

## Mainly About People

**MELBOURNE**  
Rev R. Featherston has come from missionary service in Fiji to the parish of Pascoe Vale. He will be inducted by the Archbishop on Monday, March 15, at 8 pm.

Rev D. Shepherd from assistant curacy with the Anglican inner-city ministry to the minister of St Mary's, Sunbury, as from Thursday, January 29.

Rev P. Saunders from assistant curacy, Holy Trinity, Doncaster, to minister in charge under regional bishop of St Andrew's, Glen Waverley, as from January 29.

Rev D. Miller from assistant curacy, St Andrew's, Brighton, to minister in charge under regional bishop of Christ Church, Newport, with St Luke's North Altona as from February 4.

Rev R. Dowling to be commissioned by Bishop Grant on February 15, at St Linus', Merlynston.

Rev N. Allchin from lecturer in Evangelism at Ridley College to minister at Christ Church, Hawthorn, as from February 16.

Rev N. Whale from assistant curacy All Saints', Geelong, to minister in charge under the Regional Bishop of St Bannyshe's, Altona, as from March 1.

Rev R. Champion from PTO List to Active List as Care-Force Director, with St John's Homes for Boys and

Girls, Canterbury, as from January 12.

Rev J. Davison from minister at St Augustine's, Mont Albert North, to Chaplain at Ballarat and Queen's Grammar School, as from February 16.

Rev G. Sexton from Victorian State Secretary, Australian Board of Missions, to Rector of Corryong in the Diocese of Wangaratta as from February 13.

Rev A. Scott died January 15 (assistant curate Anglican Inner-City Mission, Holy Trinity, Kensington).

The following were ordained as Priests on February 22:

Rev R. T. Carter at St James', Traralgon.

Rev A. W. Copley at St Andrew's, Rosanna.

Rev D. L. Griffin at All Saints', Greensborough.

Rev R. S. Joyce at St Stephen's, Belmont.

## New Prayer Book for church in 1977

The Anglican Church Liturgical Commission had been working for many years towards presenting a draft book to the General Synod of the church in August, 1977, a spokesman said this week.

General Synod is the governing body of the Church of England in Australia and meets every four years.

The new book was planned to supplement the Book of Common Prayer of 1662 and to be used with it, he said.

It would include a wide range of Sunday Services and many others. The full list of contents had not yet been finalised.

During the past few years a number of draft services, notably the revised service for Holy Communion known as "Australia '73", had been released for experimental use.

In the next few months services for Baptism and Confirmation (both conservative and modern) and a new funeral service would be released.

Two forms of marriage service had been prepared. The modern form was released in 1975 and the conservative form was released last week.

The commission was keen to have feedback from members of the church and the public on these services so that final drafts could be prepared for publication late in 1976, the spokesman said.

A series of conferences was being arranged by the Prayer Book Production Committee around Australia in April and May, 1976.

Rev R. D. Thompson at St John's, Bentleigh.

The following were made Deacons on February 22:

Mr C. A. Cheong from St George's, Malvern.

Mr D. C. Fairlie from Holy Trinity, Doncaster.

Mr B. E. Grey from St Mark's, Camberwell.

Mr G. R. Hargreaves from St Bartholomew's, Ferntree Gully.

Mr B. W. Hart from St Stephen's, Mount Waverley.

Mr P. J. Hill from St Andrew's, Brighton.

Mr J. R. Hunter from St Thomas', Essendon.

Mr E. S. Lang from St Matthew's, Kensington (Adelaide).

Mr J. A. Simpson from St John the Divine, Croydon.

All men were made Deacons at a service in the cathedral at Melbourne.

Miss Helen M. Parkes will be commissioned as a Trained Women Worker within the Anglican Inner-City Ministry at St Matthias', North Richmond, on Tuesday, February 24, at 7 pm.

## Church's new ministry of care



Staff at Kingsdene School for Mentally-handicapped Children at Carlingford, NSW, sort out toys on opening day. They are (l to r): Mrs Pat When, Mrs Christine Kruger, Miss Roslyn Litterer and Miss Rosemary Newth.

Twenty-four mentally handicapped children moved into a \$1,200,000 special school and hostel in the Sydney suburb of Carlingford on February 1.

The school and hostel are called Kingsdene, and the project marks a major development in the ministry of care and compassion of the Church of England Homes, of which the Rev Fred Rice is director.

Kingsdene is the first combined school and hostel for intellectually handicapped children which has been established under church auspices.

It was intended at first to be only a day school — but

## SCHOOL OPENED FOR MENTALLY RETARDED

Mrs Pecover, who began her new duties in September, has recruited a staff to assist her in the management of the school and hostel.

In the school she will have three other specially-trained teachers, a teaching aide and a secretary.

The school has three spacious, specially cross-ventilated classrooms and a day care room, where the children may rest.

The Carlingford Rotary Club has provided an adventure playground.

Although the first pupils are moving into Kingsdene now, the official opening by the Minister for Social Services, Senator Margaret Guilfoyle, will take place until Sunday afternoon, March 28.

The Department of Social Security has provided a subsidy of \$467,000 toward the cost of Kingsdene.

"The Church of England Homes looks to benefactors from those who recognise the need for this expansion of Christian service to provide the balance," Mr Rice said this week.

## CARLINGFORD'S \$1,200,000 'KINGSDENE' FIRST OF ITS TYPE UNDER AUSPICES OF CHURCH

From page 6

romantic adventures of a simple home-spun teenage girl who was being cruelly persecuted by the blue-nose brigade.

"Instead 'deep Throat' according to the photographic prints in the hands of the FOL legal advisors depicts publicly degraded, unnatural acts between Linda Lovelace and a number of men. There are sections of the public who in their innocence think 'oral sex' is simply a term to describe the normal act of kissing with the lips and cannot understand the fuss about the film 'Deep Throat'.

"However, 'Deep Throat' and Linda Lovelace's novel depict women as simply sex objects of the lowest type simply to be exploited in unnatural acts as further developed in 'The Story of O', another hard-core novel and film.

"It is also widely alleged in the USA that the film 'Deep Throat' was the first major film financed by the Mafia organisation, which tightly controls the three related anti-social 'industries' in the USA — drugs, pornography and prostitution. (massage parlors, etc).

"We might ask the question — Who is really promoting this film and novel? Who paid the \$40,000 defence costs?"

Finally, some have criticised the expenses involved in prosecution and the resultant free publicity for the film and book. The Rev Fred Nile said: "Is it possible to measure in dollars and cents the future of an enlightened civilisation, or the quality of life or the value of meaningful relationships or the protection of our children?"

As Jesus said: "What does it profit a man (or UK, USA, or Australia) if he gain the whole world and lose his own soul?"

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## New appointments to Deacon House

The Principal of Deaconess House, Deaconess Margaret Rogers, this week announced the appointment of two new members of the staff at Deaconess House.

Miss June Horne, ThL, Th Schol, has been appointed as the Assistant to the Principal and Bursar of the College. She was trained at Deaconess House and Moore College from 1961 to 1963 where she obtained her ThL.

From 1964 to 1968 she worked at Deaconess House as the Assistant to the former Principal, Deaconess Mary Andrews, during which time she completed her ThSchol. For the last five years she has been a member of the staff at SCEGGS Redlands where she taught divinity and history. In 1975 she worked as the Assistant to the CMS Federal Editorial Secretary.

Mrs Catherine Hewett, ThL, has been appointed as the assistant to the Principal. Mrs Hewett studied at Deaconess House and Moore College from 1968 to 1970. She was Parish Sister at St Peter's, Cremorne, in 1971. She is the daughter of Canon Johnstone, the Rector of St John's, Beecroft. Mrs Hewett is a teacher. In 1975 she was Matron at the University Men's Hall and Women's Hall.

Miss June Horne



Miss June Horne



Mrs Catherine Hewett

## Next issue: EXCLUSIVE INTERVIEW WITH LEIGHTON FORD

The Australian  
FIRST PUBLISHED IN 1880

# CHURCH RECORD

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# Archbishop advocates the primacy of Rome

The Archbishop of Canterbury has followed his predecessor, Lord Ramsey of Canterbury, in saying that Christendom as a whole might accept the Pope as presiding bishop among the bishops of the world, according to a report in the Church Times.

Dr Coggan made his comments during an interview with John Wilkins published in the current issue of the Roman Catholic journal, The Tablet.

Asked if he thought that "the Bishop of Rome was entitled to any special primacy", Dr Coggan quoted the "very wise words" used by his predecessor in 1967 and added: "That is the kind of special primacy which I think many people might assent to who would not at all feel able to consent to infallibility in defining faith and morals".

Meanwhile in Melbourne late last month Bishop Alan Clarke, Roman Catholic Bishop of Northampton, co-chairman of the International Anglican Roman Catholic Commission, stated that he was optimistic about the reunion of the Roman Catholic Church and the Church of England.

He said, "By the year 2000 I think we are going to find, by God's grace, the Churches will be reconciled". According to a report in the Melbourne Age, he said the Christian Church was in a "revolutionary time" for ecumenical activity.

But he said denominations must act quickly if this new spirit of friendliness and co-operation was to be used effectively for the ultimate, most important goal of Church unity.

"You can't be a Christian today unless you're said."

The Churches were reaching full agreement on the basic issues of faith, probably the biggest hurdle to unity.

While many problems still needed to be resolved, there

was a new feeling of co-operation. He believed the majority of Anglicans and Catholics want unity.

"I think many questions won't be answered until we are reconciled", he said.

"But people must be looking at the questions of unity now."

## Leighton Ford launches programme



Two thousand people respond to the challenge to stand for commitment to the Reachout programme in Melbourne, starting with those on the platform. Leighton Ford is standing second from the left (see story, page seven).

## Home Mission Society meeting



Picture shows: L to R — Archdeacon R. G. Fillingham (General Secretary, HMS), Bishops Cameron and Reid and Dean Shilton.

The annual meeting of the Anglican Home Mission Society staff and Council members was held at Charlton Boys' home on Monday, February 9.

A buffet dinner started proceedings on a happy and informal note, which quickened into a mood of keen interest as the new General Secretary (Archdeacon R. Fillingham) outlined plans for the 120th Celebrations. Another highlight of the evening was the premiere screening of the revised version of the Chesalon film "One in Twelve".

This is now a completely up-to-date presentation of Chesalon's activities and a valuable addition to the HMS range of promotional resources available to parishes.

## Interview with Rev Leighton Ford: p3

## EDITORIAL

## NO BASIS FOR UNITY WITH ROME

Two statements last week by leading churchmen on the question of relations with Rome give rise to very serious concern as to the direction Ecumenical discussions are going.

The Archbishop of Canterbury, Dr Coggins, reaffirmed the view of his predecessor Lord Ramsey that the Pope might be accepted as the presiding Bishop of Christendom as a whole.

The other was by Bishop Alan Clarke, Roman Catholic Bishop of Northampton, who predicted the union of Rome and Canterbury within the next 25 years.

These statements represent at best a real sense of unreality on the part of Church leaders and at worst, if true, a tragic betrayal of the reformed faith.

Dr Coggins affirmed the wisdom of recognising the primacy of Rome even if people couldn't consent to infallibility in defining faith and morals.

We wonder where is the wisdom in such recognition? In what way could the Bishop of Rome, with his views on infallibility of his own office, his views of the Mass, his views on apostolic succession, his views on innumerable

doctrines foreign to scripture, be looked to for any kind of leadership of world Christendom? Where is the common ground?

The Church of England accepts only one authority — the holy scriptures, its doctrine of salvation is faith alone, its rationale the finished work of Christ on the cross.

So long as the Pope and his Church deny these there is no basis of unity, let alone primacy. This is the case, notwithstanding the ecumenical dialogue that seems to reduce such differences to semantic phantoms.

As to the question of organic unity between Rome in Canterbury, whilst it might be said that anything is possible, twenty-five years is a very short time, even for the Church of England, to throw away 450 years of history.

If John Stott was correct in recently stating that 45 per cent of ordinands are graduates of Evangelical colleges then the Church of England appears to be heading for a resurgence of reformed emphasis unconducive to reunion with Rome.

Bishop Clarke is also quoted as saying, "You can't be a Christian today unless you are Ecumenical, unless we are all prepared to open ourselves to other Churches. It is stupidity and scandal that Christian Churches are divided as they are".

Whilst recognising the desirability of Ecumenical encounter and co-operation, the Bishop has made the common error of elevating Ecumenism so high as to overshadow truth. If a group of Christians, large or small, has departed from the fundamental truths of the faith, as we believe the Roman Church has, it is not a scandal to be separated from them but a sacred duty.

Was Martin Luther wrong in carrying his dispute with Rome to the point of schism? Was Archbishop Cranmer wrong when he led the Church of England to reform its doctrine and practices?

It is our view that union with Rome, much less primacy of Rome, can and should never occur until the central elements of the reformation struggle are accepted. Not by a few progressives but by the Church of Rome from the Pope downwards.

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## Notes and Comments

### The Christian mind

Christians have become horizontal in their thinking. Day to day activities, good causes, evangelism as an activity, buildings, salary and so on, fill their mind.

But the New Testament is thoroughly heavenly minded. "Set your minds on things above, where Christ is", is its standing injunction.

A good example of how earthly minded our evangelical christianity has become is the fact that recently a famous evangelical society brought out a new hymn book in which there is not a single hymn about heaven! This was not deliberate but entirely inadvertent.

It never occurred to the editor or to any member of the committee to include a hymn about heaven. Yet heaven should be the perpetual theme of the Christian's praise.

Dwelling in the heavens wonderfully clarifies the mind. The preacher should be regularly bringing the heavenly inheritance before his fellow christians.

It is said that mention of the return of the Lord occurs on an average, once in every thirteen verses of the New Testament. This suggests as a rule of thumb, that one sermon a quarter, morning and evening should deal with such topics, and one hymn in every three services!

And hymns more frequently, as there is no theme like God's heaven and his gift of our inheritance there, to evoke our praise and thankfulness.

### Indecent Exposure

A new Act has recently been passed in NSW about noise pollution of the environment so that people who hold noisy parties disturbing their neighbours can be prosecuted and, of course, we all know the anti-litter laws where people who pollute the environment with litter are prosecuted.

This makes all the more disturbing a judgement given in the District Criminal Appeals Court in which the judge quashed the conviction of a man who was exposing himself by lying naked on his back on a beach in a public park in Sydney Harbour.

This act is surely a clear case of moral pollution of the scenery. It is intolerable

that we should not be able to walk about with our families in the parks along the foreshores of Sydney Harbour without having our sight nauseated by a man exposing himself deliberately and publicly.

To wear a bathing costume is no restriction on liberty, but to take it off in public is purely the result of a sexual aberration and we should not have to have our scenery polluted in this way.

If this decision stands, it will mean that we will not be able to visit any Sydney beach on harbour or ocean without being nauseated by this form of sexual exposure. God has made sex for relationship, and used within the relationship of lifelong marriage it is most beautiful and enjoyable and deepens the friendship of the home.

Sex is for our spouse, not for ourselves; and sexual exposure in public is a nauseating aberration as it is entirely self-centred.

If there is a loophole in the law which allows a judge to give the decision that this judge has made it should be closed by legislation, which would be a very simple matter.

If you agree that we want to keep our cities free from this form of sexual attack on our senses, will you write to the Premier and to your local State Member asking that the law should be made absolutely clear that people should not be allowed to expose themselves in this way to the public view.

You will remember that two or three years ago a former judge of the District Court gave a decision shortly before his death, through which he changed the law on abortion and permitted, as lawful, what is virtually abortion on demand.

Since then, as a result of his decision, many young lives have been put to death in their mother's womb. This present decision would change the law with regard to the perversion of public sexual display by men, and, consequently, it will make our recreational environment much less pleasant for sensitive people and, in particular, family groups and will pander to the prurient and the lewd.

Predestination when rightly understood, never leads to sloth; it has been frequently, in human history, of tremendous force for the production of the most daring and determined action and it shall be so again. "Since God wills it we will it." — Arrowsmith.

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"For the Christian man, death is not an enigma, but an enemy. Death is an enemy whose power has been broken and whose sting has been removed by the death and resurrection of Jesus ... It is sin, the Apostle (Paul) explains, that gives to death its sting."

This scholarly yet lucid and deeply moving exposition on "The enigma of death" has been prepared by Dr Stuart Barton Babbage, Master of New College, University of New South Wales.

He says: "The Christian man, however, is able to face death with a quiet conscience and a sure hope: a quiet conscience, because he knows that on the cross his sins were pardoned and forgiven; a sure hope, because he knows that Jesus has risen from the dead."

## "THE ENIGMA OF DEATH"

Boris Pasternak, the celebrated Russian writer, in his Nobel Prize-winning novel "Doctor Zhivago", refers to "the centuries of systematic work devoted to the solution of the enigma of death, so that death itself may eventually be overcome."

For the Christian man, death is not an enigma, but an enemy. Death is an enemy whose power has been broken and whose sting has been removed by the death and resurrection of Jesus.

"Jesus", the Apostle Paul says, "abolished death and brought life and immortality to light through the gospel." (2 Timothy 1:10)

It is sin, the Apostle explains, that gives to death its sting. It is the consciousness of guilt that makes a man afraid.

It is the anxious uncertainty of that which lies on the other side of death, the secret fear of punishment, that fills a man with apprehensive dread.

The Christian man, however, is able to face death with a quiet conscience and a sure hope: a quiet conscience, be-

"... and that is why the Apostle Paul is able to say: 'For I am sure that neither death, nor life ... will be able to separate us from the love of God in Christ Jesus our Lord.'"

Death comes to the soldier, the statesman, the merchant, the beggar — he comes to all and he comes to each. He comes, a grisly apparition, filling the heart with dismay.

By contrast, the Christian man is able to face death calm and unafraid.

Dr Edward Wilson was a member of Captain Scott's fateful Antarctic Expedition.

Dr Wilson was the medical officer of the expedition, and he was among the picked band which reached the South Pole.

It was on the return journey that the members of the advance party were overwhelmed with disaster. They were caught in a fearful blizzard which raged without intermission day after day.

One by one they suc-



DR BARTON BABBAGE

to serve Him — and, as a consequence, he was able to face death without fear. His last words breathe a spirit of quiet serenity and of confident trust.

It is impressive to note how often Christian martyrs have invoked the metaphor of marriage to describe what death means.

On the evening before his martyrdom, Bishop Nicholas Ridley invited his keeper's wife, and others at the table, to his marriage: "For," said he, "tomorrow I must be married, and so showed himself to be as merry as ever he had been before."

Sir Thomas Herbert tells us that Charles I went forth

seu bluntly affirmed, "is a liar". "No rational man", Dr Johnson insisted, "can die without uneasy apprehension."

T. S. Eliot likens the way men die to the whimpering of a dying dog:

This is the way the world ends, This is the way the world ends, This is the way the world ends, Not with a bang but a whimper.

For the Christian man, however, the last word is not with the grave but with God: that is why there is no whimpering and no whining, no repining and no complaining.

That is why the Christian man is able to say, with the Shepherd Psalmist: "Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me (Psalm 23:4), and that is why the Apostle Paul is able to say: "For I am sure that neither death, nor life ... will be able to separate us from the love of God in Christ Jesus our Lord". (Romans 8:38-9)

What Christians affirm is that Jesus, by His glorious resurrection, has accomplished in the classic words of W. Williams, "the death of death and hell's destruction".

"Since, therefore, the children share in flesh and blood", the writer of the epistle to the Hebrews explains: "He Himself likewise partook of the same nature, that through death He might destroy him who has the power of death, that is, the devil and deliver all those who through fear of death were subject to life-long bondage." (Hebrews 2:14-5)

That is why, in the Easter hymn, the Christian Church rejoices in an accomplished victory, in "the death of death and hell's destruction".

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**WHAT!**  
You mean to say CMS BOOK-SHOP has been selling church robes all these years and I didn't know about it?

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T. J. BLAND  
Chief Executive Officer



The Rev Leighton Ford is interviewed by the Rev Bruce Ballantine, Editor of "The Church Record" following a press conference held by Mr Ford at the Journalists' Club in Sydney.

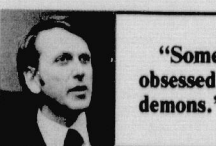
## AMERICAN CHRISTIAN CREDIBILITY TODAY IN LIGHT OF WATERGATE SCANDAL

What's your assessment of the role and value of the charismatic movement?

In my judgement the charismatic movement should not be called the charismatic movement. I think the whole church is the charismatic movement be-

cause a sense of closeness to God and a renewal of prayer. There has been a joy and a new sense of love for fellow Christians, a new desire to witness for Christ.

I would say, however, that this is not something related to the "charismatic" move-



"Some people have become obsessed with the casting out of demons."

ment but that it is the movement of the Holy Spirit not any particular movement concerning the Holy Spirit. When He takes our lives and really possesses them, these qualities do come.

On the other hand, the charismatic movement has tended to make some people exclusive, has tended to create in some people a spirit of arrogance and also tended to result in extremes. I am thinking of some people who have become almost morbidly obsessed with the casting out of demons.

I'm not saying there is not cause, charismatic means "gifts". It refers to the gifts of the Holy Spirit which according to the New Testament is the gift of every believer.

In the minds of many people the charismatic movement is the synonym for a popular movement with an emphasis on specifics such as the speaking of tongues, the gift of healing, the gift of prophecy.

My judgement on it is that in the lives of many people that I have met personally, this has been a very valuable spiritual experience, there

has been a sense of closeness to God and a renewal of prayer. There has been a joy and a new sense of love for fellow Christians, a new desire to witness for Christ.

I would say, however, that this is not something related to the "charismatic" movement but that it is the movement of the Holy Spirit not any particular movement concerning the Holy Spirit. When He takes our lives and really possesses them, these qualities do come.

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I'm not saying there is not

## FORD ON WATERGATE

a ministry of deliverance, there is, but some people have become almost morbidly obsessed with it. This has caused tremendous division in churches.

I would say the problem with the divisiveness here has been with those who have pushed a certain gift such as speaking in tongues to be filled with the Holy Spirit and on the other hand those who have completely denied the validity of the charismatic experience and say that there is no sense in which this is for our age and the division has come when either of those two exclusive positions have been taken.

At what point do you assess a particular phenomenon as being of the spirit and/or of some psychological or other cause?

Where it exalts Christ and puts him in a primary place, leads people to a deeper love of scripture and not away from scripture to their own say, mystical intuition and where it results in a deeper and positive love for other Christians and practical effectiveness in Christian service. In other words, it's what Paul meant when he said "love builds up, knowledge puffs up", where it builds up the christian community that is something that is positive.

To what extent does the Episcopal Church of the United States and the Anglican Church in Canada get itself involved in your and Billy Graham's evangelistic campaigns?

This depends on the area where you are involved. In Canada I would say there is a fairly strong evangelical group, probably in the minority, who would be deeply involved with the work of evangelism. There is not the strength you would have here, but it is growing. In the United States our experience in the past would be probably not too much co-operation.

It would be quite rare to find an Episcopal church committed to our kind of approach, but that also is changing through the prayer renewal, through the fellowship of witness of the Episcopal church through those associated for example with the new evangelical Theological College in the Pittsburgh area and through certain aspects of charismatic renewal there are stirrings of real spiritual life.

The situation is far different now from ten or fifteen years ago in the Episcopal Church of the United States.

The credibility of Christian leadership in the USA in the aftermath of the Watergate affair is one of the topics on the current American scene discussed by the Rev Leighton Ford in an interview with the Editor of "The Church Record", the Rev Bruce Ballantine. Mr Ford was asked to what extent the Watergate scandal had "damaged the credibility of Christian leadership" in that country.

Mr Ford was in Australia to launch the Reach-Out campaign in Melbourne and to hold preliminary discussions about the proposed 1979 Billy Graham Crusade meetings in Australia.

Mr Ford is a member of the Graham Crusade team and brother-in-law of the American evangelist.

We sometimes hear of people like President Ford calling on people to pray and various senators in the United States who are identified as Christians, to what degree is there a Christian penetration of public life at the top and what contact do

United States, his name is the Rev Billy Zeoli, he is the president of Gospel Films, he has been a friend of President Ford since he was a congressman in the district of Grand Rapids, Michigan. He, I believe, has fairly regular contact with him.

"Many felt christianity had been used by the Nixon administration."

you, and say, Billy Graham have with that.

There is in Washington today a very interesting low profile christian fellowship. It was at one time known as International Christian Fellowship and now disbanded as an organisation and referred to informally as The Fellowship.

They meet for informal meetings, bible study and prayer in every major department of government. In the White House there are staff members who meet regularly, sometimes they are very small, sometimes they are very large.

In the Senate there is a group that meets every week for prayer, bible study and similarly amongst the congressmen. There is a National Prayer Breakfast which is held every year and is the most visible public event.

The only thing I know of President Ford's commitment is what I have read in the media. He has stated very clearly that he is a christian, he has faith in Jesus Christ. There is a minister in the

prays with him, reads the scriptures with him, gives him spiritual encouragement from time to time.

The group that meets in Washington is a bipartisan group. It doesn't espouse any political party. Those who are in it really try not to exploit it for political advantage. There are those within this group, for example, Senator Mark Hatfield of Oregon whom I deeply respect, with whom I have fairly frequent contact, he abhors the idea of christianity being turned into a civil religion which is used in some way by the State, rather than being a confession of the lordship of Jesus Christ which reaches all people, all States and all communities.

I think this is important because we wouldn't want people to think that this group is something that just puts a christian imprimatur on everything that happens in politics.

How much of a setback was the Nixon Watergate affair in the light of the fact

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## SOCIALISM IN TANZANIA "BIBLICAL"

"We claim our socialism is Biblical. We are living together and sharing resources just as the first community in the Acts of Apostles did," commented Mr Stanford Shauri, General Secretary of the Christian Council of Tanzania during his recent visit to Sydney.

"Our socialism is not based on ideologies or the teachings of Marx or Lenin, it is based on the African practical way of living," Mr Shauri said in his explanation of the co-operative village system being developed in Tanzania under the government of President Nyerere.

"Ujamaa is a Swahili word — 'Ujama' meaning family and 'U' being a plural prefix — and our Ujamaa villages are like a very large extended family."

Extended families are the traditional African life-style. "I have goodness knows how many people staying in my house; my brother's children call me 'father' and my children mix with the other children and adults. Our socialism is not about ideas, we live it practically," he stated.

In Tanzania, more than nine million people have been resettled in Ujamaa villages in an attempt by the government to improve food production and boost rural development.

"But we respect people's individualism — they are

## African Christian leader explains their "co-operative village system"

The people tend to believe the pastor more than what the government says," Mr Shauri stated.

When the Ujamaa system was first being developed, "some would say, if you do this it is communism and the poor African would wonder what is communism?"

"The churches were able to assist the government in helping the Africans to understand what was meant by this new development through seminars and education programmes."

"Now even in the urban areas there is encouragement for people to move into co-operative ventures," he said.

"We are encouraging people to do all that they do co-operatively. Unless we do this, a few individuals who have the opportunity would

grow at the expense of the masses.

Co-operatives are better for all, there are no classes and no big gaps between poor and rich."

The Christian Council of Tanzania has 11 member churches including two African independent churches, and works in the fields of development, education, literacy, urban refugee work, youth work and co-ordination of member churches.

As Mr Shauri explained, "when our friends brought us Christianity, they also brought us some misunderstandings from their past."

The CCT is "trying to co-ordinate the work of the churches so that we don't have a scramble for empire-building by missionaries."

In Tanzania, Christianity

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# ORDINATION OF WOMEN SPLITS EPISCOPALIANS

## "Church into schism" if women "priested"

A group of Episcopalians would take legal steps to become the continuing Episcopal Church of the USA if that church approved ordination of women priests at its general convention this autumn, the "Canadian Churchman" has reported.

Speaking in Toronto recently, Canon Albert DuBois, of Episcopalians United said his group has begun securing Episcopal church property in its own

Toronto to address the annual meeting of the Council for the Faith, explained that Episcopalians United was a committee of the American Church Union, of which he was president.

"Because of the past history of opposing schemes for union, the ACU has made a number of enemies," he said. "So we needed a new title for our mobilisation effort to stand fast for our heritage of catholic faith and order."

Both the ACU and the Council for the Faith promote the historic traditions of the church, and have been long-time opponents of women's ordination and recent church union in the US and Canada. About 50 council members attended the Toronto meeting.

Episcopalians United would not surrender the essential principles of the faith and if the Episcopal Church voted in favor of women priests it would be putting itself into schism, Canon DuBois said.

"We shall sadly tell them goodbye if they vote themselves into heresy, but we shall stand where we are,"

Canon DuBois admitted there were "a good many" legal problems involved in what Episcopalians United planned, but he sketched out a plan of action if general convention affirmed women priests.

"We shall say that we are sad that our brethren are willing to go into schism but we are not."

"We will leave the general convention and summon another four weeks from then for those willing to continue as faithful Catholic Anglicans."

"There will be new dioceses and we will claim to be the



Canon DuBois

continuing Episcopal Church."

However, before this moment, he said Episcopalians United planned to fight, mobilising clergy and laity in the next nine months, and educating convention delegates "about their responsibilities and competence."

Episcopalians United members would visit committee rooms during the convention "where most decisions are made" to state their case, and would "teach delegates to resist the lobbying that goes on at general convention."

Canon DuBois charged that there had been "an unprecedented exodus" from the ranks of ECUSA since 1972.

"They had 3,000,000 members to begin with and they have lost 600,000 off the records."

"I reckon it's 1,000,000 if you count those who haven't taken their names off the records," he said.

At the same time splinter Anglican groups were growing, he added.

Episcopalians United had 10 bishops as sponsors so far, said Canon DuBois, "and we are seeking the names of others. If we can get 15 or 20, many more will come to support us."

"I have optimism and confidence that if the initial response to mobilisation continues we will have sufficient forces to give a good account ourselves at general convention," he added.

He advised members of the Council for the Faith: "Be explicit about what leadership you're going to give and your numbers will increase rapidly."

At the conclusion of the one-day meeting members of the council passed a resolution which had already been sent to the House of Bishops, warning that council members dissociated themselves from the general synod vote approving women priests.

The resolution noted that council members would regard any attempted ordination as being "intrinsically schismatic, if not heretical" and that they would "clearly state our opposition to any such action of pseudo-ordination."

It called on clergy and laity "to avoid the ministrations" of those involved in such ordinations.

During the meeting the Rev C. J. de-Catanaro of Ottawa and Professor D. C. Masters of Guelph, Ontario, resigned as co-chairman.

After constitutional changes, the meeting elected Father de-Catanaro president, and Professor Masters and the Rev Peter Hennen of Montreal as vice-presidents.

### Judd resigns

The Rev Bernard Judd, MBE, last month announced his resignation as Secretary of the Council of Churches in NSW. Mr Judd has held this position for 20 years.

His resignation is due to ill health. During the period that he was secretary, he has made an outstanding contribution not only to the work of the council but also to the promotion of the christian ideas and standards in the churches and in the community.

# Letters

## "Lack of missionary vision" at conference

Sir,

As one who is deeply interested in and concerned with world evangelism and missions, I was somewhat surprised and nonplussed to read in the latest copy of "The Church Record" the names of the three main speakers for the forthcoming conference for tertiary students on world mission — Bishop Donald Robinson, the Rev Gottfried Osei Mensah and the Rev P. T. Chandapilla.

These gentlemen are well known evangelical Christians who will doubtless exercise a very valuable ministry. What then is my question?

It is simply this. A conference has been organised, ostensibly along the lines of the American Urbana missionary conferences, presumably with the end in view of provoking tertiary students to think their way through the implications of world evangelism and missions, and yet there is no cross-cultural missionary among the main speakers.

Here is surely a strange phenomenon. The very people who know from experience what the whole deal is about are conspicuous by their absence so far as the platform speakers are concerned.

One would have thought that the prime need would be to have an experienced Australian cross-cultural missionary in the vanguard. Australian students need to identify with a man or woman of their own cultural background who has left the culture they know in order to share Christ with an alien culture.

As a person who is constantly presenting material to students — many of whom we trust are prospective missionaries — this apparently strange happening in the planning of the La Trobe Conference calls for some explanation.

If it is simply to be a matter of presenting principles and theory, perhaps all well and good.

It, on the other hand, the end in view is to stir up the universities and CAEs Christian Fellowships to commitment to the cause of world mission, then it would seem to me that the planning committee is guilty of a considerable failure of perspective.

Many of us have long been concerned at the lack of missionary vision on the part of tertiary students, clearly evidenced by their noticeable absence from the Bible colleges.

The event at La Trobe, I assume, is intended to address itself to this situation. How curious then, that the end product in view, viz. the cross-cultural missionary, seems to have been bypassed by the planning committee.

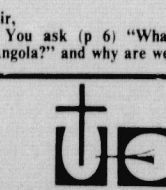
No doubt there is some very good reason for this. I shall look forward to hearing it.

(Dr) B. E. HARDMAN, Principal, Bible College of South Australia, Victor Harbor, SA

### Attitude to Angola war

Sir,

You ask (p 6) "What of Angola?" and why are we not



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"Good News" in the issue February 5, 1976.

I can only admire the racy style and the earnest attempt at communication with the younger generation but the blatant revival of the "Jews killed Christ" story with all its attendant guilt and trauma for the Jewish people was in my opinion rather sad and alarming.

Even that most conservative and dogmatic of religious institutions, the Roman Catholic Church, has by its actions, expressed an understanding of this problem as a basic cause of anti-semitism in the Christian World. I was rather surprised to see it revived in such a forward looking and ecumenical newspaper, as the "Australian Church Record".

How often and how sad has the young Jewish child's first experience of anti-semitism been in the taunt by his school-mates of "You killed Christ" and how hard have church leaders worked to try and overcome this problem. Eloquent phrases such as:

"The chanting started like a slow handclap, till thousands of voices throbbed as one 'Cru-cify, Cru-cify, CRU-CIFY, CRU-CIFY...' can only help to revive the whole nasty business."

JUSTIN JONES, Chairman, Public Relations Committee, Jewish Board of Deputies

### ABC's role

Sir,

The role of the ABC is currently under debate. I note with interest that the view of Dr Earle Hackert, Acting Chairman of the ABC, differs from that of Mr Alan Ashbolt of ABC's Lateline.

Lateline "anticipates social change" (18.2.76), whereas our ABC's Acting Chairman thinks that the ABC should only "deal with minority and dissident ideas", which implies rational debate.

It is not surprising that Mr Ashbolt talks of the inevitability of social change since he is a "neo-Marxist" (page 333 Ashbolt: "An Australian Experience").

What is surprising is that we taxpayers give him all the technical facilities on the ABC to help bring this about. He is creating a climate of opinion which leads the listener to think, as he hears the one-sided broadcasts, that he is the only one in society out of step with Alan Ashbolt.

Mr Ashbolt also claims to be a humanist "who tries to live by a code of goodwill to all men" (pages 154-155). I

To page 5

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# An innocent abroad



by DONALD HOWARD

With ten weeks and two conferences behind me since arriving in England, I feel competent to give a few impressions on the local scene.

The conferences were those of Westminster and Islington. A certain similarity in themes gives a pointer to British evangelical thought: Westminster chose "The Christian and the State in Revolutionary Times"; Islington concentrated on "The Gospel and Social Structures".

Each benefited from competent direction — Westminster under the inimitable Martyn Lloyd-Jones, and Islington directed by Peter Johnston — a sense of humour in each case being a distinct asset.

HAVING read sermons and books by Martyn L.J., it was good to meet him in the flesh. Now retired from his pulpit, he still preaches and has a remarkably agile mind.

Upon learning that I was an Aussie, he asked by name of quite a few friends who had visited England over the past 20 years or more.

The Westminster Conference is for theological and historical study, with special reference to the Puritans. It was a thrill to be with 300 folk of the Reformed tradition and to share in fellowship and discussion with them.

Dr Lloyd-Jones received a chorus of "Amen's" amidst laughter (reminding visitors of a ban on cassettes), he remarked, "Tape recording is a thoroughly unpuritanical practice!"

After a break during World War II (when St Mary's, Islington, received a direct hit), Bishop Hugh Gough revived the conference in 1948 and this year's was the 142nd.

One of the problems faced this year was the steep rise in postal charges (still less than our increases). With a mailing list of 3000, advance news could not be sent out, and attendance suffered.

Next year Archbishop Coggan will address the conference. He was in the news this time with the "Call To The Nation" which he issued in conjunction with the Archbishop of York. I hope to allude to this in a future column.

AUSTRALIA made its presence felt at each gathering. Islington got under way with a Bible study conducted by Dr Bruce Kay, now of St John's, Durham, but formerly a student at Moore Theological College.

Prebendary Johnston also congratulated Sir Marcus Loane upon his honour by the Queen.

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PERHAPS the main point was summed up by "the doctor" in his paper, "The French Revolution And After", when he posed the question, "Is England governable?" It is a question which might be asked of many lands.

"What are we to do?" he asked. "There is no blueprint. The New Testament never advocates revolution." He gave the example of slavery which passed away through the gospel influence, "without any broadside in Philemon".

"The Christian," he said, "is salt, leaven — an unconscious, quiet and slow influence."

My visit to Westminster coincided with news of the Fraser landslide victory in the elections. For once (at least), Englishmen were interested in doing "down under", and their questions revealed a reasonable Press coverage had kept them informed.

Now that things have settled down with the return of the Wallabies and the walloping of the West Indies, all we can hope for in the way of home is a flood, a fire or a famine.

ISLINGTON is next year due to celebrate the 150th anniversary of its founding. On January 4, 1827, Bishop Daniel Wilson called a dozen men to his vicarage to discuss the subject of prayer. This commenced what was originally known as the Islington Clerical Meetings.

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At Westminster, Noel Pollard put one of the speakers on the right track during a discussion of the Puritans. Noel was a lecturer at Moore for some years and is now at St John's, Nottingham.

Incidentally, he hopes to contribute a regular column to the "Record" on the English scene.

A STRIKING impression made upon me has been the reality of suffering in the lives of overseas Christians.

At Westminster, mention was made of several European brethren who had attended previous conferences and who are now imprisoned for their faith.

In an excellent paper on "The Anabaptists", a Menonite scholar, Dr Alan F. Kreider, said that "Wiens" was a well-known family name amongst his people.

When the early Menonites came under persecution, one large group fled to America, the other to Eastern Europe. The Russian form of Wiens is "Vins", and

today's martyr, Georgi Vins, is a scion of the Anabaptists.

EMMANUEL parish, Hastings, where I am a curate for two months, has a strong evangelical tradition. Above the door of the minister's vestry, and again inscribed on a brass plate on the pulpit is a quotation from 2 Timothy 4.2, "Preach the Word!"

Not far away in the picturesque village of Mayfield is a memorial to four simple village men who were burnt at the stake during the Reformation.

Sadly, few local people were able to tell me where it was. It stands outside the Congregational Church and on top is an open bible with the text, "Thy Word is Truth" (John 17:17).

As I thought of those martyrs and others like them in this area, I wondered, how many of us would be prepared to preach the Word if it meant the loss of life itself?

# Apologetically

"O phoenix, you are a lucky thing!" is a phrase that Michael Green claims gave him a new appreciation of apologetics. In his plenary paper for the Lausanne Congress he admits that he used to think it was odd (if not worse!) of Clement of Rome to use the mythical bird that arose out of the flames of death as an argument for the resurrection of Christ.

But when Green read this phrase under a picture of the phoenix at Pompeii he realised that Clement in his wisdom had rightly read the deep hunger for immortality that the myth contained and harnessed it to an evangelistic thrust.

Green goes on to admit that the early Christians made some bad errors of judgment in being too uncritical of pagan frames of reference, just as they did in the opposite direction by "soldiering obstinately on using the language of Zion and expecting people to understand it is they were not Gospel hardened".

Just the same he says, "We are called back to that daring flexibility of the early Christians, letting the world set the agenda, and answering it imaginatively in the light of the New Testament witness to Jesus".

### True or just Trend?

The age-old challenge to the apologist is two-fold. He must apply the Gospel to the contemporary situations; and he must be faithful to the truth. In his urgent desire to convince he must not cut corners and use arguments just because they happen to be winners.

I take it that Clement probably did believe that there was such a thing as a phoenix or else he mentioned it simply as a poetical illustration. It is immoral for Christian apologists to use material that they know is suspect but which they have found effective in convincing or confounding gullible people.

In our own time there have been some barbarous attempts to "prove the Bible true" by reference to dubious scientific oddities. And a heavy price has sometimes been paid for this when such "evidences" have been exposed by proper scientific inquiry.

The ability to use the arts has sometimes been a more powerful apologetic weapon than reasoned philosophical arguments. In his History of Apologetics Avery Dulles

notes that in the 1930s and 1940s some of the most powerful writing in this regard was done by Anglican lay people such as T. S. Eliot, Charles Williams, Dorothy Sayers and C. S. Lewis. Of the latter he comments, "without profoundly investigating theological questions he showed the plausibility of the traditional understanding of the Christian message."

In "The Problem of Pain" (1940), "The Case for Christianity" (1943) and "Miracles" (1947) he proved himself a master of popularising the Christian idea of a transcendent, personal and provident God and of exposing the fallacies behind many of the common objections. In his allegorical novels and satires Lewis reached a vast number of readers who would not have found time for theological works.

### Defence and Attack

Apologetical approaches are legion, and there is a sense in which every Christian must work out his own apologetic. We must all operate within frames of reference with which we feel comfortable, although the Christian with a real heart for apologetics will know enough about other areas of thought so as to be able to say there are sound arguments in that direction even if he is not entirely familiar with them.

Today there are objections or alternatives enough to the Christian faith to keep any Christian busy in the work of defence.

But we should not confine ourselves to that. Often the best method of defence is attack. And I do not simply mean attacking attackers. Christians must think their faith through hard enough to be able to present it as THE clue to life and reality and to be able to show that man and society are de-humanised in the exact measure that they move away from its precepts.

### Varieties of Approach

I have suggested above that everyone has a kind of "personal" apologetic.

# CHAPLAIN OVERSEAS ON CHURCHILL STUDY FELLOWSHIP

The Rev Douglas Abbott, MA, Th, Schol, MACLE, Senior Chaplain (Church of England) in the Australian Regular Army, left Sydney on February 2 to begin a round-the-world trip as a 1976 Churchill Fellow.

Chaplain Abbott is on study leave for three months from the Regular Army to study Regular Army Chaplaincy work overseas.

A tour from the west coast to the east coast of Canada, visiting eight major Service establishments throughout February will be followed by a three-week tour to major Army centres in USA.

Arriving in England on March 21, Chaplain Abbott will visit British Army establishments in the United Kingdom, and in mid-April will leave for a tour of Europe, arriving in the Holy Land for Easter.

A visit to Cyprus after Easter will be followed by four days in Bangkok, from whence Chaplain Abbott will visit the River Kwai where he has been invited to give the Address at a Service on Anzac Day.



The Rev Douglas Abbott

From Bangkok he will travel to Hong Kong to visit British Army units, arriving in Sydney on May 2.

Chaplain Abbott is Staff Chaplain HQ 2nd Military District at Victoria Barracks, Paddington.

When Army duties permit, he assists at Sunday Services in St James' Church, Turramurra, in which district he now resides.

Only one other officer of the Australian Army has been awarded a Churchill Fellowship previous to the 1976 awards. Chaplain Abbott is the first chaplain of any of the Forces to receive such an award.

# On and off the record

— BY DAVID HEWETSON

Bernard Ramm in a book entitled "Varieties of Christian Apologetics" examines three "families" of argument.

The first is that of "subjective immediacy", ie. the approach that stresses the uniqueness of the Christian experience of God's grace. It is the argument of the man who is listening to a radio against an opponent who says that such voices cannot be heard!

The second family stresses natural theology and has a fairly strong trust in the powers of human reason. It would suggest that science and theology are working on the same data but doing so with different categories of interpretation. Family three stresses revelation and feels that whilst the first family is too subjective the second is too optimistic about man's ability to appreciate truth.

### Letters

From page 4

find this hard to reconcile with his treatment of children in his pederasty programme. The ill effects on the child were totally omitted and all that was presented favoured the adult male pederast. A change in the existing law which regards the pederast as a criminal is anticipated.

If our Australian society does not care for its children, it is doomed, which is all Mr Ashbolt probably expects from what he regards as decadent Western society.

But I care and I would challenge him to rational debate on all the family issues he is responsible for producing.

FRIEDA BROWN  
(National President — Festival of Light)

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### Positions Vacant

**MANAGER/MANAGERESS AND ASSISTANT.** Two committed Christian people (either married or two single girls) required to manage Ski Chalet at Smiggin Holes for 1976 Ski Season. Duties involve catering, cooking, cleaning and general supervision. Please contact the Secretary, Southern Cross Ski Chalet, 511 Kent Street, Sydney, 61 9245.

### Accommodation To Let/Wanted

Female **THEOLOGICAL STUDENT** requires board or share flat within reasonable distance of Moore College. Ring 445 2750 after 5 pm.

## Muggeridge . . . "in a sick society destroying itself"

"Jesus: the Man who lives" by Malcolm Muggeridge  
Collins, London, 191 pp \$15.95

Of all modern-day commentators, Malcolm Muggeridge stands at the very highest point for clear, pungent criticism of a society that is sick and in the process of destroying itself.

His thoughts are always presented in English that is powerful with a superb sense of the ridiculous. He is a writer who cannot be ignored.

He has presented us with a book which tells of Jesus, the coming, and the message of the Man who Lives; and we are left in no doubt that his pen could find no subject which would in any way approach this one.

He writes as one captivated by the majesty of Jesus, yet does not leave us in the first century, but places Jesus and the 20th century in juxtaposition. A comparison which does our society no good.

However, there are reservations — Muggeridge's theology at times is poor. He

decides what is appropriate for Jesus to do and say and this does not always agree with the Bible.

His thoughts come more from his philosophical position than from the revelation of God (through the Scriptures).

Yet to make such comment almost seems childish as Muggeridge so clearly has "his heart in the right place".

The book is beautifully presented with many full-page colour and black-and-white prints of great beauty. If you like Muggeridge this makes a handsome addition to your library.

## BOOKS

Kingdom age (when Christ returns)!

Mr Dillow seeks to make Scripture the touch stone of his judgements and apart from one or two eccentricities, on the whole his book is a stimulating and penetrating study of the question, which will answer some questions and raise others for both tongues speakers and non-speakers.

R. E. Lamb.

### Student guide to NT

"New Testament Foundations" by Ralph P. Martin  
Volume 1 — The Four Gospels  
The Paternoster Press  
A Guide for Christian Students

A most worthwhile volume with a sure appeal to serious students of the New Testament. The historical and cultural background of the Gospel are first traced and then considered that may be in the background. Various critical disciplines are suggested before the author proceeds to a fuller consideration of the Gospels themselves.

The Great Thanksgiving and Invitation; The Parable of the Owner's Son and the Footwashing of the Disciples are chosen and given special treatment as an application of the methods and truths learned throughout the volume.

Use of the Greek text, added footnotes and a variety of indexes provide added help and will be of interest to the Student.

R. Patfield.

## Wurmbrand: "criticisms annoying but often valid"

"Christ on the Jewish Road" by Richard Wurmbrand  
Hodder and Stoughton

There can be no doubt that Richard Wurmbrand is one of the controversial Christians in these days. His style is not always easy to read and so much of what he says raises many questions. His criticisms are sometimes annoying but often valid and some of his expressions raise the eyebrows.

Many Christians have a deep longing to see Jewish people won to know the fullness that is in Christ and such a book ought to be read by those who would work in such areas of ministry.

The reader is told of Richard's own conversion. As a Jew he knows so much of the background and his own story and that of the other Jewish folk of whom he writes provides the material for a book of interesting testimony.

R. Patfield.

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## Applications are invited for the position of CHAIRMAN of the AUSTRALIAN BOARD OF MISSIONS

Stanmore, NSW

The Board is looking for a man with gifts of leadership and administration who will guide the Board in its implementation of the missionary task of the Church.

The Chairman, who may be a Bishop, Priest or Layman of the Anglican Church, is the Chief Executive Officer of the Board.

Experience of the Church overseas is very advisable, and the successful applicant will be expected to travel overseas as necessary to maintain personal knowledge of the people and of developing trends. He should also have — or be ready to acquire — a wide knowledge of the Australian Church.

He must be ready to co-operate officially and personally with the mission organisations of other Churches and their directors.

He is responsible for budget and report preparation, the raising of funds, and administration of the Board's trusts.

His appointment is in the first instance for a period of five years, and he will be eligible for re-election.

The Board reserves the right to fill the vacancy by invitation.

The Chairman will reside in Sydney. House and car are provided. Further information, including salary and allowances, can be obtained from the Home Secretary, the Reverend Tony Ireland, with whom applications, including the names of two referees, must be lodged by Friday, April 16, 1976.

Address: The Australian Board of Missions, 109 Cambridge Street, Stanmore, NSW, 2048.

## FORD LAUNCHES "REACHOUT"

At a variety of meetings over February 13 and 14, the concept known as "Melbourne Reachout" was explained and launched in Melbourne. The Reachout co-ordinator, Rev H. Norman Pell, saw the climax of months of preparation, yet this was only the beginning of what could take two and a half years to organise.

A similar campaign is underway in Vancouver, and Dr Leighton Ford, Vice-President of the Billy Graham Association, as well as being involved in this new format, was able to bring up to date news on its progress.

The programme was described by Dr Ford as, "An effort is made to identify the needs of people in the community, which God wants us to reach. Then to use the God-given gifts of the people of God in His service. It must be a two-pronged attack. Meeting the social and spiritual needs of a city".

The first year is to be mainly research. Then the churches involved set about meeting the needs revealed, according to their own methods of approach. The climax is a city-wide series of meetings.

On a young man, dressed in

bikie leather jacket, spoke of previous lack of fellowship with those of the higher social class of the city. Amongst those present was a worker from a higher class suburb who assured this young man that, "The rich have possibly just as many spiritual needs as the poor. Why not come and help us?". That night the same young man was noticed sitting alongside an elegantly dressed lady — neither seemed embarrassed or ill at ease.

Saturday evening, the main launching rally was held in the Dallas Brooks Hall, a modern building of the city, where over 2000 gathered. A former actor, Robert Colman, led the singing as well as presenting musical items and his own testimony.

Baptist minister Rev Rowland Croucher interviewed Dr Leighton Ford on stage and the informal dialogue revealed Dr Ford's family situation, desire for evangelism as well as the origin of the name Reachout.

Entering his teenage daughter's room, he found her reading the illustrated youth edition of the Living New Testament, called "Reach Out". Impressed by the name, it was suggested and accepted for the Vancouver, Canada, campaign and now the Melbourne programme.

RAMON WILLIAMS

## DR. BABBAGE ON "DEATH'S ENIGMA"

• From page 2

Alluia! Alluia! Alluia!  
The strife is o'er, the battle done;  
Now is the Victor's triumph won!

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## Tingha: God's Word by a team ministry CONGREGATION MINISTERS TO ONE ANOTHER

The Church of England congregation in Tingha, unlike many small towns, is flourishing.

The small town of Tingha is situated about 20 miles south of Inverell in northern New South Wales and boasts a population of around 800.

The countryside presents a most forbidding sight, as large granite boulders jut out of the ground, a reminder that Tingha and mining go together — it is said that every type of gemstone known can be found around Tingha.

The main street has the usual array of hotels, general store, police station, although it does have the unusual sight of cattle and horses freely roaming the streets — as the town area is a common.

Tingha has a Church of England like most small towns, but unlike many small towns this congregation is flourishing.

Monthly family services which attract an average congregation of 80 are one of the signs of health.

These services have deliberately emphasised the family with keynote being informality.

Indeed each service has been designed to encourage the learning of God's Word in a meaningful context.

This has meant changes, but the congregation has recognised the spiritual realities to be far more important than Communion taken standing in a circle and the congregation learning in set and extempore prayer.

As a barometer of spiritual health the giving has increased despite inflation and rural depression, with missionary support being doubled in 1975.

Tingha forms one part of the combined parish of Ashford, Delunga and Tingha with a team ministry consisting of the Rev Noel Boyce at Ashford and Rev Kerry Medway (until February this year) at Tingha.

To enable the parish to become established the Bush Church Aid Society supported one minister but this assistance is now being phased-out and the parish has been left to become self-supporting.

Ashford is 50 miles from Tingha and Delunga 35 miles from each, so there is much travelling to be done to ensure that each centre has an effective ministry.

Kerry Medway at Tingha has seen a period of growth. Growth in spiritual maturity through Bible study groups and evangelistic outreach for Encounter '75 by men's dinners and dialogue meetings.

The congregation has learned to minister to one another and Kerry has rarely had to do the initial visiting in times of illness.

After 12 months of general visiting, Kerry was able to become more deeply concerned with those who had responded and so the congregation was built up as he was able to spend time with people.

He was also able to introduce baptismal wedding and confirmation counselling to present the gospel to the non-church attendee.

Kerry Medway exercised a wider ministry due to the support and vision of the local congregation.

A radio show "Who says the Devil's got all the good music" was sponsored on 2NZ Inverell.

Kerry devised the show with Christian music, Bible competitions and prizes and a thought-for-the-night.

Heard on Sundays at 9.40 pm it attracted good ratings which were the continuing

## CHURCHES on the move



Tingha, a small town in northern NSW, has had a team ministry to keep the local parish functioning. Here one of the three local ministers concerned, the Rev Kerry Medway, stands in front of the church notice board.

Tingha congregation continues to grow and that the members' faith will be an example to us all.

## Social justice study by Anglican group

The Anglican Consultative Council — 60 representatives of the worldwide Anglican Communion of 50 million Anglicans — will

meet in Trinidad March 23-April 2, 1976, with a wide-ranging agenda including mission and evangelism.

Items to be debated include resolutions from the International Congress on World Evangelisation held in 1974 in Lausanne, Switzerland under the chairmanship of Dr Billy Graham; and resolutions from the World Council of Churches paper "Violence, non-violence and the struggle for social justice" is one of the study documents.

Mr John G. Denton, General Secretary of the General Synod office of the Anglican Church in Australia, and Registrar of the Diocese of Sydney, is one of the Australian delegates to the Anglican Consultative Council.

## Former Buddhist gang member now shares Christian experiences

As a member of a teenage gang Alan Ang was a rebel and a ruffian. In the village where he lived he had gravitated to this way of life.

As a Buddhist he did not

see any benefit in Christianity during those early years, until an evangelist, conducting meetings at his High School, introduced him to Jesus Christ.

Alan Ang now has a burning desire to share the Book that changed his way of life. For 15 years he has been distributing the Scriptures within Singapore, Malaysia and in other parts of South East Asia.

In 12 months the Bible Society distributed 75 million Scriptures within South East Asia and the Pacific area.

Alan Ang will be sharing some of the excitement, challenge and urgency of this task during his tour around Sydney in March.

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## Evangelism group's Wollongong meeting

A Regional Conference on Evangelism held in Wollongong, NSW, on Saturday, February 14, was attended by 150 people.

The conference was led by Mr Gordon Humphries, adviser on Adult Education for the Church Society, and a former headmaster of King Edward's School, Witley, England.

In his address, Mr Humphries said change was not to be welcomed "in the sense of flinging one's arm around 'any new thing' — but it must

be seen to be inevitable and therefore accepted."

He said the "strategy of evangelism" was to "disturb the comfortable and comfort the uncomfortable."

Mr Humphries who was co-founder of ISCF in England — said that a film, "Dinah the Dinosaur" was screened at the Morecambe National Conference on Evangelism,

in England, in 1972, at which 1500 people had attended. He had been secretary of that conference.

That film had been about the Church of England "which in time became extinct because it could not keep up" with changes in society.

Pointing out the differences between conditions in England and Australia, Mr Humphries said that Britain's affluent days were now past.

"The belt is really tightening," he said. "Britain's future for all young people is a twilight of uncertainty."

He noted that in Britain, despite the earlier Billy Graham campaigns and the recent Lausanne conference effects, there were few evangelical churches.

The evangelicals in England, however, were now moving from a minority to a majority position in church life in that country.

He said the strongly-held majority view was that the local church was both the focal and the vocal point in evangelism.

Up to the 1950s, evangelicals were a tiny minority, almost a sub-culture. After that they began to make news. Evangelicals found themselves in positions of leadership, the churches began to grow, publishing of magazines and so forth increased.

I think many Christians were enjoying the fact that they had some power. They were recognised, they were recognised. That is a very dangerous situation for the Christian to be in.

I think that maybe they were enjoying it too much, having been through the Watergate situation, Christians are saying we must be careful not to align ourselves too closely with any political system or culture if this ever happens again.

He said the British and Foreign Bible Society began its missionary programme of translation, production and distribution of Scriptures on March 7, 1804.

From a very humble beginning the Bible Society Movement now serves all the churches in more than 160 countries and territories through its 57 National Bible Societies and 37 National offices," he said.

One hundred years ago the Scriptures were available in 72 languages.

Now the number of languages in which the Bible (or parts of the Bible) were available steadily be increased to 1577.

"The entire Bible is at present translated into 261 languages — four more than in 1974," he said.

There were now translations of the New Testament in 384 languages — an increase of 16.

Single biblical books were available in 932 additional languages.

## Review of speaking in tongues

"Speaking in Tongues" by Joseph Dillow  
Zondervan  
190 pp, \$1.75

This is a book that does not simply repeat the well-worn arguments of the past for and against tongues speaking. It breaks some new ground and is valuable in providing a background coverage of the pagan worship in Corinth, which included ecstatic utterance.

The author is sympathetic to the modern day tongues speaker, but believes he is mistaken in identifying his activity with the New Testament phenomena.

He believes that New Testament tongues and prophecy ceased with the coming of the perfect, cf. 1 Cor 13:10, viz the closing of the Canon of Scripture.

He regards New Testament tongues as specially a sign of Israel's judgement (executed in AD 70) and therefore anachronistic. However, they may again become the daily experience of believers when God restores Israel to belief in the coming

## BIBLE IS TRANSLATED INTO 1577 LANGUAGES

On Sunday, March 7, The Bible Society Movement would be 172 years old, a society spokesman said this week.

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Single biblical books were available in 932 additional languages.

This represents \$1160 a day!"



