

# The Australian Church Record

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

## 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, Matraville and Phillip Bay (Sydney).

Sister Christine Gillies has been appointed parish sister at St Thomas's, Roselle (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, Epping, from February 25.

Rev Graeme J. Winterin, 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 Paul's, Mooroolbark (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. Rosland, 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 Barcoladine.

## 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

of the Lord among the heathen, the parliamentarians and the missionaries who labour there.

Over the weeks of Christmas and New Year, he preached in a large Presbyterian church in Bellville, the Central Baptist Church and the late Rev Glyn Tudor's church in Cape Town.

During these times it was a deep joy and blessing for Dr and Mrs Hutchings to meet and talk with so many of these men and women converted during past campaigns, some as far back as 1963 who are now very actively engaged in full-time Christian work.

## 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.

A nostalgic evening

Somebody has turned up an old magic lantern capable of screening the old three-inch glass slides of yesteryear and which were used by the late Bishop S. J. Kirkby in the days when he was Organising Missioner of the Bush Church Aid Society.

The lantern and the slides will be used at a "Back to B.C.A." evening at St Anne's, Ryde, NSW, on March 29, at 8 pm. Invited are all the men and women, past and present, who ever served the BCA.

The old glass slides will feature shots of the field staff of BCA which S. J. Kirkby used in his many deputations. Many still remember these shots, showing Kirkby and others with packs on their backs walking through the forests of Croajalong or digging out of desert sands a rugged monster of a motor car or an early BCA van.

By way of contrast, there will be a brief presentation of a modern BCA visual. The supper-time will be long to encourage long periods of yarning. For many, it will be like a return to dream-time.

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 and the establishment of offices in Canberra has 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 Cathedral, Armidale. He served with CMS in Central Tanganyika and East Africa 1949-65, returning to become rector of Nedlands (Perth) 1966-68.

Before effectively taking up his work in Canberra in April, he has gone to London to familiarise himself with BRF work.

The BRF was founded some 50 years ago within the Anglican Church and it produces notes and other study helps.

In addition to his work for BRF, Mr Arblaster will be diocesan training officer in Bible study. Both appointments are initially for two years and he will operate from Jamieson House where the Diocesan Registry is situated.

For very many years, Canon Ernest Cameron, now retired, but rector of St Luke's, Mosman (Sydney), 1937-1963, carried on voluntarily the work as BRF representative in NSW.

## 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.

## NEW FEATURES FOR ACR

Commencing this issue, new features are being introduced in the Church Record. A regular column under the title "Off the Record" will carry news and views of happenings around Sydney. Sometimes provocative — always stimulating. It is intended to add some spice to the often drab scene of church affairs. Parish nominators and those interested in the comings and goings of churchmen will find this column of great interest.

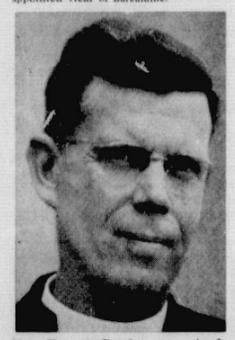
The other new feature this week is a new column called "The Word and Life." This will contain the observations on the Christian faith and its application to daily life by Canon D. B. Knox, Principal of Moore College and Australia's foremost theological thinker.

In coming issues readers will see other new and very valuable features including a regular "Capsule Commentary" which will be a series of short expositions of books of the Bible by leading scholars, suitable for cutting out and keeping for future reference.

Arrangements are in hand for additional new features which will make subscription to the Church Record a must if you want to keep really up to date on the latest news and trends in the Church in Australia.

## Manifesto for man

The Ten Commandments are words of law and freedom, the constitution and manifesto to all humanity in one. God spake "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.



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

## Melanesia province close

With the consecration on January 25 of the Ven. Derek Rawcliffe as Bishop of Lolowai, 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 Lolowai was far too small for the consecration, which was conducted by the Archbishop of New Zealand, so it had to be held outside.

## Royal example

MARK: We both often miss a meal.

ANNE: I am very lucky, you see, I eat perfectly ordinary meals. I don't think I have an enormous appetite.

MARK: I have to diet for competitive reasons. I eat basically meat and green vegetables.

ANNE: He does too — cuts out sugar.

MARK: I cut out sugar, potatoes, bread, butter, drink — not always drink.

INTERVIEWER: It is said that you don't drink.

ANNE: No, I don't drink but nobody believes me. I drink basically coke, maybe orange or tomato. I genuinely don't drink because I don't like it.

MARK: And neither of us smokes.

## Anything legal is bad

This forensic or legal definition of justification has met with objection in nearly every age. Some persons regard it as legalistic and strangely assume that anything legal must be bad. Such a view of law, however, does not fit in with Jesus's order, "If ye love me, keep my commandments."

(Gordon H. Clark in "Christianity Today")

**BIG SAVING FOR NEW SUBSCRIBERS ONLY**

Send only \$2 and we will send you post free the next twelve issues of the

**AUSTRALIAN CHURCH RECORD**

This is an introductory offer, open only to new subscribers. Send the coupon below now and receive this long established national Anglican newspaper which stands firmly for biblical truth.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

POSTCODE \_\_\_\_\_

Enter me as a new Subscriber to the Australian Church Record. I enclose \$2 Subscription for twelve issues. Post coupon to The Church Record Ltd., Room 311, 160 Castlereagh St., Sydney, NSW, 2000.

Moore College Library

### Family Law Bill is attack on our society

In its short time in office the Labor Government has accomplished much that is of real benefit to Australians, the extra funds for education and the efforts to alleviate poverty are notable examples.

Yet despite the good it has done, the policies relating to social and moral questions give rise to genuine concern, especially for those who value Christian principles. There seems to be a deliberate attempt to change the structure of society to conform to the Humanist ideal (at least the Humanists think so).

Recently the Church Record criticised aspects of Senator Murphy's Human Rights Bill. In this issue we again feel an obligation to voice our concern at Senator Murphy's other legislative proposal — the Family Law Bill. This was introduced late last year and is set down for debate in this session of Parliament.

Readers of this issue can see for themselves many of the features of the bill. We note also that many Christian leaders, including the Archbishop of Sydney and Bishop Robinson have strongly criticised the bill.

There are two features in particular which are worthy of close examination and we believe condemnation. Firstly the proposal that irrevocable breakdown of marriage is to be the sole ground for divorce. This fails to recognise the solemn and serious nature of marriage as a voluntary covenant, in which one person gives him or herself in good faith to the other. Furthermore overseas experience has shown that this philosophy of divorce tends to produce an acceleration of applications for divorce often for trivial reasons.

The result of this is to weaken seriously marriage as an institution. By making divorce so easy to obtain, there is little encouragement for people to work at their problems and to resolve their difficulties. People will seek and obtain the easy way out, often with tragic consequences for them and their children. This bill contradicts the words laid down in the Marriage Act which require the authorised celebrant to say, "Marriage, according to law in Australia, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life."

The second objectionable feature of the bill is its obvious injustice. Some people insist that in all marriage breakdowns, "it takes two to make a problem." It can be said, however, that in many divorce cases one partner has transgressed far more than the other against the terms of the Marriage Act, e.g., by adultery. Thus one partner is wronged.

There is no redress for such a wronged person, no compensation for the emotional, financial or social consequences of a broken home. On the contrary, under this bill, such wronged people even have to bear their own costs. The whole bill is weighted in favour of the delinquent partner.

The UN Covenant on Civil and Political Rights Article 23 (1) states: "The family is the natural and fundamental group unit of Society and is entitled to protection by Society and the State." This bill does nothing to strengthen or protect the family in our society.

It may be true that our present divorce procedures need overhauling, especially the exorbitant legal expenses involved but such problems as these hardly justify this radical departure from existing principles.

It is to be hoped that the opposition parties in the Senate, which alone stand between the proposal and the enactment, have both the wisdom and the courage to reject this bill and thus prevent this most disruptive attack on the most important institution in our society.

**JEWELLER** HANDMADE JEWELLERY  
TO ORDER YOUR DESIGN OR OURS  
ASK TO SEE THE RANGE OF ENGAGEMENT AND OPAL RINGS  
Jewellery and Watch Repairs, Insurance Valuations.  
20 per cent below retail.  
28 Years Experience of Handmaking — First Class Jewellery  
**FRANK AKEHURST** "PARK HOUSE",  
The National Buildings, 9th Floor, Suite 14, Phone 26 6366.  
250 Pitt St., Sydney, 2000.

**MOTOR FUNERALS LIMITED**  
30 CITY ROAD, SYDNEY—Tel.: 211 4277 (4 lines)  
Branches:  
CARINGBAH—Kingsway, Willarong Road 524 7328  
EASTWOOD—4 East Parade 85 1955  
ROZELLE—93 Victoria Road 82 1141

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 110 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National owner: Church of England people—Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$5 per year, posted. Printed by John Fairfax and Sons Ltd., Broadway, Sydney for the Church Record Ltd., Sydney.

# The Christian's

"Marriage," says Richard Neville of "Oz" fame "is finished as a one-to-one relationship and is a thing of the past."

Is it? Neville has plenty of supporters: Alvin Toffler gives one chapter in his "Future Shock"; Kate Millett says the family will have to go and in the US it is going at the rate of one family every 90 seconds.

By contrast, the Bible provides an encouraging picture of stability and permanence in the family relationship.

It does not see marriage as an option. Nor does it see the family evolving as a mere natural development or as something thrown together by biological accident.

Rather we find a group designed by God from the very beginning — husband and wife, then brother and brother, until there develops a group based upon ties of blood relationship surviving the centuries.

While many sociologists find the family hard to define and not all anthropologists regard the family as universal, the Bible speaks of the family with great precision. It is one of the distinctive groups God has designed which are not paralleled by any other: Family, State, Church.

Gen. 2:18 tells of God making a helpmeet for man, and in v. 24 we read of them becoming one flesh.

Marriage is more than a social contract. It is a relationship designed and approved by God, first husband and wife, then children and their children.

Because it is his design from the beginning, God will not permit the family to crumble away, even though it may suffer much from social pressures.

"Marriage and family life are

woven into the very fibre of human life from the beginning," says Abraham Kuyper.

"The family is a creation ordinance, providing a setting for parents and children to live together as a basic unit in society.

"The home . . . in a very real sense, is the root from which the whole family tree of human society draws its vital nourishment."

In the Old Testament, God confers blessings on the household and calls on the head to be his executor.

We see this in his early deal-

ings with Noah and his family and in the example of Abraham and his promised seed.

The Jewish family was and still is the context of regular religious exercises: prayers and instruction, the weekly sacred meal and the annual passover celebration.

In the New Testament, the family still figures in the divine purpose. Our Lord was subject to his earthly parents, and spent much of his ministry in private homes.

So strong was this concept

More on page 3

## Divorce law reform and overseas trends

FROM A LEGAL CORRESPONDENT

With Australia about to follow British and American trends in divorce law legislation recent reports on divorce statistics from those countries are most revealing.

A British Government publication called "Social Trends," published at the end of 1972, shows that the number of divorces in the UK has been rising. In the year 1970-71 it rose by 15,000 to a peak of 77,000.

The report pinpoints the Divorce Reform Act, which came into effect in 1971 as one reason for the sharp increase.

In the United States the picture is even more depressing. The US Health Education and Welfare Department released figures for the same period which showed that the national divorce rate has jumped to almost 50 per cent.

In 14 States the divorce rate was more than half, and in Cali-

fornia, whose law is a model for Senator Murphy's Bill, the rate exceeds 75 per cent. California, with almost 11 per cent of American population, accounted for nearly 16 per cent of the 240,409 divorces granted between January 1 and April 30, 1972. Montana headed the list with over 80 per cent divorce rate. Oregon had a 77 per cent rate. The divorce rate in the US is expected to soar higher as other States accept California's "no fault" policy.

Similar rises could be expected in Australia if the law at present proposed is passed.

### Donations to ACR

The Australian Church Record acknowledges with many thanks the following donations given in support of the paper's ministry from October, 1973, to February, 1974:

- Rev B. and Mrs Seers, Port Kembla, \$10; Mrs Pilcher, Strathfield, \$5; Rev D. Hood, Hornsby, \$4; Mr D. B. Renshaw, Ivanhoe, \$5; Rev A. Pitt-Owen, Haberfield, \$1; Mrs A. L. Miller, Kogarah, \$1; Mr T. Amos, Balclutha, \$6; Mr P. H. Gamble, Burwood, Vic, \$6; Mr T. D. Newnham, Seaforth, \$5; Mrs N. Thomas, Kingsgrove, \$5; Mr E. Fratus, Buxton, \$1; Rev H. Czeretko, Sans Souci, \$2; Mr H. Mcintosh, Goulburn, \$1; St John's Parramatta, \$25; St Stephen's, Willoughby, \$12; Miss J. Williams, Goulburn, \$5; Rev H. Scott, Padstow, \$5; Rev M. Corbett-Jones, Hong Kong, \$5.

## MR WILLIAMSSAYS . . .

Mr Williams says that the idea of God is the most-solemn thought in the world.

We often hear folk speak of the solemnity of meeting God! Some advocate the preparation for death on this ground. These days, particularly, men look upon the physical forces of the

By Ken Roughley

world without any sense of mystery and without any awe. But to meet God! to meet the Author of life! that, some feel, is an awful thing.

The Apostle John says: "Perfect love casts out fear." (1 John 4:18). John says the sense of religious solemnity declines as love grows and deepens, until love becomes perfect — when fear vanishes altogether.

To me, the idea of God is the least solemn thought in the universe. I have a closer relationship to God than any other being or object. I know more about Him than I do about anything surrounding me. Above all, I

know that He comprehends me. I am, for example, an agnostic about matter. I do not understand it, and I am quite sure it doesn't understand me! I am solemn in its presence.

But God is related to me; He is allied to me; He is my Father. He is the only presence that is not a mystery to me — that does not make me feel awe-struck.

### FIRE . . . ACCIDENT MARINE



New South Wales Branch:  
16 Spring St., Sydney.  
Sydney Manager: M. A. Kille  
Tel. No. 20574.

# family life

By Donald Howard

that at Pentecost Peter reminded his hearers that the promises of God were for them and their children and all that were afar off. Acts 2.

The home played a role of such importance that hospitality was the mark of an elder. How many men exercising leadership in our Churches today are noted for their hospitality? Are they aware of the qualification? 1 Tim 3:2; Tit. 1:8.

"The family," says the psychologist Bruno Bettelheim, "is one of the great inescapable constants of human existence."

Such a discovery is of great importance to Christians. Along with the security arising from the knowledge that the family is a divine institution, there is the responsibility to show how a family drawing on God's

grace can have a cementing influence on society.

In the community, members of Christian families should have an impact as they show how to exhibit love, tolerance and respect for one another.

One practical result of such an outlook would be the end of much of the disastrous grouping by age and sex that quite often tends to disintegrate the family rather than draw it together.

This is a Victorian hangover rather than a biblical principle, and is symptomatic of much of the age-segregation in the community.

Urie Bronfenbrenner, chairman of the White House Conference on Children, claims that not enough effort is made in the community to involve the different ages together.

righteousness by the man whom He has chosen. In his preaching the apostle was persuading men to change their outlook and to realise that God and His purposes is the supreme reality.

It is the judgment to come which makes life meaningful. If there is no future judgment, if the world and ourselves have no future, then of course the present is the important thing and self-indulgence — eating and drinking and sexual licence — become the obvious values in our relationships with other people, and not righteousness.

When Paul preached before Felix and his wife, he invited them to accept the Christian world-view, namely that Jesus Christ is Lord, that He has overcome sin on the cross, has been received up into Heaven, that is, into God's presence, and is crowned with glory and honour at God's right hand where we may also ascend through faith in Him at the present time as we wait for His coming again to judge the world in righteousness.

Further that true repentance involves total acceptance of this world view. These facts, this world view, make it vitally important how we live moment by moment, and so Paul stressed to Felix the need for righteousness, that is, for right dealings with one another; and the need for self-control, that is, the use of God's gift of the body to God's glory according to His purposes and not for our own self-indulgence. Our present generation needs the same message.

### Self-indulgent

The Permissive Society is only another name for the self-indulgent society or the debauched society; and this is a society that has forgotten the judgment to come, it lives for the present only, as though God did not exist or as though Christ had not risen from the dead. But Christians, on the contrary, are not to share the outlook and actions of such society nor to dishonour their Lord by abusing the imagination and the body, in reading filth and viewing filth, in excess of drinking and eating, in drug taking or in sexual sin in which the permissive society acquiesces. Christians are called to self-control and self-discipline, for the Lord is at hand.

### MOVING MADE EASY

with  
**DAVIS VAN LINES**  
Australia-wide door-to-door service  
630 6222  
157 BRIENS ROAD, NORTHMEAD  
(Box 410, Parramatta)

In the local congregation, Christians should by their active role demonstrate that the church of God is a grouping of families, and that the family is the proving ground for responsibility amongst the people of God. 1 Tim.

Three features that ought to mark our homes are:

1. **Christ is King:** He is to have the pre-eminence in all things. Where he is King, wives will submit to their husbands and husbands will love their wives as Christ loved the church. In this way their lives will testify to the union between Christ and his people. Col. 1:18; Eph 5.

Children will honour their parents and not merely because they have been told to do so. Christian parents by their godly

example and love should earn that honour which will be given gladly, not merely as a duty but as a joy. This will reflect the relationship between the Father in heaven and those whom he has adopted into his family. Eph. 6:1-4.

2. **His word is read.** The Bible is the sceptre by which our King exercises his sovereignty in our lives. It will not merely be read, but parents and children should come to see that every aspect of our lives is to be governed by his word.

We should seek, by example and training, to inculcate a biblical world view. The home is not only for withdrawal, but for strength to help us subdue the world for Christ as the power of the gospel is exercised over all creation. The home should be a

mini-society looking outward. Deut. 29:29.

3. **Prayer is offered.** Grace before meals is a start. Children (and parents) should also be encouraged to share fears and failings, hopes and joys, learning together how God's grace is at work in their lives. Each will learn much from the other Phil. 4:6, 7.

Where family worship is conducted so that it is something to look forward to, the memory of such times together can long outlast the life of the home and of the parents.

There are promises and provisions in the Scriptures to help us understand God's purposes for our families.

We neglect them at our peril; when we follow them it is for our own and for his glory.

## Australian divorce law — background

FROM OUR LEGAL CORRESPONDENT

The Commonwealth entered the Marriage and Divorce field in 1945.

In 1959, Sir Garfield Barwick's Matrimonial Act was passed. The most controversial feature of the Barwick Act was section 22(m) which provided that if a marriage has so completely broken down that the parties have actually separated for 5 years and there is no reasonable likelihood of them ever resuming cohabitation, then these facts by themselves justified a divorce, even though the petitioning party had committed a matrimonial offence.

Senator Murphy's bill makes irrevocable breakdown the single ground for divorce. The Murphy Bill makes divorce much easier than does the UK Divorce Reform Act, 1969. The English Act, while adopting

irrevocable breakdown of marriage as the single ground for divorce, requires proof of one of 5 different "facts" as evidencing breakdown.

These are adultery, cruelty, desertion for 2 years, separation for 2 years and Respondent consenting to divorce and separation for 5 years. A divorce can only be granted if the court is satisfied as to the existence of one or more of these facts. The court, however, need not find, even where a fact exists, that the marriage has irrevocably broken down.

**WOOD COFFILL FUNERALS**  
— PHONES —  
Metropolitan (All Branches) 80 0396.  
Katoomba — Katoomba 41.

**SOUTH AMERICA CALLS**  
'COME!  
FRIDAY 29th MARCH 1974, 8 P.M.  
The Chapter House  
St. Andrew's Cathedral  
George Street, Sydney  
S.A.M.S. in '74  
Annual Rally  
HEAR! SEE! SHARE!  
THE JOYOUS NEWS  
OF GOD'S MIGHTY WORKS  
IN SOUTH AMERICA  
\* Meet Missionaries — Going and coming  
\* See a Pictorial Story  
\* Sing with the "HOSANNA" Musical Group  
\* Enjoy the Fellowship  
\* Hear a Missionary Challenge  
GUEST SPEAKER —  
THE REV. DR. ALAN COLE  
CHAIRMAN —  
THE MOST REV. M. L. LOANE  
A night for young people —  
a night for everybody!  
Bring a group from your Parish.  
AUSTRALIAN CHURCH RECORD, MARCH 21, 1974 — 3

**WHAT!**  
You mean to say C.M.S. BOOK-SHOP has been selling church robes all these years and I didn't know about it?  
Yes, I always get my clerical wear when I go book-browsing at the Bookshop.  
ROBES FOR CLERGY AND CHOIR  
\* Cassocks  
\* Girdles  
\* Surplices  
\* Stocks  
\* Black  
\* White  
\* Shirts  
\* Collars—  
\* Studs  
\* Hoods  
\* Preaching  
\* Scarves  
\* Choir needs  
Available from stock  
**CMS CHURCH SUPPLIES**  
13407  
93 Bathurst St., Sydney, N.S.W.  
Catalogue Available.

# Notes and Comments

## Christians and pluralist society

There is no question that society today is made up of many divergent points of view. Once it was true that our society was based on Christian principles but this is not so now.

The question arises how are Christians to react to this situation? Are they to meekly stand by and see the last vestiges of our Christian heritage chipped away? Are they to refrain from protest or action on the ground that they now represent only a minority point of view which would be unfair to impose on the rest in a pluralist society?

Many think this today even in the churches. This has led to a muted and half-hearted response from church people and their outlook being brushed aside as irrelevant, outmoded and of no account.

How strange to note that other people of other social attitudes don't take such a sporting attitude. The humanists, though they preach tolerance, press with evangelical zeal to translate into law their minority viewpoint.

How unfair of them in this pluralist society?

The same is true of the abolitionists, pornographers, and many other pressure groups.

The fact is that many people are willing to use this smoke-screen of the pluralist society to discourage Christians from pressing their point of view while at the same time take every opportunity to press their own. Fear of criticism has led many Christian and Church leaders to be silent.

It's about time we Christians realise that we are not only living in a pluralist society but a competitive society where God's forces never rest in their efforts to promote their views to the spiritual and moral detriment of the nation.

Christians also, at every level from the top to the local parishes, should come out from their cloisters into the market place and use every outlet available to press for the retention and extension of Christian principles in our society. The other people look after their interests — Christians should act in the same way to safeguard truth and righteousness.

## Cuddesdon and Ripon Hall to merge

The governing bodies of these two theological colleges near Oxford have agreed in principle to take steps towards a merger, by July next.

**STAINED GLASS WINDOWS**  
K. J. LITTLE,  
19 Barden St.,  
Arncliffe, 2205  
Phone: 599 7348

**MERIDEN CHURCH OF ENGLAND SCHOOL FOR GIRLS**  
12 Redmyre Road, Strathfield  
BOARDING & DAY SCHOOL  
Kindergarten to Higher School Certificate and Matriculation.  
For further information, apply to the Headmistress,  
Miss Sheila M. Morton, B.Sc.

## Painter and Decorator

Only first-class materials used and all work guaranteed.  
Free quotes given.  
Allan H. Murray,  
347 Roberts Road, Greenacre,  
N.S.W., 2190.  
Phone: 759 8215 (Sydney).

Cuddesdon has long been the citadel of Anglo-Catholic orthodoxy and Ripon Hall has a modernist and liberal tradition. Cuddesdon has an "allocation of ordinands" of 60 and Ripon Hall 40.

Cuddesdon was founded in 1854 and Ripon Hall in 1898. Their merger is the first move in a further attempt to reduce the number of theological colleges in England.

The proposed merger of these two colleges of differing traditions has relevance to the situation in Australia where eleven colleges, many of them struggling for survival, compete for about 200 ordination candidates. Our editorial in the last issue (March 7) dealt with this question at some length.

## Putting rural deans out to grass

We rather envy the courage of one rural diocese in Australia which has replaced rural deans with "area deans."

As yet, we have not heard of a large city diocese following suit. What could be more inane than a rural dean of Fitzroy or Surry Hills or Gilberton?

"Rural" should be decently interred with the gutters and aprons of a decade or so ago and none will regret the loss.

## Australian participants for World Congress

Bishop A. Jack Dain, executive chairman of the International Congress on World Evangelisation, has announced the Australian participants for the Congress to be held July 16-25, in Lausanne, Switzerland.

He said the participants had been invited personally by the Congress Committee after consultation in each State in Australia and they represented pre-determined quotas by denomination, age, particular ministries and functions, including theologians, missionary leaders, evangelists, pastors and communicants people.

He said further invitations had been extended and replies were awaited. Invitations had been extended to press representatives of denominational and inter-denominational religious publications, as well as the secular media.

The 45 participants who have accepted invitations are:

Rev Neville Andersen (Baptist, Melbourne), Dr William Andersen (Baptist, Sydney), Mr Dirk Bakker (Baptist, Melbourne), Mr Brian Bayston (Presbyterian, Melbourne), Rev Maurice Bette-ridge (Anglican, Sydney), Mr Ronald T. Buckland (Anglican, Hobart), Mr Ian Burnard (Methodist, Sydney), Rev John Chapman (Anglican, Sydney), Archdeacon Peter Chiswell (Anglican, Gunnedah), Mr David Claydon (Anglican, Sydney), Dr John Court (Anglican, Adelaide), Rev Kevin Crawford (Church of Christ, Sydney), Rev Kevin Curran (Anglican, Melbourne), Mr Neville Cush (Congregational, Sydney), Miss Phyllis Davis (Church of Christ, Melbourne), Mr Stewart Dinnen (Baptist, Launceston), Rev Frank Eckert (Lutheran, Adelaide), Rev Geoffrey Fletcher (Anglican, Sydney), Rev Richard Goodhew (Anglican, Brisbane), Rev Geoffrey Hayles (Anglican, Perth), Rev Duncan Harrison (Presbyterian, Brisbane), Mr Graeme Irvine (Presbyterian, Melbourne), Rev Reginald Jarrott (Baptist, Brisbane), Dr Broughton Knox (Anglican, Sydney), Mr Ian Lindsay (Presbyterian, Perth), Lt-Col Peter Lucas (Salvation Army, Sydney), Mr Ian McDowell (Brethren), Sydney), Rev John Mallison (Methodist, Sydney), Rev Deane Meatheringham (Methodist, Adelaide), Rev Douglas Mill (Baptist, Sydney), Rev Graham Paulson (Baptist, Wave Hill), Rev

## Inner city neglect

In 1969 Sydney synod accepted a report of some 36 pages from the Inner City Commission of Inquiry. Not long after, the rector of St Barnabas, Broadway was appointed part-time director of the Inner City Areas and a committee was set up.

The printed report set out many recommendations, most of which have been forgotten. The main recommendations were six in number, printed on page 11 of the report. Of these, attempts have been made to implement two and action since has completely negated the other four.

The whole problem of these inner city areas will not vanish because we try to forget it. It gets worse. It is now five years' worse than in 1969 and it cries out for real efforts to do some of the things that are possible now.

We cannot afford to neglect the large numbers of people there just because they are not Anglicans. They need the gospel very badly. But it gives little hope for solution when an already overworked archdeacon (Ven Donald Cameron) is given the additional appointment of director.

It gives little hope that anything will be seriously attempted when Synodisers see parish after parish in these areas fall vacant and new rectors appointed

## HYMNS AND HARMONY

A large hymn book or a small? It's mainly a matter of taste. But there's a wealth of hymnody in our various books which rarely sees the light of day.

Take the works of Horatius Bonar, Bernard Lord Manning describes him as a "useful, pedestrian sort of man who is never very good and not often very bad." So we're not likely to go far wrong with a judicious approach to his hymns.

Bonar, a solicitor's son, was born in Edinburgh in 1808. Greatly influenced by Dr Chalmers, then Professor of Theology, his first essay at hymn writing was to compose words to lively tunes for children who found most hymns and psalms beyond them.

Not a very hopeful start, but Bonar, a Free Church minister, was a lifelong student of Greek and Latin classics and of Patristic literature. For 25 years he edited a quarterly prophetic magazine, and in every issue one hymn of his own was printed.

We often sing "Here, O my Lord, we see Thee face to face" and "Go, labour on" from Common Praise. But he has eight contributions there altogether.

There is a little-known one in "Golden Bells" (No 150) to the anonymous tune Kelso, named in honour of the parish where he ministered 23 years. The words, "No blood, no altar now" deal with the finished work of Christ. Words and tune blend well and repay the trouble of learning.

"Fill Thou my life" is set to Richmond in G.B., and sometimes given a flourish with Lloyd. Two other tunes, St Fulbert and Beatiudo, are worth trying.

Perhaps a bracket of Bonar hymns one Sunday, with a brief introduction about the author, will encourage some congregation to broaden its repertoire.

—DESCANT.

ed and solemnly inducted, clearly contrary to every page of the synod's own commission.

While we ought to tackle all the new areas with energy, we ought not to leave this work not

done. The problems are far from insurmountable but there must be a greater concern for ministry in the inner city than there is now for patiently amassing large sums of money.

## "The Thomas Touch" A conflict of doubt

"The Thomas Touch" — a modern original musical drama about the conflict of reasonable doubt in the mind of Doubting Thomas, the disciple of Christ, will be presented by the Anglican group, Harvest Theatre, this Easter.

The play shows Christ and the events leading up to Easter through the sometimes sceptical eyes of Thomas.

"The Thomas Touch" was written by Sally Begbie, 22, who is an attractive researcher and television personality for the Church of England Television Society (CETV). She has appeared in or compered programs on all Sydney TV stations.

She has studied classical and modern ballet for 12 years, acted in many Shakespearean plays and appeared in light opera productions. A Bachelor of Arts from Macquarie University, she majored in Anglo-Saxon literature.

At the Adelaide Festival of Arts she appeared with her pop group "The Fishes" and now sings with her husband, under the name "Sally and Malcolm." She plays double-bass guitar and Malcolm plays double-bass.

## CHRISTIAN DIRECTOR

FOR

### DYNAMIC YOUTH OUTREACH "CAMPUS LIFE" (Melbourne)

The person required is to have had:

- (1) Sound Christian Experience
- (2) Some Bible Training
- (3) Experience at Motivating People
- (4) Proven Ability in Communicating the Gospel to Youth

(Some Sales/Marketing Experience an advantage)

The person chosen will be responsible to the Executive Director of YOUTH FOR CHRIST (Melbourne).

Apply in writing — setting out your experience covering the above points.

### YOUTH FOR CHRIST

747 Burke Road, Camberwell, Vic. 3124. 82 1528, 82 6971.

## The Bill of Rights

SIR — May I comment on your edition of February 21.

First, the headline "Australia does not need a Bill of Rights" on pages two and three is misleading. It is not supported by the article over which it appears. Mr Christmas's conclusion is that "the Bill of Rights is something we do not need in Australia." I take it he means we do not need this Bill of Rights, not that we do not need any Bill of Rights.

If your view is that we do not need a Bill of Rights, then I and I believe many others, must disagree with that view. A reading of a work such as "Freedom in Australia" by Professors Whitmore and Campbell (Sydney University Press, 1966) will indicate how pressing is the need for protection of personal liberty.

Second, faced with the position that the bill fails in the respects mentioned, Christians ought to strive energetically to put forward proposals for amendment. We should be providing a positive lead in the matters raised by the bill, not merely offering negative indignation.

Ross Pfenningworth,  
Sydney.

## Support for world Congress

SIR — No one could fail to agree with Don Howard's statement (ACR February 21) "Whenever preaching and practice are ruled by the Word of God, the doctrines of grace are always to the fore."

However, the statement that "their progress is little likely to be helped by the International Congress on World Evangelisation" shows, I believe, a misunderstanding of the nature and value of Christian fellowship.

It is a fact that when the Bible is studied in fellowship, the fellowship of love and trust, people are often able to see that the meaning of the Bible is other than that which they had supposed before. As men bring their

Letters to the editor should not exceed 300 words.

gifts to bear in that fellowship, the truth (which always remains the truth), is better able to be recognised than when men are alone.

It is because of this that I write as a delegate to the ICWE to ask people to pray especially for the delegates who go from Australia, that we will, in that fellowship, play our part in making a true and biblical contribution as well as being open to learning the truths of the Bible from others.

There is great confusion on the world scene about the nature and practice of evangelism and those who believe the Bible to be

the only guide in matters of faith and practice are not exempt from that confusion. This is no time for reformed men to withdraw from fellowship into the "purity" of isolation. My prayer is that as a result of the International Congress on World Evangelisation the doctrines of grace will be understood and revealed in by more and more people on a wider scale than before. Please join me in prayer to this end.

John G. Chapman,  
Department of Evangelism,  
Sydney.

## Use of Youth Dept properties

SIR — Your correspondence from T. C. Milton (ACR February 2, 1974) concerning the use of Youth Department properties raises a matter which is of interest to many who are concerned for the work of this department.

A policy concerning the hire of our properties has existed for some time and many groups have been informed that the properties are not available for their use. However, occasionally, cases like that referred to by Mr Milton arise which show the need for a regular review of such policy.

Mr Milton, and others who share this concern, will be interested to know that this policy was under review by Youth Council before his letter was published and I expect that the future will clarify the Youth Department's attitude towards the Neo-Pentecostal position.

T. K. Dein,  
Youth Director,  
Sydney.

## Melbourne Anglicans and Baptists share Baptism service

According to the February Bulletin of the Victorian Council of Churches, an unusual baptismal service was held in Melbourne a few months ago. The Bulletin reported:

"The evening service at Dandenong on November 11 saw the Anglican and Baptist congregations sharing together in worship, baptisms and evangelism.

The Church of England Vicar of the North Dandenong Church of St Michael and All Angels had two young men who had been converted and were ready for baptism.

As they had been converted in adult years and had not been

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

### SYDNEY CITY MISSION

#### Christian Youth Worker

to develop and manage a Drop-in Centre at Darlinghurst. A challenging opportunity for a responsible young man of Christian maturity who possesses initiative and the desire to communicate the Gospel through personal contact. Experience in the field an advantage though not essential.

Further information available from  
Mr R. Booker on 61 6136

## Regional Council for South America

On Friday, February 22, 1974, in the city of Bogota, Colombia, ended the meeting of the Anglican Council of South America.

The object of this assembly was to give shape to a project which had been maturing over several years. It was to set up a regional organisation to provide a more flexible alternative to the traditional provinces of the Anglican Communion in the continent of South America.

Representatives of the seven existing dioceses (Argentina and Eastern South America: Colombia; Chile, Bolivia and Peru; Ecuador; Northern Argentina; Paraguay; and Venezuela) attended the gathering, as well as those from the Province of Brazil. All save Colombia were authorised to become members. Pending ratification three members made up each delegation: one bishop, one clergyman, and one layman.

The agenda included the following points:

1. Discussion and approval of the constitution and regulations of the organisation of the Consejo Anglicano Sud Americano — CASA (Anglican Council of South America);
2. Election of its first Execu-

## PICTON'S 15th MISSIONARY CONVENTION

St. Mark's Picton, NSW, has hired the local Agricultural Hall for the nine days of its 15th Missionary Convention which opens on March 30.

Attendances at the Conventions over the 15 years have totalled 45,000 and this year record numbers are expected from Sydney and other parts of NSW.

The Conventions are organised by a local committee and the rector, Rev Barry Schofield. This year it will run from March 30 to April 7.

## ST. LUKE'S HOSPITAL

18 ROSLYN STREET, POTTS POINT, SYDNEY  
TELEPHONE 35 3355

St. Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St. Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation.

St. Luke's is a Church of England general hospital open to all creeds. As its non-profit organisation, the Board appeals for your help to raise the \$100 for the work.

Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by official receipt. Please make your donations payable to "St. Luke's Development Fund."

C. R. JAMES,  
Chief Executive Officer.

## Off the Record

REFRESHING winds of change are blowing through the induction service. Barney's of Broadway broke new ground when Alan Blanch was inducted in a simple and dignified service. The bishop gave a faithful word; the archdeacon chaired an informal meeting with one speech of welcome (by a warden); then came supper. Robbed clergy were almost (but not quite) conspicuous by their absence.

SOME parishes around Sydney would be only too happy to have an induction service of any sort. Barney's nominators did some hard work and came up with a good result, and Cabramatta and Kingsgrove have emulated their example. The point all had in common was the desire for a teaching ministry. Two or three parishes set their sights on Glenn Gardner, only to see him collared by some swift work by the boys at Lane Cove. Then there have been several cases of two lots of nominators attending a service together. Rather tempting to make the pulpit an auctioneer's rostrum and to introduce one's self with the cry, "What am I offered?"

AT the moment, at least two parishes are looking for someone who won't rock the boat. One in particular has had all the rocking it can take for some time.

HEARD on the grapevine that a youth fellowship leader has been sacked on doctrinal grounds. So far, so good. At the centre of the controversy stands Article XVII. The thing that worries me is that he's in favour of it.

THOSE concerned with the spread of Satanic practices are alarmed at the popularity of ouija boards. Rightly so. Morris Cerullo, who has an active ministry in the US with young people involved in drugs and the occult, says this "game" often leads teenagers into deeper occult experiences. Scripture condemns mediums, fortune tellers and what-have-you. Look up Leviticus 19:31; 20:6 and Deuteronomy 18:10-12.

OUR "Bill of Rights" issue went to every Federal MP and Senator. One well known commentator aired his views on our publication, albeit his "facts" were a little misleading.

—The Needle.

## OLD FRIEND REVIVED

Old readers will recognise the title of our column which we re-introduce in this issue.

"Off the Record" will be penned regularly by "The Needle."

Whether he jabs in a tender spot or scratches the record he's playing, we hope you find his work provocative.

The column is all part of the "New Look" in our independent paper.

start a  
**7 1/2%** p.a.  
account

talk about it personally with our manager  
Mr Frank Gribble  
Phone 290 1000

**PROVIDENT PERMANENT**  
BUILDING SOCIETY LTD ■ EST 1946  
36 YORK ST. SYDNEY 2000  
(Between King and Market Sts)  
Tel. 29 2287 290 1000



Oak Hill lecturer visits Melbourne for mission and meetings

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

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

He served in a number of evangelical parishes before joining the staff of Oak Hill. He is vitally interested in youth work, radio ministry and liturgical reform.

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

The Greythorn Mission will be from Sunday, March 31 to Saturday, April 6 and Christopher Byworth will be the missionary.

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

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

On Tuesday, April 2 he will speak at a men's luncheon in St Paul's Cathedral Chapter House.

He returns to London on Tuesday, April 16.

Bp. Robinson in Tasmania

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

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

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

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

Bishop Robinson and Rev Dr John Munro of the ABM spoke at both conferences on the theme, "Communicating the Gospel in the Seventies."

NO WHEELS!

World's worst paid journalist

A vacancy has arisen for the world's worst paid job in journalism.

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

Current salary (plus board and lodging) is \$30 a month. This is standard missionary stipend as paid to the Bishop himself.

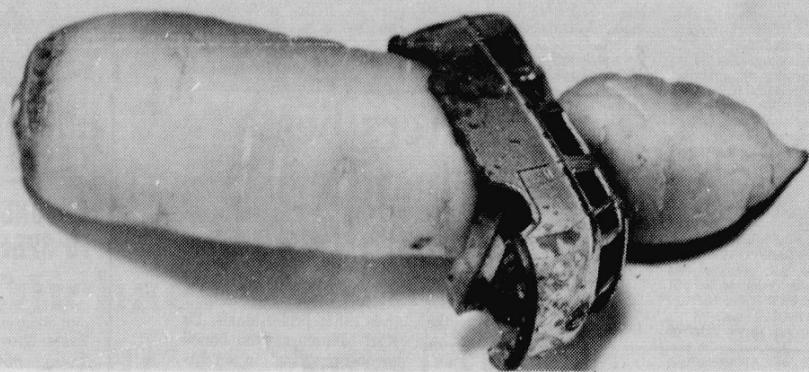
The present holder of the post, Miss Susan Young, a Methodist, is quitting after seven years to return to newspaper life in Britain.

Intending applicants need not

be Anglican, but should have a firm Christian commitment and be prepared to rough it.



Miss Susan Young



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

TV SHOW "SLEAZY" SAYS DEAN SHILTON

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

Dean Shilton said the new series "The Box" was "superficial, superficial and sleazy." If this was what people really liked to watch, as the ratings appeared to indicate, it was "a damning indictment upon the people of this country," he said.

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

Immense difference

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

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

Perth plans for evangelism

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

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

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

Media-conscious

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

(From the Alice Springs "Advocate," January 3, 1974.)

Solzhenitsyn accuses Russian Church of ignoring USSR religious decline

Alexander Solzhenitsyn, the great Russian writer and Nobel Prize winner, who was expelled recently from the USSR, is not so well known as a deeply religious man of the Russian Orthodox faith.

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

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

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

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

the many church services I attended, and the impression they made on me, singular in freshness and purity, which no personal suffering and no intellectual theories were able later to erase.

"But why did you address this honest appeal only to Russian emigres? What about our children — should we inspire in them a love of the Church or not?"

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

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

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

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

DESOLATE BUILDINGS

"The Russian Church expresses its concern about any evil in distant Asia or Africa. It never has anything at all to say about things which are wrong here at home. Seven years have now passed since two honest priests confirmed by their own sacrificial example that the pure flame of the Christian faith had not been snuffed out in our land.

They wrote to your predecessor, setting out for him with a wealth of detailed proof that voluntary self-enslavement, even self-destruction, to which the Russian Church has been reduced. They asked that anything untrue in their letter should be pointed out to them. But none of the Church leaders took it upon himself to refute them.

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

they were punished by being barred from celebrating at the altar. "As of today the one fearless archbishop, Ermogen of Kaluga, is still exiled in his monastery prison because he would not allow his churches to be closed or his icons and books to be burnt, in a belated burst of rage by that atheism which succeeded in destroying so much in other dioceses.

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

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

ATHEISTIC LEADERS

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

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

"By what reasoning is it possible to convince oneself that the planned destruction of the spirit and the body of the Church under the guidance of atheists is the best way of preserving it? Preserving it for whom? Certainly not for Christ. "Let us not deceive ourselves that external chains have power over our souls. Things were no easier at the birth of the Christian faith; nevertheless it held out and prospered. And it

WCC race grants opposed

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

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

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

The Rev. Edwin Pons, General Secretary of the Presbyterian Church of Southern Africa, commented: "While we need and welcome a program to combat racism such as the Council's, we oppose its methods of highlighting and spearheading it."

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

showed us the way: sacrifice. "Within our memory many of our priests and fellow-believers have accepted such a martyrdom, worthy of the early Christians. But in those days they were being thrown to the lions whereas today you can lose only your material well-being. "In these days, as you go down on your knees before the cross, ask the Lord what other purpose than sacrifice can there be in your service to your people, who have almost lost their Christian countenance and even the spirit of the faith."

Trinity bursar to Brisbane

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

He will take up his post in May and will be installed at synod on 17th June. At the end of this year he will succeed Mr

Roland St John as registrar of the diocese.

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

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

Baptists resign from VCC

Embarrassed by the year-old intention of the Roman Catholic Church to seek membership of the Victorian Council of Churches and also by the theological viewpoints of some other member denominations, the Baptist Union of Victoria has resigned its membership of the VCC.

The decision was taken in March by the General Council of the Baptist Union whose chairman, Rev Norman Pell, referred to disaffection among Victorian Baptists with publicly stated theological viewpoints of some VCC denominations and their delegates.

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

tion would withdraw. Subsequent voting in the Baptist Union revealed a deep cleavage among its members and it was felt that withdrawal was better than perpetuating such a division.

The recent decision to withdraw is seen by some as saving possible embarrassment to the Roman Catholic denomination and to the VCC by resigning before any decision was made about Roman Catholic membership.

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

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

Bishop of Bendigo to retire

Right Rev. Ronald E. Richards, 65, Bishop of Bendigo since 1957, has announced that he will retire in the latter half of the year.

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

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

BIG SAVING FOR NEW SUBSCRIBERS ONLY

Send only \$2 and we will send you post free the next twelve issues of the

AUSTRALIAN CHURCH RECORD

This is an introductory offer, open only to new subscribers. Send the coupon below now and receive this long established national Anglican newspaper which stands firmly for biblical truth.

NAME \_\_\_\_\_ ADDRESS \_\_\_\_\_ POSTCODE \_\_\_\_\_

Enter me as a new Subscriber to the Australian Church Record. I enclose \$2 Subscription for twelve issues. Post coupon to The Church Record Ltd., Room 311, 160 Castlereagh St., Sydney, NSW, 2000.