

MAINLY ABOUT PEOPLE

MELBOURNE

Rev A. J. Baxter, previously Director of General Board of Religious Education, has been appointed to St John's, Croydon. The institution by Bishop Dunn will be on August 24.

Rev E. Richardson has resigned from the parish of Mt Duneed-Torquay-Anglesea to take up appointment as Rector of Mansfield in the Diocese of Wangaratta.

Rev G. K. Sloan has resigned from St Peter's, The Rock, NSW, to become Inter-Church Chaplain to the Hearing Impaired.

Rev B. Smith has resigned from St Peter's, Brighton Beach, to take up appointment of Rector of St James, East Thornbury.

Rev L. Browne, previously Chaplain/Superintendent, Youth Welfare Hostels for St John's Homes for Boys and Girls, has been appointed to Mt Duneed-Torquay-Anglesea.

The resignation of the Rev Canon Guy Harmer as Missioner of The Mission of St James and St John was

announced in February. This resignation will now take place on March 31, 1978.

Rev K. Edwards has resigned as Rector of Yea to take up appointment to St Paul's, Euroa, in the Diocese of Wangaratta.

Rev A. J. Baxter, Director of GBRE, is to become vicar of St John's Croydon on August 24.

Rev E. Richardson, vicar of Mt Duneed-Torquay-Anglesea, has been appointed rector of Parish of Mansfield in diocese of Wangaratta.

Rev G. K. Sloan, rector St Peter's, The Rock in NSW, has been appointed Inter-Church Chaplain to the Hearing Impaired.

Rev B. Smith, vicar St Peter's Brighton Beach, has been appointed vicar of St James, East Thornbury from June 28.

Rev L. Browne, chaplain-superintendent, Youth Welfare Hostels for St John's Homes for Boys and Girls, has been appointed vicar of Parish of Mt Duneed-Torquay-Anglesea.

Rev M. Corbett has been appointed rector of St Andrew's Wahroonga from July 15.

Rev J. A. Pettigrew, rector of the Oaks has resigned to become rector of Condobolin in the Bathurst diocese from July 31.

SYDNEY

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NEW PRESIDENT ELECTED

The Council of Churches in NSW, at the annual meeting held June 7, elected the Rev Tom Cardwell as President.

Mr Cardwell is editor of the "Australian Baptist" newspaper, and is currently Interim Pastor of the Central Baptist Church, Sydney. He is the first Baptist to be elected President of the Council since 1962.

Other elections at the annual meeting: the Rev Campbell Egan (Presbyterian) as Secretary, and Mr E. H. Gifford (Congregational) as Treasurer.

Doctorate for Dudley Foord

Well known Sydney clergyman, the Rev Dudley Foord has been awarded a Doctorate from the Fuller Theological Seminary on the basis of completed seminars and a thesis on the Church in Today's World.

PROFILE ON OWEN DYKES

by Marcia Cameron

On July 16 the Rev Owen Dykes will be installed as the new Dean of Bathurst. He entered Moore College in 1951, was ordained three years later, and became curate-in-charge of St Edmund's, Pagewood.

In 1957 he moved to St Stephen's, Port Kembla, as rector, and in 1960 went to Penrith. He has been rector of St James', Turramurra since 1966.

Owen and his wife Vera have had what he calls "a holy restlessness" for the past year, feeling in their bones that a change was imminent, but hardly knowing what was in store for them.

The first official knowledge of the new task came with a letter from the Bishop of Bathurst, Bishop Leslie. Owen Dykes had been elected as the new Dean and was asked if he would accept the position.

He thinks of leaving St James' Turramurra with regret. No wonder. The church and rectory are spacious and pleasant, surrounded by wide mown lawns and handsome gums. He speaks warmly of the congregation of St James' as his family and, according to him, they run everything, leaving him the preaching, teaching, pastoring and administration of the parish.

A parish house party attracted 150 guests recently, although the rector did not organise it — he was in Tasmania at the time.

Bathurst has long been a favourite haunt for the Dykes family. They love the countryside there and the change from city to rural life appeals greatly.

The cathedral in Bathurst, since the days of Canon Eric Barker, is a normal parish church, but it is also a cathedral. In such a situation one might expect that one group within the congregation would value ceremony and churchmanship, and another to emphasise the role of music and drama in church life. A third group would emphasise Bible-based

teaching and the importance of fellowship through small groups, and yet another group might consist of the older folk who find it hard to adjust to worship in the new cathedral.

Although Owen Dykes has no plans for change, he hopes to synthesise any different traditions which have developed. There is room for music and drama in the presentation of biblical teaching, and the dignity of ceremony can inspire worship of God.

The original Bathurst cathedral was designed by Edmund Blacket, the architect of scores of churches in NSW. Although work began on the cathedral at the end of the 1840s a decade elapsed before the church was completed. Aisles and a tower were added during the 1860s.

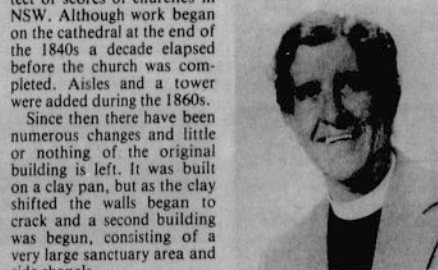
Since then there have been numerous changes and little or nothing of the original building is left. It was built on a clay pan, but as the clay shifted the walls began to crack and a second building was begun, consisting of a very large sanctuary area and side chapels.

When Canon Barker was

Dean, a hexagonal brick cathedral replaced what remained of the original Blacket and the second building now forms an annexe to it.

The hexagonal shape gives greater intimacy and unity and, because the pews are movable, imaginative seating arrangements are possible. Such a building has great scope for musical recitals, plays and small discussion groups.

What are Owen's aims as new Dean? "I'll light the fire and sit out the winter," he says.



Rev Owen Dykes

French speaking congress on evangelism

About 160 pastors, evangelists, theological professors, students and other church leaders met at Strasbourg for the Congress on the Theology of Evangelisation for French-speaking Europe. The four-day conference in mid-May grappled with the challenge of reaching the 60 million French-speaking people of Europe with the gospel.

Plans for "Impact 78" were announced. Churches and communities are to be encouraged to mount simultaneous campaigns to reach francophones in France, Belgium and Switzerland.

Morning plenary sessions of the Strasbourg congress dealt with the major themes in the theology of evangelisation. Afternoon workshops considered specific approaches with the gospel to various interest groups. The evening sessions in downtown Strasbourg were open to the public.

This gathering was another

in a series of regional congresses that seek to bring to bear on a local level the insights of the 1974 International Congress on World Evangelisation held in Lausanne, Switzerland. Such congresses are encouraged by the Lausanne Committee for World Evangelisation that emerged from that historic world gathering.

Re-entry to Southern Sudan

Plans are being laid for Sudan Interior Mission to re-enter the area of southern Sudan where it worked prior to the 1964 civil war expulsion of all missionaries.

Following approval by government late last year, SIM conducted a feasibility study of the Renk District in February and recommended five locations as bases for a medical programme. One is at Doro, where the former SIM hospital facilities can be reactivated.

"We are preparing to move in as soon as possible," announced SIM General Director Dr Ian Hay. "Hopefully we can be underway by September. This work calls for a special kind of rugged missionary, and a good bit of financial investment. We are looking to the Lord for the 20 or so missionaries this work needs."

In addition to nurses and doctors, needed personnel include a builder, a supply officer and a couple for direct evangelism and church planting.

Unique Church in Korea

The "Entertainers' Church in Seoul, Korea, is a unique congregation.

Radio, television and movie personalities organised the church to reach and minister to that segment of the population. Meeting presently in borrowed quarters, the congregation is fast outgrowing that space and is seeking land on which to erect its own church.

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DRAFT PRAYER BOOK RELEASED

The draft form of "An Australian Prayer Book", published by the Anglican Church, was released throughout Australia recently.

A book of 720 pages, with uniquely Australian designs, it will go before the Anglican General Synod in the week August 28-September 3, 1977, for debate.

At that Synod, the Bishop of Canberra and Goulburn, the Rt Rev Cecil Warren, will introduce a Bill for a Canon to "authorise the use of 'An Australian Prayer Book'." The Synod will debate the book in detail.

If approved, under "ordinary Bill" provisions, "An Australian Prayer Book" will go to the printers for a first edition print run of 100,000. For "ordinary Bill" status, the proposition needs a 75% approval vote in the Synod.

Each of the 25 diocesan synods throughout Australia needs to approve it before the book can be used in parishes within that diocese.

"An Australian Prayer Book" is the result of ten years of drafting and experimentation by the Church's Liturgical Commission.

This was chaired by first Bishop R. G. Arthur, and has been chaired for the past two years by the Bishop of Rockhampton, the Right Reverend John Grindrod.

So wide has been the use throughout Australia of draft services that sales of "Sunday Services Revised" reached 100,000, and sales of "Australia 73 Holy Communion" reached 127,000.

Bishop Grindrod has stated: "An Australian Prayer Book" is more than just a collection of Services with the language revised. By being a book it can give back to the Church a teaching medium. By containing conservative and radical revision

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NEW BISHOP

The Administrator of the Anglican Diocese of Bunbury, the Right Reverend Warwick Bastian, has announced that The Venerable A. S. Goldworthy, Rector of Wodonga and Archdeacon of Wangaratta in Victoria, has accepted the invitation of the Synod to be the new Bishop of Bunbury following the resignation in January of the Right Reverend Ralph Hawkins.

The Bishop-elect is an Australian and is married with a grown-up family and is expected to take up his new offices sometime in October.



Rev A. S. Goldworthy

1000 ATTEND SYDNEY UNIVERSITY MISSION

A front-lawn meeting attended by more than 1000 students marked the opening of the mission to Sydney University on June 29. Led by Revs John Chapman and Paul Barnett, the programme has included lunch-time meetings each day and a variety of ancillary activities.

Under the general title "GO BACK — you are going the wrong way", addresses have been given on such topics as "Jesus — other than ordinary?" "Who does Jesus think he is?" and the main meetings were followed

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Search for Mother of the Year

The New South Wales Child Care Week Committee is seeking nominations for the 1977 Mother of the Year, to be announced in Sydney at the community luncheon, during Child Care Week (September 18-25).

A small selection committee has been set up to sift through suggestions for Mother of the Year. To assist the committee gain a broad representation of nominations, the committee

is asking for suggestions from NSW community organisations.

Each suggestion should be in writing, giving background information, and reasons why that organisation believes its candidate should be Mother of the Year.

Nominated mothers should meet the criteria of being: Married with a stable family life; being a good mother; and being involved in community or civic activities. Previous women to be

made Mother of the Year have included Lady Cutler, Dr Marie Shehadie, Mary Rossi, and Mrs Pat Roles, the mother of the blind triplets.

Nominations for Mother of the Year should be addressed to: Mother of the Year, Child Care Week Secretariat, 103 Bathurst Street, Sydney, 2000.

The choice of Mother of the Year by the Child Care Week Committee is final and no correspondence will be entered into.

Rapid growth in the Sudan

In spite of unsettled conditions in many parts of the country, Sudan Interior Mission headquarters reports continued rapid church growth, with 200 new congregations being added to the Word of Life churches (churches of SIM origin) between June and December last year.

In the Wolayta area, to the south, where there are over 600 churches, a highlight was the annual conference held at Soddo. Over 6000 attended. The Wolayta Scripture translation programme continues to make good progress, and completed the Book of Acts in time for distribution at the conference. Also available was a Wolayta hymn book, which was financed by local believers.

In Shewa Ghimeera, in the southwest, 319 were baptised early this year, and in the Bonga area of the same district over 400 have recently come to Christ.

The Word of Life churches now operate 50 district Bible schools. Five hundred students are enrolled in the Kambatta schools. In the Keli area 200 are studying in three schools. Among the Arussi people, who have been resistant to the gospel for many years, 250 new converts were baptised in January; 40 students are enrolled in the WOL Bible school at Shashemane.

Growth has not been without its setbacks. A recent report states that as many as 60 churches in the Darassa area have been burned by hostile Gueje tribes-people, and that several Christians have been killed. Others are homeless. This is the area where 23,000 came to Christ in the latter part of 1975 in an outreach campaign by the Darassan churches.

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EDITORIAL

Last month the Uniting Church of Australia came in to being and was marked by an impressive service in the Sydney Town Hall.

Despite the fact that in New South Wales over half the Presbyterian churches refused to join the new denomination, there has been a fairly widespread acceptance of it by Methodists, Congregationalists and Presbyterians.

The new denomination has the goodwill of other churches and the community generally. Notwithstanding a series of legal battles over property settlements, the progress to union has been relatively peaceful and expresses a genuine consensus, especially from Methodists.

Church unity schemes here and overseas have been accepted very much in the hope that they would better enable Christians to propagate the gospel. The argument runs that the existence of different denominations is indicative of friction and unseemly competition. It also leads to confusion and wastage of resources. It has further been argued that the very existence of denominations constitutes a denial of the Christian duty to love one another and is a contradiction of the sentiment expressed in Christ's prayer that His disciples "might be one".

In order to correct these failings, so the argument runs, religious denominations should bury their differences and join together in organic union. Christians are entitled to ask whether evangelistic outreach has increased in areas where the churches have united. The

Church of South India, the most notable example of union, does not seem to have experienced this, in fact some have argued that outreach has been less since union.

On the point that denominationalism per se is a shameful denial of Christian love which should be repented of, this has been so in some cases but is not universally true and certainly need not necessarily be true. In fact, there does exist today widespread co-operation and goodwill between denominations. There is ready acceptance of other traditions and distinctives. In some cases there is more co-operation across denominational barriers than within denominations.

Organic unity is no remedy to the problem of lovelessness between Christians. Voluntary co-operation in common causes would seem to be a better basis for worthwhile relationships than the restrictive character of enlarged power structures inherent in denominational constitutions.

Getting back to the present situation in Australia, the view has often been expressed that unity can only be achieved at the expense of truth and by means of compromise. This charge has been levelled at the Uniting Church of Australia. The Basis of Union for this new Denomination would seem to be an example of this.

Each church had a basis before union that reflected a strongly conservative attitude to scripture and spiritual authority but the basis of union dilutes this to say that the new church will continue "to learn of the teaching of the Holy Scriptures in the obedience and freedom of

Uniting Church of Australia

faith . . . This falls a long way short of the position the uniting churches previously held. Needless to say, it would be quite inadequate for Anglicans who hold to the exclusive authority and absolute sufficiency of the scriptures."

The basis of union also states that it will "learn" from the witness of the reformation fathers, as expressed in the Scots Confession of Faith, the Heidelberg Catechism, the Westminster Confession of Faith and the Savoy Declaration, and will "listen" to the preaching of John Wesley. The new denomination is bound to "learn from" and "listen to" but does not bind itself to accept them as subordinate authoritative statements of doctrine. What then is the authoritative statement of doctrine to which the new body adheres? There does not appear to be any.

One of the historic differences between classic reformed theology and the teachings of John Wesley revolved around the question of election. The Basis is completely silent on this. No guidance is given, there is not even recognition of the serious problems arising from the differences. Really the new Denomination has opted out of these questions. This does not augur well for the future.

It would seem that only lip service is paid to the question of biblical authority, and dogmatics is dismissed as irrelevant. This could be tragic for them and Australia. Without strength and clarity at this level none of their hopes for renewal, outreach and services are likely to be realised.

NOTES & COMMENTS

Why The Delay?

Why has Mr E. A. Lusher taken so long to produce his report about casino gambling? Last year the NSW Premier seemed to be in such great haste to get his pet casino scheme launched.

Has he told Mr Lusher to take his time about finishing the Report? Maybe. Because the present economic climate is definitely not the time to entice people to indulge in more gambling, especially in view of Mr Wran's statement just before the NSW Election that he would not legalise casinos.

If we think the Liberals are better than the ALP on this issue we will be sadly disappointed.

Mr Staley, the Minister for the Australian Capital Territory in the Fraser Government, has been advocating a casino in Canberra for the past eleven months and the ACT Legislative Council has now followed his lead (if you can call it that).

Mr Staley solemnly informed us that a casino would not give Canberra "a soul" but would provide up to 3 million dollars a year revenue for Canberra community projects. He's not too sure which projects — that shows how urgent it all is.

The ACT overlord don't consider there is a danger of criminal involvement with casinos. Oh no! When former Mafia gangster Vincent Teresa came to Sydney early this year to testify on this very point, the NSW and Federal authorities could not bundle him out fast enough. They wanted to prevent him from testifying on this very point.

Ironically, that very week, some of the most notorious criminals in NSW were giving evidence at the Royal Commission on prisons. The gambling obsession of Mr Staley and Mr Wran is a mark of a sick culture on its way down hill.

DRAFT PRAYER BOOK RELEASED

•From page 1

it gives a gentle challenge to the Church to grow.

"One can hope that the experience gained in the Liturgical Commission will spread widely in the Church, with people of different traditions and backgrounds in Anglicanism growing together as friends, beginning seriously to examine their respective positions, thinking and worshipping together, sensitive to one another's integrity, accepting the restraints, patience and understanding necessary when one's friend is exploring that mysterious frontier, the highest duty of mankind, the worship of God."

The Archbishop of Sydney and Acting Primate of Australia, the Most Rev M. L. Loane, has stated: "The members of the Liturgical Commission have striven to preserve the Anglican tradition of tolerance and common sense, and to provide a book which all can take in their hands with confidence and goodwill."

"No prayer book of human composition will be totally free from human imperfection; but if God did not use imperfect man with imperfect means in an imperfect Church, there is no one whom He could use at all."

The Preface to "An Australian Prayer Book" says:

"We are living in a time of development in Christian awareness theologically, liturgically, pastorally, and still need a recognised and ordered means for experiment in liturgy, so that the legitimate needs of congregations may be met and the necessary trial use take place, so that at a later date, revisions of and additions to this Book may be made."

"An Australian Prayer Book 1978" may be expected to have a life of at least three sessions of General Synod (10 to 15 years). May it help the different traditions within the Church better to understand one another; be a teaching and devotional manual in contemporary language; and supply the confidence and stability in worship that can strengthen the unity and

witness of the Church's worshipping members.

"The 'Ruling Principles' of the Constitution have at times been regarded by many in the Church as restrictive, but increasingly their wisdom has been appreciated. Divergent theological interpretations of fundamental Christian truths are bound to flow from finite minds."

"The Liturgical Commission has been a microcosm of the Church, with the different traditions of Anglicanism represented in its membership. Where there has been a difference of interpretation, the Commission has sought to find a common ground behind divergences of tradition."

"Respect for truth and for one's fellow Anglicans' understanding of the truth has been a matter of fundamental importance in the work of the Commission. Close and constant re-examination of The Book of Common Prayer has revealed afresh the extraordinary wisdom of Archbishop Cranmer and the revisers a century later in presenting a Prayer Book which could be used with integrity by people holding the same gospel but having different emphases in faith and worship."

"An Australian Prayer Book 1978" is a people's book, not just a Commission's production. It has owed a great deal to individual comment, to provincial and diocesan liturgical committees, and to consultants in various parts of Australia."

"All have recognised the force of a sentence Bishop Arthur wrote in his preface to Australia 73, 'A form of words is only a means to an act of worship'."

"This book is humbly offered to the Church with the prayer that it will enable her people more effectively to fulfil their high calling to worship God in spirit and in truth."

The draft "An Australian Prayer Book" has been produced for the Standing Committee of General Synod by a production committee formed for the purpose.

A detailed assessment of the Draft Prayer Book will appear in the next issue.

— AUSTRALIAN CHURCH RECORD, JULY 7, 1977



ON & OFF THE RECORD

BY DAVID HEWETSON

INITIAL CONFUSION

The Minister for Clarification was on the line. "ABC will have to go," he said, "it's misleading."

"Mmm," said the Secretary, cautiously. ("He's lost his mind," he thought. "The people will never stand for it. They may not always use the ABC, but they like it there so as to be able to use it. It makes them feel democratic.")

"Yes, it gives entirely the wrong impression," continued the Minister. "It would be just as bad if it was the 'XYZ'. 'ABC' suggests something very elementary and 'XYZ' would sound as though the last word had been said about everything. So we will have to fix that."

"Yes Minister."

"Oh, and Secretary..."

"Yes Minister?"

"It's time we got that religious lot sorted out as well. I see from your report that they proliferate initial letters in a way that would strike envy into the heart of an alphabet-soup manufacturer. Get them together will you and see if you can get some rationalisation. Then report back to me and we'll get it all officially clarified."

Right on time the Secretary was ushered into the office of the Minister for Clarification. He was in a jovial mood: "Well, Secretary, how did you get on with all those Reverends?"

"Not too well I'm afraid, Minister. After you spoke to me I made an appointment with a representative of the World Council of Churches. That seemed to me to be where I would find the Top People."

"Quite."

"The trouble is, Sir, they don't seem to have any administrative authority over their members. Indeed not all church bodies actually belong to them. The Catholics for one. And then there are a stack of quite vigorous groups who proliferate like guinea pigs. It's a Clarification's nightmare. What's more, sir, although the Council itself believes in rationalisation and unity, just as we do, it does tend to generate a fair few sets of initials itself."

"Dear me," said the Minister, "where would this department be if it conducted its affairs like that! Could you get any sense out of anybody?"

"Well, Minister, I thought about having a word with the Uniting Church. But somebody told me that quite a few people didn't join that either. So you have all the old groups plus new ones and a few extra committees to help with the transition. That didn't seem quite the place to begin."

"So what did you do?"

"Well, Sir, I decided to look closely at one denomination, and one only. So I chose the Anglicans. Here's the list. They have an ABM, an AIO, AYD, BCA, BDM, CA, CENE, CETV, they have a CMS and a CEMS, a DBRE, an EFSC, HMS, SAMS. Then, Sir, there are the schools: SCEGS and SCEGGS and TIGS. They have CEBS and GFS, a GAB, a MU and an ARU. And I fear, Sir, that this is only the tip of the iceberg."

The Minister looked depressed. Clarification was hard work. It was, of course, the wretched human element. It was vastly in the interests of efficiency and good government to get things rationalised and brought under one head. But people — they kept spawning new movements, new committees, and new initials.

"Could your Acrostics Department do anything to help?" he asked, wearily.

"Well, Minister, I tried to point out to a few of these organisations that unless they could express in their initials what they were up to they were wasting their time having initials at all. I got a letter from one of them afterwards suggesting a title for a co-ordinating committee. I think it was supposed to be funny."

"What was it?"

"The National Evaluation of Varieties of Ecclesiastical Reconciliation — the initials of course are NEVER."

"Humph. Incidentally, Secretary, what is your own religious affiliation?"

"CE, sir."

"Oh, Church of England?"

"No, sir, Christmas and Easter."

The Scriptures speak today...

by Canon John Chapman

Romans 1:16

"For I am not ashamed of the Gospel: it is the power of God for salvation to everyone who has faith."

The epistle to the Romans is a wonderful and powerful explanation of the way of salvation. Notice these aspects of the Gospel in this passage.

1. There is no need to be ashamed of it

I believe we need to recapture Paul's confidence in the power and effectiveness of the gospel. The word of the living God is quick and powerful. The gospel is NOT just so many words strung together but a powerful word. When we engage in preaching it whether in public or privately we may not feel strong. Indeed, we may be only too conscious of our weakness and fear. However, the Gospel is not weak — on the contrary — it is a word of power, a message of which we need not be ashamed.

2. It is the power of God unto salvation

The preaching of the gospel is the way God brings people to salvation. The gospel is a powerful message. Its power is dynamic and its power comes from God. He it is who calls men to Himself through His word. The gospel is the message which tells men how they can be saved and which brings them to that state.

3. It brings salvation to those who believe

The gospel calls on men to receive salvation as a gift of believing that God will forgive us and receive us back into fellowship with Himself because of Jesus Christ, His death and resurrection. The gospel calls on me to treat God like God — to trust Him — to put my faith in His reliability.

When we recapture our confidence in the effectiveness of the gospel we will, I believe, long to preach it because we are assured of its effectiveness.

by diocesan leaders, as indicative of the mind of youth in the church."

The experiment has aroused keen interest in several mainland dioceses, who have asked for a full report.

The idea of a Youth Synod sprang from the successful Youth Parliament conducted for several years by the Youth Council of Tasmania.

I had rather learnt what some men really judge about their own justification from their prayers than their writings. — John Owen

The natural man is a born Catholic. — Sohn (quoted by Berkhof in "The History of Christian Doctrines.")



Young South Americans study the Scriptures.

YOUTH SYNOD HELD IN HOBART

A unique experiment in education was conducted in Hobart, July 1-3. Over 100 young people, aged between 16 and 22, from all parts of the State, became the first Anglican Youth Synod on that weekend.

The Youth Synod, a first in Australia simulated the annual Diocesan synod. Parishes nominated a "clergyman" and two lay representatives to the Youth Synod.

The Bishop of Tasmania, Dr R. B. Davies, chaired the synod and other diocesan synod personnel participated. Youth Synod organiser, Rev Lou Daniels, commented, "The emphasis was on youth involvement and the response was tremendous."

"The relationship between the Youth Synod and the diocesan synod has yet to be determined," said Mr Daniels. "Youth Synod has no legal status, but decisions made will be carefully noted

Criticism of Basis of Union

The Uniting Church of Australia came into being on the 22nd June with an inaugural service at Sydney Town Hall. The service was addressed by the Rev Phillip Potter, General Secretary of the World Council of Churches.

The new church is a combination of the Methodist and parts of the Presbyterian and Congregational Church.

In NSW about half the Presbyterian Churches and some 25 Congregational Churches are retaining their own identity.

In NSW four Methodist Ministers declined to join the UCA. Two of them joined the Church of England, the other two took up secular employment.

Although the new church comes into being with the

evangelicals must require, the doctrinal formulation it mentions for them all either bare direct testimony to, or are written from the implicit conviction, that the Bible is directly revelatory.

"Section 10 makes reference to the magnificent lineage and ancestry of the constituent churches and mention is made of the Scots and Westminster Confessions, the Heidelberg Catechism, the Savoy Declaration, and John Wesley's sermons."

"The manner in which they are referred to is a little reminiscent of a museum tour guide showing you priceless artifacts which in their

company with every creed or doctrinal formulation it mentions for them all either bare direct testimony to, or are written from the implicit conviction, that the Bible is directly revelatory.

"Finally, there is no reference to what the Bible constantly affirms, namely that there will be an ultimate separation of the just from the unjust and naturally no indication that Christ, who came to redeem and save, will come again in mighty power to reward and judge."

"The importance of this statement cannot be overlooked, and it needs a much

New Testament (Methodist) without exception bowed to the authority of Scripture."

"The Basis of Union, as the name suggests, is the legal basis or agreement upon which those entering the Uniting Church contract to come together. Like any other contract, it can hardly be altered after the 'sale' has gone through."

"The doctrinal standards of the Methodist Church of Australasia are the Apostles' Creed, the Nicene Creed, and the teaching of the Rev John Wesley's 'Notes on the New Testament' and his first 44 published Sermons."

"The Basis of Union, likewise, accepts the Apostles' Creed and the Nicene Creed as authoritative statements of the Catholic Faith, but it is clear that there are real differences between the teaching of the '44 Sermons' and the statements of the Basis of Union as illustrated below:

"On the Bible's inspiration and authority —

"Wesley: (p142) 'All scripture is given by inspiration of God; consequently all scripture is infallibly true; (P16) 'The written Word of God'."

"Basis: (p11) 'The books of the Old and New Testaments (are) unique prophetic and apostolic

Appendix 1 (iv) 'Baptism is by water.' (v) 'It should be made clear to all present that baptism makes the baptised person a member of the Holy Catholic Church.'

"On eternal destiny —

"Wesley: (p521) 'The new birth is absolutely necessary in order to eternal salvation.'"

"Basis: (p19) 'The law of the Church... will look to the final reconciliation of mankind...'

"There is no requirement in the Basis that the Ministers of the Uniting Church, its leaders, Deaconesses and Lay Preachers should believe, experience and preach the New Birth (apart from which nobody can enter the Kingdom of God — John 3:3), nor that they should believe, experience and preach Holiness (without which no man shall see the Lord — Hebrews 12:14), nor even the Law of God (without which we do not realise our desperate need of the Saviour — Galatians 3:24, Romans 7:11-13), nor the Atonement of Christ (which alone makes salvation possible — Hebrews 9:22)."

"Search in vain for any requirement in the Basis of Union that the Ministers and other leaders of the Uniting Church are bound to accept the verdict of Scripture as the Word of God. They are to preach 'from' the Scriptures, they are to 'listen' to the preaching of John Wesley in his 44 Sermons, but they are not obliged to follow either. Here is a subtle, but most significant, departure from the existing requirements of Methodist law."

"One thing is demanded, however, of Ministers in the Uniting Church, as well as the other leaders named above. 'The Uniting Church recognises and accepts as ministers... all who adhere to the basis of union!'

What happens to those Methodist ministers, Leaders, Deaconesses and Lay Preachers whose loyalty to the Word of God does not permit such a surrender?"

"In the absence of any real alternative, ie, a continuing Methodist Church, they are in the process of being unchurched, disinherited and

remain true to its foundation principles. Here is a glaring injustice which cries for early rectification. Many are under pressure to compromise conscience through fear of becoming unemployed."

"We have come a long way since the Act of Uniformity was passed in 1662 requiring every minister in the Church of England to declare his unfeigned assent and consent to everything contained in the Book of Common Prayer, and that every minister should obtain ordination at the hands of a bishop. Some 2000 of the finest ministers refused to take the oath and were ejected from their livings."

Many evangelicals, however, are entering the new church in the hope that the somewhat ambiguous basis of union will not prevent a continuation of their evangelical influence or ministry."

ALCOHOL KILLS ABORIGINES

The Temperance Alliance of South Australia made a submission to the House of Representatives Committee on Aboriginal Affairs.

General Secretary of the Alliance, John Williams, appeared before the Committee.

He told how 36 of 37 aboriginals that died in the north of South Australia last year could be traced back to alcohol.

Hotels were supplying aboriginals alcohol on credit. The Alliance called on the Committee to stop hotel keepers supplying alcohol on credit.

Mr Williams said there was a need for an educational programme. Governments spent huge sums on alcohol rehabilitation while virtually nothing was done to educate aboriginals about the physical effects, health problems and the anti-social behaviour patterns caused by alcohol.

The Alliance makes films and literature available to aboriginal groups free of charge.

Christ chiefly manifests Himself to the christian in times of affliction because then the soul unites itself most closely by faith to Christ. The soul in time of prosperity, scatters its affections and loses itself in the creature, but there is a uniting power in sanctified afflictions by which the soul (as in rain the hen collects her brood) gathers his best affections unto his Father and his God.

— Richard Sibbes

"The Uniting Church acknowledges that Christ incorporates men into His body by baptism"

Another clergyman, the Rev B. M. Smyth, a Methodist, who has taken up secular employment because he could not in good conscience go into the new church wrote in a pamphlet several months ago that the new church will have specific changes in doctrine to that which applies to the denominations it replaces. He said:

"These changes, some of them quite subtle, are contained in the booklet known as 'The Basis of Union' (as revised, 1971). It was drawn up by the Joint Commission on Church

Methodist, Presbyterian and Congregational representatives. It is doubtful whether any of these 21 people (whose names are listed on page 3 of the Basis) could be described as holding to the Evangelical position of believing in, and being committed to, the Bible as the divinely inspired Word of God."

"By contrast, the men who drew up the Westminster Confession of Faith (Presbyterian), the Savoy Declaration (Congregational) and John Wesley in his '44 Sermons' and 'Notes on the

and the same thing. Many indeed seem to imagine that they are just the same..."

"Basis: (p12) 'The Uniting Church acknowledges that Christ incorporates men into His body by Baptism.'

even unemployed, by Jun 22, 1977. As it lurches towards its ecumenical goals, the Methodist Church has not, to date, spared even a sideways glance for those of its members who are choosing to

MORMON MISSIONARY ZEAL SET EXAMPLE

Christian mission agencies could learn from the Mormon experience, states World Vision's Missions Advanced Research and Communications Center (MARCC) in its current bulletin.

"The Mormons expect that every Mormon young man will serve a two-year mission assignment, supported by himself and/or his family before he begins a vocation," observes the MARCC report.

A similar strategy may be necessary if the needed 200,000 North American missionaries are to be commissioned by the year 2000. That number is required if Christians are serious about reaching earth's population, says MARCC researchers.

By 2000, the world's population will top six billion. Of that number, 4.7

billion probably will be non-Christian, states the sobering report.

Financial support of the missionary enterprise would have to increase 7.5 per cent annually if the \$3.5 billion needed to fund that ambitious evangelisation crusade is to be realised. Giving in 1975 was \$656 million.

Such a global strategy can be implemented only as local churches sense their responsibility in challenging young people to volunteer and in enlisting their members in sacrificial support of world mission, says the report.

Announcing a new book by DR LILAS D. RIXON with foreword by DR ANNA C. HOGG published by Sydney Missionary and Bible College

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Slaves unconvincing comparison

Sir,
I don't wish to engage in a running word battle with the Rev G. S. Clarke, but his reply (June 9) to my letter contains some obscurities I want to clarify.

He makes the same error as so many whose view he supports when he writes about "Evangelicals who oppose the ordination of women and the equality of wives with their husbands". My letter made no reference to, nor do I believe that Paul ever suggests that women are inferior to men. In Christ, we are "all one", or as Peter says in the context where he exhorts wives to be submissive to their husbands, we are "joint heirs".

The husband's headship (and his wife's submission to it) does not imply inequality any more than the wife's child-bearing makes her superior to her husband. It is possible to be different and equal.

Mr Clarke's comparison of the slave of Paul's day with the political prisoner of today is neither convincing nor relevant. I see a closer contrast between Philemon and his slave with the employer and employee of today, in which case I find Paul's exhortations to be most meaningful. In saying that Paul did not consider slavery to be wrong, Mr Clarke is guilty of eisegesis rather than exegesis. Paul sent Onesimus back "no longer as a slave but ... as a brother". Mr Clarke might tell us where in Paul's letter does he condone slavery.

All of Mr Clarke's argument is an example of what I said in my first letter, that too much time and ingenuity is spent in explaining away the principles of headship and submission. In the meantime, not only do I

LETTERS

in my limited experience, see the abandonment of these principles to cause Christian marriages to suffer. I also hear mean like Dr Henry Brandt, Dr Jay Adams and Dr Tim la Have, who major in marriage counselling, speak of thousands of examples which bear out the contention that God has given us a pattern for marriage. Where it is followed marriages are fulfilling; where it is not they are more likely to fail.

Rev M. MYERS
Summer Hill

Did Paul approve of slavery?

Sir,
The Rev G. S. Clarke (June 9) considers it plausible that Paul was wrong about the role of women in the church because he was wrong about slavery. After all, we know slavery is always wrong, but Paul, poor child of his age, didn't.

If Rev Clarke is going to decide whether or not an apostle of Christ is wrong, on the basis of his own opinions, he had better prepare his defence well for the day he faces our Lord, who said to his apostles, "When the Spirit of truth comes, he will guide you into all the truth: for he shall not speak from himself" (John 16:13). Was

Christ wrong, or was the Holy Spirit wrong? Or was Paul suffering delusions of grandeur when he said, "If any man thinks himself to be spiritual, let him know that the things I write to you are the commandment of the Lord" (1 Cor 14:37)?

Furthermore, if slavery is always wrong, then we certainly can't be sure of any doctrine regarding morality: for since Paul merely admonishes Christian masters to treat their slaves well — not to free them — he must have tacitly approved sin. And so we must either reject belief in divine inspiration of the Bible, or believe that the Holy Spirit condones sin; or perhaps the Spirit of God just doesn't know as much as the wise humans who know slavery is in fact wrong.

As for slavery I would think that, though freedom is indeed valuable, the important thing is that we are here

to serve God faithfully in whatever situation we're in, freedom or slavery (1 Cor 7:19-24).

The sin of rejecting what God has to say is as old as sin itself (Genesis 3), and God's attitude is not changed by men's arguments. If we want to call ourselves members of the church of God, we surely must listen to what our Lord tells us, not contrive foolish arguments to get around "hard sayings" (cf Gen 3:4-6). When the church begins deciding for itself what is right and what is wrong, I begin to wonder who is really regarded as head of the church — Christ or Man.

ROBIN CRAIG,
North Ryde.

History of Cobbitty re-examined

Sir,
Donald Howard, in his article "An Innocent at Large — Memories! Memories!" (June 23rd) allows his imagination to run a little wild, I fear.

I have no proof that Samuel Marsden did NOT have a coachman named

Pomare but records in the Mitchell Library would indicate that Pomare Grove, as it was originally called, was a grant of 150 acres to Thomas Hassall in 1815 apparently at the request of his father, Rowland Hassall, who obtained various grants of land for his sons in the Cobbitty area — see booklet entitled "Cobbitty 1827-1927" by the Rev Allan F. Pain — also in the Mitchell Library.

The grant of land was named after a Tahitian Chief named Pomare who befriended the party when they visited Otaheiti as a missionary group in 1797.

Pomare seems to be a title rather than a name since there were both Kings and Queens of Tahiti who signed themselves, Pomare. This information is from original letters by Mr A. M. Oxley to my father, Rev Allan F. Pain, in 1925. Mr Oxley was a grandson of Rev Thomas Hassall.

As to the derivation of the name, Capt James H. Watson, sometime President of the Royal Australian Historical Society, quotes in a letter dated 9 February, 1921, Bligh's Journal of the Voyage to Otaheiti in HMS Providence in 1791, thus:—

"It surprised me to find that Iddeah and Tynah (the chief) were now called 'Pomare' and enquiring the cause of it I find it is owing to

their having lost their eldest daughter Terranaoroa of an illness of that name which they describe to me by coughing. 'Pomare' is compounded from 'Po' night and 'Marre' or 'Morre' the name of the disease.

On the other hand, Ellis in 'Polynesian Researches' gives a different reason for the change of name. He writes — "He (Tynah) was travelling in a mountainous part of Tahiti where it was necessary to spend the night ... He took a cold and was affected with a cough. This led some of his companions to designate the preceding night by the appellation 'pomare' night of cough — from 'Po' night and 'Marre' cough."

It is a pity that writers go into print with unauthenticated traditions when more accurate information is available since it misleads subsequent researchers.

While commenting on Mr Howard's article may I add that I still have my father's "lantern". It was never lit by kerosene but originally by a four burner acetylene lamp with gas generated by a generator on the floor prior to its conversion to electricity. I still have some of my father's slides but those of Pilgrims Progress are no longer in the collection.

A. FRANKLYN PAIN,
Artarmon.

Prayer needed for Ethiopia

Sudan Interior Mission General Director, Dr Ian Hay has issued a world-wide call to prayer for Ethiopia, in light of adverse conditions that have resulted in a sudden and major cutback in missionary ministry there.

Uncertainty and tension have prevailed for some months. Hay explained, and a phased reduction of SIM ministries has been in effect since early this year. During April and May, however, the situation peaked, pushing SIM and other mission societies to a crisis point. In those two months, SIM closed 15 mission stations and redeployed several dozen missionaries.

There is no overt opposition from Central government, Hay pointed out, but for the last six months there has been an intensive ideological campaign, in which missionaries have been identified with "imperialists".

Although there has never been any official government action to oppose missions, interpretation of policy at the local level has often led to opposition. In some places, the presence of missionaries has become an embarrassment to the church because of their identification with a system which is said to be in opposition to the current philosophy.

Fear for the physical safety of missionaries has increased in certain parts of the country as activity by bandits and rebel groups has escalated. On March 21, bandits attacked the SIM station at Kallalo, near the Somali border, and robbed and assaulted the missionaries. After several hours under siege, while the bandits shot it out with the police, the missionaries were given sanctuary by the local authorities, and then evacuated.

Five days later the same bandits attacked the refugee settlement at Gode, killing Presbyterian missionary Dr Donald McClure, and wounding two other missionaries.

Due to "insurmountable" restrictions, SIM and Mission Aviation Fellowship were both compelled to shut down operations, and flew their aircraft to Kenya at the end of May. With the cessation of MAF and SIMAIR services, SIM deemed it necessary to close those stations which had been dependent on air support. Closures by other mission societies followed.

As the largest interdenominational mission in Ethiopia, the effect on SIM has been more dramatic than

on other missions. On March 21, SIM had missionaries on 27 stations. By June 21 it expected to have them on only seven. At the first of the year, SIM missionaries in Ethiopia numbered 184. By September it is projected that they will number 50 or 60. A sister mission is expected to drop from 45 to 18 by the same month. Some mission societies have pulled out of

Ethiopia completely.

However, response to the gospel in Ethiopia continues very high, despite the problems. The largest-ever order of Daily Light in Amharic recently came off the SIM press. Hundreds of thousands of New Testaments are being distributed. The Key Scriptures Project, which is providing selected portions in

previously unpublished languages, is in an advanced stage in seven ethnic groups. Walayta and Gurage Scripture translation work is thriving, and Bible lessons are already on cassettes in many languages.

"Regardless of how SIM's role may change," said Hay, "we must never fail to pray daily for the church in Ethiopia."

FOL Applauds Anti-Gay Campaign

The Festival of Light has sent a message of congratulations to Anita Bryant of "Save our Children" for her recent courageous victory in the homosexual debate in Florida, USA, according to the National Co-ordinator, Rev Fred Nile.

Six months ago a Bill was passed in Dade County, Florida, which would have opened the door to homosexual demands for complete equality with the heterosexual majority of normal citizens.

Anita Bryant, a well-known singer and personality in the USA, originally objected to the law change and when it was passed, she successfully led a campaign to have the question put to the people through a referendum.

As a result of Anita Bryant's inspired leadership, the new pro-homosexual law was rejected by a 2 to 1 vote by the citizens of the county. The main opponent who led the pro-homosexual forces,

was wealthy homosexual businessman, John Campbell, who now operates a profitable Club Bath chain of 40 homosexual bath-houses in the USA. These club bath-houses contain private cubicles where homosexuals can practice acts of sodomy.

Anita Bryant (her married name is Mrs Anita Green) was concerned over the threat to her children and children in general, by aggressive homosexuals, especially in the State schools.

These homosexual pressure groups are demanding in the USA and in Australia, the "right" for them to teach homosexuality in the State schools as part of their "equal rights". This is only part of a series of homo-

sexual demands which include homosexual marriages, homosexual child adoptions, compassionate leave, etc.

Anita Bryant, as a practising Baptist, generally relied on Biblical passages from Romans, Corinthians and Leviticus, to back her cause. She believes homosexuality can be reversed with therapy and/or prayer.

The Anita Bryant "Save our Children" campaign is part of a growing Christian and community backlash to outrageous homosexual pressure groups and demands. For example, the pro-homosexual San Francisco School Board voted only last week to change its family life curriculum to reflect homosexual life-styles.

Mr Nile said: "Similar homosexual pressure groups in Australia are threatening the family, children and our society based on Christian principles. Our various State laws clearly 'teach' that sodomy is unnatural and outside normal society. Can any society," asks Mr Nile, "survive the spiritual, social and medical damage that would occur if it officially recognised homosexuality on an equal basis in education, marriage, family life as the God-given natural basis of human sexuality — the heterosexual life-style?"

"This is one issue where Christian citizens will both fail their God and community, if they are silent on these anti-society demands which directly affect the very foundation of our civilisation."

"We hope," said Mr Nile, "that it might be possible for Anita Bryant to visit Australia and assist our Festival of Light campaign."

UNLIKELY CONVERTS MEET



Three famous converts to Christianity meet at a breakfast to promote latest publications. Top singer Cliff Richard, Malcolm Muggeridge, and former Watergate villain Charles Colson, the title Christianity and the Media. Cliff Richard is publishing his autobiography, and Charles Colson's book Born Again, which has already sold 500,000 copies in nine languages, is being published in paperback.

EVANGELICAL UNION CONDUCTS MISSION

• From page 1

man knows an inner dissatisfaction and Jesus is the bread of life; man needs a guide and Jesus is the light of the world. More than that, He forgives sins, He bestows life, He Claims that He will judge the world.

Impressive demonstrations go with these claims. It is clear that Jesus moves the world along at His will, three times He raised the dead to life; obviously He is anything but ordinary! And apart from such evidences, said Canon Chapman, Jesus is so impressive in the human situation His compassion, His shrewd and balanced analysis of people is coupled with the fact that Jesus is so thoroughly religious, but without the slightest trace of hypocrisy or humbug. Either He deceives, or is mad, or is God.

Jesus both predicted and performed resurrection of Himself. The question is, not whether we believe it, but whether it is true, so we must examine the evidence, for Jesus is both real and believable.

Referring to Jesus' words "I am the bread of Life", Mr Barnett said that this statement establishes points about Jesus and men. It points to an emptiness in the human heart, it speaks of blindness of spiritual perception in mankind, and it refers to a deadness in which men live in "a world of graves, an unreal world". Those who believe in Jesus are brought into a whole new world of reality and relationships with God.

The sayings of Jesus, said Mr Barnett, impinge upon us all. We must close in on what He has to say.

A special University Service was held at St Barnabas' Broadway, in conjunction with the mission, on Sunday, July 3. A congregation of 225, most of them students, heard Paul Barnett expound the story of the Samaritan woman in John 4, while John Chapman preached on the text of 1 Thess 1:9-10.

The mission was conducted by the Sydney University Evangelical Union.

Concentrated largely in London, the 20-day outreach (July 30 to August 18) will bring Christian workers into contact with tens of thousands of visitors to the British capital. Similar campaigns may be undertaken in other parts of Britain, which is being visited this year by an unprecedented number of tourists.

A 1976 campaign directed at visitors reached tourists

PROTEST OVER PERMISSIVE BOOKS

Norma Gabler, a Texas mother and crusader against permissive textbooks, will visit Australia from July 20 to August 8 this year, to speak to concerned Australian Parents in NSW, Victoria and Queensland.

• From page 4

culum to reflect homosexual life-styles.

Mr Nile said: "Similar homosexual pressure groups in Australia are threatening the family, children and our society based on Christian principles. Our various State laws clearly 'teach' that sodomy is unnatural and outside normal society. Can any society," asks Mr Nile, "survive the spiritual, social and medical damage that would occur if it officially recognised homosexuality on an equal basis in education, marriage, family life as the God-given natural basis of human sexuality — the heterosexual life-style?"

"This is one issue where Christian citizens will both fail their God and community, if they are silent on these anti-society demands which directly affect the very foundation of our civilisation."

"We hope," said Mr Nile, "that it might be possible for Anita Bryant to visit Australia and assist our Festival of Light campaign."

She and her husband, Mel, are dedicated Christians, working without monetary gain toward the goal of providing the best possible school textbooks for the children of today because tomorrow's leaders become what they are taught today.

After reviewing textbooks for 16 years now, Norma Gabler finds educators and publishers, who used to laugh at her, now treat her with respect.

She has become the focus of increasing attention at the annual "textbook trial" held in Texas. At one hearing she pointed out that an American history textbook spent 6½ pages talking about Marilyn Monroe, but only briefly mentioned George Washington.

She is concerned with what she views as greater emphasis on violence "under the guise of realism".



WHAT A WORLD!

by Lesley Hicks

It began with a phone call from the curate. Quite a complicated story. He had been phoned by his counterpart in another parish, who in turn had been approached by a parishioner, a young doctor.

This doctor had become friendly with a Japanese colleague doing post-graduate work with him at the hospital. Dr Shibata was concerned about his wife, and finding that his colleague was a Christian, had asked his advice. It appeared that she was extremely interested in the Bible, and had said as much to some visitors who came to her door. They came back again and again, much to her husband's annoyance, and now wanted to teach his wife regularly in her home.

Dr Shibata was suspicious of these people. His Australian friend confirmed his suspicions. Mormons or Jehovah's Witnesses? He was able quickly enough to establish their identity — JW's — and tried to explain to his colleague the difference between such a sect and biblical, orthodox Christianity.

The Japanese doctor was resigned to his wife's interest in Christianity, but if she had to be involved, he preferred a mainstream church to some dubious sect. So he took his friend's advice to ban the JW's while allowing someone from the local Anglican church to call instead.

Hence the curate's phone call to me. The house the family was renting was very near ours. The first time I called, I met Dr Shibata but not his wife, who was out. He welcomed me most courteously, told me more of the above story, and showed me the RSV Bible which his Christian colleague had given to them. His English was

good, and so was his wife's, he told me. She also spoke Italian, having learnt it at University in Tokyo.

When I did meet Miwa, we were instantly friends. That was something wonderful the Lord did for us — gave us a deep rapport immediately, transcending difference of language, religion and culture. It was just as well, because her remaining time in Australia was short.

She was eager to learn, asking all the right questions. We pored over the Bible together. She had some understanding to do too, of JW teaching about Christ. She had not been fully happy with their teaching.

She joined a small group of us who met fortnightly for bible study at my home on a Friday morning, and came quickly to the point.

"Do you know God? And you — do you know Him? How did you come to know Him?", she asked each of us in turn. It was very good for us to be put on the spot in that way.

Her three children enjoyed the company of our three when we went on a picnic or two in the school holidays. One Sunday she brought them, beautifully dressed, to church. That was not a successful venture. The children found it too strange, and not enjoyable. But Miwa herself could not hear or read enough of the Christian message.

She came with me to a women's fellowship meeting, at which a clear evangelistic talk was given. That night in the car after we drove home, she prayed to receive Christ, with great joy.

At once she was eager to arrange baptism, for herself and if possible for the children also. I advised caution, but she raised the matter with her husband. His former tolerant attitude now changed sharply. Interest, yes, but commitment, an actual change of religion signified by baptism, he would not permit. To Miwa's grief, and mine, that was the last Christian meeting she was allowed to attend in Australia.

A month or two later Dr Shibata's time of study in Australia ended, and the family returned to Japan. Miwa showered us with gifts of embarrassing generosity. I

gave her a cassette tape of the message she heard the night she became a Christian, with greetings from me and the children, and some music, on the other side.

She promised to write, and I waited eagerly to hear from her. All that came was a brief Christmas greeting, but it gave me the address I needed in order to write back to her, which I did.

A long silence followed. I could only pray, and wrote again. It was September of the following year before a letter came, but it was worth waiting for. She wrote: "My Dear Lesley,

Firstly, hello from Tokyo ... and I have to apologise for lapse of our correspondence. But it doesn't mean that we forget you and your family. Every time when we listen to your tape we used to think of you ..."

She went on to write of their life in Tokyo. Then "By the way, I'm having bible study twice a month

since last April at the hospital. Tonight we've learnt Mark 15:27-47. But I did not understand v 34 'My God, my God, why hast thou forsaken me?' Does it mean that God has forsaken Jesus at this time? I was thinking that death of Jesus was God's will. Why has he to say this just before he is going to die on the Cross? If you explain me, I'll be very happy."

This was a challenge for me which I accepted gladly. I sent back an answer in the form of a bible study, to make clear to her that it was not just my ideas to explain Jesus' words, but that they were a quotation and a fulfilment of scripture, rich in significance.

A grateful acknowledgment came back quickly. We were back in touch, and how tremendously God was answering prayer! It's rather a small world, and a wonderful one, when the Holy Spirit is seen at work in it.

*Note: I have changed their names, to preserve bible study twice a month

their names, to preserve bible study twice a month

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Karl Barth looks at himself

"Karl Barth. His life from letters and autobiographical texts." by Eberhard Busch SCM Press Ltd, 1976 translated by John Bowden from the German "Karl Barths Lebenslauf. Nach seinen Briefen und autobiographischen Texten"

Here is a book to delight the heart of the Barth enthusiast. Notice I didn't say "Barthian".

As the book itself indicates, this work is not an autobiography in the strict sense of the word. Rather, it is an "extremely subjective study with all the characteristics of an autobiography" (p. ix).

The book gives Barth's own views of events and of his own person. In this respect it will be a valuable aid in the writing of that "definitive assessment" of the man and his work for which we are waiting.

The book is a "chronicle" or a map, giving "as factual account as possible of those personal details, dates and events which seem important for an understanding of Barth the man." Even for those who would not like to call Barth's work "rich", it would be less than accurate to say he did not have a "rich" life.

The "report" (another appropriate word for the work) introduces us to Barth's childhood (pp 1-30) (incidentally reading this section is rather like ploughing through all the Russian names in Tolstoy's War and Peace), his theological student days and early years in the parish at Safenwil (pp 33-117, we meet such notables as Harnack, Herrman and Thurneisen and view a pastor and parishioners who found it anything but easy to come to terms with each other) through to his years in academic theology and the step by step creation of the Church Dogmatics (pp 126-496).

If you are a serious student of theology, you could not but find this book a treat. If you are one who is steadfastly antagonistic to Barth, the book may not change that stance, but will probably increase your appreciation of your opponent. Who knows, it may even make you a better theologian.

Geoffrey J. Paxton

Story of pioneer missionary

"Climb Every Mountain. The story of Granny Brand" by Dorothy Clarke Wilson Hodder and Stoughton Hardback, 222pp. \$3.50

This is a splendid biography of an incredible woman. When Dorothy Clarke Wilson was writing her story of Dr Paul Brand and his magnificent work of pioneering leprosy surgery at Vellore, "Ten Fingers For God", she realised there was scope for another book in his mother's life story, and this is that book.

From a sheltered, dotting Victorian family of nine girls and two boys, she came, already past 30 in age, as a new missionary to India. There she married Jesse Brand, and together they embarked on their ministry to the people of the hill tribes of south-east India which his case was ended by his death in 1929.

Hers continued, with contemptuous disregard for normal Mission rules about retirement ages, right through till her death in 1974 at the age of 95! I would not



like to have been one of the mission officials trying to direct Granny Brand's movements!

"What" asks the author, "was the secret of the incredible will and purpose which at 85 and unable to walk, kept her riding her little horse over rough mountain trails, fording streams, camping out in a little mosquito-hut, treating the sick, teaching the women better ways of home-making and the men better ways of agriculture, gathering the children around her in the evening and teaching them to read and write and pray — and day after day, unceasingly, telling the story of Jesus?"

This book makes grand reading and would have a wide appeal.

Lesley Hicks

Outstanding woman preacher

"Kathryn Kuhlman" by Helen Koolman Hosier Fleming H. Revell Company Paperback, 160pp

Kathryn Kuhlman, that extraordinary American woman, preacher, writer and channel of God's healing power, died in February 1976. Whenever I have read a book by, or now as in this case, about her, there have been more questions in my mind at the end than at the beginning of the book. I'm

sure that, like the author of this biography Helen Hosier, when she first attended one of Miss Kuhlman's "Miracle Services", I would have been full of scepticism and somewhat irritated by her mannerisms and showmanship.

Yet I suspect that I too would have found myself having to give the glory only to God, as Miss Kuhlman herself constantly sought to do, for the way He used her ministry as an evangelist and healer. She always denied the latter title, insisting that she was simply a channel of the power of the Holy Spirit. Certainly healings took place through her ministry that fully merit the name "miracle".

However the questions I find unanswered at the end of the story suggest that other books need to be written about her, more searching, less adulatory and emotive. Perhaps unkindly, I wanted to know more about her early marriage to an evangelist, which failed, and the court case which saddened her last months. Both are referred to very vaguely and sketchily.

But I am startled and humbled by her life of total dedication and her remarkable ministry. They indicate a spiritual power untapped by most of Christ's present-day followers.

Lesley Hicks

Christian surgeon's impact

"The Faith of a Surgeon" edited by W. M. Capper and D. Johnson

From time to time the world is blessed with men who are giants in every way. Such a ten talent man was Arthur Rendle Short (1880-1953), Professor of Surgery at the University of Bristol. To read an account of his life is to be overwhelmed. Not only was he a recognised authority in surgery and physiology, on which subjects he contributed five books and 57 scientific

articles, but he also wrote 11 books on specifically Christian subjects ranging from theology and biographies through to apologetics. He was renowned as a Bible expositor, being at home in the original Greek and Hebrew. He could debate with the most able academics, and yet was also revered as a preacher to simple village folk, and to young people.

For many years he ran a successful Bible class for working men in the poorer part of Bristol. He was a man whose whole life was utterly dedicated to Christ, a man with exceptional intellectual and spiritual gifts. For all who wish to understand modern British evangelicalism, this book is a must.

His contribution to the development of the Inter Varsity Fellowship and related work is still evident all over the world.

While this book has special interest for those who are familiar with the medical environment, there is much of great insight and encouragement in it for all Christians. His understanding of Scripture still speaks to us today.

We still have much to learn from him in interpreting Scripture by Scripture, in seeking the whole counsel of God in particular subjects, rather than finding "proof texts" to support pet theories. He was particularly able to relate Scriptural truth to the findings of science without denigrating either.

This book is not strictly a biography, consisting as it does largely of quotations from Professor Rendle Short's own writings, and from those who knew him well.

Thus one would like to know a little more of the details of his home life and his impact on the Profession as a whole for completeness. However, enough is revealed to challenge the very busiest of us in any field so to submit our lives to Christ, that we may be much more effective channels of the redeeming love of the Saviour in the Church, in our work, in the community and in our family life.

Robert Claxton

PROTEST ON ACT CASINO

The Festival of Light has sent a strong protest to the ACT Legislative Assembly and the Minister of the Capital Territory, Mr Staley, over plans for a gambling casino.

"We are very concerned," said Rev Fred Nile, (FOL National Co-ordinator), "over these anti-social developments in our National Capital."

"Canberra is our national show piece, already visited by thousands of proud Australians and overseas visitors. It should inspire and not cause Australians to feel ashamed of their capital city."

"Our National Capital should be a city of which we can be proud. The members of the ACT Legislative Assembly have a wider responsibility to our whole nation. If they fail, then the Minister for ACT should veto destructive proposals such as legalised gambling casinos."

"The Federal Government has a responsibility, especially during times of economic recession, to develop productive projects," said Mr Nile, "not exploitative, non-productive operations such as gambling casinos, which only serve as an economic parasite in our society."

"The superficial tourist gains by a gambling casino are easily offset by the harmful effects of the family and social life of Canberra. We need to bear in mind that Canberra is already a tragic city with serious escalating problems of drug-usage, alcoholism, divorce, suicide, etc."

"Canberra desperately needs," said Mr Nile, "to receive a positive transfusion of faith, hope and love, not a sugar-coated casino pill."

More than 90 per cent of the countries of the world are, in varying degrees, open to the Christian gospel, according to a mission leader.

Dr Louis L. King, vice president for the division of overseas ministries of the Christian and Missionary Alliance, contends that those nations "are generally more open than in any previous era in the world's history."

He recently pointed out that, of the 143 countries in the United Nations, 11 have expelled missionaries and maintain a closed door policy, three have always been closed to missionary activity, and four have been partially closed in recent times.

Dr King warns against "unwarranted pessimism". "Since Indo-China was closed to missionary work, there is a danger that 'closed doors' will be over-stressed in missionary addresses," cautions the former missionary.

He designates as "closed doors" North Korea, China, Mongolia, Vietnam, Burma, Cambodia, Laos, Syria, Iraq, Libya, Mauritania, Saudi Arabia, Albania, and Afghanistan. The four nations that have "partially closed doors" are Egypt, Guinea, Cuba, and Sudan.

Calling for proper perspective, Dr King points out that "ever since the days of the apostles, some areas of the world have been closed to some missionaries. Today's

world is never just the same as yesterday's," he adds. The mission leader also cautioned against unwarranted statements about the attitudes of governments in some developing countries. "It is a fiction, for instance, that Zaire is closed," he points out. The missionary force there is only half of what it was in 1960, he admits, but more than a 1000 missionaries still work in that African nation.

He also cites India, which is sometimes incorrectly described as having a "closed door" to Christian missionary activity. King rejects that label to describe the sub-continent. He points out that the anti-conversion laws passed by two Indian states have been declared unconstitutional by the country's Supreme Court. The Government does favour Indians for jobs, but that should not be construed as persecution, he adds.

"Green fields ripen, the harvest comes, and then it passes," Dr King points out. "Right now there are more than enough open doors to claim the attention of tens of thousands of new missionaries. As Christians respond to those challenges, probably God would set before us new open doors to enter with the gospel of Christ," he predicts.

UNIQUE UNDERGROUND CHURCH OPENED AT COOPER PEDY

Over 120 people crowded into the Underground Catacomb Church on Saturday, 11th June for its opening.

The opening was performed jointly by the Anglican Bishop of Willochra, Bishop Rosier, and the Federal Secretary of the Bush Church Aid Society, Rev Theo Hayman. A special message was preached by the acting Primate of Australia, Archbishop Sir Marcus Loane.

The Archbishop, preaching on Acts chap 2 vs 42, issued a challenging message encouraging the congregation to devote themselves to the apostles teaching, and fellowship, and to the breaking of bread and prayers.

Archbishop and Lady Loane were at Cooper Pedy for the Catacomb Church opening as part of an out-back tour of the Bush Church Aid centres in South Australia.

The opening service, which was of an informal nature, was attended by a number of guests who had travelled hundreds of kilometres to be present.

These included Archdeacon John Meakin of Whyalla; Canon Gordon Hewitson of Whyalla; Rev Blair Grace, Bush Church Aid Secretary for South Australia; and the former Mission Minister at Cooper Pedy, Rev Barry Rainsford, who is at present in the co-operating parish of Cann River in the Diocese of Gippsland.

The Catacomb Church, named because of its similarity to an underground cave, has been named in remembrance of the early Christians who were forced to meet in secret during the early persecutions in Rome. The underground church, which is able to seat over 100 people in a semi circle facing the front, features a unique communion table made from an old windlass, and also a movable lectern made from local mulga wood.

The church has been established by the Bush Church Aid Society which is a missionary agency of the Anglican Church in Australia. BCA first made contact with Cooper Pedy in 1946, when the BCA Flying Medical Service commenced a regular clinic with a flying doctor from Ceduna.

The Bush Church Aid, in conjunction with the local community, established a small hospital in Cooper Pedy in 1964, and continued to provide nursing staff until the beginning of this year. The first BCA missioner was Rev Barry Rainsford who with his family came to Cooper pedy in 1970.

In conjunction with the opening of the Catacomb Church, Rev Kerry Medway has researched and produced a small booklet tracing the brief but colourful history of Cooper Pedy since its beginning in 1915. The booklet is proving most popular and sells for \$1.

High Praise for "Noye's Fludde"

St Andrew's Cathedral, Sydney was crowded on four occasions for the presentation of Benjamin Britten's 'Noye's Fludde'. One of the many surprising incidents occurred when Noah's wife, unhappy about being cooped up in the ark slapped Noah's face.

The exciting presentation from June 23rd to 25th in the Chancel was enhanced by the atmosphere of the Cathedral building and the clever use of lighting provided and operated by a team of young people from the Pact Theatre.

The cast of 100, included students from St Andrew's Cathedral School, St Augustine's College, Brookvale, Roseville College, SCEGGS Darlinghurst, St Catherine's School, Waverley and the Convent of the Sacred Heart, Baraburn.

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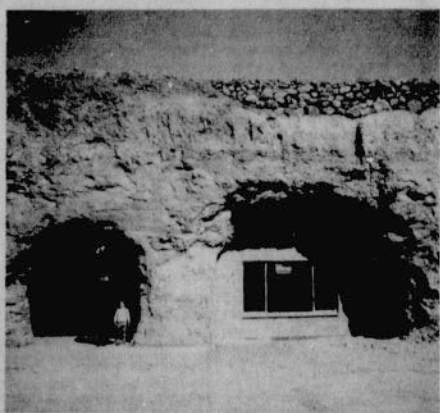
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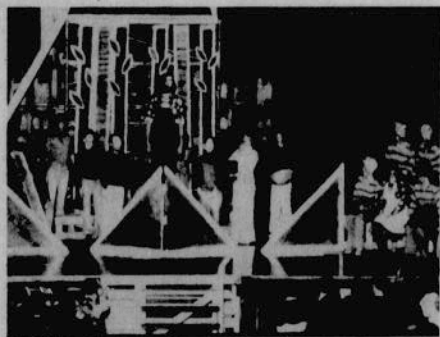
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Sign outside the Catacomb Church of Cooper Pedy.



Entrance and front window of the Catacomb Church.



high praise. He said: "For sheer imagination, ingenuity in overcoming architectural obstacles, and indeed musical vitality, it will be hard to excel the production of Noye's Fludde, the Chester miracle play turned into a children's opera by Benjamin Britten, which has just receded after all too brief a run in St Andrew's Cathedral."

The Precursor, the Reverend Bill Graham who initiated the presentation said: "To-day we live in a society that seems to be growing more and more 'secular'. Australian culture is developing with a definite bias away from Christian principles."

The cry of protest is regularly being heard from our churches, from organisations expressing a Christian point of view and from individual people. On many occasions this Cathedral takes a lead in the protest against de-Christianisation of our culture."

The Dean of Sydney, The Very Reverend Lance Shilton said: "This is another effective way by which the Cathedral

MARIJUANA RISKS ASSERTED BY DOCTOR

Two new hard-hitting anti-drug pamphlets have been issued by the Festival of Light organisation in Sydney.

"What Every GP Should Know About Marijuana."

This pamphlet was written by Dr Hardin Jones. Dr Jones, Professor of Medical Physics and Physiology at the University of California, has effectively busted the marijuana lobby balloon. His detailed studies on the serious effects of marijuana over a long term, are fully detailed in his new research book "Sensual Drugs". (Cambridge Press, 1977.)

Rev Fred Nile (Director of FOL) said: "We are hoping it will be possible for Dr Hardin Jones to visit Australia to give lectures at universities and present evidence to the Senate and State Drug Committees on the proven dangers of marijuana."

"Marijuana Use No Crime — MP's?"

This pamphlet is a detailed response to the permissive interim report issued by the NSW Joint Drug Parliamentary Committee, which itself was strongly divided on its recommendations.

The pamphlet rejects any attempt to legalise marijuana usage. It sees this as the first disastrous step which would open the door to automatic changes resulting in the legalised, regulated, growth, sale, possession, distribution and usage of the drug — marijuana.

The danger is accentuated by the strong temptation by

State and Federal Governments to increase their revenue by taxing marijuana "farmers" and the sales of marijuana cigarettes. Similar taxation income from alcohol and cigarette sales has greatly increased Government support and protection for these two destructive "products".

The efforts of the pro-marijuana lobby through pot-smoking academics and new magazines such as "The Weed", also justify serious community concern. It emphasises the need for strong protests by concerned parents, lest marijuana is legalised and becomes the third element of the poisonous health-destroying triune — Nicotine, Alcohol and Marijuana.

The clear links between the marijuana epidemic and the heroin explosion in the USA and Europe, also serve as a dramatic warning to apathetic politicians and community leaders.

"There is an urgent need for full co-operation between the Federal and State Governments", said Mr Nile, "to implement a strong new drug policy involving five stages:

Containment; Education; Prevention; Rehabilitation; and Eradication of these serious anti-social drugs — marijuana, heroin and LSD — Prevention is better than cure!"

WARNING ON THE DANGERS OF TM

It is evident that currently there is much promotion in our country of "Guru" cults, Yoga and, so called, Transcendental Meditation. This latter is more subtle than the "Guru" cults because it conceals its true nature.

Its promoters and teachers claim that it is not a religion but "it simply allows all who learn the technique to progress in all areas of life".

What should be known is that TM, as promoted by a society whose head is the Maharishi Mahesh Yogi, has a considerable religious content, being part of the Hindu metaphysical system.

The Initiation: Those undertaking the course, having paid the prescribed fee, are initiated into it by a typical Hindu worship ritual or "puja".

On the altar is a picture or image of Shri Guru Dev who was the Maharishi's teacher. Those being initiated are required to bring an offering of flowers, fruit and a white handkerchief.

The ritual is intoned or sung in Sanskrit and the names of Lord Narayan, (Vishnu) Brahma, and other Hindu gods and gurus are invoked. The ritual concludes with, "Offering a handful of flowers to the lotus feet of Shri Guru Dev, I bow down". (A translation.)

The "Mantra" or Magic Word: Following the ritual, the TM candidate is given a special "mantra" and taught to pronounce it correctly. A "mantra" is a spell, charm, incantation or magic word or formula. It is supposed to have mystical power.

Many "mantras" are names of gods or words or verses from the Vedas. Some include "Aum" or "Om", the sacred syllable. Possibly the Meditation Society now uses meaningless sounds, the vibrations of which are designed to match those of the individual. It is required that the "mantra" be kept secret. It is to be repeated during meditation periods.

The Purpose: The real aim of TM is Cosmic consciousness, God-realisation

or union with the Universal Soul.

"Yoga" means union and a "yogi" is one who claims to have achieved such union. Shri Mahesh claims to be both a "maharishi", a great saint or sage, and a "yogi". It appears that, to gain acceptance for his form of yogic meditation in the materialistic western countries, he changed its form.

He wrote: "Not in the name of God-realisation can we call a man to meditate in the world today but in the name of enjoying the world better, sleeping well at night, being wide-awake during the day. Describe it by whatever terms you choose and it is still God-realization." He makes the claim that TM is "the only way to salvation and success in life".

The Promoters: It would appear that the promoters of TM are somewhat less than honest when they advertise it as simply a technique of meditation.

Incompatible with Christian Truth: As Christians we believe in a Transcendent Triune God and experience salvation through Christ. His cross and the Holy Spirit, not by attempting to develop our own god potential through repeating magic words. Our Lord commanded, "Use not vain repetitions as the heathen do."

As TM is not purely academic but has a considerable Hindu religious content Christians should urge that it not be introduced into our educational institutions nor fees for it paid from grants or public funds.

W. H. Anderson

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