BALLARAT

BALLARAT

Rev Romals O. Davies, rector of Beaconsfield (Perth), from 1968, has been appointed rector of Christ Church, Macarthur, from February 1.

Rev David A. Paterson, from the Diocese of George, South Africa, has been appointed to Locum tenens of Balmoral.

Rev Graham A. Holley, from the Diocese of Bendigo, has been appointed to Ballarat as representative for the British and the Ballarat as representative for the British Rev Gary Hillman has been appointed an assistant minister at Warrnambool from February 3.

Rev David Murray, rector of Lake Grace since 1970, has been appointed rec-tor of Jerramungup from February, 1974, Rev William Maley commenced his majorir in Russellon in February NEWCASTLE
Rev Terry Frewain has been appointed

Rev Paul Robertson, from England, as been appointed assistant minister at

has been appointed assertant than the hamilton.

Rev Graham McLeod, recently ortained Deacon, has been appointed assisttained Deacon, has been appointed assistRev Peter Rushton, in charge of St.
Marys, Weston, since 1908, has been
appointed rector of St. Luke's, Wallsend,
tom December, 1973.

pappointed rector of St. Lukes. Wallsend, appointed rector of St. Lukes. Wallsend, Rev Michael Cooper, assistant at Hamilton since 1911. has been appointed in charge of St. Mary's, Weston, from December, 1973.

Mr William Pierce, F.R.C.O., director of music at Sydney Church of England Grammar School, has been appointed catabedral organist and master of the choristen at Christ Church Cathedral, Newsaule, from February, 1974.

Bishop of

Bendigo

to retire

Right Rev Ronald E. Richards, 65, Bishop of

announced that he will re-

tire in the latter half of the

A native of Ballarat, he was educated at Ballarat High School and Trinity College, Melbourne. He graduated with honours in philosophy.

philosophy.

Except for the years 1941-45
when he was an AIF chaplain,
his entire ministry before going
to Bendigo was spent in Ballarat
diocese. He was archdeacon of
Ballarat 1950-57 and vicargeneral 1952-57.

since 1957,

casile, from February, 1974.

SYDNEY

Canon Sidney G. Stewart rector of St. Andrew's. Roseville, from 1949-71, and living in "active retirement" at Lane Cove. died in Concord Hospital on 27th February, aged 68. He is survived by his Current salary (plus board and lodging) is \$30 a month. This is standard missionary stipend as paid to the Bishop him-self.

The present holder of the post, Miss Susan Young, a Methodist, is quitting after seven years to re-turn to newspaper life in Britain.

OVERSEAS

OVERSEAS

Canon John Taylor, general secretary of the Church Missionary Society in England since 1963, has amounced in elementary the secretary of the Church Missionary Service with CMS spans nearly 30 years. He began missionary service in Uganda in 1944, and became warden of the Bishop Tucker appointed CMS Africt Mikkono. He was appointed CMS Africt Missionary in 1959, and general secretary in 1963.

Rev Frank Curtis, home secretary of the Church Missionary Society in England since October 1965, has announced that he will be leaving at the end of September. Prior to becoming home secretary Mr Curtis had been an area secretary for 10 years.

the world's worst paid job

The job is that of Information and Public Relations Officer to the Anglican Bishop of New Guinea, the Right Rev. David Hand.

World's worst

paid journalist

Oak Hill lecturer visits Melbourne for mission and meetings

Byworth, a lecturer at Oak Hill Theological College, London, will take a parish mission and speak at other gatherings in Melbourne late this month and early April.

Miss Susan Young

with honours in theology from the University of Bristol (1963). He graduated from the old Lon-don College of Divinity in 1964 and was ordained in Chelmsford in 1965.

evangelical parishes before join-ing the staff of Oak Hill. He is vitally interested in youth work, radio ministry and liturgical re-

form.

At the Toorak Convention on March 30 his subject will be "Worship, Liturgy and Sacraments." Chairman will be Bishop Gerald Muston and Dr Leon Morris will take the Bible study.

At the Belgrave Heights Easter Convention, Mr Byworth will again be the main speaker. His address will be at 7 pm each evening from Good Friday to Easter Monday, together with a further address at 3 pm on Good Friday.

During Holy Week, Mr Byworth will give a series of addresses at St James', Ivanhoe, from Monday, April 8 to Wednesday April 10,

On Tuesday, April 2 he will speak at a men's luncheon in St Paul's Cathedral Chapter House. He returns to London on Tuesday, April 16. The Greythorn Mission will be

Bp. Robinson in Tasmania

Right Rev Donald W. B. Robinson, Bishop in Parramatta, spent the first week in March fulfilling engagements in Tasmania.

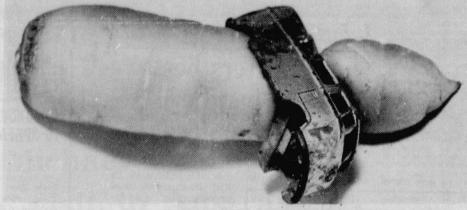
From 1 to 4 March he attended a Scripture Union family house party at Ulverstone. It was organised by the Tasmanian SU secretary, Mr Ron Buckland and was held at the Christian Youth Centre.

On Tuesday and Wednesday 5 and 6 March he was a speaker

at conferences of clergy and laity at Launceston and Hobart. These were organised by the Bishop of Tasmania in prepar-ation for "Encounter 75," the diocesan year of evangelism.

John Munro of the ABM spoke at both conferences on the

NO WHEELS!



When eight-year-old Peter Harms, of Bendigo, lost his little plastic bus some time ago, he thought that was the end of it. His father, Rev T. P. Harms, planted a crop of carrots and the family harvested a carrotmobile last month. The carrot's root had forced itself through a hole in the roof of the toy.

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TV SHOW "SLEAZY" SAYS DEAN SHILTON

The low moral content of some television programs was turning Australia into "a nation of peeping toms," the Dean of Sydney said

the Dean of Sydney said recently.

Dean Shilton said the new series "The Box" was "super-ficial, supercifious and sleazy."

If this was what people really liked to watch, as the ratings appeared to indicate, it was "a damning indictment upon the people of this country," he said.

It dealt with the "unsavory mixture of sex with children,

Immense difference

"The worst things that happen to us are not the fragedies either big or little which come our way, but the feeling which sometimes accompanies them that no one really cares.

"There are two words which can make an immense qualitative difference to people: 'I care.' "
(Dean T. W. Thomas).

The board had undertaken to "maintain a close watch" on de-

Media-conscious

"Every Christmas and Easter we give space to list special church services on these religious festivals. Yet this Christmas only two churches bothered to let us know the Lutheran and Catholic—and we had to phone the rest. In fairness, we found the Church of Christ was not having a Christmas service." (From the Alice Springs "Adocate," January 3, 1974.)

Perth plans for evangelism

Plans for "Celebration 75", Perth's involvement in the Australia-wide program of evangelism for 1975, are already being implemented.

Leading laymen from all the parishes attended deanery conferences on 24 February. They discussed in considerable detail the plans for Celebration 75 outlined in the Archbishop's Advent pastoral letter to the diocese of Perth.

Among the special wickers to

diocese of Perth.

Among the special visitors to Perth for Celebration 75 will be Right Rev George C. M. Woodroffe, Bishop of the Windward Islands, Right Rev Janani J. Luwun, Bishop Samuel of South India, Right Rev Cyril L. Wickremesinghe, Bishop of Kurunagala (Sri Lanka), Paul Sudhakar of India and a minister from New Guinea yet to be named.

The Australian

Church Record

Solzhenitsyn accuses Russian Church of ignoring USSR religious decline

great Russian writer and Nobel Prize winner, who was expelled recently from known as a deeply religious man of the Russian Orthodox faith.

In this open letter, written before his expulsion to the Patriarch of All Russia, he criticises what he terms "a situation in which our young people have been snatched away from the Christian

faith."

His letter to the Patriarch, quoted by the "Observer," the magazine of the United Church in Canada, said:

"Your pastoral letter said that parents should inculcate in their children, along with a love for their native land, a love for the Church (and presumably for the faith itself?) and that they should reinforce this love by their own good example.

"As I heard this, there rose up

"As I heard this, there rose up before me my own childhood,

Fiji's Cathedral completed

Australians who have visited Fiji and gazed with some sadness on the long-incomplete Holy Trinity Cathedral in Suva, are in for a shock when they next and capital of the nation.

After twenty years, a nave has been added, costing \$98,000. The addition is entirely utilitarian and contemporary and will provide the parish with a valuable meeting place as well as allowing plenty of space for worship.

worship.

The additions, to be completed in April, are being paid for by leasing diocesan freehold land for development and also from the Cathedral Building

Next Issue Dr. Allan Cole writes on the 'EXORCIST'

"But why did you address this honest appeal only to Russian emigres? What about out children — should we inspire in them a love of the Church or

them a love of the Church or nort?

"We are robbing our children when we deprive them of something they can never experience again — the pure angetic conception of worship. Yet the ways of bringing them up in the faith are totally barred to them. The right to continue the faith of their fathers is annulled, as is the right of parents to bring up their children in their own outlook on life — while you, hierarchs of the Church, have accommodated yourselves to this, even abetting and finding in it a true sign of freedom of religion.

"A state of affairs, that is, in which we have to hand over our defenceless children into the domain of atheist propaganda of the most primitive and dishonest kind.

"A situation in which our young people who have been snatched away from the Christian faith — lest they should be infected by it — are left for their moral upbringing only the abyss between the propagandist's notebook and the criminal code.

"We have lost the radiant ethical atmosphere of Christianity

they were punished by being bar-red from celebrating at the altar.

"As of today the one feartess archbishop, Ermogen of Katuga, is still exiled in his monastery prison because he would not allow his churches to be closed or his icons and books to be burnt, in a belated burst of rage by that atheism which suceeded in destroying so much in other dioceses.
"Seven years have passed since

in destroying so much in other dioceses.

"Seven years have passed since all this was proclaimed, but what has changed? For every church in regular use there have been 20 which have been demolished or ruined beyond repair, and a further 30 standing desolate and profaned. How many towns and villages are there which have a church at all within 100 or even 200 kilometres? The northern regions of our country, the agelong repository of the Russian spirit, are now completely without churches.

"The activists, people who make financial sacrifices, and others who leave money to the Church, find that their every effort to restore even the smallest church is blocked by the biased legislation in the so-called separation of Church and State. The Gospel is nowhere to be obtained in our country, so that copies have to be brought to us from abroad, as missionaries once took them to Siberia.

ATHEISTIC LEADERS

criminal code.

"We have lost the radiant ethical atmosphere of Christianity in which for a millennium our morals were grounded. We have forfeited our way of life, our outlook on the world, our folklore, even the very name by which the Russian peasant was known (krestianian, that is, Christian). We are losing the last features and marks of a Christian people. Can this really not be the principal concern of the Russian patriarch?

DESOLATE BUILDINGS "The Russian Church ex-

here at home. Seven years have now passed since two honest priests confirmed by their own sacrificial example that the pure flame of the Christian faith had not been snuffed out in our land. They wrote to your predecessor, setting out for him with a wealth of detailed proof that voluntary self-enslavement, even self-destruction, to which the Russian Church has been reduced. They asked that anything untrue in their letter should be pointed out to them. But none of the Church leaders took it upon himself to refute them.

"And what answer did they receive? The simplest and the harshest! For telling the truth

showed us the way: sacrifice.
"Within our memory many of
our priests and fellow-believers
have accepted such a martyrdom, worthy of the early
Christians. But in those days
they were being thrown to
the lions whereas today you can
lose only your material wellbeing.

WCC race grants opposed

Three leading Christians of different denominations in South Africa have expressed strong disapproval of the latest race grants to be made by the World Council of Churches.

Grants to 29 organisa Gran's to 29 organisations fighting racism were approved by the WCC Executive Committee meeting at Bad Saarow, East Germany in February.

The Anglican Bishop Alpheus Zulu of Zululand, a WCC president, said that he was "surprised and disappointed" by the deci-

The Rev. Stanley Pitts, President of the Methodist Church, said: "I find it very difficult to believe the grant will not be used for the purchase of arms. The WCC claims it is financial aid for humanitarian purposes — education, social service and the like — but they do not have any control."

Trinity bursar to Brisbane

Mr Norman Reid, B. Comm., Th.L., bursar of Trinity Grammar School, Summer Hill, NSW, since 1969, has been appointed assistant registrar of the diocese of Brisbane.

May and will be installed at synod on 17th June. At the end of this year he will succeed Mr

Roland St John as registrar of the diocese.

Before going to Trinity, Mr Reid had been assistant registrar in Brisbane. He will be bringing to bear upon his work a profound experience in the management of church schools which Brisbane diocese greatly needs.

which Brisbane diocese greatly needs.

While in Sydney diocese he was a churchwarden of St John's, Ashfield and a member of the diocesan synod.

Baptists resign

Embarrassed by the yearold intention of the Roman Catholic Church to seek membership of the Victorian also by the theological viewpoints of some other member denominations, the Baptist Union of Victoria has resigned its ship of the VCC.

"Seven years have passed, and the whole administration of the Church is still conducted secretly by the 'Council for Religious Affairs,' including the appointment of pastors and bishops. The Church is ruled dictatorially by atheists — a sight never before seen in two millennia! The whole of the Church's property and the use of Church funds — the mites contributed by pious fingers — is under their control . . . five million rubles at a time are donated to outside funds with grandiloquent gestures, while beggars are thrown off the church porch on their necks, and there is nothing with which to repair a leaking roof.

"Priests have no rights in their own parishes; only the act of worship is entrusted to them for the time being, so long as they do not go outside the church for it. They have to ask permission of the town council if they want to visit a sick person or enter the churchyard.

"By what reasoning is it possible to convince oneself that the planned destruction of the spirit and the body of the Church ûnder the guidance of atheists is the best way of preserving it? Preserving it for whom? Certainly not for Christ.

"Let us not deceive ourselves that external chains have power over our souls. Things were no easier at the birth of the Christian faith; nevertheless it held out and prospered. And it The decision was taken in March by the General Council of the Baptist Union whose chairman, Rev Norman Pell, referred to disaffection among Victorian Baptists with publicly stated theological viewpoints of some VCC denominations and their delegates.

When Cardinal Knox of Melwhen Cardinal Knox of Mel-bourne announced a year ago that the possibility of Roman Catholic membership was being taken up, some Baptists said that if this happened their denomina-

The recent decision to with

ship.

The Baptist Union resolution read: "Believing continued membership of the VCC is a matter of serious potential division within our Union, which far outweighs any possible advantages, the Union withdraws from membership without reference to possible future Roman Catholic participation in the VCC."

Roman Catholic membership.

Roman Catholic membership of the VCC is seen as likely to be followed by membership in NSW and then of the Australian C uncil of Churches.

Church Record

APRIL 4, 1974

Out of death into life

At Easter time we think of that strong prophet from Nazareth going in silent dignity to a horrifying execution. What is it about Him that grips our minds and stirs our emotions to wonder, and perhaps to dread?

His personal authoritative power? His innocence? His personal authoritative power? His innocence? The death of Christ, at the instigation of the Jews, at the hands of the Romans, was the murder of an innocent man. He had come with compassionate miracles which proved His power. His miracles offended many as He awoke their jealousy or broke their petty regulations. He had come with splendid other-worldly teachings and spohad come with splendid other-worldly teachings and spoken with authority. His teaching provoked many to opposition. He undermined their traditions or reproved their hypocrisy.

His authoritative power aroused such opposition that men determined to do away with Him. But His dignified innocence was just as provocative. His question "Which of you can convict me of sin?" remained unans-wered. Pontius Pilate's wife had warned her husband, "Have nothing to do with that just man," while Pilate said that he could find no fault in Him.

There is a universal flaw in human nature by which There is a universal flaw in human nature by which men cannot bear real goodness in the lives of their fellows. It highlights their own imperfections. Their faults are exposed by the uprightness, the honesty, the courage of others. They are embarrassed and uncomfortable. This is so even among imperfect people.

How much more then is our discomfort heightened by knowledge of the life of an absolutely perfect man. We know of that life of Christ. In the first century men observed it, and it was their observation and experience of His majestic and perfect innocence that flamed within their hearts, not the flames of faith and dedication, but the flames of fury and malicious intent.

His absolute obedience to the moral law of God, His absolute faithfulness in teaching the Word of God,
His demonstration of the compassionate power of God
— these factors led to the death of the Lord Jesus Christ.

Sinful men killed Him. Yet in the eternal purpose of God that very death was a victory over sin. It was a triumph which, while not cancelling the sinful nature of men in their earthly lives, would effect the cancellation of guilt and the ultimate abolition of all sin from the lives of all God's people.

That is an achievement which should move us to wonder, which is only heightened by the certainty of Christ's dynamic bodily resurrection. He is risen indeed. This fact is no mere appendix tacked on to the Gospel. It is a doctrinal cornerstone on which rests assurance of immortality, the completeness and finality of the atone-ment, and a motivation for holy living.

The grave could not hold Jesus. We do not come through the Lenten season to Easter Day to lay wreaths on His tomb. We come to rejoice in the supremacy of God's Son over sin and death, over earthly life and eternal life. We come with praise and thanks and hope to Him.

with Christ in His victory it is true to say that they "have passed out of death into life." (1 John 3:14).

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2 _ AUSTDALIAN CHILDCH DECODD ADDIL A 1974

THE RESURRECTION

Edwyn Hoskyns used to rection. This seems contrary to begin his lectures on the Theology and Ethics of the New Testament by a study of passages about the Resurrection. At first, his students thought this was quite wrong - surely they ought to have started by examining the life words and death of Jesus first?

No, the Resurrection is the true starting place for the study of the making and meaning of the New Testament. We can go on from that to say that the meaning of the death of Christ cannot fully be understood

graduate of the University of Durham and of Tyndale Hall, Brittol. Before com-ing to the parish of Sylvania Heights, in NSW, he was for some years a proctor in the Convocation of Canterbury.

It is said that the late Sir unless we start first at the Resurrection. This seems contrary to dead, you will be saved," (Romans 10:9), and so the very conditions of eternal salvation are dependent on belief in the raising of Jesus from the dead.

How have people tried to explain way the resurrection? The theories are extremely poor and very unconvincing. Some have described it as a myth, which is an unsatisfactory statement. Others have regarded it as a kind of survival. This was not the measure of the apostles.

chronological thought, but nevertheless it is true.

The apostle Paul says "If you confess with your lips that Jesus

A kind of survival. This was not the message of the apostles.

Their message rested upon a resurrection, not a survival. Jesus really died. He underwent the whole experience of death in all its bitterness. It was the doctrine

38 years' service in Iran and Egypt ends

With the death of Archdeacon David Gurney in Iran on February 27 last there came to a close 38 years of devoted service as a CMS missionary in Iran and Egypt (1950-56).

and Egypt (1950-56).

Late in 1935 the then rector of Holy Trinity, Adelaide, the Rev R. M. Filford, attended a committee meeting of the Church Missionary Society in London, and heard of the urgent need for a science master at the Stuart Memorial College (a Christian foundation in Isfahan, Iran).

He cabled to the Adelaide CMS. suggesting that Harold Cyril (David) Gurney, BSc, be challenged with this need. Mr Gurney had come from Perth a few years previously to be on the staff of the Waite Institute and was President of the CMS League of Youth. The challenge was gladly accepted, and on February 18, 1936, Mr Gurney was farewelled by the Church Missionary Society at Holy Trinity, Adelaide, and set out for his life's work in an ancient land, whose ways were as yet more of the 19th than the 20th century.

Mr Gurney's fiancee. Miss

facing a serious operation and hopes to be able to

praise God after it's all over. Isn't it now that you need the songs of praise, Mr Williams?

songs of praise, Mr Williams?
The Psalmist said, "Thou shall compass me about with songs of deliverance." (Psalm 32.7)
Why "songs of deliverance"; why not "deliverance" itself? Because the best way to deliver a

By Ken Roughley

sink under this thing you face or swim through it. The difference between these lies in the comparative amount of their previous cheer. They who have the song already in their heart pass over the Red Sea; they who have no previous song are submerged.

It is not the songs after the battle that I ask; what I need is a song before Gethsemane was entered by the Saviour. It preceded the hour of sacrifice. Before the sweat-drops fell, before the perils of the night came, the voice came from heaven — the promise of glory was given.

MR WILLIAMS SAYS ...

Betty Macaulay, also a council member of the CMS League of Youth, and a trained teacher, sailed early in 1937 for Iran in the days when it was a complicated journey by ship and land to reach Isfahan, where she and David were married in St. Luke's Church.

and David were married in St.
Luke's Church.

In October, 1973, the Gurneys came back to Australia after an absence of 12 years. Although Bishop Dehqani could not spare David for more than four months, they had a very happy time in the fellowship of the Church Missionary Society, and with others.

Their farewell service on February 8, 1974, in Holy Trinity, Adelaide, was an evident expression of the mutual love and appreciation which exists between the society and its missionaries however fong and far may be the physical separation between them.

David made particular reference to the concerned prayer for them which is offered by the missionary prayer groups, despite the lack of personal letters from himself or Betty, which the calls upon their time did not allow them to write.

On February 16 they left

calls upon their time did not allow them to write. On February 16 they left

Jesus took the light with Him into the Valley. It was not without joy that He met the foe. The song was with him in the night.

"passed peacetuily on February 27," just 38 years since his first going out to Iran.

David Gurney's response to that first call to missionary service in 1936 was that everyone should go unless God distinctly told him to stay at home, and this was the attitude he took whenever he addressed Missionary Summer Schools, or was asked by a young person for guidance re serving abroad.

No wonder that the C.M.S. General Secretary could write to him to say that a new candidate was offering because she had felt the call of God when the challenge of Iran had been presented to her at C.M.S. Summer School by the Gurneys. This wholehearted dedication to God's service was both the motivation and the expression of David's life.

Our outlook is one of this world and not of the age to come if our relation to temporal associations and ties is one of absorption to the exclusion of things eternal. — John Murray.

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AND DEATH OF JESUS CHRIST

Some critics have suggested that the disciples were seeing imaginary visions when they saw the resurrection appearances of Christ. Again, this is a weak theory. The disciples were, in fact, slow to grasp that Jesus was alive, and slow to recognise Him, but they did do so.

Others have thought that the disciples saw visions sent by God Himself — "the telegram from heaven" theory, but that it did not really happen. The critics postulate a kind of "providential falsehood." It is more credible to believe the traditional view that the body was raised and glorified.

fied.

There is also the swoon theory, that the body was stolen, and that Jesus left His body before crucifixion.

None of these are convincing. So much for the theories. What of the facts?

We have the unambiguous announcement of the New Testament that Jesus rose from the dead and was exalted as King and Lord. This is confirmed by the following facts:

1. The disciples were not anticipating the resurrection.

In spite of the prophecies by

cipating the resurrection.

In spite of the prophecies by Jesus, for example, "Destroy this temple, and in three days I will raise it up," the disciples did not expect the resurrection. We can therefore dismiss any view that their belief in it sprang from a projection of their own experience.

2. The existence of the

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What happened to change the disciples from defeated and disappointed men into those who could bid the nation repent and be baptised into the Name of Christ, and could proclaim the Crucifixion itself to be a Gospel? The historians cannot avoid this mustion.

3. The evidence from religious

23. The evidence from religious experience.

The disciples became subject to the impact of Jesus Christ moulding their minds and hearts. In the case of Saul of Tarsus, the impact began while he was persecuting the disciples of the crucified Jesus. As we used to sing in Sunday School, "You ask me How I know He lives? He lives within my heart."

4. The evidence that Jesus appeared to the disciples.

Paul recalls it as being to Peter, to the 12, to 500 brethren at once, to James, to all the apostles and, last of all, to himself.

5. The evidence of the empty

The women found the se-pulchre empty. Sin and death had been conquered by the re-surrection of Jesus from the dead.

6. The existence of the New

Testament.

It would never have been written if Jesus had not risen. Who would have wanted to record the life of a person whose career terminated in a shameful death? 7. The observance of the Lord's Day.

From the earliest times, the church observed Sunday, the day of our Lord's resurrection, instead of Saturday as a day of worship and later as the day of rest. The old Jewish custom was given up.

Paul says, "If Christ has not been raised, then our preaching is in vain and your faith is in vain . . . if Christ has not been raised, your faith is futile and you are still in your sins." (1 Cor. 15:14, 17.)

Cor. 15:14, 17.)

Saving faith is resurrection faith. The resurrection implies the cross. What is demanded is the outward confession and the inward belief in him, that he has been raised from the dead. These are the conditions of salvation. It is essential to believe that Jesus has been raised. It was the Father's purpose in raising Him—to restore others to life.

As we approach Easter, 1974, have you confessed that Jesus is Lord? Is He the Lord of your life?

life?
Bishop Handley Moule once said: "Confession with the mouth is nothing less than the believer's open loyalty to Christ. It is no mere recitation of even the sacred Catholic Creed; which may be recited as by an automaton. It is the witness of the whole man to Christ, as his own discovered life and Lord."

It is said of the late Dr Dale

discovered life and Lord."

It is said of the late Dr Dale of Birmingham, that he was preparing his Easter sermon when it suddenly dawned on him "Christ is risen." He paced up and down his study saying this; it transformed his ministry. Every Sunday after that he always included an Easter hymn in the service.

Having briefly examined the resurrection, we are in a position

Having briefly examined the resurrection, we are in a position to understand more fully the cross of our Lord Jesus Christ. Jesus said "I, when I am lifted up from the earth, will draw all men to myself" (John 12:32). Without an understanding of the resurrection this statement is completely inexplicable.

resurrection this statement is completely inexplicable.

Our Lord's teaching was unique in many ways. But, in particular, He constantly and boldly asserted his importance to the world, eg "I am the light of the world," "I am the bread of life," "I am the door," "A greater than Solomon is here," but He also said that "I am meek and lowly in heart."

We do not usually attach

much importance to men's esti-mate of themselves. But with Jesus, it is different. His divine nature is such that we accept what he says.

In John 12:32 we notice:

1. The forecasting of the

A handful of Greeks had come up to Jerusalem for the Passover — desiring to see Jesus. In that incident, Jesus sees the first sign of an abundant harvest. He recognises that he is beginning to pass out from Israel into the world. The thought of it makes him

The thought of it makes him realise what must be gone through before that influence can be established. He realises that, like the corn of wheat that falls into the ground, the condition of fruitfulness for him is death. He is already within a few hours of Gethsemane, and a few days of the cross.

Much perfect leave had eaid

Much earlier, Jesus had said
"As Moses lifted up the serpent
in the wilderness, even so must
the Son of Man be lifted up"
(John 3:14). Later he had said
"When you have lifted up the Son

Jesus recognised the necessity of his death on the cross from the very beginning.

2. The glory of the cross:

2. The glory of the cross:

We notice that Jesus regarded the cross of shame as exaltation or "lifting up." There was, of course, the physical lifting up on the cross. He certainly meant that, but also there was something deeper, something much more wonderful in the description. To the person in the world it was ignominy, shame, agony — the very lowest point of humiliation, but in Jesus' view it was the highest. He said "Now the hour is come when the Son of Man shall be glorified." Jesus was on the cross as King. "He became obedient unto death, even death on a cross. Therefore God has highly exalted Him" (Philippians 2:8), or "lifted him up."

We have all played about with magnets or iron filings at school. Magnets play an important part in some pieces of machinery. Jesus is the greatest magnet the

will draw all men to myself."

What is it about his death that makes it the magnet that is so powerful? Men are drawn by cords of love. They may be driven by other means, but they are drawn only by love. It was the supreme act of love because it was a death voluntarily undertaken for the world's sins. You de-magnetise Christianity if you strike out the death on the cross. From the cross and to the cross he draws men of every race and nation. "All men" means men from every nation. This verse does not teach the deadly heresy of universalism.

It was a victory over the devil,

It was a victory over the devil, because Jesus on the cross triumphed over the devil's whole philosophy of selfishness.

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WHAT HAPPENS

WHEN



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Seminaries to merge in USA

Following the trend for the rationalising and merging of the-ological colleges in England, a significant merger is planned for the North East of the US by the Protestant Episcopal Church.

A physical merger is planned for the Philadelphia Divinity School and the Episcopal Theological School in Cambridge. Mass. The General Theological Seminary in New York is to remain an independent but co-Seminary in New York is to re-main an independent but co-operating member of the con-sortium which is now to be responsible for theological train-ing in the north east.

The new institution from the merger will be known as the Episcopal Divinity School.

Episcopal Divinity School.

If we really had the will and the desire to offer candidates for our ministry a reasonable standard of training, Australia could be the next part of the Anglican communion to merge or close some of its feebly struggling institutions with their full-time teaching staff of one or even none.

End of an old regular

Bible Crossword No 77 in our issue of March 7 was the last of its tribe.

The first was published on August 7, 1969. Over those years we have had letters of appreciation from all over Australia and beyond, telling us how both readers and their children have

SYDNEY CITY MISSION Christian Youth Worker

to develop and manage a Drop-in Centre at Darlinghurst, A challenging opportunity for

a responsible young man of Christian maturity who possesses in to communicate the Gospel through personal contact. Experi-ence in the field an advantage though not essential

Further information available Mr R. Booker on 61 6136

enjoyed doing them just for the exercise of being obliged to look up their bibles.

Our thanks are given to a civil engineer who has wide Christian interests who made them up, typed them out and did the black and white drawings that went with each. It was a ministry of love.

mission they were used by religious newspapers in New Zealand and England.

A grievous infliction

Infliction

Dr Thomas Reed, Archbishop of Adelaide, writes with some acerbity in his diocesan letter that he has often been tempted, after a service, to remind the clergyman "That he has no right whatever to inflict a rigmarole about meetings of clubs, guilds, classes, societies, meetings, invitations to barbecues... upon his people in the midst of their worship."

We have been tempted to think that this boring Sunday performance was being widely replaced by the weekly bulletin which Archbishop Reed also favours. Probably it is not as widespread as we think.

Anglican clergy of all ages still appear to be victims of the widespread ignorance of what are the basics of communication.

It is fatal to imagine that you only have to use certain words with a certain intention and you have then got that intention across to your hearers. The regular reciters of weekly notices are out of touch with Prayer Book requirements and also with the principles of communication. On this latter score, our sixteenth century reformers knew more about people.

England to keep 1662

Reep 1662

England's General Synod after long controversy has decided to retain as both a permitted use and as one criterion by which standards of doctrine may be judged, the present Book of Common Prayer (1662).

Synod finally passed a few weeks ago the Worship and Doctrine which, if approved by parliament, will give the Church of England complete control of the ordering of both its doctrine and forms of worship.

Strong opposition to the original measure came from evangelicals and other churchmen because it was felt to oust the present Prayer Book from its position as the safeguard of sound doctrine.

The measure as finally passed by the synod was seen as a means of meeting most of this opposition and also of avoiding some of the criticisms that it is bound to meet from members of both houses of parliament.

The position of both the Book

of Common Prayer and the Thirty Nine Articles is completely safeguarded in clause four of the Constitution of the Church of England in Australia where it is stated as a "ruling principle" that we "retain and approve" the Prayer Book and Articles. The same clause also directs that the Book of Common Prayer.

"When Satan wants to enter a church, the choir is the easiest door." Cruel, but alas, often too true!

first.

5. Above all. Have an eye to God in every word you sing.

Aim at pleasing Him more than yourself or any other creature.

In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continaully. So shall your singing be such as the Lord will approve, of here, and reward when He cometh in the clouds of heaven.

dents of the WCC. He said that he was "surprised and disappointed" at the decision of the WCC executive made at a meeting in East Germany in February.

—DESCANT

soon. It is only sensitive, it seems, to the defects of Western nations.

Earlier race grants had included money.

The World Council of Churches maintains itself steadily on its disaster course by another large money grant to 29 organisations, mostly in Africa, said to be combatting racism.

While some of these orgainsations, particularly FRELIMO, is using men and money to murder helpless black Africans, the form that this financial aid takes continues to be a gratuitous affront to large numbers of Christians everywhere.

The WCC admits that finally it has no control over how the money is spent and, it must accept some responsibility for meeting violence with further violence and bloodshed.

So far, the WCC has ignored world Christian pleas to halt this policy. The Archbishop of Canterbury has spoken out against it many times. The latest to join issue with the WCC is Bishop Alphaeus Zulu of South Africa who is one of the presi-A WCC meeting in East Ger-many might be expected to play to the Communist gallery and in this instance, it played very loud-ly. It never raises a voice against Communist colonialism and ex-pansionism and religious oppres-

Earlier race grants had included money for Australian Aborigines. One might be pardoned for wondering whose money was used to buy the gun and ammunition used by Aborigines to invade a Federal Government Department in Canberra recently and detain senior officials for some hours.

Scripture Union at Sydney Show

In an effort to communicate the gospel this Easter, the Scripture Union is erect-ing a multi-media walkthrough exhibition at the Sydney Royal Show.

Inside the exhibition, children (and their parents) will be able to go on "safari" with an audiovisual, slides and displays, to help them discover the secret treasures of the Bible through SU's Bible Reading Aids.

An attractive and economical "Jungle Doctor Safari Survival Kit" will be on sale. Contents include a snake that really crawls, a hippo mask, a mobile Jungle Doctor Game and comic and sample copies of "Key" and "Quest" Notes.

Norm Bennett, NSW general secretary, said that over one million men, women and child-dren will visit the Sydney Royal Show

Articles.

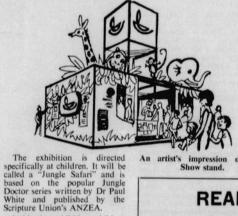
The same clause also directs that the Book of Common Prayer and the Thirty Nine Articles "be regarded as the authorised standard of worship and doctrine in this Church and no alteration in or permitted variations from the services or Articles therein contained shall contravene any principle of doctrine or worship laid down in such standard."

WCC race grants again

"These people, by and large, are living without God. But, at Easter, when people are possibly thinking about the death and resurrection of Christ, we have an excellent opportunity to present the gospel in this imaginative way."

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HYMNS AND HARMONY

the easiest door." Cruel, but alas, often too true!

Assuming that we have a choir, keen and spiritual, we ought to make the most of the good fortune.

It was John Wesley (overshadowed musically by Charles, but an author and translator of hymns in his own right) who penned the following: A Word to Choirs.

1. Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find a blessing.

2. Sing lustily and with a good courage. Beware of singing as if you were half dead or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the lays of Satan.

3. Sing modestly. Do not bawl so as to be heard above, or distinct from, the rest of the congregation, that you may destroy

3. Sing modestly. Do not bawl so as to be heard above, or distinct from, the rest of the congregation, that you may destroy the harmony; but strive to unite your voices together so as to make one clear melodious sound.
4. Sing in time. What ever time is sung, be sure to keep with it. Do not run before nor stay behind it; but attend closely to the leading voices, and move therewith as exactly as you can. And take care you sing not too slow. This drawing way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

A. M. McLaughlin, rector, Rozelle, NSW. Time to call a halt to State aid

A centenary

SIR—May I seek the courtesy of your columns to make known to any who may be interested, that 1974 is the centenary year of St Thomas' Church, at Rozelle, and that celebrations to mark this occasion are being planned for the weekend of 25th-26th May.

We are most anxious to hear f any past parishioners who ould like to share in our cele-

People who know of such folk, or who are interested in being with us themselves, may receive further information by writing to the church wardens, P.O. Box 26, Rozelle. 2039, or by ringing the rectory, 82 1072.

at Rozelle

State aid

SIR — Recently a copy of "Sunday Mail" of Britain was received in this office. A leading feature by Mr Cliff Hanley headed "Why split Scotland?" dealt with the evil effect of having separate schools for Roman Catholic and non-denominational (government) schools for all other children.

Mr Hanley asks, "Do we have to keep a system which keeps two communities apart?"

The Chairman of the Renfrewshire Education Committee, Mr Wm. McKeckin, accused the Roman Catholic Church of becoming "the Universal enemy of progress in education."

He declared, "It was narrow and single-minded and had a pathological fear of innovation and was driven by an irrational fear that any reduction in its control over Catholic schools would be magnified a thousand-fold in its influence over individual Catholics."

This same situation exists in Northern Ireland and general opinion believes this is the prime cause of continued antagonistic attitudes between people in that land, and that if all children went to common schools the situation would be eliminated in a school generation.

We believe that State Aid to

VACANCY

FAMILY LIFE MOVEMENT

N.S.W. Branch invites enquiries for the position of executive officer, school services.

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The N.S.W. Council of the Australian Council of Churches

ENQUIRY INTO THE STATUS OF

WOMEN IN THE CHURCH

(1) Women's groups and organisations within individual churches on their status in the

a) The functions they perform within the Church

b) The limitations, or otherwise, of those functions

c) How they define their present status in the Church

(2) Individual women in the churches on their status in the Church including:

a) The functions they perform within the Church

c) How they define their present status in the Church

Enquiry into the Status of Women in the Church,

P.O. Box J111 Brickfield Hill. 2000.

The Commission will hear submissions during the fourth week in April at the above office for individuals or groups

The limitations, or otherwise, of these functions

d) How they would like it defined.

d) How they would like it defined.

Australian Council of Churches,

Sabine Willis, The Director,

Closing date for written submissions 31st May 197.

week in April at the above appointment.
Please ring 26 2901 or write to the above address.

The submissions should be sent to:

Names withhold on request.

Church including:

separatist schools (90 per cent of which are controlled by the Roman Catholic Church) is sowing the seeds of division amongst the people of Australia, and if perpetuated by the Federal and State Governments will lead to deep bitterness and antagonisms.

We already have examples of sectarian stand-over tactics

We already have examples of sectarian stand-over tactics where the Roman Catholic Church is now in a position to threaten mass closures of its school if more aid is not forth-coming from the public purse. State Aid was re-introduced ten years ago at a time when separatist schools were gradually losing their pupils which were being rightly accommodated in the Community Government School system. There were no talks then of further segregating the community by establishing migrant schools for Greeks, Japanese, etc.

However, due entirely to State Aid we now have a school for Japanese children in New South Wales, and talk in Victoria of establishing schools for Greek children. The Hare Krishna and Scientologists also are considering establishing separate.

other children.

Mr Hanley asks, "Do we have to keep a system which keeps two communities apart?"

The Chairman of the Renfrewshire Education Committee, Mr Wm. McKeckin, accused the Roman Catholic Church of becoming "the Universal enemy of progress in education."

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This same situation exists in Northern Ireland and general opinion believes this is the prime cause of continued antagonistic attitudes between people in that land, and that if all children went to common schools the situation would be eliminated in a school generation.

We believe that State Aid to

Letters to the editor should not exceed 300

following the examples of Scot-land and Northern Ireland, by watching various communities insist on separating their people through separatist school systems, assisted by State Aid. In the interests of the gener-ations to come, this division of the people should halt.

J. Merris,
Grand Secretary,
Loyal Orange Institution
of Victoria,
Melbourne.

Opposition to rationalising theological education

SIR — As a regular reader permit me to comment on your editorial, "The need to ratio-nalise theological education" of March 7.

nalise theological education" of March 7.

It was a very great indiscretion for your paper which goes out from Sydney and is so widely circulated throughout our Commonwealth to set out to promote Moore College against other colleges in other States.

Your article could only stir up bitter antagonism against the Church in Sydney at a time when all the resources should be used for building up and helping other places. The first thing the Church in Sydney will need to do is promote goodwill and not cause further divisions.

It is not the churchmanship or biblical scholarship and high academic standards with which people quarrel with the diocese of Sydney but their attitude to other people and at Moore College, the total disregard for the rights of others.

M. STYLES, Dulwich, SA

M. STYLES, Dulwich, SA

The case for keeping St John's, Morpeth. in existence

SIR — Your editorial of March 7th in certain respects, for the sake of the record, needs

for the sake of the record, some amendment.

It suggests that St John's College, Morpeth at present, while there is no Warden, has a "tiny staff" of only two. Among the eight clergy schually resident at St John's, over eare three who St John's, over eare three who

appointment of a new Warden. Dr Colebourne, the Greek lectur-er, is also a member of staff and has been resident at St John's for

er, is also a member of staff and has been resident at St John's for many years.

The post of Warden has been advertised, as required by ordinance, in newspapers here and overseas, and in the one national Anglican paper in which all sections of the Australian Church are represented.

The appointment of a Warden is the responsibility not only of Bishop Shevill but of the whole College Council (which now includes representatives of the Church outside Newcastle diocese). I myself would not be disappointed to see the appointment of a man with "Haggerston-type fervour" if you are referring to the evangelical enthusiasm and loyalty to the Church of England which characterised the well-known Haggerston parishes in London's East End.

This is not the time to "grace-this is not the time to the time to the time to the time to the time

London's East End.

This is not the time to "gracefully end St John's troubled history." Its history, like that of the
Church, has sometimes been
troubled. As one who has been a
lecturer at St John's for four
years, and a former ViceWarden, I am aware of that.

But there has always been also

But there has always been also much for which to thank God much for which to thank God—
in the past and today, and the
college's continued existence is
justified by the fact that it is a
happy Christian community, not
only a college (and we surely
need more such communities in
our Church), and because it continues to represent a breadth of
Christian tradition which is not
evident in Moore College.

evident in Moore College.

This year 14 men have entered college, and students come from the dioceses of Melbourne, Bathurst, Bunbury, Grafton, New Guinea, Riverina, Tasmania and Newcastle (with two independents). Among them are evangelicals, catholics, liberals and pentecostals. On the staff are men of catholic, evangelical and liberal outlook.

catholic, evangelical and liberal outlook.

There may well be a need to re-organise our colleges though many consider some of the changes and planned changes in the UK unwise. I regret, for example, the closing of Kelham or the fact that my old college, St Chad's, in the University of Durham, with a fine tradition of training men for the priesthood, no longer does so.

Certainly a more impartial analysis than that given in your editorial is needed.

John Bunyan,

John Bunyan, Christ Church Cathedral, Newcastle. St John's, fuere are three who teach, the Vice-Warden, the Tutor, and L shop Winter who is (ED NOTE: The editorial in question was referring to full-time staff.)

Off the Record

IT'S about time more care was exercised with hymns at public functions. Three times recently we've sung John Newton's "Glorious Things," only to find grace emptied of its efficacy in the final verse. Newton wrote, "Saviour SINCE of Zion's city I, through grace, a member am." Our sheets (each a Sydney diocesan production) had replaced since with "if," as do a few modern hymn books. God's grace is irresistible. It destroys man's disposition to resist. It does not drag man to Christ against his will, but changes his heart so that, in the words of the Westminster Confession, man "comes most freely, being made willing by His grace." There is no "if" about it, Newton knew this; so should we.

A clerical acquaintance entered a Christian bookshop in a capital city. What better place to buy material for a recently converted lass? He found what he verted lass? He found what he wanted; then found his pocket as bare as the celebrated closet of a certain Mrs Hubbard. He asked to have the order charged to his account. Not so simple — the rules stipulate a minimum of \$2. Fair enough under ordinary circs., but his time (like his money) was short, so he pleaded an exceptional case. But it was no dough, no go. He stressed that refusal would deprive a new Christian of urgently needed help in Bible reading. But he went without, and so did she. The shop has some lovely texts on the wall, too.

on the wall, too.

**OTHER days, other ways. J. O. F. Murray once mentioned a reversal of ideas regarding the resurrection. The Corinthians accepted the fact, but denied the principle. Today the principle is admitted and the fact denied.

I think it was Henry Ward Beecher who once said church pews were packed with baldheaded sinners whose complaint was caused by the truth hitting them on the head only to bounce to the row behind. Today's pews are rarely packed with anybody. Does the problem centre on the pew or the pulpit? We're preparing a quiz on preachers, and readers' answers will be published — no names, no pack drill. To be fair, we later intend asking preachers what they think of those who sit at their feet.

X

**BY the way, there's one was being heard by nominators.

BY the way, there's one man being heard by nominators every few weeks who are blissfully unaware that he may be resigning altogether. We can't spill the beans, but some judicious homework by those looking for a new recruit would save them some trouble. Then again, his preaching is edifying, so they don't show a loss.

- The Needle

Sydney MU on **Human Rights Bill**

The Mothers' Union of the diocese of Sydney has written to the Prime Minister, Mr Whitlam, to express concern regarding the Human Rights Bill.

The letter read:

"On behalf of the Mothers' Union, diocese of Sydiey, I write to express our concern at the Human Rights Bill to be introduced into the Australian Parliament.

"We were pleased however, that Senator Lionel Murphy had agreed to review the Bill and make some alterations.

"We were particularly con-cered that Article 18 of the Cov-enant, in the context of stating that all people have a right to freedom of thought, conscience or religion, and that parents have a right to instruct or arrange for the instruction of their children in accordance with their religious and moral convictions, be included in the Bill.

"We also precomised the fun-

"We also recognised the fundamental nature of the family unit in Society."

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B. H. TRAVERS.

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Crossword prize

A book prize for the final Bible Crossword No 77 has been posted to Mrs L. Bloomfield of Oak Flats, NSW.

The problem of churches behind the Iron Curtain

(Grand Rapids) A com-mittee of the Reformed churches in the Netherlands (GKN) submitted a report on the situation of the church in Eastern Europe. The re-port was prompted by the question whether or not to support the controversial activities of Dr. R. Wurmbrand. Its scope, however, was much broader, namely, how can we better realize our unity with brothers and sisters in Eastern Europe.

The report began by analysing the atheistic character of the Marxist State which would wipe out religion because it robs man of the will to realise all his potential here and now. In order to stop the church's influence in the schools and society, Russia has

schools and society. Russia has set up a State commission to regulate the church.

This commission was adopted by all Eastern European countries, although it tends to function more leniently in these countries (except in Albania). The commission appoints lead-

ers, gives permission to establish congregations, build churches, and hold meetings. It also controls theological education.

Through this commission the State often attempts to incite discord and suspicion among the leaders, and between the leaders and their constituencies. For example, by arbitrarily withholding travelling visas from some and granting it to others, it causes the one to suspect the other of collaboration and compromise. In this connection, the report points out that Wurmbrand's propaganda against the leaders of the official churches plays into the hands of the State.

The report questions Wurmbrand's claim regarding an extensive, organised underground church. Such a church, or rather, a number of Christian households, do exist in Albania, North Korea, and China, because the church is not tolerated at all in those counties. In Russia the Initiativniki have separated themselves from the official Union of Baptists and have various sects such as the Jehovah's Witnesses.

Many Christians belong to the

We are taken up with material things but God values fellowship. Fellowship means sharing and we are to take the opportunities that come to us by God's providential control of the events of our lives to share with others not only our time and our material resources but particularly our knowledge of God and of His relationship to the world, and the salvation that is in Jesus. Thirdly repentance will in-

was saved by repentance. Jesus calls us to repentance, that radical re-orienting of ourselves to God and reality, twice over (Luke 13:3,5), Jesus told his hea-

rers, "Unless you repent, you shall perish."

Voltaire's view

If there had been in England

only one religion, its despotism would have been fearful. If there

had been two religions, they

would have cut each other's throat. But as there are thirty,

disagents and in Russia find themselves imprisoned for activities hostile to the State. However, in Eastern Europe there is no indication of large-scale persecution, the report

scale persecution, the report claims.

By his underground activites, which the State regards subversive, Wurmbrand, the report continues, threatens to endanger all Christians in the communist countries. Morover, the whole process of smuggling literature may be unnecessary, since it is still possible to send literature through official channels.

The report also points out that the diaconal agencies of the Protestant churches can use the eastern European Commission which co-ordinates aid to churches and Christians in communist lands restoring churches and pastorates, purchasing theological literature, and giving financial assistance to preachers.

The report also counselled the churches of the West to be careful in their criticism of leaders of eastern European churches since it is hard to know in what kind of situation the leaders find themselves. (RES NE).

The Word D. B. KNOX Thirdly, repentance will involve the seeing of ourselves as we are, as people who ignore God and therefore dishonour Him, a people who inevitably are perishing because of these things and who need to be saved.

Repentance

Repentance is not a term that occurs often in modern language because the notion is not very congenial to us.

We have dialogue and we have discussion groups, and we have group therapy for self understanding, but the suggestion that repentance is what we need does not often find expression in modern life. This is an indication of how far removed we are from Bible ideas.

perishing because of these things and who need to be saved.

And so repentance leads on very closely to the concept of faith. As St Paul said, he preached repentance towards God and faith towards our Lord Jesus Christ, for repentance is a turning to God as He is, not only the sovereign Lord and the loving provider, but also the Saviour who in Jesus Christ has overcome sin and opened the way of eternal life.

This is also part of the structure of reality and must be central in our thinking. Jesus Christ is the sovereign Lord over everything because He has demonstrated His sovereignt yover sin and evil by bearing our sins on Calvary and overcoming sin and so overcoming death and everything else that sets itself against God's sovereign rule.

A life of religious acts and average moral behaviour is of no significance if our attitudes and values centre themselves on something other than on God; on God as He is, the God and Father of our Lord Jesus Christ, We are commanded to repent We need to reflect on how deep repentance is in our own thinking about Christianity or in the messages heard on Sundays in church. Repentance is essen-

tial.

But what does repentance mean? What was involved when Jesus called those religious and good-living Jews to repentance? Or when John the Baptist and the apostles did the same? They were calling them to a radical change of mind not merely to an improvement here or there, or to be sorry for this or for that fault but they were calling them to a complete turn-round of attitude with regard to God and with regard to God's relation to the world.

Firstly, we are called to a re-

the Saviour.

Repentance then is our duty.

We are commanded to repent
and to recognise God as God in
our thoughts and in our attitudes, in our activities, and in
our values. We are commanded
to repent. It is not just an option,
but an obligation.

Nineveh, in the time of Jonah,
was saved by repentance. Jesus Firstly, we are called to a re-pentance towards God, to a recognition that God is sovereign in the world.

He is its creator. Nothing hap-pens apart from him, not even a sparrow falls to the ground, or an ant walks over a leaf in the forests of the Amazon.

forests of the Amazon.

Furthermore, we are called to recognise God's loving and righteous providence in the events which happen. The God who controls even the flowers of the fields and provides the food for the birds of the air, is the God in Whom we are to trust and to honour by trusting in our daily life. Trust is action, not merely pious thoughts. This involves obedience.

Secondly we are called upon

Secondly, we are called upon to change our world view and this will mean a change of would have cut each other's throat. But as there are thirty, they live peacefully and happily.

Senator Murphy keeps them happy

"Much of what the new Australian Government has achieved and attempted is right along the humanist path, especially those reforms instituted by Lionel Murphy. We have a lot to be grateful for. Senator Murphy has started out on divorce law reform, has moved into the field of civil liberties in an organised way, and has attempted necessary trade practice reforms. We have also had real progress in homosexual law reform. Many ministers are humanistically inclined and if we do not agree with Education Minister Beazley's State Aid policy, at agree with Education Minist Beazley's State Aid policy, least it is being offered on 'needs' basis."

Editorial — The Australian Humanist, December, 1973.

Oxford professor to visit Morpeth

Professor George D. Kilpatrick, who is at present Professor of Exegesis of Holy Scripture at Oxford, has accepted the Bishop of Newcastle's invitation come as visiting lecturer to St. John's College, Morpeth, for the Trinity and Michaelmas terms of 1975.

The professor graduated with first class honours in classics from the University of London in 1932 and then became a scholar of Oriel College, Oxford, later gaining a B.D. and D.D. He became a fellow of Queen's College, Oxford in 1949.

Amongst his better known ublications are:

"The Origins of the Gospel coording to St Matthew," 1946,
"The Trial of Jesus," 1953, and

and the Remaking of the Liturgy," 1957.
It is hoped that this will be the beginning of a program for St. John's College which will bring overseas scholars to share their wisdom with the Australian Church on an annual basis.

SHORT NOTICES

Help for children

THE BIBLE FOR CHILD. REN: Bridget Hadaway and Jean Atcheson, Octo-pus Books, London, 1973. 304 pages. \$4.95.

This well produced, finely illustrated book is designed for young readers of seven years or so and upwards and presents a broad range of biblical material in story form covering both the Old and New Testaments.

Old and New Testaments.

In the way that children's books must it strives only for very general impressions but the stories are interesting in their selection and simply presented. The selection is also comprehensive and there are no major omissions. It may have been more helpful, however, if reference had been made to the biblical sections from which the stories had been selected. A book of this character ought to be an adjunct to and not a substitute for, the Scriptures.

W. J. Dumbrell.

Rose Bosshardt were taken prisoners by the Chinese Communists together with Arnolis Hayman and this is the Bosshardts' story. Arnolis Hayman was eventually released and with his wife and family, returned to Australia. Hayman was ordained in Sydney as were his ROMANS. A Revolutionary Manifesto by Lycurgus M. Star-key. Abingdon, 1973. 128 pages, \$2.48. Dr Starkey shows how the letter that revolutionised the thinking of Luther, Wesley and thinking of Luner, Wester and the same today. BRIGHT WIND OF THE SPIRIT, Pentecostalism Today by Steve Durasoff. Hodder, 1973, 277 pages, \$6.25. another book giving the history.

EVERY DAY WITH WILL.

IAM BARCLAY, ed. Denis
Duncan. Hodder, 1973. 285
pages. \$6.80. A companion volume to "Through the year with
William Barclay." A brief, homeby meditation for every day of
the year. THE TRIUMPH OF
PASTOR SON by Yong Choon
Ahn. InterVarsity Press, 1973
96 pages, UK 35p. Pastor Son, a
Korean, was imprisoned by the
Japanese and later the Chinese

two sons. One is now Federal secretary of the BCA. Communists for his faith. A fine testimony.

TIME TO RUN, Bethany Fellowship, 1973. 135 pages. The Allan Sloane screenplay made into a Dimension paperback. One of the finest Christian films TRUMPETS OF THE LORD by Bramwell Booth. Hodder Christian Paperbacks. 366 pages. \$1.65. Daily readings from great Salvationist selected by

Key Books IMPORTANT NEW TITLES:

ACR'S REVIEW EDITOR INTRODUCES

YOUTHQUAKE by Kenneth Leech. Sheldon Press, London, 1973. 246 pages. £stg3.50. Kenneth Leech is an angry young Anglo-Catholic clergyman who is radical, anti-establishment and inclined to be somewhat hysterical attook what he calls the hysterical attooks of Festivai of Light people on the permissive society. Nevertheless, if you can forget about his many blind-spots, you will certainly learn more about the counter-culture of the past decade or so than you would from any other book to appear lately. It covers the whole youth scene from the drug cult to the Jesus Movement with the world of LSD, the occult, the deviates, mystics, eastern cultists, the communes and the underground in between.

GUILT AND GRACE by Paul Tournier. Hodder and Stoughton paperback edition, 1974. 224 pages. £stg1.50. Hodder published the first English version of this very useful pastoral guide in 1962. It is published as a psychological study but it is all the more helpful for all that as it does more than any other readily accessible volume to reveal the many hidden facets of guilt which may elude all but the most experienced pastors. Tournier is able to show quite clearly the difference between false or neurotic guilt and real guilt as the Bible understands it. Pastors can be fatally unaware of the great damage which false guilt does to some people who come to them for pastoral help. This book is most valuable if we will fully grasp the outworkings of both guilt and grace.

and grace.

SALVATION by Ernest F. Kevan. Evangelical Press paper back ed. 1973, 128 pages. UK40p.

This is a very fine study of the whole doctrine of salvation by the late principal of London Bible

College who was a thoroughgoing biblical scho'ar and an evangelical of very great stature. His

20 years (1946-66) at the College left their mark and these eight chapters, which were the basis for

College lectures, will help us understand why. While current theology is wallowing in the morass
of secular ideas on salvation, we have available here, at a reasonable price, a sound Biblical perspective on the whole question. Valuable
Paperback
A TODAY SORT OF EVANGELISM, John Poulton,
Lutterworth, 1972 paperback, 93 pages, 95c,
This is a small paperback which is worth read.

ations.

CONCISE BIBLE CONCORDANCE, ed. J. J. and M. Smith. Hodder, 1973. 198 pages. \$1.50. A most useful paperback in good clear type, HAND TO THE PLOUGH by H. Cecil Pawson. Denholm House Press, Surrey, 176 pages. \$2.40. Dr Pawson's personal record. An agricultural scientist, professor at two English universities and a lifelong interest in personal evangelism and Christian witness.

ST. LUKE'S HOSPITAL

associated with the pentecostal movement. Dr Durasoff belongs to the movement but this is a reasonably objective book.

C L A I M I N G GOD'S PROMISES, by Catherine Mar-shall and others. Hodder 1973. 223 pages. \$1.65. Selections of a

few pages each from the writing of prominent Christians calcu-lated to help in difficult situ-

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st. Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500.000 for this work. Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by official receipt. Please make your donations payable to. "St. Lukes Development Fund."

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PORNOGRAPHY

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back, 93 pages. 95c.

This is a small paperback which is worth reading by all who are interested in evangelism. The author calls our attention to the fact that in all communication, and therefore in communication of the gospel, it is essential to understand the person to whom we wish to communicate.

JESUS IS ALIVE AND WELL by Owen and Pederson. Lutterworth, 1973.
125 pages. \$1.05.

This book should be on every young and older people.

A few US expressions may irritate, and perhaps the authors should more correctly state that the Spirit of Jesus, rather than Jesus, lives in people's hearts. But — a good book, none the less.

Geoffrey Hayles.

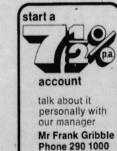
Commission condemns Solzhenitsyn's banishment ed by Christians wherever they occur, are particularly abhorrent in a country of the size and power of the USSR, especially one which claims to have pioneered a more humane and morally superior form of society.

The International Affairs Commission of the Church of England General Synod has condemned the banish-ment of Alexander Solzhenitsvn from Russia.

The ten man commission of Soviet experts and clergy, chaired by Bishop C. A. Warren of Canberra, made the following statement:

ing statement:

"The arrest and banishment of Alexander Solzhenitsyn are to be condemned as a further grievous step in the official campaign to silence all domestic critics of violations of human rights in the USSR. Such violations, which should be condemni



PROVIDENT PERMANENT BUILDING SOCIETY LTD = EST 194

"In recent years Soviet writers, scholars, and other citizens who have attempted to employ rights ostensibly guaranteed to them under Soviet law to seek redress of the legitimate grievances of religious, ethnic and other groups and to expose abuses of power by the authorities have been increasingly subjected to repressive measures ranging from dismissal from their jobs and banishment to remote areas to incarceration in prisons, labour camps or psychiatric hospitals. Denied the right to express their views at home, some, like Solzhenitsyn, have been driven to publishing them abroad, and this has provoked further harsh punishments.

"We are particularly concerned at the plight of Soviet Christians who, despite mitigation of the extreme harassment of a few years back, are still treated as second-class citizens, denied opportunities of advancement, subjected individually and collectively to constant pressure and, placed under restrictions that make the normal expression of their religion impossible. Soviet Jews and other religious groups are similarly treated, and official campaigns against Zionism have acquired disturbing overtones of anti-semitism.

We commend the steps taken by the Soviet Government to-

wards the reduction of interna-tional tension and increased economic, scientific and cultural co-operation with other coun-tries, believing these to be vital for world peace and the well-being of humanity. We are con-cerned, however, that the Soviet authorities are contributing to an atmosphere inimical to detente and co-operation by continued grievous violations of the rights of sheir own citizens."

WHAT!



6 - AUSTRALIAN CHURCH RECORD, APRIL 4, 1974

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

MELBOURNE

Rev Peter H. Chesterman, incumbent of Carrum/Seaford since 1970, has been popointed incumbent of Armadale with lawksburg from May 28. In February, Mr Chesterman was appointed examining haplain to the Archbishop of Melbourne. Rev Harold J. Thorp, incumbent of Startanbasi. Balwyn. since 1961, will be inucted to St Margaret's. Caulfield, on the control of the control

day 30.

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

Townsend, retired since 961, died on February 17.

Rev Walter Backholer, retired since 933, died on March 3.

ROCKHAMPTON

SYDNEY

Rev S. Noel Paddison, rector of Christ hurch, Springwood, since 1955, died on farch 11.

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

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

Rev Ken Le'Huray, rector of Holy frinity, Kingsford, since 1963, has been appointed rural dean of Randwick from May 1.

Rev Harold Hinton is now located with

It's true of Australia, too

The greatest danger to broad-sters are broadcasters. It is casters are broadcasters. 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."

(Nickolas Johnson, "FOC

Rectory Fire

Hilda's, Katoomba, recently. The and Mrs Kitchin were away at the Christian Literature Crusade in Papua New Guinea. His address is P.O. flox 1136. Boroko, PNG. Rev Fred Waudmaker, assistant State secretary since 1973. has been appointed State secretary in NSW for ABM. Rev Tem Halls, curate at Holy Trinity, Peakhurst, since 1972, has been appointed curate-in-charge of St Phill's, Mc-Callum's Hill, from April 4.

THE MURRAY

deacon Lionel R. Lenthall, who is now rector of Broadview, Adelaide.
Rev William A. Goodes, rector of Mount Barker since December, 1971, and Rural Dean of Strathalbyn, has been appointed a canon of the diocese.
Mr E. G. Bottroff, a synodsman and churchwarden in the parish of Mannum

WILLOCHRA rendereom Frederick C, Bastian. rec-of St John's, Maitland, since 1963, archdeacon of York Peninsula since has been apointed archdeacon of Peninsula. He will also be rector cummins Tumby Bay. Archdeacon an will replace Rev John Kinsman, r of Cummins Tumby Bay since with the properties of the pro-tory of the properties of Borter-ter of Cummins Tumby Bay since the properties of Borter-ter of Cummins Tumby Bay since the properties of Borter-ter of Cummins Tumby Bay since the properties of Borter-ter of Cummins Tumby Bay since the properties of Borter-ter of Cummins Tumby Bay since the properties of Borter-ter of Cummins Tumby Bay since the properties of Borter-ter of Cummins Tumby Bay since the properties of Borter-ter of Cummins Tumby Bay since the properties of Borter-ter of Cummins Tumby Bay since the properties of Cummins Tumby Bay since the properties of the properties

The nternational Office of the Africa Evangelical Fel-

loviship has anounced the appointment of the Rev. of an election process involving all A.E.F. missionaries and all members of the Councils in each Arthur Deane, of Sydney (pictured) as its first Interof the sending countries: Britain, Canada, USA, South Africa and national Secretary. Mr Deane is at present Principal of the Sydney Missionary and Bible College in the Sydney suburb of Croydon. He is a graduate off Moore Theological College and the Universities of Sydney and London and is a Bantist minister.

The A.E.F. has about 350 missionaries working in Zambia, Malawi, Swaziland, Rhodesia, Angola, South-West Africa and the Indian Ocean islands of Re-union and Mauritius. of these, 13 The final ballot of the election

Arthur Deane goes

was taken during February the result was announced 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

More than 85 young

people crowded into the C.M.S. Cafeteria on the

evening of March 5, to at-

tend the first lectures of the

Sydney Youth Department's

1974 Leadership Training

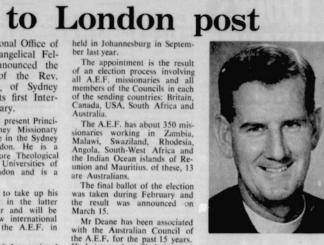
Course.

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

New course

draws leaders



The appointment is for six

Dural. Such a diversity clearly demonstrates the need for a re-gional training program orient-ated towards specific local re-quirements, an area in which the Youth Department is presently experimenting.

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."

Scripture

Union's

enlarged

budget

accept anyway" was the response of one of the dele-

gates to the recent weekend

Council Meeting of Scrip-

cil.

The steep rise in promised giving to the bourgeoning SU work in South East Asia was made in the belief that Australian Christians will increase their giving to missionary work in keeping with their inflating wages. S.U.'s Asian budget desperately needs this extra money this year if it is to meet the challenges that Christians in Asia have asked us to help with.

Asian projects for 1974 in-

Asian projects for 1974 in-

ture Union's Federal Coun-

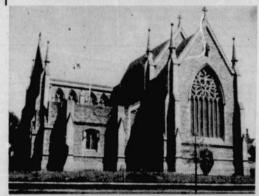
"We can't do it, but we

GOULBURN CENTENARY

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.

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



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

Women from all denomina-tions have been invited to make submissions. The executive body of each denomination has been asked to state the official policy of that denomination towards

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this is the first such enquiry into the role of women in the church in Australia. There are strong inin Australia. There are strong in-dications 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 en-quiry will be completed by the end of May, 1974 and that the final report will be published later in the year.

\$1500 for

Course.

Forty-five young people of St Aidan's, Longueville, NSW, raised \$1500 recent-

ly to help flood victims.

They held a Walkathon and raised this large amount and sent it in to the National Home Mis-

sion Fund.

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

Disaster Fund

Show concern at F.O.L. 7 April

The Sydney organisers of the Festival of Light want thousands of people to as-semble in Hyde Park on Sunday, April 7, at 2 p.m., to demonstrate their concern over the dangers of moral

Special speakers will include the Hon Mr Milton Morris. Minister for Transport; the Very Rev Lance Shilton, Dean of Syd-ney; Dr Tom Connolly of St Patrick's College, Dr John Court of the University of Adelaide and the Rev Gordon Powell of Scot's Church, Melbourne.

Music will be provided from 1 pm onwards by the "Family" folk group from Brisbane, the

All these activities are open to the public. Families, Churches, Rotary, Apex, Lions, RSL, Sport-ing Clubs and organisations are encouraged to arrange car, bus or rail transport to Hyde Park from their district.

These FOL activities from 1st to 7th April in Sydney and other States follow the success of the Festival of Light in the UK from 1971 to 1973, with the exciting rallies at Trafalgar Square (30,000) and Hyde Park (60,000) and other major cities.

The support of a new staff-worker in the Philippines: Mr Aureliano Tan.
A Bible Reading Promotion worker in Thailand.

Support for Miss Pham Thi Son in Vietnam and for a new staff worker Mr Nyuven Van Nang based in Danang.

A staff worker and Si Centre in Tonga and in Fiji. Most Australian State SU Councils are currently facing deficits caused essentially by the large increase in clerical award

Only 9 per cent of SU's in-come comes from bookshops and SU. Notes, the remaining 91 per cent is dependent on donations and is used for SU's work with children and youth in Australia as well as the donations for SU work in Asia.

Church Record

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?

* * *

ANGLICAN ELDERSHIP **EXPERIMENTS**

Several Sydney Anglican congregations are experi-menting with eldership plans operating on biblical

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

scheme has been operating factorily 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 RALLOT

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

"Aware of the dangers of set-

Strike, says Dean

The Dean of Sydney, the Very Rev Lance Shilton. d 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.

He was speaking at the Mothers' Union Annual Diocesan service to representatives from all Sydney parishes.

The Dean described the challenge in the community today as: "Affluent materialism, adult confusion, mass communication and secular humanism."

ting 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 ,iven a list of the men.

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

Mr Johnson said that nine

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 as let of

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

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.

the elders within a week, and they decide whether the objec-tion is valid. If there is no objec-

The minister, the Rev Don Howard, said that the initiative for the move had come from the congregation.

OUALIFICATIONS

"Members saw two basic ob-jections to the parish council system," said Mr Howard. "First, by tradition, parish councillors rarely saw them-selves as having spiritual

media outlets in Australia.

Four Australians have accept-

Australian religious

press at Lausanne

the International Congress on World Evangelisation (July

16-25, Switzerland), and will cable daily reports to all

Australian religious media will be well represented at

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.

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 te give the congregation the right to take the initiative in removing elders considered unfit for office.

The several onition was that

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

zerland, for the 10-day Congress. Media coverage is likely to high-light 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.

.. INSIDE ..

EXORCIST -

GARNER TED

ARMSTRONG

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." "His powerful blood did once

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. reading that carries the weight. For those who have purchased a copy, check Romans 8:29 against a reliable version.

The Needle

Four Australians have accepted invitations from Mr Warwick Olson, the Congress's Communications Director, to join the Congress Press Staff. They are Bishop Gerald Muston (Anglican) of Melbourne, who will be liaison between Congress participants and media representatives; Mr Barry Berryman (Congregationalist) of Sydney, who will be production manager of the Congress daily newspaper; the Rev Richard Wrightson (Methodist) of Tamworth, news editor of the daily newspaper; and the Rev Alan Nichols (Anglican) of Sydney, who will undertake special writing assignments. Among other media representatives who will be covering the Congress are: Mr Eric Daley (New Life); Mr Gerald Davis (Church Scene); the Rev Rex Meyer (Church Record); and Mr Clifford Warne and Mr Stewart Mudge (Church of England Television Society). It is expected that as many as 300 secular and religious media people will be in Lausanne, Swit-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

telligence 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."

anything."

Multiplying education and knowledge obviously does not solve the problem. It merely metamophoses 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 agnosticing, attractive, attractive.

plain old-fashioned agnosticism, attractive.

The spirit of error influences different

people in different ways — ways that depend on background, mentality, social and in-tellectual 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 mul-titudes 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

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 blase, 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.

8 — AUSTRALIAN CHURCH RECORL, APRIL 4, 1974

POSTCODE