

Mainly About People

VICTORIA
Rev A. Lewis from England (community Glorious Ascension) has been appointed to the AIM team parish at St George's, Flemington. To be commissioned by the archbishop on May 17, 1976.
Rev P. L. Williams, assistant curate St Columbs', Hawthorn, has been

appointed assistant curate St John's, Toorak, as from March 1, 1976.
Rev H. R. L. Bailey retires from active ministry as from May 31, 1976.
Rev E. K. Robins is Rural Dean of Melbourne City for a further three years.
Rev P. T. Hill is Rural Dean of Williamstown from March 1, 1976.

HMS ADMINISTRATION DIRECTOR

An important development in the re-organisation of the Anglican Home Mission Society has been made with the appointment of Richard Gribble (AASA), (ACIS) as Director of Administration.

Mr Gribble, a layman in his early thirties, was office manager and accountant of Country Club Shirts, before leaving for an overseas trip in 1973.

He spent two years abroad, travelling extensively

throughout Europe which included 3 months working in a kibbutz in Israel and 3 months working, studying at Dr Francis Schaeffer's L'Abri Community in Switzerland. He returned home through Canada and America.

Commenting on his appointment, Richard said he was looking forward with much enthusiasm to his new role.

GOVERNOR AT 100th ANNIVERSARY

The Governor of NSW (Sir Roden Cutler) joined with members of the Anglican Community at Dubbo, NSW, in celebrating the centenary celebration of Holy Trinity Church on March 21, the Dubbo "Liberal" reported.

The historic church, designed by famous Australian architect, Edmund Blackett, was filled at 10.30 am as the Bishop of Bathurst (Bishop E. K. Leslie) and the Rector of Holy Trinity (Father Gordon Morrison) greeted Sir Roden and Lady Cutler.

The address was given by Bishop Leslie, with Father Morrison the Eucharist Celebrant, assisted by the Rev Michael Bain and the Rev Lance Keogh.

After the ceremony Sir Roden Cutler was guest at a special centenary dinner at the Macquarie Club hosted by the RSL Sub-branch committee, Holy Trinity church wardens and vestry committee and the church restoration committee.

Guests at the dinner included the Deputy Mayor of Dubbo (Ald Eddie Meek) and the Talbragar Shire

President (Cr Robin Blekmore). The Governor was later conducted on a tour of the Western Plains Zoo by the chairman of the State Zoological Board (Mr D. C. MacLuran).

The curator of the zoo at Dubbo (Mr D. R. Butcher) said the Governor had shown particular interest in a section designed to house animals from Africa.

"We will eventually have varieties such as zebra, giraffe, elan, barbary sheep, camels and sitatunga, a small African antelope, in this section," Mr Butcher said.

Other members of the official party included Lady Cutler, Dr W. P. Crowcroft (Director of Toranga Park Zoo), Mr Pat Morton (former State Minister for Local Government and a member of the Zoological Board) and Mr John Mason, the Member for Dubbo.



The Governor of NSW, Sir Roden Cutler, talking with Corporal Barry Beddoes during an inspection before Cenotoph service at Dubbo — photo with acknowledgement to Dubbo "Liberal".

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ST PAUL'S TAMWORTH CELEBRATES CENTENARY

Almost 1000 worshippers packed St Paul's Church of England, West Tamworth, on March 22, for the church's inter-denominational centenary service, the Tamworth "Leader" reported.

Extra chairs were brought in from other churches and almost no standing room was left in the church.

The combined churches' choir of about 60 Tamworth singers and several Tamworth clergy took part in the service, which was organised by the Tamworth Ministers' Fraternal.

The Anglican Bishop of Armidale, Bishop Clive Kerle, in his occasional address to the thanksgiving service said that Tamworth's history had a strong Christian theme.

"Tamworth is a city of living churches, with living congregations in touch with the life of the community at every point and providing many of its leaders in every aspect of its life," the bishop said.

Bishop Kerle said the role of the church was to serve in the wider community and communities needed to acknowledge God.

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The Archbishop of Adelaide, Archbishop Rayner, said Mr Jeane had an unparalleled record of service for the church in the Diocese of Adelaide.

He became a member of the staff of church office as office boy almost 60 years ago, and he has served the Diocese for his entire working life.

He was appointed Diocesan Secretary in 1953, when the Bishop Bryan Robin was Bishop of Adelaide.

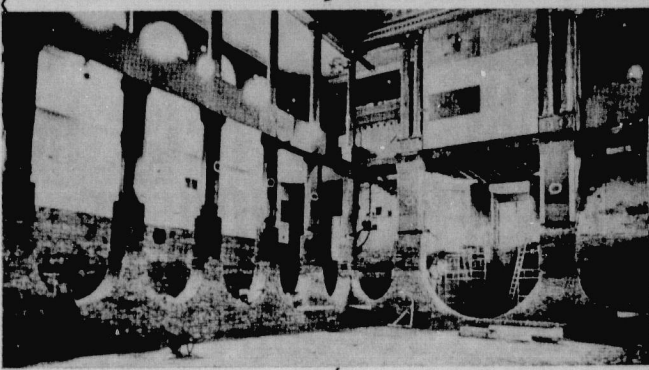
He had served in that capacity under three bishops or archbishops.

Dr Rayner said Mr Jeane had been a dedicated servant of the church. He had given himself unsparringly to the many-sided task of diocesan administration, and occupied a variety of positions.

As well as Secretary of Synod and Archbishop's Registrar, he was Secretary of the Leigh Trust, Secretary of the St Barnabas' Theological College Council manager of

We are concerned about getting the reluctant outsiders into the Church, but when you and I know something of the glory of God, and when those others see that we are being "changed from glory into glory", they will come to us of their own accord as they have always come to such people. — M. Lloyd-Jones, Romans 3:2.

Church builds upon foundations



ALL SOUL'S GOES 'UNDERGROUND'

All Souls, Langham Place, London, is being improved and extended to serve the needs of its huge congregation.

Work began on the restructuring scheme last May and since then the congregation has been meeting in the daughter church of St Peter's, Vere Street, under the ministry of the Rector, the Rev Michael Baughen, and the Rector Emeritus, the Rev John Stott.

Alterations on the church itself include replacing pews with moveable upholstered chairs, and building a bow-shaped chancel with a portable communion table which could be removed to provide space for orchestral, choral and dramatic performances.

But the main part of the work involves building an "underground" plant beneath

the church. This new area will include a hall seating 330 people, refectory facilities, tape laboratory and projection room, laid out around the distinctive inverted arches of the original foundations.

Of the £625,000 required for the scheme, £463,000 has come in already through, as Mr Baughen says, "sacrificial giving by ordinary Christians."

He believes this to be appropriate to what is an "investment in people rather than in building."

The church is due to reopen on November 2, appropriately enough, All Souls Day.

— "CEN News"

Retirement soon of Adelaide Diocese Registrar



Mr A. C. Jeane.

Mr Albert Jeane, Secretary of the Synod of the Diocese of Adelaide, and Registrar of the Diocese, would retire on June 30, "The Adelaide Church Guardian", has stated.

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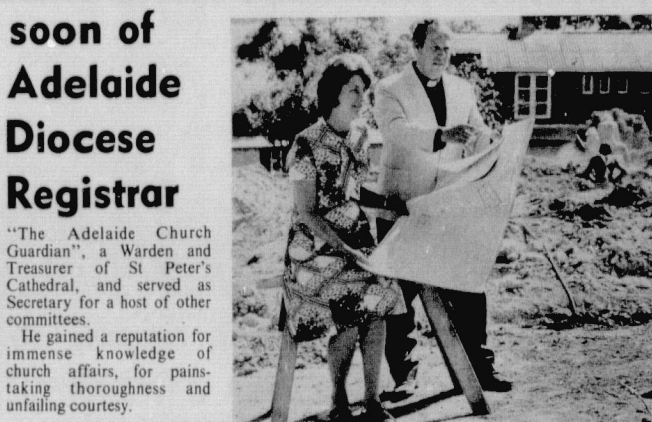
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The Rev R. P. Upton, administrator of the Clarendon Children's Homes, Kingston Beach, Tasmania, and his wife, who is matron of the homes, look at plans for redevelopment of the site. Mr Upton said he estimated redevelopment costs to amount to \$450,000.

COUNCIL APPROVES YOUTH BOATSHED

The Youth Department has received official approval from Sutherland Shire Council concerning a new boat shed which it erected some 10 months ago upon its "Telford" property at Port Hacking.

The boat shed in question was erected after consultation with and approval by the National Parks & Wildlife Service. However, soon after its erection, it led to a serious confrontation with Sutherland Council because it contravened their Foreshores Development Policy.

The council ordered that the boat shed should be radically altered or demolished. This decision drew comment from the media, especially the local press.

The issue resolved around the location of the boat shed, part of which proved to be subject to council ordinances which was contrary to the opinion given to the Youth Department by the National Parks & Wildlife Service.

Commenting upon the matter, the Youth Director, Terry Dein, said, "We are grateful to God for the final outcome of this problem and value the prayers of many people who back us up when critical votes were being taken upon council."

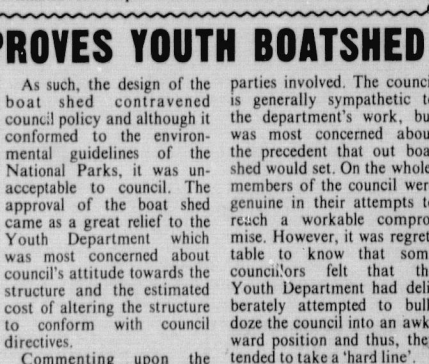
"The matter proved to be a most difficult one for all parties involved. The council is generally sympathetic to the department's work, but was most concerned about the precedent that out boat shed would set. On the whole, members of the council were genuine in their attempts to reach a workable compromise. However, it was regrettable to know that some councilors felt that the Youth Department had deliberately attempted to bulldoze the council into an awkward position and thus, they tended to take a 'hard line'."

"This division of opinion on council led to serious tensions, and we are most grateful to those councilors who having carefully considered all aspects, supported our case and thus enabled council approval to be obtained."

The Sydney Diocese Youth Department boatshed, on the shores of Port Hacking, south of Sydney.



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Assurance by Wran — Labor not 'permissive'

The Premier of NSW, Mr Neville Wran, assured the NSW Council of Churches that there would not be a wave of permissive legislation under a Labor Government.

He gave this and other assurances at a meeting with the council on April 27.

On Sunday trading he gave his personal assurance he would not promote Sunday trading. "The nature of the caucus is such that it would vote against it," Mr Wran said.

The laws on abortion would not be extended under Labor. "The dominance of Roman Catholics within caucus will guarantee that," he said.

"I regard human life as the most precious asset we have, and I don't want to enter the philosophical argument

about when life starts. I'm certainly not in favour of uncontrolled abortion."

Mr Wran declared himself against any extension of gambling. "Poker machines were the worst thing ever to come to NSW," he said.

Mr Wran seems likely to attract opposition on his views on victimless crimes. "There is something wrong with stigmatising people with a criminal conviction who are vagrants or alcoholics or prostitutes or drug addicts," he said.

He said people often confuse

"legalising" with "decriminalising". (Mr Wran referred this matter to the Caucus Legal Committee some time ago and it failed to gain support on the question of prostitution.)

Mr Wran's meeting with the council was not without its difficulties. Rev Campbell Egan, Secretary of the council, had difficulty in getting the Labor leader to meet the council. It took a public complaint published in the Sydney Morning Herald and a telegram before Mr Wran agreed to meet the council. The former Premier, Sir Eric Willis, had met with the council on April 20.

Controversial Evangelist



Enquirers standing before the platform at the final meeting of Dr John Haggai's Evangelistic Crusade in Adelaide on 2nd May. — Worldwide Photos.

See story Page Two

AUST PRAYER BOOK TO CONTAIN '39 ARTICLES'

The new Australian prayer book is to contain the 39 articles.

This was decided at a meeting of the Standing Committee of General Synod on April 29 and 30.

The Standing Committee gave considerable time to discussion on reports on the Australian prayer book proposal. Reports were made of the provincial conferences on the prayer book. It was reported that the goals of the Liturgical Commission were "generally approved" and the recommendations for its passage through General Synod were "understood and widely accepted".

The committee agreed to the inclusion of the 39 articles, as the result of a request from the Standing Committee of the Diocese of Sydney. It also approved of further draft forms of service being printed for consideration by the Liturgical Commission with limited trial use.

Standing Committee also approved of the holding of a

second Primate's Consultation, in September, 1976, to consider goals and objectives for the national church, to clarify the role of the Standing Committee, and to consider the value of a "Partners in Mission" Consultation in Australia in 1978.

Standing Committee was informed that two new bishops were to be consecrated for the Diocese of Papua New Guinea: on May 2, Archbishop J. C. Ashton was to be consecrated Bishop of the New Guinea Mainland Region; and on May 9, The Very Rev Rhynold Sana was to be consecrated Bishop of Eastern Papua. Bishop B. S. Meredith has become Bishop of the Island Region.

The committee was informed that on the last day of sittings of NSW Parliament before it rose for the May 1 State election, the

Parliament passed an Act changing the name of the Church of England in Australia to "Anglican Church of Australia". Five other State Parliaments have yet to pass Acts before the official name change can take place legally. Federal Parliament also has to enact the change.

It was reported that the bishops of the Anglican Church throughout East Asia will hold their meeting in Perth in November, 1976. It will be their first meeting on Australian soil.

In connection with the rebuilding of Darwin Cathedral, it was reported that the Prime Minister, Mr Fraser, has agreed to lay the foundation of the new cathedral complex on May 31.

The new Australian prayer book is to contain the 39 articles. This was decided at a meeting of the Standing Committee.

REV ROBERT BUTTERS NEW ABM CHAIRMAN

The Australian Board of Missions, which along with the Church Missionary Society is part of the official missionary work of the Church of England in Australia, has elected a new chairman.

He is Rev Robert Butters, at present vicar at St Stephen's, Mount Waverley in Victoria. He will take up his appointment with ABM in mid-August.



Mr Neville Wran



Rev Robert Butters

ON OTHER PAGES

- Notes and Comments — Page 2.
- Philippians — Rev John Turner — Page 2.
- Poverty Report — Page 3.
- Letters to the Editor — Page 4.
- On and Off the Record — Rev David Hewetson — Page 5.
- An Innocent Abroad — Don Howard — Page 7.

EDITORIAL

CHANGE OF LEADERSHIP IN NSW

With all the political turbulence over the last twelve months, the recent State elections, Victoria's and New South Wales', were refreshingly subdued. The notable change of cause has been the defeat of the Liberal-Country Party Government in New South Wales.

The Liberals have nobody to blame but themselves. Last year, under the leadership of Mr Tom Lewis they squandered much public goodwill and projected an image of ineptitude. Sir Eric Willis, who is widely respected as an able leader, did not give himself enough time to rebuild the confidence and following they previously enjoyed. To call an election so soon was a serious political error and his party has paid dearly.

On the other hand, the Labor Party projected the image of a vigorous alternative with new ideas. The future will show whether this image is real or apparent.

The formation of another Labor Government leaves many suspicions that the recent experience under Labor in Canberra will be repeated. Many will remember the behaviour of certain Labor ministers which pushed Australian society closer to a Scandinavian model. The flood of pornographic imports, the serious decline of

standards in the media, especially the ABC, the infamous Family Law Bill, and the Government support for the radical wing of the women's movement are prime examples.

It is because of these memories and reported statements along similar lines by the new Premier of NSW, Mr Neville Wran, that his statements on these subjects are of interest to the christian community.

His meeting with the Council of Churches in NSW (a meeting he was reluctant to have incidentally) gave ground for hope that the hostility of christian groups to his Federal counterparts won't be repeated in NSW.

His assurances on Sunday trading will be welcome as will his criticism about the poker machines. It is hoped this means that the Government won't extend the opportunities to buy alcohol and certainly won't legalise other forms of gambling in NSW.

His statements on abortion are less hopeful. As the law stands now, NSW is the easiest State for abortion. What is needed is a tightening up of the laws, not an assurance that nothing will be done.

Another area which will need to be watched carefully is the administration of the Indecent Publications Act. If people with a very liberal interpretation of community standards are appointed then that law will become as meaningless as Commonwealth film censorship.

The most hopeful sign concerning the immediate future in NSW is that there is a strong group within caucus which is strongly opposed to the humanist line that has been so prominent in the public statements of so many Labor leaders in recent times. Mr Wran himself acknowledged this to the Council of Churches when he said the Labor caucus would not support a wave of permissive legislation. Let us hope for our community's sake that he is right.

Mr Wran begins his term as Premier with a strong sense of community goodwill, hopefully he will not destroy it. He also begins his term under a cloud of suspicion that he is another "trendy" itching to advance the cause of secular humanism. Let us hope he dispels that cloud by recognising his role as leader in a community that still supports and lives by historic christian standards.

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Notes and Comments

Governor at issue with American evangelist

The Governor of South Australia, Sir Mark Oliphant, has already expressed regret at entering the arena of public controversy over the issue of his refusal to meet an American evangelist. Henceforth, he says, he will confine himself to statements to scientific matters.

It is a pity the Governor placed himself in this position. As a representative of the Crown he should be accessible to all who represent legitimate community interests. As a representative of the Crown he has no business alienating large sections of the population by giving vent his private views on religion.

This is what he did in his letter explaining his attitude to the Haggaï controversy: "There are countless evangelical visitors to Adelaide, from all sorts of faiths, ranging from Baha'i and Zen Buddhism to Apostles of Divine Light, Billy Graham and so on."

To associate Billy Graham with those others is particularly offensive, Billy Graham is an orthodox Christian of world stature. He enjoys the support and respect of church organisation. To link him with Watergate is not only untrue but unfair. Billy Graham has had close links with all American Presidents since President Eisenhower to the present incumbent.

The Governor dragged out a string of clichés — "No amount of evangelism will provide food for the starving in Ethiopia or India, stop the murder in Northern Ireland or banish nuclear weapons from the earth."

Does not the Governor know that hospitals, education and social welfare were inspired by Christian principles? Does he not know that in places such as Ethiopia Christian agencies, such as World Vision were first into the field?

By refusing to meet Dr Haggaï, a Baptist, and by explaining that refusal in the terms he did Sir Mark has damaged his own standing. He has advanced the concept that the Crown or its representative are arbiters of what is good and bad for the community. Worst of all he has revealed in a quite objectionable manner his personal antagonism to Christianity and insensitivity to the Christians in the community. At least he has assured the people of South Australia that he won't do it again.

The agony of Cambodia

Recent reports have indicated that in the year since the Communists took power in Cambodia up to one and a half million people have died, either through starvation, mistreatment or as a result of mass executions.

Prior to the American withdrawal and the collapse of the Lon Nol Regime there were many Christians in that land, it is probable that these, along with other groupings likely to be a threat to the Communists, have been systematically harassed and exterminated. At the very best they have been driven underground.

Surely there would be few left who would seriously contend that this state of affairs is preferable to resistance.

The fate of the Cambodians is a salutary reminder that Communists cannot be trusted. Other South East Asian countries should take note.

The Communists wear many faces, according to the prevailing circumstances. They will align themselves with any cause which will help their long term goals, nationalists to the nationalists, environmentalists to the environmentalists.

They will support freedom of the press to gain power and destroy it when they take over.

Communist morality is related to their goals and the process of history as they see it. The conventions of honesty and justice and mercy are relative to them not absolute.

Cambodia and Vietnam notwithstanding the grievous faults of the previous regimes fell to totalitarian rule because of the refusal of Hanoi to honour the Paris agreements. Already Thailand and Malaysia are coming under increasing pressure. Not only do we need to be alarmed at this but bring the unhealthy trends within the orbit of our prayerful concern.

"But the church has another responsibility, too."

"It is meant to be a disturbing leaven, what T. S. Coleridge called 'the sustaining, correcting, befriending opposite of the world, the compensating counter-force to the inherent and inevitable evils and defects of the state!'"

From an article in "The Expository Times" by the Rev J. M. Turner, of the Queen's College, Birmingham, England.

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The "personal application of Christian obedience" is discussed here by the Rev John Turner, General Secretary of the Church Missionary Society, NSW, in his fourth article in a series on Philipians. In this resume he discusses the implications of Philipians 2:12-30.

THE NEED FOR OBEDIENCE BY CHRISTIANS

WORK OUT YOUR OWN SALVATION, v12-13 ... Building on the foundation which he has already laid: ie, the example of Jesus in His humility and the subsequent exaltation of our Lord, Paul now summons his readers to a continued obedience.

He commends them because in the past their obedience has been displayed. The apostle is looking for that obedient response to the teachings of Jesus which will be seen not only when He is present but indeed also when He is absent (v12).

This is to be seen in the working of their salvation "with fear and trembling that is in an attitude of complete dependence upon God for His strength in carrying it through as we trust in Him."

Paul wants to emphasise to his readers that this is God's work. He alone can give us the desire to live a life that is pleasing to Him and He alone can enable us to live that life.

Let your light so shine, v 14-18

God's people are not to complain as did the Israelites in the wilderness. Paul encourages to live as God's children — irreproachable and innocent.



The Rev John Turner

This life is lived in the context of a pagan society which in many ways is not unlike the permissiveness and Godlessness of our age.

In this setting the Christian is called to be as a shining light in a darkened room, cf 2. Peter 1:19 and Matthew 5:14-16.

The Church of God in every generation needs to be reminded to put its own house in order so that it may be a consistent witness to the world.

Paul longs for this type of spiritual maturity in his friends at Philippi so that when Jesus comes he will not be ashamed of them, indeed, that he might be proud of them.

Even if the apostle is to meet with a violent or bloody death because of the gospel he will rejoice and so he invites them to share in his joy.

Timothy — a son in the faith, v 19-24

There are many remarkable friendships described in the Bible, none is more significant and encouraging than that which existed between Paul and Timothy.

Timothy had been one of the Apostle's companions on the second missionary journey when the gospel was planted in Philippi.

He is contrasted with so many others who are concerned for their own interests, while Timothy is genuinely concerned about the gospel of Christ, this has priority in his life.

Paul is willing to send Timothy to visit the Philippian church even though it will be a matter of great personal sacrifice.

The paragraph says two things, it speaks of both Paul's willingness to allow his friend to go because of his concern for the Philippians and of Timothy's complete

reliability in relation to Christian ministry.

Only Timothy can really be depended on for this task at this time.

Ephroditus — a faithful messenger

Paul finally turns to commend Ephroditus the representative of the Philippian Church who had been sent to visit him and had experienced a very severe illness in Rome.

Unselfishly, Paul is anxious for Ephroditus to return to his friends in Philippi who have been so concerned by news of his serious malady.

Timothy and Ephroditus are shining lights for the gospel and great witnesses for the Lord Jesus.

Christians might well seek to emulate the example of these two men who have seriously applied themselves to Paul's principle of "working out their own salvation with fear and trembling".

As God is at work in their lives so he is at work in ours if we are really anxious to will and to work for his good pleasure.

HAGGAI EVANGELISM CAMPAIGN HELD IN ADELAIDE STIRS CONTROVERSY

The crusade conducted by Dr John Haggaï in Adelaide in late April and early May attracted many thousands, according to a report by Mr Ramon Williams.

Scientist's concern at world's future

Sir Fred Hoyle, a leading British astrophysicist, has turned prophet. He predicts that "over-population and misuse of planet's natural resources will cause a total collapse of modern civilisation in 30 years". ("The Calgary Herald, March 29, 1975.")

"While technological society must be drastically reorganised to survive, I don't think it can be done in time," he said in an interview.

Society was becoming too free and too soft to progress, although its collapse might not be disastrous for humanity as a whole.

Using nuclear power, man perhaps could recover in 50 years. However, modern society could not hope to withstand a second breakdown.

"Another collapse would be a death blow for all man has achieved, with the

struggle for survival wiping out other pursuits," he said.

Once upon a time it was only Old Testament prophets and fiery fundamentalists who predicted the end of the world.

But now scientists, statesmen and philosophers are sounding out the warnings. But will they be heeded? No more, we believe, than were the Old Testament prophets.

Quoted from "Christian Challenge" (a devotional magazine).

TEXT OF GOVERNOR'S LETTER ON HAGGAI INVITATION

The letter read:

"I fear that I am unable to accept your invitation to hear Dr Haggaï or to receive him at Government House."

I am sure you will understand my reasons.

There are countless evangelical visitors to Adelaide, from all sorts of faiths, ranging from Baha'i and Zen Buddhism to Apostles of Divine Light, Billy Graham and so on.

All claim to deliver the true faith, to offer effective solutions to the manifold problems facing the world.

It is significant that all these people, even the Asians, live in luxury in America, surrounded by disciples and servants, and that they travel the world ostentatiously.

Great emphasis is placed on the prominent people and national leaders with whom they make contacts, ever since MRA (Moral Re-armament) started the fashion.

Yet MRA did not save Diem in Vietnam or give his people a better life.

Billy Graham wins converts by the thousand, including the US President, but Watergate followed.

The Maharishi offers self-fulfilment to Western societies but leaves his own Indian people in dire want.

I respect the religious beliefs of people.

I have no sympathy for those who want to shove their beliefs down other people's throats and grow rich in the process.

No amount of evangelism will provide food for the starving in Ethiopia or India, stop the murder in Northern Ireland, solve the problem of Israel or banish nuclear weapons from the earth.

Perhaps you have the right answers, but how am I to judge between the many who besiege me?"

Dr John Haggaï, American evangelist and founder of the training programme for Third World church leaders, known as the Haggaï Institute of Advanced Leadership Training, was the centre of controversy over the refusal of the South Australian Governor Sir Mark Oliphant to receive him.

At the final meeting, attended by 5000 people a special greeting was read by Billy Graham, the greeting acknowledged "the high esteem held for John Haggaï by some of his long-time, close friends of the Billy Graham team."

Sir Mark's letter (see below) raised the question of finance, at the final meeting.

It was announced that despite the fact that the crusade budget was short by some \$8000 it was decided that the offertory at the last meeting would be given to the Haggaï Institute Training Programme in Singapore. Over \$7000 was given.

The subject of the closing address was "Something Sir Mark Oliphant and I agree on" — the end of the world! (Sir Mark had intimated in a TV session earlier that he believed the world would end before the year 2000.)

When a man has a true grasp of the doctrine of justification by faith he no longer has a fear of death, no longer a fear of the judgment. — M. Lloyd-Jones, Romans, 5:1.



Archbishop Sir Marcus Loane

"Poverty — is money the answer?" is the third in a series of booklets on poverty produced by the Diocese of Sydney on that subject.

In April, 1973, the Diocese released a "Case-book on Poverty" which was its submission to the Commission of Inquiry into Poverty.

In April, 1974, the Diocese released "A Taste of Security", a research document on guaranteed minimum income as a solution to poverty in Australia.

"Poverty — is money the answer?" reprints selected extracts from the First Main Report of the Commonwealth Commission of Inquiry into Poverty, and makes comments on the extracts.

On the nature and extent of poverty, the document says: "The social organisation of which Professor Henderson speaks has not been seriously undertaken in Australia."

"The Whitlam Government may have been reformist in its pledges but did not carry out the kind of substantial reforms in the structure of the social security system which would have helped to eliminate poverty."

"It remains to be seen whether the new Liberal-National Country Party Government led by Mr Fraser will do more."

"But it is almost incredible, three years after Professor Henderson's inquiries began and a full year after the first of the final reports of his inquiry have been published, that there could be so much talk about poverty in Australia, and so little action."

"Have Australians become immunised against need? Have television documentaries on overseas disasters taken the edge off people's concern about need closer at home?"

"Has the current tendency to scape-goat the unemployed as being 'dole bludgers' also provided a convenient outlet for government and public inactivity?"

On Professor Henderson's principle that need should be the primary test by which help is given to a person, the document says: "There are very many people in the lower income brackets who are quite incapable of managing their domestic budgets, or planning their children's futures because they have such low expectations."

"They would have a much better chance of managing



The Rev Alan Nichols, Director of Information for the Diocese of Sydney, who wrote the booklet "Poverty — is money the answer?", commenting on the Commonwealth Government's inquiry into poverty.

'Poverty—is money the answer?'

The Anglican Archbishop of Sydney, Sir Marcus Loane, has released a commentary by the Diocese on social aspects of the First Main Report of the Commonwealth Commission of Inquiry into Poverty, chaired by Professor Ronald Henderson.

In releasing the document, Archbishop Loane said: "Poverty in Australia will not be removed by the stroke of a pen. Nor will an injection of more money solve all its problems."

"Poverty has its roots in the unhappiness of the disadvantaged and deprived, and in the attitude of the relatively affluent who blame the poor for mismanagement of their affairs."

"I have agreed to the publication of this document in the hope that it will contribute to public discussion. It does not pretend to have the answers."

SYDNEY DIOCESE'S REPORT ON INQUIRY

It suggests that such housing associations would relieve the waiting list of State Housing Commissions; would help families who have lived in inner-city areas for long periods and wish to remain there; recently arrived migrants who seek low-cost accommodation so that they can save for home ownership; single mothers and one-parent families who still experience prejudice and find it very difficult to find adequate low-cost accommodation; Aboriginal people who are still faced with some prejudice in obtaining adequate low-rent accommodation.

On housing, the document suggests that there is now a desperate shortage of low-rent accommodation "which can only be sold by substantially new initiatives, the cost of which could probably only be borne by a Federal Government."

It urges consideration of interest-free loans to cost-rent housing associations which are non-profit-making landlords, letting houses to member-tenants.

On the aged, the booklet says: "What has got out of proportion in the provision of Government aid and subsidies has been the emphasis on facilities for the aged rather than all age groups."

On legal aid and the poor, the booklet says: "It would be a disaster for the poor people of Australia if the Government decided to close the Australian Legal Aid Office with a view to relying instead on legal aid provided from the Law Society, and we welcome the assurance given late March

says: "It would be a step backwards if the Australian Assistance Plan is dismantled or if government financing stopped, because it provides for the control of welfare services by the people themselves, and it draws in volunteers in a way that a direct government service cannot."

On the aged, the booklet says: "There has been a philosophy that old people should 'sit down and get help' and too little input has been expected from them."

"The result in some areas of Sydney is an over-abundance of facilities for the aged, but a serious shortage

of any help in young people's work. This is a shortsighted policy."

The document was written by the Rev Alan Nichols and it acknowledges assistance and advice from John Livingstone, Director of New Areas, Diocese of Sydney; Peter Hollingworth, Brotherhood of St Laurence, Melbourne; Hope Clayton, social worker, Community Aid Bureau, Manly-Warringah; and Ross Hemel, Lecturer in Statistics, School of Behavioural Sciences, Macquarie University.

Copies have been sent to all NSW and Federal Parliamentarians.

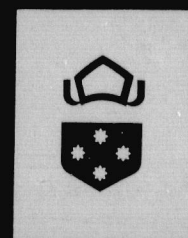
ARCHBISHOP
SIR MARCUS LOANE:

"POVERTY... a long way to go!"

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GEORGE ST, SYDNEY 2000



Spiritual revival essential for society's survival, says professor

Society could well fall apart if a spiritual revival did not take place within the lifetime of today's younger generation, Professor E. M. Blaiklock told a meeting of Christians in Sydney recently.

The Professor Emeritus of Classics at the University of Auckland, NZ, has been lecturing in Australia under auspices of the Bible Society.

He told an audience at St Phillips' C/E Caringbah on April 23 that the Bible was as relevant today as it had ever been.

Historical information in the Bible which had been scoffed at by earlier generations of scholars was being proved increasingly correct by archaeological discoveries, he said.

Professor Blaiklock, an internationally recognised scholar and author, said that believing in the Bible did not mean that a person had to give up reasoning for himself.

He said he had a critical mind but he did not find it against his reasoning capacity to have a Christian belief.

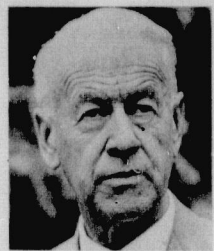
He had researched much of the information set out in the Bible and found it to be true.

This applied both to the Old and New Testament evidence, which archaeological discoveries were constantly proving to be correct.

Professor Blaiklock, who earlier spoke at the Katoomba Christian Convention, at Easter, said an intelligent mind had to be behind the creation of the universe.

It was shallow thinking to believe that life in all its multiplicity of forms had developed by chance.

He briefly traced Biblical history from Abraham's journey when he set out from Ur of the Chaldees, to the



Professor E. M. Blaiklock

fulfilment of the Scriptures in Christ and then to the New Testament writers.

He said that places named by St Luke in his testament had been scoffed at by scholars. But Luke's geographic account of those times and places had since been proven correct in that discoveries of old sites mentioned in his gospel had recently been verified despite earlier ridicule by scientists.

Similarly, too, in the Old Testament, Moses' leading of the Israelites out of bondage in Egypt was doubted when it came to the part where the waters of the Red Sea drew apart to let the people across.

In actual fact, Professor Blaiklock said, the incoming tides in that area, pressed on by prevailing winds, did stop at a certain place and at a certain time — after which the tide began to recede, thus leaving an area where such a crossing could be made.

Professor Blaiklock said he had made numerous visits to the Bible lands and had been constantly impressed by the accuracy of Biblical statements.

a little language goes a long way take the word 'ansvar'

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AN19

Letters

Not every way correct that seemeth right

Sir,
May I draw attention to Jeremiah ch 1:4-5: "Then the word of the Lord came to my saying, before I formed thee in the belly I knew thee and before thou camest out of the womb I sanctified thee and I ordained thee a prophet unto the nations".

How many of us owe our lives to the fact that our parents obeyed God's injunction: "Be fruitful and multiply". Charles and John Wesley were the 19th and 21st children of their family and David the psalmist was the youngest of the family. One wonders therefore why there has been no protest against India's law of contraception or compulsory sterilisation.

As Solomon says: "There is a way that seemeth right unto a man but the end thereof are the ways of death".

MARGARET R. TAYLOR
Mt Colah, NSW

Admission of children to Holy Communion

Sir,
I was pleased to read Bill Graham's letter (Record, April 1) about admission of children to the Lord's supper.

What has been vouchsafed the title of "A Controlled Experiment" has been in progress in Armadale Diocese for some time now.

The general principle of this approach to attendance at the Holy Table is that primary school-age children who are accompanied by their parents and are sufficiently instructed may be admitted as practicing communicants.

In my own parish, this change has been brought about by two distinct and real pressures.

First there are no effective Sunday Schools in most of the parish. Consequently parents, on the whole, tend to bring their children to church.

Because I have inherited a parish with an Anglo-catholic emphasis, this means it is the Lord's supper.

A ministry of the Word received by young people quite capable of a genuine faith in Christ, in this context, is less than complete unless the ordinance given by Christ is duly participated in.

Otherwise it is perfectly logical to exclude them from the entire liturgy of the sacrament altogether, though you must admit this would be impracticable, if not disobedient to the command of Christ (Mark 10:13 ff).

Secondly, the large distances and thinly scattered population in my parish make confirmation classes difficult to arrange and exorbitantly expensive.

Many a good mother, anxious to have the children "done" had been so put off by the inconvenience involved that they preferred to travel a couple of hundred miles into a neighbouring diocese where a very compliant rector recommended for confirmation anything which gladdened at the right time.

Not only was all this "hassle" unnecessary (the Prayer Book only insists on a knowledge of the Catechism as a qualification anyway) but the obvious place for Christian instruction is in

the regular fellowship and ministry of the Word along with other Christians.

On the whole, I have found that this approach has greatly promoted the role of responsible Christian parents in the teaching of their children, done away with the "fetters" adhered to by uninstructed people concerning confirmation, and has made the bishop's task much more meaningful.

(Rev) IVAN RANSOM
Boggabilla, NSW

Visit by Dr Coggan

Sir,
With reference to your news item about the visit of the Archbishop of Canterbury to Australia in March, 1977 (April 15, page 1) I confirm the correctness of the overall dates.

Your statement that His Grace will arrive in Sydney on March 5 is not necessarily correct as the itinerary for the Archbishop and Mrs Coggan has not yet been released.

JOHN G. DENTON
Gen Sec General Synod

Issue of aboriginal land rights

Sir,
How would the Premier of Queensland feel if he suddenly discovered that his penumbral had been taken away from him without consultation or compensation?

That is exactly how the Aboriginal people of Aurukun on Cape York Peninsula feel. In fact their indignation goes much deeper because of the strong spiritual, economic and emotional ties they have with their ancestral land.

In a few days of unprecedented moves, an Act was rushed through the Queensland Parliament in record time. The Act expropriated land of Aboriginal people, leasing it to an international mining consortium. Clearly, monetary gain overrules a concern for people and social justice.

Taking advantage of the political turmoil in Canberra, without effective powers in office, the Queensland Government hastily rushed through a Bill in an unheard of 50 hours for four readings, effectively robbing the Aboriginal people of their birthright.

An agreement with the mining consortium was signed the day after the Bill was passed, and the royal assent was given on December 12 — the day before the Federal election! It is significant that the agreement was signed before the assent was given, again an unprecedented step.

The actions taken are directly contradictory to the stated policies of both the Labor Party and the Liberal National Country Parties. In fact, the action taken by the Queensland Liberal

Party is a direct challenge to the rights of the Aboriginal people.

K. J. LITTLE
19 Barden Street
Arncliffe, 2205
Phone: 599 7348

National Party Government has caused considerable embarrassment to the Prime Minister and his new Government.

The courts of the church have consistently declared that:

• Aboriginal people have an inalienable right to land to which they have traditional ties.

• Any mining venture must be undertaken only after extensive negotiations have taken place in which Aboriginal people have competent legal advice — and then only with their express approval and under conditions agreed to by them.

These principles have not been recognised by the Queensland Government.

By contrast, earlier mining agreements — between Aboriginal people at Gove and Groote Eylandt and mining companies have been much more in line with the principles above.

The only way to ensure justice for the Aboriginal people at Aurukun is to have their rightful claims to land recognised in Australian law. BOEMA currently has an appeal for \$30,000 to finance litigation against the

Queensland Government. This with matching funds from the Federal Government should get the case to the Privy Council where a favourable decision is expected. Mornington Island is to be used as a test case as the most likely to succeed. Once it succeeds, the precedent will be set for Aurukun and other reserves also.

What can you do?

• Support the land rights case by sending donations to BOEMA, PO Box 100, Sydney, NSW.

• Contact your local Federal politician in an effort to have the Federal Government use its powers to ensure a fair deal for Aurukun people.

• Pray that Aboriginal people will not lose hope as they continue to be exploited by European invaders.

• Urge the Councils of your church at all levels to make their views known.

• Write to BOEMA for more information as a basis for starting a Concern Group.

B. A. CLARKE
Standing Committee
The United Church
in North Australia

NEW STAFF WORKER APPOINTED BY ISCF

Scripture Union has just appointed a new ISCF staff worker whose background includes high school and primary school scripture teaching, and full-time service with the YMCA.

He is 21-year-old David Griffin, who has commenced work as part-time ISCF organiser in the St George area. Previously he taught gym and sport with the YMCA, combining this last year with scripture teaching in four high schools and, on a relief basis, in four primary schools. In 1975 he also worked as a voluntary ISCF regional adviser, in the Cronulla area.

Mr Griffin is active in Church of England youth work, and leads the youth fellowship at his church. His ISCF appointment is for three days a week. On the other two days he studies at Croydon Bible College.

"I've always been very interested in the whole youth scene, especially in the high schools," says Mr Griffin. "I'm finding this new work very enjoyable and very exciting, moving into new areas, meeting new people, and sharing the problems of both students and teachers."

"What do I hope to achieve? Well, for myself, a greater understanding of people, especially in their relationship to God. For the work, to see, ultimately, a well-grounded, continuing ministry of the Christian Gospel — which I believe is

unprecedented moves, an Act was rushed through the Queensland Parliament in record time. The Act expropriated land of Aboriginal people, leasing it to an international mining consortium. Clearly, monetary gain overrules a concern for people and social justice.

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WHAT IS RELIGION?

'Ultimately to the question of truth'

I recently found a limerick which might have been specially written for our "innocent abroad" Don Howard (who is of course Rector of St Peters, Burwood East). If he should get (physically) to Rome:

We were greatly impressed with the Dome —
So unlike dear St Peters at home!
Perhaps our church spire
Is a tiny bit higher.

But our Vicar's much lower than Rome
Limericks often tend to be on the raw side but not necessarily so. Indeed, of recent years I have heard of a few prominent churchmen who enliven dull meetings by cautiously and secretly indulging in limericking. If you are good at it or if you have happened on some good ecclesiastical ones then send them to me and I might put them in this column. I might even award a prize!

Private and Personal

Some years ago in a dialogue meeting, a lady said to me: "I believe that religion is private and personal." Now whatever she wanted it to be, and that as "private" it was meant by that remark was that as "personal" it was what ever she wanted it to be, and that as "private" it was none of my business anyway! I agreed with her that that might well be what religion is, but when I asked her

whether God was in that religion she became rather angry.

Religion is, of course, notably hard to define, because just when you have a definition that fits two or three religions you come on one that it does not fit at all. "A relationship with the Supreme Being" sounds fairly comprehensive, for example, but what about Hinduism's multiplicity of beings or classical Buddhism's agnosticism; and if one allows Buddhism into the family of religions should one not also include Communism and Humanism, both of which repudiate religion as they understand it?

I think you will find the same difficulty with nearly every other definition of religion, and perhaps that is why the Bible does not use the term much. It is more concerned with a relationship with God.

Try These for Size

In 1967 Hodder and Stoughton published a book entitled "The God I Want". In it nine people gave their ideas on the subject, and as such it is quite illuminating. One, a psychoanalyst, wanted a two-faced god called Continuity, a god which faced backwards to maintain the past, and forward to assure the future. Another, a lady novelist, noting that "human beings are observably religious in early youth and old age" laments that she now "uses up all my energy in the mess of day to day life" but now and then hopes that when she is old and indifferent "the sense of glory might return".

Amongst the group was an Anglican country parson who lamented the fact that because of the church's performance many "reject the God offered and return the valuable present because of its unattractive wrappings". Reading these, one is forced once again to acknowledge the immense diversity the word "religion"

Christianity: 'Brainwashed or born again'?

The trial of Patricia Hearst in California continues to draw international attention. I was struck the other day by the front page of our paper. At the top was a story headlined "Brainwashing".

Increasingly, the case focuses on the issue of whether Miss Hearst was actually "brainwashed" to abandon her parents' values.

At the bottom of the same page was another story about parents trying to save their kids from religious cults they accuse of "brainwashing" teenagers and alienating them from their parents and society.

Some claim that a religious conversion experience is just another form of psychological brainwashing.

At the same time, a new book has exploded on the scene which claims that conversion to Christ is a genuine, liberating encounter with the living God.

Charles Colson, the White House counsel who went to prison as a part of the so-called Watergate conspiracy has published his story under the title "Born Again". He claims that he really was

"born again" and is a new man.

Modern headlines are resurrecting a term that is 20 centuries old. Jesus Christ taught that "unless a man is born again, he cannot see the kingdom of God".

His words echoed and fulfilled the prophecy of Jeremiah that God would give to men "a new heart".

Jesus taught that we will never have a new world until

The need for a new birth is also evident in the powerlessness of the modern church.

I say this as a man who loves the Christian Church and believes in it. For all its weaknesses the church is still the greatest force in the world for serving God and man.

Yet a large part of the modern church has lost the revolutionary power of the early Christians.

The reason is that many

CONVERSION: IS IT AN ENCOUNTER WITH GOD?

church members have oozed into church membership, knowing nothing of the radical change of an encounter with Jesus Christ.

A need for a new birth is also seen in the emptiness of modern man. Men have tried to do without God and have

the truth, unless a man is born again, he cannot see the kingdom of God, Nicodemus is puzzled.

How can a man be born when he is old? Surely he cannot enter a second time into his mother's womb to be born?

Like Nicodemus, many people today will be mystified as to what Charles Colson means by being born again.

Jesus explained, "I tell you the truth, unless a man is born of water and the spirit, he cannot enter the kingdom of God".

"Flesh gives birth to flesh", He went on, "but the Spirit gives birth to Spirit".

There is a mystery about being born again. An invisible working of God that cannot be neatly put in a formula. We cannot know how God works; we can describe how it happens.

Let's look at Charles Colson's story. I think we can describe it in three words: inventory, invasion, inversion.

First, there was an

On and off the record

— BY DAVID HEWETSON

conjures up in the human mind, the immense folly of repeated attempts to combine all religions into one manageable amalgam. Above all, one is forced to admit if one is honest that unless we give up trying to impose our "wants" on God and unless he actually breaks through to us from his side we shall forever wander in the dim miasma of speculation. The Gospel certainly puts an end to all that.

Spiritual Chemistry

Bishop Stephen Neill on the religions: "We are driven back ultimately on the question of truth ... The Christian claim is very close to the claim of the chemist. It states quite simply that the universe under all its aspects has been made in one way and not another, and that the way in which it has been made has been once for all declared in Jesus Christ ... The man who has seen Jesus as the truth of God is thereby pledged to 'do the truth' in a self-commitment which must become ever more intelligent and ever more complete until it reaches its consummation beyond the limits of space and time." I wonder whether we can say that our grasp of the faith is becoming more intelligent and complete? That, at least, is up to us.

Let me start the ball rolling with the limericks: There was once an old churchman called Black Who developed an uncanny knack When the sermons were dull He could sleep through the lull Lying slack in a sack on his back

inventory, a stock taking. It was told by a friend, I think you will understand what I'm saying about until you are willing to yourself honestly square. This is the story. Then he handed him the copy of C. S. Lewis' book "Mere Christianity".

Charles Colson read words which bounded home to him: "There is one vice of which no man in the world is free. I am talking about pride or self-conceit ... As long as you are proud you cannot know God".

In his own words, Colson As he sat alone Charles Colson realised that if Christ is real he was face to face with the core of life itself ... That Christ would change his view of life ... and change it drastically.

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Mainly About People

ADELAIDE
Ven N. C. Paynter has been appointed Locum Tenens of St Luke's, Adelaide, during the vacancy of the Cure.

Rev G. C. Bennett has been issued a General Licence.

Rev J. S. Dunkerley has been Licensed as Locum Tenens of St Peter's, Mallala, and St Paul's Two Wells.

Rev Lim Peng Soon has resigned as Minister-in-Charge of St Christopher's, Kiburn, as from June 27th,

1976, and has accepted the Cure of Souls of Croydon-Kilkenny. Mr Lim Peng Soon is to be Instituted and Inducted as Rector of the Parish in St Barnabas' Church, Croydon, on the evening of June 30th, 1976.

Rev B. D. Parnell has accepted the Parish of St Hugh, Angaston, and is to be Instituted and Inducted in St Hugh's Church, Angaston, on the evening of Friday, August 20th, 1976.

Christians in politics

An all-day seminar has been organised by the Graduates' Fellowship (NSW) of the AFES on Saturday, 29th May, to discuss the question: Should Christians be involved in politics?

The community is much more politically aware today, than it was even a few years ago. Recent publications and conferences, for example Lausanne and Nairobi, have highlighted the need for Christians to think seriously about these issues.

Three speakers will be presenting position papers at the seminar which is to be held at Robert Menzies' College, MacQuarie University. The day commences at 10 am and concludes at 3.45 pm. Lunch will be provided.

Light from Scripture

Dr Ted Hope, United Bible Societies' Translation Consultant, was once a missionary working among the mountain tribes in North Thailand. One day in 1959 he came to a small Thai village where a Christian family asked him if he would hold a meeting to tell others about the Gospel.

That night most of the villagers went to the meeting in one of the houses. Among them was the local Buddhist priest who sat close to Dr Hope.

The discussion went on until long after midnight. One of the last to leave was the priest. Just before he left he reached into his yellow silk bag and pulled out a small bundle of Christian tracts and a New Testament.

He told Dr Hope that he had been searching for light and truth ever since entering the priesthood.

Holding up the New Testament he said, "Whenever I read this I see a light that does not disappear. I do not understand it all but I have learned that in this book there is light".

Dr Hope later heard that this man became a Christian and is now a full-time worker in North Thailand.

The Sower

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Bible study encouraged

The Archbishop of Adelaide, Most Rev Keith Rayner, writing in the Adelaide Guardian, has encouraged Anglicans to be more diligent in bible reading.

The Archbishop said: "One of the sad things about the Anglican Church is the polarisation that so often occurs. 'Evangelicals' tend to revere the Bible and play down the sacraments. 'Catholics' tend to revere the sacraments and play down the Bible.

"The fact is that Word and Sacrament belong together. The individual Christian will be strongest, and the Church will be strongest, when the Bible and the sacramental means of grace are each accorded their proper place in our spiritual life.

"With regard to the Bible, it is true that there are differences in the way different Christians understand it. Some give the words of scripture a literal inerrancy which others in good conscience cannot do.

"Where we should all stand together is in our recognition that the Bible is the Word of God through which God has authoritatively revealed himself.

"It is the written Word, testifying to him who is the Word of God made flesh, Jesus Christ. God can, and does, speak to us through this written Word. But he can only do so if we read it, and read it thoughtfully, prayerfully and expectantly.

"Many Anglicans have been helped by two bodies which exist to help people in systematic Bible reading: the Bible Reading Fellowship and the Scripture Union.

"Both provide aids for reading the Bible with understanding, for people of various ages and levels of ability. The systematic devotional use of the Bible is a prime necessity for spiritual growth. I urge you to take it seriously, and I commend the aids which I have mentioned."

Centenary of an historic church



One of Sydney's best-known churches, All Saints' Church of England, Woolahra, celebrated its first 100 years with a special centenary service on May 2.

The Archbishop of Sydney, Sir Marcus Loane, gave the sermon at the service which was attended by the Governor of NSW, Sir Roden Cutler, the Federal Attorney-General, Mr Ellicott, representatives of the NSW State Government and of Woolahra Church.

The construction of All Saints was sponsored in 1876 by Mr Henry Mort, MLC, of the well-known pastoral family, and some of his friends. His wife and children, while returning from England to Australia in 1865, had been ship-wrecked off the coast of South America and marooned on a coral reef. Their miraculous

escape inspired Henry Mort to build the church as a thanksgiving for their safe return.

During its 100 years, the church has had only five rectors, the first of whom was Canon H. Wallace Mort, son of Henry Mort, who held the incumbency for 38 years.

The building is classified by the National Trust as "possessing one of Sydney's loftiest and richest interiors, with lavish fittings — a beautifully designed and crafted parish church that has important historical connections with many famous Australian families".

The present incumbent at All Saints is the Rev Ralph Fraser, who was inducted at the beginning of last year.

Christian broadcasts from the Seychelles

The new independent government of the Seychelles Islands has authorised the Christian-controlled Far East Broadcasting Associates radio station to use its new giant aerial system for Christian broadcasts to India and Africa, reports say.

This aerial system is regarded as a technical marvel, and has attracted the interest of top electronics engineering people around the world.

Only one other major over-water aerial system is known. But the system, designed and installed by the UK arm of the Far East Broadcasting Company is said to be larger

and more advanced than the original installation.

The use of this aerial system is expected to add greatly to the power of the signal that is sent and will also result in a much larger programme audience.

Test transmissions which FEBA made during the latter half of last year, clearly indicated the improved reception which could be expected in the Indian target area, the organisation reported.

Improved reception into India had been an important

motivation in the carrying out of this reef-aerial installation.

But the new-type aerial would result also in a completely new audience in Africa and among the Indian Ocean islands.

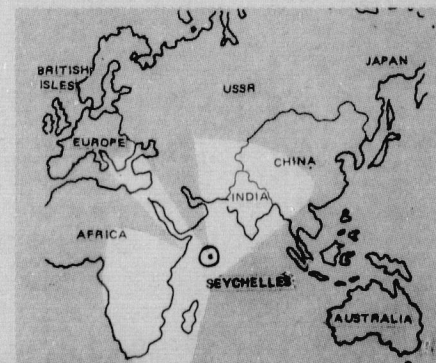
"When the audience in India has disappeared to work, or to bed, the aerials will be electronically switched to beam programmes into Africa," a report said.

Australian Christians had not been asked to directly support the reef-aerial pro-

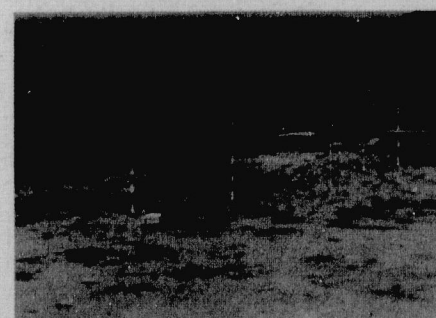
ject, but they did supply one of the persons engaged in the construction programme.

Mr Neil Wescombe, of Melbourne, was sent to Seychelles and was supported by Australian Christians.

He worked on the project as a supervisor of all the underwater engineering for the seven masts, some of which reached to 300 feet above the ocean, the report said.



The white area shows the broadcast beam patterns that will now go into use from the Seychelles Islands station, to India and parts of Africa.



The aerial masts on the Seychelles Islands from where Christian broadcasts will be beamed to India and to parts of Africa.

CHURCH UNION FAILS IN NEW ZEALAND

The General Synod of the Anglican Church in New Zealand has finally rejected proposals to unite with five other Protestant churches.

Meeting on May 5, the Synod narrowly voted against union. The voting was — House of Bishops 5-2 in favour, House of Clergy 10-10, House of Laity 20-6 in favour.

For the proposal to have succeeded a two thirds majority in each House was needed.

The General Synod in New Zealand unlike Australia has equal representation from all dioceses regardless of size. It is understood that the clergy of two smaller dioceses tipped the voting away from union.

The proposals concerned five other denominations, Presbyterians, Methodists, Congregationalists, Baptists

and the Churches of Christ. The discussions had been going on for 25 years.

It is understood by informed sources that this decision will mean the end of the proposals. The Anglicans had already obtained two delays of two years each and now that the vote was against union no further attempts to revive the scheme will take place.

It is anticipated however that churches at the local level will unite.

Archbishop praises Christian social welfare work



Archbishop Geoffrey Sambell

The Archbishop of Perth, Most Rev Geoffrey Sambell praised the church's work in the areas of social welfare at a special luncheon for business leaders at the Menzies Hotel on May 20.

The luncheon was held in connection with the 120th anniversary celebrations of the Home Mission Society.

Conceding the work done by Governments he outlined the special advantages that church and voluntary agencies have. Taking the HMS as an example he said that they have a budget of 3.6 million dollars but their

administration costs are only three percent of this. "This is as low as anything I know," the archbishop said. This compares with 40-50 percent in some government agencies.

One reason why costs are lower is that voluntary agencies are able to harness so much voluntary help. The archbishop also pointed to the flexibility of the voluntary groups. They are the pioneers and experimenters.

The archbishop criticised the Federal government for its cuts in foreign aid, "how do we find 50 million dollars for superphosphate and take away 5 million in food aid for India?"

The archbishop said that the church is concerned not for the politically expedient as much as government welfare is but for the down and outers.

"We see every man as a spiritual being. The church ministers to that part of the person that lifts him above his animal kingdom. No one else will minister to the spiritual," he said.

Left: the Archbishop of Perth addressing the luncheon at the Menzies Hotel.



ON OTHER PAGES

- Philippines — Rev John Turner — Page 2.
- Churches on the move — Holy Trinity, Adelaide — Page 3.
- Church membership and rolls — D. B. Knox — Pages 4 and 5.
- On and off the record — Rev David Hewston — Page 6.
- An innocent abroad — Don Howard — Page 7.
- Letters to the editor — Page 7.

EDITORIAL

Who are the victims?

In recent years it has become fashionable for some to advocate a change in the law to remove prosecutions for what are called victimless crimes; vagrancy, drunkenness, drug taking, homosexuality, prostitution, pornography.

It is argued that these activities do not effect anyone else but those doing them. If people want to do them and they are not hurting anyone else why should the State, through the medium of the Law, interfere?

To this is added the argument that many people involved in some of these activities are sick or otherwise incapable of avoiding the offence. Society should help these people with their problem, not put them in gaol.

Superficially this is a very attractive proposition. Appeal could always be made to specific examples of injustice under the present laws to bolster the case for change.

However, before governments act to change these laws there should be allowed adequate time for calm and considered debate.

It is our view that the catch phrase — "victimless crime" — though easy to grasp its meaning begs the question on the notion of who are the victims.

In many cases the perpetrators themselves are the victims. It surely is just as callous to say, "let them do it their life," as it is to hound them this way or that.

Often society as a whole is the victim in so far as the environment in which we live is seriously injured by the unrestrained freedom to engage in these sorts of activities.

Looking at the criterion of victimless crime more closely and applying it to, say, drunkenness can it be seriously argued that there are no victims? What of those killed or injured on the roads as a result of drunken driving? Not all drunk drivers are alcoholics needing treatment but ordinary people who deliberately put themselves in a position where other people are hurt. What of the wife and children of a drunken man who are habitually beaten up, are they not victims?

It has been argued that drug users (addicts or otherwise) are no danger to others only themselves. The mutilation murders committed by the followers of Charles Manson in California in 1969 were closely related to the effects of drugs. Their drug taking was not without victims.

In any case, the debilitating effects of alcohol and drugs, the demoralising effects of sexual exploitation, the insidious results of prostitution in poisoned relationships and the debasement of women will, if allowed to go on unchecked, cause untold harm to any community.

A notable example of the kind of demoralisation that can occur when these activities are tolerated in Saigon before the fall.

There the people's spirit and energy were sapped and thousands plunged to the depths of degradation.

The effects of toleration, such as envisaged in suggested changes to the Law, may take longer to work themselves out but undoubtedly society as a whole will be the victim.