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Perth Bible-teaching musical fills new Concert Hall

FROM A PERTH CORRESPONDENT

Christians in Perth have had an exciting experience recently in the form of "Come Together," a musical presentation of Scripture produced by the Jesus People Inc. of this city.

It was undoubtedly the most ambitious project attempted by WA people in their new Perth Concert Hall, and drew good crowds right from the first night, building up to a full house on the last three nights.

Among those who attended were the Anglican Archbishop of Perth, Dr Sambell, the Roman Catholic Archbishop of Perth, Dr Goody, the Premier, Sir Charles Court and a former Premier, Sir David Brand, most of whom went backstage following the performances to congratulate the young people involved.

Instead of being a play portraying a section of Scripture, or persons in Scripture, the show presented a broad spectrum of Bible teaching, from "In the

beginning there was the word . . ." and going through "All we like sheep have gone astray . . ." to the wonder of our Lord's own life in "Bethlehem . . . Galilee . . . Gethsemane," followed by a joyful proclamation of the Resurrection "Because He Lives!"

The Second Coming of Christ was presented, with the clear challenge of the need to be ready for Him, then the great refrains of Heaven as given in the book of Revelation.

The basic thrust throughout was a firm gospel call, with the exhortation for Christian people of all types to "Come together . . . Let your light shine . . . Let no difference grow between you . . . Let His Spirit flow between you . . . Let your light shine!"

Exceptional talent was shown by the musical director, Graham Mabury, who wrote much of the score including a fine instrumental overture, and directed the whole performance whilst also taking his place as pianist.

Also of vital significance was the narration by Barry Clarke,

with his totally natural "telling" of Scripture passages. With a strong team of top instrumentalists and a host of well-trained young singers from across the denominations, "Come Together" did indeed show that

"He is here, and that He loves you."

Because of the enthusiastic response during its five-night run, the show was put on again twice on Saturday, April 27, and later taken to country centres.

"Exorcist" inspires audio-visual

Fifteen parishioners at St Stephen's, Norrishurst, NSW, helped the Rev John Gelding recently to produce an audio-visual called "The Possessed."

It dealt with Blatty's novel and film, the history of the devil from different religions, the biblical concept of Satan and how Christ differentiated between those possessed and those influenced by the devil. Excerpts from the film and an actual exorcism were used.

The audio-visual ends on a very strong and positive note of how to deal with "principalities and powers" by turning the audience to Jesus Christ. The AV is 21 minutes, in colour, with a cassette for the sound track.

St Stephen's had record attendances at the Sunday services on the day it was screened and it has since been screened at State and church schools and at youth groups. It has formed the basis for much serious discussion.

John Stott in Sydney

"Jesus is not in cultural bondage, because unlike any other political or religious institution, the Christian Church is of universal appeal."



The picture shows Mr Stott at the press conference.

Rev John Stott of All Souls', Langham Place, London, said this in answer to a question at a press conference in Sydney on Friday May 3.

He had been asked what had impressed him most on his frequent world journeys in recent years. He went on to say that despite its transcendence of all cultural and racial barriers, it also showed serious defects in its representation of Jesus Christ. He spoke about its anti-intellectualism, its lack of social concern, its pietism, and its lack of leadership.

What worried him most he said, was the emphasis on church growth with Christian depth.

Mr Stott said that Christians should not accept the current polarisation between conservatives and radicals. He believed that evangelical Christians should be conservative when it came to biblical truth but radical in all the outworkings of Christian theology.

EDITORIAL

Our lost sense of community

The communities that so many Australians live in have become so large and so impersonal that we are now feeling their nasty effects and we are getting hurt.

If you are lucky enough to live in a small town, a village or a rural community, chances are that you know most people, they know you and you have and do lots of things in common. You know the people in your local congregation, for instance.

But 75 pc of Australians live in communities where their identity is lost among many thousands like each other. There is not a single common interest that they share nor a common place that they go to. The shopping complex itself is vast enough for individuals to get lost and for sales assistants never to know their customers.

In the thousands of dormitory suburbs, streets share a common milkman whom none have ever met. He comes and goes in the early hours, leaves his bottles, takes his heap of coins and anonymously disappears — just another unknown who serves our needs for cash and cares not.

Some will belong to the local school parents' club, some to the Scouts or Red Cross, some to one of the political parties or to a "Progress Association" or a sporting body. Some will frequent the clubs or the pubs, for many an artificial stimulant against the fear of being alone for more than a few minutes at a time.

There was a time when local churches were often a very important part of the community, on weekdays as well as Sundays. These were the times when Sunday Schools hired special trains to get everyone to the annual Sunday School picnic, a top event in the community's year of activity.

But these days are almost gone. Congregations may still be very much alive and church properties may be a hive of activity every night of the week and all day Sunday too, but the vast majority of the community will be unaware of it.

When our communities were smaller and people had less and earned less and were less mobile, years would sometimes go by without a railway strike because each knew that the other simply had to get to work and earn a living. Postal strikes were unheard of and strikes affecting light, power and heating were rare.

Today, we expect a postal strike each year to tie up Christmas mail and parcels in December. We expect strikes in the power stations with the approach of cold weather. The railway strike may hit us unexpectedly when we are piled in tight masses on the station platforms waiting to go home from work. Indeed, the successful strike is the one that imposes the utmost suffering on the community.

Wrong. There is no sense of community. Substitute for "community," the word "them." It's quite anonymous, you see. We only have today "them" and "us." And the big companies

don't have managers any longer, they have "boards," "directors" or "shareholders" and as everyone knows, these too are anonymous and quite without human feelings.

Communities are big, companies and unions are big (in these two cases deliberately so) and the bigness hurts the individual. Bigness also tends to help people avoid accepting responsibility.

In the New Testament, you read nothing at all about big congregations, big denominations, big services, big prayer meetings. The New Testament church was pathetically small, facing a materialistic, pagan community.

When some thousands were converted, they dispersed to many places and from all accounts, set up small bodies of Christian believers who worshipped together and studied the Word, in all relations seeking to honour their beloved Lord Jesus.

There were weaknesses in the Christian community and when recognised they were dealt with as a reproach to Christ. Nothing could be allowed to destroy their sense of Christian community. And because they had this heightened sense and this warm fellowship, their abundant joy and love overflowed and in due time changed the communities in which they lived.

Christians alone, through the Holy Spirit's power, can bring a new sense of joy and unity to communities. First, they must know it in their own worshipping community.

Notes and Comments

NZ union plan shelved

As reported in our last issue, New Zealand's General Synod decided to shelve for a further two years the plan that would have united five Protestant denominations — Anglicans, Methodists, Presbyterians, Congregationalists and Churches of Christ.

Predictably, the union plan failed to get the required two thirds majority in the house of clergy, although the laity and bishops gave it the required majority. The Bishops of Nelson and Wellington, representing dioceses poles apart theologically, warned General Synod that if the vote was to go ahead, they would not take their dioceses into the United Church.

As in numbers of union schemes which have foundered of recent years, the opponents of union have in this instance also been branded as lacking in faith.

The Dean of Waiapu (Brian N. Davis) attributed the real reason for opposition to "a lack of faith in fellow-Christians and in God to raise us to new life."

Christians can only view with dismay the persistence of this form of glib illogicality which has the sole aim of hurting individuals without contributing anything to the serious debate. In Australia, a large minority of Presbyterians who do not wish to join a united church, have suffered for some years from charges from their brethren who desire unity.

If the world were to hear no more of any plans for organic unity between denominations, there might well be a welcome release of energy for the main task of the church, to preach the gospel to every creature. And that would be a certain contribution to the real unity of believers for which we pray and work.

ACC & NZCC money goes to buy arms

While WCC stocks continue to fall all around the world, it is sad to see the attempts being made in Australia and New Zealand to prop them up by sending token sums to support

the WCC "anti-racist" program. According to reports, the diocese of Melbourne has sent \$500 to this cruel and violent program. The General Synod of New Zealand recently agreed after much debate to send \$1000. At least in New Zealand, the Bishop of Auckland (Bp Eric Gowing) and the Dean of Auckland (John O. Rymer) while expressing their opposition to apartheid, opposed helping this fund which despite statements to the contrary is directly promoting violence.

The Australian press rarely publishes anything about FRELIMO atrocities. FRELIMO receives WCC aid for its rebel activities in Mozambique and elsewhere. Its military activities and terror are mostly directed against black Africans who are kidnapped, tortured and frequently massacred in wholesale slaughter.

FRELIMO are armed with Communist Chinese weapons, bought with WCC money and FRELIMO soldiers are trained by Chinese Communists in Tanzania and other parts of East Africa where the Chinese are active in large numbers.

When the WCC helps FRELIMO, it is not helping an "anti-racist" program but helping blacks to kill blacks.

It is high time some of our bishops and others spoke up

with courage against supporting the WCC while it aids and abets violence of this dastardly kind.

Wise move by Sydney diocese

The Standing Committee of the diocese of Sydney deserves warm praise for successfully negotiating the sale of 47 acres of church lands at Glebe for \$17.5 million.

The Federal Government bought the properties in this inner suburb, less than 2 miles from the heart of Sydney, for less than the Valuer-General's valuation.

In a press release, the Archbishop of Sydney, Dr Marcus Loane, said that after investment, the proceeds of the sale will return a higher income to the diocese than in the past, thus making additional sums available for important work.

Dr Loane mentioned the training of men for the ministry, work in new housing areas and the vast work already done by the diocese in the social service field and among the needy of the community.

In both the short and long term, no work is of higher importance than the first mentioned by the Archbishop, training men for the ministry. The administration of Moore College has la-

boured for too many years with large interest and capital repayments, with swiftly rising costs and recent rapid inflation and it is worthy of generous treatment.

While the Archbishop made no specific reference to the needs of the existing ministry, the constant erosion of the ranks of the full-time men and women will continue until a determined attempt is made at the salaries level to ensure adequate standards of remuneration.

The diocese has made notable efforts in this regard since 1973 synod but already much of their effort has been lost by the rapid inflation and the time lag between resolution and actual performance.

Perhaps the time is approaching when Sydney can give a lead by establishing an up-to-date version of "Queen Anne's Bounty." Nearly 50 per cent of ministers' wives are obliged to work. Men are leaving the ministry too often because they cannot maintain themselves and their families on parish stipends and allowances. Perhaps it is time for the diocese to assume part of the burden.

The diocese has on its Standing Committee and its various boards responsible for property and investment, men of wisdom and experience in these fields. We can assume that the \$17.5 million will be wisely invested, particularly in landed property as a hedge against inflation.

We hope, of course, that such investments will look beyond Sydney and Parramatta to areas of growth and development so that there is a geographical spread of investment.

What the media in Australia don't tell

During three weeks in March and April, Rev Rex Meyer of the Editorial Committee of this paper made a study tour of South Africa. During that time he travelled many thousands of miles by air and road studying the whole question of South Africa's multi-racial society. He interviewed public servants, journalists, educators, parliamentarians of all parties, hospital administrators, missionaries and churchmen. He also spent some time looking at the widely-spread work of the Church of England in South Africa.

Mr Meyer is prepared to accept speaking engagements relating to this study tour using visual materials where possible. His address is P.O. Box 41, Roseville, NSW, 2069 (phone 46-5037).

Moon rock given for cathedral window

WASHINGTON, D.C. — The Cathedral of St Peter and St Paul (Washington National Cathedral) has been informed that it will receive a piece of "moon rock" for its new stained glass window.

The rock, part of the collection brought back by Apollo 11 astronauts from the Sea of Tranquility on the moon, will be embedded in the centre of the new stained glass window depicting the creation. The stained glass window, now installed in the not-yet-completed nave of the Protestant Episcopal cathedral, was donated by Dr Thomas O. Paine and cost \$22,500.

The National Cathedral was begun in 1907 and the nave is expected to be completed in 1976.

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SUDAN — THE UNKNOWN WAR

By Kevin Engel

When the civil war in the Sudan is mentioned the average Australian quite openly admits that he's never heard of it. An estimated one million dead, homes, buildings, schools and churches destroyed, seventeen years of hatred and violence, and it might just as well have been taking place in outer space!

The murder and confusion which marked these years of religious and cultural conflict between the North and South Sudan was brought to a halt early in 1972 in what has been described as "one of those infrequent flashes of sanity which illuminate international relations."

Rehabilitation

The Southern Regional Government has been set up in Juba and has a large measure of control over finance, education, social services and welfare and economic development. For the large Christian community in the south it has given hope of a new period of peaceful development and a Christian contribution to nation building.

You cannot have a war over this length of time and with this much loss of leadership, life and

property without creating enormous problems. Dispensaries are being re-established, schools rebuilt, agricultural programs in-

Kevin Engel from 1963 to 1970 was the director of the Msalato Literature and Christian Education Centre in Tanzania. Under his leadership it became one of the major Christian publishing houses in Africa. Returning to Australia in 1971, he has held the posts of assistant general secretary of the Church Missionary Society in N.S.W. and recently he has been seconded to the Australian Christian Literature Society as a literature consultant.

itated, and social welfare services introduced, and Christian agencies are making a major contribution in these areas.

Bishop Oliver Allison, who retired in February after 37 years in the Sudan, appealed to communications groups in England for particular help. He wrote, "We need hymn books, prayer books reprinted, Old Testament and New Testament

stories and simple reading materials. From 5,000 to 10,000 in each edition and in all four main languages — Bari, Dinka, Moru and Zande."

Programs

As the Bishop handed over to Bishop Elinana Ngalamu, first Sudanese Bishop of the Sudan, they outlined further needs which include the re-equipping and better use of the old Church Bookshop in Juba which has been re-opened, the provision of a warehouse and distribution facilities for the Bible Society secretary, Fahmi Greis, to de-

John Chapman challenges BCSA students

The annual Convention of the Bible College of South Australia was confronted with the impact which the Lord Jesus Christ made upon his contemporaries. The Rev Lionel Berthelsen made this his theme and within its context emphasised that Christ is our contemporary, and therefore demands our allegiance. Mr Berthelsen is a member of the teaching faculty of the college.

The Director of Evangelism for the diocese of Sydney, Rev John Chapman, expounded with verve and authority the first letter of Paul to the Thessalonians. In five expositions he brought a fine message of balance and challenge with a timely emphasis upon sovereignty of God and the present Lordship of Christ.

Mr Chapman, who for the past few years has been heavily engaged in promoting outreach to the "unchurched," stayed over to prime BCSA students in preparation for 10 dialogue evangelism missions which the college has been invited to conduct next month. Mr Chapman told the principal that in a recent such mission in a Sydney parish, over 1,000 non-church-goers met in house meetings and heard the Gospel. The student body will be conducting these missions under the general oversight of staff members.

Tapes and cassettes of all messages given at the convention are available for purchase on request to the college.

STAINED GLASS WINDOWS
K. J. LITTLE,
19 Barden St.,
Arncliffe, 2205
Phone: 599 7348

lop this work, and the establishment of a publishing program.

Sudanese Christians are available for this work, but how are they to be trained and who will provide the massive sums of money necessary for capital?

The London-based Christian literature agencies offered to provide the funds, working through Joint Action for Christian Literature Overseas. When they found it impossible to provide staff they turned to Australia and asked if the Australian Christian Literature Society could make a consultant available for 12 months to live and work with local Christians in Juba.

Unlimited opportunities

The ACLS has now asked me to undertake this. I can only go for three months; others will be

needed. It is a joint effort: CMS is paying my salary, SPCK and Joint Action the fare, and ACLS members and friends helping with expenses and perhaps some of the projects.

The Minister of Information, Mr Mading de Garang, one of the Christian leaders of the regional government, has indicated some of the possibilities. Broadcast programs on community welfare, as well as direct Christian nurture and witness, will need to be backed by print. The transistor radio and the mass-produced booklet will together feed the minds and reach the hearts of the people.

From this unknown war there has emerged a stronger Church with its own national leaders, but a Church which faces problems that can only be met by them if their brethren in Australia and elsewhere provide the kind of aid and personnel which are so vital at this moment of opportunity.

MR WILLIAMS SAYS . . .

Mr Williams says he feels guilty because he can't help being ambitious.

When we become Christians our Lord does not destroy any natural faculty but directs it to a worthy object.

There is scope for ambition within the sphere of the Christian faith. To be without it is to miss an important incentive to high and holy endeavour.

The Christian should be ambitious in his daily work. There is a temptation today for the Christian to yield to the restless-

ness and ferment of modern times. Paul's word to the Thessalonians, who were caught up in similar conditions as our own, was to "be ambitious to be quiet, to do your own business, to work with your own hands" (1 Thes. 4:11).

When Paul thought of his work as a preacher he revealed

By Ken Roughley

his ambition to preach the Gospel where Christ had not been named (Romans 15:20). Most of the world is open to us today. Many parts are unevangelised. There are thousands around us at home who have no knowledge of Christ.

Paul told the Corinthians "we make it our aim (we are ambitious) to be well pleasing unto Him" (2 Cor. v. 9). Day by day he is weighing up the worth of an individual life.

There is ample room for ambition. Mr Williams. But your highest ambition should be to please Him.

Help us help her.

This is Mrs. Elizabeth Smith.

She's a beautiful old lady who has lovingly reared and taken care of her family. And then proudly watched over a second generation of grandchildren.

But now she's old and too sick to be looked after by her family. In her declining years, it is she who needs some loving care.

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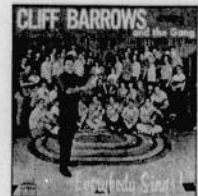


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Evangelicals must provide leadership

— says Billy Graham

LAUSANNE, Switzerland — Evangelist Billy Graham believes that world wide Christian missions need new leadership, and he is spending much of this year promoting a meeting that he hopes will encourage its development.

He is honorary chairman of the International Congress on World Evangelization, scheduled for Lausanne, Switzerland, July 16-25. He will be one of its major speakers, and he has been raising funds to bring church leaders from developing countries to the event.

"Now is the time for evangelicals to move ahead and provide a leadership that has been sorely missed by Christians around the world," Graham wrote in an article for the 2,700 congress participants. "There is a desperate need for the changeless gospel to be related to the changing world. The hour is late."

While churches in some nations are growing and increasing their missionary activity, Graham believes that they face grave dangers to their continued effectiveness. Writing the lead article in the congress information bulletin, he urges Christian leaders to be alert to both external and internal threats.

The American evangelist does not go into detail about the external problems except to mention that "widespread evangelistic efforts are still not possible in many places because of political, cultural and even religious hostility."

In his comments on internal dangers, Graham takes a dim view of evangelism leaders who hold "diluted theological views," he says a part of the missionary movement has had such direction for much of this century.

"Since 1928 its leaders have been searching for something to replace the biblical position on evangelism and missions," the evangelist wrote.

At the turn of the century

there was a general consensus on theological issues among those involved in evangelism and missions, Graham said in his article. "They had a strong view of Scripture. Christians believed in the necessity of preaching the unique gospel of Christ to a lost world, trusting the Holy Spirit to bring about personal regeneration. Making Jesus known to the world was first. It had top priority. One of the consequences, but not the goal, of evangelism was political and social reconstruction."

A turning-point was the 1910 missions conference in Edinburgh, Scotland, Graham suggests. In the century's first decade "a theological change had subtly infiltrated some key educational and youth movements," he wrote.

He explained: "That great

world missionary conference at Edinburgh was truly historic because it did focus attention on missionary activity. It was also historic because many of those attending it accepted a weakened view of the Bible. This was unprecedented at an important international meeting of Christian leaders."

Even more damage to the cause had been done by the middle of this century, he believes. In many churches, "the gospel of personal redemption had become diluted."

Graham says that despite the turmoil and evangelistic impotence of many churches, "the evangelical position is stronger now than in many years. We are living at a moment in history when evangelical Christians have a unique opportunity, a unique stewardship."

Further meetings on remarriage of divorced

The General Synod of 1969 set up a Commission on Marriage and Divorce consisting of bishops, priests and laymen who were asked to consider resolutions of the Lambeth Conference and other relevant documents and practices of the Church universal concerning the marriage of divorced persons and to study the theology of Christian marriage.

The Appellate tribunal is composed of the following: Mr Justice Richardson (Sydney, President), Mr Justice Jenkin (Sydney), Mr Justice Gifford (Melbourne), Mr Justice Bleby (Adelaide), Archbishop T. T. Reed (Adelaide), Archbishop M. L. Loane (Sydney), Bishop D. A. Garney (Gippsland).

The Appellate Tribunal held its first meeting on 6th and 7th February 1974 and resolved to avail itself of the constitutional provision to obtain the opinion of the House of Bishops (excluding members of the Appellate Tribunal) and the Board of Assessors. The House of Bishops is composed of diocesan only.

The commission reported to the General Synod of 1973. The General Synod went on to pass a provisional canon concerning the marriage of divorced persons which is to be considered by each diocesan synod and reported upon to the General Synod of 1977.

If every diocesan synod assents to the provisional canon the president (the primate) will declare it to be a canon duly passed. If any diocese dissents, the reports and recommendations received from the diocesan synods will be presented to the General Synod of 1977 which will re-commit the provisional canon as a bill for a further second reading.

If and when the provisional canon becomes a canon of our church it will become operative only in those dioceses which accept it by ordinance.

The provisional canon sets out the procedure to be followed which would be that the incumbent, having investigated the application to the best of this ability, would forward the application, signed by both parties to the marriage, to the bishop together with his report, and the bishop's decision would be final.

Meanwhile several questions aimed at clarifying the canon law affecting the issue of the marriage of divorced persons in the Church of England in Australia have been referred to the Appellate Tribunal by the primate. The question contained in the petition presented by a number of members of the General Synod 1973 are included.

The board of assessors elected at the last General Synod is composed of: Canon J. R. Bleby

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HYMNS AND HARMONY

It's a moot point as to which is worse: hymns chosen by an organist without spiritual discernment, or by a minister ignorant of Church music.

The ideal is for a minister appreciative of the place of hymns to discuss his choice with an organist growing in grace under a biblical ministry.

William Shedd ("Homiletics and Pastoral Theology") urges the clergyman to acquire a correct knowledge of the nature of lyric poetry; examine the lyric poetry of the Christian Church and study patristic and medieval hymns. "I wonder how many organisations themselves have done so."

When hymns are carefully chosen, they can reinforce the message. Dr Dale in his preaching lectures recommended hymns which trained people to "a noble, masculine, and impassioned piety."

If he had a sermon "hard and logical," his preceding hymn throbbed with emotion; if the sermon were predominantly ethical, he looked for a hymn giving free play to lofty spiritual thought and desire. And rather than his concluding hymn being a direct continuation of the theme, he might, for example, follow a sermon on the future triumph of Christ's kingdom with a hymn in which the singers consecrated themselves to present Christian work.

Spurgeon, the prince of preachers, learned hymns as a child, quoted hymns in his sermon and wrote psalm versions and hymns himself.

Two verses by him from one on prayer ("Sweetly the holy hymn"):

Upon the battle-field,
Before the fight begins,
We seek, O Lord, Thy sheltering shield
To guard us from our sins.
O hear us, then, for we
Are very weak and frail;
We make the Saviour's name our plea,
And surely must prevail.

—DESCANT

ly in Sydney on Friday, May 3, 1974. These bodies report direct to the Appellate Tribunal and no statements will be issued following these meetings.

The Appellate Tribunal has set August 1, 1974 for the further consideration of the primate's reference and of course it may adjourn if necessary.

No announcement may be expected until the president of the Appellate Tribunal has reported to the primate in writing which may not be immediately after the tribunal concludes its sitting.

Chaplains form an association

Australian chaplains have formed a national organisation. Called "The Australian Health and Welfare Chaplains' Association," it was formed at a recent meeting of 28 full-time chaplains from various denominations held in Melbourne.

The chaplains concerned are working in general and psychiatric hospitals, youth training centres and penal establishments. The aim of the new association is to promote fellowship, education, research and general

understanding of the aim and functions of chaplaincy.

Rev Carl Hammond of Melbourne was elected chairman of the 15-member committee. Mr Hammond said, "Last year bishops and heads of denominations as well as Government authorities were asked their views on the proposal to form a chaplains' association. The replies we received were very encouraging and we have acted accordingly."

"Institutional chaplains have a comparatively brief history in terms of years, in fact, in some ways our work is still in its pioneering stages."

"We expect great things of our new association."

LETTERS

Reaching our migrant communities

SIR — A recent CMS Kit Tape reported on a missionary who was giving years of painstaking linguistic work to master an Aboriginal language with some 300 speakers. We were greatly impressed by the seriousness and commitment shown in this attempt to reach the hearts of one small tribe with the gospel. It reminded us of the Shepherd searching for the one sheep that was lost.

By way of contrast, however, I thought of the vast migrant communities in our midst, in the big cities and of the very meagre efforts which we as a Church have made to reach them. We must be grateful for the fine work that has been done in particular migrant groups but there does not appear to be a concentrated effort and strategy commensurate with the size of the opportunities and the need.

Would it be possible for the larger dioceses to set aside resources for a meaningful assault on this area, by subsidising a serious training program for potential migrant workers and calling for applicants?

This would involve theological training, sending the applicant overseas for two years to the country of origin of the particular community in which he was to work to gain a thorough grounding in the language and a feeling for the migrant experience, along with some study of the specific social problems of the migrant.

This would be an expensive and demanding program, but it is asking no more than is normally expected of the foreign missionary and the missionary society.

Anthony A. Doran,
Anglican Chaplain,
University of New England,
Armidale, NSW.

Letters to the editor should not exceed 300 words.

A Protestant defined

"We must protest and testify publicly before God that we can consent to nothing contrary to His Word."

—Martin Luther.

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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.

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C. R. JAMES,
Chief Executive Officer.

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Applications are invited for the position of Secretary to the Principal of Moore College. The applicant should have accurate shorthand and typing. Duties include general correspondence, processing of student applications, the maintenance of college registers and typing of theological papers.

Further particulars may be obtained from

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Chilean refugees:

TWO HIJACKERS REFUSED ENTRY

Two confirmed aircraft hijackers have been refused admission to Australia from Chile in recent months.

This information was recently sent to an Australian Anglican clergyman by the Minister for Foreign Affairs (Senator Don Willesee).

The clergyman (the Rev Greg Blaxland) had urged the minister to carry out a careful scrutiny of all Chilean political refugees seeking migration to Australia.

Mr Blaxland is the Australian general secretary of the South American Missionary.

He told the senator that in his seven years in Chile he knew of political refugees entering there from Brazil, Bolivia, Uruguay and Argentina.

Many of these had been involved in terrorist activities in their own country.

Mr Blaxland told the minister that he was concerned that refugees entering Australia might include some who were violent.

He queried the need to accept applications from non-Chileans who had fled Chile in recent months for asylum elsewhere.

No quota

In his reply, Senator Willesee said that there was no quota restriction on Chilean refugee migrants to Australia.

But normal checks and requirements were being carried out.

"Anyone found to have engaged in violence, terrorism or criminal activities will not be approved," the senator said.

"There have already been four families (involving 12 persons) rejected on this basis, including two instances in which the breadwinners were confirmed aircraft hijackers."

"Six additional migration officers were recently sent to Santiago to assist in processing applications."

Unlikely

"The Australian Government is viewing the plight of refugees with the greatest sympathy but is also considering its own interest in not approving entry of persons who may be likely to disrupt or otherwise initiate violence in our community."

Mr Blaxland told the "Record" this week that he be-

lieved there was little likelihood of terrorists entering Australia, at least in any great numbers.

He said that in Chile many political prisoners and their relatives were hearing the gospel and "masses of literature" had been distributed.

"However," he said, "a few weeks ago a public meeting in Sydney was addressed in Spanish by members of Allende's Popular Unity Front and also by members of the MIR (Revolutionary Leftist Movement)."

"It is not generally appreciated in Australia that Allende was a dedicated Marxist and close friend and collaborator of Cuba's Fidel Castro."

"The Anglican Church in Chile has always made a point of definite non-political alignment in the nation's internal affairs."

"Nightmare"

"But Bishop Pytches spoke for the vast majority of Chileans when he described the overthrow of Allende as the passing of a 'bad nightmare'."

Mr Blaxland said that a recent letter from Chile gave news of increasing production and plentiful food supplies.

DEATH OF STEPHEN FRESHWATER

Rev Stephen Freshwater, who had held many positions in the Brisbane diocese, was found dead in his home unit at Toowong on 16 April. He was 40.

Since February he had been teaching at Clontarf High School and when he did not attend to take his classes, friends went to his unit and found him lying fully dressed in his unit.

He came to Australia in 1961 and was in turn a school chaplain, bush brother, curate at Eki-bin, a chaplain to the Archbishop of Brisbane and chaplain to actors and allied professions.

He was a naval chaplain, organising secretary of the Diocesan Board of Education and was prominent on radio and television. He was chaplain at the University of Queensland when he resigned last year on account of illness to return to England. The climate forced him to return in February this year.

Bishop to the Eskimos

The third Bishop of the Arctic has recently been appointed. He is the Right Reverend Reginald Speedy, formerly the rector of Yellowknife in Canada. In terms of land area, the Diocese of the Arctic is the largest in the Anglican Communion. With an area of 2,750,000 square miles, it is served by 15 priests and has a population of 10,000 Anglicans, 85 per cent of whom are Eskimos.

His home diocese of Leicester (in England) has helped to pay for the first translation of the Gospels into the local dialect of the Coppermine area of Arctic Canada.

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Miss Sheila M. Morton, B.Sc.

Evangelical ministry persecuted in Panama

Rev Peter Clifford is an Australian missionary of the South American Missionary Society who has been seconded to special work in Panama. Recently he sent this report to the Church Record.

There are some people I'm very concerned for at the moment. We don't know them well, as they are away at school during the week.

Their parents are/were missionaries with the Gospel Missionary Union, an inter-denominational work here in Central America. They are/were Gilbert and Jean Reimer, Canadian Mennonites, about my age, who live(d) in the next block over from us in another apartment house.

Gil was teaching at the Panama University and also at Paul's school, El Colegio, Episcopal. At the same time they had going several home Bible studies in English and Spanish and were planning on forming a church in this area. Several of our own church members were going and had received a lot of spiritual help from them during the time that there was no minister at San Marcos.

Three weeks ago Gil disappeared one night. His wife and children were at a young people's camp and he was alone in the flat. Jean came back but nothing was heard for a week. The police didn't seem concerned.

Then his body was found by the Canal Zone police on or near a lonely road in the Canal Zone. He had been stabbed 11 times, once in the heart from in front and 10 times in the back in the form of a cross.

It set the community in an uproar. Canadian and British authorities had been very active in the search. The Christians were all upset. The Latins were extremely frightened, the foreigners shocked.

No-one will meet in houses for Bible study now.

Rumours are flying. Some say it was the work of a Left-wing group at the university, others suspect drugs.

No robbery occurred. His car was found in fact in a street collecting parking tickets. His wedding ring had changed hands.

The Canal Zone (US) police are satisfied it was nothing to do with the Panamanian Secret Police (which many people sus-

pected) and there is full co-operation. The knife has been found and three "suspects" arrested. Jean has been "grilled" innumerable times.

The police can't believe a man could live with no moral vices and keep insisting he had a mistress or was homosexual — it shows they aren't getting far. The Lord has given Jean incredible courage and peace through it all.

Last Thursday the funeral was held — a triumphant occasion. Addresses, prayers and hymns were in two languages. References were made throughout to Gil as a martyr, one text used was that passage about the jar of precious ointment poured forth and the service closed with the Hallelujah chorus sung by a choir from all the churches of Panama. Hundreds attended.

There has been a new love and drawing together of Christians as a result of this. A fund has been set up to provide for the education of their two children, aged 10 and 7. Jean is uncertain what to do now. Her relatives have returned to Canada.

She is leaving the apartment and thinking of spending a few months in Ecuador to think and pray things over.

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Saturday, 18th May:

★ RALLY at St. James' Church of England, Pitt Town, near Windsor — bring barbecue needs — arrive about 5 p.m. — hot water supplied 5.30 p.m. Sacred programme — items presented by South-Side Youth Group.

Friday, 7th June:

★ 7.45 p.m. ANNUAL MEETING, Ferguson Hall, St. Stephen's Church, Macquarie Street, Sydney. Chairman: Rev. N. MacLeod M.A., B.D. Sacred items and B.B.C. Film. Supper provided.

Sunday, 9th June:

★ 7.15 p.m. UNIVERSITY SERVICE, St. Barnabas' Church, Broadway, Sydney.

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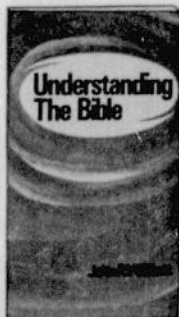
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Positions Vacant

WANTED: ORGANIST-CHOIRMASTER, St Edmund's, Pagewood, Restored 2 Manual Hill, Two Sunday Services. Enquiries, Rector, 34 7559.

LIVE-IN: Companion for elderly disabled minister's widow. Daytime help kept. Free accommodation. References. Phone 76 7149.

RELIEF: House Mother for Carlingford Boys Home, Live-in Position, Caring for approximately 10 boys. Please phone Superintendent.

PETER HOLLAND 871 6211.

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, typing 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.

CHRISTIAN

family of three need the assistance of a full or part-time Housekeeper. There are two delightful children, a girl 7 and a boy 5. The family live in pleasant surroundings in Drummondville, Sydney.

Please address inquiries W. F. Moody, C/- The Australian Church Record, 160 Castlemore Street, Sydney.

BETH SHEAN NURSING HOME

requires G.C. Nurse, full time. Live-in preferred. Interested in Geriatric Nursing. Also lady interested in going for Friday, people, 40 hour week. Mon. to Friday. For further particulars Phone 55 3218, or write Matron, 67 Ross Street, Hurstville NSW, 2153.

THE Board of Education, Diocese of Sydney

invites applications for a new senior self appointment. Associate Director of Christian Education.

Applicants should possess appropriate theological and professional qualifications and wide practical experience in the Christian Education of children, youth or adults, preferably in both parish and school context, and should have administrative and consultative ability. Indicate the degree of responsibility this position demands by negotiation.

Applications marked "Confidential" should be addressed to: The Chairman, Board of Education Diocese of Sydney, 511 Kent Street, Sydney, 2000. Closing date 20th May.

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.

Miscellaneous

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 109, Bankstown, N.S.W., 2200. Phone 709 5442.

CALLING CHRISTIAN STAMP COLLECTORS. May we invite you to share in your hobby in a context of Christian fellowship. Sydney Anglican Stamp Society meets bi-monthly between 10 A.M. and 4 P.M. at 211 Sainsbury Moore Avenue, West Lindfield. Meetings 1st June, 3rd August, 28th Sept, 7th December. All welcome including juniors. Bring your swaps. Inquiries 45 5729.

Interstate Services

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

COORPAROO: St. Stephen's, Brisbane. Rector: Cavanagh and Cavanagh Roads. Visitors welcome. 11 a.m. Morning Prayer (Holy Communion 1st Sunday) 7 a.m. Evening Prayer. Rector: Rev. Harry Goodhue.

The Word and Life

D. B. KNOX

Why go to church?

Why go to church? Some say, "to worship God." But in what does God's worship consist? Is it praising him and praying to him and listening to his word?

All these things, of course, we can and should do at home as well as in church, so — why go to church in addition to worshipping God at home?

Other people answer by quoting the verse in Hebrews which commands us "let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as is the manner of some, but exhorting one another and so much more as you see the day approaching" (Heb 10:24-5).

It is certainly true that God commands us to come together in fellowship but God's commands always have a reason — what is the reason? I believe that you cannot be a real Christian unless you go to church. I think the facts prove this in the long run.

Going to church is the essential expression of what being a Christian is, for Christianity is a relationship, a relationship with God and a relationship with one another. Christians are those whom God has adopted as his sons and daughters, who stand in his presence, because he has forgiven them their sins.

Experience of all Christians

As St Paul says, we are seated with Christ in the heavens (Ephesians 2) — (a remarkable thought which refers to our present experience and not merely to the future) seated with Christ in God's presence, seated on thrones around God's throne, sharing in his sovereignty and kingdom. This is what St Paul's phrase means, reigning with God and with Christ, enjoying God's presence and fellowship with Christ.

In another phrase Paul says that "our life is hid with Christ in God." He is not referring to our individual experience only,

but to the experience of all Christians together. They are united in this relationship, standing as it were in the same place in the same gathering or assembly or church, in God's presence in fellowship with him and with one another. Jesus referred to this truth, "Where I am, there will my servant be" (John 12:26). Now we know that Jesus is in heaven, seated on God's right hand, and that is where we who are his are also.

Again in the upper room on the night before he was crucified, Jesus made reference to the same truth when he told his disciples "I will come and receive you to myself that where I am there you may be also." This promise has been fulfilled in the gift of Christ's Spirit. We are in his presence by his Spirit being present with us.

In the Old Testament God brought the children of Israel through the Red Sea to his presence on Mt Sinai, he said "I have borne you on eagles' wings and brought you to myself" (Exodus 19) and Christ has brought us to his presence in heaven. As he prayed before his death "Father those whom Thou has given me I will that where I am there they may also be with me that they may behold my glory that thou hast given me" (John 17).

This prayer has been fulfilled, and through the coming of the Holy Spirit we are in the heavenly with Christ, in God's presence, and we are there not simply as individuals but all who are Christ's are there together in that heavenly assembly, the church of the first-born which the epistle to the Hebrews refers to. "You are come to Mt Zion, to the city of the Living God, to heavenly Jerusalem, and to innumerable hosts of angels in festal gathering and to the church of the first born enrolled in heaven and to God the Judge and to the spirits of men made perfect and to Jesus the mediator of the new covenant."

This present reality; our present experience. Through the forgiveness of sins we are in God's presence, in the presence of Christ and of the whole heavenly company — not there only by ourselves but with all our fellow Christians enjoying the fellowship of God as we seek his face.

This reality must be expressed in the here and now of time and space. It must be expressed by being in one another's company in the presence of Christ in the material world as well as in the spiritual. This means that we must seek one another out because in seeking one another's company, we are really seeking Christ who has promised to be present in the midst where two or three are gathered in his name.

The Christian then, seeks the presence of God. He will do so in his own home as he prays to

Books

Reformed sermons

SERMONS TO THE SPIRITUAL MAN, The Banner of Truth Trust, London, 1972, 421 pages. £1.50 (U.K.).

This is the republication of a volume 90 years old. As spoken sermons they would be hardly tolerable today, but in their written form they are valuable. The author espoused the reformed tradition with great wholeheartedness, and he exhibits a well-structured mind, the fruit of wide reading and careful thought. This means that the sermons contain useful and weighty matter, with discussions on such topics as prayer, sanctification, pride, ambition, and the Fatherhood of God.

The technique employed is marred somewhat by wordiness, and more seriously by the habit of finding in a text the springboard for discussion, rather than a section of God's word worth explaining.

P. F. Jensen.

Fails to satisfy

MAN DIVIDED, by Stan Windass, Darton, Longman and Todd, 1969, 95 pages.

"Man Divided" is a contribution to the intellectual ferment about society. The author calls on several fields of study to illustrate his main thesis that the widespread "myth" of the conquest of evil by Good is thought.

It is a work that successfully insists that the reader re-think problems like crime, guilt and war. Windass' aim is to pose questions rather than answers, but this does not save the book from the criticism that it is shallow.

There are too many generalisations, and too many confident judgments about controversial subjects. For example, the first chapter about the "myth" is inadequate, considering the importance that this concept assumes in the rest of the book.

The result is a book that illustrates the way men are thinking, but fails to satisfy.

P. F. Jensen.

Minister's task

The Christian minister's task is plain. He is to serve the church, that is to say, the community of Christ's people whether in the home or in the neighbourhood house church or in any larger group which opportunity might provide, that through the ministry of the Word of God they might know Jesus and express their relationship to Jesus.

Thus the ministry must be Bible-based, leading to the Lord Jesus Christ; not only to the Christ of the past but also to the Christ of the present and equally importantly to the Christ of the future, the coming Lord in whom is our hope and who consequently controls all our present activities and values.

The minister's task is to enable Christ to be seen in the group, each member reflecting the character of Jesus, and building one another up till they all come to the fullness of the stature of Christ.

THE ARMOURY COMMENTARY (The Four Gospels) by General Frederick Coutts, Hodder & Stoughton, 1973. 320 pages. Aust \$6.80.

The sub-title of this volume is as follows: "A devotional chapter by chapter commentary based on 'The Soldier's Armoury'." The latter is a series of notes on Bible passages, published since 1955 especially for Salvationists, and the present volume is an attempt to distill some of the best observations into a one-volume commentary on the Gospels.

References to special Salvation Army practices or language are rare, and the devotional tone of the commentary is high.

The author has chosen to divide the Gospels in to readable units (much as we find in Scripture Union Bible Study Books), sometimes dealing with a large number of verses in a paragraph and, as in the case of the Beatitudes, dealing with each verse in a paragraph. This practice is to be commended, since it enables more careful attention to difficult verses.

It is obvious that the author has some respect for contemporary Biblical scholarship though technical matters are rarely introduced.

Perhaps the most serious deficiency in this volume is the attempt to study four Gospels in 320 pages. This means that devotional comments often take the place of any serious attempt to explain the historical meaning and significance of the text. Recognising, however, the limitations of aim and format, one can only commend this handsome volume as a useful method of planned Bible Study.

David Peterson

AN ALL ROUND MINISTRY by C. H. Spurgeon (Paperback edition 1972). Banner of Truth, 396 pp.

It is a very uncomfortable experience to have C. H. Spurgeon preaching to you about your own walk with God and the faithfulness of your ministry.

That is precisely the effect which these reprinted "addresses to Ministers and Students" will have on you, if perhaps you choose to read one a week as I did. Although he speaks to us from the 19th century, he still so relevant is the honesty of this great preacher, as he looks at the Word of God and then looks at himself and his contemporaries as they seek to minister that Word.

He takes up such issues as faith and love as they effect a man's ministry, the question of "strength in weakness" and "what we would be." How about "The Preacher's Power and the Conditions of Obtaining it?" A must for all ministers, theological students and full-time workers at least!

David Peterson

"AS REMOTE AS THE MOON"

AMERICA IS HARD TO FIND: Daniel Berrigan, S.P.C.K., London, 1973. 186 pages. \$7.55.

Fr Berrigan was one of nine who burnt selective draft cards with home-made napalm at Catonsville, Maryland, in May 1968. This book is a series of reflections on the antecedents and consequences of that deed, written on the run and in prison itself.

The thesis is simple, "All being right with America means that much must go wrong elsewhere," the style is brilliant, the theology world-centred and politically aggressive.

I have the feeling that readers of the "Record" might find the subject as remote as the moon and yet might think twice (in the light of St Paul's experience) of the import of a sentence such as this, "The Saints were right: their best moments were on the run; in jail, at the edge of social acceptability."

That is what we have here, a theology and a life style that for most of us would be "at the edge of social acceptability."

Peter Newall.

LITTLE APPEAL

TRAVELLING IN by Monica Furlong, Hodder Christian Paperback, 1973 127 pages. \$1.45.

This book has little if any appeal to me. The author (well-known and well-read) uses many sources and the book claims to talk about the journey of life.

In these days when the Christian faith needs to be put clearly and simply, it is a pity that such a concoction should be published.

Geoffrey Hayles.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

THE GREAT REVERSAL. Evangelism versus social concern by David O. Moberg. Scripture Union, 1973. 194 pages. UK75p. This is a most important book. Its author is a sociologist and a conservative evangelical Christian. The book is an ably-reasoned refutation of the false dichotomy that evangelical Christians sometimes profess to see between evangelism and social concern. He shows that the position is quite untenable from the biblical standpoint and not justifiable from any view of reformed theology. He shows the very great danger of equating a genuine and necessary social concern arising from a desire to glorify God in all human relationships with what is sometimes called a "social gospel." He believes that evangelicals for fear of the latter have often acted as though evangelism alone was the sole task of the Christian. A necessary corrective that all must read.

THE LAST ENEMY. Living with terminal illness by Howard Guinness. Falcon booklet, 1974. 40 pages. UK15p. Howard Guinness gives us in this excellent little booklet, a deeply moving testimony as to his own heart-searchings and the finding of a firm ground in Christ when he was given what he knew to be a sentence of death in 1960. But it is much more than his own testimony for he shared the depths of his feelings and his faith with others and some came to Christ, despite terminal illness. There is all this and much more still in a booklet which deserves wide distribution, especially to those whose faith is being tested by severe illness or who lack faith to face the last years and eternity.

HOW COME, GOD? by David M. Howard. Scripture Union, 1972. 117 pages. UK45p. This very useful paperback is well-explained in its sub-title: "Reflections from Job about God and Puzzled Man." In fifteen chapters, the author cleverly analyses the content of Job and relates the great truths of the book to everyday realities. The message that clearly emerges is that despite pain and suffering, our God in Christ loves and sustains in such a way that believers can always give him the glory. Valuable for personal or group study.

First in Canada

TORONTO, Ontario — The Rt. Rev. Hugh Stiff, 56, Bishop of the diocese of Keewatin for the past four years, has been appointed the new dean of Toronto and rector of the Cathedral Church of St. James.

The appointment — the first in Canadian church history — is effective April 15. While remaining a bishop of the Anglican Church of Canada, the new dean will have no official episcopal functions in the diocese of Toronto. In Keewatin, Bishop Stiff has been an enthusiastic supporter of the aircraft ministry and with the use of two aircraft he has visited extensively in his 255,000-square-mile diocese.

While he is the first bishop to serve as a Canadian dean, the practice is far from uncommon in Australia and England.

Peter Newall.

A worthy successor

C. H. SPURGEON AUTOBIOGRAPHY: 2. THE FULL HARVEST. Banner of Truth, 1973. 520 pages. UK £2.10.

This is a beautifully produced volume as we have come to expect from these publishers and a worthy successor to the first one. It is a revision of the work compiled by Susannah Spurgeon and J. Harold and not an autobiography in the strictest sense.

In this book the keen reader will see not just one of the greatest preachers of all time, but a man who was wonderfully used of God as teacher, pastor, writer and counsellor. This book will not only fascinate its readers, but it will warm the heart and challenge the whole being.

It covers the last 35 years of Spurgeon's life from 1857 till his death in 1892. There are nearly 40 illustrations and a good index.

The book is very reasonably priced and deserves wide sales.

Geoffrey Hayles.

Cartoons on Bible themes

THE BARNABAS BIBLE, by Graham Jeffery, Wolf Publishing Ltd., London, 1973. 256 pages, \$5.60.

"Barnabas" is an English cartoon character, the creation of Graham Jeffery, an English clergyman. Here Barnabas rambles through parts of the Old and New Testaments casting his pearls on time with a typical English bias towards animals and a wry humour that is cheerful even when rueful.

He makes fun without taking advantage of us or the biblical characters, so that there would be few who wouldn't feel with Barnabas a fresh appreciation of the richness of understanding, human and divine, in the Bible.

Peter Newall.

Bill Payne chairs child welfare inquiry

Judge Muir and the five project teams, the Minister for Youth and Community Services, Mr Healey, expects to frame legislation for a new Act which can be introduced into State Parliament by February or March next year.

Mr Healey said April 26 had been the closing date for submissions on changes to the present Act to be lodged by the public and community groups. The Church of England in the Diocese of Sydney has made a submission.

Bill Payne comments on the inquiry:

The Minister of Youth and Community Services is to be commended on the way in which he is gaining information for the proposed new legislation relating to his department.

The Child Welfare Act, 1939, is no longer appropriate, as we now know much more about the

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AUSTRALIAN CHURCH RECORD, MAY 16, 1974 — 7

ARMIDALE
Rev Ken Allen, Vicar of Baradine since 1972, has been appointed Vicar of Walgett from February, 1974.
Rev Robert Farrell, incumbent of Boggabri, has been appointed Vicar of Baradine from February, 1974.

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

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

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

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

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

signed and will move south to take up a new appointment in welfare work.

Bro Robin Warsop has been appointed warden of the Brotherhood of St. Barnabas.

SYDNEY
Rev Tony Ireland, NSW State Secretary of ABM since 1971, has been appointed Home Secretary of ABM.
Rev Reginald T. Platt, CMS General Secretary for Queensland since 1967, has been appointed rector of St. Aidan's, Longueville.
Rev Frederick A. S. Shaw, chaplain at Prince Henry Hospital since 1966, has announced his retirement from this full-time chaplaincy as from 30th September next.
Rev Harold E. S. Doyle, formerly rector of St. John's, 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, rector of Geraldine (Christchurch NZ), since 1969, has been appointed Home Secretary of the NZ Church Missionary Society.

Mary Andrews to Sweden for deaconess conference

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

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



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

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

deaconesses and communities May 15 to 18.

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

NEW DEAN FROM PERTH TO BATHURST

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

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

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

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

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"Bread" sell-out success

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

The productions were written by Jeff Carroll.

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

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

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

"The Advertiser" critic concluded his review: "A bevy 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.

Plain facts about the International Lausanne Congress

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



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

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

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

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

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

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

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

Elections no mandate for permissiveness

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

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

The issue in a number of seats

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

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

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

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

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

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

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

Bishop attacks Murphy bills

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

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

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

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

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

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

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

Bishop Leslie said he believed

that the Bill of Rights was both unnecessary and dangerous.

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

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

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

Teaching mission on the family

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

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

The last one was at his former parish of Dural.

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

"The speaker will be Rev. Donald Howard."

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

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

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

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



Bishop Leslie

EDITORIAL

THE TERRIBLE PRICE OF ORGANIC UNITY

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

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

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

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

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

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

vaunted for several years past?

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

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

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