

Mainly About People

CANBERRA & GOULBURN

On Sunday, April 21, Bishop Warren proposes to ordain deacon Mr Eric Wright and Mr Robert Wilson. Mr Wright has been appointed curate-in-charge of the parish of the Good Shepherd (A.C.T.), and Mr Wilson, who was formerly a Presbyterian minister, recently joined St John's, Wagga.

GIPPSLAND

Ven Ray E. Elliott, Archdeacon of South Gippsland and rector of Foster since 1970, has been appointed to St Paul's Cathedral, Sale, from February.

On Sunday, February 17, the Bishop of Gippsland ordained Rev Keith South of the diocese in St Paul's Cathedral, Sale.

Rev Allan Higgins, rector of Orbost since 1972, began his dual role as diocesan education officer and precentor at St Paul's Cathedral in March.

MELBOURNE

Rev Peter H. Chetserman, incumbent of Carrum Seaford since 1970, has been appointed incumbent of Armadale, and archdeacon of Yarra Peninsula since 1968. He has been appointed archdeacon of Eltham, and will also be responsible for Cummings-Tunbridge Bay. Archdeacon Bastian will replace Rev John Kinsman, rector of Cummings-Tunbridge Bay since 1968. Archdeacon of Yarra Peninsula since September 1973, for the parish of Border-town (The Murray).

Rev James Townsend, retired since 1964, died on February 17.

Rev Walter Backholer, retired since 1933, died on March 3.

ROCKHAMPTON

Rev Donald Bleakley, precentor at St John's Cathedral, Brisbane, since 1968, is now training to be a hospital chaplain and will come to Rockhampton for a year's practical experience. He is attached to St Luke's, Wandal.

Mr Norman Wagstaff is now on the staff of St Luke's, Wandal, as a lay assistant in training for the ministry.

SYDNEY

Rev S. Noel Paddison, rector of Christ Church, Springwood, since 1955, died on March 11.

Rev Keith Gowan, rector of St Luke's, Springwood, since 1968, died on March 13, after a long illness.

Rev Alan E. Hamilton, curate at St John's, Beechworth, since 1971, has been appointed curate-in-charge of the provincial parish of St Thomas, South Grafton.

Rev Robert A. Jones, curate at St Andrews, Lindfield, since 1972, has been appointed curate at St Clement's, Mosman.

Rev Ken LeHeras, rector of Holy Trinity, Kingsford, since 1963, has been appointed rural dean of Randwick from May 1.

Rev Harold Hinton is now located with

the Christian Literature Crusade in Papua New Guinea. His address is P.O. Box 1119, Port Moresby, PNG.

Rev Fred Wandmacher, assistant State secretary since 1973, has been appointed State secretary in NSW for ARM.

Rev Michael J. Hart, rector of Trinity, Peakhurst, since 1972, has been appointed curate-in-charge of St Phil's, McCallum's Hill, from April 4.

THE MURRAY

Canon Irvine J. Scott, rector of St John's, Murray Bridge, since 1970 and registrar of the diocese of the Murray since 1973, has been appointed to the diocese of the Murray. He replaces Archdeacon Lionel R. Lemholt, who was also rector of Broadview, Adelaide.

Rev William A. Goodman, rector of Mount Barker since December, 1971, and Rural Dean of Strathalbyn, has been appointed to the canon of the diocese.

Rev G. G. Williams, systematician and churchwarden in the parish of Mammon and a diocesan councillor, has been appointed the first lay canon of the diocese.

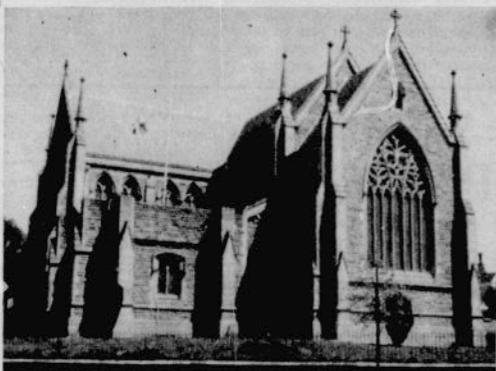
WILLCOCH

Archdeacon Frederick C. Bastian, rector of St John's, Maitland, since 1963, and archdeacon of York Peninsula since 1968, has been appointed archdeacon of Eltham, and will also be responsible for Cummings-Tunbridge Bay. Archdeacon Bastian will replace Rev John Kinsman, rector of Cummings-Tunbridge Bay since 1968. Archdeacon of York Peninsula since September 1973, for the parish of Border-town (The Murray).

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GOULBURN CENTENARY



Some thousands from all over the diocese of Canberra and Goulburn gathered at St Saviour's Cathedral, Goulburn on Sunday, March 17 for the centenary celebrations. Dr Geoffrey Samuell, Archbishop of Perth was the special preacher.

It's true of Australia, too

The greatest danger to broadcasters is it is network executives who continue to dictate what the American people can see — not in terms of humanistic values, not in terms of what the best American writers and actors have to offer — but in terms of what will deliver audience to advertisers, what will encourage values of materialism and conspicuous consumption in programs and commercials alike."

(Nicholas Johnson, "FOC Commissioner in the Humanist.")

Rectory Fire

Fire completely destroyed the rectory and its contents at St. Hilda's, Katoomba, recently. The rector, the Rev. Philip Kitchin, and Mrs Kitchin were away at the time.

ENQUIRY INTO THE STATUS OF WOMEN

An inquiry into the Status of Women in the Church was announced in Sydney this month by Mrs Sabine Willis.

Mrs Willis said she believes this is the first such enquiry into the role of women in the church in Australia. There are strong indications that women are questioning their traditional role in all areas, which of course must include the churches. Women make up the majority of active congregations and the Commission is interested to hear from all of them.

It is anticipated that the enquiry will be completed by the end of May, 1974 and that the final report will be published later in the year.

New course draws leaders

More than 85 young people crowded into the C.M.S. Cafeteria on the evening of March 5, to attend the first lectures of the Sydney Youth Department's 1974 Leadership Training Course.

The evening was marked by an awareness of the seriousness of leadership responsibilities, attentiveness to the well qualified lecturers, and involvement in group work. Further discussion was provoked by stimulating questions from those present.

One of the most significant facts is that those attending the course represent no less than 46 parishes! They have come from places as far afield as Palm Beach, Engadine, Mt. Colah and

\$1500 for Disaster Fund

Forty-five young people of St Aidan's, Longueville, NSW, raised \$1500 recently to help flood victims.

They held a Walkathon and raised this large amount and sent it to the National Home Mission Fund.

The fund has raised \$15,000 so far and sent it to relieve victims of the recent disastrous floods in Queensland and NSW.

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Arthur Deane goes to London post

The international Office of the Africa Evangelical Fellowship has announced the appointment of the Rev. Arthur Deane, of Sydney (pictured) as its first International Secretary.

held in Johannesburg in September last year.

The appointment is the result of an election process involving all A.E.F. missionaries and all members of the Councils in each of the sending countries: Britain, Canada, USA, South Africa and Australia.

Mr Deane is at present Principal of the Sydney Missionary and Bible College in the Sydney suburb of Croydon. He is a graduate of Moore Theological College and the Indian Ocean islands of Réunion and Mauritius, of these, 13 are Australians.

The A.E.F. has about 350 missionaries working in Zambia, Malawi, Swaziland, Rhodesia, Angola, South-West Africa and the Indian Ocean islands of Réunion and Mauritius, of these, 13 are Australians.

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The position of International Secretary was created at the International Conference of the A.E.F. for the past 15 years. He has served as Chairman and Overseas Secretary and is at present its vice-chairman.

He has a first-hand knowledge of the various fields in Southern



Africa where the A.E.F. is operating and has made a study of traditional African religions.

The appointment is for six years.

The Australian

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ANGLICAN ELDERSHIP EXPERIMENTS

Several Sydney Anglican congregations are experimenting with eldership plans operating on biblical principles.

One of the first is St Paul's, Wentworthville, where the scheme has been operating successfully for 12 months.

The minister, the Rev Brian Johnson, said last week that the decision was made after one year's study of eldership and pastoral care by the combined church committees of the parish.

"Because it was so different from the traditional Anglican form, there had to be a lot of teaching and discussion to look at the idea objectively," Mr Johnson said.

He said that while younger members of the congregation were enthusiastic, older ones had some reservations.

The first move had been to ascertain what men in the church appeared capable of performing the work of pastoral care and teaching.

The elders had a lot of responsibility and Mr Johnson said he would be very hesitant to exercise "any monolithic authority" if their desires were different to his.

SECRET BALLOT

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BETTER THAN THE OLD SYSTEM?

At St Peter's, Burwood East, two successive vestry meetings have voted not to have a parish council, after a congregational meeting over a year ago when the principles of eldership were discussed.

There are at present seven elders and no limit has been placed on the number. The general qualification is that elders should have obvious pastoral gifts, be over 25 years old, have been members of the congregation for at least six months, and be married.

Election is by written nomination by any two members of the congregation, who hand their nomination to the elders.

The Dean described the challenge in the community today as:

"Affluent materialism, adult confusion, mass communication and secular humanism."

It is expected that as many as 300 secular and religious media people will be in Lausanne, Switzerland, for the 10-day Congress.

Media coverage is likely to highlight radical contributions from Latin American participants; the contribution of Dr Billy Graham; the small group consultations on evangelising particular problem areas and across cultural and language barriers; and the extent to which Third World participants are able to influence the thinking of Western representatives.

responsibility within the congregation.

"Second, because a set number is elected, this may result in those without spiritual discernment being elected to fill the number, or those with such qualities being left off because of insufficient vacancies.

"We have a long way to go, but consider this system scriptural and as working better than the old."

Mr Howard said that provision would be made shortly to give the congregation the right to elect elders considered unfit for office.

The general opinion was that eldership should be perpetual as long as the elder remained in the congregation.

* * *

OUR comment on hymns and their use (abuse) has brought to light a list of hymns banned by one Sydney rector. At a recent diocesan do, he pointed out a line from one of them after we had sung it with gusto:

"His powerful blood did once atone,
And now it pleads before the throne."

Does it? Our forgiveness rests on our Lord's finished work.

* * *

THREE separate couples from three dioceses have told me of being knocked back when they asked for their banns to be read. Why this dislike of a pleasant custom? Congregations like to share the young folks' joy, and they're reminded that they do have a say in the conduct of local church affairs. Perhaps this latter is the reason for rectorial reticence. After all, to have someone objecting, even on valid grounds, might be construed as an attack upon monolithic ministerial authority. My prayer book says: "Banns . . . must be published in the Church . . . Well?"

* * *

DOCTORED doctrine is not confined to hymns. Acts 13:48 reads, ". . . as many as were ordained to eternal life believed." At least, that's the gist of most translations. Now we have a volume called "The Living Bible," which reads, "As many as wanted eternal life believed." True, there are two footnotes to satisfy all tastes; but it's the main reading that carries the weight. For those who have purchased a copy, check Romans 8:29 against a reliable version.

The Needle.

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GARNER TED ARMSTRONG — Page 4

The Spirit of Truth and the Spirit of Error

The Spirit of Truth and the Spirit of Error

During the course of some lectures in a department at Sydney University last year, reference was made to Erich von Daniken and his divine chariots. The lecturer was amazed to discover later what a high proportion of the students fully accepted this nonsensical theory, despite the fact that they were of greater intelligence and educational attainments than the average person in the community.

Fewer students today might believe in Erich von Daniken, because of the many, widely publicised criticisms of his theory. But other errors will take its place — perhaps occultism, or Satanism. Or perhaps the error may take a more sophisticated, pseudo-scientific form. But there is bound to be error where truth is absent. In the words ascribed to G. K. Chesterton:

"When people cease to believe in God, they do not believe in nothing; they believe in anything."

Multiplying education and knowledge obviously does not solve the problem. It merely metamorphoses it. Few university graduates, one would think, would become Armstrongites or Jehovah's Witnesses; but many might find Buddhism and other forms of pantheism, or plain old-fashioned agnosticism, attractive.

God does not promise to keep Christians miraculously from errors in arithmetic, or reveal the mysteries of physics in visions of the night. Our natural intelligence is given to us so that we can acquire knowledge of the natural universe, and one of the ways in which such knowledge grows is by erroneous assumptions and hypotheses being corrected after further thought or consideration.

But in spiritual matters the child of God can confidently expect to be kept safe by God the Holy Spirit from fundamental error.

As Christians we have a duty to the multitudes around us who are erring from the

truth of God. We owe it to them and to the God whom we present and whose Spirit abides within us both to oppose particular errors and demonstrate their falsity and to set forth the gospel of Christ as the fundamental antidote to error in general.

To show the falsity of erroneous belief involves analysis and understanding of them and their background, as well as discernment of the basis of their people. This is not always easy, but it must be done if anything is to be achieved.

How one R.C. priest saw it

Melbourne's Roman Catholic eucharistic congress in February 1973 was unfortunately, in our view, attended by a number of prominent Anglicans and by the leaders of some other Protestant denominations.

At the time we had no hesitation in pointing out that attendance at such a congress which was held for the sole purpose of glorifying the mass, as the symbol used for the congress clearly showed, was a betrayal of biblical truth and of the reformed principles for which our Anglican reformers lived and so often died.

At the time we expressed our regret that our Roman Catholic friends should hold such a congress which was essentially divisive and contrary to the climate of understanding and friendship which had begun to grow.

It is heartening to find a year later that there are Roman Catholics who share our view that it would have been better if it had not been held.

Father Patrick Crudden, a Melbourne Roman Catholic parish priest writing in "The Australian" on March 8 says as much. He will be remembered as a former Director of Catholic Education in Melbourne who was sacked because he opposed

State aid for certain Roman Catholic schools.

Writing satirically of the rule of Cardinal Knox when Archbishop of Melbourne, he writes: "He missed his big opportunity, however, by not auctioning off the cathedral itself at the time of that altercation with the National Trust. That, at least, would have saved us from the Eucharistic Congress."

Strong stand by Bishop of Tasmania

Dr Robert Davies, Bishop of Tasmania, has repeatedly called for a Royal Commission into allegations of corruption in the Tasmanian Parliament.

As might be expected, Bishop Davies has come in for some strong criticism, especially from the Premier, Mr Reece. According to press reports, Mr Reece complained that the Bishop had questioned his personal integrity. The Bishop has replied that his call for a Royal Commission could not be taken as a personal attack on Mr Reece.

The Bishop has made his motives perfectly clear, both in his sermon at the Cathedral law service and in later statements to the press. He has said that he hopes such an enquiry would vindicate individual reputations.

Notes and Comments

It has taken considerable courage for the Bishop to take and persist in this public stand and to give his support to the Christian Action Movement. He has been completely supported by his Diocesan Council.

There are circumstances in which Christian leaders must make plain where they stand, even if their stand arouses considerable opposition and resentment.

VCC executive defends Human Rights Bill

According to Rev Alan Matheson, associate director of the Victorian Council of Churches ecumenical migration centre, Senator Murphy's proposed Human Rights Bill is "a brilliant attempt by the Federal Government to introduce a complete human rights safeguard."

Mr Matheson, according to reports in a Melbourne newspaper,

was taking to task Australia's Roman Catholic bishops for what he called "a tragic and unnecessary stand" against Senator Murphy's Bill.

In the report, Mr Matheson claimed to have studied the proposed Bill and the United Nations international covenant on human rights and could find

nothing in the bill to warrant the campaign against it.

It is unfortunate that a VCC official felt obliged to go on record speaking in such favourable terms of Murphy's Bill which has in so many particulars been roundly condemned by many member denominations of the VCC.

MR WILLIAMS SAYS . . .

Mr Williams says he knows that after death he will be ushered into the presence of the Lord.

Does that mean that in the act of dying you are to be without God's presence?

Does it mean that in the time of absolute weakness God will be far away from you? Who is to

By Ken Roughley

lead you across the flood if He is not there? An angel? Would you trust an angel? He would know less about death than you know yourself!

Not "after" death, then! The Psalmist said, "If I make my bed in Sheol, Thou art there." (Psalm 139:8).

Sheol, the place of the dead, seems a strange spot for the presence of God! Is not God eternal life, exhaustless life? How can eternal life claim a spot for its presence here? The very essence of God's nature, love, makes it possible for Him to unite with such an empty thing as death. There is nothing so like death as love. Love is the passing of my life into another life.

We speak of dying as a going to heaven from earth. Paul says that the most complete death ever seen was a coming to earth from heaven. He says that the greatest transition of life ever made was where love, "though in the form of God, yet emptied itself, and took the form of a servant, and was found in fashion as a man."

In the light of such a thought, who shall say that the valley of the shadow of death is foreign soil to God!

Bible Smuggler in Australia

A British clergyman, the Rev David Hathaway, claims that he is appearing at public meetings in Australia and New Zealand by courtesy of the Communists.

He was put in a Communist prison by them for delivering Bibles to Christians behind the Iron Curtain. He personally delivered more than 150,000 Bibles and New Testaments during 1970, 1971 and 1972.

A Czech court sentenced him to two years jail on June 21, 1972, but he was released after six months by the personal intervention of the British Home Office and world wide publicity from the British press.

Harold Wilson, then Leader of the British Opposition and presently Prime Minister appealed for his release when in Czechoslovakia and Hathaway returned to Britain as Mr Wilson's personal guest.

So Hathaway is thankful for all the help towards his release but satirically expresses his pleasure that as his jail sentence does not expire until June, 1974, he is here at the pleasure of the Communists.

Moore College Recognised

The Advanced Education Board of N.S.W. has recognised the four-year full-time course in theology at Moore College, Sydney, as a course of advanced education.

The principal of the College Canon Broughton Knox, described this as "the first step towards recognition of our courses as a degree."

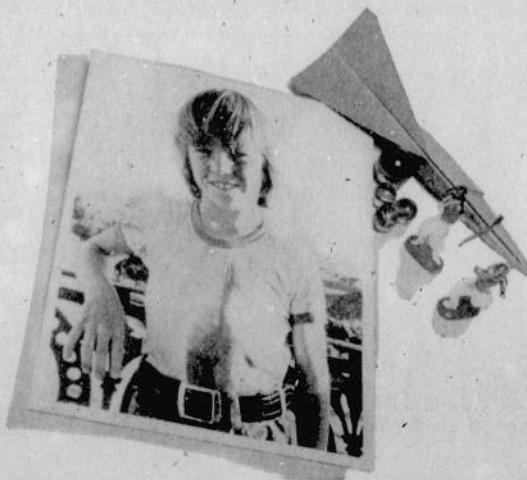
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THE EXORCIST

By the Rev. Dr. Alan Cole
Master of Robert Menzies College
Macquarie University, Sydney

This is a bad book in every way — bad literature, bad as a case history, bad in morals, and bad in theology.

I have not seen the film, nor do I intend wasting my time going to it. By all accounts, it is pretty close to the book, and that is enough. I am sure that the producer is laughing all the way to the bank anyway: I do not intend to add my dollars to his takings.

"The Exorcist" purports to be a factual account of a particular case, but this is not.

The details of the original case have not been accessible to me — one wonders if they were accessible to the authors — but one thing is well-known: the original case concerned a boy and not a girl.

WHY ALTER SEX?

If such a fundamental fact of the case can be lightly changed, one does not have much confidence as to the rest.

The uneasy question remains: Why did the author deliberately alter the sex of the main character?

For he must have had some purpose in doing so.

This introduces the reasons for saying that the book is bad morals and bad theology. True, the author willingly admits that he sets out to shock people, and accounts of the reactions of the cinema audience show how well he has succeeded in this limited objective.

But if the book is not true to the facts of the case, then we can only see it as yet another fabricated super-shocker: we have had vampires and ghouls

and were-wolves — now we are to have devil-possession as the ultimate shocker, seeing that we have immunized ourselves to lesser thrills of fear.

In other words, the book is deliberately playing on the human weakness for the "spooky" — that same weakness that leads men to write and read ghost stories.

PORNGRAPHY

Of course, ghost stories are a danger to weak and unbalanced minds; but the only real danger is that somebody might take them seriously as an account of truth, instead of pure fabrication for doubtful entertainment.

To make it worse, the author of the book has allied the appetite of fallen man for sex and violence to his appetite for the spooky: and that is why we can only say that the book borders on pornography.

I greatly fear that this is why he has changed the "hero" from a boy to a girl: it offers more possibilities of shocking the audience by matters of a sexual nature.

Now, it may well be that there is some link between magic and sex, especially the misuse of sex: but, if so, I do not believe that it is any greater than the link between magic and the distortion or misuse of any other God-given faculty of man.

In other words, there is no reason to suppose that the powers of darkness are particularly interested in sex at all, except as one area, among others, where humans can be tripped up and turned away from God's ways.

But if the powers of darkness are not interested in sex, the

box-office is — look at some of the other films showing today.

This whole thing therefore seems to be a shameless exploitation of human weakness in the sphere of sex, but done in the name of magic.

SUPERSTITION

So much for morals: how about theology? I can only say that the book seems to me to encourage gross superstition both with reference to the act of exorcism and to the person of the exorcist.

Let me hasten to add that many of my closest friends in the Roman Catholic Church (and I have many dear brothers in Christ there) feel exactly as I do: this is not a piece of Protestant polemic, but an appeal for a return to Biblical values and standards.

Nothing grieves me more than to read that some Jesuits acted as "advisers" for the film; I can think of plenty of Jesuits who would have refused to do so.

The most important point to make is that "exorcism" is not magic, but a calling of the powers of God into play against the forces of darkness.

Naturally, it is a spiritual activity: all prayer is, and exorcism is no exception to the general rule: but it is also a highly rational activity.

VICTORY

In this area, as Paul would say, we serve God, not only with the spirit, but with the understanding also. Ultimately, exorcism is not essentially different from any other area of Gospel-preaching.

It is a proclamation of God's revealed will and purpose, and a

joyful claiming of His victory already won in Christ. It may be on a different scale, but it is not different in kind from the prayers that we make every day with reference to our own lives or the lives of others.

There is no room for mumbo-jumbo, magic, or superstition here: all is clean sunlight and clear daylight; these are the only things that will drive darkness away.

Mumbo-jumbo is the enemy's territory: we shall never defeat him there.

Here again, "The Exorcist" is not an isolated example: I faced exactly the same superstitious approach in the magazine that I mentioned above.

PROTECTION

Anointing all the orifices of the body with "holy water" — as if the devil was a microbe, and "holy water" an antiseptic: hanging crosses and crucifixes around the neck as a charm; carrying a Bible in the pocket (or maybe a sprig of garlic) as a talisman: what nonsense is this?

If seriously believed by man, it must make the powers of darkness roar with laughter.

True, some of these superstitions are very Protestant (I have a friend who carries a Bible, believing it will protect him) and some are very Catholic: but superstitions are superstitions wherever they are faced.

It is the Bible in the head and the heart that is the true protection, not the Bible in the hand: it is the cross willingly carried every day, not hung around the neck as an ornament, that safeguards us from the power of the enemy.

Perhaps we may take here the author's other claim, which is the supposed nobility of the self-sacrifice of the priest, who calls the devil into himself that it may leave the child.

Self-sacrifice is, true, a Christian virtue; but this is nonsense. It is not the sort of sacrifice that God would allow, nor is it even necessary since Calvary.

SPECTACULAR

If the death of Christ means anything, it means that henceforth we have no need of imagination.

nary self-annihilation for the sake of others. Instead, we may claim Christ's sacrifice and Christ's victory on their behalf.

If this self-sacrifice is regarded by the author as the spiritual highlight of his story, then we can only say that it is peculiarly misleading: there are much more practical ways in which any Christian, priest or not, is called to self-sacrifice.

Likewise, it is not the mechanical repetition of the name of Jesus or of the Trinity that saves us, but the glad confession from the heart, of a full Christian faith.

This introduces what, to me, is the most serious spiritual objection to "The Exorcist," running far deeper than mere pornography.

It is this: the sole interest in the supernatural that "The Exorcist" is calculated to awake is an interest in the spectacular, not the ordinary or the humdrum.

NEGATIVE

For every man who goes to hell in spectacular ways, there must be a thousand who go to hell in ways so familiar that we do not recognise the paths as demonic at all — lying, lust, cheating, stealing, slandering and so on; and yet these last must be the more deadly, in that they share more men.

What we see in "The Exorcist" is the "negative" side of what we see currently in relation to the doctrine of the Holy Spirit: men are only interested in the more spectacular gifts of the Spirit, and spectacular manifestations of His presence, rather than in the steady work-a-day proofs of His presence in the fruits of the Spirit and in commonplace Christian living.

This is no new problem: Paul faced it at Corinth long ago, and his sanctified commonsense in dealing with it is a continual lesson to us all.

In short, "The Exorcist" will only excite a spiritually unhealthy interest in the devil, and the more titillating manifestations of his activity, rather than a sober interest in the ways that he can harm us most. I recommend, as a healthy antidote, "Screwtape Letters," by C. S. Lewis.

CHRIST AND CULTURE

"Is our culture really alive? For it is not the outward aspect that tells you whether a culture is really alive or not. Look first at the message of the medium before you conclude that our culture is alive," said the Rev Paul Barnett at a special service at Holy Trinity, Adelaide, during the Festival of Arts.

"The form of a culture is no accident," continued Mr Barnett. "The gifted artist expresses culturally his own world view.

"The godly man must come with the message of reality, and

heed the cry for help of his fellow-man. But he cannot do it lightly or cheaply or glibly. He can have no word for his contemporary man unless he has some knowledge of his contemporary culture.

"It is not an article of faith that the godly man should be a Philistine. Even in an ungodly society there is much which reflects truth about the Creator.

DISCRIMINATION

"The godly man is to bring Christ the healer to wounded men. But he must come to the side of the wounded man, where the wounded man actually is.

"Paul urged the Philippians

graciously to extend the word of life to citizens of a bent and deformed society in which the children of God were to shine like lights.

"But they must not avoid the culture which surrounded them, for there was much even in that culture which could be appreciated, even as there was much to be rejected."

Mr Barnett concluded by quoting Philippians 4:8.

Saving worship

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Family Law Bill "Will Change Marriage"

The Standing Committee of the Diocese of Sydney, after an investigation by lawyers and theologians, has expressed opposition to the Family Law Bill on the ground that it will "change the very nature of marriage."

Under the Bill marriage would no longer be a contract for life, as it is at present.

The Standing Committee Report made the following points:

(1) The concept of "irretrievable breakdown" in the Bill, through superficially attractive,

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to develop and manage a Drop-in Centre at Darlinghurst. A challenging opportunity for a responsible young man of Christian maturity who possesses initiative and the desire to communicate the Gospel through personal contact. Experience in the field an advantage though not essential.

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Mr R. Booker on 61 6136

Parish takes over guest house

The parish of Kiama, NSW, is to take over a Bundanoon guest house for a parish house party.

Over the weekend 22-24 March adult and younger parishioners from Christ Church, Kiama and its daughter churches will move away from the coast to the relaxing atmosphere of the highlands for fellowship, study and relaxation.

Rev Max Corbett, HMS representative on the South Coast will lead the Bible studies.

The Plain Truth: The Real Truth

— by John Wise

Sydney's Opera House will early next month resound to the engaging voice of Garner Ted Armstrong, son of the founder of the Radio Church of God.

It is a voice becoming increasingly familiar to many Australians.

Armstrong's soft-sell religious radio programs are heard from stations as far afield as Cairns and Kalgoorlie and many places in between.

The Radio Church of God was founded by Garner Ted's father, Herbert W. Armstrong, in 1934, when he made his first radio broadcast from Eugene, Oregon, U.S.A.

According to "Plain Truth" of January, 1959, this "momentous event" was the "fulfilling of a definite cornerstone prophecy of Jesus."

"More than that, it was the

ARMSTRONG QUOTES:

The Bible prophesies that the US and UK will control such key gates as Panama (Gen. 22:17).

★ ★ ★
No other work on earth is proclaiming this true Gospel of Christ to the whole world.

God . . . is going to use the Germans to head a United States of Europe. (Isaiah 10:5-7).

★ ★ ★
The wife . . . should respond "Yes, sir;" when her husband addresses her in an "official" capacity.

★ ★ ★
The Kingdom of God (will come in the near future . . . God's way will be the free enterprise system.

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initial start-off event of the fulfilling of some 90 per cent of all the prophecies in the Bible! And approximately a third of the whole Bible is prophecy!"

Today the "church" claims 50-million listeners to over 300 radio stations; its magazine "Plain Truth" is a major mass-circulation publication by world standards and "The World Tomorrow" is a rapidly expanding TV production.

SUPPORT

In a time of cynical repudiation of moral values, Armstrong has scathingly condemned the new morality, biblical illiteracy, drug menace, divorce, hippie culture and many other aspects of today's society which many feel are warning signs of civilisation's demise.

The Methodists go one better with the inclusion of "Object of my first desire, Jesus crucified for me."

and in Golden Bells we find the doctrines of the atonement, assurance and perseverance in:

"A debtor to mercy alone,
Of covenant mercy I sing."
The tune is Celeste.

—DESCANT.

spiration and inerrancy of scripture.

In a day of moral decay and general spiritual poverty, Armstrong has scathingly condemned the new morality, biblical illiteracy, drug menace, divorce, hippie culture and many other aspects of today's society which many feel are warning signs of civilisation's demise.

The congress participants go with my prayers, but I have several questions in my mind concerning the whole concept of ICWE.

If we believe that all people are God's people and that we will be called to judgment (Rev 20:11-15) what will be the position of those who have aided in destroying life by abortion? What will be God's judgment of the Mother? What is the position of those who have assisted at the operation? What is the position of the person who performed the operation? What is the position of those who advocated the operation? What of the child?

World Congress

SIR — I have been interested to read the correspondence by Rev Don Howard and Rev John Chapman on the ICWE. However, there are two points not mentioned directly that are of importance, or so it seems to me.

First, the cost of the congress, when one considers that "cut-back" in church budgets in many parts of the world. Missionary societies are struggling in many instances, projects have been curtailed, and in some cases missionaries have been unable to return overseas because of financial problems. I speak with firsthand experience of this point. It was mentioned in the "Church Times" (UK) some time ago that the congress will cost at least (stg) one million pounds. Some will not question the cost, but I feel because of the present situation facing the church particularly in its "missionary" areas (at home and overseas), the cost is an important factor irrespective of where the funds come from.

Secondly, what do great congresses or conferences such as ICWE do for the church? This again is a debatable point, but my own opinion and experience in three continents of the world where I have lived, show them to be questionable. The real need of the church today, is renewal by the Holy Spirit. This must happen at the grass root level of the local church and congregation, and it remains to be seen, if ripples from ICWE will do very much in this front line area.

The congress participants go with my prayers, but I have several questions in my mind concerning the whole concept of ICWE.

(Rev) Rex P. Upton,
George Town, Tas.

Crowded World

SIR — Whilst listening to Rev N. Adcock's program Encounter "The Crowded World," I felt

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Letters

TO THE EDITOR

Letters to the editor
should not exceed 300 words.

"Rural Curate"?

SIR — The suggestion (in A.C.R. March 21) that in the interest of simplicity the word "rural" in the title Rural Dean be changed to something like area" or "regional," is worthy

of recognition.

May I suggest another term deserving of similar treatment? It is the title "Curate." It describes him whom the Bishop has instituted to the cure of souls in a particular place, that is the man in charge of the church's spiritual and other work, i.e. the Rector or Vicar of a parish. And it is that person, presumably, to whom the Prayer Book's rubrics refer — see commencement of the Holy Communion and the rubric regarding announcements thereof.

There God tells us to multiply, no word of birth control or population control. When a woman has an abortion or a doctor performs an abortion what does this mean in relationship to God. Gen. 9:6-7 states "Whose sheddeth man's blood, by man shall his blood be shed for in the image of God made he man. And you be fruitful and multiply: bring forth abundantly in the earth, and multiply therein."

Then God tells us to multiply,

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H. L. Abrecht,
Traralgar, Vic.

Pastors and Teachers

To adopt the Armstrong teachings means to reject many orthodox doctrines held by the Christian Church.

On the Trinity, Armstrong believes (along with the Mormons) that God is a family, consisting of the Father, Jesus Christ the Son, and all human beings who become also His sons (and thus equally divine) through spiritual rebirth.

I suppose most people think of God as one single individual Person, or as a "trinity," writes Armstrong in one of his books.

"This is not true.

The theologians and higher critics have blindly accepted the false doctrine introduced by pagan false prophets who crept in, that the Holy Spirit is a third person — the heresy of the "trinity."

"This limits God to 'Three Persons.'

Of the twofold nature of Christ, Armstrong claims that the only difference between Jesus and any other human is that He was conceived of the Holy Spirit.

His teaching on the resurrection is difficult to follow.

Although the resurrected Christ was immortal, God the Father did not cause Jesus Christ to get back into the body which had died.

In fact, Armstrong denies that Christ was alive and active after the resurrection.

Other doctrines rejected by Armstrong are the sinless nature and bodily resurrection of Christ, the immortality of the soul, the new birth as a conversion experience, salvation through faith alone and the existence of hell as a place of eternal punishment.

Professor J. M. Hopkins, of Westminster College, Pennsylvania, said in "Christianity

• Salvation (ultimate forgiveness and eternal reward) is contingent upon life-long compliance with God's ritual and moral requirements and therefore cannot be guaranteed ahead of time.

The only person to date who has achieved salvation is Jesus Christ.

• For eighteen and a half centuries the Gospel has not been preached. The world was deceived in accepting a false gospel.

To adopt the Armstrong teaching and his prophetic role is to reject the wise counsel of men such as Augustine, Luther, Calvin and Wesley, and to replace it with an electric blend of Seventh Day Adventism, Russellism, Mormonism and British Israelism.

3. One special and distinguishing feature of Trinity is that it has always been a graduate school. This year its fifteen students include graduates from six Victorian and interstate universities.

4. Since 1969 Trinity has been a constituent college of the Melbourne United Faculty of Theology, an ecumenical consortium whose students present for the degrees of the Melbourne College of Divinity.

The 1969 General Synod Commission on Theological Education was unanimous that forward-looking theological education is a tertiary study best conducted within an ecumenical undertaking as the only Australian Anglican foundation which is both wholly tertiary and wholly ecumenical, the Trinity School of Theology makes no apology for its continued existence; rather it looks to continuing and extending its long-sustained contribution to the Australian Church.

(Bishop) James A. Grant,
Joint-Acting Warden and Hon.
Chaplain, Trinity College Melb.
bourne.

The Needle

SIR — "We hope you'll find his work provocative" — so ran the blurb on your re-introduced columnist, "The Needle" (A.C.R. March 21). The remarks of this gentleman in the second and third items, will provoke all right — but to what? Love? Good works? The development of fellowship on a personal, diocesan or national level?

Perhaps they are intended as a piece of light-hearted inconsequence? If so, they should never have been published. For one of the most difficult temptations we face as Christians is that of gossiping, and I can hardly imagine that those two items will do anything but feed the desire to yield to that temptation.

If those remarks, which will undoubtedly be offensive and highly embarrassing to both the ministers and parishes named and unnamed, are to be typical of this column, then I can only conclude that, albeit unwittingly, Satan has also got his jab in.

(Rev) Deryck K. Howell,
Fairlight.

Robed Clergy

SIR — The Needle was upset by clergy who paraded at an induction in all their paraphernalia (A.C.R. March 21).

I was there without robes. What does that prove? 1. I was cool (the night was warm). 2. I was not separated from the congregation of which I wanted to be a member.

Some may infer (correctly) that I also regard robes as irrelevant on such an occasion.

But this is my opinion. Much as I long to see other brethren share it with me, if they think robes are still with it, they have every right to wear them.

Sharpen up, Needle, your point can be used to much better purpose.

Donald Howard,
Burwood East, NSW.

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AUSTRALIAN CHURCH RECORD, APRIL 18, 1974 — 5

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C. R. JAMES,
Chief Executive Officer.

compelled to write re abortion and population control.

When a woman has an abortion or a doctor performs an abortion what does this mean in relationship to God. Gen. 9:6-7 states "Whose sheddeth man's blood, by man shall his blood be shed for in the image of God made he man. And you be fruitful and multiply: bring forth abundantly in the earth, and multiply therein."

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CLASSIFIED ADVERTISEMENTS

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Positions Vacant

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The Word and Life

D. B. KNOX

What is the Gospel?

What is the gospel? It may appear a strange question, as presumably Christians ought to be able to answer it without any hesitation. Yet the question is not as simple as appears at first sight.

From one point of view, the gospel is "The whole counsel of God" which St Paul said he had devoted his three years at Ephesus to teaching (Acts 20:27). But the usual New Testament phrase to describe the gospel is the "gospel of the kingdom of God." It was to preaching the kingdom of God that Jesus devoted his ministry (Matthew 4:23; Luke 4:43) and it was "this gospel of the kingdom" which Jesus foretold would be preached throughout the world (Matt 24:14). So, too, the apostles are described as preaching the kingdom. Thus, St Paul described his three-year ministry at Ephesus as "preaching the kingdom" (Acts 20:25) and St Luke uses the same phrase "preaching the kingdom of God" to sum up St Paul's activity at Rome (Acts 28:31). This phrase also describes Philemon's preaching at Samaria (Acts 8:12).

Kingdom

The word "gospel" means "news" or message. Thus, throughout the New Testament the preaching of the gospel is preaching the news of the kingdom of God. But this doesn't help us moderns very much, as the phrase "kingdom of God" needs even more explanation.

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Miscellaneous

ABBOTSLEIGH Competitive examination for the Jubilee Scholarship will be held on Saturday, July 21, 1974. The Scholarship tenable for four years is open to girls under 13 years of age on November 30th, who are daughters of Abbotsleigh Old Girls.

Entries close on Friday, May 31, 1974. Conditions of entry will be supplied on application. K. L. McCredie, Headmistress.

ABBOTSLEIGH A competitive examination for two Open Scholarships will be held on Saturday, July 27th, 1974. The Scholarships are tenable for four years and open to girls under 13 years of age on November 30th, 1974. Entries close on Friday, May 31, 1974. Conditions of entry will be supplied on application. K. L. McCredie, Headmistress.

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The veil off

I do make bold to say that when a man has once had the veil taken from his eyes, so that he can think of God as the personal God, the living God, the sole and all-sufficient First Cause of all things, he wonders at his former blindness and pities those who condemned the shop as unhealthy. The forum decided to look into the legal loopholes that allow such a shop to operate and to pass the matter on to the A.C.C.

A Wollongong doctor commented that marriages are improved by his wares, but the Bishop says his own research shows the opposite to be true.

Bishop Delbridge later convened a closed forum of 55 Wollongong citizens comprising lawyers, medical men, clergy, social workers and ordinary citizens, who condemned the shop as unhealthy. The forum decided to look into the legal loopholes that allow such a shop to operate and to pass the matter on to the A.C.C.

A Wollongong doctor commented that in one week recently he terminated 3 pregnancies, each of which had been the result of a rape. In his opinion some unbalanced men would leave the shop with an intent to rape not necessarily immediately but at another time and place.

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God is King not only throughout the universe and in our world, but particularly He is King within His own people. He is King of Israel, because He formed Israel for Himself, and redeemed the people from Egypt. The Old Testament looked forward to the time when God would exercise His rule more conspicuously; it looked forward to the time when the Lord of Hosts would set up His kingdom.

Moreover, the Old Testament predicted that this kingdom or rule of God would be exercised through the promised messiah (Daniel 7:13). The messiah would be born into the human race ("Behold a virgin shall conceive and bring forth a son") who would be a divine person. His name was to be Emmanuel, that is, God with us, and "Everlasting Father, Mighty God, Prince of Peace" (Isaiah 9:6). The prophets looked forward to the coming of God's rule and kingdom on the "day of the Lord," that future event when God would establish His rule of righteousness and justice. The day when the Lord came to judge the earth was a day to look forward to with rejoicing. All nature is to "clap their hands and sing for joy" in anticipation (Ps. 98:8). Isaiah foretold that it would be a day of righting wrongs, the captives would be set free, and the poor would have the good news proclaimed to them. It would be the day of vengeance of our God (Isaiah 61:14).

So, too, the apostles are described as preaching the kingdom.

Thus, St Paul described his three-year ministry at Ephesus as "preaching the kingdom" (Acts 20:25) and St Luke uses the same phrase "preaching the kingdom of God" to sum up St Paul's activity at Rome (Acts 28:31).

This phrase also describes Philemon's preaching at Samaria (Acts 8:12).

Repentance

John the Baptist looked forward to the dawning of this day in his immediate future. He called on his hearers to prepare themselves by repentance, because God's rule was about to be established, and he said that the messiah was already present in their midst, and would soon baptise His people with the Holy Spirit and fire, thus recalling the prophecy of Isaiah 4:4 which spoke of God washing His people from their sins and purifying them with the Spirit of judgment and of burning.

John's message was "repent for the kingdom of God is at hand" and Jesus took this up and preached the same gospel message. What puzzled John the Baptist later was the fact that although the kingdom had come with the messiah, the refining fire of judgment and "the day of vengeance of our God" was still postponed into the future, and this position remains with us today. This is an absolutely basic concept in the Bible. Thus, the early Christians prefaced their prayer to God in Acts 4:24 by the ascription "O Lord, Thou that didst make heaven and earth and the sea and all that in them is." He created everything and indeed owns everything, "the earth is the Lord's" and the fullness thereof and His will is supreme throughout creation and in every event which takes place within it.

We preach the gospel of the kingdom of God with the call to

repent in view of the coming judgment; and yet there is a most important element of the gospel as it is now revealed to us in the New Testament which was still hidden from John the Baptist, and this is the relationship of Jesus the Messiah both to the coming of the kingdom, that is, to the rule of God, and to the salvation offered to escape from the coming judgment, which God's rule involves.

What then is the place of Jesus in the kingdom and so in the gospel? Briefly, it is that Jesus is Lord; He is the One who administers the rule of God. The judgment has been given to Him, together with all power in heaven and earth in order that all that the Father has given Him should be saved. He is not only Lord of God's kingdom but in so doing He is already crowned Lord because He has overcome all the forces that oppose themselves to divine authority. This victory He won at Calvary, and it consisted of annulling the power of sin by undergoing the curse of sin and repulsing its temptations. So Jesus is Lord and thus, Saviour, for He is able to save and justify from their sins all who come to God by Him. He is the one through whom forgiveness of sins is preached; for all who call upon Him as Lord will be saved, saved in the day of judgment, that is, saved now.

Thus, the gospel message is to repent and believe in the Lord Jesus, for He died for our sins and rose again for our justification. This is a gracious reconciling message, for unless we sinners are reconciled to God through Jesus Christ we will be swept away like chaff in the day of the baptism of the Spirit and fire. The process has already begun. The Messiah is already seated as "a refiner and purifier" of His people. The message is "repent and believe the gospel" while it is still the day of salvation.

So to conclude, God is King and therefore Judge, because He is the righteous Creator. Jesus is King and Judge, because He is the righteous Victor of Calvary. This victory is the supreme exercise of God's kingdom or rule (Psalm 2), a gracious rule for it annulled sin and its consequences for all who believe and translated believers from being under judgment to stand as sons and daughters in the Father's presence, through the gift of His Holy Spirit, which is Christ in us, the hope of glory, a glory which will be ours, when God's kingdom and rule fully come.

We preach the gospel of the kingdom of God with the call to

repent in view of the coming judgment; and yet there is a most important element of the gospel as it is now revealed to us in the New Testament which was still hidden from John the Baptist, and this is the relationship of Jesus the Messiah both to the coming of the kingdom, that is, to the rule of God, and to the salvation offered to escape from the coming judgment, which God's rule involves.

Thus ends 126 years of membership of Melanesia within the New Zealand church.

The Bishop in Wollongong, the Right Rev. G. R. Delbridge, accompanied by the Rev. M. Corbett of the Home Mission Society, recently visited a shop as "Sex-aid shop" in Wollongong.

The shop stocked aids for mutual masturbation and devices for lesbians and homosexuals. Literature incited sexual aberration.

The shop manager claimed that marriages are improved by his wares, but the Bishop says his own research shows the opposite to be true.

Bishop Delbridge later convened a closed forum of 55 Wollongong citizens comprising lawyers, medical men, clergy, social workers and ordinary citizens, who condemned the shop as unhealthy. The forum decided to look into the legal loopholes that allow such a shop to operate and to pass the matter on to the A.C.C.

A Wollongong doctor commented that in one week recently he terminated 3 pregnancies, each of which had been the result of a rape. In his opinion some unbalanced men would leave the shop with an intent to rape not necessarily immediately but at another time and place.

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