

Dr Alfred E. Flood, organist at St Paul's Cathedral, Melbourne, 1915-47 and composer of the ABC's session "For The Music Lover" until last year, died in Melbourne on January 13, aged 97.

Rev Peter G. Carman, in charge of St Philip's, McCallum's Hill (Sydney), since 1970, has been appointed chaplain to the Child Welfare Department.

Rev S. Mark Gibbard, a leading English Anglo-Catholic scholar and writer, a member of the Society of St John the Evangelist, has accepted the Bishop of Newcastle's invitation to lead the Newcastle clergy school in January, 1975.

Rev Douglas S. Parker, of the diocese of Armidale since 1959, has been appointed in charge of St Martin's, Blackhurst (Sydney).

Rev James A. Taylor, with C.M.S. in North Australia since 1960 and latterly superintendent at Angurugu, Groote Eylandt (Northern Territory) has resigned and returned with his family to Sydney.

Canon John L. May, warden of St John's College, Morwell, for the past 10 years and whose resignation was announced by the Bishop of Newcastle recently, has accepted nomination to the parish of St Peter's, Sandy Bay (Tasmania), where he will be inducted early in March.

Rev David G. Johnson, rector of Queensland and Strahan (Tasmania) since 1968, was inducted as rector of St Paul's, Launceston, on February 19.

Mairon Edna Shaw, OBE, well-known as matron of the Crown Street Women's Hospital for many years, a devoted Christian and Anglican, died at North Sydney on January 25, aged 82.

Mr and Mrs M. Matthews have become wardens of Melrose Conference Centre in the diocese of Willochra.

Archdeacon Lionel R. Lenthall, rector of Christ Church, Mount Gambier (The Murray), since 1967, was inducted to St Philip's, Broadview (Adelaide), on February 20.

Rev James F. Blades, of the diocese of Melbourne since 1968, was admitted to the charge of All Saints' Seaford (Adelaide), on February 22.

Rev Peter P. A. Hopton, rector of St Jude's, Brighton (Adelaide) since 1961, has accepted nomination to the parish of Kapunda from March 15.

On Sunday, February 17, the Archbishop of Adelaide, ordering the following in St Peter's Cathedral, (Adelaide): Grant Lindley Brockhouse (Edwardstown-Ascot Park), Peter Yai Kwong Tam (Hawthorn), David Blackstone Thornton-Wakeford (Toorak Gardens) (deacons); Michael Bruce Hillier (Plympton), Jonathan Foley Stewart Houghton (Kensington), Mark Maslin Sibby (Henley Beach), Alfred William Straker (Assistant Chaplain, St Peter's College), Anthony John Tamblin (Burnside).

Rev Raymond E. Pocock, in charge of the district of Meadows (The Murray) since 1971, has resigned and is living in Adelaide.

Rev Francis F. Bourne has been appointed in charge of Keith (The Murray).

Mr Robert Ankor was made deacon in St Paul's, Naracoorte, on February 17, by Right Rev Robert Porter, Bishop of The Murray. He will assist at Naracoorte.

Rev Canon Ernest A. C. Gundry, rector of Swanbourne (Perth) since 1968, has

been appointed archdeacon of Fremantle-Canning from February 1.

Rev A. Henry Tassell, rector of Beverley (Perth) since 1965, has been appointed an honorary canon of St George's Cathedral, Perth.

Rev Canon F. T. Laurance Evers, of the Society of the Sacred Mission, Perth since 1960, has been transferred to Sheffield, England.

Rev Dr Geoffrey H. Stephens, chaplain of Perth College since 1972, has been appointed chaplain and housemaster of the Hutchins School, Hobart, from 1974.

Rev J. David Hughes, rector of St Hilary's, North Perth since 1971, has been appointed chaplain of All Souls' School, Charters Towers (North Q).

Rev Edward G. Misso, rector of Boulder (Perth) since 1972, has accepted an appointment in West Malaysia for three years.

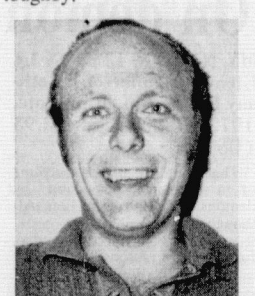
Captain Ken Donaldson has been appointed part-time Youth Director attached to the Dept of Christian Education (Perth) from February 1.

Rev Geoffrey J. Devlin, rector of Cunderdin (Perth) since 1971, has been appointed assistant chaplain of the Missions to Seamen, Fremantle, from January 1 last.

Rev Alan G. Dutton, rector of St Philip's, North Perth since 1971, has been appointed assistant chaplain of Christ Church Grammar School, Perth.

New Director for Youth Department

Rev Terry K. Dein was commissioned as Director of Sydney's Youth Department on Sunday 3rd February at St Stephen's Wiloughby.



Rev Terry Dein

The parish setting was a departure from the traditional commissioning at a Cathedral service. This one was brought right into the parish and congregation with Terry Dein not robed but seated amidst the congregation. A churchwarden and a youth leader helped in the commissioning and the laying on of hands. The service was Evening Prayer and St Stephen's was crowded out, with large numbers of young people among those present. Bishop John Reid told the commissioning and Archdeacon Robert Fillingham was present. Rev Ray Bomford, chairman of the Youth Department, presented the new director.

Sydney's Youth Department has a full-time staff of eighteen people and its 1974 budget is \$244,000. One of the new director's goals is to re-establish vital links between the department and the parishes.

Primate troubled over Human Rights Bill

Earlier this month, Dr Frank Woods, Archbishop of Melbourne and Primate issued a statement saying that he shared the disquiet of other churchmen about the Human Rights Bill.

The Primate said that he was aware that the bill in its present form raises controversial legal, constitutional, political and social issues, and that he hoped the Government would allow full and free discussion before the bill goes any further.

He said: "I share part of the disquiet which has been expressed by a number of church spokesmen, and I have written to the Attorney-General for his advice about several matters."

"Why has he found it necessary to eliminate reference to 'order and morals' in the United

Nations Covenant? Why has he found it necessary to include 'reasonable regulations' as to time, manner and place of religious meetings?"

"Why does the bill give so little recognition to the concern expressed in the United Nations covenant for the family as the 'natural and fundamental group unit of society'? Why does the

Two more camp sites for SA CEBS

The Church of England Boys' Society in South Australia has acquired two more camp sites, in addition to the one at Mylor.

Nearly two acres of land on

the old Barossa Goldfields, near the Para Wirra National Park, have been leased by CEBS. This land was originally bought by the Society for the Propagation of the Gospel in 1891 for \$2.98, for a church for the miners on the goldfields.

The area is typical of Humberg Scrub country, with golden wattles, and will make an admirable canvas site.

The Minister of Education has made available free the land and buildings of the now closed Hoyleton Primary School.

The property consists of: two acres of land including a tennis court, a bitumen playing area, school building of three rooms, the headmaster's attached residence, two toilets blocks and two other sheds. Mains water and electric power are both connected.

Hoyleton is on the Main North Railway Line and is within walking distance of the Auburn hills. It is 75 miles north of Adelaide.

With the Mylor Campsite CEBS now has a site in every one of the three SA dioceses.

Youth leadership course

Tuesday evening in March and April from 6.15 to 9 pm have been set apart by Sydney's Youth Department for youth leadership training course.

Ten very able young men are bringing their expertise and skills to the course, led by the new Youth Director, Rev Terry Dein.

On the nine Tuesdays, the first of the program will set the biblical basis for all Christian leadership, dealing with basic topics such as the inspiration of the Scriptures and its authority, the doctrine of God, Father, Son and Holy Spirit, various aspects of salvation and the church and the ministry.

There will then be a half-hour coffee break, followed by sessions on such topics as basic psychology, programming, counselling, committee work, camps, house parties and leading Bible discussions, etc.

W.A. joins Ev. Alliance

With the acceptance of the Evangelical Alliance of Western Australia into the Australian Evangelical Alliance (AEA), every State and territory except the Northern Territory is now affiliated.

The Second Biennial Council of the AEA is to meet at Ridley College, Melbourne, 16-17 August. The AEA will be allowed three delegates at the General Assembly of the World Evangelical Fellowship in Switzerland, 26-30 August. This meeting will follow the Lausanne International Congress on World Evangelisation.

Over \$19,000 was sent in to the TEAR Fund Christmas Appeal. Gifts have already been sent to Ethiopia, Pakistan, Bangladesh, India, Southern Sudan, Cambodia and Vietnam. The AEA reports that a feature of the appeal was the increased number of participating congregations.

TEAR Fund has also been able to send some thousands of dollars to help in the training of Aborigines at Darwin and Gnowangerup. TEAR Fund in London has asked for Australian co-operation in a well-digging project in Ethiopia as a step towards prevention of recurrence of last year's catastrophic famine.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney, for the publisher, The Church Record Ltd., Sydney.

Plans to replace church centre destroyed by fire



The builder and his assistant inspect the burnt-out shell with a member of the St Luke's Warilla Church Committee.

People at Warilla in the parish of Shellharbour, NSW, have not been discouraged in their plans for a greatly enlarged centre at St Luke's Warilla by a disastrous fire on February 9, which destroyed their existing place of worship.

Warilla is the branch church of the Shellharbour parish and is situated in a strategic part of Warilla, opposite the new Council Chambers and Post Office. It is right in the main shopping area of that town.

Warilla is a fast growing township in a basically working class area. Most people are employed at the large industries in Port Kembla. Vast housing developments are underway although the area now has a population over 20,000.

The building destroyed was a fibro structure which was used for all church activities... services, CE BS, GFS, teas etc. It was in the process of being incorporated into a master plan which had as its first stage the erection of a child care centre for 39 children. The building was to be the two playrooms for that centre. It was also to be extended to make the room for services larger. It was to include a sanctuary and three rooms at the back. The cost of this was to be around \$30,000.

Unscathed

The fire was caused by a small boy of nine lighting a piece of rope which was attached to the building. The rope was being used by the builder in his work. The new section, the pre-school toilet and kitchen block was unscathed by the blaze. The old building was severely damaged and is mainly a blackened shell. The damage would be around \$6000.

A meeting of parishioners was called the Tuesday following the fire. The fire took place on Saturday, February 9. The meeting was one of great enthusiasm. There was a wonderful spirit of praise and faith. All felt

the fire had been sent by God for a clear purpose — to rebuild but on a scale never before undertaken. (The rector had preached a sermon the Sunday following the fire on Psalm 104:4, believing that indeed "fire and flame are His ministers.") There was unanimous agreement that the time had come to launch out in faith and build. So in principle it was agreed another building should be erected in brick. The ground floor would be much the same as the projected plans but 6 feet wider. Then there would be a second storey which would be an educational block. Fortunately, existing plans included foundations that could take a second storey.

In the meantime, the services of St Luke's will use St Paul's church building, Shellharbour. To the normal 9.00 am service in Shellharbour, there will be added a 10.30 am service for which St Luke's people will be responsible. The two night services will now become just the one at 7.15 pm. Sunday School will be located in

a disused Presbyterian hall and other groups like CE BS will use the grounds for a while, a small tent having been erected.

One of the uses of the second storey will be that of an outreach centre to young people, as the building is located right in the middle of the area which teems with teenagers. One young couple with others feel the call to such a work.

The Sunday school has been scattered over three halls in different parts of the area. Now they could be contained under the one roof.

The Warilla church has seen growth in every way. It is in the process of seeking a full time layman as leader of the Warilla end of the parish. It has previously had a CA sister and then a deaconess.

An ideal man has offered for the job but has yet to be interviewed. This will mean added expense but again the people feel God will provide as we move out in faith. The finances at the moment are healthy.

Over 2,000 expected at Happening '74

Interest and enthusiasm among Victorian young people had led the organisers to expect crowds of over 2,000 to attend Happening '74 at the Belgrave Heights Convention Centre March 22 to 24.

Last year Happening '73 attracted between 2,000-3,000 young people to Belgrave Heights for the weekend, with over 900 in camps and house parties. On the Saturday evening over 200 young people responded to the Gospel invitation.

Many house parties and camps will be organised during this time including Wattle Park Gospel Chapel, Campaigners For Christ, Warragul YFC, Box Hill Baptist, Diamond Valley Fellowship, Church of Christ Dept of C.E., E. Keilor Evangelical Church, Blackburn Baptist and North Dandenong Church of England.

Youth For Christ will use Aldersgate, The Presbyterian property, C.M.S., The Lodge, Hillcrest and Kew House.

Day visitors will be welcome. Altogether over 2,000 young people are expected to attend the programs arranged in the main Auditorium of the Belgrave Heights Convention.

The speakers will be Mal Garvin of The Attic Drop-in Centre in Hornsby, NSW, and President of Teen Crusaders, Brian Willersdorf, well known Youth evangelist who has conducted major Youth Crusaders with over 3,000 in attendance in Australia and U.S.A., and Alan Catchpole, popular Bible teacher and youth speaker and Director of Capernway Missionary Fellowship in Australia.

Alan Catchpole will conduct the morning Bible Hour, Brian Willersdorf will bring the evangelistic messages and Mal Garvin will be speaking concerning practical Christian living in today's world.

Some of the most popular Christian musical groups will be taking part, including "Daddys Friends," "Carpenters Disciples," "Salt," Dave Kendall (N.S.W.), "The Soul Agents," and "Star Cross."

Disestablishment in England and Germany possible

(Grand Rapids). With the imminent retirement of the present Archbishop of Canterbury, Dr Ramsey, the possibility has been raised that under the next Archbishop the Anglican Church will become disestablished.

The Anglican Synod has exerted increasing pressure for the separation of Church and State. At present all decisions of the synod can still be vetoed by Parliament. Bishops are still appointed by the Prime Minister, even though the latter need no longer be a member of the Anglican Church. The conviction is becoming more and more prevalent that the constitutional ties

to a secular State compromise the integrity of the Church.

Out of Germany, too, predictions have come that ties between Church and State would be broken in the not-too-distant future. At present the Government passes a percentage of each person's income tax to the Church in which he was baptised, provided it is either the State Protestant or Roman Catholic Church.

This has made the Church financially very strong in Germany even though the Churches record very poor attendance. Some think the breaking of the tie may improve matters; at present, because of their financial independence, pastors can well ignore the wishes and needs of the congregation. (RES NE.)

End parish system says diocesan report

The end of the parish system in its present form, the end of the "tied house" system of rectories and vicarages and the payment of ministers on a salary scale equal to teachers and social workers are among the recommendations of a report for the diocese of Birmingham published in February.

The report, "Structures for Ministry," is the first of a special Commission on Needs and Resources under a lay chairman and it will be presented to synod on March 9 and will be dis-

cussed by deanery synods throughout 1974.

Two Sydney rectors of suburban parishes, asked to comment on the general thrust of the report, said that anything that promised a break with the existing outworn parish system, offered hope to many men in the diocese who although still under forty, were dispirited by a system which isolated them and yet expected them to manifest every possible kind of ministerial and pastoral skill.

Chief concern for the Commission's members was to release the Church from structures which were suitable for urban ministry 100 years ago, but are now a millstone round the necks of both clergy and laity. Inter-

dependence is a word much used in the report to indicate the urgent need for closer co-operation between clergy and laity of all churches in such ministries as worship, training, chaplaincy work and counselling.

The parish would be replaced by a more flexible pattern of ministry based on the deanery, which would become the chief planning and operative unit, so that the needs of different areas and sectors of community life, and the different skills of individual ministries could be brought together more effectively. The idea would be to express unity not so much in the more familiar aims of joint worship and shared buildings, but through shared skills and talents.

This would also have the effect of preventing the individual clergyman trying to be superman supreme at everything, and coming to near-breakdown in attempting the impossible.

The aim is to facilitate a new type of leadership, with the parson no longer trying to be the autocratic boss of the past, apparently benevolent but actually destroying individual enterprise and development, but one prepared to find and give scope to grass-roots leaders, even in areas where hitherto it has been complained that because there are no professional people there are therefore no leaders.

Behind the proposal to pay

Continued page six

Increased momentum for NSW festival

Arrangements are getting into top gear for the NSW Festival of Light set down for 1 to 7 April next.

Reports are coming in to the FOL office in Sydney that rallies and meetings and FOL groups have been formed at Parramatta, Concord, Canberra, Mayfield, Narrabeena, Hurstville, Gosford, Ryde, Gerringong, Five Dock, Tamworth and other centres.

The FOL Council is encour-

aging the setting up of FOL Light Groups in churches, schools, offices, factories, universities, youth centres, etc. A kit of basic resource materials is now available for such groups including the Human Rights Bill, Family Law Bill and materials on the effects of pornography.

The Council is particularly keen to see a Light Group for study and action in every possible local congregation before this month ends.

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MARCH 7, 1974

The need to rationalise theological education

When we raised this issue some years ago, there were 11 institutions in Australia purporting to train men for the Church of England ministry.

Since then, Wangaratta and Perth elected new dioceses who had the courage to close their colleges and in Perth's case, to use the plant for post-ordination training.

So Australia is left with nine institutions which bishops accept for training purposes, plus St Mark's Library in Canberra which now goes by the title of Institute of Theology but runs classes in ThL subjects, among other things.

In England, the Advisory Council for the Church's Ministry (ACCM) brought about the closure of some and the amalgamation of a number of other theological colleges a couple of years ago. ACCM found that colleges of under 50 students could not offer proper faculty opportunities for training demanded by the ministry today.

Among the closures was Kelham, yet it had more students the year it ended operations than all except the top three colleges in Australia.

ACCM is now pressing for a further reduction from 17 colleges in England to 10. It believes that this number is ample for the 728 men in training. Yet we in Australia waste our precious Christian resources maintaining nine competing institutions.

The waste is both a shame and a scandal to our denomination in two States, Victoria and South Australia. South Australia has St Barnabas', Adelaide and St Michael's Crafters, a college maintained by a monastic order.

It would be difficult to find any justification for the continued existence of two Colleges in Adelaide.

It is worse in Melbourne where the ambivalence of the present Archbishop about Ridley College means that there are three training institutions.

Ridley College is, like Moore in Sydney, an evangelical foundation and for many years it trained most men for the province of Victoria and some from beyond. But it also has become a university college.

Of more recent years, Trinity College (also an Anglican university college) has trained a number of men who have also done university degrees at Trinity. This enabled them to avoid the danger of exposure to biblical theology at Ridley.

Then Melbourne also has Perry Hall, to train a few men each year of mature age. It is non-residential. It was started by Archbishop Woods.

Divisions in Melbourne will not be resolved until those responsible for streaming men in different directions take a hard look at what they are doing to the Anglican Church.

Nobody knows why Christ College, Hobart, ever came into the training picture. It has a job to do in the university but it can't offer anything of real value to ordination candidates.

In NSW, the situation is not good. Canberra-Goulburn at present has a training scheme based on Burgmann College. It has appointed a director of ordination training.

Moore College, by its location in the grounds of Sydney University, its incomparable library resources, the academic standing and calibre of its faculty, its facilities for single and married students, its sheer weight of numbers and the successes of its students in the examination of the Australian College of Theology and the University of London, ensure its leadership in this field.

St John's Morpeth became a Newcastle diocesan college a few years ago, although it trains men for other dioceses. It has a fine property, a tiny staff of three, including the warden, an office presently vacant.

St John's is obviously going through a shake-up. John May resigned suddenly and the job has been carefully advertised in the non-evangelical church press.

If Bishop Shevill follows his early form in his new dioceses, someone of single-minded Haggerston-type fervour will be preferred. It would be an appropriate time to gracefully end St John's troubled history but the Bishop goes with the institution being in his diocese.

St Francis' Brisbane is small and ingrown but can justify its existence by the vast distances in the province of Queensland which it serves. It is close to the University of Queensland but its students seem to present for the inferior Th Dip rather than the humble ThL. It would be kinder to let it die, despite the brave attempts of the two full-time staff to make its academic and practical training worthwhile.

If conservative England needs only 10 institutions to train 728 men, by what kind of reasoning or by what exercise of Christian concern can we pretend we need nine to train a quarter of that number? Every year of delay in facing a wasteful situation is a reproach to our denomination.

LAUSANNE, Switzerland. — Three speakers at the forthcoming International Congress on World Evangelisation here (16-25 July) will call for evangelical Christians to demonstrate their unity in a more concrete way.

One of the three, Professor Peter Beyerhaus, of Tübingen University, Germany, specifically urges creation of a "worldwide association for the evangelisation of the world in our generation." His remarks, and those of Professor Henri Blocher, of the Evangelical Theological Seminary, Vaux-sur-Seine, France, and Professor Donald McGavran, of Fuller Theological Seminary, Pasadena, California, USA, are contained in papers prepared for the July 16-25 congress.

With 2,700 participants invited from around the world, it is expected to be the largest and most representative gathering of evangelicals ever held.

The 'International Sower'

One of the most attractive representations of the Bible Society 'Sower' is to be found on a stamp issued by the Republic of South Africa four years ago to commemorate the 150th anniversary of the Bible Society in that country.

By Ray Bomford



South African 'sower' stamp.

Australia issued a similar (but not as attractive) stamp in 1967.

Both stamps are a reminder to Christians of the tremendous influence of the British and Foreign Bible Society which has successfully planted daughter societies in so many parts of the world.

It is noteworthy that in the case of the South African stamp the symbol of the sower and the dates of the anniversary were sufficient (without any explanation) to mark the significance of the event.

Mothers' Union service in Sydney

On Tuesday, March 26, members of The Sydney Mothers' Union will attend their Annual Festival in St Andrews Cathedral at 11 am.

The special preacher this year will be the Dean, The Very Rev Lance Shilton.

The Patron of the Mothers' Union, Lady Cutler will attend the service. The Mothers' Union Choir will lead the singing and there will be a procession of banner bearers.

The meeting is designed to focus attention on the possibility of helping believers share the Christian gospel with every person on earth before the end of this century.

Blocher asks in his paper whether those interested in world evangelism should not be thinking "of other ordered expressions of our unity beyond this very meeting in Lausanne." He suggests a "permanent expression" while noting that the Bible imposes no certain forms of fellowship on believers.

McGavran raises the "fascinating possibility" of a "co-operative arrangement" whereby North American and European Christians can help the burgeoning force of missionaries being sent out from Africa, Asia and Latin America. He calls for evangelicals to think in new dimensions and to support an overall worldwide strategy that will "take a long step toward meeting basic human needs and liberating societies."

Whether their suggestions find much acceptance will be evident even before the Lausanne congress. In an unusual procedure, the papers are being mailed to participants months in advance to give them opportunities to study and respond to the major

documents. When the speakers take the platform in the Palais de Beaulieu here, they will not read the complete messages. Instead, they will use their allotted time to summarise their main points and then to comment on the responses that have come to them from around the world.

Participants are being asked to note any disagreements they have with the papers and to suggest additional emphases, further applications in their own cultures and points they want clarified. Other major papers of the congress will also be mailed for study and comment. Second and third sets from additional authors will follow the first mailing at intervals of about a month.

"We are trying to pick the brains of the Church around the world," congress program director Paul Little said of the effort to elicit responses. He believes the insights of hundreds of Christians from a variety of cultural, racial, linguistic and educational backgrounds will help shape the documents into some of the most useful evangelisation material ever provided for the twentieth century Church.

McGavran, senior professor of

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World Wide Strategy

missions at Fuller Seminary and one of the leading authorities on church growth, assails the current wave of negativism about Christian missions apparent in some churches. He strongly urges "the Church in all six continents" to "surge forward in evangelism."

The California author and former missionary warns, "This congress must beware of pessimistic generalisations to the effect that evangelism is passe, missionaries are not wanted, modern man demands bread not God, and a pluralistic world simply cannot conceive of one way to God and one revelation of His will." He says some of these "gloomy generalisations" are the result of European and North American guilt complexes.

Explosive

McGavran cites receptivity to the Gospel in many areas of the globe and explosive church growth in some, such as sub-Saharan Africa and Korea. Now is the time for advance, he argues.

He charges, "Much negativism is the outcome of eroded faith, non-Biblical presuppositions, and heretical opinions, phrased in seemingly objective judgments about 'the modern mind' and

'current trends'." The Fuller professor continues, "This congress must reject sub-Christian philosophies and theologies masquerading as scientific assessment of the situation."

While the first three papers were written by two Europeans and a North American, subsequent ones will come from other parts of the world. About half of the speakers and leaders of the Lausanne gathering will be from Africa, Asia or Latin America.

Some of the congress leaders from the churches in the so-called developing nations are expected to give the meeting fresh views of opportunities to present the message of Christ.

Beyerhaus, professor of missions at Tübingen, urges the congress to work for co-ordination of missionary efforts around the globe that would include "all churches, mission societies, Christian groups and individuals who sincerely believe that the proclamation of the undiluted Gospel to the unreached two billion is our most important task in this decisive hour of world history."

His call for a "worldwide association" for evangelisation and the similar appeals from the other two speakers are significant



Prof Peter Beyerhaus

cant because evangelicals have generally been wary of such organisations. While those who accept historic Christian doctrine have agreed they have spiritual unity, they have seldom committed themselves to visible forms of unity.

Blocher, from France, rejects organic union of denominations as the best and highest example of Christian unity, but he calls on evangelicals to seek ways of exemplifying their common

Christian allegiance. He notes that many mergers, in fact, have resulted in decreased evangelistic commitment and activity.

He suggests that evangelicals, who accept the Bible as the Word of God, have more reason than others to be united. The seminary professor claims that it is not necessary for them to sacrifice their diversity to achieve unity.

Blocher's paper, which is an exposition of Biblical texts regarding unity, mentions the historic Christian doctrine of the trinity as an example.

"The divine trinity is only a pattern," according to the French theologian, "but a foundation of that marriage of unity and diversity which holds under suspicion all enterprises of bureaucratic uniformity. Only the trinity make it possible to keep the One and the Multiple from struggling as two opposite principles."

Beyerhaus' overall topic is the Kingdom of God. In developing the subject he urges Christians to keep in balance the Old and New Testament references to establishment of God's reign. He reminds that the basis of all true

renewal is spiritual but that many practical effects flow from spiritual change.

The German missions authority decries the calls from some churchmen to align Christianity with Marxism or other revolutionary forces to "establish the kingdom." Because the Kingdom of God is basically spiritual, it never could be established by political action, he contends.

"This new concept of 'mission' it today's greatest menace to the worldwide church," Beyerhaus declares, "I would call it the mission of Barabbas. It has no promise of the Lord."

Both Beyerhaus and McGavran call for an evangelical social concern, however. They point to major social changes that have taken place because of the work of Christian converts.

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BCA missionary tells of Mt Isa floods

In a letter to the headquarters of the Bush Church Aid Society, Rev Albert Sage, missionary at Townview, a suburb of Mount Isa, told something of what it is like living in a town still cut off by the effect of the Queensland flood disaster.



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We are all safe and well up here. Through the Flying Doctor, I have been able to ascertain that our station people are all safe.

I am not sure where they all are as a disaster like this tends to scatter them about.

Gunpowder is under a state of emergency with everything being flown in, except people, but I still have contact with the settlement. We here in Mt Isa are now getting regular flights of food, however, our main problem is power and fuel. Petrol is being rationed out, but it should soon be down to only emergency services.

I am thinking of borrowing a bicycle to use, but even they are in great demand. Our power should be on for about eight weeks with limited restrictions. If the coal does not get through in the next 12 weeks this will become a real crisis point. The problems are caused by the fact that both road and rail are out.

Once the rain stops, then we will still have at least a month to wait before one of these links with the coast is fully open. I cannot even get to Camooweal as that road is out of action.

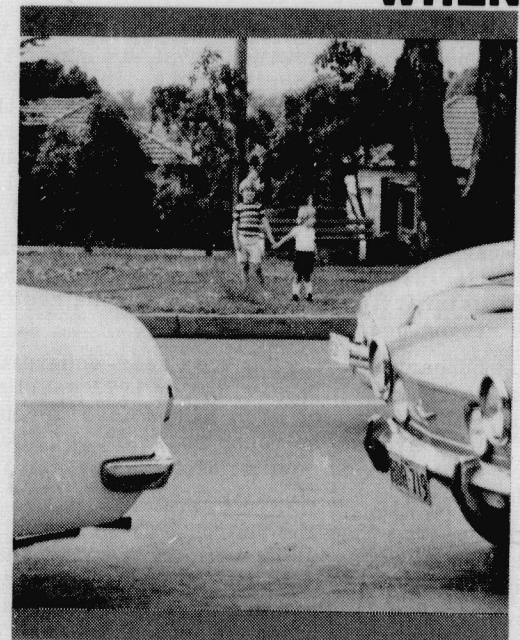
Many of our families here in Townview have had to leave a great deal behind on the coast after their holidays, and with large expenses have struggled home. They will take a fair while to recover themselves. My real concern is for the station people, especially once things return to some normality, as the losses of some are going to be disastrous.

What looked like the start of the way back after the droughts of the past decade has now become the basis of perhaps even greater suffering. In some parts breeding cattle will be non-existent.

Perhaps in the next Fellowship of Prayer, you could request "strength and courage" for them to face the situation after the disaster and also for this parish and all others who will be ministering to them. In light of some of the problems up here (especially the Gulf area) ours seem very small (in the town area).

WHAT HAPPENS

WHEN



TWO BROTHERS ARE ALONE IN THE WORLD?

Tragedy strikes erratically, and children are often the victims. A car accident in which husband and wife are killed has the same devastating impact on their children as a break-up in the marriage.

What happens when two brothers, or brothers and sisters, are left alone by some tragedy? Sometimes the Child Welfare Department is called in. Sometimes family friends or relatives want them placed with a voluntary agency such as the Church of England Homes.

To keep brothers and sisters together, the Church of England Homes operates three Family Group Homes and plans others. In this setting, the substitute father goes out to work; the mother stays home to look after maybe two or three sets of brothers and sisters. They live in a large cottage but their home looks like any other. The children go to the local schools.

This substitute family arrangement works wonders with most children, and keeps brother and sister together. You can stand with us in the work by writing to:

The Director, the Rev. Fred Rice, Church of England Homes, P.O. Box 41, Carlingford, NSW, 2118. Telephone 871 7333.

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Notes and Comments

How does the mind of a machine work?

Structures — machinery for getting things done. Of such things are our larger dioceses made up. People must be forgiven for wondering at times whether these machines think or whether the machinery is sophisticated enough to have a concern for people which is what the Christian church is about.

The diocese of Sydney, for example, has all kinds of machinery. Press a button and in less time than it takes to do a small number by hand, hundreds of envelopes are machine addressed according to the files of addressing plates kept in an office somewhere.

Having your name and address kept for that hungry machine is one thing when it comes to saving diocesan organisations time and money. But

gradually the lists and the machine are being made available to people in Victoria and Canberra, to take two instances. And those whose names are on the tabs have their privacy invaded by an additional amount of mail pleading some good cause and seeking money.

There's no end to this kind of thing. Nobody's permission is asked. All listed by the diocese on these tabs are regarded as legitimate targets for more and more direct mail advertisers. Just write in and object and you'll be amazed at the courteous reply — but the practice of giving names without your permission still goes on.

The fact is that diocesan structures are such that they are not built to respond readily to individual needs or feelings.

Take an ordinance amended at last Sydney synod in October, 1973, when the mover solemnly assured synod that certain ministers who had been refused long service leave for five years would at last be given it under this amendment. For all those years, the pleas of those individuals were put off and delayed by every device known to the structure. The new era was to be ushered in by the amendment last October.

But the diocesan structures are such that half a year later the clergy concerned are exactly where they were — not a day's entitlement.

The phoenix arises from the ashes

Believe it or not, "The Anglican" was published in Sydney at the beginning of February.

Sydney's Department of Information published the first issue of "The Anglican" as a supplement to the diocesan monthly magazine and has sent copies to all parishes offering it on very reasonable terms as a monthly inset for parish papers.

In case the curious are wondering about the use of the title "The Anglican," everything is fair and above board. The registered owners of the name have been for several years none other than the diocese of Sydney. So nobody is really living dangerously.

The election of bishops

"Anglican Encounter" (Newcastle) raised the hoary old question in a recent item concerning the election of diocesan bishops in open synod or by an election board. The item mentions that the Newcastle synod failed after three meetings in 1972 to elect a bishop who would come. That's an embarrassing position for a synod to

be in but a board can have equal embarrassment.

There are strong moves being made in England now to try to gain a voice for General Synod in the choice of the next Archbishop of Canterbury. It has yet to be proved that the denomination has been better served by one method rather than another.

We can be sure about one feature of modern Anglican structures in Australia. The interests of people and ministers are not well served by the present method whereby diocesan bishops to all intents and purposes choose their assistant bishops, in most cases without consulting anyone.

Diocesan have a legal right to do this but the times demand that assistant bishops who are immediately given very wide powers and ex-officio membership of all kinds of otherwise elective bodies, should only be chosen after close consultation. It is high time that canons and ordinances governing such appointments are amended.

The ACC & Human Rights

It is difficult to understand why the Australian Council of Churches is dragging its feet over its attitude to Senator Murphy's ill-starred Bill of Human Rights.

An ACC press release on

February 15 said that members of the ACC held divergent views on the bill and that a sub-committee will consider these differences of opinion and bring a report to the council "within a few weeks."

The same release said some cautiously praiseworthy things about the bill. The Chief Justices of NSW and SA abandoned such caution in the light of the many mischievous omissions and dangerous clauses in the bill.

Few Australians are so doctrinaire in their approach to such basic matters of individual right that they have any confidence in the man who sponsors such a bill or the earlier abortive divorce bill.

We are not yet ready, and the ACC had better clarify its own woolly thinking on the question, to tamely submit to a humanist creed just because it is the brainchild of a Cabinet minister of the governing political party.

Casualties of crushing new postal rates

Last October, the 1973 Federal Budget raised postal rates for the bulk posting of newspapers. It immediately put some small country newspapers out of business. Some others were saved because of political pressure on the government to think again.

The October increases were small compared with the series of increases set down to come into force on March 1, 1974, and another on March 1, 1975.

The increases hit all religious publications very hard. All the Protestant church newspapers and magazines are, like the ACR, non-profit and exist only to help forward the ministry of the denominations concerned, or the whole cause of Christ as the case may be.

NSW Methodists have been obliged to come out monthly instead of fortnightly. Queensland Methodists have changed theirs from a weekly to a fortnightly. St John's Cathedral monthly News has had to cease publication altogether. Others which rely heavily on postage for distribution will certainly follow suit.

From March 1 this year, the Church Record postage bill has doubled, obliging the board to face some thousands of dollars extra postage in the next 12 months. In March next year, the bill for this current year will again double.

We are taking steps to make a 25 per cent increase in our circulation, one certain way of helping us meet increasing costs. Later, we will seek the help of our readers and our many friends in parishes to achieve this. We did it in 1970 and we believe we can do it again this year.

Meanwhile, we seek your prayers and loyal support in ensuring that the gospel ministry of this Christian newspaper spreads further and further through our land.

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The ACC & visit of Michael Bourdeaux

SIR — I wish to point out to you that your article entitled "Mixed reaction to Bourdeaux's visit" on Page 6 on the Australian Church Record, February 7, 1974, was based on inaccurate information.

Please find enclosed a copy of a letter from the General Secretary of the ACC, Rev F. Engel, to "The Sydney Morning Herald" and also a copy of the letter sent to "The Sydney Morning Herald" by Rev Michael Bourdeaux.

You will be pleased to know that the New South Wales State Council of the ACC has appointed a sub-committee to organise the visit of Mr Bourdeaux to Sydney and I am the ACC staff person appointed to service this committee.

I would be grateful if you could make these corrections known to your readers.

Russell G. Rollason,
Assistant General Secretary,
Australian Council
of Churches, Sydney.

Help wanted

SIR — I am currently exploring the possibility of undertaking some research on the attitudes of the Protestant churches in Britain to social questions and to the rise of Fascism abroad in the inter-war years.

I am endeavouring to ascertain the nature and extent of resources available in Australia in order to decide on the feasibility of the project. I have consulted the National Union Catalogue (Serials in Australian Libraries) and find that there are some holdings of relevant materials.

I would be grateful if any of your readers could acquaint me with any material held in private collections which would be relevant to this research. I am interested in material of both formal and private nature — reports of conferences, assemblies, church organisations (including inter-denominational), journals or newspapers; pamphlets, letters, sermons or published works.

In particular, I am anxious to

gain access to copies of the following:

The Church Times; The Church of England Newspaper; The Churchman; Theology; The Expository Times; Church Quarterly Review; Church Gazette and Intelligence; Church Directory and Almanac (excluding years 1927, 1937); Acts of Convocations; Resolutions and Reports of the Lambeth Conference, 1930 (including reports of special committees, eg, the committee on the life and witness of the Christian community); Lambeth Occasional Reports 1931-38.

I would be extremely interested to hear of any other material which might possibly have relevance to this question.

Margaret Lavender,
9 Randall Street,
Dickson, A.C.T. 2602.

More on the Homosexuality Report

SIR — In continuing the discussion of the Sydney synod's report on homosexuality, I would like to restate and clarify some points made in my review of the report and referred to by Rev Bruce Smith in his letter ("ACR," January 24).

My main criticisms of the report were twofold, namely its lack of pastoral discernment and guidance, coupled with what I regard as a serious over-estimation of the right and power of law in the matter.

To touch on the pastoral issue first. The recommendations referred to in my review as "all addressed to the government" are those on pages 22-24 of the report, in a numbered list. The "clear (as well as compassionate)

Letters to the editor should not exceed 300 words.

words to homosexuals and Christian congregations" to which Mr Smith refers are the same ones I described as "lip service at two or three points."

While I am prepared to accept Mr Smith's correction including them in the recommendations, I believe it is simply not good enough to tell homosexuals "Don't do it or else" on one hand, and congregations "Be understanding and sympathetic" on the other.

Further, the report minimises the enormity of the problem involved for Christians by implying that help is there simply for the asking. Despite improved understanding and methods of treatment, the prospect for the sexual reorientation of the invert remains slight.

Mr Smith's correspondent in "Christianity Today" notwithstanding, the Holy Spirit seems no more to produce large-scale sexual reorientation than he does large-scale physical healing. The bleak truth is that the best we as Christians can generally offer here is cold comfort indeed.

A further difficulty is whether there is much in the report which will lead people to adopt the recommended understanding and sympathy. The tone of the report makes me pessimistic on this score. The apparent eagerness to maximise the element of choice (page 15), the use of inverted commas for the homosexual's "plight" (page 4), the highlighting of homosexual acts as sins and heinous ones at that (pages 7, 12, 13, etc) and other

Australia was underlined by the words of Mr Percy Leske, the C.M.S. Field Superintendent from Darwin, who told of the efforts being made in understanding the implications of the Government policy of self-determination for the Aborigines.

Rev Philip Taylor, the Chaplain from Oenpelli, Northern Territory, drew the other side of the picture when he pointed to the spiritual fruit of the 30 to 50 years of work of the Church Missionary Society in Arnhem Land.

There are Aboriginal men who have gone out as a team of Christian preachers to other settlements, and there are faithful women who are acting as translators and writers of stories in their own language to help illuminate the gospel story for the new literates.

Bishop John Reid from Sydney provided much spiritual food in his deep studies of the life and message of the prophet Hosea, whose love and forgiveness of an unfaithful wife are an indication of God's steadfast love and forgiveness of ourselves. The Bible studies were deeply appreciated and were of great help to many.

The leadership of the Rev Alan Linton (Rector of St Matthew's, Kensington) was vigorous and stimulating. Many people took part in the general running of the school, from the kitchen chores to the Singalong, the children's creche to the young people's suppers at Jonah's Joint, while the indefatigable General Secretary, the Rev Ernie Carnaby, was in the background all the time making sure that the wheels were kept turning, to make 150 men, women and children feel at home and able to enjoy the splendid addresses and the delightful seaside surroundings at Summer School, 1974.

Interstate visitors are warned that they must book early if they want to enjoy CMS Summer School, 1975, from January 20 to 27, 1975. This includes the holiday period.

Rev Maurice Betteridge has already agreed to lead the Bible studies.

(Contributed.)

Letters

TO THE EDITOR

items all make me wonder whether the committee has seen the extent of the problem, and whether the report will do much to counteract the almost instinctive repulsion which is the average Australia's first reaction.

My second concern was the report's emphasis on law. In the first place I wish to emphasise that I fully concur in the law's function of protecting the weak and vulnerable. I am opposed to proselytisation, particularly such as the example brought before us in the synod debate.

I agree that some of the report's legal recommendations are worthwhile and deserve atten-

tion. I believe that punishment should be deserved and not merely used as an example or in the guise of "cure." Having said all this, I repeat that prosecution of homosexuals for the reasons given in the report is utterly inconsistent with refusal to prosecute adultery and fornication. And I would further repeat that imprisonment could not under any circumstances except solitary confinement (and who would wish that?) be in any way an appropriate response to the homosexual who comes under the heading of "consenting adult."

In the control of homosexuality prison has all the effectiveness of chocolate toothpaste in controlling tooth decay. The social stigma will remain — it has never been absent in any society I am aware of. That is a quite sufficient burden to bear without the additional weight of the "Blackmailer's Charter."

Don Meadows,
Pendle Hill, NSW.

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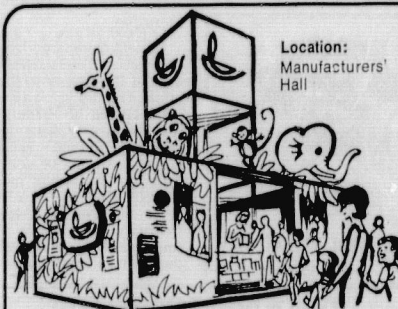
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AUSTRALIAN CHURCH RECORD, MARCH 7, 1974 — 5

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Evangelism in Bendigo

The Bendigo auxiliary of the Bible Society is to produce an attractive folder scripture selection complete with colour photographs of Bendigo.

Initially volunteers are to canvass every household in and around Bendigo with the publication. The project is to assist the local church to plainly present the claims of Christ in simple, effective format. A planning committee is to be formed at a Bible Society public meeting on March 18.

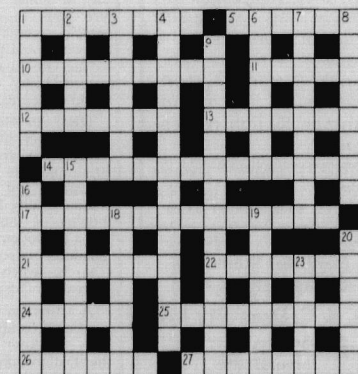
At the Annual Meeting on February 14, Bishop Richards was again elected President of the Bendigo auxiliary for 1974.

Please mention "Church Record" when replying to our advertisers.

BIBLE CROSSWORD No. 77

We will give a book for the nearest correct entries to Bible Crossword No. 77, which should reach the office not later than March 17. All answers come from the Revised Standard Version of the Bible.

1. the — — — laid down for the just but for the lawless and disobedient (3,2,3) 1Ti 1:9
 5. I rejoiced great — — — some of your children following the truth, just as we have been commanded by the Father 2 Jn 1:4
 10. For this ointment might have been sold — — — sum, and given, to the poor (3,1,5) Mt 26:9
 11. The second is this, — — — You love your neighbour as yourself (5) Mk 12:31
 12. That we may be delivered from wicked and — — —; for not all have faith (4,3) 2 Th 3:2
 13. God having raised up his servant, sent him to you first, to bless you in every one of you from your wickedness (7) Ac 3:26
 14. When he was reviled, he did not revile in return; when he suffered, he — — — (3,8) 1 Pe 2:23
 17. but as he who called you is holy, be — — — in all your conduct (4,9) 1 Pe 1:15
 21. And behold, some — — — who will be first, and some will be last (3,4) Lk 13:30
 22. The heavens are thine, the earth also — — — (2,5) Ps 89:11
 24. so we speak, not to please men, but to please God who — — — our hearts (5) 1 Th 2:4
 25. I have no command of the Lord, but I give my — — — one who by the Lord's mercy is trustworthy (7,2) 1 Co 7:25
 26. the devil prowls around like a roaring lion, seeking some one to devour — — — him, firm in your faith (6) 1 Pe 5:8
 27. In the day of my trouble — — — Lord (1,4,3) Ps 77:2
- DOWN**
1. and I, when I am — — — from the earth, will draw all men to myself (6) Jn 12:32
 2. Master, we toiled all night and took nothing! But at your — — — will let down the nets (4,1) Lk 5:5
 3. God gave—wisdom and understanding beyond measure, and largeness of mind like the sand on the seashore (7) 1 Ki 4:29
 4. whatever was written in former days was written for — — —, that my steadfastness and by the encouragement of the scriptures we might have hope (3,11) Rom 15:4
 6. My son, give me your heart, and let your eyes — — — my ways (7) Pro 23:26
 7. Better — — — with righteousness than great revenues with injustice (2,1,6) Pro 16:8
 8. A slack hand causes poverty, but the hand of the — — — makes rich (8) Pro 10:4
 9. do not believe every spirit, but — — — to spirit, but — — — to God (4,3,7) 1 Jn 4:1
 15. This — — — not unto death; it is for the glory of God (7,2) Jn 11:4
 16. Then I will go to — — — of God, to God my exceeding joy (3,5) Ps 43:4
 18. with the Lord one day is as a thousand years, and a thousand — — — one day (5,2) 2 Pe 3:8
 19. If I am a man of God, — — — come down from heaven and consume you and your fifty (3,4) 2 Ki 1:10
 20. And he who — — — sees him who sent me (4,2) Jn 12:45
 23. you seek Jesus of Nazareth, who was crucified. He has risen, he — — — here (2,3) Mk 16:6



Pro 10:4
9. do not believe every spirit, but — — — to spirit, but — — — to God (4,3,7) 1 Jn 4:1
15. This — — — not unto death; it is for the glory of God (7,2) Jn 11:4
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23. you seek Jesus of Nazareth, who was crucified. He has risen, he — — — here (2,3) Mk 16:6

More vigorous than ever at 170 years

Anti-slavery crusader William Wilberforce and a young Welsh girl helped start a Christian society which will celebrate its 170th anniversary on March 7 this year.

Wilberforce and a group of Christian men founded the Bible Society movement in 1804 after hearing of the Welsh girl's cry of need for a Bible in her language. That cry has echoed around the world in many languages in the past 170 years and today is still being answered with all the prayer and action that men of devotion can muster.

From a small hall in London the Bible Society has spread to more than 160 countries and territories.

The Australian society also celebrates its anniversary on March 7 — its 157th. A special ceremony will be held at St Stephens Presbyterian Church, Sydney, on March 7 at 8 pm.

During the ceremony a retirement service for the Reverend Alan Scott will be held. Mr Scott is retiring after 20 years as NSW State secretary and 36 years with the Bible Society in Australia.

The aims and objects of the Bible Society movement are the same today as in 1804 when the inaugural meeting was held. The difference is in the sheer scale of the operation.

In 1804 the Scriptures had been transplanted into 67 languages; today the figure is 1,500. A hundred years ago the total world circulation of Scriptures was more than 218-million Scriptures — an increase of 27.6 per cent on the previous year. This does not include circulation of Scriptures by commercial publishers and other Scripture distribution agencies. Today, the Scriptures are distributed in more than 500 languages, in more than 160 countries.

At the United Bible Societies world assembly in Addis Ababa in 1972 a world circulation target of 500 million Scriptures a year by 1980 was set. A hundred years ago the Society was in touch with 4,000 missionaries; today it is more than 40,000.

The 56 United Bible Societies are an international fellowship operating with the efficiency of a modern business organisation, yet with the complete commitment of the most devoted missionary of the Gospel.

Mary Jones, who lived in a small Welsh mountain village in the late 1700s, started it all. She wanted a Bible so much, that she worked and saved for six years to achieve her ambition.

Then, when she was 16 Mary walked 25 miles to a nearby village to buy a Welsh Bible from the Reverend Thomas Charles. At the end of her journey it seemed a vain walk.

Bibles in the Welsh language were rare and Mr Charles only had three — all promised to others.

After hearing Mary's story, however, he gave her one of the Bibles.

Mr Charles determined that Bibles in Welsh should be published and distributed throughout Wales.

His story of Mary Jones deeply moved a meeting of the Religious Tract Society in London.

The secretary stood up and said: "Surely a society might be formed for this purpose, and if for Wales, why not for the Kingdom, why not for the world?"

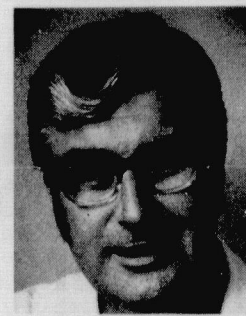
Why not for the world indeed? With the need shown to Christian men, it was not long before action was underway. In 1804 a meeting was held in London forming the British and Foreign Bible Society.

The men who helped establish the society included William Wilberforce, Lord Teignmouth, Granville Sharp and Zachary Macaulay, father of the famous historian.

Herbert Moxham follows Bp Shevill to Newcastle

Rev Herbert R. Moxham, a former archdeacon in the diocese of North Queensland under Bishop Shevill, has been appointed Archdeacon of Newcastle by Bishop Shevill.

Mr Moxham (pictured) who is 45, married with two children, was educated in Sydney at



Rev H. R. Moxham

Homebush High School and later at St Francis' College, Brisbane.

He served in the diocese of North Queensland for 20 years, and since 1969 has been rector of St Peter's, Southport in Brisbane diocese. He has played an active part in the affairs of the ABM and is currently a member of its Strategy Committee and its Aboriginal Advisory Committee.

In Bishop Shevill's plans for the diocese of Newcastle, the archdeacon will assist the parish- es to develop sound parochial

structures and be responsible for the demographic survey which will allow for expansion and development in the areas of population. This is important in a diocese where the number of parishes has remained constant since the year 1930 and where the population has grown very rapidly.

Mr Moxham will take up his new office in May next.

Diocesan report

From page one

clergy more and to make them responsible for housing themselves in their threefold embarrassment of living in houses which differ in kind from those of their parishioners, the financial problem of maintaining too large a home and the threat of insecurity in retirement.

The Commission estimates that £150,000 would be gained for salaries by sale or letting of the present parsonages giving a total on current values of £640,500. They suggest that an extra £10,500 could reasonably come from increased giving.

The salary proposals are for grading of the ministry by seniority beginning with £1225 rising by £50 a year in seven years to £1,525. The next grade might run, they suggest, from £1,725 to £2,125 over nine years.

The two senior grades would be by promotion for merit or responsibility and might be fixed at £2,500 and £3,000 respectively. The commission suggests that half the diocese's 365 clergy would be paid at a £2,500 rate.

Books

The Jesus People

THE JESUS PEOPLE SPEAK OUT! Compiled by Ruben Ortega, Hodder and Stoughton, UK, 1972. 128 pages. \$1.30.

This volume consists of quotes from American Jesus People on a variety of subjects — eg, parents, church, being a Christian, dropping out. It would be unwise to draw conclusions about the movement as a whole from the anthology, since it is impossible to say whether the editor has compiled a representative selection. The names of several of the contributors occur with surprising frequency.

However, many of the comments are of interest in themselves, and will stimulate useful thought about the meaning and application of the gospel.

P. Jensen.

WHERE IN THE WORLD IS GOD? By Richard L. Harding, Moody Press, Chicago, 1968. 96 pages. US95c.

The aim of the author is to evaluate the top headlines in the light of the principles of the first century church. Unfortunately the headlines are those of 1968, when the book was written, and to be of help for those who wish the contents are too superficial to give any though either to current problems or to the Book of Acts.

P. Jensen.

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10	11.00 a.m.	" "	Baptist Church
10	5.00 p.m.	" "	(Mens' Tea) — St John's C. of E.
10	7.15 p.m.	" "	.. St John's C. of E.
Special Weekday Meetings in St. John's C. of E. Parramatta — Wed. 6th — 10.30 a.m.: Womens' Meeting; 1.15 p.m.: Lunch Hour Service.			
12-16	8.00 p.m.	Eastwood	Baptist Church
17	11 a.m. & 7 p.m.	" "	" "
19-20	8 p.m.	Frenchs Forest ..	" "
21-22	8 p.m.	Seaforth ..	" "
23	8 p.m.	Manly ..	" "
24	11 a.m. & 7.15 p.m.	" "	" "
27-30	8 p.m.	Concord ..	" "
31	8.30 p.m.	" "	(Special After-Church Rally in Baptist Church)
APRIL			
3-6	8 p.m.	Mortdale	Baptist Church
7	9.30 a.m.	Hurstville ..	St. Giles Presb. Church
7	7 p.m.	Mortdale ..	Baptist Church
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No new insights

GALATIANS (127 pages) and **2 CORINTHIANS** (171 pages) by Geoffrey B. Wilson. Banner of Truth Trust, paperbacks, 1973. UK 35p. each.

Two new paperback commentaries from Geoffrey Wilson (in the style of his previous publications on Romans, Hebrews and 1 Corinthians) are sub-titled "A Digest of Reformed Comment."

This phrase aptly summarises the author's intention to present

a collection of quotations from such notables as John Calvin, Charles Hodge, John Murray and William Hendriksen, though writers from outside the reformed tradition are also quoted. As a consequence, these commentaries do not present any new insights but rather aim to record the best insights of others.

There is little attempt to grapple with critical issues, which will please some readers, though the same readers may be disappointed at the author's failure to relate the apostle's teaching to our own age. The text of the A.V. is printed for each verse and then phrases from other versions given, where they are thought to express a more accurate and meaningful translation.

David Peterson.

Loane reprint

FORMATION IN ENGLAND by M. L. Loane. Church Book Room Press, 1973. UK £1.

It is encouraging to have Archbishop Loane's book on the Pioneers of the Reformation reissued after ten years. This volume gives us both informative and deeply moving accounts of four of the early English reformers, John Frith, Robert Barnes, John Rogers, John Bradford, and includes illustrations relevant to each subject. This volume is the first of the trilogy, the others being, "Masters of the Reformation," and "Makers of our Heritage."

The Publishers, Church Book Room Press, are to be congratulated for re-issuing this useful set in an attractive soft back format. The trend of the times is indicated in that my hard back copy published in 1964, was 15/6 whereas this soft back copy is £1.

B. E. Hardman.

QUALITY REPRINT

THE FOUNDATIONS OF SOCIAL ORDER by R. J. Rushdoony, Presbyterian and Reformed Pub. Co., 1972, 233 pages, \$3.95 (UK).

Rushdoony's output of books applying the Christian faith to the structures of life is impressive. There can be no denying the quality and usefulness of this paperback reprint (first published 1968).

The author moves through the articles of the Apostles Creed against the background of the theological controversies of the first four centuries and shows how the traditional creedal formulations provided an ideological basis for western society. The whole exercise is illuminating and stimulating and is certain to encourage Christians (preachers and teachers especially) to take their creeds very seriously.

B. L. Smith.

SHORT NOTICES

CHURCH OF ENGLAND HISTORICAL SOCIETY JOURNAL, December 1973. 24 pages. 50c. Six articles, including five on churches of interest in NSW, Victoria and London. A pity that nobody has the time to do a little editing to rid the parish articles of trivia and banalities. The well-meaning people whose articles seem to be printed verbatim should not be submitted to such uncritical acceptance in an historical journal.

ST MARK'S REVIEW, Sept 1973. 36 pages. 60c. The theme of the issue is "Asian neighbours? The price of progress." Four penetrating articles or reprints from a Japanese theologian, an Australian Jesuit and two well-informed Anglicans.

Ingenious aid to O.T. Hebrew

THE HEBREW OLD TESTAMENT "SLID-VERB" CONJUGATION CHART, David E. Peterson and Kenneth L. Barker, Zondervan, Grand Rapids, 1972, (No price given).

This ingenious aid is designed to make the way into the difficulties of the Hebrew verb easier for the beginner by providing, in movable form, on the one side a paradigm of the strong verb and on the reverse of the card a pattern for identifying the roots of

the week verbal forms. Though the assumption is correct that a knowledge of the strong verb plus some knowledge of Hebrew sound change will solve most of the problems that students encounter with the weak verb, the pattern provided for identifying the weak verb will probably take more time to master than for the student to read through the weak verb sections in a Hebrew grammar.

We note also that the Piel, Pual and Hithpaal themes are labelled as 'intensives'. This is hardly the way these themes are currently approached.

W. J. Dumbrell.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

CONFIRMATION IN THE CHURCH TODAY by Philip E. Hughes, Eerdmans, 1973. 56 pages. \$US1.45. This is the most valuable monograph on the whole question of Christian initiation that has come our way for a long time. Dr Hughes is a biblical theologian of international reputation, a reputation which will be enhanced throughout the Anglican Communion by this clear and well-reasoned study. Half the book is historical and the rest surveys contemporary debate on the subject. He makes it crystal clear that the emerging trend to shorten the time between baptism and confirmation betrays biblical principles, the nature of the believer's covenant relationship with God and also the laws of logic. It should make many liturgical reformers think again about superficial answers to the initiation question.

ART AND THE BIBLE by Francis A. Schaeffer, Hodder Christian Paperbacks, 1973. 61 pages. 85c. A lot of modern art, alienated and full of despair and hopelessness, leaves the Christian wondering whether he is lost, rather than the artist, Dr Schaeffer, in his inimitable manner, shows that there are at least eleven perspectives by which the creative arts of man can be assessed by the Christian. He shows how the arts are used in the Bible to glorify God and how they may still do just that today. Others have written on this and related aesthetic subjects but none have done it so well for the ordinary reader.

ANGELICAN-LUTHERAN INTERNATIONAL CONVERSATIONS. Report of the conversations 1970-1972. S.P.C.K. 1973. 30 pages. \$1.35. An inordinate price to pay for a 30-page report, but well worth it for all who follow the new international climate in denominational relations. When two large Protestant denominations like the Anglicans and Lutherans can meet together and agree on so many vital points, it is surprising that it has not attracted a wider press and helped initiatives here in Australia. Once again, Lambeth has set up an international body with several UK, three Protestant Episcopalians but no Australian representative, unless Archdeacon John Cable, of Bihar, India, can be said to be Australian. A very encouraging document.

PREACHER'S GUIDE

A GUIDE TO PREACHING by R. E. O. White, Pickering & Inglis, 1973, 244 pages. £UK2.20.

Readers familiar with the writings of this Baptist theological teacher will already have reasons for welcoming another book from the author. "A Guide to Preaching" will certainly not disappoint those who are looking for guidance in this field. The reviewer is aware that many books have been written on this subject but this is a very excellent one indeed.

There is so much good sense and helpful illustration in the book that one could wish that it were set reading for all preachers. As a "Practical Primer of Homiletics" (author's subtitle) it is currently alone in the field!

B. L. Smith.

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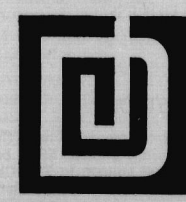
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Mainly About People

Deaconess Rosemary Perrotti, after three-and-a-half years in England on the staff of CMS, has returned to the diocese of Tasmania where she has begun parish work at St George's, Battery Point.

Deaconess Joan Thompson, formerly of CMS West Pakistan, has been appointed to St Luke's, Mosman (Sydney), from January 27.

Rev Mapson T. D. Williams, rector of St Augustine's, Bulli (Sydney), since 1963, has been appointed rector of St Paul's, Shellharbour.

Sister Patricia Mutton from St Luke's, Mosman (Sydney), has joined the staff of the Youth Department.

Deaconess Ena Adams has been appointed to the joint parish of Botany, Marrville and Philip Bay (Sydney).

Sister Christine Gillies has been appointed parish sister at St Thomas, Rogelle (Sydney).

Sister Marlon Muir has been transferred from St Matthew's, Bondi (Sydney), to St Clement's, Mosman.

Rev John F. Northfield, curate of St Mark's, Cammerwell (Melbourne), since 1972, has been appointed in charge of St Paul's, Thomastown, with St John's, Egging, from February 25.

Rev Graeme J. Winterlin, in charge of St Laurence's, Doveton (Melbourne), since 1972, has been appointed vicar of St Mary's, East Preston, from April 23.

Rev Albert G. Church, rector of St Paul's, Frankston (Melbourne), since 1950, has been appointed rural dean of Frankston for three years from February 1.

Rev George E. Charles, vicar of St Faith's, Montmorency (Melbourne), since 1970, has been appointed vicar of St Francis, Mooroolbark, from April 18.

Rev Frederick D. B. James, vicar of Christ Church, Whittlesea (Melbourne), since 1967, resigned on February 3.

Rev Edward C. Rowland, vicar of All Saints, Preston (Melbourne), since 1969, will retire on April 22 next.

Rev Bruce W. Worthington, curate of Gladstone (Rockhampton), has been appointed vicar of Baraldine.

Ven Ernest Gundry, new Archdeacon of Fremantle-Canning (Perth).

Rev Graham H. Perry, curate of St Luke's, Wandal (Rockhampton), since 1972, has been appointed curate of Gladstone.

Captain Warren Darnley of the Church Army has gone from St George's Home to be parish evangelist of Gladstone (Rockhampton).

Rev Dennis Vanderwolf is curate of St Matthew's, Park Avenue, Rockhampton, and resides at St George's Home.

Canon Norman A. Pullin, rector of Mayfield (Newcastle), since 1964, retired on February 28.

Rev Gordon W. Barmer, curate of Taree (Newcastle), since 1972, has been appointed curate of Charlestown.

Rev Gordon King, rector of St John's, South Townsville (North Q), since 1972, has been appointed rector of Charlestown Towers from the end of February.

Rev Ronald F. Woodrow, rector of Chilton (Warragul), since 1968, has been appointed rector of Holy Trinity, Ingham (North Q), from March 11.

Rev Richard Chance, curate of St James' Cathedral, Townsville, has been appointed curate of St Mary's, Atherton, from February 1.

Rev John T. Given, rector of St Augustine's, Oakey (Brisbane), since 1967, has been appointed rector of St Helen's, Home Hill (North Q), from after Easter.

Rev Laurence W. Biggs, rector of Loch (Gippsland), has been appointed rural dean of Korumburra.

Archbishop Sir Philip Strong, who has

Melanesia province close

With the consecration on January 25 of the Ven. Derek Rawcliffe as Bishop of Lololwai, in the New Hebrides, all is now ready for the inauguration of the new Anglican province of Melanesia.

It is hoped that sanction will be given this month by the general Synod of the Province of New Zealand.

Melanesia is at present an associated missionary diocese of that province, but is in process of being divided into three separate sees.

Bishop Rawcliffe will have charge of the southern part of the existing diocese of Melanesia, of which he has been Archdeacon for the past five years.

The church at Lololwai was far too small for the consecration, which was conducted by the Archbishop of New Zealand, so it had to be held outside.

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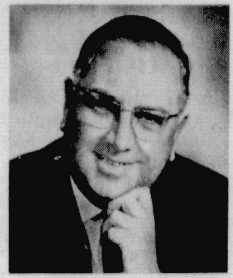
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Dr Eric Hutchings call to renewal

After a most successful ministry to thousands of people of all denominations in Melbourne from 9 to 24 February, Dr Eric Hutchings, English Bible teacher and evangelist, has begun an intensive ministry in Sydney.

His "Call to Renewal" ministry began in Chatswood on March 1 and continues in various Sydney churches until Easter when he will speak at the Ka-toomba Easter Convention.

On Sunday, March 3, he preached at Evening Prayer in St Andrews Cathedral, Sydney, and from March 5 to 10 his ministry will be centred on St John's Pro-Cathedral, Parramatta. Canon Peter Loane, rector of St John's, has had much to do with the organising of Dr Hutchings' visit to Australia.



Dr Eric Hutchings

Evolution — Fact or Fiction?

That is the title of an address to be given by a prominent scientist at St Mark's Darling Point next Tuesday, March 12, at a parish dinner.

The speaker is to be Professor Harvey M. Carey, Head of the School of Obstetrics and Gynecology at the University of New South Wales. Professor Carey is a distinguished academic, qualified in science as well as medicine.

What he has to say will show that the subject is far from closed, as some may think.

Parish dinners at the historic St Mark's are apt to be rather unusual affairs. At one, the speaker was none other than the Governor of NSW, Sir Roden Cutler, VC, whose subject was "The History of St Mark's."

At another, the subject was "The history of Jesus — from a legal point of view." And the speaker then was the late Chief Justice, Sir Leslie Herron.

John Stott in Melb.

Rev John Stott, rector of All Souls' Langham Place, London and president of the U.K. Evangelical Alliance, is to spend a few days in Melbourne.

He will be the main speaker at the Seminar on Preaching for ministers in the Isobel Younger Ross Memorial Hall at 40.30 am on Tuesday, April 30.

On Wednesday, May 1, he will meet with the Council of the Victorian Evangelical Alliance. In the evening of that day he will speak at his only public meeting in Melbourne — a combined Scripture Union-Evangelical Alliance rally in the Pharmacy Hall.

BRF appoints first full-time director

Rev Edmund H. Arblaster has been appointed first full-time director in Australia of the Bible Reading Fellowship. The appointment and the establishment of offices in Canberra have been made possible by the collaboration of the diocese of Canberra and Goulburn.

Mr Arblaster, who has already taken up his duties, was until recently director of World Christian Action of the Australian Council of Churches and had been with the ACC since 1968.

He is a graduate of the University of Melbourne and Ridley College and was ordained in Perth in 1942. He then served in three Perth parishes, finally as rector and then from 1947 to 1949 was curate at St Peter's

The Australian Church Record

No. 1558 First published 1880 Registered for posting as a newspaper—Category A March 21, 1974

Festival of Light Sydney Prayer & Action Meeting



Among those who took part in the Prayer and Action Meeting at St Andrew's Cathedral, Sydney (L to R) Dr Marcus Loane, Archbishop of Sydney, Bishop Frank Hulme Moir, Rev Bernard Judd (NSW Council of Churches), Rev Fred Nile (Festival of Light) and Very Rev Lance Shilton, Dean of Sydney. (Worldwide photo).

Sunday, February 24th, a Prayer and Action Meeting was held in St Andrew's Cathedral, Sydney, in association with the Australian Festival of Light and the New South Wales Council of Churches.

The service was led by the Dean, the Very Rev Lance R. Shilton, with prayers led by the Reverend Bernard Judd (NSW Council of Churches) and an address given by the Reverend Fred J. Nile (Director of the Festival of Light in NSW).

Called at short notice, the meeting attracted an audience of only 250, but an estimated 30,000 heard the program over radio station 2CH.

"TRIVIAL"

The Scripture lesson was read by Mr Justice Richardson, a member of the Cathedral Chapter, from Philippians 4:4-13.

Dean Shilton opened his address with the question, "Are you concerned about community standards?" Several such areas for concern were then presented.

The latest TV sex saga received a 46 per cent voting on its opening night. The producer claimed to be presenting "the type of drama which Australians want to see." He went on, "Our society's tastes and standards are changing. Television must reflect this change — this growing maturity."

Dean Shilton stated, "If the trivial contents of 'The Box' are catering for this so-called growing maturity, then God help us!"

Are you concerned that the latest horror film, including obscenities, blasphemies, satanism, and demon possession, has become a box-office attraction and that this film will hit this country soon, with its consequent harmful effects?

Are you concerned that the sex shops are now opening in George Street? (George Street is one of Sydney's main streets,

Title of bill "a piece of impertinence"

Bishop Donald Robinson, Bishop in Parramatta, in a statement last week strongly attacked the "Family Law Bill" as proposed by Senator Murphy.

He said the title of the bill was a piece of impertinence as it is not concerned to protect or strengthen the family, but to provide for an easier way for its dissolution.

"It is an impertinence to say that the reason motivating the bill is to strengthen marriage when the opposite is its effect," he said.

Bishop Robinson said that while claiming to provide for a dignified solution to a difficult problem, the bill actually hits at the dignity of persons, who through no fault of their own, can find no form of redress against an unscrupulous partner, inasmuch as a partner, under the bill, can repudiate a marriage contract almost immediately after it was concluded.

"The bill is a blow to the stable character of marriage as an institution. What other contract in law, and this is what marriage is, would be held to be null and void after 12 months non-compliance? Yet this is exactly the position of marriage in this bill."

"Now that proof of matrimonial offence is no longer admitted as a ground for dissolution, but only the fact that a partner has gone his or her own way, dioceses and churchmen who have been accustomed to allow remarriage of divorced persons in certain circumstances such as adultery will have to re-examine their whole attitude to remarriage. It will no longer be possible to rely on a court verdict to determine the grounds for divorce."

HOW SENATOR MURPHY'S BILL CHANGES THE DIVORCE LAW

FROM A LEGAL CORRESPONDENT

The main differences between the law as it is now and the proposed new bill are these: the concept of matrimonial fault is eliminated, the sole ground for divorce will be "irretrievable breakdown of marriage."

The present Act has 14 grounds, including adultery, desertion, habitual cruelty, sodomy, and separation for five years. The existing law only allows a decree to be made where one of the grounds has been established, even in undefended divorces.

The existing bars to relief have been abolished in the bill and it would not be possible, under this bill, to obtain decrees of judicial separation, restitution of conjugal rights, jactitation of marriage or annulment of a voidable marriage.

The present bar to initiating divorce proceedings within three years would be lifted. Theoretically a divorce could be obtained a year after marriage.

The bill deals with maintenance, custody and property disputes, which are at present covered by State laws.

Jurisdiction of State Supreme Courts in Divorce will be phased out and the new Federal Superior Court will have jurisdiction when it is established. It will have a family law division.

Procedures will be made simpler and hearings less formal and legal costs will be fixed and reduced.

Manifesto for man

The Ten Commandments are words of law and freedom, the constitution and manifesto to all humanity in one. God spoke "These whole words" — they have meaning only in their oneness, in their totality. They have not been brought together and counted, but each one is an essential part of the whole, and this whole proves itself in each of them. — "This People Israel," Leo Baeck.

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