

ARCHBISHOP SEEKING ABORIGINES' ENQUIRY

The Anglican Archbishop of Sydney, the Most Reverend Marcus Loane, supported the call for a Royal Commission into Aborigines with the widest terms of reference.

In a letter to the Attorney General, Mr. Enderby, he said: "I express the hope that such a Royal Commission would take into account in the most serious way the decisions, preferences and convictions of the Aborigines themselves."

He forwarded to the Attorney General a letter from Oenpelli Town Council in Arnhem Land outlining the difficulties, damage and violence which have broken out in the town because of the easy availability of liquor from a store just outside the town limits.

Despite promises to solve the problem and promises to install local police, no action has been taken. The Town Council forecast: "As a direct cause of drunkenness, school attendance has fallen from a possible 200 to 48. There is increasing likelihood of Aboriginal-European violence in the vicinity of the border store which could involve some of the many visitors camping

the river crossing, as well as mining company employees. The morale of Aboriginal and European population at the station is declining, at a time when it is already understaffed."

The Archbishop said: "As President of the Church Missionary Society I carried out a visit to Arnhem Land in August last year and spent several days at Oenpelli. Events which occurred during the time of my visit gave me a sense of profound concern for the morale and social welfare of the Aboriginal community as a result of the unrestricted sale of alcohol at the trade store just outside the reserve. Since then events have gone from bad to worse and I must now express grave concern for the safety, as well as the welfare, of many people at Oenpelli, particularly women and children."

"It appears to me that while the policy of self-determination is being vigorously pursued in many directions the means of self-destruction are being placed within reach of the Aboriginal community. As the Council of Oenpelli itself now indicates in the enclosed letter responsible Aborigines are themselves deeply concerned."

Mainly About People

ST ARNAUD

Mr A. Algreen-Ussing, a student at St Barnabas' College, Adelaide, was made Deacon by the Bishop of St Arnaud at St Margaret's, Mildura on August 17.

Rev R. J. Oseroff, Rector of Merbein since September, 1969, resigned on August 24 on account of ill health.

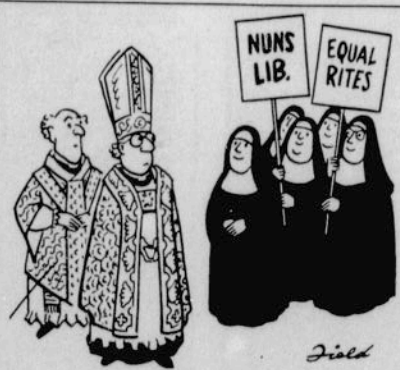
Rev D. J. Stevens, Vicar of Charlton since June, 1972, to resign on January 7, 1976, to become Assistant Minister at St Peter's, Eastern Hill (Melbourne).

SYDNEY

Rev A. R. Patrick, Rector at Frenchs Forest has been appointed Rector at Camden from beginning of 1976.

Rev D. G. Anderson, Curate-in-Charge at Matraville and Locum Tenens at Botany is to become resident Minister at Ruse, Airds and Kentlyn from March, 1976.

Rev T. C. Milton, Curate-in-Charge at Greenacre has resigned effective from 15th September, 1975.



With acknowledgement to "Anglican Messenger".

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"Donnybrook" at Sydney Domain Festival rally



This scene is part of that which was officially described as a "donnybrook" by Festival of Light officials.

It resulted from a large group of hippy-type demonstrators attempting to disrupt a Festival rally at the Sydney Domain, during "Festival of Light Sunday" on September 7.

The Domain attracts large crowds every Sunday afternoon to hear some dozen speakers expounding all sorts of subjects from politics to religion and even health medicines.

But the Festival rally on September 7 drew by far the largest crowd of the afternoon, when a mixture of "Communists, lesbian groups, homo-

sexuals, anti-Catholics, women's liberationists" and others tried to take over the rally site.

"The scene at times was one of complete uproar", an official said later. "The only cool, calm, collected people seemed to be the Anglican Dean of Sydney, Dean Lance Shilton and the Festival Director, the Rev Fred Nile."

Dean Shilton is seen above answering questions thrown at him by members of the unruly audience who converged on the site after the Rev Fred Nile opened the rally.

Just before then, about 40 Festival supporters had set up their banner and distributed

literature among the crowd — but the literature was torn up and thrown into the air by the angry mob estimated at about 100 demonstrators who arrived at the rally in what appeared to be a planned protest.

The 300 other folk at the rally — mostly Festival supporters or interested spectators — with the speakers were soon surrounded by the militant arrivals who constantly shouted obscenities at the main speaker, Dean Shilton.

"Why is the church persecuting us?" groups of "Gay Libbers" shouted at the dean, only to be answered by: "We are not persecuting you. You are persecuting yourselves, be-

cause you won't recognise you have a problem. Admit it — and ask for God's help and you will overcome your problem."

He answered a women's liberation member's similar query by saying if she were the wife of a Moslem: "You would be one in four, and in some places treated not much better than cattle."

The inaugural melee ended up in both the unruly demonstrators and genuine crowd listening to clear-cut, old-fashioned preaching ... after which the Rev Fred Nile remarked: "It was worthwhile to endeavour to make a stand."

—Story and photo courtesy RAMON WILLIAMS.

CHURCHES TO INVESTIGATE APPROPRIATE TECHNOLOGY

The Australian Council of Churches is "to investigate the question of Appropriate Technology, to support where possible, groups working on this in Australia, and if it is feasible, approach the Australian Government to consider establishing an Institute for Appropriate Technology as part of its overseas aid programme."

This investigation by the ACC's Division of World Christian Action, follows from a resolution passed at last week's ACC Executive Committee meeting.

Mr Victor Tow, a Chemical Engineer now working as Youth Secretary for the Church Missionary Society, introduced the motion. In speaking to it, he drew on his missionary experience in Nepal, where he was involved in the establishment of a plywood factory.

In establishing the factory, it was necessary to design a water supply system but the only assistance and advice he could obtain was too expensive and completely inappropriate. "I wrote to a friend in Australia for advice on water analysis equipment so I could determine the

quality of the water. The reply I received suggested equipment costing \$10,000; \$10,000 that I didn't have," commented Mr Tow.

"I think there are probably many missionaries and voluntary service people overseas who would welcome designs and technical advice for simple, low cost, appropriate technology — be it for a water pump or for keeping bees", said Mr Tow.

Reaction to 'Bible-bashing b-----'

A nation-wide storm of protest has arisen over the Prime Minister's attack on Mr Bjelke-Petersen.

Mr Whitlam was accused of using gutter language and degrading the Bible.

The Anglican Assistant Bishop of Brisbane, the Right Rev R. E. Wicks, said: "One hopes Mr Whitlam does not regard all Bible readers with the same contempt."

Congregational leader the Rev Rees Thomas said: "I imagine there would be many of the Prime Minister's political supporters who would deplore his impertinent outburst."

"There is no need for anyone in leadership to step down to gutter language to express his feelings."

Mr Bjelke-Petersen's wife also blasted Mr Whitlam's language.

She said: "You wouldn't really think that the Prime Minister of Australia would speak in such a low-down way."

"A lot of Christian people will be very upset at Mr Whitlam's use of that word in connection with the Bible."

The one person not terribly concerned about the row today was ... Mr Bjelke-Petersen himself.

He said: "Someone asked me if I had a few words to throw back at Mr Whitlam. 'All I can say is that he is the Prime Minister of Australia ... but not for much longer.'"

"I would not comment on the personal character of any politician," he said. "Neither would I wish to

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PRICE 20 CENTS

Synod to retain its control of schools

The Sydney Synod last Thursday refused to pass an ordinance that would have had the effect of reducing Synod's control over the councils of Kings School, Shore and Abbotsleigh.

The ordinance, which was proposed by Mr L. D. S. Waddy, himself a member of Kings Council, was deferred for 12 months on the motion by Canon J. R. L. Johnstone. The voting was 263 to 156 in favour of the deferral.

This was despite the fact that Archbishop Loane had urged Synod members not to reject the proposal because of "the economic strains of 1975 with the heavy burden which has fallen on the Diocese and on parishes as a result".

Archbishop Loane rehearsed the history of Church schools in Sydney. "Most, if not all, these Schools have had to climb a long and hard uphill road at one point or another in their history. A few have earned recognition as great schools and have made a great contribution to the life and welfare of our nation."

"Some have fallen under very heavy pressure as a result of the economic factors which now beset all private fee-paying Schools. All of them are acutely sensitive to the difficulties of maintaining the role of a 'great school' of the highest character in the political and economic circumstances of today."

In proposing the second reading, Mr Waddy said, the gist of the ordinance was clause 17 which stated that the councils affected would "retain and continue to be solely responsible for the

financial stability and sound economy of the school and shall not have financial recourse or be entitled expressly or impliedly to indicate that financial recourse may be had to the resources of the Diocese of Sydney or Synod ..."

Mr Waddy said clause 17 was designed to make the councils, the Synod and all creditors realise that the schools are solely responsible for their own financial stability. A number of speakers in the debate contested the necessity for such a clause.

Bishop D. W. B. Robinson opposed the ordinance. He said he had discussed his objections with the Archbishop who had encouraged him to express his opinions to the Synod.

Bishop Robinson said he had three objections; it was misleading to identify three of the fifty odd organisations in the Diocese. "What inferences will be drawn about the other Bodies not included in this ordinance?" "We may run into the very difficulty we are trying to avoid."

He told Synod that no complaint had been received



The Archbishop of Sydney, the most Rev M. L. Loane, presents his presidential address at the beginning of the 1975 Sydney Diocesan Synod.

relatively equal say in the calling of the tune.

Rev Brian King, Chaplain at Abbotsleigh and a member of Barker Council, expressed doubts of the Chaplaincy provisions of the ordinance and supported Canon Johnstone's motion for deferral.

A former chaplain of Shore, Rev Len Abbott, said he felt bound in conscience to oppose the ordinance. He objected to the method put forward for election of Old Boys. He said an Old Boys Union, though potentially very large, in practise was a very small body, so small as to be capable of a snap takeover raid.

The Rev Victor Roberts, a Shore Council member and an Old Boy, said this ordinance would not strengthen the hand of those striving to strengthen spiritual life of schools. He suggested that if doubt existed as to the responsibility of the church, it would be better to add clause 17 to existing ordinances.

Canon Johnstone's amendment to defer the second reading for 12 months and refer the ordinance to the School Councils for their consideration was passed.

ARCHBISHOP IMPROVES

The Archbishop of Sydney, Most Rev M. L. Loane, entered hospital suddenly on Wednesday, 8th October, the second day of Synod for mandatory tests.

Bishop Dain read a statement to a shocked and concerned Synod that indicated

the Archbishop would not be taking any further part in the proceedings of Synod during that week. Bishop Dain presided in the Archbishop's place. Prayers were offered each night before the adjournment for the Archbishop and his family.

On Monday, Bishop Dain released the following statement on the Archbishop's health:

"The Archbishop is remaining in hospital for a few more days for treatment, after which he anticipates returning to his office and taking up his work again. The results of the tests have been satisfactory and no surgery has been necessary. I do not anticipate that there will be any further statement."



RECTOR'S HOME, NOT PARISH, HIS 'CASTLE'

A clergyman's home, not his parish, should be his "castle", according to the Bishop of Lincoln, England (Bishop Simon Phipps), the "Church Times" reported recently.

Writing in his diocesan newsletter, Bishop Phipps said that, if necessary, clergymen should put their marriages before their parishes.

He said: "We are rightly trained to be dedicated to our work, but I wonder if this is the best way — this ever-available, ready-to-drop-everything, parish-comes-first dependability?"

Bishop Phipps said a clergyman's credibility was in

proportion to how far he was human.

"Since a married man's humanness depends so much upon the nature of his marriage and his home, I believe this should mean that, whenever there threatens to be a serious and ongoing tension between parish and the home, the home should 'win' in the short term — so that home and parish may win together in the long."

He believed that "the more chance we give our married clergy, really to be married clergy, the more effective as clergy they will be."

EDITORIAL

The Ministry of the Word

The church has for centuries been in the forefront in providing services of mercy to people in various needs: hospitals, schools, social services to the poor and outcast. All these originated within the fellowship of the Christian church. In recent years the community as a whole has taken on many of these functions and poured resources into them to an extent undreamed of in earlier times.

The church for its part has not withdrawn from these spheres — quite the opposite — its involvement has multiplied with chaplains in a wide variety of fields: counselling services, relief to the needy and the like.

These are good works that Christians ought to be involved yet, paradoxically, in order to fulfil these functions there has emerged an administrative structure that is absorbing more and more of the church's resources. Funds which otherwise might have been available for direct ministry of the word are tied up in

good but arguably less vital areas.

Christian people need to remember that the first ministry is the ministry of the good news about Jesus, His glory, His impending judgment, His unique sacrifice for the sins of the world. The church must never let its priorities get out of balance. To engage in the ministry of good works, necessary as that is, will bring acclamation from the world but there is a danger in confusing such acclamation with acceptance of the Christian gospel. Such must not be the case. The Christian message is about one who condemns the world for its sin, yet offers a way of escape through the acceptance of His work on the Cross. This message, by its nature, will be unpopular with the world, even foolish to a sophisticated society. Yet there is no other way — no other message — no higher work for Christians to support.

That the Good News of Jesus is so important highlights

the fact that the full-time, life-long commitment to the ministry of that message should be the number one priority for the church today. Young men, committed to Jesus, who are fulfilling a worthwhile and recognised ministry in their congregation should be encouraged to consider the ordained ministry in the church. There is no greater privilege and no greater responsibility than to preach, teach, explain and encourage people from the Word of God. There is no greater need since from the knowledge of the truth grows fellowship, good works and every other worthwhile Christian activity. The denomination for its part has a special obligation to ensure that activities such as theological training, Christian education and evangelism in its various forms have first claim on its resources. The world might not understand or sympathise with this but such decisions must be taken on the ground of eternal realities not short-term situations.

Notes and Comments

Capital punishment — Biblical principle

It has been interesting to see the statements of protest issued from many nations against the Spanish government's decision to execute the death penalty on five people convicted of killing policemen.

This is a sign of a shift in values. It is not, after all, very long ago that men were transported to penal colonies in Australia for crimes which today are thought trivial. Nor is it long since the death penalty was executed more often and more widely than it is today, and without much public protest.

In the Bible we find an unflinching insistence upon justice and social righteousness, with many reminders that magistrates serve God's purposes and must answer to Him.

"The eye for an eye, tooth for a tooth" principle, far from being a description of barbarism, limits response to crime and injury, seeking to make the punishment fit the crime in ways which are scrupulously fair. The insistence on judicial processes and a multiplicity of witnesses reinforces this.

Both the Old Testament and the New clearly envisage the practice of capital punishment and endorse rather than oppose it, eg. "Whoever sheds the blood of man, by man shall his blood be shed" (Gen 9:6, Romans 13). Clearly the biblical principle is one of retribution, ie. treat the criminal as his crime deserves.

A side-effect of this is that others are deterred from wrong. Deterrence is not the prime objective, nor is correction, but when punishment is retributive "... you shall purge the evil from the midst of you. And the rest shall hear, and fear, and shall never again commit any such evil against you" (Deut 19:19, 21).

Christians should pray for legislators, that they will frame laws which are just, and pray too for magistrates, that their sentences should not be improperly harsh, neither inappropriately light.

Religious broadcasts

The recent controversy over whether commercial radio and television stations should be compelled to broadcast religious material has evoked a strong reaction from Christian leaders and people alike. As reported in this issue of the "Church Record" a crowd of over 1000 in Sydney heard Bishop Dain and others express their opposition to the proposals.

Even the Australian Council of Churches, not noted for an anti-Government line, felt compelled to make a statement opposing such changes. This is to be welcomed even if it was hedged about with qualifications as to the rights of Humanists and others.

Most objections to the changes are based on the argument that Christianity enjoys a widespread consensus of support from Australians; there has been no widespread call for change in these; the Government sought no mandate on this question and also that such facilities would be out of the financial reach of the churches if they had to buy the time and pay for the facilities at commercial rates.

Whether these arguments will impress the Government or not remains to be seen. It ought to be pointed out however that if the Government was to amend the act so as to deny this privilege to the churches it would be acting in a most inconsistent manner.

The Government at present has a policy that requires television stations to carry a certain amount of Australian produced programmes. This is to provide employment for the actors, technicians and others in the Australian Television Industry. In other words the Government binds on the telecasters the obligations to employ and use material, not for commercial reasons or reasons of intrinsic worth (who would seriously say that No 96 has any intrinsic worth?), but so as to appease a sectional interest who chose to enter the entertainment business.

Why should the Government on the one hand force commercial stations to do this even though the ratings indicate no widespread demand, and on the other hand withdraw its requirements for religious content? Surely it could be explained only in terms of giving in to a determined anti-religious minority who are representative of nobody's interests but their own.

Principles need to be applied in personal, family relationships

The final in a series of six studies on Colossians by the Rev Victor Roberts, rector of St Mark's Church of England, Northbridge, NSW. This study is from Colossians 3:18-4:18.

Children (3:20)

"Children, obey your parents in the Lord, for this is the Lord's commandment."

So essential and desirable is the concept of children obeying their parents that Jesus Himself, as a boy, did not question it: in Nazareth He was content to be obedient to His parents (Luke 2:51).

Children should not only be taught to obey their parents, but also be given understanding.



The Rev Victor Roberts

Children, by example and precept, the ways of God. The father is responsible to God for the discipline and training of his children and for the establishing of harmonious relationships in the home.

When doing this, he must act lovingly and not 'provoke his children'. The word 'provoke' used here means 'to irritate or embitter'. The father's teaching and loving discipline of his children is to encourage and strengthen, not to provoke, his children.

In the closing verses of this magnificent letter, the apostle Paul pointed out that the application of all these principles of Christian living must be carried out in a spirit of prayer and thanksgiving (4:2).

He even requested things as 'prayer points', but Paul had clear and unchallengeable priorities in prayer. He asked them to pray:

"That God may open to us a door for the word, to declare the mystery of Christ ... that I may make it clear, as I ought to speak." (4:3-4).

His final words concerned the nature of our relationships with those who are not Christians (4:5-6).

He pointed out that these should be entered into in a positive manner. Time is precious and must not be frittered away on frivolous activities.

Our contacts with non-Christians should be positive, conducted with great wisdom and characterised by graciousness.

We should always have something worthwhile to say and not let conversation be reduced to idle and profitless chatter.

Parents have certain privileges and responsibilities delegated to them by God which they are to exercise over their children 'in the Lord'.

Fathers have a direct responsibility from God to teach and train their children. The Christian father must in particular teach his

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SYDNEY SYNOD REPORTS

SYNOD CALLS FOR CHURCH ROLLS

The parishes in Diocese of Sydney have been asked to consider a proposal for the establishment of "Church Roll". This was part of a motion moved by Mr Gerald Christmas. Synod also requested to prepare an ordinance establishing such rolls.

In 1973, Synod appointed a committee chaired by Bishop Cameron to examine the question of "membership of the local church" and "Church Rolls" and to make recommendations as to "what changes if any in respect of these matters it considers would strengthen parish life and promote meaningful involvement of members."

A lengthy report was presented to Synod for consideration by parishes. Mr Gerald Christmas, a member of the committee, in moving

the reception of the report referred to the need for a more personal sense of community and a stronger sense of involvement within local congregations. He described the traditional Anglican approach as encouraging a "casual" approach to membership without commitment or responsibility.

The committee proposed a number of helpful practical suggestions including a controversial proposal that a parishioners roll be established in every church.

The value which the Committee sees in such a roll is explained in the report. An ordinance to implement the recommendations is to be considered at the 1976 Synod.

Although the Committee only asked for the Report to be received there was considerable opposition to the proposals. Mr Christmas made it clear that the report did not encroach upon denominational membership of the Church of England and rights to baptism, marriages and funerals etc. Some speeches in the debate seemed to suspect that the proposals could lead into such matters. Copies of the report are available from the Anglican Information Office at nominal cost for consideration before next year.

An amendment of a token \$1 was moved, but defeated on the voices.

The ordinance as passed budgets for 1976 a total expenditure of \$728,000 in General Purposes, which includes \$30,700 for the Anglican Information Office, \$360,000 for staffing costs, \$70,000 for clergy superannuation, \$63,000 for rent of premises and \$10,000 for loan repayments.

Income for General Purposes comes from accounting and secretarial fees of \$141,000 and \$294,000 from the Glebe Administration Board.

Under education in the Special Purposes Assessments, \$62,000 was allocated

to Moore College General Fund, \$42,000 to Ordination Training Fund, \$96,000 to the Board of Education, and \$6,000 to the Anglican Inquiry Centre.

The Home Mission Society received an allocation of \$84,800 for chaplaincies, grants to parishes and immigration work. The Youth Department received \$43,500 from assessments, together with \$25,000 from a CENE Fund grant. The Church of England Television Society received \$44,300; the Board of Diocesan Missions \$20,500; St Andrew's Cathedral Chapter \$10,000; Anglican Radio Unit \$13,500.

Income for Special Purposes comes from the Glebe Administration Board (\$40,000); St James' Hall (\$40,000); St Philip's, Sydney (\$32,500); Church of England Insurance Co Ltd (\$9,300); CENE Fund Investment (\$55,000).

Assessments to be received from parishes are \$293,529 in

General Purposes, and \$92,879 in Special Purposes.

Southern Cross circulation

In reply to a question at the recent Sydney Diocesan Synod, Rt Rev A. J. Dain stated that for the year ending 30th September, 1975, the average number of copies of the Southern Cross printed each month was 2800.

He also said that the average number sold each month was 2000. Some 700 are distributed free including 450 to Diocesan clergy.

In response to questioning during the second reading debate of the Assessment Authorisation Ordinance, it was revealed that the income for the Southern Cross in the period was \$8000 from subscribers and \$12,000 from the sale of advertising space.

Parishes to look at Limited Tenure

The Sydney Synod received majority and minority reports of a committee headed by Bishop John Reid to enquire into clergy tenure, licences and exchange. The majority report strongly supported the principle of "clergy tenure" — that an incumbent may remain in a parish without limitation in terms of years.

The majority report recommended that the only exceptions to clergy tenure should be five years for a member of a team ministry; where parishes amalgamate or are reorganised; where there is a "total breakdown of the pastoral relationship between the minister and the people"; or because of the chronic ill-health of an incumbent.

The report states: "If a congregation comes to the conclusion that its minister is not really administering God's Word effectively and if after exhortation and help things do not improve, the congregation in terminating his ministry has an obligation either to see that the man is gainfully employed in some other ministry or occupation, or else is retrained for gainful employment in the secular world."

Canon J. R. L. Johnstone urged further investigation into the legality of adding "pastoral breakdown" to the existing disciplinary provisions for removing an incumbent.

After vigorous debate, Synod received the report of a committee on church membership and recommended it for consideration by parishes and individuals, with particular reference to a section containing practical membership suggestions to "strengthen and deepen parish life and promote the meaningful involvement of members of the local church congregation".

CALL FOR WOMEN WARDENS

The Sydney Diocesan Synod passed a motion instructing the Standing Committee to prepare an ordinance for the next ordinary session to enable women to be elected and or appointed to the office of Churchwarden.

This motion was carried on the voices after a lively debate during which Dr R. A. Cole and Canon A. Prescott spoke for the motion moved by a layman, Mr R. G. Davies and Bishop D. W. B. Robinson and Rev R. E. Lamb spoke against the proposal.

By request of Synod, the Anglican Information Office will make this report available at cost.

SYNOD IS NO WASTE OF TIME

A motion standing in the name of Mr P. J. R. Elton that the Sydney Diocesan Synod is a waste of time was ruled out of order on a vote of dissent from the President's ruling on the second day of the Sydney Synod.

Mr A. B. Greenwood, a member of the Standing Committee, sought a ruling from the chair that the motion was frivolous and that it would be a waste of time to debate the motion. Bishop Dain declined to rule in this way and Canon Johnstone of Beecroft moved dissent which was passed overwhelmingly. Mr Elton tried to make a personal explanation refuting the accusation but was ruled out of order.

SCEGGS REPORT

On the first day, Bishop E. D. Cameron reported as Chairman of the Sydney Church of England Girls' Grammar School that the Wollongong School was now operating under the auspices of The Illawarra Grammar School and that negotiations for that body to purchase the school property were continuing.

He also announced that the management of the Loquat Valley School was to be assumed by the Council for the Promotion of Diocesan Schools, and that management of SCEGGS Redlands was to be assumed by a council to be nominated by the Parents and Friends Association of the school, which will be provided with an indemnity of up to \$50,000 against any losses in the initial period of operations.

Bishop Cameron reported that the Darlinghurst School would continue under the present Council, and that arrangements with the creditors had been agreed to in principle which would allow the school to continue.

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SYDNEY DIOCESE MAKES GENEROUS GRANTS TO COUNTRY DIOCESES

The Sydney Synod last week voted to give a total of \$100,000 to the NSW Country Dioceses of Riverina, Bathurst, Armidale and Grafton.

This decision was taken by the passing of an ordinance presented by Mr G. R. Christmas at the request of

"... THE THEOLOGIAN is a man 'doing his truth' where the real people live."

"For a man", said Martin Luther, "becomes a theologian by living, dying and by being damned, not by understanding, reading and speculating".

From an article in "The Expository Times" by the Rev J. M. Turner, of the Queen's College, Birmingham.

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MR WILLIAMS SAYS . . .

Diocese of Riverina and \$25,000 for the Diocese of Bathurst, these to be allocated from the 1974 income.

The Rev John Chapman made a strong appeal on behalf of the needs of Armidale and Grafton and Mr Stacy Atkin moved an amendment in committee to give \$50,000 each to those two dioceses from the 1975 income. This was passed unanimously.

Synod passed the Bishop-thorpe and Moorebank Variation of Trusts Ordinance which declared it a purpose of the Church of England to support and assist other Dioceses within the province of NSW by means of financial payments, grants or endowments.

The ordinance originally proposed \$25,000 to the

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LED A PRAYER MEETING: GUILTY

The Underground Church smuggled out the statement of experts in the trial against the Baptist, P. Rumatek, who has been brought before court in the town of Odintsov in the Moscow district, under the accusation of illegal religious education.

The experts say that the guilt of Rumatek of belonging to an illegal organisation is proven through the fact that he has led a prayer meeting and that he has taught children and youth in an anti-social manner, making them participate at prayer meetings.

He is also guilty of spreading Christian literature in a multitude of other towns.

It is strange that this Baptist leader of Russian background who is not of Jewish origin is also accused to be a Zionist, because in one of his books he speaks about the prophecies contained in the Bible which predict the rebuilding of the state of Israel in the last times.

The experts take greatly the defence of the official leadership of the Baptist Union in Russia, a leader-

ship which co-operates with the Communists.

— Christian Mission to the Communist World

should sin against the Lord in ceasing to pray for you." (Samuel 12:23)

Access to the Father was provided through the untold price of Christ's sacrifice on the cross. Your unused path of prayer despises the cross.

James was right when he said "You have not because you ask not." When you cease to pray someone suffers — including yourself.

There is not only an access you are meant to enjoy and answers you are meant to receive but there is an attack you are meant to defeat.

Victory and triumph, a sense of advancement and achievement have almost died out of today's thinking.

For many Christians today Christian fighting means standing up and being hit.

We think we are great stuff standing up and being hit.

Possibly some of the greatest sinners in the sight of God are not the men who will come rolling home drunk tonight, but some of us who will be going to bed guilty of the sin of prayerlessness.

— Ken Roughley

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C. R. JAMES, Chief Executive Officer

Researchers asked a large sampling of workers if they would continue to work even if they had enough money to live comfortably without work. Eighty per cent surveyed replied that they would. That commitment to work should not surprise us for work is a basic element in our human makeup.

At the very beginning of creation God gave man the mandate to work: "Be fruitful and multiply and fill the earth and subdue it." The Lord commanded (Gen 1:28).

God has ordained work for our own good and that of society.

Some societies have belittled work as the function of slaves. But Christianity honours work!

Jesus our Lord laboured as a carpenter (Mark 6:3). His first disciples were fishermen — and there is no word of apology for their status as workers.

Even the intellectual Apostle Paul worked at his trade as a tentmaker (Acts 18:3), and set as an economic rule that "if any will not work, neither shall he eat" (II Thess. 3:10).

The other side of the coin, said Jesus, is that "the labourer is worthy of his hire" (Luke 10:7).

We sometimes joke about our work and about getting back to the daily grind or the salt mines.

Seriously, however, we should thank God for the opportunity to work. It's obvious, however, that for millions of people work has become a burden rather than a blessing.

DEEPER PERSPECTIVE ABOUT WORK IS REQUIREMENT FOR THE CHRISTIAN

By the Rev Leighton Ford, an associate evangelist with the Billy Graham Evangelistic Association.

Many studies blame on-the-job boredom for the increase in violence.

Part of the reason is the repetitious nature of the assembly-line where the worker is only a kind of machine going through the motions.

But the deeper truth is that the entrance of sin changed work from a joy into a toil!

God told Adam after he had sinned, "cursed is the ground because of you... in toil you shall eat of it... in the sweat of your face shall you eat bread" (Gen 3:17-19).

Because of sin, work has lost its true value. It has become an end in itself, and often the means of exploitation and oppression.

Yet Jesus Christ redeems work! We are not saved by our works, secular or religious, but by the grace of God received by faith (Eph 2:8-10).

But when we receive Christ we also gain a new perspective on work. The Christian can see the most menial chore as an opportunity to bring glory to the One who has saved him from his sins and placed him in the Family of God.

He understands what the Apostle Paul meant when he urged: "Whatever you do or say, let it be as a representative of the Lord Jesus..." (Col 3:17).

That "Whatever you do" includes your job... yes, that

humdrum job... not glamorous perhaps, but the arena in which God can be glorified in your experience.

You and I glorify God in our work, first of all, by being the best workers possible. No one is impressed with the testimony of a professing Christian who is a shoddy worker or a shirker on the work team.

God deserves only our best on the assembly line, in the office, the classroom or wherever we work. Actually we earn the right to testify by word when we demonstrate a competence and sense of responsibility at our place of work.

That "Whatever you do" includes your job... yes, that

Social responsibility new campaign theme



The Rev Leighton Ford

The Rev Leighton Ford, an associate member of the Billy Graham Crusade team, will speak at the public launching of a new style of evangelistic outreach campaign in Melbourne on November 17.

Mr Ford is also expected to assist in the campaign, Operation Reachout, which is based on an idea he pioneered in Canada.

Most of the churches throughout Victoria are expected to participate in the campaign which is said to place emphasis upon social responsibility, commitment to Christian action and meeting the social needs in the community.

The reachout campaign in Victoria follows lengthy preparations by the ecumenical Churches' Consultative Committee on Evangelism and will have the local parish and its resources as the primary focus of the campaign.

Reachout spokesman, the Rev Norman Pell, a Baptist minister, said the campaign would emphasise evangelism "as an indigenous lifestyle — not something you import from the outside."

He said Mr Ford believed it was imperative to join together both personal salvation and our responsibility as Christians in this world to the social order in which we live.

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Letters

TO THE EDITOR
Voices should be heard when Christian standards threatened

Sir,
With Barry Lee, in your September 18 issue, I find it possible to respect the present, and indeed every lawfully-elected government — but I also find it increasingly difficult.

I found the image projected on TV by Mr Munday infinitely more acceptable than that projected by our Prime Minister.

In spite of many years in the Navy I was appalled to see that Mr Hawke is to be allowed the use of, "for Christ's sake", on the ABC. With these things in mind one could become confused and thoroughly discouraged.

Thanks be to God for the privilege of prayer by which we can, and indeed should, pray for our nation and her leaders.

Surely we should not think of praying against Dr Cairns, or whoever it is causing our prayerful concern — but on the contrary our prayers should be for them, that God would use them with all their abilities as He knows best.

Equally surely when a person or party takes, or suggests, action which clearly offends the Christian conscience (legalisation of abortion, homosexual acts for instance), then it is right and proper to pray that that person or party be thwarted.

In the answering of such prayer there may well be the removal from office of person or party and the Christian can only say, "so be it".

My strong feeling is that many many Christian people have been encouraged by the recent publicity concerning Dr Cairns and prayer for his removal from office.

God hears the individual's prayer, as He hears the collective prayer of His people, but equally the Christian's voice should be heard in the world raising objection when old and tried Christian standards are threatened.

WALTER WHEELDON,
Nowra, NSW.

Church Architecture

Sir,

The Rev Michael Bennett's article on Church Architecture (ACR 2 October) is commendable, but the author fails to answer his own questions, especially concerning "function" and principles of design.

To conclude that "the purpose of the church assembling together is primarily for teaching and fellowship" is to oversimplify a very complex question.

The New Testament sees God's people as a worshipping and witnessing community with responsibilities within (to learn, pray, praise, serve one another, break bread, initiate new members) and without (evangelism and service).

Any design for a christian place of worship and witness should encompass all these things. Secondly, to talk of the infant church in Jerusalem as consisting of "3000 with no buildings, prayer books or Bibles" is superficial and ignores the evidence.

God's Temple is not an earthly structure

Sir,

In his excellent article on church architecture ("Church Record", October 2), Michael Bennett said "God was pleased to localise His presence in the Temple" — an emphasis that may be misleading.

God did not say He would dwell in an earthly structure, but that He would dwell among His people (Exodus 25:8).

The tabernacle, and later the temple, reminded the people of God's presence and that He was approached only through atoning sacrifices and a priestly mediator — types, as Mr Bennett reminded us — which were fulfilled in Christ.

1 Kings 8:27 is a key Old Testament verse which still applies.

DONALD HOWARD,
Burwood East.

Vacation school at Geelong teaches about God NEW IDEA IN CHURCH'S OUTREACH TO CHILDREN



Moore College student, Campbell King, entertains a group of children with his guitar during morning tea at the recent Holiday Bible School, at Geelong. — photos of the school by courtesy Ray Gallagher and "Geelong Advertiser".

One hundred and thirty primary school-age children attended a Holiday Bible School at St Matthew's, Geelong East, Victoria, each morning for a week during the recent school vacation.

The Bible School was part of the church's outreach to children and their parents in Geelong.

Basic teaching was on God as Creator, Punisher (illustrated from Noah and his times), Saviour (Moses and the exodus), and Protector (Daniel and the captivity in Babylon).

The teaching was drawn together with an account (and application) of the work of the Lord Jesus Christ at Calvary.

Expression work, puppets, psalm-singing, memory tests — undergirded by prayer — helped to reinforce the basic daily message.

Handicrafts, also, played an important part. For ex-

ample, "mobiles" of creation objects (with text) were strung together by younger children, while older boys made models of a "Pharaoh's palace".

Using chain-stitch, an older group of girls each day added an object associated with the lesson to a material wall hanging.

At a service on the follow-

ing Sunday, the church rejoiced to welcome parents, including many migrant parents (particularly from Europe) who had come with their children.

Parents heard and saw what their children had done through the week.

They were encouraged to look again at what God says about marriage and the

family and to repent and respond to the glad tidings of salvation offered freely to sinners in the Lord Jesus Christ. Gospel tracts were distributed in the pews.

The Holiday Bible School team welcomed Mr Campbell King (at present studying at Moore College) as its able leader for the week.

Geelong, 47 miles south of Melbourne has a population of 150,000, and is Victoria's first provincial city.

The rector of St Matthew's, Geelong East (Victoria), with a group of the senior boys beginning construction on "Pharaoh's Palaces" at a class during the recent school vacation.

World Bible briefs

Two thousand Hindi and Muslim families in flood-ravaged Bangladesh have enrolled in a Bible correspondence course because they were impressed when Christians played no favourites as to religion or caste as they provided food and shelter. — "The Sower"

Good News Scripture Literacy Selections are reported by Colporteurs to be the most popular item distributed to the people of Kenya by the local Bible Society. — "The Sower"

CHURCH LEADERS MEET TO OPPOSE MOVE BY ABC AGAINST RELIGION

"It only needs good men and women to do nothing, and the battle will be lost", Anglican Bishop A. J. Dain told a meeting in Sydney to protest at the proposed reduction in religious broadcasting time by the Australian Broadcasting Commission.

The meeting, called by the director of the Central Methodist Mission, the Rev Alan Walker, was held at the mission's Lyceum Theatre on Sunday, September 28.

Mr Walker called the meeting following the proposal to reduce the religious programme statutory time on ABC radio and television. The ABC proposal resulted from a recommendation by a working party which had been examining religious sessions conducted by the ABC.

Bishop Dain, opening his address, said: "I hope all who are here in this service, as well as those hearing it broadcast (direct broadcast through 2CH), will recognise the holy, united platform."

The bishop said statutory religious time at present was one hour a week on radio and one per cent of the time on ABC television.

"What is that compared to the number of hours used for violence, sex and other things seen and heard in the media," he said.

The Rev Alan Walker described the meeting as "quite remarkable".

It was called only 10 days before.

A half-page advertisement placed in a Sydney newspaper was the only advertising attempted, apart from phone calls to various ministers.

The attendance of 1100 to 1200 people provided one of the best-ever church services held in the Lyceum, for a Sunday afternoon, he said.

"Besides speakers from the Church of England, Roman Catholic, Presbyterian and myself for the Methodist Church, there

were other representatives on the platform, showing the united front being taken in this issue," Mr Walker said.

The Rev Graham Hardy, representing the Moderator of the Presbyterian Church said: "We are victims of a sneer campaign from high places. It's time for the Christian message to be heard."

His Bible reading stressed the warning about the nation which turned its back on God — and of the need for the people to be able to hear for themselves the Gospel message.

Bishop Edward Clancy (Roman Catholic), spoke on the principles involved in a democratic society and the responsibilities of a democratic government.

—Ramon Williams
Worldwide Audio-Visuals.

St Andrew's Cathedral School Open Entrance Scholarships

Enrolment: 360 day boys from Lower Primary to Higher School Certificate to be expanded to 500 in mid 1976 when the School moves into its new permanent premises in St Andrew's House.

An examination for the award of scholarships to boys entering First Form of the Secondary School will be held at the School on Saturday, 8th November, 1975 at 9 am.

All candidates must be under 13 years of age on 1st February, 1976. Papers will be based on Sixth Grade Primary standard. Application forms and details from:

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CHRISTIAN COUPLE for rehabilitation programme. Working among homeless men. House provided. School children no objection. Both to be involved in sheltered workshop environment. Phone for appointment 519 1477.

Return Thanks

We wish to thank all friends for friendship, love and prayers extended over the past few months.

Alan was a wonderful husband, father and brother, respected by all and loved by many.

Hundreds of tributes have been received regarding his life and work and it is impossible to reply personally.

Letty, Rose and Helen Scott, Heather and Alan Campbell and Justie Scott.

Faith made easy and sufficient.

The full truth of the New Testament Gospel goes further still. For 'the word of Christ' (see Romans 10:17, RV) — words, that is, which speak of Christ, as well as words spoken by Christ — not only makes faith possible; it also makes it easy and all-sufficient.

For Christ has Himself already done all that is necessary to bridge the gap between men and God, and to triumph over the depths of sin and the grave.

In order to get reconciled to God we do not have ourselves to climb to heaven to bring Christ down.

For the Gospel tells us plainly that the eternal Word has already become flesh, that the Man Christ Jesus is the one available and all-sufficient Mediator between God and men. It is enough to believe in Him.

Or again, on the other hand, in order to free ourselves from the power and the penalty of sin we do not have to storm the depths of Hades.

For by dying, Christ has already broken the power of the prince of death, and delivered us. Christ is already risen from the dead. Death can have no more

'Embrace hope by faith' — message for preacher

dominion over Him. He has the keys of Death and of Hades. He is the Lord of death as well as of life.

So the word of this Gospel brings eternal salvation immediately within our reach where we are, and as we are, as frail mortals and vile sinners. It asks of us faith, and faith only — faith in the person and in the work of the God-Man crucified and

This means that, because of the amazing work which God has spoken in Christ, salvation can be embraced and enjoyed by sinners solely through the obedience of faith. It is this simple sufficient response which the God-given word invites, inspires and informs.

So, when the Philippian jailer asked Paul and Silas: "Sirs, what must I do to be saved?" he

The believer justified

The word of Christ, which thus brings salvation within the embrace of the believer, is a word of creative power because it is a word possessing divine authority, and giving expression to the mind and will of God. It is this mind and will which determine what is and what is to be.

By His word and at His pleasure God can and does quicken the dead, and call the things which are not as though they are; and henceforth so they are.

This is the truth about God which underlies the doctrine of justification, namely that a man's standing before God is primarily determined and finally fixed by God's mind towards him, by God's will for him, and by God's word about him.

So, if God Himself has declared by word and deed that sinners, who trust in Christ, and in Christ crucified for sinners, share His acceptance before God, and are counted righteous in God's sight; then, they are righteous in God's sight.

This decisive word of God none can either deny or defy.

It is this word of God's justifying grace which the sinner believes when he embraces the Gospel, that is, "the word of faith which we preach".

The same word of God, which we are given to preach, gives the simple believer assurance of much more than present acceptance in God's sight.

By faith in this word, or rather in God, who can be counted on to fulfil it, the believer gains entrance into either the outward experience or the joyful anticipation of all that it promises.

Thus the present blessings of the new covenant, and the certain hope of a personal share in the coming heavenly glory, become his in realised possession.

This enjoyment of benefit and embrace of hope by faith in Christ's word are significantly illustrated in the records of some of the miracles wrought by our Lord during His earthly ministry.

Then the word that he spake made faith possible, easy and sufficient because to the responsive it was complemented by His creative deed.

Thus hope was not only born; it also became strong and found fulfilment.

Thus, at the wedding in Cana of Galilee, to the servants Jesus said: "Draw out now, and bear unto the governor of the feast."

And they bore it. So did the ruler of the feast taste not water but wine (St John 2:1-11).

Similarly, on what Luke calls "the lake of Gennesaret", Jesus said to Simon, "Launch out into the deep, and let down your nets for a draught."

And Simon answering said, "At Thy word I will."

"And when they had this done, they inclosed a great multitude of fishes" (St Luke 5:1-11).

Again, later to 10 lepers who cried for mercy, Jesus said: "Go

alone, he is sanctified in connection with others."

The use of "St" before anyone's name leads to misunderstanding and is unsupportable.

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BOOKS

Book for discussion on doctrine

"A day that changed the World" by Gordon Bridger IVP Way-in Book Price — \$1.25

This small paper back (96 pages) is a very good and clear exposition of the doctrine of the atonement and its implications for the christian and non-christian person. It contains thirteen very brief chapters (the largest of them taking up only seven pages). An extensive reading list is given at the end of each chapter.

It is a valuable work for discussion groups, and could be used as a book for daily readings.

The book would be ideal for new christians. It is simple and readable.

The chapter on the consequences of sin, and the one headed "Why did Jesus choose to die", are amongst the highlights. An interesting chapter on christian living called "For love of Jesus", makes two points: (i) Identification with Jesus' death, and (ii) inspiration of Jesus' death.

R. Patfield

Studies in the Scriptures

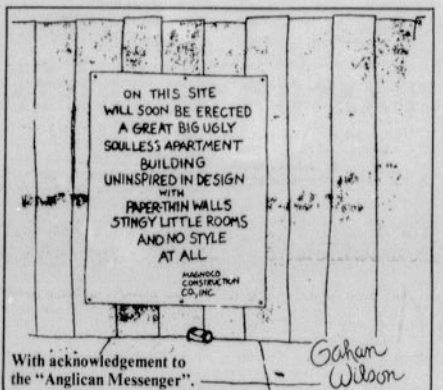
"Faith and Life" by B. B. Warfield Banner of Truth

A total of forty-one studies on texts of the Scripture first published in 1916.

Three are from the Old Testament and nine from the Gospels — the remainder from Acts and the Epistles. The average length of each study would be about eight pages.

The style is "dated" and to the modern reader a bit heavy and verbose but the volume is one that re-inforces and encourages once the style is accepted. Much is of a highly practical nature.

Carry this book in your car for those waiting times or use it as a bedside or holiday reading.



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ASK ABOUT SUMMER SCHOOL IN JANUARY

"Doctors have found that women whose decision to have an abortion has been foisted on them by other people, do less well psychologically afterwards", the Anglican Home Mission Society says, quoting a national magazine. The magazine gave as an example, a teenager who was pregnant and who really wanted a baby — but who tried for an abortion at her mother's insistence. In such a situation, Carramar Hostel offers a "practical alternative".

Is there a logical, visible alternative to abortion? ... the Anglican Home Mission Society asks in a statement put out to publicise the work of Carramar Hostel for Unmarried Mothers at Turramurra, NSW.

The society speaks about the abortion debate that has "raged far and wide in contemporary society."

"... and to clarify what an alternative is, it must first be established what the issue is," it says.

"Abortion basically is the termination by one means or another of the development of the unborn foetus", it says.

"The question is: at what stage is the foetus really human?"

In the earliest stages while the life is still within the womb, the embryo or foetus is still imperfectly developed and it depends completely on its mother for its life and growth.

In addition, there is as yet no real possibility of a personal relationship between the new life and its parents.

But, nevertheless, a new life has commenced, and even after birth, the infant is still very largely dependent.

Life is a continuing process, and we would need the same justification for interfering with it at one stage as at another.

The quality of life as "human" applies from the point of conception to the point of death — therefore recommendations in support of abortion are to the anti-abortionist, recommendations to terminate the lives of human beings.

In certain cases where the health of the prospective mother is endangered, abortion is a legal, accepted practice.

But there is more to consider than just the termination of the life of a foetus.

Often the psychological effect on women who have experienced abortion is



The matron and some girls from Carramar off to see the hostel's obstetrician.

Alternative to abortion? — Carramar Hostel sets out another way

Special feature

Doctors have found that women whose decision to have an abortion has been foisted on them by other people do less well psychologically afterwards.

It is in this situation that the Anglican Home Mission Society's Carramar Hostel can offer positive, real help and a practical alternative to the traumas of abortion.

Carramar seeks to prepare girls for childbirth, to counsel them when they need help, to help them understand the community at large and to encourage their faith.

The mothers-to-be have a well planned diet, exercise and ante-natal instruction as well as vocational guidance and, if they wish, typing and shorthand

lessons, handicraft and art instruction.

A social worker visits Carramar regularly to discuss with the girls the pros and cons of keeping their babies or having them adopted. About 15 per cent of the girls decide to keep their babies.

Each week a special chapel service is conducted for the girls at Carramar. Often the girls seek counsel and guidance in spiritual matters from the staff or the specially appointed Anglican Chaplain.

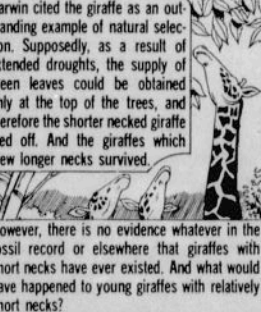
The total care of Carramar poses a distinct contrast to the world of abortion. Carramar at least then offers a viable alternative to the emotional, physical and spiritual problems of the abortion process.

Further information about Carramar can be obtained from the Matron, Sandra Stewart, Carramar Hostel, 16 Boomerang Street, Turramurra, NSW, 2074. Telephone: Sydney 44 7026.

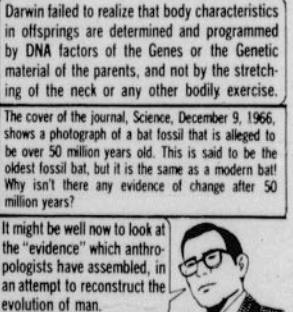
13 NEW BACHELORS OF DIVINITY

Thirteen candidates have been successful in the Final Bachelor of Divinity overseas examinations of London University, one in South Africa, one in New Zealand and eleven in Australia.

All were successful and all nine finalists obtained honours. This was stated in a release by the Principal of Moore Theological College, Dr D. B. Knox.

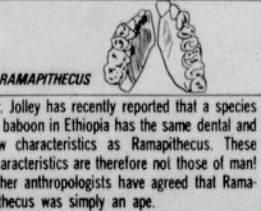


However, there is no evidence whatever in the fossil record or elsewhere that giraffes with short necks have ever existed. And what would have happened to young giraffes with relatively short necks?

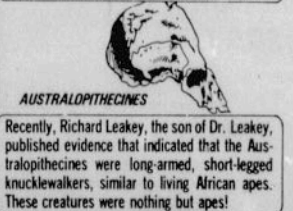


The cover of the journal, Science, December 9, 1966, shows a photograph of a bat fossil that is alleged to be over 50 million years old. This is said to be the oldest fossil bat, but it is the same as a modern bat. Why isn't there any evidence of change after 50 million years?

It might be well now to look at the "evidence" which anthropologists have assembled, in an attempt to reconstruct the evolution of man.



Dr. Jolley has recently reported that a species of baboon in Ethiopia has the same dental and jaw characteristics as Ramapithecus. These characteristics are therefore not those of man! Other anthropologists have agreed that Ramapithecus was simply an ape.



Recently, Richard Leakey, the son of Dr. Leakey, published evidence that indicated that the Australopthecines were long-armed, short-legged knucklewalkers, similar to living African apes. These creatures were nothing but apes!

HIGH PRICE FOR SPIRITUAL BASIS

We are informed that in Soviet Armenia 11 young men have been sentenced from two to seven years of prison for having formed an illegal party called "The Party of

Christian National Unity". Another nine persons expect trial in the same question. — Christian Mission to the Communist World

PARISH YOUTH DIRECTOR

Male or female for 1976. Vocation and Music required. Further particulars:

The Rector, All Saints, Belmont, 2280

Mainly About People

CANBERRA-GOULBURN

Rev E. C. Byford, Assistant Minister at Queanbeyan, who was awarded the Lucas-Tooth scholarship earlier this year for study in England, has been permitted by the Scholarship Trustees to study for one year at the University of Chicago, at his own expense, before undertaking his scholarship studies at the University of Manchester. He is expected to leave Australia this week.

Rev L. J. James has resigned the Parish of North Goulburn into the Bishop's hands.

Rev J. D. French, has retired from Adamaby.

Reverend Douglas Brown, SSM, will return to St Michael's House, Crafers in early November. His successor at St Alban's, ACT, will be announced soon.

Rev Dean Barker is moving from Weston Creek to Kambah, ACT. While continuing his teaching duties, he will assume responsibility for the Kambah congregation.

ROCKHAMPTON

Rev B. Gibson, formerly of Diocese of Tasmania has been appointed to Moranbah under the auspices of BCA.

Rev S. Rigby, from Victoria has been appointed to the Parish of Blackwater under the auspices of BCA.

ADELAIDE

Rev Canon A. J. Robjohns, has resigned from the Chaplaincy at Repatriation Hospital, Daw Park from 12th October.

PERTH

Rev A. Bateman, has been appointed Chaplain of Fremantle Hospital and Assistant Minister from 1st February, 1976.

Rev R. Blakeway, has been appointed Rector of the Parish of Kellerberrin/Tammin.

Rev D. Prescott, has been appointed Rector of Kwinana.

Rev R. Williams, has been appointed Assistant Minister in the Parish of Kalgoolie/Boulder.

MELBOURNE

Rev E. Baldwin, of St Mary's Sunbury has been appointed to Parish of St John's, Brunswick West.

Rev I. Johnstone, of the Parish of Natimuk has been appointed to Parish of St Peter's, Fawkner.

Rev D. Farrer, of St Peter's Eastern Hill has been appointed to Parish of Christ Church, Brunswick.

Rev K. Kenny, of Neering South has been appointed to St John's, Sorrento.

Rev K. Rogers, Assistant Curate of St James, Ivanhoe, has been appointed to Ceduna in Diocese of Willochra.

SYDNEY

Rev W. A. France, Curate at Turramurra is going to England to study for two years.

Rev M. Hill, of Diocese of Armidale has become Curate at Turramurra (for five months) prior to joining staff at Moore College.

Rev J. A. Ross, Rector of Liverpool, has accepted appointment as Rural Dean of Liverpool, to take effect as from 1/11/75.

Dr G. Ogden, has accepted the position of lecturer in Old Testament in the United Theological College at Enfield, to take effect as from 1/1/76. The Rev Dr G. Ogden has been responsible for the parish of Guildford since the resignation of the Rev B. Siversen.

Rev A. G. Griffiths, Rector of St Barnabas', Punchbowl, will become Locum Tenens of Greenacre.

Rev G. Gatenby, Curate at St James', King Street, Sydney, became Locum Tenens of that Parish from 6/9/75 to 18/12/75.

Mr J. E. M. Endean, was Deaconed on 28/9/75, at Parramatta, and has become Curate at Liverpool.

Rev Canon R. F. Dillon, is responsible for the parish of Keiraville until the Rev Eric Bird takes up his appointment as Rector on 4/1/76.

Rev R. B. B. Gibbs, will be Locum Tenens in the parish of Liverpool until 21/10/75.

Rev L. K. Bennett, Rector of Avalon will be on leave travelling overseas for additional experience (from 6/8/75 to 21/11/75).

Rev K. G. Coleman, will be Locum Tenens of Avalon during the Rev L. K. Bennett's absence overseas (from 6/8/75 to 21/11/75).

Media role

Bishop John R. Reid has been allocated by the Anglican Archbishop of Sydney, the Most Rev M. L. Loane, special tasks with regard to mass media.

The tasks include developing personal relationships with people engaged in the media industry, representing the Anglican Diocese of Sydney at media functions, and co-ordinating the tasks of the three diocesan media units — the Anglican Radio Unit, the Church of England Television Society and the Anglican Information Office.

The announcement of these new tasks coincides with the release recently by the Anglican Information Office of a booklet by Bishop Reid titled "If there's a God, I can't find him", which is a transcript of a radio interview he gave recently in Adelaide.

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The Rev Edwin Robertson addresses the Australian Religious Press Association luncheon in Sydney. Others (l to r) are: The Rev Professor George Kilpatrick (United Kingdom), the Rev Alan Nichols, director Anglican Information Service, Sydney and chairman of the ARPA, and Mr Bruce Upton, Federal Public Relations Director, Bible Society of Australia and ARPA federal chairman.

"Media cannot watch one section decline without fear of its own future," a Bible Society speaker told a meeting of the Religious Press Association in Sydney on September 25.

The Rev Edwin Robertson, a member of the research project staff of the United Bible Societies, said: "Every means of communication is in jeopardy if one aspect of the media is not free, but bound."

His main purpose in visiting Sydney was to speak at the United Bible Societies' third research conference. The two previous such conferences have been held in Taiwan and Geneva.

Ecclesiastical titles out

The Bishop of Southwark (Dr Mervyn Stockwood) wants to abolish most ecclesiastical titles — which, he says, are ridiculous, alien to the spirit of the age and out of keeping with the teaching of Jesus.

Writing in "Southwark News", the diocesan newsletter, Dr Stockwood asks why any clergyman needs to be called "The Reverend", adding that there is certainly no scriptural precedent for the title.

Even if it must be retained for the sake of convenience, he writes, "must we really have 'Most Reverend' for archbishops, 'Right Reverend' for bishops, 'Very Reverend' for deans and provosts, and 'Venerable' for archdeacons?"

"These designations may appeal to those who think that the Church should vie

with the State on the matter of honours, but they are out of keeping with the teaching of Jesus and alien to the spirit of the age. Moreover, to many people they are frankly ridiculous.

Dr Stockwood goes on to say that the title "emeritus" is "even more questionable", and that in his diocese he allows it only for cathedral canons where it has "a functional use" by allowing a man to retain his association with the cathedral.

Ecclesiastical titles, he says, "may minister to our vanity, but they do nothing to add to our credibility as the servants of the humble carpenter of Nazareth, who, had he lived in England today, would probably not even have been accorded the doubtful distinction of 'esquire'."

Church Times

New appointment to World Vision

Mr Harold Henderson, for the past 14 years a senior staff member of the Central Methodist Mission in Sydney, has been appointed Executive Director of World Vision of Australia.

Mr Henderson will take up his new position in Melbourne on October 20.

He replaces Mr Graeme Irvine who now controls the world-wide field operations out of the World Vision office in California.

During his 14-year term at the Mission in Sydney, Mr Henderson served as field secretary, public relations officer, general secretary and director of communications.

Previously he worked for 11 years in the NSW Department of Education, and for a time was press secretary to the Minister.

Mr Henderson was closely identified with the Methodist Mission's three-pronged emphasis on evangelism, social witness and action and fellowship.

He has gained extensive overseas experience as general secretary of Life



Role of media jeopardised if bound: Bible researcher

The subject of his Sydney meetings has been: "How to translate the Scriptures into the language of the media."

Mr Robertson spoke of his experiences in Berlin, in South Africa and of the preparations behind radio broadcasts in London.

He claimed that in South Africa there was an example of complete freedom of the press yet with the government there still maintaining control of the country.

In response to a question on "media loss", he said that media loss was most obvious in Bible distribution — in that "you cannot widely distribute and simply expect results."

"The Bible Society's job

is to distribute — but then the churches must follow up", he said. "You cannot simply give out Scriptures — made of ink and paper — without the need of follow-up and helpful application."

Mr Robertson's positions have included: Head of Religious Affairs — British Zone of Germany (1947-49); Assistant Head of the Religious Board of the BBC (1949-56); Study Secretary of the United Bible Societies — Geneva (1956-61); Minister of Yevli Baptist Church — Somerset (1961-64); Executive Director, World Association of Christian Broadcasting (1964-68); and Associate Director,

World Association Christian Communication (1968-75).

He has also been involved at the Westbourne Park Baptist Church, London.

Guests at the meeting included the Rev Professor George D. Kilpatrick, also from the United Kingdom, who has been visiting Australia as a guest of the Australian Broadcasting Commission.

The Religious Press Association will hold its next meeting on November 20 when the Rev Leighton Ford of the Billy Graham Association will be guest speaker.

— Story and photograph courtesy Ramon Williams.

'BANNER OF TRUTH TRUST' MANAGER ON VISIT

The general manager of The Banner of Truth Trust, Mr Mervyn T. Barter, told a recent Sydney luncheon of the Religious Press Association that his organisation's aim was to produce "classics of Christian literature."

The books were produced "in the best quality affordable and yet at such a price that such books are within the reach of those who need them," he said.

Anyone in a preaching situation requiring helpful literature would comprise the market for his books.

"Already 10 per cent of the market is located in Australia," Mr Barter said.

His visit here was to make personal contact with ministers and pastors who were interested in the "Banner's" range of books.

Mr Barter said that in the past 12 months the Trust had seen its largest programme.

The effect of inflation upon the printing industry had carried over into the pricing of books so that now, as with other publishers, prices had to be determined according to printing costs of the future rather than the "historical pricing" of the immediate past.

Mr Barter said the Trust was formed in 1957 and since then had published more than 200 books with some 150 of the titles still available.

First books published had been "Body of Divinity" and "Commentary on the Song of Solomon".

Visit by African leaders

Two African Church Leaders will visit the Anglican Diocese of Gippsland. They are Bishop Henry Okullu and Archdeacon Sosipeter Magua. Both men are from Kenya and their visit is sponsored by the Church Missionary Society.

Bishop Okullu of the Diocese of Maseno South is an outspoken critic of political life and has written a widely read book, "The Church and Politics in East Africa". He claims that "corruption has been a major factor in the downfall of every Government which has collapsed or been ousted by a coup" in Africa.

In his comments on Kenya he says "...with its (Kenya) economic fluidity and acquisi-



Archdeacon Sosipeter Magua

tiveness it creates great inducements for bribery.

He also warns the Church that "...a government that does not want to be criticised, say by the Church, can become too friendly to it. Political leaders can blind the Church and dull its sense by merely stressing freedom of worship and thereby making it sound like a deal between Church and State."

Archdeacon Magua was a Council Health Inspector before Ordination in 1953. He has travelled widely and is Kenya's representative on the Anglican Consultative Council — a world-wide body. He is a keen member of both the National Christian Council of Kenya and the Evangelical Fellowship of Anglican Churchmen.



Mr Harold Henderson

Line International and in evangelistic missions led by the Rev Alan Walker.

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Bishop Henry Okullu

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Bishop sacks precentor

The Precentor of Christ Church Cathedral, Rev John Bunyon, has been dismissed and his licence of officiate in the Diocese of Newcastle revoked.

The reasons given to him by the Bishop of Newcastle, Rt Rev Ian Shevill were that the Dean of the cathedral no longer wanted him as precentor. Mr Bunyon was told that there was no other job for him in the diocese.

Mr Bunyon said in a sermon at the cathedral that he believed the bishop was taking advantage of the situation to get rid of him.

Since he preached his sermon, which gained wide media coverage, his dismissal has been brought forward to one month's notice instead of the original three.

Mr Bunyon, a former vice warden at St John's College Morpeth was prominent in a number of debates in the synod in June on subjects said to have incurred the displeasure of the bishop.

He successfully moved a motion calling for more liberal policies on the remarriage of divorced persons. The bishop spoke against the

good relations with the previous dean and that his problems in the diocese erupted after the last synod.

Mr Bunyon is a descendant of the famous John Bunyon, author of Pilgrim's Progress and who was imprisoned for twenty years for his religious beliefs. He said that his ancestor has been a great inspiration to him, especially his stand on religious liberty.

Mr Bunyon told the "Church Record" that many in the diocese shared his concern at the trend to authoritarianism and paternalism in recent years.



HMS secretary to parish appointment

Financial problems for United Bible Societies

The United Bible Societies can only finance threequarters of their proposed world-wide Bible translation, production and distribution programme this year.

Increasing costs around the world have cut into funds the Societies have available for this important work.

The demand for Bibles is growing rapidly in many parts of the world and in many countries Scriptures have to be sold below cost price. New translations are ready to go to the printers, held back by lack of funds.

The Executive Committee of the United Bible Societies which met at the end of September in Kyoto, Japan, discussed the use of the SUS11,200,000 pledged for the support of its global programme in the 1975-76 budget year.

Money asked for by the four Regions of the UBS had already been reduced because of the financial situation. Quarterly budget controls were introduced to balance the flow of income (from 15

contributing Societies) and expenses (in more than 100 countries).

The African Region received 26.3 per cent of the allocated funds to help with a remarkable number of new Bible translations which will become available for composition and production. The Americas Region received the second largest share of 24.1 per cent to help cope with the growing demand for Scriptures in Central and South America. Of the balance, Asia-Pacific received 23.2 per cent, Europe 10.3 per cent and 16.1 per cent went to support the ongoing translation work.

A large share of the subsidies allocated for the publication of selected passages from the Bible will go into the programme "Good News for New Readers" which provides

translations accessible to those who are just beginning to read.

General Secretary of the Bible Society of India and Chairman of the UBS Executive Committee, Dr A. E. Inbanathan, said: "More than ever we depend on the willingness of Christians around the world to assist the Bible Societies in fulfilling

their task of bringing the Word of God to all who ask for it and who need it."

At the Executive Meeting, UBS Treasurer, Dr C. W. Baas, singled out the Bible Society in Australia for special praise.

He said Australia had steadily increased its World Service Budget contribution

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EDITORIAL

THE WHOLE WORD OF GOD

Visit the cathedrals in Rome, Vienna, Paris, York, Lincoln or even St Giles' in Edinburgh and you can see that these buildings were never intended for Reformed worship.

But St Peter's Cathedral in Geneva is clearly an exception. Built from 1160 to 1220, Calvin and his successors re-arranged its mediaeval interior to harmonise with the spirit of the Reformation.

Enter its restful interior and you can immediately imagine John Calvin standing in the lofty pulpit expounding the Scriptures to the intent congregation gathered around him.

Calvin, Zwingli, Luther and Knox taught the whole of the Scriptures from their pulpits. Even before the Reformation, Erasmus of Rotterdam did the same, as his study of Greek and Hebrew opened the whole Bible to him. And his disciple, John Colet, went back to Oxford in 1497 and there expounded Romans systematically, an unheard of thing.

Then as Dean of St Paul's (1505-1519) he electrified London by his regular expositions of St Paul's letters.

Mainstream Protestantism, unfortunately, soon lost the primary emphasis on expository Biblical preaching once the first generation of leaders passed. But it was kept alive in England and in America by the Puritans.

The Evangelical Revival of the 18th century and some of the movements which sprang from it, did much to restore expository preaching to its place in Reformed worship.

The contemporary insistence on the expository preaching of the Bible is a firm indication of the timelessness of Reformed religion. The whole Word of God for all the people is as sound a basis for preaching as ever it was.

This does not mean that all is well. Expository preaching is no panacea for all the ills of pulpit and pew.

First, we must be aware of a constant danger. Charles Bridges in "The Christian Ministry" (1830) puts it thus:

"The intellectual excitement of literary or even theological study needs much watchfulness, lest it should deaden the freshness of our mind to the more spiritual study of the Scriptures."

"We must be careful also that our studies draw us to the Bible, and that we draw our studies to the Bible; instead of merely drawing the Bible to our studies, in which case they will be worse than unprofitable."

We need both preachers and congregations to recover a perspective on God's Word which is ever in danger of being lost. We can never be responsive to God's truth nor can we authoritatively proclaim that truth while the Bible lacks the highest priority in our personal study and reading.

Secondly, the exposition of the Bible must be much more than an exercise in exegesis or hermeneutics. The living word must be applied to the life situation of the listeners.

Else how can they listen in a proper spirit and respond in obedience to the Word which they hear?

Biblical preaching is basic to Reformed religion. It comes from those who make it their life-long study. Humble followers of Christ will be drawn by Biblical preaching in the midst of an unremitting assault by human opinions. For the entrance of God's word alone gives light.