

MYSTERY DEATH OF "CHRIST CARES" RUSSIAN CONVERT IN LOS ANGELES

Mystery surrounds the sudden death near Los Angeles, California, of Sergei Kourdakov, a young Soviet Russian naval officer who defected to Canada and had become a Christian convert and who was found dead at a mountain resort in January.

Sergei, 21, had been preaching to Christian audiences across the United States and Canada, testifying of his work with the police forces in the Soviet Union. He told how his contacts with believers, while leading raiding parties against them, led to an eventual decision to seek freedom and become a Christian.

Sergei stated, "It was by seeing the believers were persecuted that I realised they had something that we didn't have. I wanted to find it." This started him on a search which ultimately led to the deserting of his radio post aboard a Russian trawler and jumping ship off the coast of Canada. He was found the next morning, unconscious, on Canadian shores.

Kourdakov died of a gunshot wound on January 1, 1973, under circumstances that were described as "strange" and "uncertain." First press reports, terming his death a suicide, were "totally discounted" by a host of nationally-known pastors and Christian leaders who had been intimately associated with Sergei during the past two months. Later, press reports switched from suicide to "apparent accident."

Kourdakov had anticipated that an attempt would be made on his life, disclosing to several American and Canadian pastors that he had been threatened and that one day he would have to pay dearly for speaking of his experiences. He had said, "If you ever hear I have had an accident or committed suicide, don't believe it. I know how the Soviet Police work because I was one of them."

Dr Richard Halverson, pastor of the Fourth Presbyterian Church of Washington, DC, and Dr Charles Blair, pastor of Calvary Temple in Denver, Colorado,

rado, knew Sergei well, and were impressed by his spiritual growth in Christ. Sergei spent the last full week of his life as the personal guest of Dr Blair, who regarded him as a "most committed" young Christian.

The most serious threat to Sergei's life took place in Toronto, Canada. As he was coming out of the Dundas West subway station, he was accosted by three men who spoke impeccable Russian. Sergei's description of this encounter is recorded on tape and he states he was told he must remain totally silent. If not, he would have a "final fatal accident."

When killed, Sergei was working on information to support his Congressional hearing on the granting of permanent residence status in the United States and also a book of his experiences in Russia.

Six simultaneous dialogue evangelism training courses will be held during Lent as part of the 1973 "Christ Cares" campaign in the diocese of Sydney.

As well, for the third year in succession, dialogue missions, concentrating on using people's homes rather than church properties, will be held in thirty Sydney parishes.

Simultaneously in the parishes of Sylvania Heights, Hurstville, Beverly Hills, Blacktown and various locations in Ryde and Warringah deaneries, the training course will be conducted on five Wednesday nights from March 14.

Aim will be to train as many people as are interested, clergy and lay, in the conduct and operation of conversation evenings about Christianity.

In the apologetics section of each course, topics will be dealt with such as "How can I know God exists?" and "Aren't all good people Christians?"

In the practical section, lecturers will cover "What is the gospel?" "How to witness to friends" and "Living the Christian Life."

Leadership of the course will be shared by many people who have been regularly engaged in dialogue missions, including Bishop John Reid, Dr Barry Newman, Mr Tony McCarthy and under the leadership of Diocesan Missioner, Rev John Chapman.

Dialogue missions will be held in the following parishes: March 26-April 1: Blacktown, Lumea, Castle Hill, Rosty Hill and St. Philip's, Auburn.

April 2-8: Northbridge, Guildford, Naremburn, Revesby and Sans Souci.

April 9-15: St. Andrew's, Lane Cove, Epping, South Granville, Roseville, and Concord North.

April 30-May 6: Regents Park, Ashbury, Baulkham Hills, Northmead and West Pennant Hills.

May 7-13: Willoughby, Milsons Point, Panania, St Mary's and Westmead.

May 21-27: Hurstville, Grove, Oatley, Pymble, Waitara and Seaford.

In each parish, many homes will be opened by Christian people who wish to share a discussion about the relevance of Christianity today with friends and neighbours.

A visiting dialogue leader, clergy or lay, will visit the home and give an introductory talk.

BDM staff members John Chapman and Philip Jensen will be joined by up to 100 other dialogue leaders for this campaign.

Swedish Primate Bishop Olaf Sundby, 54, is the new primate of the Church of Sweden (Lutheran). He was appointed by King Gustav Adolf, head of the State church.

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South Africa distributed more Bibles (551,104) than any country except the United States (720,791), show 1971 United Bible Societies figures. The government subsidises the bulk of the cost of each Bible purchased by Bantu and other non-white children.

When Bishop Gordon Arthur resigned the diocese of Grafton last year, he expressed the wish to spend the active years that still remain before his retirement in a new, growing area which would need an experienced pastor. Accordingly, he will succeed Mr Holmes as rector of St Philip's, O'Connor, and as Bishop Warren's request, he will take some Confirmations in the diocese.

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Counselling Service's first drug worker



David Camroux

A man who has recently returned from India where he studied Hinduism and Tibetan Buddhism under the Dalai Lama's teacher has been appointed as the first drug field worker for Sydney's Home Mission Society's Counselling Service in Surry Hills.

He is Mr David Camroux, 24, a university graduate, son of the rector of St Andrew's, Cronulla, and a Christian with rather radical and unorthodox ideas.

The new job will include helping drug-dependent young people who are moving back into society after spending time in institutions.

Mr Camroux will seek to establish confidential relationships with drug dependents and with chaplains and social workers in psychiatric centres and prisons.

He will also advise parents of drug-dependent or potentially

the many Western young people who have swarmed to India because of the low cost of drugs there.

"On the other hand there are many young Westerners in India who have been involved in drug abuse, but have now turned away from drugs to follow Eastern religions."

He said he was concerned that these young people could not find a spiritual dimension to their lives in the West.

Mr Camroux has a BA (honours) degree from Sydney University. In 1969 he taught history at St Andrew's Cathedral School, Sydney, and in 1971 became an assistant history and general studies teacher at the Australian International Independent School.

He was also State Secretary of the NSW Trainee Teachers' Association.

The money to establish a drug field worker was provided from the Archbishop of Sydney's Winter Appeal Fund.

dependent children and lecture in youth groups.

Since returning from India where he observed Western "junkies" begging for more for their drug habit on the streets of Delhi, David has been interested in doing something positive to combat the drug problem in Sydney.

He said: "I was appalled by

160 enjoy Victor Harbor ministry

One hundred and sixty people, many of them whole families, enjoyed the Bible-teaching holiday ministry at the Adelaide Bible Institute, Victor Harbour, from January 14 to 19.

About an equal number of adults and children came to Victor Harbour not only to enjoy the seaside and the lovely 24-acre institute property, but to take the course of Bible instruction that was the main attraction. The adult division of the ABI Summer School studied "The Christian Hope," with Rev Geoffrey Bingham, "I Thessalonians," with Dr Bryan Hardman,

"Malachi," with Rev Matthew Francis, and the devotional morning chapel series was given by Dr David Denton.

The children were divided into age groups, each group in charge of a qualified team. The teams were under the leadership of Mr Dean Carter.

Dean is almost a legend already. He is a musician who is a serious student of "pop" music, ruthlessly exposing its weaknesses and dangers. Dean is also an accomplished instrumentalist and composer. Mr Carter is a schoolmaster who is teaching for a year in a State Reform school. Above all, he has a gift for ministry among young people, a ministry which is solidly founded on scripture.

CAPETOWN ARCHBISHOP LABELLED

An Afrikaaner, Desmond H. Welthagen, 39, was found guilty in Cape Town, South Africa recently of six charges of criminal libel against Dr Robert Selby Taylor, Archbishop of Cape Town.

Welthagen issued pamphlets in which the archbishop and the regional director of the Christian Institute, the Reverend Theodore Kotze, were referred to as "religious Marxists."

Another pamphlet accused Mr Kotze of being a member of the Communist Party.

MR WILLIAMS SAYS...

Mr Williams says he doesn't want to listen to preaching about God when millions in the world are suffering.

Paul wrote: "He that descended is the same also that ascended." (Ephesians 4/10). He is speaking of Jesus Christ.

I can never understand why men complain about God in the interest of men when the only power that ever stooped to the masses was the power accustomed to the heights; the man that descended was the man who had ascended. The best secular work was carried out by the most spiritual nature.

One tends to think that the greatest sympathy with the in-

valid would have to come from a fellow-invalid. But it didn't, they had to lift up their eyes to the hills. Help to sick and suffering

By Ken Roughley

in the world did not come from the world; it came from above. No one ever descended but He who ascended.

Preaching about God, Mr Williams, should take you to the heights from where you can come down to earth for your humanitarian work.

Mainly About People

Mr Tim Phillips, a senior tutor at Macquarie University, has been appointed Dean of Students at Robert Menzies College, the new Anglican college at the University which opens this year.

Rev Peter J. Wheatley, in charge of Findon-Seaton Park (Adelaide) since 1971, has been appointed rector of St Paul's, Port Adelaide from January 31.

Rev Peter L. Miller, curate of Elizabeth (Adelaide) since 1966, has been appointed to the mission district of Kingston-Robe (The Murray) from February 2.

Rev Edward C. Rowland, vicar of All Augustine's Unley (Adelaide) since 1971, has been appointed curate of Elizabeth from February 2.

Rev Henry H. Morrow, rector of Borden (The Murray) since 1970, has been appointed in charge of Findon-Seaton Park (Adelaide) from February 2.

Rev Edward C. Rowland, vicar of All Saints' Preston (Melbourne) since 1969, has been appointed to a chaplaincy at Grimwade MCEGS from February 2.

Rev Geoffrey R. Evans, curate of All Saints', Greenborough (Melbourne) since 1970, has been appointed in charge of St Mary's, Warburton from February 6.

Rev Kenneth N. Seymour, vicar of St Matthew's, Prahran (Melbourne) since 1965, has been appointed vicar of St Augustine's, Mentone from February 7.

Rev Maxwell R. T. Hazel, vicar of St Alban's, West Coburg (Melbourne) since 1967, has been appointed vicar of All Saints', Preston from February 12.

Rev David D. O. Horsford, vicar of St George's, Bentleigh (Melbourne) since 1962, has been appointed vicar of St Andrew's, Rosanna from March next.

Rev Ernest F. King, curate of St Peter's, Eastern Hill (Melbourne) since 1971, has been appointed in charge of St Mark's, Fitzroy from February 7.

Rev K. W. Parker, curate of Holy Trinity Cathedral, Wangaratta, has been appointed in charge of St Matthew's, Richmond and St Philip's, Collingwood (Melbourne) from April 4.

Rev Eric V. Constable, vicar of St Andrew's, Rosanna (Melbourne) since 1961, has resigned the parish and has been given leave of absence for 12 months from February.

Rev John F. Hannon, vicar of St David's, Moorabbin (Melbourne) since 1970, will resign the parish on March 31 and will work in the parish of Dartford (Geelong).

Rev Herbert J. Nell, director of the Council for Christian Education in Schools (Victoria) has resigned from

Ethiopia's first

History was made in Ethiopia on New Year's Day when Rev E. V. Badejo, a Nigerian, was ordained priest in St Matthew's, Addis Ababa, by Bishop Kenneth Cragg, Assistant Bishop in Jerusalem.

He was the first Anglican to be so ordained in Ethiopia. In Addis Ababa he is Program Director of the Lutheran Radio Voice of the Gospel and he voluntarily assists at the Anglican chaplaincy in the city.

IMPROVE YOUR SKILLS AT WRITERS' SEMINAR

Many people who want to be successful Christian writers are expected to attend the Seminar for Christian Writers to be held all day Saturday, 31st March, at Stanmore Baptist Church.

Last year 90 people attended and found the program to their liking and the location central for all parts of the Sydney area, being close to rail and bus transport and providing easy parking. This year, much greater emphasis is being given to the workshops which will meet both morning and afternoon, thus giving all who attend the maximum

time under expert workshop leaders and for the practice necessary to reinforce what is being learnt.

The Seminar, open to all who write or would like to be Christian writers, will offer workshops on writing for youth, for radio and television, for women, for devotional purposes and for church news.

It is interdenominational, being sponsored by Evangelical Literature Overseas and by the Billy Graham Association "Decision" magazine Writers' Group. Full details of the day's program and the workshops will be sent to inquirers who write to Seminar for Christian Writers, P.O. Box 41, Roseville, NSW, 2069.

HARRY DORMER RETIRES FROM INLAND BIBLE WORK

Rev. Harry C. Dormer retired in January after 17 years as inland colporteur with the Bible Society in Australia.

Commenting on Mr Dormer's retirement, the Commonwealth Secretary Rev James R. Payne, stated, "His departure marks the close of a significant chapter of our history."

Few people would have seen more of Australia than Mr Dormer. He has crisscrossed the continent many times, selling or giving away many thousands of Bibles, Testaments and portions of Scripture.

His name has become a legend amongst railway fitters, stockmen, Aborigines of many tribes, miners, prospectors, oil search crews, road construction gangs, shearers, fencing contractors, dam sinkers — all who inhabit the lonely places.

Mr Dormer's direct but gentle presentation of Jesus Christ is illustrated by a recent encounter on a remote stretch of the Queensland/New South Wales border.

He approached a weather-beaten boundary rider busily mending a fence.

Turning around, the man roared impatiently, "What do you want?"

"I'm just looking for sheep," replied Mr Dormer with a big smile. The labourer was so startled that he stopped his work and listened as Mr Dormer quoted from the 34th chapter of Ezekiel and related passages!

On another occasion, a Governor of Western Australia spotted the Bible Society truck and hailed Mr Dormer down on an otherwise deserted outback road.

Over a friendly cuppa Mr Dormer asked the Governor, "Are you a Christian?"

"Yes, I have been attending church for many years," replied the distinguished gentleman.

"I didn't ask you that," Mr Dormer quietly and patiently continued. "I asked whether you are a Christian. Have you accepted Jesus Christ as your personal Saviour?"

The Governor, who was happy to say that he had, fondly recalled the incident some days later at a public gathering for the Bible Society.

In a statement relating to his retirement, Mr Dormer said, "It has been a tremendous joy to be allowed to take such a Book — the Word of the only true and living God — to the people of many nationalities scattered through the sparsely populated parts of this continent.

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Peter Corney to SU youth training

Rev Peter J. Corney, Melbourne Diocesan Youth Chaplain since 1966, has been appointed to the Victorian staff of the Scripture Union with special responsibilities as youth training officer.

Mr Corney has won great acceptance as Youth Chaplain and has played a vital role in all kinds of outreach and evangelism to young people.

He trained at Ridley College and was ordained in 1963. He served curacies at Holy Trinity, Doncaster and St Hilary's, Kew, before taking up his Youth Chaplaincy within the Department of Christian Education.



Rev Peter Corney

Top appointments Canberra and Goulburn

The Bishop of Canberra and Goulburn, Right Rev Cecil Warren, has announced the appointment of three new archdeacons for the diocese and the appointment of the former Bishop of Grafton to a Canberra parish.

Rev Neville J. Chynoweth, MA, BD, rector of St Paul's, Manuka, has been appointed Archdeacon of Canberra. He trained at Moore College and was ordained in Sydney in 1950 and held a number of important parishes there until he went to Canberra in 1966.

Rev Francis R. Woodwell, rector of Bega, has been appointed Archdeacon of the Monaro South Coast. He trained at St John's College, Morpeth and was ordained in 1952 and has spent all his ministry in the diocese, at one time being Diocesan Commissioner.

Rev Stephen W. Holmes, BA, graduated from Sydney University in 1950 and was ordained that year in Canberra and Goulburn. His entire ministry has been spent in the diocese and he is at present rector of St Philip's, O'Connor, in the ACT.

Mr Holmes will become rector of St Matthews, Albury, in March and his appointment as Archdeacon of Albury will then take effect.

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Church attendance: what does it mean?

Readers of the religious press will be struck by current contradictions about church attendance. Some world leaders are saying the churches have turned the corner and congregations are growing again. Others say the decline is rapid and that soon many will cease to exist.

The difference might well be either of standpoint or perspective. A particular point of view is reflected in a recent opinion poll which has been published in the Australian press which says that over the past 11 years, the proportion of adults attending church at least once a month has fallen from 44 per cent to 31 per cent.

We only have ourselves to blame for this mania of counting heads. There are still dioceses in Australia who require parishes to send in annual returns showing the number of communicants at Easter and Christmas and bishops are not beyond using such statistics to refer to the "healthy" state of the diocese.

Christians need little discernment to realise that a large congregation may mean either that many are spiritually alive and love worship and the Word, or that many conform to local society or that the parish itself is very busy keeping the numbers up. And another reason today might well be that Christ and his Word is played down and substitutes are played up and the crowds are well pleased.

If a poll could ever be devised which could objectively assess reasons why people stop attending churches, we would be in a better position to understand what any decrease means, but this will never be.

If any decrease means that we are losing from the worshipping community Christians whose quality of life and spiritual maturity will be a sore loss, then it is indeed a loss.

But in congregations where the people are being challenged in Christ's name to exercise their ministry within and beyond the congregation, any variation in numbers will be mostly coincidental. If congregations are dying out, it may need to be taken as God's leading to divert our energies and resources elsewhere. We must refuse to be bound by ties of sentiment to a place where effective ministry seems no longer possible.

Falling congregations, wherever they occur, should spur us to reassess our objectives and our methods of reaching them. There will be some occasions when a decrease might cause us to praise God for his goodness.

HYMN BOOK PROGRESS

The Australian Hymn Book Committee expressing their conviction that they are involved in "an exciting project of the Church in this generation," has prepared plans for content and publication details.

These have been submitted to the national governing bodies of the four contributing Churches — Anglican, Congregational, Methodist and Presbyterian.

Once agreement has been reached, the committee will move into its second phase, leading up to a publication of the hymn book by 1977.

The committee's secretary, the Rev Lawrence Bartlett, said recently: "At our meeting in Melbourne in December we com-

pleted a significant revision of our choice of hymns in the light of constructive comments received from Church members throughout Australia.

"This hymn book is an exciting project of the Church in this generation. It is a practical expression of the growing spirit of fellowship which is developing among the Churches. It wisely seeks to allow members of one Church to learn from their brethren in another Church. The cross-fertilisation of ideas evidenced in this book will undoubtedly tend to the enrichment of congregational life in the four Churches concerned.

"This is the first time that a group of Churches in Australia has combined to produce a common hymn book for mutual benefit."

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PENTECOSTALISM and THE AUSTRALIAN FORUM

Rev Geoffrey J. Paxton, is principal of the Queensland Bible Institute. His entire ministry since his ordination in 1966 has been spent in Brisbane diocese. He entitled this article "The nature and extent of Pentecostalism and the positive contribution of the Australian Forum."

No one can seriously deny the rapid spread of the Charismatic or Neo-Pentecostal movement over the last couple of decades. "Christianity Today" had this to say about this phenomenon:

"The force that appears to be making the greatest contribution to the current Christian revival around the globe is Pentecostalism. This movement which began several decades ago, and which in its early years was very sectarian in character is now becoming ecumenical in the deepest sense. A Neo-Pentecostalism has lately appeared that includes many thousands of Roman Catholics. . . . A new era of the Spirit has begun. The Charismatic experience moves Christians far beyond glossolalia. . . . There is light on the horizon. An evangelical renaissance is becoming visible along the Christian highway from the frontiers of the sects to the high places of the Roman Catholic communion. This appears to be one of the strategic moments in the Church's history."

This type of statement is rather typical of the many comments on this movement which has made and continues to make colossal strides into every corner of Christendom.

From Holiness Movement

An historical blood test will show, beyond dispute, that the Charismatic or Neo-Pentecostal child comes from the Holiness Movement of the last century, and that, largely speaking, that movement must own Wesley as its father. The Catholic ecumenist Kilian McDonnell states:

"John Wesley was father to much of the nineteenth century American religious fervour, one of his children was the Holiness Movement which gave rise to the Pentecostalism of the twentieth century."

Brunner cites the Pentecostal historian Charles Conn who also affirms this historical descent saying ". . . the Pentecostal movement is the extension of the holiness revival that occurred during the last half of the nineteenth century."

The child of the Holiness Movement was a black sheep of the family who now appears to have the privilege of painting the rest of the family.

The dominant emphasis of the Holiness Movement of the last century (and its twentieth century successors) was "the victorious and Spirit-filled life." Its focal point was the attainment of "an infilling experience," a degree of "surrender" which resulted in an unhibited walk with God. Boardman, Inskip, A. B. Simpson, R. A. Torrey, Andrew Murray and Hannah W. Smith were some of the leading figures in this movement.

Towards the end of the nineteenth century some within the Holiness Movement began to speak about — and to seek for — a "baptism of fire." This baptism of fire was seen as a mira-

culous visitation of the Holy Spirit. Opposition arose from those who regarded two blessings as quite sufficient! Despite such opposition the "advocates of fire" continued to make an impact on the rest of the family with publications such as "Live Coals of Fire" (October, 1899) which spoke of "the blood that cleans up, the Holy Ghost which fills up, the fire that burns up and the dynamite that blows up." The explosion took place eventually, and the child of Pentecostalism came into the world insisting on the physical sign of speaking in tongues as the evidence of the baptism in the Spirit.

Split in the family

It is important at this stage to emphasise that though the tongues issue caused the split in the family resulting in the leaving home of the Pentecostal child, the basic underlying theology of the two groups was and is the same. Harold Lindsell quite rightly says:

" . . . members of these groups (Keswick movement, the holiness movement and other deeper-life movements) believe in the infilling of the Holy Spirit, believe that every Christian should be so filled, and believe there are conditions the believer must meet in order to have this experience. Many of them have had an infilling experience and are convinced that they are in no way inferior in their daily walk to those whose baptism has been accompanied by tongues-speaking."

The Pentecostal descendant grew in stature outside the family for some sixty years and was seen by Dr Henry Van Dusen as the "third force" in Christendom. Then about 1960 in the words of John Sherrill ("They Speak With Other Tongues") "the family" walls came tumbling down." At first hundreds, and then thousands and now millions of Episcopalians, Methodists, Lutherans, Baptists, Presbyterians and Congregationalists began to be painted by the hitherto separated and somewhat outcast brother. The reunited brethren have become known as the Neo-Pentecostal or Charismatic Movement. This Neo-Pentecostal or Charismatic force has become a transdenominational phenomenon which, though functioning outside the structures of traditional Pentecostalism, is in basic agreement with it.

Some members of the (deeper life — Holiness Movement) family refused — and still do refuse — to be painted. They disclaim any allegiance with this vociferous brother and usually concentrate on the superficial differences such as liturgical conduct ("dancing before the Lord" etc) or even speaking with more than one tongue. Such, in the words of Lindsell already quoted, "are convinced that they are in no way inferior in their daily walk to those whose baptism has been accompanied by tongues-speaking."

This may well be the case but there is also a certain embarrassment at the rather breathtaking growth of these brethren.

Why did big brother make such an impact on the family? Why are scores of folk from an evangelical (to say nothing of the many non-evangelical for the present) churches "going over" to the ranks of this movement? This question has not received anything like the ventilation that it deserves as far as this writer is concerned.

"Within a month, what had begun at Duquesne spread to the University of Notre Dame and to the Catholic student parish of

Michigan State University. From these three centres it spread further. . . . Soon people were speaking of a 'Pentecostal Movement' in the Catholic Church."

So writes the scholarly Benedictine Edward O'Connor concerning the beginnings and spread of the charismatic phenomenon within the ranks of the Church of Rome.

How do the respective groups (non-Catholic charismatics and Catholic charismatics) view the inroad into the Church of Rome? Generally the non-Catholic Neo-Pentecostals see the inclusion of Rome as a sign that God has decided to forego His denominational allegiances with a show of great power. Gospel phenomena as having no respect for denominational boundaries. And with the appearance of Roman Catholic Pentecostalism, the movement may have achieved something like an ultimate . . .

Promise of RC renewal

Rev Thomas A. White in a circular letter to priests from the Catholic Inquiry Centre in Sydney had this to say:

"My conclusion, for what it is worth, is that the Catholic Pentecostal movement holds great promise for genuine renewal within the Church. Its power to revitalise the faith of many Catholics (particularly young people) is quite remarkable. Its possible ecumenical value is far-reaching. . . ."

Kilian McDonnell in his work "Catholic Pentecostalism" (p. 31) says:

"Within Catholicism Pentecostalism has met with considerably less resistance than it has within the historic Protestant . . .

More on page three

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From page two

churches, partly because the concept of the 'wondrous' is more at home in Catholicism than in main-stream Protestantism.

McDonnell is not the only one who sees (what he inaccurately terms "Pentecostalism") as having deep affinities with the spirituality of Rome. O'Connor makes no bones about asserting the same.

"Although they derive from Protestant backgrounds, the Pentecostal Churches are not typically Protestant in their beliefs, attitudes or practices."

" . . . it cannot be assumed that the Pentecostal Movement represents an incursion of Protestant influences."

"Catholics who have accepted Pentecostal spirituality have found it to be fully in harmony with their traditional faith and beliefs. They experience it, not as borrowing from an alien religion, but as a conatural development of their own."

"Moreover, the doctrine that is developing in the Pentecostal Churches today seems to be developing through stages very similar to those which occurred in the early Middle Ages when the classical doctrine was taking shape."

It would not be wide of the mark to say that, if the next decade from Fr O'Connor is correct, Neo-Pentecostalism ought to be heralded by the Vatican as a revival of the truest and best of our religion.

More seek penance

Similarly, the traditional decisions of the church have taken on more meaning. Some people are being brought back to a more earnest use of the Sacrament of Penance through the experience of the Baptism in the Spirit. Others have discovered a place of devotion to Mary in their lives whereas previously they had been indifferent or even anti-theistic towards her. One of the striking effects of the Holy Spirit's activity has been to stir devotion to the Real Presence of the Eucharist."

Earlier we raised a question regarding the impact of neo-pentecostalism on evangelical Christians. We must now ask their questions. Is the experience the same in both Catholic and non-Catholic circles? Is

World-wide forums

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this the same Spirit which led the Reformers to regard so much that is basic to Catholicism as a disastrous deviation — indeed negation — of the Gospel of Grace? These questions, like the questions raised earlier, ought to receive serious consideration by all who are concerned for Truth. Lindsell speaks of a painful plight of Catholics who have been regenerated and who have spoken with tongues, but where is this plight being seen? The plight seems to be that there is little plight being experienced by so many who are Catholics and Spirit-baptised at the same time.

Points of agreement

We emphasised previously that there is an underlying agreement between so much of evangelical holiness teaching and Pentecostalism. We have also seen how some avant garde Roman theologians are bent on stressing the fundamental affinity between Pentecostal spirituality and that of Rome. We now propose a third point of investigation: Is it possible that there is a direct (though underlying) affinity between so much evangelical "victory-life" spirituality and classic Roman Catholic spirituality? The noted Catholic author Louis Bouyer has claimed as much:

"The Protestant Revival . . . recalls the best and most authentic elements of the Catholic tradition."

"We see in every Protestant country, Christians who owed their religion to the movement we have called, in general, Revivalism, attain a more or less complete rediscovery of Catholicism."

" . . . the instinctive orientation of the revivals towards the Catholic . . . would bring in that way a reconciliation between the Protestant Movement and the (Roman) Church."

Bouyer closes with an appeal to his fellow Catholics to prepare for the inevitable return of the separated brethren under the influence of contemporary revivals.

The Australian Forum (afterwards AF) came into being a little over 12 months ago. It is a non-denominational group dedicated to the Gospel of Grace alone as it is expounded in the New Testament and re-affirmed by the Reformers in the sixteenth century.

World-wide forums

The main activity of AF since its inception has been the conducting of forums in every major city of Australia, in Auckland, New Zealand, and in Seattle, Portland, Sacramento, San Francisco, Los Angeles, Denver, Colorado, and other places in the US. These forums have taken the form of presentation of papers and dialogue following.

The official organ of the AF is a magazine called "Present Truth" which, over the past dozen months of so, has gone out, free of charge, to hundreds of thousands of readers. Present Truth is directed to Christian leaders mainly in the hope that it may provoke thought and fruitful action for the Gospel.

Why did AF come into being?

It came into being because it firmly believes that there is only one Gospel and that is the Gospel of Grace Alone and because it fears this Gospel is being lost in an avalanche of religious emotionalism and subjectivism in our day. The AF believes that there is a basic affinity between the following pairs:

(1) Much victory life piety — Pentecostalism (both traditional and neo). (2) Pentecostalism — Romanism. (3) Much victory life piety — Romanism.

Non-Reformed

The AF believes that, essentially, O'Connor of Notre Dame is correct in affirming the essentially non-Reformational character of Pentecostalism and its deep affinities with the medieval spirituality of Rome. The AF also believes that Louis Bouyer is correct, not so much in his optimism concerning "the inevitable return of the separated brethren" but in his aligning of much of revivalist-type Christianity with the "most authentic elements of the Catholic tradition."

The AF has sought never to enter into cheap and uncharitable polemics. The emphasis, from the beginning, has been on attempting to make clear the objective Gospel of the "aliena iustitia Christi" and to measure present-day claims against it. The AF has sought to stress (albeit imperfectly) what Lindsell has called "the heart of the salvatory process."

Though it has sought to challenge the Charismatic movement on the relationship between its claims and the Gospel, it has also sought to stir evangelicalism into a fresh look at its understanding of sanctification.

It is easy to be cheaply anti-Roman, and the AF — whether or not it has succeeded — has sought to avoid such. Much earnest and sincere discussion has taken place with Roman Catholics in order to discover their opinion of the basis of fellowship. The experience of the members of the AF has been that the "baptism in the Spirit" all too often looks like being made the basis of such fellowship with the tragic brushing aside of the fundamental doctrinal questions. It would be wrong to suggest that Protestant neo-Pentecostals are less prone to do this than their Catholic brethren, for such is not at all the case.

The AF believes that the question of theology is the central question and its forums and magazine have been dedicated solely therefore to theological considerations.

The fundamental nature of the Gospel as the authoritative declaration of what God has done in and through Jesus Christ has been stressed over and over again. Negatively it has stressed that the Gospel is not at all primarily concerned with what God is doing in the believer. Testimony therefore is testimony to the objective (historical) realities of the kerugma.

Fullness of conversion

The pulsating heart of the New Testament is the Lordship of Jesus Christ over sin demonstrated in forgiveness for the believing subject and decisive defeat for the devil and his cosmic henchmen. The New Testament writers never left this fact, nor ought we. Ethics is the explanation and application of this fact for the individual and collective existence of the believer.

Next, the AF has sought to make clear again and again that at conversion — itself a work of the Gospel — the believer receives all that God has to give

him in this life, save, of course, increased understanding of what has taken place and what will most assuredly take place at the parousia. The notion of "receiving Christ" — an unfortunate expression smacking of man's cherished autonomy — and then, at some subsequent stage receiving the Spirit of His "Fullness," is seen by members of the AF as a flagrant — though no doubt unintentional — distortion of the biblical presentation. Needless to say, this is a challenge to much victory-life. Pentecostal, neo-Pentecostal and Catholic "subsequence theology."

Third, the AF has sought to represent what it firmly believes to be the New Testament concept of the Christian life. The Christian life is one of unrelenting conflict (Gal 5:17) until Jesus comes "to change our vile body, that it may be fashioned like unto His glorious body" (Phil 3:21). To deny this, explicitly or implicitly, and to offer the Christian of his hope. The reason for the parousia meaning so little to so many for so long might well be here in the offer of here-and-now fullness by countless propagators of a totally unbiblical "victory."

A great deal of work needs to be done in the area of empirical piety and the relation of such to the "new man" of the New Testament. To put it another way, the concept of the "changed life" needs serious revision in the light of the teaching of the New Testament. Take the example of General Ralph E. Haines, jun, quoted by Lindsell:

Work still to be done

"What has the baptism of the Holy Spirit done for me? I think it has made me a better man, a better husband, and more understanding of my fellow man. I am much more excited by prayer and bible study — and I believe more perceptive in both. I am a far stronger witness for Jesus Christ. . . ."

Now for a question: could the reader imagine Paul saying the same sort of thing? The Spirit-baptism has made me aware of being better (man, husband), more understanding (of others), more perceptive and a stronger witness? Does Lindsell realise the import of what he writes when he says:

"Many of them (Keswick, Holiness and deeper life) have had an infilling experience and are convinced that they are in no way inferior in their daily walk to those who . . ."

Does the infilling of the Spirit produce such an awareness of one's spiritual worth? Members of the AF would like to suggest that the opposite is more likely to be the case. One would realise how poor a husband one is etc (cf Rom 3:27; 1 Cor 1:26-31).

Sanctification, the AF has sought to stress, is not justification superseded but justification in action. Sanctification is the Gospel peeping through the unpretentious existence of the one who has been consecrated by the Lord of Glory. Nor is sanctification "a moment by moment freedom from sin" in the sense of "having none of it" and "not doing any of it." Sanctification is

an ever-increasing awareness of just how much of it we do have and how much of it we, in actual fact, do! This is always one of the great needs of the Christian, for we are naturally predisposed to fine our sinfulness in thought and deed quite incredible.

Of one thing we may be quite sure, the Spirit will never diminish our awareness of it, we will always want to say, "O wretched man that I am" and, under the same Spirit's leadership, go on to greater awareness of what Grace means! Hence, "O wretched man that I am . . . I thank God . . ." is always the cry of the maturing Christian.

Failure in handling Bible

Bad theology is the cause of all our dilemmas: from whence comes this bad theology? Some would like to answer "From incompetent preachers and teachers." It must follow that this is the case. In what, however, does such incompetency consist? The AF feels that it can give but one fundamental answer to this one: A failure to handle the Bible in a satisfactory manner. Herein lies what could well be the greatest need of the evangelical church of God today. We do not know, countless thousands of sincere believers do not know, how to read the Bible. We are talking here of that ugly-sounding word "methodology." We all have one but it's having the correct one that is needed. The Australian Forum, with all its imperfections, has sought, and is seeking to make a contribution towards a clear grasp of that Gospel which is the power of God for healthful existence.

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Notes and Comments

The spread of the convention

One of the most heartening phenomena of recent times has been the spread throughout the land of the Keswick type Christian convention.

Tasmania, indeed, calls its gathering the Keswick Convention and it was held last month at Pt Sorell. From the Atherton Tableland in the far north of Queensland right round the continent to Perth, Keswick-type conventions have the aim of deepening the spiritual life.

Many of them, such as Mt Tambourine, Q., Katoomba, NAQ and Upwey, Victoria are held in most picturesque surroundings. Whole families come to stay in caravans, tents, guest houses or Convention-owned accommodation to spend time in quietness over the Word of God, to meet the strong missionary challenge and to have fellowship with Christians from many different backgrounds.

A feature of all is that although younger age groups predominate, there is little evidence of any age gap. They are all one in Christ Jesus.

Another try for organic unity

It was predictable that last year's failure of the English Anglican-Methodist unity plans should be followed by further desperate attempts to achieve organic unity.

As reported in our last issue, Dr Coggan has issued on his own initiative and as the result of a small private conference at Oxford last month, a plan for all the mainline denominations, including the Roman Catholics, to meet together for talks with eventual organic unity in mind.

The Archbishop of York is too good a biblical scholar to rest his desire for organic unity on the glib exegesis of John 17 which some still do not scruple to use. As a man who has always built bridges between denominations and had long associations with great interdenominational societies like the Bible Society, he knows a great deal about the real basis of Christian unity and its abundant reality today.

We have witnessed this century a unique breaking down of denominational barriers. John R. Mott caught the vision of world missionary endeavour and the ideal has been promoted through world conferences and world

interdenominational movements ever since. The Cambridge Seven began a missionary work which is still spreading today through OMF and other bodies.

The Scripture Union with its millions of members reading the Bible daily; the International Fellowship of Evangelical Students with its many affiliate bodies at all levels of education throughout the world are but two demonstrations of the unity that recognises the bond of Christ but not others.

For nearly 20 years the world has witnessed the drawing together of the denominations by the thrust of the Graham Crusades in many world regions. The preaching of the glorious gospel that Jesus Christ died on the cross for you and me saw new ties forged across the barriers of denomination. And millions are now in all denominations, saved by Christ who was preached so simply to them.

As long as people sit in their little denominational enclaves and rationalise about the correctness of their position, they will not know the joy of the unity that Christ prayed about for his children.

It seems to us that any move for organic unity is an act of

desperation unless it is preceded by a history of a unity in Christ which has already shown people how the boundaries of denominations are transcended in constant Christian faith and practice.

It seems to us that in certain circumstances, not at all uncommon, organic unity may become a substitute for true Christian unity with the devil deceiving people into thinking it was the real thing.

Organic unity must be the final step in a long process, sometimes over centuries if need be. Real Christian unity is much more practicable, takes far less time but may require more humility and Christ-likeness than many of us have.

The impossible takes a little longer

From time to time we have spoken out about the lack of concern in the diocese of Sydney for its full-time chaplains and its deaconesses.

Many months ago Mr Stacy

Atkin wrote a very lengthy and legalistic reply to our claim that for nearly three years, long service leave had been denied to these people.

It is good news to hear that Deaconess Nell Dixon on her retirement recently was given long service leave, the first deaconess to get it.

But the chaplains are no nearer after nearly three and a half years. The diocese is spending its money taking the case to court just to find out if chaplains are "employees" in terms of NSW industrial legislation. No other diocese wasted its money doing this. They gave their chaplains long service leave exactly as provided in the General Synod canon.

When the Chief Legal Officer of the Department of Labour and Industry was asked whether the chaplains were "employees" in terms of the industrial legislation, he had no doubts that they were not and he could not understand why the diocese was taking the matter to court.

Since the chaplains are appointed by the Archbishop and paid from diocesan funds in most cases, they are "employees" in the same sense as the Archbishop or any of his assistant bishops.

All of which may make a nice legal point, but denies them a right which is not denied to other clergy. If they wait patiently for a few more years...

Fortifying the mass media diet

We find ourselves in complete sympathy with the approach of the Australian Methodist Church to Senator McLelland, Minister for the Mass Media, to appoint a controlling body for the mass media in Australia.

The thought of a "controlling body" is an anathema to those who would use liberty as a cloak for licence. But the situation in some of the media has got completely out of hand, with some entrepreneurs thumbing their noses at Governments and the community. Their only standards seem to be those which serve the interests of their own moneybags.

Radio and television in particular are so unbelievably bad that the occasional good programs seem to come from another world. Radio treats us all like morons and calls its vast wasteland of noise, "music."

Television is worse because it is obliged to have a minimum Australian content. The Australian content has to be filled out with a nauseous repetition of blasphemy, dirt, snigger and nastiness. This is supposed to make it authentically Australian.

The last Government was too spineless to curb the mass media or to give it a direction which would help make the media an influence for good in our national life.

The famed Marshall McLuhan said recently that the influence of the mass media is very much over-rated in Western society. We are sure he is right but most of us realise that television especially is emerging as a remarkably evil influence on some people.

We do not envisage a body exercising rigid controls or forms of censorship. But the media obviously need help to sort themselves out and a start should be made soon.

Sowing churches

Pastor Kyung Chik Han of the 14,761-member Young Seoul Presbyterian Church in Sydney said to be the largest Presbyterian congregation in the world, has joined the World Vision staff as a minister-at-large. He and twenty-seven other refugees from North Korea started the Seoul church in 1945. It has helped to establish nearly 100 other churches since then.

Of no private interpretation

SIR — The Dean of Perth has quoted no greater authority than his own woolly thinking when he states Anglican formularies may be judged or severally interpreted by private opinion (ACR, Jan 11).

The reverse is the case. The Dean has inter alia overlooked His Majesty's Declaration (binding on all our clergy) prefacing the articles concerning the stance of the lawfully licensed clergy to the Thirty Six Articles: "... that no man shall either print, or preach, to draw the article aside any way but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the article, but shall take it in the literal and grammatical sense, etc. etc."

(Rev) B. J. Seers, Port Kembla, NSW.

Contending for the faith

SIR — Replying to Mr T. R. Smith's letter (Jan 25) I would stress again what the Bible warns about those who preach another gospel.

The Bible teaches that we are justified by faith in the Lord Jesus Christ and not by works of righteousness. (Eph 2:8-9; Gal 2:16, Tit 3:7).

Roman Catholicism teaches another gospel. Paul says let those who preach another gospel be accursed (Gal 1:8, 9). John says those who have fellowship with those who bring another doctrine are partakers of their evil deeds (2 John 9-11).

Roman Catholics are Marians and Papists. If they were Christians they would be trusting solely in Christ's finished work on the cross, not offering another sacrifice in every mass, nor doing penances, nor suffering in purgatory, nor trusting in their own good works. Neither would they tolerate the pope as head of the church — one who blasphemes God in claiming infallibility and taking the titles "Holy Father," "Lord God the

Pope," "Vicar of Christ." Neither would they have Mary and the saints as mediators.

Jesus Christ is the Head of the Church (Col 1:18, Eph 1:22) and the only mediator (1 Tim 2:5). Christians are those who receive Christ as Saviour, repent of their sins and trust Christ to sanctify them, confident that through faith in Christ, God has forgiven them and given them eternal life (John 3:16). They love the Lord Jesus because He has saved them from Hell.

Whilst Roman Catholicism is not denounced as the harlot church, and whilst the pope is not publicly disowned as the Head of the Christian Church, people will continue to be misled, and will accept his mark 666, not knowing he is the Beast and the Man of Sin. Revelation chapters 13, 14, 16, 17, 18 describe the pope and the Roman Church and God's terrible judgment on them.

So, contend for the Faith (Jude 3).

E. Rogers, Mosman, NSW.

World-wide ideological struggle

SIR — In this "hour of temptation to come upon all the world" (Rev 3:10), it is vital we know the truth about the world-wide ideological struggle.

After centuries of Christianity, this is our testing time — an examination, we might say, of what Christianity has done for us individually and nationally.

It is unthinkable that our views and actions should be guided by world opinion; the press with its half-truths and slanted reporting; and even the World Council of Churches. We must search for the truth, and

despite a lot of pseudo and humanist moralising, it is very close to us really, unswayed by world propaganda.

Take Rhodesia for instance, for here is an example of general ignorance. This little Christian country is far away. What has it to do with us?

A great deal, for on our views concerning Rhodesia, hang our total view of the wider world conflict.

How many Christians know that:

1. There is no colour bar to the vote, only a very mild educational qualification or a taxable income of \$400 per year.

2. In Parliament, the Lower House has 16 black members (proportion increasing), and the Senate has 50 black members.

3. In education and sport, 50 per cent of University students are black.

4. Sports teams and public amenities are multi-racial.

5. Hospital care is free to black Africans.

6. Rhodesia has done more for its African population than any other African country.

The mandatory sanctions against Rhodesia are not only unchristian acts against black and white, but also serve the communist cause, as do most of the judgments of the United Nations Security Council. The fact that the World Council of Churches is donating large sums to terrorist organisations (they are not so naive as to believe they will not be used for violence) makes one wonder where individual churches stand.

So many Christians, fearing to be called "racist," wrap themselves in a cocoon and ignore the great conflict of the ages which the "Captain of the hosts of the Lord" is waging with very little help from his elect.

For so long we have concen-

trated introspectively on individual salvation, we have forgotten how to think nationally. Is Australia to be a "sheep" or a

Letters to the editor should not exceed 300 words.

"goat" nation in the judgment? There is more to Christianity than the "Jesus Folk" have yet discerned. May they grow in the knowledge of the Lord, and the understanding of his immense plan of the ages.
(Mrs) Phyllis Creasey, Clontarf Beach, Q.

REAL CELEBRATION

The person with no hope and no future is as good as dead already. More important still, a merely futuristic "life in Christ" is a deformation of the Christian hope — a denial of the real heritage of the Christian in his Lord.

Perhaps the Christian Church, and especially the evangelical wing, needs to discover some acceptable counterpoint to the great liturgical "celebrations" of the church of other eras.

Certainly this will not be found in rock-liturgies, or by dancing in the aisles, or by popping balloons during a "worship celebration." But there is always

something new in life for the vital Christian, something that ought to make him to come alive. Jesus Christ has visited our race to bring a better future into the present.

St Paul left us a passage that may bear upon this question: "Be not drunk with wine in which is excess, but be filled with the Spirit." Complex factors have inhibited mainline evangelicals in their efforts to fulfill this injunction. Perhaps the passage has something to say that will help us find an acceptable spiritual substitute for the excesses in which today's advocates of celebration seem to find themselves trapped.

(Harold B. Kuhn in "Christianity Today.")

New province of Melanesia?

When the Diocese of Melanesia held its Diocesan Conference at Honiara, British Solomon Islands, in January, the most important question raised was the formation of a province of Melanesia.

Before a detailed consideration of the proposed constitution the Bishop of Melanesia (the Right Rev John Chisholm) asked the conference whether it accepted in principle the idea of a province.

At present Melanesia is a diocese within the Church of the Province of New Zealand.

Silence was kept for a while. The conference then declared itself ready to make a decision,

and the proposals were agreed to with no dissentient.

This decision was marked by the conference rising, to say together the "Gloria," and to pray for perseverance.

It was made clear that there would have to be several steps — moving towards a province — including approval by the Anglican Consultative Council and the New Zealand General Synod.

In the meantime, as far as possible, the diocese would "live and work as if it were a province."

In January, 1975, another diocesan conference will be convened, which could become the Provincial Synod.

Seven regions are to be set up, each in the charge of a regional bishop or archdeacon.

Things that go bump in the night

"There are two equal and opposite errors into which our race can fall about devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them." (C. S. Lewis.)

A most unhealthy feature of modern life is the revival of interest in the occult. We see and hear regularly of such things as school class projects on witchcraft, teenage children dabbling with seances and ouija boards, the consulting of mediums, the pre-occupation with astrology and "fortune telling." Books and films such as "Rosemary's Baby" aggressively push the cult of Satan worship and Satan symbols are worn as jewellery.

These things are out for Christians. No doubt many people regard "talking to the glass" and consulting a medium as harmless fun, but there are those who have had their fingers badly burned, and their lives badly scarred. Dependence upon the signs of the zodiac is a complete denial of the power of Christ, who is the Lord of life.

That there are spiritual manifestations there is no doubt. Some of the experiences people have had have clearly shown that there are very real forces of

evil which can take over the lives of people who, perhaps in fun and ignorance, give the entry in the first place. The revival of the Church's ancient practice of exorcism, which our Lord Himself used, is a further indication that we have with us a very real problem, which many of our young people are being "conned" into.

Some of the relevant Bible passages are:

Leviticus 19:31

"Do not turn to mediums or wizards; do not seek them out, to be defiled by them: I am the Lord your God."

Isiah 8:19-20

"And when they say to you — 'Consult the mediums, and the wizards who chirp and mutter,' should not a people consult their God? Should they consult the dead on behalf of the living?"

Matthew 24:24

"For false . . . prophets will come and show great signs and wonders, so as they lead astray, if possible, even the elect."

John 14:6

"Jesus said . . . 'I am the Life; no one comes to the Father; but by Me.'"

John 8:31-32

"If you continue in my word you are truly my disciples, and you will know the truth, and the truth will make you free."

The promise of God's guidance to those who seek is a far more reliable basis for action than the current "phases" of the planets.

The loving, compassionate Christ is a far more worthy object of our worship than the one described in the Scriptures as the "Father of lies."

As C. S. Lewis reminds us, we have here a real issue not something to be laughed away, but also not something which should cause us to despair if our trust is in the right direction.

By Neville L. Curtis,

vicar of St Edward's,

Blackburn South, Victoria

What is the Christian alternative?

Surely to so fill our lives with the love and knowledge of Jesus Christ that there is no room or time to fiddle with these counterfeits. The Christian hope of resurrection from the dead makes attempts to contact "departed spirit" a totally unnecessary and futile exercise.

The promise of God's guidance to those who seek is a far more reliable basis for action than the current "phases" of the planets.

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Barth Junior

Pittsburgh Seminary professor Markus Barth leaves this month for Basel University in Switzerland, where his famous father, the late Karl Barth, taught. He will fill the chair once held by New Testament scholar Oscar Cullmann.

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Meeting

THE annual general meeting of shareholders of the Church Record Ltd will be held in the registered office of the company, Room 311, 160 Castlereagh St., Sydney, on Tuesday, 13th March, at 4.45 p.m.

MR WILLIAMS SAYS...

Mr Williams says he feels he is being punished by God and that God's love has been withdrawn from him.

God says a remarkable thing through the prophet Amos. He says: "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities" (Amos 3:2).

This is contrary to what you are saying, Mr Williams. It suggests...

By Ken Roughley

gests that if the people of Israel had been less precious to God they would have received less punishment. But God chastises them because He knows them — He knows they are worth chastising. What He is doing points forward rather than back to past deeds. It is like pruning a tree. The branch which does not bear fruit is pruned that it "may bring forth more fruit." The pruning is for the sake of tomorrow. And we are chastised for the sake of tomorrow. Nothing proves our immortality like our chastisement!

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NEW MAN IN SUNDAY SCHOOL LAND

By Susan Clarke



Chris Dudley

Putting "oomph" into Sydney diocese's Sunday School ministry and keeping the biblical perspective might seem impossible to you and me.

But then we aren't Chris Dudley, the Sydney Board of Education's new "man in Sunday school land."

The task is not an enviable one. Mr Dudley will fight scepticism, dissatisfaction with past methods, curriculums and an unwillingness to accept new ones.

It will take him more than a job in the right place to get Sunday School work the priority and focus it deserves.

Perseverance, tact and some gentle persuasion will be useful in his strivings.

Chris Dudley accepts the official title of Children's Youth Education Officer — and a veritable mountain of work.

But he is not scared. "I am a school teacher, a Christian concerned with the issues at hand and cracking to get going.

"I think I will make a lot of mistakes in the early days through a lack of experience.

"God willing, it will be a very useful job. We will get things done if we go carefully.

"Beaut things in children's work seem to have lapsed, even getting folk concerned about children.

"These and other related problems have been staring us in the face for too long."

While he insists he is nothing special, "not one of those expertish bods" Chris Dudley has the experience of nine years' science teaching at James Ruse Agricultural High School.

He will also take with him to the job as many years experience in Sunday School work and knowledge gained from an MA in Education which he starts this year at Macquarie University.

Though many in the community saw Sunday School as "sort of right" for children, Mr Dudley said Christians had "blown" the opportunity to train the

young to grow to be men and women of God, equipped for every good work, ready to play their part in the church.

Sunday Schools were losing children each year and failing to attract newcomers.

He pointed the finger at the average Sunday School hour.

● Not enough time was spent in a Christian atmosphere with teaching about God. To much time involved "going through established motions."

● Most teachers were too young to lead and direct pupils. At 15 to 17 years they were sorting out problems. The young communicator principle was not good.

● Mature people in the church had to take responsibility in Sunday School matters.

"The churches have people with brilliant technical knowhow in education and yet Sunday Schools do not do things well.

"A personal faith which shows is the priority in reaching kids but this should never be an alternative or excuse for technical excellence."

● Too many people naively regarded Sunday School teaching as a rush job at the weekend and an hour or so on Sunday.

And his remedy.

● Create among teachers an ethos of involvement with and concern for children as people.

● Recruit adults to teach — "people who sincerely want to see children grow in the Timothy sense to a personal understanding of Jesus."

● Encourage and provide programs for personal ex-

changes between teachers and children — mini house week-ends, barbecues or dinners at the teacher's home about once a month, regular outings of small groups and an open front door.

Chris Dudley is often disheartened with the present state of Sunday Schools. But he is prepared to involve himself with Sunday School people, travel around the diocese, talk and take knocks.

"We can't paint a bleak picture. If we can harness this group of people, get them to share problems and ideas, things will move."

He also hopes to update teaching aids. His more progressive ideas include audio visual equipment — "inexpensive Japanese brand" — and tape recording sessions.

These will be featured at a teach-in for Sunday School superintendents and teachers in May — one of Chris Dudley's first projects.

Summing up the interview at his Telopea home he said: "We have to come to grips pretty smartly with the problems in Christian education. It is not just a question of slackness. We need people who will help to convey ideas."

Books

Resources

JERUSALEM TO ROME, by Homer A. Kent, Baker Book House, 1972. 202 pages. U.S. \$2.95.

The book of Acts becomes more fascinating the more one studies it. Its pages provide the only reliable account of what really happened at the beginning and any book which elucidates that account must be welcomed.

This particular book presents what its author calls "the grand movement of the gospel" against its historical background, and its arrangement under headings and sub-headings, with questions at the end of each chapter make it an ideal resource book for Bible studies. It is made the more useful by the addition of photographs (some very familiar), chronological tables and maps.

David Williams.

THE PENTECOSTALS. The Charismatic Movement in the Churches by W. J. Hollenweger, Augsburg Publishing House, 1972. xx plus 572 pages. Price not stated.

Dr. Hollenweger has given us a very useful survey of the history and teachings of Pentecostalism in many parts of the world (including the charismatic movement within the established churches). He follows this with a critique of the "Belief and Practice" of the movement (which could with advantage be shortened).

The book is marred by a lack of objectivity in two directions, a lack of sympathy with evangelicals and an uncritical admiration

for "modern theology." Hollenweger writes with understanding of the Pentecostals but he does not extend his charity to conservative evangelicals. His attack on this group in Germany is so wholehearted that he never does get around to giving an account of Pentecostalism in that country (pp.218ff.). His adulation of modern scholars can be amusing as when he solemnly demonstrates "that in Russia both the atheists and the Christians Orthodox, Baptist and Pentecostal alike" "are afraid of modern the-

ology" (p.283; he specifically cites Bultmann, Tillich and Bonhoeffer).

Leon Morris.

Key Books ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

ELLCOT'S BIBLE COMMENTARY in one volume. Pickering & Inglis, 1972. 1,242 pages. UK£4.20. Charles John Ellicott was Hulsean Professor of Divinity at Cambridge before his appointment to the Bishopric of Gloucester and was a conservative scholar in the finest tradition. His commentary on the whole Bible has gone through many editions over the past century but this is the first one volume edition. It has been condensed and edited by Dr Donald N. Bowdler. This brings within the reach of many more preachers one of the best expositions of the whole Bible seen in the past 100 years.

THE SPIRIT OF GOD by Rev G. Campbell Morgan. H. E. Walter Ltd., 1971 reprint. 237 pages. UK75p. A prince among modern Bible expositors comes alive in all his vigour and freshness in this large paperback edition. Dr Campbell Morgan lays emphasis on the work of the Holy Spirit throughout the whole of human history. He also shows the Spirit's influence among men today and on the shape of things yet to come.

UNDERSTANDING THE BIBLE by John R. W. Stott, Anzea, Sydney, 1972. Paperback, 254 pages UK50p. This is just the book to put into the hands of every intelligent person who is beginning to come to grips with the Bible and its claims. Its eight very thorough and full chapters really face squarely the questions and doubts which thoughtful people have about the Bible. But at the same time, the reader will leave this book with the assurance that he is on solid ground if he trusts God's Word. He will also learn why the Bible stands supreme as man's only certain authority in all matters of faith. The volume is also full of resource material for study groups.

ABLE STUDY OF PAUL & MARK

MARK: EVANGELIST AND THEOLOGIAN, By Ralph P. Martin. The Paternoster Press, 1972. 240 pages. \$9.50, and **COLOSSIANS: THE CHURCH'S LORD AND THE CHRISTIAN'S LIBERTY**, by Ralph P. Martin. The Paternoster Press, 1972. 180 pages. \$8.00.

This author's study of Paul and Mark has not only convinced him of the "continuity between the Jesus of history and the Christ of apostolic faith," but that Mark's Gospel was written to serve that very truth. His book on Mark is not a commentary but an introduction to the theology of that Gospel.

David Williams.

Speech can sabotage

I hope I'm not an caves-dropper, but sometimes you just can't help hearing the conversations around you. Especially when travelling

As I do not have to travel during peak, I mostly enjoy public transport. I like to observe and appraise my fellow humans, and trust that I do this with a kindly eye. I sometimes ask myself, just what makes people tick?

I can tell you something that makes them tick — and sad to say, I have fallen into this trap myself. It's being negative.

Words, someone has said, are poor friends and bad enemies. Well I know it. Being of a quick and rather impatient nature, I could often, as the saying goes, have bitten my tongue out (what-ever good that would do). Let me add that with the passage of years, I don't shoot quite as fast as I used to!

St. James has well said that if a man can control his tongue, he

has gone a long way towards disciplining his whole nature. I had quite a large streak of negativism in me once, but not long after we were married, my good husband indicated that he would like me to ban some of the phrases which, without thinking, I used. Samples, "what a pity," "now if only," "wouldn't it have been better . . ." Three are enough: you get the message? So did I!

We have taken on a project, and last week we met with the

By Margaret

lady who used to run it. Bless her soul, she treated us to a glowing account of what used to be, "But now — ah well . . ." Ichabod, almost.

"We came home and looked at each other. 'Well,' said my man, 'is this the afterglow of sunset, or the dawn of a new day?' We both plumped for the latter.

Do we realise we can destroy faith and hope with one sentence? How easy to sow the seeds of discouragement and despair. Let us give good heed to our words, for by them we may be judged.

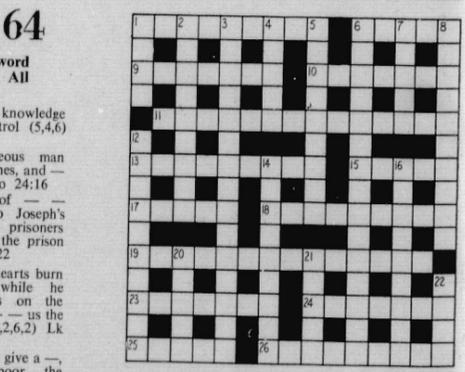
A leading Christian counsellor has said that careless speech can sabotage our prayers. This is a sobering thought. Let us be on our guard against this white-anting of our faith.

It is a good plan to refuse to discuss a person's need once we have prayed for him. The most powerful antidote to this temptation is to praise and thank God that He has heard our prayer.

And you know, you get a bonus with this kind of attitude: it rubs off on your friends!

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BIBLE CROSSWORD No. 64

We will give a book for the nearest correct entries to Bible Crossword No 64, which should reach the office not later than March 4. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- But many that are first will be last, and the — (4,5) Mk 10:31
 - May his children be fatherless, and his — widow (4,1) ps 109:9
 - Blessed be the God and Father of our Lord Jesus Christ, the Father of — and God of all comfort (7) 2 Co 1:3
 - for he makes his sun rise on the — on the good (4,3) Mt 5:45
 - And as Moses lifted — — the wilderness, so must the Son of man be lifted up (2,3,7,2) Jn 3:14
 - For no man ever hates his own flesh, but — and cherishes it, as Christ does the church (9) Eph 5:29
 - So, whether you — drink, or whatever you do, do all to the glory of God (3,2) 1 Co 10:31
 - There you will weep and gnash your — (5) Lk 13:28
 - it is through this craving that some have wandered away from the faith and pierced their hearts with — (4,5) 1 Ti 6:10
 - it is the Spirit himself — with our spirit that we are children of God (7,7) Rom 8:16
 - For if you love those

- DOWN**
- he looked at Jesus as he walked, and said, "Behold, the — of God." (4) Jn 1:36
 - All — is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness (9) 2 Ti 3:16
 - make every effort supplement your —, and virtue with know- ledge, and knowledge with self-control (5,4,6) 2 Pe 1:5
 - for a righteous man falls seven times, and — again (5) Pro 24:16
 - the keeper of — committed to Joseph's care all the prisoners who were in the prison (3,6) Gen 39:22
 - Did not our hearts burn within us while he talked to us on the road, — us the scriptures? (5,2,6,2) Lk 24:32
 - But when you give a —, invite the poor, the maimed, the lame, the blind, and you will be blessed (5) Lk 14:13
 - Let those who suffer according to God's will do right — their souls to be a faithful Creator (3,7) 1 Pe 4:19
 - For that person must not suppose that a double-minded man, — all his ways, will re-

- give anything from the Lord (8,2) Jas 1:7
- Levi made — — feast in his house; and there was a large company of tax collectors and others (3,1,5) Lk 5:29
- In all toil there is profit, but mere talk — to want (5,4) Pro 14:23
- Yes, to this day when-ever Moses is read — lies over their minds (1,4) 2 Co 3:15
- Behold, now — acceptable time; behold, now is the day of salvation (2,3) 2 Co 6:2
- For he that is not against — for us (2,2) Mk 9:40

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SHORT NOTICES

CHURCH OF ENGLAND HISTORICAL SOCIETY JOURNAL, Vol. 17 No. 4, December 1972, 28 pages, 50c (free to members). A good issue which features Christ Church, Kiama, but wanders afield to Mulgoa, to the dioceses of Newcastle and Canberra and Goulburn and then to England. For good measure, a few pages on Richard Johnson and a book review. **THE STATE OF THE CHURCH** by Roland Lamb. Evangelical Press, 1972. 16 pages. UK12p. A searching analysis of present confusion among evangelicals. **THE STATE OF THE NATION** by D. Martin Lloyd-Jones. Evangelical Press, 1972, 28 pages. UK15p. Companion volume to Roland Lamb's above.

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About People

Rev Timothy Dudley-Smith, Secretary of the Church Pastoral Aid Society (London), has been appointed Archbishop of Norway.

The Bishop of Exeter, Right Rev R. C. Mortimer, will resign from October 1 and the Bishop of Truro, Right Rev J. M. Key will retire on July 31.

Canon Norman K. Palmer, a Melanesian, at present rector of the cathedral at Honiara, has been appointed Dean of the Cathedral.

On February 24 in St David's Cathedral, Hobart, the following will be made deacons by the Bishop of Tasmania: Messrs James Alexander Cardno (Honorary assistant at Lindisfarne) and Maurice Rowe (Swansea). The following will be ordained priests: Revs Frank Savage (Brisbane), Garth Hawkins (Liverpool), Neville Newell (Smithton-Stanley) and David Lewis (St Johns, Launceston).

Rev William R. Paton, rector of St Stephen's, Wynyard (Tasmania) since 1967 has been appointed rector of All Saints, Hobart from early March.

On December 21 last in St John's Pro-Cathedral, Murray Bridge, the Bishop of the Murray made the first deacon in the history of the young diocese Mr A. R. Wood, now curate at Mount Gambier.

Rev Francis F. Bourne, curate of Hawthorne (Adelaide) since 1971, has been appointed curate of Mount Gambier (The Murray) from February.

Rev David W. A. Keay, in charge of Noarlunga Mission (The Murray) since 1969, was inducted as rector of St Andrews, Mannum on February 6.

Rev Henry H. Morrow, Rector of Bortdown (The Murray) since 1970, was inducted as rector of Findon-Seaton Park (Adelaide) on February 6.

Rev Conrad B. Patterson, rector of Loxton (The Murray) since 1970, has been appointed rural dean of Renmark.

Right Rev Wilfred J. Hudson, bishop co-adjutor and Archbishop of the West in the diocese of Brisbane will retire from June 30.

Rev David A. Blinn, formerly curate of St Matthews, Holland Park (Brisbane), has been appointed curate of St Marks, Warwick.

Rev Elwyn K. Clarke, rector of Christ Church, Killarney (Brisbane) since 1965, has been appointed curate of St Thomas, Beaudesert.

Rev Clarence E. Gomersall, rector of Ulmarra (Grafton), has been appointed chaplain of Woilstone Park Hospital, Wacol, Brisbane.

Rev Richard Hancock, chaplain of St Francis' College, Milton (Brisbane) since 1971, has been appointed preceptor of St John's Cathedral, Brisbane.

Rev John G. Hodgkinson has been appointed curate of St Stephens, Coorparoo (Brisbane).

Rev Victor J. Macnamara has been appointed curate of St Johns, Dalby (Brisbane).

Rev Alfred J. A. Stonor, assistant chaplain at The Southern School (Brisbane), has been appointed chaplain of the school.

Rev Maxwell W. Timbrell has been appointed in charge of the bush brotherhood district of Cunnamulla (Brisbane).

The following are to be made deacons by the Bishop of Canberra and Goulburn in St John's Church, Canberra on March 4: Messrs Edwin Byford (Canberra) and William Smith (honorary assistant, Ainslie).

Rev William G. Scott, rector of Bimbaree (Can-Goulb) since 1970, was inducted as rector of Junee on January 26.

Rev Stephen P. Waters, rector of Murrumburrah-Harden (Can-Goulb) since 1965, has begun long service leave prior to retirement.

Rev John A. Shaw, rector of Ganmain (Riverina) since 1970, has been appointed rector of Murrumburrah-Harden (Can-Goulb) from the end of February.

Rev Frederick A. Hart, rector of Cooma (Can-Goulb) since 1963, has been appointed rector of South Wagga Wagga from February 4.

Rev D. E. Barker, curate of Cooma has been appointed curate of Weston Creek (Can-Goulb).

Rev G. R. Blyton, honorary assistant at Cooma, has been appointed rector of Bimbaree from early March.

Captain Michael Tobin of the Church Army, has moved from the parish of Junee (Can-Goulb) to Cootamundra.

Mr John N. Gee, Treasurer of the diocese of Tasmania, for the past 12 years has resigned. Mr Robert Whitehouse has been elected to the honorary position.

Rev Philip E. Kitchin, rector of St Matthew's, Botany (Sydney) since 1971, has been appointed rector of St Hilda's, Katoomba, from March 23.

Rev Allan C. H. Yull, rector of Holy Trinity Garrison Church, Miller's Point, Sydney, since 1961, has resigned the parish from July 15 next. He intends to spend long service leave and a period after that overseas.

Rev Adrian O. Charles, chaplain at Christ Church Grammar School, Caremont, WA and formerly an archdeacon in Brisbane diocese, has been appointed Dean of St James' Cathedral, Townsville, from May.

The following were made deacons in St Andrew's Cathedral, Sydney, on Sunday, February 18 by the Archbishop of Sydney: Messrs Malcolm Babbage (St Thomas, North Sydney), G. Beckett (St Faith's, Narrabeen), Graeme Beagle (St Paul's, Wahroona), John Campbell (St Andrew's, Sans Souci), William France (St James', Turramurra), Roderick

Harding (St Matthew's, Manly), Michael Kolz (St John's, Parramatta), John Paterson (Christ Church, Gladstoneville), Ian Pentecost (St Luke's, Dapto), James Thornley (St Alban's, Frenchs Forest), John Webb (St Peter's, Glenbrook), and three men for other dioceses: Messrs Anthony Duran, Graham Farley and Kerz' Medway.

Rev Thomas G. Rogers, rector of St Mary's, Mount Morgan (Rockhampton) since 1969, was inducted to St James', Yeppoon on January 9.

Rev Ross D. Cameron, curate of Balcaldine (Rockhampton) since 1972, has been appointed curate of Rockhampton.

Rev David P. Gentle, curate of Gladstone since 1972, has been appointed curate of Rockhampton.

Rev Bruce W. Worthington, curate of St Matthew's, Park Avenue (Rockhampton) since 1972, has been appointed curate of Gladstone from the end of March.

Rev Douglas E. Marshall, incumbent of Bellarine (Melbourne) since 1970, has been appointed vicar of St Bartholomew's, Burnley and to an assistant chaplaincy at the Repatriation Hospital, Heidelberg from February 28.

Rev Peter J. Corne, Melbourne Diocesan Youth Chaplain since 1966, resigns on March 1 to take up an appointment with the Scripture Union.

Rev A. D. A. Fowler, returned from ABM service in Borneo, was appointed to a chaplaincy at Timbertop (Melbourne) from the end of January.

Rev Francis P. Mills, of the Melbourne Insectary Ministry, resigned from February 4 and has gone to the diocese of Perth.

Rev Geoffrey M. Tidball, curate of St Stephen's, Belmont (Melbourne) since 1971, will be on leave in the diocese of Coventry for 2½ years from May next.

Rev Andrew R. St John, curate of St George's, Footscray (Melbourne) since 1971, will go on 2½ years' leave in May next and will serve as curate at St Mark's, Primrose Hill, England.

Rev John A. C. Foster, in charge of St Michael's, North Carlton (Melbourne) retired from October 31 last.

Rev Francis P. Mills, of the Melbourne Insectary Ministry, resigned from February 4 and has gone to the diocese of Perth.

The following men were made deacons by the Bishop of Ballarat in Christ Church Cathedral, Ballarat on February 2: Messrs James Bishop (Holy Trinity, Ararat), Douglas Wilson (St John's, Colac) and Ramsay Williams (St Barbara's College, Adelaide).

Professor James A. Cardno, Professor of Psychology at the University of Tasmania since 1965 is to be ordained deacon in St David's Cathedral, Hobart, on Sunday next 24 February.

His home is in Lindisfarne and he will serve on the staff of that parish in an honorary capacity.

Professor Cardno is a Scot and was educated at the Universities of Aberdeen and Cambridge. He has spent all the post-war years in Australia, at Sydney University from 1946 to 1950 and at the University of Tasmania since then. He became an associate professor in 1951 and has been Dean of the Faculty of Arts.

On his return journey, Mr Harper will address the student body at the Oral Roberts' University, Tulsa, Oklahoma.

responsibility for maintaining close liaison with clergy, among other things.

He was ordained in 1955 and has had considerable parish experience. From 1960 to 1965 he was youth director of the diocese of Sydney. He will take up the appointment in March.

Should life be left to indifference or chance?

A strong warning against the dangers inherent in euthanasia was given by the Bishop of Derby the Right Rev Cyril W. J. Bowles in a recent diocesan newsletter. "It is curious at first thought," says the Bishop, "that a society which tries to conceal death, and hide itself from it, should have a larger proportion of people than in the past urging that those who are pronounced to be incurable invalids should at the request of relatives of themselves, be put to death deliberately."

Many people were moved to support the legalising of such homicide by sheer compassion. It seemed so much more hu-

mane than allowing great pain to continue or maintaining the existence of someone who had no capacity left to communicate with others.

"But," says the Bishop, "the danger of euthanasia is that, once permitted, it would become too general, and the obligation that human life should always be

respected would very easily be ignored.

"The second conviction which the Christian puts alongside his conviction about death and the resurrection which follows it is that human life in society must always be respected. Murder is a denial of this moral conviction.

"Any action by individuals, and any legislation by the community, which reduces the general consensus that life ought to be preserved, however difficult it may be for us to preserve it, is likely to lead society to a situation where it becomes a matter of indifference or chance whether human life is respected or not."

Pentecostal at two cathedrals

During a tour of Australian and New Zealand, Rev Michael C. Harper, a prominent neo-pentecostalist Anglican minister, has been invited to preach in St Paul's Cathedral, Melbourne and St David's Cathedral, Hobart.

Mr Harper was a curate at All Souls', Langham Place, under Rev John Stott for six years but he resigned in 1964 to become Director of the Fountain Trust, a body dedicated to the propagation of pentecostalist and charismatic teachings.

He left England on January 10 to carry out engagements in both countries. This includes National Charismatic Conferences in New Zealand at Massey University and at the Universities of NSW and Melbourne.

Also included is a week's mission in a Melbourne parish, the Cathedral preaching engagements and engagements in Perth.

On his return journey, Mr Harper will address the student body at the Oral Roberts' University, Tulsa, Oklahoma.

JOHN TURNER TO C.M.S.

Rev John J. Turner, in charge of Holy Trinity Mowbray with St John's, Lane Cove, NSW, since 1969, has been appointed Assistant General Secretary of the Church Missionary Society in NSW.

Mr Turner will work with Rev David Hewetson, general secretary and will have special



Rev John Turner

responsibility for maintaining close liaison with clergy, among other things.

He was ordained in 1955 and has had considerable parish experience. From 1960 to 1965 he was youth director of the diocese of Sydney. He will take up the appointment in March.

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GOVERNOR OPENS Babbage to New College

His Excellency Sir Rohan Delacombe opened a new Convention Centre for the Melbourne diocese on Sunday, 11th February. The opening of Booth Lodge (named after the former Archbishop of Melbourne) climaxes a \$120,000 building program.

The original homestead, set in 17 acres at Kallista in the Dancongs, was given to the diocese of Melbourne by Commandant D. S. Hore-Lacy in 1967.

At the same time a substantial gift of over \$40,000 was accepted from the Young Anglican Fellowship. This fund had been raised for a war memorial and to commemorate the life and work of Archbishop Booth.

The additions comprise four living units, with accommodation for 44 people. Bishop Robert Dann describes the new units as "motel like."

He said, "Seminars can be conducted simultaneously. We have provided refrigerators and tea and coffee making facilities plus a lounge area in each unit."

The Lodge will be used by business houses during the week and by church groups on weekends.

Brilliant sunshine, a gentle breeze, and nearly 700 people combined to make the opening of Booth Lodge an outstanding event.

The Governor, Sir Rohan Delacombe, arrived at 2.30 pm and after reviewing a CEBS guard of honour, inspected the new buildings. When the official party mounted the dais a fanfare composed by Squadron Leader L. H. Hicks was played by the Hawthorn City Band.

The service was conducted by Bishop Robert W. Dann and included the unveiling of a plaque by the Governor and the dedication of the property by the Archbishop of Melbourne, Dr Frank Woods.

Mr Nigel McCleave introduced the Booth Lodge Appeal by pointing out that a number of projects yet remain to be completed. These include a covered way from the lodge to units, various items of furnishings for the Quiet Room, a number of

educational aids as well as children's playground equipment and general sporting and recreation equipment.

Mr McCleave pointed out that the diocese has had to overspend by \$5,000 to bring the lodge to its present stage of development and another \$5,000 is needed to bring the grounds and buildings to completion.

After the ceremonies Miss Dorothy James commented that she was booked out until the middle of the year by church groups on the weekends, and Bishop Dann added that he had been greatly encouraged by the response from business houses seeking mid-week conference facilities.

Dr Stuart B. Babbage, renowned evangelical scholar and administrator, has been appointed Master of New College, the Anglican college at the University of New South Wales.

Dr Babbage returned to Australia in January and has been living in Sydney. He took up his appointment on March 1. Prior to his return, he was Vice-President and Academic Dean at the Gordon-Conwell Theological School in Boston, USA. He had been responsible for building this school into one of the leading evangelical theological schools in the US.

Stuart Barton Babbage graduated M.A. with first class honours in history from the University of New Zealand and did his Ph.D. at London. He was awarded the Th.D. of the Australian College of Theology in 1950.

He trained at St John's College, Auckland, and at Tyndale Hall, Bristol, and was ordained in Chelmsford diocese.

He served as a chaplain with the R.A.F. and the R.N.Z.A.F. during World War II and came to Sydney diocese in 1946. He was Dean of Sydney 1947-52, Dean of Melbourne 1952-62 and Principal of Ridley College 1952-63.

Miss June Nixon has been appointed organist of St Paul's Cathedral, Melbourne.

The Dean of St Paul's Cathedral (Very Rev T. W. Thomas) has announced the appointment to the position of Organist and Choral Director at the Cathedral. The present organist, Mr Lance Hardy, has occupied the

post since 1941 and retired on 31st March.

Miss Nixon is one of Australia's most talented younger organists. She is a bachelor of music (Melbourne), a Fellow of the Royal College of Organists (London) where she also holds the Choir Training Diploma and an Associate of the Royal College of Music (London).

At Melbourne University she

won the Lady Turner Prize and both the A.E.H. Nickson and Lissette Bentwick Overseas Scholarships.

While in Europe in 1971 she won the John Brook Prize at the Royal College of Organists. At short notice she was called in to deputise as conductor of the Drakensburg Boys' Choir on a continental recital tour.

She is on the teaching staff of the University Conservatorium.

In private life Miss Nixon is Mrs Neville Finney and lives at Glen Iris.

She takes up her new duties on April 30.

WOMAN TO TOP ORGAN POST

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Publishers say porn. is going

A leading British publisher said in Brisbane recently that the pornography boom in books was on the way out.

Sir William Collins, head of Collins Ltd., one of the world's leading publishers, said that people are tired of it and that what they want is a good story.

"I think the violence that is shown on films and television is

doing far more harm than anything that appears in books these days," he said.

Sir William Collins, who is head of Collins' religious publishing section. The firm has been publishing the Bible since 1840.

Lady Collins said: "The Bible is still a best seller, and we have just published a Common Bible, which is a revision of the standard version Bible.

"It is a translation which takes into account all the discoveries of modern scholarship, and it has been approved by leaders of all the Churches."

S.A.M.S. missionary to be new bishop

The Ven. Patrick Burnet Harris, Archdeacon of Northern Argentina, has been appointed Bishop of Northern Argentina in succession to the Right Rev J. W. Hawkins Flagg. Bishop Flagg is to be an assistant bishop in the diocese of Chile, Bolivia and Peru.

Archdeacon Harris was educated at Kettle College, Oxford, and Clifton Theological College. He served a curacy at St Ebbe's, Oxford, from 1960 to 1963, and in the latter year joined the South American Missionary Society.

Founded only a few years ago, the Evangelical Society, which is vigorously active in the western areas of the diocese of Sydney, thrives with a membership of over 100 people, three quarters of them being lay people.

The society held a most successful conference on March 3, at Kingswood, which looked in some detail at parts of the report to last Sydney synod, "Looking into the parish."

By means of diagrams, papers, discussion and debate, they concentrated on the shared ministry. The conference was open to all church members and

Reasons for declining attendance

"The church was no longer the only centre where the whole family could meet together as they had done at the weekly services in previous generations," Rev Alan Linton, rector of St. Matthew's, Marratville, told the Adelaide "News" recently when asked to comment on the decline in church attendances in Australia.

"We find the younger people, with their families, do get along," he said. "But as the family grows, and interests diverge, attendances drop."

Mr Linton said churches should not be judged by the number of churchgoers.

"Those who go now have more conviction and understanding," he said.

"I would anticipate a levelling out in the number of churchgoers."

He said efforts to modernise services met with mixed reaction.

Seamen's mission needs in WA

The Anglican Church in W.A. is to look at the possibility of setting up a mission for seamen at Cape Cuvier, 60 miles north of Carnarvon.

The Archdeacon of Northam, the Right Rev D. Bryant, said recently that there was a need for recreation facilities for men who came ashore to load salt from the area.

He had recently visited some northern ports to assess the need for seamen's missions.

There appeared to be a need for a mission at Carnarvon and an extension of the work being done at Geraldton.

New registrar for Tasmania

Mr F. H. Woodhouse, a chartered accountant with considerable administrative experience and who is also an accomplished organist, has been appointed registrar of the diocese of Tasmania.

He will take up his appointment as registrar and secretary of the diocese on April 1. At present he is Administrative Director of the National Council of Chartered Accountants in South Africa.

Outside his professional duties,

Mr Woodhouse is an accomplished organist and a Fellow of Trinity College of Music, London.

At the present time he is Organist and Choirmaster of St Mark's Church, Yeoville, Johannesburg. The choir is affiliated with the RSCM.

Mr Woodhouse was born in York, England, and during service with the RAF in World War II was sent to South Africa.

After the war he returned to South Africa where he has worked until the present time.

Vellore head

Herbert O. Muenstermann, a United Church of Christ minister, was named executive director of the board that runs the pioneering, 1,100-bed Vellore Christian Medical College and Hospital in India.

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Miss June Nixon

Moore College