

MAINLY ABOUT PEOPLE

WILLOCRA, SA
Rev J. Burrows left Scotland on February 8 bound for the parish of South York Peninsula.

Rev Barry left the Parish of Redfern to the Parish of Cleve-Cowli-Kimba, SA.

Rev A. King was commissioned as Joint and Associated Rector of Port Augusta in December.

NORTH QUEENSLAND
Rev P. Moore was ordained as Minister in St John's Church, Cairns, on 19th December, 1977.

Rev J. Nolan was inducted as rector of Charters Towers on 6th February, 1977.

Statement dangerous

The recent Anglican-Roman Catholic agreed statement on authority is "misleading and dangerous," in the opinion of the United Protestant Council.

The Council, which represents a number of Protestant organisations in the UK, says in a special statement that it has come to this conclusion about the agreed statement "because it mixes so much that is good and true with that which is unscriptural and false."

"The co-chairmen in their preface plead that its findings should be received with faith and not fear, but those who hold to the reformed faith will find the reasons for fear are by no means removed."

There were some declarations in the document which the Council believed to be true, the Council's statement added. But these were "only a restatement of what the reformers preached at the time of the Reformation."

"The Council 'totally rejects' the agreed statement's principle of unity based on the primacy of the Roman See. It backs the Bishop of Norwich's argument 'that a much better basis for consideration is the primacy of the See of Canterbury, with its basis for authority in Holy Scripture.'"

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Rev N. Gill was installed as Minister-in-Charge of the Hughenden/Richmond district on 9th February, 1977.

Rev J. Parton, formally received as the assistant to Archdeacon Philip, on 10th February, 1977.

Rev S. Williams from curate in Burdekin, Ayr, to curate in Heatley.

SYDNEY

Rev J. Emery of Asbury will be inducted to the Parish of St Steven's, Mittagong, on the 4th March.

Rev A. N. S. Barwick died 24th February.

Rev W. Wade, Rector of Brighton Le Sands, has resigned from 31st January to work with the Bush Church Aid Society.

Rev R. C. Clout, Rector of Nowra, has resigned from 22nd March to become Rector of Miller's Point.

Rev K. N. Wrhy of East Lindfield will retire on 30th June.

ACC deplors violence

The Australian Council of Churches deplored the escalating violence in Rhodesia as witnessed by the brutal killing of seven missionaries at Musami Mission recently, the decision by approximately 400 school-children to flee to Botswana to take up arms, and the recent raid by Rhodesian troops on a refugee camp in Mozambique resulting in hundreds of deaths.

The Executive Committee preface its statement with a recognition of "the depth of frustration within the African community in Rhodesia resulting from the continuing denial of basic human rights and aspirations".

The meeting called on the Australian Government and all concerned governments to urge the Rhodesian Government to renew negotiations seeking a peaceful transition to majority rule. Australian Christians are urged by the ACC to pray and work for the end of racism, especially the racist policy of the Government of Rhodesia.

Copies of the resolution are being sent to Mr Smith in Rhodesia, the Australian Government and to the WCC.



In the Beginning . . . Boys and Girls, Kindergarten and First Class, were the first pupils present at the Opening of the Newly Formed "Parent Controlled Christian Day School", in Sydney's Southern Suburb of Sutherland. Their teacher, Miss Kathy Muldoon, was just as excited as the children on Opening Day.

Ramon Williams, Worldwide Photos

New parent controlled school opened

Ten years of discussion, negotiations, red tape and frustration ended with the commencement of the most recent parent controlled christian day school in Sutherland, Monday, February 21st. Under the excited and warm welcome of their teacher, Miss Kathy Muldoon, nine children arrived at 9.30 am on the opening day.

Held in the rear hall of the Reformed Church, the school consists of kindergarten and first class pupils. All had already commenced in other schools, but when the plans were finalised for the commencement of this new school, their parents transferred them immediately.

As soon as plans were revealed for the new school, various Churches of England offered their quarters. One by one they were eliminated for varying reasons. The Reformed Church offered their facilities, for the first twelve months. After that, it is anticipated larger accommodation will be needed.

Miss Muldoon comes with five years of teaching experience. Three in Wollongong, one year in India, one year at Springwood. She explained that there are now possibly nine such schools in Australia, with the largest being the first in Perth. There an enrolment of 250 children and staff of eight is the result of 12-14 years work.

Asked why the need for such a school, various parents replied that they had long been dissatisfied with the existing school system. "God's been left out of the education system these days, with religion being something 'tacked-on' if time permits," said one father. "The standard of education left much to be desired," he continued, "and although we became actively involved in our previous school, we soon realised a certain element was only interested in causing unrest and frustration."

The outcome was an active interest in the proposal put to them by Dr Norman Weeks, a leading figure in the new school's organisation, and the subsequent transfer of this family's children to the new school.

As parents arrived on the first morning, they brought with them varying articles "which might be useful". A doll's cot, various containers and toys, items destined in counting and painting, in fact, it was obvious these parents were not only interested in sending along their children, but also desired to actively support such a scheme.

Ramon Williams

Eighty volunteers are being chosen to work together as a team to man the stand, which will include a bookstall offering Bible reading aids for all ages.

As one looks at the streaming crowds at the entrance gate at the Showground it is encouraging to know that it is the Lord the Creator who works in the heart of the individual.

It is therefore good to report that Tear Fund has sent aid direct to those who

most need it. The Fund's representative visited Turkey recently and reported that channels had been established so that food, clothing and other urgently required basic necessities could reach the earthquake victims direct and without delay.

Gifts may be earmarked for Turkey and sent to Tear Fund at PO Box 243, Box Hill, Victoria, 3128.

New director for SIM

Leadership of the Sudan Interior Mission in Australia changed on February 24 when Mr John Neal retired after 12 years, first as Home Secretary, then as National Director.

John and his wife Janet served as missionaries in Nigeria from 1939 until 1958, the latter 15 years with the Qua Iboe Mission.

The Mission has appointed Mr Robert Brennan as Acting Director of SIM in Australia. Mr Brennan is a Fellow of the Institute of Actuaries (London) and has a BA from Macquarie University. He and his wife Pat, who is a medical doctor, have served a short term with SIM in Nigeria and have been SIM Council members since 1969.



Mr and Mrs E. J. Neal.

THOUSANDS WORK ON VACATION ENVANGELISM

Scripture Union has just calculated the number of workers involved in its far-flung Beach Missions, Theos Teenage street work and Camps this past summer.

"There were 4751 honorary workers," reported Mr David Claydon, SU's Federal Secretary. "This represents an enormous programme of evangelism on the beaches and in the streets of Australia."

"One new approach used this year was the double-

Missionary killed in Sudan

On February 2 an ACROSS vehicle was on its way to the Juba Airport in Southern Sudan.

The vehicle was fired on and an American pilot, Harold Bowman, aged 30, was killed.

Mr Bowman, who was not married, was employed by the Africa Inland Mission to fly for ACROSS and had been in Africa for much of his life.

A member of the ACROSS Swedish well-drilling team, Mr Allan Arnlund, aged 56, was wounded when struck in the shoulder by a bullet. His condition is satisfactory.

The two-day disturbance in which the tragedy occurred has ended.

The ACROSS aircraft, in which the team was to have made an internal flight that day, was also hit by rifle fire.

Would you pray for the retired missionary parents of Harold during these days of grief and bereavement.

Pray that Harold's death may bring renewed total commitment to our ACROSS team and those who attended the funeral service at Juba's All Saints Cathedral and the many people who will be challenged by Harold's death.

We know you will share the great sense of sorrow with the loss of this young Christian pilot.

TEAR AID TO TURKEY

Tear Fund has recently been able to make contact with Christians in Turkey who have made three visits to the earthquake area. They confirm what the national press has reported widely — that much of the material aid earmarked for the earthquake victims did not, and may never, reach them.

It is therefore good to report that Tear Fund has sent aid direct to those who

decker bus fitted out as a mobile coffee house," he said.

The specialist small group camping programme was also extended this summer and included canoeing down the

Murrumbidgee, cycling and sailing.

The radio "hams" at the electronics camp made radio contact with operators in Finland, the Caroline Islands and the USA.

SU also had work in disadvantaged areas such as at Glebe and Mt Druitt (NSW) and Carlton (Vic).

At one Beach Mission, 20 teenagers became Christians. A team member said, "One decision was that of a 15-year-old girl, who went home after being counselled and told her mother she had turned her life over to Jesus."

The girl's mother — who grew up in a Christian family but who had drifted away from Christ — immediately began to weep and said that she would return to church. The next day this girl's younger brother made a decision and the father, a 'drinker', has become interested in our message."

The summer reports from the Missions and Camps report many conversions and many who were converted last year who are growing in the faith. As one leader reported, "The follow-up work of previous years was very noticeable and is producing fruits. We have seen several making commitments during the year and others being really built up and encouraged by continuing contacts."

Every new Christian is encouraged to join a church in their home locality.

"For many of the workers," commented David Claydon, "this summer may have been their first experience of seeing God at work in someone else's life. May this experience enrich and stimulate them as they seek to take an active part in their own churches during the year."

The Rt Rev Brian Herd, 45, Bishop of Karamoja, at Stansted airport early on Saturday after being expelled from Uganda. His only possessions were in the small attache case.

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Church in Uganda vigorous, vibrant and steadfast

The Church in Uganda is not in a state of collapse following the death of the Archbishop Janani Luwum but vigorous, vibrant and of steadfast faith.

This was made clear by the Rt Rev Brian Herd, Bishop of Karamoja, in the north of Uganda, in a written statement to the press last week. Bishop Herd had been deported from Uganda by President Idi Amin and arrived in London at the weekend.

"The strength of the Uganda church lies in the whole body of believing Christians even if some of the leaders are missing. The life is within the whole membership."

"Far from collapsing the Church is vigorous, vibrant and of steadfast faith. Churches are packed to the doors. People are finding Christ and God's work is going forward."

In Uganda the Bishop served with the Bible Churchmen's Missionary Society. The society has four other missionaries there: Miss Sylvia Barton and Deaconess Anne Wright,

who worked with Bishop Herd, and Jim Rowland and his wife Jean who work on an agricultural project at Kotido.

Bishop Herd, 45, was put on a London bound plane by security police but no reason was given for his expulsion. His wife, Norma, and three young daughters — who are at boarding school — are still in Uganda.

For this reason, together with the fact of his extreme tiredness, the bishop has declined all week to be interviewed, but issued a written statement on Tuesday, 8th March. In this he said: "I was

deported from Uganda on Friday. The previous day I was visited by police who said I was to go to Kampala with them in connection with my passport. I was given time to pack a suitcase and on impulse I included in my packing the hymn book Hymns of Faith, a torch, a blanket and a few bars of chocolate. It seems I was being unnecessarily cautious."

"I was accommodated overnight at a Kampala hotel. A policeman remained outside the door of my room but I was treated absolutely correctly and courteously and was allowed to eat at the hotel restaurant."

"The next morning I was informed that I was to be deported immediately. I was handed a letter containing the order for my expulsion. No explanation was given in the letter or otherwise provided. I was shown the same courteous treatment throughout and I was ushered politely on to the aircraft at Entebbe for London as 'my Lord Bishop'."

"As to the reasons for my deportation, I am in total ignorance. I am told that some newspapers have connected it with a letter of protest to the Uganda authorities from church leaders there over events in Uganda. The truth is that I was not a signatory to that letter as I was away at the time."

"Just over two weeks ago I was among thousands who converged on Namirembe Cathedral in Kampala for morning prayer and communion. We had just been told that the official funeral service for Archbishop Luwum had been cancelled and his body

deposited in a coffin in the cathedral. I was among the thousands who converged on Namirembe Cathedral in Kampala for morning prayer and communion. We had just been told that the official funeral service for Archbishop Luwum had been cancelled and his body

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CHURCH RECORD

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PRICE 25 CENTS



Her Majesty, Queen Elizabeth II, presented to Dr D.B. Knox, Senior Canon of St Andrews' Cathedral by the Archbishop of Sydney, Most Rev Sir Marcus Loane, KBE. Others in the picture are: Very Rev Lance Shilton, Dean of St Andrews', the Duke of Edinburgh, Mr T. A. B. Dakin, Mr Justice Jenkin, Chancellor of the Diocese of Sydney and Bishop J. R. Reid.

QUEEN ATTENDS ROYAL SERVICE

Her Majesty the Queen and His Royal Highness, the Duke of Edinburgh attended Divine Service at St Andrews' Cathedral, Sydney on Sunday, 13 March.

The Service was televised nationally by the ABC. The Sermon was preached by the Archbishop of Sydney, Sir Marcus Loane, KBE.

Representatives of every parish in the diocese were present as were Government and Civic leaders. The lessons were read by the Governor of New South Wales, Sir Roden Cutler and the Duke of Edinburgh, Prince Philip.

Special music was composed for the service by John Antill; Michael Hemans and Lawrence Bartlett. In his sermon Archbishop Loane said:

"It is with great joy that we share in the welcome to Her Majesty The Queen and His Royal Highness The Duke of Edinburgh. The Queen is the only reigning Sovereign to have carried out a visit to the Commonwealth of Australia, and this is the fifth occasion in the twenty-five years of her reign that she has come to Sydney."

"On no less than four of those occasions she has been present at a Divine Service in St Andrews' Cathedral, and we rejoice because the Service this morning forms part of the celebration of the Silver Jubilee of Her Majesty's Accession on February 6th, 1952."

"The only Sovereign since Queen Elizabeth I to have reigned for twenty-five years have been King George III in the 18th century; Queen Victoria in the 19th century; and King George V in the 20th century. Now Her Majesty Elizabeth II, 'by the Grace of God Queen of Australia and Her other Realms and Territories', has, like them, and with great distinction, occupied the Throne for twenty-five years."

"Her reign began when Sir Winston Churchill was Prime Minister of Great Britain and Sir Robert Menzies of Australia; men whose names are scions of a generation that has now largely passed away. Now her reign moves forward into a future that will be vastly different from the vista that offered itself to watchful eyes in 1952; the birth-pangs of a new age have already begun. But the Crown remains as the steadfast symbol of stability and strength, and we rejoice at the presence of the Queen in our city and country."

"The Silver Jubilee of her Accession unites us all in thanksgiving and rejoicing, and we pray that God's rich and endless grace may be her strength all her days."

"Apart from the Aboriginal communities, Australia is a land of migrants. Many

of these in post-war years have come from non-British countries in Europe and Asia, and are now naturalised citizens who share in our welcome to Her Majesty as Queen of Australia. But the majority of our people trace their descent, in lineal, cultural, political, and spiritual terms, from forebears who came to this country from the United Kingdom."

"We share in a special way that sense of pride and humility which the people of Great Britain possess in the knowledge that the Crown has survived, unimpaired in character and enhanced in dignity, for more than a thousand years. The Crown is by far the most ancient of all political institutions in the fabric of our national history. It is the symbol of unity and cohesion in a world of change and turmoil. It provides a focus for patriotic feeling and an emblem of continuity in an age when impermanence and dissolution are stamped on so many traditional institutions."

"It stands above all class animosities, political factions, sectional interests, and it forms a unique and central point for the loyalties of all its far-flung subjects. But the Crown can never be thought of as if it were an abstract ideal; it comes to life in the person who is called to wear it. That is why the Sovereign personifies in herself the history of her nation and the identity of her people."

"Twenty-five years have been long enough for us all to see how truly the Queen has fulfilled this aspect of her office in the very spirit of the vow which she made at her coming of age. I declare before you all, she said, that my whole life, whether it be

ON OTHER PAGES

- Notes and comments — Page 2.
- On and off the record — by David Heweston — Page 2.
- Theology and ethics in Paul — by Kevin Giles — Page 3.
- Letters to the editor — Page 4.
- Psychiatry under attack — by Leslie Hicks — Page 5.
- Archbishop Coggan in Papua-New Guinea — Pages 5 & 6.
- An innocent at large — by Donald Howard — Page 6.

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Gospel concerned for liberation

Sir, Professor MacLaurin denounces "communist double-talk" and the clergy "who use their pulpits to preach socialism", but falls into line with them when he abandons the "original (good) meaning" of the social gospel and, himself, uses the term in its acquired and bad sense. The latter meaning is a contradiction in terms.

The professor should rid his mind and terminology of the double-talk and fallacies of socialism. The social gospel is unambiguous. It is part of the entirely good and indivisible gospel, which is concerned with liberation in every sphere of life. At present his reasoning suffers by identifying the social gospel with socialism.

It is necessary for all who are committed to the gospel to become committed to, and involved in, the social gospel. As I tried to show briefly in my first letter (3rd Feb) liberation of the poor from all kinds of oppression and injustice is part of the gospel of both testaments. Socialism is not the originating evil.

Opposition by the official church to the social gospel in the nineteenth and preceding centuries had, as its historic sequences, the disinclination of the people, the massive rejection of the gospel by the working class of Europe, and the rise of communism and all other forms of socialism. While injustice continues and the masses remain disinclined, neither the welfare State, nor any other form of socialism or semi-socialism will prevent the disintegration and death of our civilisation.

Commitment to the social gospel demands radical thinking which will reveal (a) the solution to the problems of unemployment and massive poverty alongside massive wealth; (b) the way to brotherhood; and (c) the total relevance and potency of the social gospel.

W. A. DOWE
Lakemba

Dangers of renewal movement

Sir, I have been most impressed to read the letter in your edition (ACR 17/2/77) by the Rev Peter Swane. We are indebted to Peter Swane for bringing this into the light, for I am personally very concerned about it. Men like Dr Ern Baxter preaching such heresy, bring discredit to attempts for renewal in the Church. Most clergy and lay people would agree that re-

LETTERS

newal is necessary, but how, is the big question.

The Charismatic movement has brought light and life to many areas of the Church, and one could not have lived for three years in a continent like Latin America, as I did, without receiving help, insight and encouragement. But there are always two sides to every coin. For seven years I have been back in Australia, and several aspects of the charismatic movement have been of real concern to me this time.

The first is the one raised by Rev P. Swane, concerning the misuse of Holy Scripture by some adherents of this renewal.

The second point is the immaturity of many who claim to be 'charismatic', both in things 'spiritual' and in aspects of day to day living. The 'mind' counts for little, and they forget St Paul's exhortation that we should worship the Lord with the 'spirit' and the 'understanding' also.

Thirdly, as one who is concerned when I see 'party' strife in the life and mission of the Church, this movement in many places is fast becoming a 'party'. The question arises when a Parish is vacant, or when a similar important position is being decided in the life of the Church.

I am one who recognises and supports the need for renewal, but the question facing us all is HOW? Certainly, St Paul's example of preaching the whole counsel of God, needs to be heeded by us all.

Rev REX P. UPTON,
Kingston Beach,
Tasmania.

Demons in the works

Sir, I hope, for the benefit of your readers, that you will be good enough to exorcise the "demon" which apparently crept into my letter (ACR 3/3/77) either in your office or at the printers, changing the word "denominations" which I used into "demonominations"!!

Rev ALLAN ALCOCK,
Clovelly

What is Christian love

Sir, Rev Peter Swane's attack (17/2/77) on Lesley Hicks' article of 20/1/77 is based on a false premise. He appears to equate "agape love" with having "a nice warm feeling for each other", feeling "warm and cuddly".

Jesus Christ did command us to love one another. He also told us to love our enemies. So even if we regard Christians on the other side of the "charismatic" issue as enemies, we should love them — and that does not mean having "a nice warm feeling" but loving as Christ loved His enemies: with unconquerable benevolence and goodwill.

In her article, Lesley Hicks specifically defined the "love" she was talking about as "agape love". To equate

that with feeling "warm and cuddly" is to distort both language and argument.

Miss ALISON GRIFFITHS,
Gordon

Heresy and Women's Day of Prayer

Sir, Since in a recent article (ACR 17th Feb) you described this year's Women's World Day of Prayer as a "great symbol of religious and cultural unity", I feel I must point out to you the serious heresy that was promulgated in the special Order of Service.

Firstly, the statements were made that "God... never ceases to hope", and "God has hope for us". Hope is a very important concept in Scripture, and is an essential element of our salvation, but God is always the object of hope, never the subject. Scripture speaks much about our hope in God, but never about God's hope for us. For that would imply that God does not know the future, because, as Rom 8:24 points out, 'hope' has to do with that which is unseen. Our hope in God is a sure hope precisely because He is the God of the future and has assured us that all will be well.

Secondly, the statement that "God has hope for us" implies that we are capable of doing better than we are at present. This implication is made explicit when the statement "God believes we are capable of keeping his commandments". This is nothing less than the Pelagianism condemned in Article 9 of the Church of England and is in direct opposition to the teaching of Scripture about the complete sinfulness of human nature.

Moreover, such a statement robs us of real hope, for it focuses attention on our effort, which will always fall short of God's standard and lead to an ever-increasing sense of hopelessness. True Christian hope is based not on our effort but upon God's grace, that takes us, sin and all, and transforms us. God expects nothing of us but failure, and judges all that we do as failure, but accepts us when we repent of our failure on the basis of the perfect obedience of His Son. This is real hope.

I regret that I encouraged the women of my Parish to attend this Service, and will certainly not do so in future.

Rev J. DAVIES,
Jannali

More on social gospel

Sir, W. A. Dowe (Letters 20th January), defines the social gospel as 'the abolition of all forms of injustice and social inequality, liberty to the captives, and good news for the individual' and claims

Our new telephone number is
233 4561

Deported Bishop speaks out

• From page 1
had already been interred in his home district. This was a disappointment to us but on the Sunday Christians in their thousands gradually assembled and crammed into the cathedral, spilling over outside.

"There was an air of tension but the people came to worship and to take their stand as Christians. It took an hour for them to file from the cathedral so great were the numbers. Outside was the empty grave which had been prepared for the Archbishop. Someone observed, 'When we see an empty grave, it recalls to us the time when the angels spoke to the women on that first Easter and said, He is not here. He is risen'."

"Another person said that even if all the leaders were to go (and little did I know then that two weeks later I would be standing here) still the Church would go on. Many people were saying that as the

that 'our unsocial gospel is unmercifully condemned in Mt 25'. The Chapter does not bear him out.

The two parables (verses 1-13 and 14-30) are irreconcilable with the social gospel as defined by Mr Dowe while verses 31-46 show that a genuine Christian love satisfies physical needs (verses 35-36) rather than the pride of equality (verses 8-9, 28-30). The chapter allows righteousness without social equality.

The reward of the righteous (verses 11, 23, 34) and punishment of the unrighteous (verses 12-13, 30, 41) is spiritual rather than material since it leads to reunion with, or banishment from, God. It may be that physical privation should be avoided because it concentrates a man's mind on material rather than spiritual matters.

At any rate, the materialism evident in Mr Dowe's 'social gospel' is at odds with the spiritualism of Christianity. Indeed the Bible repeatedly urges every man to turn his mind away from material consideration. (This does not give him the right to compel his neighbour to do likewise.) Men are equal only in a spiritual sense, in the sight of God, who offers salvation to all who seek it.

Matthew 25 shows clearly that the social gospel has no separate existence from the Christian's duty to love his neighbour as himself.

This is important since it directs the social gospelier not to seek to change a socially 'bad' situation unless it can be changed for the better, taking into account all relevant social issues. Hence a Christian must attempt to evaluate the full social consequences of change before seeking its implementation.

For example, it is a very debatable point as to whether further attempts at material equality would improve the lot of the poor — the recent experiences of Western economies suggest that they would have a contrary effect. Such considerations are highly relevant to the Christian and it is a serious mistake to pre-empt discussion of issues like material equality by cloaking them with the respectability of the 'social gospel'.

This mistake is general among left wing politicians in that they seek to change all 'bad' situations, instead of changing just those bad situations which can be improved, in general community terms.

NORMAND MacLAURIN,
St Marys

first century of the Uganda Church began with martyrdom and the Church survived, so if the second century continues in the same way it will certainly not bring the end of the Church of Christ.

"I would value your prayers for my wife who is still in Uganda packing up our things in our home. We have been there for 16 years and there are quite a lot of things to do.

"I have been impressed by the great amount of interest shown in Uganda, and in the Church there, since I

returned to the UK. It will be of great encouragement to the Uganda believers to know that so many people outside are praying for that great country."

The Bishop's deportation is the latest incident in a campaign against the Christians who number half of Uganda's 11½ million population. It reached a brutal climax with the murder of the Archbishop of Uganda and the current massacre of the predominantly Christian Langi and Acholi tribesmen.

— CEN

ALAN WALKER TO TAKE UP NEW POSITION ON EVANGELISM

The Rev Alan Walker of Sydney has been appointed as Director of World Evangelism for the World Methodist Council. The appointment has been announced in London by the Rev George Sails, Chairman of the World Methodist Evangelism Committee.

The Rev Alan Walker will head-up a five-year world plan to go out to the people everywhere with the Christian Gospel. He will develop ecumenical relationships with the churches in evangelism, with the World Council of Churches and other international Christian bodies.

The Rev Alan Walker commences as Director on 1st January, 1978, and will be based in Australia. Until the end of 1978 he will continue to be linked with the Central Methodist Mission in Sydney, becoming full-time World Director as the five-year plan develops.

Commenting on his appointment the Rev Alan Walker said: "The Christian Church faces a time of tremendous opportunity. At last the Evangelical Age has dawned. Liberalism is in eclipse in the church, but its gains, such as an acute social conscience, must not be lost.

"The need now is to develop a larger evangelism which accepts Biblical scholarship and recognises that the Christian Gospel seeks both the conversion of men and women and to build a just world society. World Methodist evangelism will seek to advance this larger evangelism. The time is overdue for Christians to be summoned with renewed urgency to take up the world Christian Mission."

The Rev Alan Walker first came to prominence in evangelism through his leadership in the fifties of Australia's Mission to the Nation. He has conducted Christian missions in more than thirty countries. In his preaching he emphasises a total Gospel, seeking both the personal conversion of men and women and the creation of just and free society in which people may become truly liberated.

As Director of World Evangelism, Mr Walker will encourage evangelistic activity all over the world. He will both lead in Christian missions and will teach evangelism through schools for pastors and the laity and

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WHAT A WORLD!

by Lesley Hicks

PSYCHIATRY UNDER ATTACK

Twice in one day last month, I heard from two radically different sources the same sort of message attacking the science (so-called?) of psychiatry.

Firstly, I read in the SMH Saturday Magazine (19/2/77), a review written by John Pringle of the book "Breakdown" by Stuart Sutherland, professor of experimental psychology at the University of Sussex, England.

Sutherland himself suffered a severe manic-depressive episode — acute depression and anxiety which led to his hospitalization, and eventually after the failure of various therapies, to a spontaneous "recovery", or rather, a swing into a state of unnatural elation.

Finally, he recovered enough equilibrium to return to work and to write this book about his own experiences and the types of mental illnesses, the various treatments offered, and how far they are beneficial.

His conclusions are depressing. He claims that after a hundred years of experiment and research, medical science has only the vaguest knowledge of the causes of mental illnesses, no certainty in diagnosis, and utter confusion as to how to cure them.

It is almost impossible to be sure in many cases whether a particular form of therapy is beneficial or not. Recovery can be spontaneous without any treatment. Much trial and error goes on — drugs are tried and changed, various psycho-therapies, individual and group, are tried; for some ECT (electro-convulsive therapy) seems to do the trick. Who can be sure, when some measure of recovery does take place, whether it is successful psychiatry or just lucky timing?

Sutherland cites such embarrassing cases as that of the ECT machine in a British hospital which, through faulty installation, delivered no shock at all; yet for six months this was not detected by the doctors who, through their patients, were receiving its "benefits".

He also tells of the experiment by Professor Rosenhahn of Stanford University who, with seven collaborators, gained admission to psychiatric wards in eight different American hospitals by falsely claiming that they had suffered hallucinations — "hearing voices". All were diagnosed as schizophrenic, though all were quite sane and behaved normally once admitted.

Jay Adams Seminar

I heard that same discomfiting experiment described by Dr Jay Adams in a seminar held on February 19 at the Presbyterian Church at Hurstville. Dr Adams, Professor of Practical The-

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The Bible Society in Australia invites applications for the position of Scripture Distribution Consultant. The appointee will be required to promote distribution of the Scriptures by churches and Christian groups throughout Australia. He or she will be required to live in Sydney.

Further details, including job description, are available from the General Secretary, The Bible Society in Australia, PO Box 507, Canberra City, ACT 2601. Applications including full details of qualifications and experience, together with the names and addresses of three referees, should reach the above by April 13, 1977.

were moral ones — that they suffered from real guilt through violation of their conscience; they must stop blaming others and accept responsibility for their own poor behavior. The key to recovery was confession of sin, starting to put right the wrongs in their lives.

All this was on a humanistic level only, without reference to God, whom Mowrer rejected. Yet he was perceptive enough to ask: "Has evangelical religion sold its birthright for a mess of psychological potage?" Adams argues that Christian counsellors have all Mowrer's resources and far more in treating so-called "mental illness".

The Big Umbrella

Adams dislikes the whole concept of mental illness, except in reference to brain malfunction caused by injury, tumours, gene inheritance and glandular or chemical disorders. In "The Big Umbrella" he argues that the "umbrella" term "mental illness" is far too big altogether. He challenges the view of "emotional" problems as being "illness" of which the sufferer is a helpless victim, not responsible for his own actions.

In his bible-based counselling clinic sessions, clients are treated as responsible and capable of behaviour change; sin is called sin, so there is real hope, because sin can be

repented of and forgiveness accepted. With non-Christians, evangelism takes place in such counselling, quite appropriately, as the view is held that unless the client is first right with God, he cannot relate rightly to others. Otherwise, Adams claims, counselling is mere band-aids — when what is needed is the radical surgery of the Spirit of God being received and working within.

Cautionary Note

A Christian GP, with whom I have been discussing these matters, stresses the need for care in dealing with cases of depression. While some 80% of depressed patients, according to one reckoning, are mainly in need of psychotherapy or counselling, because of the problems to which their depression is a reaction, the despair and guilt felt by others, is not due to circumstances or sinful behaviour patterns at all, but

to a biochemical imbalance which usually responds well to drug therapy.

Every woman, for instance, knows that her moods can be affected by her menstrual cycle. It is not hard then to imagine a major disturbance due to extremes of hormonal imbalance. A counsellor could add to the despair of a sensitive, temporarily irrational Christian, if he bluntly labelled as "sin" uncharacteristic behaviour triggered by some biological problem. Hence the importance of collaboration with a doctor.

In reading carefully what Adams' books have to say about dealing with depression, I would say that he does not make enough allowance for the reality of endogenous or bio-chemically caused depression.

Looking around at the seminar, I recognised a few Anglican clergymen. It was so stimulating, it would have been good to see a whole churchful of them, to provoke a ferment of re-thinking of the role of the clergyman as counsellor. It seems to me that, even without encroaching on the disputed area of psychiatry and mental illness, there is so much need in our parishes for wise biblical counselling of troubled people, that whether clergy or laity, we need all the help we can get to become competent to counsel.

Archbishop Coggan visits newest Anglican province — Papua New Guinea

In a Cathedral perched between a coral beach and wild mountains, packed with Papuan villagers, the world's youngest independent Anglican Church was born (on Sunday, February 27, 1977).

The worldwide Anglican communion was represented by its spiritual leader, the Archbishop of Canterbury, who visited three of the Papua New Guinea Church's five new dioceses en route.

This was the first ever visit of an Archbishop of Canterbury to Papua New Guinea, where the first Anglican Missionaries landed in 1891.

Prince Charles sent his personal greetings to the church — "It is a splendid achievement that you have grown to become a province of five dioceses, with five Bishops, over 90 Priests, and over 120,000 church members, within 100 years, and have maintained warm and close links with Christians of other denominations, working for the spiritual, educational, medical and social good of the people of your country."

"At the same time, it is to be hoped that many of the unique customs and much of the culture of the Papua New Guinea people will continue to flourish hand in hand with the spread of enlightened Christianity."

Much indeed of the culture of the people was joyfully represented during the three-hour service which inaugurated the new province. Celebration is at the heart of the culture, as it is of the gospel.

Dancers and drummers, with painted faces and masks, and rare Birds of Paradise plumes, led the procession of Bishops from Polynesia, Melanesia, New Zealand, Australia and Papua New Guinea itself. Later, as their offering, the dancers laid in front of the Altar a great pile of Taro — the root vegetable which is their staple diet.

Dr Donald Coggan, the 101st Archbishop of Canterbury, arrived in Papua New Guinea to a Royal Reception — the Governor-General, the army's crack regiment, red carpet and black Mercedes — and to find himself in the midst of international controversy.

Archbishop Janani Luwum had just been killed in Uganda, and the world wished to know Dr Coggan's

reaction. Perhaps his most forthright comment to date about Amin came during his sermon at the inauguration.

"This is the Church of Martyrs," he said. "And you will recall that only a few days ago, we added to that list of martyrs, when a very dear friend of ours laid down his life, in Africa, and became the last of that long list of martyrs who have loved our Lord even to death."

"I ask you to pray especially for the church in Uganda, for those Africans in the hands of a very cruel and pagan tyrant."

He said at an earlier press conference, in Port Moresby, that he hoped the British Government would say "No Entry" to Amin for the Commonwealth Prime Ministers' Conference in London in June.

At the conference he was also asked about the possible impact of the ordination of Anglican women priests on the conversations with Rome. "Roman Catholics have only recently begun to think seriously about this question," he said. "It's a new thing to them. I believe there is within the Roman Catholic Church a movement which would support the ordination of women — though it is by no means a majority at the moment."

The Archbishop is travelling with his wife, Mrs Jean Coggan, his chaplain, the Rev David Painter, and his press secretary, Mr John Miles, on to the Solomon Islands, Australia and Fiji, as his major international tour of 1977 — shortly before the Queen visits those same places.

In Port Moresby, he spoke at an ecumenical rally of about 15,000 people, and then visited in hospital the Rev Lucian Vevchupa, a Papua New Guinean priest who had lost both feet in a terrible road accident.

Following tradition, Mr Lucian's clan gathered with their spears and bows and

Moses said to his people in their language, "I want you to help me build this church. I cannot do it on my own. Now all I pray is that I stay alive long enough to worship in it, in my lifetime."

He later demonstrated to the Coggans — to their astonishment — how to wear some boars' tusks they had been given as a present — through the nose!

There, they ate food from a mumu — that had been buried underground to be cooked, on a layer of heated stones. The Archbishop said he enjoyed his first taste of

Special News Feature from Rowan Callick — APS
Correspondent in Port Moresby, Papua New Guinea

Fiu. Fiu is a tiny Anglican mission station near Wabunga, on the edge of the Chimbu area. There the Archbishop and his party were greeted by the parish priest, the Rev Lancelot Sangetari, and the church warden, wearing exotic traditional dress and paint, and carrying a spear.

There, the Archbishop laid the foundation stone for the first permanent church, to be named The Holy Family, built there since Christianity came to the area only twenty years ago.

He was introduced to a village elder, Moses, who had been the man who made the peace between the first government patrol officers to enter the region, and the cannibalistic people who lived there.

The Archbishop himself made threatening gestures

• To page 6

THE THIRD SOUTH COAST CHRISTIAN CONVENTION

Easter Saturday, 9th April, 1977

Gerrigong Town Hall

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Speakers: 9.30 am, Rev A. R. Emery, Sydney Missionary and Bible College; 11.30 am, Right Rev K. H. Short; 2 pm, Rev A. R. Emery. Children's programmes in church hall office.

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PRAYER SUPPORT for Mission — March 23rd to 30th, 7.30 pm. High School Auditorium, Nicholson Lane, Woonona. Missioner: BISHOP HOWELL WITT.

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DIRECTOR OF MUSIC WANTED

A vacancy exists for a Director of Music at St Stephen's Anglican Church, Willoughby. The appointment involves the responsibility for the music for an adult and junior choir in a strategic church with a strong evangelical tradition and outreach. The position is open for an organist and choirmaster, or choirmaster only. This is a good opportunity for an enthusiastic person and dedicated Christian to exercise their ministry of music. THE ORGAN IS A THREE MANUAL PIPE INSTRUMENT RECENTLY REBUILT AND IN EXCELLENT CONDITION. Please reply, preferably in writing, to the Rector, the Rev George Robinson, 211 Mowbray Road, Chatswood, 2067 (412 1453) with details of qualifications and experience.

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WCC gives £50,000 to nationalist Groups

Grants totalling £50,000 from the World Council of Churches' controversial "Special Fund of the Programme to Combat Racism" were earmarked last month by the WCC's Executive Committee for liberation movements in Rhodesia.

The Committee, at its first 1977 meeting in Geneva, decided that the money should be handed over in equal grants to each of three organisations: Bishop Abel Muzorewa's African

National Council for Zimbabwe, Joshua Nkomo's Zimbabwe African People's Union, and Robert Mugabe's Zimbabwe African National Union.

As with all PC grants, the money is to be used for humanitarian causes — in the case of the ANC for the strengthening of medical, educational and legal assistance within Rhodesia.

ZAPU's share will serve similar purposes and also assist in meeting the needs of

Rhodesian refugees in Zambia, while the grant to ZANU is to benefit refugees in Mozambique.

The legal defence costs of prisoners and aid to their families are among the needs to be met by the grants.

Affairs in Africa dominated last month's five-day meeting of the Executive Committee. As reported in a recent issue, the Committee — in one of the strongest statements against a tyrannical regime adopted by a WCC policy-making body — denounced the latest violations of human rights in Uganda.

It asked for an international investigation of the killing of Archbishop Lujum and the two Government ministers; requested the United Nations Human Rights Commission to probe "systematic and gross"

ARCHBISHOP LUJUM'S DEFENSE

The All-African Conference of Churches in Nairobi has issued a "written statement" by the late Archbishop Lujum of Uganda which was part of the defence he had prepared shortly before his murder, to charges by President Amin that he had plotted against the State.

The conference said the 600-word document, found in the Archbishop's briefcase in his Kampala home after his arrest eight days ago, protests his innocence on seven points.

It was entitled: "A Statement made by the Archbishop of Uganda, Rwanda, Burundi and Boga-Zaire, in answer to the President's allegations about arms found near Archbishop's House."

Archbishop Lujum, whose wife and four daughters and four sons were said to be safe in their Kampala home, said in his statement of defence: "I want the whole world to know that I am innocent of this serious matter of State security."

"It is quite clear that Mr Ben Ongom, the man who brought eight security men to my home was acting under such duress and torture that if he did not find arms, he was going to die that night."

In the last paragraph of his statement the Archbishop said: "On a more serious note of concern, Your Excellency, many of our people in Uganda have either fled the country or have been liquidated on baseless allegations such as this one."

The Dean and Chapter of Canterbury have decided to set aside a chapel in the Cathedral in memory of the martyrs and saints of the Church this century, and in particular Archbishop Janani Lujum of Uganda.

The Dean, the Very Rev Victor de Waal, said: "We are thinking of using materials from different parts of the world which can be incorporated in the chapel, and we hope to include a book recording details of the century's martyrs. If it is possible, we would like to have the dedication ceremony during the Lambeth Conference, which is to be held in Canterbury next summer."

One reason for the death of the Archbishop of Uganda, Dr Janani Lujum, was "one aspect of the Christian teaching which Christians gave to Africa: an unworldliness which suggested that personal holiness, obedience and order were the great virtues, and that Christianity and politics don't mix," said the Bishop of Lichfield, the Rt Rev Kenneth Skelton, last week.

—CEN

YOUTH SYNOD

The Bishop of Tasmania has agreed to a request by a group of young Anglicans in Hobart to call a Youth Synod over the weekend of July 1 to 3.

Based on the Youth Parliament sponsored by the Youth Council of Tasmania in recent years, the weekend will give opportunity to teenagers of the Church to be initiated into the mysteries of Synodical government, and to debate issues which seem to them to be important.

Representatives will be invited from all parishes, and those from out of Hobart will be billeted.

Young people interested should watch Church News for further details.

NEWEST PROVINCE

• From page 5

with a spear he had just been given, and suggested he might use it in future to control his "naughty clergy".

He then moved on, to address a mass of school children — some of whom had walked distances of twenty miles to meet him. Over the road, he officially opened a Christian bookshop, part of a new community centre built by the church next to the market.

Dr Coggan was especially interested in the translations of the Bible into local languages (Papua New Guinea has over 700), mostly done by The Summer Institute of Linguistics. One example on sale, was in a language spoken by only 900 people.

Next door, in the centre, a meeting of the Cocoa Fermentation Association was in process — though all soon removed their hats and kneeled as the Archbishop gave his blessing.

The party travelled in progressively smaller and smaller planes in their visit to Papua New Guinea, as they approached Dogura, a classical mission station, with its hospital — St Barnabas — its school — Holy Name High School — its trade store, and its red-roofed Cathedral, finished just before the last war.

There, church people had gathered from every part of the country, travelling by sea and by air. There are no roads to Dogura.

Until the inauguration there, the Anglican church of Papua New Guinea was a part of the Province of Queensland — though a pretty autonomous part. Now, in a newly independent nation (16 months ago), there is a newly independent church — though Dr Coggan prayed that this independence may lead to interdependence within the whole Church of God.

Archbishop Felix Arnott of Brisbane played a major part in the colourful ceremony, and Mr John Denton, Secretary to the Primate and Registrar of Sydney, represented the Australian Church as a whole.

At Evensong the previous night, the new Chairman of The Australian Board of Missions, the Rev Bob Butters, who served as a parish priest in Popondetta for six years, was made a Canon of the Cathedral of St Peter and St Paul.

After the Inauguration, handing over a gift of a cheque for 5000 Kina (\$3750) to the church, Canon Butters said: "Many people have asked me if there will be

any change now in the relationship between the Board of Missions and Papua New Guinea.

"I want to say very strongly that today doesn't really make any difference at all, because for many years now we have been meeting man-to-man, in an adult way, and the Papua New Guinean church has an increasingly indigenous leadership."

"Today, rather than starting something new, we are recognising a status that has been achieved over a long time."

A new status was given, though, to the previous Diocesan Bishop, David Hand, who was now enthroned as the first Archbishop of Papua New Guinea. He has worked in the country for 30 years; was, 26 years ago, the youngest Anglican Bishop in the world; and is now a Papua New Guinean citizen.

One of the most moving events of the day was the speech made by Archbishop Hand's own brother a Franciscan Friar stationed at Popondetta, Brother Simon Peter, who read the same blessing their late father, also a priest, had read on the occasion of David Hand's consecration as Bishop in that same Cathedral in 1950.

Appropriately, the Old Testament lesson read at the Eucharist following the Inauguration and Enthronement, from Ezekiel 34, said "I mean to raise up one shepherd, my servant David..."

And appropriately, the Polynesian church gave him a gavel with which "to control the provincial council," as Bishop Jabez Bryce put it.

Sir John Guise informed the people that this was to be his last official function as Governor General of Papua New Guinea. He stepped down on February 28, and is expected to challenge for the forthcoming elections.

He gave the Archbishop of Canterbury a copy of his personally designed standard, incorporating the national symbol, the bird of paradise, and the crown, on a blue background representing Papua New Guinea's skies.

He said he was glad his last function was to be here, "Back at Dogura, the place where I was born 60 years ago under the mango tree besides the Bishop's house."

But perhaps, in the midst of all its festivities, the new church would most like to take to heart what Dr Coggan described in his sermon — and asked the congregation to shout back to him — as the three functions of a Christian: worship, holiness and outreach.



AN INNOCENT AT LARGE

by DONALD HOWARD



GHOSTS CAN WALK TODAY

But it was when the "ghosts sprang from the stones" that Chartwell came to life.

AS THE FLICKERING SHADOWS of twilight vanished with the advent of night, the first beam of light played upon the old home.

Clever use of sound gave the impression of a 1920-vintage car driving down the road, we heard the doors bang and the gravel crunch underfoot as the young Churchills with their father "arrived" at the entrance.

From then the plot dealt with the statesman's varied career, always with Chartwell as the backdrop.

RECORDS OF HITLER'S RANTINGS from the Nuremberg Rally (a "cathedral of ice" as Ambassador Neville Henderson described the effect of searchlight beams); Churchill's prophetic speeches during the gathering storm; eerie reminders of the blitz with its sirens and bomb blasts and the PM's rallying of the nation were all cleverly reproduced.

Then followed the post-war defeat, his writing and painting and the climactic Battle Hymn of the Republic at the Abbey funeral.

By sound and light — not one actor visible — we sensed the "presence" of the mighty man himself.

"IT'S TIME TO COME DOWN TO EARTH!" — fair enough, but why not a Son of Lumiere in Australia?

Sydney's Fort Denison and Government House, St Andrew's Cathedral in its "new" setting — all present a challenge to writers with imagination.

Other capitals and provincial towns should be able to provide stimulating entertainment.

Why, even Pentridge Gaol and our patron saint from Benalla might inspire someone! Any takers?

TOO SUBSTANTIAL FOR GHOSTS, this Bible Cake recipe comes from Essex:

Ingredients:

1. ½ lb Judges 5:25 (last clause)
2. ½ lb Jeremiah 6:20
3. 1 tablespoon 1 Samuel 14:25
4. 3 of Jeremiah 17:11
5. ½ lb 1 Samuel 30:12
6. ½ lb Nahum 3:12 (chopped)
7. 2oz Numbers 17:8 (blanched and chopped)
8. 1lb 1 Kings 4:22
9. Season to taste with 2 Chronicles 9:9
10. Add a pinch of Leviticus 2:13
11. 1 teaspoon of Amos 4:5 (or baking powder)
12. 3 tablespoons Judges 4:19

Method:

Beat Nos 1, 2 and 3 to a cream. Add 4, one at a time, still beating. Then 5, 6 and 7 and beat again.

Add 8, 9, 10 and 11, having previously mixed them, and lastly 12.

Bake in a slow oven for 1½ hours.

As Moses and Co hadn't gone metric before the Good News Bible, you'll have to stick to AV (avoidupois and authorised version).

When people are really hurting — is casual giving enough?

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MAINLY ABOUT PEOPLE

SYDNEY

Rev A. N. S. Barwick, died on the 24th February, 1977. Holder of General License for Diocese of Sydney.

Rev Harold Scott Taylor, died on 1st March, 1977. Holder of Authority to Officiate in Diocese of Sydney.

Rev J. W. Woo, has been given Authority to Officiate in Diocese of Sydney from 21st February, 1977.

Rev J. Pryor, Curate at Cronulla has accepted the appointment as Rector at St Mark's, Brighton-Le-Sands.

Rev J. Lousada, former CMS Missionary in West Malaysia has accepted the appointment as Rector of St Matthew's, Panania.

Rev J. Normand, resigned as Curate at St Paul's, Seaford from the 31st January, 1977 to attend St Andrew's Hall.

PERTH

Canon B. Albany has been appointed Chaplain of the Parkville Children's Homes from 1st February, 1977.

Rev J. Bowyer has accepted an appointment as Chaplain to the Church of England Girls' Society.

Rev R. Davis has recommended duties as Chaplain of Hale School, after 12 months absence overseas.

Rev T. Wright, Rector of the Parish of Rosalie/Shen-ton Park will retire from the active ministry on 30th April.

ARMIDALE

Rev K. Allen, Vicar of Walgett will be inducted as Vicar of Gunnedah on 15th April, 1977.

ADELAIDE

Rev W. C. Gray has been licensed as Locum Tenens in the parish of St Martin's, Campbelltown from 8th February, 1977.

Rev P. R. Brain has been licensed as Assistant Curate of Holy Trinity Church, Adelaide from 13th February, 1977 in place of the Rev I. W. Cox resigned.

Rev R. O. Herde has been issued with a Permission to Officiate by the Archbishop.

Rev M. K. Small has been

issued with a Permission to Officiate by the Archbishop.

Rev J. L. Bond former Organising Chaplain of the then Bishop's Home Mission Society; Archdeacon of Strathalbyn, and Honorary Canon of the Cathedral Church of St Peter died on 14th February, 1977.

Rev P. S. Thomson has been licensed by the Archbishop as Assistant Curate to the Rector of St George's Church, Goodwood from 15th February, 1977.

Rev A. W. Linton has been elected Rural Dean of the Eastern Suburbs as from 15th February, 1977 in place of the Rev M. K. Small resigned.

Rev R. A. W. Haire was admitted as Minister-in-Charge of St Luke's Church, Whitmore Square, Adelaide on 16th February, 1977.

Rev N. A. Connell, Rector of St George's Church, Alberton will resign on 24th March, 1977 and will be admitted as Minister-in-Charge of St Luke's Church, Modbury on 25th March, 1977.

Rev Dr K. D. Hall has resigned as Minister-in-Charge of St Swinburn's, Morphettville and has accepted the incumbency of St George's Church, Alberton from 20th April, 1977.

WCC HEAD FOR AUST

Dr Philip Potter, General Secretary of the World Council of Churches, will visit Australia in June this year for the inauguration of the Uniting Church in Australia.

Dr Potter, a Methodist Minister from the West Indies, will be special guest at the inauguration service in Sydney Town Hall on Wednesday, June 22. On Thursday 23rd at the Lyceum Theatre in Sydney he will deliver a keynote address at a special inauguration meeting.

The third General Secretary of the World Council, Dr Potter, took office in August 1972, moving from the position of Director of the WCC Commission on World Mission and Evangelism which he had held since 1965.

The new chief justice of Japan's Supreme Court, Ekizo Fujibayashi, 68, is described in news accounts as "an ardent Christian".

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Video equipment used in pulpit



At the Wollongong Church of England in Keirville, International Speakers can now occupy the pulpit and address the local congregation.

Over the past four years the Rector, the Rev Eric Bird (who himself worked in Christian Radio before being ordained) has handed over his pulpit to men such as Malcolm Muggidge and the Rev John Stott, and other churches are now using the technique to great advantage.

Mr Neil Brain, who has his own TV and electronics business in Keirville (and is one of the Lay Readers referred to in a recent news item) has devised the system which employs one Video Recorder, one TV or Monitor and one Link Lead or RF Adaptor. Video tapes within Australia are produced under his direction by a team of young people (mostly from Wollongong) aged 14-20.

(Mr Brain has been used here and overseas to teach missionaries a variety of electronic techniques to enhance the effectiveness of their work in communication.)

QBI principal resigns

The Rev Keith V. Warren, BA, BD, ThM, has informed the Board of Directors of the Queensland Bible Institute of his decision to terminate his association with the Institute as from the conclusion of the academic year in November 1977.

Upon returning from overseas last year Mr Warren, acting in accordance with his understanding of the situation at that time, took the decision to remain at QBI. It was his aim to provide assistance after the upheaval, and also to seek to maintain a biblical Reformed witness as much as he was able.

It has now become clear to Mr Warren that certain people have interpreted his decision to remain at QBI as meaning that he takes a different theological position from that of the former faculty. No such difference exists.

Mr Warren said that it has become his conviction that he should give his full service within the context of the Reformed Churches, and the session of the Reformed Church of Brisbane has informed the denomination that Mr Warren is available for call. The QBI Board has accepted Mr Warren's resignation.

World Vision helps Indo China refugees

The small group of women stood around, just waiting. Children stayed close to mothers, the only sure friend in such strange surroundings. Only one week before, all had been in refugee camps in Thailand, having left their homelands of Laos, Cambodia and Vietnam.

Now they found themselves in a strange land, with people speaking a foreign language. How would they ever start again? Would they ever make a new friend?

Permission granted, John O'Hara of World Vision in Sydney, arrived with a supply of "Friendship Kits" for this group of 26 women. Accompanied by Miss Phetsamone Bouapha, herself in the same refugee centre only twelve months ago, World Vision was amongst the first agencies assisting these bewildered migrants.

Other agencies supplied goods and showed interest in many other material needs. The World Vision representatives seemed to add a little "something" extra — friendship!

The Friendship Kits contained such items as a length of batik material (used throughout SE Asia for dress material and so known by the recipients), needles, pins, scissors etc. Here were things they already knew how to handle. All was freely given, accompanied by a warm, friendly smile.

The authorities are doing all they can to assist these people in their new surroundings. English classes, welfare talks, a baby clinic and child

Ramon Williams



John O'Hara of World Vision, with Welfare Officer Mrs P. Ulrich, discussing the Friendship Kits with the recipients from Laos, Cambodia and Vietnam.

Ramon Williams, Worldwide Photos.

Our new telephone number is
233 4561

Ex-speaker hits out on Victimless Crimes

Premier Wran had underestimated the moral strength of the New South Wales electorate. NSW Opposition Spokesman on Attorney-General matters, Mr Jim Cameron, said recently. He had imagined it would readily bow before his plans to strike from the Statute Book most of the protective bulwarks the community had against offensive forms of conduct such as sodomy, prostitution, drunkenness and vagrancy.

Mr Cameron said the Premier's plans were based upon the fashionable humanist approach to issues of this kind, rather than upon the time-honoured spiritual approach. However, there were now signs that Australia was about to experience the same resurgence of support for traditional values and references already enthusing so many Americans. In the healthier, new atmosphere which was emerging, the Premier would find himself out of step unless he quickly changed these plans.

"A clear first need is better research into what community attitudes really are," Mr Cameron said. "Many published polls have been conducted by groups with a vested interest in changing and overthrow of prevailing values. Predictably, they have tended to get the results they themselves wanted."

"Certainly the efforts of the NSW Labor Government to escalate an artificial campaign around the term 'victimless crimes' have proved counter-productive. There is growing awareness that the concept of 'victimless crimes' is empty and illusory. It would be more realistic to



Jim Cameron

speak of 'multi-victim crimes'.

"Premier Wran and his Attorney-General, Mr F. J. Walker, organised as a public relations exercise a well-orchestrated and stage-managed seminar to condition public thinking to decriminalisation. Progressive academics were brought out from overseas to set the scene for it, but the immediate effect has been to stiffen public resistance."

Mr Cameron said the aim behind the seminar had been to overwhelm the public's conservative instincts on moral matters with a flood of confusing intellectual argument. It had been assumed that these permissive professors would enjoy a heightened status here the greater in proportion to the distance they were away from the cities where they were better known. In reality, they had had nothing to say which our own generous supply of like-minded academics could not have put similarly.

Overseas, wherever legislatures had leapt on the permissive, decriminalisation bandwagon, constituents had found themselves unable to live with the results and had started to drag their legislators back to reality.

WE HAVE MOVED!!!

We have finally moved to our new offices in St Andrew's House. Our new address is:

Square Level
St Andrew's House
Sydney Square
Sydney, 2000

And our new telephone number is:
233 4561

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ARCHBISHOP COGGAN: "A FAITH THAT IS WORLD EMBRACING"

St Andrew's Cathedral, Sydney, was packed on Wednesday, March 16, with people from all over the Diocese of Sydney who came to hear the Archbishop of Canterbury, Dr Donald Coggan, give an inspiring address. Present also at the Service were the Chief Justice, Sir Garfield Barwick, and representatives of the City Ministers' Fraternal, involving clergy of many denominations.

The Service was conducted by the Dean of Sydney, the Very Reverend Lance Shilton, and the Archbishop of Sydney, the Most Reverend Sir Marcus Loane, who walked beside the Archbishop of Canterbury in a procession which proceeded through Sydney Square into the main entrance of the Cathedral.

In his address the Archbishop of Canterbury told the congregation never to scorn St Thomas. "If you have not at some time doubted your faith I doubt the virility of your faith." He emphasised the question of Thomas, "Lord, how can we know the way?" "And then I must have a faith that is world-embracing, for though it is true that I am an individual, a very distinct and unique one, so are all of you, I am also part of a family, part of a nation about which I care very deeply, part of a Commonwealth which I believe is a very precious thing, part of our great Anglican Communion, part of the great world church, part of the world."

"A purely individualistic faith will not do. It is too cosy. It is too small for a world in travail. The Son of God loved me and gave Himself for me. Yet, thank God, God so loved THE WORLD that He gave His Son — and what a world. "I have travelled the last few months among all the luxury of the West, in England and America and Australia, with the over-luxurious meals and the over-

luxurious cars and all that goes to make us a materialistic society. I have travelled in India and have been to Calcutta, where you can hardly move because of the swarming, skinny bodies. "And all this is the world that God so loved. And apparently yet does. Then, if this is God's world, all men

are my brothers, equally dear to God because Christ died for them. How can I, in the light of that, live selfishly? "There must be an outgoing compassion of God's love until the day dawns when every man and woman and child have a chance, intelligently, to taste of Christ."

"I find such a faith as this in Christ my Lord, a personal faith, a faith that transcends the barriers of death and a faith that is world-embracing in its outreach. 'Lord, how can we know the way?' 'I am the way.'"

Government takeover of Christian radio

The Radio Voice of the Gospel in Addis Ababa, one of the largest Christian radio stations in the world, has been taken over by the Ethiopian Government.

The take-over occurred last Saturday (March 12). By the evening the station was broadcasting as the Radio Voice of Revolutionary Ethiopia. The broadcasts announced that possession had been taken of all buildings, affiliates and property. The Provisional Military Administrative Council told listeners that all Ethiopian employees could continue in their jobs but would now be employed by the Government. Foreign nationals, said the broadcast, would be employed on a contractual basis as required.

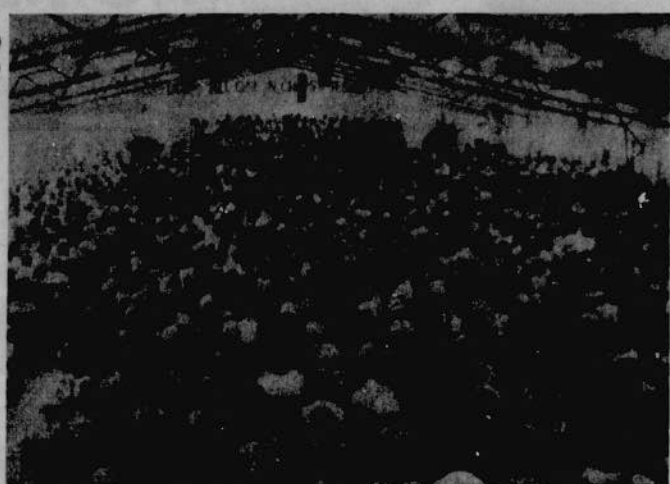
In the broadcast, which was heard in Kenya, the former director said that the new station was transmitting in four languages simultaneously. Programmes and news were being prepared by the Ministry of Information with the assistance of some of the staff. He said that ex-patriots were not under any pressure and that negotiations "continue with goodwill". In a particular reference to

• To page 2

ARCHBISHOP AT RALLY



The Archbishop of Sydney at the Wollongong Rally (one of four Regional Rallies held each year by him) on March 18. The Hall of St Michael's Pro-Cathedral was comfortably filled with the largest crowd for several years.



Part of the packed congregation for a CWCI meeting at Stanwell Tops

2000 WOMEN AT CWCI CONVENTION

Stanwell Tops again was a venue for a noteworthy weekend program presented by Christian Women's Conventions International. With overflow meetings held on March 12 and 13, and with practical ministry on "The New Society" by five gifted women speakers of wide experience in Christian service, the Convention was an occasion of spiritual blessing and inspiration for the many who attended.

This was reported in the latest issue of the "New Life" Newspaper.

Particularly noteworthy was the response when the Missionary Faith Promise and Cash offering was

received — the total announced was \$58,000.

The weatherman's forecasts were gloomy, but God overruled with a beautiful weekend at Stanwell Tops (NSW). The auditorium and annexe with closed circuit TV, overflowed with more than 2000 women.

For very many of them this was their first CWCI Convention. Enthusiasm, expectation, and love for the Lord marked the proceedings and the congregational singing. As one lady remarked, "If we can have something this wonderful on earth, what must Heaven be like?"

In her opening remarks, Mrs Grace Collins, Chairman, reminded those present of the aim of the gathering "that we might be 'complete' — equipped for every good work", and of the promise: "If you will draw close to

God, He will draw close to you."

"The New Society" was the theme, and the overseas guest speaker, Mrs Winnie Christensen, was from the United States. "Dainty, delightful and dynamic" are the words that spring to mind to describe this petite housewife, mother and writer, and Bible study leader from Chicago. She had left behind a husband, Chuck Christensen, who is on the faculty at Moody Bible Institute, four children, her mother, an elderly invalid aunt, a dog and 20 frozen meals to come to Australia and New Zealand for this 21st year of conventions.

Other visiting speakers at the Stanwell Tops weekend were Miss Joan Lang, from the Capernwray Missionary Fellowship at Moss Vale, NSW; Miss Poldi Stoffer, of European Christian Mission, recently arrived from Vienna.

• To page 2

Bishop of Peru resigns

Family needs have forced the resignation of the Right Rev David Pytches as Bishop of Chile, Bolivia and Peru.

His resignation will take formal effect from the end of this month. But in fact Bishop Pytches left South America last July and did not return when his leave in Britain expired in January. He is now hoping to return to parish life in this country.

Bishop Pytches became a controversial figure some years ago when he was reported as expressing a degree of support for the military junta which overthrew the Marxist President Allende of Chile.

However, this has had nothing to do with his resignation. Bishop Pytches told the "Church Times" this week that he had four teen-

- Notes and comments — Page 2.
- On and off the record — by David Hewetson — Page 2.
- A tribute to Archbishop Sir Frank Woods — by Archbishop Marcus Loane — Page 3.
- Letters to the editor — Page 4.
- What a world! — by Lesley Hicks — Page 5.
- Book reviews — Page 6.
- Mainly about people — Page 8.

AUSTRALIAN CHURCH RECORD, MARCH 31, 1977 — 1