

Mainly About People

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

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

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

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

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

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

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

Rev John F. Northfield, curate of St Mark's, Cammerwell (Melbourne), since 1972, has been appointed in charge of St Paul's, Thomastown, with St John's, Epping, from February 2.

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

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

Rev George E. Charles, vicar of St Paul's, Mooroolbark, from April 18.

Rev Frederick D. B. James, vicar of Christ Church, Whiteless (Melbourne), since 1967, resigned on February 1.

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

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

Rev R. J. Wilson, Presbyterian minister at Blayney, NSW, is now assisting at St John's, Wauja (Can and Goulb) prior to ordination.

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Dr Eric Hutchings call to renewal

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

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

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

Dr Hutchings has an international reputation for his extensive radio ministry.

In addition to all his other preparation of sermons and talks, he prepares eight new radio programs each week. These are broadcast throughout the UK, over Trans World Radio, Radio HCB, Ecuador, Far Eastern Broadcasting, Manila, and over other international stations which reach Africa, Eastern Europe and Asia.

While en route to Sydney by ship, Dr and Mrs Hutchings had a short spell of missionary ministry in Cape Town, South Africa, to which country Dr Hutchings is invited yearly and conducted both evangelistic and expository Bible-teaching services over many years; the latest calls over past years coming from the States of Transkei and Ciskei within South Africa where his ministry has been much blessed.

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

Parish dinners at the historic St Mark's are apt to be rather

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

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

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



Dr Eric Hutchings

Evolution — Fact or Fiction?

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

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

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

Parish dinners at the historic St Mark's are apt to be rather

unusual affairs. At one, the speaker was none other than the Governor of NSW, Sir Roden Cutler, VC, whose subject was "The History of St Mark's."

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

A nostalgic evening

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

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

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

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

BRF appoints first full-time director

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

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

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

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

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

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

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

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

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Festival of Light Sydney Prayer & Action Meeting

Title of bill "a piece of impertinence"

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

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

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

Bishop Robinson said that

HOW SENATOR MURPHY'S BILL CHANGES THE DIVORCE LAW

FROM A LEGAL CORRESPONDENT

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

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

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

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

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

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

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

Manifesto for man

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

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

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

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

NEW FEATURES FOR ACR

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

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

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

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

Melanesia province close

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

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

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

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

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

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Church Record

MARCH 21, 1974

Family Law Bill is
attack on our society

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

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

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

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

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

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

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

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

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

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

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

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The Christian's

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

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

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

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

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

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

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

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

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

"Marriage and family life are

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

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

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

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

We see this in his early deal-

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

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

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

So strong was this concept

More on page 3

Divorce law reform
and overseas trends

FROM A LEGAL CORRESPONDENT

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

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

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

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

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

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

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

Donations to ACR

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

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

Copies are available from the NMFW Council, 100 Flinders Street (First floor), Melbourne.

The National Marriage and Family Week Council includes representatives of a wide variety of community organisations, and all major Christian communities.

MR WILLIAMS SAYS . . .

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

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

By Ken Roughley

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

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

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

family life

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

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

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

Such a discovery is of great importance to Christians.

Along with the security arising from the knowledge that the family is a divine institution, there is the responsibility to show how a family drawing on God's

grace can have a cementing influence on society.

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

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

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

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

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

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

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

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

Self-indulgent

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

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The Permissive
Society

When Paul was imprisoned at Caesarea, the Governor Felix invited him to preach to him. Paul spoke about faith in Jesus Christ, and we read that "as he argued about justice and self-control and future judgment Felix was alarmed and said, 'Go away for the present; and when I have an opportunity I will summon you'" (Acts 24:24).

It is interesting to note what it was that Paul spoke about when given this opportunity to preach the gospel of Jesus Christ before the Roman Governor. He spoke of justice and self-control and the judgment to come.

It was certainly a message which Felix needed to hear. He was a licentious, self-indulgent man who used his position as Governor not to administer justice so much as to benefit himself.

He had preached in a similar way at Athens when he argued (Acts 17) that the resurrection of Jesus Christ is the proof that God will judge the world in

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By Donald Howard

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

Three features that ought to mark our homes are:

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

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

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

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

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

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

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

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

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

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

Australian divorce
law — backgroundFROM OUR LEGAL
CORRESPONDENT

The Commonwealth entered the Marriage and Divorce field in 1945.

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

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

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

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

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Notes and Comments

Christians and pluralist society

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

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

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

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

How unfair of them in this pluralist society?

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

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

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

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

Cuddesdon and Ripon Hall to merge

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

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

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

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

Putting rural deans out to grass

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

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

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

Australian participants for World Congress

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

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

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

The 45 participants who have accepted invitations are:

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

Inner city neglect

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

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

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

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

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

HYMNS AND HARMONY

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

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

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

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

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

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

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

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

—DESCANT.

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

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

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

"The Thomas Touch" A conflict of doubt

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

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

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

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

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

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The Bill of Rights

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

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

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

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

Ross Pfennigwerth,
Sydney.

Support for world Congress

SIR — No one could fail to agree with Don Howard's statement (ACR February 21)

"Whenever preaching and practice are ruled by the Word of God, the doctrines of grace are always to the fore."

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

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

Letters to the editor should not exceed 300 words.

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

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

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

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

John G. Chapman,
Department of Evangelism,
Sydney.

Use of Youth Dept properties

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

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

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

T. K. Dein,
Youth Director,
Sydney.

Melbourne Anglicans and Baptists share Baptism service

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

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

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

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The seminars will be conducted in association with the Sydney Diocesan Post Ordination Training scheme.

Off the Record

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

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

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

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

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

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

—The Needle.

OLD FRIEND REVIVED

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Meetings

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Church Record Ltd will be held on
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ject. Send for leaflet. Department
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derry, N.S.W. 2753.

Michael Bourdeaux's visit to Australia

Rev Michael Bourdeaux,
well-known writer and
lecturer on religion in
communist countries will
visit the mainland Austral-
ian capitals late March and
early April.

Mr Bourdeaux is an Anglican
minister, a graduate in Russian
and theology of Oxford and has
written four books on the per-
secution of the Christian faith in
Russia.

His four books cover the
Christian religion in Russia. Pro-
testant opposition to Soviet reli-
gious policy, the persecution of
the Orthodox church and the per-
secution of the Christian faith in
Mr. Bourdeaux was until Sep-
tember 1971 a research fellow at
the Centre for International
Studies, London School of Econ-
omics. He now combined his
post as Director of Religion and
Communism with being on the
research staff of the Royal In-
stitute of International Affairs.

The Centre for the Study of
Religion and Communism was
formed in 1970 as a result of
consultations with many people
over 10 years. Operating from
the address 34 Lubbock Road,
Chislehurst, Kent, it has as its
objective the carrying out of ex-

Wide-ranging discussions at Commission meeting

The Liturgical Commis-
sion of the Church of Eng-
land in Australia, at the end
of a six-day meeting in Syd-
ney, declared it was pleased
with sales of over 75,000 of
the Australia 73 Holy
Communion service.

Bishop Gordon Arthur, com-
missioned chairman, said that
Australia 73 was being used in
all parts of Australia and that a
fourth printing of an extra
30,000 had been ordered.

The full Commission met at
Vaughan College, Macquarie
University. All members were
present, including new member
Bishop Lionel Renfrey of Ade-
laide. Other members are: Bis-
hop Arthur (Chairman), Bishop
Alfred Holland (Perth), Bishop
Donald Robinson (Sydney),
Dean John Falkingham (Secre-
tary, Newcastle), Dean Ian
George (Brisbane), Rev Dr Evan
Burge (Canberra — soon to be
Warden of Trinity College,
University of Melbourne), Prof
Edwin Judge (Sydney), Brother
Gilbert Sinden (Adelaide), Rev
David Warner (Melbourne), and
Rev Lawrence Bartless (Sydney,
as a consultant).

Bishop Arthur said: "We are
not in a position to release new
draft or experimental services
but we have made good progress
on drafts of baptism and con-
firmation services — prepared
by a Melbourne sub-committee
— and a marriage service —
prepared by a Perth sub-com-
mittee."

Work will continue on these
services in 1974, and we hope to
have the three new drafts ready
in 1975.

"We have been pleased at
steady sales of Sunday Services
Revised, and, as a result of
requests from several diocesan
bishops, we will have the S.S.R.
Litany published on a separate

card before Easter. We hope this
will encourage wider use of the
new Litany, both by itself and in
connection with Australia 73."

The Commission has referred
several questions to the Doctrine
and Canon Law Commissions of
General Synod. One was the
controversial phrase "born a
man" in the Australia 73 thanks-
giving.

The Canon Law Commission
has been asked to consider how
apparent legal obstacles may be
overcome which prevent parents
being godparents to their own
children. That Commission has
also been asked whether within
the terms of the Church's con-
stitution it is possible to revise
the ordination services.

The Commission commended
Dr. Evan Burge on his book
"Proclaim and Celebrate", which
explains the background to Aus-
tralia 73, and which the Com-
mission felt should be required
reading for all those using the
new communion service.

Bishop Arthur once again in-
vited comment from clergy and
people on Australia 73 and other
revised services. "The more com-
ments we receive, the better the
Commission will be able to judge
people's reactions and shape
future services."

He said the Commission plan-
ned to produce:

- A Prayer Book Sectionary by
October 1974 (which a South
Australian Sub-committee is
working on).
- Other Sunday lectionaries
with revised collects, with a two
or three year cycle.
- New baptism, confirmation
and marriage services.
- A new Prayer Book, with all
Sunday services, readings and
psalms, in time for General Syn-
od in September, 1977.
- A second book for occasional
use, containing the "pastoral
offices" by 1977.
- A third book mainly for
clergy, by 1977 including the
daily offices with readings.

Bishop Arthur said: "This
means the Commission will by
1977 have produced revised
forms of all the services in the
1662 Book of Common Prayer.
We think it unlikely that all of
those could fit into one book,
owing to consideration of size
and expense."

The Commission is not con-
sidering the revision of the bap-
tismal service in the light of the
report last year to General Synod
by the Doctrine Commission.

Perhaps the deepest cleavage
among the members of the Com-
mission arises over proposals to
revise the marriage service. Re-
vision will depend very much on
the doctrine of man which is
held by members of the Com-
mission.

The biblical doctrine of man
held by the reformers who gave
us our present Prayer Book is by
no means the doctrine held by
many theologians today and it is
going to be difficult in today's
climate to get agreement on the
Christian view of marriage and
its purpose.

USSR's cowardly act

The Australian Religious
Press Association has said
that it deplored the banish-
ment from Russia of author
Alexander Solzhenitsyn.

Rev A. Nancarrow, spokesman
for the Australian Religious
Press Association Executive,
which met in Sydney said: "The
religious press of Australia val-
ues its freedom guaranteed under
the Australian Constitution.

"There is nothing more impor-
tant to a nation than freedom of
the press and freedom to speak
out either for or against a
Government's policy."

"Silencing Solzhenitsyn by ban-
ishment is a cowardly and re-
pressive act of the Russian
Government, and all freedom-
loving Australians will deplore
it."

Bible Crossword Prizes

Book prizes for Bible Cross-
word No. 76 have been posted to
Mr John Hunter, Brighton, NSW
and Mrs D. Ely, Revesby, NSW.

Decisive step for Aust MU

Mothers' Union delegates
from all over Australia and
Papua/New Guinea recent-
ly met at Menangle N.S.W.
to take a decisive step to-
wards autonomy.

The Australian Mothers' Union
decision to make an applica-
tion to the Central Council of
the Mothers' Union asking for
the granting of autonomy to

Australia, was supported unani-
mously.

A committee was then set up
to draw up a draft constitution
suited to Australian conditions
and methods. The draft will be
taken to all dioceses for dis-
cussion and notification at the
next meeting of the Australian
Council in 1977.

Lady Hasluck, who is the
patron of the Mothers' Union of
the Church of England and the
primate, sent special messages of
encouragement to the meeting.

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Books A help on Psalms

PSALMS 1-72. Derek Kid-
ner. Tyndale O.T. Com-
mentaries. Inter Varsity
Press, 1973. UK£1.10.

For its size, this is a remark-
ably good effort. The author has
been wise enough to realise that
no one can read the Psalms in-
telligently without a little more
background knowledge than the
average Old Testament book re-
quires and he has therefore pro-
vided an excellent introduction
to his book dealing with the
structure of Hebrew poetry and
recent literary and theological
approaches to the Psalms.

Not only so there is a good
deal of philological information
packed into his treatment of the
contents without this rendering
the work too heavy to be of any
use to the average reader. This
work comes well recommended
by this reviewer.

W. J. Dumbrell.

The person of Jesus

JESUS OF NAZARETH
by Gunther Bornkamm.
Hodder & Stoughton
paperback, 1973. 232
pages, \$4.35.

Like many German scholars,
Bornkamm has a historical scepti-
cism about the data available
to us in the Gospels and does
not believe that it is possible to
write a "life of Jesus," in the
traditional sense.

Consequently, this book sets
out to present the person of
Jesus, his words and works, the-
matically and not "biographi-
cally." Those not familiar with
German scholarship may find
the book alarming at a number
of points, especially when they
read of "church theology" having
more influence on the Gospel
material than Jesus himself.
However, none can fail to be-
nefit from Bornkamm's theological
insights and amazing ability to
summarise succinctly whole
areas of contemporary theo-
logical debate.

Perhaps, as he suggests, some
should not hesitate to skip parts
of this book and perhaps read
them later, in order to benefit
from the overall value of the
work.

David Peterson

Sydney Missionary & Bible College

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SATURDAY, MARCH 23rd, 1974

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- REACHING THE JEW — Ian Belcher
Jewish Evangelical Witness
- REACHING THE WORLD — Robert B. Starky
Far East Broadcasting Co.

SECOND SESSION — 7 p.m.

- SOUTH AMERICA CALLING — Rev. Greg Baxland
South American Missionary Society
- MIDDLE EAST ASTIR — Dr John Woods
Middle East General Mission

Student items at both sessions

- 5 p.m. Basket Tea
- Bookstall
- 6.15 p.m. Missionary Film
- Exhibition

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Missionary saga

AUCAS DOWNRIVER. By
Ethel Emily Wallis. 1973
Hodder & Stoughton.
\$5.50.

When Elizabeth Elliot told the
story of the death of the five
missionaries to the Aucas, in
"Gates of Splendour" in 1957,
she wrote: "Thousands of people
in all parts of the world pray
every day that the light of the
knowledge of the glory of God
may be carried to the Aucas
... How can this be done?"

Terminal illness

**DEATH AND CONTEM-
PORARY MAN: The crisis
of terminal illness** by
Carl G. Carlozzi, Eerd-
man's, Michigan, 1968,
79 pages \$1.65.

We have in this short work a
useful aid to ministry in cases of
terminal illness. It is best in a
sensitive discussion of the typical
reactions common in this crisis
amongst patient, family, minister
and doctor.

However, its treatment of
moral issues relies to some
extent on Fletcher's situational
ethics, and it lacks somewhat in
help for the biblically founded
ministry.

P. Jensen.

Modern Judaism

TO UNDERSTAND JEWS.
By Stuart E. Rosenberg.
1973 by Hodder &
Stoughton. \$1.20.

Dr Rosenberg is Senior Rabbi
of one of Canada's largest syna-
gogues; he also has a consid-
erable understanding of the
Christian way of thinking.

Though the title suggests that
the book is to help us understand

God, who led the five, will lead
others, in His time and way."

The story of how God did just
this, told by Ethel Wallis, makes
fascinating reading. That one of
those who did the killing, now a
Christian pastor, should baptise
Kathy and Steve Saint, children
of Nate Saint, at the beach
where he died, is fact stranger
than fiction which refreshes the
mind and spirit.

This book makes the Acts of
the Apostles live again.

C. E. W. Bellingham.

Evangelism program

**EVANGELISM EXPLOS-
ION.** D. James Kennedy,
Coverdale House, 1973 ed.
\$2.10.

This book is a comprehensive
survey of the lay evangelism pro-
gram at the Coral Ridge Presby-
terian Church in Fort Lauder-
dale, Florida. The program is
impressive in the way the church
membership has increased by
2,000 in four years.

The book deals with every as-
pect of training lay people for a

visitation evangelism program.
Inasmuch as the chapter on
the presentation of the gospel did
not really deal with repentance,
it was inadequate.

The reviewer is not sure that
the best way to deal with
questions raised in discussion is
by avoiding them as seems to be
implied in the chapter "Handling
Objections." However, the book
is well worth reading and could
be modified to suit the Austra-
lian situation.

John Chapman

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

Key Books

THE GROUP: ITS NATURE AND ROLE by John Kleinig, Anzei, 1974. 45 pages. No price
given. For the past twenty years, so much has been written about groups and group dynamics by
the social scientists that Christian workers may be pardoned for being perplexed about what prin-
ciples should undergird the life of Christian groups. We will ever be indebted to Dr John Kleinig,
a lecturer in philosophy at Macquarie University and prominent in evangelical student activities
for this valuable monograph. First he draws attention to four aspects of biblical teaching which
must concern Christian groups. From that point he develops a complete rationale of group life
in all its aspects in Christian work.

GIFTS AND GRACES. A commentary on 1 Corinthians 12-14 by Arnold Bittlinger, Hodder Chris-
tian Paperbacks, 1973, 126 pages. \$1.30. A real contribution to the debate on the charismatic
movement. It has been written by one who, as Michael Harper says in his preface, is outside the
movement but who has a wide experience of it in the churches of Western Germany. Harper also
suggests that the book "will be a means of exorcising some of the devils of unsophisticated exegesis"
which neo-pentecostals, unlike Harper, never admit. The author makes a good case for the
Greek "glossalalia" meaning "speaking in languages" rather than in "tongues." And he denies
that the word can refer to the inarticulate babbling and rolling of the tongue which often passes
for "speaking in languages." The whole work breathes an ironical spirit and this is one thing
needed.

THE HIDING PLACE by Corrie Ten Boom. Hodder Christian Paperbacks, 221 pages. \$1.20. In
the early post-war years, Corrie Ten Boom was a name to be conjured with on the ecumenical
scene as she went from country to country with her vivid testimony of suffering and witness for
Christ. Many Australians will remember her visits here with special fondness. The book brings
alive the German occupation of Holland with all its savagery and constant brutality. Miss Ten
Boom and her sister as Christians sheltered Jews from the Nazis and saved many from the possi-
bility of death in the gas ovens of Auschwitz and elsewhere. It is the story of an unquenchable
faith in Christ which worked. On the last two pages are suggestions about three ways in which
the book can be put to work in the life of each reader. A book which like faith should be given
away as often as possible.

the Jew, the author's background
has enabled him to produce a
very readable book that can pro-
vide a good understanding of the
roots of Christianity.

The development of Judaism
through prophet, priest and
rabbi, to the present system is
traced in Part I, which has great
relevance to the Bible student.
Part II gives in considerable de-
tail the faith, worship and life of
modern Jews.

C. E. W. Bellingham.

Ministers best to handle loneliness, despair

New York (RNS). The
minister is probably better
prepared to deal with the

modern human "diseases"
of loneliness and despair
than other professionals, Dr
Karl Menninger, the famed
psychiatrist, said in an in-
terview here.

Founder of the Topeka
(Kansas) foundation and clinic
that bears his name, the 81-year-
old physician described the de-
perate search for friendship and
social contact among contempo-
rary Americans.

"Loneliness is a terrible dis-
ease," he said. "It does people
good to talk and there are
clergymen, and some clergywo-
men these days, all over the
country to listen."

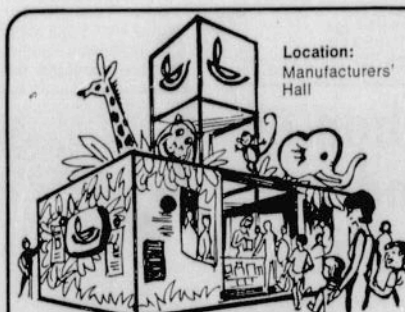
Dr Menninger, a United Pres-
byterian, said that for persons
seeking human contact, private
or group therapy and encounter
groups are satisfactory options
for a rather small percentage of
the population. "Therapy," he
said, "is expensive and takes too
much time for most people." Dr
Menninger felt that the churches
are still the most likely places for
people to find friends and patient
ears.

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imaginative venture by visiting the
exhibition, telling your friends about it,
praying and helping to defray the heavy
expenditure in hiring and maintaining the
exhibition.

Oak Hill lecturer visits Melbourne for mission and meetings

ADELAIDE
 Rev Herbert F. Willoughby, rector of St George's, Goodwood, since 1963 and due to retire in March, died late January.
 Rev Gordon L. Dent, rector of St George's, Alberton, since 1963, has resigned as from May 1.
 Rev John H. Stephenson, rector of St Marys, Burra (Willichra), since 1968, has been appointed rector of St Jude's, Brighton, from May 1.
 Rev Neville A. Connell, organising secretary of the Australian Board of Missions (Adelaide Diocese) since 1970, is returning home this month from his work at St Christopher's Episcopal Church in Saigon.

BALLARAT
 Rev Ronald O. Davies, rector of Beaconsfield (Perth), from 1968, has been appointed rector of Christ Church, MacArthur, from February 1.
 Rev David A. Paterson, from the Diocese of George, South Africa, has been appointed locum tenens of Balmoral.
 Rev Graham A. Holley, from the Diocese of Bendigo, has been appointed to Ballarat as representative for the British and Foreign Bible Society.

Rev Gary Hillman has been appointed an assistant minister at Warrnambool from February 3.
BUNBURY
 Rev David Murray, rector of Lake Grace since 1970, has been appointed rector of Terramungup from February 1974.
 Rev William Maley commenced his ministry in Busseton in February.

NEWCASTLE
 Rev Terry Frewin has been appointed to Taree.
 Rev Paul Robertson, from England, has been appointed assistant minister at Hamilton.
 Rev Graham McLeod, recently ordained Deacon, has been appointed assistant minister at Toronto.
 Rev Peter Rushion, in charge of St. Marys, Weston, since 1968, has been appointed rector of St. Luke's, Wallend, from December, 1973.
 Rev Michael Cooper, assistant at Hamilton since 1971, has been appointed in charge of St. Marys, Weston, from December, 1973.
 Mr William Pierce, F.R.C.O., director of music at Sydney Church of England Grammar School, has been appointed cathedral organist and master of the chorists at Christ Church Cathedral, Newcastle, from February, 1974.

SYDNEY
 Canon Sidney G. Stewart, rector of St. Andrew's, Roseville, from 1949-71, and living in "active retirement" at Lane Cove, died in Concord Hospital on 27th February, aged 68. He is survived by his wife and four children.
 Rev Robert McEwen, curate at Castle Hill since 1971, has been appointed by the Bush Church Aid Society to Legh Creek (Willichra, S.A.).

PERTH
 Rev Michael Painter, rector of East Claremont since 1970, has been appointed

World's worst paid journalist

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

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

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

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

Intending applicants need not

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



Miss Susan Young

Bp. Robinson in Tasmania

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

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

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

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

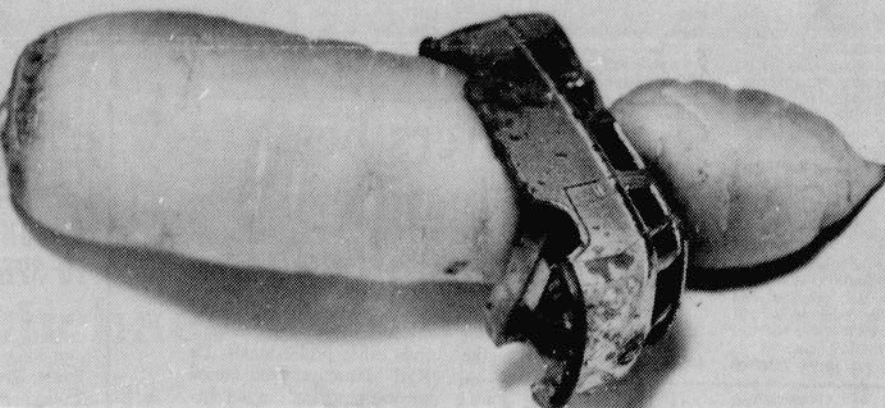
Bishop Robinson and Dr John Munro of the ABM spoke at both conferences on the theme, "Communicating the Gospel in the Seventies."

Bishop of Bendigo to retire

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

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

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



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

TV SHOW "SLEAZY" SAYS DEAN SHILTON

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

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

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

homosexuality, lesbianism, nudity, bribery, drunkenness, swearing, promiscuity and blasphemy," in a plot of "inconsequential triviality."

Dean Shilton said the St Andrews Cathedral chapter had written to the Broadcasting Control Board expressing deep concern at the low moral standard of programs on Channel 10.

The board had undertaken to "maintain a close watch" on developments.

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

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

Perth plans for evangelism

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

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

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

Solzhenitsyn accuses Russian Church of ignoring USSR religious decline

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

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

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

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

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

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

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

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

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

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

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

DESOLATE BUILDINGS

"The Russian Church expresses its concern about any evil in distant Asia or Africa. It never has anything at all to say about things which are wrong here at home. Seven years have now passed since two honest priests confirmed by their own sacrificial example that the pure flame of the Christian faith had not been snuffed out in our land. They wrote to your predecessor, setting out for him with a wealth of detailed proof that voluntary self-enslavement, even self-destruction, to which the Russian Church has been reduced. They asked that anything untrue in their letter should be pointed out to them. But none of the Church leaders took it upon himself to refute them.

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

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

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

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

ATHEISTIC LEADERS

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

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

"By what reasoning is it possible to convince oneself that the planned destruction of the spirit and the body of the Church under the guidance of atheists is the best way of preserving it? Preserving it for whom? Certainly not for Christ.

"Let us not deceive ourselves that external chains have power over our souls. Things were no easier at the birth of the Christian faith; nevertheless it held out and prospered. And it

showed us the way: sacrifice.

"Within our memory many of our priests and fellow-believers have accepted such a martyrdom, worthy of the early Christians. But in those days they were being thrown to the lions whereas today you can lose only your material well-being.

"In these days, as you go down on your knees before the cross, ask the Lord what other purpose than sacrifice can there be in your service to your people, who have almost lost their Christian countenance and even the spirit of the faith."

WCC race grants opposed

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

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

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

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

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

Trinity bursar to Brisbane

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

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

Roland St John as registrar of the diocese.

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

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

Baptists resign from VCC

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

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

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

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

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

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

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

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Dr. Allan Cole writes on the 'EXORCIST'