged 83 years, after a long and fruitful life of service as a member of the Church of England in the Diocese of Sydney.

Born in Windsor, NSW, in 1892, he was educated at Windsor Grammar School and later at Sydney Boys' High School. In his early days he came under the benevolent ministry of such men as Archdeacons John Bidwell, R. B. S. Hammond, R. B. Robinson, and H. G. S. Begbie. He was also a successful businessman in the clothing industry, and later in the manufacturers' agency field.

He was Senior Vice-President or Executive Head of the Church of England Historical Society; he maintained an active interest in the Charlton Boys' Home at Ashfield; was a trustee of the Newtown Cemetery; Custodian of the Dunbar Relics;

all his life with St Thomas' Church, Sackville, where his wife played the organ for many years, and he was church warden until 12 months ago. The land on which the Parish Church stands was originally donated by the Tuckerman family.

He is survived by his son Ray, and daughter Margaret and their families, and a sister, Mrs Marion Jackson.



The late J. R. K. Tuckerman pictured with his son, Ray.

Censor permits cinema bestiality

NSW Council of Churches defines broadcasting ideas

The Council of Churches in NSW, representing the Anglican, Baptist, Congregational, Churches of Christ, Methodist, Presbyterian Churches, The Salvation Army and the NSW Temperance Alliance, have made a submission to the Government Inquiry into Broadcasting.

The six-page document (copies available from APS) deals with the independence of the ABC, a new definition of "religion", statutory time for religion, the Broadcasting Control Board and programme standards.

The document makes the following points:

In praise of ABC Religious Department

"In a democracy the community must have regular access to accurate accounts of events and viewpoints, even political and religious, without the dubious aid of advertising."

"The NSW Council of Churches considers that over the past 25 years religious ideas, faith and beliefs have been reasonably well presented by the ABC to an audience which has both the right and the need to know what is going on in listeners' hearts and minds. We hope that this policy will be continued. Our only disappointment is that sometimes religion is not well represented in current affairs, those preparing such programmes appearing often not to know the depth or background of the subject under discussion. They would do well to consult more with the Religious Department."

New definition of "religion"

"At the deputation from the NSW Council of Churches last year there was strong opposition to the ABC's definition of religion as being in any way valid in

COMMUNITY MUST HAVE (NEWS) ACCESS WITHOUT DUBIOUS AID OF ADVERTISING

Stations favour imported programmes
 "With regard to commercial television in Sydney, the stations have continued to provide studio facilities and air time as provided in

'RELIGIOUS BELIEFS . . . REASONABLY WELL PRESENTED BY ABC'

people an essential expression of religion is communal."

"As with the definition of religion, it seems to the Council that this (the ABC's) provision enabling humanists, agnostics, atheists and non-transcendentalists to appear on religious programmes makes nonsense of the way people generally understand religion and atheism. It seems that the atheists want the privilege of being irreligious, but also of having the opportunity of contributing to religious programmes. This kind of reasoning takes the 'fairness doctrine' to a ridiculous level, and we urge a reconsideration of this matter."

the Act. However, the time allocated to religious programmes is not favourable, and preference is now being given in air time to paid religious programmes, mostly originating from the United States. We regret this departure from the Broadcasting Control Board's standards, for it gives a preference which works against locally produced programming."

Statutory Time

"The Council of Churches in NSW looks to the Government and to the Australian Broadcasting Control Board

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The Chief Commonwealth film censor, Mr R. J. Prowse, has stated that films depicting sexual activity, violence and even bestiality should be permitted in Australia's cinemas.

In an interview appearing in the "West Australian" Mr Prowse, who has been Australia's Chief film censor for 12 years, also stated that he felt violence for its own sake should be rejected.

"We forbid films that explicitly depict sexual activity in gross detail without any literary merit, redeeming purposes or other saving values," Mr Prowse said.

"Sustained, explicit violence can take a film into the 'R' category. But what we really object to is gratuitous or relaxed violence."

"We don't reject violence because we consider it excessive, we reject violence when we consider it to be an obscenity."

Mr Prowse believes violence is more harmful than explicit sex because it can be dangerous to encourage violence for its own sake. "On the other hand," he said, "sexual activity is at least normal."

He feels that even bestiality can be suitably handled. "It can be handled with humour, or even discretion, but to be acceptable it must merely be saying that it happens. It is the telling about a fact of life."

It appears that two states disagree with Mr Prowse's liberal views. Queensland has set up its own independent board to review films for public viewing in that State and the WA Chief Secretary has announced his intention to legislate to make a similar move. This followed the showing in Perth of a French film which depicted sexual relations between a man and a pig.

Commenting on the statements by the Chief Censor, Rev Fred Nile of the Festival of Light said, "The revealing remarks by Mr Prowse raise serious

Commonwealth Film Censorship Board and its existing guidelines. A chairman with such a vital role should clearly represent the mainstream of Australian public opinion which is family orientated. There is urgent need for the Federal Government to review the Board's personal and policy guidelines."

FOL TO NEW CENTRE



The Festival of Light staff manning the new Family Information Centre, Miss Eva Gray, Rev Fred Nile, Miss Heather Cook and Mrs Christine Elliott. See page 5

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Censorship we deserve

It is very discouraging to read the remarks of Mr R. J. Prowse, the Chief Commonwealth Film Censor. People with no other vested interest but a desire to preserve a wholesome community ethos could be forgiven if they conceded the battle already lost to the pornographers and their political patrons.

Mr Prowse's views are moderate compared to some on his board and they are undergirded by Politicians who are either covered by the noisy clamour of a sick minority or are actually committed to and approve of such dirty work. At least one State Premier actively supports, protects and encourages the public display of depravity. Nobody in his Party appears willing to stand against him.

One of the main reasons why standards both in cinemas and lately on TV have taken such a dive has been the unwillingness of ordinary citizens to protest. Very few good people have written to the Censorship Board to complain at the erosion of their standards so, in one sense, the Board can hardly be blamed if it in-

terprets such silence as acquiescence on the part of the general public.

It doesn't take much to write a letter but our information is that relatively few have ever bothered to write and the impact of those who have has been negligible. The same is true for radio and TV. A Federal Parliamentarian recently complained that he'd not received one letter on these subjects yet within his electorate of over 70,000 there were many large churches with members who have expressed concern at the slide in public standards.

Mr Prowse stated he thought that for violence or sex in a film to be permissible there must be some "literary merit, redeeming purpose or other saving values." This is a deplorable situation. It is rather like saying dirty jokes are alright in public so long as you tell them well. He further stated that he believed violence to be more dangerous in films than explicit sex because at least "normal people can indulge in it without generally coming to any harm."

He seems to suggest human nature is stimulated to

EDITORIAL

violence by violent films but that explicit sex scenes leave people unmoved. How does he know? He mentions "normal people", but how does the Censorship Board guarantee that only normal people see the films it passes? What of the relationship between sex and violence?

Can he be sure that the increased rate of rape attacks, and child molestation, has no relationship to the proliferation of hard core films now so easily available? But if nobody challenges the Board and its chief, if nobody tells him he is wrong, if nobody appeals to him to clean up rather than facilitate the dirty film business there is no question things will get worse. In the final analysis we get the Censorship Board we deserve.

NOTES & COMMENTS

Church Record prices increase

It is with regret that the Directors announce an increase in the subscription to the Australian Church Record. The new rates are 25 cents per individual copy, \$7.50 annual subscription and \$8.50 overseas annual subscription.

These increases have been brought about entirely through increased costs, particularly postage. Over the last three years we have maintained the basic rate of 20 cents for a single copy whilst other publications have increased theirs, several times. This despite the fact that inflationary pressures have been extremely severe during this period.

The Church Record is, to our knowledge, the oldest religious newspaper in Australia. We are entirely independent. We receive no subsidies from the Church, nor do we have wealthy backers to help us survive. We depend, under God, on the goodwill of our readers.

The Church Record does not exist to make money, it does not exist to further the aims of the Church of England as such, it does exist to bear witness to the truth of the gospel. We seek to apply that truth to the contemporary church and national scene.

We are unashamedly evangelical. We do not wish to reflect the mediocrity of the middle path, or seek to reflect a consensus to church opinion on current issues. We are concerned to give our readers up to date news, articles on a wide variety of matters from a biblical viewpoint, and editorial opinion which reflects a view of life that takes supernatural religion and moral absolutes seriously. We are grateful for the support we receive from contributors, advertisers and friends.

Those readers who are used to buying the Church Record at church or in a shop may like to take advantage of our special offer to new subscribers, a full year's subscription for half price. The details are in our advertisement on page four.

US elections

What happens in the United States is of vital interest to Australia. The best news recently from America is the nomination of Jimmy Carter as the Democratic Party Candidate for the Presidency.

When you remember how, 4 years ago, the Democrats tore themselves apart at their National Convention, their positive note of unity this year revives one's belief in the ability of people to learn needed character lessons.

Mr Carter has campaigned on a platform of putting principles first. His Party has selected him for his Principles and, very probably, the voters will elect him to be their 39th President next November because they realise that no nation can survive if principles are rejected by the top leadership.

The American people have learned salutary lessons from the shame and deceit of Watergate and have been disgusted at the more recent revelations of the sordid private lives of some of their Congressmen. The professional purveyors of sneering and smearing will be out "to get" Jimmy Carter but the voters' deep instinct for decency will not be deflected by these mercenary character assassins.

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T. J. BLAND
Chief Executive Officer

Letters to the Seven Churches

**No 4 — THYATIRA . . .
REV 2:18-29. 'CITY OF
WEAKNESS' — 'COM-
PROMISING CHURCH'**



The Rev Gordon Robinson

The longest of the Seven Letters was sent to Thyatira, the city which was least important of the seven, but which occupied a strategic place in time of war.

It came into existence as a garrison city to guard the capital Pergamum and the long pass running north and south between Sardis and Pergamum.

It was a small city, lying in a valley plain. Thyatira by its natural position gave the impression of weakness, subjection and dependence.

Being on a great road which was a trade route it was exposed to destruction by every conqueror who had to pass through the city.

Under the peace of Roman rule, Thyatira became a centre of communication with vast numbers passing through it. It thus became prosperous and wealthy as a great trading city with much industry.

It also had closely organised trade guilds (of trade unions today) linked with heathen worship. It was rather a similar situation to Pergamum.

There were more trade guilds in Thyatira than any other Asian city — wool-workers, linen-workers, makers of outer garments, tanners, potters, bakers, slave dealers, bronze-smiths.

Commendation (V 19)

A great list: love, patience, service, faithfulness, endurance.

Ephesus had fallen away from the original spirit of enthusiasm; Thyatira had grown more energetic as time elapsed.

Condemnation (V 20)

Christ strongly condemned the church for playing with fire in sharing social and religious customs which were out of place for Christians (Pergamum) — and especially for teaching others to do wrong.

It is interesting to note the resemblance between Pergamum and Thyatira, both situation and letters.

The two cities lay apart from the rest — to the north, both were in a commercial

and harboured the principal exponent of the teaching in the Province.

They allowed Jezebel to teach error.

It seems the Nicolaitans of Thyatira with Jezebel their leader were active members of the Christian Church, respected by the whole congregation and community.

The reference to Jezebel in

This article is Part I of the fourth in a new series by the Rev Gordon Robinson, Rector of St Mathew's, Bondi, NSW. Part II will appear next issue.

setting, on trade routes, with many trade guilds posing the same problems for Christians.

They were the only two churches of the seven strongly affected by the Nicolaitan teaching.

Hatred of this heresy is indicated in both letters.

The church is denounced because it had permitted and encouraged Nicolaitan doctrine and had accepted

the letter is rude and biting, yet she was accepted in the church at Thyatira as a regular teacher, prophetess and leader.

There was no serious, general active opposition to her; and here was the fault of the whole congregation.

Thyatira — the Compromising Church. The church was commended; but commendation does not constitute an excuse for

failure to exercise discipline with respect to members who compromise with the world.

Jezebel was not only accepted but respected because of her liberal, zealous and energetic life. But this was not the question at point.

The bitter tones of the letter refer not to Jezebel's personal character, but were caused by the principles which she set forth in such a persuasive and successful way. She was exercising an unhealthy influence.

Her many excellent qualities made her the more dangerous, because they increased the authority of her words.

Jezebel, therefore, added to the dilemma the Christians already faced because of the trade guilds. To succeed in business, to get ahead in the world, they had to be in the guilds and share in the heathen practices involved (of modern problems — social drinking, "sharp" business practices).

Some Christians faced this difficult situation. They would not share in the immoral idolatrous customs.

To be loyal to Christ meant they risked their livelihood.

A Christian could lose his position, his business, his standing in the community — or he could keep his business and lose his soul.

Christ saw the hidden motive of agreeing with Jezebel — unwillingness to suffer persecution for the sake of Christ.

Most in the church at Thyatira could not see what was involved and were ready and willing to be taken in by the thoroughly reasonable and seemingly logical argument of the Nicolaitans.

The Nicolaitan doctrine had not caused any falling off in good deeds of the church.

Maybe there were two sections in the church, both showing the other they were fervent in spirit, which caused the improvement in the "works" at Thyatira.

The Nicolaitans said their meetings were for political and social purposes, not religious, and therefore the ritual involved was one of mere form and irrelevant for the Christian who should remain in the guild activities and exercise a good influence.

(Continued next issue)

Canon Williams farewell — many tributes



A memorable farewell to Canon Basil and Mrs Williams was held at St Michael's Wollongong, on Wednesday, July 14th. The first tribute of the evening was an unofficial one paid by a large group of men and women who arrived early to deck the hall with flowers and arrange the supper. This provided an atmosphere of deep appreciation of the Williams' for the more formal tributes that followed.

Bishop Short, who chaired the evening, estimated that around one quarter of a million people would have heard the Canon preach or give Bible Studies during his sixteen years in the parish. He commented that as a result of his ministry of consistent teaching several men had become ministers and many men and women had moved into other avenues of full-time Christian outreach. The Bishop also mentioned the Rector's unique distinction of holding two offices as Canon concurrently, of both Sydney and Wollongong.

Mr Connor, MHR, member for Cunningham, paid a civic tribute to the Canon, commenting that during his time at St Michael's the population of the City of Wollongong had almost doubled numerically, with many migrant groups now represented in the community.

STAINED GLASS WINDOWS

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INTERVIEW WITH US DEMOCRATIC NOMINEE . . .

Jimmy Carter's beliefs about religion, politics

"Is Jimmy Carter, the possible Democratic nominee for the presidency of the United States of America, as active a Christian as one of his nicknames ('The Deacon') would indicate?"

This question was asked Thomas M. Linder Jr, a visitor to the John Haggai Adelaide Crusade recently. He is a personal friend of Dr Haggai, and former aide to Jimmy Carter when he was Governor of the State of Georgia, USA.

"Jimmy Carter is a Christian," he said. "He is a very deeply religious man. He is a Christian businessman and leader of a Christian home.

"You see something developing in American politics which is unusual there. Jimmy Carter is a man who is very open and honest, as well as candid, about his religion.

"He has no hesitancy to say that he is a Christian in public and in any other place. That is something that is a little unusual in our country!"

"As a Southern Baptist, he is 'a member and a leader, has been for many years, of his church in a little small town in South Georgia. He traditionally joins a church where he lives. When he lived in Atlanta, as Governor of the State, he joined a Baptist Church in Atlanta and was a Sunday school teacher, and lay worker in that church.

"I think that as a president he would be a member of a Baptist Church in Washington. I'm sure he would want to be a leader, very active, in the church as President," Mr Linder said.

Question: Why do you want to be President? What role did your Christian convictions play in your decision to run for President?

Carter: There are many reasons. I outlined most of them in my announcement speech in 1974. I say often that I agree with theologian Reinhold Niebuhr, who wrote that the purpose of government is to establish justice in a sinful world.

I am committed to that purpose. I also have a conviction that whatever talent God gave me should be used to the maximum degree. I believe God wants me to be the best politician I can possibly be.

Question: How have the pressures of the campaign affected your family life, your church life? Is it worth it?



US Democratic nominee, Mr Jimmy Carter.

Carter: There is a lot of pressure, but I believe I've been holding up well, and so has my family. This is a very carefully planned campaign, and it's been planned for over 3½ years. I've got a very close-knit family and a very close-knit staff, and they've responded well. We all work together as a team. I have a sure sense of what I am doing.

Question: You've repeatedly said that you think you will win. Do you think you will win because God is on your side?

Carter: Well, I do think I will win, but I've never asked God to let me win. I've always prayed that I will be able to do the right thing whether I win or lose. I do pray frequently during the day. When I go home, I try to go to church every Sunday that I can, and I try to teach Sunday school when I can.

Week before last I taught my class (as a substitute teacher) at Plains Baptist Church. People are always telling me that they pray for me, and I deeply appreciate that. Many times people will say as I shake hands, "God bless you," or "I'm praying for you." That means a lot to me.

Question: What are the moral and ethical issues of the campaign you are asked to speak to? Do you have

position papers on the issues and are they available?

Carter: Yes, from my Atlanta office. I don't have position papers on all the issues, but I do on many of the major ones. Every week I am asked about 100 questions that refer to moral and ethical issues. I try to be honest in stating my views. The question I'm asked most about is my stand on abortion.

spoke to the Southern Baptist Convention when it met in Dallas in 1974, and introduced Gerald Ford (then Vice-president) at the Brotherhood Commission-sponsored prayer breakfast.

Question: How have you responded to the news media questions when reporters ask what you mean when you say you are a "born-again" Christian? What do you say and how do they react?

same kind of openness and honesty to this question that I would to any other question.

I point out that I have been a church member since I was a youth. But about 10 years ago, I realised I was missing something important. I seemed to have no purpose in life. There seemed to be no real meaning in life.

I began to pray about it and to talk to others about it, and I had a personal spiritual

There have been about 100 articles written by columnists and reporters about my religious life. Some have been quizzical, seem doubtful, some defensive, but in the main, they have been favourable.

Question: If you are elected President, how would you use the office of President to demonstrate your Christian convictions?

Carter: I would try to exemplify in every moment of my life those attitudes and actions of Christianity that I believe in. I would ask God for guidance on decisions affecting our country and make those decisions after evaluating the alternatives as best I could. I would recognise that my influence on others would be magnified 100 times over as President. I had this same experience on a smaller scale as Governor of Georgia . . .

Because I am a Christian, I feel my limitations more intensely. I used to deny my limitations and conceal them. Now I am much easier in my relations with other people and with God. This helps me a lot. It even helps me politically. When I move through a crowd shaking hands with people, even in a brief encounter, I have a genuine affection for that person.

This interview with Jimmy Carter was conducted "on the campaign trail" by Jim Newton, Editor, "World Mission Journal", published by the Southern Baptist Convention Brotherhood Commission (USA) of which Carter is a trustee, and is reprinted here from "The Australian Baptist".

Question: Gerald Ford was invited to speak at the Southern Baptist Convention in Norfolk, June 15, but you were not. Do you feel you should have been invited to make it a non-partisan thing? What is your reaction to the invitation to President Ford when the leading Democratic candidate, who is a Baptist, was not invited?

Carter: I have had no adverse reaction to that. I don't feel excluded by not being invited this year. I

It's very difficult for anyone who has not had that experience to understand. You do because you have had that experience. But many of the newsmen who ask about this have never had this experience. Some of them are downright cynical about it. I think it worries some of them.

I just explain my own spiritual experience openly and honestly. When I first was asked this question, I had to decide how I was going to respond with the

experience that is difficult to explain to people who have never had such an experience.

I became acutely aware of the Holy Spirit as an integral part of my life. I learned that I cannot depend on myself for every need, and to solve every problem.

A lot of news reporters are mystified by this. I don't think they doubt my sincerity, but they just make a big issue out of it, but neither do I hesitate to say publicly that the most important thing in my life is Jesus Christ.

Give generously to HMS on Trinity Sunday June 13th

This year, thousands of people will rely on the HMS for their health and/or welfare. The sick and aged in our Chesalon Nursing Homes. Unmarried mothers in our Carramar Maternity Hostel. Troubled boys and girls in our Charlton Boys' Home and Carinya Hostel. People with problems who come to our counselling service. Men in gaol. And many others who avail themselves of our adoption agency and opportunity shops.

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Trinity Sunday is traditionally one of the Sundays in which Parishes show their support for the HMS by giving the offertories received at Church services.

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Ordinance to define parish membership

Sir,
The Synod of the Diocese of Sydney is to consider an ordinance which will define more exactly membership in a parish.

Since God alone can discern between a true and a spurious faith (1 Kings 8:39), we can only go by a person's profession of faith. Even those weak in faith, we are to welcome, as Christ welcomed us (Romans 14:1; 15:7), giving them the benefit of any doubt we might have.

If, for the sake of "discipline", we require in members a life agreeable to the Gospel, the wisdom of Bishop Jeremy Taylor will serve us well:

"... they are the smallest number of Christian men who can be divided by the characters of a certain holiness or an open villainy; and between these there are many degrees of latitude, and most are of a middle sort, concerning which we are tied to make the judgments of charity... and therefore no separation is to be made in this world." (Holy Dying)

(Rev) FRANCIS IAN ANDERSEN, North Epping.

LETTERS

Conference on Ministry

Sir,
The Clergy of the Warringah Deanery recently organised a study weekend at "Naamaroo" Conference Centre, Lane Cove. Designed for those within the Deanery who wished to study "The Ministry" the Conference catered for about 40 — the majority being full-time. Bishops Don Cameron and John Reid attended sessions and Bible studies were given

by Dr Peter O'Brien. Clergy of the Deanery shared their testimonies with the group. On the Sunday morning the Conference attended the Service at St Paul's, Chatswood. Full opportunity was given for frank discussion over the weekend in what proved to be a stimulating and helpful time.

RON PATFIELD, Seaford.

GIFT TO NUNGALINYA

The Anglican Church of Canada is to give \$CAN10,000 to Nungalinga Aboriginal Training College in Darwin. The college had been listed on the World Council of Churches Project List and the Canadian Primate's World Relief and Development Fund decided to respond to the request. In a letter to the Australian Council of Churches, the

Canadian Fund Director says, "We have agreed to make a single grant to the project, as a token of solidarity, and with the hope that our grant might stimulate other groups to help make up the balance."

The money will be forwarded to Nungalinga College through WCC-ACC channels.

Centenary of Menangle... AREA DEVELOPED BY MacARTHUR FAMILY

Menangle is well known to many Anglicans today because of the association of the area to the Gilbulla Conference Centre. Most people notice the small picturesque village but take a longer look at the world-famous rotolactor.

Menangle was originally a private village as part of the Camden Park Estate, where scientific woolgrowing, wool husbandry and large scale farming were developed by the Macarthurs.

The church building is situated on a hill overlooking the village; the Camden Park Estate; Mt Taurus named by Governor Hunter when he discovered the fine herd of cattle the "Cowpastures" plain in 1795.

It is now 100 years since Thomas McBeath, on December 31, 1875, presented a tender to the church wardens "to build and complete the new church at Menangle, according to plans and specifications, for the sum of 320 pounds". Services had been held in the

Land was set aside by the Macarthur family, and the church wardens, with the guidance and keen interest of Captain Onslow and his wife Elizabeth (Macarthur), set about the task of building St James. The foundation stone was set on March 24, 1876.

• To page 5



Sanctuary of St James, Menangle.

'Specialist ministries' in USA extensive, says youth director

"Although I have only been away from Sydney a relatively short time, the style of church life which has confronted me to date is noticeably different from what I am accustomed to.

It must be remembered that most of the churches on my itinerary are of an outstanding character.

Thus, one must be very cautious about making comparisons and beware of being naive in assessing the ministries which are seen in a somewhat passing, and therefore, superficial manner.

The other factor that needs to be stated is that most of the church-centred youth work I have looked at has been in California. This is significant because California is generally regarded as being the



The Rev Terry Dein

trailblazer or the trend setter in the USA.

My own feeling is that the people of California share many of the informal, carefree attitudes of Australians and, therefore, what they are doing is more relevant to us than say the programme of churches in some Eastern states, where conservatism is a keynote of the culture.

However, having said all that, there are certain aspects of church life which are fairly common in most of the centres I have visited and, therefore, they are worthy of comment.

Although I shall be speaking of them in relation to youth work, they are usually features which are evidenced in the whole life of the congregation.

In most cases they are not exclusive 'youthy' trends but rather the youth work seems to highlight characteristics of the total ministry of the church.

Specialist Ministries
"The thing that has most impressed me has been the extensive cultivation and use of specialist ministries.

This is particularly true in the area of youth ministry.

Some churches have two or three pastors who are responsible for developing a total youth ministry.

Each pastor will concentrate upon a particular area of work, eg junior high, senior high and university students.

Some of these youth 'pastors' are not ordained, indeed, occasionally they have received training from

"One must be cautious in making comparisons about ministries seen in superficial manner"

within the congregation they now serve.

However, all that I have met clearly demonstrate that they have gifts for such a ministry and they fulfil that ministry admirably.

Some have received special training for youth ministries

The Rev Terry Dein, Youth Director of the Diocese of Sydney, who is presently engaged in a study tour of youth work in North America, has written the following article in which he reflects upon some of the general impressions he has received to date. The article is in two parts with Part 2 to continue next issue.

although I have only come across one such course.

The principles upon which this course is built resemble those which led to the formation of the full-time Youth Workers' Training Course launched by the Anglican Youth Department of Sydney Diocese earlier this year.

It has been encouraging to think that they may be able to assist in the cultivation of such ministries at an early stage in their general development.

Before leaving this matter, it must be pointed out that the churches with such specialised ministries usually have large congregations.

There is a variety of denominations represented and many travel 10 or 20 miles to attend their church.

This reflects a commitment to a particular church's ministry rather than adherence to institutional structures, eg parish or denomination.

This trend is already evident in our own society and its future development may well force us to re-examine many of our traditional attitudes and structures in light of the age in which we live.

Discipleship Programmes
"One of the results of a specialised youth ministry in North America is that it has encouraged the growth of the practice called 'discipling'.

This term, in essence, sums up the process by which a mature Christian young

person initiates a partnership with a young Christian with the view to instructing him in the faith.

This process may take up to two years.

During this time, the training, usually done weekly

on a one to one basis, covers every aspect of the Christian faith and life which the older Christian feels competent to share with his 'disciple'.

Most leaders involved in this training procedure only take five or six 'disciples' at any one time.

This procedure enables the development of personal relationships, the careful nurturing of young Christians and a systematic Christian education process to take place.

In due course, those taught become teachers. Thus, a ministry of youth to youth develops and a body of well-trained Christian young people should ideally emerge.

A youth minister is in an ideal position to initiate and develop such a 'discipling' ministry but once it becomes firmly established, it is self-propagating.

Great enthusiasm is being

shown by people in the whole of the district, and the congregation is increasing in number because of the keenness and activity of the members.

One of the pioneering families of the Mt Hunter district, Cec Biffin, lent his sulkeys and carriages so that a family dressed in the appropriate dress of the time could be driven to church in a way to commemorate the occasion.

Firstly, you get your money's worth. A high interest rate, with no minimum deposit period. Secondly, your payment will be credited to your account every month — not every three months as with other institutions. So you not only get more interest — you get it earlier, and your endowment money is available sooner. A Provident account keeps your money completely safe, too — and you can withdraw by cheque at any time.

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ON & OFF THE RECORD

BY DAVID HEWETSON

My thanks to those who sent in limericks. I regret that we were not able to publish any before this, but I was looking for a very special kind. At last I think we have one, found by Mrs Lesley Hicks of Chatswood:

There was a young girl in the choir,
Whose voice rose up hoir and hoir.
It reached such a height,
It went right out of seight,
And they found it next day in the spoir!

Australians are said to be ready to bet on anything. I wonder is there anyone anywhere running a book on the possibility of finding life on Mars. One authority apparently thinks that there is one chance in 50 that life exists there in some form, and one in 10 that the Viking spacecraft will be lucky enough to find it this time. Others are a good deal more cautious.

But running behind such speculations is the fairly persistent belief that life MUST happen given the right kind of physical circumstances. It may not be, we are cautioned, life such as we know it. It may be represented by such strange creatures as crytophages (which eat ice) or petrophages (which eat rock). I suppose it is some consolation that they would not apparently eat purple people!

A WASTE OF SPACE

Christians are sometimes a little threatened by the idea of life on other planets. But personally I do not see

Life on Mars

But surely this point of view comes from living so close to biological matters that our perspective is lost. Life is surely a most unusual thing, an unlikely event, the wonder and (yes) miracle of which we seem to have taken for granted as to become blind to it.

As Augustine was fond of saying, all the miraculous things that happen in the world are not so miraculous as the universe itself, and that all the marvels that man has learned to perform are not so great a miracle as he is himself. Has a hundred years of evolutionary philosophy so wedded us to the inevitability of things that we lose sight of the sheer unlikelihood of the emergence of life?

THE QUARANTINE

Is there life out there somewhere? Personally, I rather think there might be. But I am also pretty strongly convinced that we shall never know. Distances between the galaxies are so astronomical (the only really correct use of this term) that we are "quarantined" from other planets.

If beings are there then no doubt God has his own relationships with them and has perhaps been "incarnated" amongst them in the appropriate form. But if they are there it is as big a miracle as life on planet Earth and by no means the result of an inevitable chemical accident.

We are compelled by distance to be "parochial"; we are hardly making a good job of looking after our own little district; the Bible, after briefly noting the immensity of the universe, concentrates on the earthly scene and bids us come to terms with God and man right where we are.

Later on in the nearer presence of God we may be introduced to the denizens of other worlds. For my own part I am content to wait and see.

Menangle looks back to 1875

• From page 4

and services commenced during the year. The present Chancel and Sanctuary were built at the instigation of Elizabeth Macarthur-Onslow, to the design by John Sulman, in 1898, in memory of her family.

St James' Day, July 25 at 11 am was the occasion of a Thanksgiving Service for 100 years of Christian worship in St James', Menangle. The service was followed by a picnic lunch in the lovely grounds of Gilbulla. Invitations were sent to families who, in past years, had close connections with the church and area. Many families, such as the Macarthur-Onslow and related families, will be present.

Descendants of some of the early settlers are still regular worshippers each week, and were looking forward to the reunion with those who have moved away from the district. Two descendants of James Houran, who made the original bricks for the nave, are regular worshippers, Mrs Veness and her daughter Mrs Templeman. Harry Hawkey is the third generation, all having been church wardens.

Great enthusiasm is being



St James', Menangle

shown by people in the whole of the district, and the congregation is increasing in number because of the keenness and activity of the members.

One of the pioneering families of the Mt Hunter district, Cec Biffin, lent his sulkeys and carriages so that a family dressed in the appropriate dress of the time could be driven to church in a way to commemorate the occasion.

Family Information Centre for FOL

Growing support for the Festival of Light Campaign for Purity, Love and Family Life has made it possible to open a new office known as the Family Information Centre at 486-488 Kent Street, Sydney, near the Sydney Town Hall.

The Centre will be an essential part of the large-scale build up for Malcolm Muggeridge's Australian Tour in October 1976 in support of strong family life.

It will also provide the necessary administration for the production and distribution of the renewed "Call to the Nation" which

and Resource Materials.

Family Information will be provided concerning the new Family Allowances, Welfare, Medibank, TV, Radio, Marriage, Child Care, Sex Crimes, Rape, Wife and Child Bashing and Emergency Family Accommodation. This information will be provided through a large team of volunteers with professional support in co-operation with existing Community and

To page 8



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every three months as with other institutions. So you not only get more interest — you get it earlier, and your endowment money is available sooner. A Provident account keeps your money completely safe, too — and you can withdraw by cheque at any time.

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WANTED: 100 more students to enrol in C of B Bible College. Full Bible course by correspondence anywhere. Full details from Registrar, PO Box 41, Roseville, NSW, 2069.

Interstate Services

PERTH: St Alban's, 423 Basford Street. Services 9.30 am and 7.30 pm. Rector Bryan F. Hall. All welcome.

COORPAROO: St Stephen's, Brisbane. Cnr Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 am Holy Communion, 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector: Rev Harry Goodhue.

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CONCRETE BLOCK MAKER

Makes blocks, slabs, edgings, screen blocks, garden stools 8 at once and 96 an hour. \$180. Ideal self-help projects. Send for leaflets. Department C, Forest Farm Research, Londonderry, NSW, 2753.

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TO LET, furnished flat, suitable couple, \$20, including electricity. Close transport. 33 Herbert Street, Dulwich Hill. Phone 560 2076.

LAKEBA: Girl 20-26 wanted to share 2 bedroom unit. Own room, fully furnished, handy transport. Phone AH: 750 0773.

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EXPERIENCED CLERGYMAN available for week-day pastoral duties. Canon A. H. Funnell 869 8853

Archbishop's appeal

The Archbishop of Sydney's Winter Appeal has reached a new record in general donations from the public of \$107,000.

As well, business firms and organisations have donated \$14,000 towards the costs of advertising and promoting the appeal.

The appeal has grown from \$12,000 in 1967.

Latest disbursements from the appeal, distributed today, are: \$3000 for emergency accommodation provided by the Anglican Church in Wollongong; \$2000 to the diocese's Turkish welfare work; \$4000 towards a worker in an inner city Wollongong; \$1000 for a Christian Involvement Centre in Wollongong; \$2000 to the diocese's Turkish welfare work; \$4000 towards a worker in an inner city parish; \$1000 each to the Sal-

vation Army men's and women's hostels in the city; and to the Matthew Talbot Hostel; \$4000 to the Home Mission Society to aid victims of poverty; and \$4000 to the Inner City Committee of the diocese to assist in welfare work and parish grants.

So far this year a total of \$78,000 has been distributed in grants from the Archbishop of Sydney's Winter Appeal.

Gambling 'selfish, covetous'! Moore College principal

The NSW Premier (Mr Wran) had stated his intention to legalise gambling casinos in that State, Dr D. B. Knox said recently.

Speaking in "The Protestant Faith" session

Evolution v Creation controversy refuses to die

"The Truth, God or Evolution?" by Marshall and Sandra Hall Grand Rapids Baker, 1974 US \$2.45

The evolution-creation controversy refuses to die in spite of attempts of some to declare that it is no longer an issue.

In this state of uncertainty there will always be a market for books which claim a definite solution one way or the other.

There is certainly a need for clarity in that much of the discussion in Christian circles involves erroneous views of the nature of science and of the state of the evidence.

This book may inject a certain amount of new information into the discussion.

Whether it will bring that much clarity to the whole issue is open to question.

The authors set out to present factual evidence against evolution; and having refuted evolution to argue the existence of a Creator.

The first part of the book is the stronger.

The authors have a fair knowledge of the academic debate over evolution.

For those unaware of recent work there may be interest in points such as the relation between Darwin's theories and those of Edward Blyth; or in the discussion of the statistical improbability of evolution.

The book is considerably strengthened by good references and bibliography.

The reader would be well advised to check these references.

I fear that in their zeal to make the point that even "reputable scientists" have problems with evolution, the authors may not always have quoted in context.

Indeed the greatest service of the book may be in making the literature of the debate known to a wider circle of Christians.

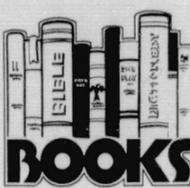
Whether the argument would be formally convincing to a convinced evolutionist is an open question.

Zeal and conviction tends to run ahead of clear logical statement.

The most objectionable part of the book, to the reviewer, is the attempt to prove a Creator.

It is rather simplistic to think that the demolition of evolution leaves the unbeliever with no other alternative.

The authors seem unaware of the whole point of



For those seeking some information on the anti-evolution debate this book may be useful. This reviewer fears that its results will be far short of the authors' hopes.

Noel Weeks

John Stott tape

"The Good Life: God's Way: The Sermon on the Mount" (an introductory aid to group study) by John Stott A Whitestone label cassette tape \$4.99 (W.S.C.012)

This tape is the first in the series of titles issued on the Whitestone label specifically designed for use in small group studies. It contains seven short expositions covering the Sermon on the Mount (Matthew 5-7), each of which clarifies major difficulties in the text, and raises important questions of application.

Each of the seven expositions is approximately a quarter of an hour in length, and raises sufficient questions to stimulate valuable discussion.

John Stott's style is marked by its usual clarity and concern for both accuracy and relevance. The emphasis in his exposition of the Sermon is that the disciple of Christ is called to display a quality of life that is "different". That "difference" is the theme of the Sermon on the Mount.

The cassette is accompanied by a printed summary of the questions raised by Mr Stott in each of his seven expositions.

John Woodhouse

Romans 1. It is not lack of knowledge, or the scientific respectability of evolution, that causes men to deny the Creator. The book ignores the problem of human sinfulness.

A concluding section attempts to point out the connection between evolution and the thinking of Dewey, Freud and Marx.

The authors' hope is that the destruction of evolution will mean the end of these later developments.

The argument at this point descends to its lowest level and the emotional commitments of the authors are most obvious.

To someone already opposed to Marx or Dewey it might be a convincing argument against evolution.

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The cassette is accompanied by a printed summary of the questions raised by Mr Stott in each of his seven expositions.

John Woodhouse

DR KNOX HITS MOVES FOR CASINOS IN NSW

over radio 2CH in Sydney, Dr Knox, principal of the Moore Theological College, said "gambling is a vice".

He said the Premier had conceded as much when he had said, before the recent NSW State elections, that he thought there were enough

gambling opportunities in Sydney already — so that he did not intend to legalise casinos.

Dr Knox went on: "By saying this he showed that gambling is wrong. One only limits harmful things, and gambling is certainly harmful. The victim is the gambler who destroys his own character because gambling is motivated entirely by greed, and this means selfishness."

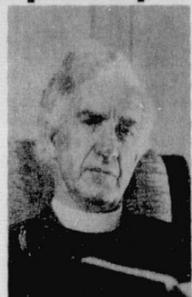
If a person consistently develops selfishness it will effect his relationships in every part of his life not least in his own home, and in his business, and gambling springs from selfishness and develops selfishness in the gambler.

That is why it is so sad to read that some leaders of one of the Christian denominations says that gambling is quite all right so long as it is done moderately.

But Jesus said: "Be careful to avoid all covetousness," because covetousness or greed (which is the modern word for it) is sinful, no matter how small the object that is being greedily coveted for yourself.

"Programmes containing matter not generally suitable for children must not be broadcast at times when large numbers of children are likely to listen or watch. While serious presentation of religious issues is to be encouraged, attack on any established religious faith or belief is not permitted. Respect must be maintained for the sanctity of marriage and the importance of the home. Divorce should not be treated casually or as a convenient solution for marital problems."

"We consider that much more needs to be done to uphold such standards."



Dr D. B. Knox

CHURCH BROADCASTING VIEWS

From page 1

to retain Section 103 of the Broadcasting Act which provides that "a licensee shall broadcast from his station "Divine Worship" or such other matter of a religious nature during such periods as the Board determines and, if the Board so directs, shall do so without charge".

"We look to the Government to retain Standard 21, which specifies that licensees shall make arrangements by mutual agreement with the churches."

"For our part, we pledge support of the churches' radio and television production agencies working to

provide programmes for statutory time, and we pledge continued professionalism in the production quality of such programmes."

Broadcasting Control Board

"The NSW Council of Churches supports the concept of the Control Board retaining its present status as a statutory body, independent of a current Government and responsible to Parliament. This ensures a degree of independence which the Council of Churches regards as essential in the body which has the task of maintaining standards on behalf of the Australian community in commercial radio and television broadcasting.

"The Council of Churches wishes to express its concern, however, at breaches of the Board's standards which are not dealt with, except by an occasional rebuke. We therefore support in principle regular reviews of licences, with public hearings, so that stations which consistently ignore the Board's standards or regulations will have to face the test of public reaction at a public hearing. The Board, in our opinion, should have the power both to fine and to withdraw the licence from a station which regularly offends."

Membership Board

"The Council of Churches believes that the Australian Government should consider, at the time of a vacancy on the Australian Broadcasting

ANNUAL MEETING Aborigines Inland Mission of Australia 71st ANNIVERSARY Sessions at 4, 6.30 and 7.30 Tea supplied 5.45 by Ladies Auxillary

Reviewing the past
Reporting the present
Surveying the future

Concord Baptist Church, Carrington St, Concord

FRIDAY, 6TH AUGUST, 1976
ALL WELCOME

With the mercury in London leaping to the nineties we set off for the north — to encounter a heat wave.

"CITY IN THE SIZZLING SEVENTIES" read the posters for the Edinburgh Evening News. This was better than a couple of years ago when the same paper screamed: "73 degrees again — no relief in sight."

If the far Cullinns needed coolin' (sorry), the dry north certainly needed rain. This season and last have been the only ones in living memory without interruption to the harvest from the weather.

BEFORE CROSSING THE TWEED we found so much to interest us in England that it took three days to reach the land of the heather.

The fen country's fertility was reflected in rich fields of cereal crops and potatoes.

It was not always so. Isolation caused by undrained fens persisted well into the lifetime of many people alive today.

The country bred steady farm labourers, God-fearing cottagers and "fen tigers" — a wild breed of men who defied the law and one another.

They gartered their corduros with dried eel-skins (to ward off the "screw-matics"), wore gold ear-rings in their ears for long sight and anointed their hairy chests with goose-fat and so never caught a cold.

THINK OF BOSTON, think of tea parties, but Boston in Lincolnshire traces its origin to the arrival of St Botolph 1300 years ago.

The first attempt to leave England by those later known as "Pilgrim Fathers" in search of religious freedom was made from Boston in 1607.

Betrayed by the captain of the vessel who had undertaken to ship them to the Low Countries, they were rowed up river and tried in the Guildhall.

Today one may enter the cells where they were held and stand in the dock where they were charged.

The "Boston Stump", a church tower finished in the 1450's, dominates the town. From this church went John

month: "The governing body feels that this is a notable step forward in the society's life and work, and we will look forward with very great interest to the development of a vigorous and world-wide Christian literature programme from the Australian Church".

At its first meeting in Melbourne last month the committee of SPCK Australia undertook immediately to support three urgent literature projects. They are:

• Literature distribution project based on Popondetta, Papua New Guinea (\$3000);

At the request of the governing body of SPCK, the Australian Society will take responsibility for Christian literature projects in areas that are of special interest to Australia, and will in future receive the income provided by parishes and members of SPCK in Australia.

Commenting on the new situation, the General Secretary of SPCK London, Mr Patrick Gilbert, said last

It may be a domestic crisis or it may be a national crisis;

but whatever form it takes selfishness will be our undoing.

Our lives will crash round us. It is so stupid of the government, as well as wicked, to encourage and build into the national character, ingrained selfishness.

The principle of Christian living is the exact opposite to the principle of gambling.

Gambling is entirely self-centred.

But Jesus, the Creator, expressed the true principle for all human life when He said: "I am among you as he who serves."

Serving other people at home or in business or in the community is the principle on which God has created human life to be lived and he made this clear by living this life Himself.

We are poisoning our own life and our community life when we provide so many outlets not for service but for its opposite, in running lotteries and race courses, TABs and now licensed casinos.

However, each one of us as individuals should determine to base our own lives on the principle of service, and abjure greediness and a love of money in any form that it tempts us.

We may do this if we ask God for His help, for He created us that we might express the principle of service, so perfectly exemplified in the life of the Son of God.

An innocent abroad



By DONALD HOWARD

Cotton, the vicar from 1612 to 1631, to become vicar of the New Boston across the Atlantic from 1633 till his death 19 years later.

His obituary said: "Both Bostons have reason to honour his memory and New England most of all, which oweth its name and being to him, more than any other person in the world."

AUSTRALIA'S LINKS are recorded on a tablet beneath the church tower.

The most notable names are those of Sir Joseph Banks, George Bass and Matthew Flinders, all of whom came from the area.

Banks was Recorder of Boston from 1809 to 1820. In 1800 he chaired a meeting which started the ball rolling to drain the fens.

In all there are nine names of those associated with Cook, the First Fleet or with our early colonial days.

YORKSHIRE'S COAST has an even stronger connection with Australia as it was at Whitby that young James Cook grew to manhood.

The old church retains its box pews and three-tiered pulpit.

Attached to the pulpit are two massive ear trumpets with hosepipe about three feet long which were used by the deaf wife of a former rector.

A memorial commemorates the gallant death of local lifeboatmen last century.

After five exhausting trips they had pulled out to rescue the crew from a sixth boat driven in behind the pier when they were capsized.

The rector wrote to the "Times" of several thousand persons "within almost a stone's throw, but unable to assist the fearful agonies of those powerful men buffeting with the fury of the breakers, till one by one twelve (12) out of the thirteen sank and only one is saved."

They left 10 widows and 44 fatherless children.

FAMED FOR ITS CATTLE, its cathedral and its colleges, Durham is a gem set amongst the hills.

"Grey towers of Durham Yet will I love thy mixed and massive piles Half Church of God half castle 'gainst the Scot And long to roam these venerable aisles With records stored of deeds long since forgot."

So wrote Sir Walter Scott 160 years ago. His words are on a tablet of the Prebends Bridge over which we walked with Australia's Dr Bruce Kaye.

Bruce is senior tutor at St John's. He and his wife Rosemary went out of their way to make us feel at home. They have two children, Alison and Nigel.

OUR FIRST PILGRIMAGE to Lindisfarne was, fittingly enough for the Holy Isle, made on foot — not for any noble reason — simply because the tide was running too high for the car.

Once the waters receded we motored over to find the island complete with an ancient inhabitant on a form outside the post office.

Upon learning that we were headed for Scotland, he told us that the honeymoon he had in Edinburgh many moons ago was the best fortnight he had ever had.

Thus encouraged, we set forth across the picturesque Lammermuir Hills.

Black-faced sheep and long-haired Highland cattle welcomed us as we reached the capital in the twilight.

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- 5 Weeks Free Time for additional arrangements at own expense.
- Both First and Tourist Class berths available. Air travel may be used either one or both ways (Price on application).
- Group Leader: Rev and Mrs Don McLean of St Stephens Church, Caulfield.

GO WEST IN WILDFLOWER TIME Price: from \$3345

Our West Australian Tour leaving on October 5th is now full, but we have vacancies on a similar tour departing on October 12th. We travel in our air-conditioned coach via Mildura, Adelaide, the Nullabor, Esperance, Albany, Bunbury, Perth, Kalgoorlie, Port Pirie, Murray Bridge, etc. Accommodation is in good hotels/motels (most air-conditioned), all meals (except one lunch in Perth) are included, one night only on train in First Class. *Hurry for this tour.* Price: from Melbourne \$683 from Adelaide \$610

11 DAY BEST OF TASMANIA TOUR

This popular Tour in association with Trans Olway leaves on October 24th. It is a high class tour with good hotel/motel accommodation and all meals (except one lunch in Hobart), generous sightseeing and entrance fees. The Group Leader will be Mrs Avis Pidgeon of Albany but hurry as we have only 18 places left. Price: from Melbourne \$450

SEE BEAUTIFUL NEW ZEALAND

Our September tour is full, and we have only 12 places left on our October 2nd departure. Price: from Melbourne \$755. Our next Group Departures will be on March 19th, 1977, under the Leadership of Rev Mervyn Roberts of Brisbane, and March 26th, 1977, under the Leadership of Rev T. G. Hinton, Editor of the Baptist Witness. These are good standard fully inclusive tours. Price: from Melbourne \$837 from Sydney \$813 from Brisbane \$830

LANDS OF THE BIBLE TOUR

The first Lands of the Bible Tours will leave on January 5th under the Leadership of Rev Alec Hilliard of St James Church, Geelong. Travel will be by Jumbo Jet, and our party will spend 13 days in Israel, 10 days in Greece, and have the opportunity to spend some time in Singapore on the way home. This should be a very popular tour and fill quickly, so send for details now.

TOUR TO INDONESIA/SINGAPORE

During 1976 our regular Tours to Indonesia/Singapore (with an optional excursion to Kuala Lumpur and Penang) were discontinued because of the Timor crisis. It is planned to recommence these tours and the first departure is planned for the April/May period of 1977. Details will be given on application.

GO CRUISING WITH ACTS/SITMAR

Leaving from Sydney in beautiful TSS FAIRSTAR on: March 6th for Suva, Savu Savu, Vavau, Nukualofa, Auckland and Sydney. 16 days. Fares from \$400.

March 23rd for Port Moresby, Bali, Jakarta, Singapore, Hong Kong, Keelung, Nagasaki, Kagoshima, Kobe, Yokohama, Guam, Rabaul, Brisbane and Sydney. Leader: Rev Charles Duns. 46 days. Fares from \$1150.

May 8th for Honiara, Espiritu Santo, Vila, Suva, Nukualofa, Auckland and Sydney. 19 days. Fares from \$475.

May 28th for Brisbane, Noumea, Lautoka, Suva, Auckland and Sydney. 15 days. Fares from \$375.

July 22nd for Noumea, Higueune, Lautoka, Suva, Nukualofa, Auckland and Sydney. Leader: Rev and Mrs W. M. Constable. 17 days. Fares from \$425.

October 14th for Brisbane, Port Moresby, Bali, Manila, Hong Kong, Keelung, Keelung, Nagasaki, Kagoshima, Oita, Kobe, Yokohama, Guam, Rabaul and Sydney. 44 days. Fares from \$1100.

January 14th 1978 for Whitsunday Passage, Espiritu Santo, Vila, Suva, Nukualofa, Auckland and Sydney. 19 days. Fares from \$475.

Information, Brochures and Booking Forms from

AUSTRALIAN CHURCH TRAVEL SERVICE

(Director: Rev W. M. Constable)

5TH FLOOR, 83 YORK STREET, SYDNEY, 2000

(GLOBETROTTER TOURS) PHONE: 29 7594

Our Offices are Agents for all Land, Sea and Air Lines

Mainly About People

MELBOURNE
Ven P. L. Burgess of St John's, Wodonga, Diocese of Wangaratta, has been appointed to Parish of St Steven's, Belmont, Geelong.
Rev P. L. Williams, Assistant Curate St John's, Toorak, has been appointed Curate of St Jude's, Brighton, South Australia, from 23 August.
Rev R. H. Elliott, Field Officer, Dept of Christian Education, has been appointed Chaplain at Trinity Grammar from 1 January, 1977.
Rev P. B. Moore, Minister in Charge of St Laurence, Doveton, has been appointed Rector of the Parish of Maffra from August 1, 1976.
Rev L. J. Cohn has resigned from Parish of Christ Church, Dingley, from 31 August.

CANBERRA-GOULBURN
Rev J. M. Kohler has resigned from the Parish of Kameruka and has become Curate at St Peter's, Hornsby, in Diocese of Sydney.
Rev Neville J. Andrews of the Special District of Belconnen has resigned from 31 August to begin special counselling ministry in Canberra.
Rev A. W. Bosser will retire at the end of August. He is presently relieving in the Parish of Boorowa.
Rev W. S. S. Atkinson, Minister of Special District of St George's, ACT, will retire on August 17.
Rev A. W. Holder, Rector of Parish of Good Shepherd, ACT, died on July 5.

TASMANIA
Rev P. Atkins, Rector of Lower Perak, Malaysia, has

been appointed Rector of Parish of Ulverstone from early September.
Rev A. G. Adams has resigned as Rector of Parish of Launceston from 30 June.
SYDNEY
Rev L. J. Harris is Acting Rector of St Michael's, Wollongong, till December, 1976.

FAMILY INFORMATION CENTRE

From page 5

Church Welfare Services and State and Federal Government Departments concerned with health and social service.

Michael Green to visit Australia

Canon Michael Green, the bestselling author of Christian books, particularly aimed at young people, will visit Australia in August for speaking engagements in Perth, Melbourne and Sydney.
He has written six books: Choose Freedom, Man Alive, New Life - New Lifestyle, Runaway World, Jesus Speaks Freedom and his soon-to-be-released book You've Got To Be Joking.

Canon Green, who is the principal of St John's College, Nottingham, also reads Classics at Exeter College, Oxford, and Theology at Queen's College, Cambridge.

He is a gifted communicator and often uses roving microphones in his lectures to

Rev B. R. Warren has been issued with an Authority to Officiate in the Diocese of Sydney as from 23 July, 1976.

Rev K. H. Marr is to be Acting Rector of St John The Evangelist Church, Rockdale, as from 26 August, 1976.

Rev E. W. Fisher-Johnson is to resign from St Peter's, Richmond, as from 31 July, 1976, and will be issued with a General Licence from 1 August.

Rev E. A. Wakenham died 21 July, 1976.

Bishop Graham Delbridge elected president of ACC

SECOND GIPPSLAND BISHOP TO POSITION

Bishop Graham Delbridge, Anglican Bishop of Gippsland, has been elected President of the Australian Council of Churches for the next two years, a report by the ACC this week said.

Bishop Delbridge is the second bishop from Gippsland to become president of the ACC following in the footsteps of Bishop David Garnsey, ACC president from 1971 to 1973.

Bishop Delbridge, 59, is married with four children, three of whom are married. He began his church career in Sydney as Rector of St Matthew's, Manly, and spent a period as Rector of Holy Trinity, Adelaide, before returning to hold the post of Youth Director in the Diocese of Sydney for 10 years.

He later became Archdeacon of North Sydney and whilst in this post was appointed Senior Chaplain to the then Archbishop of Sydney and Primate of Australia, Archbishop W. H. Gough.

He is also a member of the International Anglican-Orthodox Theological Commission and goes from the ACC meeting to the sixth and final meeting of this Commission in Moscow, Russia.

After his appointment as ACC president, Bishop Delbridge commented: "In a world so greatly divided, we, at least, must make ourselves one body. Councillar unity is a step along the way."

Australia, Archbishop W. H. Gough.

He was appointed as Bishop in Wollongong in 1968 and served in this position until called to Gippsland.

For six years during the 1960s, he was chairman of the NSW State Council of the ACC and in 1968 attended the Fourth Assembly of the World Council of Churches in Uppsala, Sweden, as a representative of the Church of England in Australia.

Presently he is chairman of the Ecumenical Committee of the National Anglican Missionary and Ecumenical Council.

He is also a member of the International Anglican-Orthodox Theological Commission and goes from the ACC meeting to the sixth and final meeting of this Commission in Moscow, Russia.

After his appointment as ACC president, Bishop Delbridge commented: "In a world so greatly divided, we, at least, must make ourselves one body. Councillar unity is a step along the way."



Bishop Graham Delbridge

He went on to point out that the council was a catalyst and stood on the frontier between church and community.

"Often the council is rejected because it is too way out," he said, "but often its out in front of the thinking of the Australian church and the churches later come in behind."

St Laurence Brotherhood speaker hits out Church should be involved in confronting authorities over injustices

A precis of decisions from the Australian Council of Churches' meeting in Brisbane in July has been received by "The Church Record".

Confronting Authorities for social justice advocated

In his address on "Mission as Social Involvement - Modes of Intervention by the Churches" the Rev Peter Hollingworth of the Brotherhood of St Laurence in Melbourne, suggested that "the church should be involved in confronting authorities over specific injustices, accepting the fact that conflict will be necessary if social justice is to be achieved."

"What we need then, is many more socially aware, but politically non-aligned Christians who are prepared to push for change and reform at all points in the political spectrum."

"They must be people who do not shy away from the conflict and political labelling which usually occurs," explained Mr Hollingworth.

Aboriginal and Islander Development Fund

Approval has been given for the ACC to establish the Aboriginal and Islander Development Fund as soon as possible. This fund, to be administered by Aboriginals and Islanders, will provide funds for community development projects.

The meeting recommended that such a commission be established to look at how Australian society operates in order to bring to bear an effective Christian critique, and examine the immorality and injustices in our society.

Considerable attention was paid to the deteriorating world refugee situation.

Evangelism

The ACC: (a) Gives thanks to God for the new insights in evangelism that have been given to the churches in recent years, in particular to those which found expression at Bangkok, Lausanne, Rome and Nairobi, and strongly encourages member churches and congregations to implement these insights in the light of local needs and conditions.

Reports from ACC meeting in July

(b) Notes the invitation to Dr Billy Graham to conduct a crusade in Sydney in 1979, and commends the crusade to the prayers of member churches.

(c) Commends to member churches continued programmes of personal evangelism, that in a time of deep spiritual crisis, Australians may be confronted with the grace, truth and discipleship found in Jesus Christ.

Church and Society Commission

The meeting recommended that such a commission be established to look at how Australian society operates in order to bring to bear an effective Christian critique, and examine the immorality and injustices in our society.

(b) Called on the Government to adopt a policy of increasing overseas aid by 0.05 per cent GNP in the 1976-77 budget and subsequent annual budgets to achieve the United Nations' target of 0.7 per cent GNP overseas aid by 1980.

(c) Next ACC Meeting - Adelaide 1978. It was agreed the full Council should meet biennially and an invitation to meet in Adelaide in May 1978 was received enthusiastically.

Individual parishes and congregations are to be invited to join Christians One - the fellowship of the Australian Council of Churches, at a minimum subscription of \$25 a year.

Member churches and individual Christians are to be asked to pursue this policy with the Prime Minister, Treasurer and Local Federal Members of Parliament.

Religion in State Schools

The meeting noted with interest the plans of the ACC Division of Education for a National Consultation on Religion in State Schools 1976 to be held at Mt Martha Presbyterian Conference Centre, Melbourne, November 26-28, 1976.

Drug Awareness Year

The ACC strongly endorsed the proposal to hold a National Drug Awareness Year in 1978, focussing upon drugs of dependence with the aim of reducing drug abuse within the community.

World Christian Action - the churches' own agency

The meeting agreed to encourage member churches to see in World Christian Action an opportunity for Australian Christians to share in a programme which not only provides relief aid in emergencies, but also supports people taking local initiatives to fight the causes of poverty and injustice both overseas and in Australia.

(a) Expressed alarm that the 1976-77 official Australian overseas aid will be 0.5 per cent GNP, the lowest since 1963-64.

(b) Called on the Government to adopt a policy of increasing overseas aid by 0.05 per cent GNP in the 1976-77 budget and subsequent annual budgets to achieve the United Nations' target of 0.7 per cent GNP overseas aid by 1980.

Member churches and individual Christians are to be asked to pursue this policy with the Prime Minister, Treasurer and Local Federal Members of Parliament.

The report is available for \$3 and an Ideas Catalogue for \$4 from ACC - Commission on Christian Education, 100 Flinders Street, Melbourne.

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ASIAN LEADERS FOR AUSTRALIA

Unique Third World Seminars for Sydney and Brisbane

Over the first two weekends in September, Brisbane and Sydney will experience the first Third World Seminars conducted in Australia, by the Haggai Institute for Advanced Leadership Training.

The Conferences will be addressed by Dr Kyung Chik Han of Korea, Dr Chandu Ray from Singapore and Dr Victor L. Oliver from the USA.

In 1945 the Young Nak Church of Seoul, Korea, had an attendance averaging 27. In 1976 the attendance is now closer to 15,000! As Pastor Emeritus of this Church, Dr Han will be speaking on the subject, "The Christian and the Development of His Resources".

"With Church Growth up-pest in many churches programmes these days, Dr Han will bring a wealth of practical knowledge and first hand experience," said Dr E. H. Watson, Director of the Haggai Institute work in Australia.

Dr Chandu Ray, an authority on Eastern Religions, is regarded as an expert on Hinduism, Yoga and Hare Krishna - and their effect on the individual.

Dr Victor Oliver, returned missionary from Viet Nam

and Editor-in-Chief of Tyndale House Publishers, comes with first hand experience on his subject, "The Christian and Cross-Cultural Communications".

Tyndale House has been responsible for the Living Bible, "which has outsold every secular book in the world, for the past few years".

The Seminar will be held in Sydney, at the Hilton

To page 8



Dr Kyung Chik Han of Korea.

Illawarra Churches Association looks at Uni and Schools

The newly formed Illawarra Churches Association has set up commissions into religious studies at Wollongong University and religious instructions in the region's schools.

Sub-committees will analyse the subjects and make necessary recommendations to the Churches Association.

The association also will investigate and make recommendations on clinical pastoral education and co-operation between church groups and the media.

Eight churches recently formed the Illawarra Church Association to replace Wollongong Council of Churches.

Association president Capt N. Brooks (Salvation Army), said the new group would be more representative of all denominations within the region.

Capt Brooks said there were some other churches who had not yet joined but indicated they would.

Capt Brooks said the association's aims were to explore and promote ways of recognising the common grounds which unite churches; to learn and appreciate their differences to allow a united voice to speak to Illawarra people without prejudice to individual beliefs;

Neither candidate gained the necessary majority in both the Upper and Lower Houses.

The next Synod is called for the 27th September.

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- On and off the record - by David Hewetson - Page 2.
- Malcolm Muggidge story - Page 3.
- ACL Conference on women in the Church - Page 3.
- Terry Dein on specialist ministries (continued) - Page 4.
- Book reviews - Page 6.
- Letters to the Seven Churches - by Rev Gordon Robinson - Page 7.
- An innocent abroad - by Donald Howard - Page 7.



Dr Chandu Ray lecturing in Singapore.

The Joyless Olympics

One of the pieces of music featured at the recent Olympic Games at Montreal was the "Hymn to Joy" by Beethoven. Many believed that the symphonic form reached its zenith in the work of Beethoven, and when he came, deaf and despairing, to compose his ninth symphony he set to music for choral participation a German poem.

It was the first time such a thing had been done in a symphonic work, and Beethoven chose about one-third of Schiller's "Ode to Joy". In personifying Joy one line of the poem reads, "All men become brothers where your soft wing hovers".

The pioneering idealists who established the modern Olympics must have visualised the happy fellowship of the youthful representatives of a united mankind. The youth of the world has been regularly called to gather for competition "to the glory of sport" and organisers have hoped, time after time, that the Games would aid international understanding, peace and goodwill.

The Berlin Games of 1936 were marked by a number of unhappy features, principally because of Hitler's attitudes and behaviour, but the Montreal Games of 1976

seem to have been unhappier still. There were no tragic assassinations as at Munich, but in a theatre which was the focus of world attention for a full fortnight there were enacted very many momentous athletic achievements, and very many expressions of human sinfulness.

Whatever view is taken of the racist issues as sources of dissension and the bases of non-participation, pride and prejudice reared themselves into prominence. Accusations were made, and in some cases proved, about cheating and dishonest injustice on the parts not only of competitors but also of judges and umpires. Statements made by competitors and observers support the charge that the Games have become not simply an occasion for free competition among the best athletes in the world, but an opportunity for international one-upmanship.

Almost all connected with reporting have made nonsense of the idea that the great point of the Games is not to have won, but to have taken part. In fact most attention was given to medal counts, averages and the breaking of records.

This is inevitable. Men and women are sinfully proud, lustfully ambitious to succeed, to win at any cost, to win

EDITORIAL

praise and gain wealth. We are not really concerned about the glory of sport, but our own glory.

Only Christians know the true joy of fellowship and that is because they have fellowship with the Lord Jesus and seek His glory not their own. As John Newton wrote:

"Fading is the world's best pleasure, All its boasted pomp and show, Solid joys and lasting treasure None but Zion's children know."

Where Christians share a common belief in Jesus Christ, and His forgiveness of their sins, and His indwelling Spirit of holiness, there is not mere social camaraderie but true brotherhood, and the soft wing of joy hovers over all.