

Rev George A. Rigby, rector of Rutherglen (Wangaratta) has resigned from 24 September and has been licensed as assistant at Holy Trinity Cathedral, Wangaratta.

Rev Brian Gibson, curate of St Mark's, Launceston (Tasmania) was made priest by the Bishop of Tasmania in St Mark's on September 19.

Rev Alexander J. Ralston, rector of Kandos-Portland (Ballarat) has been appointed chaplain to the Missions to Seamen, Hobart from mid-September.

Rev James A. Prosser, vicar of St James', Springvale (Rockhampton) since 1972, has been appointed rector of Inglewood (Brisbane).

Rev Barry J. Dudding, curate of St Paul's, Redfern (Sydney) since 1972, has been appointed rector of the parish.

Rev Jerry M. C. Lowe, curate of St Paul's, Carlingford (Sydney) has been appointed curate of St John's, Camden.

Rev John R. Livingstone, in charge of St Alban's, Rookby Hill (Sydney) since 1972, has been appointed in charge of St Mark's, Sadleir with St Clement's, Busby (Green Valley).

Mr S. C. Rooks, headmaster of the Blue Mountains Grammar School (Sydney) has been appointed principal of Carpentaria College, Darwin.

Rev David G. Mulready, curate of St John's, Camden (Sydney) since 1971, has been appointed curate of St Philip's, Eastwood from September 1.

Rev Edward G. Buckle, formerly Executive Officer of the diocese of Auckland, N.Z., is now an archdeacon and is diocesan ecumenical development officer.

Rev Peter Mayhew, headmaster of St Barnabas', Ravenhoe (North Q) since 1970 has resigned to return to England next year.

Rev A. John Bell, rector of The Ascension, Healey, Townsville (North Q) since 1969, has accepted a hospital chaplaincy in the Chaplaincy Department, Melbourne.

Rev John Bowen, curate of St Paul's, Canberra since February, has been appointed rector of Binala from August 31.

Rev Gerald G. Farleigh, Lucas Tooth Scholar since 1970, has graduated at the University of Durham and has been appointed rector of Murrumbidgee-Harden (Can & Goulb) from early October.

Rev Philip J. Thirlwell, in charge of Nadi, Fiji (Polynesia) has returned to Australia.

The Bishop of Bunbury and Mrs Hawkins arrive home in mid-October after some months' overseas leave.

Rev John E. W. McDonald, formerly in charge of Kondinin-Corrigin (Bunbury) has been inducted as rector of the parish.

## NZ union votes

At its recent synod, the diocese of Dunedin, New Zealand, rejected the NZ Church Union Plan by an increased majority on its vote last year.

The Auckland synod in July approved the union plan by a majority which surprised most observers.

## Anglicans and industry

"The Christian in Industrial Action" was the theme of an Evangelical Society Conference held at Baulkham Hills on Saturday, September 22. It was attended by many people from the western areas of Sydney diocese.

Gibbs and Morton wrote recently: "One of the most tragic mistakes in the history of the Church was its failure to think out the vocation of men in industry . . . All that the Church

did generally was to teach the owner to be charitable and the worker to be submissive in his poverty.

"So today the member of the Church who is in industry, be he employer or employee, shop steward or director, has received from the Church, no teaching or training as to how he should do his job." ("God's Frozen People" 1964 p.54).

The Evangelical Society planned the conference to provide some of that teaching.

Leaders in the talkback program were John Baxter, rector of Glenbrook, who outlined biblical principles; Mervyn Cowling, industrial worker and one-time union representative; Darryl Adam, an under-manager of Kemira Colliery.

The audience participated freely and many questions were asked. Issues handled included — should Christians take part in strikes? Is it ever wrong to belong to a trade-union? Does loyalty to Christ ever conflict with company or union loyalty?

## Presiding over terminal coma

Those whose devotion is primarily to the broadcast possible public image for ecumenism per se ("I don't care what we do, so long as we do it together publicly") are simply presiding over the terminal coma of neo-protestant ecumenism.

(Dr Carl Henry in Christianity Today.)

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## 'Sectarian vote bait' says Bishop Porter

In his charge to the synod of The Murray recently, Bishop Robert Porter attacked recent proposals for Federal aid to independent schools as vote-catching bait for Roman Catholics and pleaded for an avoidance of the sectarian bitterness of thirty or forty years ago.

Commenting on the Karmel Report, the Bishop said:

"Without in any way ignoring the rationale behind this report, or all the talk about needs and the great gap that exists in school standards, the fact remains that Government Assistance to Independent Schools is now virtually to become Government Assistance to Roman Catholic Schools. I feel moved to offer just three comments.

"Firstly, I think it is unfortunate that a Government which claims to respect individual rights to such a high degree, has taken away the right of many middle-wage-group Anglicans to send their children to a church school, for the inevitable rise in fees made necessary by such action, will put such schools quite beyond their reach.

"Many of our people will be thus affected and as the Pastor of this diocese I am particularly concerned for clergy who feel it right to send a child or children to one or other of our schools.

"Secondly, I fear that such a move will cause the revival of sectarian passions and tempers which, thanks to the ecumenical spirit of recent years, has well nigh subsided.

"I plead with our Roman Catholic brethren that they will

not use this almost exclusive concession and vote-catching bait, as a thin edge of the wedge for returning to the pressure-group tactics of 30 or 40 years ago.

"I speak from some experience here as one who found it very difficult to get a job in the Public Service of NSW because at the time the organisation known as 'Catholic Action' had all but sealed employment to everyone except Roman Catholics.

"I hope and pray that we shall never see this kind of thing, again.

"Thirdly, I would warn the Government, that sectarian vote-catching in Australia has always been fraught with disaster. Those days when 'Catholic Action' ruled the Labor Party led directly to the great schism of the fifties, which kept Labor out of government for 23 years."

## CITY CATHEDRAL SITE



Hoarding surrounds the site of the nine-storey St Andrew's House which will stand at the corner of Bathurst and Kent Streets, Sydney. The Town Hall clock tower, the western towers of St. Andrew's Cathedral and the roof of the Chapter House are seen in the central picture from left to right.

## Council objection costs \$25,000

Brisbane City Council's objection to the building of two half way houses for former psychiatric patients has cost the Church of England Men's Society \$25,000.

Eagle Farm businessman Mr Richard Mayo made the claim as spokesman for the organisation, the Church of England Men's Society in Queensland.

He said the society adopted the project after investigating how it could best serve community needs.

Discussions had been held with State Government health authorities.

Construction of the first of the halfway houses is expected to start in February, following a successful application by the society in the Appeals Court.

The original proposal called for the society to spend \$75,000 on each of two 20-bed halfway houses.

It was assured of a Federal Government subsidy of \$5000 for each guest.

But after the court hearing, the society was told that the total cost of the first of the halfway houses — including, land purchase — had gone up from \$134,000 when planned a year ago to \$161,000.

Mr Mayo said the society would have no choice but to use some of the funds reserved for the second house so that it could go ahead with the first.

"We will have \$50,000 left for the second house, and it means we'll have to come down to 12 or 15 guests for it," he said.

"The Government subsidy will be correspondingly lower."

He said the guests would be mainly young people because it was thought they would benefit most.

Mr Mayo said the society had affiliated with the Richmond Fellowship, founded in England in 1960, which now had 24 halfway houses operating in Britain, the United States and New South Wales.

These offered accommodation for a transition period for discharged psychiatric patients with nowhere else to go.

He said the society had allocated funds to run the two houses for the first two years and to cover the training of some staff in England.

## Grave doubts raised

Grave doubts have been raised in England recently by Church of England and Swiss Protestant groups about World Council of Churches support for African guerrilla movements.

A half-page advertisement in "The Guardian" says the doubt is partly attributed to the fact

that victims in South Africa are "mainly innocent and peaceful Africans butchered in remote villages by terrorists indulging in murder orgies."

The advertisement came from the Club of Ten, a London-based organisation recently set up with financial support from Britain and South Africa to reply to what it calls "motivated denigration of South Africa."

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## Everest's conqueror at Cathedral School

New Zealand's distinguished explorer, Sir Edmund Hillary, made a surprise visit to St Andrew's Cathedral School, Sydney, recently.

In the photograph he is welcomed (from right) by the Archbishop of Sydney, Dr Marcus Loane, the Acting Dean of Sydney, Dr Stuart Babbage, and the Headmaster, Canon Melville Newth.

Sir Edmund gave a large and enthusiastic gathering of boys in the Chapter House a personal account of his epic climb of Mt Everest.

There was also a surprise for Sir Edmund — he discovered

that three months ago the Second Form had staged their own play at the annual drama night. Titled "The Ascent of Everest," it was written by Russell Bramley (12) and Peter Apin (12), aided and abetted by the senior Geography teacher, Miss Margaret Scott.

Mark Bensted, a 13-year-old from Balgowlah Heights, played the leading role of Sir Edmund Hillary, and it was a very excited boy who was later able to show the manuscript to Sir Edmund (pictured).

Needless to say St. Andrew's Chapter House echoed with resounding cheers when it was all over — it was a day the boys will never forget.



## PROTEST AGAINST MU DECISION

Mrs Margaret Hoskyns-Abraham, wife of the Bishop of Lancaster, has resigned as diocesan president of the Mothers' Union for Blackburn in protest against the decision not to ratify the appointment of Miss Anne Johnson, the MU's central secretary.

It is understood that lawyers are now looking into the decision of the Executive Committee not to ratify the appointment of Miss Johnson, a former matron of Guy's Hospital who is now on three months' paid leave.

The Central Council, which has to approve the Executive Committee's action, is due to meet in November. Efforts will then be made to reverse the Committee's decision. The meeting will be private.

## How to pledge

The People's Church in Toronto, with a constituency of about 3,000, pledged a record \$547,000 in "faith promises" for overseas missionary work. The church supports partially or in full more than 400 missionaries and a number of national workers and projects.

Park Street Church in Boston pledged \$360,000 in a similar campaign.

## Plain speaking on social welfare & voluntary agencies

In his charge to Perth synod which was held early this month, Archbishop Geoffrey Sambell spoke out very plainly on a number of issues, including the inter-relatedness of welfare services provided by the State and by the voluntary agencies. On this latter he said:

"Maybe I could argue better for the role of the voluntary agency by pointing out some inadequacies in a total State welfare service. However, I would want to begin by saying there is nothing inherently bad or wrong in Government welfare. Bigness need not be evil. Rather have we to find a way to fashion social democracy so that all can share in Government programs. Governments are charged to care for people, to carry out the Declaration of Human Rights, to assure freedom from want, fear and insecurity for all people. This assumes fore Government concern."

But to say Government welfare is not in itself intrinsically wrong is not to say that all services should be governmental. Let's keep a clear distinction between State intervention and

State planning. It is shortsighted to place the improvement of society as an exclusive trust of the State through regulation. State planning on the contrary is aimed at building and preserving popular participation of Government and people at all levels.

"I am genuinely encouraged by the aim of the new Social Welfare Commission as set out in their report for 1973. In its philosophy it does stress co-ordinated planning and I hope I can read into it community involvement, with still an important role for voluntary services. I further hope that there would be co-ordination between the various advisory commissions set up by the Government."

"I have not much doubt that the philosophy of some members of the Government would be the destruction of the voluntary agency. From past experience as a chairman of a State Council of Social Services, trade-union organisations have refused to appoint representation on the grounds that such voluntary bodies are not necessary in a welfare State. Their reason was that the State should not only plan but should provide for all needs."

"What is the philosophy behind a report which suggests

that gifts for tax concession on donations to charities be limited to a donation of \$50? What is the Prime Minister's own philosophy, if quoted correctly, as wanting to remove all such concession."

"It is true that much of the income for the bread and butter project of voluntary organisations comes from a large number of small donations. It is also very true that certain pilot projects and research programs would never have been carried out by voluntary organisations without substantial donations of charity trusts or foundations or major industry, and it is unfair to suggest that these larger grants are only made to avoid taxation."

"There are big men and little men, and big organisations and little organisations, who are interested in the community from which they draw their labour resources and their market, and that many are interested with a genuine service motive and not merely a money-saving motive, and to limit or delete tax concessions would very quickly destroy the most important work of voluntary agencies, and I hope the Government would have a very hard think on such a decision and its results."

## Abp Woods & Ridley College

According to Archbishop Woods, who referred to it in his recent charge to Melbourne synod, the fact that the diocese has its largest ever quota of students in training in Ridley College, is not altogether an unmixed blessing.

"Today we have the largest number in training at Ridley College that this diocese has ever had at one time — 19 men. Having the high regard that I have for Dr Leon Morris and his staff, this does not unduly worry me. But I do not regard it as ideal, because Ridley is by its Constitution an Evangelical College, whereas this diocese is composed mostly of middle-of-the-road parishes with some at either end of the ecclesiastical spectrum."

"I pleaded at General Synod that our colleges should insist that at least one member of the staff should be representative of a tradition other than that in which the college was founded, or that colleges should co-ordinate their courses that men could move from one to another without handicapping themselves as they pursue examination results. Indeed for quite other reasons I would like to see more mobility amongst ordination candidates."

## Dein as Youth Director

Rev Terence K. Dein (pictured), curate of St Stephen's, Willoughby, NSW, since 1969, has been appointed Youth Director of the diocese of Sydney.

Mr Dein, who is married with one child, succeeds Rev Jim Doughty, who has gone to an Air Force chaplaincy.

He graduated from the University of New South Wales in commerce and from Moore College in 1969. He hopes to complete his Th. Schol. this year.

He has been most active in youth work for a number of years and since going to Willoughby as curate in 1969, has, among other aspects of his ministry, fostered a strong youth work with a biblical emphasis.





## Church Record

OCTOBER 18, 1973

Guest editor: Rev Geoffrey C. Hayles, rector of Kelmscott, W.A.

## The Reformation today

It is 456 years since Martin Luther nailed up his theses on the door of the church at Wittenberg. We generally think of this event as the beginning of the Reformation — a movement of lasting significance for Europe and the world.

The Reformation in Britain to which we in Australia look in particular followed a very different course from that in Germany. It has been said that King Henry VIII's quarrel with the Pope was the opportunity needed by reformers in England to set their work under way.

Bishop J. C. Ryle, the first bishop of Liverpool, England, wrote a booklet "What do we owe to the Reformation?" and as one reads it now one quickly realises that this style of writing would not be considered eirenic enough today. Yet his direct language is typical — and perhaps we need that quality in these days, when so many people would say that "nothing is black or white — everything is grey." Briefly, Ryle states that the Reformation did these things. 1. It delivered the country from religious ignorance and spiritual darkness. 2. It delivered to the people the Bible in the common tongue.

Now, some people amongst us would say "Why commemorate the Reformation? In this day and age, when ecumenical action has gone so far, we must not continue in ancient controversies. The charismatic movement, the Jesus Revolution all make the 16th century events important only to historians."

But wait. Do we not live in a day of great religious ignorance? When black magic is on the increase? The world's best-seller is not the best-read book in our land. The church is involved in so many activities to the apparent exclusion of evangelism, church membership numbers are declining and all too often the church is on the defensive.

When a man is ordained in the Anglican church he is charged to preach the word of God and to administer the sacraments. A gospel and a sacramental ministry (and in that order) were the fruit of the Reformation. This is just our need today.

The whole Church and every member needs to be constantly reformed according to the word of God. Do we hold too fast to traditions of men? Do we lack courage and flexibility in methods? Are we as urgent as the great reformers were in upholding the holy scriptures as the final authority? Do we bring all questions to be tested by the way in which they measure up to biblical principles? We so easily fall into attitudes of compromise, we succumb to the methods of the business world without realising that the Church must stand for the truth.

In verse 7 of his first chapter to the Philippians the great apostle said that he was set for the defence and confirmation of the gospel. Christian apologetic and Christian evangelism go together. At the Reformation men died for their faith. The true Church grew and prospered because so many refused to compromise. Our modern days are notable for the relativism, modernism and permissiveness which erode the foundations of the old truths which we re-discovered and propagated in the turbulent times of the sixteenth century.

The Reformation clarified the essential Christian truths. Truths concerning man's condition before God, and God's remedy for the salvation of men. The great truth of the Reformation was the proclamation of "Justification by Faith Alone" (sola fide).

Many people who see hope in the present revivals of religious experience such as those of the "Jesus-people" and "charismatic renewal" enthusiasm, fail to see that the proponents of these movements are often very deficient on doctrine.

Our Lord said, "I am the Way, the True Way and the Living Way." It will be only as we enthroned the Christ of the Gospel at the very centre of our lives that we shall be following in the footsteps of those reformers. And we desperately need this attitude today.

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# CRISIS OF

A crisis of authority is greatly exercising the minds of our denominational and political leaders and intrudes into the lives of all. Rev Dr Bryan E. Hardman, an Anglican scholar who is presently principal of the Adelaide Bible Institute, relates this crisis to that faced by the Reformers in the sixteenth century and shows that there is a clear path through the current maze.

**Crisis of Authority** is a phrase which became popular at the time of the Second Vatican Council. It has been much to the fore in the context of the sundry upheavals within the Roman Catholic Church since that time.

The Roman Catholic scholar, Waldemar Molinski, writing in *Sacramentum Mundi*, tells us that "Men are ambivalent towards authority today. They are credulous when experts speak and avid for commanding personalities who they hope have the secret of prosperity . . . They are sometimes ready to accord disproportionate value to the pronouncements of specialists even outside their own spheres. But men are also distrustful of authority, feeling there is a vague threat to their personal life . . .". For Roman Catholics the voice of the Church through the Papacy has been a secure rock of authority. We are all aware that for many this is no longer so.

### Authorities unsure

Why is this? For a variety of reasons. Let me quote again from Molinski: "It is becoming more and more difficult for the individual to survey the whole of society . . . and hence he is more and more dependent on the authority which mediates to him the achievement of the age . . . Men also feel that the authorities themselves are unsure of the future. The profound 'crisis of authority' is therefore understandable."

### Hans Kung

Professor Hans Kung and his ilk have, for some years now, been chipping away at that particular rock, and they have successfully undermined the confidence of many in the voice of Peter. However, with what are they offering to replace it? Precious little, it seems, other than the rather uncertain reason of fallen man. For all our delight with the pronouncements of a Kung, let us not run away with the notion that he is offering anything of substance as a replacement.

This article is apropos Reformation Sunday.

We have got rather a long way from the Reformation. Not just four hundred years away, either. As the current "moderns" with Rome have swallowed a good basinal of humanism, so we Protestants have not managed to escape entirely unscathed. When it comes to our own application of our faith to life, a little scraping of the surface will soon reveal that many of us have drunk to some depth from the wells of humanism.

### Authorities unsure

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The response has tended to be a reaction. An antidote is sought in the conferring of greater responsibility on the individual. In Education, the relationship of teacher and student is being revised in terms of partnership, and the role of authority is being reconsidered. The fact of the matter seems to be that wherever we look, men and woman are at sea.

They are caught up in a veritable morass of experimentation, trying desper-

ately to find some anchorage; something that will hold; something that will remain stable. However, they are lost, and the more they rush from one expedient to another, the more they seem to approach ultimate despair. Is this not true? Is it not evident in government, in education, in church life, and in family life? Surely it is!

Our Government seems bent upon a multitude of policies of experimentation. It seems we have no set course, other than to give the people what they want, as though the vox populi can ever be a firm guide to national greatness; as though authority to legislate can ever find security in the selfish whims of the masses.

Our education system is going so awry that the students increasingly call the tune, and those in the halls of power move to usurp the rightful authority of parents.

Large sections of the visible Church talk loudly and lengthily about *Salvation Today*, yet have all but completely evacuated the Biblical concept of its basic relation to God and man and sin and judgment and Christ the Saviour. For the bread of life they hold out the mere stones of political and economic liberation.

The homes of our land fare little better. Parents have been content to abdicate their authority and leave it to the television set to mould the lives of their children. All are groping; many are concerned; but few have woken up to the fact that in this

More on page 3

## MR WILLIAMS SAYS . . .

Mr. Williams says he knows a lot of people who say the Lord did this or that for them; but he believes the things all happened quite naturally.

God said: "Let the earth bring forth grass . . . whose seed is in itself upon the earth." (Gen. 1/11).

### By Ken Roughley

For the first time there is a consecration of self-help. Up to this point all help came from above. Here the earth is to be the agent. Everything is to be "after its kind"; everything is to have "the seed in itself."

### Hints on the exercise of prayer

Prayer is a privilege and blessing with many facets — praise, worship, thanksgiving, supplication for others and for ourselves. Nothing adds more to the exercise of prayer than a prayer list of people, problems, and objectives. As time goes on this list grows, while at the same time we see God's loving concern through answers for specific items on the list.

(Dr. L. Nelson Bell in Christianity Today.)

# AUTHORITY

matter, as in so many others, the only answer is to stand where the Reformers stood.

There is massive evidence that we need to repent on a grand scale; that we need to stop in our tracks and about-face; that we need to wake up to the fact that not only has "the gods of this world blinded the minds of unbelievers," but he has been very successful in duping Christians as well! It sounds naive; it sounds ridiculous; it sounds antiquarian, yet there is no alternative that has worked so far in the history of man. But this has worked. Indeed, it has not failed.

We must get back to complete submission to the Word of God, the written Scriptures. All true authority must be related to the truth of this Divine revelation. It is crying for the moon to imagine that order will ever come out of society's present chaos without a return to this fount of authority.

### Official R.C. voice

In a lecture delivered over a decade ago, J. I. Packer pointed out that in this matter things today are much as they were at the time of the Reformation. Even those who speak about Scripture so often fail to submit to it. The official voice of Rome still tells us that the only way to be sure what the Bible means is to let her interpret it to us by the light of her own tradition.

And still the principle of the ancient Anabaptists is maintained by modern non-evangelical Protestants. These all hold in some form the position that the divine truth by which we must live consists of those convictions which we reach, or which reach us, when we go to the Bible asking whether its various teachings are true, and refusing to commit ourselves to them further than independent experience or reflection has led us to feel that they are valid.

The Reformer's attitude was as different from this subjectivism as it could possibly be. Holy Scripture was the formal principle of the Reformers. It was consistently applied in every sphere of private and social life as the supreme standard of faith, worship and conduct. There were immense differences between the Reformers; there were unresolvable differences; but whether it were Luther or Zwingli or Calvin or the Anglican divines, they were at one in their attitude to the supremacy of Scripture.

This conviction was the consequence of the unhesitating belief that God, and none other, was its primary author, coupled with their own transforming experience of the truth and power of its message.

Having rejected the authority of the Church of Rome and its effort to underwrite the authority of the Bible, the Reformers might have turned to human reason to demonstrate the authority of the Bible. They didn't. They recognised that human reason had itself been adversely affected by sin. They recognised that faith grounded in human reason could never be more than human faith! It was not, nor ever could be, adequate for the situation. There must be divine certainty about divine matters; about matters that touch upon "the life that now is, and that which is to come."

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Was it then simply a matter of believing with the mind the written words of Holy Writ? Not at all. That would be mere intellectualism. The Reformers did not stop with the bare word of the Bible. They grounded their doctrine of religious authority in both Scripture and Holy Spirit.

The statement of the seventeenth-century Anglican divine, William Chillingworth, is not really adequate. Chillingworth said, "The Bible, I say, the Bible only, is the religion of Protestants." The Reformers did not say that. In their quest for authority, they did not stop there, and no more must we. The truer position is that there is an external principle, Holy Writ, and an internal principle, the Holy Spirit.

The sum of the matter then, is that our authority is God the Holy Spirit speaking in the Scriptures.

Now this does not at all mean that we forgo using our reason. Certainly John Calvin (and the other major Reformers agree with him) did not divorce the Christian's conviction in the divine authority of the Bible, through the witness of the Spirit, from strong, rational arguments for the divinity of the Scripture.

But these arguments are to be used after the Holy Spirit has done His work of witness-bearing. The objective document of elation, revelation incidentally of ultimate authority, is the written Word of God. Human sin, however, requires that there be added to this revelation the interior subjective work of the third person of the Trinity.

### Three-fold pattern

Bernard Ramm, in a useful little book, "The Pattern of Religious Authority," tells us that the pattern is threefold. First, Christ, who is the living, personal Word of God, the supreme revelation of God. Secondly, the Holy Spirit, who conveys revelation, who delegates its authority, and who witnesses to its divinity.

Finally, the Bible, which is inspired by the Holy Spirit and therefore the document of revelation. The Bible witnesses supremely to Christ, and is the Spirit's instrument in illuminating the darkened mind of man.

In the crises which confront us today on every hand, the task of the church pre-eminently must be to return "to the word and to the testimony." This may sound utterly simplistic. I cannot believe that it is. If the reformers were correct to root the ultimate concept of authority in the Lord Christ, in the Holy Spirit, and in the written word of God, then we shall be utterly wrong until we do likewise. If we are to exert positive pressure against the organised forces of evil within our nation, here is where we must begin.

First we must put our own house in order. Families must get back to the patterns of authority which God had laid down. Fathers must begin taking their rightful place as head of their house, giving the lead and the direction in godly living, instructing their wives and children from the Word of God.

It sounds patriarchal. So what? That is God's pattern and is, therefore, the only finally-workable pattern. Pastors must examine this structure of authority and rediscover how it applies to the Church of Christ. All unwittingly, many of us have been "lording it over God's heritage," forgetting that neither basic discovery of the Reformation, the priesthood of all believers, is also intimately related to principles of authority.

When these two basic areas — family and church — have been brought into line; with the Bib-

lical and Reformation patterns of authority have been set up and are operative here, we may expect to see a far more effective impression being made upon society at large. Whether that impression results in moral renewal or not is basically beside the point. The point is that of least we shall have "a conscience void of offence before God," and in His mercy He may then hear the cries of His people.

It is only too evident that the current crisis of authority is closely related to a policy of complete laissez faire in every area of social relations. Every person is regarded as auto-

nomous in his own right, answerable to nobody except himself.

Authority begins and ends in the individual ego. People are regarded, and all too often regarded themselves, as isolated units, as answerable to the wishes and cares of others as little as possible. Any pressure to impose sanctions, except in the most extreme situations, is constantly regarded as an invasion of personal privacy, or an unlawful restriction of personal freedom.

Such are the arguments that are pressed upon us against censorship, and for a whole multitude of society-destroying po-

licies from abortion on demand to easy divorce; from legalising the use of marijuana to the promotion of casinos. Nobody can deny that our nation is going down the drain morally at a great and increasing pace, yet few have realised, or want to know, that the root cause must lie in this area of authority.

It is not without considerable interest that, as we remember the Reformers of the sixteenth century with their rediscovery of the final authority of the Word of God and its continuing relevance to life in its totality, Christians are in the vanguard of the Festival of Light campaign. To stem the flood of evil with which our nation is being inundated is a task to which men and women of integrity and character, whether Christian or not, are giving their time, money and energy. The Christian must know that, however excellent this is, it can at best be a stop-gap.

There is no ultimate answer outside a return to the Lordship of Jesus Christ, and the authority of the Scriptures as they are laid upon the minds and consciences of men and women by the Holy Spirit. There will never not be a crisis of authority until that pattern is established within our midst.

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## Anomalies in clergy stipends

SIR — With Sydney synod meeting soon some clergy will get a rise in stipend and allowances.

However quite a number of churches will not be able to pay their rector any more than he is getting now. I know of one rector whose stipend and travelling allowance have been less than \$2,000 a year for the last 10 years.

Another church's income is made up partly of money received many years ago as compensation.

Other denominations pay their clergy the same stipend and allowance so why can't the Church of England do the same?

F. Willis,  
Oatley, NSW.

## Thanks for the cup of tea

SIR — Recently, on a bitterly cold day, I had occasion to attend the Albion Street, Sydney, Children's Court with one of my medical colleagues.

We had a long visit in the cheerless cold courtyard for the case to be heard.

How wonderful and heart-warming it was to find the ladies of the mothers' union in action with the urn boiling, giving cups of tea and a safe word of encouragement to so many who waited there.

I am sure all who took advantage of this service, done in our Lord's name, appreciated it as much as we did.

Elspeth J. Pratt,  
Drumoyne, N.S.W.

## A valid claim for concessions

SIR — Your editorial comment on "subsidising religious papers" sets out a principle which if logically followed would exclude all church land and buildings from rate concessions and clergy from tax concessions.

On the other hand I think there is a case for claiming exemption from postal charges for all church and parish papers.

I quote from page 8 of your paper on moral leadership: "No responsible Government can attempt to avoid measuring up to its obligation to provide moral leadership," etc. If we are to regard the 13th of our 39 Articles seriously, we must acknowledge the complete dependence of this nation for its morality on Christianity. My experience is that the public acknowledge and depend on this even though they will never enter a church.

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# Letters

TO THE EDITOR

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Your paper is serving not only Christians, but the whole State, and is entitled to recognition and support from Government funds.

J. R. Browning,  
Nundle, N.S.W.

## Made mincemeat of Humanist

SIR — As one who watched the program "A Humanist Asks" I dispute strongly your article in "Notes and Comments" (20/9/73). Not only is it factually inaccurate, but unfair in the extreme.

To say that "the Dean and Dr Peacock took Professor O'Connor to task for his trust in the Scriptures" is gross misrepresentation. To refer to the three proponents of the Christian point as a "motley array" is unworthy of a church paper and insulting to the trio.

If, in fact, the ABC had set out to embarrass the Christian cause, they must have been very unhappy at the outcome; for I personally (together with a number of others who saw the program) including several evangelicals thought that the three Christians made mincemeat of the humanist and his pathetically constructed Aunt Sally. His remark that he saw "two Christians disagreeing with a third" was, to my mind, simply another example of the kind of facile and irrelevant rejoinder that one so frequently evokes from a humanist when he sees the situation slipping away from his somewhat tenuous grasp.

I am being curious, and not deliberately uncharitable, when I wonder if every evangelical

would be quite as happy to equate the "evangelical view of Scripture" with the Church Record view of it — as your article seems anxious to do. Somehow, I doubt it.

The impression left with me, and others to whom I talked, was that of three committed Christian men who, whilst acknowledging that their views concerning what constitutes inspiration may differ somewhat, nevertheless proclaimed clearly the divine authority of the Bible as the fount of Christian revelation.

(Rev) J. S. Beaverstock,  
Ballarat, Vic.

## Modern use of music in churches

SIR — The question of music in church services, and indeed the purpose of music in Christian places generally, is under hot debate at present.

However, I believe the Scriptures do contain some general principles. At the heart of 1 Corinthians 14, St. Paul summarises the chapter — (vs. 26) "Let all things be done for edification," and this, I believe, should be the governing principle behind all music in churches.

Through my experiences as an assistant organist, I have found

the following practical outworkings true, and offer them, hoping your readers, particularly musicians, will find them helpful. (These are but two of many points I have discovered):

1. Words are more important than music:

If our singing and playing are to be edifying, then we must choose music with easily understood scriptural words. The music must not distract from, or confuse the clarity of the words, but must be a servant of the words, aiding not hindering them.

Generally, then, it is best to avoid polyphonic music and much contemporary music in which, sometimes, the principle is reversed — words being subservient to music. This is unfortunate in view of the outstanding music contained therein, and it requires self-sacrifice for many musicians in not using such music. Choruses should not be labelled un-holy or pedestrian, but, if edifying, then sung—even in church!

2. The music should aid the preached word:  
Organ (or piano) voluntaries should help people recall edifying words (I've found it best to play hymns and choruses), if possible based on the sermon. Hymns and anthems should be a spontaneous and glad joyful response to the preached word.

If the sermon's on prayer, then what's wrong with "What a Friend we have in Jesus," even if it's not a particularly awe-inspiring melody to trained musicians. We must remember — words, not music.

Philip N. Fraser,  
Willoughby, NSW.

## ACC protest to Soviet

The Executive Committee of the Australian Council of Churches has made a protest at the increasing pressure on leading Russian scientists and writers and of the reported misuse of psychiatry in dealing with dissidents.

The Executive Committee said, "We express to the Soviet Ambassador our grave concern at the reports of mounting pressure on leading Soviet scientists and writers, and of the misuse of psychiatry in dealing with dissidents."

"We are also deeply disturbed at the continuing victimisation, in spite of protests, of Soviet citizens of Jewish origin wishing to migrate to Israel."

"We request that the strong protest and concern of this national council of twelve churches be conveyed to your Government."

"The council at its recent general meeting resolved in support of the international appeal of Amnesty International to the President of the United Nations urging the observance of Article 5 of the Declaration of Human Rights opposing torture, cruelty, inhuman or degrading treatment or punishment."

"We are living in an age of 'detente' in international relations when nations are beginning to adopt a more adult approach to other nations with whom they are in entire disagreement. Such a punitive and rigid statement from the ACC is so out of character in 1973 that it is hard to imagine what the delegates were thinking of when this reactionary motion went through."

Philip N. Fraser,  
Willoughby, NSW.



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There are numerous references in the New Testament to this joy that Christians have as they contemplate God's glorious provision for all who put their faith in Christ.

Forgiveness, present fellowship with God, and future glory are three closely related grounds for Christian joy and they are often referred together in the New Testament as in Romans 5:1 where St Paul, after speaking about the forgiveness that God extends to all who put their faith in Christ, says, "Being then justified by faith we have peace with God through Whom we have had our access by faith into this grace wherein we stand, and we rejoice in the hope of the glory of God."

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## Notes and Comments

### Reformation in the Bible

The word "Reformation" is used only once in the Bible—in Hebrews 9:10 when it means "a making thoroughly right." So, as heirs of the Reformation of religion in the sixteenth century, we belong to a very noble company indeed.

Those who have studied the Bible closely will always remember the reforms introduced in the reign of Judah's King Josiah. They began when the temple was cleansed and the "book of the law" was re-discovered, read and made the rule of life for the people and nation. (2 Kings 22).

The Bible is still the word of life for individuals and nations and we must lose its reforming power today.

### The ACC and South Africa

A press release from the Australian Council of Churches says that at General Meeting in Melbourne in August "It called on the Federal Government to sever all economic and other links with South Africa."

While Australians hold out their hands for "more", businesses record increasing profitability, pay larger dividends, issue more bonus shares. Developers borrow

## The E.A. and Key 75

Letters from Dr Leon Morris, President of the Australian Evangelical Alliance, published in "New Life" have gone a long way to clearing up the doubts many have voiced about the EA and the VCC joint announcements on co-operation in evangelism.

The EA has rightly said that it will encourage evangelism throughout Australia in 1975. It has not committed itself to supporting any one denominational effort or one particular form of evangelism.

Evangelicals should have no doubts that the EA knows what genuine evangelism is. So while it has called its own members to evangelism, it cannot be held responsible for what any one body does.

The Roman Catholic denomination is co-operating, for 1975 is for them a "Holy Year." We know that that means a spate of

indulgencies, pilgrimages to Rome, and if they call that evangelism, that, sadly enough, is their affair. But it cannot be said that the EA is either encouraging that or co-operating with it. The EA will be behind evangelism wherever it is carried out. They could do not less without being negative.

What the EA is doing must not be equated with the disgraceful support given by the VCC and parts of its affiliated denominations to the Melbourne Eucharistic Congress early this year. That was a deliberate support of superstition and error and no talk of unity could erase the blatant affront to truth.

Key 75 is a call to evangelism. If we can co-operate with others we should do so. If we decide to run our evangelism program in our own way, we can do so and still share in the spirit which underlies Key 75.

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## A nation at war with itself

Australia of recent weeks has been a nation at war with itself. It is a deplorable thing that in the closing decades of the twentieth century, Australians should be taking punitive action against fellow-Australians for what are, in most instances, imagined wrongs.

We refer to the refusal of workers in electricity generating plants to supply citizens with light and power. We refer to the chaos caused to mail and telegram deliveries by postal workers. We refer to the strikes affecting rail and air transport. Australians are becoming so used to these disruptions of their lives by other Australians that they have become apathetic.

The employed demand more, no longer because they are paid too little, but because they simply want more and they expect that every increase must be followed quickly by another increase. And they no longer care who pays or who suffers. Right is always on their side, never anywhere else.

The other side of the coin is even worse. Business is carried away by a few text-book concepts which cry out for replacement by others which are not hurtful to the Australian people.

One such concept is "economic self-sufficiency." Another is "economic growth." Another is "gross national product." In the pursuit of these and other economic goals, businesses and the nation treat people as means to ends.

While Australians hold out their hands for "more", businesses record increasing profitability, pay larger dividends, issue more bonus shares. Developers borrow

large sums of money, buy large tracts of land and sell it to Australians for their home-sites at greedily inflated prices.

Economic and social history shows that few entrepreneurs have had any regard for people. Their concerns are markets, profits, expansion. The corollary of this attitude is that wage-earners have no concern for anyone else but themselves either.

The only remedy for the sorry plight we are already in is to be found in following Christ and walking in his steps in all of life's relationships.

We are not so idealistic to imagine that this will ever come about on a national scale. But we are convinced that there are already enough Christians in Australia to counteract existing attitudes in our community. We must be convinced that action is necessary, and that it will work, by the grace of God, if we take such action together.

## Robot reads Bible

LONDON, 21st August.—Pentecostal minister Ron McKenzie was worried about falling attendance in his Sunday school classes — so he built a robot to teach the children.

The robot proved so successful that it now reads the scriptures at church services.

Mr McKenzie, a 38-year-old former engineer, spent eight months building the robot, whose red eyes flash when addressing the congregation.

"The adults seem to like the idea of a robot preacher as much as the children," Mr McKenzie said.

## External exam results

The Committee for External Studies of Moore College, Sydney has released the following list of candidates who were awarded certificates during 1973: CERTIFICATE IN THEOLOGY

First-class Honours: Chiswell, Mrs B. M., Gunnedah.  
Credit: Payne, Miss R., Earlwood; Thompson, Mr C. H. S., Newtown; Sexton, Mr S. J., Padstow; Thorp, Mrs B. H., New Zealand; Hornidge, Mr G. W., Wagga; Cole, Mrs M. F., Collaroy; Watson, Miss M. L., Merrylands; Elliott, Miss J., Mudgee; Sumner, Mrs M. F., Blacksmiths; Quinsey, Mr B. G., Caringbah.

Pass: Faase, Mr H. F. K., Armidale.  
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Second-class Honours: Payne, Dr M. G., West Pymble; Cul lum, Miss S. B., Hamilton; Reeve, Mrs D., Launceston.  
Credit: Watson, Mr P. F., Waverley; Watson, Mrs R. E., Waverley; Waters, Mrs P. B., Beverly Hills; Finlayson, Mr H. E., EchUCA; Lowbridge, Mr C. M., Randwick; Nelson, Mr G. N., Westmead; Stavert, Mr P. A., Ramsgate; Walker, Pastor I. R., Maroubra; Gardner, Miss J. A.,

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## Thanks for the encouragement

We have read with some amazement the despairing forecasts about the inevitable closure of many religious journals because of the savage postal increases in the last budget.

While we do not minimise the difficulties, our publishing ministry we believe to be according to God's purpose. By His grace we have survived the rigours of nearly a century of publishing. We believe that while ever there is a need for a national Anglican newspaper dedicated to spreading the gospel and the biblical truth on which it rests, God's people will see that our witness stands firm.

So we thank God for most recent signs that people and parishes want to share this ministry with us. First, although it is some time since we approached any parish to take regular supplies for sale, two parishes have written in asking for supplies to be sent. Secondly, we welcome many new readers who in far greater numbers than usual, have filled in the new subscriber's form on the back page and from Tasmania to Townsville, are now taking the Record.

No paper ever had to close down which had an increasing circulation. So thank you for that encouragement.

## A structure that has served well

We have almost come to the end of Australia's Anglican synod season, a season which starts alphabetically with Armidale very early in the year and ends up where it pleases.

Our form of synodical government has served us extraordinarily well and looks like doing so for a long time to come. The form that synods take always draws sharp criticism, especially from those whose enthusiasm for their motions outweighs their concern for more weighty matters which need to take up much of the time once each year.

The procedures used for introducing, debating and passing legislation usually generates the most impatience and will prob-

ably remain the butt of most of the criticism. Possibly these procedures can be streamlined, but nobody yet has suggested how this could be done to any significant degree. It has been shown at times even to be dangerous to take short cuts with legislation which is going to bind us all.

In fact, many aspects of synods have changed since they first were introduced in Australia — in the diocese of Adelaide in 1855; in Melbourne in 1856; in Tasmania in 1857 and in Sydney on 5 December 1866. The NSW Provincial Synod first met in 1869. So synodical government has been pretty well tested for 118 years.

It would be easy to make a long list of all the defects of synods, particularly of the very large ones in Melbourne and Sydney. It requires neither insight nor capacity above the average to do this. But it would require both and a high degree of original and creative thinking to come up with a viable alternative.

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# Call for Christian counter attack

Notes of an address by Rev Alan Walker at the centenary dinner of the Victorian Churches of Christ Department of Home Missions and Evangelism. Mr Walker is Superintendent of the Central Methodist Mission, Sydney.

The time is overdue for the Churches to mount a Christian counterattack in Australia. Humanism and agnosticism, espoused by an infinitesimal number of people, have seized the initiative in the struggle for the mind of Australians. Christians, suffering from a failure of nerve, are by silence betraying their faith.

The statements and actions of non-Christian elements in the country must not go unchallenged. Anti-Christian attitudes must be held up for questioning whether they be found in Federal Cabinet ministers like Senator Murphy or among people giving leadership in mass media.

The world during the 'sixties' passed through the worst spiritual depression it has known for over 200 years. The blight of faith expressed in phrases like "God is dead," "the Church is finished" is passing. The "Jesus Revolution" among young people, the marked lift in many places in candidates for Christian ministry, the effectiveness of many new Christian experiments are evidence of a change of mood. The Church at last is beginning to recover from its defeatist and faithlessness.

The need of man for God remains. Nothing basically has changed, except the scenery of life. God is the same, the Christian Gospel is the same, man's need is the same. The uniqueness of Christ is unchallenged. If Jesus Christ is not the one name for all people, for all seasons, the universal man, the claims of Christianity are a fake and a fraud.

THE PERMISSIVE SOCIETY  
All that is summed up in the phrase "the permissive society" represents a dangerous trend in today's world. Nothing eats more quickly like a poison into the basic health of society than sexual licence and corruption.

Moral permissiveness leads straight to a new bondage. Human maturity means retaining self-mastery, and holding in balance the thrusts and desires of human nature. If sex becomes an obsession people are seen slaves to imperious desire. There is no highway to freedom by abortion on demand or temporary marriage or pre-marital sex. The so-called "new morality" is neither new nor moral, but an old, old heresy for which mankind should not again be falling.

The Church, if it is truly prophetic will today be challenging and resisting moral permissiveness. In a rigid Puritan era Christians should call for understanding and tenderness in human relationships. In a sexually lax period the Church must take the popular line of warning of the dangers which sexual licence represents to personal happiness and the health of society.

#### ECONOMIC REFORM

Economic perils are today replacing international dangers as the chief threat to human welfare. The world must now overcome the economic injustices which have continued because of the failure to grapple with the evils of capitalism.

The chief indictment of the current economic society is that people with money find it relatively easy to make more money. People who have nothing cannot get a start, cannot get their head up above the mere struggle for existence. In a mass society where millions live in vast cities and where people have nothing but their labour to sell, the current mounting insecurity must be overcome. A Christian society would accept the principle that the first call on the strength of

the strong, the first call on the resources of society must be the aid, the defence, the case of the weak. In the light of the principle of the Parable of the Labourers in the Vineyard, the concept of a guaranteed annual wage should almost be axiomatic in our kind of society.

The Federal Budget in its welfare provisions deserves the commendation of all Christians. It represents a fairer sharing of the wealth of Australia among all its citizens. However the injustices of the present economic order will not be overcome only by increased welfare payments and services. A more drastic grappling with the economic structure of Australia is needed if economic reform is to become a reality.

#### THE GOD-EXPERIENCE

The Christian faith rests on the truth that an experience of God is available to every man and woman. The foundation of religion is the reality of the God-experience which can come to a man, a woman, here, there, everywhere.

Today people are crying out for personal release, emotional warmth and a sense of self-transcendence. It is this urge which lies behind the drug-culture, sexuality and the appeal to youth of Jesus and eastern mystical religions. People everywhere are protesting against arid intellectualism, the endless wearing of masks and the patterned living of conventional society.

The Christian faith has the answer to the search for inner release and joy. The receiving of forgiveness, of the power of God is the most releasing and exhilarating experience which can come to any man or woman. Religion, beginning in personal experience, must then express itself in ethical living and neighbourly concern. The Christian faith which meets today's need must be the whole gospel, for the whole person set in a whole society.

## Books

### Cliff Richard's faith

THE WAY I SEE IT by Cliff Richard. Hodder Christian Paperbacks, 1973 ed. 92 pages. 90c.

This is a very thrilling testimony of a young man who, hoping to get the best out of life, turned to Jesus Christ and found all he was looking for in his public and private life. Cliff talks about his doubts and how he came to grips with them. He also talks about pornography, the Festival of Light, Godspell and the Jesus Movement.  
A readable and enjoyable book.

John E. Gelding

### SHORT NOTICES

THE COMMON BIBLE Revised Standard Version. Collins, 1973. 1308 pages. \$3.95. Collins Fontana Books has produced a massive volume at low price. The Common Bible has the support of Roman Catholic, Orthodox and Protestant denominations. The Apocrypha is included. The back cover lists Australian recommended price at \$2.95—nearly 50 per cent above the UK price of 95p. But Collins (Australia) gives us a recommended price of \$3.95. This is more than double the UK price.

STAND UP AND BE COUNTED by Dr J. H. Court in association with Helen Cater. Lutheran Publishing House, Adelaide, 1973. 40 pages. 90c. A fine little book which challenges every Christian to speak and make a stand if he wants to stop the current decline and raise community standards.

ESCAPE FROM WITCHCRAFT by Roberta Blankenship. S. John Bacon, 1972. 115 pages. 95c. Roberta Blankenship reached into witchcraft to find power to hurt, to escape, to heal. She came out of it to find Christ. A realistic picture of what is happening to many young people today. YOUTH DEVOTIONS ON THE JESUS WHO WAS DIFFERENT by Walter L. Cook. Abingdon, 1973. 96 pages. \$2.90. 49 youth devotions on the unexpectedness of Jesus. THE

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## "The Quest for Power"

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## Knights of St. John

THE SHIELD AND THE SWORD: The Knights of St John by Ernie Bradford. Hodder, 1973. 245 pages. \$8.75.

A history of the Knights Hospitaller of St John of Jerusalem of Rhodes and of Malta by a competent historian of the Mediterranean, gives an exciting and often enthralling account of how a charitable service to Christian pilgrims and soldiers en route to Palestine, grew into a small international order whose medical, military and engineering skills have withstood a prolonged Turkish siege of Malta and sustained the cause of the cross against the crescent in the Mediterranean.

The book traces the Knights' service up to Biafra and South Vietnam. It is well-illustrated and readable. An acceptable gift.

R. S. M. Withycombe.

## Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

CRANMER AND THE REFORMATION UNDER EDWARD VI by C. H. Smyth, S.P.C.K., 1973 reprint, 315 pages. UK £3.50. Smyth was a highly competent historian and he wrote this nearly 50 years ago for a university prize. Prof Gordon Rupp writes a highly commendatory foreword to this new edition. Smyth was a historian widely respected in Anglo-Catholic and liberal circles and yet he exposed in this work the notion still cherished by some, that the English Reformation had a character completely of its own and which did not stand in debt to the Continental Reformers and the Continental Reformation. Here he shows very clearly the debt of Anglicanism to the Continent and particularly to Martin Bucer. Highly readable and entertaining Reformation history.

SPIRITUAL GIFTS AND THE CHURCH by Donald Bridge and David Phipers. Inter Varsity Press, 1973. 160 pages. UK40p. When they began this useful book, the authors were church officers in the same very active congregation. They wrote it for the average Christian to help in understanding what the New Testament teaches about spiritual gifts. They want to avoid needless division and disagreement and at the same time avoid bypaths of the faith because they are tantalising. The book's three clear divisions make it an excellent study guide on the whole vexed problem.

THE PARISH DEVELOPMENT PROCESS by Marvin T. Judy. Abingdon, 1973. 207 pages. \$5.10. As a professor of the sociology of religion, Dr Judy is well equipped to write this book on the setting up of a co-operative parish. He focuses on non-urban areas but gives some attention to city co-operation. Experiments in Australia with establishing multi-denominational parishes are sufficiently well known to create quite a demand for a book of this kind. It deals with sociological theories, basic principles, structures, action and the nature of developing relationships. A book that every pastor should carefully digest.

## Canberra—Goulburn sets three goals

Writing in his September letter to his diocese, Bishop Cecil Warren of Canberra and Goulburn writes of the three goals which the recent synod adopted for the diocese.

First of all, within the general context of diocesan life, synod concentrated its attention upon the establishment of certain immediate objectives towards which it felt we should work, in order to carry the diocese forward with new enthusiasm and stronger life. The "goals" enunciated by synod were essentially those which had been outlined in ad-

vance in the booklet "Facing the Future."

Heading the list is the establishment of a Renewal Centre having, I myself imagine, a community life of its own, but drawing in groups of people — quite large groups sometimes — who can be helped to assess their spiritual life and aims and gather strength for Christian living.

The synod recognised, however, the great importance of improved training, both initially and during the course of their ministry, for the clergy. The next goal to be defined, therefore, provided for this. Obviously, however, the training and development of lay people of all ages for their ministry in the world is fundamental to the Christian mission, and the third goal related to this. Finally, because the Church's work is not fulfilled simply in relation to itself, but in relation to the world at large, the synod stated that special care should be provided by the Church for people with specific personal and social problems.

It is my hope that officers whom we appoint to serve the training goals in particular, should work in close inter-

relationship planning and supporting each other in their several responsibilities. With the right men in these positions, fully committed to their work, the diocese now has the opportunity of significantly strengthening its total life.

The synod did not count the cost of the goals it enunciated. It responded to my request that the goals be set because they are the things that matter most at this time, without regard for their cost, in the conviction that the diocese could rise to the challenge of them.

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The 20pf black and mauve showing Cranach the elder's well-known etching of Dr Martin Luther.

### Rokeby 130th anniversary

Dr Robert Davies, Bishop of Tasmania, preached on Sunday 16th September at St Matthew's, Rokeby at its 130th anniversary service.

The building was opened and dedicated in September 1843 by Russell Francis Nixon, first bishop of Tasmania.

Just before this issue of the ACR went to press, the announcement was made that The King's School, Parramatta had agreed to take over the school and run it as an adjunct to the main school.

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## Armidale leader helps in New Guinea

Rev Ronald V. Ash, Home Mission Society representative for the South Coast and Tablelands (Sydney) since 1970, has announced his intention to resign when his three-year term expires at the end of this year.

Rev R. Farquhar has been appointed Principal of the Tablelands Bible College, Karuah, near Newcastle, NSW. He will begin duties from early 1974.

Rev L. Herbert A. Broadley, rector of St John's Manly (Sydney) since 1968, has announced his retirement from January 31, next.

Rev Terence K. Delin, curate of St Stephen's, Willoughby (Sydney), since 1969, has been appointed Director of the Youth Department of the diocese.

Rev Neville J. Keen, General Secretary of the Home Mission Society (Sydney) and Mrs Keen returned from some months overseas early in October.

Archdeacon Frederick W. Guest, of Perth, has resigned the canonry of St George's Cathedral which he has held since 1951.

Archdeacon Ralph Thomas who has been rector of St John's, Fremantle (Perth) and Archdeacon of Fremantle since 1964, has resigned both offices from January 31, next.

Rev Canon Frederick T. Evers who has been in charge of the Society of the Sacred Mission in the diocese of Perth since 1960, will be transferred to a post in England with the Society in December.

Mrs Annaliese Thomas, a parishioner of St Mark's, Darling Point, and an honours graduate in social studies, has begun work as a children's court worker for the Home Mission Society (Sydney).

Miss Kristine Chappell, a parishioner of St Jude's, Randwick, and an honours graduate in social work, has begun work with the Church of England Counselling Service (Sydney).

Rev Keith Morley, rector of Smithfield and Rev Brian Johnson, rector of Wentworthville have been elected to the Western Regional Council (Sydney).

## Court worker retires

Mr Wilbur Gates (pictured), children's court worker for Sydney's Home Mission Society Counselling Service for almost ten years, retired recently.



Mr Wilbur Gates

Born in Windsor, his life-long associations have been with the old towns and families of the Hawkesbury district. He joined the RAAF in 1941 and was commissioned in 1942. His last posting was at Richmond and he retired with the rank of Group Captain in 1962.

He wanted to put his training and experience to good use and in 1963 a court chaplain asked him what he was doing. He replied: "Waiting for you to give me a job." Before long the job in the court work was found for him.

His work involved attending the metropolitan court and Yarm, where he worked alongside magistrates and the Child Welfare Department to rehabilitate young boys in trouble.

He helped place boys who had come out of detention into jobs, found accommodation and counselled them.

The Society's Charlton Boys' Home was a great boon to him, because it enabled him to place boys in a Christian atmosphere. His only regret is that the proposed Girls' Hostel for working girls was not begun or completed before he retired. Although he is retiring he'll be far from inactive.

Rev Ray Smith, Diocesan chairman of Theological Education by Extension (TEE) for Armidale, spent eleven days in New Guinea recently helping with a TEE course.

Mr Smith was invited to the Christian Leaders' Training Col-

lege, Banz, in the Western Highlands District of New Guinea to help conduct a Theological Education Workshop for missionaries working in Papua and New Guinea from 20th-31st August.

He worked with Miss Patricia J. Harrison (Armidale) and Dr Stewart Simpson (Bentleigh, Vic). The purpose of the workshop was to assist the participants in their understanding of the TEE concept and to train them in the writing of TEE materials.

It is anticipated that an Association of Bible Colleges of New Guinea will be formed to develop a TEE program for Papua New Guinea. A number of churches, bible colleges, theological seminaries and missionaries have shown interest in TEE for training indigenous pastors.

On his return, Mr Smith prepared a full report on TEE and its application to the training of lay people in the diocese of Armidale. The report was presented

ed and fully discussed at a meeting of the Diocesan Board of Christian Education on 17th September.

The whole plan was looked at in detail and reactions to it were generally most favourable. However, a special meeting of the board was set down for late October when a final decision will be made.

## FOR USE ON REFORMATION SUNDAY

Almighty God, who through the preaching of your servants, the blessed Reformers, has caused the light of the gospel to shine to all the world; grant that we, knowing its saving power, may faithfully guard it and defend it against all enemies, and joyfully proclaim it, to the salvation of souls and the glory of your holy name, through Jesus Christ our Lord, Amen.

Eternal Father, we give you thanks and praise for all the generations of the faithful, who, having served you here, are now with you in glory; and we beseech you, enable us so to follow them in all godly living and faithful service, that hereafter we may with them behold your face, and in heavenly places be one with them for ever, through Jesus Christ our Lord, Amen.

The following Collects are also suitable for use on Reformation Sunday:

Advent II, Epiphany V, Quinquagesima, Easter III, Whitsunday, Trinity IV, VII and XVI, St Philip and St James' Day, St Peter's Day, St Simon and St Jude's Day and All Saints' Day.

Suggested hymns include those recommended for All Saints' Day and Guide me O thou great Jehovah. He who would valiant be, Soldiers of Christ arise, Christ is our cornerstone. Beneath the cross of Jesus, To the Name of our Salvation, Luther's Hymn (Great God what do I see and hear).

Bible readings: Proverbs 9:1-11, Daniel 2:1-23, II Kings 23:1-20, Nehemiah 4, Nehemiah 8, Isaiah 6, Luke 13, 18 to end, II Corinthians 4, Matthew 5:1-12, John 17, Acts 20:17-38, Revelation 14.

Suitable Psalms: 8, 15, 32, 42, 62, 75, 103, 118, 122, 138.

## Out of reach

The ironical fact is that we can reach the moon, but we are unable to reach each other. (W. P. Baddeley.)

## New staff for Adelaide B.I.

The Council of the Adelaide Bible Institute have just announced the appointment of new staff for 1974, with the prospect of further appointments in the near future.

Rev Lionel Berthelsen, BA, BD, will join the staff as lecturer in New Testament studies. Mr Berthelsen is an ordained Church of Christ minister. He has lectured at Kenmore Christian College, and is currently assisting at Sydney Missionary and Bible College. He will come to ABI following a pastorate at Fairfield Church of Christ, NSW. Mr Berthelsen is married, with two small children. He is a graduate of Queensland University.

Mr Ian Webber, BA, Dip Ed, Dip T, comes to ABI after nine years as Headmaster of a large area school in South Australia. With a wealth of teaching and administrative experience he has accepted appointment as Registrar and part-time lecturer. At the same time Mr Webber will complete studies towards the Melbourne BD. He is married with three children.

Miss Sandra Walker, on completion of her course at ABI will join the staff in a secretarial capacity, with particular responsibility for accounts. Miss Walker joined the student body after working as a bookkeeper with the Asia-Pacific Christian Mission in their Melbourne office. She will continue accountancy studies with a view to

qualifying as a registered accountant.

The grounds staff is to be augmented with the immediate appointment of Mr John Roberts, a master plumber. Mr Roberts, who is in fellowship with the Christian Brethren, is the only one of the four new staff members who is Adelaide based.

ABI has committed itself to a major campus upgrading, and it is in line with this that it has been seeking suitable staff for a new era in the life of the College. 1974 is the 50th year of the Institute, the 25th of the residential college. Council, staff and students are looking to the Lord to open a significant year with a full and qualified staff, at least 50 new students, and implemented plans for major property improvements.

## WCC Central Committee

Among the decisions of the last Central Committee meeting of the World Council of Churches were:

Asked a staff group to study not only the term "conservative evangelicals" but also groups so labelled, perhaps misleadingly so.

Appointed two Deputy General Secretaries: Dr Alan A. Brash, a New Zealand Presbyterian director CICARWS, and Dr Konrad Raiser, a German Lutheran now secretary in Faith and Order Secretariat.

## Primate converted; influenced by VCC

In his synod sermon in Melbourne on October 1, Dr Frank Woods, Archbishop of Melbourne and Primate, began by saying "I have to confess to having been converted."

Dr Woods then went on: "A year ago we were asked if we would join the Methodists in making 1975 a year of evangelism, join them in their World Evangelistic Campaign planned for that year. I was — and still am to some extent — sceptical about the whole idea: sceptical that such a thing could be organised, sceptical that even if it could, whether the result would be proportionate to the great effort and cost; sceptical

about any attempt to hold a simultaneous mission in different parts of the church; sceptical, above all, about evangelism in this changing world. So I refused to co-operate.

"Next I was asked to involve the diocese in an evangelistic campaign, also timed for 1975 which was to have the benefit of the experience of an American Campaign called 'Key 73', of this I was — and am — still more sceptical. I suspected it of being just one more American importation and — one more American religious 'gimmick'."

"But I was put to shame by the Victorian Council of Churches which had listened more particularly and carefully to what was proposed and, having decided that the plan was

"worth a try," invited the member churches to take part in a joint enterprise of evangelism in 1975, using the experience of the Methodists and of Key 73 but not in any way committed to their methods; indeed it was emphasised that no sort of uniformity would be imposed or expected. Every church, every diocese, every parish was free to say yes or no to the invitation, and, if the reply was yes, then to do the work of evangelism in whatever way seemed right and effective.

"So I, on behalf of the diocese have said yes, and I have asked Bishop Muston to represent us on the Victorian Council of Churches committee that is holding a watching brief for those taking part."

# HIGHLIGHTS OF SYDNEY SYNOD

## Adelaide giving grows

Once again six days were needed for Sydney's diocesan synod. This year it began on 8th October and ended with some business unfinished on 17th October. Some of the major issues decided were:

### HOMOSEXUAL REPORT

This report, the fruit of two years work, gained the attention of the press and TV and its presentation was awaited with interest. A small group of men and women demonstrated their opposition to the report by distributing pamphlets outside the Chapter House.

The stand taken in the report is summed up in this quotation: "Homosexual behaviour, male and female, is an activity which affects the public good and, therefore, must never be given the status of an accepted form of sexual activity by society." The report made seven recommendations on the treatment of, and legislation regarding, those guilty of homosexual offences. While it sought the modification of the law in some respects, it did not seek to remove homosexual activity from the sphere of legal action.

After a lengthy debate, in which many arguments were carefully presented, the report was endorsed, and approved for publication, by a large majority.

### THE SIZE OF SYNOD

Is to be reviewed. In his presidential address Archbishop Loane suggested that the size of synod should be reduced by having a ratio of one lay member for every clerical member (instead of an approximate ratio of 5 laymen to 3 clergy at present). A committee will examine and report to the 1974 synod.

### A PLANNING AND RESEARCH COMMITTEE

Will be set up. It will have five members. It will be responsible to Standing Committee. It is to provide information and recommendations regarding actions by governments, trends which bear on ministry in the diocese; experiments being conducted by Christian denominations. The Committee will advise on the purchase of sites, retention or otherwise of historic buildings, review of parish boundaries, etc. It is to assist in a policy of working towards the creation, where desirable, of parochial units containing larger geographical areas — each with

one church complex strategically placed, equipped and well-staffed.

### PARISH ROLLS

An ordinance to provide that nobody would be allowed to participate in annual vestry meetings unless his name appeared on a parish electoral roll was debated at length. It was opposed at the 2nd reading and heavily amended in the committee stage.

After some spirited opposition to the 3rd reading it was defeated in a close vote, 112 to 104.

### RADIO UNIT

Debate on the formation of a radio unit left many questions unanswered. Synod decided to establish a radio unit with an initial grant of \$10,000. It is envisaged that it will have a staff of three and that its grant will rise by 80 per cent in two years.

### NEO-PENTECOSTALISM

A motion to endorse and publish the report of the committee to study the Charismatic Movement was passed after brief debate. Subjects dealt with were: the way the Bible should be used, baptism in the Spirit, gifts, tongues, healing. In the concluding section, "Pastoral Attitudes," the report stated: "The neo-pentecostal and the non-neo-pentecostal should not cause needless division in the congregation... (both are)... 'one in Christ.'" The possibility of their fellowship together in one congregation will flow from a mutual recognition of this fact and a readiness by all not to make neo-pentecostal distinctives a test of fellowship."

### FOUR COMMITTEES

Were set up to examine issues raised by the 1972 report, "Looking into the Parish." One will consider the exchange of clergy, limitation of tenure and revocation of licences. The second will deal with local church membership and church rolls. The third will examine ways in which lay people may share responsibility for parochial ministry. The possible reorganisation of diocesan offices will be

### OTHER MATTERS

A small committee will be appointed "to advise the Archbishop as to what further action should be taken in furthering the work of the church for and among Aborigines."

Debate on the advisability of establishing a new college for men and women affiliated with the University of Sydney included discussion of the New University Colleges Council, which is a completely independent body. Synod resolved "That this synod... considers that NUCC should be responsible to this synod."

Standing committee will examine a suggestion that the minimum stipends of all ministers should be set at the same rate, with increments for years in orders, regardless of the status of the parish or district in which the minister serves.

In his report to the diocese, Dr Thomas Reed, Archbishop of Adelaide referred to increased giving to the missionary work of the church. He said:

"The Mission of the Church, has always been a deep concern in this diocese as you may see by studying our giving not only to foreign missions but to our home missions work."

"I have noted from the Annual Reports and Accounts presented to the Synod that for the year ended 31st March 1973 we gave to the Australian Board of Missions \$35,270; to the Church Missionary Society \$27,607; to the Anglican Home Mission Society \$37,958; and to the National Home Mission Fund \$1,000; to the Nairobi Appeal \$1747; and to the Missionary Diocese of the Northern Territory \$200; making a total of \$103,782."

"This is greater than what we gave in this way before transferring between 40 and 50 parished and mission districts to the dioceses of Willochra and The Murray. This is something to be thankful for, but it must not make us complacent but urge us on to greater efforts this coming year because the need to extend the Kingdom of God is ever and ever more urgent and necessary."

## Large bequest to Dapto

Under the will of the late Lindsay Evans, who died in March this year, a net sum of \$951,000 will pass to the parish of St Luke's, Dapto, N.S.W.

Lindsay Evans, who was 70 when he died, was a lifelong member of St Luke's, a lay reader, churchwarden, parish nominator, synod representative, a member of the Wollongong Zone Council and a lay canon of St Michael's Pro-Cathedral, Wollongong.

A life interest in the estate was left to his wife, Netta, but she also died this year and after a number of legacies to friends, the entire estate passed to the parish for charitable and other purposes.

All his life, Lindsay Evans had been a most generous supporter of the Church and he had made a number of gifts of land and money.

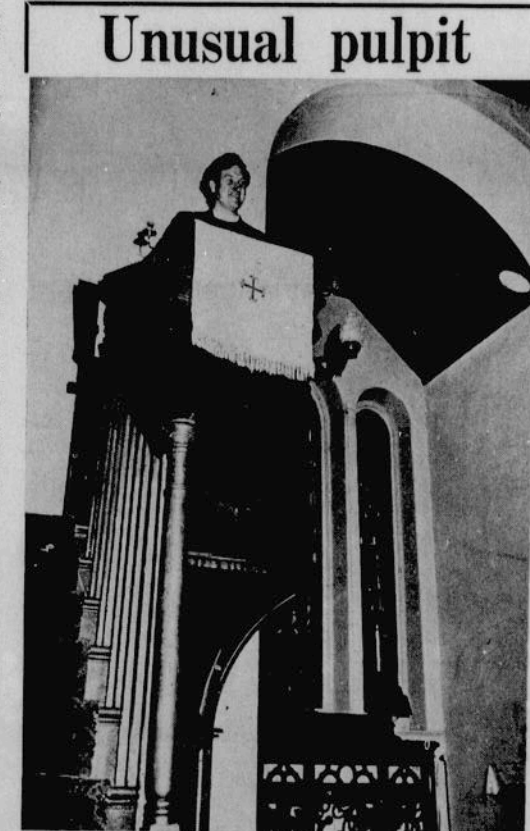
## Queen at cathedral

Her Majesty the Queen and Prince Philip attended Morning Prayer at St Andrew's Cathedral on Sunday, October 21, at 10.30 a.m.

They were in Sydney to open the Sydney Opera House on Saturday, October 20. During the service His Excellency the Governor of NSW, Sir Roden Cutler, read the Old Testament Lesson and the Duke of Edinburgh read the New Testament Lesson.

At the conclusion of the service Her Majesty and His Royal Highness signed the visitor's book, after which they were presented to denominational leaders.

The service was broadcast on national radio.



The pulpit in historic St Thomas' Church, Avoca, Tasmania, may well be the tallest pulpit in any Anglican building, except a cathedral, in Australia.

Pictured is Rev Tony Henricks, rector of the Fingal-Avoca parish in the pulpit of the 131-year-old convict-built church.

It was designed by convict architect, James Blackburn, who also designed the Port Arthur church. Convicts began construction in 1839 and it was opened for worship in May 1842.

A large hour glass used to stand on the pulpit to "keep the rector's eloquence in check." The parish clerk sat under the pulpit striking a tuning fork to keep the congregation in tune. There was no organ in the early days.

Although the regular congregations now numbers only seven,

increasing numbers of tourists are visiting the church which stands on a hill overlooking the South Esk and St Paul's Rivers. It is built of sandstone and has a large square clock-tower.

## Baptists undecided on RCs in VCC

The Victorian Baptist Union is deadlocked over the question as to whether it should leave the Victorian Council of Churches if the Roman Catholic Church is admitted to full membership.

Several resolutions on the question at the recent annual assembly cancelled themselves out.

The Baptist annual assembly was attended by 207 Victorian delegates. The meeting was closed to the press for over an hour while the Roman Catholic question was debated.

The close vote was made by written ballot. A motion to leave

the VCC if the Roman Catholic Church is admitted was put to the meeting by the general supervisor (Rev H. N. Pell).

An amendment to continue membership of the VCC was put and carried 107 votes to 100. But when this was put as the motion it was defeated by the same seven-vote margin.

Mr Pell said later: "There was considerable debate. Many opinions were expressed but there is no split in the union."

"I must also stress that there is no ill will towards the Roman Catholics."

VCC officials are known to be worried about what stand the Baptist Union will take over Roman Catholic membership.

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