

SA public duped on abortion

Ven Frederick Stephen Temple, archdeacon of Swindon, has been appointed Suffragan Bishop of Malmesbury. He is a nephew of Archbishop William Temple and grandson of Archbishop Frederick Temple.

Ven Edward Norman, archdeacon of Wellington, NZ, and rector of Karori, has been elected Bishop of Wellington, succeeding **Bishop Henry Baines**. He is a graduate of the University of New Zealand and was a lieutenant-colonel in the NZEF during World War II. He trained at Westcott House, Cambridge, and was a graduate of the University of Lincoln. He has been a member of the Anglican Council since 1970, has accepted the post of principal of Wadsworth, the preparatory school to Melbourne Church of England Grammar School.

Bishop Kenneth Sansbury, retiring as general secretary of the British Council of Churches, at the end of July, has been appointed vicar of St Mary-in-the-Marsh, Norwich, one of England's smallest parishes. The parish is the Norwich Cathedral close and the church was demolished in the sixteenth century. Parishioners worship in St Luke's chapel in the Cathedral.

Rev Roger Beckwith, librarian of Lattimer House, Oxford, since 1963, has been appointed vicar in succession to **Rev John W. Wrenham**.

Rev Alex R. B. Morrisby, rector of St Peter's, Co's River (Sydney) since 1969, has announced his retirement from 15 July.

Rev W. A. Watts, rector of St Stephen's, Melbourne (Sydney) since 1963, has announced his retirement from 30 November.

Rev R. M. Buckingham, rector of St Paul's, Rf. (Sydney) since 1970, has been appointed rector of St Paul's, Lithgow from 2 May.

Rev Dean E. Barker, curate of Cooma (Can and Goulb) has been appointed to the team in the district of Western Creek, ACT.

Captain Robert Eland of the Church Army has been appointed to the Sydney City Mission's Community Centre at Green Valley.

Captain Ronald King of the Church Army has been appointed parish evangelist at Holy Trinity, Enskineville (Sydney).

Captain Brian Matthews, of the Church Army, Field Officer with the Church of England Immigration Department since 1967, has been appointed to the staff of St Peter's, Campbelltown (Sydney).

Captain Alan Polgem of the Church Army, has been appointed to the staff of

Christ Church St Laurence, Sydney, with special responsibility for Aboriginal people.

Captain Michael Tobin, Church Army officer in the Junee parish, has been appointed parish evangelist at Cootamundra (Can-Goulb).

Captain Ronald Walls of the Church Army, has been appointed to the parish of Holy Trinity, Kingsford, and will continue his regular visitation of Long Bay Jail.

Mr Robert Brandenburg, formerly with the Diocesan Board of Education, has been appointed full-time training officer with the Church of England Boys' Society, diocese of Adelaide.

Rev William A. Ross, rector of Kunurra (NW Aust) since 1969, has been appointed rector of Dampier.

Rev Norman Polgem, curate of Holy Cross Cathedral, Geraldton, since 1970, has been appointed to Rockhampton.

Rev David Evans has been appointed curate of St Boniface Cathedral, Bunbury.

Rev P. L. Harrison of Perth has been appointed curate of Christ Church Cathedral, Darwin, NT.

Rev Edward G. Simmonds, rector of St Philip's, Cottesloe (Perth) since 1966, has retired and is living at Claremont.

"The public has been duped into believing that abortion is a simple, safe operation," said Dr E. G. Cleary, reader in pathology, recently.

He was commenting on a newspaper disclosure in March that the first death occurred after an abortion operation without the Minister for Health, Mr Shird, or his department being aware of it.

A mother of three, who was in an advanced state of pregnancy, died after an operation in Adelaide. South Australia is the only

State where such an operation is legal.

Dr Cleary went on to say that it is not a simple operation and there are a significant number of complications, none of which are notified in the annual report of the committee appointed under the Act.

The Right to Life Association organised a march through Adelaide in March and it was led by Anglican rector Rev John Fleming. He addressed the 2,000 marchers at a rally in Victoria Square.

The demonstrators carried placards objecting to SA's abortion laws.

Some placards said: "Vote 1 for life," "Abortion is legal murder," and "Shall we kill grandma next."

Mrs Philip Pike, of Aldgate, who is expecting a baby, took part with her husband and two children, in the hour-long demonstration.

RCs may join Vic Council

Cardinal Knox has announced that Catholics would study the possibility of applying for membership of the Victorian Council of Churches.

The Cardinal, who is the first Roman Catholic leader to address the Assembly of the Council said that co-operation achieved over the past years had led to the possibility of closer relationships. He would ask the Ecumenical Affairs Commission of the Melbourne Archdiocese to prepare material for study on the issues involved in the V.C.C. application.

Cardinal Knox stressed the importance of the dialogue faced by Christians in today's Western society. There is a need to stand together, he said. In this way we will be able to stem the tide, and enable the gospel to penetrate Western society. We need to work on questions of morality with greater intensity, he said, studying and finding out how close our programs can be.

In responding to Cardinal Knox's address, newly re-elected Chairman of the Council, Mr R. N. Gilmore said that he was delighted with the indication of closer co-operation. He hoped that the issues involved in an application by Roman Catholics for membership might also be studied by member churches.

for the honour of Jesus Christ and his truth.

Mr Ray Guyatt, chairman of ELO, closed the Seminar at 8.30 pm with a Bible reading and prayer.

Mr Lloyd Worfold, from Brisbane, summed up the feeling of many when he said, "It was a wonderful experience and most helpful. I will be down again next year."

Gippsland appointments

Rev Geoff Ross, Th.L., A.A.I.L., is to be the Archdeacon of the Latrobe Valley, diocese of Gippsland.

He is resident in the Valley as rector of Traralgon. He replaces the Ven. J. Knife, who has held this position for 12 years. Archdeacon Knife was formerly rector of Morwell and is the Vicar General and Registrar of the diocese.

He will now be Archdeacon without territorial jurisdiction. At present, Archdeacon and Mrs Knife are planning an overseas trip which will include Israel, parts of Europe and Britain.

Mr Ross was ordained in 1958 at Bendigo. Before coming to Traralgon in 1965 he was vicar at Eaglehawk.

Rev Frank Lowe, rector of Morwell, has also received a new appointment and will be installed as a canon of the Cathedral.

Mr Lowe has been in Morwell for 21 years. Before going to Morwell, he was vicar of Newborough from 1968 to 1970 and of Bruthen from 1964 to 1968. He served as assistant at St

Education's religious dimension

A Christian educator said in Perth recently that the religious dimension of education could not be ignored.

Rev. Peter Wellock said it was a fact of life that our civilization had been established under the influence of certain aspects of Christianity.

Art, music, laws and customs had all been shaped by religion. To ignore this was to ignore part of life.

Mr Wellock is the first full-time executive officer for the Council for Christian Education, which coordinates the work of a number of denominations in State schools.

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'Bangkok not an enjoyable affair,' says Bp Muston

Nobody could say that Bangkok was an enjoyable affair, said Bishop Muston recently. He was reporting to the Victorian Council of Churches on the recent "Salvation Today" Conference of the World Council of Churches. The conference was a tremendous experience, but it was at the same time disturbing and frustrating, he said.

Bishop Gerald Muston is an assistant bishop of Melbourne.

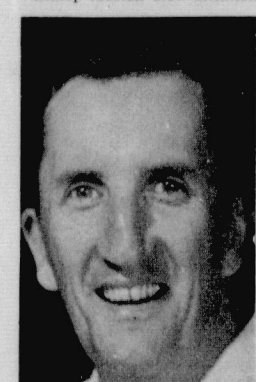
Bishop Muston drew attention to the Asian majority at the 326-member conference. Domination by the Third-World countries was almost complete during the first few days. Their representatives spoke angrily about the Western Churches, and saw them as agents of oppression. Strong resentment was felt over the real power still in the hands of the older sending Churches. This led one sectional report to recommend a moratorium on sending missionaries and money.

Those of Western background

sat humbly listening for clues to their missionary strategy, he said.

Debate on Frankfurt Declaration.

Bishop Muston drew attention



Bishop Muston

Eminent city pastor to be Dean of Sydney

Rev Lance R. Shilton, rector of Holy Trinity, Adelaide, since 1957, has accepted nomination as Dean of Sydney.

In the 16 years that he has been rector of this city church, Mr Shilton has seen Holy Trinity become what is undoubtedly the strongest and most active congregation in Australia. It has strong links with both the civic and political life of city and State and it has a most extensive ministry among university students as well as to people from all parts of Adelaide.

It is the focal point for evangelical work and witness throughout the State. Its annual budget is of the order of \$50,000 and in addition, missionary support, which for years has exceeded five figures, is given by its people.

For many years Mr Shilton has been the leader of a team of ministers, each having a clearly defined role in the work of the parish. He has been able to choose men as his colleagues whom he could trust to handle youth, evangelistic, educational and other programs.

In addition, he has used large numbers of men and women with special gifts or training to train and help others, leading in Bible studies, home meetings, prayer meetings, missionary meetings, music, drama, confirmation classes, visitation and much other work.

Mr Shilton was born in Melbourne and trained at Ridley College, graduating with honours in Th.L. in 1948 and was ordained in 1949, serving his curacy at St Columba's, Hawthorn. While in charge of St Jude's, Carlton, he gained his Melbourne B.A. in 1954.

He was Commissioner for the Ridley College Appeal 1954-55 and while on leave in England 1955-57, he gained his B.D. at the University of London. He returned to become rector of Holy Trinity, Adelaide.

to the endeavour by Dr. Peter Beyerhaus to introduce the Frankfurt Declaration as a major issue. Reaction had come from two quarters. Debate between Beyerhaus and Dr Philip Potter of the World Council of Churches had tended to submerge the issue.

In addition Third-World spokesmen objected to what they saw as the intrusion of Western theological differences which appeared to them as irrelevant.

The Frankfurt Declaration was rejected, not so much for the issues it raised, as for the way it was introduced, he said. Reactions to the Bangkok Conference were beginning to appear in print, and it would be a pity if these were allowed to polarise understanding of Salvation.

Bishop Muston said that the history of the Ecumenical movement is studied with people such as William Temple and D. T. Niles, who were able to hold evangelism and activism together.

Bishop Muston spoke with appreciation of the Bible Study at Bangkok. It showed us how important scripture was to the understanding of the missionary task of the Church, he said. The worship in plenary sessions tended to be gimmicky. There was however very real worship in the sectional groups occupying the six middle days, he said.

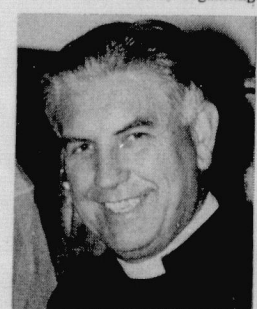
In discussion after the report, Bishop Keith Rayner of Wangaratta said that his recent experience in the Philippines indicated that there was a tremendous reaction in Asia to the Western way of conceptualising. The "parable-type" theology emanating from this region could be of value to Australian Churches in breaking out of traditional patterns.

He was supported by Prof. Norman Young who drew attention to the fact that Western theological differences are seen to be scandalous by the Third-World Churches.

Ralph Wicks to be asst bishop

Ven. Ralph Edwin Wicks, Archdeacon of the Downs in the diocese of Brisbane is to be Assistant Bishop of the diocese.

He succeeds Bishop John Hudson who retires in June. Archdeacon Wicks who is Organising



Ven. Ralph Wicks

Secretary of the Home Mission Fund, will be consecrated on St James' Day, 25 July in St John's Cathedral Brisbane.

Ralph Wicks was born in Toowoomba and trained for the ministry at St Francis' College where he gained a second-class Th.L. He was ordained in Brisbane in 1944. He has been rector of Goondivindi (1949-54), Fortitude Valley (1954-63) and of St James', Toowoomba from 1963 until his present appointment last year.

He is married and his son has a Ph.D. in history and lectures at the Darling Downs Institute of Advanced Education. His daughter is married and is a trained librarian.

Fact & faith

The Worcester Diocesan newsletter reported on a local rector's sermon on the relationship between fact and faith:

"That you are sitting in front of me in church is a fact. That I am speaking to you from the pulpit is fact. But it is only faith that makes me believe any of you are listening."



Rev Lance Shilton welcomes the State Governor of South Australia, Sir Mark Oliphant, to Holy Trinity, Adelaide.

He comes to St Andrew's Cathedral, Sydney, at a critical stage in its history. Extensive developments of the Cathedral site are under way but present finances and congregations give

some cause for anxiety. Sited strategically in the very heart of the city and next to the Town Hall, the Cathedral offers considerable opportunities for a varied and influential ministry.

Lili Kraus says 'pop music anti-religious'

"Pop music is as anti-religious as anything can be," Lili Kraus said recently on her arrival in Adelaide to give a series of piano recitals for the ABC.

She went on to say that "churches were luring young people to destruction" with pop music and ginger beer. "Using it to get young people to come to God is seducing them," she said.

"Pop music stimulates the body."

The pianist said she was a deeply religious person who could not exist, "even for a minute," without her faith.

"I am a Catholic, but we have regular concerts of classical music — mainly chamber music — in the local Baptist church at home in North Carolina," she said.

"It's spiritual music — that's the way to bring people to God. Pop music is the way to destruction — where else?"

Dr Thomas Reed, Bishop of Adelaide has disagreed with Lili Kraus. He said that mod music used in Anglican Churches was composed with a religious purpose and message.

Dr Reed said the Anglican church had used "modern music" for hymns and settings of services.

This had been done from time to time at the request of younger members of the church.

"But we have not allowed it to displace the traditional music of the church," Dr Reed said.

NEXT ISSUE

Special feature article — "Divorce and the Law"

New house for bishop

The new house for the Bishop of Canberra and Goulburn at Campbell, ACT, has been finished and the Bishop and Mrs Warren moved in on April 16.

Bishop Warren says that it will become a centre for meetings and gatherings for the diocese.

He is hoping that the house will be dedicated on Saturday, 19 May, by Bishop John Howe, Secretary-General of the Anglican Communion. A missionary luncheon will be held to cater for the crowd that is expected from all over the diocese and also to raise extra money for the diocesan missionary effort.

Financial difficulty in Melbourne diocese

The diocese of Melbourne is face with a deficit of \$15,000 in 1973 with the possibility of a very much larger one in 1974.

State land tax is likely to add \$50,000 to diocesan expenditure in 1974 and following years.

The Diocesan Council has decided to change from yearly budgeting to a budget for a three-year period. When the

council met late last year it faced a possible deficit of \$120,000 but this has been reduced. Inflation has hit the diocese hard, for with the best possible re-investment of funds, increased costs and last year's 11 per cent increase in stipends, the diocese has had to find ways to cut costs.

A substantial proportion of the diocesan budget is met by voluntary assessments from the parishes and the diocese hopes that there will be a generous response to the need this year.

Diocesan Council has not been happy about the need to prune many parts of its budget and a number of home mission departments have had to suffer. \$10,000 has been cut from the budget for hospital chaplaincies.

The diocesan paper, "See," has been subsidised for some years with a grant of \$6,000. Steps have been taken to substantially reduce the grant and eventually to see that it is produced without cost to the diocese.

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MAY 3, 1973

Where has all the money gone?

Melbourne's Methodist Department of Stewardship Promotion recently posted a letter and some printed materials to Anglican ministers throughout Australia, pointing out to them the great financial advantages that had accrued to many listed Anglican parishes in which they had conducted a stewardship program.

There is no doubt that the figures prove all that they claim to prove. St Paul's Cathedral, Sale, jumped from weekly pledged giving of \$36 to \$225. St John's, Launceston, jumped from \$213 to \$424. In the three-year period the parish of Shepparton will raise over \$94,000 from its pledges.

But the question most readers of these figures must have asked themselves is, "Where has all this money gone?"

We know that in some instances not all of it has come in and that there will be a shortfall, but in many other cases the three-year period is well over and the money has already been spent.

The bonanza, according to the published figures, is \$2,131,790 for the current period and \$1,338,978 for 1968-70. Three and a half million dollars spread among only 86 Australian Anglican parishes is impressive.

Every Anglican knows that Anglicans have been content of recent years to let significant areas of our missionary enterprise languish. We deliberately decided to look at this because we do not need reminding that the great task which our Lord left his church was to preach the gospel to every creature.

The facts are disturbing. The extraordinary financial growth of these and many other parishes is not reflected in an upsurge of missionary support. The facts show that parishes far and wide are uncommitted or give nothing but token support. The Australian Board of Missions had a nasty crisis last year and this year has had to reduce its budget. Other Anglican missionary bodies have not experienced growth commensurate with parish financial growth. Their share of this three-and-a-half million has been minimal.

Bishop Keith Rayner of Wangaratta last year told his diocese that parishes who did not support the missionary task as a top parish priority did not justify their existence. This took courage and we would like to see other bishops get this message to their people.

Wangaratta diocese certainly needed plain speaking. The figures show that St John's, Wodonga, raised \$37,000 for three years, but in one of those years gave a miserable \$550 to missions according to the diocesan statistics.

Two samples from Brisbane show the trend there. Christ Church, St Lucia, raised \$69,000 for three years and gave a wretched \$992 to missions. St Columba's, Clayfield, raised \$37,000 and gave \$334 in 1971-72.

St Andrew's, Kyabram, in Bendigo diocese, raised \$31,000 and gave \$334.

Adelaide statistics in the current year book are not recent enough for accuracy for the figures for Woodend, Woodville, Walkerville and even Toorak Gardens (\$42,000) and earlier missionary giving indicate similar unconcern.

The bulk of the parishes listed are in Melbourne. St. Matthew's, Cheltenham, whose commitment is to ABM and none other, raised a nice fat \$75,000 and gave \$925 in 1971-72 to ABM. If many ABM parishes are giving small hand-outs like this, crisis will follow crisis.

St Mary's, Chadstone East, raised \$25,000 and being a small, rather new parish, gave a minuscule \$60 to missions in 1971. St John's, Croydon, raised \$46,000 and managed \$675. St Matthew's, Glenroy, raised \$45,000 and gave \$331.

Parishes which suddenly raise large sums often excuse themselves from missionary support while they overcome the deficiencies of the lean years that went before. They usually talk of what they are going to do for the great task of the church in a few years' time when these more urgent local needs are met.

The history of our Church since stewardship programs began nearly twenty years ago, unfortunately does not give examples of parishes that have done this. A congregation does not become missionary-minded simply because it has exhausted all the local possibilities for spending money.

Congregations are neither regenerated or committed to our Lord's great task by anything except the Holy Spirit's power. Minister and people need the Spirit's conviction that every believing child of God seeks to know and fulfil the will of God.

When congregations start seeking God's will and purpose for them and the Spirit's power to follow it, we will never have to ask, "Where has all the money gone?" Every cent will be at God's disposal.

THE CHILDREN OF GOD — IN AUSTRALIA

"The Children of God" movement has spread from the U.S.A. to the United Kingdom and has caused considerable anxiety to parents whose children have been alienated from them. Recently it has come to Australia and the writers of this article — David Claydon, Mal Garvin and John Hirt have spent much time with members of the movement, finding out at first hand what it was all about.

The organisation was founded by David Brandt Berg, Mr Berg, now aged 52, was a minister of the Disciples of Christ Church in Arizona. After some years there he left and became associated with a Pentecostal evangelist.

He soon found himself running a coffee shop, which through its converts, developed a commune. He was evidently highly authoritarian in his style and instilled a strong loyalty to himself in this close-knit group of followers. Every individual took on the name of a Bible character, and from these beginnings leaders of future communes were trained.

In Berg's publication "The True Story of Moses and the Children of God" Berg spells out the fact that he sees himself as a prophet of God, eg "I was dedicated to the Lord and named by my mother before I was even born. I was prophesied over many times by many prophets of God as having been filled with the Holy Ghost from my mother's womb . . ."

Thus, as God's present-day prophet, Berg has given himself the name of Moses, and has called all his followers the Children of God. Incidentally, one should note he is not really a prophet in a theological sense, but an apocalypticist, ie a person who takes the name of a past revered prophet and who speaks to the present situation only in respect to the endtime.

It appears that in the past two years Berg has sought to keep his identity secret, so heightening the atmosphere of a highly-organised, cell-developed, semi-

secret society. There is a strict line of authority through the leader of the commune called the Shepherd. The shepherds of the communes know their acquaintances from the communes out of which they came. Except for news about their doings which they print in their "Inter-Colonial News," knowledge does not seem to extend far beyond this.

However, they do all know that their Moses is the person referred to in the Scriptures in such passages as Psalm 89, Ezekiel 34 and 37, Hosea 3, Revelation 3:7, etc, ie any passage which uses the name of David in a Messianic way is regarded by them as a specific reference to David Brandt Berg!

Holy Scripture which they interpret literally.

- True, genuine Christians who love their Lord will want to witness to Him full-time. According to the American publications it appears that therefore only members of the Children of God are really in the Lamb's Book of Life.
- Within the boundaries of the above comment, they believe in salvation through faith.
- They believe in the importance of prophecy and study all the Old Testament

More on page three

Sydney commune

On quizzing the Sydney commune about this, they admitted that this was their leader, but again insisted that this was only one of their doctrinal points and should not be given any prominence. They asked that we should not allow this to interfere with our friendship!

- What do they believe?
- The leader "Moses" is the Messianic David, and all his writings and instructions are inspired by the Holy Spirit.
 - The tribulation is about to happen — there is urgent need for preparation now to survive the tribulation, but all members of the Children of God will survive it to serve God's purposes.
 - They believe in the verbal, mechanical inspiration of

Too busy to love

A father and his young daughter were great friends and much in each other's company. Then the father noted a change in his daughter. If he went for a walk, she excused herself from going. He grieved about it, but could not understand. When his birthday came, she presented him with a pair of exquisitely worked slippers, saying, "I have made them for you."

Then he understood what had been the matter for the past three months, and he said, "My darling, I like these slippers very much, but next time buy the slippers and let me have you all the days. I would rather have my child than anything she can make for me."

Some of us are so busy for the Lord that He cannot get much of us. To us He would say, "I know your works, your labour, your patience, but I miss the first love."

—G. Campbell Morgan.

MR WILLIAMS SAYS...

Mr Williams says that when he looks at the state of the world he can't understand why people are so morally ignorant.

In Psalm 19, verses 1, 2 and 12, we have an assertion of knowledge on the one hand and of ignorance on the other.

"The heavens declare the glory of God. Day unto day uttereth speech, and night unto night sheweth knowledge. Who can understand his errors?"

The Psalmist claims knowledge in a sphere where I should have expected him to be mystified. He is mystified in a place where I should have thought he would look for perfect light. The Psalmist understands the heavens, but he doesn't see the errors of his own soul.

By Ken Roughley

So, the revelation of God's majesty precedes the revelation of the disorder within man. He learns about the sinfulness of his own heart by gazing at the glory of God.

The vision of beauty must precede the vision of deformity. The world will only learn what disorder is by first learning order. It must study harmony to learn about discord. It can only learn its errors and wanderings from the way by learning that there is a way. When it finds that there is an orbit for the life

of every star it will see that its life has wandered.

The world will go on being unloved by unlovely things until it has seen the Beauty of the Lord.

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prophecies. These are interpreted in the light of current events predicting the imminence of the tribulation.

- Education is necessary only for the study of Scripture. This includes knowing some arithmetic so as to understand Biblical numerology, some natural science to understand God's work of creation, and some geography and politics so as to interpret prophecy. Any other education must be for the pursuit of worldly activities. In the USA and UK they conduct their own schools for their own children. The Sydney commune say that they will set up their own school likewise.

- They believe that the only true pattern for the church on earth is the Jerusalem Church as described in Acts 2. When quizzed about the Pauline Churches they replied that these also followed the Acts 2 pattern.

- The Christian Church is apostate (it is "part of the whore of Babylon") but the Sydney commune say they are willing to accept that there are Christians in the Christian Church.

They believe they are leading a radical life-style. We would say they are monastic rather than radical.

Their language is emotive, and very rarely analytical. A true radical has analysed society, and has developed an ideology. But the Children of God simply regard the whole of society as anti-God, seek to opt out of it, and to attract as many other people out of it, by whatever means possible.

On the other hand, they are radical, in that they not only reject society but have no desire to help society in any way. Yet they look to society to provide

them with all their physical needs.

Those who are about to become members must give all their possessions including all their money in the bank account to the commune. Members get a good deal of their food from bakeries, greengrocers, etc, at the end of the day, taking whatever is unsellable the following day.

The Sydney commune maintain that they invite potential members to attend training courses for up to two months prior to being allowed to join the commune. From our interviewing, we could substantiate this as a fact to date. However, once you join a commune, it would be difficult to leave. Fellow-members will talk you into staying and besides you have to deal with your own conscience, which by now has been warped by their teaching.

"Drop-outs"

They appear to attract the type of young person who feels things intensely, and who wants to be totally committed to a cause. The Australian members of the Sydney commune have dropped out of tertiary or secondary studies, and appear to have these characteristics. The members of the commune here say that their parents don't mind.

Reports from the UK indicate that in the early stages parents would prefer to have their children belong to such a commune than to be involved in drug-taking. But current reports indicate that because of the complete loss of contact between children and parents, except through letter-writing, or interview in the presence of other members of the commune, there is a ground-swell of antagonism from parents in the UK.

Parents in the USA have been

so antagonistic that they have formed societies to fight the Children of God. Legal action is now being taken against the Children of God, both in USA and in the UK.

Is it a cult?

Using the word "cult" as an unorthodox, spurious religious group, Hoekema believes there are five distinct characteristics of a cult:

Extra-scriptural source of authority; denial of justification by grace alone; devaluation of Christ — usually by a slight shift of emphasis; the group sees itself as the exclusive community to be saved; the group sees itself as having a central role in eschatology, ie an apocalyptic emphasis.

All of these characteristics of a cult are in fact evident in the Children of God, for example:

- The writings and instructions of David Berg.

- It is hard to know, in the case of the Sydney commune, as to how much they add to justification by grace, but it would appear that the US communes regard membership of the commune as essential also. They alone will remain true to God in the Great Tribulation while all other Christians will take the mark of the Beast because they traffic with the world.

- A shift of emphasis whereby their secret leader attracts some of the attention from Jesus Christ.

- It is hard to know whether the Sydney commune see themselves as the exclusive community of the saved.
- They see themselves as having a central role in eschatology.

- Furthermore, as with many cults, they do not tell the whole

truth, eg, this instruction in their "survival kit":

"Don't let the public trick you into saying we censor the mail, we only inspect it. We simply watch the disciple as each opens his or her mail as they are pledged to contribute all they receive."

"Don't tell people more than you have to."

"Be a clever and subtle propagandist . . . keep your big mouth shut about some things that should only be spoken to true disciples."

Such are their ethics.

We believe that such an organisation grows mainly because there is a need. In the case of this organisation it also grows because it is working amongst an age group that is impressionable, and it works in such a way that the individual being attracted to its membership is not aware of all the facts.

Nevertheless, we do need to meet the need of those Christian young people who perhaps have insecure homes, who want to live with fellow-Christians and who want to be intensely involved in doing something about their new-found faith. This is increasingly so amongst those teenagers who have grown up in a culture which is strongly experience-orientated.

The members of the Children of God that we have so far met in Australia are people that we have found to be beautiful and naive.

Beautiful (1) because Christ has changed their lives, and (2) as a result of their being continually together in a state of environmental therapy based on, for as much as they can see, Biblical ideals.

Naive, in that most of them are politically ignorant about the real inner workings of their own organisational hierarchy. Except for a hard core group most of the colony members are unaware of the contradictions and inconsistencies of COG International.

Members of colonies are only made aware of the workings of COG by degrees and that by their acceptance of COG dogmas re scriptural interpretation, the apostolic authority of David Brandt Berg, and the embracing of a COG world view.

They are truly "children." That appears to be the way Berg wants to keep them and unless a large faction begins to test his claim and theology from an intelligent overall view of Scripture they will continually fall short of a mature understanding of Christianity that the Scripture calls for in the heart of every believer.

DAVID CLAYDON (Federal Secretary, Scripture Union), MAL GARVIN (Director, Teen Crusaders, Sydney), JOHN HIRT (Baptist minister, Director of House of the New World, Sydney).

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A parable on prayer for the dead

Canon S. M. Warner sends the following parable: Three sons served in the war — John in the Navy, Peter in the Air Force, and Tom in the Army. John was the first to be demobilised, and the other two were serving still, but were hoping soon to get their release.

Peter and Tom happened to meet on the Continent, and they

discussed the demobilisation of their brother, John, who by this time had reached the old home. They decided to send the following letter to their father:

"Dear Father, We have just heard that John has arrived home after his release, and we write to beg you to give him a welcome."

"Remember all the dangers of his sea warfare, and grant him on his return light and rest. Remember all his courage, and be mindful that he is your child. With earnest and ever-longing desire that you will listen to our request. Your dutiful sons, Peter and Tom."

To this letter, the father replied:

"My Dear Boys, I am always delighted to hear from you, but surely your letter shows how little you understand of my love for you all."

"One day, if God blesses you with the privilege of fatherhood, you will understand that your letter was needless, thoughtless, and faithless. Do you really think I needed to be begged to give John a welcome, to give him rest after his labours, and light and nourishment?"

"All this has been waiting for him ever since he left for the war. The moment he returned he received everything you mention in lavish abundance, and you will receive the same when you return."

"When you do return, do not ask your comrades to write a similar letter to me, for this home was made ready for you a long time ago, and I love to feel that the distance between us is lessening every day.—Your ever-loving Father."

(From the English "Record," 18/10/46.)

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Notes and Comments

Revulsion against terrorism

Christian and Jewish ministers in the US have joined together to express "universal condemnation" against terrorist tactics used by Arab groups in various parts of the world.

The ministers concerned have been activists in the movement against the Vietnam war. They have said they "view with revulsion any attempt to condone acts of terror on political or ideological grounds and wish to make clear to those who would continue such savagery that their actions lead to the depth of immorality."

Someone sent us anonymously a recent copy of a paper, "Free Palestine," journal of the Palestine Liberation Front. It is an appalling example of the encouragement of ferocity and terrorism, actions all justified because the cause is just.

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Sacred pornography A new compromise

Our attention has just been drawn to an unsigned article in "Church Scene," of March 15 last which we can only assume to be editorial comment. The article is headed "Porno — sacred and profane."

We had to wade through a good deal of radical opinion about "profane" pornography, in which among other things, a quotation from Jurgen Moltmann who seemed to be approved when he said: "We are merely in the process of overcoming the Victorian repression of the erotic. I'm all for the eroticising of public life."


"Church Scene" immediately added to this "His advice could well be heeded."

We've all become pretty used to this sort of stuff by now having been brainwashed by the mass media. But we had hoped that "Church Scene," particularly in the light of its recent history, might have taken the line that society could only gain if all the flood of filth were cut off.

But we read on, mystified by what might prove to be "sacred pornography." In the end, it didn't actually say. But it did make some pointed references to the Bible Union of Australia and the Victorian Protestant Federation who both put large advertisements in Melbourne newspapers advising people to stay away from the Eucharistic Congress.

The advertisements gave unimpeachable scriptural grounds and even grounds from the Thirty Nine Articles as to why Protestants could not have sympathy with a congress organised to propagate the doctrines of the mass and used as its symbol, the chalice and the host.

We sincerely hope that "Church Scene" was not referring to these advertisements or to the literature handed out to Congress members, pointing them to Bible truth, as "sacred" pornography.



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The Protestant and evangelical witness took considerable courage and real conviction. They were the same convictions we find in the writings of the Reformers, Bishop Ryle, Archdeacon T. C. Hammond, Bishop

E. A. Knox and Archbishop M. L. Loane.

Even if men do not hold strongly to reformed truth, it hardly helps the cause of Christ to use emotionally charged words to describe those who do.

A relief from mass media hysteria

A feature article in the Melbourne "Age" on March 20 about Rev John Wyndham's refusal to bury a non-churchgoer from the Milton, NSW parish church was in strong relief to the emotional whining of the mass media over the incident.

"This Day Tonight" on national television took viewers to a Milton pub and soured them with pub banalities and the accompanying language to give a "real Australian" reaction to such a betrayal of the rights of every dinkum Aussie. And the press demolished Mr Wyndham and got him sacked — or so you might think if you took any notice of some of the lurid headlines.

The feature article in the "Age" was headed, "Religion lives, but not in pantomime" and that just about sums up the situation as it really is. The feature writer saw that Mr Wyndham opted out of the bit part in a pantomime a part, which the article said, many ministers are still playing, but often most unhappily.

Training: A diocesan responsibility

The great diocese of Sydney is entering a period of what will be very considerable financial growth. All kinds of causes are already reaping the benefit and there have been some interesting instances in the last year or two when despite the trusts controlling the disbursement of funds, quite large sums have been given away to causes well beyond the diocese.

Sydney has had for a hundred years and more an unequalled record for generosity to the wider work of the church and it has not only sent sums of money far beyond what might be expected of it but more, it has sent its sons and daughters to the four quarters of the earth to serve the cause of Christ. And it still does so today.

So Sydney is no devotee of the saying, "Charity begins at home."

Far from it. It has a penny-pinching policy towards Moore College which is quite inexplicable.

Moore trains a very large proportion of the men who enter the Anglican ministry. It has good plant and equipment and a staff that is of the highest calibre. It has an excellent library and offers the best research facilities in Australia. Men come from all parts of the world to train there or to do post-graduate study.

Its share of the diocesan budget compared with numbers of the other departments of far less significance, is paltry.

The synod does increase the budget from time to time but each increase is swallowed up in spiralling cost. The College has little in the way of endowments. It struggles each year to meet the great interest load on the capital cost of its necessary expansion over the past 20 years.

The College Committee should not be left with this burdensome struggle any longer. Synod could find the money if it had to. It must act now.

Let's put it in jargon

The use of jargon and gobbledegook to cloud the meaning of ecclesiastical reports is not confined to Australia or to the WCC.

Writing in "The Episcopalian," Jeannine Willis, editor-at-large, says: "A meeting I wish I'd attended is the one where, after two hours of good, meaty exchanges of ideas, someone said, 'O.K. Now let's put it in jargon for our report.' And they did, they did."

The writer's first three paragraphs made his position clear:

The head of John Wyndham, vicar of Milton, NSW, is on the public block. He committed the unpardonable sin of refusing to bury a "Christian gentleman." Blow God, the vicar has to answer to the great Australian folklore which determines standards and values — God and Church included. The denial of a Christian burial is tantamount to sacrilege even in our pagan culture.

John Wyndham will be hounded for he was narrow minded — the greatest sin of all. God be praised that there are more broadminded persons today than there has ever been before! The vicar did not even conform to the general standards of the clergy who marry, bury and baptise — virtually — anyone. Couldn't he just be a nice innocuous parson like most of the others and not upset people?

If he needed a theological basis for being available to bury and marry wilfully, could he not have embraced the doctrine of God's forgiving love for Christian and pagan alike or adopt the posture of the servant of all appropriate to the servant of Christ?

And the last two paragraphs sum up his position very nicely and ours too.

If a family decides to live without it, the Church must respect its decision.

The time has come to stop the traditional wedding and funeral pantomime — not in the name of legalism, but of community integrity.

The name of the feature writer? Rev Alan S. Crawford, minister at St Martin's, Beaumaris and chairman of the Board of Theological Education of the Presbyterian Church of Victoria.

ABBOTSLEIGH

A competitive examination for two Open Scholarships will be held on Saturday, July 28th, 1973. The Scholarships are tenable for four years and open to girls under 13 years of age on November 30th, proximo. Entries close on Thursday, May 31st, 1973. Conditions and form of entry will be supplied on application.

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Urgent help for family needed

SIR—No doubt you are aware of the serious illness of our rector, Mr Keith Gowan.

To assist the family in the difficult times that lie ahead the parish council has decided to create a trust to be known as the Keith Gowan Trust which will be used for the benefit of the family.

If your readers are able to contribute to this fund contributions can be forwarded direct to the Parish Secretary, Mr Ivan Lewis, 8 Frederick Street, Miranda.

Cheques should be made payable to the "Keith Gowan Trust."

L. F. Pritchard, W. W. Chapple, G. J. Nedwich, Churchwardens, St Luke's, Miranda, NSW.

Australian envoy to the Vatican

SIR—I was disturbed to read in today's papers the intention of the Government to establish an Envoy at the Vatican, and have been directed by the Executive of the Loyal Orange Institution of Victoria to write to you expressing our deep concern and objections to this step, which after all is another of the steps taken to attract sectarian support.

We feel this is a breach of faith because at no stage during the election campaign was this proposal mentioned or suggested.

We base our objections broadly upon the same lines as Dr Eugene Carson Blake, General Secretary of the World Council of Churches, when he objected to the appointment of similar representation by President Nixon of the USA.

Dr Blake suggested the appointment was "basically an outdated relationship" and that "the Vatican would do well to divest itself of its trappings as a political State and stress its status as a universal Church."

We believe the proposed negotiation is wrong because:

1. It violates the constitutional principle of separation of Church and State.
2. It grants preferential treatment to one Church with direct approach to the Government which is denied to all other denominations.
3. It is a form of government aid to one Church, augmenting that Church's prestige and strengthening its influence.
4. It is divisive. Citizens resent

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Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

nition: "an observation of birds for omens; a sign or token given by birds!"

Does not all this suggest an imbalance somewhere?

(Rev) John F. Campbell, Leura, NSW.

How to use the cross

SIR—The Rev M. C. Ramsey's letter about the pagan origin of the cross goes much too far. This antiquarian argument would ban not only crosses but Paul's letters (since he was originally a blasphemer) and John Newton's hymns (because of his youthful profanity).

I wear a tiny cross in my lapel, as a quiet witness and to spare the feelings of some who may be embarrassed to find that unknowingly they have been talking to a minister. Let a recent incident speak for itself:

A small boy approached me in a suburban street. He wore only a pair of baggy pants and was clutching a bottle of pop and the evening paper. This dialogue followed.

"Mister, can you help me with my paper?"

"I think so. Did you drop it?"

"I suppose Mummy will be cross?"

"No, it's for Daddy." There was a pause as I bent down to straighten the paper. Then,

"Mister, what have you got that little cross for?"

"That's because I'm a friend of the Lord Jesus. He's my best friend. Do you know about him?"

"Yes."

"Where did you hear about him?"

"At church."

"Well, he's my best friend. And I hope that when you grow up to be a big man like me he'll be your best friend too."

He smiled, took the paper and was gone.

All of which prompts the question, since there are so many crosses about, why knock them? Use them.

(Rev) A. D. Deane, Croydon, NSW.

Truth the only basis for unity

SIR—I wish to express my appreciation of Prof Peter Beyerhou's article (ACR 5/4/73). This is yet another proof that the WCC is an enemy of the gospel. I cannot understand how Christian people can be deceived into supporting such a body.

I am an ardent supporter of Christian unity which reaches beyond denominational barriers — that true Christian unity based on fellowship in the truth, the only unity which can be called Christian. I have experienced such unity the EU, CSSM, beach missions and in simple fellowship with believers of other denominations.

The WCC brand of unity, however, can be nothing but a disaster for the Christian Church as Prof Beyerhou's article shows.

(Rev) Duncan Pawley, Newtown, NSW.

The film as against other mediums

SIR—In your comment on the decline in the use of gospel films (March 22) in churches, you fall into the same error that many people make, in thinking that the movie film is the ultimate in communication method.

Anyone who is involved in this field will admit that the well-produced film has a use at the right time and place but the contrast which you make between man and the machine is really not a valid comparison.

To suggest, as you do, that "ministers . . . are refusing to face the great possibilities for ministry which good Christian films offer" is virtually the same as saying that the movie film is more effective than a personal presentation or the use of other electronic and visual aids.

Another factor which is not mentioned in your comment is the matter of comparative costs. An effective filmstrip or personal slide set with recorded sound track can be prepared for \$15 to \$30 in material costs whereas a half-hour movie film will run into 100s, if not 1,000s in film stock.

The film may be a useful way of meeting a request to "provide something for an evening service on the third Sunday in July" but it can only present one aspect of the story and there is little, if any, opportunity for audience reaction and questioning. The personal presentation, perhaps supplemented by the use of well-prepared visuals, opens up an avenue for feedback and follow-up.

Some Christian organisations, including CMS, have been experimenting with new methods and presentations in order to be more effective communicators. The use of team representations, the dialogue method, multi-screen productions, dissolve units and a combination of movie and still productions are only some of these.

It is fairly obvious to those of us in the communications field that what we really need is not an "either-or" approach but an integrated media use where careful planning fully utilises manpower, machines and the print media in presenting a gospel message that is relevant to this age.

(Rev) Kevin F. Engel, Robert B. Cox, Sydney.

Only a second for Canterbury

SIR—I wish to draw your attention to the article "A First for Canterbury" on the first page (ACR April 5).

It is not the first time an archbishop of Canterbury has consecrated a bishop overseas. It might be the first time that the

present Archbishop of Canterbury has consecrated a bishop overseas, but the honour for the first consecration belongs to the late Geoffrey Francis Fisher, who as Archbishop of Canterbury consecrated Daniel Deng Atong, Assistant Bishop in the Sudan (deceased), Osadiiah Kariuki, Assistant Bishop of Mombasa (now Bishop of Mount Kenya), Festo Habakkuk Olang, Assistant Bishop of Mombasa (Archbishop of Kenya), Yohana Majani Omari, Assistant Bishop of Central Tanganyika (deceased) in the Cathedral Church of St Paul, Namirembe, Kampala, Uganda on 15th May, 1955.

(Rev) A. J. Broadfield, Ulverstone, Tas.

Good and bad gospel films

SIR—Rev G. S. Clarke (Letters, April 5, 1973) is correct in most of his comment about gospel films and their shortcomings.

Far too much rubbish has entered this country, mainly from the United States, to be dished up as good gospel-film fare. We were pleased to note that he did not include the ever-popular Moody Science films of which we are the distributors.

However, it should be noted that there are many other good productions in the non-documentary field. Examples are such films as "Martin Luther," "Unfinished Task," "Shadow of the Boomerang," "Two a Penny" and most of the other dramatic productions by the Billy Graham film unit.

Rev Clarke cannot have seen many recent releases otherwise he would know that in "For Pete's Sake" a family's conversion at the start leads to a whole host of everyday problems. In "Two a Penny," Cliff Richard is still groping at the end. There are other examples.

In many recent dramatic Christian films the standard of acting is excellent, the scripting first class and the production sets and techniques often better than Hollywood standards.

We do need however to use

More on page six

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BIBLE CROSSWORD No. 68

We will give a book for the nearest correct entries to Bible Crossword No. 68 which should reach the office not later than May 13. All answers come from the Revised Standard Version of the Bible.

ACROSS

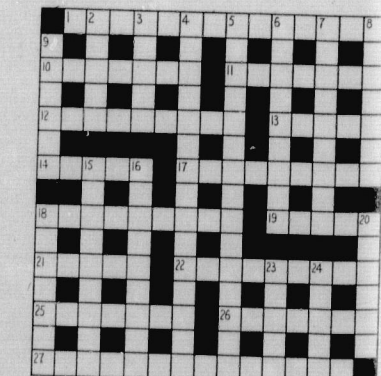
- So then you are no longer strangers and sojourners, but you are — with the saints and members of the household of God (6,8) Eph 2:19
- Their women exchanged — relations for unnatural, and the men likewise gave up natural relations with women (7) Rom 1:26
- Their feet are — shed blood, in their paths are ruin and misery (5,2) Rom 3:15
- Behold, I send my — before thy face, who shall prepare thy way before thee (9) Mt 11:10
- For the Lord of hosts has purposed, and who will — it? (5) Is 14:27
- that they might be for me a people, a — praise, and a glory, but they would not listen (4,1) Jer 13:11
- he will answer him from his holy heaven with mighty — by his right hand (9) Ps 20:6
- Because he has humbled himself before me, I will not bring the evil in his days; but in his — will bring the evil (4,1) I Ki 21:29
- So David prevailed over the Philistine with a —

- and with a stone (5) 1Sa 17:50
- his hand had taken hold of — heel; so his name was called Jacob (5) Gen 25:26
- And let — — weary in well-doing, for in due season we shall reap, if we do not lose heart (2,3,4) Gal 6:9
- And when I go and — a place for you, I will come again and will take you to myself (7) Jn 14:3
- and to live sober, — and godly lives in this world, awaiting our blessed hope (7) Tit 2:12
- but the anointing which you received from him abides in you, and you have no need that any one — (6,5,3) 1 Jn 2:27

DOWN

- and you say, "I will eat flesh," because you crave flesh, you may — much flesh as you

- desire (3,2) Deut 12:20
- Many rich people put in — sums. And a poor widow came, and put in two copper coins (5) Mk 12:41
- Come to me, all who labour and are heavy laden, and I — (4,4,3,4) Mt 11:28
- A wise son hears his father's — — scoffs and does not listen to rebuke (11,3,1) Pro 13:1
- so that you may not be sluggish, but — of those who through faith and patience inherit the promises (9) Heb 6:12
- Then food was set before him to eat; but he said, "I will not — — have told my errand" (3,5,1) Gen 24:33
- Your wealth and all your treasures — I will give for — the price of your sin throughout all your territory (5,2) Jer 17:3
- For there is one God, and there is one mediator between God and —
- the man Christ Jesus (3,3) 1 Ti 2:5
- But many of those who heard the word believed; and the number of the — — about five thousand (3,4,2) Ac 4:4
- the spirit of their father Jacob revived; — said, "It is enough; Joseph my son is still alive" (3,6) Gen 45:28
- So then let us not —



others do, but let us keep awake and be sober (5,2) 1 Th 5:6
"Lord, I am ready to — you to prison and to death" (2,4) Lk 22:33
and he turned them tail to tail, and put a — between each pair of tails (5) Jn 15:4
Advance, O horses, and — chariots! (4,1) Jer 46:9

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VCC adopts new constitution

On March 29, the Victorian Council of Churches approved a ten-point statement of functions to replace the previous short sentences.

The constitutional amendment was introduced by the Rev S. I. Weeks, who referred to the new desire by member churches, that the council receive new responsibilities in such areas as local ecumenism, evangelism, service to Orthodox churches. He said that there was also a role for the Council in pointing out new ways of obedience to the churches. As such the Council had a task to initiate, and to stimulate denominational action.

The Council's new draft reads: 1. The Council bears witness to the belief that Christ's people are one body under one Lord. Under the guidance of the Holy Spirit it seeks to make this one-ness which the Lord gives more clearly visible.

2. The Council is a fellowship of churches. As such it seeks the deepening of fellowship and understanding between member churches and desires to widen its membership.

3. The Council facilitates and promotes communication between member churches, ensuring that they are informed on one another's activities and of ways in which sharing goes on.

4. The Council, seeking to foster the wider fellowship of churches, encourages understanding of the work of regional and world ecumenical bodies, and acts as an instrument of the Australian Council of Churches in Victoria.

5. The Council is concerned for local Church life. It therefore encourages the formation of local councils of churches for consultation, stimulation and action.

6. The Council acknowledges that there are things which divide as well as unite the member churches. It desires that there be frank and faithful faith-and-order discussions. Further, it seeks dialogue with people of other faiths and ideologies in Victoria.

7. The Council declares that manifesting oneness in Christ is all-important for effective mission. It encourages the member churches to do together everything which conscience permits. It therefore promotes joint action and evangelism wherever possible.

8. The Council speaks in the

names of member churches on public questions and applies social issues, being careful always to take account of differences in outlook and belief.

9. The Council serves member churches, seeking out new ways of service with sensitivity and responsibility.

10. The Council shares in leading member churches, initiating and stimulating new forms of obedience and action.

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Books

Dynamics of 'tongues'

THE PSYCHOLOGY OF SPEAKING IN TONGUES, by John P. Kildahl, Hodder & Stoughton, 1972 pp. 110, \$1.30.

The author is a psychotherapist who has given himself to a study of the phenomenon of tongue-speaking for more than ten years. The result of his researches are contained in this highly informative book.

The weakest part of the book is the author's summary of the New Testament and post-apostolic evidence of tongue speaking. But this weakness does not disturb the real value of the work which is certainly to be found in the detailed study of glossolalia at the present time. The methods of research are carefully specified and the conclusions are sensitively stated.

Christians who feel apprehensive about the contemporary emphasis on tongue-speaking will find much in Kildahl's book to support their fears; those who claim that the experience has been beneficial will find much to ponder. "The Psychology of Speaking in Tongues" is a must for Christians wrestling with this question.

B. L. Smith.

COMMANDS OF CHRIST by Paul S. Minear, Abingdon, 1972. 190 pages, \$4.65.

This is not a devotional book that simply expounds and applies the words of Jesus, as might perhaps be expected from the title. Rather it is, for the most part, a technical examination of the records that give the commands of Jesus.

Following the methods of Form Criticism and Redaction Criticism, Minear seeks to "distinguish those elements which are nuclear from those which are accretions." (p133). His exam-

An examination of our Lord's commands

ination, however, disposes him against an extremely critical conclusion. He studies ten particular commands and sees the basic essentials of these as coming from Jesus Himself.

He is prepared to stress the significance of this in days when the climate of thought is against any idea of authority or command and when in the world of theology scepticism often pre-

vails. Minear emphasises the implication of the commands for an understanding of the person of Christ, and for a realisation of the essential demands that He made on His disciples, though he stresses that none of the commands given in the days of His ministry "could remain unchanged" by His death, "and by its vindication in the resurrection." (p189).

Francis Foulkes

Higher education

Reshaping Evangelical Higher Education by Marvin K. Mayers, Lawrence Richards and Robert Webber. Zondervan, 1972. 215 pages \$6.95 (US).

This book can only be understood in the context of the American scene. In America, in addition to secular universities, there are also Christian colleges. The authors, all of whom are on the faculty of Wheaton (a leading Christian college), discuss the philosophy and methodology of evangelical education in such institutions.

The authors rightly affirm the need for a comprehensive worldview. The book, however, is marked by an underlying self-righteousness ("There were no riots at Wheaton. While students shouted and chanted at Berkeley, burned and bombed at Wisconsin, and invaded administrative offices all over the country, Wheaton students went quietly to class...") What the authors conveniently forget is that, in the suburb of Wheaton, the average income of the citizens is \$67,000 a year.)

It is not only the tone that jars, but the terminology. What is one to make of repeated barisms like "operationalization"?

Stuart Barton Babbage.

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

REVOLUTION IN ROME, by David F. Wells. Inter Varsity Press, 1973. 128 pages, UK\$5p. John Stott in his foreword to this Tyndale paperback says that Rome, long claiming changelessness, has changed and is changing. Professor Pope traces the reasons for the changes since Vatican II, the extent of the changes and the possibilities and directions of future change. In all this he shows the part that evangelicals can play in helping this process of change their need to accept and understand it. He shows that we can hold staunchly our biblical and Protestant position without compromise and yet hold out the hand of fellowship to those who are emerging from the shackles of medieval religion and its concepts. A book that will greatly help to inform evangelical opinion.

WHO AM I, GOD? by Marjorie Holmes. Hodder Christian Paperbacks, 1972. 160 pages. 65c. Those who enjoyed her "I've got to talk to someone, God" will thoroughly enjoy this refreshing book. A page or so is given to each prayer or meditation but they are something more than either of these words imply. They reveal the inner thoughts and feeling of an ordinary person who faces the same kind of world as we all do. She sees, hears and reads of many who will be her guides but finds confusion in many counsellors. So she goes back to the Bible for some good old-fashioned guidance — and gets it in the Ten Commandments and elsewhere. A most helpful gift-book. One to be read in spare moments and to be taken up later.

OUR CHILDREN ARE OUR BEST FRIENDS, by Mark W. Lee. Zondervan, 1972. 221 pages. US\$1.25. The sub-title is explanatory—"Marriage is a family affair." Strange that parents need reminding that their children are their best friends. Strange that most parents begin to do this work too late instead of from birth onwards. Yet this book had to be written and Christian parents will find here how to avoid many pitfalls or learn why they have already fallen into many.

SHORT NOTICES

BURIED HISTORY. A quarterly journal of biblical archeology. Vol. 3, No 1. March 1973. 30 pages 30c. This well-illustrated and well laid out magazine will be read with pleasure and considerable interest by the keen Bible student as well as by the OT or NT specialist. "Curses and Prophecies" and "The Jesus Scroll" are the longer articles in the current issue but there are reviews and much else besides.

CHURCH OF ENGLAND HISTORICAL SOCIETY JOURNAL Vol 18 No 1, March 1973. 24 pages. 35c. Rev L. P. G. Smith has contributed an article which lists every Australian diocese and gives the dates of all their bishops. Perhaps the

first time this information has ever been available in one article. Bishop Robinson writes a potted history of the Church Record Limited since the company was floated sixty years ago. Four other articles make a particularly good and comprehensive issue.

INFORMAL LITURGY. An examination of the possibilities of non-sacramental worship by Trevor Lloyd. Grove Booklet No 6. 1972. 24 pages. UK 20p. Sets out the basic principles for informal worship. Will prove a beneficial guide to all who are experimenting.

THE CALL. An autobiography by Oral Roberts. Hodder & Stoughton, 1972. 216 pages. \$5.40. After many years in the Pentecostal Holiness denomination, Oral Roberts joined the Methodists in 1968. But he is still the same great faith healer and evangelist. Minus the embroidery, we have here the essential story of a fine Christian man and pastor.

A STRANGE LONELY FEELING, by B. Jean Hanson. Dimension Books, 1972. 143 pages. US\$95c. An adventure story for early teens. **JUNGLE DOCTOR'S HIPPO HAPPENINGS**, by Paul White. Paternoster 1972 paperback (larger format). 74 pages. 85c. There are four titles in this larger format and they are in most attractive covers and are copiously illustrated by artist Harry Rogers. The first casebound Jungle Doctor book came out in 1950. Since then, over a million copies have been sold in 60 languages. And the profits are given to the work of the Church Missionary Society.

JUNGLE DOCTOR'S ENEMIES, by Paul White. Paternoster, 1972 paperback (smaller format). 120 pages. \$1.05. This is one of eleven titles in the smaller format but the illustrations are by Harry Swain, Boothroyd and Graham Wade. All attractively produced, they should give the series a new lease of life.

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Christmas Bowl appeal increase

Australians gave \$7,000 more to the Australian Council of Church's 1972 Christmas Bowl appeal than in 1971.

The biggest increase was recorded in Victoria, where giving reported by the end of January was up \$15,000.

The figures for the various States, with amounts for the previous January shown in parentheses, are:
New South Wales \$60,000

(\$56,000), Queensland \$23,000 (\$21,000), Tasmania \$1,300 (\$4,000), South Australia \$31,000 (\$30,000), Western Australia \$8,781 (\$15,000), Victoria \$91,000 (\$76,000), total (inc extras) \$215,000 (\$208,000).

For many years the largest single contributor to the Christmas Bowl has been the Frankston Presbyterian Church, on the south-eastern fringe of Melbourne.

This year, despite a high total, it was supplanted for the lead by the Wattle Park Presbyterian congregation, on the eastern edge of Melbourne, which gave over \$3,300.

Largest single congregational giving in other States was: Hurstville Presbyterian (NSW), \$1,800; St Andrew's, Brisbane, \$1,296; Burnie Methodist (Tas) \$476 (last year's figure); Adelaide Central Mission, \$1,782 (last year); Port Hedland (WA), \$500. Darwin United Church last year reached \$1,650.

Christianity & other faiths

CHRISTIANITY IN WORLD PERSPECTIVE, by Kenneth Cragg. Lutterworth, 1968. 227 pages.

Kenneth Cragg has written much on Muslim-Christian-Jewish themes over the years and his views command respect. In "Christianity in World Perspective" he faces up to the question of how should the Christian faith think of other religions after years of comparatively unsuccessful evangelistic enterprises. Christianity is world-wide but the other main faiths remain largely unchanged.

Professor Cragg faces this question with particular reference to Judaism, Islam and African religions. The somewhat uncompromising stand of Hendrik Kraemer (sounding much like the New Testament) is bypassed for the more flexible and open stance of Karl Rahner in the author's search for a Christian theology of pluralism. By means of a most questionable use of New Testament examples

points of affinity between Christian beliefs and other religions are emphasised and a strategy involving sympathy for their inner "intention" is recommended.

The age-old missionary objectives of preaching the truth without compromise and seeking for genuine conversions lose their special importance within this modern perspective.

B. L. Smith.

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Mainly About People

It has been announced that Dr Michael Ramsey, Archbishop of Canterbury, since 1961, will retire at the age of 70 in 1974.

Rev John D. Singleton, rector of Lang Lang (Gippsland) has been appointed rector of St John's, Yallourn from May 25.

Deaconess Margaret I. Spry, of the staff of the Mission of St James and St John, Melbourne, since 1968, has resigned and has been appointed Welfare Officer for the shire of Wodonga from the end of March last.

Rev Stuart McL. Young, vicar of Holy Trinity, Balacava (Melbourne) since 1969, has been appointed vicar of St Albans, West Coburg from May 18.

Rev David M. S. Cohen, General Secretary of the Bible Society in New Zealand, has been seconded to Africa for three years as Regional Secretary for the United Bible Societies. He is living in Nairobi, Kenya.

Rev Howard C. Ainsworth, with the Chaplaincy Department (Melbourne) since 1969, has been appointed to an ecumenical chaplaincy at Preston and District Hospital from May 6.

Rev Henry H. Kiddier, vicar of St Mark's Leopold (Melbourne) since 1968, has been appointed vicar of Holy Trinity, Bacchus Marsh from May 2.

Rev Charles T. Holloway, vicar of St Aidan's, Strathmore (Melbourne) since 1969, has been appointed to a chaplaincy with the ITIM from July 1 next.

Rev Robert G. Long, vicar of St Luke's, North Brighton (Melbourne) since 1966, has been appointed vicar of St Eamwyth's, Altona from May 31.

Rev Joseph K. R. Good, chaplain of MCEGS (Melbourne) since 1969 has been appointed chaplain of St Michael's CEGGS from April 9.

Mr Vincent Craven, after 25 years with Inter Varsity Christian Fellowship of Canada as director of Boys' Camps and General Director of Ontario Pioneer, has resigned from July next.

Rev Peter Hopkin, rector of St Jude's, Brighton (Adelaide) has exchanged parishes for a year with Rev Peter Hawker, vicar of St Botolph's, Boston, England.

Canon Reginald T. Arrantash, rector of St Mary's, Bussellton (Bunbury) since 1967, has been appointed rural dean of Blackwood.

Rev Dr John Nurser has been elected chairman of the Canberra Society for the Study of Religion and Theology, succeeding Professor P. A. Moran.

Rev Gregory M. Blackland of Sydney has been appointed commissary in Australia for Right Rev David Pytches, Bishop in Chile, Bolivia and Peru.

Rev Donald G. Anderson, locum tenens of All Saints, Matraville (Sydney) for several months, has been appointed in charge.

Rev Oswald G. Dent, rector of St Stephen's, Lidcombe (Sydney 1927-47) and who has been retired since 1951, died in Sydney on March 30.

Education board mounts big exhibition

The Sydney Board of Education is throwing its entire resources behind a Christian Education Exhibition to be held from May 16 to 24.

The exhibition, to be held in St. Andrew's Cathedral School's temporary accommodation at 511 Kent Street, Sydney, will include the latest educational techniques and media.

It has been the first major task of Mr Chris Dudley, the Board's Youth Education Officer.

The Board's Organising Secretary, the Rev Ray Bomford has said: "It will provide for parish Sunday School teachers, R.I. teachers, leaders, clergy and young people an 'instant-guide' to a host of new ideas, techniques and methods aimed at strengthening the effectiveness

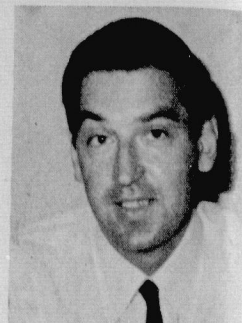
of Christian teaching in the church and elsewhere.

"The Exhibition will be of interest too to those associated with the State school system and to teachers and staff members of church and independent schools.

"There will be plenty for the ordinary church member, uncommitted to the above fields of service, to see and learn from the exhibition and its associated demonstrations and teaching sessions.

"Such special 'teach ins' will include sessions on Communication in the Seventies; Education for all the Family; Music and Craft workshops; Drama in Christian Education; some new ideas on puppets; quick sketching and art; what can be done with a creche; and many more."

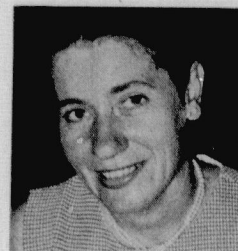
The exhibition will be open



Chris Dudley

daily from 10 a.m. to 9.30 p.m. on May 16, 17, 18, 19, 21, 22, 23 and 24.

BIBLE LADY TO KEY POST



Miss Elizabeth Goodin

For the past three years she has served as executive assistant to the Commonwealth secretary of the Bible Society in Australia, Rev J. R. Payne.

On her way to London, Miss Goodin will be visiting Bible Society headquarters in Hong Kong, Canada, and the United States.

The UBS World Service Centre is responsible for administering a budget of several million dollars annually.

Bible Society supporters in such countries as Australia, the US, Canada, and Great Britain, supply the funds, which are used to subsidise scriptures in poorer countries. In many countries scriptures are sold at only a tenth of their actual cost, because that is all the people can afford. The Bible societies pay the difference.

While Miss Goodin looks after the affairs in the World Service Centre, her partner, Mr John Dean, will be visiting Africa and Europe, assessing needs and co-ordinating activities in the various autonomous bible societies.

ST JOHN'S, MORPETH CELEBRATES ITS 75th

St John's College and Old Johannes are arranging to celebrate the 75th anniversary of the founding of St John's as a theological college. Formerly at Armidale, it is now at Morpeth and is controlled by the diocese of Newcastle.

The Commemoration Service will be held on Wednesday, May 9, at 8 p.m. Dr Frank Woods, Archbishop of Melbourne and Primate will preach.

Bishop David Hand of New Guinea will give an address in the College library at 10 am on Thursday May 10.

The Morpeth Lecture will be given by Mr Francis James in the will be held in St Peter's, East Great Hall of the University of Newcastle at 8 p.m. on May 10. His subject will be "The theology of violence in 1973."

Shoalhaven teach-in

An Autumn Teach-in arranged by the women of the Shoalhaven Rural Deanery in the Wollongong area was led by a strong team of well-qualified women.

It was held morning and afternoon at Christ Church, Kiama, on Monday, April 30, and drew a very good attendance. The theme was "Life that is life indeed."

The finest qualification was that all the leaders were mothers. Mrs Audrey Delbridge is a graduate in modern languages and wife of the Bishop in Wollongong. Mrs Doris Taplin is a Master of Arts of Trinity College, Dublin. Mrs Shirley Andrews was a teacher and recently served CMS in East Africa. Mrs Margaret Fuller is a trained social worker.

Mrs Andrews led the morning session devoted to "The Christian woman in our affluent and materialistic society." Mrs Taplin led the afternoon session — "Practical Christianity in the home."

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May 17, 1973

Remarriage of Divorcees General Synod Issue

One of the most contentious issues at the meeting of General Synod this month at Sydney Church of England Grammar School, North Sydney, is the report of the commission on marriage and divorce and the draft canon to be presented on its behalf.

The commission was unable to reach a unanimous decision. The majority favour the canon permitting remarriage of divorcees in some circumstances; the minority oppose it.

The canon provides for a matrimonial commission in each diocese (or 2 or more dioceses by agreement) consisting of the bishop or another president and two other members, with the possibility of additional consultants without votes.

Two people, one or both of whom are divorced, may apply to an incumbent, for permission for a church marriage, and the incumbent is to forward the application to the matrimonial commission, indicating whether he approves or not.

The commission will decide by majority, subject to the diocesan bishops' confirmation, and if the application is refused no reasons for refusing will be given to the incumbent concerned.

Christian Marriage

Applicants will have to satisfy the commission that the person or persons previously married sincerely regret the breaking of marriage vows made in that marriage, that both parties intend the second marriage to be a life-long union, and that they understand and endorse the Christian doctrine of marriage.

The present draft canon is seen as an attempt to achieve uniformity; at present some Australian dioceses bar remarriage completely if one party is divorced while others allow it to the innocent party in case of adultery.

The draft canon has been criticised not only by rigorists who object to remarriage after divorce in any circumstances but also by those who fear that it

will create bureaucratic bodies that will probably cause great expense.

Other draft canons permit the three dioceses in South Australia to form a province, provide a new form of declaration to be made by clergy on ordination, and (again apparently to achieve uniformity) purport to regulate the admission of non-Anglicans to Holy Communion.

The proposed new form of declaration by clergy is as follows:

"I firmly and sincerely believe the Catholic Faith and I give my assent to the doctrine of the Church of England in Australia as expressed in the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons; I believe that doctrine to be agreeable to the Word of God; and in public prayer and administration of the sacraments I will use the form in the said book prescribed, and none other, except as far as I am permitted to deviate there from under section 4 of the Constitution of the Church of England in Australia."

Reports

Reports to be presented include one on church structures (at the diocesan and provincial level), and one from the Missionary and Ecumenical Council recommending, among other things, full communion with the Church of North India and the Church of Pakistan, the Church of South India, and the Mar Thoma Church.

The Liturgical Commission's Report refers to the possibility of a Book of Common Prayer to be presented to General Synod in 1977 and the difficulty of revising the Psalter.

The Report of the International Affairs Commission sug-

Gippsland favours open table policy

Gippsland synod at its recent meeting passed a motion favouring the open communion table to active members of other denominations. Moved by Mr T. G. Littleton, the diocesan chancellor, and seconded by Archdeacon Knife, the registrar, the motion read: "That this synod, believing that

this Church should make provision to welcome Christians from other Churches at the Holy Communion, expresses the opinion that a person is eligible to be admitted to the Holy Communion—

- if he is a member of the Church of England in Australia who has been confirmed in that Church or is ready and desirous to be so confirmed;
- if he—
 - has been baptised; and
 - is a communicant member of another Church, the members of which subscribe to the doctrine of the Holy Trinity; and
 - is in good standing in his own Church;
- if he has been baptised and is included in a class of persons authorised by a rule of General Synod to be admitted to the Holy Communion; or
- if he has been baptised and is in immediate danger of death.

This synod requests its representatives at General Synod to support any canon brought forward to General Synod to give effect to this resolution."

Air pollutant

Cigarette smoking is the most deadly air pollutant of all, a veteran New Orleans surgeon told Colorado physicians. Dr Alton Ochsner charged that cigarette smoke is 100 to 1,000 times more devastating to the human lung than general air pollution and contains up to 13,000 times more carbon monoxide than industrial air breathe.

He said, "The time is ripe for government and voluntary groups to mount a more vigorous program on all fronts to portray smoking as what it really is — a dirty, smelly, foul, chronic form of suicide." — Surgeon-General Lesse L. Steinfeld.

World Vision Attacks Whitlam

MELBOURNE, April 16. — The Executive Director of World Vision of Australia, Mr Graeme Irvine, today accused the Whitlam Government of deserting Cambodia to the Communists.

He said, "Australia is setting up an embassy in North Vietnam and offering civil aid, while an estimated 30,000 North Vietnamese regulars are invading the Khmer Republic."

Mr Irvine said, "Every Australian should be ashamed of its Government's lack of concern for Cambodia. I saw the results of North Vietnamese and Vietcong terror tactics in the villages. The country now has over 600,000 refugees as a result of the killing and intimidation of innocent women and children. Phnom Penh is ringed by 33 refugee camps."

The emergency relief aid and childcare specialists, claims people are too quick to call the Lon Nol Government corrupt. Under the circumstances, it's doing an amazing job. There is no money to pay school teachers, soldiers barely earn enough to feed their families, while government workers finish early to try to earn extra money at a second job.

Mr Irvine said, "World Vision plans to install an 'instant' hospital in a building supplied by the Cambodian Government. Australian medical teams will be sent to help staff the facility."



Sydney Harbour framed by Shore School chapel (right) and Hodges House (left). The view from the School lawn as General Synod members will see it.

gests that in view of the wishes of the Torres Strait Islanders the islands be "territorial enclaves" within Papua New Guinea's territorial waters, and while approving generally the Commonwealth Government's recognition of the People's Republic of China hopes that our Government will express opposition to any attempt to conquer Taiwan by force.

monwealth Government's recognition of the People's Republic of China hopes that our Government will express opposition to any attempt to conquer Taiwan by force.

Bishop Hardie to retire in 1974

At the close of the Ballarat synod on May 1, Bishop William A. Hardie, who is 68, announced that he will retire from the see after the next session of synod which may meet in April, 1974.

Bishop Hardie has been Bishop of Ballarat since 1961 and

before that was Dean of Newcastle from 1950. He was born in Scotland and had his early education in Stirling but he finished secondary education and university in Brisbane where he was ordained.

His earlier ministry was entirely in Brisbane and he was Warden of St John's College there from 1946 to 1950. He will be 69 when he retires.

A number of contentious issues were strongly debated in synod including abortion, pornography and Federal grants to unmarried mothers.

Dr H. B. D. Vaughn, of Portland, moved that the synod recognising the sanctity of human life, oppose the concept of abortion on demand.

"No woman has the right to destroy a human being. Her right is the freedom of choice to put herself in the situation where she can become pregnant. After that the choice has been made," Dr Vaughn said.

He doubted the excuse that there was a tremendous demand for abortion.

"From evidence in England, Japan and Scandinavia where abortion is legal, it seems the facility has created the demand." Canon R. H. Pidgeon, of St

John's, Ballarat, seconded the motion which was carried with acclamation after debate.

The synod passed a motion against increased Federal aid to unmarried mothers.

Dr T. V. Walpole, of Horsham, who moved the motion, claimed an increase would leave "the field open for the professional mother, like England's professional unemployed."

Dr Walpole's grounds for opposing increased funds for unmarried mothers were that such support would:

- Fail to recognise that children's interests were best served by adoption into a whole family.
- Undermined the integrity of family life.
- Removed responsibility from parents, specially the father.
- Mr L. J. Lowery, of Horsham, who seconded the motion said the proposal was further undermining the sanctity of marriage.

He said the issue was first brought up by the Mothers' Union in Horsham.

They had been concerned that the sanctity of marriage was being continually eroded.

NEXT ISSUE

What happened at Pentecost?

by Basil Williams

More College

Melbourne Referral Centre active

In its first few months of operations, the Mission of St James and St John Referral Service is helping to meet a critical community need in Melbourne.

Work on Tas RE syllabus

As work on an agreed syllabus for religious education in Tasmania's State schools proceeds, observers believe that denominations seem slow to grasp the magnitude of the challenge that they will have to face.

The basic ingredients of the coming religious education program may be stated concisely. Accredited teachers will teach class groups from the agreed syllabus. Particular denominational teaching will be excluded from such lessons — except when comparison of denominational differences is the subject under consideration.

Although provision for denominational instruction by ministers will be made, it is proposed that such instruction will take place outside school hours. This would appear to exclude all but the already committed — or those required to attend by parents.

No doubt some will achieve something by way of catechetical teaching at school premises under the new situation. But the greatest opportunity and challenge is to upgrade the local church's Christian education program, especially amongst teenagers. Unless this is done, and done quickly, the churches of the State will lose the coming generation completely, some say.

Rev Alan N. Appleby was licensed to the staff of the Mission of St James and St John late last year as Director of the Counselling and Referral Service for Alcoholics and Drug Dependents.

The Counselling Unit is now established in the premises of the Victorian Foundation on Alcoholism and Drug Dependence and is providing a worthwhile service for this community problem. Since the opening of the service in November up until the end of March, 174 cases have been in touch with the service. One hundred and seventeen of these presented during the January-March quarter.

Most people contacting the service are telephoning. Many others are calling in, some are writing. A few inquiries come from interstate.

In most cases of contact with

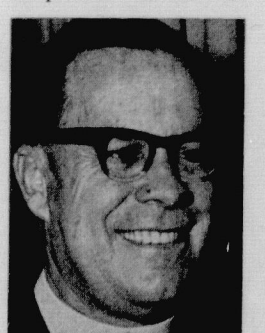
the service it is a close relative, usually the wife of the sufferer who makes the first inquiry. Almost all cases have been problems with alcohol, although the service is available to deal with problems of drug abuse.

Referrals to the unit have come from many sources — social workers, clergy, doctors and even from radio talk-back programs. Support has been extended in many cases where there seems no likelihood in the near future of the affected person being willing to seek help. Nevertheless, referrals to treatment agencies have been made in some 55 cases.

Mr Appleby has established liaison with Alcoholics Anonymous, the Al-Anon Movement and the various treatment agencies.

"Sunday is to Celebrate"

It is unusual but gratifying when religious advertising proves a prizewinner in competition with the commercial type. Such was the case with the Christian Television Association's radio spot, "Celebrate", a singing commercial.



Dr. Keith Cole

Sponsored by and produced in co-operation with the Victorian Sunday Christian Observance Council, in an endeavour to educate the public on the value of a Christian observance of Sunday, this spot has been enthusiastically accepted and used by radio station managers. It is being broadcast over at least thirty commercial stations throughout the Commonwealth, both by those with a "pop" or a "family" audience. They say the spot fits in with the sound of their station.

In the annual competition of the Art Directors Club of Melbourne, "Celebrate" was awarded a silver medal which, in this case, is first prize. This means that amongst all the material produced for commercial advertising during 1972 there was nothing better than "Celebrate" and that, in the judges' view, the spot gave every indication of fulfilling its purpose.

That "Celebrate" has public appeal and acceptance is shown by the fact that requests have been received for copies of the music and/or words. Changing people's concepts about Sunday is not easy, but "Celebrate" is at least a step in that direction.

The Sunday Christian Observance Council comprises representatives of the major Protestant denominations. Dr E. Keith Cole, vice-principal of Ridley College, Melbourne, is giving fine leadership as its president.

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