

Mainly About People

ADELAIDE
Ven N. C. Paynter has been appointed Locum Tenens of St Luke's, Adelaide, during the vacancy of the Cure.

Rev G. C. Bennett has been issued a General Licence.

Rev J. S. Dunkerley has been Licensed as Locum Tenens of St Peter's, Mallala, and St Paul's Two Wells.

Rev Lim Peng Soon has resigned as Minister-in-Charge of St Christopher's, Kilburn, as from June 27th,

1976, and has accepted the Cure of Souls of Croydon-Kilkenny. Mr Lim Peng Soon is to be Instituted and Inducted as Rector of the Parish in St Barnabas' Church, Croydon, on the evening of June 30th, 1976.

Rev B. D. Parnell has accepted the Parish of St Hugh, Angaston, and is to be Instituted and Inducted in St Hugh's Church, Angaston, on the evening of Friday, August 20th, 1976.

Christians in politics

An all-day seminar has been organised by the Graduates' Fellowship (NSW) of the AFES on Saturday, 29th May, to discuss the question: Should Christians be involved in politics?

The community is much more politically aware today, than it was even a few years ago. Recent publications and conferences, for example Lausanne and Nairobi, have highlighted the need for Christians to think seriously about these issues.

Three speakers will be presenting position papers at the seminar which is to be held at Robert Menzies' College, Macquarie University. The day commences at 10am and concludes at 3.45pm. Lunch will be provided.

Light from Scripture

Dr Ted Hope, United Bible Societies' Translation Consultant, was once a missionary working among the mountain tribes in North Thailand. One day in 1959 he came to a small Thai village where a Christian family asked him if he would hold a meeting to tell others about the Gospel.

That night most of the villagers went to the meeting in one of the houses. Among them was the local Buddhist priest who sat close to Dr Hope.

The discussion went on until long after midnight. One of the last to leave was the priest. Just before he left he reached into his yellow silk bag and pulled out a small bundle of Christian tracts and a New Testament.

He told Dr Hope that he had been searching for light and truth ever since entering the priesthood.

Holding up the New Testament he said, "Whenever I read this I see a light that does not disappear. I do not understand it all but I have learned that in this book there is light".

Dr Hope later heard that this man became a Christian and is now a full-time worker in North Thailand.

The Sower

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Bible study encouraged

The Archbishop of Adelaide, Most Rev Keith Rayner, writing in the Adelaide Guardian, has encouraged Anglicans to be more diligent in bible reading.

The Archbishop said: "One of the sad things about the Anglican Church is the polarisation that so often occurs. 'Evangelicals' tend to revere the Bible and play down the sacraments. 'Catholics' tend to revere the sacraments and play down the Bible.

"The fact is that Word and Sacrament belong together. The individual Christian will be strongest, and the Church will be strongest, when the Bible and the sacramental means of grace are each accorded their proper place in our spiritual life.

"With regard to the Bible, it is true that there are differences in the way different Christians understand it. Some give the words of scripture a literal inerrancy which others in good conscience cannot do.

"Where we should all stand together is in our recognition that the Bible is the Word of God through which God has authoritatively revealed himself.

"It is the written Word, testifying to him who is the Word of God made flesh, Jesus Christ. God can, and does, speak to us through this written Word. But he can only do so if we read it, and read it thoughtfully, prayerfully and expectantly.

"Many Anglicans have been helped by two bodies which exist to help people in systematic Bible reading: the Bible Reading Fellowship and the Scripture Union.

"Both provide aids for reading the Bible with understanding, for people of various ages and levels of ability. The systematic devotional use of the Bible is a prime necessity for spiritual growth. I urge you to take it seriously, and I commend the aids which I have mentioned."

Centenary of an historic church



One of Sydney's best-known churches, All Saints' Church of England, Woolahra, celebrated its first 100 years with a special centenary service on May 2.

The Archbishop of Sydney, Sir Marcus Loane, gave the sermon at the service which was attended by the Governor of NSW, Sir Roden Cutler, the Federal Attorney-General, Mr Ellicott, representatives of the NSW State Government and of Woolahra Council.

The construction of All Saints was sponsored in 1876 by Mr Henry Mort, MLC, of the well-known pastoral family, and some of his friends. His wife and children, while returning from England to Australia in 1865, had been ship-wrecked off the coast of South America and marooned on a coral reef. Their miraculous

escape inspired Henry Mort to build the church as a thanksgiving for their safe return.

During its 100 years, the church has had only five rectors, the first of whom was Canon H. Wallace Mort, son of Henry Mort, who held the incumbency for 38 years.

The building is classified by the National Trust as "possessing one of Sydney's loftiest and richest interiors, with lavish fittings — a beautifully designed and crafted parish church that has important historical connections with many famous Australian families".

The present incumbent at All Saints is the Rev Ralph Fraser, who was inducted at the beginning of last year.

Christian broadcasts from the Seychelles

The new independent government of the Seychelles Islands has authorised the Christian-controlled Far East Broadcasting Associates radio station to use its new giant aerial system for Christian broadcasts to India and Africa, reports say.

This aerial system is regarded as a technical marvel, and has attracted the interest of top electronics engineering people around the world.

Only one other major over-water aerial system is known. But the system, designed and installed by the UK arm of the Far East Broadcasting Company is said to be larger

and more advanced than the original installation.

The use of this aerial system is expected to add greatly to the power of the signal that is sent and will also result in a much larger programme audience.

Test transmissions which FEBA made during the latter half of last year, clearly indicated the improved reception which could be expected in the Indian target area, the organisation reported.

Improved reception into India had been an important

motivation in the carrying out of this reef-aerial installation.

But the new-type aerial would result also in a completely new audience in Africa and among the Indian Ocean islands.

"When the audience in India has disappeared to work, or to bed, the aerials will be electronically switched to beam programmes into Africa," a report said.

Australian Christians had not been asked to directly support the reef-aerial pro-

ject, but they did supply one of the persons engaged in the construction programme.

Mr Neil Wescombe, of Melbourne, was sent to Seychelles and was supported by Australian Christians.

He worked on the project as a supervisor of all the underwater engineering for the seven masts, some of which reached to 300 feet above the ocean, the report said.



The white area shows the broadcast beam patterns that will now go into use from the Seychelles Islands station, to India and parts of Africa.



The aerial masts on the Seychelles Islands from where Christian broadcasts will be beamed to India and to parts of Africa.

CHURCH UNION FAILS IN NEW ZEALAND

The General Synod of the Anglican Church in New Zealand has finally rejected proposals to unite with five other Protestant churches.

Meeting on May 5, the Synod narrowly voted against union. The voting was — House of Bishops 5-2 in favour, House of Clergy 10-10, House of Laity 20-6 in favour.

For the proposal to have succeeded a two thirds majority in each House was needed.

The General Synod in New Zealand unlike Australia has equal representation from all dioceses regardless of size. It is understood that the clergy of two smaller dioceses tipped the voting away from union.

The proposals concerned five other denominations, Presbyterians, Methodists, Congregationalists, Baptists

and the Churches of Christ. The discussions had been going on for 25 years.

It is understood by informed sources that this decision will mean the end of the proposals. The Anglicans had already obtained two delays of two years each and now that the vote was against union no further attempts to revive the scheme will take place.

It is anticipated however that churches at the local level will unite.

Archbishop praises Christian social welfare work



Archbishop Geoffrey Sambell

The Archbishop of Perth, Most Rev Geoffrey Sambell praised the church's work in the areas of social welfare at a special luncheon for business leaders at the Menzies Hotel on May 20.

The luncheon was held in connection with the 120th anniversary celebrations of the Home Mission Society.

Conceding the work done by Governments he outlined the special advantages that church and voluntary agencies have. Taking the HMS as an example he said that they have a budget of 3.6 million dollars but their

administration costs are only three percent of this. "This is as low as anything I know," the archbishop said. This compares with 40-50 percent in some government agencies.

"One reason why costs are lower is that voluntary agencies are able to harness so much voluntary help. The archbishop also pointed to the flexibility of the voluntary groups. They are the pioneers and experimenters.

The archbishop criticised the Federal government for its cuts in foreign aid, "how do we find 50 million dollars for superphosphate and take away 5 million in food aid for India?"

The archbishop said that the church is concerned not for the politically expedient as much government welfare is but for the down and outers.

"We see every man as a spiritual being. The church ministers to that part of the person that lifts him above his animal kingdom. No one else will minister to the spiritual," he said.

Left: the Archbishop of Perth addressing the luncheon at the Menzies Hotel.



ON OTHER PAGES

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EDITORIAL

Who are the victims?

In recent years it has become fashionable for some to advocate a change in the law to remove prosecutions for what are called victimless crimes; vagrancy, drunkenness, drug taking, homosexuality, prostitution, pornography.

It is argued that these activities do not effect anyone else but those doing them. If people want to do them and they are not hurting anyone else why should the State, through the medium of the Law, interfere?

To this is added the argument that many people involved in some of these activities are sick or otherwise incapable of avoiding the offence. Society should help these people with their problem, not put them in gaol.

Superficially this is a very attractive proposition. Appeal could always be made to specific examples of injustice under the present laws to bolster the case for change.

However, before governments act to change these laws there should be allowed adequate time for calm and considered debate.

It is our view that the catch phrase — "victimless crime" — though easy to grasp its meaning begs the question on the notion of who are the victims.

In many cases the perpetrators themselves are the victims. It surely is just as callous to say, "let them do it their life," as it is to hound them this way or that.

Often society as a whole is the victim in so far as the environment in which we live is seriously injured by the unrestrained freedom to engage in these sorts of activities.

Looking at the criterion of victimless crime more closely and applying it to, say, drunkenness can it be seriously argued that there are no victims? What of those killed or injured on the roads as a result of drunken driving? Not all drunk drivers are alcoholics needing treatment but ordinary people who deliberately put themselves in a position where other people are hurt. What of the wife and children of a drunken man who are habitually beaten up, are they not victims?

It has been argued that drug users (addicts or otherwise) are no danger to others only themselves. The mutilation murders committed by the followers of Charles Manson in California in 1969 were closely related to the effects of drugs. Their drug taking was not without victims.

In any case, the debilitating effects of alcohol and drugs, the demoralising effects of sexual exploitation, the insidious results of prostitution in poisoned relationships and the debasement of women will, if allowed to go on unchecked, cause untold harm to any community.

A notable example of the kind of demoralisation that can occur when these activities are tolerated in Saigon before the fall.

There the people's spirit and energy were sapped and thousands plunged to the depths of degradation.

The effects of toleration, such as envisaged in suggested changes to the Law, may take longer to work themselves out but undoubtedly society as a whole will be the victim.

Notes and Comments

Census and Big Brother

About four and a half million Australians will be required to fill in census details on 30th June next. The questions asked will be more intrusive than in the past and will elicit much more detail about our individual affairs. Reasonable people know that the State must have accurate information in order to function effectively. It is not simply a matter of giving statisticians a job to do. But even reasonable people become anxious lest census information be used by other Departments to the detriment of the citizen.

People are very anxious about "Big Brother" and 1984 is not so very far off. Maybe, "Big Brother" will not wait for 1984. That's a thought.

The modern state is an almost ungovernable entity. It is so complex, that efficient Government must be armed with great executive powers which is a nice way of saying "great coercive powers".

How are we to maintain a balance which ensures liberty for the citizen and efficiency for the State?

An alert, well-informed electorate is the only possible safeguard if it has watch-dog leadership and the Church must provide this. Church leadership should be well informed and utterly fearless in its outspoken questioning and, where necessary, its denunciation of injustice by Government agencies. It will not always win much applause for doing its duty in this regard but that is beside the point.

Just how great can be the abuses of power, is shown by the public apology of the Director of the American FBI, Mr. Clarence Kelly. He admitted that the FBI, with the best of intentions, had acted illegally against suspects but, after every excuse was made, these actions were wrongful uses of power. These were his words. A frank and honest admission but a grim warning to all who want to retain essential personal freedoms.

Christian Church . . . social welfare and social justice

To care about other people is one of the distinguishing marks of the Christian. The underprivileged in the community say that "no one cares about them", or at least, no one cares ENOUGH about them. The fact is that dedicated minorities do care a great deal. These minorities, largely influenced by Christian insights, have inspired the emergence of the Social Welfare State which, in Australia, is currently spending about five thousand million dollars annually on a complex network of benefits and pensions.

If sheer volume of money were the answer to human need and misery, that five billion dollars should certainly be the answer but even the Government acknowledges that it is not the total answer because we are dealing with the complexities of human beings amid the bewilderment of the 20th century.

The Christian Church provides what the impersonal Government agencies cannot provide. Does the average citizen realise just how much is done by the Salvation Army and the Anglican Home Mission Society and the Social Service agencies of each of the Member Churches of the NSW Council of Churches? Not that these people who do the work want praise but their example should inspire deeds of compassion in others and cause them to realise what Christian Faith in action looks like.

It may even cause generous giving to support such work. The Home Mission Society celebrated its 120th Anniversary recently with a lunch hour meeting at which the Archbishop of Perth, Geoffrey Sambell, was the speaker. He made the valid point that even as we help the underprivileged person we should ask the searching question: Why is he underprivileged? What has gone wrong in society to make him underprivileged and how can we work to right this wrong? That's the right approach.

The Social Service worker should also be an active critic of the Social Order. Social Service is not a substitute for a concern for Social Justice.

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"How easy it is for Christians to forget and sometimes even to distort this fundamental of all Christian doctrines — that men and women are accounted righteous before God only for the merit of our own Lord and Saviour Jesus Christ by faith and not of our own works or deservings," says the Rev John Turner, General Secretary of the Church Missionary Society, NSW, in his fifth article in a series on Philipians. In this resume he discusses the implications of Philipians, Ch 3.

'THROUGH GRACE ALONE: BY FAITH ALONE'

Paul was a man who had so much religious background of which he might well be proud — finds his only security is in the fact of Jesus' death and resurrection.

A challenge and a warning v 1-3.

The apostle appears as though he is about to bring his letter to a conclusion as he challenges his readers to a continual ongoing rejoicing in Jesus Christ.

Jesus had reminded His followers that no man could take their joy from them — so Paul stresses the same truth of the indestructibility of Christian joy, because it is joy in the Lord.

Now there is a strong warning sounded by the apostle as he reminds his Philipian friends to "look out for the dogs". This would appear to be a reference to the Judaizers.

These people were Christians who insisted that converts from a gentile (ie non-Jewish) background needed to be circumcised before they could really enter into a meaningful relationship with God.

Paul finds this teaching extremely distasteful and reminds his readers that true circumcision is of the heart, not of the body, and is evidenced in the lives of those who worship God in Spirit, who glory only in Jesus Christ and who put no confidence in the flesh.

Calvin points out that this means not to put one's trust in anything outside of Christ.



The Rev John Turner

'True circumcision is of heart — not body'

Paul illustrates from his own life 4:4-14. The apostle first of all discusses his Jewish inheritance (v 4-6).

If any man could boast he (Paul) certainly could. He was a circumcised member of the tribe of Benjamin with an ability to speak the ancient Hebrew language and to understand the Jewish culture. As far as the law was concerned he was a pharisee and this led him to be a persecutor of the Christian Church.

How easy it is for Christians to forget and sometimes even distort this most fundamental of all Christian doctrines — that men and women are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings." (Article XI Book of Common Prayer).

The outcome of this new relationship with God is to share in Jesus' resurrection power as well as in the fellowship of His sufferings.

mission and trust from the Lord of the Church.

The Bible Society movement, he said, was at the very heart of Christian missionary outreach to the world. "It has been so since 1804, but today our programmes of translation, production and distribution are more vital than ever before."

Mr Payne said he was convinced that the necessity for the circulation of the Scriptures was never greater. The Bible Society role in service to the churches and peoples of the world was more valid than ever, he said.

"The transcendent God who meets the reader in the pages of Scripture has been man's greatest need, and generations following will find this has not changed."

"A felt need of so many is for a copy of the Word of God in a language they can understand. This springs from a genuine longing of the heart. What a privilege to share in this great enterprise."

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T. J. BLANT
Chief Executive Officer



The Rev James Payne

Bible-teaching basic to Adelaide's Holy Trinity

The Bible must form the basis of the life and activity of any congregation: since a congregation consists of God's people, what those people do as individuals and collectively needs to arise from God's mind.

Hence, at Holy Trinity, Adelaide it is the ministry of the Word which is given primary emphasis.

At the beginning of each term a preaching programme is drawn up so that, over a period, the whole counsel of God is covered.

On Sunday afternoons, study courses, covering biblical books, "skills" courses (such as teacher training) and social issues, are provided; during the week Bible studies are periodically offered in members' homes and on the church site.

A second principal is that the congregation ought to support its members as they seek to be Christian in their own situations.

The fellowship and edification of Sunday services is one source of such support: another is the provision of resources and "back-up" to assist members to fulfil their God-given role.

In the area of evangelism, for example, the congregation helps individuals do their job by providing training, dialogue leaders, guest services and so on.

However, it is recognised that this is not enough. If a congregation is to be "on the move" it needs to have goals lest it find itself at the mercy of the urgent to the neglect of the important.

Hence, the clergy staff, together with the wardens and parish council, have drawn up a list of long-term aims for the congregations, together with a number of specific objectives for the current year.

Everything that takes place in the life of the congregation is designed to achieve the



CHURCHES on the move

The second in an occasional series on churches which are making a significant contribution in the areas of evangelism and development of strong congregational life.

immediate, and ultimately the long-term, goals.

For example, the preaching programme provides a general Biblical undergirding, deals with the areas covered in the goals and forms the basis for exhortation.

There are two broad areas in which aims have been drawn up and in which Trinity is seen to be on the move:

• The people of God relating to one another.

Because the members of the congregation are scattered throughout Adelaide and because four Sunday services mean, in effect, four congregations, a difficulty is getting to know, and ministering to, one another at more than a superficial level.

To overcome the problem, 40 area groups, comprising six parishioners each, have been formed throughout the metropolitan area.

Each is under the care of a pastoral assistant, and it is hoped that in time each will become a self-motivating centre for Bible study, pastoral care and mutual ministry.

The objective for 1976 is merely that, by means of picnics, barbecues, supper evenings etc, the members of each group will get to know, take an interest in, express practical concern for one

support parents in their ministry.

• The people of God relating to the outside world.

Christians are under an obligation to be actively and personally involved in evangelism.

Since the basis of much local evangelism is friendship, and since most Christians have neglected to develop friends outside Christian circles, Trinity members are encouraged to make friends among their neighbours, their workmates and wherever they meet people.

Having made friendships in which they are known to be Christian, they can bring their friends to evangelistic guest services, invite them to their homes for dialogue evangelism meetings, and in their general contacts with them, evangelise by word and deed.

Social justice, both locally and abroad, has long been neglected by Christians. Politics, the media and public life generally are avenues through which social justice is most frequently effected.

Hence, those in the congregation with the appropriate gifts are encouraged to join and participate in a political party, to seek pre-selection, to pursue a career in the media or some other area of public life.



Holy Trinity, Adelaide, an evangelical Anglican church where staff and congregation extend their Christian witness into their everyday work and activities.

It is in those sorts of areas that Holy Trinity, Adelaide, might be described as a church on the move.

But to be honest, it is not the New Jerusalem: many of us fail to let our faith touch more than Sunday.

This side of heaven it will always be so — but having perceived God's plan, and dependent on him, we are on the move!

Give generously to HMS on Trinity Sunday June 13th

This year, thousands of people will rely on the HMS for their health and/or welfare. The sick and aged in our Chesalon Nursing Homes. Unmarried mothers in our Carramar Maternity Hostel. Troubled boys and girls in our Charlton Boys' Home and Carinya Hostel. People with problems who come to our counselling service. Men in gaol. And many others who avail themselves of our adoption agency and opportunity shops.

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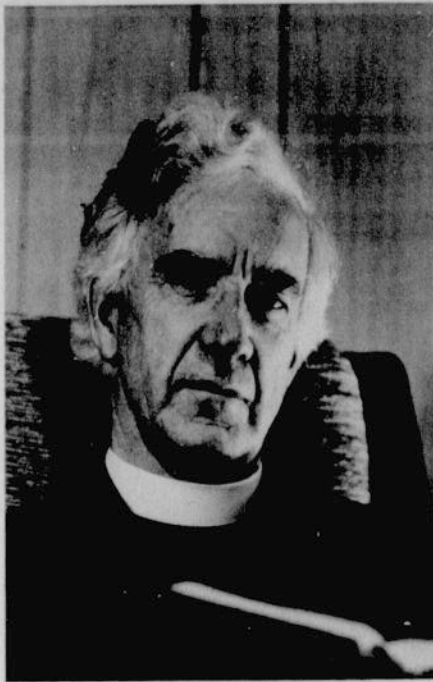
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TG66



The Rev Dr Broughton Knox

REPORT ON CHURCH CHILDREN'S WORK

A report published by the Australian Council of Churches indicates a massive decline in the number of children involved with churches.

The report covers an analysis of attendances from 1963 to 1973.

The report claimed:

• A 50 per cent fall in the numbers attending Sunday school in the Methodist, Presbyterian, Anglican and Congregational churches, and the Churches of Christ.

• A 41 per cent fall in infant baptisms in the Methodist and Presbyterian churches, and a 29 per cent decline in the Anglican and Lutheran churches.

• A 60 per cent drop in confirmations in the Methodist, Presbyterian and Congregational churches, and a 41 per cent drop in the Anglican Church.

• A 65 per cent decline in Methodist and Presbyterian children's clubs, and a 30 per cent decline in the Churches of Christ.

The report says many denominations have largely neglected mission work among children. It recommends major changes in Christian education of children, and much greater involvement of children in the worship and life of congregations.

In particular, it suggests more widespread use of radical alternatives to the traditional Sunday schools and church clubs.

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In the Bible the word "church" is used first of all of the gathering of God's people in His presence at Mt Sinai, when God came down onto the mountain and spoke directly to them.

God commanded Moses "to gather the gathering" — in the Greek, to church the church, and this occasion was known as the Day of the Church and it is to this event that Stephen referred when he spoke about Moses receiving living oracles when "in the church in the wilderness".

In the New Testament Jesus spoke of building His church on the occasion of Peter's confession of Him as the Son of the living God.

Jesus is building His church by the preaching of the Gospel through His Messengers. He is gathering together his elect.

We are members of that church, gathered in front of the heavenly Mt Zion.

The writer of the Epistle to the Hebrews contrasted the gathering of the Church in the wilderness at Mt Sinai with the church of the first-born enrolled in heaven in

Jesus used this term of the local group when he told his disciples that if they were not able to reconcile their brother by personal intercession or even through the assistance of their Christian friends, they were to refer the problem to the church — which is plainly a local group of like-minded people.

In the rest of the New Testament the word church is frequently used of local gatherings of Christians.

Thus, we have the church at Corinth and the churches of Galatia, and St Paul refers to the whole group as "all the churches".

These local gatherings of

'Membership of the local congregation is duty and right of every Christian believer — a declaration'

By the Rev Dr Broughton Knox, BA, BD, MTH, D. Phil, Principal, Moore Theological College, Sydney.

uniting them into a body through the one indwelling Spirit.

Church membership — that is, membership of a congregation — then, is the natural expression of a Christian's relationship with Christ.

It follows that everyone who is related to Christ and thus a member of Christ's church around the heavenly Zion, is to be received as such, and is by right a member of the congrega-

tion of the Apostles' Creed would be in order.

Naturally, the testimony of a Christian life is expected of those who claim that Jesus is their Lord, for a life that is plainly disobedient to the commands of Christ shows that the acknowledgement of Jesus as Lord is merely verbal.

To sum up, the local congregation is the expression of relationship to Jesus, and those who are related to Jesus through the indwelling of His Spirit will seek Jesus in the presence of their fellow Christians and in this way give visible expression and actuality to their membership of the heavenly gathering of church around the throne of God.

Membership of the local congregation is the duty and right of every true Christian believer.

A declaration that Jesus is Lord is sufficient initial testimony — but it must be confirmed through a life which plainly reflects obedience to that Lordship.

There is no theological reason why a person should not

be a member of two congregations; on the contrary, there are often theological reasons why a person should be.

Similarly, there is often no reason why a person should not be a member of two denominations.

It is the duty of members of the congregation to care for one another, especially to care for one another's spiritual life and growth. (And the minister is not to be excluded from this benefit!)

Intercessory prayer is the primary instrument here as well as personal encouragement and perhaps instruction and admonition.

These days, in our suburban society it would be a good thing to keep a list of all who wish to be regarded as members of a congregation, and the names of those who have not expressed the wish to be on the list but who are plainly members ought also to be added by the pastor and other spiritual leaders of the congregation, after obtaining the consent of the person involved.

There ought to be no minimum age for requesting that one's name be added to the list.

The list should be in charge of the pastor and other spiritual leaders of the congregation who should remove the names of those who have moved away from the district and so left the congregation, and of those who have fallen away and no longer

attend, and also they should remove the name of members whose life of disobedience to the commands of Jesus shows plainly that Jesus is not the Lord.

But before they do this, they should admonish them often, in accordance with Scripture.

This list would have no purpose except that of crystal-

"To sum up, the local congregation is the expression of relationship to Jesus, and those who are related to Jesus through the indwelling of His Spirit will seek Jesus in the presence of their fellow Christians..."

lising membership in the members' minds, and keeping the names of members before each other that they might pray for one another and care for one another as they reflect on each other's needs.

Such a list will also assist the pastor and other spiritual leaders in ensuring that all are cared for.

Loose membership of the church of Christ is a contradiction of terms, and ought to be eliminated.

The creation of a list of members would minimise loose membership.

It does not need an ordinance to authorise it and every parish could institute it immediately.

It must be remembered that the congregation has no function apart from

meeting to seek Christ's face together, to build each other up, and to encourage one another as all look forward to their heavenly inheritance which the Lord has promised.

It is the visible expression of the heavenly and spiritual relationship in Christ's presence.

Decisions which the congregation per se need to make will be minimal and should be made more or less unanimously by arriving at a common mind by prayer and discussion.

This is in accordance with the New Testament injunction that Christians within a congregation should be of one mind.

There is no theological basis for decisions resting on 51 per cent majority.

During the Middle Ages, these structures linking congregations became very dominant.

We in the Church of England in Australia have inherited many of these latter church features. We have a strong denominational structure which links congregations and tends to take away from the congregation significant decisions, so depressing the spiritual responsibilities and hence the spiritual life of the congregation.

The contribution of the congregation to the life of the denominational structures is made in accordance with denominational constitutions which provide for decisions to be made by votes, both at parish meetings

or at parish councils or at Synod.

A bare majority is sufficient to make these decisions. This is not a scriptural principle, but is the only one possible in secular life structures.

Up to the present in our own diocese there has been a very loosely-defined qualification for taking part in these elections and this lends itself to abuse such as the "stacking" of meetings.

The most satisfactory way of overcoming this is to have a list of eligible electors.

This has been the case in England since the creation of the Church Assembly shortly after the First World War.

This list of eligible electors would be quite distinct from the list of members of the congregation suggested above and it would serve quite a different purpose.

It ought not be called the church membership list of even parishioners' list because it must of necessity be more restrictive than church membership.

The two lists would not coincide, as the eligible electors list would be more restrictive in that:

• It would involve an age limit, say over 18 years.

This article was based on a statement read at a recent conference on Church Membership held under the auspices of the Anglican Church League.

Dr Knox is the Principal of Moore Theological College and a member of the Doctrine Commission of General Synod.

• It would require a declaration of membership of the Church of England in Australia as at present required by ordinance.

Such a declaration is irrelevant for a list of members of a congregation, for the church of Christ knows nothing of denominations and to introduce denominational membership for membership of a congregation is acting contrary to the mind of Christ, by excluding members of His body, from membership of His Church.

• A certain performance of habitual attendance ought to be required before a name is added to the list of eligible electors, at least three months if not six.

On the other hand, membership of the congregation begins as soon as a Christian enters the congregation and his name could be added to the list of that congregation immediately if he desired.

• The list of eligible electors should be re-compiled regularly — say triennially — and only such names would remain on for which applications had been received on an approved form, which should be circulated to those already on the list and made available to

other members of the congregation at the time that the list is being revised.

On the other hand, the list of eligible electors would in certain respects be less restrictive than the list of members of the congregation, for although it might not require a declaration that Jesus is Lord, the truth of such a declaration could hardly be tested by the quality of life as it ought to be in a list of church members.

Such a test would only cause quarrels and might well involve injustice.

It would almost certainly prove impractical.

Habitual worship at the church is probably all that can be asked for with a declaration concerning age and membership of the Church of England and perhaps of faith in Jesus as Lord.

Baptist growth

Within three years — 10 new Baptist churches have been established in Hungary, "Crusade" magazine reports. Baptists in that country now number 12,000 in 50 churches.

Quoted from "Christian Challenge" (a devotional magazine).

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'Passion for unity' among churches less — Archbishop of Canterbury

The Archbishop of Canterbury, Dr Donald Coggan, said recently that he feared the passion for full unity had almost ceased among the churches.

Addressing the Assembly of the United Reformed Church in London, Dr Coggan said that

unless the churches kept the goal of eventual organic unity clearly before them, there was a danger of disorder or even chaos in ecumenical affairs.

The archbishop said he thought that one reason why the Anglican-Methodist unity scheme had failed was possibly that insufficient attention had been paid to the importance of "grass-roots" contacts between different congregations.

"Since then there has been a very wonderful growth of unity at the grass-roots level," Dr Coggan went on.

"But I think our present danger is perhaps that we should be content with grass-roots developments. That by itself is not enough..."

"Progress at the grass-roots level alone could lead to disorder, or at the worst chaos."

"I believe we must keep clear before us the goal of organic unity, nothing less."

ACC SEEKS AID INCREASE TO THIRD WORLD

The Development Education work of the Australian Council of Churches in relation to its member churches is to be expanded. Currently, the A.C.C. Division of World Christian Action, the aid arm of the Council, is advertising for an education Officer to be based in Melbourne.

The ACC hopes to increase awareness and concern for the development of the Third World — that two thirds of humanity who suffer from poverty, malnutrition and poor living standards — within Church Departments of Christian Education, Boards of Mission and Theological Colleges. A new system of sponsoring development education projects resulting from initiatives of local groups has also been accepted by the Division of World Christian Action.

After the Education Officer is appointed and the work commences, consideration will be given to appointing a further such Officer.

In commenting on this new step, World Christian Action Secretary, the Rev John Mavor said:

"We are looking forward to making this appointment as soon as possible so this most important work of development education can expand. We are committed to the understanding that development education here in affluent Australia is equally as important as providing money to help people in the Third World to help themselves."

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2.00 pm — "The Glory to Come"
3.45 pm — "The Victory of Faith"

LIGHT LUNCH AVAILABLE

Churches seek cuts restored

Australian Churches have stepped up their campaign to have the Australian Government's overseas aid cuts restored.

A letter signed by the Australian Council of Churches, Australian Catholic Relief and Action for World Development calling for four lines of action, has been sent to all clergy in Australia.

The letter calls for the Churches to "let the Government know where it stands on this question". It forms part of a campaign begun on the Easter weekend with advertisements in all major newspapers throughout Australia.

Church members are also encouraged to write personally to their local Member of Parliament and the Prime Minister.

• To page 8

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BOOKS

Role of women as defined in Bible

"The Bible and the Role of Women" by Kristie Stendall. Facet Books, Biblical Series 15. Fortress Press, Publications, 1966

The Role of Women in the Bible is used as a case study of "hermeneutics" — ie how one interprets the Bible, not only as to what the text meant "back there then" when it was written, but also as to what it means "here and now".

Professor Stendall wrote this "case study", for the Swedish church debating the question of the ordination of women in 1958.

"It also can be viewed as something of a model for Christians universally in their hermeneutical wrestling with the Bible amid the complexities of life today..." (from the Introduction, by J. Reumann.)

However, the arguments will be of interest to those thinking about women in the church today.

Rosemary Christmas.

'Wholeness' and equality of men and women

"Woman Priests: Yes or No?" by Emily Hewitt & Suzanne Hiatt. Sealbury Press, NY, 1973

The authors examine the emotional and psychological responses we have to our religious tradition and male-female relationships.

The patriarchal family pattern and references to

Clarity need in Word proclamation

"Taking the Druggery out of Sermon Preparation" by Webb B. Garrison. Baker Book House, Michigan

The most important role of the man of God is to be a clear proclaimer of the Word.

When one sees this title he naturally anticipates help and more importantly some added formulae that will help him communicate the clarity of the Scriptures.

It's a shame but this little book doesn't add to the



Missionary honesty hour

Recently the RECORD'S Editor sent me a book to review. It is called "For Missionaries Only," a Baker House Press job. The author is a veteran missionary in Japan and he has some pungent, sometimes funny, sometimes sad, things to say about his 20 years on the job. Some of his best parts concern his relationship with God and I found it quite useful as an aid in my own personal devotions.

The book is very American (even the author's name — Joe Cannon — sounds like a TV series from the US). But there's a message in this too because Joe is pretty sensitive and intelligent about the effect that this has on the Japanese. And you and I (having, of course, quite divorced ourselves from all OUR cultural bias) can smile or frown a bit about his other problems when at home on furlough in America; things that make Joe uneasy too but in which he is so engulged that he does not see any easy way out.

"HELPERS" AT HOME

"Have mercy on me thou son of David and buy me a motor cycle" read the words on a note handed in at the front door. Joe gave him a cup of tea instead. And then he gives the church at home a number of blasts about support, public relations and all the rest of the ballyhoo that was obviously expected of him by those who sent him. And here whilst basking in admiration to the great American missionary task force, still 60 to 70 per cent of the Protestant effort, I was glad to think that we had been largely delivered (I hope) from the awful indignities in the way people raise their own support which seems to be locked in with American free enterprise.

"The first thing a missionary must learn is that churches are not prepared to do what they are supposed to do, so he must hit the road to raise his own salary, raise his own travel fund, and raise his own hackles. This separates the he-men from the boys — fast! The high pressure salesman type gets the job done lickety-split, but what about the innocent modest young man, who works well for the Lord, but not well for himself."

As Joe Cannon uncovers the system which even he seems to accept as more or less inevitable one's admiration for those who are content to work under it keeps pace with one's dismay at its inequities. There's a lot of disturbing stuff in this book for we who stand behind (perhaps too far behind) missionaries in support.

search, but in some ways takes away the proper role of the preacher. Namely a clear exegesis and exhortation. But Garrison does give some provoking thoughts by his use of illustrations, and together with some helpful advice adds to the preacher's already established thoughts on sermonising.

It is well worthwhile to read but as already mentioned it wouldn't give the Bible student or the young man beginning his call as a preacher much assistance in the art, and above all, the importance of the Minister as a Teacher to the people of God to which he has been entrusted.

Rosemary Christmas.

References to angels in Old and New Testaments

"What the Bible Says About Angels" by A. C. Gaebele. Baker Book House, Grand Rapids, Michigan, USA. pp 116 (Paperback). No price marked, 1975

This little book first appeared in 1924, entitled "The Angels of God"; this seems to be an unaltered reprint, in paperback form.

As a result the type, and setting are those of fifty years ago, and the style likewise, not to mention the astronomy.

It is not that it is incorrect, but that it is old-fashioned and incomplete. I greatly fear that the same could be said of the material in the book; it handles, in what to us is a very wooden lifeless fashion, the various references to Angels in Old Testament and New Testa-

Theologian's life, thought moulded from Bible by social injustice

Christians and Marxists: The Mutual Challenge to Revolution" by Jose Miguez Bonino. Hodder and Stroughton, Sydney. 1976, 158pp, \$7.50

Jose Bonino is a South American Evangelical theologian whose life and thought has been moulded not only by the Bible but also by the reality of gross social injustice.

The book is the written form of a series of lectures given in London at the invitation of John Stott. I am pleased to review the book because it is such a stimulating study and because I heard Dr Bonino at these lectures.

The title and the contents of the book will shock many Australians who grew up in the cold war period where we

On and off the record

— BY DAVID HEWETSON

SHOTS UNLIMITED

Cannon fires a lot of other blasts as well. He is not too tolerant of "homing pigeons" ie missionary exes (like myself; and I found what he said challenging and disturbing). He scores a hit or two on the "armchair generals" who pontificate on missionary strategy (in exasperation at someone who asked why he did not use Pauline methods he replied "because I married Rosa Belle, Pauline's sister") and he drops some shells on missionaries who ruin their families for "the work's sake".

It does us all good to hear from an honest man. And Joe tries very hard to be just that: facing failures, seeing how God had better things in mind than he had himself, hanging his head in shame at the missionaries' "greatest problem" ie other missionaries. You would think that there's enough in this book to put people off missionary endeavour forever, but not so. Nothing as big and great as that could ever finally suffer from telling the truth about it. And in any case Joe Cannon also gives us the other side of the story, the glorious bit.

HEART TROUBLE

He is really at his best when he speaks about God, and about his calling to the task. "I'm not saying that you have to leave America in order to serve Christ," he says, "but that Christ says we must leave self in order to serve him." He speaks of the "heart trouble" of losing one's love for Christ and for souls; and he quips that that kind of heart-trouble will shorten the missionaries' "life-expectancy" on the field. As you will have gathered it is quite a word-spinner and comes up with some apt metaphors which (I think) stop short of being corny. He has a short note on "the canary who forgot its song" ie on spending so much time on how to "approach" people that we never actually get to them: "unless it opens its mouth and sings, the canary might as well be some other bird."

Well, I think it is a useful book. Missionaries will find in it some pretty sound advice about how to survive and how to keep their families surviving. Young people contemplating missionary service (and, like Joe Cannon, I am old fashioned enough to believe that all young people should contemplate it) will find the job described warts and all, plus joys and glories. The rest of us will benefit from hearing from a man honest with God and with his brethren.

Every thoughtful Christian who is troubled by social injustice in our world, as the rich nations get richer and the poor nations get poorer, should read this book. It outlines and evaluates on the basis of Scripture one answer finding increasing acceptance by Christians in certain parts of the world.

Kevin Giles.

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'More than happy to settle for tradition'

EASTER has come and gone, April has given place to May, and a visitor comes to a deeper appreciation of the hymn which reads:

"Robed in the verdure and bloom of Spring".
The words are from "Fairest Lord Jesus, Ruler of all nature".

Interestingly enough, they do not appear in many English hymn books. I tracked them down to check the accuracy of the quote, and found them on Congregational Praise at a united Maundy Thursday service.

THINKING MUSICALLY, when oh when, are we going to have a national anthem of which we can be proud?

To hear the mighty chorus of Welsh voices at Cardiff Arms Rugby Park sing their anthem alongside the pathetic wail of "Advance Australia Fair" is hardly calculated to engender national pride.

"Does anyone know the words?" asked one Aussie at the Wallaby Test.

It seems that no one did.

CROSS-SAMPLE? It was hardly a representative group, but out of 38 Australians on a recent bus tour, only one could recite the first verse and chorus.

They did a little better when it came to "Matilda", but does a jolly jumbuck being stolen by a dishonest swaggie do much for our image?

It would be interesting to hear how many Australians can define "bilibabong", let alone interpret the colloquialisms abounding in the song.

Having heard the Twickenham crowd (and players!) sing "God Save The Queen", I'm more than happy to settle for tradition.

LEICESTER is famous, amongst other things, for its cheese, its guildhall and its association with Simon de Montfort.

It's also the site of Leicester Ministers' Conference which this year celebrated its 13th birthday.
Thanks to the foresight and generosity of two Australian friends, I was privileged to attend, and as befits a cheese area, found a piquancy added to my theological diet.

Usury — Talmudic and Biblical commentaries on term

Sir,

I appreciate the remarks of W. G. Steel ("Record", April 29) and his willingness to discuss individual political issues apart from party loyalties.

However, I do question his statement that usury is "an anti-Christian trick first taught to the Jews by their Babylonian masters".

Quite apart from the historical veracity (which I doubt) of this statement, I do think it extremely untrue to make a general derogatory statement covering all members of the Jewish faith, especially as not only the Old Testament but also the Talmud (eg Sanhedrin 25:2) condemn usurers (I use the word usury in the usual sense of "an excessive rate of interest").

The Old Testament passages which forbid interest are Exod 22:25 (payment in advance); Deut 23:19, but this is only between Hebrews, as the next verse in Deuteronomy indicates.

There is no restriction on interest between Hebrews and gentiles (Deut 15:6) so the Jewish money-lender today is not necessarily breaking the Jewish law.

It seems likely that the New Testament actually approves of interest charges in such passages as Mt 25:27; Lk 19:23, but amongst Jews and Christians there is a moral restraint akin to the restraint on theft, which forbids a good Jew or Christian to extract a rate of interest above the just rate determined by a free market.

The law of love is the only applicable piece of legislation (1 John 3:23; 4:7) since an all-embracing restriction on money available on loan at market rates could damage any individuals and institutions very severely and be a

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An innocent abroad

by DONALD HOWARD

It was one of those all-too-rare occasions when doctrinal orthodoxy was accompanied by devotional warmth and pastoral concern.

The general calibre of speakers could be equalled by our own, but one was outstanding.

R. JOHN DE WITT is his name, and after serving in a pastorate (always a good training ground) he is now Associate Professor of Historical Theology at the Reformed Theological Seminary, Jackson.

He delivered two lectures: If Jesus Christ is not God; Both God and Man. Arius and Athanasius, Nestorius and Nicea, and so on, were clearly dealt with, but in a way that gripped the hearers.

Then on the last day the same speaker gave the conference sermon based on 2 Corinthians 5:10 — "We must all appear before the judgement seat of Christ..."

It would be safe to say that every one of the 200-odd hearers was stirred to a new realisation of ministerial responsibility and the account we shall one day be called to give.

It was Bishop Gore (if memory can be relied upon) who once warned ordinands that although he would ask at their ordination, "Wilt thou? Wilt thou? Wilt thou?", there would be a day when One would ask, "Hast thou? Hast thou? Hast thou?"

Ministers must never forget the fact.

PILGRIMAGES to historic sites and monuments are in order, even at Reformed conferences.

On the first day a few of us trekked to Bosworth Field, where the battlefield is clearly marked.

One look at the well was enough to turn me off drinking where royalty had drank, but it was an experience to walk where the destiny of the nation was determined.

A companion on the trip was fellow-Australian Brian Dole, of Sydney, who is studying in Edinburgh prior to returning to the Free Kirk.

Interestingly, both the battle sites of Hastings and Bosworth appear to be in private hands.

ANOTHER TRIP was to Lutterworth, where Wiclif (sic) was rector until his death and burial — prior to disinterment by his theological opponents.

Lutterworth is also the site of new headquarters for Gideon's International in the UK — a fitting place for an organisation distributing the Scriptures.

A shrine nearly as sacred to some was visited at nearby Rugby — the spot where a certain William Webb-Elis with a fine disregard for the laws of the game, first picked up the ball and ran with it.

We had no ball, but for history's sake did a brief spring on the turf before turning homewards.

TO RETURN to Leicester, the local Cathedral Quarterly has aimed a withering blast at the Sex Discrimination Act and castigated the church for its "illy-livered" response to pressures for a unisex society.

It comments both on the good points in the new act, and upon absurdities such as being unable to advertise for waiters or barmaids.

The editorial warns that a movement may have started which will put stop until our civilisation takes the count.

"The family, the institution of marriage, permanence in human relationships, the distinctive paternal and maternal authorities in life are all in jeopardy," it continues.

"The neglect of the complementary nature of men and women is tragic... an indication of society's malaise is the way in which the sublimation of all vocations — that of wife and mother — is belittled and even despised by too many women."

"Would that the church renewed its prophetic voice in regard to the shape of our society and gave again a clear moral call to humanity."

WITH MICHAEL FOOT in the news, feet seem to be capturing quite a lot of attention.

"Do your feet make you irritable?" was the subject for an afternoon for ladies advertised on a church noticeboard.

To which one wit had added: "Hell hath no fury like a woman's corn."

Orange men against church union

Sir,

I have been directed by the Grand Executive of the Loyal Orange Institution of Victoria to write commending you on your direct and clear enunciation on the matter of any possible union with Rome in "Church Record", March 4.

Bishop Alan Clarke, Roman Catholic Bishop of Northampton makes a number of strange remarks including among others: "You can't be a Christian today unless you're ecumenical."

"It is stupidity and scandal that Christian Churches are divided as they are."

"I think many questions won't be answered until we are reconciled."

In connection with the above statements I would like to comment as follows:—

1. This reads like an infallible statement — and makes no attempt to define "ecumenical". If "ecumenical" means "friendly understanding", this would be acceptable, but an entirely different meaning is given in the book "With Peter and under Peter" by the Roman Catholic Bishop of Sandhurst where the Vatican official spokesman states that "Ecumenism" means the return of separated brethren to the (R) Catholic Church.

2. There is no real call for organisational union of Churches. In fact many Christians would be strongly opposed to such. All true believers are already members of one church. It is also the man in the pew that speaks for the church, not the clergy alone.

3. This is the typical avoidance of any and all difficult points — saying in effect "after we have union we can deal with various difficulties". Before any scriptural based Christian can even think of any type of Union or Federation, questions such as the Mass, Infallibility, Mariolatry, Purgatory, deletion of Second Commandment, etc, must be satisfactorily disposed of. In fact whilst these and

J. H. MORRIS, Grand Secretary.

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Mainly About People

PERTH
Rev P. Gibbons has been appointed curate in Fremantle/Beaconsfield from May 9.

Rev R. Hill was commissioned Rector of Nollamara on April 27.

Rev D. Appleby will be commissioned Rector of Whitford on May 4.



Dale Appleby

Canon R. T. Arrantash has been appointed Rector of Kojoonup.

Rev A. J. Smith Rector of Bussellton and Rural Dean of the Blackwood Denary.

Rev J. Watson was commissioned as Rector of Esperance on April 21.

Rev M. Seymour will be commissioned as rector of Northam at the end of May.

MELBOURNE
Rev D. McDougall from Rushworth has been appointed vicar St John's Cranbourne. Induction July 7.

Rev J. R. Kaine of Belmont has been appointed vicar St Matthew's Mulgrave.

Rev P. T. Hill of St Thomas Werribee has been appointed vicar St David's Doncaster East.

Rev T. H. Banfield formerly of Doncaster East has been appointed to Parish of Cobram, Diocese of Wangaratta.

Rev L. J. Wiggins Senior Resident Master and Assistant Chaplain of Trinity Grammar School has been appointed Director of CEBS as from April 26.

Mr E. W. Mitchell is to be made Deacon on June 20. He will be honorary assistant curate at St Nicholas' Mordialloc.

Rev Canon N. G. Molloy retired as Director of St John's Homes for Boys and Girls as from May 6.

WILLOCHRA
Archdeacon J. E. Meakin has been appointed Rector

Ridley College expansion

It is a fact of life in the church today that a high percentage of those offering for ordination training are married or intend to be married.

Some years ago Ridley College built six flats for married students. Eight years ago it purchased a nearby property to house others. Three years ago it leased an adjoining property for more still. And still there was not room enough!

Recently the lease property next to the one already owned came up for sale so the College felt bound to purchase it. The cost at \$166,500 was less than it might have been had the earlier purchase not been made!

The current Building Appeal being made by the College will provide money

ultimately for the new acquisition; but much more will be needed to construct additional units.

The Deputy Principal, the Rev George Pearson, said: "If we accept the sacrifices made by married students, who train largely at their own expense, the wife usually working to support the husband, it is surely right to ask the church at large to provide convenient accommodation."

He would like to hear from anyone who can help with the purchase — at Ridley College, Parkville 3052.



Married students at Ridley College.

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of St Martin's Whyalla. He will be commissioned on July 23.

SYDNEY

Rev A. Guyer, Rector of Kangaroo Valley has resigned as from June 3.

Rev F. R. A. Warren missionary with the South American Missionary Society resigned from April 30 and has been granted leave of absence to June 30.

CANBERRA AND GOULBURN

Mr Peter Gordon Thompson has been appointed Chancellor for the Diocese. He will be commissioned on August 14.

Rev H. Bates Rector of Yass resigned at the end of March.

LEADERS PRESS FOR GOVT AID

From page 4

Minister or the Treasurer. It is further suggested that local meetings be called and delegations visit the local Member of Parliament to express concern at the cuts.

The letter makes the point "unless we show our concern now, we can expect the next budget to continue this decline" in the percentage of the Gross National Product given to developing countries as aid. Presently Australia is giving approximately 0.51 per cent GNP in aid, which is far below the United Nations' target of 0.7 per cent GNP by 1980.

The signatories of the letter expressed the hope that at least 8000 letters to the Prime Minister would result from this action — that's about one for each church in Australia.

NAME CHANGE IN NSW

On the last day of sittings of the NSW state parliament before it rose for the May 1 state election, the parliament passed an act changing the name of the Church of England in Australia to "Anglican Church of Australia".

Five other state parliaments still have to pass acts to make the change of name legal. The federal parliament also must enact the change.

"Good News for Modern Man" tops 50 million

The symbolic 50 million and 4th Today's English Version New Testament (Good News for Modern Man) will be presented to the Anglican Primate of Australia, the Most Reverend Frank Woods, at a public rally in Melbourne on May 20.

The rally, to mark the 50th annual meeting of the Bible Society in Australia's Commonwealth Council, will be at the Methodist Centre's Main Hall, Little Collins Street, Melbourne, starting at 8 pm.

More than 50 million copies of Good News for Modern Man have been circulated worldwide since its publication in September 1966.

This world record for a paperback was established at the end of 1975. The 50 millionth copy was presented to the Most Reverend F. Donald Coggan, Archbishop of Canterbury and President of the United Bible Societies in New York on January 13.

Good News for Modern Man was prepared by the American Bible Society in the early 1960s in response

Missionary leader to visit Australia



Canon Henry Sutton

NZ STUDY TOUR BY WOODWELL

Archdeacon Frank Woodwell, of Goulburn (NSW), would leave this month for a study tour of New Zealand.

He had been awarded an Anzac Fellowship which will give four months' study, the newspaper said.

The Bishop of Canberra and Goulburn, Bishop C. A. Warren, said Archdeacon Woodwell would examine pastoral care programmes in areas which had used the services of Compton Associates.

He would also examine the ministry to the Maori population.

FORMER SAMS GEN SEC TO PREACH HERE

Canon Henry Sutton, former general secretary of the South American Missionary Society in England, will visit Australia from July 23 to September 11.

The Australian society's general secretary, the Rev Greg Blaxland, said this week that Canon Sutton would begin his Australian visit in Perth and would later speak at clergy gatherings in other capital cities.

He was expected to visit Adelaide, Melbourne, Tasmania, Canberra and Sydney before leaving for South America on September 11.

During his visit here, Canon Sutton would also visit a number of theological colleges and would preach at Sunday cathedral and parish services at various centres.

He would be accompanied by his wife, Olive.

Mr Blaxland said that Canon Sutton had been general secretary of SAMS in England from 1958 to 1974.

There has been 35 SAMS missionaries in the field when he took up that position, and some 130 when he went on to other work 15 years later.

He went on from general secretary to become canon missionary to the society.

Mr Blaxland said that "Harry" Sutton, as he was known affectionately, had thrown himself tirelessly into the work of missionary organisation, often at cost to his own health.

During his final few years as general secretary, Canon Sutton was also adviser to the Archbishop of Canterbury on all Latin American affairs.

"There would be few, if any, in the Anglican Communion who had a better grasp of the Christian position in Latin America and of the Anglican church's contribution there in particular," Mr Blaxland said.

He said Canon Sutton was a speaker in demand throughout England and would be one of the main speakers at the Keswick Convention this year.

He was president-designate of the Evangelical Alliance in the United Kingdom to succeed Dr Raymond Brown.

He was also chairman of the Evangelical Missionary Alliance and a member of the Church of England Evangelical Council of England.

Bible Soc name change

Australia's oldest missionary society, The British and Foreign Bible Society, has changed its name. After 159 years' work in this country the Society has changed its name to The Bible Society in Australia Incorporated.

Only the name has changed, the work is the same.

The Australian Society is one of the last British established Bible Societies to drop the "British and Foreign" title. India and Pakistan changed many years ago, the Bible Society in New Zealand took its new name five years ago, and The Bible Society of Papua New Guinea changed its name last year.

The name change was made with the full support and encouragement of the British and Foreign Bible Society in England and Wales.

The new name became official at this week's Commonwealth Council meetings at Whitley College in Melbourne. The Commonwealth Council also officially changed at the meetings — its 50th — when it became the General Council of The Bible Society in Australia Incorporated.

The British and Foreign Bible Society began in England in 1804 and was the first Bible Society. There are now 57 Bible Societies and 37 National Offices working in 160 countries and territories, all with the same aim of taking the Word of God to every person in his own language and at a price he can afford.

These Bible Societies are joined in the world fellowship of the United Bible Societies which was founded in 1947. The Australian Society was a foundation member of the United Bible Societies.

Church growth seminar to be held at St Ives

Some Churches are Losing Members ...

Some Churches are Stagnant ...

Some Churches are Growing ...

Have You Wondered Why?

Dr Win Arn from the Institute of Church Growth will be conducting a Seminar for Rectors (and Curates) and laymen especially for Anglican Parishes over the Queen's Birthday weekend at the St Ives parish.

Seminar I: Sunday, June 13, 3.00-6.00 pm.

Seminar II: Monday, June 14, 3.00-6.00 pm, 6.45-9.45 pm.

Each session builds on the other and attendance at all sessions is necessary.

Bishop Dain encourages participation ... "I am happy" to commend this Seminar on Church Growth to be conducted by Dr Win Arn and would warmly encourage the participation of both clergy and lay leaders.

The strengthening of Parish life in worship, witness and service is the most significant meaningful method of preparation for Mr Billy Graham's Crusade in 1979.

The Rev Harry Goodhead, Rector of St Stephen's Coorparoo, Brisbane ...

"Last year a Church Growth Seminar was held in my parish church. I very warmly



Dr Win Arn.

The Australian
FIRST PUBLISHED IN 1880

No 1612 JUNE 10, 1976

CHURCH RECORD

Registered for posting as a newspaper — Category A

PRICE 20 CENTS

400 at dinner to launch new campaign

A former State minister, Mr Milton Morris, last week called on concerned citizens to support the Call to the Nation campaign at a dinner at the Wentworth Hotel.

Speaking to an audience of over 400 invited guests, Mr Morris outlined the ideas behind the renewal of the call to the nation which took place twenty-five years ago.

On that occasion a number of prominent jurists, including the Chief Justices from five States, the Anglican Primate, the Roman Catholic Archbishop of Sydney, Service Chiefs and others published a document which called on the people of Australia to uphold absolute moral values and defend the community from divisive and corrupting influences.

That first call received widespread support from political, union and professional leaders and had a significant impact in the media and across the nation.

It was announced at the dinner that a similar call be made later this year in conjunction with the visit to Australia by Mr Malcolm Muggeridge.

A small committee headed by Mr James Cameron, MLA, former Speaker of the Legislative Assembly in NSW, has been formed to co-ordinate planning for this.

At the dinner, apologies were received from the Governor of NSW, the Premier, Mr Neville Wran, and the Leader of the Opposition, Sir Eric Willis. Messages of warm support were sent by Government Ministers and other community leaders.

The proposal to renew the call to the nation follows a similar call in the United Kingdom last year by the

length and breadth of Australia. Last year the Archbishop of Canterbury launched a campaign to stop, what he called, 'Britain's drift toward chaos'. He said that moral and spiritual issues were at stake, and so they are in this country.

There is a great obsession in many parts of the world, with selfishness and greed. This obsession seems to abound.

"In the last 'Call' in 1951, as I recall the situation, there was no real division in our Nation. In recent years, unhappily, there have been

Christ Church Cathedral, near the harbour area of Darwin, was one of those extensively damaged during Cyclone Tracy's devastation on Christmas Day, 1974.

Saturday, May 29, 1976, a time capsule was set in the wall of the new building's narthex (foyer) by the wife of the Australian Prime Minister, Mrs Tammy Fraser.

(Prime Minister Malcolm Fraser was to have taken part, but was too ill upon his arrival in Darwin for any of his appointments.)

Over 300 attended the service, including representatives from the other churches in the area.

The Capsule itself, in typical Northern Territory style, was actually a snake preserving jar from the Museum!

The contents included a tape recording of Bishop Mason's enthronement service, photographs of the same service and a copy of the Bishop's Consecration Certificate.

"The tape would assist in showing people in years to come, something of the sounds of an age, as well as viewing items from that period," explained Mr Peter Spillet, President of the Historical Society, as well as Parish councillor and member of the Cathedral Building Committee.

Copies of the local newspaper, together with a copy of the newspaper found in the original Time Capsule, dated 18 November 1902, were also enclosed. The first Capsule was found under the original Foundation Stone after the Cyclone.

Photos of the first Synodmen; a pictorial history of Cyclone Tracy's visit; a tape recording of the Rector reading the latest Parish Annual Report; copies of the original Parish Report from the former Capsule and the First Annual Report of the

• To page 2



Mr and Mrs Milton Morris

TIME CAPSULE FOR NEW DARWIN CATHEDRAL

NZ ANGLICANS DECIDE ON WOMEN'S ORDINATION

New Zealand has joined Hong Kong and Canada in officially opening the Anglican priesthood to women.

A Bill amending the constitution of the Church of the Province of New Zealand to make women eligible for ordination was passed by the General Synod, which met recently in Nelson, with much more than the required two-thirds majority. The voting was: Bishops, 6-1; Clergy, 17-5; Laity, 23-2.

In presenting the motion on the Bill, Professor John Morton of Auckland said that the Church had to be alive to new possibilities and to the realities of what women could offer within the Body of Christ.

The Bishop of Dunedin (the Right Rev P. W. Mann) said he believed the Bill had the necessary strong backing

of the Anglican Church in New Zealand.

A Bill allowing the ordination of women was in fact passed by the New Zealand General Synod two years ago, but was remitted to the dioceses again before the final decision made at this year's General Synod.

Opposing the move, the Bishop of Nelson (the Right Rev Peter Sutton) said that the Scriptures and the practice of both Jesus and the Church indicated that "we are not justified in going this way"; and Canon R. H. Rangihui said he could not support the motion on behalf of the Maori people, among whose tribes there was still often no place for women to speak.

Church Times

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EDITORIAL

A Call to the Nation

The announcement that there is to be a renewal of The Call to the Nation should be welcomed by most Australians.

Over recent years Australians have enjoyed an unprecedented rate of development. Despite the occasional setbacks our economy has so expanded that Australians are to be numbered amongst the most fortunate people in the world, a world plagued by poverty, war and disease.

Nevertheless, Australia is at present beset with divisions, bitterness and uncertainty. Many in this land of plenty go without a reasonable standard of living while others, unconcerned for their fellows, pursue their own selfish ends.

Like civilisations before us, affluence has brought softness. The will to work, the willingness to share and the desire to serve have generally been replaced by a passion for pleasure and the pursuit of material things.

Community standards of personal morality have declined and Australians have been subjected to exploitation by the media and entertainment industries through the promotion of the salacious, the violent and the mediocre.

Family life has suffered accordingly, increased rate of divorce, delinquency and drug abuse reflect the estrangement that is endemic in our land. Many in this urbanised Australia feel isolated and alone, especially women, and children are often deprived of the emotional support they need because of absent mothers seeking to satisfy their own ambitions or wants through employment.

Divisions in the political and industrial areas in recent times have divided families and communities to the extent that sectional interests often take precedence over considerations of the national good.

In view of these trends which are all too obvious the time is right for all Australians to embrace attitudes that uphold those absolute moral principals which express such virtues as love, fidelity, purity, humility, kindness and diligence.

Of course only the grace of God, through Christ can enable an individual or nation to fulfil these virtues and therefore what is really needed is a spiritual revival.

It may be that through an increased awareness of the things related to the Call to the Nation there will also be an increased acceptance of the faith that gives such virtues their validity.

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