

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 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.

SECRET BALLOT

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

"Aware of the dangers of setting ourselves up as judge and jury, we first worked out principles, then listed all the men who attend church," said Mr Johnson.

"A secret ballot was then conducted with each committee member given a list of the men."

"One tick was placed next to the name of anyone considered to be potential elder material, and two ticks for those thought to be already practising as one. I placed myself on the list."

Mr Johnson said that nine people were selected all with a high degree of unanimity.

These continued to do what had been done in the past, except that they were now meeting monthly. At these meetings they sought to train themselves, to increase their ability in pastoral care and to share together.

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.

"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.

If these accept the nomination, the person is then approached. If he agrees to stand, his name is read out to the congregation on two successive Sundays.

Objections must be made to the elders within a week, and they decide whether the objection is valid. If there is no objection, election is automatic.

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Off the Record

VERSATILITY? How's this! A performer from the stage show "Godspell" later obtained a role in the TV series, 96. That's not all. He's now been featured as a male pin-up in a women's mag. All things to all men?

★ ★ ★

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 doc, 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 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.

.. INSIDE ..
EXORCIST —
Page 3
GARNER TED ARMSTRONG —
Page 4

EDITORIAL

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. The spirit of error influences different

people in different ways — ways that depend on background, mentality, social and intellectual interests, etc. But people are bound to be influenced and led astray by that spirit unless they are protected by the Holy Spirit, the spirit of truth.

One of the gifts of God to His children for which they should be most thankful is the power of spiritual discernment through the Holy Spirit. They can know the truth about God, the world, and themselves through the Scriptures as interpreted to them by the spirit. This is the divine preservative against spiritual error.

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.

Nor is it easy to proclaim the gospel of truth to a blasé, impatient world, utterly sure that it has seen through Christianity years ago. There is a strong temptation to shirk the task as too difficult, and perhaps there are already disquieting signs in the contemporary church of reluctance to embark seriously on evangelism. Such reluctance can be disguised as concern about the theology of evangelism, and in the local church sphere by too much concern about who should be doing it and how, to the detriment of buckling down to doing it.

Christians generally need to recover faith in the convicting and converting power of the Holy Spirit. Only when possessed of such a faith will they be able to fight successfully against soul-destroying error.

CANBERRA & GOULBURN

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

GIPPSLAND

Rev Ray E. Elliot, Archdeacon of South Gippsland and rector of Foster since 1971, has been appointed dean of St. Paul's Cathedral, Sale, from February.

On Sunday, February 17, the Bishop of Gippsland ordained Rev Keith South to the priesthood 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. Chesterton, incumbent of Carrum/Seaford since 1970, has been appointed incumbent of Armadale with Hawksburn from May 28. In February, Mr Chesterton was appointed examining chaplain to the Archbishop of Melbourne.

Rev Harold J. Thorp, incumbent of St Barnabas, Balwyn, since 1961, will be inducted to St Margaret's, Caulfield, on May 30.

Rev John Davies, incumbent of the parochial district of Dromana, Rosebud and McCree, since 1960, has resigned as from May 31.

Rev James Townsend, retired since 1961, died on February 17.

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

ROCKHAMPTON

Rev J. Donald Bleakley, precentor at St John's Cathedral, Brisbane, since 1968, is now training as a hospital chaplain and has 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, Miranda, since 1968, died on March 13, after a long illness.

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

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

Rev Ken LeHaray, 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 1136, Boroko, PNG.

Rev Fred Vaudmeyer, assistant State Secretary since 1973, has been appointed State Secretary in NSW for AIM.

Rev Tom Halls, curate at Holy Trinity, Peakhurst, since 1972, has been appointed curate-in-charge of St Phil's, McCullum'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 1970, has been appointed archdeacon of the diocese. He replaces Archdeacon Lionel R. Lenthall, who is now rector of Broadview, Adelaide.

Rev William A. Goudes, rector of Mount Barker since December, 1971, and Rural Dean of Strathgyllyn, has been appointed a canon of the diocese.

Mr E. G. Rottofray, a synodman and churchwarden in the parish of Mannum and a diocesan councillor, has been appointed the first lay canon of the diocese.

Archdeacon Frederick C. Bastian, rector of St John's, Maitland, since 1963, and archdeacon of York Peninsula since 1968, has been appointed archdeacon of Eyre Peninsula. He will also be rector of Cummins/Tumby Bay.

Archdeacon Bastian will replace Rev John Kinman, rector of Cummins/Tumby Bay since 1967, who left Eyre Peninsula in September, 1973, for the parish of Bordenstown (The Murray).

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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.

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 Universities of Sydney and London and is a Baptist minister.

He is expected to take up his new appointment in the latter part of this year and will be based at the new international headquarters of the A.E.F. in London.

The position of International Secretary was created at the International Conference of the A.E.F. (formerly known as the South Africa General Mission)

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.

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

The final ballot of the election was taken during February and the result was announced on March 15.

Mr Deane has been associated with the Australian Council of the A.E.F. for the past 15 years. He has served as Chairman and as 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.

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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 Sambell, Archbishop of Perth was the special preacher.

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

Dural. Such a diversity clearly demonstrates the need for a regional training program oriented towards specific local requirements, an area in which the Youth Department is presently experimenting.

In commenting, the Youth Director, Rev Terry Dein, said "We have been tremendously encouraged by the response to this course, and impressed by the enthusiasm of those enrolled. It is clear that there is a great need in the area of leadership training and the Youth Department is seeking to meet this need to the very best of its ability."

The Dean of Sydney, the Very Rev Lance Shilton, said recently it was time the Mothers' Union went on strike against the manipulators in our community.

"It is not more money and less hours you must fight for but more responsibility and less hypocrisy," the Dean told a crowded congregation in St. Andrew's Cathedral.

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 course as a degree."

Parents—Education YOUR RESPONSIBILITY!

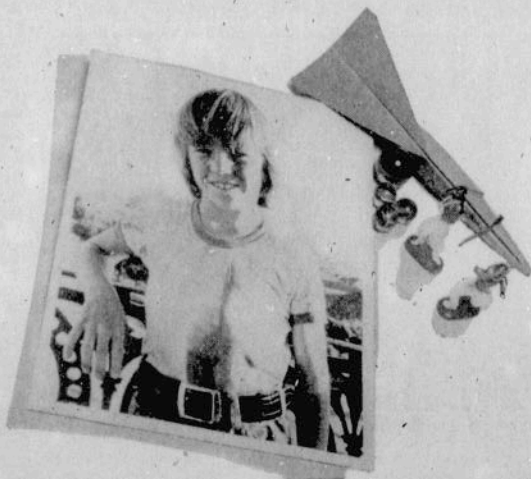
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Is this something for your child?

For further information write to: Parent-Controlled Christian Schools

P.O. Box 458, Dee Why, 2099, N.S.W.

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Help us help him.

This is Christopher.

You've probably met him in the street, because that's where he spends most of his time. And when he's not there, he's in some kind of trouble. Either with his parents or with the law.

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There are 55 boys with similar backgrounds to Christopher in our Charlton Boys' Home. We're trying to help them but we can't do it without you. And without you, these boys and hundreds like them may not get the chance in life they deserve.

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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 it 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.

PORNOGRAPHY

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 imagi-

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 snare 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.

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, though superficially attractive,

is destructive of the sanctity of marriage.

(2) If divorce becomes easy and automatic, marriage partners may not consider the possibility of readjustment when there is a threat of breakdown.

(3) As adultery will not be provable, an adulterous relationship may not be put forward as evidence of moral character as regards the fitness of either party for custody of children of the marriage.

(4) It will remain open for 12 months after a divorce to institute proceedings on questions such as maintenance of children, and custody and access, and this will not assist in promoting the stability and settlement of children in such situations. Such children will already have suffered disruption, and therefore custody and access should be decided at the time of the divorce.

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.

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

This world can be saved from political chaos and collapse by one thing only, and that is worship. — Wm Temple.

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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. (Isiah 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.

Money raised by its activities has endowed Ambassador College, Pasadena, California. This institution, complete with stately buildings and sunken gardens occupies a 45-acre "storybook" campus which in this decade undertook a \$22-million expansion program.

DEGREES

It has authority from the State of California to confer degrees. There are actually three different campuses, the other two being at Big Sandy, Texas and St. Albans, England.

Mr Armstrong, sen, says the magnificent setting would not give the impression that "we are just rolling in wealth, because nothing could be further from the truth."

The Ambassador College correspondence course enrolls "scores of thousands from around the world," with "additional thousands beginning every month."

In recent years, strategic distribution centres have been established in several countries, "ministers" appointed in key cities, local "churches" organised and regional rallies held.

Nearly two years ago, "Time" magazine reported an alleged rift between H.A. and his son, Garner Ted.

RIFT

This resulted in the latter being relieved of his duties as executive vice-president of the "church" and as vice-chancellor of Ambassador College.

Later his name was expunged from the masthead of "Plain Truth" magazine and he was replaced on the radio by tapes his father had made 10 years earlier.

The problem was apparently cleared up after a few months of strained relationships (and reported drop in income).

A "great lunge forward" was then engineered and the projected Sydney visit is no doubt part of this effort.

What transformed a "local" effort into a globe encircling operation of immense proportions and what accounts for the continuing appeal of the movement?

There are firstly the dynamic broadcasts; the slick publications; the use of shock sensationalism (several years ago the Great Tribulation plus a drought were prophesied for 1972); the skilful use of the most ingenious marketing and advertising devices.

But there is more to the Armstrong enterprise than that.

In an age of religious apostasy, when many Bible-believing Christians have lost confidence in their denominational leaders and institutions, Armstrong has projected an image of unwavering orthodoxy and declares himself to be committed to the in-

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.

SUPPORT

In a time of cynical repudiation of moral values, Armstrong has vigorously affirmed the old-fashioned Christian virtues of honour, reverence, patriotism, thrift, integrity, chastity and temperance.

Thus he has gained the sympathy and support of the silent majority.

In a period of widespread pessimism and despair, the Armstrong "gospel" promises a bright, new, beautiful "World Tomorrow" from which all the evils of contemporary society will be eradicated, and in which peace, prosperity and complete happiness will prevail.

In an era of incessant financial appeals from scores of religious and charitable organisations, it is refreshing to find an operation that appears to be completely non-mercenary.

DISTURBING

All literature is offered free of charge; no representative calls unless invited; there is no pressure to contribute or to join.

This low key approach has done a great deal to win public confidence in the Armstrong enterprise.

On the surface, the cult appears innocuous enough. But sinister dangers lurk behind this deceptive front (see "Armstrong Doctrine Rejects Orthodoxy").

Perhaps the most disturbing aspect of the Armstrong success story is the fact that so many professing Christians are so poorly grounded in the Scriptures that they fail to recognise the heresy of this strange cult.

Ironically, for all his departures from evangelical truth, Armstrong presents the image of being biblically, Christologically and ethically sounder than the liberal theologians who shape the teachings and attitudes of some of the mainline denominations.

Fully aware of this situation, Armstrong is exploiting the dissatisfaction of a great number of disenchanted church members to his hilt.

Don't be fooled!

Overtime for Bible printers

(Grand Rapids). The Indonesian Bible Society reported that its printers were working double shifts in order to keep up with the demand for Bible selections and portions. Distribution rose from a little under five million in 1972 to over sixteen million in 1973. (RES NE)

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HYMNS AND HARMONY

A man who could call a fellow Christian a "low and puny tadpole in divinity, actuated by Satanic shamelessness and Satanic guilt", and then turn round and write "Rock of Ages" is conclusive evidence that Romans 7 can be normal experience for the believer.

John Wesley was the target; Augustus Toplady fired the broadside. Perhaps this was one reason why many hymn books omitted authors' names in the days when denominational feelings ran high. However, John gave as good as he got so we need spend no more time on the verbal duel.

Toplady was an outstanding preacher of the doctrines of grace, author of many hymns and the compiler of the "Historic Proof of Doctrinal Calvinism of the Church of England." His church at Bradbembury was filled week by week during his term of vicar from 1768 to 1775.

He moved to London that year because of ill-health from TB, and died three years later at the age of 37 while ministering in the French Calvinist Reformed Church in Orange Street.

"Rock of Ages" (written after sheltering from a violent storm in Burrington Combe) is his most popular hymn, but it did not win widespread favour until 30 years after his death. The Prince Consort repeated portions of it on his deathbed in 1861; Pusey described it as "the most deservedly popular" hymn, and it is the only contribution by Toplady in Common Prayer.

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.

HEAR JOHN STOTT

(Rector, All Souls, Langham Place, London)



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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 first-hand 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 from where the funds stem.

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 observation 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 rippling 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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C. R. JAMES,
Chief Executive Officer.

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 thereat.

However the title "Curate" is so often today applied to the Rector's assistant — no doubt as a corruption of the full title "Assistant Curate" — that confusion occurs.

Perhaps, through your

columns, there could be a move for the use of "Assistant Minister," "Assistant Priest," "Assistant Deacon" as fitting descriptions of the Assistant Curate; consideration should also be given to the use of Rector or Vicar in lieu of Curate when reference is made to the person in charge. Do you think writers of yearbooks and clergy movement lists could be persuaded to take this course?

Slightly tongue-in-cheek, I remain,

(Rev) R. P. Howell,
Assistant Priest, Mayfield.

Trinity College

SIR — My attention has been drawn to your comments on the theological study at Trinity College Melbourne in the leader of your issue of 7th March and I write to correct several errors.

1. The Theological School at Trinity was founded by Bishop Moorehouse in 1877 (thirty three years before Ridley) and apart from the World War I period, has had theological students continuously resident since then.

2. Trinity was officially established as the provincial college and it is still directed by the Victorian bishops.

Armstrong doctrine rejects orthodoxy

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

Vatican statistics

In 1971, almost as many Roman Catholic priests defected from their dioceses and religious orders as died, according to the Vatican's statistical yearbook.

A total of 3,659 priests left the priesthood, and 4,441 priests died. Defections and deaths outnumbered the 7,180 men who joined the priesthood two years ago.

The publication also reveals that there were 664,388,000 Roman Catholics in the world in 1971.

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 Melbourne.

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 (ACR 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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SYDNEY

Rev Leonard W. Long, chaplain with the R.A.N. since 1953 and senior chaplain since 1967 (holding a licence as archdeacon in the R.A.N.), has been appointed rector of St Martin's, Killara.

Rev Sydney W. Gilling, rector of St Columba's, West Ryde, since 1965, has been appointed rector of All Saints', Petersham, from June 6.

Rev. Ron N. Beard, with the Bush Church Aid Society at Ramoth (Dio. N.W. Aust., 1970-73), and N.S.W. secretary of R.C.A. since 1973, has been appointed rector of St. Augustine's, Bulli.

On Sunday, February 17, the Archbishop of Sydney ordained the following men as deacons in St Andrew's Cathedral: Messrs Paul Byles (French Forest), Ross Cooke (Carlingford), John Foran (Dural), Ken Frewer (Vaucluse), Frank Gee (Geofford), Richard Harvey (Kedron), Robert Humphreys (St Paul's, Wahroonga), Denis Kirkaldy (Mt Druitt), Anthony McMillen (Willetton), Robin Muers (Hornsby), Colin Nelson (Green Valley).

BRISBANE

Rev Francis J. Dizon, chaplain of St Paul's school, Bald Hills, since 1969, has been appointed rector of St Nicholas', Sandgate.

Rev Edmund F. Dunlop, rector of Christ Church, Boonah, since 1971, has been appointed chaplain of St Paul's school, Bald Hills.

Rev John M. Edwards, rector of Christ Church, Kapunda (Adelaide), since 1971, has been appointed curate at St Peter's, Southport.

Rev Neville T. Goring, curate at St Matthew's, Holland Park, has been appointed curate at St Andrew's, Lutwyche.

Rev Roy M. Grant, rector of Holy Trinity, Goodindale, since 1969, has been appointed rector of St John's, Newbour.

Rev Douglas E. Laver, vicar of St Barnabas, Sunnybank, since 1967, has been appointed rector of Christ Church, Boonah.

Rev Bernard A. Low, has been appointed curate at St Peter's, Wymann.

Rev Rodney M. MacDonald, has been appointed curate of St Augustine's, Hamilton.

Rev Neville D. Nixon, curate at St Peter's, Wymann, since 1969, has been appointed vicar of St Mary's, Glen Gl.

Rev Robert W. Nolte, curate at St

Paul's, Ipswich, since 1970, has been appointed in charge of Christ Church, Childers.

Canon Michael A. Paxton-Hall, rector of Christ Church, Bundaberg, has been appointed rural dean of Burnett.

Rev David H. Pollock, has been appointed curate at Christ Church, Bundaberg, from June 6.

Rev Stephen H. Redhead, curate at St Luke's, Ekin, has been appointed curate at St Paul's, Maryborough.

Rev David J. L. Richardson, curate at St Paul's, Maryborough, has been appointed curate at the Church of the Annunciation, Camp Hill.

Rev Thomas Treherne, assistant secretary for the Australian Board of Missions in the province of Queensland since 1971, has been appointed Chaplain at St Mark's school, Albion.

Canon George R. Gibson, rector of St Barnabas, Ithaca, since 1946, and rural dean of Brisbane West since 1960, is to retire in July.

Rev Walter E. Woodrow, rector of St David's, Allora, since 1955, is to retire in April.

Rev Robert S. South, rector of St Peter's, Millmerran, since 1967, finished his duties at Millmerran at the end of January and is now engaged in part-time work in a Brisbane parish.

Dr John Haggal, Director of Evangelical International in Singapore, is coming to Brisbane and the Gold Coast in May to lead an evangelistic campaign on behalf of the Queensland Council of Churches. Dr Haggal is a Baptist minister and his Queensland program is under the direction of a committee led by Rev R. E. Jarrott.

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Bourdeaux in Australia

The man with probably the most extensive knowledge of religious persecution and injustice in communist countries, Rev Michael Bourdeaux, arrived in Australia recently.

Mr Bourdeaux is director of the English based Centre for Study of Religion and Communism, whose aim is to carry out an extensive and objective study of the state of religious communities and religious worship in countries under communist rule. The centre has as its patrons some of the leaders of world-wide religious officialdom.

Mr Bourdeaux is in Australia for a series of lectures and meetings with Australian church community leaders. He has spent much time in Russia studying religion under communist rule. Commenting on new documentary proof of persecution and suppression of Christians by the Soviet police, Mr Bourdeaux said:

"One of the most impressive features of this new information is its meticulous objectivity, backed by an impeccable standard of production of the latest issue of the Samizdat Bulletin of the Council of the Baptist Prisoners' Relatives." (Samizdat, meaning self-publication, is the word used to describe the copying and hand-to-hand distribution of unofficial news and literature in Russia.)

Mr Bourdeaux described a list of 186 Baptists now in prison in Russia as, if anything, even more carefully compiled. Details of the prisoner, his family and the address of his labour camp are categorised into 11 different sections and backed in some cases by photographs.

Clergy Health Decline

A general decline in the health of clergymen appears to be world-wide, according to a Sydney minister.

He is the Rev Donald Anderson of Matraville who has spent several years in Britain and America on pastoral studies.

Mr Anderson spoke on "Pressures in The Ministry" at a recent meeting of Petersham Rural Deanery.

Mr Anderson bases his view on the work of Dr Hugh A. Eadie of the Cairnmill Institute in Melbourne.

He said that although confined to Scottish clergymen, the results appeared to be symptomatic of a problem found in many countries.

Each move involved the minister and his family in cutting loose from established physical, personal and social foundations and resettling in unfamiliar surroundings.

Although one of the healthiest occupational groups in the Scottish population, their health declines to an appreciable extent after 45 years.

The prevalence of coronary heart diseases, hypertension, psychiatric disorders and a variety of psychosomatic complaints among cases of breakdown suggested that clergymen were subject to acute and prolonged forms of stress.

Mr Anderson said that every facet of a minister's activity involved relationships with others.

"As Dr Eadie pointed out," he said, "whether he is preaching, conducting services, teaching, pastoring or even letter-writing, he is involved in relationships."

"The physically, mentally or emotionally disturbed clergyman may use his professional role, consciously or unconsciously, to satisfy egocentric needs."

"This results in upsetting the people he aims to help, as well as aggravating his own problems."

Those retiring due to infirmity or disability showed a drop in average age, especially from 1960 onwards.

Disablement occurred almost

exclusively among parish ministers, as distinct from those holding non-parochial positions such as chaplains and administrators.

Of ministers who had survived 85 years, 63 per cent held only one or two parish positions in a full ministry.

This figure raised important questions about the relationship between the minister's occupational and geographical mobility and his total health.

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35,000 pack FOL Hyde Park Rally

Archbp. Reed to retire

Dr Thomas T. Reed, Archbishop of Adelaide, has announced that he will retire on 30 September next when he will be 72.

Dr Reed was appointed Bishop of Adelaide in 1957. When the three South Australian dioceses became a province last year, as Metropolitan he was styled Archbishop.

He was educated at St Peter's College in Adelaide, Trinity College, Melbourne, and trained for the ministry at St Barnabas' College, Adelaide. Apart from a few years at Melbourne C.E.G.S. and service as an A.I.F. chaplain, the rest of his ministry has been spent in his home diocese.

He earned the D.Litt. of the University of Adelaide in 1954 for work on the poet Henry Kendall.

Adelaide has had only six bishops in its 127 years. A successor to Dr Reed will probably be elected at a synod in October. Dr Keith Rayner, Bishop of Warragatta, has often been mentioned of recent times as a possible successor to the see.



The front ranks of the F.O.L. March through Sydney's streets.

Rev Fred Nile, Director of the NSW Festival of Light, expressed great satisfaction with the attendance at the Hyde Park Rally in Sydney on the 7th April. The numbers there, about 35,000, delighted the organisers.

Mr Nile said that there was a joy and enthusiasm at the rally which clearly indicated that those present were fully committed to the FOL objectives.

A feature of the rally and of the long march that followed it was the very large proportion of young people who took part and were glad to carry banners and placards.

However, Mr Nile was scathing in his criticism of the media coverage which he said, "indicated a cynical bias against the festival and what it stands for." He was especially critical of the "Australian" which said there were only 2,500 at the rally. The Festival has demanded an apology from the paper and has asked that a correcting statement be made stating the facts in a fair and honest way.

He said there appeared to be a campaign of deliberate censorship by parts of the media, those sections which themselves claim to oppose censorship.

The Festival is seeking interviews with the Prime Minister, the Leader of the Opposition, the N.S.W. Chief Secretary, Mr Griffiths, to present to each of them the declarations made at the Rally.

Mr Nile also expressed concern that the Liberal Party may soon be about to adopt a much more permissive approach to censorship and pornography. This was indicated by a published report of the new Liberal Party platform.

"If this report is inaccurate," said Mr Nile, "it should immediately be corrected and if it is accurate it should be changed. It appears to be a sellout to the principles of the Australian Party."

At the Hyde Park Rally petition forms were handed out and thousands of signatures have already been received for presentation to the Government.

In the light of the coming Federal election the Festival has prepared a number of questions to be directed at all candidates for the Senate and the House of Representatives so that all electors may know exactly what each candidate believes on the questions related to moral pollution.

"Australia is facing a critical point in its history," Mr Nile said, "if the Liberal Party with its present policy is returned there is virtually no hope of stemming the flow of pornography in the community and if the Liberal Party is going to follow them and they get in there is little hope that the interests of decency will be protected. We urge both parties to review their policies on pornography."

"The next few weeks could be decisive. Pressure should be applied to all politicians now," he said.

Bruce Smith speaks at Adelaide F.O.L.

The South Australian branch of the Australian Festival of Light commences its public activities for 1974 with a meeting in Adelaide Town Hall on Sunday May 12 at 2 pm to be addressed by Rev Bruce Smith.

The title, "Family Focus 74," highlights concern regarding current threats to the established life-style of the family unit in Australia. We support the statement in the International Covenant on Civil and Political Rights which states, "The family is the natural and fundamental group unit of society and is entitled to protection by society and the State."

Significantly, this statement is omitted from the proposed

Australian Human Rights Bill, as is also Article 18(4), which speaks of the liberty of parents to ensure the religious and moral education of their children.

Rev. Bruce Smith, father of three boys and Senior Lecturer at Moore Theological College, Sydney, is a very well-qualified moral theologian and will be the main speaker on May 12. He is chairman of the Church of England Television Society and of the Ethics and Social Questions Committee of the diocese of Sydney. In addition, he appears regularly on television in NSW and has conducted a number of university missions.

Parents, university students and children will all want to hear his message for these times of social change. What effect will the proposed Family Law

Bill, which permits divorce after only twelve months of separation have on our family life? Who will care for the children?

The program will include popular musical items, a puppet show for the children and a short drama segment. As a large crowd is anticipated, provision will be made for a creche for babies and toddlers, and amplification for an overflow meeting. Four brief comments will be given to outline the work of A.F.O.L. in the areas of education, entertainment, the media and the family.

As a matter of urgency, the results of a questionnaire presented to all candidates for the Senate election will be outlined. What do the Parties think about moral issues? Find out, and vote for the Family in 74.

EDITORIAL SOME IMPORTANT ELECTION ISSUES

Australia is shortly to go to the polls to elect members of both Houses of Parliament. It is widely recognised that this election will be a watershed in Australian history.

If returned, the Labor Government under Mr Whitlam will press forward with the policies so far held up by the Senate, together with other laws foreshadowed by them, such as the Bill of Rights, the Family Law Bill and fundamental electoral changes.

On the other hand, if the Liberals win there is genuine uncertainty as to what they will do. Their policies have been so long in coming out that many wonder whether they have any.

The Church Record has no desire to enter into the debate on the broad questions of national policy. These are matters of opinion every citizen will have to decide for himself.

However, looking at the situation confronting our country from a Christian point of view there are a number of additions, matters which ought to exercise our thoughts and prayers.

Among these is the question of the moral integrity of the leaders presenting themselves for public endorsement. The Gair affair reflects credit on no

one and cruelly reinforces the cynicism with which most Australians hold their politicians. It is a sad commentary on the state of our nation that none of the main leaders can command the respect of the community as men of basic integrity. All seem to be engaged in a mad scramble for power for its own sake.

Another point for Christians to consider is the policies and practices in relation to questions of permissiveness. It is a long time since the Labor Party, as a party, represented a philosophy that valued moral standards in the community and sought to preserve them from the activities of exploiters.

On the other hand, the Liberals were in power for most of the post-war period (and still are in four of the six States) and it has been under their leadership that so many regrettable changes have come about. We might well ask — does either party have the moral fibre that enables them to govern this nation in a responsible way?

Because we Christians have to live in this community and bring up our children here, we should be vitally concerned about the standards of public behaviour permitted under the law. We

ought to take the opportunity of this federal election to question closely the candidates of the major parties as to their views on the questions relating to moral pollution. Christians ought to try to gain from them assurances that they will play their part in promoting laws that protect the best interests of society.

In an age when censorship is derided, when the institution of marriage is seriously challenged, when abortion on demand is increasing, when one can buy hard core pornography even from local newsagents, we Christians must bear part of the responsibility. We have tended to sit by and watch the exploiters, humanists and others make the running.

Now is our opportunity, when the politicians are most open to the public, to confront them and gain precise answers regarding their views in the field of moral and social issues. It may be that citizens on the whole are not greatly concerned for these, and are more interested in bread and butter politics, but Christians should be prepared to vote for the party or the candidate most likely to support righteousness and truth and to act with integrity in the halls of power.

Not "mumbo jumbo"

During February colourful opening ceremonies of the 1974 legal year were held in a number of cathedrals around Australia.

For the first time in Wollongong's history four courts were sitting at the same time. Mr Justice Isaacs said it was an historic occasion, indicative of the growth of Wollongong.

In his opening address at St Michael's provisional Cathedral, the Supreme Court justice said the Church and Law went hand-in-hand every day.

Mr Justice Isaacs referred to the administration of the oath, which ends "So help me, God." He said many people rattled this off "as if it is a bit of mumbo-jumbo." But it was a plea for Divine help.

Pilot's Licence for Minister

The Rev Chris Clerke, BCA, missionary at Menindie, NSW, who is a graduate of Moore College, recently obtained his pilot's licence. He is licensed to fly four different types of plane.

Mr Clerke uses his plane both to keep in touch with his many centres and to transport his fellow clergy to central diocesan meetings at Narrandera.

Port Macquarie Sesquicentenary

Arrangements are now well under way for the sesquicentenary of the laying of the foundation stone of St. Thomas' Anglican Church at Port Macquarie.

The stone was laid on the 8th December, 1824, in the first years of the convict settlement, and the occasion will be celebrated by special events during 1974, culminating in a three-day celebration in December.

The organising committee is anxious to receive the names and addresses of the descendants of pioneer families, particularly Anglican, who would wish to receive an invitation to the special events, and of ex-parishioners, clergy and other ex-citizens to whom invitations should be forwarded.

Adelaide Kairos 74 — Street Culture Festival

The eighth biennial Adelaide Festival of Arts entertained and culturally catered for some of Adelaide's 872,693 people, but not necessarily the man in the street.

There were also fringe events, planned to reach everyone, and these included the Jesus Family Festival of Street Culture, Kairos 74.

The name was the same as in Canberra last year, but the format and purpose were locally oriented. Rev Ken Anderson of the Methodist Department of Christian Education was chairman of the organising committee, in which representatives of other denominations also took part.

The main aim was to uplift Jesus Christ by bringing the festival to the people.

Handicrafts, pottery, etc, were used in Adelaide shopping centres. As crowds gathered to watch, young people moved through them distributing a specially prepared paper.

The workers were on the lookout for opportunities to witness to individuals, and several times discussion led to a definite decision to accept the Lord as saviour.

SACRIFICE

Most of the demonstrations were given by young people coming from interstate, many

had made personal sacrifices in order to undertake the trip.

One had been given the week off without pay, others had taken time off their annual holidays, and all paid their own travelling and accommodation expenses.

Local young people also played an active part. Evening coffee houses, gatherings in high schools, universities and other tertiary establishments, formed part of the program.

The culmination was the Jesus March on the final day of the Adelaide Festival. On arrival at Rymill Park the marchers gathered for a simple program of music and speakers, the main message coming from the Rev John Hirt of Sydney.



David Rodway (Christian Revival Crusade) and David Claydon (from Sydney) in Victoria Square before the Jesus March associated with Kairos 74 in Adelaide.

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