

**ARMIDALE**  
 Rev Ken Allen, Vicar of Baradine since 1972, has been appointed Vicar of Walgett from February, 1974.  
 Rev Robert Farrel, 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 K. 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 Johnstone, 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 wolkah 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, Milsons 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, vicar 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.

## "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.

# Church Record

No 1563

First published 1880

Registered for posting as a newspaper—Category A

May 30, 1974

## 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

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 on 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 enviable in such organic unity. It should be enough to put the thought from our minds forever.

## BIG SAVING FOR NEW SUBSCRIBERS ONLY

Send only \$2 and we will send you post free the next twelve issues of the

### AUSTRALIAN CHURCH RECORD

This is an introductory offer, open only to new subscribers. Send the coupon below now and receive this long established national Anglican newspaper which stands firmly for biblical truth.

NAME .....

ADDRESS .....

POSTCODE .....

Enter me as a new Subscriber to the Australian Church Record. I enclose \$2 Subscription for twelve issues. Post coupon to The Church Record Ltd., Room 311, 160 Castlereagh St., Sydney, NSW, 2000.

## 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 overruled 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 surfers 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?  
I always get my clerical wear when I go book-browsing at the Bookshop.

**Yes,**

**ROBES FOR CLERGY AND CHOIR**

★

Cassocks  
Girdles  
Surplices  
Stoles  
Black  
White  
Shirts  
Collars—  
Studs  
Hoods  
Preaching  
Scarves  
Choir needs

Available from stock  
**CMS CHURCH SUPPLIES**  
93 Bathurst St, Sydney, N.S.W. 61 9487  
Catalogue Available.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 150 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Churches of England people—Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$5 per year, posted. Printed by John Fairfax and Sons Ltd, Broadway, Sydney for the Church Record Ltd, Sydney.

## 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.

**WOOD COFFILL FUNERALS**  
— PHONES —  
Metropolitan (All Branches) 80 0396.  
Katoomba — Katoomba 41.

**ST. ANDREW'S CATHEDRAL SCHOOL**  
SYDNEY  
(Registered under the Bursary Endowment Act).  
The Church School at the Heart of the Diocese.  
(Founded by Bishop Barry, 14th July, 1865)  
School for Cathedral Chorists.  
ENROLMENT 300  
Accommodation for an additional 100 pupils in the new school. Primary to Higher School Certificate and Matriculation. Provision for Language and Technical Courses. Staff of experienced Teachers and Graduates. Generous Scholarships provided for Cathedral chorists and Probationers; choral training in the Cathedral and in the School under the direction of Michael Hemens, M. Mus., Cathedral Organist and Choirmaster.  
For Prospectus apply to:  
The Headmaster,  
Canon M. C. Newth, B.A., Th. L., M.A.C.E.  
(TELEPHONE: 61-7836)

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 (I John 2:20). Together with Jesus they form the Christ (I 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 I 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 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 testimony is the support of a transformed life and words of 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.

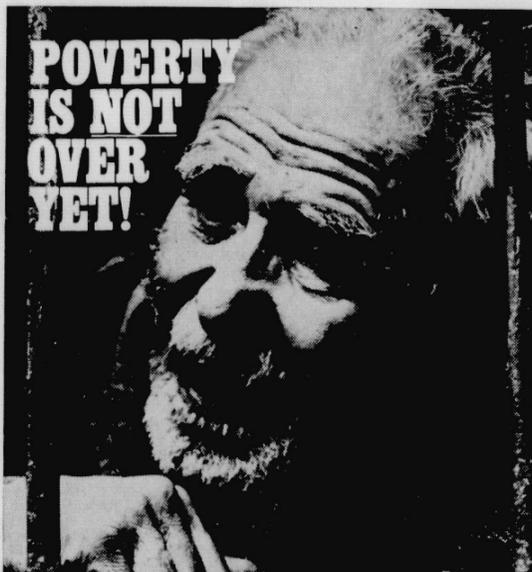
**Furniture Removals and Storage**  
**G. & C. Drew Pty Ltd**  
66 Smiths Avenue  
Hurstville  
Local, Country and Interstate Removals  
Write or phone 50 8366  
After hours 53 7377

### Insure Church Property with the CHURCH OF ENGLAND INSURANCE CO. of Australia Limited (Inc. in N.S.W.)

- Because . . .
1. The company is wholly owned by the Dioceses of the Church of England and it operates entirely for the benefit of the Church.
  2. Our re-insuring companies are among the strongest in the world.
  3. Claims, both large and small, are dealt with promptly.
  4. Church property worth more than \$65,000,000 is insured with this company.
  5. Classes of insurance undertaken include FIRE (with extension to storm and tempest, earthquake, etc., if required), MOTOR CAR, PUBLIC RISKS, Plate Glass and BURG-LARY.

**HONORARY DIRECTORS:**  
E. N. MILLNER, FCA (Chairman)  
Rt Rev R. C. KERLE, BA, THL,  
C. RAINS, FCA  
K. B. PRICE, MA (Oxon)  
R. A. CATLEY  
Ven C. A. GOODWIN, MBE (alternate)  
Canon G. G. O'KEEFE, OBE, THL, JP (alternate)  
W. M. COWPER  
82 PITT STREET, SYDNEY.  
Phone 28 0709. Telegrams: COFE, SYDNEY.

Olivier Beguin Memorial Lecture  
The Reverend Dr Kenneth G. McMillan, B.A., M.Div, D.D.  
General Secretary Canadian Bible Society  
will speak on  
**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.



SEND YOUR GIFT TO THE ARCHBISHOP OF SYDNEY'S

## WINTER APPEAL



ARCHBISHOP OF SYDNEY'S WINTER APPEAL,  
P.O. BOX Q190,  
QUEEN VICTORIA BUILDING,  
YORK STREET, SYDNEY, 2000

My gift for the Winter Appeal is \$

NAME

ADDRESS

POSTCODE

Please tick box if you require an official receipt.  
Gifts \$2.00 and over, are tax deductible.

For free, friendly and courteous advice on travel anywhere, consult

### MITCHELL'S INTERNATIONAL TOURS

Accredited agents for all major airlines and shipping companies. General agents for Frames Tours Ltd., of London. At no extra cost, our international experts will promptly and efficiently handle all your travel requirements.

5th FLOOR, ASBESTOS HOUSE, 65 YORK STREET, SYDNEY, NSW, 2000. PHONE 29 4136  
(AT CORNER OF BARRACK STREET)

# Melbourne F.O.L. under attack

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

The Cairn Miller 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.

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 ... 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 "trans-substantiation."

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 Begun 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."

# 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

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

## FILM PREMIERES 6 NEW CHRISTIAN FILMS IN COLOR

### PROGRAM 1:

**MY SON MY SON**



He anguished true story of a Christian father his wayward son

ADAPTED FROM THE BIOGRAPHICAL NOVEL BY BERNARD PALMER.

Also showing: **A DAY WITH CLIFF RICHARD** and **LET THE SON SHINE**

### PROGRAM 2:

BASED ON THE LONDON FESTIVAL FOR JESUS



Why should the Devil have all the good music?

Featuring **Cliff Richard & Larry Norman**  
Also showing: **BORN TO LIVE** and **PEACE CHILD**

ADMISSION BY TICKET ONLY — \$1.00 (Children under 14-60c)

See them at: (Programs 1. & 2. will be shown as indicated against the dates below)

- PERTH @ FRI. MAY 24
- @ FRI. MAY 31
- SYD. @ FRI. MAY 31
- @ THUR. JUN. 6
- BRIS. @ FRI. JUN. 7
- @ FRI. JUN. 14
- MELB. @ FRI. JUN. 14
- @ FRI. JUN. 21
- ADEL. @ WED. JUN. 19
- @ WED. JUN. 26

TICKETS AVAILABLE AT DOOR, OR FROM:  
**THE GOSPEL FILM MINISTRY LTD.**  
MELBOURNE • 18-25 Canterbury Rd., Heathmont 3135 Phone 729 3777  
SYDNEY • 181 Clarence Street, Sydney 2000 Phone 29 4005  
BRISBANE • 77 Queen Street, Brisbane 4000 Phone 21 7553  
ADELAIDE • 230 Rundle Street, Adelaide 5000 Phone 223 4412  
PERTH • 251 Adelaide Terrace, Perth 5000 Phone 25 7854

Please mail to me tickets for the premiere of the following:

- Program 1. on (date) (time) (time)
- Adult tickets @ \$1.00 ea. Qly. Child @ 60c ea.
- Program 2. on (date) (time) (time)
- Qly. Adult tickets @ \$1.00 ea. Qly. Child @ 60c ea.

Enclosed is cheque/money order for \$

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_



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.

Standing Committee ratified the appointment its Mission-

## MOTOR FUNERALS LIMITED

30 CITY ROAD, SYDNEY—Tel.: 211 4277 (4 lines)

Branches:

CARINGBAH—Kingsway, Willarong Road	524 7328
EASTWOOD—4 East Parade	85 1955
ROZELLE—93 Victoria Road	82 1141

"Start a **8** account" there's no fixed term

Little by little you can save a lot.

## PROVIDENT PERMANENT

BUILDING SOCIETY LTD • EST 1946  
36 YORK STREET SYDNEY 2000  
(between King and Market Streets)  
Telephone 29 2287 290 1000

## WHERE TO START with ENCOUNTER '75

Why not

Look at **LUKES** living gospel including four studies on the subject "FATHER FORGIVE", cost us \$0.25

The study book **TO TELL THE TRUTH**—a study in Acts on principles of evangelism. costs us \$0.25

"THE GREATEST IS LOVE". The Living New Testament—Paraphrased with way of salvation underscored in text. cost us \$1.00

**AUSTRALASIAN HOME BIBLE LEAGUE**  
Division of the World Home Bible League  
LATHAM ACT, 2615. Phone (062) 54 3003. P.O. Box 25

## HOME OF PEACE HOSPITAL

(Deaconess Institution)  
EVERSLEIGH,  
274 Addison Road, Petersham  
NERINGAH  
Neringah Avenue, Wahroonga  
GREENWICH,  
River Road, Greenwich.

These hospitals (320 beds) undertake specialised medical and nursing care of chronically ill patients at any age, nationality or religious faith.

These hospitals are co-operating with certain general hospitals in the retraining of eligible patients to return to their normal environment (home, etc).

Your help is urgently needed for our immediate and future needs, including the rehabilitation units at each hospital.

PLEASE REMEMBER THE HOSPITAL IN YOUR WILL

All donations over \$2 are allowable deductions for income tax purposes.

For further information, phone or write to:  
The Chief Executive Officer,  
Box 124, Post Office, Petersham, N.S.W., 2049.  
56 5621. 56 8871.

## ST. PAUL'S CHATSWOOD

(Cnr. Fullers Road & View Street)  
**68TH ANNUAL CONVENTION**  
Monday, June 17th  
(Queen's Birthday Holiday)

Theme: The Christian in a Permissive Society.  
Special Guest Speaker: Dr John Court, Psychiatrist from South Australia, and leading campaigner on moral issues.  
Supporting Speakers: Rt. Rev. John Reid and the Rev Bruce Smith.  
Sessions: 10.30 a.m., 1.15, 2.30 and 4.15 p.m.

## JEWELLERY

### NEW STOCK

HANDMADE DIAMOND, SAPPHIRE AND OPAL RINGS  
Dozens of beautiful loose opals to set in rings, pendants, brooches, etc.

Top quality cultured pearl necklaces.

New Address—FRANK AKEHURST  
THE NATIONAL BUILDING  
9th Floor — Suite 14  
250 Pitt Street, Sydney. Phone 26 6368

Below retail prices — Watch Repairs and Insurance Valuations

# \$1,000 scholarships at Moore College

Six Marcia Abel scholarships each worth \$1,000 tenable at Moore College, Sydney, are to be awarded for 1975.

The scholarships are awarded every year as the result of an examination in general Bible knowledge and elementary Christian doctrine.

They are open to all students who are under the age of 25 on the first of March of the year of entry to college and who are qualified to matriculate to a university and who were born in Australia or the United Kingdom.

Each scholarship is worth \$1,000.

In 1974 the scholarships were awarded to students from the Methodist and Presbyterian denominations as well as to students from the Church of England. One was awarded to a student from as far afield as Western Australia and another to a student who is an Australian-born Chinese.

Full information may be obtained from: The Principal, Moore College, Carrillon Avenue, Newtown, N.S.W. 2042.

## ASSOCIATION OF PARENTS FOR CHRISTIAN EDUCATION, MOUNT EVELYN

Applications are invited from qualified PRIMARY TEACHERS to teach at the Association's Mt. Evelyn Christian School, commencing in the second term of 1974 and first term 1975.

Preference will be given to teachers who are prepared to take part in the development of an integrally Christian syllabus and teach accordingly.

Application forms may be obtained from:  
MR J. T. NYHOUSE,  
17 Old Gippsland Road, Lilydale, Vic. 3140.  
Telephone 735 0444.

# IS YOUR INSURANCE PREMIUM DUE?

If it's time for you to renew your insurance on your car, your house, for sickness or accident, hold the cheque and talk to an ANSVAR representative. It could pay you handsomely.

You know ANSVAR as the insurance company for total abstainers. We share your feelings and understand your needs.

We're just a little closer to our customers than any other insurance company.

Isn't it about time old friends met?  
Ring ANSVAR today... because we think alike.

## ANSVAR

VIC.: 18-22 Collins Street, Melbourne. 63 9711. N.S.W.: 210 Pitt Street, Sydney. 61 6472. 16b Bolton Street, Newcastle. 7 4655. QLD.: 182 Ann Street, Brisbane. 21 8449. S.A.: 33 Pine Street, Adelaide. 87 3564. W.A.: 167 St. George's Terrace, Perth. 21 6281.

**CLASSIFIED ADVERTISEMENTS**

Classified advertisements may be placed at the office or phoned in 6 2975 up to noon on the Monday of the week before publication. Charge is 5c per word with a minimum charge of \$1.25.

**Positions Vacant**

**LADIES:** After the school holidays, do you suddenly have time on your hands? We in Crusaders can help you. We're looking for a Christian lady to help our Organising Secretary with his filing, training and records. It'll be on a part-time basis during the school term — times and salary to be negotiated.

Please help us to help him. Apply: The Organising Secretary, Crusader Union of N.S.W., 590 George Street, Sydney.

**HELP:** Our organising Secretary is so busy he has to write letters to his wife. We figure the only way to let him actually spend time with his family is to get him a full-time assistant. Perhaps you're our man? Jim would like a mature Christian — eager to spread the Christian gospel to boys and girls from Independent Schools. We are involved in the school meetings and holiday camps.

Think about it. Then apply to The Organising Secretary, Crusader Union of N.S.W., 590 George Street, Sydney, giving details of your qualifications. We'll negotiate the rest — salary etc.

**Accommodation To Let-Wanted**

**CHRISTIAN** couple building own home will care for home of owners absent or going overseas for a few months and time from noon. Ministers' references. Phone Curtis, 47 0378 (Sydney).

**FULLY** furnished flat, close transport. \$16 weekly includes electricity, suitable married couple. Phone Edis, Dulwich Hill, 55 1833.

**For Sale**

**CONCRETE BLOCK MACHINE.** Makes blocks, slabs, edgings, screen-blocks, garden stools, 8 at once and 96 an hour. \$110. Free self-help projects. Send for leaflets. Department C.R., Forest Farm Research, Londonderry, N.S.W., 2753.

**Painter and Decorator**

Only first-class materials used and all work guaranteed. Free quotes given. Allan H. Murray, 347 Roberts Road, Greenacre, N.S.W., 2190. Phone: 759 8215 (Sydney).

**MOVING:**

**FURNITURE REMOVALS, STORAGE.** For reliability and careful handling. Established 34 years. Contact: A. R. C. THOMAS, 105 NORTH PARRAMATTA, 630 1241, 635 6688 (all hours).

**Holiday Accommodation**

**BRIGHT (Vic.)**  
**Cook's Pioneer Holiday Flats**  
Fully Self-contained. Set amidst acres of beautiful parkland. Large clean and comfortable flats with 1, 2 and 3 bedrooms. An ideal holiday spot for all age groups. Children welcome.  
**Box 8 Bright (Vic.), Ph. 16.**

**CAMP TOUKLEY**

**TOUKLEY, N.S.W.**  
Near lakes and surf. Small or large house parties. Good accommodation, max 130. Apply: The Superintendent, CAMP TOUKLEY, P.O. BOX 21, TOUKLEY, 2263 phone: 043 96 4336

**Interstate Services**

**PERTH:** St. Alban's, 423 Beaufort Street. Services, 9.30 a.m. and 7.30 p.m. Rect: Brian F. Hall. All welcome.

**COORPAROO:** St. Stephen's, Brisbane, Cnr. Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 a.m. Holy Communion. 11 a.m. Morning Prayer (Holy Communion 1st Sunday) 7 p.m. Evening Prayer. Rect: Rev. Harry Goodhue.

**Wanted**

**SECOND-HAND** Theological books bought. Phone 61 9487, C.M.S. Bookshop, 93 Bathurst Street, Sydney.

**WANTED:** 100 more students to enrol in C. of F. Bible College. Full Bible course by correspondence anywhere. Full details from Registrar, P.O. Box 41, Roseville, N.S.W., 2069.

**Miscellaneous**

**SIGNWRITER.** All classes of Signwriting. Prompt service. Bob Liddle, 98 4137.

Hal Lindsey's 16mm colour sound 30 min. film . . .

**"THE RETURN"**

depicting modern Israel in view of Bible prophecy, available for screening, \$15 rental. Advance bookings. Rev. Les Nixon, P.O. Box 199, Bankstown, N.S.W., 2209. Phone 709 5442.

Please mention "Church Record" when replying to our advertisers.

**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 year's 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 tongued 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 consequences 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 Martyr 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 really 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.

**ARE YOU PREPARING FOR ENCOUNTER '75**

A mini sample set costs us \$2  
A complete set of available publications costs us \$6  
(includes amongst others an attractively illustrated LIVING NEW TESTAMENT and a N.T. plus Psalms text edition of the NEW AMERICAN STANDARD VERSION.  
DROP us a line and have your own to show your wardens.

**PROJECT PHILIP (Acts 8: 30, 31)**  
Material will be of use for outreach and follow up beyond 1975.

**AUSTRALASIAN HOME BIBLE LEAGUE**  
Division of the World Home Bible League  
LATHAM ACT, 2615. Phone (062) 54 3003. P.O. Box 25

**ST. LUKE'S HOSPITAL**

18 ROSLYN STREET, POTTS POINT, SYDNEY  
TELEPHONE 35 3355

St. Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St. Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation.

St. Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work.  
Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by official receipt. Please make your donations payable to: St. Luke's Development Fund.

**C. R. JAMES,**  
Chief Executive Officer.

**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.

**C.M.S. BOOKSHOP**  
93 BATHURST STREET, SYDNEY 61 9487  
**BOOK SALE — OUT THEY GO**  
CLEARANCE OF BOOKS FROM ALL SECTIONS  
General, missionary, theology, preaching, teaching, devotional, children's, bibles and music.  
Genuine bargains — commences MONDAY, 3RD JUNE, 1974 8.45 a.m. for one week.  
New stock added daily. Books cannot be inspected or reserved before Monday, 3rd June.

**THE CHRISTIAN FAMILY**  
Six Studies  
by  
**DONALD HOWARD**  
St. Paul's, Wahroonga  
**8 P.M. TUESDAY**  
June 11, 18, 25  
July 2, 9, 16

**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

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.

God has greatly blessed the ministry of the Australian Church Record over its 94 years and we face the future with courage and faith.

**"At Beautiful Coffs Harbour" YULOOMBAH HEALTH AND HEALING CENTRE**

is closely linked with the Church's Ministry of Healing and provides natural health foods, special diets as well as physical treatments.

Ring 066/536269 or write to: **SR. STRONACH, P.O. Box 140, COFFS HARBOUR, 2450.**

**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"

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 Binnaburra, 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 "alterative culture" of simple living close to nature has a lot in common with the Christian standards.

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

ing in our materialist society would probably have to give up a lot more to qualify."

He visits the communes regularly, usually bringing up the subject of Christianity after the fourth visit, if it hasn't already been raised.

"I'm usually given a very good reception wherever I go," he said. "We sometimes sit up all night and into the morning talking about Christianity."

"After a couple of months, they trust me and bring their problems to me."

**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.)

# Australian Prayer Book comes closer



Bishop Robinson

Well-dressed lady at church door after experimental service: 'Don't worry, vicar. Before long we'll be rattling it off without giving it a thought.'

With this introduction, Bishop Donald Robinson of Sydney (pictured) explained at a press conference at St Mark's Library, Canberra, the progress of liturgical revision within the Church of England in Australia.

At the press conference the 100,000th copy of the Australia 73 Holy Communion Service was presented to Bishop Cecil Warren, Bishop of Canberra-Goulburn, by Bishop Gordon Arthur, chairman of the Liturgical Commission.

Bishop Robinson said that "Australia 73" was particularly significant, not only because it had reached almost 100,000 in sales, but because it represented "an exercise involving all spectrums of thought in the Australian Church."

"The Commission has achieved in an understanding of the Holy Communion something which stands in comparison with any work done in any part of the Anglican world."

Bishop Warren, receiving the presentation copy, said: "Australia 73 is proving in the diocese of Canberra-Goulburn to be an extremely popular service. I don't hear any criticisms of it, and when I visit parishes, I find that they are using it with a great deal of satisfaction. For my part, I feel that we are pretty close to being an Australian rite with almost universal acceptance."

Dr Evan Burge, member of the Liturgical Commission and author of "Proclaim and Celebrate" (a book which explains Australia 73), testified to his experience of "open sharing" in the course of the Commission's deliberations.

Bishop Arthur said: "I suppose 100,000 in anybody's language is an achievement. We are very pleased with the enthusiastic response to it, as it indicates that the Australian Church is looking to us for modern services."

## Dr Felix Arnott on Federal Govt inquiry committee

Dr Felix Arnott, Archbishop of Brisbane, is one of three commissioners appointed by the Federal Government to inquire into male-female relationships.

The others are Mr Justice Slattery, of the New South Wales Supreme Court, and journalist Ms Anne Deveson.

Archbishop Arnott said, "The scope of the inquiry is enormous, and we will be looking at legal, family, social and educational relationships."

"I do not know yet what people we will call on in the inquiry, but we will be getting information from all states."

"Family life, education programs, pressures of housing inadequacies, child-minding, adoption, abortion, social status of women and social welfare will be examined."

# The Australian Church Record

No. 1564 First published 1880 Registered for posting as a newspaper—Category A JUNE 13, 1974 20 cents

## Party support by ACC president brings national reaction

There was immediate adverse reaction throughout Australia to the publication of a statement signed by 76 churchmen a week before the Federal elections in May. The statement backed the return of the Labor party and was critical of the opposition parties. At the top of the signatures was Rev Neil Gilmore, president of the Australian Council of Churches.

According to the Launceston "Examiner" of May 14, the publicity officer of the Tasmanian Council of Churches (the Rev W. T. Southerwood) said he had

been instructed by the president (Maj D. Campell) and secretary (the Rev N. Cocks) to say they strongly deplored the use of the name of the Australian Council of Churches and Action for

World Development in a party political context.

Senator Davidson, a member of the L-CP Senate team, and a former administrator of the SA Presbyterian Church, said the action of the church leaders was unwise and irresponsible.

"This could turn the church doorway into a political battleground," he said.

It was wrong for church leaders to identify themselves publicly with the total political philosophy of a particular party, he said.

The Moderator of the Presbyterian Church of WA, the Rev D. N. McGreogor, said the statement had been released at an unfortunate time.

He said that he had not and would not sign the document.

## Armidale synod debates withdrawal from ACC

A motion to withdraw financial support and its membership of the Australian Council of Churches was strongly debated in Armidale synod held May 26-28.

The motion was put on the synod business paper by the parish of Barraba. It was put during the debate on the diocesan budget and it read: "That amount of \$150 for the Australian Council of Churches be removed from the budget." It was moved by Rev Matthew Burrows, vicar of Barraba.

When the vote was taken, the motion was defeated by a narrow margin.

Synod then gave leave for the following motion to be moved in view of the defeat of the earlier motion:

"That this Synod draws to the attention of the Australian Council of Churches that by a narrow margin a resolution calling for the withdrawal of the Church of England from the Diocese of Armidale from membership of the Australian Council of Churches, was defeated, and further, that this Synod registers the strongest protest that the Council is subsidising violence through its program to combat racism. That the Primate be asked to convey the contents of this resolution to the Australian Council of Churches."

This motion was passed by synod.

Speaking to his original motion, Mr Burrows concluded by saying:

"While it may be difficult to establish that the W.C.C. grants are used to buy arms, it is obvious that the W.C.C. supports

terrorism. The fact cannot be denied that the terrorist groups mentioned are engaged in violence and murder against lawful governments (whether we accept the policies of these governments or not).

"As I see it, this activity is totally opposed to the Gospel of love and is a denial of the Lord Jesus Christ and it is time for responsible Christians to stand up and be counted and protest against A.C.C. involvement in anti-Christian activities."

"I want to emphasise that I am not saying that W.C.C. money is being used to buy arms."

"What I am saying is that moral and financial support is being given to terrorism and violence. The distinction must be noted."

In a statement to the press printed in the Brisbane "Courier-Mail" on May 14, the Rev R. E. Jarrott, president of the Queensland Council of Churches, said: "The Queensland Council of Churches would avoid all actions such as those taken by the President of the Australian Council of Churches and some others, as they were contrary to the Council's aims."

"Because of dismay in many quarters, I as Queensland Council of Churches' president, would like to register a strong protest against the statement made by the President of the Australian Council of Churches as reported in the matter of 85 signatories urging people to vote for a certain party."

In a letter to the Melbourne "Age", published on May 16, Mr John Williams of Keilor commented on the relationship between the ACC and AWD (Action for World Development). He said:

He said the statement was promoted and distributed throughout Australia at the weekend by voluntary workers of the "Action for World Development" group in the various States.

AWD receives its financial support from World Christian Action (includes Christmas Bowl Appeal) and also Australian Catholic Relief.

Christians who support these appeals must feel a little disappointed. They find they are supporting a particular political party through the activities of AWD members.

The AWD information statement for May 1974 states:

"AWD committees have spent time over the past six months struggling to discover effective forms, processes and structures through which nation-wide focus might be stimulated."

Advising Christians how to vote has given AWD that nationwide focus. Now they can reflect until the next election."

Dismayed by the widespread reaction to the publication of his name at the head of the list as president of the Australian Council of Churches, Rev Neil Gilmore, a Church of Christ minister in Canberra, sent a letter to the editors of papers which is published on page five of this issue. It was dated May 16 and reached the ACC office the week after the elections.

### EDITORIAL

## The ACC - Time for withdrawal

In an editorial of April 16, 1970, we set out what we believed to be a reasonable attitude that Christians should have towards the Australian Council of Churches and the World Council of Churches.

We said then that membership of the WCC or the ACC was not an issue. We added that "The WCC doctrinal basis is not as thorough as we would like it, but it is biblical and Christian and has brought together Christian believers in a unique way, reaching far across national, racial and ideological boundaries. We thank God for that."

Because some disturbing trends were in evidence then, we added further: "All this does not make us blind to the danger of theological compromise and the present domination of the WCC by liberalism."

Reluctantly, we no longer feel that such a position vis a vis the WCC or the ACC is tenable. Over the intervening four years the WCC has forsaken completely any pretence of looking to its biblical foundations and it has replaced the sovereignty of Christ with the supremacy of social activism. It has forced the most basic theological truths on which our faith rests into its activist mould. Since 1971 we have seen the WCC appointment of a Buddhist as Executive Secretary for Asia, an appointment which aroused world-wide shocked amazement but

which was justified at the time even by the ACC.

Then came the disastrous grants to fight "racism," strongly urged by denominations in the Communist world in obedience to their Communist masters but taken up by the radicals in their never-ending hostility to all conservative forces.

Opposition to the grants has been worldwide and persistent. But all of it, including the repeated opposition of the Archbishop of Canterbury, has been ignored and to stir more trouble, the grants are being repeated. The radicals are so devoted to the idea of violent revolution in Africa, that they pretend not to notice that Frelimo and other African groups given money are using much of it to buy Communist arms to slaughter fellow Africans. The butchery goes on, aided by WCC grants, and now we have the sad spectacle of the ACC sending money for the violent and murderous purpose. It now makes even the eventual use of Christmas Bowl Appeal funds suspect.

In 1973, WCC social activist policy had its ultimate triumph over Christian belief in the Bangkok Conference, "Salvation Today." Professor Peter Beyerhaus and others have exposed it for the travesty of Christianity that it was.

This year, after widespread criticism of Senator Murphy's Human Rights Bill as a

threat to common-law rights and to our free exercise of religion, the ACC came out in support of the Bill.

Now the president of the ACC heads the list of 76 people urging a vote for the Labor Party and expressing opposition to the Liberal-Country Party. His plea that he signed the letter as an individual is quite naive. The people who organised the letter knew exactly what his office was and the title they gave Mr Gilmore shows they did not share his misapprehension.

It is now apparent that denominational representation on the ACC or the WCC is meaningless because the non-radical viewpoint is ignored and given not the slightest credence. Worse, to remain in association with either body is to lend respect to their irresponsible policies and actions.

To continue to pay denominational affiliation fees or diocesan assessments to the ACC is to show approval of these policies and actions. To waste any more time over ACC and WCC meetings and conferences is to take time that we can ill afford away from the real task that Christians have which is Christian activism as opposed to social activism.

Our primary obligation to every man and every nation is to bring them into a living relationship with Christ. We will do this better when we have off-loaded the restrictive ties imposed on us by the ACC and the WCC.

## Garry Child as CEBS Director

Rev Garrick (Garry) L. Child has been appointed by the Archbishop of Sydney as Director of the Church of England Boys' Society in the diocese.

Mr Child is no stranger to the CEBS having previously served the Society as Director prior to his appointment as rector of St Aidan's, Blackheath, some 24 years ago.

He will bring maturity and experience to the direction of the Society in the middle 70's, as new tasks and challenges have to be undertaken for the effective presentation of the gospel of Christ to boys and young men.

## Dr Coggan to Canterbury

Dr F. Donald Coggan, 64, Primate of England and Archbishop of York since 1961, has been appointed Archbishop of Canterbury.

He succeeds Dr Michael Ramsey who retires on September 30.

Dr Coggan was Bishop of Bradford from 1956 before being translated to York. He graduated from St John's, Cambridge, with a first in oriental languages. His curacy was at the great evangelical parish of St Mary's, Islington, 1934-37. Then followed a professorship at Wycliffe College, Toronto, 1937-44.

From 1944 to 1956 he was principal of the London College of Divinity. His great scholarly interest has always been the Bible and he has been active in the work of the Bible Society, and in Bible translation. He is the author of numbers of books, many of them about the Bible and its background.

Archbishop Coggan is no friend of the permissive society but he is strongly in favour of church unity and of an attack on all forms of poverty. He visited Australia in 1967 for the Bible Society and again in 1970 for the 200th anniversary of Cook's landing in Australia.

Widely known as a liberal evangelical churchman, his elec-



Dr Coggan

tion to Canterbury breaks the tight grip that Anglo-Catholics have had on this important see for over 40 years.

## "MISSION 75" PLANS IN TASMANIA

During 1975 the diocese of Tasmania will be involved in a State-wide outreach program. This will be part of a wider ecumenical program, as Baptists, Methodists and Roman Catholics will also be involved in similar attempts to share Christ with the people of Tasmania.

As part of preparation for "Mission 75" the Bishop of Tasmania (Dr R. E. Davies) held "Bishop's Briefings" during March. In deference to Tasmania's geographical "spread," the briefings were held in Hobart, Launceston and Burnie.

At these well-attended briefings Dr Davies outlined the concept of "Mission 75" and, by question and discussion, some of the practical workings of the concept. Each parish will be free to express the mission concept in the way which seems most appropriate to local planners. The diocesan planning committee will offer resource people and material.

One of the resource people will be Rev John Chapman, Director of Evangelism for Sydney diocese. Scripture Union and the Diocese of Tasmania will co-sponsor a visit of two weeks in September by Mr Chapman, who will lead seminars in dialogue evangelism.

## New manager at HMS shops



John Dring (pictured) has been appointed Manager of the Sydney Home Mission Society's chain of Opportunity Shops.

Mr Dring is well qualified for this important appointment. For the past eight years he has been with Paramount Shirts and was production manager at the time of the HMS appointment.

He is currently vice-chairman of the Clothing Institute of NSW.

Mr Dring has had a long association with H.M.S. For a number of years, he was a voluntary helper at Carramar Hostel together with young people from his home church, St Philip's, Turrumurra South. He frequently conducted services in the chapel at Carramar. He is also a lay reader and Sunday School teacher at St Philip's.

He is married with four children.

## Mayor outspoken on pornography

Alderman Michael E. Kartzoff, Mayor of Ku-ring-gai, on Sydney's North Shore, tabled at a council meeting in May copies of five publications he described as pornographic filth.

He said he and another Ku-ring-gai alderman had found the publications openly on sale at a newsagency in the municipality.

In a mayoral minute, Alderman Kartzoff appealed to residents to "exercise such pressure as they may to force the newsagent to remove this material from his shop by refusing to deal with him for as long as he handles it."

It added: "Besides photographs, drawings and articles, these papers blatantly display advertising, in some cases, for brothels."

The mayor said: "I am prepared to resign if you don't back me on this."

Council received the mayoral minute by five votes to two.

## BIG SAVING FOR NEW SUBSCRIBERS ONLY

Send only \$2 and we will send you post free the next twelve issues of the

AUSTRALIAN CHURCH RECORD

This is an introductory offer, open only to new subscribers. Send the coupon below now and receive this long established national Anglican newspaper which stands firmly for biblical truth.

NAME \_\_\_\_\_ ADDRESS \_\_\_\_\_ POSTCODE \_\_\_\_\_

Enter me as a new Subscriber to the Australian Church Record. I enclose \$2 Subscription for twelve issues. Post coupon to The Church Record Ltd., Room 311, 160 Castlereagh St., Sydney, NSW, 2000.