

## Mainly About People

**SYDNEY**  
Rev B. C. Wilson will be inducted Rector Christ Church, Blacktown, on 23rd May.  
Rev D. Howell, curate St Matthews, Manly, has been appointed curate-in-charge at St Aiden's, Hurstville Grove, WILLOCHRA  
Rev B. Frost, missionary at Port Pirie Missions to Seamen and Assistant Curate at Port Pirie will be ordained Priest on 23rd May.

## NGUYEN VAN HAI'S ESCAPE

• From page 1

has recently happened. Pray that God willing we may get back to Australia for a while to have ourselves recuperated and made as some kind of feed back. To get out of South Vietnam now is a miracle for us. To stay behind to bear a faithful witness to the Lord under 'restrictions' is also a miracle indeed. Please do pray for us in these matters — our God is the God of the impossible. We trust in him."

Application for their sponsored immigration was made on April 3, while they

were still in Saigon, on May 3 a letter was sent to their Australian sponsor Mr Pepper, saying that the matter had received their prompt attention and that they were unable to come to Australia because they did not come within the criteria as laid down by the Prime Minister.

But on May 9 a phone call from Canberra to Mr Pepper stated that their case had been reviewed and in view of the "fresh evidence" they would now be eligible, and they promised to cable Los Angeles the same day so that the Hais could be notified.

## NEW INNER CITY DIRECTOR

A new Director of the Inner City for the Anglican Diocese



Rev Alan Donohoo

of Sydney was announced this month.

He is the Rev Alan Donohoo, Rector of All Souls', Leichhardt, and a man who has been involved in inner city church one which years.

Ordained in 1959, a graduate of Moore Theological College, Sydney, Mr Donohoo is a dedicated man who considers the work of an inner city church one which demands responsible and committed people.

At the beginning of his ministry he made a personal commitment to God to give himself to inner city work

## CHURCH PLEDGES UP IN CANBERRA

The Impact '75 programme conducted by the Diocese of Canberra and Goulburn has resulted in an increase in financial pledges from parishioners.

"The Canberra Times" quoted the Archdeacon of Canberra-Goulburn, the Ven Frank Woodwell, as saying he had not expected high pledges from parishioners in the rural areas, because of the economic situation.

But he had been surprised to learn that towns in rural areas had pledged more this year than last year.

The diocese, which includes 58 parishes from Albury to Marulan, began accepting pledges late in April which would be fulfilled throughout the year.

In two months, the archdeacon said, each parish would be asked to make its

pledge to the diocese based on the parishioners' individual pledges to their own parishes.

## Manager for new Sydney FM radio station

The manager of radio station 4SB Kinaroy, Mr Ben Whitnall, has been appointed manager of a proposed FM stereo station in Sydney.

The station will be operated by the Christian Broadcasting Association Limited subject to a licence being granted.

The announcement was made by CBA chairman, the Rev Vernon Turner.

Mr Whitnall faces the task of putting to air a unique broadcasting station (if licensed) based on "Quality of Life" and a 24-hour Caring Service.

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## GRAHAM CASE DISMISSED

NEW YORK

Charging that Dr Billy Graham had slandered her, Madalyn Murray O'Hair, a champion of atheist causes, filed a \$3-million damage suit against the evangelist in Federal Court, Kansas City, Kan, on June 21, 1973.

Mrs O'Hair, who was instrumental in getting the Supreme Court to ban prayer in the public schools, alleged that Mr Graham had said on national television that she had sent him an obscene letter.

She denied in her suit that she had sent such a letter.

The Billy Graham Evangelistic Association in Minneapolis says no subpoena was ever served on Mr Graham.

The District Court in Kansas City, reported that the suit was dismissed on March 6, 1974, by Judge Earl E. O'Connor "for lack of prosecution."

"They filed it and never did do anything in the case," the court official said of the plaintiff and her lawyer.

"The judge sent out a showcause order, and they never did answer it," the report stated.

and since then he has worked in parishes in Rozelle, Balmain, Cook's River and Leichhardt.

In 1971 he was made Rural Dean of Balmain, and last year that area was extended to cover South Sydney as well.

He will take up appointment from June 1.

## WCC CALL TO MAKE PENTECOST SUNDAY A DAY OF PRAYER

The presidents of the World Council of Churches have asked for combined prayer on the day of Pentecost — this year on May 18 — in preparation for the forthcoming Fifth Assembly of the WCC.

The Fifth Assembly will be held this year in Nairobi, Kenya, during November 23-December 10.

Theme of this conference will be: "Jesus Christ Frees and Unites."

Prayers were sought on May 18 "so that the Holy Spirit may lead all of us and our churches in the preparation for this Assembly and during the Assembly itself," a statement this week by the Australian Council of Churches said.

The statement said: "We live in a world where technology is offering freedom from limitations under which men have suffered in the past."

"But our economic problems, and very especially the fact that millions of people are hungry, demonstrate that we are slaves rather than masters of the material world."

It said the Fifth Assembly this year would be held "in a continent where in the last 15 years political freedom has

come with great rapidity for many people."

But there were as yet many peoples elsewhere who did not enjoy that right and who were deprived of basic human rights.

Outlining the details about the original Day of Pentecost, the statement went on to say that "thus the very life, witness and service of the community, the Church as the Body of Christ in history, depended and depends on the continual invocation of the Holy Spirit."

## Boone presents plaque to "Family"



American entertainer Pat Boone (right) here presents a plaque marking "The Family's" first album released in the USA. The album was released there on March 13 last and is entitled "Family Free on Fire". "The Family's" latest album, "The Word becomes Music", will also be released in the USA soon by Pat Boone's Record company.

## British Catholics are leaving at rate of 250,000 each year

Figures published in London showed the Roman Catholic Church in England and Wales had been losing members at the staggering rate of 250,000 a year, "The Age", Melbourne, said recently.

According to Mr A. E. Spencer, a Catholic sociologist at Queens College, Belfast, the Church in both countries, was undergoing a crisis of "rapid contraction".

The Roman Catholic Church is the second largest religious denomination in England and Wales.

Mr Spencer's survey was first outlined in a Roman Catholic review, the "Month", and was reported extensively in the "Times" and the "Guardian."

Using statistical tables — some of them not published before — Mr Spencer produced new estimates for the baptised Roman Catholic population up to 1971, the last year when all the necessary information was available.

He found that this population in 1958, estimated at 5.5 million, included an estimated 249,000 former members alienated to the

Would you have guessed there are 15-million Gypsies spread around the world? It is reported that one-third of the Gypsies in France are now active Christians and a New Testament is being prepared in their language.

at the three great turning points of life — birth, marriage and death.

By the end of 1971, he found about 2.6 million out of seven million baptised Roman Catholics were

alienated to that extent.

Clifford Longley, religious affairs correspondent of the "Times" commented: "There is no valid reason why the trend should not have been continued since 1971, giving an 'alienated' baptised

now of 3.3 million.

## 'SHAPE OF THE CHURCH TO COME'

• From page 7

siderations rather than theological.

With respect to missions, for instance, "it is certainly permissible to assign the greater part to the mission to those people who represent the greater historical potential for the future of the world and to leave other people simply to God's grace".

This strategy may appeal to some, but it is neither consistent with the command of Christ nor with the example

of the Apostles to make such a distinction.

Rahner's stark alternatives are unnecessary and misleading (eg "to win one new man of tomorrow for the faith is more important for the Church than to keep two men of yesterday" — or "it means more to win one new Christian from what we may call neo-paganism than to keep 10 'old Christians'").

On the subject of ecumenism, Rahner is impatient with attempts to iron out doctrinal differences between the churches.

He wants to see a form of institutional unity of the major denominations established first and supposes that a closer doctrinal unity will be achievable under such circumstances.

Of course, this point of view is not new, but it is certainly open to the charge of being naive, considering the very profound theological issues that continue to divide Christians.

One of these, of course, is the role of the papacy.

On this question Rahner is both conservative (it is "part of the binding content of our faith itself") and

concessive: in a united church the Pope would continue to exercise an exclusive and far-reaching authority for Catholics whilst Protestants would only admit "a certain function" for the Petrine ministry.

In matters such as this, Rahner is too vague to be helpful.

Rahner's book, then, is both encouraging and annoying.

It is encouraging to share something of his vision of the "church from the roots", the "church of real spirituality" and the "church concerned with serving".

It is annoying because fundamentally the writer does not have a Biblical perspective that is adequate enough to match his very real practical insights into the changing nature of church and society.

David Peterson

The Australian

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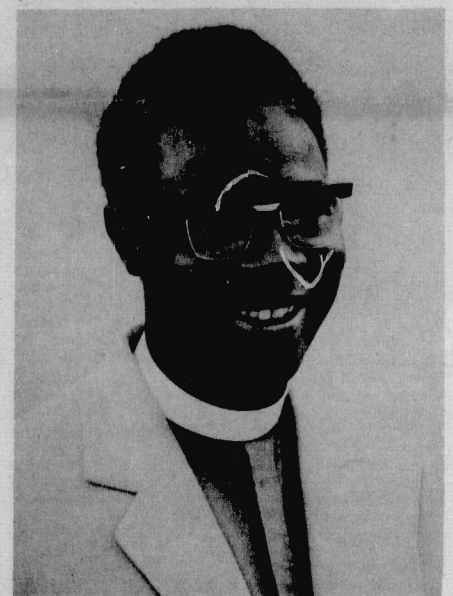
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## CMS-supported hospitals may have to close down

Bishop Yohana Madinda, Bishop of the diocese of central Tanganyika has said that the two major hospitals in his diocese, Mvumi and Kilimatinde may have to close down through lack of money.

In a letter the secretaries of CMS Australia received on the 7th May, the bishop made an urgent request for special prayer for the hospitals. Both hospitals, which are staffed by Australian CMS missionaries face crippling shortages of finance.

On April 25, last the authorities at Kilimatinde made the following decisions "We shall have to close Kilimatinde hospital on the 1st May and the hospital shall remain closed until we receive the additional grant requested from the Ministry of Health".



Bishop Yohana Madinda

The Bishop reports that Kilimatinde needs \$25,700 AUST to keep going. Meanwhile Mvumi, a 200-bed hospital, needs \$29,000 to keep functioning.

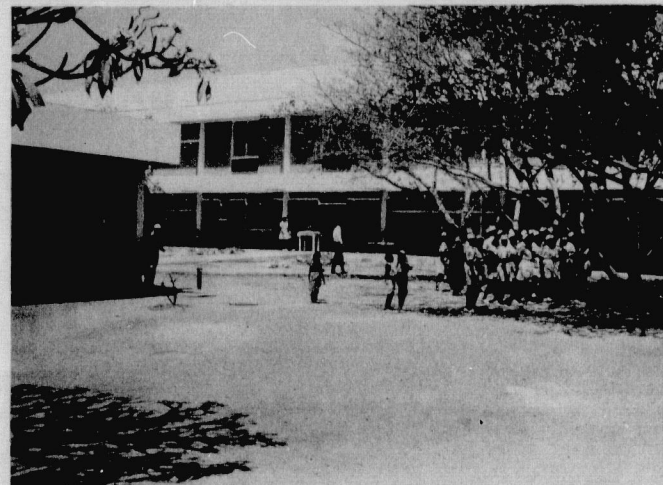
The CMS overseas secretary, the Rev Peter Dawson, told the Church

Record that he hadn't heard whether the hospitals had in fact closed. He doubted whether they would close down entirely, but expected some wards and departments to shut down pending the provision of more funds.

"CMS is not in a position to give more money," Mr Dawson said. "At present we make a significant contribution by providing staff. This staff attracts from the Tanzanian Government a cash grant, all of this except the missionaries' stipends is made available to the hospital."

"We want to know what the Tanzanian Government is doing," Mr Dawson said. "The problem is a recurring one and places tremendous strain on the resources of the Church in Tanzania. We would expect the Government will eventually take over the hospitals as they did the Church schools. In the case of the schools this did not lead to any restrictions as far as evangelism is concerned and we wouldn't expect this to be any different in the case of the hospitals."

The Bishop's letter explains how the budgets have been trimmed to the bare essentials. He concludes "I thought it right to let you know the position and that you would want to share with us in this burden of prayer. I know the Lord is the King of Kings and he will overrule and meet this need as soon as possible that His Name may be glorified".



Part of obstetric block, Mvumi Hospital, Tanzania

## GOVT GRANT FOR HOMOSEXUALS ALARMS CHURCHES

The NSW Council of Churches has protested to the Prime Minister's Department about a grant of \$4000 to CAMP (NSW) to conduct seminars on homosexuality.

The Council passed a resolution which stated: "CAMP is in our view not just against discrimination."

"It has a much more serious purpose of undermining traditional attitudes to sexuality in Australian society, including even acceptance by society of marriages and adoptions by people of the same sex living together."

"It is our view that the Prime Minister's Department should not regard these purposes as coming within the scope of educational grants for International Women's Year."

"We regard such a grant as an act of discrimination against traditional and Christian morality as held by most Australians".

The NSW Council of Churches secretary, the Rev Bernard Judd said this week:

"The attitude of CAMP towards Australian sexuality is really that of anarchy."

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## EDITORIAL

## Greed — a national disease

A prominent English socialist recently declared that the unrestrained greed of the British union movement was sending Britain bankrupt. Australia is not so different and politicians from both sides of the political fence are calling for restraint on the part of unions so that Australia can have a chance to overcome its inflationary problems.

It is true to say that greed is at the heart of many of our national ills. Not only do unions claim more than they should but companies charge more than they should in order to maximise their profits. But union leaders (those who are not politically motivated), and business leaders are really reacting to an underlying pressure from either their members or the market for more, more, more.

The average Australian is never satisfied with what he has so he puts pressure on his union, his politician or his trader to meet his demands. He doesn't care if it means

the jobs of thousands, so long as it is not his job. He doesn't care that inflation robs many of their life savings and security so long as his income keeps pace. He doesn't care if his demands create an energy crisis or contributes to unfair distribution of the world's resources causing world-wide poverty so long as it doesn't affect him.

Greed controls so much in our society that it is very hard for people to act compassionately or to recognise real injustices as opposed to the shallow complaints that gain prominence in the media.

That is what is happening today. People don't want to get directly involved — let the government do it — leave it to the churches or the Red Cross or whatever group it is. Of course people will buy a badge, better still a raffle ticket but all this is sheer tokenism in the same way it is hard to escape the suspicion that most politicians, of

both sides, are motivated more by self interest than a genuine desire to help the needy.

On restrained greed is one sign of a people who have neglected God in their lives, a people no longer concerned to give account to anybody for what they do.

It is easy to rationalise ones desire if you reject absolute standards and this is what has happened throughout the western world and is at the seat of its enveloping troubles. No God, no ultimate responsibility.

Only the gospel of Jesus Christ will change this, not the social gospel of the Liberal dominated churches or the activism of the ecumenical movement. It is only the gospel that brings men and women into living relationship with God and change them so that they are no longer dominated by greed.

The present-day troubles should cause Christians to rededicate themselves to gospel preaching and witness.



## Notes and Comments

### The Family Law Bill

The Family Law Bill has passed through both houses of the Commonwealth Parliament in substantially the same form as originally proposed.

This represents a failure of the campaign waged by responsible church leaders, the Festival of Light and papers such as the Church Record.

On the key clause 48, which determined the grounds for divorce, the vote on the amendment of Mr Ellicott was 60-59. That is the closest possible margin. But as far as the institution of marriage in Australia is concerned it was not good enough.

Of those who voted against the Government's original proposals, 16 were Labor Party members, 25 were Liberal, 18 were Country Party. Thus voting for them were made up of 45 Labor, 14 Liberal and one Country Party.

Despite the fact that it was a free vote the Family Law Bill got strongest support from the Labor Party whilst the supporters of a more moderate and we believe more civilised amendment were made up mostly of Liberal-Country Party members.

Mr Stewart, one of the opponents of the bill and a Labor minister, fought valiantly against the bill and he was bitterly disappointed that he got such little support from his party colleagues.

It seems valid to point out that the supporters of the Christian view of marriage and ethical questions generally are in a minority in

the Labor Party today but are still in a majority in the Conservative parties. This is confirmed when it is recalled that the private members bill to legalise abortion in 1973 was supported only by Labor members.

However, the probability is that as time goes by the humanistic element in the Liberal and Country parties will increase and dominate them as well.

Before Christians become too dispirited, they ought to reflect on what they could do if they really wanted to change this situation.

The structure and size of our political parties is such that they could be effectively influenced or even taken over by Christians. Most branches are small in size and in most cases it would take only 20 or 30 people to join and take them over and fill the key positions. If Christians in every suburb and town felt deeply enough about the calibre of the party nominees at elections they have the means to change this if they are prepared to organise and work.

Christians usually inclined to vote Labor ought to get together and join the branches of the Labor party. Christians who usually vote Liberal ought to do the same. It wouldn't take long for them to gain positions on selection committees and ensure by this means that candidates really represented the view of the electorate rather than the fringe view of the humanists and materialists.

### ARMIDALE LEAVES ACC

The Anglican Synod of the Diocese of Armidale has deleted from its budget an amount of \$150 for the Australian Council of Churches. The deletion was made without debate. At last year's synod the matter was strongly debated following a motion from the Parish of Barraba that the amount be deleted from the budget.

The vicar of Barraba, Rev Matthew Burrows, in moving the motion said its effect would be that the Diocese of Armidale would withdraw from membership of the ACC.

Mr Burrows argued that the ACC had forfeited its right to be supported because of its support for terrorism in southern Africa among other things.

This motion was lost by a narrow margin, but a further resolution censuring the ACC was narrowly passed.

Commenting on the shock decision at this year's synod Mr Burrows said the \$150 involved was not in itself very much, but its deletion from the budget served as a very real protest to the ACC regarding its activities.

He said the move obviously indicated that synodsmen,

The Dean of Perth, Dean John Hazlewood, here sets out his personal views on Anglicanism and the Christian Faith. We reprint the relevant part of his article which appeared in the May 11 Newsletter of St George's Cathedral, Perth, WA, without comment.

## BIBLE NOT INFALLIBLE IN FAITH OR MORALS — NEITHER IS THE POPE

"I still believe in the Liturgical insights of the Book of Common Prayer.

"I still believe in the necessity for salvation of both Baptism and Holy Communion.

"I still believe in the Bible and the tradition as the documents of experienced true faith.

"I still believe in the three great credal statements in the Prayer Book.

### The Dean of Perth speaks his mind on Anglicanism

"I still believe that no man can exercise the ministry of Christ without episcopal ordination.

## 'Where can the pastor find direction . . . for God to bless his people?'

"As God can send a nation or people no greater blessing than to give them faithful, sincere and upright ministers, so the greatest curse that God can possibly send upon a people in this world, is to give them over to blind, unregenerate, carnal,

The third 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 3.

lukewarm and unskillful guides".

So began George Whitefield in a sermon on the method of grace.

If Mr Whitefield's statement be correct, where can the pastor find direction so that God will bless his people? He may well begin by observing Paul's pastoral care of the Thessalonians from this chapter.

— Paul's Desire V 1-5.

Paul had one goal for his converts. They must be "established in the faith".

To this end he has instructed them that affliction inevitably falls upon the godly.

For this reason he had sent his trusted co-labourer, Timothy, to exhort them. Paul would spare no effort to have them soundly taught. If it meant he could not return to Thessalonica, he would send another.

If it meant his being left alone in Athens to begin a new work, he would bear the strain. The enemy was strong.

Results must be achieved for his Lord. The Thessalonians must be "established in the faith".

— Paul's Joy V 6-10

The earnestness of Paul's desire for their "standing fast in the Lord" was only matched by the exultation of his joy to learn that this was the situation.

Timothy's good news encouraged him greatly. He thanked God for their steadfastness.

He rejoiced over their benefits. Now vigor came into his preaching at Corinth.

To see God's will being accomplished was his life.

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"I still believe that divorce is evil and cannot be countenanced by the Church except in the powers of apostolic dispensation.

"I still believe in the effective sacrifice of the Eucharist offered daily, of the divine office recited daily, of the wonderful world of daily meditation, of the healing power of Jesus in his sacraments and in the hands of some given his powers of love.

"I still believe that non-papal catholicism, as the English were forced to discover it in the 16th century is no "Flying Dutchman". It is true, it is effective and it is real.

"I have no belief whatsoever in the belief that Scripture is infallible in faith or morals as some suppose the Pope to be.

"I have no belief that all Christian denominations are fundamentally the same.

"I do not believe that it is necessary to crow about the discovery for oneself of Jesus as Lord.

"I do not believe that speaking in strange tongues is a necessary proof of one's conversion.

"I do not believe in splinter groups of prophets or idiots distorting the Catholic Religion into the "Clockwork Orange" series of heresies that bewitch our superstitious and religiously illiterate age."

About 1000 Quechua mountain Indians attended a recent Bible conference in northern Ecuador. The number of persons at the conference, organized by the Quechuas themselves, indicates the scope of the spiritual movement that began among the Indians several years ago, say missionaries.

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.

How easy it is to opt for the quiet life or to concentrate on lesser things!

How easy it is to substitute concern for financial matters, indulgence in politics, activism in social welfare or undue attention to parish machinery!

How easy it is to be diverted to personal goals like winning reputations or gaining positions!

None of these diversions will do however if the pastor desires God to bless his people.

There is rather to be this passion to present every man mature in Christ at the coming of the Lord Jesus.

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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

## Diocese's "Study of Social Issues" as submission for Royal Commission

The Anglican Diocese of Sydney has just released an extensive study of social issues affecting society today, as its submission for the Royal Commission on Human Relationships.

The 50-page document includes the following subjects: The Family, Pressures on the Family, Male-Female Relationships, Sexuality, Abortion, Homosexuality, Pornography, Children at Risk, Young People, Education, New Housing Areas, Migrants, The Aged, The Prisoner and His Family.

It was compiled by a drafting committee under the chairmanship of Bishop John Reid, from submissions contributed by Anglican organisations, agencies and laymen and women throughout the Diocese.

The section on the Prisoner and His Family was actually written by pri-

soners themselves in one of the large prisons in NSW.

Writing in the foreword to the Human Relationships submission, the Anglican Archbishop of Sydney, the Most Rev M. L. Loane said: "I submit this document to the Royal Commission on Human Relationships on behalf of Church of England people in the Diocese of Sydney."

"It includes, where appropriate, official Synod and

Standing Committee resolutions and extracts from Reports received by the Synod.

"In other parts, it represents a consensus of opinion drawn together from Church sources and agencies.

"I trust this Anglican submission may assist the Commission in reaching considered and balanced findings in the various areas of human relationships."

### Secretary earns more than bishops

A proposal to pay a salary of \$17,220 to the new appointments secretary to the archbishops of Canterbury and York raised a storm of protest in the Church of England. It was pointed out that the average diocesan

bishop's salary is only \$9,350, and that the new secretary will be paid more than the archbishop of York himself (he gets \$16,585) and not much less than the archbishop of Canterbury (\$20,660).

### "Missionary politicians" not wanted in Africa, says Rev David Evans



"Teachers" or "preachers" were still welcome as missionaries in Africa, but not "missionary politicians", the Rev David Evans told a recent meeting of the Evangelical Missionary Alliance in Sydney. Mr Evans, of the African Evangelical Fellowship, said countries in which AEF worked could be named as "all those south of Zaire, formerly the Congo." He said all had differing political and cultural patterns, but that "all had places for missionaries these days." He emphasised that there were perhaps only about 10 years left for missionary work in Africa due to the fact that Africans were now being prepared to do the same jobs. Mr Evans is pictured (right) with the Rev Peter Dawson (CMS Overseas Secretary). — Photo courtesy Mr Ramon Williams.

## Muggeridge warns of danger point in moral decay

Malcolm Muggeridge warned this month that Britain was approaching the danger-point of moral decay.

He was addressing a public meeting organised by the South London Branch of the National Viewers' and Listeners' Association, at Bishop Thomas Grant School, Streatham.

The whole basic structure of society was slipping away, said Muggeridge, because Western civilisation was failing to remember the roots on which it is based — Christianity.

"We have our basic roots in something that happened in Galilee 2000 years ago, and we cannot allow ourselves to abandon this," he said.

"In our present situation there is only one thing to do — return to basics and seek



Mr Muggeridge

## Anglican chaplain to St Vincents Hospital



An Anglican minister was recently appointed as a chaplain to a Catholic hospital. The Rev John St Clair (left) was appointed as the Anglican chaplain at St Vincent's Catholic hospital, in Sydney. He is seen with the Rectress of the hospital (Sister Dorothea) and an Anglican bishop (Bishop John Reid, an assistant bishop in the Diocese of Sydney), who conducted the commissioning service at the hospital chapel.

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## The Anglican Church is greater than the Diocese of Sydney

Sir,  
As an Anglican, I write protesting about your article "Lawless Practices in Cathedral" concerning our brethren in the Diocese of Perth.

The writer of the article no doubt put pen to paper after witnessing the religious programme on the ABC television from the beautiful Cathedral of St George, Perth.

Here we saw Anglicanism being spread to all parts of the interior of Australia and not the wishy-washy non-conformist type of service which is found in almost all Sydney 'Anglican' churches.

There are exceptions, thank God, as we do have Christ Church, St Laurence, St James' King St, St Paul's Burwood, St John's Balmoral, to name but a few, where the Liturgy is used to the fullest degree.

There are many parts of the article that I would like to take the writer to task, however, one will suffice. I refer to the use of the word 'Priest'.

Does the writer know or perhaps doesn't want to know that every clergyman in the Sydney Diocese is made a Deacon and ordained Priest?

The writer should refer to his Prayer Book of 1662 where written on the first page is: "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church of England . . . and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons."

In the Ordinal itself the opening words are: "Reverend Father in God, I present unto you these persons

present to be admitted to the Order of Priesthood."

Again, when hands are laid upon them the bishop says, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God."

— not a minister.

Unless of course, Sydney Diocese has re-written the Ordinal to suit its own end. Up until the advent of the new Service Books for the Holy Communion the word 'Priest' was distinctively used in the PB of 1662 in the Service of Holy Communion as well as Matins and Evening Prayer.

The word 'Minister' also appears denoting there was some difference.

While referring to the Holy Eucharist may I again refer to the PB of 1662 to one of the Homilies . . . to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ."

I would like to point out to the writer that the Anglican Church in Australia doesn't start and finish with Sydney Diocese.

The Anglican Church has and always will be greater than the Sydney Diocese.

The writer has only to go north to the Diocese of Newcastle or any Diocese in Australia to find that parishioners do not worship a 'Holy howl of flowers'.

Perhaps the writer would prefer to worship the 'holy organ' as is the case in some non-conformist churches.

No wonder our 'priests' trained in Moore College tell their parishioners to go to a Methodist or Presbyterian Church when they leave the Anglican Church in Sydney.

It is not enough to hide behind the name of 'conservative evangelism' — for what that is worth.

Sydney Diocese is well known throughout the world for its Evangelical lowness or Calvinistic outlook and

## Letters

TO THE EDITOR

resents any diocese that doesn't conform to its standards.

It is the only Diocese in Australia where its clergy and people are bigotedly opposed and where the different streams of Anglicanism cannot work — nay will not work side by side.

I am surprised, too, that Alan Gill should air the dirty washing in "The Sydney Morning Herald" (16/5/75).

As a religious reporter surely there are more important events than the age-long debate between the so-called High and Low aspects of Anglicanism.

The writer of the article no doubt calls himself a Christian, and if he is, then he should get off his backside and practise it rather than find fault with our brethren in the West where the Church is alive and reaching out to the people.

Yours faithfully,  
JAMES A. CALVER, Th.L.,  
Padstow Heights, NSW.

## Let down by the heirarchy

Sir,  
Allow me to add my comments to those already expressed by Rev Geoff Taylor and Mr Graham King of the Glebe Board.

One does not need to be a brilliant economist to read between the lines of Mr King's statement.

I would be one of the many who are feeling rather 'let down' by the heirarchy. Synod and Standing Committee of the Anglican Church in Sydney.

It is not enough to hide behind the name of 'conservative evangelism' — for what that is worth.

## LOANS TO SCHOOL NOT DETRIMENTAL TO PARISHES — BOARD CHAIRMAN

The following letter has been received by the "Church Record" from the chairman of the Sydney Church of England Finance and Loans Board (Mr Stacy Atkins). It follows the publication in the May 1 issue of an article by the Rev Geoff Taylor headed: "How serious is the plight of church schools in the Diocese of Sydney?"

Sir,  
In a recent letter from the Rev Geoff Taylor and published in the "Church Record" (May 1 issue), the question is asked as to whether the Finance and Loans Board has a large portion of its money tied up in the Blue Mountains Grammar School debt.

It goes on to ask is it also true that despite the Archbishop's statement, there is now no prospective assistance to parishes from the Finance and Loans Board.

The Finance and Loans Board has had no direct enquiry from Mr Taylor but it occurs to me that your readers may be anxious to know what the position really is.

The Finance and Loans Board did make loans available to the Blue Mountains Grammar School under guarantee from the Standing Committee.

The making of these loans in no way varied the practice of the Finance and Loans Board as it obtained additional accommodation to ensure that the interests of the parishes were fully protected.

Normally, when the Board is approached with regard to a loan, it recommends in the first instance that the finance be sought from the parish bankers.

This is done because in most cases it is possible to arrange for credit balances in other parish accounts to be set off against the loan given, thus reducing the amount of the interest payable.

I have no recollection of the Finance and Loans Board declining to make a loan where it was thought to be desirable to any parish which was not able to obtain finance from a bank or lending institution under

are the names of 34 Baptists who have been released before completion of their sentences.

Although in itself a significant gesture, this act of clemency by the authorities has not led to a more general improvement in their attitude toward these Christians, says Keston College.

(Mrs) ELVIE SIMPSON,  
Earlwood, NSW.

• To page 5

## BAPTISTS, PENTECOSTALS ARE NOW FACING INCREASING PROBLEMS IN RUSSIA

Two new sets of documents have recently arrived at Keston College, England, from Soviet Pentecostals, describing the particular difficulties and problems which members of the Pentecostal Church in the Soviet Union have been facing since 1960.

After a few years of respite following the fall of former Russian leader, Khrushchev, the picture has deteriorated again.

The first batch of documents deals with the case of Ivan Fedotov, 45, leader of the Pentecostal Church in Maloyaroslavets, Kaluga oblast.

Fedotov was arrested in August last year and has now been sentenced to three years in a labour camp, according to a statement just made by his wife in Moscow.

He was previously tried in 1961 on three charges — allegedly driving a certain Nina Nikolaeva to commit suicide, inciting a Mrs A. M. Krasina to an act of

The position of believers in Russia had deteriorated since the fall of Khrushchev, the British "CWM" (Christian Weekly Newspapers) reported on May 2.

human sacrifice (her 12-year-old daughter) and committing acts of hooliganism.

In 1966 one of the lawyers involved in this case, S. L. Ariya, of the District Legal Advice Office, Moscow, wrote an official complaint requesting a re-examination of the entire case and a revocation of the sentence.

In his opinion, the evidence was inconclusive and contradictory.

He suggests that the court was aware that the charges were fabricated, and underlines the importance of Fedotov's case as a tool for anti-religious propaganda.

The second set of documents includes official accounts of trials held in 1973 and 1974 at which Pentecostal believers in the Ukraine received heavy sentences of five years imprisonment, followed by three to five years in exile.

An appeal to the United Nations by Soviet Pentecostals also cites examples of severe fines and "people's trials" at which pastors and active Pentecostals are mocked and slandered.

Keston College has also received from reliable sources a complete list of the reform Baptists ("Initiativniki") at present imprisoned in the Soviet Union.

This list comprises a total of 123 believers. Also given

## Letters

• From page 4

## Writes from his 'backyard' experiences, too

Sir,  
From the "backyard".

As one would expect, much of what Bishop Bradley says about South Africa is true. But not all.

As South Africa was also my "backyard" for 30 years, I feel that I too can write from experience.

I left South Africa only two years ago because I could not go on trying to be a Christian within the pattern increasingly dictated by the government.

The white South African taxpayer certainly has borne much of the cost of new housing for Africans but not all of it by a long chalk.

Sir Ernest Oppenheimer provided funds to the Johannesburg City Council at low interest rates and it built 48,193 houses, 76 schools and five hostels at Soweto between 1953 and 1971.

In that year there were 65,958 houses, and 17,755 people living in the hostels. (I quote from an official Council publication. Incidentally a United Party Council — not a National Party one.)

And what has this cost the African?

Long journeys, higher bus and train fares, dangerous travel on overcrowded trains, the fear of precious wages being stolen on trains or in dark streets, no opportunity to own property, little

or no electricity, no ceilings, unfinished cold concrete floors and no interlocking doors.

Hardly home from home.

A graduate headmaster of a school for Africans told my wife who helped run a feeding scheme at his school — because the children came without breakfast — that what he was permitted to teach bore no resemblance to what he himself had received at a mission school subsequently closed by the Church rather than hand over the building to the government.

I saw just a little of the Khosa country a few years ago.

At the Natal/Cape border the sealed road ended and vehicles disappeared in a shower of dust as they picked out a road to the Transkei — the government's homeland for Xhosa.

I believe that even the Prime Minister of South Africa would blush a little at Bishop Bradley's statement that he (the Prime Minister) has set himself to provide a satisfactory and fair way of life for all South Africans.

I have never heard Mr Vorster say that black people are South Africans. Perhaps Bishop Bradley has.

Could it be that the Church of England in South Africa of which S. G. Bradley is a bishop, has consistently endeavoured to align itself with the present government there because the Church of the Province has had the courage to oppose it?

I seem to recall that Bishop Bradley took part in the funeral of Prime Minister Verwoerd whilst the government saw no need to be represented at the funeral of Archbishop Clayton.

I commend Alan Paton's "Apartheid and the Archbishop. The Life and Times of Geoffrey Clayton" published by Jonathan Cape, London, to those who wish to research the situation further.

HERBERT WOODHOUSE  
Hobart, Tas

Sir,  
Your correspondent J. S. Goldney asks me not to be ambiguous in my definition of equality, and that I should concede that I find apartheid, "not too obnoxious."

The word "apartheid" as loosely used by your correspondent, is one of those modern trigger terms, along with others like "racist" designed to stifle discussion, engender fear, and damn those it is used against as something less than human, and certainly by no stretch of the imagination could such people have the love of Christ in their hearts.

I believe the usage of "apartheid" has been fostered to obscure that which needs no defence, in that it means "separate development", and separate development of races and individuals are an integrated part of God's design for men and nations.

This does not mean of course that there is not a proper sense in which the word "equality" can be used in that world of infinite variety.

The real sense of the word "equality" in the sense in which I am sure both Mr Goldney and myself would be in complete agreement is to be found in Galatians 3:26, 27, 28.

There we are told we are all the children of God by faith in Jesus Christ, and when we are all one in Jesus Christ, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female."

False teaching has perverted such equality "in Christ" to emasculate the very differentness which it establishes.

It is therefore not surprising that despite numerous evangelical rallies, the public remains hard, sceptical or antagonistic.

A series of newspaper letters on Christian Apathy

There we are told we are all the children of God by faith in Jesus Christ, and when we are all one in Jesus Christ, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female."

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highlighted the disinterest of the churches in the greatest peril Christendom has faced since the time of Nero.

Indeed, the peril is greater for it is more subtle.

There is scarcely an organisation which communism has not penetrated and in devious ways weakened its structure.

It is useless to deplore the nation's backsliding when the Church gives an uncertain voice.

It is her state which sets the tone of a nation, and we cannot escape our responsibility.

Do we pride ourselves on our spirituality? Our heavenly status?

If it means to neglect the great questions of our time, then one wonders why the Church is living in the world at all.

While the greatest peril Christendom has faced since Nero confronts us, clergy and congregation seem oblivious to world trends and the snare ever-tightening around us.

The tragedy of Vietnam is not only the assassinations, but the forced indoctrination of anti-God principles — an indoctrination which is already evident in our media and in the education of our children.

The lights are going out. Tragically, the Church is too taken up with her organisation to notice it.

When the crunch comes, will her faith hold? Or will she find it easier to compromise as some churchmen are already doing?

(MRS) P. CREASEY  
Clontarf Beach, Qld

## 'Brotherhood of man', or 'Fatherhood of God'?

Sir,  
Your correspondent J. S. Goldney asks me not to be ambiguous in my definition of equality, and that I should concede that I find apartheid, "not too obnoxious."

The word "apartheid" as loosely used by your correspondent, is one of those modern trigger terms, along with others like "racist" designed to stifle discussion, engender fear, and damn those it is used against as something less than human, and certainly by no stretch of the imagination could such people have the love of Christ in their hearts.

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Christians who should know better, find themselves in harmony with anti-Christians on platforms advocating social equality.

The Racial Discrimination Bill now before parliament is a case in point.

Archbishop Woods has petitioned all senators asking them to pass the Bill on the basis that "the concept that all men are equal in the sight of God has been fostered by the Church down through the ages."

Motivated by an incorrect premise, and wishing to see the elimination of discrimination "on the basis of race, colour and national and ethnic origin," the archbishop has lined up with forces whose only objective is to destroy Christian standards, traditions and ethics.

Space does not allow it to be argued here, but it can be if necessary, that the Australian Constitution is the product of Christian tradition.

It stands as a barrier to the designs of man to exercise power over his fellow man.

God is always forsaken in such a situation.

The motivation behind the Racial Discrimination Bill is to circumvent the Constitution in that it pleads that the UN convention which gave rise to it is superior in law to the Australian Constitution.

If successful it will open the way to furthering the objectives of the Australian Labor Party in fostering international socialism, the so-called brotherhood of man, which effectively eliminates the Fatherhood of God.

Much else could be said about the evil in this Bill, its reversal of the long estab-

shed Christian practice that the accused are innocent until proven guilty, its obvious design to suppress free discussion of immigration policy, its entry into that form of "thought control" legislation peculiar to totalitarian societies.

But the concept which has been used more than any to justify it is that of "equality."

We will find it will destroy liberty and freedom, making some more equal than others.

The desire to level down, to make all equal, is of man, but liberty and freedom in which there is infinite variety and inequality is of God.

EDWARD ROCK  
Greensborough, Vic

## Need for spirituality on church's sacred day

SIR,  
Mr J. O'Connor's letter

("Record" 1.5.75) prompts me to write on the same subject.

Pop singers do not appeal to everyone, and it is highly questionable as to whether they attract any unbelievers to Hyde Park.

As I see it, Good Friday — the most sacred day in the Christian year — is the most inadequately catered for occasion of all.

The Procession of Witness seems to be a lost cause, but the least that could be done would be to restore the Evening Service to Witness

(Anglican or United) in the Sydney Town Hall.

What a joy it would be to hear again the combined choirs of the Church Schools and to listen to an exposition of scripture in the Town Hall setting.

Perhaps the Archbishop's Committee could do some fresh thinking on this subject.

L. K. WOOD  
West Pymble, NSW

## EASY BAPTISMS URGED

A more "open" Church policy on Christian initiation is urged by the radical Anglican pressure-group, Parish and People, in a pamphlet, **SUFFER THE CHILDREN\***, published on Monday.

"The Church", says the pamphlet, "is not a club or clique of specialists but a fellowship in which everyone can join, for which everyone is qualified, and to which everyone is welcomed."

Mr Frank Harris, a lecturer at the University of York and information officer for Parish and People, explained: "We want to see baptism of anyone by any Christian (it needn't be the vicar) without conditions."

A REAL PART  
The group urges that those who worship with the Church should be admitted to the Holy Communion service without waiting to be confirmed by the Bishop.

Children would be helped to feel that they were a real part of the fellowship of the Church.

"Church Times"



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**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 1st Sunday 7 pm Evening Prayer. Rector Rev Harry Goodhead.

### Miscellaneous

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

## On and off the record — BY DON HOWARD

### Greek-born Christian ordained in Sydney

It was an historic moment: A Greek-born Christian being ordained in Sydney's Ashfield Baptist Church.

Five years ago, his pastor put it to Michael Glinatis that he consider studying for ordination.

Unknown to either, those amongst whom he had been exercising a ministry were about to approach him with the same suggestion.

The sequel of this "coincidence" was the ordination this month of Pastor Glinatis before the congregation from which he was called.

One of a devout Greek Orthodox family of seven boys, Pastor Glinatis escaped unhurt during an air raid in which his mother and four brothers were killed.

"Shattered and bewildered", he migrated to Australia in search of a new life — and received life from Christ at a Redfern open air meeting in 1953.

Those who know this man believe he will have a rewarding ministry amongst the growing Greek population.

Our columns recently carried the story of a Sydney congregation which doubled in size when fathers were challenged about their

### Positions Vacant

**VERGER-CLEANER-CARETAKER** for St Clement's, Mosman, as from 1st July, 1975. Good wage — home provided. Applications in writing to Churchwardens, 144 Raglan St, Mosman, 2088.

**WARDEN:** Applications are invited from suitably qualified men for the position of Warden of the Training College of the Church Army in Australia, situated in Belrose, Sydney. Applicants should be practicing communicant members of the Anglican Church, hold the ThL or equivalent diploma as a minimum qualification, have a background of sound pastoral and evangelistic experience and the ability to guide the studies and practical training of men and women preparing to serve as Lay Evangelists in the Church of England in Australia.

Consideration will be given to payment of reasonable removal expenses. Applications in writing, stating qualifications, should be received before 31st July, 1975 by: The Federal Secretary, The Church Army in Australia, PO Box 107, Frenchs Forest, NSW, 2086, from whom information on the terms and conditions may be obtained.

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## The Word and Life

D. B. KNOX Principal  
Moore Theological College, Sydney

### CHRISTIANS SHOULD LOOK BEYOND DEATH

The poet Shelley describes an Eastern ruin bearing this inscription:

"My name is Ozymandias, King of Kings; Look on my works, yet mighty, and despair."

The poet comments: "Nothing besides remains. Round the decay Of that colossal wreck, boundless and bare, The lone and level sands stretch far away."

From our human viewpoint, death makes all equal. This is a sentiment which finds expression in the Old Testament.

The most mighty potentate of Babylon who dispensed life and death with a word becomes in death as weak as the weakest princeling.

"Thy pomp is brought down to hell, and the noise of thy viols: the worm is spread under thee, and worms cover thee." Isaiah 14:11.

Although it is the one certain event in life, no one likes thinking about death, and this shows that it is an alien intrusion. It is not part of God's design.

We cannot understand death apart from what the Bible says about it, namely, that death is the consequence and penalty for sin and for rebellion and turning against God.

"Through one man sin entered into the world, and death through sin, so death passed upon all men, for that all sinned." (Romans 5:12).

Physical death is only the outward aspect of death: in its real nature it is separation from God in the area of our spirit.

Separation and death is the inevitable consequence of even a single sin which is not forgiven.

For those who have not received Christ as their Saviour the future is black indeed.

We should all look death fully in the face and realise that it is the reward of our sins and that grim though it is, it is merely an outward index of the much more awful darkness of complete

separation from God, the source of all light. This is what we have brought on ourselves by our sins.

Everyone of us, Christian or non-Christian, deserves this fate; but by calling on Jesus as our Lord, we will escape it for by the death of Christ, we have been redeemed from it.

When we have been forgiven in Christ, death has lost its sting; for Christ has passed through it and risen triumphant over it.

We would never think of death without thinking also of Jesus Christ the vanquisher of death.

As the result of our justification and forgiveness in Jesus, God gives us His spirit.

His spirit and our spirit are united in fellowship, and His spirit, which raised up Christ from death will make alive again our dying bodies.

This has important relevance about how we think of those who, trusting in Christ, have passed through the veil of death.

Plainly, this is a matter so beyond human experience, that we can only look to God's word for information as to their state.

The Bible makes it clear that at the moment of death, the Christian passes into the presence of Christ Himself — "absent from the body, present with the Lord." (2 Cor 5:8).

Christ is now seated at the right hand of God in heaven.

We are already seated with Him through the Spirit's presence in our hearts (Eph 2:6).

Death will mean a fuller experience so real that the present may be described as absence.

The custom of prayers for the dead obscures this truth, that is why it is to be condemned.

A review of the religions of antiquity as well as of heathen religions today, shows that the wish to make prayers and offerings to help the dead, is a very natural sentiment in the human heart.

So it is not surprising that when a hold on Biblical religion weakens in Christian countries, the practice of prayers and offerings for the dead re-emerges.

It is notorious how prominent a place this practice occupies in the modern Roman Catholic Church, but it is also finding a place once more in the revisions of the Church of England Prayer Book, which have been embarked upon in various parts of the world.

God's forgiveness is so complete for those who are in Christ, that from the point of view of His acceptance of them, He sees no blemishes in them.

He sees only Christ's perfect righteousness.

There is, therefore, no barrier to prevent them entering at death the holiest of holies into God's very presence where they need no prayer.

To persist in praying for those asleep in Christ, is to deny God's word that they are in bliss.



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Further details of this appointment, which is to take effect from the 1st January, 1976, may be obtained from:

Dorothy McMahon  
PO Box 1111 Brickfield Hill, 2000  
Closing date for applications is 15th July, 1975.

## 'International Dictionary of Christian Church'

"The New International Dictionary of the Christian Church"

by J. D. Douglas

Paternoster, 1974

Recommended price \$24.50

This is one of the most exciting and important publications of the year. Paternoster Press must be congratulated and encouraged for having the vision and enter-

prise to produce such a volume. The format and presentation of the volume are the same as the New Bible Dictionary which is also edited by J. D. Douglas.

The articles are short and easy to follow, giving cross-references to other articles and bibliographies on more important topics.

Even the casual reader cannot help being impressed by the industry and magnitude of such a volume. For those who enjoy following cross-references, this is a goldmine of information.

The dictionary aims to be comprehensive in its approach to the Christian Church.

Consequently there are articles on movements, heretics, councils, saints, theologians, musicians, politicians and legends.

The articles range over the whole gamut of obscure, little known and well known parts of church history.

Furthermore, it is the intention of the editor that the articles be "catholic" in the sense of impartial. So it is a work of "informed scholarship" and "not the manifesto of any particular party or cause."

Very wisely the editor sought to reduce the work to be as factual as possible.

By and large this is true of the articles in this volume and the restraint of the authors is to be highly commended.

Even the editor restrains his great love of the Scottish

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## BOOKS

### How early Christians coped with pagan education

"Educational Ideals in the Ancient World"  
by William Barclay  
Baker Book House  
(Michigan)

Barclay's book, reprinted now by Baker Book House in a paper back edition, first appeared in 1959 as "Train Up A Child".

Its reprinting seems a wise decision because the book treats under one heading aspects of education in the early Christian era that will not be found elsewhere without a good deal of searching.

It should interest those who are educationally inclined. It will especially interest those who are distilling Christian principles for modern education because of the New Testament understanding.

The author needs no introduction for most readers and this book reflects his style for easy communication.

It is not a book written for the interest of every "Plain Man" although it must be easily understood by most.

Nor is it a book of highly technical interest alone although it contains sufficient research to make the book interesting to the educationalist.

Four patterns of education are examined: Jewish, Spartan, Athenian and Roman.

In examining them, Barclay identifies aims, methods, and principles of their educational systems and traces changes in various epochs.

These studies prepare for the last two chapters in which he considers the enigma of Christians, so at variance with the philosophies of these systems, apparently educating their children in these alien schools.

In discovering how Christians coped with this problem he draws some conclusions of the importance

with which they viewed Home Education as a counter to the schools pagan practices.

In short a good book for parent or teacher interested in Education that is Christian.

Ian Mears

### New Lectionary selected with obvious thematic links

"Commentary on the New Lectionary"  
Vol 2  
by John Gunstone  
(SPCK, 1974)  
475 pages \$6.25

Since its publication in 1967, the new Communion Lectionary of the Church of England has been increasingly adopted by other churches, both inside and outside of Britain.

Its popularity no doubt has something to do with its provision of three lessons for each Sunday or holy day (an Old Testament lesson, an epistle and gospel) on a two-year cycle, thus providing a considerable coverage of the Bible. Furthermore, the readings have been selected with obvious thematic links, created by allowing one lesson to be the "controlling lesson" to which the other two are then related.

It is to be hoped that our own Liturgical Commission will provide us with something similar.

Both of Gunstone's volumes provide approximately one page of comment about each lesson in the lectionary. These are culled from various commentaries and are strictly exegetical notes, not ready made sermons.

Clearly it is a help to have such a reference book, if one is able to employ this lectionary. However, the preacher concerned for serious exegesis will scarcely be satisfied with such brief notes.

David Peterson

### Biblical quizzes

"When? Why? How? Bible Quizzes"  
by Max Stilson  
Baker Book House

We are told that good questions commence with the "w" words — "when", "why" and their companion "how".

Mr Stilson apparently supports this principle and suggests, fairly enough, that we can "study these questions diligently to gain a working knowledge of God's Word".

This is an aim with which we can scarcely disagree.

The general usefulness of the booklet is greatly reduced by the apparently random grouping of questions from New and Old Testament books in each set or quiz.

Topics in Quiz I vary from: "When is carpentry first mentioned in the Bible as a distinct occupation?"

a fairly useless question based on II Samuel 5:11, to the awkwardly phrased: "When did Zacharias regain his speech after he had been stricken dumb for his unbelief?"

Fortunately, adequate answers are provided. I must admit I could not answer an embarrassing number, but my conscience is somewhat eased by the knowledge that these are not good questions.

Chris Dudley

### Dictionary of quotations

"Concise Dictionary of Religious Quotations"  
by William Neil  
Mowbrays  
214 pp. Recommended price \$4.50

All the quotations in this dictionary are specifically religious though not all exclusively Christian or necessarily sympathetic to religion.

The dictionary makes no claim to be exhaustive, but is one man's selection and draws upon "his tastes, experiences and interests".

It is intended to be helpful in the study for those who "write or speak, teach or preach". It is also commended to the bedside reader as enjoyable for browsing.

As a book for casual perusal, and the occasional dipping in at random, it certainly is enjoyable. However, as a serious study it has distinct limitations.

The absence of precise source references and the limited scope of the editor's own preferences reduces the value of this book considerably.

A good Bible concordance, plus a working knowledge of the prayer book and hymn book, would account for over half of the 2500 quotations.

P. D. Jensen

### Biblical situations dramatised

"Odd Man Out"  
by Donald Banks  
an IVP Way-In book

An imaginative presentation, getting its message across in narrative form, with "flash-backs" to dramatised Biblical situations for reinforcement.

It is about a young missionary in a necessary but unglamorous job in Africa.

And it deals realistically and sympathetically with such problems as being comparatively rich (flash-back to Paul and Corinth) relationships between missions and younger churches; sexual temptation (flash-back to Joseph).

It winds up with home-leave where the missionary is another kind of "odd man out" (flash-back to Jeremiah and his call).

This book has real missionary and Biblical realism and should be an excellent discussion-starter for groups.

D. M. Hewetson

Some who found God

"We Found the Living God"  
Inter-Varsity Press  
Pocketbook

As with a tract this book has a directly evangelistic purpose.

P. D. Jensen

### Book for preachers

"Romans: Exposition of Chapter 8:5-17"  
by D. Martin Lloyd-Jones  
Banner of Truth  
£2.75, 400p

"The Sons of God" is the sub-title of this fifth volume in a series of published sermons from the Friday evening services at the Westminster Chapel from 1955-1968.

Dr Jones, like the excellent preacher that he is, has done his preparation thoroughly.

His exegesis is careful, and even though his illustrations and applications are sometimes dated, yet he does attempt to meet the real needs of his hearers and readers.

As well, in the midst of speaking on the Apostle Paul's treatment of the privileges of being a son of God, Dr Jones conveys very clearly some of the principles of Biblical interpretation.

This is something many preachers neglect to do, yet which is essential if their hearers are to have an intelligent grasp of the Scriptures.

The book is particularly helpful for those wanting to preach, but also for the general reader.

Deryck Howell

## THE BUSH CHURCH AID SOCIETY ANNUAL

### THANKSGIVING SERVICE AND SYDNEY RALLY

Friday, May 30, 1975

6.30 pm THANKSGIVING SERVICE in St Andrew's Cathedral  
Preacher — The Most Reverend Frank Woods, Primate of Australia.  
7.30 pm Light Refreshments in the Chapter House.  
8.00 pm ANNUAL RALLY in the Chapter House.

With

- The Primate
- "Forest 31" Choir
- "It's a Wonderful World"

A new outstanding Audio Visual.



## 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 Monrother 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."

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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

"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 aid 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.

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About 900,000 legal abortions were performed in the United States during 1974, according to Planned Parenthood estimates. About 750,000 were reported in 1973.

## 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.

Booker learned archery as an Eagle Scout in Philadelphia. On October 23, 1967, he shot and killed his wife, Annabelle, with five arrows during an argument.

"I think it would be unusual if there were not at least some negative reaction to my becoming a deacon," Booker said.

"People have preconceived ideas about prisons and about what kind of people commit crimes."

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 cripple 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 warden's 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 from the delegates of 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.

Pressing this further, Mr Osei-Mensah said, Liberal Churchmen give the impression that evangelicals were not doing anything in the social field. "This is not true!" He cited the example of his own church in Nairobi which has a strong work both in direct help to needy groups and in research and representation to Government on social problems in the city.

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.