

Mainly About People

ARMIDALE
Rev Ken Allen, Vicar of Baradine since 1972, has been appointed Vicar of Walgett from February, 1974.
Rev Robert Farrer, locum tenens at Boggabri, has been appointed Vicar of Baradine from February, 1974.

ADELAIDE
Rev Grant L. Brockhouse, curate at St. Francis, Edwardstown, since 1973, has been appointed to the staff (full-time) of St. Barnabas' Theological College, Belair from June 1.

BALLARAT
Rev Frederick A. Bentley, vicar of the parochial district of Alvie-Beece for 25 years, has been forced by age and ill-health to retire. Rev R. T. Fabian will be acting pastor at Alvie for the next six months.

BENDIGO
Rev Hugh H. Girvan, rector of St. John's, Launceston (Tasmania), since 1971, has been appointed rector of St. Paul's, Bendigo, from June 14.

GRAFTON
Mr C. S. C. Sheller, O.C., of Sydney, has been appointed chancellor of Grafton Diocese, succeeding Mr A. B. Kerrigan, O.C.

NORTH QUEENSLAND
Canon David Johnston, Diocesan Secretary since 1969, has been appointed chaplain to Mentone Girls' Grammar School (Melbourne) from May 28.
Rev John B. Booth, Rector of St. Margaret's, West Cairns, since 1972, has re-

signed and will move south to take up a new appointment in welfare work.
Bro Robin Warsop has been appointed warden of the Brotherhood of St. Barnabas.

SYDNEY
Rev Tony Ireland, NSW State Secretary of ABM since 1971, has been appointed Home Secretary of ABM.
Rev Reginald T. Platt, CMS General Secretary for Queensland since 1967, has been appointed rector of St. Aidan's, Longueville.
Rev Frederick A. S. Shaw, chaplain at Prince Henry Hospital since 1966, has announced his retirement from this full-time chaplaincy as from 30th September next.

Rev Harold E. S. Doyle, formerly rector of St. John's, Milsom Point (1955-71) died in Sydney on May 2.

OVERSEAS
Canon Michael Green, 45, Principal of St. John's College, Nottingham, since 1969, and a member of its staff since 1960, has been appointed rector of St. Aidan's, Oxford, and head of the Oxford Pastorate. He will take up the position in April 1975.

Ven Edward F. Carpenter, 63, Archdeacon of Westminster since 1963, and a Canon of Westminster Abbey, has been appointed Dean of Westminster.

Professor J. N. D. Anderson has been appointed president of the Church Pastoral Aid Society (from April 1), succeeding Canon T. G. Mohan who is now a Vice Patron of the society.

Rev Thomas A. McKenzie, rector of Geraldine (Christchurch NZ), since 1969, has been appointed Home Secretary of the NZ Church Missionary Society.

Mary Andrews to Sweden for deaconess conference

Head Deaconess Mary Andrews of Sydney (pictured) flew out of Sydney on 28 April to attend an executive meeting of the world Federation of Deaconesses at Uppsala, Sweden.

Miss Andrews is a vice-president of the executive with special responsibilities for South-East Asia, the Pacific, Australia and New Zealand. The executive meets 9-12 May.



On May 1 she flew to Oslo to see the work of the Deaconess Institution there. On May 4 she flew to Copenhagen, visiting Deaconess House at Hellerup and then on to Nyborg where she attended the first Regional Conference of European Deaconesses.

After the Uppsala Conference, Miss Andrews was to visit Versailles to continue discussions on

deaconesses and communities May 15 to 18.

She is to make further contacts with deaconess work in Frankfurt, Mannheim and Darmstadt and then fly back to Sydney, arriving on May 24.

NEW DEAN FROM PERTH TO BATHURST

Ven Ronald W. Edwards, rector of Christ Church, Claremont (Perth) since 1967 and Archdeacon of the Coast, has been appointed Dean of All Saints' Cathedral, Bathurst.

He succeeds Dean Eric Barker who is now a canon-missioner in the diocese of Newcastle.

Mr Edwards trained at Kelham and was ordained in 1944 in Rochester. From 1946 to 1962 he held various appointments in the Church of the Province of South Africa and in 1962 he was appointed rector of Cunderdin in Perth. Later he was rector of Bassendean.

Claremont is one of Perth's leading parishes and Mr Edwards has exercised an influential ministry there marked by liberal sympathies and warm friendliness.

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"Bread" sell-out success

"A vigorous, youthful contribution to the Festival Fringe is 'Bread and Gifts,' a revue and a fantasy play presented at Holy Trinity Hall, North Terrace." So wrote the theatre critic of the Adelaide Advertiser.

The productions were written by Jeff Carroll.

Once again, Holy Trinity, Adelaide, presented a show as part of the Adelaide Festival. It has been received with great enthusiasm.

Jeff Carroll was on loan from Harvest Theatre, Youth Department diocese of Sydney. In six

weeks he recruited, trained, and rehearsed his largely amateur company. The result was an artistic and spiritual triumph. The 12 performances played to capacity audiences. Hundreds of people were turned away.

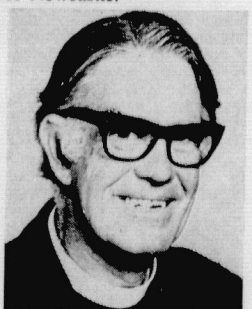
"The Advertiser" critic concluded his review: "A heavy of attractive young dancers perform exceptionally well, and the 'salvation' finale is overwhelming."



Dr Reed, Archbishop of Adelaide (front left) is introduced to Jeff Carroll (right) by the rector of Holy Trinity, Adelaide, Rev Paul Barnett.

Geoffrey Parker to be a bishop

Rev. Geoffrey F. Parker (pictured) 57, rector of Muswellbrook, NSW, has been appointed Assistant Bishop of Newcastle.



Mr Parker is a graduate of the University of Sydney and Worcester College, Oxford. He was a contemporary of Bishop Shevill, of Newcastle, at Moore College, Sydney.

He was on the staff of St Andrew's Choir School, Trinity Grammar School and then rector of St Stephen's, Hurlstone Park, 1944-47. He served in the RAAF 1947-49, and on his return from Oxford in 1951, was chaplain at Launceston Grammar School.

Since 1953 he has held three Newcastle parishes and been vice-warden of St John's Theological College. He is married with two teenaged children.

Busy day for Stott in Adelaide

In his one day flying visit to Adelaide on Friday, 26 April, John Stott ministered to wonderful effect.

In the morning he addressed forty Diocesan clergy who had been invited by Archbishop T. T. Reed. Mr Stott spoke on the subject "Preaching Today" and his ministry was warmly received by those present.

Immediately afterward, Mr Stott was taken to meet the Executive Committee of the Evangelical Alliance (S.A. Branch) for informal discussion over lunch.

After a rapid drive to the mouth of the Murray to see some exotic water birds, Mr Stott travelled back to Adelaide for the evening meeting where 724 people gathered in Holy Trinity, Adelaide.

He spoke for an hour and answered questions on the subject, "A call to balanced Christianity." His Excellency, Sir Mark Oliphant, Governor of South Australia, who attended the meeting, spoke very warmly of Mr Stott's ministry.

Fewer parishes need HMS grants

The 1973 report of Sydney's Home Mission Society revealed that the number of parishes seeking HMS financial help dropped. Grants were made to 29 parishes as against 32 in 1972. They supported seven rectors, 10 curates-in-charge, five curates, four deaconesses and four church army officers. Total outlay was \$34,660.

Bishop Delbridge leads sex shop protest

Material offered for sale by a Wollongong sex shop could encourage certain people to behave like "something less than animals," Bishop Delbridge said recently.

Bishop Delbridge the Bishop in Wollongong, said he realised the shop was probably operating within the law.

"But I feel there must be something wrong with the law," he added.

Bishop Delbridge visited the shop, Venus Adult Boutique.

After the inspection he conferred with the Roman Catholic Bishop of Wollongong, the Most Rev. T. McCabe, and later called a public meeting to discuss the opening of the shop and its possible effect on the community.

Bishop Delbridge said his inspection had revealed two areas of pornographic material — the literature and the devices described as sex stimulants.

He had spoken to the manager, who told him the shop "provides for all forms of human behaviour, including homosexuality and lesbianism."

"Openly on display are devices designed to encourage certain

people to behave like something less than an animal."

Following Bishop Delbridge's statements to the press, students at Wollongong University College challenged his opposition to the sex shop at a lunchtime forum.

The Bishop spoke to the students on the dehumanisation of man.

He said the three main dangers facing man were war, famine and the mass mentality that dehumanised the personality and lead to the sort of deviations that sex shops catered for.

The Wollongong Council of Churches has strongly supported the firmest possible stand by the whole community against the sex shop.

Religious radio pulls audience

In Brisbane recently, Rev James Peter, ABC's Federal Director of Religious Programs, produced some interesting results from a recent radio audience survey.

Even if church attendances are not always as good as they used to be, people are still showing a hefty interest in matters religious.

Some of the A.B.C.'s major religion shows consistently pull in a much greater audience (as many as three times the listeners) as a number of its crack

news and current affairs programs.

For example, lots more people listen to Encounter on Sunday mornings than tune into the excellent "P.M." news review at 6.05 p.m. weekdays.

Crossways on Friday nights draws bigger audiences than the secular talk show Lateline which fills the same time slot on other week nights.

And Frontier, the church news program after the 7 p.m. radio news on Wednesdays, gets better audiences than the other nights' programs in the same slots.

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Plain facts about the International Lausanne Congress

BISHOP A. JACK DAIN OF SYDNEY, who is executive chairman of the International Congress on World Evangelisation, speaking at a press conference in London last month. With him are Warwick Olson (left), director of communications for the congress and Peter Thompson (right) congress press representative in the U.K.

The Bishop told journalists that he "wished to dissociate himself completely from any idea that this was the biggest and the best," or that the organisers thought they had all the answers. Nevertheless, he thought it right that the invitation had been only to evangelicals — otherwise, he said, the whole ten days would have been spent arguing on basics.

He believed there was a place for dialogue, but Lausanne in July was not it.

He also agreed that to think there was a strategy for world



evangelisation was "presumptuous and unbiblical," that evangelism was not necessarily the Acts of the Apostles transposed to today's world. But it was not a strategy Lausanne hoped to formulate: rather the aim was to learn strategic lessons.

Bishop Dain said the planners took great pains to see that all categories of evangelical leadership were represented in the list. He noted that there will be

representatives of a wide spectrum of denominations and Christian organisations, people of a wide range of ages, women as well as men, laity as well as clergy, and those involved in diverse ministries.

The Congress will be held in Lausanne, Switzerland, July 16-25. Attending the Congress will be 66 participants from Australia and New Zealand, plus a number of observers and media.

Elections no mandate for permissiveness

SYDNEY, May 20. Christian leaders have seen the results of the Federal elections last Saturday as indicating the refusal of a significant section of the national electors to approve the Whitlam Government's permissive attitudes and legislation.

The election proved to be the closest since 1961 when the Menzies Government was returned with a majority of one. It seems certain that the Whitlam Government's majority of nine will be reduced to the narrowest of leads.

The issue in a number of seats

will be decided by the preferences of the Australia Party, the humanist-controlled party of the millionaire Mr Gordon Barton which strongly supports the permissive society.

A feature of the Senate election was the strong support given to the Family Action Movement candidates in NSW, Mrs Frieda Brown, Rev Fred Nile and Mr Ken Harrison. Mrs Brown, wife of an Anglican rector, polled 40 per cent more votes in NSW than the Australia Party's Mrs Gillings. The FAM only nominated a team two and a half weeks before the elections.

Commenting on the result of the elections as they stand today, Rev Bernard G. Judd said: "The

major parties see to it that moral issues are never tested at the ballot box. This leaves them free to set moral standards in Parliament without reference to the electors.

"This is why the Family Action Movement put three candidates in the field and the remarkable vote for Mrs Frieda Brown indicates that a large number of people were waiting for such a lead."

Both Mr Nile and Mr Harrison have been congratulated for their valuable work in the FAM team.

A feature of these elections has been the Whitlam Government's efforts to get prominent national figures to lend their names to advertisements supporting the ALP. One Anglican bishop and the president of the Australian Council of Churches gave such support.

Bishop attacks Murphy bills

In his synod charge late in April, the Bishop of Bathurst trenchantly attacked two bills which were introduced into the Federal Parliament by Senator Murphy.

Bishop Kenneth Leslie in his presidential address at the opening of synod said that the Human Rights Bill could "leave the way opened to the worst excesses of dictatorship."

He also had said that the Commonwealth Family Law Bill would be really a "licence to concubinage."

He said his objections to both bills had no political basis.

Bishop Leslie said the Commonwealth Attorney-General, Senator Murphy, was a man of fertile mind and great activity.

"For lack of any evidence to the contrary we must assume that he has a real desire to simplify the legal code so that justice may be done as effectively and as cheaply as possible," he said.

"However, I believe that at least two items of his proposed legislation must be looked at with close scrutiny lest his enthusiasm lead him to make matters worse rather than better."

Bishop Leslie said he believed

that the Bill of Rights was both unnecessary and dangerous.

"It is unnecessary because in so far as our rights as human beings can be guaranteed by law, they would seem to be well covered by the present provisions of the land."

"It is dangerous because any systematic attempt to define rights must inevitably be selective."

Bishop Leslie claimed that the Family Law Bill could almost be described as a bill "for the abolition of the family."

Teaching mission on the family

St. Paul's Wahroonga, NSW, has arranged a teaching mission on the family for six Tuesday nights in June and July.

The minister (Rev. Brian King) said this week that it was the second mission on the family that he had arranged.

The last one was at his former parish of Dural.

"Interest was so great that we decided to have one here," Mr King said.

"The speaker will be Rev. Donald Howard."

"Mr Howard conducted the Dural mission and this year has spoken at Caringbah, Yagoona and Wagga."

"He leaves immediately after the Wahroonga mission for a similar series at Holy Trinity, Adelaide."

Mr King said the series would be held on the last three Tuesdays in June and the first three in July.

Subjects were:
God's Family Plan (June 11),
Who's Head of the Home (June 18),
The Modern Child (June 25),
Problem Parents (July 2),
Positive Parenthood (July 9),
Home Sweet Home (July 16).



Bishop Leslie

EDITORIAL

THE TERRIBLE PRICE OF ORGANIC UNITY

On May 1 the General Assembly of the Presbyterian Church of Australia decided by the narrow margin of six votes to enter into union with the Congregational and Methodist Churches.

On June 2, 1976, there will come into existence a new denomination — the United Church of Australia which will be the visible expression of this union. At the same time, almost 40 per cent of Presbyterians, whose vote and voices against organic unity were ignored by the GAA, will continue as Presbyterians and 20 per cent of the Congregationalists will also continue their denomination.

In the press, some comfort is being taken from the numbers game. The new United Church will be the third strongest in Australia with over two million nominal adherents. This follows Anglicans and Roman Catholics.

Number four denomination will be those who remain Presbyterian. So it seems that the only denomination which will disappear is the Methodist.

But who would like to be in the shoes of the near 40 per cent Presbyterians who have been told by their brethren that the 60 per cent majority is going to separate from them? Who would like the anxiety about ministers, property, money, theological training, social services, superannuation and so many other things? Who would like the protracted litigation that is already being talked about by both sections?

What wounds, what hurt, what damage to Christian fellowship, what estrangements this insistence on organisational unity has brought with it. Is this really the mind of God for Presbyterians that has been so glibly

vaunted for several years past?

We have no doubt that the Holy Spirit will over-rule, even in this clear demonstration of disunity and the unwillingness to come together on the basis of biblical truth. He will empower those whom he fills to work and to witness, to teach and to proclaim and to preach the everlasting gospel that there may be a mighty harvest of souls for Jesus Christ.

Structures, property, denominations are not worth fighting for. But truth is. And if we are untrammelled by these minor things as we stand firm for truth, it will prevail to the glory of God.

But let the spirit of May 1, 1974, be a warning to Australian Anglicans who see anything envious in such organic unity. It should be enough to put the thought from our minds forever.

Notes and Comments

Whitsun and the Holy Spirit

The day of Pentecost always reminds us of all who were gathered in the Jerusalem room and who were born again into the kingdom of God when the Holy Spirit fell upon them with mighty power. Then following Peter's preaching of the word, over 3000 people were born again.

These two events turn our minds back to John chapter three and our Lord's discourse to Nicodemus on the Holy Spirit and his work in bringing about the new birth and bringing men into the kingdom of God.

Both the Old and New Testaments are filled with references to the work of the Holy Spirit and none would dispute that both his work and his gifts are many-sided and almost beyond numbering.

Yet such is communication today that the neo-pentecostal revival which is significant in all the denominations, that even the very mention of the Holy Spirit puts many on guard against what is at least a false emphasis, is certainly bad exegesis and in some of its manifestations at least, is thoroughly unscriptural.

Perhaps the phenomenon that is least unexpected, is the increasing uncritical acceptance

of neo-pentecostalism by Anglo-Catholics.

From time to time we have published news stories of neo-pentecostal missions and speakers of various kinds, some not Anglican, who have been warmly accepted in Anglo-Catholic dioceses.

It has become a common-place in North Queensland, St David's Cathedral, Hobart, a much more moderate place, has opened its pulpit.

Now the news comes from South Africa that the new primate is to be none other than the neo-pentecostal Bishop Bill Burnett of Grahamstown. An ardent Anglo-Catholic, his open support of neo-pentecostalism was believed to have excluded him from consideration.

But not a bit of it. That closely-guarded Anglo-Catholic preserve of the province of South Africa has chosen him at the age of 56 for its primate.

Anglo-Catholicism has wallowed in tradition for the past 40 years and now hopes to catch up by seizing the passing fads of "rock masses" or neo-pentecostalism. Something really would happen if they let the Bible loose among their people. Pray God they will.

The ACC and the Human Rights Bill

Once again the Australian Council of Churches has been so busy with its own concerns that it has been unable to hear what its denominations have been saying about Senator Murphy's

widely-condemned Human Rights Bill.

It has made a press release urging denominational leaders to stop attacking the Bill. It would appear that everyone is out of step in this matter except the ACC.

Archbishop Sambell of Perth pointed out some of the serious defects of the Bill as long ago as last year. The Australian Church Record examined the provisions of the Bill at considerable depth a few months ago and the issue was in wide-demand throughout Australia.

Interdenominational deputations have waited on Senator Murphy. In one case, they were overawed by him but in the other, there was plain talk on both sides and Senator Murphy agreed to think again on several important matters raised.

Eminent jurists, as well as churchmen, feel that the bill is actually subversive of human rights and is a threat to freedoms we now enjoy under common law. Nothing has been done to remove that strong feeling.

The most recent public statements about the Murphy Bill come from the Bishop of Bathurst's synod charge. They afford no comfort to the ACC view. Bishop Leslie said the bill could "leave the way open to the worst excesses of dictatorship."

Our amazement at the complete inability of the ACC to understand the mind of its constituency is unabated by this further gaffe.

It will not be long before dioceses and denominations in Australia stop paying membership fees to an organisation which persistently cuts across all grass-root expression of opinion

on important issues. Already there have been motions to this effect in synods and councils. Before long, some are going to succeed.

For a few years now we have felt that the WCC was openly feeding its own death-wish. It seems certain now that it has spread to the ACC.

State help for historic church buildings

We notice that the Archbishop of Perth recently quoted Dean Hazlewood on the Federal Government's refusal to help with the preservation of historic church buildings through grants to the National Trust.

The Dean is misinformed, of course. We are not aware of all grants made to help in such preservation but we clearly recollect that recently two such grants were made and one we do recall was to the very old St Peter's, Campbelltown, NSW. Some thousands of dollars were given.

Mind you, nothing in W.A. is as old as St Peter's, Campbelltown.

Queensland left out?

According to a church columnist in Brisbane's "Courier-Mail," Queensland is left out of calculations when overseas delegations are chosen.

The ACC chose 11 Australians to go to a conference in Tanzania but not one from Queensland. But the columnist takes some comfort from Brisbane getting a whole weekend of John Stott's itinerary.

He failed, however, to mention the Anglican chosen to attend the International Congress on World Evangelisation. Nor did he mention that the Archbishop of Brisbane was chosen, even though belatedly, to be sole Australian on the Archbishop of Canterbury's Anglican Commission for talks with Roman Catholics.

American invasion of Tasmania

Three American families, including two ministers, have migrated to Tasmania, built a church with \$70,000 of US

money and set up a brand new denomination in the island state.

They have called it Dilston Church of Christ but it is not connected with the Churches of Christ in Australia. Dilston is on the East Tamar near Launceston.

The Americans told the press that they were getting away from organised religion, from door-knocking or other methods "approved by today's churches." However, they have bought a bus and they round up children and adults for Sunday School and for services. Already they have a membership of "about 50."

We have long believed that Australia is a vast mission field and that millions here do not know Christ nor have they really heard the gospel. It is a sobering thought that these Americans might be rigidly independent but Bible-loving Christians. If so, their existence is a reproach to our own misuse of resources and we must wish them well.

On the contrary, if they are a new American cult, of which Armstrongism is an example, and of which we already have too many, they are a chastisement we could do without.

Christians "but for drugs, sex"

Such was the heading of an interview with Captain John McKnight of the Church Army as reported in the Newcastle Morning Herald on May 1.

Captain McKnight was speaking about his ministry to the "hippies" who are settled in communes at Nimbin, NSW.

Much more experienced men than he have been incautious about their off-the-cuff statements to reporters. So we hope that Captain McKnight's college training has left him with much clearer ideas about what a Christian is. Hippies are just people and as sinners, need the Holy Spirit to convict them of sin and they need Christ to save them and make them Christians. The absence of particular sins makes none a Christian.

But when this has been said, and the saving name of Jesus Christ should surely have been mentioned in the interview, the Church Army deserves warm thanks for its ministry to surfies and to hippies. They have been out meeting them where they are.

MR WILLIAMS SAYS...

Mr Williams says he is never quite sure whether or not he should do certain things because he is a Christian.

Some of the early Roman Christians were also agitated by similar problems. These "questionable things" are not questions which affect our personal salvation or our acceptance with God. They are

By Ken Roughley

matters which each individual Christian must settle for himself. Some things are as clear as light, or as black as night, about which there can be no controversy.

Paul's advice to the Romans is found in chapter 14 of his letter to them. The key to this chapter is the reiterated reference which Paul makes to the Lord. It occurs 10 times in 14 verses. The fact of Jesus being Lord is the solution of the difficulty as to what Christians should do or not do.

When in doubt use the following quiz:

Is it condemned in Scripture? What would Jesus do? Can I take Him with me? Can I ask His blessing upon the undertaking? Will it keep me from prayer and Bible reading? Will it be harmful to me personally?

Will it cause someone else to stumble? If you are still in doubt don't do it. Because "whatever is not of faith is sin."

WHAT!

You mean to say C.M.S. BOOK-SHOP has been selling church robes all these years and I didn't know about it?

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A Whitsunday message

Anointed with the Spirit

By D. B. Knox

We modern Christians customarily speak of Jesus as the "Lord Jesus Christ" and we treat this as a single three-fold name.

In doing this we lose sight of some very important truths. Jesus was known to His contemporaries as "Jesus," the Greek form of Joshua. It wasn't an uncommon name and so to distinguish Him from others of the same name He was often referred to as "Jesus of Nazareth" from the town where He had been brought up. His followers called Him the "Lord" because they recognised that He was divine, and so they gave to Him the name which the Old Testament used for God.

The test of being a Christian is whether we are able to say that Jesus is Lord — Lord not merely theoretically but personally, accepting His lordship over our own lives.

The other term of the trilogy, namely, "Christ" was used by Jesus' followers to draw attention to the unique mission that Jesus as man fulfilled. He was God's Messiah (which is the Old Testament word for Christ). Messiah in the Hebrew or Christ in the Greek simply means the "Anointed one" and refers to the Holy Spirit promised by God (Isaiah 11:2). Jesus was the man whom God anointed with His own Spirit.

The advent of a king who would rule in God's name according to God's heart and will had been predicted by the Old Testament prophets, and in particular by Isaiah in the well-known passage "unto us a child is born, unto us a son is given and the government shall be upon his shoulder . . . of the increase of his government and of peace there shall be no end . . . and the spirit of the Lord shall rest upon Him." (Isaiah 9:6 and 7: 11:2).

Kings are commissioned by anointing and the messiah King.

Christ the King, was anointed not with the symbol of oil but with the reality of the Holy Spirit. Thus, Isaiah prophesied of the Christ "the spirit of the Lord God is upon me because he has anointed me to preach good tidings to the poor . . ." (Is. 61:1).

Points to Christ

In the gospels we read how the Holy Spirit came on Jesus at the beginning of His ministry. It is this gift of God's spirit which the term "Christ" points to, Jesus is the Christ, the anointed One, the One who has received the Spirit of God, and so in Acts 10 Peter tells Cornelius "how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing . . . for God was with him." (Acts 10:38).

John the Baptist described how "I saw the spirit descending as a dove out of heaven and it rested upon Him." (John 1:32).

To possess the Spirit of God means to be in a relationship with God. And to possess the Spirit fully as Jesus did means to be in full personal fellowship with God, Spirit to spirit.

It was a consequence of this relationship that Jesus carried out His ministry. Through the power of the Spirit his human life and character conformed at every point to the character of God. He was the image, the reflected likeness of God. "He went about doing good" and by the power of the Spirit He performed the signs and wonders of the miracles as evidence of His Messiahship.

The healing of the sick (Is.53:4/Mt.8:17), the opening of the eyes of the blind, the healing of the dumb, the restoring of the lame and the deaf (Is.35:5) and the raising of the dead by the powers of the Spirit (Ezekiel 37:12-14) and the preaching of the gospel to the poor (Is. 61:1) were the things which the Old Testament predicted the Messiah would bring about when God's kingdom came.

The exemplar

And thus, Jesus, the Messiah, the Christ, the One anointed by God to be king after His own heart, not only preached the gospel of the kingdom but accompanied His preaching with acts of goodness in accordance with God's character as occasion served and so drew attention to the fact that God's King was now, after so many centuries, present.

Jesus is the exemplar, the example par excellence of the Spirit filled man, the Spirit led man. The fruit of the spirit, to which Paul refers, of love, joy and peace were all present in Jesus' experience and showed up in His character. He was full of faith and obedience and thankfulness. He was not (as far as we can judge from the records) temperamentally an enthusiast nor did he get excited.

His object in life was what should be every Christian's desire, always to do what is right (Hebrews 13:18, N.E.B.). This keenness and readiness to do the will of God resulted from knowledge on the one hand and prayer on the other — knowledge of the truth of God, of the heavenly world, of transience of this life and of the conflict with the devil in what we are involved; and prayer, which is fellowship with God on the basis of the truth of His Word.

Knowledge (which comes from hearing, reading and meditating on God's Word) and prayer in agreement with that knowledge, are the two means by which the Spirit of God leads us in the way of God's will.

Not only is Jesus the exemplar of the Spirit filled man but he is the source of the Spirit's presence in the people of God. He had promised this gift in John 7:39; 16:17 and 20:22. And Peter had interpreted the day of Pentecost as Jesus pouring out of His Spirit from His heavenly throne (Acts 2:33).

Like their master, all Jesus' followers are anointed with the Spirit (1 John 2:20). Together with Jesus they form the Christ (1 Cor. 12:12). The gift of the Spirit to His people is consequential on Christ's exaltation.

The Spirit's presence in our hearts is the presence of Christ, the presence of the Father (John 14:18 and 23).

The test of the Spirit's presence in any person's life is the fruit of the Spirit in the character and in particular love and righteousness. This is the only real test, the test of character, for only the Spirit of God can give this fruit.

It is, however, possible to exercise powers which might appear to be spiritual without being so.

Spirit speaks

For example, it is possible to prophesy in Christ's name without having the Spirit of Christ or to speak with tongues without having the Spirit of Christ. This is plain from what Jesus says in Matthew 7:22, 23 and from what St. Paul says in 1 Cor. 12:3 and 13:1.

The Spirit of God not only transforms us into the character of Christ (II Cor. 3:18). But He also gives us power. Jesus promised (Acts 1:5). "You shall receive power when the Holy Ghost is come upon you and you shall be my witnesses."

What is meant by this power? Primarily, it means the power to live a God-like life in contrast to the powerlessness of the people of God under the old covenant when they said with their lips "all the Lord has spoken we will do and be obedient" (Ex. 24:2), immediately they turned aside and made a golden calf and worshipped it. The rest of their history was in keeping with this. They had no power to resist the devil, and they were led by him into all sorts of Godlessness, immorality and idolatry.

The Christian, however, in receiving the Spirit of God receives power to live the Christian life, that is to say, power to put the devil to flight, as St. Peter says, "resist the devil and he will flee."

What greater power imaginable is there than this? The power to trample down Satan

under our feet (Romans 16:20). (This power includes, of course, the power to drive out devils in the name of Jesus from those who are devil-possessed. All Christians have this power.) The power to keep on keeping on in the Christian life (Col. 1:11).

The promise includes power to witness. This will primarily be, of course, the witness of character, for words without character to support them are empty. But it extends to a witness to Jesus without words. Through the Holy Spirit we have power to witness according to our circumstances and calling.

Tongues no guarantee

Thus, if we are brought before kings and governors as were those early Christian disciples we need have no doubt that the Holy Spirit will speak through us words of witness to Christ. Or when we are called upon in a private capacity to give "a reason for the hope within us" it is the Spirit of God which will prompt us to speak in a way that will glorify Him.

If it is the will of God to support our witness by external signs as it was at the beginning of the gospel this too will be worked through the power of the Spirit, though there is nothing to suggest that this is the way that God supports our testimony today; much more effective for witness to the power of Christ which accompany it.

How do we receive this gift of God's Spirit? What are the conditions for being baptised

with the Spirit and being filled with the Spirit?

The New Testament knows of only one condition, namely believe that Jesus is Lord. Thus, Jesus promised the Holy Spirit to all who believe in Him (Jn. 7:39) and Peter reaffirmed the promise in Acts 2:38.

Nowhere in the New Testament is there any other condition laid down to be fulfilled for the receiving of the fullness of God's presence in His Spirit than the acknowledgement of Jesus as Lord.

Of course there may be inadequacies in believing because of inadequacies in comprehension or perhaps inadequacies of teaching about Christ, and when this inadequacy is overcome, there will be a deeper experience of God, but if we believe truly in Jesus as a result of a true preaching of the gospel then Christ has promised that He will come into our lives through His Spirit; and when Christ comes in, the fullness of the Godhead comes because in Jesus the fullness of the Godhead dwells and if Jesus lives in us through His Spirit, there is power; power to live the Christian life and power to put the devil to flight.

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The Reverend Dr Kenneth G. McMillan, B.A., M.Div, D.D.
General Secretary Canadian Bible Society

THE AUTHORITY AND RELEVANCE OF THE BIBLE IN THE MODERN WORLD

8 P.M. AT

CANBERRA—Monday, June 10th St. Mark's Institute of Theology, Barton.
MELBOURNE—Tuesday, June 11th, Isobel Younger Ross, Memorial Hall, Keppell St., Carlton.
SYDNEY—Wednesday, June 12th, Stephen Roberts, Lecture Theatre, University of Sydney.

First of an Annual Memorial Lecture series sponsored by The Bible Society in Australia.

Melbourne F.O.L. under attack

Rev Dr Francis Macnab, director of the Melbourne Presbyterian Cairnmiller Institute said recently that groups like the Festival of Light imposed old attitudes of guilt and fear on the community.

The Cairnmiller Institute is a centre for treating psychological disorders and educating people in human relations.

Dr Macnab recently toured Australia for the Institute with the film, "The Language of Love." He came under attack from another Presbyterian, Rev Gordon Fowell, who said that the film Dr Macnab was promoting "abuses Christianity and all religions." Mr Powell is a strong supporter of the Fellowship of Light.

In a statement to the press,

Mr Powell said that Dr Macnab did not "seem to be nearly so worried about adultery as the Bible."

"If Dr Macnab is going around promoting that film, these aren't Christian moral standards," Mr Powell said.

Mr Powell said: "While I favour sex education, I am very concerned about this 'Language of Love' film."

Mr Powell said it was he who seconded a motion that Dr Macnab be released from the Presbyterian Church.

"I very much object to his being represented as a Presbyterian at all," Mr Powell said. Referring to the F.O.L., Mr Powell has said that Christians must not "chicken out" of their commitment to F.O.L. because of some opposition.

"The numbers are on our side, or, to be more exact, on God's side," he said.

Mr Powell said a recent Festival of Light meeting had attracted more than 2,000 people on a cold, miserable day. They had promised to enlist about 13,600 people to the cause.

He said he was very disappointed that no reports of the rally had appeared in the Melbourne press.

"But most heartening to me was the large proportion of young people who attended the rally," he said.

"More than ever, there is a challenge to Christians to take sides in the fight between good and evil, between darkness and light."

Christ & religious bureaucracy

"Christ had a way of cutting through religious bureaucracy, and in these days of institutional religion, he continues to do so," (Dean T. W. Thomas)

HYMNS AND HARMONY

Last time I wrote on the need for ministers to have a sound knowledge of hymns. It's surprising how many of our hymns were written by men on the bench (the bishops, not the mourners).

Bickersteth and Heber have made worthwhile contributions, and Walsham How is regarded by Bernard Lord Manning as possibly the greatest hymn-writer of the nineteenth century.

Bickersteth's best loved hymn cost him least of all. A sermon by Cannon Gibbon on Isaiah 26:3 made a deep impression at a morning service. That afternoon he visited a dying relative, wrote the hymn and read it there and then: "Peace, perfect peace."

In Anglican circles, Heber's "Holy, Holy, Holy" receives an airing at least once a year, but he did write others: "From Greenland's Icy Mountains" was finished in 20 minutes for a missionary talk he was to give next day.

The large volume put out by How is varied, but judicious selection characterises his efforts in most books. "O Word of God Incarnate" and "Brightly Gleams Our Banner" exemplify the diversity of a man whose son testified that "his simple, joyous life was a song of praise to his Creator."

Not to be confused with his Uncle William, Bishop Christopher Wordsworth was a voluminous writer. Composing in the train or when walking or riding, he jotted lines down on any scrap of paper he could find, revising meticulously.

While on the theme of episcopal bards: Archbishop William MacLagan not only wrote hymns but also composed tunes — six of the former and three of the latter included in Common Praise.

Try a bishops' list of hymns some time. There's a wide variety.

— DESCANT

Perth derelicts' chaplain retires

Chaplain of St Bartholomew's House for homeless men in Perth, Rev Peter Hodge, has been obliged to resign on account of ill health.

Mr Hodge has been at St Bartholomew's since 1966 when it first began.

He recalls the home at that time as being a "filthy, cockroach-ridden" building which housed about 15 men.

The chaplain's residence lacked any form of bed, and Mr Hodge spent his first night as head of the home sleeping on a mattress which sank deep into the dust-covered floor. There

was no furniture in the "residence," and he had to sit on the floor to answer the telephone.

The home has certainly changed since those fledgling days. It now boasts a capacity for over 60 men, though only about 20 are there at present.

Thanks to an appeal launched in 1970, the old huts have been replaced by modern buildings at a cost of about \$150,000. The appeal originally aimed to raise \$100,000 over five years and, aided by the State Government, this figure has almost been reached.

During his eight-year association with the home, Mr Hodge has come into contact with more than 900 derelict men.

R'Cs want to retain "sacrificing priest"

In a statement released on May 3, the Roman Catholic Bishops of England and Wales express concern about the nature of the ordained minister as a sacrificing priest in the light of the Agreed Statement on the Eucharist released last December.

The Agreed Statement came from an Anglican-Roman Catholic Joint Commission which met at Windsor earlier last year. It seemed to many that the Agreed Statement was moving away from the sacerdotal nature of the priest and from the doctrine of transubstantiation.

The Bishop's statement in May was the first official Roman Catholic reaction to the Agreed Statement in the United Kingdom.

The Bishops resolved: that the statement be received for study, but that the International Commission be asked to clarify:

1. The differences of interpretation of the statement published by members of the Commission;

2. The understanding of the role of the ordained minister as a sacrificing priest in the light of Mysterium Ecclesiae: "priests acting in the person of Christ the Head offer this sacrifice in the Holy Spirit to God the Father in the name of Christ and in the name of the members of his Mystical Body."

The Catholic Information Office has said:

"The Bishops' request for clarification on the role of the ordained minister as a sacrificing priest reflects some Catholic unease that the richness of the traditional theology on the priesthood has not been fully expressed in the Agreed Statement."

Following the Bishops' statement, over 150 Anglican and Roman Catholic clergy heard theologians give a cautious welcome to the Agreed Statement at Liverpool University on May 6.

The Rev John Tiller, until recently on the staff of Trinity College, Bristol and now Vicar of a small parish in Bedford, voiced evangelical hesitations. In a clear and scholarly address he said that evangelicals were not against the idea of "sacrifice" in the Eucharist, but they questioned the purpose of it.

"He outlined three types of sacrifice in the Old Testament, and said that they pointed to three different concepts. One was concerned with the total sacrifice of a life for God, and it was clear that such total dedication and offering of ourselves was required by the celebration of the Eucharist."

On the other hand, the "sin-

offering" was a different kind of sacrifice, as Jesus indicated when he talked about the shepherd laying down his life for the sheep. "It implied a substitutionary sacrifice in which the sheep could take no part."

Mr Tiller said that he felt the Commission had based much of their work on a modern interpretation of the phrase "in memorial of me." There was no evidence that our modern interpretation was any better than previous ones. He was concerned, too, not to limit the concept of the "real presence" of our Lord to the bread and wine in the Eucharist.

He believed that much more emphasis should be put on the flesh and blood presence of Jesus in the people who were present in the assembled Church ... the body of Christ.

Rev Richard Stewart a Roman Catholic theologian said that he did not believe that it would be necessary for the Roman Catholic Church to alter any of its devotional practices to accommodate the new thinking.

It had always been understood that the adoration of the sacrament was the adoration of Christ. It did not give any special merit to the signs which "contained" him ("If that is the right word to use," he added). It was adoration of a divine person rather than a holy thing.

Equally, the reservation of the sacrament could not be separated from the dynamic relationship of the Eucharist, but it could serve as a reminder of the real presence of Christ in the world.

The Windsor statement clearly spoke of the bread and wine "becoming" the body and blood of Christ, and that would satisfy most Roman Catholics without insisting on words such as "transubstantiation."

But he noted that the Commission between the Anglican Church and the Lutheran Church had arrived at different wording, and he was worried by the inconsistency of the Anglican Church in this.

New age means new opportunity for the gospel

Rev Dr Kenneth G. McMillan has seen the agonies of the world. He has seen the convulsions of history everywhere; the upheavals in economic and social structures.

He recognises a new age is here and believes it means opportunity, not catastrophe, for Christianity.

Dr McMillan said, "We shall

get nowhere in our task of taking the gospel to the world until we see that the strong currents which are sweeping the world are warning signs, not of sickness, but of birth."

General Secretary of the Canadian Bible Society, Dr McMillan will be in Australia in June to deliver the first annual Oliver Beguin Memorial Lecture for the Bible Society in Australia.

He is a minister of the Presbyterian Church of Canada and holds degrees of Master of Divinity and Doctor of Divinity from Knox College, Toronto. He is Past-Moderator of the Presbyterian Synod of Toronto and Kingston, and is also Past-President of the Department of Overseas Missions of the Canadian Council of Churches and Past Chairman of the Board of Overseas Missions of the Presbyterian Church in Canada.

He has visited Bible Society headquarters and mission fields of the Canadian Churches on all continents. As the Bible Society serves all denominations his contacts have been inter-denominational in an unusual degree.

He has also visited the communist countries of East Germany, Cuba, Czechoslovakia and Russia.

Dr McMillan believes the

scientific world view and secular outlook have created a situation where men are open to the gospel at a deeper level.

"The rise of modern science, while it vastly alleviated man's earthly conditions, robbed him of his comfortable sense of being at home in the centre of the universe. He finds himself alone and frightened in a vast silent world," Dr McMillan said.

He said science could offer men a better life. "Indeed, it is the only hope for those nearly two billion people whose life today is one of sheer misery through malnutrition and illiteracy."

"But the remedy for their material problems will not solve the deeper problems of the human soul, which will become more vividly apparent as the remedy is applied."

Dr McMillan will give the lecture at St. Mark's Institute of Theology, Canberra, on Monday June 10. He will repeat it in Melbourne at the Isobel Younger Ross Memorial Hall, Keppel Street, Carlton, on June 11, and at the Stephen Roberts Lecture Theatre, University of Sydney, on June 12.

The subject of the Memorial Lecture is "The Authority and Relevance of the Bible in the Modern World."

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Standing Committee elects delegates

Meeting in Sydney early in May, the Standing Committee of General Synod elected Australian delegates to two world conferences and appointed members to various committees.

Lay and clerical delegates to the Anglican Consultative Council are Mr John Denton, Secretary of the General Synod office, and the Rev Dr John Munro, chairman of the Australian Board of Missions. Their appointment is for six years.

Another delegate is Archbishop Geoffrey Sambell of Perth. The next meeting of the Council is scheduled for August, 1975 in Perth, Australia. Previous meetings were in Limuru, Kenya, and Dublin, Ireland. Alternate Australian delegates will be Dr Allen Bryson of Sydney and the Rev Maurice Betteridge.

The Standing Committee also elected its five delegates to the World Council of Church World

ary and Ecumenical Council of Mrs Elaine Cuttriss as Australian Church representative to a conference in Korea on the Mutual Responsibility and Interdependence program; and of Rev Maurice Betteridge as Australia delegate to a consultation of the Church of the Province of Tanzania.

The Committee received a report of its Liturgical Commission which emphasised that unauthorised printings of draft services threatened the value of the Commission's work and are a breach of copyright.

Plans for future revisions and services up to 1977 were outlined.



Dr Munro

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Mr John Denton

Assembly in Jakarta in 1975. They are Bishop Gerald Muston of Melbourne, Archdeacon Donald Cameron of Sydney, Rev Frank Cuttriss of Sydney, Mrs E. Appleby of Perth, Dr G. Brennan of Canberra, and a representative of the diocese of Papua New Guinea. The Primate, Archbishop Frank Woods of Melbourne, will attend the Assembly as a member of the W.C.C. Central Committee.

Miss Janet Wyatt was appointed to the Doctrine Commission. Mr Gerald Christmas was added to the Hymn Book Committee Management Committee. Mr Justice Jenkin was appointed a Corporate Trustee.

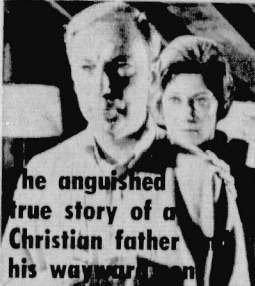
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The Word and Life

D. B. KNOX

Three sins Christians approve

There are three sins in our community which Christians condone due to an insensitivity of conscience through lack of knowledge and reflection.

The first is indulging, what I may call "blood lust." In the ancient world this sin took the form of gladiatorial shows where slaves fought with each other till one was killed. The excitement of the crowd which attended these displays in the arena was raised to frenzy pitch by the spectacle. Christianity stamped out this activity but the same lust for blood is the basis of the popularity of bullfighting in Spanish countries.

Our own community has long regarded bullfighting as degrading and has forbidden it, along with bear-baiting and cockfighting, but our community still continues to allow prize-fighting, and many Christians in our community treat as a matter of scoffing any protest at this sport.

Fighting

Yet prizefighting is based on the same blood lust as gladiatorial shows, bullfighting, and other forms of blood-letting. Prizefighting is doubly wrong. It is wrong for the fighters to submit their bodies to the risk of injury, even fatal injury, for the sake of making money by entertaining the crowd. No fighter entering the ring can possibly know whether he will be fatally injured during its course or cause serious injury to his opponent.

Self defence is quite a different activity and it is possible to learn to defend yourself with your fists without running the risk of injuring your body or the body of your sparring partner, just

as it is possible to learn the art of self-defence in jujitsu or karate without injury. But prizefighting is notorious for the injuries, even fatal injuries, on its participants.

Christians should not be content till prizefighting is banned in our community just as gladiatorial shows, bullfighting, bear-baiting and so on, have been banned.

A second sin, and it is very rampant in the community is that of greed. The business world is swinging over to greed. There is no need for business to be based on greed. Business is primarily based on service, and service is a form of relationship, serving one another. Greed is the absence of relationship.

Those who are not guided by Christian perspectives think that they benefit themselves by acquiring possessions. This is not so. Real joy in life comes through true relationships. Possessions may serve relationships, but abundant possessions in themselves provide little joy and if they are obtained at the sacrifice of human relationship, they will certainly not bring joy or pleasure. This is the basic problem of the modern affluent society.

Sheer greed

The most conspicuous form of greed in our community is gambling which is sheer self-centredness, and is based on avariciousness and greed. The Sydney Opera House is a monument to greed as it is being paid for entirely by gambling. Unfortunately many Christians condone this form of greed, and avariciousness.

It is possible to gamble in many ways but all gambling is self-centred and inflicts harm on others. I recently read about how two men sold shares which they did not possess in the gamble that they might make money out of it through the shares going down in price. However, the shares went up, so that the stockbroker, who trusted the word of these two gamblers and sold their shares which they did not possess, suffered the loss of \$70,000.

What interested me was the judge's remark, as he gave these two men the light penalty of a two year bond of only \$100. He said that their action "did not contain a great deal of moral turpitude."

This extenuating comment is an example of how our community condones avariciousness and gambling, thinking lightly of it, even when it plainly inflicts hardship on others. Christians

should recognise greed, whether in the way business is conducted, or in gambling, and recognise it as a sin, grievous in the eyes of God, even though it is rampant in our affluent society.

Christians should ensure that the businesses they conduct are conducted on the principle of service first, and money making only consequential; and we should have nothing at all to do with gambling.

A third sin which we have throughout our community and which Christians condone is drug taking. This may sound startling, but I refer to the drug alcohol.

Drinking and driving

Statistics indicate that three out of five road accidents result from the taking of alcohol. Yet the community condones drinking and driving. For example, the leading motorist association is said to be strongly opposed to such steps as random breath analysis which would lead to the reduction of road accidents due to the drug alcohol.

Christians should be absolutely clear in their witness that people who befuddle their mind with alcohol and who then drive motor cars are acting very selfishly and very sinfully, even though they may not have an accident.

Medical opinion has ensured that cigarette advertising carries a warning that smoking is injurious to health. This is right. But the drug nicotine only injures the health of those who take it. The drug alcohol is the cause of widespread injury and misery to innocent people.

Our community is rather like the Pharisees whom Jesus condemned. They were meticulous in small things such as tithing but were oblivious to the larger obligations. Thus, we warn about nicotine but joke about alcohol.

Christians should make quite clear that those who manufacture (and this includes the shareholders) and those who sell the drug alcohol are acting reprehensibly towards their neighbours in the present circumstances of our society.

Yet Christians are tongue-tied and indeed many share in the liquor trade by being regular consumers of the product in one form or another. This ought not to be. How can we witness to the reality of heaven and to the purposes of God if we think lightly of these community sins and identify with them ourselves.

Books

Puritan writing at its best

THE WORKS OF RICHARD SIBBES. Edited with Memoir by Alexander Grosart, Banner of Truth Trust, 1973. 445 pages, £1.95.

Richard Sibbes was known in his own time as "the heavenly doctor." "Heaven was in him before he was in heaven" was Isaac Walton's comment.

The puritans were pre-eminent in working out the consequence of the doctrine of Grace in the life of the Christian, and this book is an excellent example of the best Puritan writing.

It is a reprint of Volume 1 of Nichols' seven-volume edition and contains all of Sibbes' writing which was published in his own lifetime and in particular the most famous "The Bruised Reed" and "The Soul's Conflict." It is prefaced with a 150 page memoir.

We may be grateful for the Banner of Truth's labour of love in reprinting this volume which has been very hard to come by.

D. B. Knox.

Leicester meeting of reformed ministers

(Grand Rapids). Some 200 ministers of Reformed persuasion met in Leicester, England, last month under the sponsorship of the Banner of Truth Trust.

The bulk of them came from small churches in England, Scotland and Ireland, but there were also men present from other parts of the world. The USA, for example, was represented by members of the Christian Reformed Church and the Reformed Church in America.

The Banner of Truth Trust developed under the spiritual leadership of Martyn Lloyd Jones, the well-known London preacher.

Two of the speakers who

Understanding Papua New Guinea

ANTHROPOLOGY IN PAPUA NEW GUINEA, edited by Ian Hogbin, Melbourne University Press, 1973, xii and 243 pages.

The articles contained in this volume are extracts from the Encyclopaedia of Papua and New Guinea, which was published in two volumes by the Melbourne

University Press under date 1972, but they were chosen out of the whole work because there had been delay in its publication, and their appearance seemed to the editors to be desirable.

The whole work, of course, includes many other subjects, but these are concerned with anthropology only. There are twelve articles, followed by a glossary of anthropological terms, lists of

peoples in Papua and New Guinea, a map on page XII and a more general map on the end covers.

The authors of the articles are all well-known anthropologists, many of them Australians, and all have worked fairly recently in Papua and New Guinea. They may therefore be accepted as authoritative in their particular fields.

The subjects chosen represent a very fair coverage of the different fields of anthropological research and they are all subjects that are or will be important for an understanding of the peoples of the islands.

They cover the fields of social structure, child rearing and socialisation, economy, the Papuan Gulf, trade voyages known as the Hiri, land tenure, marriage, traditional political organisation — not actually balanced by a survey of the present situation, but by "changing indigenous societies and cultures" — law — indigenous, not Euro-

pean — sorcery and witchcraft, ethics (again, indigenous ethics and moral practices), religion and magic, which do tend to go together in such communities.

To those whose interests lead them to need to understand the New Guinea peoples, this work can be recommended. It is a carefully balanced study. The reviewer himself knows most of the writers and their capabilities.

Whether or not this volume was meant to supply a need that the Encyclopaedia would finally meet, it is quite a good idea to publish it by itself, for the whole work would be bulky and contain much of more specialised interest, besides, of course, being much more costly.

The present volume can be used by students (for whom it was no doubt intended) and should be found both useful and attractive to those who are interested in Papua and New Guinea both for itself and for what is likely happening or likely to happen there in the coming days.

A. Capell

The oldest church in the Reformed family

(Grand Rapids). Last month a church, affiliated with the Reformed family in Europe, celebrated its 800th anniversary. This is the "Chiese Evangelica Valdese in Italia", a small church of Waldensians in Italy.

The Waldensians originated during the twelfth century when a French entrepreneur, Valdes, began to preach in the vernacular. In 1176, during a year of

famine, he elected a life of voluntary poverty.

When others followed him, he decided, after the pattern of the apostolic era, to establish a fellowship of itinerant preachers. Although it was never their intention to break with the Roman Catholic Church, they were continually persecuted during succeeding centuries.

Between 1523 and 1532 a number of very meaningful contacts took place between Farel (Calvin's predecessor in Geneva) and the Waldensians. Sub-

sequently, the Waldensians declared themselves in agreement with the Reformation doctrines of election and of the sacraments.

In 1559, they also accepted the Gallican Confession and the Presbyterian-Synodical form of church government.

Again they suffered severe persecution. In 1557 Calvin wrote to Bullinger regarding the Waldensians: "A day has been set for all of them on which they must return to the horrors of the papacy. Anyone that catches a minister of the Word or a teacher is promised a reward of 50 gold coins per head . . . Eight days ago, three burnings already took place in Paris." In a time period of 11 days, 2,000 people were arrested in southern Italy. Not until the nineteenth century did the Waldensians begin to enjoy freedom of religion.

At present the church numbers about 45,000 believers — with some 30,000 living in Italy and another 12,000 in South America. In poverty-stricken southern Italy they have established schools and orphanages, and also distributed tracts and Bibles.

After the Second World War, they founded the village of "Agape" close to Turin. Here young people from all countries and from various confessional backgrounds can come together in ecumenical fellowship to discuss the urgent questions of the day in the light of the Gospel. (RES NE)

John Court at St Paul's Convention

Dr John Court, a leading campaigner for the Festival of Light, and the author of "Changing Community Standards" is coming to Sydney in June at the invitation of St Paul's Chatswood, to be the special speaker at their 68th Annual Convention on Monday, June 17.

Dr Court will have a busy program while he is in Sydney. On Friday, June 14, he will speak at St Andrew's Cathedral Luncheon Club at 1 pm.

He will also be preaching at St Andrew's Cathedral on Sunday, June 16 at 7 pm.

On Saturday, June 15, the Festival of Light in co-operation with the churches of the Chatswood/Willoughby area have arranged a "Fan the Blaze Rally" in the Chatswood Town Hall, Victoria Avenue, Chats-

wood, at which Dr Court will speak.

The Mayor of Willoughby, Alderman D. Warner, will chair the rally and there will be a lively supporting musical program. Although it is a holiday weekend a large attendance is expected at this rally.

On Sunday afternoon, June 16, Dr Court will speak at the Salvation Army broadcast service in the Congress Hall, 140 Elizabeth Street, Sydney. Radio Station 2CH will broadcast this service at 3 pm.

Wollongong Church free of debt

St Mark's, West Wollongong, NSW, opened in 1963, was free of debt and consecrated by Dr Marcus Loane, Archbishop of Sydney, on Sunday, April 21.

St Mark's is a thriving, active parish, and under its rector, Rev Jack Derrett, plays a prominent part in the life of the western part of the city of Wollongong.

The building cost about \$120,000. The latter part of the month of April was taken up with special parish celebrations, and after the consecration, the climax was reached on April 28 with special thanksgiving services, shared in by large congregations.

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printers' strike and coming out late, it was then further delayed in the mails.

We would appreciate the Christian sympathy and patience and understanding of all our readers while these difficulties last. Prayer too is asked for the other difficulties which we face in common with all the religious press: rising printers' costs, heavy increase in the cost of paper during the world shortage of this commodity and the need to greatly expand our circulation.

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ACR DELIVERY DELAYS

The Board of the Church Record Ltd very much regrets the serious delays in the delivery of the paper to both individual and bulk subscribers.

Most of the delays have been caused by postal workers' strikes and disputes and we are aware that in numbers of cases, parish- es have never received their supplies of some issues at all.

We assure our readers that we have observed printing schedules and that our office has always punctiliously done all in its power to ensure that the ACR got out on time and that it might reach readers.

The postal department has savagely increased postal charges from March 1 last and two further savage increases are planned for 1975 and 1976. But the standard of operation of the postal service declines as rapidly as its charges rise. This is almost the sole cause of all the delays.

One issue, that of May 15, was delayed because of the

The sin of an unholy unity

Unity is good — it is the ultimate character of God and it is his revealed will for the Church. But there is an unholy unity that begins by failing in faithfulness, quickly descends to unbiblical compromise and ends in the terrible sin of impurity — defilement of faith or life. (J. R. McQuilken.)

Church Army up in 'Hippieland'

Captain John McKnight of the Church Army has been working for twelve months at Nimbin, NSW, among the large "hippie"

FACE-LIFT FOR ALL SOULS'

When Rev John Stott returns to London from Australia at the end of this month, a major building operation at All Souls', Langham Place will have to be undertaken.

The present plan is to excavate underneath the existing Regency building to build a church hall and at the same time to radically restructure the interior of All Souls' itself.

The church building will have to be closed for 12 months while the work is going on.

community which has settled around that small North Coast town.

He had previously worked among the "surfers" at Ballina, a coastal resort also in the diocese of Grafton.

Just before the Aquarius Festival at Nimbin in May last year, he moved into a disused butter factory in Binnabarra, not far from Nimbin, to set up a Christian community centre.

"About 400 people were living in the area then," he said recently in a press interview. "With the Nimbin festival, it grew rapidly."

"We are now trying to get Christian doctors, social workers, carpenters and plumbers to go to the butter factory to get it firmly established."

According to Captain McKnight, the "alternative culture" of simple living close to nature has a lot in common with Christian standards.

"Take away the drugs and sex and many of the kids would be Christians," he said. "People liv-

