

## Mainly About People

**MELBOURNE**  
 Rev K. J. Perry of St Johns, Cranbourne, has been appointed Vicar Holy Trinity, Oakleigh, from May 27.

Rev A. J. A. Scott of St Matthew's, Mulgrave, has been appointed Vicar St Augustine's, Mont Albert.

Rev K. J. Hewlett assistant Curate St James, King St, Sydney, has been appointed Chaplain Alfred Hospital from March 1.

Rev H. J. Humphrey of St Martin's Airport West has been appointed as a consultant in evangelism from February 1.

Rev D. G. Peake, assistant Curate of St Matthew's, Glenroy, has been appointed assistant Curate at St John's, Frankston, from Jan 28.

Rev D. Penman has taken up the position as Warden of St Andrew's Hall, CMS

Federal Training College, from January.

Rev R. M. Browning, assistant Curate of St Stephen's, Mount Waverley, has become Curate St Matthew's, Glenroy.

Rev S. E. Coggins, assistant Curate, Anglican Inner Ministry, has been appointed assistant Curate, St Columba's, Hawthorn, from February.

Rev J. Pinneger, assistant Curate, St Mark's, Camberwell, has been appointed Curate St John's, Blackburn.

Rev D. Van Dissel, assistant Curate St David's, Moorabbin, has been appointed Curate, All Saints, Geelong.

Rev J. V. W. Hasle, from St Martin's, Boroko, PNG, has been appointed Vic Secretary ABM.

Rev W. Daunt died January 6 (retired 1948).

## PAUL STOOKEY TO TOUR AUST

Paul Stookey, the highly respected comedian and bass singer from Peter, Paul and Mary, will begin a tour of Australia on April 14. Stookey will appear in concert at the Sydney Town Hall on Friday night, April 23.

He will be also making concert appearances in Brisbane, Melbourne, Hobart, Adelaide, Perth and Canberra. A small number of lunchtime university concerts are also being planned.

Peter, Paul and Mary last toured Australia in 1970. It was following this tour that the group broke up and the three members have since built up individual careers. Paul Stookey has restricted his appearances to concert

dates for a couple of months each year — the rest of his time is taken up with being a full-time farmer on his huge mountain property in North America.

Paul Stookey will be bringing his entire family to Australia. His touring party will include a governess whom he is bringing to tutor his three young children.

Paul Stookey is being brought to Sydney by Gospel Artists Australia. For further information please ring Phil Truscott on 61 3136 or 61 3378.

Bookings for Paul Stookey's Sydney concert open at Mitchells and Grace Bros on Monday, February 23.

## Joint church aid to victims of earthquake

Australian churches had sent \$10,000 to victims of the earthquake which struck 125 miles north-east of Guatemala City on the Guatemala-Honduras border on February 5, a spokesman for the Australian Council of Churches said this week.

The \$10,000 was a joint gift from the reserve funds of the ACC and Australian Catholic Relief.

Reports reaching Sydney spoke of up to 6000 dead, a minimum of 12,000 injured and hundreds of thousands homeless with entire communities of shanty towns having fallen off the hillsides into the ravines below, the spokesman said.

The relief money would be used for local purchasing of food, medicines, blankets and tents, and was being channelled through Catholic Relief Services and Church World Service who had personnel in that area.

Both Australian Catholic Relief and the Australian Council of Churches invite concerned people to pray for the victims and to contribute to the Guatemala Earthquake Fund.

Donations can be sent to Australian Council of Churches, PO Box J 111, Brickfield Hill, 2000, or to Australian Catholic Relief, PO Box J 124, Brickfield Hill, 2000, NSW.

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Youth for Christ will sponsor another "Happening" at Belgrave Heights, Victoria, this year, which some thousands of young people are expected to attend.

## "HAPPENING '76" YOUTH CONFERENCE



Brian Willersdorf



Robert Colman



Dean Shilton

## MOTHERS' UNION INTO ITS SECOND CENTURY

"1976 is Centenary Year for the world-wide Mothers' Union organisation and as we move forward into the second century, it is with thanksgiving to God and with great expectations," an organisation official said this week.

"Please pray for the Mothers' Union as it enters a new era in its history that it may continue to exert an influence to uphold Christian standards in home and community," she said.

Speakers this year would include Brian Willersdorf, well-known youth evangelist from NSW, Alan Marr, Youth Director Blackburn Baptist Church.

The Bible studies would be led by Dean Lance Shilton, Dean of Sydney, and past-president of Adelaide Youth for Christ.

The programme would be led by Clive Stebbins, assisted by Brian Tizzard. Details and application forms were available from the Youth for Christ Centre, 433 Camberwell Road, Camberwell, Victoria, 3124. Phone: 29 3696.

As part of the Home Mission Society's 120th anniversary celebrations, the Archbishop of Sydney will speak at a series of Lenten seminars designed to foster vocations in health and welfare work among young people.

The seminars will be held at various conveniently located Chesalon Homes and at Charlton Boys' Home, on five Fridays during Lent — March 12, 19, 26, and April 2 and 9.

Each night a buffet dinner will precede an interesting and varied programme with the Archbishop as the principal speaker.

The seminars are intended for every young person who feels a call to a Christian vocation in social work, nursing, counselling, home and hostel supervision, and so on.

## Church Schools Ordinance request

The Board of Education, Diocese of Sydney, in its role as a Commission on Education, was asked by the recent Sydney Diocesan Synod to:

- Arrange for a consultation with the councils of the Diocesan church schools with regard to the deferred church schools ordinance.
- Invite submissions on the subject of the Ordinance from other interested bodies.
- Furnish a report to the next ordinary session of Synod.

Submissions on matters relevant to the Ordinance should be forwarded by Friday, April 9, to The Secretary, Diocesan Commission on Education, Board of Education, Diocese of Sydney, 511 Kent St, Sydney, NSW, 2000.

Copies of the deferred "Church Schools Ordinance" were available on request.

400 from Australia to attend centenary conference in England

Part of the offering would be given, along with offerings from other Australian dioceses, to make up a "centenary purse" to be presented in London during June 21-25, at the Mothers' Union Central Council meetings.

This would benefit the Overseas Fund which defrays costs for nationals to go to England for the celebrations.

Fourteen Australian dioceses were sending official delegates to the Central Council meetings. Mrs D. W. B. Robinson would be the Sydney delegate.

More than 400 Australian men and women had joined the tour to England and would be allocated tickets for the various functions and services planned in that country.

Centenary year began with three new MU branches starting in Sydney Diocese — at Springwood, Sadieler (Green Valley) and Drummoyn.

THE AUSTRALIAN CHURCH RECORD: Editorial and business. Room 311, 160 Castlereagh Street, Sydney, 2000. Phone: 61 2976. The National paper for Churches of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$6.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 962 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.

## "Right to Life" abortion concern

The development of expertise in killing the unborn in Sydney would compete with the art of human extermination employed in the Nazi concentration camps, a spokesman for the NSW Right to Life Association said last week.

"The baby of a late-term pregnancy now may be drained of its blood by a process of cutting the umbilical cord and labour induced to deliver the dead child," he claimed.

Pro-abortionists had always proclaimed the simplicity, safety and even desirability of abortion and yet pursued methods that were more simple or safe.

"When will they admit to a degree of safety?" he stated.

"Will the millions of normal women who do not have regular periods now find it necessary to invade the uterus for such a trivial problem?"

"Not so! Some organisations blatantly use the words 'regulate menstruation' to describe what is in fact an abortion.

"Is this getting closer to the ideal of medicine desired by the women who despaired of receiving proper attention from the male-orientated medical profession?"

"They have said they are fed up with being treated as second class human beings by doctors, and that they do not receive sufficient biological information or explanations regarding their problem.

"That thousands more women are facing an inconvenient pregnancy is evident in the escalating numbers of abortions.

"Yet the same complaining women support the abortion institutions who are committed to educating the public (including the young in our schools, where they gain admittance) to human sexuality resulting in more and more inconvenient pregnancies," the spokesman said.

and every-member-subscription to "Mia Mia" (MU magazine).

Sydney Diocese MU programme 1976 was based on the study of six Collects, priced 40c.

Copies of the new aims and objects were 25c and membership leaflets 5c and Centenary banners at \$2.50 were available from MU rooms — 133 Bathurst Street, Sydney.

"The capacity of the MU to survive has been amply demonstrated, as members study the new rules and regulations," the official said.

"Great decisions on open membership and structure revitalisation are welcomed and bring the challenge of a constructive forward move."

There would be a promotion drive for new members

## MISSIONS MERGER

The Arabic Literature Mission, Lebanon Evangelical Mission and Middle-East General Mission announced last week that these three missions would be merged on September 1, 1976, under the new name of Middle East Christian Outreach.

This was the outcome of an international conference held at Hastings during January 17-24, attended by representatives from the field councils in Eritrea and Lebanon and from the home councils in Australia, Canada, New Zealand, Southern Africa and the United Kingdom, an official announcement said.

"In spite of the tragic events which have taken place in Lebanon and Eritrea, the three missions aim to continue their service there for as long as this is possible," it said.

"A Strategy Research Team was appointed to investigate what new possibilities existed for Christian outreach in the Middle-East as a whole.

"Emphasis was also placed upon the opportunity for service among migrants from Middle Eastern countries in other parts of the world."

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# RISE OF NEW GROUPS AT UNIVERSITIES

A significant change has occurred in the Christian work in the universities in Sydney over the last year.

During this time there has been a remarkable growth of evangelistic outreach by American inspired groups such as Campus Crusade and the Navigators.

This growth has coincided with an apparent decline in the outreach by the more traditional student organisations such as the Evangelical Union (AFES).

Last year at the University of NSW the EU started with about 180 but finished with only 50 attending their weekly public lecture. This year the starting figure was 110.

At the end of last year at NSW two separate Bible Studies, one run by Navigators and the other by the Anglican Chaplain, Rev Philip Jensen, were attracting about 70 each even though they ran concurrently. The Campus Crusade attracted about 40 at their weekly meeting.

This year Mr Jensen reports that he is having a face to face ministry with 230 students each week. This includes a bible study that last week attracted 90 students. He conducts nine other bible study groups. Mr Jensen said, "Opportunities for Christian Ministry have never been greater at NSW, than they are today."

The AFES has one staff worker for the whole of Sydney including Institutes of Advanced Education, the Navigators employ two full-time workers at NSW as does

the Campus Crusade, known in Australia as Student Life. At Sydney University the number of full-time workers totals three for Student Life.

Another measure of the rapid growth of support for Navigators was their conference at Canberra in January. This attracted 1000 students from all over Australia. The AFES Conference at Bathurst with John Stott as featured speaker had approximately 450 students.

At the Sydney University, according to the Anglican Chaplain, Rev Alan Blanch, there has been a diversity of new Christian groups over the last year. Beside Student Life and Navigators, the SCM was revived and a new pentecostal group called the Friday Group began. He said the relationships between the various bodies was cordial.

They combined to produce a single publication for orientation week called "Christian groups on Campus."

Student Life and Navigators distributed a questionnaire on enrolment week this

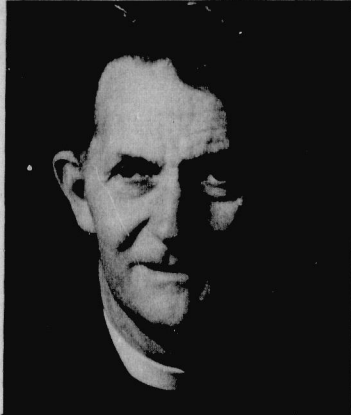
## Bishop of Armidale a rector

The Bishop of Armidale, Rt Rev Clive Kerle, last week announced his resignation as Bishop of that diocese to take up the appointment as Rector at St Swithun's, Pymble, in the diocese of Sydney.

He will begin his new work on 3rd June after a holiday of two months.

Bishop Kerle has been Bishop of Armidale since 1965, prior to which he was Assistant Bishop in the Diocese of Sydney from 1956.

He was ordained in 1939. He served as General Secretary of CMS in NSW from 1947 to 1954 and was Rector of St Andrew's, Summer Hill from 1954 to 1957.



## Festival's deputation to Chief Secretary: pornography concern

A Festival of Light deputation had received a sympathetic hearing from the NSW Chief Secretary, Mr Peter Coleman, during an official interview on February 12, a Festival spokesman said this week.

The deputation had comprised the Rev Fred Nile (director FOL), Mrs Mabel Walsh (chairman FOL women's committee), and Mr Geoff Carey (acting Secretary Community Standards Organisation).

The deputation had appreciated the attention and time given by Mr Coleman to its submissions, the spokesman said.

Subjects discussed by the deputation included the new "anti-porn bill" — the Indecent Articles and Classified Publications Act.

Mr Coleman had agreed to investigate any possible misuse of the Government Gazette as an advertising medium.

Petitions from a large number of residents were presented to Mr Coleman during the interview.

They concerned the screening of obscene "R" rated movies in drive-in theatres.

Discussions were held on the harmful effects upon nearby families and particularly children.

Proposals were presented to Mr Coleman for a new-style "containment screen" whereby the film image can be seen only from inside the theatre.

Plans were going ahead for a "containment screen" to be erected at the Dubbo drive-in theatre on an experimental basis, the Festival spokesman said.

The deputation gave samples of objectionable "R" rated film advertisements from some Sydney newspapers to Mr Coleman.

Other misleading newspaper advertisements seeking to recruit inexperienced teenage girls into the Sydney massage parlour prostitution racket were also submitted, he said.

Objections were also made about the "anti-social, anti-family proposals for a public, legalised nude bathing beach in the Sydney area".

The Festival of Light director, Rev Fred Nile, said this week that a questionnaire on social and moral issues was being prepared to seek political candidates' attitudes prior to the next State elections.

## ON OTHER PAGES . . .

- Salvation — by D. B. Knox — Page 2.
- Liberty — A woman's view — Page 3.
- Letters to the editor — Page 4.
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- An innocent abroad — by Donald Howard — Page 5.
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## EDITORIAL SHOW SOME RESPECT

The late Bishop Moyes of Armidale used to say that good manners went into decline when men ceased to wear hats.

Whether or not the bare-headedness of men is the reason for it, the last decade or two has certainly seen such a decline. This unfortunate trend is clearly seen by those who use public transport. Time and again children are to be seen occupying almost all the seats on buses and trains which are running for school children and the general public, but they make no effort to surrender their places for adults, often not even for women with small children. (Incidentally, perhaps school teachers and principals could make more efforts to remedy this situation.)

At least some aspects of courteous conduct may well have gone out on the tide of equal rights for women. The reasoning of many males could well be that if women and girls want to be considered as equals, then let them take their chances in the rush to board public transport, and in the crush of trains and buses, without expecting men and boys to stand back in doorways or to give up their seats.

Actually history shows that it is to Christianity that women owe the fact that they have come to be regarded (in countries which have known strong Christian influence) as "the weaker sex". This attitude to women, which issued in courtesy and care, was unknown in the ancient world before the rise of Christianity. Christ and the apostles exhibited and taught respect and thoughtfulness and unselfish service — virtues which were to be displayed to all, but especially towards the young, the old, the weak and those who were comparatively defenceless.

This is the sort of equality of which the Bible speaks. All individuals have dignity and importance which springs from the fact that God made them and God loves them.

Those who are strong should protect the weak, guard and nurture the young, aid the poor, etc. It is precisely because women and children have this dignity, and are comparatively vulnerable, that they must be looked after.

The biblical principle is that we must give respect to those to whom respect is due. Obviously this principle impinges on a wide variety of things. In an age which seems to be becoming increasingly polarised as "feminist" or "anti-feminist", we should have true respect for women. In an age which is anti-authoritarian, we need more respect for those in positions of high office and heavy responsibility. In an age where habits of dress and conversation are becoming increasingly casual, we must preserve appropriate decorum.

How will this work out in practical terms? Punctuality is too little observed by many Christians, both in attendance at meetings and other engagements and also in replying to letters or invitations which call for a response within a specified time. Proper forms of address should always be observed by Christians in their conversation and correspondence. Much more could and should be done to show care for women and children, the aged and infirm. Cheerfulness, courtesy and unselfish helpfulness should mark the lives of God's people in order that they may set an example for the whole community and adorn the gospel of their Saviour.

## Notes and Comments

### Bishops and their vestments

The Bishop of Ballarat's light hearted dig at comments in an article about Bishops in a recent issue of the "Church Record" will be of considerable interest to many readers. Especially seeing he is one bishop who appears, quite deliberately, to have adopted a style of dress very much in the medieval catholic tradition — a tradition of which he is one of the most enthusiastic supporters.

Of course references to judges' robes or even Mr Snedden's use of the wig and gown do not provide a serious argument why Christian leaders should seek to clothe themselves with vestments.

Even if it is conceded that the episcopate needs some symbolic dress, that of itself doesn't justify the particular

medieval garb so popular with Anglo-Catholics.

The Bishop would be doing a great service if he offered a seriously argued justification for the particular vestments in question. It would be helpful, if he believed that the vestments he wears have any Theological significance, if these too were explained along with an explanation of how such significance is related to the Anglican formularies.

The value of such a closely argued explanation would be very great, especially for evangelicals many of whom just cannot see the justification or the commonsense in evoking a medieval image for the church when the church is trying to reach people in a hostile, cynical, secular society.

## Campus Groups

• From Page 1

An early criticism of them was that they were anti-church but this is not now true, if it ever was. Students converted through these groups are encouraged to join their local church.

Rev Phillip Jensen, told the Church Record, "I have been more warmly received into Christian fellowship by the people of Navigators and Student Life than by the AFES."

At NSW there is also a wide diversity of Christian groupings. Besides the Evangelical Union, (since last year the name has been changed to Christian Union), and the Navigators and Student Life, the SCM also functions during the first half of last year they had more Bible studies programmed than EU.

There are two groups working amongst overseas students, and two Roman Catholic groups. The EU has developed links with the Roman Catholics, last year the Roman Catholic chaplain spoke at the EU public lecture on human sexuality.

The EU, the Roman Catholics and SCM combined last year to form an organisation called the "Christian Community". Because of this co-operation there has been some pressure on EU members to play down doctrinal differences.

At NSW the EU appears to be undergoing some internal turmoil over such questions as politics and the attitude to liberation issues.

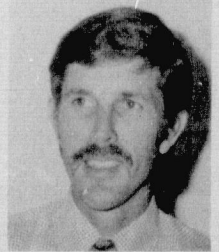
The AFES is known to be in serious financial troubles, last year it reduced its staff workers and those who remain are spread very thinly across Australia.

### Appointment by SN in PNG

The Regional Office of Scripture Union has announced the appointment of Mr Malcolm Tolley to the position of staff-worker for Papua New Guinea.

Mr Tolley, who, until recently was Principal of the Ialibu High School in the Southern Highlands, has been a teacher in Papua New Guinea for the past six years. He succeeds the Rev John Kadiba who was on loan from the United Church and

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Mr Malcolm Tolley.

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"It may seem extraordinary that so little attention is directed in Christian pulpits to Christianity as salvation from an awful, impending doom", says the principal of Moore College, Sydney, Dr D. B. Broughton Knox, in this article on "Salvation".

But, says Dr Knox, "The Bible gives us a clue to this, for it says that we are all by nature blind to our real situation, and of course unless we see ourselves as we really are we cannot appreciate the urgent need for salvation — and so we soft-pedal salvation and think and speak about other aspects of Christianity".

## 'CHRISTIANITY—ABOUT SALVATION'

It is well known that the Christian religion is a religion about salvation.

The New Testament is full of the idea of being saved, while the most characteristic title of the Lord Jesus Christ is Saviour.

Yet nowadays it might be difficult for a complete stranger to gather what we Christians thought we were being saved from.

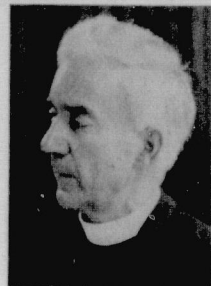
For modern sermons and modern books about Christianity have a lot to say about the blessings of Christianity — the full life that the Christian lives, and this of course is true, but there is very little said in any down-to-earth way about what we are being saved and rescued from.

The talk is about extra blessings rather than about salvation or rescue from some fearful situation in which we are all involved.

Yet salvation has no meaning unless we realise what the situation is which the person being saved is involved in, and what his fate would be apart from salvation.

The benefit that Christianity offers is more

**"It is a fact that the Devil blinds the natural hearts of us all so that we do not see the truth about God and in particular we are blind to the awful situation which we are in."**



DR D. B. KNOX

towards a waterfall. Our doom is certain but we are quite unaware of it.

This blindness, the Bible says, is the result of the activity of the Devil.

In II Cor 4:4 St Paul says "The God of this world has blinded the minds of the unbelievers to keep them from seeing the light of the Gospel of the glory of Christ", and in John 12:40 we read "He hath blinded their eyes, and hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them".

The fact is that the Devil blinds the natural hearts of us all so that we do not see the

that is now at work in the hearts of disobedience".

Among these we all once lived in the passions of our flesh, following the desires of body and mind and so we were by nature children of wrath like the rest of mankind, but God who is rich in mercy out of His great love wherewith He loves us, even when we were dead through our trespasses made us alive together with Christ.

"By grace you have been saved, and raised up with Him."

Notice how twice over St Paul emphasises that before conversion we were dead, spiritually.

**"We are all like a man asleep in a boat drifting towards a waterfall. Our doom is certain but we are quite unaware of it. This blindness, the Bible says, is the result of the activity of the Devil."**

radical than mere additional blessings which are so often spoken of and which of course in themselves are true.

For the essence of the Christian Gospel is salvation, not merely improving our situation.

It was to save men from the terrible and eternal consequences of sin that Christ died on the cross.

It was no slight matter which brought Him from Heaven.

It may seem extraordinary that so little attention is directed in Christian pulpits to Christianity as salvation from an awful impending doom.

But the Bible gives us the clue to this, for it says that we are all by nature blind to our real situation; and of course unless we see ourselves as we really are we cannot appreciate the urgent need for salvation; and so we soft-pedal salvation and think and speak about other aspects of Christianity.

We are rather like a man asleep in a boat drifting

truth about God and in particular are blind to the awful situation which we are in.

We cannot discover the true picture from our own resources. It is necessary for us to learn the truth from God Himself in His Word.

The Bible makes clear that because of our sinfulness we are under God's condemnation and wrath, so that unless our sins are forgiven through Christ we must undergo the full severity of God's just retribution against rebellious creatures.

Jesus described the place for which we are heading as God's rubbish heap. St Paul described our position as being enemies of God, sons of disobedience, children of wrath.

This is not a reassuring description but, as I say, we are by nature blind to our situation. And secondly we are also blind to our own incapacity to help ourselves. So that even if we glimpse the truth, the methods we adopt to save ourselves and put ourselves right with God are hopelessly inadequate.

Even when we begin to see the awfulness of our situation we still have to learn the truth about our incapacity to help ourselves, for by nature we are prone to think that all we need to do to be saved is to bestir ourselves and turn over a new leaf.

But again the Bible makes clear that this is impossible for us to do apart from the saving or rescuing power of God. He must completely recreate us spiritually.

There could not be a clearer passage on this matter than Eph 2:1-10 where the Apostle tells the believing Christians at Ephesus, "God has made you alive when you were dead through the trespasses of sins in which you once walked, following the course of this world, following the power of the prince of the air, the spirit

It has involved the loss of certain privileges — but our nature remains intact and still intrinsically good.

Thus, for example, Pope Clement XI in his Bull Eugenius section 48 denied that "without faith, without Christ and without love a man is but darkness, confusion and sin".

This papal denial is in direct contrast to the ancient faith of the church, as expressed for example in Canon 22 of the Council of Orange of 529 and which stated just the opposite, namely, "No one has anything of his own save untruth and sin" and more importantly it is out of keeping with the teaching of the Scriptures, where St Paul in Rom 7:18 states, "I know that in me, that is in my flesh, dwelleth no good thing".

Or as the prophet Jeremiah put it, "The heart is deceitful above all things and desperately wicked".

The Bible teaches that as a result of sin our natures contain within them a sinful principle, namely inordinate desire which theologians call concupiscence. This constant desire and pull towards what God has forbidden, which we all experience even after conversion, Paul calls sin, describing it in Romans 7:20 as, "the sin which dwells in me".

Since it is always present, infecting more or less everything we do, it follows that everything we do comes short of God's perfection and needs to be covered by God's forgiveness, even in Christians.

Therefore, no action of ours can be said to merit salvation, for everything needs to be covered by the gracious forgiveness of God.

But, as you know, merit is an essential feature of the Roman Catholic doctrine of salvation.

Consequently, the Council of Trent was obliged to deny

From Guatemala, rocked by earth tremors, news has reached the United Bible Societies through various channels (including ham broadcast operators in the USA) about what happened to the Bible Society and its staff in Guatemala City.

Bible House was slightly damaged but not destroyed. None of the staff was hurt. However, two houses of staff members are in ruins and they are living in tents.

Preparations are now underway to produce 500,000 copies of a special Scripture Selection ready for distribution to the victims of the

### WHAT!

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T. J. BLAND  
Chief Executive Officer

## BISHOP OF BALLARAT DEFENDS THE USE OF VESTMENTS

John Stott, that Anglican hot rod of an evangelical evangelist and darling of the "Australian Church Record" was asked in an interview why evangelical bishops in England wore so much regalia, especially the very naughty "high church" cope and mitre.

Stott replied that he thought it ridiculous and irrelevant and that he very much wished that all bishops would somehow clamber up into the twentieth century.

At about the same time as this gospel revelation, I read of an Australian Supreme Court Judge (in Adelaide, of course), who refused to go into a Family Law Court hearing without his robes of office.

Bishop John Hazlewood writes in his diocese magazine on the use of vestments by Bishops.

In the bad old days Anglican bishops plastered their tea spoons and egg cups with mitres but never put one on their heads. It is a difficult hat to manage, as I know only too well, but it is the sign of the episcopate as the robes and wig are the sign of the Judge and the Crown the sign of the Monarch.

I can see no reason for supposing that those of us who wear this clobber and those of us who want us to do so are somehow playing acting charades from antiquity.

We are as much twentieth century men as are the road workers now attractively and safely attired in bright reflective jackets so that they may not be mistaken for asphalt eating emus by the passers by.



Bishop Hazlewood

## BIBLE SOCIETY LIVES THROUGH QUAKE

From Guatemala, rocked by earth tremors, news has reached the United Bible Societies through various channels (including ham broadcast operators in the USA) about what happened to the Bible Society and its staff in Guatemala City.

Bible House was slightly damaged but not destroyed. None of the staff was hurt. However, two houses of staff members are in ruins and they are living in tents.

Preparations are now underway to produce 500,000 copies of a special Scripture Selection ready for distribution to the victims of the

earthquake. People who have gone through such an experience do not only need tents and blankets, medicine and food, but help in spiritually understanding and transforming their situation.

The UBS Regional Centre staff in Mexico City was among the first to send gifts of food and clothing to the area hit by the catastrophe. The UBS World Service Centre in New York have also offered their assistance in replacing Bibles and New Testaments, which people in Guatemala lost in the disaster.

## NO UNEMPLOYMENT HERE!

In fact, we're looking for someone like you, interested in:—

- PAINTING** 5 children's cottages, 2 churches, 1 manse (inside and out — experience helps) helpers and handymen
- BUILDING PASTORING** we even supply the congregation
- MISSIONARY DIRECTING** there is no such word — but the job is real! over 30 centres in 3 states! Field Director material! experienced with Aboriginal people and inter-denominational work.

Interested? (Long or short term). We need your help NOW.

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## LIBERTY—A WOMAN'S VIEW

"The Lord has sent me to proclaim liberty to the captives" read Jesus at the outset of his public teaching.

What are we captives of?

Traditionally the answer is "our sins". But is that all? What of the restrictions and customs which surround us as a result of people's rejection of God? Genesis 3:14-19 is God's proclamation of the problems which will plague the human race.

Especially we should recognise that the words to the woman "... your desire shall be for your husband and he shall rule over you" (v 16) are as a consequence of sin and a broken relationship with God.

These problems are not to be found in the Kingdom of God.

And are not we, who have been released by Christ, members of that Kingdom already?

But, at the same time, we are still "prisoners of hope" (Zech 9:12) only "seeing in a mirror dimly" (I Cor 13:12) because we are still part of this world.

Surely this is the crux of the matter. The beginning of the answer to our liberation (both women's and men's).

We are in two kingdoms. We live as best we can in the chaos of the world, waiting and groaning along with the natural order (Romans 8:22-23), while also striving

This article on "Liberty" has been contributed by a reader, Eileen Diesendorf. She refers to the fact that Christ "made no distinction between men and women" and that Paul "the apostle who lived only to imitate and glorify Christ, called both women and men his fellow labourers ...".

She emphasises that "nowhere (in the Bible) is it even hinted at that God withholds selected gifts from women (or men) — so we each use our gifts for God's glory and the benefit of our sisters and brothers".

towards the perfection of God's creation, the image of Christ.

In this almost ambivalent life, we must settle for the imperfect knowing that the perfect is yet to be accomplished.

Only in looking at Christ can we glimpse the life-style worthy of God's people.

It was Christ who made no distinction between men and women, who encouraged women to sit and learn from him as disciples, who broke all conventions in talking and caring for the needs of women.

And it was Paul, the apostle who lived only to imitate and glorify Christ, who called both women and men his fellow labourers, teachers, prophets and conveners of household churches.

This is living in the liberty of the gospel, a gospel which breaks down the enmities introduced by sin: those between God and human beings, human beings among themselves and between human beings and nature.

Very obviously, as we (each Christian, regardless of gender) are "the body of

Christ and individually members of it" (I Cor 12:27), we each have different gifts.

But nowhere is it even hinted at that God withholds selected gifts from women (or men), so we each are to use our gifts for God's glory and the benefit of our sisters and brothers.

Nevertheless, because we must live within the bounds of this earth, we cannot yet totally escape the consequences of evil in our relationships.

This Paul saw clearly.

He gave appropriate guidelines for those living in the first century regarding their relationships, but always saw ahead the ideal; the ideal expressed throughout Galatians where Paul sees us as no longer slaves to the elemental spirits of the universe — the law, the customs and restrictions which cut each of us off from the other in some way — but free heirs, each serving and loving one another, not biting and devouring one another to prove a point of superiority or authority.

## SU NEW GUINEA APPOINTMENT

• From Page 2

has now joined the staff of the Rarango Theological College near Rabaul.

After a period of orientation in Port Moresby, Mr Tolley will be travelling widely, visiting the regional committees and the Scripture Union groups which meet regularly in over 50 government high schools throughout Papua New Guinea.

He will be particularly concerned for the preparation of materials, the training of school leaders and the encouragement of regular Bible reading.

The work of Scripture Union in Papua New Guinea is directed by a Council, five of whose members are national Christian leaders. Bishop Ravu Henao of the United Church is the President of Scripture Union in Papua New Guinea.



Anglican Home Mission Society

120 years of concern 1856/1976

## That's a good start.

In 1856, the Home Mission Society of the Diocese of Sydney was formed to give financial support to new and struggling congregations in far-flung, semi-rural areas like Darlinghurst, Redfern and Waverley.

It's a job we still do today, in many corners of the Diocese. We also care for hundreds of aged people, boys and girls from the courts, and unmarried mothers. We arrange adoptions, run Op Shops and provide counselling, immigration and chaplaincy services.

In the process, we have a wealth of evangelistic opportunities — because we reach many people whom the Church would otherwise never reach.

After 120 years, the Society's ministry has broadened beyond the dreams of those who founded it. But we can't sit back and rest on our laurels. God is opening too many doors. And to follow His leading, we need the help and involvement of His dedicated people.

Like you. Please pray for the work of the Society. If you aren't praying, then who is? Please support our Thanksgiving

Appeal by doubling your giving. That will help make our first 120 years what the Lord intended them to be. A good start in His service.

**THANKSGIVING APPEAL**  
To: Anglican Home Mission Society,  
387 Kent Street, Sydney, 2000.  
(phone 290 1011).

Enclosed is my contribution of \$..... towards the HMS 120th Anniversary Thanksgiving Appeal (donations are allowable deductions for tax purposes).  
 Please tick if receipt is required.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

POSTCODE \_\_\_\_\_

## Missionary speakers at conference

Sir,  
I write in answer to Dr Hardman's letter in today's issue of ACR where he accuses the organisers of the forthcoming LaTrobe missionary conference of a lack of missionary vision by their choice of main speakers.

It is in defence of Gottfried Osei-Mensah that I wish to point out that Dr Hardman's claim is false, that "there is no cross-cultural missionary among the main speakers". In African terms, Mr Osei-Mensah, being a Ghanaian, is most definitely a "cross-cultural missionary" working as he has been in Kenya. Furthermore, his present international role as Executive Secretary for the continuing Lausanne Congress committee gives him a global oversight that would be difficult to match.

Having sat under his ministry, and shared in fellowship with him, there is no doubt that he will be greatly used by God in awakening a missionary vision among delegates to the conference.

Dr Hardman also refers to the great Urbana conferences. Who has been the most outstanding platform speaker at those conferences, invited to return on many occasions? The Rev John Stott. A cross-cultural missionary in the Bible College use of the word? Enough said!

DAVID COHEN,  
Sylvania.

# Letters

## Dr Hardman corrects misleading title

Sir,  
Further to my letter on the above subject in the last issue of the Record I regret that my note requesting you to withhold publication did not arrive in time.

Subsequent to writing to you I received full information from the Rev Howard Knight, Secretary of the Evangelical Alliance. Though the point I raised in my letter has not been answered to my complete satisfaction, it is very evident that there will be a large contingent of missionaries involved in the LaTrobe Conference in numerous study groups. In measure this will compensate for their absence on the platform.

Though you titled my letter, "Lack of Missionary Vision" at Conference, I feel that this was misleading. What in fact I said was that there was a "lack of missionary vision on the part of tertiary students." It is in fact missionary vision which is bringing the conference into being. My own concern is to ensure that this vision is sufficiently earthed to transmit itself to the conferees.

B. E. HARDMAN,  
Victor Harbor.

## Primate did not advocate Primacy of Rome

Sir,  
It is hardly fair to the Archbishop of Canterbury to accuse him of ADVOCATING the primacy of Rome (March 4), when your own news story shows that all he did was to commend a statement to the effect that many might be prepared to accept the Pope's primacy provided they did not have to accept his infallibility.

More importantly, your accompanying editorial is wrong in saying that the Church of England accepts only one authority, viz. the Bible. This may be good nineteenth-century Princeton Presbyterianism, but it is not Anglicanism, since Articles 20 and 34 of the 39 Articles both attribute a secondary authority to the church.

Archdeacon T. C. Hammond, in *In Understanding Be Men*, gave a much more balanced and Evangelically correct statement about authority when he spoke of the Bible, the church, and human reason as all having authority, and explained that the Bible is the final authority, or the only infallible authority.

G. S. CLARKE,  
Putney.

## Blacktown church centenary

Sir,  
An historical exhibition is planned to be held in conjunction with the centenary of Christchurch, Church of England, Blacktown, between May 22-30.

The centenary committee would appreciate hearing from any readers who may be able to lend any suitable items for display, with the assurance that all possible care will be taken.

If possible, it is proposed to produce a booklet to commemorate the centenary and the committee would appreciate hearing from your readers if they are able to assist by making available any old photos, newspaper cuttings or other information.

Any article supplied will be returned to the lender. If former parishioners and residents would be interested in attending the centenary celebrations, the committee would be pleased to provide further information.

(Mrs) MARIE DUNN  
Hon Secretary  
Christchurch Centenary  
8 Blue Hills Crescent  
Blacktown, 2148  
Phone 622 3595

## Wollongong Diocese proposals

Sir,  
As a participant in the Gibraltar Conference on the proposed Diocese of Wollongong I read your account (Church Record 19/2/76) with interest.

I think it fair to say two things which your report did not make clear: Firstly, without taking away at all from the spirit of the Conference, it must be realised that it had no formal or constitutional basis. It was a gathering together of interested persons to discuss doubts which had arisen concerning the proposal of diocesanisation.

As such, it could not, and did not pretend to, come to any deliberative conclusions. Its resolutions did not defer the coming into being of the diocese because the conference had no power to do so.

Indeed, even the Wollongong Diocese Committee, to whom the recommendations will go for consideration, has no such power. Only Synod, which by its 1968 resolutions put in train the steps towards the proposed new diocese, can "halt" or "defer" the formation.

Secondly, it is not correct even to say that the resolutions called for a halting of the formation of the proposed diocese. Even prior to the 1968 Synodal resolutions, it had been clear that the way towards diocesanisation was by a series of "phased developments" (Wollongong Commission of Enquiry Report — Appendix 6).

Resolutions 3 and 4, calling for legislative "muscle" for local autonomous administration, are asking for formal acknowledgement of the next step in such a phased development. This does not constitute a "halting", but rather part of the logical process towards responsible division.

P. G. KELL,  
Wollongong.

PLEASE NOTE: Letters to the editor should be kept to a maximum of 300 words.

## NSW Governor opens administrative block



Pictured in the new Gilbespy Administration Building with Sir Roden and Lady Cutler are the Chairman of Meriden School Council, Mr W. D. Adcock (left), and the Headmistress Miss S. M. Morton and Mrs Dora Gilbespy.

The new administration building at Meriden, opened by the Governor of NSW, Sir Roden Cutler, on Saturday, February 28, is to be known as the Gilbespy Administration Building.

Canon Maurice Gilbespy was Chairman of the Meriden School Council for many years and was, of course, one of the well-known figures in this district.

He was Curate of St Anne's Church of England, Strathfield, for many years before and after World War II. He served as a Chaplain in the AIF during the war. Later he was Rector of St Paul's, Canterbury.

Both his daughters went to Meriden and the younger, Jane, was School Captain in her final year. Canon Gilbespy died in 1974, a few months after he had successfully launched the Building Fund Appeal for Meriden's new swimming pool complex and the administration building.

## ANGLICAN CHURCHMEN TO VISIT RUSSIA

The Anglican Bishop of Newcastle, the Right Reverend Ian Shevill, has been invited by the Russian Orthodox Church to lead a delegation of Anglican clergy to Russia in mid June, 1976.

Bishop Shevill has accepted this invitation because of his keen interest in Anglican-Orthodox relationships. He is the author of "Orthodox and other Eastern Churches in Australia" the second edition of which will soon be published by the Anglican Information Office, Sydney.

The Orthodox Churches form the second largest body of Christians in the world. In Australia their membership is now approximately 500,000. It increased 353% between the census of 1954 and that of 1971.

The invitation to visit Russia has been issued by the Metropolitan Yuvnalny of Tula and Belev, President of the Department of Foreign Church Affairs and the Moscow Patriarchate of the Russian Orthodox Church.

The tour will last ten days and will include visits to Moscow, Leningrad, Kiev, and the Crimea. Afterwards the delegation hopes to visit churches in Poland and Yugoslavia before returning to Australia.

It is believed that the invitation from the Russian Church originated from a resolution passed by the Synod of the Diocese of Newcastle in 1969, which was several years before Dr Shevill became its Bishop. This resolution "applauded the cordial relationship between the Russian Orthodox Church and the Anglican Church."

## ACCOMMODATION

Accommodation in single furnished rooms with full board is available at Moore College for Christian young men who are looking for accommodation near to their place of work. Tariff: \$40 per week

Enquiries: Supervisor of Residence  
Moore College  
Carillon Avenue, Newtown, NSW, 2042

## THINGS BETTER WHEN GRAHAM DID 'TAKE KERR'

There's been a change of menu for TV chef Graham Kerr, known to millions as "The Galloping Gourmet".

Kerr, 42, recently told a History of Eating class at Cornell Hotel School in Ithaca, New York, how his tastes had changed since he became a follower of Christ. He said his "Galloping Gourmet" series, taped several years ago and being shown currently as re-runs, wrongly emphasised indulgence, imbibing, and off-colour humour.

He wanted to get the re-runs off TV. Kerr and his wife Treena, who produced the show, were injured in a serious auto accident in California in 1971. In the aftermath, they dropped production of the show, and their family life deteriorated.

To try to mend things they bought a yacht, bundled their three children aboard, and sailed the world for two years in a vain search for happiness. In March, 1974, the family settled in Easton, Maryland. Financial disaster wiped out almost everything they had, and there were more fights.

But suddenly Treena changed. No more arguments. And she was noticeably happy and at peace within.

Only later did Kerr discover that Ruth Turner, the family's 34-year-old black domestic worker, had been counselling Treena and had quietly led her to Christ. She was secretly baptized in December.

Meanwhile, Kerr's secretary, Michelle Dubois — a self-described "back-slidden Christian" — had been led back to the faith by Patricia Rich, a temporary food assistant Kerr had hired from California.

Not knowing that everybody around him was praying for him, Kerr grew increasingly restless and turned to prayer himself as a way out.

## On and off the record

— BY DAVID HEWETSON

Will the real me stand up  
The Rectory dog is part of the family. He is sometimes delinquent but nonetheless very highly regarded by the other members. Some time ago I was watching him and trying to put into words what the main differences is between him and the rest of us.

It is not original I know but it seemed to me that the main difference was that whereas he does not seem to spend any time contemplating the fact that he is a dog (I don't think he knows he is; he probably thinks he IS one of the family). But we spend endless hours wondering just who and what we are.

Outside looking in  
My dog looks through his window on the world. So do I, but I also stand outside the window and try to look back in. The frustrating thing is that I don't always see very far inside.

I know there are all kinds of things going on in there: things sweet, sad, ridiculous, disgusting, noble, depraved, etc. They are romping up and down the stairs of my mind.

Whoever I am, Thou knowest O God I am thine!  
Who am I? Not an easy question to answer. But Bonhoeffer had the secret. And before him the Psalmist when he wrote "Lord you have examined me and you know me. You know everything I do. From far away you understand all my thoughts. You see me whether I am working or resting; you know all my actions. Even before I speak you already know what I will say. You are all round me on every side; you protect me with your power. Your knowledge of me is overwhelming; it is too deep for me to understand. Where should I go to escape from your Spirit?"

It is a good thing someone knows who we are, and it is still better that it is God who is the one that knows it. That is a steady thought.

Putting your best face forward  
Ancient dramatists used a certain kind of mask called a sonare for the purpose of amplifying their voices.

For an up-to-date RECORDED REPORT on UE work and the Christian scene in communist lands Phone Sydney (02) 700-101, Day or Night

Mr Angus Barr,  
District Secretary,  
I. O. Rechabites,  
1st Floor, Rechabites House,  
85 Campbell St, Surry Hills, 2010

# An innocent abroad

HAPPILY, despite TV and the motor car, much English village life retains its character, although TV is affecting the nation, as you will read later.

When in Devon, we found our host off to "the local" to compete in the skittles league. These modern Rip van Winkles take their sport seriously.

It's one more sign of the English love for tradition which persists despite pressures of modern life.

THE VILLAGE of Pett, East Sussex, doesn't feature on most maps; we came across it thanks to our habit of leaving the highways for the by-ways.

Moving along hedgerowed lanes past farm houses which have changed little in the centuries, there was this notice nailed to a gatepost: "What Sort Of Britain Do YOU Want?". It advertised an approaching meeting.

"Well," I thought, "what sort do they want?"

Only one way to find out, so a wintery night found me in the village hall which was comfortably heated and packed to the doors.

About 10 minutes after the advertised time (there's been no rush in Sussex since 1066), in came a group of local worthies, led by none less than Malcolm Muggeridge himself.

With it they spoke "per sonare" thus voice which though theirs was yet improved upon.

Our word "person" (and so personality) is derived from this practice and thus something of a reminder to us that our own personalities are a mystery to others and indeed to ourselves.

The presentation we give to the public is often quite different — sometimes the very reverse — of what is going on inside beneath the mask. And of course if the gap between the two becomes too great almost unbearable anxieties are set up in our hearts and minds.

There is a lot in life to keep the real me so deeply hidden that I cannot even see it myself.

There are the games we learn to play almost in infancy and from the very moment we feel the first breath of the cold wind of disapproval or amusement on the part of others.

There are the compensations we make that make us on the outside the very opposite to what we really are beneath the surface, eg. the frightened man who frightens others by shouting at them till their vision of him is that of a lion and not a lamb; or the desperately lonely person whose aloofness convinces others that he does not need or wish to have contact with them.

Getting through  
As I have said it is a relief to know that God can see the real me even when I slip out of my own view.

And God's Word, we are told, also has the strange power to contact the real person and bring him into the realm of reality. It is like a mirror, and though it does show us a great deal that we would probably not like to look at it is still the only way we can learn to get in touch with the truth about life and ourselves.

In the Epistle to the Hebrews the Word of God is described as sharp, penetrating sword. It by

So I settled down to watch and (as transpired) to join in.

THE SUBJECT had been provoked by the "Call To The Nation" from the Archbishops of Cantab and York. The panel posed questions dealing with work, ambition, integrity and general social problems.

There were an engineer, a social worker, a trade unionist (a mellowed militant), a schoolteacher and Malcolm Muggeridge himself.

After a brief throwing out of each question, the audience was invited to join in.

It was a pleasant and thought-provoking evening with a climax that could come only in Britain.

PARKING in England is reminiscent of the days of the Judges — every driver doing what is right in his own eyes.

Australians never seem able to adjust to a car in front suddenly swerving to the "wrong" side to grab a space or coming at one from the opposite direction after pulling out.

After the vicar had "closed the evening", one of two policemen who had been standing at the rear walked to the stage and the chairman

passes our evasions and superficialities and reaches right down to where the real person lives. And it does so because it is the means by which the Author of all personality, who is himself The Person of the universe, confronts us and draws us out of hiding: "The word of God is alive and active."

"It cuts more keenly than any two-edged sword, piercing as far as the place where life and spirit, joints and marrow divide. It sifts the thoughts and purposes of the heart. There is nothing in creation that can hide from this; everything lies naked and exposed to the eyes of the One with whom we have to reckon."

Who am I? That is the way to find out.

MOORE COLLEGE LECTURE  
The second annual Moore College Library Lecture will take place on Friday, April 9th at 7.45 pm in the T. C. Hammond common room.

The speaker will be Bishop D. W. B. Robinson, Bishop of Parramatta and formerly Vice-Principal of Moore College.

His subject will be the origin of the Anglican Church League.

By the way, it will be first visit to our country for Mrs Muggeridge.

again called the meeting to order.

Standing erect and with his cap under his arm, the gendarme said, "Good evening, ladies and gentlemen, allow me to introduce myself. I am PC — your new rural constable!"

Polite cheers and a general handclap.

He continued: "Permit me to say that I have never seen such dreadful parking in my life as has gone on outside this hall (pause — dead silence). In fact, if such habits continue, I must warn you that some of you may not even be at the next meeting! Please park on the correct side, etc. Good evening!"

The people respectfully stood aside, many nodding their good evenings, and off went the (rural) arm of the law.

There'll always be an England!

MUGGERIDGE, of course, was the brightest star in the firmament, but he in no way set out to dominate. Rather, it was his innate brilliance and charm that made him shine.

He said (what many are saying) that as law and order break down in Britain, tyranny will lead to anarchy.

"TV," he said, "is the most sinister thing of our time — affect the morals of our time even more noticeably in the

THE VISIT was purely social but the public meeting revealed that Malcolm Muggeridge is quite prepared to share in the offence that follows when one adopts a stance upon the Word of God.

One insight into his character was the patience and obvious interest shown when surrounded later by young people.

"You won't change the world by organising or by new methods," he said. "The first thing is that you must become a follower of Jesus Christ."

THE HOME is reached by receiving information from a businessman in the village who carefully checks one's reason for asking.

Past a pond which could be anywhere in England, along a lane behind an oast house (used for hops), and there he was feeding his chickens.

As long as the lane retains its pot-holes and odd muddied patches, idle callers will be dissuaded from reaching their objective.

When I remarked on this our host gave his famous smile in agreement.

Here's hoping he receives a good hearing in Australia next October, and that Christians uphold this couple in prayer.

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by DONALD HOWARD

last 10 years than in the preceding centuries.

"To a great extent it is out of control and working to demolish our society, because its main object is to attract attention and the way to attract attention is to foment these destructive processes."

"It is my candid opinion that our society is moving at a very rapid rate to destroy itself."

QUZZED from the floor as to how much time he spent glued to the box, he floored his questioner by saying, "I don't own one — it's a diabolical instrument!"

On several occasions the editor of Punch quoted from Scripture, majoring on Paul. Entering where angels might fear to tread, I put text in context and made a couple of other brief sorties.

One of the group said a "fresh breath" from Australia was welcome, and the upshot was an invitation to my wife and me to spend an afternoon with Mr and Mrs Muggeridge in their rural home "somewhere in Sussex".

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By the way, it will be first visit to our country for Mrs Muggeridge.

**CLASSIFIED ADVERTISEMENTS**

Classified advertisements may be left at the office or phoned to 61 2975 up to noon 10 days before date of publication. Charge is 6c per word with a minimum charge of \$1.50.

**Positions Vacant**

**SENIOR STENOGRAPHER** for General Secretary of Church Missionary Society. Christian lady with experience, initiative and active church affiliation required. Apply with minister's and other references to Mr Taylor, 61 8487.

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**WANTED:** 100 more students to enrol in C of E Bible College. Full Bible course by correspondence anywhere. Full details from Registrar, PO Box 41, Roseville, NSW, 2069.

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**History of government in Australia**

**"Modern Australian Documents"**  
Vol I (1901-1939) pp 625  
Vol II (1939-1970) pp 620  
by F. K. Crowley  
Wren Publishing Pty Ltd Melbourne

These volumes are designed "to illustrate, by the use of the written and spoken words of contemporaries, the major events, developments and controversies in the history of Australia since the establishment of federal government in 1901," and they succeed admirably in their purpose.

The extracts are printed from "contemporary newspapers and journals, pamphlets, books, parliamentary debates and other official

**BOOKS**

sources." Each extract is introduced with a concise and adequate preface which places it in its historical setting.

The volumes are not only valuable historical source books but form a fascinating anthology of Australian thought, speech, and culture over a period of three generations.

Naturally, the selection reflects the interests and predilections of the compiler, but these are sufficiently diverse to include everything that must satisfy all but the most captious reader. Politics, sport, strikes, scandals, morals, wars, religion, social welfare, referendums, criminals and the law are all included and to leave the whole there are satire and humour.

Though poetry and literature seldom hit the headlines in our newspapers, we are given glimpses of Victor Daley, Dorothea Mackellar, C. J. Dennis, Kenneth Slessor, Bernard O'Dowd, and the fictitious but entertaining Ern Malley. The decisive battle between the Prickly Pear and Cactoblastis Cactorum; the liquidation of Squizz Taylor; the Bodyline Controversy; the Mice Plague; the Melbourne Police Strike; the first use of Finger Prints; the introduction of the Penny Postage (alas, now defunct) are all recorded.

As we turn the pages our minds flit from the Baby Bonus to the opening of the Mitchell Library; from the first Parliamentary Pay Grab to the horrors of Mixed Bathing; and from the foundation of the Elizabethan Theatre Trust to the coming of the Beatles.

interest of the children addressed. The one drawback in our situation is that all of the incidents and places referred to are American. The outlines are aimed for children in the primary school, so don't be put off by the author's use of words like "Mummy" and "Daddy", which, in our culture, are mainly reserved for speaking to infants.

**Books about Jungle fables**

**"Sweet & Sour Hippo"**  
**"Monkey Crosses the Equator"**  
**"The Cool Pool"**  
**"The Monkeys and the Eggs"**  
by Dr Paul White  
Anzca Publishers

When asked to review this batch of new Jungle Doctor Picture Fable Books, I took them home and read them to my youngest children, an eight-year-old and a three-year-old.

It was interesting to assess the different reactions — the little one enjoyed the excellent art work and the animal pictures and also the action, especially where the Hippo chases the Crocodile, in "Sweet & Sour Hippo". The older boy showed by his comments that he had grasped the message the stories contain.

These stories do not quite have the same quality as some of the earlier J. D. Fables, but each do contain a valuable teaching point.

Owen Shelley



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on **SUNDAY, APRIL 4, 1976**

Programme: 4.30 pm "Opportunities in South East Asia Today"  
6.00 pm Tea  
7.15 pm Students' Service  
8.30 pm Coffee

ALL WELCOME

**Tribute to Ross McWhirter by Festival's British director**

The stunned grief of the nation over the brutal murder of Ross McWhirter will fade with time, and with the production by the media of what will appear to them to be equally sensational events.

But, while we can still remember a very courageous man devoted to freedom and our fragile inheritance of political democracy, may I remind your readers of Ross McWhirter the Christian?

Five years ago, on October 31, 1970, Ross McWhirter and 11 others attended the last performance of "The Council of Love" at the Criterion Theatre, Piccadilly.

This tribute to Mr Ross McWhirter has been contributed by the director of the British Festival of Light, Mr O. R. Johnston.

The late Mr McWhirter was "shot dead on the doorstep of his home, three weeks after he had launched an appeal for a reward to be given for information leading to the conviction of terrorist bombers in London" — on November 27, last year, Mr Johnston said.

He described Mr McWhirter as "a well-known writer, publisher and television authority — and was joint author with his brother Norris of the Guinness Book of Records".

He was one of eight Anglicans (including a socialist vicar, a Church Army captain and a resident of the Mayflower Centre) who were joined by three Methodists, a Baptist and a Roman Catholic.

The play combined blasphemy with obscenity, portraying God as a cough-ridden old man, our Lord as a battered anaemic ("because people on earth keep eating his body and blood") and the Virgin Mary as a voyeur.

Scenes of nudity, intercourse, sodomy and a syphilitic Pope were accompanied by a script that made constant sneering references to the Old and New Testament, mocking every Christian doctrine from the Creation to the Second Advent.

At the end of the last scene Ross McWhirter was one of those 12 Christians who rose and sang "At the name of Jesus every knee shall bow".

He spoke out fearlessly against evil on behalf of his family, his neighbours, the silent majority and the next generation.

Whatever our political viewpoint, Christians must agree that we can ill afford to lose men of principle like Ross McWhirter.

We thank God for his testimony and pray that many will arise to follow his example.

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**Unique Christian high school started BAPTISTS IN NSW BEGIN OWN PRIVATE SCHOOL**

A unique Christian Community High School was opened in the Sydney suburb of Lidcombe on February 28.

The Baptist school was officially opened by the president of the Baptist Union of NSW, the Rev H. Keith Watson, ThL.

It is believed to be the first high school in the State controlled by the Christian community.

The school has been sponsored by two Baptist churches in that area — at Lidcombe-Berala and Regents Park — and will serve the Christian community of both areas as well as further afield.

Both churches were concerned that their properties, which lay idle for most of the week, were in fact "ideal for Christian education" and should be used for that purpose.

A statement by the headmaster, the Rev R. J. Frisken, BA, BD (Hons), said this week that "the Christian Community School does not see successful schooling as being dependent on the provision



Principal of the Christian Community High School, the Rev Robert J. Frisken, BA, BD, addressing the overflow gathering at the official opening and dedication service. — Photo Ramon Williams.

of large, highly specialised buildings in the one place. Rather, it attempts to see the whole community as a learning place".

The school had begun with 14 pupils who spent part of the day at the Lidcombe-Berala site where a modern library resource centre was being developed, Mr Frisken said.

The remainder of the time was spent at the Regents Park site "which is being developed to cater for the more practical areas" (of study).

The school is the first to be promoted by the Baptist community in NSW. Its establishment reflects the growing concern of Christian parents with

inroads being made into society "by those who want to destroy what is good and of God in our life", Mr Frisken said.

Its concept was "not so much an attempt to protect our youth from those who promote sexual gratification, materialism, homosexuality, drugs, pornography and violence as suitable goals in life".

Rather, it was "an attempt to prepare our youth to face a world where these influences are becoming increasingly powerful in destroying the family and all that we as Christians have held dear".

The new school would "stress Christian values and so will enable children of

Christian homes, of all denominations, to be educated in a school whose values are not in conflict with the homes from which they come".

The school had been planned as a small school because the promoters believed large schools to be impersonal. When enrolments became too large, another school would be begun along similar lines in another suburb.

The pupils at present came from suburbs as far away as Ingleburn, Asquith and Blaxland — at extremities of the metropolitan area. The school was one of the few to start as a co-educational school, Mr Frisken said.

**DR KNOX ON CHRISTIANITY BEING 'ABOUT SALVATION'**

From page 2  
the Apostle's description of this ever-present concupiscence; in Session 5:5 the Council of Trent states: "In those who are born again there is nothing that God hates..."

Concupiscence, which the Apostle calls sin, the Holy Synod declares, "... is not truly and properly sin in those born again, and if anyone is of a contrary opinion let him be anathema".

The Apostle Paul, however, was of the contrary opinion, describing this evil desire which he detected in himself as sin.

He made clear that its presence was hateful to him — and how much more hateful therefore to God — but he rejoiced that though sin was present, it did not lead to his condemnation, but it was covered by the

forgiveness in Christ, and he looked forward to the day when he would be as free from sin in heaven as was His Saviour.

We see then that the Bible teaches that the effect of the fall of our first parents into sin is that men are now the enemies of God, and by nature actively engaged in hostility to God and His will.

We are led about by the Devil, who has blinded us to our true state and we are under the impending wrath of a Sovereign God who is of purer eyes than to behold iniquity.

This is our true situation according to God's Word; and it makes meaningful the offer of salvation.

It also makes clear why it is that salvation must be the work of God, for apart from Him we are dead to spiritual things.

The Bible knows no concept of being only half dead.

Those who are dead need that power of God to bring them alive again, which brought them into existence in the first place and of which the physical resurrection of our Saviour Christ is the symbol.

We believe in a God who raises the dead, the spiritually dead, as well as the physically dead.

Inadequate concepts of our desperate situation and of our powers of moral recuperation lead to an inadequate doctrine of salvation, which mingles our own efforts with the work of the Saviour.

But the Bible is clear that our salvation is God's work from beginning to end and comes to us by way of gift.

This salvation through forgiveness is offered to us in the Gospel and we should thankfully embrace it and so begin to experience God's power to recreate our spiritual lives which will reach its completion when we see Him face to face.

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**Snake-handling ban by Tennessee Court — was church ritual**

'State has right to guard against unnecessary creation of widows and orphans'

The Tennessee (USA) Supreme Court, in a 5-0 decision, had banned snake handling and the drinking of poison in religious services, the "Australian Baptist" has reported.

The case involved an injunction barring the Rev Liston Pack of the Holiness Church of God in Jesus' Name in Carson Springs, Tennessee, from snake handling and the drinking of poison — both of which are practiced as part of the religious services of the church.

Temporary injunctions were issued by the lower court in Tennessee against both snake handling and the drinking of poison at the Holiness Church. But the practice has apparently continued.

In November, 1974, the Tennessee Supreme Court refused to uphold an order banning snake handling, but directed a lower court to draft "safety restrictions" on the practice.

Pack and a lay leader were arrested and charged with contempt of court in August, 1974, but were released after paying fines.

Pack and lay leader Alfred Ball have maintained that they are not violating Tennessee's law against snake handling in churches because they endanger only themselves.

They have vowed they will continue to handle the deadly serpents when they feel they are "annointed", the report stated.

**DIOCESAN SUPER FUND INCREASED BY \$600,000**

Mr Stacy Atkin, chairman of the Sydney Diocesan Super-annuation Fund, stated that the fund had had a most successful year in 1975.

The rate of interest earned on the net, 8.3 per cent per annum, was a very satisfactory result, he said.

Claims totalling more than \$120,000 had been met.

Benefits paid in respect of deaths and permanent total disablement, although substantial, were within the figures assumed by the board.

**FESTIVAL OF LIGHT APPEAL**

The first Public Financial Appeal for the Festival of Light was launched recently at a special meeting by the Appeal Chairman, Commissioner Hubert Scotney (R) of the Salvation Army.

Commissioner Scotney said: "Because of the Festival of Light's expanded programme for 1976 involving overseas speakers such as Malcolm Muggeridge, and other special events, we have launched this first public appeal for funds on its third anniversary.

"Since its initial public founding meeting in Sydney's AMP Theatre on March 12th, 1973, FOL has rapidly developed as a public

service and community action organisation through the generous support of concerned members, local Churches and organisations."

Highlights of FOL during this three-year period have been:

The extensive Australian visit of media campaigner Mary Whitehouse in October 1973, the public rally in Hyde Park with a huge crowd of 35,000 people presented on April 7, 1974, the Australian tour of movie star Pat Boone to promote good quality family entertainment and the institution of the Family Action Movement which successfully out-pollied the Australia Party in

1974 and all other minor parties in 1975.

To raise funds for the on-going work of the Festival of Light (this year \$50,000 is needed) a retired Commissioner of the Salvation Army, Commissioner Hubert R. Scotney, is heading up a fund-raising committee, and Miss Jessie Fawcitt is Convenor of the Committee.

One pre-appeal donation of \$1000 has already been given by a Sydney businessman.

The FOL Director, Rev Fred Nile, said: "We have already received a gift of \$1000 from a Sydney businessman. However, we are dependent upon the generous support from ordinary Australians with

large and small amounts. Naturally we have no desire to receive, nor do we expect, support from the CIA, KGB or even the Arab nations!"

"Generous financial support will enable the Festival of Light to maintain and expand its activities, particularly our Community Service Centre in Kent Street with its full-time staff, so that FOL can continue to mobilise wholesome public opinion for purity, love and family life... to support the family as the basic unit of our society and to speak up on behalf of the inarticulate child."

Donations can be sent to: Festival of Light Public Appeal, 379 Kent Street, Sydney, NSW, 2000 or your local State FOL Branch.

**DEAN SHILTON ON CHURCH SCHOOLS**

A service of thanksgiving to mark the 120th anniversary of St Catherine's school, Waverley, was held on Sunday, 7th March at St Andrew's Cathedral, Sydney. St Catherine's is the oldest Anglican Girls' School in Australia. The girls participated in various parts of the historic service attended by over 1000 people.

"Church schools over many years have helped to build up a sense of responsibility towards others based on Christian principles and the need for self-respect.

"The advocates of the State system of secular education may pride themselves on what they call unprejudiced learning by deliberately omitting religion from the curriculum, but they themselves are in fact biased against what is basic to the sound development of human personality.

"So-called secular learning without religion leaves young people unsatisfied at a deep level causing them to look elsewhere for harmful substitutes.

"The Church School gives a better opportunity for young people to make up their own minds about Christianity or any other religion. "Purity is considered old-fashioned by many today. Those who may rightly criticise the Victorian era for its prudery should also criticise modern society for its lack of purity."

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## Mainly About People

**ADELAIDE**  
Rev T. R. Fleming, Rector of St Barnabas, Croydon, with St Edward's, Kilkenny, has tendered his resignation as from 17th May, 1976.

Rev P. G. Anson has resigned as Minister-in-Charge, Kidman Park-Flinders Park, as from 28th February, 1976. Mr Anson has accepted the Parish of Loxton, Diocese of the Murray.

Rev D. B. Thornton-Wakeford has been appointed Minister-in-Charge of the District of Kidman Park-Flinders Park and was admitted to his new charge on 2nd March, 1976.

Rev R. F. Steele, formerly Rector of All Saints, Colonel Light Gardens, has been issued a General Licence to officiate within this Diocese.

Rev I. J. McDowell has tendered his resignation as Rector of the Parish of Angaston, as from 31st May, 1976, consequent upon his acceptance of the offer of the Parish of All Saints, Colonel Light Gardens. Mr McDowell will be instituted on 4th June, 1976.

Rev G. E. Martin has been licensed as Locum Tenens of All Saints, Colonel Light Gardens, until 1st June, 1976.

Rev G. A. Gatenby is to be instituted as Rector of Edwinstown-Ascot Park, in St Francis Church, Edwinstown, on 21st April, 1976.

Rev G. L. Dent is to be admitted as Minister-in-Charge of the District of Elizabeth Downs on 26th March, 1976.

Rev M. C. Chittellborough, formerly of Papua-New Guinea, has been issued a Permission to Officiate.

### STARNAUD

Rev A. Algreen-Ussing has been appointed assistant Midura.

Rev G. A. Bulled of St Paul's Bendigo has been appointed assistant Swan Hill.

Rev G. A. Stephenson of Wedderburn/Boort has been appointed Rector of Charlton.

Rev D. J. Stevens of Chilton has been appointed assistant St Peter's Eastern Hill, Melbourne.

Rev J. W. Stewart of Swan Hill has become Vicar of Merbein.

### BENDIGO

Rev R. H. Wood has been appointed St Paul's Bendigo.

Rev G. L. Dent of St Mary's Woodend has become Minister-in-Charge, St Catherine's Mission District, Elizabeth Downs, Adelaide.

### BALLARAT

Rev D. Pullar has begun a six month experimental ministry in the Parochial District of Kaniva.

## Ceremony of appointment for new Deaconess House principal

Rev J. Buderus has left the Diocese to pursue his studies in Melbourne where he will assist in the Parish of Christchurch, Brunswick.

Rev J. Bishop has been licensed as a Chaplain to the Bishop.

### SYDNEY

Rev A. F. Donohoo — Rector of Leichhardt — is at present Locum Tenens of Cook's River.

Rev B. Seers — Chaplain-in-Charge of Missions to Seamen in Port Kembla, is to become Curate-in-Charge of Merrylands West.

Rev J. R. Buyan — from Newcastle Diocese, became Curate at St James', King Street, Sydney, on 15/2/76.

Rev G. L. MacRobb — has become Warden, Church Army Training College, Belrose (29/1/76).

Rev N. A. R. Bisset — from South America, became Curate-in-Charge at Flemington on 22/2/76.

Rev D. K. Moffatt — Curate at Christ Church, St Laurence, is to become Rector at Enmore with Stanmore.

Rev Canon A. H. Funnell — who resigned as Rector of Pymble as from 29/2/76, will be Locum Tenens at Pymble.

Rev E. W. Fisher-Johnson — will resign as Rector of Richmond on 1/8/76.

Rev E. J. Storey — resigned as Curate-in-Charge of Flemington on 10/2/76.

Rev W. Newton — from Diocese of Willochra — will become Rector of Riverstone.

Rev J. R. Greenwood will become Rural Dean of Randwick upon the resignation of the Rev K. R. LeHuray.

Rev R. J. Tidball will become Rural Dean of Hornsby upon the resignation of the Rev A. W. Setchell.

Rev R. P. Muers — Curate of Hornsby became Curate at Castle Hill, as from 1/2/76.

Rev J. W. Foran — Curate at Dural became Curate at Penrith as from 1/2/76.

Rev L. A. Straw — resigns as Rector of Rose Bay on 5/4/76 and will become Rector of French's Forest.

Rev Canon C. N. Steele — resigns as Rector of Sutherland on 30/4/76 and will become Rector of Sutton Forest.

### PERTH

Rev S. V. Weare has been appointed Associate Minister to Nedlands.

Rev R. Hill from Derby, England, has been appointed Nollamara.

### BATHURST

Rev G. L. Wainwright, from Rector All Saints' Dunedoo, Diocese of Bathurst, to Rector St Ambrose, Gilgandra in the same diocese.

## Sisters regard songs as prayer



The Medical Mission sisters who have begun a singing tour in Australia are (left to right) Sisters Whalen, Winter and Johnson. — Worldwide Photos.

Three Medical Mission sisters from the USA — Sisters Loretta Whalen, Miriam Therese Winter and Mary Elizabeth Johnson — have begun a singing tour of Australia for Force Ten.

In a press interview in Sydney upon arrival they referred to their singing as "praying", in that "prayer is basically something that should permeate the whole attitude of the person, in their communion with God".

Their Order, known as the Medical Mission Sisters, was begun in 1925 and serves through medical and hospital work around the world.

The sisters wear conventional clothing, having come out of the traditional habit of the church in 1967.

Their present headquarters in Philadelphia, where the three met and formed their group in song.

In Australia, Force Ten is a joint action of Australian

## Medical Mission sisters to sing for Force Ten

Catholic Relief and the Australian Council of Churches.

Visit organiser the Rev Stan Stewart of the Presbyterian Church at Warrandyte, Melbourne, said the tour was aimed at challenging people to commitment but not necessarily to become involved in the humanitarian programme known as Force Ten.

"The LP records produced by these singers sell equally well amongst Protestant as well as Roman Catholic bookshops", he said.

Sister Whalen maintains communication links between the 695 members of

the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

## Queensland Premier's philosophy

Joh Bjelke-Petersen, Queensland's Premier, intends to give up nothing for Lent.

Mr Bjelke-Petersen, a devout Lutheran, said on Ash Wednesday:

"Well, I respect people who give up food items and so on, but my philosophy is that if you are a Christian, you should eat like one the whole year, and not just a few weeks before Good Friday."

## MUGGERIDGE TO VISIT AUSTRALIA IN OCTOBER



Malcolm Muggeridge and his wife Kitty will visit Australia in October to deliver the "Olivier Begun Memorial Lecture", for The Bible Society in Australia. The lectures will be given in Canberra, Sydney, Melbourne and Adelaide.

Mr Muggeridge will also address rallies organised by the Festival of Light in all States except Tasmania.

While in Perth he will give the "Sir Robert Menzies Lecture" at the University of Western Australia.

## CARINYA GIRLS HOSTEL OPENED BY ARCHBISHOP

Carinya Girls' Hostel, the latest activity of the Anglican Home Mission Society, was officially opened and dedicated by the Anglican Archbishop of Sydney, the Most Rev M. L. Loane, KBE, on Sunday, February 29.

About 300 people, including Federal, State and local government representatives, attended the service.

Carinya Hostel, at Hurstville, will accommodate eight girls who need special care and guidance. They will live at the hostel, go out to work, and be helped to find their own answers to their problems in an atmosphere of Christian love and concern.

"We are not just going to put a roof over their heads," the Rev Bill Payne, BSc, HMS Director of Welfare, said during the service. "By what is done and said here, they will come to know about Jesus, the God Who loves them and gave Himself for them."

Mr Payne emphasised that the whole Church was involved in the work at Carinya — not just the hostel staff.

"Carinya needs people who will help in finding employment, people who will accept

towards the costs of establishing Carinya. This gift brought the amount raised over the years for HMS work by the Auxiliary to \$15,000.

the girls, visit them and invite them home, people who will pray for this place and give money for its upkeep — but above all, people who will give the girls the opportunity of a new and positive experience," he said.

"God knows, they have had plenty of negative experiences."

Mr Payne paid tribute to a large number of people, including the HMS Ladies' Auxiliary and the late Mrs Denman, who had worked so hard for many years to make Carinya (an Aboriginal word meaning "happy home" or "safe dwelling place") a reality.

During the opening ceremony, Miss Burton, representing the Ladies' Auxiliary, presented the Archbishop with a cheque for \$500

At the opening: Archbishop Loane signing child's autograph, on the right is Archdeacon Fillingham.



Back exterior of Carinya Girls' Hostel.

# Testimonial dinner held for Bernard Judd

The Rev Bernard Judd was farewelled as Secretary of the Council of Churches in NSW at a special dinner held at the Concord Baptist Church on March 18.

Tributes were given by Hon Milton Morris, MLA, Archdeacon Fillingham, and Rev R. R. Smith, President of the Council.

All spoke of Mr Judd's work as Secretary over 20 years. His informed guidance of the Council, his tenacious representations to Governments over the years and the important contributions to public debate on behalf of the Christian cause.

Mr Judd was recognised by the Queen with an MBE in 1973.

In reply Mr Judd gave an address in which he outlined his views on the role of the Council and the principles that have guided him in his work.

He said, "By acting in concert through the machinery of the Council of Churches the Churches can achieve results which not even the largest of them could accomplish alone. The Members who serve on it must always remember that the Council

is a Council of Churches — not of any one Church.

"We have achieved far more by persuasion and patience than by trying to make everyone conform by hitting those who differ with a ready-made club called the Constitution.

"We must adhere to the Constitution but where differing emphases emerge patient persuasion will serve out total cause better than a

ready-made club."

"On Christians and politics he said, "The State has a duty to protect the community from the exploiters. The Church must not evade its duty in this regard. The watchdog aspect.

"Are Christians the only citizens who do not have a right to proclaim their viewpoint and seek to persuade their fellow citizens to accept the distinctive insights of the Christian Gospel for the benefit of the entire community?"

"Talk about Christians imposing their standards on society is utter rubbish. You cannot impose standards. You have a duty to present a point of view. It is up to the community to decide whether or not it will accept that viewpoint. Christians are taking much more interest in the issues of Christian Social Witness and are becoming more articulate.

"They have a right and an inescapable duty to seek to persuade their fellow citizens even if no one else was to do so. The fact is that just about everyone else is doing so.

"Of course, the exploiters don't like being denounced and balked in the pursuit of their prey. They call those who dare to unmask them by what are supposed to be ugly names. 'Wowsers' is the old-fashioned term but it has long ago lost its cutting edge. When it was first used, many years ago, those who took a strong stand on Christian Social Witness issues appropriated the term for themselves. That took the intended sting out of it ...

"ALP fellows have said I was a Liberal agent. Equally, unperceptive Liberals have said I was an ALP agent. I lost no sleep about such stupid misunderstandings. Only a Government is worth commending or criticising because only a Government can do things. The Opposition

can do things. The Opposition

Mr Bennett added that the message would be presented to children by means of PUPPETS. A puppet show will be staged every hour, depicting a Jungle Doctor story. The puppets will present the facts of sin and God's answer in Jesus Christ. SU will also be handing out 20,000 trick cards to

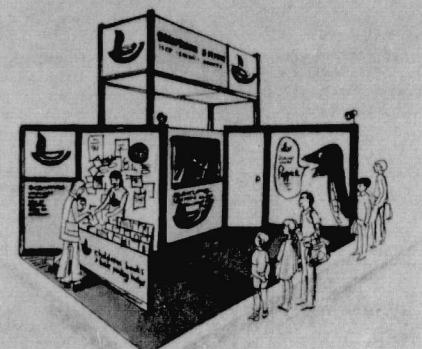
children. These will involve the children in reading a Bible passage, in answering questions about it and challenging them to continue to read the Scriptures.

"For TEENAGERS AND ADULTS, a street theatre presentation will be held every hour in the evenings," Mr Bennett said. An able team of performers led by John Tong will stage their lively production, showing that God is present in our everyday world. They will also hand out follow-up literature to those who watch.

The SHOW STAND will be attractively built and decorated with bright lights and lighting effects. It will have a Jungle Doctor theme and snakes (made of paper) will be on sale. With every sale, a free copy of the Scripture Union Notes will be given away. There will also be books and records on sale.

Mr Bennett emphasised that more workers would be needed at the show stand. If you are available for a morning, afternoon or evening, please contact David Bates, Scripture Union Office, 290 1944.

## SCRIPTURE UNION OUTREACH AT ROYAL EASTER SHOW



Scripture Union takes up the challenge and the opportunities at the Royal Easter Show again this year. From the 9th to the 20th April, a stand will be located in the Manufacturers' Hall. This is the third year that Scripture Union has been at the Royal Easter Show.

Announcing this, the General Secretary, Norm Bennett said, "One hundred people will be manning the stand during the 10-day period. Co-ordinator of the outreach this year is Geoff Bullock. Personnel staffing the stand are drawn from NSW Beach Mission teams.

"The Easter Show provides the opportunity for contacting a broad cross section of the community. Many of those who attend the Easter Show are the same people who are on holidays at camping areas up and down the coast at Christmas time.

"Hundreds of thousands of children stream through the gates of the showground as well. It is to these people that we seek to present the Gospel of Christ and we yearn for them to read the Bible for themselves."

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## ON OTHER PAGES . . .

- New series on Philippians — by Rev John Turner — Page 2.
- Feature on the atonement — by Rev Michael Hill — Page 3.
- Letters to the editor — Pages 4 & 5.
- On and off the record — Page 5.
- An innocent abroad — by Donald Howard — Page 7.

Mr Milton Morris, MLA, speaking at the special dinner to honour Rev Bernard Judd, MBE; others seated at the table are (left to right): Rev Campbell Egan, now Secretary of the NSW Council of Churches; Rev R. R. Smith, President of the Council; Mrs Judd.

Photo Ramon Williams

## EDITORIAL

# THE EASTER GOSPEL

Easter is at the centre of the Christian faith. St Paul wrote to the Corinthians that, "he declared to them as of first importance that Christ died for our sins in accordance with the Scriptures, that He was buried and that He was raised again on the third day". These were the terms of the gospel he preached.

In days when there is so much emphasis on ecumenism, liberation and social action as primary Christian concerns, it is healthy to be recalled to the truly biblical gospel of Easter.

The great events of Jesus' death and resurrection are the foundations of the Christian gospel. It is on the basis of the death and resurrection of Jesus that men can be forgiven and reconciled to God and be liberated from the slavery of sin.

It is on the same basis that there is any hope for lasting rapprochement between the warring factions of society, the overcoming of racial prejudices and the establishment of a just society.

The root of human ills is to be found in the corrupt and selfish nature of man and any solution, which does not deal with this, will only be temporary and limited in its effects. If one problem appears to be repressed, it will sooner or later reappear in another way.

True social justice is the fruit of repentance, as John the Baptist reminded the multitudes who asked, "and what shall we do?" (Lk 3:10 f). He told the questioners to share their resources (coats) with others and act justly toward them.

The one thing that will begin to change human nature

is the gospel of the judgement and grace of God in Jesus Christ. When a man realises God will judge him, when he experiences the forgiveness of Christ and the renewing power of His Spirit he will begin to live and behave differently — less selfishly and more justly.

This then can provide a firmer basis for a better society and world. Renewed people who understand the nature of mankind, will live differently and by virtue of an enlightened mind will promote true solutions for the ills of society and the world.

However, the first concern of the Christian is to bring men into touch with the living Lord, whom to know is eternal life.

There is no other way whereby man can be saved, and without this all else is ultimately loss.

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