

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.

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 Kurrang 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 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.

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

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Centenary of historic church



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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-



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.

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.

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

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.

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"

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

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 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.

"It is interesting that such a woman should be given grants by our Government to make such films.

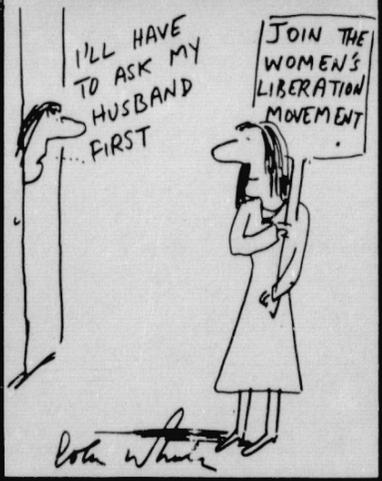
"Can it be that influential people in our Government also ignore such expert advice in order to pursue a smiliar ideological philosophy.

"If so, were they put there by the electors to do so."

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LAST WORD



With acknowledgement to "Anglican Messenger".

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Students get say in college affairs

Students have been given a say in the affairs of St John's Church of England College, Morpeth, NSW.

The decision to allow student representation on the college council was made at Newcastle Anglican Synod.

The student representative will be one of 28 council members.

Synod also gave Australian Anglican archbishops the right to make appointments to the college council.

RETIREMENT VILLAGE FOR GOSFORD AREA

Plans are under way for the building of a retirement village at Gosford, NSW.

The project will be jointly shared by Newcastle and Sydney Anglican Dioceses.

A church spokesman said the Church of England Retirement Villages of Sydney would buy land and erect the buildings.

They would also provide supervision and staff.

You will never have true peace until your mind is satisfied. — M. Lloyd-Jones, Romans 5:1.

The spokesman said Newcastle Diocese was responsible for spiritual care of the residents.

A Northern committee would be appointed to help run the village.

There would be no restriction concerning race or creed, but Northern people would be given preference, the spokesman said.

Newcastle Synod decided to give full support to the partnership.

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Mr Os Guinness

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

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 at present 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

held even in Moscow.

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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.

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.

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.

Above all, this restlessness is reflected, and thrives, in the world of the media with its recurrent sensations, its building of images, and its slick answers.

This kind of restlessness

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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.

Above all, this restlessness is reflected, and thrives, in the world of the media with its recurrent sensations, its building of images, and its slick answers.

This kind of restlessness

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 1:9: "nine and twenty knives," or on the description of the bearded of Og King of Bashan, in Deut iii. 11, "his bedstead

and watch the process by which he develops from it the doctrine of Justification by Faith, or the necessity of Regeneration, or a theory 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 is a quotation from the book "Nine Lectures on Preaching" by Dr R. W. Dale.

Dr Dale was a congregational minister in England last century, noted for his classic book on the atonement.

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.

What! You mean to say CMS BOOK-SHOP has been selling church robes all these years and I didn't know about it? I always get my clerical wear when I go book browsing at the Bookshop.

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St Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation.

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Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by official receipt. Please make your donations payable to: "St Luke's Development Fund."

C. R. JAMES
Chief Executive Officer

Archbishop Rayner

Archbishop Keith Rayner, 45, the new Archbishop of Adelaide and formerly Bishop of Wangaratta, in Victoria, speaks about the prevailing restlessness in society, and about the answer for Christians and for the church. This was his final message as Bishop of Wangaratta and is quoted from the diocesan magazine.

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 a 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

quencheth 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.

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 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.

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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.

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

crowd, yet that very passivity helps explain why in such a country so little progress has been made against material problems of poverty, famine and disease.

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

needs 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.

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

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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.

Born in Mainland China and spending 15 years there, 3 of which were spent in a Japanese concentration camp in World War II he 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.

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 choristers 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.

• To do all things necessary to effect the recommendations made by Prince Philip, Duke of Edinburgh, for the preservation of Christian moral and spiritual values as expressed in his Adelaide University Centenary Oration entitled "Universities and the Diffusion of Culture".

Parents whose children are students at any tertiary educational institution, and who are concerned for their children's spiritual and moral welfare are invited to join the Association as soon as possible. Membership fee is \$5 per annum. The address is:

H. R. GRANVILLE SMITH, Ulladulla, NSW.

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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".

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).

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CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 61 2975 up to noon 10 days before date of publication. Charge is 6c per word with a minimum charge of \$1.50.

Interstate Services
PERTH: St Alban's, 423 Beaufort Street. Services 9:30 am and 7:30 pm. Rector: Bryan F. Hall. All welcome.

COORPAROO: St Stephen's, Brabane Cnr Cavendish and Chatterworth Roads. Visitors welcome. 7:30 and 9:00 am Holy Communion. 11 am Morning Prayer. Holy Communion 1st Sunday: 7 pm Evening Prayer. Rector: Rev Harry Goodwin.

SURFERS' PARADISE: St John the Evangelist, Hamilton Ave. 7 am and 9 am Holy Communion; 7 pm short Evening Service followed by Bible Study. All welcome. Rector: Rev Peter Broadbent.

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LAYMAN experienced in Synod Procedures desires nomination to Synod. Any parish seeking a representative. Phone: 387 2922 (5yl), evenings and weekends, or write Box 261 Church Record.

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DOCTRINAL PREACHING HAS BEEN PRELUDE TO CHRISTIAN REVIVALS

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Christian doctrine! A look at the English Reformation reveals an irreconcilable conflict between the doctrines of grace and predestination (held by every English martyr who made a public confession) versus the medieval dogmas of man's works and free-will.

So contrary are these doctrines to our nature, that they wax and wane with the years. Happily they are once again gaining ground, particularly amongst Anglican and Baptist churches with their Calvinistic tradition.

The former principal of Irish Baptist College (the Rev David Kingdon) said in "New Life" recently that the current movement towards the doctrine of the Puritans was prompted by concern with superficialities of modern evangelicalism, plus the realisation of a need for more solid doctrine in the churches.

Mr Kingdon said Banner of Truth publications and Reformed Baptist works from Carey Press were stimulating interest in Reformed theology.

When Charles Simeon died, he left his executor a "most valuable" book which he urged him to keep as there were "few, if any, others in this kingdom".

It was from this 126-year-old copy of Sprague's "Lectures on Revivals of Religion" that the Banner of

or their faculties will be divided. Want to know our viewpoint?

Word of Life Bible Institute
PO BOX 205, RYDE, NSW, 2112

The Word and Life
D. B. KNOX Principal
Moore Theological College, Sydney

Wide consequences of terminology for God . . . Part Two

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

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.

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

SAY "NO" TO RECEIVE

Total abstainers do better in health benefits by being in the INDEPENDENT ORDER OF RECHABITES ASSURANCE — SICKNESS (Contribution ceasing at age 60 for women, 65 for men): MEDICAL, HOSPITAL, ETC. FAMILY COVER

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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 that our assets should be given away or otherwise disposed of. His suggestion is that they be invested in reliable stocks.

BOOKS

Problem of knowing
"He is there and He is not silent"
Francis A. Schaeffer
Hodder and Staughton

The introduction tells me that this work is "a basic piece" which forms part of a unified base with earlier Schaeffer writings. As such the author assures me the volume is essential if late.

Schaeffer explores the problem of knowing. The dilemma of modern man in the "downstairs area" which man ascribes to rationality and in which he sees himself only as a machine and of the "upstairs" which he ascribes to non-rationality and is without categories — both are explored. One begins to understand afresh the need for tears over our generation and is also reminded of the Biblical answers in the outward and inward man of today.

Ron Patfield

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Issues of Glebe

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

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).

that our assets should be invested in reliable stocks. 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!

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.

Concern for principles
"Principles of Biblical Interpretation"
Louis Berkhof
Evangelical Press

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.

Dean Shilton

Ventures costly at Glebe

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

hands of other denominations. Such arrangements would cater for those living in out-back 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.

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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 Ballanall 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'Hallorion 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.

Deputy Principal for Ridley College announced



Rev George A. Pearson

The Council of Ridley College, University of Melbourne, has announced the appointment of the Rev George A. Pearson as Deputy Principal, as from September 1, 1975.

Mr Pearson is at present Vicar of St James' Dandenong parish, Rural Dean of Dandenong and Secretary of the College Council.

The Deputy Principal is responsible for the administration of the college, the promotion of its work, and the maintenance of its financial well-being.

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.

US MEMBERSHIP DROPS

NEW YORK — Church membership in the United States slipped slightly last year from a total of 131,424,564 in 1973 to

Bible Society Tasmanian representative

The Reverend Kenneth W. Percey, ThL, has been appointed Southern Representative, Tasmania, for the Bible Society in Australia.

He will be based in Hobart and is expected to take up his new duties on August 1. He succeeds Mr Neville M. Mellor, who, after 11 years with the Bible Society, has taken up another missionary post in Melbourne.

Mr Percey, who was born in Tasmania, trained for the Ministry at Ridley College, Melbourne, and has served in the Anglican Diocese of Tasmania for the past 11 years.

He has been Rector of Latrobe for three years. He is Acting-President of the Bible Society's Devonport Branch. Mr Percey, 37, is married with three daughters aged 4, 7 and 10. His wife, Beverley, is a qualified school teacher.

and were elected as Vice-Presidents.

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

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 States 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.

No man's power is able to stand against God, or disappoint 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's School, Alangaula (1967-69); and headmaster of St Nicholas's School, Honiara (1969-72).

— Church Times.

The synod voted at the final session on Thursday night to accept the report but refer some suggestions to the responsible committee for further study.

The 46-page report, titled "Christian Initiation," was compiled by a committee of Brisbane clergy and laity set up in June, 1972.

Brisbane Diocesan Registrar (Mr N. Reid) said one of the most heated debates centred on a clause of the report which suggested a definition of membership of the Anglican Church.

The clause suggested that baptismal sponsors indicate their acceptance of worship as an essential part of the Christian faith.

Mr Reid said copies of the report would be distributed to Queensland parishes for study and to the doctrinal committee of the General Synod and the House of Bishops.

"We are only one of quite a few dioceses in Australia involved in this area, and the synod feels that every step should be taken cautiously," Mr Reid said.

"The revised report will be tabled at the next synod meeting for further study and debate."

— 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.

Prayers offered 'in sense of dependence upon the Lord'

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

knies that the Lord may remove Dr Cairns from office.

"I see political developments as a threat to Australia and all that I think is so right and good."

Mr Richardson said that practically everyone in three congregations remained for prayer and many had prayed on similar lines in their own homes.

The prayers had not been offered in a vengeful manner but with a sense of dependence upon the Lord.

The result had encouraged many in their own prayer life.

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



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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 amalgamated their two morning services and 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?

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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