

## Mainly About People

**ADELAIDE**  
 Rev P. D. Alexander-Smith, Assistant Curate, Toowoomba, Diocese of Brisbane, is to be Admitted as Minister-in-Charge of St Francis of Assisi, Northfield, on Thursday, 8th May, 1975, at 8 pm.

Rev W. J. Goodes, will be Instituted and Inducted as Rector of St Columba's Hawthorn, on Friday, 4th July, 1975, at 8 pm.

Rev Canon W. J. Chittleborough, has been appointed Rural Dean of the Southern Suburbs as from 1st April, 1975, in place of the Rev'd Canon R. S. Correll, resigned.

Rev D. E. Grey-Smith, Rector of St Michael & All Angels, Ceduna, Diocese of Willochra, has accepted the Incumbency of St Philip's Broadview, Mr Grey-Smith, is to be Instituted and Inducted on Wednesday, 4th June, 1975, at 8 pm.

**SYDNEY**  
 Rev J. B. Burgess, Rector at Camden and Rural Dean

of Campbelltown, to be appointed Rector at Watsons Bay. (Resignation to take effect from 8.8.75.)

Rev D. S. Parker, Curate-in-Charge at Blakehurst, has resigned as from 30.6.75.

Rev B. C. Siversen, Rector at Guildford, has resigned as from 8.6.75.

Rev W. Spencer, Chaplain at Long Bay Gaol has been appointed Rector of St Saviour's at Punchbowl.

**MELBOURNE**  
 Rev T. C. Boan, from the Montrose House to Minister-in-Charge of St Jude's, Carlton, 31st July, 1975.

Clarice Johnstone, (a trained woman worker) will leave the Parish of Moreland on 31st July, 1975.

Deaconess Ada Betteridge, died 30th April, 1975. (Retired 1955.)

Rev W. G. Backhouse, died 12th May, 1975. (Retired 1958.)

## WCC MAY CEASE TO BE A 'BROTHERHOOD'

To eliminate "sexist" language from the constitution and rules of the World Council of Churches, the Council's Executive Committee agreed last week to suggest the substitution of "moderator" for "chairman," the use of "people" in place of "men," and an alternative form of wording to avoid the use of "brotherhood".

Final action will be taken by the WCC's Fifth Assembly in Nairobi later this year.

The Executive Committee also agreed to ask a group of language experts to draw up some guidelines for eliminating sexist language from WCC speeches and publications.

And it approved a study planned by the Faith and Order Commission on "The community of men and women", with special reference to symbols, images and language associated with the

"KEEP" TEXTS TO KEEP "Keep thee far from a false matter."

"He that keepeth his mouth, keepeth his life."

"Take heed to thyself, and keep thy soul diligently."

"Little children, keep yourselves from idols."

"My son, keep thy Father's commandments."

"Keep thy tongue from evil, and thy lips from speaking guile."

"Keep thy heart with all diligence: for out of it are the issues of life."

"The functions of the WCC might therefore include the following: to express the common concept of the Churches in the service of human need, the breaking down of barriers between people, and the promotion of the human family in justice and peace." — "Church Times".

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## Charismatic challenge

The charismatic movement is challenging people to a "full-blooded, vigorous, effective Christianity," in the opinion of Canon Douglas Webster, Precentor of St Paul's Cathedral, London.

In a recent address to the St Albans Diocesan Evangelical Fellowship, Canon Webster declared:

"There is no such thing as 'Christianity plus'. This, I think, is the danger of Pentecostalism; but Pentecostalism and the charismatic revival have arisen to protest against 'Christianity minus'."

While believing in the genuineness of the pentecostal experience and revival of people's lives, Canon Webster said he thought that some of its teaching was based on the wrong exegesis and was wide of the mark.

Canon Webster saw four main challenges presented by pentecostalism and the charismatic movement.

First, it was a recall to the reality of the Holy Spirit and his moral power in one's life.

Secondly, it was a re-emphasis on Christian witness, giving boldness in speaking "naturally and meaningfully" about Jesus Christ.

Thirdly, there had come a new "wind of God" drawing Christians together in small, informal prayer fellowships.

Fourthly, the movement was calling Christians to renew their emphasis on the many different gifts — the "charismata" — of the Spirit — "Church Times".

## Deaconess Andrews to retire at end of year

The principal of Deaconess House in Sydney, Deaconess Mary Andrews, will retire at the end of the year.

The retirement was announced by the Archbishop of Sydney, Archbishop Loane, at the institution's Graduation and Open Night.

Deaconess Andrews has been principal at Deaconess House for more than 23 years.

The archbishop drew attention to Deaconess Andrews' earlier ministry of 13 years in China.

She was appointed Head Deaconess of Sydney Diocese in 1951 and in 1952 she was made Principal of Deaconess House.

The archbishop said her years as Principal had seen great developments.

Hundreds of young women trained at Deaconess House had found avenues of service in Australia and overseas.

The building programme, completed in the last 15 years, was largely due to her efforts, Archbishop Loane said.

Deaconess Andrews had been an inspiration to many. Past students remembered her as one who faced each challenge prayerfully, and they had learned much in the "school of prayer" from her teaching.

Deaconess Andrews will remain Head Deaconess, with continuing pastoral oversight of the deaconesses and parish sisters of Sydney Diocese.

The archbishop asked for continuing prayer for her as she began a new chapter of service for her Master.

He also requested prayer for those who had the responsibility of choosing a new principal for the college.

## Archbishop launches appeal for the needy

The Anglican Archbishop of Sydney, Archbishop M. L. Loane, launched the Archbishop of Sydney's Winter Appeal and Emergency Relief Fund for 1975, on Sunday, May 11.



Archbishop Loane

Since the Fund began in 1967 almost \$½ million has been donated to alleviate poverty and need in the Diocese of Sydney — which includes Wollongong and the Southern Tablelands.

The archbishop's Darwin Relief Fund was also channelled through the Winter Appeal accounting and administration procedures.

A total of more than \$90,000 was given and disbursed — mainly through the Bishop of the Northern Territory and the Church Missionary Society.

The Winter Appeal is now called the Winter Appeal and Emergency Relief Fund, so that disasters like Darwin can have immediate attention.

Speaking of the Appeal, Archbishop Loane said: "I have been greatly encouraged in the last few years by the generosity of individual people towards the Winter Appeal."

"In 1974 we were able to distribute more than \$80,000 worth of cash and relief with regard to accommodation, food, employment, child care, and the host of other problems facing people when things go wrong.

## Appointment to Youth Dept of Sydney Diocese

Mr John Kidson, Parish Youth Worker at French's Forest, will join the Sydney Diocese's Youth Department staff on December 1, as the Parish Services Officer.

This position has been created by the Department in an attempt to re-establish its service ministry to local churches.

Mr Kidson's responsibilities will be in the areas of leadership training and in-depth aid to parishes concerned about their youth work.

Although the department has been involved in leadership training for some years now, this appointment will give a new thrust to this programme.

The concept of establishing a consultative service for youth work in the Diocese is new and will be welcomed by many involved in parish youth work.

John Kidson has completed two years' study at Moore College, prior to which he had gained his Diploma in Recreation.

His links with the Youth Department go back many years through both the camping and leadership training programmes.

## PRISONER ORDAINED AS DEACON IN USA



Vaughan Booker, a 32-year-old former insurance salesman serving a life term for the bow-and-arrow murder of his wife, and studying to become a Episcopal priest, was ordained a church deacon at the Pennsylvania State Correctional Institution last month.

It was the first ceremony of its kind inside a United States prison, and the ordination took place in the prison's 500-seat chapel.

Booker was accepted as a candidate for the priesthood three years ago by Pennsylvania diocese, the same diocese where 11 women priests were ordained last July causing protest and controversy within the church.

Presiding over Booker's ordination was Bishop Lyman C. Ogilby of the diocese. The sermon was given by Rev Paul Washington.

"I believe that most Australians try very hard to remain independent and self-sufficient, but there are times when some people can not cope without emergency aid from somewhere.

"The Winter Appeal is able through parish clergy and the Church's counselling and welfare services to offer this kind of emergency assistance."

Donations can be sent to: The Archbishop of Sydney's Winter Appeal, St Andrew's Cathedral, George Street, Sydney, 2000.

The Australian

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## 'RECORD'S' APPEAL TO AID LATIMER HOUSE

"The Australian Church Record" has launched an appeal to help Latimer House, Oxford.

The famous evangelical research centre and library is threatened by rising costs and decreased income.

Chairman of directors of the "Record" (Dr Broughton Knox) said Latimer House had been a base for evangelical scholars for many years.

"Its work has influenced evangelical thought in this country," he said.

"Men from Latimer House spend considerable effort in research and communication to present the evangelical position."

Donations may be sent to the "Latimer House Appeal", Record Office, Room 311, 160 Castlereagh Street, Sydney, 2000.

Chairman of the Evangelical Research Trust (Dr J. I. Packer) said in the "English Churchman" that the trust was facing "grave financial strain".

Income between March and October 1973 was £4181, but this figure had dropped to £2658 in the corresponding period for 1974.

"This is a shrinkage of about 37 per cent," Dr Packer said.

"Latimer House has never had more than the tiniest resources, and if this reduction of income continues it will crumble and indeed end the House's work, for we shall not be able to pay the stipends of our staff."

"The work of Latimer House, as an institution

committed to train the best resources of Evangelical scholarship upon the most pressing issue of debate and decision in the Church of England, is

## Funds are sought for famous evangelical research centre

as you know, largely "back-room."

Dr Packer gave three suggestions for help:

"First, please thank God for his faithfulness to date in supplying Latimer House's financial needs."

"During the nine years I was on the staff, years during which the human resources expanded and the library was built, I had constant cause to marvel at the way in which income matched need at every stage; and the subsequent wardens bear similar testimony."

"Second, please ask yourself before the Lord what help you can yourself give."

"Third, please ask yourself whether you cannot secure us more supporters from among your Christian friends."

## 'CHRISTIANITY CAN TACKLE ANYTHING'

### Lausanne executive speaks on continuing need for evangelism

The Rev Gottfried Osei-Mensah, 40, was in Australia last week to confer with Bishop Jack Dain, the executive chairman of Lausanne Continuation Committee. He will take up his position of executive secretary in September.

The overall purpose of the continuing committee and therefore his specific job will be to travel around the world conferring with Christian leaders and groups. "We have to press the needs of the two-thirds of the world's population who have not heard the gospel in a meaningful way."

"Our strategy is to make available to churches information of needs, resources available and methods to meet these needs."

Mr Osei-Mensah is the Pastor of a Baptist church in Nairobi which has a Sunday attendance of over one thousand. Included in its programme is a weekly youth service which attracts around 700 teenagers. It is a multi-racial church. The membership is not confined to Baptists either, in fact over 50% are from other denominations and are not required to become Baptists to have membership of the church.

Osei-Mensah studied chemical engineering at Birmingham University, then served as a sales engineer with Mobil Oil in Ghana. From 1966 to 1971 he was travelling with two children.

Asked what the Continuation Committee intended to do about the sections in the Lausanne Covenant on Social Action, Mr Osei-Mensah said that the mandate of the Continuation Committee for the Congress was to act as a catalyst to stimulate churches to the total mission of the Church. In this priority will be evangelism since that is a universal need. The social concerns are limited in degree and nature to specific

places. "In places of acute social needs we will advise local Christians that if they are to make an impact they will have to take this into account," he said.

Mr Osei-Mensah pointed to his own church in Nairobi as an example of what the church should be doing. His church opposes racism

Mr Osei-Mensah spoke out strongly against the call for a Moratorium on missionaries and money. He said if this was taken up the areas that would suffer would be the pioneer areas.

He said the call for moratorium is not representative of widespread opinion in Africa at all but of a vocal and mistaken minority. Europeans are not dictators in the African churches, they work under local leadership and are welcomed.

"The moratorium question is causing great bitterness in the churches, especially in the pioneering areas," he said.

Commenting on the WCC programme to combat racism, Mr Osei-Mensah

through its example of a multi-racial and harmoniously working congregation.

Asked what Christianity can do for the social problems in the world such as racism, Mr Osei-Mensah said, "Christianity can tackle anything. Christians have a different strategy to politicians. Christians speak to the conscience to change the person through the gospel. When this happens the corruption will change too."

"Race is a fact, racism is a perversion of a fact to a selfish end. However, it is not just a black-white problem. It exists in the problem of tribalism as well."

Mr Osei-Mensah was optimistic about the future prospects for evangelism. "The drift is in a favourable direction. The churches are more interested in evangelism than a few years ago."



Rev Gottfried Osei-Mensah

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## EDITORIAL

### Prayer and the Nation

More than 600 people in half a dozen centres around Sydney last week responded to a call from Archbishop Marcus L. Loane for a Diocesan Day of Prayer on behalf of church and nation.

The meeting neither made big headlines nor resulted in any obvious development in current affairs. In fact, one daily paper quoted "the archbishop's spokesman" as saying: "We felt that in the light of the uncertain political atmosphere it wouldn't hurt to pray."

That the political atmosphere was uncertain was no understatement. In Canberra it was almost a week of long knives with charge and counter-charge, members being hastily recalled from overseas business, allegations of file-tampering and unauthorised correspondence circulating at a high level and then a reshuffle in cabinet.

Although any time is a time for prayer (men are to "pray without ceasing"), the timing by the Archbishop was fortuitous in the light of political developments.

The reason for prayer, however, is not that "it won't hurt," but because the mighty sovereign God (before

whom nations — yes, nations! — "Are like a drop from a bucket, and are accounted as the dust on the scales"), has decreed that He is pleased to hear the prayers of His people that He may be glorified in the Son.

It may seem irrelevant in today's rapidly moving world for groups of people to meet in a large city and call upon the Lord. But consider a body of foreign slaves on the banks of the Nile crying to a God to keep a promise He made to their ancestor 500-odd years before.

What must the leaders of the Egypt of that day thought? Did they tremble? Even if they knew about it they must have remained unconcerned. But God heard the groaning of His people, overturned their circumstances and enabled them to triumph over their captors.

When their old leader later lifted up his arms in prayer during battle, did the pagan enemy recognise that this was directly concerned with the outcome?

"When Moses stood with arms spread wide, Success was found on Israel's side; But when through weariness they failed, That moment Amalek prevailed."

Those in high places today may be as unaware or as uncaring about the Lord and His praying people as were Pharaoh or the Amalekites, but this does not deter the Lord from using His people's prayers to advance His purposes.

Why should we not call on Him to look with mercy on Australia, to turn men's hearts towards Him, to raise up rulers who recognise that righteousness exalts a nation but sin is a reproach to any people?

The powers that be are ordained of Almighty God; the hearts of kings are in His rule and governance; His word commands us to pray for those in authority that they may be disposed according to His will as He turns them like a stream of water in His hand.

We should be thankful for leaders who call their people to prayer. And we should be thankful, not so much that 600 people prayed but that we have a God who stirred them to do so, and a Saviour who ever lives to make intercession for us, and who hears and answers the prayers of His people that His name may be magnified before men.

## Notes and Comments

### Exorcism

The recent "exorcism-killing" in Britain has emphasised the need for careful study of the occult. A committee of the Sydney Synod has been deliberating on this for some time. Their report will be of considerable importance. It is interesting to note that the wisdom of the Reformers, reflected also in one of the Canons of 1604, was that the gift of exorcism had ceased. This was because no promise is found concerning its continuance in the New Testament.

Whether this is correct or not, it is clear that considerable caution is called for by those involved. This must be accompanied by close attention to the explicit teaching of scripture. Reported exorcism in the US and Australia have revealed an increasingly exotic demonology, with no sure guarantee that this in itself is not an evil illusion.

On the other hand, there is impressive evidence of occult interference with human life, and considerable relief from suffering has been granted in the context of prayerful medical attention.

### The new bishop of Ballarat

We cannot let the occasion of Dean Hazlewood's election to the position of Bishop of Ballarat pass without comment.

We congratulate him on an appointment which is a recognition of his undoubted ability.

The Church Record has often found itself in open disagreement with the bishop elect in the practise and interpretation of Anglican principles. We would expect that this will continue in the future.

However, in these conflicts there has been a cordiality which befits the Christian profession. We wish him well in his new post and trust that he will be enabled by the grace of God to be shepherd of his flock according to the teaching of the New Testament.

### A fair go for curates

The statement by the Archbishop of Sydney to the effect that curates are entitled to four weeks annual holidays will be welcomed by many because it clarifies a situation that has unfairly dis-

criminated against curates in the past.

Together with the recent inclusion of curates in the superannuation scheme, though not yet on the same level as Rectors, this represents a significant development.

Curates generally have been given three weeks annual leave, whilst most Rectors take four. This is unjustified anomaly.

The position of curates in the Church of England is a curious one. Their conditions of work vary widely from parish to parish, depending on the skill, sympathy and policy of the Rector who has extraordinarily wide powers over their time and activities.

Some have had to pay rent, telephone, electric light in the curatage whilst others, fortunate enough to work for wealthier or more enlightened parishes, have these services provided. Many curates subsidise their parishes by making their cars available for parish work yet receive far below the minimum car allowance whilst others receive the proper amount.

These are minor problems compared to the basic problem that curates sometimes find themselves working for Rectors who are not able or willing to train them properly or give them opportunities to use their talents.

There are no easy solutions to the problems of the curacy but the church needs to be aware of them and look for ways of improving this most vital stage in a man's training and ministry. Often men become disillusioned at a system that seems to regard them as second class members and this can affect their future ministry to the detriment of all concerned.

Bishop Bill Flagg, president of CASA (The Anglican Council of South America), told the South American Missionary Society that he was more conservative today than ever before that there was a revolutionary situation in South America.

This arose from poverty, unemployment and, unworkable social structures. In Lima, Peru, unemployment figures showed that for every 100 with work, 231 were out of work.

Ten Soviet Jews have spoken out strongly in defence of Dr Andrei Trerdokhleb, secretary of the Moscow group of Amnesty International and an Orthodox Christian, who was arrested recently. They call on "all people of good will" to demand his immediate release.

Christians must master their own bodies. The world may smile upon immorality, indeed we would expect that to be so, for immorality is a consequence of idolatry.

## Revised marriage service: a review

"What have they done with the vows?" is usually the first question that comes to mind when one is confronted with a revision of the marriage service. After all, the vows are the heart of the service and should express in concise and accurate form the doctrine of marriage implied in the whole rite.

The recently published "Service for Marriage" by the Australian Liturgical Commission follows the same unfortunate trend expressed in many revisions overseas: no difference of function or role for husband and wife is implied but both promise "the honour due" to the other.

Certainly the introductory exhortation to the revised service makes reference to the fact that "the husband must love his wife as Christ loved the church, and that the wife must give due honour to her husband". However, the vows effectively obscure this by providing the same words to be said by both parties and removing any reference to obedience.

### Bishop Stanway for USA posting

The Council of Ridley College, University of Melbourne, has announced the resignation of Bishop Alfred Stanway from the position of Deputy Principal, to take effect on August 31.

The bishop will have completed four years at the college. He had not only administered the office and the routine of college life, but had ably managed and improved the college finances, and exercised a valuable ministry in the lecture room and in the spiritual life of the college, the Council Secretary, Mr George Pearson, said.

Bishop Stanway will leave Australia in September to become the first president of Trinity Episcopal School for the Ministry in Pittsburgh, USA.

While many will applaud this concession to the spirit of the age, it would seem to be an unwarranted departure from the doctrine of Scripture and the 1662 Prayer Book, to which we are committed by the Constitution of the Church of England in Australia. We must not be embarrassed to assert this important teaching about Christian marriage right at the point where two people are committing themselves to that relationship before God.

Of course, the Biblical teaching about the leadership of the man can be abused — but so can many other Scriptural statements in our Prayer Book! Surely it is the duty of the minister to explain that teaching and outline where the pitfalls are. Since the vows express the heart of our teaching about Christian marriage and since they are the part of the

service most likely to be remembered we must not allow them to convey a less than Biblical perspective.

Those who have seen or used the revision of the marriage service provided by the same commission in 1966 may well be happier with that

The Rev David Peterson, lecturer in Liturgiology at Moore College, comments on the proposed revision of the marriage service.

attempt than with the more recent. The 1966 revision was a nicely worded modern English version of the 1662 service, but with God still addressed as "Thou". We are promised by the commission a more conservative revision of the service after the style of "Sunday Services Revised", and no doubt this will employ some of the more pleasing features of the 1966 attempt.

The 1975 revision is much more simple in its language and structure, and this is commendable. A greater selection of Scripture readings is provided for the use of the celebrant and a more personal touch is introduced at two points where the celebrant is asked

to address the man and woman by name.

There is some awkwardness in the wording of the service at a few points: "this is my solemn vow and promise" does not sound as easy as "this is my promise and vow" (1966); to talk of the parties "accepting each other in marriage" is too weak and would be improved by "committing themselves

to each other"; and the phrase "in your will strengthen their wills" is very odd.

One could comment on many details but perhaps only one more should be noted: the continued use of the word "priest" is inappropriate in this service, since deacons are allowed to solemnise marriage. If the word "minister" is to be used elsewhere in the new Prayer Book as a general term, it should also be employed here in that way.

As one who is enthusiastic about much of the work of the Liturgical Commission to date, I find myself disappointed by this latest production.

## SOME 'MUSTS' FOR CHRISTIANS:

- Master their own bodies
- Love their brothers
- Not weep—as do unbelievers

It has been said of Charles Simeon that when he was tempted to relax his striving in the ministry he would stand before a picture of Henry Martyn.

It would seem to say to him: "Charles Simeon, don't trifle, don't trifle; Charles Simeon remember whose you are and whom you serve."

He would then bow and respectfully say: "I will not trifle, I will not trifle, I will not forget."

What that picture impressed upon Mr Simeon, Paul wished to impress upon the Thessalonian Christians.

God had known them, called them, taught them and indwelt them. They served God, true enough, but they must "do so more and more".

God's desire for the Christian is that he be holy. For this reason it is a matter of urgency that the Christian progresses in godliness by both the way he acts and the attitudes he adopts.

The Christian's deeds, V3-12. Christians must master their own bodies. The world may smile upon immorality, indeed we would expect that to be so, for immorality is a consequence of idolatry.

The fourth in a new series of meditations — on 1 Thessalonians — by the Rev Reg Piper, soon to become rector of Christ Church, Kiama, NSW. This study is from 1 Thessalonians 4.

The Christian, however, is not to be immoral and there are good reasons why he should not be.

Immorality is the mark of the pagan. It wrongs his fellow man. It is punished by the Lord. It is contrary to his calling.

It blatantly denies the worth of his body as God's dwelling place. Such knowledge compels the Christian to be chaste. Christians must love their brothers.

The Thessalonians had learned well that Christ's death was the display of God's love. They showed their understanding by Christian concern for brothers beyond their congregation. Commendable though this was, there was room for improvement both in the quantity and quality of their love.

In their concern for each other, they were not to be fanatics, busybodies or loafers.

Such "love" is of value neither to the church nor to gaining respect from the world outside. Christ's new command must be obeyed. Christians must love each other as Christ loved them.

The Christian's thinking V13-18. "I was not; I became not; I am not; I care not" is the grim epitaph carved on a pagan tombstone.

Death is grievous of course but the Christian does not weep as the unbeliever weeps.

The return of the King Jesus with his heavenly fane and loyal subjects takes the terrors out of death.

His grave is to be feared as little as his bed. When we realize that the return could be at any moment the hope becomes even more impressive.

Christians must never forget that, like Jesus, their kingdom is not of this world. What a difference knowledge makes! The apostles exhort, beseech, instruct, charge, declare and would not have us ignorant.

From them we learn of God's deliverance and are taught by God. Ours is a great privilege indeed and we would be most unwise if we did not make the scripture the constant source of study.

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C. R. JAMES  
Chief Executive Officer

# MORATORIUM

The following is a copy of a statement published in the CMS magazine "Checkpoint", and sent out by the Anglican Archbishop of Tanzania and the General Secretary for the Christian Council of Tanzania, jointly, in January this year.

To missionary societies and churches who support and pray for the work of God in Tanzania.

Moratorium — At the agenda. The Christian meeting of the Standing Council wanted to discuss the Committee of the Christian Council of Tanzania, held on 6th-7th November, 1974, at Tabora, Tanzania, Moratorium was one of the items on

those are the Evangelical Lutheran Church of Tanzania, the Anglican Church Province of Tanzania, Tanganyika Menonite Church, Baptist Mission, Africa Inland Church, Moravian Church, Salvation Army, African Brethren Church, Manchira Monthly Meeting, the Presbyterian Church, Bible Society of Tanzania, East African Venture Company, Tanzania National YMCA, and YWCA of Tanzania.

## Missionary Society giving is 'up' but anxious times ahead

The first statement of the combined 1974 income figures by the nine Anglican missionary societies shows an increase in giving of just over £145,700, or seven per cent. But "anxious times" are ahead.

The figures cover "live giving" from parishes, individual church members, schools, colleges and many kinds of groups.

Total receipts of the societies from other sources are not yet available but it is the "live giving" which is by far the most important element.

The nine societies are: Bible Churchmen's Missionary Society, Church Missionary Society, Church of the Nazarene, Methodist Church, Evangelical Alliance, Evangelical Free Church, Evangelical Lutheran Church, Evangelical Presbyterian Church, and the Evangelical Anglican Church.

## BISHOP OF WINCHESTER AGREES TO WEAR COPE, MITRE IF REQUESTED

Recently-elected Bishop John Taylor of Winchester has agreed to wear cope and mitre in any parish which asks him to do so.

Writing in the monthly journal of the diocese, he says: "I have decided to ask you to co-operate with me in the

simple matter of what I wear in church.

"Whenever a parish is happy for me to wear the chimere over my rochet I shall be glad to do so because it emphasises all that I share in common with other clergy.

"I shall be just as happy to come with cope and mitre to any parish that prefers it.

"But in that case I would ask you to provide a 'chapel' — ordained or lay — to carry the mitre before me and place it on the Holy Table, where it shall remain throughout the service as a symbol of the cosmic priesthood of Christ who is in the midst, calling us all to bear that priesthood with him.

"The only exception is the Cathedral, where, for certain occasions, a more celebratory ceremonial is legitimate.

The "English Churchman" says that William Tyndale, in his "Obedience of a Christian Man", published in 1528, counts mitres, along with rochets, crosiers and other episcopal insignia, among the "false signs" of anti-Christ.

The Tutorial Prayer Book states: "The Ordinal of 1550 discontinued the old custom of the unktion of head and hands, and the delivering of the ring and mitre" (p. 529).

The Protestant Dictionary states: "Of the use of the mitre we have no evidence till we reach the 12th century, when Honorius of Autun, who died in 1152, mentions it for the first time, describing it as a white cap made from linen" (p. 420).

Stanford A. Shauri, General Secretary, Christian Council of Tanzania

John Sepeku, The Archbishop of the Anglican Province of Tanzania

Chairman, Christian Council of Tanzania

## TAPESTRY AT OAK HILL IS DEDICATED

A new tapestry at Oak Hill College was dedicated last month by the Archbishop of York.

The tapestry hangs on the east wall of the college chapel.

It is the work of the sisters of Regina Pacis Priory in Cockfosters, whose skill in this field of work is internationally known.

Based on the college motto-text of 2 Cor 4:5 (We preach not ourselves, but Christ Jesus as Lord, and ourselves your servants for Jesus' sake), the tapestry has at its centre the text "Jesus Christ is Lord" and this is set against the cross in the form of a well of water springing up to everlasting life.

The design was suggested by the sisters after spending time in prayer in the chapel, and the cost was met by gifts from past and present members of the college.

— Wycliffe.

## 'Don't grow away from brothers in Free Church', Evangelical leader says

The new president of the Evangelical Alliance and principal of Spurgeon's College (The Rev Dr Raymond Brown) has appealed to evangelicals in the Church of England not to grow away from their brothers in the Free Churches.

He spoke of the pleasure that Free Church Evangelicals had felt at the development of evangelical scholarship and leadership in the Church of England.

But he was concerned lest increased evangelical involvement in Anglican affairs also reduced fellowship across the denominations and the mutual support which the Evangelical Alliance was called to foster.

— "Church Times"

## Scholarship award winner to study in England

The Reverend David G. Peterson has been awarded the Joan Augusta Mackenzie Travelling Scholarship for 1974-75, and will study in England.

He and his family expect to be leaving in August for Manchester where Mr Peterson will study under Professor F. F. Bruce.

His topic will be the idea of perfection in the Epistle to the Hebrews.

## GLEBE BOARD MEMBER REPLIES ON INVESTMENT POLICY

The Rev George Robson, rector of St Steven's, Willoughby, and member of the Sydney Diocesan Glebe Board, replies to criticism by Mrs Simpson on the policy of the Board.

We should heed Mrs Elvie Simpson when she warns us against becoming unduly pre-occupied with money and urges us to lay up treasure in heaven ("Church Record", May 29). However, we must also remember the Scriptures which lay upon us the duties of responsible stewardship.

The fact is, God has entrusted this Diocese with certain material assets. What are we to do with them? We could of course sell everything and give the money away. It might then be possible, for example, to place curates in parishes which can't afford them, as Mrs Simpson suggests, but it would not be long before we find there is absolutely nothing left. And then what?

Alternatively, we can continue to use and invest our money as wisely as possible in accordance with the principles of good stewardship. This would ensure that the various evangelistic, pastoral and charitable ministries at present benefiting from our assets could continue to do so for all time. It is clearly a case of not being able to have our cake and eat it.

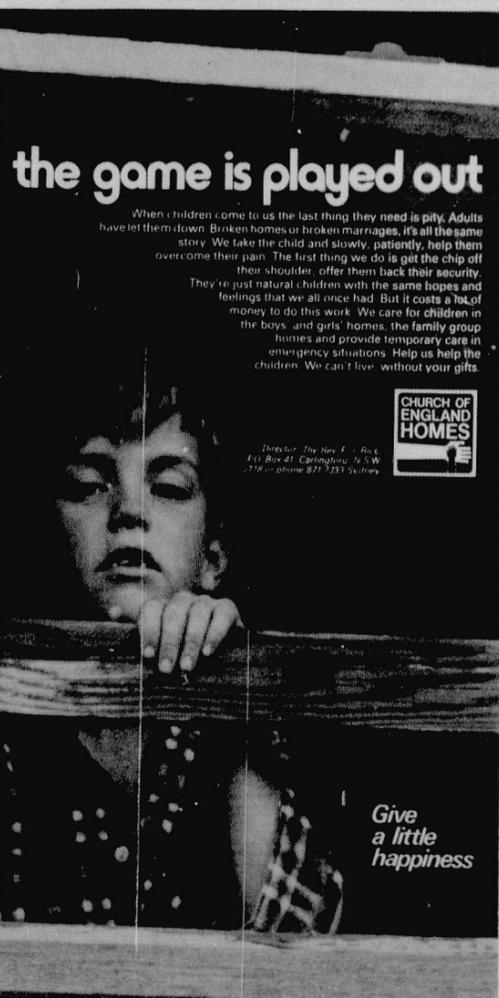
Further, Mrs Simpson has fallen into an error common to many in supposing that the Glebe Board has funds of its own to do with as it likes. This is not so. The Glebe Board has no money of its own but merely manages the assets of the Diocese as laid down by Ordinance of Synod. Nearly all its surpluses are taken each year and allocated by Synod itself.

More than 23,000 students, in every Spanish-speaking country of the world, are enrolled in H.C.J.B.'s Bible Institute of the Air.

There are 240 missionaries working on the staff of H.C.J.B. International, and 200 nationals.

H.C.J.B. has an effective outreach to more than 80 per cent of the earth's surface, and broadcasts in 15 major languages.

All things that happen do come absolutely of necessity. — Wycliffe.



# World famine: 'global disaster' is not to be ruled out

The possibility of "global disaster" due to mass famine throughout the world could not be ruled out, the WCC General Secretary, Dr Philip Potter, said recently.

He quoted from the "New Internationalist" which said the world's food was so precariously balanced that one more season of shortage could lead to global disaster.

Dr Potter said the churches were interested in the world food crisis because Christianity had its origins in the

Hebrew prophetic cry for justice and a shared humanity of all human beings being made in the image of God.

Some idea of the vastness of the "hungry world" may be gained from this region-by-region survey of world hunger areas, reprinted from an issue of "World Vision" magazine.

**Africa — population 374 million (1973) ... annual growth rate 2.5 per cent:**

There were 1.27 million refugees throughout Africa, the greatest concentration being in the north-west, central and eastern regions. The number was fewer than in earlier years.

Most of the refugee situations had been brought about by political situations, particularly in Zaire, Angola, Burundi, Uganda, Zambia, Tanzania and Malawi.

There also was a chronic food shortage and consequently malnutrition throughout much of Africa. Rainfall, or lack of it, was a critical element in that country, with the current drought in the southern border area of the Sahara Desert being the worst in 60 years.

Drought had also developed in Northern Ethiopia, where crops had failed for the third time and more than 70,000 people had died in the past few months.

**Asia — population 2.2 billion (1973) ... annual growth rate 2.3 per cent:**

Asia had the largest number of refugees of any continent. This resulted largely from extensive and continuing political conflicts.

In 1972 there were about 10.5 million refugees in Asia. Major refugee concentrations included Hong Kong, South Vietnam, Laos, Pakistan and Cambodia.

Many peoples of Asia continued to face food shortages. Too much hope had been placed on the miracle grains which had been developed and tested under optimum conditions which many Asian governments could not afford to duplicate.

Attempts at curbing population growth had not been effective enough and adverse weather conditions in some rice-producing nations had reduced rice harvest prospects, resulting in rice-exporting nations having to import that commodity.

Those countries included Burma, Cambodia, Indonesia and Sri Lanka.

Many diseases were prevalent throughout Asia, often aggravated by the frequently poor public health conditions and the often inadequate or unbalanced diets of the population.

Cholera was prevalent in southern Asia, Bangladesh and Eastern India.

Malaria was increasing in southern Asia with reports of the disease in Sri Lanka, Indonesia and Thailand.

The plague was also recurring in parts of Asia, with cases reported from Cambodia, Burma, Indonesia and Nepal. All but one per cent of known smallpox cases were in Bangladesh, India, Pakistan and Ethiopia.

**Europe — population 472 million (1973) ... annual growth rate 0.7 per cent:**

In 1972 there were an estimated 716,000 refugees in Europe, many of them coming from Eastern Europe, North Africa, southern Europe, or Latin America.

Some assistance was available through United Nations agencies or through national governments and many refugees were being helped to resettle in other continents.

Although not strictly classed as refugees, there were also some several million migrant workers in western and central Europe, often living in conditions comparable to those of the "official" refugee.

Many of the migrant workers came from southern or middle-eastern European countries and were usually found in ghetto-type major urban centres.

**Latin America — population 308 million (1973) ... annual growth rate 2.8 per cent:**

There were an estimated 200-300,000 true refugees in Latin America, although the number of displaced persons was higher — many of them being migrants. Almost half of the refugees were of Eastern European origin.

The UN and local government agencies were helping in local settlement and integration, care for the aged and mentally ill, counselling the legal aid.

According to the USAID, Latin America ranked as the most disaster-prone continental area in the world — with recurring hurricanes, earthquakes and flooding.

Volcanic activity and earthquakes occurred along the mountain chain extending from Mexico, through Central America and down to western edge of South America.

Health officials feared that the current cholera pandemic would soon spread from Africa to Latin America. The spread and effect of that disease could be aggravated by the poor health conditions found in many Latin nations.

Cases of plague had already been reported in Brazil, Ecuador and Peru.

**Middle East — population 84 million (1973) ... annual growth rate 2.8 per cent:**

There were an estimated 1.8 million refugees in the Middle East, with the majority being found in Jordan, the Gaza Strip, Israel, Lebanon and Syria.

Most of the refugees were being cared for by UN relief organisations.

The major national/ethnic groups represented among the refugees were Palestinians and Europeans.

There were 1.2 million refugees in Israel or Israel-controlled areas. One half of that number were under 20 years and about 40 per cent lived in crowded communities or camps and depended on the UN for varying degrees of care.

An average of 56,000 infants were born each year to registered Palestinian refugees and childcare was a major need being met by various agencies.

These refugees were located in three major areas: the Gaza Strip, Jordan-East Bank, and Jordan-West Bank.

## 'Sacrificial support' by Anglicans helps new parishes develop

The Sydney Diocese is beginning to see the large-scale benefits that have resulted from its early support of new ministries in outer suburban Housing Commission areas.

When these areas were begun, buildings were put up and paid for by the gifts of more affluent parishes.

Stipends of clergy and other staff were met from funds given through the New Areas Committee.

There are now strong, thriving congregations in Green Valley and Mt Druitt — the two main areas under the oversight of the New Areas Committee.

In fact in Mt Druitt the work centred on the suburb of Whalan, has grown to the



"Furnished by the United States" — that is part of the information on the sacks of grain sorghum that along with other grain, lines a dock area in Dakar, Senegal. The relief supplies are on the way to drought-stricken areas of six African nations — Chad, Niger, Senegal, Mali, Upper Volta and Mauritania — where crops failed for a number of consecutive years. — Religious News Service.

point where it is a Provisional District and contributing \$19,000 p.a. to its budget.

Green Valley, with the benefit of a full team ministry of three men, has seen its offertories grow from \$80 per week to \$200 per week in 18 months.

It now contributes more than \$12,000 p.a. to its budget of \$23,000.

The parish hopes that it will not be long before it, too, reaches Provisional District status.

## NSW COUNCIL OF CHURCHES PROTESTS FOOTBALL POOLS

The NSW Council of Churches, following a deputation protesting the Cabinet decision to introduce soccer pools, expressed its disappointment that the Government did not consider the effects on society of proposed legislation.

Council of Churches' secretary the Rev Bernard Judd said: "Eight representatives of member churches saw Mr M. Ruddock, Minister for Revenue, and Assistant Treasurer, to protest about soccer pools.

"The basis of our protest was that, while it may appear an innocent form of gambling, soccer pools would encourage children who are keen on soccer to start gambling.

"And, for some people, gambling becomes a mania which they can't control.

"Members of the deputation from the Salvation Army and other churches produced case histories of

families who had been ruined because the breadwinner became a compulsive gambler.

"But Mr Ruddock, presumably expressing the view of Cabinet, said that the Government did not consider the social effects of the means it used to raise more money.

"But soccer pools will only bring \$3 million into the State budget. What difference will that make?"

Mr Judd said that Mr Ruddock agreed that the introduction of soccer pools was not as a result of public demand.

He said that he also agreed to consider limiting the sale of soccer pool tickets to people 18 years and over, possibly through the TAB.

He said: "The Minister could not explain why the pools were being legalised. There is no public demand, and the income will make virtually no difference to the State budget."



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# Letters

## Sth African statistics

Sir, While no one will deny the Rev Norton the right to disagree with the views expressed by others (Bishop Bradley, "Church Record" April 17), one could wish that he were a little more careful with his facts ("Church Record", May 15).

Time and space would not permit a point by point refutation of the Rev Norton's allegations, for some would of necessity be lengthy indeed. A few simple examples should, however, suffice, since the clock that strikes thirteen casts doubt not only on the last stroke but on all those that preceded it.

(1) While it is true that black trade unions are not at this time registered as such by the South African Government, they are most certainly "permitted". In 1970 there were already 14 black trade unions, with the largest being the 1700-member National Union of Clothing Workers. The leader of this union (a black woman, Mrs Lucy Mvubelo) has, in fact, represented her union at international meetings.

In addition to these unions there were, in 1970, 48 Coloured Asiatic trade unions and some 41 mixed unions registered in South Africa.

(2) According to the Department of Statistics, South African Government expenditure on black education in 1972/73 was \$74,325,898, and in 1973/74 over \$93 million. This fiscal year it will undoubtedly be higher, with approximately one school for blacks being erected every day of the year. Compare this with the \$8 million expenditure suggested by Mr Norton.

While on the subject of statistics it may be of interest to note that during the period 1962/72 the South African Government spent in excess of \$700 million on development programmes for blacks. During the same

period the UN spent only some \$380 million on development programmes in 38 developing countries! (3) The school attendance figures supplied by Mr Norton are also inaccurate ("45 per cent of black children do not go to school"). In 1973 alone there were 3.3 million attending 11,427 schools. Given a black population of some 15 million, the ratio is thus nearer to 4 out of every 5 children, or 1 child out of every 5 persons, attending school. As a point of interest, one could mention that the figure for whites is 1 per every 4 head of population.

(4) If one in every three black children dies in his first year, and 50 per cent die before 5 years, the black population must obviously be decreasing dangerously. Yet between 1960 and 1970, according to census figures, it grew from some 10 million to about 15 million. Someone's statistics must be wrong, and I don't think they are mine.

(5) The ratio of doctors to patients in South Africa is 1 per 1500. By what curious inverted racism does Mr Norton split doctors into racial zones and assume that white doctors treat only whites? A visit to any hospital or mobile clinic in South Africa would rapidly disillusion him.

What would the outcome be if one were to divide the Aboriginal doctors of Australia into the total Aboriginal population and make assumptions on that basis?

These are but a few of the more obvious factual inaccuracies in Mr Norton's letter. I will not comment on the opinions and deductions

he makes, since, wrong-headed though he may be, he is entitled to his own views. I will conclude only by saying, if he will permit me to invade his own territory and comment on his final paragraph, that we are told in the Bible first to remove the plank from our own eyes before telling our brother about the speck in his eye.

There is no sanction for carrying out the operation simultaneously. Or, to put it more succinctly and equally Biblically: "Judge not, that ye be not judged."

C. du TOIT  
Information Attache  
South African Embassy

period the UN spent only some \$380 million on development programmes in 38 developing countries!

## 'Bad deal from Press'

Dear Sir, South Africa receives a very bad deal from the press and other media in Australia. We are kept well informed on

## Two-thirds of Presbyterians from clericals seek to enter Uniting Church

Two out of every three clerical members of the Presbyterian Church — ministers, deaconesses, theological students, licentiates and home missionaries — have declared their intention to enter the Uniting Church next year.

More than 1000 people were asked to say whether they were going to enter the new church or stay Presbyterian.

Of those who have responded, 67 per cent have decided for union and almost

33 per cent to stay Presbyterian.

These figures were released recently by the clerk of the General Assembly of Australia (the Rev L. F. Gunn).

They are subject to the fact that a few declarations have not yet been received.

A total of 577 ministers has decided to join the Uniting Church, while 264 will stay in the continuing Presbyterian Church.

Eight deaconesses will stay Presbyterian, and 42 will enter the U.C.

In NSW, the strongest continuing state, 44 per cent of ministers will stay Presbyterian.

In WA, the most pro-union state, 34 out of 35 ministers (97 per cent) will join the U.C.

As a group, deaconesses are the most solidly pro-union. The overall national figure is 84 per cent electing for the new church.

And home missionaries come out as the staunchest of the Presbyterians — 70 per cent are staying with the continuing church.

In Queensland, they outnumber their uniting colleagues by 17 to four.

On the basis of the national vote by members of the Presbyterian Church in 1973, there will be 916 congregations entering the Uniting Church and 520 staying Presbyterian.

"Australian Presbyterian Life"

everything that might be to that country's detriment but your readers would find it almost impossible to recall any news item from South Africa which reflected any credit on its people and Government.

That is why it is important that your paper should print news from time to time from Bishop Bradley, Mr Woodhouse expresses in his letter an emotional viewpoint which sometimes clouds important issues. In this, he joins the company of the mass media, the ACC and the WCC.

A year ago I visited Soweto, a township of over a million Africans outside Johannesburg. I visited a secondary school of my own choice, a large modern hospital, which in many respects would be the envy of many of its Australian counterparts, and visited Africans and talked to them.

Mr Woodhouse laments the long journey and the high

fares they must pay to get to work. Soweto is in open, undulating country. It has all modern facilities, plus clean air. I did not meet an African who longed to get back to the inferior housing and shacks of Johannesburg's industrial areas.

I visited the Transkei and stayed in Umtata, its capital. I drove some hundreds of miles in Transkei and at no time did my vehicle "disappear in a shower of dust", nor did I have to "pick out a road to Transkei". Most roads were gravel but were well maintained.

Would Mr Woodhouse really expect the Transkei Government to give roads a high priority and seal them, remembering the desire for political and economic independence?

Did Mr Woodhouse stop to see what is being done in Transkei for teacher education, for provision of schools and hospitals? Did he go to the Parliament building in Umtata and listen to the proud Xhosa people as they debated important

legislation? In April I spent some time visiting places in the Northern Territory like Alice Springs, Tennant Creek, Mataranka. Never have I felt so ashamed as when in each place I saw how Federal money had so completely debauched a once proud people. What we are doing now to our Aborigines is disgusting to see. Australians have a thing or two to learn from South Africa about the

respect of native races. Certainly we are in no position to criticise.

REX MEYER  
Roseville, NSW.

## EVANGELICAL BISHOP FOR STH AFRICA

The first Evangelical ever to be appointed a Bishop in the Church of the Province in South Africa will be consecrated on 1st June. He is the Rev Bruce Evans, Rector of parish of Waterloo Green, Wynberg, near Cape Town. Mr Evans has been appointed Bishop of the Diocese of Port Elizabeth.

The new Bishop was born in South Africa but was trained at Oak Hill Theological College in England.

There are 50 clergy in the Diocese, half the congregation are black. His enthronement will take place on 13th July.

A report from South Africa states that the election of a strong Evangelical indicates a change is beginning to take place in the Church of the Province. It is reported that opportunities for evangelicals to conduct Bible studies, training courses, preaching and leading people back to the authority of the Scriptures are increasing.

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## THE MINISTRY DOES HAVE ITS HAZARDS

The following item is reprinted from the Grafton "Daily Examiner" issue of May 19:

A reader brought this story in from an unidentified newspaper which said it pinched it from the "New Spectator" which got it from "The Methodist" (Sydney), which picked it up in a South African typo-

graphical journal. It is alleged the following sequence occurred in a small provincial newspaper.

Monday's advertisement read: "The Rev A. J. Jones has one TV set for sale. Tel 626 1313 after 7pm. Ask for Mrs Donnelly who lives with him, cheap."

On Tuesday: "We regret any embarrassment caused to Fr Jones by a typographical error in an advertisement yesterday.

"It should have read: The Rev A. J. Jones has one TV set for sale. Cheap. Tel 626 1313 and ask for Mrs Donnelly, who lives with him after 7pm."

On Wednesday: "Father Jones informs us that he has received several annoying telephone calls because of an incorrect advertisement in yesterday's paper.

"It should have read: The Rev A. J. Jones has one TV set for sale. Cheap. Tel 626 1313 after 7pm and ask for Mrs Donnelly who lives with him."

On Thursday: "Please take notice that I, the Rev A. J. Jones, have no TV set for sale. I have smashed it. Don't call 626 1313 any more. I have not been carrying on with a Mrs Donnelly. A Mrs Donnelly was until yesterday my housekeeper."

On Friday: "Wanted, a housekeeper. Usual house-keeping duties. Good pay. Love in. Rev A. J. Jones, tel 626 1313."

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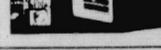
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**PERTH:** St Alban's, 423 Beaufort Street. Services 9.30 am and 7.30 pm. Rector: Bryan F. Hall. All welcome.

**COORPAROO:** St Stephen's, Brisbane. Cnr Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9.00 am Holy Communion. 11 am Morning Prayer (Holy Communion 11 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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WANTED: 100 more students to enrol in C of E Bible College. Full Bible course by correspondence anywhere. Full details from Registrar, PO Box 41, Roseville, NSW, 2069.

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**CONCRETE BLOCK MACHINE** — Makes blocks, slabs, edgings, screen blocks, garden stools. 8 ft wide and 96 in. high. \$149. Ideal self-help projects. Send for leaflets. Department C.R. Forest Farm Research, Londonderry, NSW, 2753.

**SONY C90** Cassette tapes, new, \$2.00 each. **Covenant Bookshop** 74 607L.

**Positions Vacant**

**ORGANIST/CHORMASTER** wanted at St. Paul's Chatswood. An exciting opportunity in a progressive Church. Magnificent large new Rodgers Cambridge Electronic Organ. Two Sunday services and Choir Practice. Home, Summer Hill. A Christian, general training nurse is required to work 40 hours weekly. Geriatric nursing qualifications or experience preferable. Work involves both nursing and spiritual care for aged patients. **Apple Matron, 798 3179.**

**BIBLE COLLEGE GRADUATE** required for our Counselling Department. Applicant should be an accurate typist capable of undertaking own research and working with minimum of supervision. A period of orientation is planned for the successful applicant. For interview phone Miss Verco 27 3448 (Sydney). The Billy Graham Evangelistic Association.

Applications are invited for the position of **SENIOR SISTER** at Chesham Nursing Home, Summer Hill. A Christian, general training nurse is required to work 40 hours weekly. Geriatric nursing qualifications or experience preferable. Work involves both nursing and spiritual care for aged patients. **Apple Matron, 798 3179.**

**SENIOR LADY** for home duties in boys' home. Must live in, with view to becoming Deputy Matron. Apply: The United Protestant Association, 211 March Street, Orange, phone 62 7549.

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**Miscellaneous**

**LEARN TO THINK** and live positively. Enquiries for classes 411 2459, business hours or write Box 209, Cammeray, 2062.

**'Daily Service' to remain on air**

Britain's longest-running daily radio programme — the **Daily Service** — will remain in church, despite closure of All Souls, Langham Place, London, at the end of this month.

The **Daily Service**, which has been broadcast six days a week for 47 years, has used All Souls Church, next to Broadcasting House, for many years.

But now the church, is to close for 18 months, so that the floor can be ripped out and a new basement hall built underneath.

Cost of All Souls going "underground" is about £650,000.

Feasible that the radio service, with an average daily listening audience of nearly 500,000, would have to return to a BBC studio, have been alleviated by All Souls offering its sister church, St Peter's, Vere Street, as an alternative.

"Church of England News"

**Action sought against newsagents who sell obscene publications**

The Festival of Light has called for firm action by police against newsagents responsible for selling obscene publications.

The Festival director, the Rev Fred Nile, said follow-up action was needed after what he described as "the successful prosecution and conviction of the former Blacktown newsagent in the District Criminal Court on May 15."

He called for similar action by the Police Commissioner and the Minister for Services against similar offending NSW newsagents.

A survey of newsagents had indicated that the publications which were declared obscene and indecent were still being sold by a number of Sydney newsagents, Mr Nile said.

Copies were even being publicly displayed and sold on Saturday nights by street vendors opposite Sydney Town Hall.

Mr Nile said: "The contents of the two publications, 'Bitch' and 'Venus', have been utterly con-

demned by more than 90 per cent of the Australian population.

boycott newsagents who continued to sell those and similar publications.

**'Dehumanised approach to so-called sex and love' says F.O.L.**

"The title 'Bitch' is appropriate because of its dehumanised approach to so-called sex and love, which should be more accurately described as 'new animalism'."

He called on concerned parents of the community to

Strong financial support should be given by parents to newsagents who displayed community responsibility and rejected those publications.

"Surely a democracy," said Mr Nile, "can maintain

There is always some assurance... You can be a Christian without the full assurance of faith, but you cannot be a Christian at all without having justification by faith and the element of assurance that is involved in that doctrine. — M. Lloyd-Jones, Romans 5:1,2.

finding her strength diminished, with unparalleled disinterestedness requested that her wages might be proportionately lessened. She died July 7, 1789."

And to finish before reaching the deadline (sorry!) — THOMAS PRICE HE TAKES HIS NAP IN OUR COMMON MOTHER LAP WAITING TO HEAR THE BRIDEGROOM SAY A WAKE MY DEARE AND COME AWAY — 1682

Below this stone in hope of Zion I lay the landlord of The Lion Resigned unto the Heavenly Will: His son keeps on the business still. Victorian piety positively oozes from another: "HERE lye the remains of ELIZABETH GAY, who after a Service of Forty years,

By way of diversion, consider some original epitaphs published in England's "Church Times". The first two utilise the ancient art of advertising.

"Sacred to the memory of James A. Random who died on August 4, 1800. His widow who mourns as one who can be comforted, aged 24 and possessing every qualification for a good wife, lives at No 4 Church Street in this village."

And what of this? Beneath this stone in hope of Zion I lay the landlord of The Lion Resigned unto the Heavenly Will: His son keeps on the business still.

Victorian piety positively oozes from another: "HERE lye the remains of ELIZABETH GAY, who after a Service of Forty years,

Why do graveyards fascinate so many people? Old cemeteries possess an irresistible attraction, not only for those who remain there.

Scripture Gift Mission has published several attractive wall posters, and one of the most popular shows overgrown graves to illustrate Rev 1:18.

A feature of old tombstones is the high proportion of Biblical texts — in contrast to the sentimental lines favoured today.

Most of these hardly qualify as the poetry they purport to be.

On a country newspaper, we used to keep several back pages of the "Sydney Morning Herald" to assist readers wanting some rhyme to commemorate someone's passing.

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**Church should be 'a dynamic new community', for God**

"Cinderella with Amnesia" By Michael Griffiths

In an age when the weaknesses of the institutional church have become the object of attention, there has been, on the part of many evangelical Christians, such a reaction against a false churchianity as to "throw out the baby with the bath water".

The nature and function of the church has become a neglected doctrine in evangelical circles.

"The Bride of Christ", says Michael Griffiths, "seems like a ragged Cinderella hideous among the ashes".

People who go to church have forgotten why they are there, hence, "Cinderella with Amnesia".

The author of several useful paperbacks now assists Evangelicals to have a new look at the church as it is manifested in the local congregation.

He says, "The church is not a third-class waiting room where we twiddle our thumbs while we wait for first-class accommodation in heaven — it is a dynamic new community, winsome and attractive with an eternal significance in the purpose of God".

"Cinderella with Amnesia" certainly encourages the reader to see the church in its true role, particularly relevant is the chapter on the church and the student, where the author points out the need for students to see the local congregation rather than the Christian union as their real spiritual home.

Questions of lay involvement, structures of worship services, the place of the sacraments, and missionary responsibility of the congregation are all dealt with in a helpful way.

This theological and practical restatement of Biblical doctrines concerning the church should be a very real help to thoughtful evangelical Christians.

John Turner

John C. Chapman Dept of Evangelism, Sydney Diocese

**BOOKS**

Working from 2 Tim 3:15-17 the author contends that three key areas of the Bible's "profitability" are "salvation", "Christ", and "faith".

This tract clearly and concisely demonstrates this contention.

A section on "What the purpose of the Bible is not," is particularly helpful.

It is maintained that the purpose of the Bible is not scientific and neither literary nor philosophical.

The booklet concludes by reminding us about salvation and that this salvation is to be had in Jesus Christ, but that the purpose of telling us this is so we will put our trust in Him.

This is a particularly valuable reprint for use in encouraging Bible reading both for "new" Christians as well as "older" ones.

John C. Chapman Dept of Evangelism, Sydney Diocese

theological position makes no difference as to how he translated it: it is sheer knowledge of grammar and linguistics that counts.

However, the format is handy: the print is good and clear; and the few foot notes are helpful.

But why, oh why, those illustrations? Either full artwork or "stick-figures" (like TEV) would have been preferable, and less old-fashioned in appearance. Sorry!

Alan Cole

John C. Chapman Dept of Evangelism, Sydney Diocese

**EXORCISM STILL A CONTROVERSY RAGING AMONG UK ANGLICANS**

The recent murder of an Englishwoman by her husband after an alleged exorcism triggered a debate in the House of Lords, occupied prime TV time for nearly a month after the event, and aroused controversy over a wide spectrum of Christian congregations.

Michael Taylor, 31-year-old father of five sons, was found not guilty on April 24 of the murder of his wife, Christine, on the grounds of insanity. Evidence before a coroner's jury revealed Taylor had undergone an all-night exorcism ritual in a Yorkshire church just before the murder. The service was conducted by an Anglican clergyman (The Rev Peter Vincent) and a Methodist (The Rev Raymond Smith).

Leading London psychiatrist (Dr William Sargant) said he had feared for some time that the film "The Exorcist" would lead to such a tragedy. "Now it has happened with a vengeance," he wrote in "The Times".

Church and secular press columns have since been publishing comment and the BBC cancelled a programme in order "to probe the Yorkshire exorcism case".

Both the Archbishop and the Bishop of Wakefield (Dr Eric Treacy) have insisted that exorcism should be in collaboration with medical experts and by an "experienced and authorised person". Bishop Treacy is Mr Vincent's superior. "Church Times" has recommended a commission to advise on every aspect of the ministry.

A writer in "Church Times" commended the Archbishop of Canterbury (Dr Coggan) for acknowledging the reality of demonic powers and affirming that the church had "authority, duty and power" to deliver people from their domination in the name of Christ.

In the House of Lords, the Government said it would welcome the help of the church and the medical profession in dealing with the subject.

In a brief debate, several peers protested about the practice of exorcism and the risks which they claimed it involved.

Baroness Summerskill had asked whether the Government proposed to control the activities of individuals and organisations professing to practise exorcism on patients suffering from mental disorder.

It could serve as a moderately priced and useful source of such games aimed at a wider, albeit piecemeal, Bible knowledge.

My main reservation is that much of the information tested aims at a shallow head knowledge in an area of isolated and often odd facts.

Hopefully in Christian Education we have moved away from such teaching towards an emphasis on central Bible truths and their application in everyday life.

Facts of course remain of significance in helping understanding of these truths and their working out in men's lives.

Eliza Doolittle incoherently quoted might have said of this book, "Sacks, facts, facts! I am so full of odd facts!"

Chris Dudley

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Please send Rechabite information

Mr/Mrs

# The Australian Church Record

No 1589 First published 1880 Registered for posting as a newspaper—Category A JUNE 26, 1975

## Mainly About People

**ADELAIDE**  
Rev D. E. Grey-Smith was installed as Rector of St Philip's, Broadview, on June 4.

**PERTH**  
Rev R. Miley, Rector of Cannington, retired on June 1.

**TASMANIA**  
Rev K. F. Ansell, Rector of the parish of Hawrah, was commissioned on May 15 to exercise pastoral oversight of the Mission District of Risdon Vale.

**BALLARAT**  
Rev L. V. Gedge, formerly of the Diocese of Edmonton, Canada, has been appointed Minister-in-Charge in the Creswick/Clung district.

**RIVERINA**  
Rev E. C. Joseph, Rector of St Andrew's, Coolamon, has

## Clergy concern at plan for "R" films on TV

Concern at a proposal to introduce "R" films to television has been expressed by the Bishop of Gippsland (Bishop Graham Delbridge) and the Dean of Sale (Dean R. E. Elliot).

In a joint letter to the editor of "The Age", in Melbourne, the bishop and dean said they had read of such a proposal in the "TV Guide" issue of May 1.

Their letter continued: "Without agreeing with the content of many R films we do defend the right of the free people to go to a cinema, and see what they wish."

"Hence we welcome the introduction of the R rating."

"We believe television is a very different matter."

"I know we can all switch off the set or change the station, but the entry of some R movies into the family living-room seems to us a restriction of freedom and the invasion of privacy."

"Such things as the equation of love with lust, the debasement of human values, and the use of people as 'things' instead of persons."

"In the past a distinction has been made (rightly we believe) between what is screened in the cinema and what is screened in the home through television."

"We believe the distinction should be maintained."

## SPCK GRANT FOR CLERGY BOOKS

The Society for Promoting Christian Knowledge is making an additional book grant available to the clergy.

This is in addition to the grant at the theological college, and a second one as a Deacon.

The third grant is available for clergy of between one and five years' ordination.

Eligible clergy can obtain the necessary application form from their theological college.

SPCK will not allow the bookshops to distribute the forms.

The terms of the grant are that the clergyman contributes \$9 and receives \$18 worth of books.

The grant is available only through the Canterbury Book Depot, Adelaide, or Church Stores, Sydney.

## CURATES IN NSW SHOULD GET FOUR-WEEKS HOLIDAY

In a letter to the Clergy of his Diocese, the Archbishop of Sydney, Most Rev M. L. Loane, has advised that Curates serving in the Diocese probably come under the NSW Annual Holidays Act.

This provides four weeks' holidays after 12 months' service. The Archbishop wrote to answer questions raised at a recent conference of Rural Dean.

The Archbishop said: "Under State Legislation the Annual Holidays Act recognises that annual leave is for the benefit of an employee; an employer is subject to a penalty if arrangements are not made for that leave to be taken within a specified period. It provides for four weeks' leave on the completion of twelve months' service and that leave must be taken not later than six months after the completion of twelve months' service."

"For example, if employment began on January 1, 1975, the employee would be entitled to four weeks' leave by December 31, 1975, and that leave would have to be taken not later than June 30, 1976. It is not permissible to accumulate leave beyond that period of time, though, by arrangement, it may be taken at any point within that time."

"It is probable that Curates are covered by this legislation as employees and are accordingly entitled to this provision. Rectors and Curates-in-Charge, however, are not employees but are self-employed and the Annual Holidays Act does not apply in precisely the same way to them."

"However, it lays down excellent guidelines which clergy would be wise to observe. This would mean that a clergyman is rightly entitled to four weeks' annual leave. However, this leave should be taken within a specified period of time and should not be accumulated beyond that date. It would always be wise in taking annual leave to do so in consultation with church wardens and to notify the Rural Dean or the Archdeacon as to a postal address in case of emergency."

## POSITION OF HOSPITALS EASIER BUT PROBLEMS

The Federal Secretary, the Rev M. S. Bettegler, reports on further developments to the story on the CMS-supported hospitals in the last issue of the "Church Record".

The Diocesan warning to the Ministry of Health that it would be necessary to close Kilimattine Hospital took effect on 1st May but lasted only half a day as Government directives to be reopened came quickly, with assurances of supplementary grants, but many problems remain.

However, the Diocese is facing these realistically and has taken prompt and decisive action. Peter Keith writes:

"Praise God that the many difficulties have brought matters to a head. We are confident that God is in it all. There have been many testings and many lessons have yet to be learned. However, at least we are supposed to get full running costs paid by the Government. Mvumi's hospital

plight is far greater than ours as they are still a 'Mission Hospital' with only partial Government grants."

## 'MUSEUM OF ATHEISM'

A new "museum of atheism" is to be opened in the old cathedral of St Sophia in Polotsk — the first such museum to be opened in Belorussia and the fourth in the Soviet Union.

In an interview recorded last February by the Soviet newspaper "Znamya Yunosti" the new director of the museum explained that its main task was atheist propaganda. All the exhibits were designed to convince the visitor that God did not create men but that man had created God.

The museum was also to be a training centre for the preparation of qualified atheists.

"Church Times"

## BISHOP TO RETIRE

Bishop Frank Hulme-Moir, one of the best-known of the Anglican Bishops in Australia, is to retire this month.

Having turned 65, he retires on June 30 as Senior Assistant Bishop in the Diocese of Sydney, but will continue in full-time ministry as Chaplain General of the Australian Army.

As well, he has just taken on a new job as a member of the Parole Board of NSW.

The Diocesan farewell to Bishop and Mrs Hulme-Moir will be held on Tuesday, June 17, in the Chapter House of St Andrew's Cathedral, at 8 pm. The Premier, Mr T. Lewis, a friend of the Bishop, will speak.



Bishop Frank Hulme-Moir

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Archbishop Loane

## Dean of Perth to become Bishop of Ballarat

The Anglican Archbishop of Perth, Archbishop G. T. Sambell, has announced that the Dean of Perth, Dean John Hazlewood, has accepted his canonical election to be the seventh Bishop of Ballarat in Victoria.

The Dean is at present in Adelaide conducting a parish mission at St Michael's, Henley Beach.

The bishop-elect is aged 51 and has been Dean of Perth for nearly seven years.



Dean Hazlewood

## Archbishop of Melanesia dies after illness

The Archbishop of Melanesia, the Most Reverend John Wallace Chisholm, died in Melbourne around midnight on Saturday, May 24, as a result of cancer.

Following his physician's advice, Archbishop Chisholm flew to Melbourne where his sister lives and received therapy on an out-patient basis. Unfortunately, on May 19, he collapsed with pneumonia and pleurisy and had to be withdrawn from further therapy. His condition rapidly deteriorated and he died at midnight, Saturday, May 24.

"No-one can calculate the benefits of nearly a century of Scripture Union work in Australia," he said, "and if Scripture Union Week 1975 can successfully remind Christians of the importance of daily Bible reading."



Archbishop John Wallace Chisholm

## Retirement of A.F.C.I. International Director

Ambassadors for Christ International has announced the retirement of Dr Les Werry as International Director of the organisation.

AFCI said that the vice-chairman of the International Executive Committee, Mr Ian North, would become Acting International Director until a permanent appointment was made by the organisation's International General Conference.

An AFCI official said Dr Werry had given 17 years of dedicated leadership to the organisation.

His vision for the world had led AFCI to formulate an international programme, with work on that level begun in Great Britain and New Zealand.

By 1964, AFCI staff from Australia were at work in India as well as those two countries.

At the 1966 international conference, a framework was planned for the development of a growing international organisation of evangelists.

"Today AFCI workers are resident in Australia, New Zealand, Fiji, Indonesia, Nepal, Singapore, the Philippines, India, Lebanon, Great Britain, Canada, the USA and Burma", the official said.

He said the organisation "looks forward to further fellowship as Dr Werry lends his counsel to the continuing leadership of the work both in Australia and in the regions beyond."

Mr North had served in missionary evangelism in India for nearly 12 years — seven as AFCI director for India, and had since headed development of the organisation in the USA.

# Women in church repressed, bishop claims

## Scripture Union Week for 1975 to be launched at Parramatta

National Scripture Union Week this year will be launched at a mayoral reception in the historic City of Parramatta, NSW, on July 3.

The first SU branch in Australia was formed in St John's Church of England, Parramatta, in 1880 — hence the choice of that city as the focus for this year's event.

Scripture Union Week will be held during July 6-13 with the aim to emphasise the importance of daily Bible reading through the help of the Scripture Union Notes.

In announcing the mayoral reception, the Mayor of Parramatta (Alderman Brian Wood) said: "We in Parramatta are delighted to be associated with Scripture Union in this work."

"I personally believe that community standards need to be based on the precepts as set out in the Bible and for this reason, I am particularly pleased to support a movement such as Scripture Union which furthers daily Bible reading."

The Bishop in Parramatta, Bishop Donald Robinson, echoed the Mayor's sentiments.

"In a time of spiritual and social uncertainty, it is more important than ever to listen every day to what God is saying to us."

"This is why our Scripture Union Week theme is 'Listen to the Living God' — under-

## Bishop Donald Cameron, consecrated Assistant Bishop in the Diocese of Sydney last Tuesday, speaks his mind in this issue on some controversial subjects.

In an exclusive interview, Bishop Cameron, former Federal Secretary of the Church Missionary Society, gives his assessment of the contribution Evangelicals make to the Ecumenical movement and the role of women in the church today.

He also speaks on what he sees as the nature of Anglicanism, and the priorities of the ministry today.

Do you think that the church generally has repressed the legitimate role of women, and what do you feel their true ministry is?

Well, I suppose I would have to admit that there are some people within the church who have sought to repress what I regard to be the legitimate role of

couraging circumstances alone, one cannot deny the role that God has given a number of women as evangelists, pastors and teachers. I can think of a number of churches in different parts of the world that now flourish under male leadership where their apostle was a lady.

Just pressing you on this point as far as the Australian situation is concerned, and the current controversy regarding the ordination of women to the ordained ministry?



Bishop Donald Cameron

## FESTIVAL OF LIGHT PETITIONS GOVT ABOUT PORNOGRAPHY

One of Australia's largest petitions was presented to Federal Parliament on the steps of Parliament House, Canberra, by a Festival of Light deputation. The number of signatures on the petitions totalled 127,165.

The petition was presented on June 5 to the Leader of the Opposition, the Hon Malcolm Fraser, by Mrs Freida Brown and Rev Fred Nile.

The Prime Minister and the then Minister for the Media (Senator Doug McClelland) were invited to receive the petitions on the steps of Parliament House but declined.

Senator Doug McClelland received a member of the FOL Deputation in his office but did not want to be involved in a "show biz" style confrontation with the media.

As she presented the petitions, Mrs Freida Brown said, "We look to the Parliament to take special note of the number of people signing this petition and give heed to the wishes of the Australian people so that our families will be fully protected and supported by the Government".

The petition asked for firm restrictions upon the importation and sale of pornography and strongly urged that the existing official TV Standards be not amended to permit increased violence and explicit sex.

For example, Rule 6 needs enforcing — "6. The basic requirements which must always be observed in the presentation of television programmes are that:

(a) No programme may contain matter which is—

(i) contrary to law;

(ii) blasphemous, indecent or obscene;

(iii) likely to encourage crime;

(iv) likely to be injurious to community well-being or morality; or

(v) otherwise undesirable in the public interest.

(b) Programmes which contain matter that is not

• To page 2

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## EDITORIAL

# Women in the Church

A recent visitor to Australia charged that the Christian Church had repressed women, that women had been denied their rightful place in the leadership of the Church.

The particular woman concerned admitted on national television that she knew little about the place of women in Protestant churches and apologised for over generalisation. She in fact was an Israeli politician brought to Australia as part of Women's International Year.

Her wild and unsubstantiated accusations gained wide press coverage and attracted many approving cooices even from Christian women.

Nevertheless, the question remains to what extent has the Christian Church held women down; perhaps even more important, the question should be faced — what is the correct role in the Church for women?

Unfortunately, the subject has been associated with the issue of ordination to the priesthood. Few people who advocate or entertain this proposal appear to have analysed the nature of the ministry or the role of women in it. Rather they have been caught up with the general women's movement and the ministry is seen as being an exclusive male domain which should be shared to overcome discrimination. Of course, to oppose the ordination of women immediately brands you as reactionary, sexist, chauvinistic — and opposition on such grounds is surely wrong.

On the other hand, advocates of women's ordination ought to consider whether they are not motivated by selfishness, jealousy or are just caught up with a sociological phenomenon that is expressive of sinful human nature.

In England last week the standing committee of the General Synod advised the Church not to proceed with action that would lead to female ordination. This was on the grounds that the Church there was divided on the issue. Recently Bishop Wicks from Brisbane stated that he agreed with the Archbishop of Canterbury that there can be no strong theological objection to women fulfilling roles in the ministry. The question is — what roles?

Clearly, the place of Scripture should be pre-eminent on this question. Men and women should be prepared to yield to the authoritative word of God. In some circumstances this will mean men must recognise more than they presently do that women can, and should, play a greater role in the corporate life in the Church. Women, anxious for recognition or that popular aspiration, "fulfilment", may have to recognise that God's plan for people in the Church does take their sex into account.

There needs to be a careful and charitable examination of what the Bible means by ministry. Too many think of women's ordination in terms of a sacramental function instead of an oversight of a congregation with a much wider range of activities in view. To what extent this is desirable or permissible is the real issue.

