

## Mainly About People

### GIPPSLAND

Ven J. A. Knife will resign from the position of Diocesan Registrar from April, 1976.

Rev D. Smallbone, rector of Yarren, has been appointed an examining chaplain.

Rev G. Philpot, rector at Omeo, has been appointed Precentor at St Paul's Cathedral, Sale, and part-time domestic chaplain to Bishop Delbridge as from August, 1975.

### NEWCASTLE

Brigadier Derek Sharp, OBE, has been appointed Registrar in the place of Mr J. P. Lane.

### SYDNEY

Rev J. L. Hansen, Chaplain, Gladesville Psychiatric Hospital, retired on May 31, 1975.

Rev R. S. Barker, Rector, Keirville, has been appointed Rector at Moorebank.

Rev H. Henningham, Rector at Fairfield and Rural Dean of Liverpool, will resign from August 2, 1975.

Rev B. Findlayson, Curate at Cronulla, has become Curate in Parish of Engadine.

Rev R. Coxhead, Curate at Carlingford, has become Curate at Cronulla.

## DEATH OF CHURCHMAN

The death occurred on Tuesday, 10th June, 1975, of Mr Victor Fred Roberts, of Wollstonecraft, at the age of 84 years.

Mr Roberts had been a most active Christian in the Diocese of Sydney for a period of nearly 50 years. At the parish level he had served as a Sunday School Teacher, Churchwarden, Parish Councillor and Parochial Reader.

At the diocesan level he was a member of Synod for 20 years. His most significant contribution in Synod was the initiative he took in the early years of the 'Stipends Committee', as it was then called.

His love for the clergy and his concern for their physical welfare was evidenced by his tireless efforts on their behalf. Mr Roberts is

survived by his wife, Mrs Kathleen Roberts, his daughter, Mrs Judith MacDonald of the Parish of St Peter's, East Lindfield, and his son, the Rev Victor W. Roberts, who is the Rector of St Mark's, Northbridge.

The funeral service was held on 13th June at St Giles', Greenwich, and emphasised the note of praise and thanksgiving to the Lord for His faithfulness and the greatness of His eternal promises. The Rector, the Rev John Henderson, conducted the service. Bishop Jack Dain read the lesson, and Archbishop Marcus Loane said the closing prayers and pronounced the benediction.

## STONE WALLS STILL STAND AT 100

The oldest church on the Blue Mountains — the church of St Peter at Mt Victoria, NSW — celebrated its centenary on Sunday, June 22.

Bishop D. W. B. Robinson, of Parramatta, was guest preacher at a thanksgiving service to commemorate the occasion.

A church warden, Mr W. Musgrove, said this week that some of the early records of the church had since disappeared, but the licence for the church, issued by Bishop Frederic Barker, was still in good condition.

The licence was dated June 21, 1875, and stated that it was granted "through a petition of the Rev Robert Hanson Mayne, BA, Licensed Minister in the district of Hartley, in the County of Cook, and of the several residents and inhabitants of Mt Victoria."

It disclosed that the land for the church was given by Mr Henry Bell, the originator of Bell's Line of Road, running from Kurrajong to the settlement of Bell.

It also noted that the church was to be 43ft in length from east to west, and 19ft in breadth from north to south.

The first entry in the Church Register ("it seems

## Centenary of historic church



The Anglican church of St Peter, at Mt Victoria, NSW, which recently celebrated its centenary as the oldest church on the Blue Mountains.

that the early pages are missing," Mr Musgrove said) is dated November 9, 1879, when the preacher was William Browne and the collection amounted to £14.0.

"The Register of Marriages has disappeared, but the Register of Baptisms has been kept up to date," he stated.

The first entry was dated September 12, 1880, when William, son of John and Lucy Cliff of Blackheath, was baptised.

A grandson of John and Lucy Cliff, Mr Rex Cliff, and a great-grandson, Geoff, were still living in Blackheath.

In those early days infants from Wentworth Falls, Katoomba, Medlow Bath and Blackheath were taken to St Peter's for Baptism.

Early incumbents of the parish were the Revs Thos Harrison, I. S. Newth,

Edward Symonds, I. Hornby-Spears, and T. J. Heffernan.

The latter was one of four brothers who had entered the ministry, and when he was absent from the parish, on a trip to his home town in Ireland, a brother, Edward, acted as his locum.

Thomas was a bachelor, as was his successor, the Rev W. P. F. Dorphy, and between them they had a total of 60 years' service in the parish.

Some early balance sheets had a heading of "Hartley cum Mt Victoria", in which Hartley Vale, Hampton and Mount

Wilson also appeared, Mr Musgrove said.

In 1964 there was a re-organisation of parish boundaries in the district and from January 1, 1965, St Peter's had been administered from Blackheath.

The area was known as the Church of England Parish of Blackheath.

The rectors of the newly-formed parish had been the Rev G. Thomas (now with BCA), the Rev L. Vitell (now at Carlingford), the Rev G. Child (director of CEBS in the Diocese) and currently the Rev A. E. Begbie.

## Author's message

### for Christians:

## 'DANGEROUS TO BE COMMITTED UNTHINKINGLY TO POWER STRUCTURES ...'

It was dangerous for Christians to become committed unthinkingly to political power structures, international best-selling author Os Guinness has claimed.

Mr Guinness is visiting Australia this month, following a tour of New Zealand.

He claims that western society is in an impasse between technocracy and the counter-culture that opposes technocracy.

In his book "Dust of Death", he spells out Christianity as a "third way".

He recalls that early Christians were a radical minority who confronted and overcame the power structures of their day — and claims that Christianity can still have this impact.

He says it is dangerous for Christians to become unthinkingly committed to any political structures — whether the power elites of the "establishment" or the ideological programmes of the revolutionary hard-core.

He says that "across the recognised divisions of the first-century world the Christians were a community which refused to be classified or categorised."

They transcended previous divisions between male and female, master and slave, Roman and Greek, rich and poor.

They were derisively labelled "the Third Race" — marking them off from the rest of humanity — and it was just this insight that needed to be taken up by Christians today.

Guinness draws these conclusions against a detailed

analysis of the technological society and its opponents.

"Dust of Death" is an analysis of contemporary trends in society and critically examines a number of the responses to the pressures of western technocracy, such as student radicalism and the New Left, revolutionary movements, alternative life styles, drugs, mysticism and eastern religion and occultism.

Os Guinness is being brought to Australia by a group of concerned churchmen, and will visit all States during June-July.

The visit is being sponsored by various church and parochial agencies such as "House of the New World," "Teen Crusaders," "The Master's Workshop," "House of Freedom" and others. These groups have loosely banded themselves together under the title "Jesus Family of Australia."

Guinness is speaking at clergy and lay leadership seminars across the continent.

His schedule is: Brisbane, June 21; Sydney, June 23; Melbourne, July 4-6; Launceston, July 11-13; Adelaide, July 18; Perth, July 25-27.

Os Guinness is aged 35, and was born in China of missionary parents. He studied theology and philosophy at London University, and for five years was on the staff of L'Abri, Switzerland.

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# CHURCH RECORD

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# CAMPAIGN TO AID WORLD'S FAMISHED

World Vision Australia is to launch a nation-wide campaign to awaken Australia to the desperate situation facing the millions of starving people in the world.

The campaign is co-ordinated under the title "1975 the Year of the Hungry". World Vision plans to conduct a number of programmes to assist the hungry of Africa and Asia between now and next Easter. These include a 40-hour famine in Victoria when up to 10,000 people will be sponsored by an estimated 400,000 to go without food for 40 hours.

In August there will be a nation-wide direct mail appeal to every household supported by the TV special featuring Anne Deveson — "Don't Let Our Children Die", filmed in Ethiopia earlier this year.

Miss Deveson spoke on her experiences in Ethiopia in "A Current Affair" recently and as a result \$58,000 was received by World Vision. World Vision said this money was sent immediately to Addis Ababa.

One of the patrons of the appeal — former Deputy Prime Minister Mr Lance Barnard said on June 30, that, "never in the history of our globe has there been such a despairing need to feed the millions of under-

The appeal has the strong support of the Archbishop of Sydney, most Rev M. L. Loane who wrote on his visit to Bangladesh earlier this year, "I was impressed by the massive measures which have been taken to relieve the distress in Bangladesh as a whole."

privileged. We must declare war on famine — we must



An Ethiopian child waits under a tree while its mother lines up for a grain handout.

Lance Barnard, former Deputy Prime Minister and Minister for Defence takes up appointment in September as Australia's Ambassador to Sweden, Norway and Finland. He is Tasmanian patron of World Vision's "Year of the Hungry" program.

act now. I am calling on all Australians to join with me in this fight against famine". Foreign Governments, including the Government of To page 3

## Government grant for Germaine Greer film criticised by Festival

"The announcement that \$100,000 has been given to Germaine Greer by the Australian Government is, to say the least, staggering," said Mrs Monica Gallagher, an Advisory Committee Member of the Festival of Light.

The Rev Fred Nile (FOL Director) said: "The International Women's Year Committee and Federal Government should be given the prize for the sick joke of the year and admit the whole Greer grant story is a hoax."

"Germaine Greer must be the world's worst choice for a serious TV series on reproduction and motherhood."

"She promotes abortion and regards marriage as a bore."

"Children clinging to their mother's skirts revolt her."

"She believes children don't need mothers and illogically would like to have a child if it wasn't necessary to have a father!"

Mrs Freida Brown, FOL Women's spokesman, said: "It is well known that Germaine Greer wants to abolish the family."

"One has only to read her 'Female Eunuch', page 329, which says — 'Women's Liberation, if it abolishes the patriarchal family, will abolish the necessary sub-

structure of the authoritarian State, and once that withers away, Marx will have come willy-nilly."

"Her forthright statements about motherhood are also well known."

"We read in the 'Female Eunuch', page 234: 'Care and attention for the child need not emanate from a single permanently present individual.'"

"On page 278 we read: 'Bringing up children is not

## Film's purpose opposed

a real occupation because children come up just the

"Important for child's mental health to experience relationship with mother"

his mother (or permanent mother substitute) in which both find satisfaction and enjoyment."

"The quality of mothering the child receives in the first three years of his life affects profoundly his whole future development."

"Among the avenues to be explored is the problem of making the vocation of housewife and mother of young children more attractive."

Mrs Brown emphasised: "We see then that Miss Greer ignores child care experts and we see that she has well formed political views on the family."

same, whether brought up or not."

"It is perhaps ironic to note that Germaine Greer has never had a child."

"Experts on child-rearing disagree with her opinions."

"The Australian and New Zealand College of Psychiatry in November, 1971, wrote: 'It is of great importance for mental health that the infant and young child should experience warm, intimate and continual relationship with

there.'"

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## LAST WORD



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## Notes and Comments

### Universal prayer book

The General Synod Liturgical Commission proposes to issue a draft Australian Prayer Book in 1975. It seems that it will necessarily be somewhat incomplete and some of the services of lesser importance in our Book of Common Prayer will be omitted. That is probably unavoidable.

Perhaps the most worrying task for the Commission will be to produce a book that the whole Church in Australia will be prepared to buy, use and experiment with for some years after publication. To produce a book as large as our present Book of Common Prayer would be impossible to finance and if money could be found, its price would put it beyond the reach of most congregations.

So it seems obvious that if a draft Prayer Book is to be produced, certain things must go. And as a result, there may well be some understandable outcry at the omissions.

There are three things bound up with our present Book of Common Prayer which must be included in any proposed draft and whose omission would do irreparable damage both to the draft and to the Commission which drafted it. We refer to the Preface (1662), Cranmer's Preface (1549) and the Thirty-nine Articles of Religion.

The absence of these would not only give grievous offence but would be interpreted as derogatory to section 4 (Ruling Principles) of our Australian Church Constitution.

### Concern for health

Even the critics of the ALP Federal Government must admit that since it came to power there has been a new willingness to challenge the Tobacco and Liquor Monopolies. Smoking has topped it more than liquor but more voices have been raised in Canberra against liquor than was previously the case.

The physical and mental health of the nation should concern everyone, especially those who make our laws. Smoking and liquor get a bad press, but those who derive profit by selling them, don't care, just so long as they can extend their markets by massive advertising campaigns.

The National Health and Medical Research Council, in its recent report to Federal

Parliament, called for controls on liquor advertising especially that which aims at getting young people to drink spirits. The Council said "evidence of involvement of alcohol and crime in Australia is alarming and so is its part in road accidents, especially among young people." Don't be deceived by false advertising. Liquor does not make for a healthy nation. Let's create a climate of opinion which promotes the benefits of alcohol-free living.

### Celebrants in deep water

The Sydney Sunday Telegraph recently stated that the Federal Government's cohort of civil marriage celebrants were not a bit keen to be drafted for the duty of conducting non-religious funerals. This was a bit too deep for them.

The President of the Civil Marriage Celebrants' Association said: "We are only interested in love and friendship and joy. It is all right to be married in a romantic setting but not to be buried on the beach at sunset." "If everyone went around the city burying in favourite places, the situation would get chaotic."

Just think of it: Bondi Beach might gradually get taken over as a cemetery!

If these newly-commissioned civil marriage celebrants have no stomach for funerals, others of their ilk are not so squeamish. The Humanist Society and the Communist Party have people on hand to provide these services. Indeed, the Secretary of the Humanist Society is on record as saying that Humanists would prefer secular, name-giving ceremonies and non-religious funerals. In Communist-controlled East Germany the Marxist regime runs its own brand of secular Confirmation ceremonies in competition with those of the Churches.

So, the harsh, abrasive secularism of Europe is increasingly invading the Australian scene. These enemies of the Gospel no longer pretend that the Christian minister is irrelevant. They are now trying to supplant his influence by setting up their own competing system to reach the people at times of baptism, marriage and death. Despite the virulence of their hostility, they will not succeed. In Russia, the atheistic paradise, the numbers of Christian baptisms increase and Christian funerals are held even in Moscow.

Some of the most surprising examples have been:

- World Christian Action, the aid division of the Australian Council of Churches, which is expecting a 40 per cent (\$170,000) increase in its total income this year. It is already 60 per cent up on its income at the same time last year.
- The Methodist Department of Stewardship and Promotions, which expects its national income to rise from \$3.8 million last year to more than \$5 million this year. It raised \$1 million in the first two months of this year.
- The Presbyterian Church, which reports the average weekly giving by Victorian parishioners has

### Soccer pools now?

On Friday, 30th May, a NSW Council of Churches deputation asked the Minister for Finance (Mr Max Ruddock), why the NSW Liberal Party Government had changed its mind and now planned to introduce soccer pools.

Was this change of policy due to the fact that the new Premier, Mr Tom Lewis, was keen to have more Government-sponsored gambling, whereas Mr Eric Willis (the other main contender for the Premier's position) had opposed the pools? Mr Ruddock did not know why the Government had changed its mind and could not comment on the Eric Willis aspect.

Mr Ruddock admitted there was NO RESPONSIBLE PUBLIC DEMAND FOR SOCCER POOLS. He admitted that the 3 million dollars the Government expects to get from the pools would not do much to balance the State Budget. Even 6 million would not make much difference.

Yes, he recognised that soccer pools would appeal to young people and recruit them to the gamblers' ranks. People under 18 are not permitted to use the TAB shops.

Mr Ruddock promised to consider representations that a similar restriction

would apply to soccer pools. Apart from this, the members of the deputation were left with the impression that the NSW Government IS QUITE WILLING TO LEGALISE ANYTHING IF IT CAN DERIVE REVENUE FROM IT.

The question about the adverse sociological consequences upon the community which may ensue just does not interest politicians.

If we look to our NSW politicians for protection from the liquor and gambling vested interests we will look in vain.

### Dignity in marriage?

The Attorney-General's Department in Canberra has prepared large coloured posters which are to be displayed in post offices, universities and government departments and perhaps even on government transport.

The posters will advertise the merits of civil marriage ceremonies and will carry the wording "Civil marriage celebrants can now marry you with dignity when and where you choose."

Marriage is a civil contract among other things, and a case can be made for it to be obligatory that all marriages be contracted before civil servants. If this were

the case, Christians would be free to seek God's blessing on their union within a Christian context.

But the Federal Government's posters and the intention to circulate them widely and the talk of civil marriage with "dignity" leaves one gasping in view of the Whitlam Government's policy and actions.

Its chief adviser on women's affairs is divorced, the much publicised secretary of the former Deputy Prime Minister is twice divorced, the Prime Minister's outspoken wife

has gone on record as a strong supporter of de facto unions. For the first time in our national history, we have a Governor-General married to a divorcee.

The posters have been printed immediately after the Family Law Bill became law, a bill which many interpret as a direct attack on the institutions of both family and marriage.

We might be pardoned for having doubts about the Federal Government's intention to lend "dignity" to marriage.

## PREACHERS SHOULD NOT USE TRICKS

Some preachers choose texts with apparently no other purpose than to display their own wonderful ingenuity.

It is, no doubt, possible for a man to preach a very pathetic and earnest sermon on the words in Ezra 9: "nine and twenty knives," or on the description of the bedstead of Og King of Bashan, in Deut iii. 11, "his bedstead

and watch the process by which he develops from the doctrine of Justification by Faith, or the necessity of Divine Providence, or some interesting speculations on the millennium or the future blessedness of the righteous — and a sermon on "nine and twenty knives", or on Og's iron bedstead, may cover any one of these subjects as well as another — I always think of the tricks of those ingenious gentlemen who entertain the public by rubbing a sovereign between their hands till it becomes a canary, and drawing out of their coat sleeves half-a-dozen brilliant glass globes filled with water, and with four or five gold fish swimming in each of them.

For myself, I like to listen to a good preacher, and I have no objection in the world to be amused by the tricks of a clever conjurer; but I prefer to keep the conjuring and the preaching separate: conjuring on Sunday morning, conjuring in church, conjuring with texts of Scripture, is not quite to my taste.

This passage highlights the need for scrupulously careful handling of the text of Holy Scriptures.

was a bedstead of iron, is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man".

But when I hear a man announce a text of this sort

KAMPALA, Uganda — Controversial Idi Amin has now decided to crack-down on a large number of Christian organisations in this country. According to government-controlled Kampala Radio, the Moslem President has signed a decree banning 14 "religious societies" declared "dangerous to peace and order". The organisations listed in the broadcast included the Assemblies of God and other Pentecostal churches, the Uganda Church of Christ, the Campus School of Christ, the International Bible Students Association, Navigators, the Uganda Bible Society, Legion of Mary of Africa and Jehovah's Witnesses.

— World Vision.

### Mr Williams says . . .

Mr Williams says all the forces of hell seem to be let loose in his Church fellowship!

Here is a wonderful word of encouragement for you: "God will be very gracious to you at the voice of your cry; when He shall hear it, He will answer you". Isaiah 30:19.

In Isaiah's day God permitted the Assyrian to come because of the deep lessons it would teach the King and the people that certain abuses must be checked. The siege would surely come and they would know something of the bread of adversity and the water of affliction. But God would be near speaking to his people in their sorrows.

Here is an example of the persuasive providence of God. His grace surrounds and keeps His people, but if we willfully sin, we break the cordon of His protection.

When we repent and turn back again to Him, the gentle

hand of the Lord will bind up the wounds and soothe the spirits; songs break forth in the night, and our hearts are filled with gladness.

Be of good cheer, God has not forgotten to be gracious to you. Take to heart these promises, and ask that the counterpart of these blessings may be granted in your experience.

KEN ROUGHLEY

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C. R. JAMES  
Chief Executive Officer

# Restlessness in society both right and wrong: but no "instant answer"

More than 20 years ago, shortly before my ordination, I spent a short time in India.

One vivid recollection is of an open-air rally involving several thousand people including many children.

The speeches seemed interminable, yet those children sat there hour after hour quite passive and still.

I could not help thinking how restless a corresponding group of Australian children would have been.

That contrast reveals something about our two cultures. There was something strong and deep about the stillness of the Indian

Someone has spoken of "divine discontent", and it can be a divinely inspired thing.

Yet there is a wrong kind of restlessness that springs from shallowness and rootlessness. This is a negative and destructive force.

This latter kind of restlessness appears to me to be one of the characteristic marks of our present age.

Our race is casting about madly for some answer to the needs and problems of which we are increasingly aware.

Fashions change with ever-increasing rapidity, not only in clothes and hair-styles, but in much more fundamental issues of life.

We demand instant answers to every question, but the answers that are glibly seized upon today are cast aside as out of date tomorrow.

This is reflected in the triviality and transitoriness of much that passes for political debate. It is reflected in — and fostered by — much of current educational practice, where restlessness has been built into the system and affects teachers and students alike.

The instant answer is prized. It is supposed that a group can sit around and discuss some profound topic and arrive at serious answers without the discipline of hard study and solid thought.

There is something good about the restlessness of our society; for it is restlessness and discontent that drive men to discover new truth, solve problems, remedy injustices and improve the world.

This kind of restlessness



Archbishop Rayner

comes when man cuts himself off from the ground of his being . . . from the eternal . . . from God.

There is in man a deep longing. In the Bible, as in much of literature, it is described in terms of hunger or thirst in man.

It is a longing for God. For we were made for union with God, and until we become one with Him there is an anguished restlessness in our soul.

Of course, we do not always recognise this restlessness nor understand what causes it.

People try many ways of satisfying this hunger and thirst — pleasure, ambition, money, achievement, sex, security and the rest — and some of these ways seem to suffice for a time. But they do not satisfy in the end.

Until he finds that which alone satisfies, there is a restlessness in the heart and soul of man.

You will notice how often in the Bible God is spoken of as the one who alone

quenches the hunger and thirst of man.

The theme "man cannot live by bread alone" runs through the Scriptures.

Man tries very hard to live by bread alone; but it is more lasting food and drink that he needs.

## "What matters is God . . . put first things first in life of the Church"

Jesus Christ himself takes up this theme: He is the true living water.

When He wanted to leave a way to signify and effect his presence with his disciples He established a sacrament whose outward signs of bread and wine themselves hinted at the reality they conveyed.

Until man finds the union with God for which he was created, until he finds his roots in the eternal, his life will be marked by restlessness and discontent.

His understanding of life's problems will be shallow, and his "solutions" to those problems will create more problems than they solve.

That describes precisely the present condition of our race.

In these days when the tide is undoubtedly running against Christianity and the Church, which way is the Church to turn? So often we have tried to speak to a restless world in ways which

## New Archbishop of Adelaide's views as to basis of society's unrest

simply pander to that restlessness. We have tried to keep pace with the restless changes in human thought, style of life and social structure.

I have often quoted in sermons and addresses a sentence of William Temple: "The right relation between prayer and conduct is not that conduct is supremely important and prayer may help it, but that prayer is supremely important and conduct tests it".

So my final message to you is: put first things first in the life of the Church. It is worship that lies at the centre of the Church's life. It is prayer that lies at the centre of the Christian's life, and by prayer I mean not a few words chattered mechanically by rote as we leap into bed, but a living communion between us and God.

From that spring our witness to others, our service to our neighbours, our integrity of life.

Andrew and I leave Wangaratta full of gratitude for the six happy and enriching years we have had with you.

Our children Philippa, Jill and Christopher, have spent probably the most formative years of their lives in a natural and lovely environment for which we are very grateful.

I have had as loyal and generous support from clergy and laity alike as any bishop could hope for.

I shall not try to speak of individuals here, but there are many who will always have a special place in our affections.

In no merely formal way I pray now, as I shall continue to do, that God may bless you all and lead you on to that union with Him for which you and I were created.

## World Vision moves to aid hungry

From page 1

of Australia, have poured money and materials into Bangladesh. Christian agencies, from Europe and America especially, have rendered magnificent service in special relief programmes. Bodies like World Vision and HEED and the Swedish Christians have done their utmost to bring help to the point where the need is greatest.

World Vision is an inter-denominational organisation, founded by men with evangelical convictions. It does not involve itself in political controversy but concentrates on helping the

needy throughout the world notably victims of famine. Of the money it distributes for famine relief twenty per cent goes towards short-term emergency relief and eighty per cent goes towards

long-term rehabilitation. One example of the long-term rehabilitation programme World Vision has is a water producing programme in Ethiopia using the Australian windmill.



A woman in the Ogaden Desert region, famine centre of Ethiopia, cools her daughter's fever with precious water.

### NEWS BRIEFS

Romanian Pentecostal leaders have confirmed that a shipment of 2500 Bibles from the UNITED BIBLE SOCIETIES has arrived safely in Bucharest.

Construction has begun in Kwangju, South Korea on a new home for Honam Theological Seminary, a Presbyterian institution. The \$25,000 building, which will include classroom, dormitory and library facilities for 100 students, is expected to be completed by August.

In a move reflecting a growing desire for unity, the Lutheran Federation of India has changed its name to the United Evangelical Churches of India.

For the first time in history, South Carolina Baptists will host a special appointment service this month for more than 20 new Southern Baptist foreign missionaries. The service is expected to attract some 10,000 persons to the Carolina Coliseum in Columbia.

— World Vision.

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# AUSTRALIA "BACKSIDED UTOPIA" — CLAIM BY DEAN OF PERTH

"Careful and energetic made to carry weak and least productive"

Australia was like a "backsid Utopia" where the idiotic, the weak and the least productive were the first goal of spending while the careful, the eager and the energetic were made to carry them, the Dean of Perth, Dean John Hazlewood said, the "West Australian" reported recently.

In his sermon at a Commonwealth Day service in St George's Cathedral, Dean Hazlewood said that the 1970s had filled our nation with doubt, tyranny and ebullient, insensitive, centralised megalomania.

That the nation was in this state was our own fault as political creatures and as electors.

As a system, socialism was a semi-religious disease and was terribly catching and unfortunately — like other religions — it could never quite be sure who was infallible or who was about to jump out of its dogmatic straitjacket.

"The confusion resulting in government when this happens on the central stage of the country is not appeared, nor hidden, by sudden embassies to either Ireland or Sweden," he said.

The nations of the so-called free world were now experiencing the terrible reckoning of the costs of their various exercises in welfare, in warfare and in scientific research, a situation made worse by the inevitable rise in the price of raw materials such as oil.

"The result has been to end the belief that we could go on for ever being rich at the expense of the old empire," the Dean said.

"Into Australia, without any real defence mechanisms, there is injected such profligacy that one shudders at its apparently endless flow from the asbestos parliament in Canberra.

"The effects of this overdrawn economy are as

ubiquitous as the Prime Minister's photograph in every parliamentary office throughout Australia."

Evil was being done at a scale we had never before experienced and at levels of government and power that we had always supposed to be invulnerable, even sacred.

Righteousness, justice, care, understanding, truth, honesty, obedience were among the virtues that Christians had recognised as good for generations, and no matter what smoke-screens were put up, they were the basis of stable government.

But each civilisation disappeared when it lost these threads, he claimed.

Dr James H. Taylor, the President of the Chinese Evangelical Seminary in Taipei, Taiwan, will be passing through Sydney on Monday night, July 21st, after meetings in New Zealand with Underground Evangelism.

Dr Taylor is the great-grandson of Hudson Taylor, the founder of the China Inland Mission.

Born in Mainland China and spending 15 years there, 3 of which were spent in a Japanese concentration camp in World War II has given Dr Taylor a background in the great challenge of modern China.

In addition to attending the Chefoo School he is a graduate of Greenville College, Illinois, Ashbury Seminary in Kentucky and Yale University.

He has been engaged in missionary service for 20 years in Taiwan. This ministry has included theological education, youth work and mountain

evangelism. He is presently serving as President of the China Evangelical Seminary, an interdenominational programme for training college and university graduates for full-time Christian Service.

Dr Taylor's wife and three children are in Taiwan and he

will be returning there after his one-night visit in Sydney.

Dr Taylor will be met by various Christian missionary leaders during an informal fellowship. The arrangements are being made by Mrs Irene Thorn, the Sydney representative of Underground Evangelism.

## WCC support for African Congress contravenes own decisions: claim by Dutch reformists

Grand Rapids, Michigan, USA — In a strongly-worded statement the moderamen (executive committee) of the Reformed Churches in the Netherlands (GKN) charged that the recent decision of the Executive Committee of the World Council of Churches to support the information service of the African National Congress was not in agreement with the criteria adopted by the WCC at Canterbury in 1969.

The letter, signed by A. Kruijswijk and H. B. Weijland, called attention to the fact that the first gift to the Special Fund of the WCC Programme to Combat Racism came from diocesan funds of the Reformed Churches in the Netherlands.

The protest listed three objections against the action of the WCC. They were:

• The African National Congress (ANC) had radically rejected all non-violent ways to change and had encouraged an equally radical violent revolution by guerrilla activities against South Africa.

• The publications of the ANC claimed a monopoly in representing the black community in South Africa, to the exclusion of other organisations, such as the

Christian Institute, the Black Renaissance Convention and the South African Council of Churches. These, in contrast to the ANC, advocated non-violence.

• The ANC was exposed to manipulation by the totalitarian Communist regimes of East Europe. Similarly, the Pan African Congress (also due for support from the WCC) was oriented more to the Peoples' Republic of China — and also claimed a monopoly for itself.

Propaganda which contains these elements, the letter charges, does not conform to the criteria of Canterbury.

The Dutch protest urges the WCC to seek ecclesiastical channels in the area of Southern Africa through which its influence against apartheid can be effected along non-violent ways.

— RES News Exchange.

## COMMUNIST MOVES AGAINST RELIGION

The Central Armenian Communist party newspaper has called for a decisive struggle against religion and the Church.

A recent edition of the paper *Kommunist* singled out more than 30 allegedly unregistered sects in the Caucasian republic.

A lengthy article headed "Poisoners of the Soul" attacked illegal activities by Pentecostals and Shakers — both revivalist groups banned by Soviet law — and said their preachers were having some success converting young people.

Kommunist said: "The struggle against religion and the Church is the struggle for man."

"No, we must not come to terms with religious prejudice."

"We must fight it passionately, decisively."

— The Messenger

It is an essential part of the Christian message to preach the redemption of the body. That is why we must never let go of the doctrine of the physical resurrection. — M. Lloyd-Jones, Romans 5:2.

# CHURCH MUSICIANS TO HOLD SUMMER SCHOOL

Brisbane venue for 1976 gathering

Brisbane will be the host city for the Royal School of Church Music Summer School to be held during January 1-8, 1976.

The occasion would be a fine opportunity for those interested in that field to come together for a week of intensive learning, listening, participation and fellowship, an organiser said this week.

He said that courses, workshops and lectures on such subjects as basic organ technique, advanced organ technique, the training of junior and adult choirs, singing, improvisation, and new horizons in church music had been planned.

Opportunities to hear and play such organs as the recently rebuilt St John's Cathedral organ and the Mayne Hall organ (if completed) would be available.

The accent on participation would continue in the choral work of the summer school.

"So, whether you are a cathedral organist or sing in a large suburban choir, play for a very small church or conduct a handful of children — no matter what your interest, standard or denomination — there will be something for you at the summer school," he stated.

Children attending these courses would be billeted in the area and the cost would be \$35 per person.

At the conclusion of the summer school, during January 9-11, it was expected that an advanced course in the master class style would be conducted by a visiting English lecturer.

Application forms for both courses would become available in July-August.

Enquiries should be directed to: The Organising Secretary, RSCM Summer School, 4/43 Fernberg Road, Milton, Qld, 4064.

The official said that more information would be released as it came to hand.

## The King's School, Parramatta SCHOLARSHIPS 1976

An examination for the award of entrance scholarships will be held on 26th and 27th September, 1975. Candidates must be under 14 years of age on 1st February, 1976; candidates for the Old Boys' Bursary must be under 13 years of age.

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**Harriett Board Scholarship** (for boarders) — \$1000.  
**Vance-Champion Scholarship** (for boarders) — \$600.  
**Vance Kenrick Scholarship** — \$150.  
**E. B. C. Russell Scholarship** — \$150.  
**Old Boys' Bursary No 2** (for sons of Old Boys) — \$500 for boarders; \$300 for day boys.

Applications for the scholarships must be accompanied by an entrance fee of \$3. Entry forms and full particulars may be obtained from the Headmaster.

Entries close 8th August, 1975.

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## Concern at rancour from "evangelicals"

Sir,

It seems that a few unofficial evangelical spokesmen in Sydney would do well to mix charity with candour if their ministry of rebuking is not to prove an embarrassment to the diocese.

Too often quite valid arguments fall on deaf ears because of the bitter tone of the criticism.

Tough comments of the sort directed at Dean Hazlewood not only stir up bitterness but also ensure that half-truths about Sydney are dragged out by some in an attempt to get even.

Yet in spite of its faults, Sydney Diocese still manages to be a pacesetter in most things and deserves praise if only for its record of missionary giving and magnificent network of caring institutions.

And Sydney is far from being the most monochrome diocese in Australia.

Indeed, some dioceses are notorious for never having vacancies for evangelical ordinands except perhaps where a local parish has the power of appointment.

Moreover, Sydney can boast a greater variety of worship than most, which is presumably what comprehensiveness is all about.

Anyone who has visited a cross-section of Sydney parishes or watched telecasts from the diocese may see different expressions of worship — but rarely is that worship of a poor standard.

When it comes to church music the choirs at St Andrew's Cathedral would be second-to-none in the Australian church.

Synodsmen outside of Sydney can vouch for the fact that tensions (creative or otherwise) exist in most dioceses except where differences have been eliminated.

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# Letters

TO THE EDITOR

The Secretary,  
Parents of Tertiary  
Students' Association,  
Box 167,  
Lutwyche,  
Brisbane, 4030, Qld.

R. GREATHEAD,  
Hon Secretary,  
Lutwyche, Qld.

## Concern for activity by WCC

Sir,

I have been accused by its NSW State Council executive of misrepresenting the Australian Council of Churches in statements that I made in relation to the synod of the Diocese of Armidale and the Australian Council of Churches.

If I am guilty of misrepresentation I am profoundly sorry and apologise.

As I see it, however, it is not a case of misrepresentation but a case of misunderstanding (and, on my part, ambiguity), and it is necessary for me, therefore, to clarify my position.

As I understand it, the ACC is an affiliate of the WCC, and, therefore, must share some responsibility for action taken by the WCC.

There is damning evidence that the WCC has come under communist influence and that this is being reflected in the policy decisions the council is making.

I illustrated the point at the 1974 synod by reference to the WCC Programme to Combat Racism, which to me is synonymous with support for communist terrorist organisations in southern Africa, whether the money is used for arms or medicine.

While it may be true that the ACC has given no funds to this programme, the council has made no effort that I am aware of to condemn the WCC interference in southern Africa politics. It can only be assumed that the ACC is in agreement with the WCC in this matter. It is on these grounds that I accuse the ACC.

"In keeping silent about evil, in burying it deep within us so that no sign of it appears on the surface, we are implanting it. In the future it will rise up a thousand fold." — Alexander Solzhenitsyn.

It is also claimed by the NSW Executive that none of the Armidale critics bothered to contact the ACC to verify their facts. At the 1974 synod the ACC's point of view was very ably presented by senior churchmen of the diocese and the ACC leaflet "A Statement of the World Council of Churches Programme to Combat Racism" dated 13/5/74, was circulated to each synodsmen.

There is one final point to be made that is very important.

## Fundamental church truths at stake in ordination of women, bishop states

The Bishop of Truro (Bishop Graham Leonard) has deplored what he calls the "divisive issue" of women priests being thrust upon the Church of England at a critical time in its life, according to the "Church Times".

Writing in "The Cornish Journal", his diocesan journal, Bishop Leonard says that voting results in the diocesan synods show that there is a "very substantial minority" against the ordination of women — Truro was one of the nine synods which felt that there are fundamental objections to the proposal.

"It is an issue," the bishop continues, "on which deeply divided opinions are held passionately and, as has been so unhappily in Sweden, one which could cause grievous divisions within our own church and between us and other churches, such as the Roman Catholic Church and the Eastern Orthodox Church, with whom we are in harmonious and fruitful discussion at the present."

tant to me. I am not an apologist for South Africa, and I am a very keen supporter of the church's humanitarian programme as an aspect of the proclamation of the gospel in Africa as elsewhere. I am also pledged to fight communism as an enemy of the gospel, and it saddens me to see a world body like the WCC enmeshed in the communist programme.

Rev MATHEW BURROWS,  
Barraba.

## Fair go needed for women

Sir,

I read with interest Bishop Donald Cameron's words, "I feel that I would like to see women taking a larger place in the life of the church than it would appear they have done in the past."

We are producing a new generation of women — highly intelligent, talented, degreed, who want to use their gifts to express their faith in a more spectacular and satisfying way.

In the past the role of laywomen has been visiting, arranging flowers, cleaning brass and (horrors!) making money; many teach in schools and Sunday schools. Now they want to throw off the yoke of service which has always been their role and express themselves by means of their intellectual gifts.

As I observe the role of a man in true Christian leadership, I see it involves not only preaching, teaching, counselling and organising, but countless acts of selflessness, humdrum unexciting

manual labour, not just for one day as an example but as a continuous, ongoing way of life.

Therefore by all means let women play a larger role in the life of the church, but let them remember that someone has to do the tasks assigned to women in the past.

Leadership carries a two way responsibility. They cannot assign to their older or less talented sisters the more mundane tasks as their lot. For the Christian man or woman the words of Christ must apply "whoever would be great among you, must be your servant".

JOYCE HUMPHREYS,  
Seaforth.

## Principles of funding church giving

Sir,

Without wishing to prolong unduly the present correspondence concerning the work of the Glebe Administration Board, I feel I ought to reply to a point raised by my friend Ross Saunders (Church Record, 26th June).

First, let me say I agree entirely with the principle of direct giving by the Lord's people to support the Lord's work. This is the principle adopted in my own parish as we abandoned long ago all fund-raising activities for the financing of the work of God both in our own parish and beyond.

However, the Diocese has resources which, under the providence of God, have come down to us to the present time. In my earlier letter I suggested that the two

To page 7

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For further information see article in this issue or write to the Hon. Federal Secretary, The Order of St Luke the Physician (Australasia), The Rev John S. Robinson, PO Box 49, Geringong, NSW, 2534. Telephone: (042) 34 1249.

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### Wide consequences of terminology for God

The consequence of the masculine terminology for God for the organisation of human relationships depends on whether that relationship is organised according to the family, or is an ad hoc association in society at large.

The family in its organisation is closely related to and depends on the polarity of the sexes and therefore it reflects the relationship of men and women in their sexual relationship in which the headship and primacy is in the husband.

The organisation of the Christian congregation should reflect that of the family, for it is not an ad hoc association or social grouping in which masculinity and femininity have no special part to play.

Husband and wife are the microcosm of Christ and His people (Eph 5:21-32).

The congregation is the local expression of this same relationship of Christ and His people.

Hence the fellowship of the family and that of the

women — it extends over more than half humanity! — but it is to be confined to the teaching of women and is not to be exercised in the congregation in a way that would imply dominion over men.

Church leaders should give more attention to encouraging and training women to teach in their own homes and for the elder women to teach the younger women how to conduct Christian homes. The home is the basis of society.

Two further practical considerations support the above conclusions:

• The congregation will be composed for the most part by families who should have been worshipping together in their own homes during the week. The sole raison d'être of the existence of the congregation is confined within this aspect of family life, namely, Christian fellowship.

In the home the wife is to be obedient to her husband "calling him lord" — metaphorically no doubt in our society, but indicating a genuine relationship!

It will not be God's will for this relationship to be turned topsy-turvy in His congregation, when a family joins in with the other families and indeed with all the Christians of the locality.

• It is impractical for a woman to admonish another woman's husband. Husbands may without impropriety admonish one another, but again it may well be impractical for one husband to admonish another man's wife. Husbands rule their own homes.

The fact that no one admonishes anybody in the modern congregation nor rules another's conscience through the word of God is only a condemnation of our modern ways and is no justification for departing

further from the biblical norm by appointing women to the "absolvent" position of ruling and so effectively excluding the possibility of its revival and return to its biblical function.

Scripture is absolutely clear that women are not to rule in the congregation or to engage in all forms of teaching which involve ruling.

From the above it should be clear that these scriptural directives are binding on us as being theological and not merely sociological.

They spring from the created order and not from changing social customs.

Certain important consequences for congregational life follow. The congregation should nourish the spiritual life and fellowship of the family.

Up to half a dozen leaders should be chosen in each congregation whose first ministry should be to minister to families, ie to fathers and mothers to encourage them to ensure that their home is a school of Christ.

Fathers and mothers should teach their children an hour a day the Christian faith and its consequences for living.

They will never persevere in this unless encouraged to do so by the leaders visiting them in their homes to enquire and exhort them along this line. It is a task too large for the full-time minister single-handed.

A large part of his time will be devoted to preparation for preaching, for unless his preaching and teaching reaches a proper level of fullness of content, fathers and mothers will never be able to keep on teaching their children day by day, and unless homes have this depth of Christian knowledge and commitment, congregations will remain weak and shallow and evaporating.

## Letters

From page 5

ways of dealing with these resources were to give them away or use them wisely according to the principles of good stewardship. My view was that we continue to use them in such a way that they provided support for the continuing work of the ministry in the diocese.

Now, despite his reference to direct giving only, Mr Saunders apparently agrees

with the view that our assets should not simply be given away or otherwise disposed of. His suggestion is that they be invested in reliable stocks. Whereas there is little doubt that with the present rate of inflation these would prove to be of diminishing value and our assets would be slowly eroded, I would not want to argue with him on this since once the principle is accepted

that our assets should be invested it becomes a matter of opinion as to how this should be done. But personally (and I am in no way speaking on behalf of the Glebe Board) I find it hard to see, as Mr Saunders also suggests, that investing in property or developing property is serving Mammon but investing in the Stock Exchange isn't!

To keep the record straight, however, I think it ought to be said that in view of the total resources of the Diocese the Board has engaged in relatively little property development as against property management which has always been its role. Now that assets represented by the old Glebe properties are being converted to more modern properties a certain amount of development has occurred, but the long-term policy of the Board is to maintain its traditional role as property managers rather than become developers. It should be remembered that the biggest development project undertaken by the Diocese, that of St Andrew's House, was not an undertaking of the Glebe Board but of Synod. The Board was then requested to act as agents in the matter.

But let Mr Saunders and other thoughtful people of like mind be assured that their views do not fall on deaf ears. Members of the Board serve in a voluntary capacity as servants of the church in this Diocese and they are not unmindful of the many, wide and varied opinions of those they serve.

**REV GEORGE ROBINSON,**  
(Member, Glebe Administration Board).

**Ron Patfield**

### Concern for principles

"Principles of Biblical Interpretation"  
**Louis Berkhof**  
Evangelical Press

First published in 1950 and this present printing being the twelfth underlines the continuing necessity to be reminded of principles.

The author looks at hermeneutical principles among the Jews and within the Christian Church through various periods. He considers a proper conception of the Bible and deals with aspects and problems of historical and theological interpretation.

The work is concerned with a subject of critical importance to all students and teachers of the Scriptures but will be suited to the full-time theological student and pastor. Each section is concluded with a series of questions the answers to which would demand time, research and a fine library.

**Ron Patfield**

### HELP LEGACY all the year round



Dean Shilton

## New book relates problems of life to Christian faith

A new book by the Anglican Dean of Sydney, the Dean Lance Shilton, has just been released.

Called "Probing Problems" it answers one hundred and one of today's most worrying moral and spiritual questions, such as:

- What is wrong with premarital sex?
- Why is Church so boring?
- Is Christianity practical?
- Is abortion right?
- Can God hear me?
- Are sermons necessary?
- Is there life after death?
- What does the Bible teach about homosexuality?
- Is divorce avoidable?
- Should the Church take action in politics?

The book is based on his guidelines column which ran

for almost four years in the Adelaide "Advertiser".

In the foreword of "Probing Problems", the joint managing director of Advertiser Newspapers Ltd, Mr B. A. Williams, says:

"In his answers to questions sent in by readers he was able, simply and clearly, to relate the personal problems of everyday living to the Christian faith."

The new book is published by the Lutheran Publishing House, Adelaide, and is available in Sydney from Anglican Mail Order, 1st Floor, 507 Kent Street, Sydney, 2000.

### DOCTRINAL PREACHING IS REVIVAL PRELUDE

• From page 6  
Measure Act of 1968.  
The trouble started when the Church Commissioners

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### ... Part Two

congregation are closely united.

We may assume, therefore, that God will not organise the fellowship of the congregation to contravene the divine ordering of the fellowship of the family, for the family is modelled on the divine relationship of God and His people, of Christ and His church.

Thus the family and the congregation stand together over against all other human organisations as they alone are both expressions of God's relationship to His people.

Thus God's pattern for the organisation of the congregation will not contradict but will be found to be in conformity with the pattern of the family.

This is the explanation why scripture so clearly forbids wives to rule in the congregation (1 Tim 3:12) for they are not to rule their husbands in the family.

There is a very large teaching ministry for

## Sudan meetings by evangelists

Two recent evangelistic campaigns conducted by the Sudan Interior Mission-related Evangelical Churches of West Africa in predominantly Islamic cities in Nigeria met with "remarkable" response, according to the SIM. In Sokoto, nearly 800 made professions of faith in Christ, and thousands attended meetings in Ilorin. ECWA evangelist Moses Ariye was the main speaker.

## DOCTRINAL PREACHING HAS BEEN PRELUDE TO CHRISTIAN REVIVALS

What shook ancient empires, changed history and raised the English-speaking nations to a prominence hitherto undreamed of?

Christian doctrine!

"It was doctrine in the apostolic ages which emptied the heathen temples, and shook Greece and Rome," wrote Bishop Ryle.

"It was doctrine which awoke Christendom from its slumbers at the time of the Reformation, and spoiled the Pope of one-third of his subjects ... It is doctrine which gives power to every successful mission, whether at home or abroad."

"It is doctrine — doctrine, clear ringing doctrine — which, like the ram's horns at Jericho, casts down the opposition of the devil and sin."

Truth made its reprint a few years ago.

One section of the book tells of men who had revival in their congregations. Time and again they claimed that where there was an outpouring of the Spirit, doctrinal soundness was a decisive factor in the ensuing life of the churches.

"If men are to be urged to religion with unusual energy," wrote the Rev Daniel Dana of Newburyport, "let them know what religion is. Preaching of a hortatory character ... should abound in instruction."

President Green of Princeton said preaching in a time of revival "ought to be eminently doctrinal. Lively and tender, and close, and full of application it certainly should be; but the great and fundamental doctrines of the gospel should be brought out clearly — be lucidly explained and insisted on."

Two marks of revival are holiness and living and attention to doctrine. Both were present in the English Reformation, described by John Stott as the "greatest revival since the New Testament."

May we see such days again.

The pitiful plight of South Vietnamese refugees ought to stir us all to compassion.

At the same time, those who criticise present government policy appear to have short memories. Australians fought and died in Vietnam, and this

## On and off the record — BY DON HOWARD

country has also provided many students with opportunities to better their lot.

Whether there is ground for the present criticism is not for me to say; there is certainly cause for thankfulness for what Australia has done over the years.

When you're next down Lambeth Way, spare a thought for 89-year-old Annie Reynolds.

This old dear plus four other parishioners made history when they successfully conducted their own appeal before the Judicial Committee of the Privy Council. It was the first such

• To page 7

### SAY "NO" TO RECEIVE

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## Ventures costly at Glebe

Mr Graham King is to be commended for his letter in the May 15th issue of the Church Record. Some of the answers however were very general and I wonder if he could provide specific information on the following questions:

1. Mr King says that Wentworth Gardens, Carrington Court and Brentwood are returning 9% on the original cost. What is the return on the book value of these properties? Secondly, if these ventures are "satisfactory" why is it necessary to sell them?

2. In connection with the Edgcliffe development, for how many years is it anticipated that there will be an outgoing of \$350,000 per year in interest charges? How long will it be before there is income from this development of sufficient amount, to compensate for this enormous yearly interest payment? Thirdly, what is the capital debt on the Edgcliffe development?

3. What properties has the Board purchased in the last couple of years which are returning 9%, and what does this mean in actual income to the Board?

4. How much does the anticipated loss on the Bathurst and Kent Streets properties amount to?

5. In what ventures is the Endowment of the See money invested, and at what interest rates?

6. Concerning the \$4.5 million invested by the Board in the St Andrew's House project: For what period of time is it invested? From what source did the \$4.5 million come? At what rate of interest is it invested?

7. For how many years is it anticipated that the St

Andrew's House project will run at a deficit? What is the present anticipated capital cost of this project?

8. What did Mr King mean when he stated that the Glebe Board is in a "basically sound" position, when he went on to say:

(a) Nearly half of the total assets were returning less than 1%?

(b) That extra funds for the various areas of the work of the Diocese cannot be hoped for until after 1977?

9. What is the interest rate on the \$10 million received by the Glebe Board from the Australian Government and now invested in short-term Debentures?

10. What is the approximate percentage return on

all the Glebe Board assets excluding the \$10 million bonanza received from the Australian Government last year? Is it true that the whole Diocesan property structure is in a perilous financial situation, and that it is the income from the \$10 million received from the Government that enables the Diocese to survive?

I ask these questions of Mr King in this public way, because this matter involves all members of the Diocese, and I am convinced that a large number of people are prayerfully concerned about the present position. A clear and precise statement of the facts is needed.

**GEOFFREY TAYLOR,**  
Lalor Park.

## Northern Anglicans want Communion across boundaries of the denominations

The North Queensland Diocesan Synod had considered a report prepared by a three-clergyman Commission to the diocese on admission to Holy Communion, the "Northern Churchman" stated recently.

After lengthy debate the recommendations of the commission were referred to various archdeacons for consideration.

It was requested that a conference on the matter be arranged on an archidiaconal basis to report back to Synod.

The commission recommended that other members of the Christian church be admitted to Anglican Communion services in the diocese.

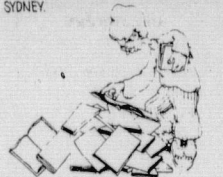
A second recommendation held that Anglican communicants be free to accept communion at the

hands of other denominations.

Such arrangements would cater for those living in outback areas not served by their own churches, travelling groups and people temporarily resident in schools, colleges and hospitals where Holy Communion may be administered by people not of their denomination.

Supporters of the recommendations submitted that all churches subscribing to the world Council of Churches be covered by the proposed canon of admission.

## BOOK sale



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## Mainly About People

**SYDNEY**  
Rev R. Hanlon, Rector of St Paul's Chatswood has accepted nomination to the Parish of St Mark's West Wollongong.

Rev C. Kruse, formerly of Sydney and presently serving with CMS in Salatiga in Indonesia will be leaving there in Sept to commence post-graduate studies at Fuller Seminary in California.

**MURRAY**  
Rev D. Millar, Rector of Millicent, has been appointed Canon of the Cathedral.

Rev C. R. Jupp, Rector of Ballantrae is now the Rural Dean of Strathalbyn.

Rev J. S. Moreley, Rector of Burra has been appointed Rector at Mount Barker from Sept.

Rev C. Patterson, has left Loxton and is Minister-in-Charge of the parish of O'Halloran Hill.

**NEWCASTLE**  
Ven N. J. Eley, at present Rector of Dubbo, archdeacon of Lons in diocese of Bathurst has been appointed archdeacon of Newcastle.

**PERTH**  
Rev T. Doncaster, Rector of Mundaring, has been

appointed Rector of Floreat Park. He will be commissioned on August 15 at 8 pm.

Rev G. Hayles, at present Rector of Kelmscott, has been appointed Rector of Wembley. He will be commissioned on August 29.

Rev P. Harrison has been appointed Locum Tenens of the Parish of Canning as from June 15.

Rev R. Langshaw, at present Rector of Yokine, resigned from the active ministry as from June 30 because of ill health.

Rev Dennis Bazely has been appointed Acting Chaplain of St George's Hospital.

**ADDIS ABABA, Ethiopia**  
Despite the recent military takeover here, operations of the Radio Voice of the Gospel (RVOG) have not been disrupted. According to a recent visitor, the station has not encountered any problems because it has avoided editorialising in its news reports about the takeover. RVOG is operated by the Lutheran World Federation; its broadcasting time is devoted to religious (30 percent) and educational (70 percent) programming.

— World Vision.

## CHURCH HISTORY MADE BY THE AGED IN ENGLISH PARISH

The Judicial Committee of the Privy Council published its reasons for allowing an appeal by five members of Christ Church, Brixton, who had pitted themselves against the Church Commissioners in a fight to keep the church in being.

The commissioners had asked, that, consequent to the church being declared redundant, the benefice should be merged with that of St Stephen, South Lambeth, with subsequent alterations.

A group of parishioners, including eighty-nine-year-old Miss Annie Reynolds, conducted their own case before the Judicial Committee.

They made history by providing the sole instance to date in which lay people have had an appeal allowed by the committee since the Pastoral Measure of 1968 — under which the proceedings were taken — was passed.

They made out a case that old people would be subject to hardship in that they would have to walk farther to attend services, and it was maintained that they could "make ends meet". — CEN.



Miss Annie Reynolds

## English clinic to help "victims of pornography"

A former Dr Barnardo's home is being turned into a clinic for "victims of pornography".

It will be run by Mr Edward Shackleton, 72, retired social worker who last year attempted to bring a prosecution against the film "Last Tango in Paris", and Mr Geoff Percival, 53, a former gospel pianist.

Both bachelors, they hope a married couple will join them at their "scorn the porn" home.

The 16-room hostel in a Surrey town will open soon for "victims of moral pollution", including sexual deviants, "pornography addicts", and "others involved in erotica".

"We expect our first patients to include actors who have taken part in pornographic films and plays," said Mr Percival.

"They have obviously been damaged by their activities."

The ex-pianist claimed porn addiction was similar to drug or alcoholic addiction, and said patients must want help before being treated.

"We aim to provide a broad-based, caring concern for residents in a civilised, loving and morally pure atmosphere," he said.

"But first they must want to come to terms with the Lord and society."

Security in the hostel, which is backed by the Nationwide Festival of Light, will be strict.

"We will make sure that no bad magazines or books get in," added Mr Percival, who for 22 years was evangelist Eric Hutchings' pianist.

"Victims of pornography" will be helped with a variety of therapeutic activities, including art, crafts and music, Christian films and Bible studies.

"There will be no television in the residents' part of the hostel, though I will have one," said Mr Percival.

"I may let them come and see mine one day a week if the programmes are suitable."

He added: "For too long we have criticised the permissiveness of our society. Now we feel that is not enough. We must take a positive step and help the victims."

Cost of treating and feeding each "victim" will be about £30 a week.

— CEN.

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— Church Times.

## ACL encourages women to join

The Annual Meeting of Members of the Anglican Church League was held at Bible House in Sydney on July 1 passed a resolution encouraging women to join the ACL.

The Secretary, Rev Silas Horton, said that women have always been eligible to be members of the League but now they can also be members of Synod it is especially appropriate that women participate in the League as well.

Another motion asked the League to promote seminars on current social issues and to prepare position papers outlining the biblical viewpoint.

Prof E. C. B. MacLaurin successfully moved a motion urging that a Synod committee be set up to encourage biblical scholarship through evangelical involvement in archaeological digs in the Middle East.

The President Dr D. B. Knox, principal of Moore College and the Chairman Dr Alan Bryson both retired from these positions after serving for many years

and were elected as Vice-Presidents.

The new President is Rev George Robinson, Rector of St Stevens Wollongong and the new Chairman is Mr Gerald Christmas, solicitor from St Paul's Seaford.

Among those elected as vice-presidents were three assistant bishops in Sydney, Bishops Robinson, Ried and Camerson.

## DEATH OF ALAN SCOTT

The Reverend Alan Scott, BEM, who was New South Wales Secretary of the Bible Society for 20 years, died suddenly in Brisbane on Tuesday, July 1. Mr Scott retired in March 1974, but has been Deputy State Secretary for the Bible Society in Queensland during recent months, when news of his sudden death was received.

Alan Scott was a man who contributed much to the goals of the Bible Society during his 36 years of service, including three states, Victoria, Western Australia and New South Wales. He was Senior State Secretary of the Bible Society in Australia when he retired last year. He promoted the Society's aims in India, Pakistan, Assam, America, Great Britain and Papua New Guinea, as well as throughout Australia.

The latest membership figures of the 10 largest denominations follow: Roman Catholics, 48,465,438; Southern Baptist, 12,295,400; United Methodist, 10,192,265; National Baptist Convention, USA Inc, 5,500,000; Lutheran Church in America, 3,017,778; Episcopal Church, 2,917,165; United Presbyterian, 2,808,942; Lutheran Church, Missouri Synod, 2,776,104; American Lutheran Church, 2,465,584.

A 33-year assessment of membership gains and losses from 1940 through 1973 compiled by Constant H. Jaquet Jr, Editor of the yearbook, but not included in the 1975 edition, indicated that the relative membership strength of Christian denominations remained fairly consistent, with a 50 per cent rise in population over the same period, the report stated.

Mr Scott is survived by his wife Letty and son Ross and daughter Heather (Mrs Allan Cambridge).

No man's power is able to stand against God, or dis-appoint Him of His purpose. — Latimer.

## BRISBANE TALKS TO END CONFIRMATION

The Brisbane Anglican Diocesan Synod has postponed a decision on a report recommending the abolition of confirmation in the Australian Anglican Church.

## Archbishop of Melanesia is appointed

Dean Norman Kitchener Palmer, Dean of Honiara, British Solomon Islands, since 1973, has been appointed Bishop of Central Melanesia.

He succeeds Archbishop John Wallace Chisholm, who died last month.

Dean Palmer is 47 and is married, with a teenage daughter and three younger sons.

He comes from New Georgia in the Western Solomons.

After ordination in 1964 he served in the Solomons successively as an assistant master at All Hallows' School, Pawa (1965-67); headmaster of St Barnabas' School, Alangaula (1967-69); and headmaster of St Nicholas' School, Honiara (1969-72).

— Church Times.

— Courier Mail

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# CONGREGATION PRAYED FOR REMOVAL OF DR JIM CAIRNS FROM OFFICE

A Sydney congregation prayed for the removal of Dr Jim Cairns from the Federal ministry six weeks before he was dismissed from office by Prime Minister Whitlam.

This was revealed to the "Record" last week by the rector of St Matthew's, Manly, the Rev Brian Richardson.

Three prayer meetings were held on Sunday, May 18. On Wednesday, July 2, Mr Whitlam dismissed Dr Cairns from the ministry.

Mr Richardson said he had been concerned with the drift in Federal politics for some time.

"Why should Christian people feel they have to stand by and do nothing?" he said.

"When controversy arose over cables to North and South Vietnam, I thought it was time to do something."

"It seemed to be a case of duplicity for a political leader to foster relationships with North Vietnam at the same time as political attacks were being levelled at South Africa and at Rhodesian representatives in Australia."

Mr Richardson said that he explained that he intended to pray for the removal of Dr Cairns.

"I am deeply moved by the way Australia as a country is being discredited in the eyes of the world," Mr Richardson told the congregation.

"We need to be open and positive and to get on our

Prayers offered 'in sense of dependence upon the Lord'

He explained that he intended to pray for the removal of Dr Cairns.

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## EDITORIAL 8 am — Time for a change

One of the most cherished customs in the Church of England in Australia is the early morning communion service, usually at 8 am. For generations parishes of every shade of churchmanship have faithfully exercised themselves in this much loved tradition.

Usually what follows in the typical parish is another service later in the morning and one evening service at 7.15 pm. The result in most parishes is that there exist three separate congregations, occupying the same building at different times of the day. It is quite common for many people in one congregation not to even know many from the others, much less have any Christian fellowship.

What justification is there for maintaining three services in these days? Few churches have so many attending that they need to have three services to fit them all in.

Some of course attend early communion services because it allows them to get their church activity over and done with early so that the rest of Sunday can be free to do what they want to do. Others have been doing it for so long that they know no other way.

The continuance of this custom in many churches, possibly the great majority, tends to create serious problems from the point of view of evangelistic outreach and the development of congregational unity and fellowship. For one thing the early service has little appeal for outsiders, the very people the church is trying to reach. Also the attachment some have for the early communion service often has the effect of leaving the other services too small to be attractive to outsiders. Coming at a later hour, whenever they do come, they gain the impression from small numbers that the church is on its last legs. It is virtually impossible for young families to attend early services, and consequently the average age at them would be relatively high.

Often the talents and experience that are present within a parish are stretched so thinly over three services that the impact of the three services is greatly diminished.

Possibly one of the most serious disadvantages of the early service is that it can place a heavy strain on the clergy. To lead a service and preach can be exhausting enough but to do it twice within a short time very often

means that the quality of such ministrations suffers — again to the detriment of all concerned.

It is not at all uncommon to find that early communion congregations have a rigidity and insularity that is a real impediment to growth within the parish as a whole. Often this is accompanied by a mystical attachment to the communion service itself beyond its true biblical significance and which becomes for some a substitute for real worship and an excuse to avoid entering fully into parish life.

How much better it might be for parishes to rationalise their programmes, concentrate their manpower and develop meaningful outreach using all human resources within the local church. It is interesting to note that many churches which were struggling have greatly benefited by it.

Has not the time come for the church to realise that it services a very small proportion of the population each Sunday and the programmes should be devised to meet the realistic needs rather than imaginary or sentimental ones?

## Scripture Union Week launched



At the Mayoral Reception. Left to right: Dr Alan Cole, Bishop Robinson, Alderman Brian Wood, Alan Kerr — credit Cumberland Press — see story page 2.

## REV JOHN STOTT TO RETIRE IN SEPTEMBER

REV JOHN STOTT, who this year completes 25 years as Rector of All Souls', Langham Place, London — London's best-known Evangelical church — is resigning in September.

Mr Stott will be succeeded by the Rev Michael Baughen, who has been Vicar for the past four and a half years.

This has been under a "Gentleman's agreement" to allow Mr Stott to minister for six months at All Souls' and the remainder of the year in a wider sphere, particularly to pastors and students in the Third World.

Mr Baughen and the PCC have invited Mr Stott to remain in the fellowship as rector-emeritus. He has accepted.

REV JOHN STOTT

