

MAINLY ABOUT PEOPLE

SYDNEY
Rev S. N. ABRAHAM, of St Andrew's Wahroonga, has accepted nomination to the Parish of Nowra.
Rev J. F. W. Mason, Rector of Mowbray is to retire on August 1.
Rev G. Beckett, Curate at Narrabeen has been appointed Rector of St Alban's, Belmore from April 28.
Rev J. Foran, Curate at Penrith has been appointed Rector of St Barnabas' Westmead.
Rev Dr W. Jobling who has been for some years a Master at Cranbrook School

has recently been appointed Lecturer in Semitic Studies at Sydney University.

TASMANIA
Rev C. D. Holmes of the Parish of Lindisfarne has been appointed to the Parish of St James, New Town.

ROCKHAMPTON
Rev T. Batten became Locum Tenens of Clermont Parish on March 6.
Rev E. Harris and **Rev D. Taylor** are looking after Springsure Parish between them.

ADELAIDE
Rev J. Y. MacDonald has been licensed as Locum Tenens in the Parish of Coronand Valley, while **Rev W. R. Bennetts** is taking a portion of his long service leave.
Rev G. R. Jackson has been licensed as Locum Tenens of The Church of St Francis of Assisi, Northfield.

Bishop's visit

As part of the Diocese of Newcastle's "Year of celebration" the Bishop of Salisbury (England) the Right Reverend George Reindorp, and his wife, Dr Alix Reindorp, will visit the diocese from April 16 to May 8.

During this time Bishop Reindorp will conduct two missions, one at St Andrew's Mayfield from April 17 to 24, and the second at St John's Cessnock from May 1 to 8. In each place he will conduct a mission service and answer questions on the Christian Faith every night and, during the day, will visit industries and institutions.

The Right Reverend George Reindorp is a graduate of Trinity College, University of Cambridge and of Westcott House, Cambridge. He is a Master of Arts and Doctor of Divinity. After serving a curacy at St Mary Abbots Church, Kensington he joined the Royal Navy Volunteer Reserve as Chaplain and saw active service during the 1939-45 war. He later took charge of a number of famous London churches and, in 1957 was appointed Provost of Southwark Cathedral.

Whilst at Southwark he was elected Bishop of Adelaide but declined the appointment, believing he should continue his work in South London. In 1961 he was appointed Bishop of

Guildford and was translated to Salisbury in 1973.

Bishop Reindorp has an international reputation as preacher and missionary. Many of his sermons have been printed and used by the London College of Preachers as examples of the art of preaching. His book on preaching, entitled "Putting It Over" has been a great help to hundreds of clergy, whilst his books on the work of a parish priest and the duties of an ordinary Christian reveal a deep understanding of the Christian ministry and the Christian Faith. In 1963 he led a mission to the whole Diocese of Guildford in which 1000 people took part as evangelists of whom 85 per cent were men.

Bishop Reindorp is now one of the senior bishops of the Church of England and a member of the House of Lords. His cathedral at Salisbury has the tallest spire in England and is considered to be one of the most beautiful.

In 1971 Bishop Reindorp visited Australia for the first time. He came as personal representative of the Archbishop of Canterbury at the consecration of the newly-completed All Saints' Cathedral at Bathurst. While there he toured the whole diocese and conducted a mission in the Cathedral Parish.

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LIQUOR: ECONOMIC AND SOCIAL PROBLEMS NEAR DISASTER IN NSW

The continuing increase in the number of Licenses granted, the excessive consumption, and the unbelievable cost revealed in the 1976 NSW Licensing Report, is a social stigma and an economic disaster. This was stated by Mr Lance Hutchinson, general secretary of the NSW Temperance Alliance. He continued:

"The decision to engage four special inspectors and a Senior Inspector to the Staff of the Licensing Board, will further increase Administration cost for the coming year."

The NSW Drink Bill for 1975-76, was increased by \$110 million to \$564 million, a rise of 24.3% for the year. These figures will most certainly be eclipsed in the Auditor General's Report for 1976-77.

This money, seemingly, could just as profitably be

spent on fireworks, when we assess what is spent above every dollar received in revenue. The resulting Liquor Traffic costs, accounted and unaccounted, are seen as a waste of natural resources and if diverted into ordinary industry, the problems of unemployment, health and justice, would be greatly solved.

We cannot expect to achieve National greatness or arrest Alcoholism in our State, if the steady trend of Liquor permits, as evidenced in the Report of the so-called

State Parliament (30/3/77) the Speaker reminded the Honourable Members, "They should expect to be targets of rugged and forthright criticism".

The parallel can, of course, also be directed to the Liquor interests, who completely dismiss any liability as to the use or abuse of beverage alcohol, and leave the costly burden thus far, of caring for the "victim" to the finances of the Government or some compassionate welfare organisation.

Surely, it is time that the wealthy resources of the Trade be levied to provide some form of alcohol education and hospital assistance, necessary to combat the fearful consequences resulting from the production of alcoholic beverages.

Bible smuggling under criticism

Smuggling Bibles into Yugoslavia is bad news, according to a Melbourne Baptist minister.

Dr Athol Gill, the Dean of Whitley College in Melbourne, has recently returned home after lecturing at the first Protestant seminary in Yugoslavia, the Matija Vlačić ilirski Theological Faculty in Zagreb.

"Yugoslav Christian leaders don't want to have anything to do with the underground smuggling of Bibles. They are doing more harm than good. Bibles can be bought in this country legally," says Dr Gill.

One group of Bible smugglers had obtained a telephone directory for a Yugoslav town and then made up a list of names. Christian literature was then sent to these people by illegal underground methods. Dr Gill says that the local pastor in the town is now expecting the police to pull him in for questioning.

"The authorities hold the local church leaders responsible, despite the fact that most don't approve of and generally don't know that trafficking is going on."

Dr Gill's lecture tour was sponsored by World Vision of Australia, which played a major role in establishing the faculty.

According to Dr Gill, the brand of Communism in Yugoslavia is liberal when compared to other Communist nations, but it's a long way from Western democracy.

Christians are not reaching out for the Western system, but are quietly pushing, within their limits, for more human rights under a Communist Government.

There is total freedom of worship for all Christians, but it is not encouraged by the Government.

Mistrust is widespread, even between Protestant denominations. However, these barriers are slowly coming down, as students study together at the new Protestant faculty.

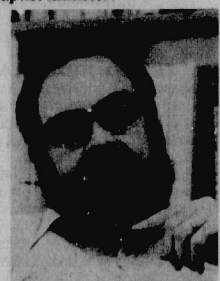
Formerly Protestants went their own ways in theological training; Lutherans generally back to Germany, Baptists and Methodists to other parts of Europe. There was little contact between them.

Each of the six republics forming Yugoslavia has a very different culture and this leads to separation, even among Christians.

Things are changing, says the Baptist minister; there is even talk of starting a Council of Protestant Churches.

The mistrust between each of the three traditions. Orthodox, Catholic and Protestant is very great and common ground is hard to find.

"It's not so much theological differences," says Dr Gill, "as a long and hostile political history involving these Christian traditions, inflamed particularly during



Dr Athol Gill

the Second World War."

Apart from this suspicion, the Protestants have never attempted dialogue with the Orthodox and Catholic Churches, because they could not meet them on equal footing because Protestants, in many cases, lacked formal theological training.

Orthodox Christians make up about 40% of the population, Catholic 30%, Muslim 10% and Protestant 1%.

The greatest fear in Yugoslavia concerns that nation's future. Dr Gill says that many Christians are asking "What happens after President Tito?" There is no guarantee that the present liberalism will be continued on after Tito's death. Very close to home the people of Czechoslovakia after Alexander Dubcek.

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DOCTRINE COMMISSION CALLS FOR WOMEN PRIESTS

The official report of the Doctrine Commission of the Anglican Church of Australia, recommended ordination of women as deacons and priests.

The 34-page report will be debated at the General Synod of the Church at its meeting from August 28-September 3, 1977, at the Sydney Church of England Grammar School (Shore), North Sydney.

The conclusions of the Doctrine Commission are:

• "Women as well as men should be encouraged to exercise their spiritual gifts in every ministry in this church, both lay and ordained."

• There are no theological objections to the admission of women to the diaconate and to the priesthood, or the consecration of women to the episcopate.

• The Commission's report recognises legal and other objections to the ordination of women and hopes that "none of these problems are insuperable."

Members of the Commission were the Most Rev Sir Frank Woods, Miss Janet Wyatt, Dr Allan Bryson, the

Rev Dr Peter Carley, the Rev Canon Ivor Church, the Rev Dr John Gaden, the Right Rev John Grindrod, the Rev Canon Leon Morris, the Rev E. L. Randall, the Most Rev Keith Rayner and the Right Rev Max Thomas.

Canon D. B. Knox, in a minority report published with the Commission's Report, said: "God's Word makes it clear that in creating humanity God gave a headship to man which he did not give to women, so that the Report is fundamentally wrong in the basic assumption on which it proceeds, namely that in the relationship between men and

women there is no difference between the sexes in their status towards each other."

The whole report covers man, woman and God in the Bible; the ministry of women in the New Testament; patterns of family, congregation and ministry in the New Testament; women in the church since the New Testament; cultural, psychological and practical factors.

A few quotes from the Report:

• "Part of the problem seems to be that St Paul did not fully pursue the implications of male-female equality in Christ and the non-discriminating flow of the Spirit's gifts of ministry."

• "Today marriage is generally seen as a complementary partnership, a free and equal association of two persons in all the activities that bear on their relationship."

NEW ARCHBISHOP OF UGANDA

A member of President Amin's own tribe has been appointed Archbishop of Uganda, Rwanda, Burundi and Boga-Zaire in succession to the Most Rev Janani Luwum, who died violently last month while in the hands of the Ugandan security forces.

He is the Right Rev Silvano Wani, aged 61, Bishop of Wadi and West Nile, who is also Dean of the Province and has been Chaplain-General to the Ugandan forces since 1964.

Radio Uganda announced last weekend that he had been elected by those Bishops still remaining in the country — variously reported as being between ten and twelve. The election took place in Namirembe Cathedral, Kampala, shortly after the Bishops had met with President Amin.

'WISE LEADERSHIP'

Bishop Wani was among the eighteen bishops who, with Archbishop Luwum,

signed a highly critical letter which was sent to the President and which, some observers think, was responsible for the Archbishop's arrest and subsequent death.

However, Radio Uganda reported that at a recent meeting Bishop Wani thanked the President for assurances that the policy of freedom of worship would continue to be supported.

The bishops are said to have praised President Amin for his "wise and fatherly leadership," and to have thanked him for "dispelling unfounded rumours that had been causing concern".

The President, in his turn, praised them for not accepting all the reports from Kenya and the mass media outside Uganda. Meanwhile the Archbishop of Canterbury, on tour overseas, has vigorously defended his continuing condemnation of the Amin regime.

At a press conference in Sydney recently Dr Cogan declared: "Whenever there is a horror going on such as in Uganda, where not only

Christians but other courageous people stand up against a tyrannical regime, then it is the task of men who value freedom to make their voices heard."

"The message coming out from Uganda before I left England was that the Christians there do not want us to soft-pedal our protest for their sake. That is a line I have adopted."

Church Times

ROLF HARRIS STARS IN FILM

The Channel Seven Network is about to colour your world with 90 sparkling minutes of Rolf Harris and the Young Koreans.

"Land of the Morning Calm" is a full length feature film, produced for World Vision, the Christian humanitarian aid organisation.

Australia's most famous popular singer, Rolf Harris is the star of this bright family musical. Co-starring is former Laugh In girl, Ruth Buzzi.

The Young Koreans, who have toured Australia three times, join Rolf in a 'bagful' of favourites, such as Waltzing Matilda, Court of King Caractacus and Morning Has Broken. There is a beautiful reading of the Lord's Prayer by the choir.

Musical direction is by leading Sydney musician, Don Burrows.

The entire film was shot amongst some of the most beautiful scenery in South Korea.

Proceeds from "Land of the Morning Calm" will go towards World Vision's work of helping God's needy in underdeveloped countries. World Vision is now working in over 40 Third and Fourth World countries.

4 MAY 1977

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CRUSADE LEADERS APPOINTED

The Most Rev M. L. Loane, KBE, has announced the appointment of Mr Barry Berryman as the Crusade Director of the 1979 Billy Graham Crusade in Sydney.

The Anglican Archbishop revealed that he had received advice from Dr Walter Smyth, Vice-President International Relations, Crusade and Team Activities of the Billy Graham organisation, that it is the Association's wish that Mr Berryman should be appointed to this position. The appointment is for a two-year period.

Mr Berryman, who is currently director of the Association's ministry in this part of the world, will relinquish for two years his local responsibilities in order to represent the interests of Dr Graham in the total preparation of the Sydney Crusade. He has been linked with the BGEA since 1958 and has previously been involved in crusade preparation in Sri Lanka, India, Papua New Guinea and The Solomon Islands.

The Archbishop also reaffirmed his earlier announcement concerning the appointment of the Right Rev A. J. Dain as the General Chairman of the Crusade. The appointment, made in consultation with Dr Graham, has been warmly received by church leaders. "Bishop Dain is a most able administrator who will bring to the position a wealth of experience and understanding based on his long association with Dr Graham and his Team," the Archbishop said.

The Crusade is scheduled for April/May 1979 and Mr Berryman is expected to take up his new appointment during August, 1977. Provision has been made in St Andrew's House for a Crusade office.



W. B. Berryman

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Indian joins World Vision

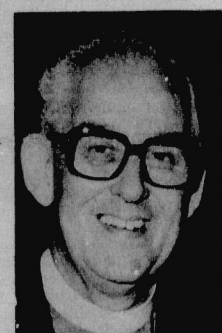
A prominent Indian churchman has been appointed executive director of World Vision of India.

He is the Reverend Bhaskar L. Sojwal, an ordained minister of the Church of North India.

As executive director, Sojwal will head an all Indian staff and will be responsible for all the inter-denominational agency's sponsorship scheme in India.

His most recent position was as a pastor with St Andrew's Church in Calcutta, where he was involved in large scale social work. This took Mr Sojwal into secular projects too, including the opening of a school for the blind and a home for beggars.

The executive director of World Vision of Australia, Harold Henderson says that the appointment of Bhaskar Sojwal is in line with World Vision's policy of selecting suitably qualified indigenous personnel. This principle is expressed in the indigenous nature of World Vision of India board of directors. The chairman is Bishop Anand Rao Samuel of the Church of South India.



Rt Rev A. J. Dain

New head for Bible Societies

A well-known American radio preacher, the Reverend Dr Oswald C. J. Hoffman, has been elected President of the United Bible Societies.

Dr Hoffman succeeds the Archbishop of Canterbury, Dr Donald F. Coggan, who served as UBS President for almost 20 years, and who retired from this position late last year due to growing responsibilities in his high office.

Dr Hoffman was born in 1913. After teaching Biblical languages at Concordia Seminary and serving as Public Relations Director of the Lutheran Church/Missouri Synod, he became speaker of the Lutheran Hour in 1955.

The Lutheran Hour has been described by Time Magazine as "the most widely heard sermon on radio". It is broadcast in many English-speaking countries and translated for broadcast in 45 other languages in more than 125 lands.

Within the Bible Society movement Dr Hoffman became known as a member of the board of the American Bible Society. Dr Hoffman is the first American to hold this important post. The first President was Bishop Eivind Berggrav of Norway (1946-57). Dr Coggan was President from 1957 to 1976.

His five lectures will be on the relationship of the Old Testament to the New under the general title, "Promised Beforehand Through His Prophets".

The lectures will be published, and will be available soon after delivery.

The lectures will be held at the College as follows:

1. Tuesday, 6th September, 8.00 pm. "The time is fulfilled" (Mark 1:15).

2. Thursday, 8th September, 8.00 pm. "It is they that bear witness to me" (John 5:39).

3. Friday, 9th September, 8.30 pm. "Our father Abraham" (Rom 4:12).

4. Monday, 12th September, 8.00 pm. "A shadow of the good things to come" (Heb 10:1).

5. Wednesday, 14th September, 8.00 pm. "The spirit of prophecy" (Rev 19:10).

The lectures will be open to the Clergy and lay persons interested in Biblical Theology.

F. F. BRUCE TO LECTURE IN AUST

The noted New Testament scholar and writer, Professor F. F. Bruce, Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester, and a Fellow of the British Academy, will inaugurate an annual series of Moore College academic lectures.

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EDITORIAL

MORE WORK TO BE DONE

The Doctrine Commission's report on the ministry of Women was released this month and will be debated at General Synod in August. Significant parts of the report, including the minority report by Canon D. B. Knox, have been printed in this issue of the Church Record.

Dr Knox, one of Australia's most eminent theologians, raises some weighty questions about the report which if true, render much of the Commission's work irrelevant. He says at one point "that the report is fundamentally wrong in the basic assumptions on which it proceeds, namely that in the relationship between men and women there is no difference between the sexes in their status towards each other."

Besides this he claims that the report is significantly affected by "the spirit of the age." This is a serious complaint which if true would also damage the credibility of the report as a major theological statement.

Setting aside the first point for the moment there are aspects of the report that appear to reflect more than a little "outside" influence. Take paragraph 85. Having drawn our attention to some supposed limitations of St Paul, the report continues, "it seems that the time is ripe to give women full equality in ministry, now that the fullest opportunities for education are open to them and their equal status with men is being recognised". This is a contemporary not a theological argument.

Again, paragraph 88 appears to express a less than biblical view of marriage; "Today marriage is generally seen as a complementary partnership, a free and equal association of two persons in all the activities that bear on their relationship." This is true as far as it goes and that is the problem; it leaves out the Biblical idea of responsibility and response within marriage. It is this view of marriage that is reflected in the Prayer Book service but not in the report.

Then there is curious reference to the supposed clamour for women to be ordained — "dare we any longer oppose them?" What evidence is there of such pressure? Certainly there are a few (very few) articulate, educated women involved but how representative are they of the great majority of women in the church? Nobody knows and until we do such emotive questions as, "dare we any longer oppose them?" are quite inappropriate and are an unreliable guide for action.

Readers of the report may be excused for wondering whether some members of the Commission came to their task with their minds made up and sought ways to confirm them. Certainly the exegesis of some of the biblical material is very thin in parts.

However, getting back to the central issue of the report the key question is whether there is a headship of men towards women in certain situations notably the home and the church.

The Bible has much to say about the relationship of men and women both in the home and in the congregation, and it is clear that there is an order in their relationship. "I would have you know" said St Paul, "that the head of every man is Christ, the head of women is the man and head of Christ is God." This order is the basis of the injunctions of the New Testament that wives should recognise this order in the home by submission to their husbands "in everything". The injunction is frequently repeated not only in St Paul's but also in St Peter's letters.

Of course all injunctions come clothed in a cultural setting, as every specific command that God gives must be. But the theological principles are based on creation and remain unchanged for every culture. The Bible clearly affirms that in creating men and women there is a headship in man towards woman, just as there is a headship in Christ towards mankind generally and a headship in God towards Christ. This comparison gives the key to the character of the headship. It must be Christlike, Godlike. There will be no bossiness in it, nothing self-centred. It will be loving, sacrificial and responsible.

Attention should have been given to what this headship implies in our own culture. The Doctrine Commission has not done this, consequently much of the real work is still in the future as to what ministries women should be admitted. The spirit of the age is a poor guide for organising the church, the world lies in darkness and its spirit is characterised by the rebellion of mankind against God, pride and self-assertion.

The Commission goes outside the area of its own expertise at points, for example, in the section headed, "Cultural, Psychological and Practical Factors". Since it has, it may be worth asking some other questions about the implications of their findings in this area.

Has anybody ascertained whether church people generally, as distinct from the enthusiasts, really want or would be prepared to accept women as rectors or bishops?

Has anybody ascertained what attitude laymen and prospective men converts are likely to have to a church run by one or more women?

Has anyone sympathetically looked at the pastoral advantages of the male centred ministry in this culture?

Surely these pastoral questions are as relevant as the other non-theological considerations proffered by the Commission.

In paragraph 31 the report identified its own task, "The chief problem is to determine where permanent principle ends and cultural expression begins." Many will be disappointed that this problem has not been adequately answered. Until it is the Synod would be wise not to express any opinion on the question of women's ordination let alone set in train actions that would change the present situation in that direction.

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ON & OFF THE RECORD

BY DAVID HEWETSON

JEWES TODAY

I once heard a Jewish lady comment on how tough it sometimes is to be a Jew. She said her father used to say "If the Lord had to choose someone, why did he pick on us?" It is the kind of salty Yiddish humour that we have become used to on television or a show like "Fiddler on the Roof". It also shows a great deal of insight into one of the misunderstandings of election ie, that it is a matter of privilege only, and not of responsibility and personal sacrifice. I think the Prophet Amos would approve.

Where are the Jews today? Well, geographically they are mostly in America, with the next most significant groupings an equal number (2.7 million) in both Russia and Israel. There are about 70,000 of them in Australia, mostly in Melbourne and Sydney with about 22 synagogues in Sydney, Newcastle and Wollongong alone. There were in fact about ten Jews among the convicts who arrived in January 1788 (but this was cancelled out by the fact that Australia's first policeman was a Jew!) So also was the first Australian-born Governor General.

WHERE?

But where are the Jews spiritually? Do they still hold fast to the faith of their fathers and nourish a vibrant Messianic hope? Jewish leaders usually make no secret of the fact that the secularism of our times has made enormous inroads into the almost legendary piety and devotion of the Jewish people. Many have lost nearly all the distinctive marks of Jewry, but since actual physical descent (ie being born of a Jewish mother) is more important to them than dogma or ritual, most would not consider this as great a threat as it would be to Christians and others. Even the Encyclopaedia of Jewish Religion concedes that "with the emergence of the State of Israel... Jewishness is a national and not a religious concept." Whether this is sufficient to preserve the identity of Jews for all time is a matter of conjecture, and a matter of concern to many thoughtful Jews.

Messianism too seems to have undergone a sea-change. In the Twelfth Century Moses Maimonides set out 13 articles of belief for Jews (and these can still be found in the Authorised Prayer Book used by most Jewish Congregations.) One of these was: "Belief in the Coming of the Messiah". But few Jews today would subscribe to that in its plain and literal sense. Reform Judaism in particular has substituted an optimistic faith in the coming of a Messianic era in which truth, justice and peace will be established. Some students of modern Judaism have been struck by the similarity between this hope and other evolutionary theories of the progress of mankind. The Messianic hope, stripped of its personal shape, has also been transformed into a blend of political and religious ideas about the State of Israel.

David Ben Gurion speaking at the Zionist General Council in Jerusalem in 1957 referred to the "Messianic vision" which transformed the awful sufferings of dispersed Jews,

by means of their ingathering and Statehood, into the portent of a new age. It was, in fact, a similar mystic vision that won support for Israel in one of Judaism's greatest and most appealing thinkers: Martin Buber. A Chassidic Jew, thus with a penchant for mysticism, he threw his weight behind a Land for Israel on the basis that it represented a universal principle for all mankind: the synthesis of spirit and reality.

THE STATE

Will that be enough to keep Jews being Jews? The Israeli State is, of course, a matter of contention in some quarters. Hard-pressed by enemies of vast proportions it has often been driven to desperate measures, and may be driven to yet more desperate ones. Its flair and panache on the field of battle and in romantic ventures like the Entebbe raid has won it the sneaking admiration even of non-violent people. But it has also brought a harvest of frustrated anger from those who have suffered by Israeli success or who have been neglected or held in contempt by the rest of the world as a result. A former Prime Minister, Abba Eban, felt that Israel was in danger of losing her ideals and "manoeuvring herself into a position from which there is no way out, morally or, in the long run, politically either."

The fact is that those who turn their swords into ploughs may gain some spiritual respect. To do the reverse may at times be inevitable, but it can so easily lead to glorying in force, and when that happens it is hard to imagine any happy outcome.

Apart from the Israeli State what else claims the devotion of Jews today? For some it has been assimilation into gentile society. Or else some political creed or liberal cause. Some young Jews, particularly in the USA, have turned to other religions including the Messianic Judaism of "Jews for Jesus" in San Francisco. To still others Judaism has become a mere form, "a gastronomic experience" of dietary rules and regulations, or indeed whatever they want it to be.

JESUS?

Many Jewish writers and thinkers have been fascinated by Jesus. They appear to observe a limit in this, however, though their admiration sometimes carries them beyond it to the surprise even of themselves. Conversion to Christianity is still a self-excommunication, though curiously enough agnosticism or atheism is not. Jesus is admired for his character and total dedication to God. His agony of body and spirit may well have been the one major piece that pulled together for Jews the jigsaw of pain and contempt over which they have so long puzzled. "Is there any sorrow like my sorrow?", they may well have asked themselves, and in the silence a surprising answer may have come. That is if they could have erased from their memories the confusing fact that the death of Christ was used so often by professing Christians in days gone by as an excuse for persecution.

This is a big debt and we still owe it.

EXTRACTS FROM COMMISSION'S REPORT

29. It is argued by some that women could not serve as elders because their place is a subordinate one. In two places the husband is said to be the "head" of the wife (Eph. 5:23; 1 Cor. 11:3). Again, the man is the "image and glory" of God, but the woman "the glory of the man", and man was not created on account of the woman but woman on account of the man (1 Cor. 11:7,9). Further, wives are to be subject (*hupotasso*) to their husbands (Eph. 5:22; Col. 3:18; Tit. 2:5; 1 Pet. 3:1,5).

30. With this we should place passages which explicitly forbid women to speak in church. "Let the women be silent in the churches," writes Paul, "for it is not permitted to them to speak; but let them be in subjection (*hupotassethosan*) as the law also says" (1 Cor. 14:34). He goes on to say, "And if they wish to learn anything, let them ask their own husbands at home, for it is a shameful thing for a woman to speak in church". In the same spirit, "Let a woman learn in silence with all submissiveness (*hupotage*); and I do not permit a woman to teach, nor to have authority over (*authentein*) a man or her husband but to be in silence" (1 Tim. 2:11-12). If a woman cannot teach then she is unable to perform a principal function of the elder. Indeed if she is to keep silence in church she can hardly fulfil the elder's role.

Some therefore conclude from such New Testament evidence that this order of ministry must be confined to men.

Here are some extracts from the General Synod Commission on Doctrine Report on the Ministry of Women.

The Majority Report is much longer than the Minority Report and we have tried to select those passages most relevant to the controversy on the ordination of women to the priesthood.

In making a selection it is possible that some sections, which may be thought important, are omitted. We urge all interested to obtain their own copy of the report.

31. These passages certainly put women into a subordinate place. Most, perhaps all of them, are concerned with the relation of husband and wife. Some argue that this should be seen as largely cultural, the reflection of what was very much a man's world. Against this, others counter that in 1 Corinthians 11 the argument is theological not cultural, and that the reference to creation makes it clear that it is something original to the constitution of the sexes that

is in mind and not simply the first-century expression given to it. The chief problem is to determine where permanent principle ends and cultural expression begins.

32. In 1 Corinthians 11 there is mention of three headships: of Christ to man, of man to wife and of God to Christ. The argument usually runs that as man is "inferior", ie subordinate, to Christ, so a wife is inferior or subordinate to her husband. But the headship of God to Christ is not to be understood in terms of superiority-

inferiority. Again, man's inferiority to Christ is clearly not the relationship Paul means to indicate (cf Phil. 2:5-11). Accordingly, it and relation of God to Christ or of Christ to man is identical with or defines the headship and relation of husband to wife (or of man to woman) as one of a superior to an inferior. From headship, Paul passes immediately to the manner of dress of men and women while prophesying or praying in the congregation. To each sex there is an appropriate form, but it is not possible to deduce from the context that one status is inferior to the other; rather, each has its proper style and dress.

59. Again, the priority of

• Continued on page 5

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MINORITY REPORT ON ORDINATION OF WOMEN TO PRIESTHOOD

By Canon D. B. Knox

1. I dissent from the conclusion of the Report that "the theological objections that have been raised do not constitute a barrier to the ordination of women to the priesthood", and consequently I dissent from those sections of the Report from which that conclusion arises.

2. I believe the Report does not do justice to the character of Holy Scripture as God's word written in that it explains away the divine statements and actions as recorded in Scripture which bear on the subject of the ordination of women rather than elucidating the principles which are reflected in these statements and actions.

Examples may be drawn from the concluding summaries of paragraph 84 of the Report, eg "Thus, in the Old Testament, we believe that women were excluded from the cult primarily to protect Israel from the surrounding divinisation of sex." This belief is entirely suppositional.

There is no statement in the Old or New Testament which supports it. Or a second example may be given from the same section. "In the New Testament women were told to be silent in church because society expected this and their inadequate education may have made women especially prey to false teachings."

Once again this statement is purely suppositional; there is no New Testament passage which in any way suggests it and it ignores the reasons the New Testament itself gives for its injunctions to women of those times to be silent in church, namely that it was an expression of the created order.

PAUL'S INJUNCTIONS

Moreover, the Report goes on to say that the reason for St Paul's injunctions to women was that he had not worked out the implications of his own theology; "Paul did not fully pursue the implications of male-female equality in Christ and the non-discriminating flow of the Spirit's gifts of ministry" (para 85).

3. From these quotations it will be seen that the Report tends to explain away the biblical injunctions that are out of keeping with the spirit of the present age rather than investigate what the impli-

cations of such injunctions may be for our own time.

4. The question of the ordination of women hinges on the relationship of men and women. This relationship was formed in the divine mind and expressed in creation and is testified to throughout Scripture.

The relationship does not change, though the form of its expression may change with changes in culture. It so happens that a primary source of our knowledge of that relationship, namely Genesis 2, has the testimony of Jesus himself that it was written by God and is of eternal validity (Mt 19:4-6). But this affirmation of Jesus that the words of the writer of this passage are the words of the Creator himself is true of all Scripture.

So the statements of Scripture with regard to the relationship of men and women are basic in our understanding of that relationship.

The relationship, though never changing because it is part of the created order, expresses itself in different ways in different cultures.

FALLEN CULTURE

Indeed some cultures may exaggerate the consequences of the relationship, and since all cultures partake of the fallen nature of humanity, these expressions may be very oppressive and unjust, especially to women who are physically weaker than men.

The ancient civilisations of Greece and Rome and some modern civilisations are examples and it may well be that there are elements of injustice in the relationship between men and women in our own culture.

Such injustices need to be exposed and removed. But the principles of the relationship should not be denied while a truer and juster expression of those principles is being sought.

5. God's word makes clear that in creating humanity God gave a headship to man which he did not give to woman, so that the Report is fundamentally wrong in the basic assumption on which it proceeds, namely that in the relationship between men and women there is no difference between the sexes in their status towards each other.

HEADSHIP

The Report understands the biblical statements to the contrary as the reflection of cultural features from the non-Christian world rather than, as they ought to be seen, as divinely inspired expressions in the culture of the time of the unchanging relationship between man and woman.

At the same time the Report sets aside the natural meaning of the word "head" by statements which do not seem supportable.

Thus in furtherance of its argument that there is complete equality and equivalence between man and woman the Report states that "the headship of God to Christ is not to be understood in terms of superiority-inferiority" (para 32), but Christ himself explicitly affirmed this superiority-inferiority character of the relationship; eg "The Father is greater than I" (Jn 14:28).

Similarly the Report says that Christ's relationship to

man is not one of a superior to an inferior (para 32) though Jesus himself affirmed that this is the case: "I am your Lord and teacher" (Jn 13:14). It is not possible to set aside the natural meaning of the word "head" in St Paul's statement "the head of the woman is the man". For there does not seem any doubt as to what St Paul meant. His words are: "But I want you to understand that the head of every man is Christ, the head of the woman is the man, and the head of Christ is God."

He supports this by reference to two features of the creation narrative of Genesis 2: "For the man is not of the woman but the woman is of the man. For neither was the man created for the woman but the woman for the man."

These are theological statements enunciating a principle of relationship between men and women.

This is the Minority Report to the Doctrine Commission of General Synod Report by Dr D. B. Knox, in which he criticises some of the basic assumptions of the Majority Report. Dr Knox is Principal of Moore Theological College in Sydney.

6. The principle of relationship itself (ie headship and subordination) is not culturally originated but it will be expressed according to the culture of the age.

The principle of relationship of men and women is unchanging, being part of the created order, and this passage from 1 Corinthians 11:3 "The head of the woman is the man" affirms the headship of man to woman in every sphere of life, though it is of course in marriage (which is the quintessence of the relationship between man and woman) that this relation of headship and subordination is most clearly expressed and experienced.

What is involved in this headship may be gathered from the fact that it is modelled on the headship of Christ to his people, and of God to Christ.

Thus the character of the headship of man to woman is not to be thought of along the lines that we ordinarily think of headship; for example, there is not the slightest trace of dominance in it but it consists in the obligation to take the lead in serving.

Christ was among us as one who served and any aspect of headship of men to woman which goes beyond that of serving the true interests of woman does not have a biblical basis nor is it part of the headship as created by God, but it is merely cultural.

SUBORDINATION

The headship of man is not for man's gratification, nor to further his convenience or his plans, nor for the boosting of his ego, but since it takes its character from the headship of Christ and the headship of God it has as its only object the true welfare of woman.

Because there is always a temptation that sinful nature will misunderstand and distort the headship from that of service to that of self-centredness, St Paul adds to his statement of man's headship the reminder that men and women are completely interdependent (1 Cor 11:11, 12).

7. Headship and its concomitant of subordination is a principle on which creation

has been brought into being. In the spiritual realm there are angels and archangels, and in our world humanity has been given headship and dominion over the lower creation, and within humanity the Bible makes clear, what nature itself teaches us, that man is the head of woman.

This principle of order, of headship and subordination, is clearly seen in 1 Corinthians 15:23-28 where Christ is head over all things and yet himself is subordinate to the Father.

SINFUL NATURE

Since Christ is both head of every man and himself subordinate to the Father he is the example (in perfect relationship) both of the exercise of headship, ie service, and of the response to headship, ie gratitude ("I thank thee Father") and obedience ("I do always the things that are pleasing to him").

Man's sinful nature takes advantage of the created order of headship and subordination to use the headship for his own convenience and for the fulfilment of his own wishes, which naturally evokes from woman not the true response to headship but a natural response of rejecting the headship of man and its concomitant subordination on her part.

CREATION

This rejection characterises modern society but it is an ancient tendency as is witnessed to by the constant reiteration in the New Testament that wives are to recognise the order of headship and subordination by being obedient to their husbands.

8. It is this God-created principle of order which regulates the relationship of men and women in the congregation and in the home.

In the three passages where St Paul deals with women's activities in the congregation he explicitly bases his instructions on this principle of headship and subordination (1 Cor 11:3ff; 1 Cor 14:35; 1 Tim 2:11ff).

He supports his teaching about this order from the creation narrative (1 Cor 11:8, 9; 1 Tim 2:13, 14) and he reinforces it by affirming that it has the support of the Old Testament law (1 Cor 14:34). These statements of the Apostle are theological. They cannot be dismissed as cultural.

9. The overt expressions of this order will be conditioned by culture, but insofar as such cultural expressions are appropriate expressions of the principle for that culture, they are binding on Christians living in that culture.

Thus, within the congregation in New Testament times at Corinth the cultural expression of headship and subordination required women to wear veils in church and to be quiet.

These cultural consequences were part of God's will for those congregations and Paul is explicit on this point in 1 Corinthians 14:37: "Take knowledge of the things that I write unto you that they are the commandment of the Lord."

10. In our culture the veiling of women in church is no longer regarded by any as a required expression of headship and subordination.

But the principle of headship and subordination remains. We need to accept the principle as a biblical principle, and direct our attention to what is its proper expression in our culture.

FAMILY

The Report has not done this because it does not recognise the headship of man and the subordination of woman as a true principle of relationship, though it has investigated how in fact this principle has been given expression in the cultures of the past.

Till the matter of how headship and subordination in the relationship of men and women should be expressed in our congregations in the culture of today has been investigated and solved in a way which does not ignore the scriptural teaching of the existence of this principle of relationship, it is premature to conclude that there are no theological reasons debarring women from the ministry of leadership in the congregation.

11. The reason for coming to church and forming a congregation is to give expression to the present reality of spiritual fellowship with Christ and with one another in Christ's presence.

This reality should be expressed in the home and in the locality where Christians and particularly Christian families will congregate to seek God's face together and to exhort one another and build one another up.

The leadership which God gives in the congregation will not contradict the leadership which he has ordained in the family, so that woman who is subordinate to her husband in the family will not be over him in the things of God in the congregation.

The principle of headship and subordination expressed in the theological statement "the head of the woman is the man" will be true in the congregation of Christ as it is particularly true in the family.

Family and congregation are closely linked, being both expressions of Christ's relationship to his people (Eph 5). Moreover, this principle of headship is not limited to the family though it finds its clearest expression there.

It is a general statement of relationship. In the congregation it includes unmarried women as well as those who are married. The unmarried will not be found by God's ordinance to differ from their married sisters with regard to relationship to this principle of order within the congregation of the people of God.

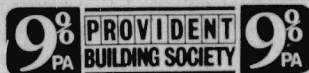
12. To conclude, there are substantial theological reasons, expressed in God's word and based on the divine creation of men and women in relationship, and confirmed in human nature, which are barriers to the ordination of women to the position of headship in the congregation.

We ought not to follow the spirit of the age to overturn the traditional relationships of the home and of the congregation which we have received from the Old and New Testaments by way of unbroken Christian custom from apostolic times to our own day till we have investigated what are the implications and the appropriate expressions for today's culture of this divine principle of order, the creation of a loving, wise and upright God.

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To be held at GILBULLA from: Monday, 16th May to Thursday, 19th May, 1977. The school will commence with Registration on Monday between 1 pm and 2 pm

MONDAY AFTERNOON TO TUESDAY: Monday: 2 pm. Opening of School and General information. 2.30-3.30 Bible Study (1), 4.5-5.30 Bible Study (2).

Tuesday: 9.30-10.45 Study (3), 11.15-12.45 Study (4), 2.30-4.00 Bible Study (5).

Genesis 1-3: Lecturer is Rev Victor Roberts, Th Schol.

OR 1 Thessalonians: Lecturer is Rev R. Piper, B Sc, Th Schol, BD.

You will need to choose only one from the above 2 Series. Numbers in each series will be limited. You will need to know on the day of registration.

WEDNESDAY TO THURSDAY: New Series

Wednesday: 9.30-10.45 Study (6), 11.15-12.45 Study (7), 2.30-4.00 Study (8).

Thursday: 9.30-10.45 Study (9), 11.15-12.45 Study (10).

1 Corinthians 1-4: Lecturer is Rev R. Wheeler, Th L.

OR The Prophets — Amos: Lecturer is Rev A. Patrick, BA, Th L.

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ABBOTTSLEIGH

A competitive examination for two Open Scholarships will be held on Saturday, July 23rd, 1977. The Scholarships are tenable for four years and open to girls under 13 years of age on November 30th, proximo. Entries close on Friday, 20th May, 1977. Conditions and form of entry will be supplied an application.

K. L. McCREDIE, Headmistress

Complaint against Compulsory Retirement

Sir,
Controversy regarding the coming referendum recalls the question of clergy retirement, which was recently decreed mandatory in Sydney Diocese at age 65; in accord with the current fetish of superabundant leisure. Such retirement on those lacking the means to indulge absorbing interests will soon prove a burden to active intellectuals.

In this matter, Sydney Synod, on good intention, has done the clergy a disservice; even with the possibility of effecting radical change in the financial provision for clergy and diocesan personnel superannuation.

The claim by eminent authority against compulsory retirement of judges at a more advanced age, applies equally to the clergy; do they so noticeably decline after age 65? Their activities do not at all fit them for taking up other remunerative occupation.

Unless we are to condone forcing our clergy after age 65 to reduce their standard of living to the level afforded by Government Social Security, we should immediately:

- Give them the option of retirement between ages, say 63 and 70, for compulsory cessation of active and useful service, is a cruel infliction on a vigorous personality. Even though apprehended well beforehand, it cannot be rationally defended.

- Revise the diocesan system(s) of superannuation provision by abandoning, or alternative to, the present inflation-proven futile concept on long-term investment, our second such let-down, in Sydney Diocesan funds. One advocates that Synod should thoroughly investigate, by an appointed body independent of the boards of the present superannuation funds, the adoption of a "Pay-as-we-go" system analogous and auxiliary to the Government Social Security system, for which, the Church is solely and eminently suited through its peculiar attribute of in-built guaranteed perpetuity.

Though recently rejected by the aforementioned Synod Standing Committee, on advice of the relevant Board (latter remarking that it has no power to effect a change), such proposal has not been considered generally and accorded debate.

On the basis of present contributions by the tripartite parties to the present fund(s), this scheme would, with Government Social Security, afford our retired clergy couples an income equivalent to four-fifths of the ruling national wage; on annual adjustment.

Extension of clergy service, within the optional retirement past age 67, would be at the discretion of the Archbishop.

Optional extension past age 65, would benefit public welfare, superannuation provision and the health and well-being of those so opting; relieving the clergy shortage

Sir Norman Anderson in Sydney

One of Britain's leading laymen will participate in a busy round of engagements in Sydney in early May.

He is Professor Sir Norman Anderson, chairman of the House of Laity in the general synod of the Church of England in Britain.

Professor Anderson will be the preacher at the service for the universities and other tertiary institutions at St Andrew's Cathedral on Sunday morning, 1st May, at 10.30.

He will be delivering the first Robert Menzies College annual lecture at the college on the 4th May at 8 pm. His subject will be law, morality and christian faith.

LETTERS

and subsequent housing problem, seeing that a limited number are able to acquire a home of their own.

S. M. GOARD,
Willoughby.

Criticism of Christian contribution at Seminar

Sir,

This letter is written to comment on the editorial and articles contained in the Church Record of 3rd March, 1977 on the Seminar on Victimless Crimes.

Your writers classified the Seminar as church-bashing, biased, window dressing, and potentially violent. This in my opinion presents less than a balanced interpretation of the events at the seminar which I attended for three days. If the "church" representatives are "bashed" and criticised the question is, did they deserve such criticism? Persecution clearly has no merit in itself, rather only if we are persecuted for righteousness sake.

In my opinion the papers presented by Lance Shilton and Fred Nile deserved a great deal of criticism. They failed to present a biblical view on the criminalisation of homosexuality, etc, failed to define the problems and then tried to prop up the Word of God with statistics and majority opinion. It is indeed foolish to build one's house upon such sand. No doubt, such people purporting to represent the church are busy men without sufficient time to research the problems, but their unsubstantiated, non-biblical propositions bring scorn to the name of God.

Ronald Conway, author of the book, "The Great Australian Stupor", who was a speaker at the seminar stood up at one stage, proclaimed that he was a believing Christian and said that he had to disassociate himself from the views expressed by the Festival of Light representatives and then explained why.

It was distressing to see sincere people, especially parents, manipulated by the rhetoric of so-called church leaders.

The speakers at the seminar were labelled as "biased" — presumably this means that too many said the same thing and also disagreed with the "church" representatives. The question is — can you find a single Christian person (whether respected sociologist, lawyer, theologian or academic) who has conducted bona fide research into these areas and reached the same conclusions as the "church" representatives?

"Window-dressing"? This comment seemed to me to be basically correct as the government appeared to have planned before the seminar to de-criminalise some of the offences.

While deploring any threats of violence that occurred against those who held the FOL viewpoint, it is appropriate to ask again, why did this persecution occur? Was the alleged "church" being persecuted for righteousness sake (ie for adhering to the biblical view as interpreted by learned Christian writers) or for some other reason?

JOHN WADE,
Lecturer in Law,
The University of Sydney.

Promoting Moore College

Sir,

I read with interest in the April news bulletin of Moore Theological College of the increase in support to its many needs. Could this be because of promotion?

I was enlightened after hearing a deputation of the Ladies' Auxiliary speak at our women's group. There are so many ways that we can support Moore and after hearing these ladies, watching the audio-visual and hearing some of the wives of students I am sure that the Lord will make anyone aware of how one can give his "lunch". (John 6:9)

Mrs NANCY ROWE,
Caringbah.

World Vision replies to criticism

Sir,

I seek opportunity to respond to your correspondent Gordon Haycraft (Church Record, March 31, 1977) who questions World Vision's involvement in Poland.

The following brief comments might be helpful to your readers:

1. World Vision is involved in a ministry among people in more than 40 countries of the world. In every case that ministry is undertaken with Government approval but in no case can it be interpreted as supporting a Government's political complex or policies.

2. The hospital which World Vision Funds are helping to erect in Warsaw is being built, not by the Government of Poland, but by the people of Poland including many Christians as a memorial to the children who died during the Nazi occupation in World War II.

3. World Vision's involvement has been at the request of Polish Christians.

4. That involvement has opened up opportunities for other forms of ministry including preaching opportunities for Dr Stan Mooneyham, World Vision International's President.

5. It is true, as Gordon Haycraft suggests, that there are many people in dire need much closer to home in Asia. World Vision is working extensively among these as it is among needy people in Africa and Latin America. It is not true to suggest that people in Eastern Europe are not in need — unless one thinks in terms of physical need only. Yours sincerely,
H. R. HENDERSON,
Executive Director.

A.F.E.S. office move

Sir,

I would be grateful if you could include the following piece of information in the next edition of your magazine.

OFFICE MOVE
The Australian Fellowship Evangelical Students has moved both its National and Sydney offices from the Hay Centre in Sussex Street, Sydney, to Scripture Union House, 129 York Street, Sydney. The new telephone number is 290 3222.

Bryan Cowling,
General Secretary.

Psychiatry under question

Sir,

It is a pity that my friend Rex Meyer used such emotional language in his criticism of Lesley Hicks' article headed "Psychiatry Under Attack". (ACR 17/3/77 & 14/4/77).

Far from being an "ill-informed" attack, Lesley's article was quoting two very well-informed criticisms of the whole field of psychiatry (from two quite different directions). Considering the growing importance of the role of psychiatry in our community these criticisms are very serious indeed, and demand reasoned argument, not emotive rhetoric.

The question as to why "psychiatry was chosen as the innocent offender", over against other branches of medical science is clearly answered by Dr Jay Adams in his books "Competent to Counsel" and "The Big Umbrella".

Unlike other disciplines, psychiatry is primarily concerned with changing human behaviour, and thus covers a territory of special interest to the Christian. For, while the Bible does not speak authoritatively in fields of gynaecology, ENT, etc, it does speak with authority in matters of human behaviour.

In fact, as Adams points out, psychiatry has largely usurped territory previously inhabited by Christian ministers, and with very little, if any, legitimate grounds for doing so. Far from being an "innocent offender", psychiatry as Adams sees it, is a fraudulent usurper.

Adams' claims deserve serious attention, for he writes not only as a "highly-skilled and trained clergyman", but as one who is both well-trained and well-read in psychiatry. He quotes extensively from a wide range of psychiatric literature, but his greatest strength is that he works from a solid biblical foundation. It is this, above all else, that should earn him careful consideration from evangelical Christians.

There are at least five important points that Adams makes:

1. Psychiatry as a "science" is in complete disarray. There is serious disagreement between the major schools of thought in psychiatry, especially with regard to what constitutes mental illness, and how it should be cured. This is the same point made by Professor Sutherland in the book referred to by Lesley Hicks.

2. All the major schools of psychiatry are fundamentally atheistic and humanistic. Therefore they do not, and cannot have a proper notion of what constitutes "healthy" human behaviour. Only in the Bible do we find the right model for the Godly man.

3. Most schools of psychiatry do not recognise the importance of sin as a major cause of behaviour

problems. However, the Bible not only sees sin as man's fundamental problem, it tells of the only answer to sin in the death of Christ on the cross, and its practical outworking in human life.

4. All Christians have not only the right, but the responsibility to counsel people with behaviour problems, but this is especially the responsibility of the pastor. However, such counselling must be based on the Word of God, not on psychiatric theory.

5. The Bible works, when it is applied in a practical manner to people's lives. Adams has had over 13 years experience in counselling "psychiatric" problems using the Bible as his basis, and claims a very high success rate, especially among Christians who are prepared to take the Bible seriously. In contrast to many psychiatrists who may counsel people for years, Adams normally takes about 4-6 one hour sessions, with an absolute maximum of 12.

I had the privilege of sitting under Dr Adams' teaching for five days in February, and I have found his approach a tremendous stimulus to my ministry. I strongly urge all those who take the Bible seriously to consider carefully what he has to say.

Rev John Davies,
Jannali.

Dean replies to Seminar criticism

Sir,

I was given the opportunity of seeing the letter written by John Wade concerning the Victimless Crime Seminar in February.

It is not my normal practice to engage in public debate with fellow Christians on such matters, but the statements made are so wide of the mark that in fairness to those who endeavoured to stand firm for biblical truth and morality at the recent "Victimless Crime" debate, I would make the following points.

Contrary to the criticisms, the biblical view was care-

fully presented (perhaps not a special interpretation that Mr Wade places upon the Bible), the problems were carefully defined in the limits of a 6000 word paper, and the statistics produced were not used as a prop to back majority opinion, as asserted, but as demonstrations of the relevance and the expediency of biblical concepts.

My paper on homosexuality was a composite effort after much research and consultation with experts in Australia and overseas, including Christian psychologists, lawyers, doctors, theologians, parents, young people and others. We were careful to take it out of the ivory towers of academic circles to the realities of people and their problems. Mr Wade asks, "Can you find a single Christian person, whether a respected sociologist, lawyer, theologian, or academic who has conducted bona fide research into these issues?" Yes! I have found dozens of them.

Obviously, persecution for its own sake is futile, but without looking for it, in the conflict between truth and falsehood, Christians who are prepared to make their stand for righteousness of God, as revealed in the Scriptures, will not only have to suffer opposition from the opponents of the Christian Faith, but also on occasions the misunderstanding of fellow-Christians.

This is a great disappointment and could be a discouragement if it were not for the fact that God calls some out into the open for His sake, and for the immediate and long-term benefit of others in need.

LANCE SHILTON,
Dean of Sydney.

God takes it unkindly if we weep too much and over-grieve for the loss of a wife, child or friend, or for any cross in the things of life, for it is a sign we fetch not that comfort from Him which we should and may do. Nay, though our weeping be for our sins, we must keep a moderation in that: we must with one eye look upon our sins and with the other look upon God's mercy in Christ, and therefore if the best grief must be moderated, much more must the other.

— Richard Sibbes

ABBOTTSLEIGH

A competitive examination for the Jubilee Scholarship will be held on Saturday, July 23rd, 1977. The Scholarship is tenable for four years and is open to girls under 13 years of age on November 30th, proximo who are daughters of Abbottsleigh Old Girls. Entries close on Friday, 20th May, 1977. Conditions and form of entry will be supplied on application.

K. L. MCKREDIE, Headmistress

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WHAT A WORLD!

by Lesley Hicks

OF MARRIAGE AND NON-MARRIAGE

It's a fairly significant sign of the times that amongst its consumer reports on such things as electric shavers and baby buggies, the February issue of "Choice" magazine had one on de facto relationships.

It looked at the pros and cons of that "piece of paper", the marriage certificate, in such matters as buying a house, taxation, and children's rights, and came to the guarded conclusion that although "unwedded bliss" may give the couple a sense of freedom from responsibility while the relationship lasts, it may leave them under a decided legal disadvantage when the break-up comes.

Surely it cuts both ways — if couples wish to avoid the commitment and the legal responsibilities of marriage, they can hardly expect to have their rights protected to the same extent as those who do marry. The "Choice" article maintains that there should be no disadvantage in law at all, either for the children if any, or their parents. Legislation is being prepared in most States to abolish the status of illegitimacy for children, who are after all the innocent victims; this seems fair enough, but if the law's total protection is extended to those whose unions are deliberately kept non-committal, I suppose there will be even less reason for many to bother with marriage at all.

I do not find it hard to sympathise with young people who see marriage as pointless, if they have no concept of Christian marriage, or at least of happy, lasting ones. So few of them now know of any models which make them see lifelong commitment as something beautiful and richly desirable. They are surrounded by others in various shifting relationships; their parents may be divorced or just enduring a loveless marriage. Divorce they see as a painful, expensive hassle, even under the Family Law Bill. So why bother with the formalities?

As long ago as 1952, C. S. Lewis wrote "if people do

not believe in permanent marriage, it is perhaps better that they should live together unmarried than that they should make vows they do not mean to keep. It is true that by living together without marriage they will be guilty (in Christian eyes) of fornication. But one fault is not mended by adding another: unchastity is not improved by adding perjury." ("Mere Christianity", Fontana, p94). This, then — living together unmarried — is what couples are doing by the thousand in our present society.

Lewis goes on to discuss how far Christians ought to try to have their views on marriage embodied in the divorce laws. His own view, he wrote (p99) "is that the churches should frankly recognise that the majority of (British) people are not Christians and therefore cannot be expected to live Christian lives. There ought to be two distinct kinds of marriage: one governed by the State with rules enforced on all citizens, the other governed by the Church with rules enforced by her on her own members. The distinction ought to be quite sharp, so that a man knows which couples are married in the Christian sense and which are not."

DIVORCES GALORE

Nevertheless many of us, especially Festival of Light members, fought against the ease and speed of divorce introduced by the Family Law Bill of 1975. At least it was passed with a waiting period of twelve months instead of the three which some wanted, but there seems to be little appreciable attempt being made to try to help couples seek reconciliation as we were promised. So the process of disintegration has speeded up

incredibly, and the oncoming generation of children is suffering the consequences.

In my high school scripture classes we often discuss marriage, and I learn a lot from the youngsters' comments. Of course they are confused. It is disturbingly common for many to acknowledge that they hate their fathers. Perhaps this is why so many reject all authority, including God's.

I speak of the advantages of Christian marriage, pointing out of course what I mean by "Christian" — that both the man and the woman really know Christ, and have available to them all the magnificent resources of the Holy Spirit's power, and the Bible's teaching on relationships in

general and those within marriage in particular. But that teaching has to be known, and obeyed.

EVEN CHRISTIAN MARRIAGES ...

It is sad indeed to find how many apparently Christian marriages are now disintegrating too. It rather undermines the case I used to have in teaching kids that Christian marriages are different. I fear that it will continue to happen with new marriages of Christians if girls persist in rejecting the New Testament teaching on the man's headship in marriage, hatefully hard as that is to accept in the climate of Women's Lib.

I was speaking once on

aspects of women's liberation to a group of young Christians, this time university students. The wind was rather taken out of my sails when I found that on this occasion, only boys turned up! Maybe the girls just didn't want to hear a conservative "Christian View of Women's Liberation"!

I gave them a case history to discuss:— Two young people in a church fellowship become engaged. The girl's job pays more than the guy's, and she is more highly qualified than he, though not necessarily more intelligent. In planning their future she insists that as her career pays more, and will probably always do so, when they children he should give up work to mind them while they are young. The boy, being perhaps a "male chauvinist pig" (?), is not

discern how affirmations about men and women under the gospel are best embodied in the life of the Christian community today.

85. Part of the problem seems to be that St Paul did not fully pursue the implications of male-female equality in Christ and the non-discriminating flow of the Spirit's gifts of ministry. Just as it took the church many centuries to deal with the implications of slave — freeman equality in Christ, and then often under pressure from outside influences, so it seems that the time is ripe to give women full equality in ministry, now that the fullest opportunities for education are open to them and their equal status with men is being recognised.

86. In the Patristic and medieval periods, there developed hierarchical and sacred forms of ordained ministry, from which women were excluded, but few people today regard women as incapable of leadership by nature or as wholly sensuous beings. Though the Reformers had a more positive attitude towards sex, they wished to avoid the charge of subverting human society and so they interpreted Scripture in such a way to ensure that a wife was kept very much under her husband's thumb. While the tone of John Knox's *The First Blast of the Trumpet against the Monstrous Regiment of Women* (1558) may seem shrill, it none the less represents the Reformer's feelings about the need to keep women in subjection at home, in church and in the state. We have to consider how far movements since then have shown that this attitude, too, reflects a particular social and cultural situation.

87. One of the hallmarks of our times, is the emancipation of women, and by this term we mean the liberation of women from certain bonds imposed by biological and stereotyped sex roles. There have been at least three contributing causes for this. First, the widespread availability of education has opened the eyes of many women to the nature of society, and the possibilities which adequate training gives them. Again, our society has increasingly provided opportunities for women to work so that they have gained a measure of economic independence. Finally, medical science has made available secure forms of contraception that have freed women from unwanted pregnancies, encouraged family planning, and heightened the possibility of fully personal sexual love. However we judge it, most women in our society enjoy a greater degree of freedom to determine their own lives than ever before.

88. With this emancipation of women, has come a change in the understanding of marriage. Today marriage is generally seen as a complementary partnership, a free and equal association of two persons in all the activities that bear on their relationship. Marriage is approached with expectation for personal fulfilment, though this can never be achieved without the self-giving and sacrifice entailed in total commitment to another. Whatever we consider the proper subjection of wives to be to their husbands, such an understanding of marriage, as just outlined, is true to the deepest biblical perspective on human relationships, while its success depends on and creates a deeper respect of men and women for each other as persons.

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The Theology of Politics

The Christian and the State in Revolutionary Times. Published by The Westminster Conference, 1975. G. Green van Prinsterer. Unbelief and Revolution. Lectures VIII & IX (Amsterdam, 1975). G. Green van Prinsterer. Unbelief and Revolution. Lecture XI (Amsterdam, 1973).

(Latter two available The Government Bookshop, 1 Wellington Street, Croydon, 2132. Price \$2.70).

The last ten years have seen a growing interest amongst Christians in the relationship of theology to politics. In 1975 the Westminster Conference dealt with the topic The Christian and the State in Revolutionary Times. The papers contributed covered the political theology and practice of Luther and Calvin, The Anabaptists, the Scottish Covenanters, Puritan England, America during the Revolution and the West during and after the French Revolution.

Those who seek to guard the Puritan heritage would find Peter Lewis's paper stimulating. He studies the social basis of the Puritans and analyses how their "conscience and discipline" nurtured a powerful political movement in England. Alan F. Kreider gives a spirited defence of the Anabaptists' political positions. He contends that "there is no idealistic, anarchistic pacifism of human perfectibility" among them but that they "both articulated

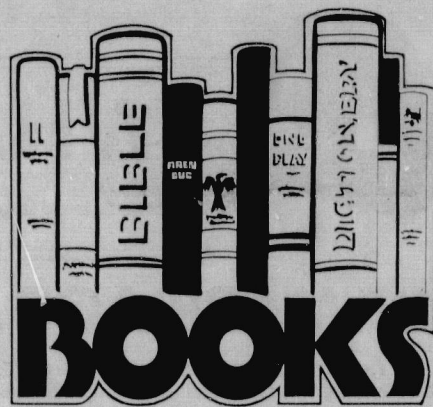
and exemplified a radical critique of Constantinian socialist Christianity". He examines their pacifism and rejection of the oath.

Dr Martyn Lloyd-Jones contends that the French Revolution brought a great turning point in history and especially political thought comparable to the Reformation. In passing he has some trenchant observations on Christians who want to maintain the political "status quo". His article is not free of contradiction but he acknowledges the contribution of a Christian political thinker whose works though written 130 years ago have but recently been published in English.

The man is G. Green van Prinsterer. Immersed in politics in the Netherlands, converted through meeting Merle D'Aubigne, he sought a Christian understanding of the major areas of life, especially politics. In the two volumes Unbelief and Revolution his analysis of the secular political mind is sharp, powerful and often quotable. He argues that a fundamental error in religion is also a fundamental error in politics and vice versa. While the volumes lack a well thought out alternative (which he elsewhere sought to provide) and exhibit at times an idealisation of a past settled order, his writings deserve the attention of those concerned for politics, ideology and theology.

While one of our senior politicians can assert, as in a national newspaper recently, that "there are no grounds for despairing of the nature of man" in assessing politics, there is need to read van Prinsterer's dissenting voice.

RAYMOND BARRACLOUGH



Muggeridge tour memento

A new book "The Gentle Prophet Pays A Visit" marks the visit of Malcolm Muggeridge to Australia late last year.

During his month-long tour right across Australia Malcolm Muggeridge, who turned 74 recently, spoke face to face in rallies and other gatherings to over 70,000 people, as well as millions of others via radio and television.

The book contains selected addresses, interviews and photographs of Muggeridge and his wife Kitty.

The 88-page book includes his now famous Five Guiding Principles delivered before 35,000 people at Sydney's Hyde Park; Fantasy or Reality, the address at the Adelaide Festival Hall; Man's Only Hope, his final address at the Perth Cricket Ground; Why I Support The Festival Of Light, delivered at the Perth Wesley Centre.

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AN INNOCENT AT LARGE

by DONALD HOWARD



WHAT MAKES A SECT?

Their founder, Joseph Smith Jnr, wrote his own "Inspired Version" of the bible — a version which the Mormons have never fully adopted, although it is read by an offshoot, the Reorganised Church of Latter-Day Saints.

Reasons for not using this "translation" are that it was never completed and the differences between it and common versions would be a hindrance in mission work. Not that it matters — their "missionaries" rely on the Book of Mormon, often not even carrying a Bible.

As we might expect, their approach to Scripture results in a misunderstanding of the death of Christ as our vicarious substitute and His reign as Mediatorial King, plus a distortion of justification by grace alone through faith alone.

IN HIS BOOK, "THE FOUR MAJOR CULTS", A. A. Hoekema gives several other distinctive traits of the sects which we find in Mormonism:

1. An abrupt break with historic Christianity, and with its confessions. The Church is regarded as apostate and the cult alone has new light on saving truth.

Whereas the parent denomination regrets the fragmentation from the body of Christ, the cult is happy about its separation and perfectly content to remain separate.

Mormons send missionaries to countries where churches abound — there is no thought of joining, but of proselytising.

2. They major on minors, eg, a Mormon may not attain the highest level of salvation unless he marries the right person by the right authority in the right place.

3. Perfectionism. There is a feeling of superior holiness, particularly in relationships with members of established churches.

To be saved one must submit to the laws and ordinances of the Mormon church.

IT IS THEIR HISTORICAL DEPARTURE from the faith that stamps Mormons as unmistakably unorthodox.

The movement traces its origins to a vision of Joseph Smith in the woods in the spring of 1820, when he was 14 years of age.

Two "Personages" appeared and warned him not to join any existing church as "they were all wrong".

MORMON CHURCH STRIVES TO GAIN RECOGNITION

The Mormon Church in Australia appears to be making intensive efforts to secure recognition as an orthodox Christian church.

It has written to ministers of all denominations "in a spirit of brotherly love" with the aim of "getting along in peace with all elements of the community".

"We mention this only to point out that after 126 years the Church of Jesus Christ of Latter-Day Saints is a permanent part of the Australian community, and as such we hope that we can get along in peace with all elements of the community," Mr Dunn said.

"True, there are basic doctrinal differences. The church witnesses to the world that beginning with Joseph Smith in 1820, God has spoken to man again in this day and age.

"Through him the fulness of the Gospel of Jesus Christ was restored, and the Book of Mormon was brought forth to stand with the Bible as a second witness that Jesus Christ is literally the Son of God and the Savior of the world."

A leaflet was enclosed with the letter to clergymen. Entitled "What Is A Mormon?" it said that there were at present 26,000 Mormon missionaries giving two years of their time to their church at their own expense.

One Sydney clergyman said that the letter had already prompted him to undertake a programme of instruction on the sects.

He is the Rev Dudley Foord of St Ives.

"The Mormons are dedicated visitors and we must be prepared to be the same," said Mr Foord.

He said that members of his congregation had been visiting homes for four years with dramatic results.

Church attendance had increased, new bible classes had commenced and conversions numbered in three figures, including one man aged 84.

A converted Mormon who

was shown the letter said it was obviously part of a drive to improve their image in Australia.

He is Mr John Bracht of St Peter's Church of England, Burwood.

"Mormons long to be looked upon as orthodox," said Mr Bracht.

"They have achieved widespread recognition in America and are hoping to have the same success here."

The letter was written by the president of the "Australia Sydney Mission" of "The Church of Jesus Christ of Latter-Day Saints", Mr Loren C. Dunn.

Mr Dunn said that the church has been in Australia for 125 years and now sends missionaries abroad.

About 30 per cent of its missionaries in this country are Australian and the figure should reach nearly 100 per cent within a few years.

Mr Bracht said that those wishing to deal with Mormons needed a personal experience of salvation; a good understanding of the Scriptures and a reasonable awareness of Mormon teaching.

Mr Bracht's testimony of how he became a Christian is printed in newspaper form

under the title, "Good News For Mormons, From Your Christian Friends".

He has also prepared a list of questions to ask Mormons which is to be published soon.

Copies of Mr Bracht's testimony are available at the ACR office for 10 cents.

Three years later, Smith was led by another vision to find some golden plates in a stone box on a hill near his village in Vermont. They had been brought by the angel Moroni.

Less than a dozen men ever saw the plates, which we are told are now in heaven.

"True," says the Mormon letter to Australian clergymen, "there are basic doctrinal differences."

True indeed. WHAT ARE WE TO LEARN? It's not enough to be critical, or, as some might think, negative.

We may not have made a break from the Body of Christ, but what do we do to maintain its unity? What practical demonstrations of love do we show within our congregation?

What knowledge do we have of the Scriptures? How systematic is our theology? Are we in danger of being blown about by every puff of false doctrine?

When it comes to time and possessions, are the sects a rebuke to us? Neither Jews nor Mormons centre their activities on a single figure in the congregation. They are committed people, willing to endure the contempt which Christ endured. Their sense of urgency may be misguided, but at least there is no apathy in their outlook.

Young Mormons give two years of voluntary missionary service; Mormon tithes throughout the world total about \$2,000,000 daily, making it the richest church per capita in the world.

A FURTHER POINT TO CONSIDER is our attitude to popular evangelical practice.

Mormonism came out of the "Burned-Over District" of Western New York State.

Charles Finney and his associates used this phrase to express their belief that the Holy Spirit had moved over the area in such power during the 1820s and 1830s that it was, for the most part, "thoroughly Christianised".

The name of Finney is not so widely known as it was a generation or so ago, but Finney was responsible for popularising the invitation system to "bring sinners to stand".

Not only was Finney heartbroken at the later hardness of the churches where his methods were used, but the areas were left sceptical of true Christianity and open to various forms of religious deception.

The "Burned-Over District", within 15 years of supposed revival was where Joseph Smith received his vision and published the Book of Mormon; it was where William Miller found his premillennial advent doctrine received its most sympathetic response.

Much of Miller's teaching was to appear prominently in the teachings of Christian Scientists, Jehovah's Witnesses and the SDAs.

By 1843, Western NY State had more followers than in any other area.

ALL THIS REMINDS ME of what Professor Walter Murdoch said years ago:

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