

Mainly About People

SYDNEY
Rev Ernest Carnaby is to be the new rector of St Paul's, Chatswood. He had been CMS secretary in South Australia.

After serving the Home Missions Department in Sydney since 1962, Rev Neville Keen is to be curate-in-charge of St Matthew's, West Pymble.

The Rev Peter Ball has gained his BD with honours after two years' study at Bristol.

A graduate of Moore College, Mr Ball was chaplain at Shore and with the RAN.

He intends to carry out further study.

After nearly six years at the parish of Denistone East, Marsfield, the Rev Philip C. Blake has resigned. He will commence duties as a chaplain at Long Bay Jail in November.

MELBOURNE

Rev Jim Cranswick was recently inducted as the new minister at All Saints, East Preston.

Rev Alan Baker is to take up duties at St Mark's, Brighton East, on October 20. He was previously at St John's, Lilydale.

Rev A. A. Smith is rural dean of Coburg until 1978.

Rev S. S. Rigby has resigned from St James', Pakenham, to join BCA.

Deaconess Merle V. Lane resigned last month.

The death occurred last month of Rev David Abbott, a retired clergyman of the diocese.

PERTH

Rev Richard Appleby, at present chaplain to the Archbishop, has been appointed rector of the Parish of Belmont.

Rev John Bowyer, rector of the Parish of Kwinana, has been appointed rector of the Parish of Canning. He will be commissioned on Wednesday, November 5 at 8 pm.

Right Rev Denis Bryant, at present assistant bishop of Perth, Archdeacon of Northam and rector of the Parish of Northam, has been appointed rector of Dalkeith.

Rev Robert Burn, rector of the Parish of Narembea/Bruce Rock, has been appointed rector of the Parish of Mundaring.

Rev Robin Burnand, curate in the Parish of Kalgoolie/Boulder, has been appointed rector of the Parish of Broome/Derby in the Diocese of North West Australia, as from December 1, 1975.

Rev Derrick Catley, at present locum tenens at the Parish of Wangan Hills, has

been appointed locum tenens in the Parish of Merredin as from September 1.

Rev Peter Harrison, locum tenens in the Parish of Canning, has been appointed rector of the Parish of Southern Cross. He will be commissioned on Monday, October 29.

Rev Bert Hughes, rector of the Parish of Belmont, has resigned as from September 28. Mr Hughes will be returning to England.

Rev Michael Rowdon has been given leave of absence for 12 months from September 1 in order to study in England. His address will be 23 Greenhayes Avenue, Banstead, Surrey.

Rev David Secombe, at present curate in the Parish of Claremont, has been given leave of absence as from September 1 for three years in order to undertake post-graduate study at Cambridge University.

Rev Gordon Thomas, at present rector of the Parish of Southern Cross, has been appointed rector of the Parish of Kelmscott/Rosestone. He will be commissioned on Friday, October 3.

Rev David Thorp, at present rector of the Parish of Armadale, has been appointed rector of the Parish of Yokine. He will be commissioned on Friday, November 7.

Rev Bernard West, at present rector of the Parish of Esperance, has resigned as from October 30.

Ecumenism in Q'land

New ecumenical material for religious education in Queensland schools should be available at the start of the 1976 school year.

But several schools, both primary and secondary, throughout the State have already embarked on their own ecumenical approach.

Students at Kelvin Grove State High, Mitchelton High, and Yeronga High and Gabbinba and Toowoomba

Primary this year are taking religious education as a normal subject.

Formerly, students in all schools have split up into their own denominations for religious instruction.

Next month, two highly qualified ex-teachers will join the Education Department to begin work on a new curriculum which will mean a long-overdue, fresh approach to religious classes.

— Brisbane Sunday Mail.

American speaker for International Women's Year tour of Australia

To help publicise International Women's Year, Christian Women's Conventions International have invited Mrs Millie Dienert from the USA to speak at a series of "Special event" sessions for women in November.

Mrs Dienert has been involved in organising pre-

crude prayer groups for the Graham crusades and has been to Australia previously as a convention speaker for Christian Women's Conventions.

She is widely experienced as a counsellor and appeals to women from all walks of life.

She will speak as follows:

• Tasmania — Queechy Auditorium, Launceston, on Tuesday, November 4.

• South Australia — Maughan Church, Adelaide, on Wednesday, November 5.

• Victoria — Dallas Brooks Hall, Melbourne, on Friday, November 7.

• Australian Capital Territory — St John's Hall, Reid, on Saturday, November 8.

• New South Wales — Opera House, Sydney, on Sunday, November 9.

• Queensland — City Temple, Brisbane, on Monday, November 10.

Enquiries should be mailed to PO Box 103, Chatswood, NSW, 2067.

CHURCH LAND SALES HELP MAINTAIN COMMITMENTS



This panoramic view shows land involved in a sub-division behind the Church of England Homes at Carlingford, NSW — at the intersection of Jenkins Road and Moseley Street.

FIRE HALTED HISTORY OF FAMILY LIFE MOVEMENT

The Family Life Movement of Australia was seeking information from anyone with details about history of the movement, the Federal Director, Mr J. Robson, said recently.

Mr Robson said the organisation was preparing a detailed history of its activities to coincide with its 50th anniversary next year.

But a recent fire at its Sydney headquarters had resulted in a loss also of many historic records.

Mr Robson, in his letter to the "Record", said:

"Next year this movement, founded in 1926 as a Father and Son Welfare Movement, celebrates its foundation and 50 years in operation.

"Steps had been taken to prepare a detailed history for the occasion.

"However, recently a disastrous fire gutted the movement's premises at 15

Goulburn Street, Sydney, resulting in very heavy losses not only of stock and equipment but of historical records.

"This has made extremely difficult the task of compiling and illustrating an effective record of the first 50 years.

"We are appealing to any of your readers who may through their association

with the movement, its services or its personnel have information, photographs or any other record which might be useful in helping to fill what are now some extensive gaps in the record.

"This is a record of a unique Australian organisation providing a variety of services to individual persons and families in our society."

Members of Occult Enquiry Commission report findings



Members of the Commission of Enquiry into the Occult at a press conference in St Andrew's Cathedral, Sydney, are (l to r): Chairman, the Dean of Sydney, Dean Lance Shilton; Dr David Collison, a psychiatrist; and Dr Ruth Shatford. At right is the Diocesan Information Office, the Rev Alan Nichols.

An "Occult" report by the Anglican Church in the Diocese of Sydney, was released recently at a news conference and service in St Andrew's Cathedral.

The 64-page report was prepared after public hearings by a commission of enquiry established by the Archbishop of Sydney, Archbishop M. L. Loane.

The chairman of the commission, Dean Lance Shilton, and commission members — Dr David R. Collison, MB, BS, FRACP, a psychiatrist; and Dr Ruth Shatford, D. de l'U (Strasbourg), MA, DipEd (Sydney), MACE — attended the conference to

discuss the report, which is believed only to be the second extensive enquiry into the occult.

In the report Dr Collison said that disturbance from occult practices was becoming more frequent and that psychiatrists and family doctors should be on the look-out for the possession syndrome.

"One case of possession syndrome was referred to the writer following a near-suicidal suicide attempt which was the culmination of 18 months severe mental disturbance and failed conventional management.

"Exorcism resulted in an immediate and lasting cure. "Exorcism should be carried out by someone who is trained in this method and it appears to be the correct and only worthwhile treatment of the possession syndrome — whatever may be the explanation for its success," Dr Collison said.

The results of an exclusive survey, conducted among teenagers in Sydney by the commission and published in the report, indicated that a total of 48.08 per cent of the sample had tried to contact spirits.

Results were:

• 82.38 per cent believed in God.

• 49.84 per cent believed in Satan.

• 51.40 per cent believed in Spirits.

• 24.56 per cent believed in ghosts.

• 34.09 per cent believed in the "stars".

In answer to the question: "Has anything of a violent nature ever occurred at the seance you have attended?", 24.90 per cent said yes.

"The Occult — report of an Anglican Enquiry" — is produced by AIO Publishing and is available at 80 cents (plus postage) from Anglican Mail Order, 1st Floor, 507 Kent Street, Sydney, 2000, or at bookshops throughout Australia.

The policy of the Church of England Homes Committee was to sell land selectively to maintain a cash flow sufficient to meet current operating costs, the Director, the Rev Fred Rice, said this week.

He was referring to a new 41-lot sub-division behind the Church of England Boys' Homes at Carlingford, NSW.

Eight of the lots there would be occupied as a church, rectory and ancillary building complex by the amalgamated congregations of St Paul's Church, Carlingford, and St James' Church, North Rocks.

Zoning approval had only recently been granted for the present site of St Paul's in Marsden Road, Carlingford, on which stood a church built in 1850, as well as a rectory and three halls. This area had been rezoned for single dwellings.

"It is hoped that building of the new church complex on the Church of England Homes sub-division will be begun next year," Mr Rice said.

Gospel transforms natives from West Irian

— BISHOP SAYS

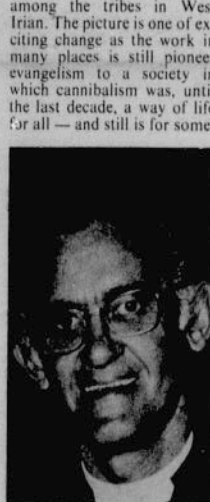
The Dani people of West Irian live in the Baliem Valley and like all Irian Jaya tribes their culture was marked by savagery and cruelty; so much so that it was not safe to walk further than half a mile from your own garden.

That was before the gospel was proclaimed; now you can walk for miles in complete safety.

This example of the revolutionary effect of the gospel was given by Bishop John Reid who, together with Archbishop Loane, visited West Irian in July, 1975 to attend a missionary conference in the Baliem Valley.

Bishop Reid had previously visited West Irian in 1973 and on that occasion had the opportunity of speaking with Don Richardson, the author of the recently published "Peace Child" and who will soon be visiting Sydney to speak at the Katoomba October Conference on 4th-6th October.

With his first-hand experience Bishop Reid was able to speak of his impressions of Don Richardson's work and of the wider Christian work among the tribes in West Irian. The picture is one of exciting change as the work in many places is still pioneer evangelism to a society in which cannibalism was, until the last decade, a way of life for all — and still is for some.



Bishop John Reid

As recently as 1973 a missionary was presented with a human leg. There have been martyrdoms as the work has begun. In 1968 Phil Masters, an American and Stan Dale, a Victorian disappeared in the Ninia Valley; later it was found that they had been victims of the head-hunters.

Don Richardson has spent some time in the Ninia Valley, speaking to those who had

killed the missionaries and he has been told that the appearance of two Europeans had caused such an upheaval that the tribe felt there was no other possible course than to kill them. Mrs Masters and her five children have remained in West Irian to continue the work of bringing the gospel to those who martyred her husband. At the moment Don Richardson is preparing the account of their martyrdom for publication.

In an interesting sequel to the story of "Peace Child", Bishop Reid said that there was now a congregation of 300 baptized believers among the Savi people who support 30 Savi teachers and preachers in neighbouring areas. Don Richardson has reduced the Savi language to writing and has translated the whole New Testament into Savi and has seen most of this published. This has been done in eight years and is the fruit of a most remarkable ministry as the Richardsons were engaged in primary evangelism and church planting as well.

Bishop Reid spoke very highly of Don Richardson who has had a widely accepted ministry among students in Canada and America. He considers that he has much to contribute to people in Australia as well.

In "Peace Child", Richardson showed how God had prepared the Savi for the gospel in their custom of the giving of a child to establish peace between villages as long as the peace child lived. Bishop Reid spoke of another ceremony not mentioned in the book. When the child was old enough to understand, his maternal parents came to the village to say that they had borne him but he had been given to the other village which he must look on as his own and then used the words

"the price is paid, it is enough". Then followed a time of feasting and dancing during which the parents would say "We had given you completely up". Here then were two Christian concepts already established which Richardson used to communicate the gospel. Once this link was established many Savi flocked to Richardson to hear about the all sufficient, permanent Peace Child.



Archbishop Loane with Dani tribesmen

Bishop Reid spoke of the future for the national churches of Irian Jaya. Many bible schools are being established and since students' needs are simple, most find it relatively easy to support themselves for 2 or 3 years at these schools. Several missionary societies have joined to establish a large Bible school at the capital of West Irian, Jayapura, and

some students continue on to do advanced study in Indonesia. Many Indonesians have migrated to West Irian and have included Christians who have provided leadership for the national churches as well as the trained local leaders.

In his recent visit Bishop Reid attended a service which had a congregation of 500-600 and to which a local elder preached a Biblically sound, edifying sermon. The first generation Christians are deeply committed as they have seen the savagery from which they have been saved, but the second generation Christians show many of the same problems which confront Western Christianity.

In discussion with the national Christian leaders Bishop Reid and Archbishop Loane considered whether Australian CMS might have a role similar to the one they have in Indonesia. As a result of these discussions, the Society is hopeful of commencing work in Irian Jaya.

Having seen the great changes of attitudes in West Irian, Bishop Reid is aware of the opportunities that exist. The work continues with the goodwill of the Indonesian Government, who are most appreciative of what has been done. Indeed they depend, in many cases, on Missionary Aviation Fellowship pilots for transport. It is inevitable that these tribes will be exposed to western influence (mining companies have already been into all areas) so it is important that the first influence should be through the Christian churches.

Bishop Reid's one regret is that the possibility of missionary work so close to our own borders has been overlooked up to this time.

LAMBETH CONFERENCE FOR 1978 IS PROPOSED

The Lambeth Conference will be held again in 1978 if recommendations made at a recent three-day meeting of the Anglican Consultative Council Standing Committee in England are supported by the full Council and accepted by the Archbishop of Canterbury.

At the meeting, the Standing Committee was informed that basic costs for a 1978 conference would be about £250,000.

A press release, issued after the meeting, stated that the Standing Committee discussed at length how the next meeting of the Anglican Consultative Council should fulfil the request made to it by the 1968 Lambeth Conference.

That was that it advise the Archbishop of Canterbury "upon the calling of future conferences and on their time, place, and agenda".

The Standing Committee agreed that immediately before the Anglican Consultative Council meeting in Trinidad in March, 1976, a "preparatory committee" of members should prepare

a report. The council would use the report in determining what advice it should give the archbishop.

In its recommendations to the preparatory committee, the Standing Committee was unanimous that there should be a conference in 1978.

Also, by a majority of five to three with one abstention, it said that the conference should be of bishops only.

All diocesan bishops should be invited and a limited number of other churches, the total Lambeth Conference would number about 450.

With a moderate number of representatives of other churches, the total Lambeth Conference would number about 450.

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ARCHBISHOP RAYNER ADDRESSES HOLY TRINITY CHURCH, ADELAIDE

The Archbishop of Adelaide, Dr Keith Rayner, set the note of informality as he entered the parish hall at Holy Trinity Church, North Terrace, at a welcome evening arranged by the church.

He left the rector, the Rev Paul Barnett, and people's warden, Peter Smith, and he and Mrs Rayner separately chatted to many of the parishioners who were in groups enjoying coffee and savories.

Proceedings became slightly more formal when the Archbishop and Mrs Rayner were officially welcomed by Chairman of Trustees Mr B. C. Tonkin, Mr Peter Smith and the rector.

Mrs Gwen Coward, wife of the rector's warden, Moore College

presented Mrs Rayner with a lovely bouquet of flowers and expressed with warmth the greetings of the people of Holy Trinity.

Dr Rayner, speaking with personal warmth and disarming directness, shared some of his personal pilgrimage of faith in his reply.

He said: "By training, I am a historian. I believe it is necessary to know history to know places or people."

He traced his experiences of a gradually growing faith from a childhood and youth

in an austere evangelical setting to a challenge of faith at university.

He discovered that it was impossible to believe one thing by religious faith, and another intellectually.

"There has to be a wholeness. I discovered that the quest for truth is ultimately the same as the quest for God."

"Some are atheists because they have overthrown an image of God."

"Some who search for truth away from the Christian faith are nearer to God than those who mouth formulas of Christian creeds."

"In my spiritual pilgrimage I came to see another side of the church. The Anglo-

Catholic — with more stress on the sacramental aspects of faith, and the sacramental truth about life as a whole — spirit and matter as a whole.

"These experiences have been strands woven into a whole."

The test of the Christian life is the one Our Lord made

By their fruits ye shall know them . . . Love, peace, joy, long suffering.

The new Archbishop has said that he wants to meet many people in South Australia, not just in the Anglican church, but in other denominations and in spheres outside the church.

See picture, page 4.

Notes and Comments

Radio 2CH 'Good Music' raises its audiences

Radio 2CH has one of the largest Sydney audiences since the extension of its "Good Music" format to Sundays, along with up-dated religious segments.

A recent survey showed that 2CH has 14.5 per cent of the total listening audience which is 2.3 per cent behind the station which currently has the top rating.

Professional researchers have estimated that during the week, a cumulative total of 727,000 people listen to Station 2CH which is more than the combined totals of 2BL, 2FC and 2JJ.

The New South Wales Council of Churches, which holds the licence of the station, reports that while there was a great deal of initial criticism of the new Sunday format, recent comment has been largely favourable.

Enquiries from listeners and requests for "giveaway" literature have greatly exceeded all previous response.

Much controversy has centred around the brief "spots" and sessionettes, the suitability of music used on Sundays, the impact of the Sunday evening segment, and the broadcasts of church services.

It would be interesting to know our readers' views on these and other issues to do with the station's programme.

It is certainly vital that the best possible use be made of this opportunity for evangelism and outreach.

Conference for Lambeth

There is a strong possibility that the Archbishop of Canterbury will call another Conference of Bishops of the

Anglican Communion in 1978.

Lambeth Conferences have been held at about ten-year intervals since 1868. They are private conferences of Bishops, and membership is at the invitation of the Archbishop of Canterbury at his sole discretion. It will be interesting to see whether the Bishops of the Church of England in South Africa are invited to this conference. They never have been up to now, but there never has been up till now an evangelical Archbishop of Canterbury since the Church of the Province of South Africa formed itself, and separated "root and branch" (to quote the Privy Council) from the Church of England in South Africa, which is the elder body.

When the last Lambeth Conference was held in 1968 it was widely thought that it would be the last, as it brought into being the Anglican Consultative Council which has been meeting regularly since in various parts of the world; but apparently this is not to be.

Membership of the conference is through the private invitation of the Archbishop of Canterbury. It has no legislative authority. The 1958 Lambeth conference called on the Anglican communion to devote itself to Biblical study and preaching. It cannot be said that much came of this or of any resolution of previous Lambeth Conferences. However, like all conferences, the Lambeth Conference provides an opportunity of fellowship between members.

MORE BIBLE TRANSLATIONS

Within the next five years the Bible Societies will have 113 new translations of the Bible and 147 new translations of the New Testament ready for production.

This was shown in a report presented to the United Bible Societies Sub-committee on Production and Supply at its meeting in London earlier this year. — "The Sower"

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AUSTRALIAN CHURCH LEADERS RESPOND TO REQUEST BY CHIEF MINISTER OF PNG

The invitation to the "day of prayer" throughout Australia, on September 14, 1975, was authorised by Australian church leaders, including the Cardinal Archbishop of Sydney, the Moderator-General of the Presbyterian Church, the President-General of the Baptist Union, the Presiding Clerk of the Religious Society of Friends (Quakers), the Commissioners of the Southern and Eastern Commands of the Salvation Army, the President of the Churches of Christ, the Primate of the Antiochian Orthodox Church, the Archbishop of Australasia and Oceania of the Greek Orthodox Church, the Primate of the Serbian Orthodox Church, the President of the Congregational Union, the Primate of the Armenian Orthodox Church and Primate of the Church of England in Australia.

Membership of the conference is through the private invitation of the Archbishop of Canterbury. It has no legislative authority. The 1958 Lambeth conference called on the Anglican communion to devote itself to Biblical study and preaching. It cannot be said that much came of this or of any resolution of previous Lambeth Conferences. However, like all conferences, the Lambeth Conference provides an opportunity of fellowship between members.

Troubles, troubles, troubles! Life is full of problems and difficulties that have to be resolved.

This applies not only to the individual Christian but also to the life of the local church.

In the first century AD the church in Colossae in Asia was seriously threatened by false teaching.

We do not know exactly what the content of this teaching was, but it seems fairly clear that some people in Colossae were teaching that the gospel of Christ was not in itself self-sufficient.

This section (2:8-23) of the apostle Paul's letter to the Christians in Colossae sets forth clear principles to counteract the pernicious effects of false teaching and unedifying behaviour in the church.

(a) Christ is Sufficient (2:8-15).

Paul lays down the principle that Christ is the touchstone by which everything in life is to be measured.

The philosophy of man and the empty deceit of human

Unique 'call to prayer' for an independent Papua New Guinea Day of prayer for all churches on September 14

Anglican, Catholic and other church leaders of most mainstream Christian churches have joined in a call to their parishioners, State Premiers, Lord Mayors and others in Australian leadership, to pray for the smooth independence of Papua New Guinea at the request of Chief Minister Somare.

The following statement, drawn up by the Anglican Primate, Dr Frank Woods, and the Roman Catholic Archbishop of Sydney, Cardinal Freeman, was submitted to other church leaders for their approval:

"The people of Papua New Guinea will be celebrating independence on Tuesday, September 16.

"At the request of the Chief Minister, Mr Somare, the previous Sunday, September 14, is to be

observed in Papua New Guinea as a day of prayer.

"It seems fitting that we in Australia should join with them, particularly on that day.

"We should pray for them that they may be given unity, justice, development and prosperity within their new nation, and that they may make a constructive response to the challenges which will surely come to them in these changing times.

"Especially ought we to pray for the Governor-General, the Chief Minister, for his government and for all who will exercise leadership, whether in church or state."

Mr John Denton, General Secretary of the Anglican General Synod Office, said this week: "The call to prayer represents a unique agreement among church leaders on co-operative action, and stems from the very deep missionary commitment from Australia to Papua New Guinea over many years.

"The Church in Australia recognises the autonomy of the Church in Papua New Guinea and wishes to continue to contribute in partnership to future Christian influence in the newly independent country."

CHRIST: TOUCHSTONE OF HUMAN BEHAVIOUR

The fourth in a series of six studies on Colossians by the Rev Victor Roberts, rector of St Mark's Church of England, Northbridge, NSW. This study is from Colossians 2:8-23.



The Rev Victor Roberts

sin and evil and met the just demands of the law.

It was the cross that made possible the cancellation of that awful judgment which stood against us.

It was on the cross that Christ finally exercised His authority over every power.

• To page 3

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.

ROBES FOR CLERGY AND CHOIR

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St Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work.

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

WATERGATE MAN SAYS HOW CHRIST WITH HIM IN GAOL

Former Watergate defendant Charles Colson told applauding Southern Baptist pastors at Miami, USA, that his recent incarceration in prison had been one of the "richest experiences" of his life, the US evangelical magazine "Christianity Today" has reported.

Mr Colson told the pastors how he had found a "new freedom" in prison and how a "rough-hewn Baptist preacher" had helped him during his prison confinement, magazine correspondent James C. Hefley said.

Mr Colson told the pastors that before going to Maxwell (the federal prison in Montgomery, Alabama) he had felt uneasy when speaking about Christ.

But when he saw and heard a Montgomery area minister, Brother E. W. Bloce, preach Christ boldly, "all of those awkward reservations passed from my life."

Colson said he had felt lost the first night in gaol. He said he had been "brought into a bare, sterile room, stripped naked, photographed, given a number, put in a shower and scrubbed down for lice, given a pair of soiled, worn underwear."

He had then been "deposited in a crowded dormitory with 40 other men where the loudspeakers ground, the lights burned, and the urinals smelled all night long."

While despairing his fate, he heard an announcement that prisoners could attend church services in the gaol's auditorium.

He said the "country preacher" (Bloce) was so overflowing with Christ's love and Holy Spirit that tears rolled down his cheeks.

"They then began to roll



Mr Charles Colson — with acknowledgment to "Christianity Today".

down mine as I felt that night a tremendous surge of strength and the thrill of Christ's presence," he said.

Back in his sleeping quarters later, Colson said he was "drawn to the radiance" of a former Vietnam marine, Paul Kromer, 27, who was in prison for selling hard narcotics.

He found that Kramer, too, had asked Christ to come into his life.

Colson said that in prison he found the same Christian fellowship at the bottom of the social scale that he had known in high levels of government. (Colson had been converted in August, 1973, not long before the Watergate unravelling, and he became active in Christian government circles.)

Men in the prison fellowship carried Bibles and prayed before meals in the mess hall. Whenever that would happen, the other men would remain silent, with their heads bowed, Colson said.

He told the Baptist pastors that since his release from prison he had had talks with senators and congressmen, officials at the Justice Department and others in Washington about encouraging Christian fellowship in prison.



Mr Tom Glynn

Christ the touchstone

• From page 2

Paul declares that all we need we have in Christ. He is totally sufficient.

(b) The Privilege of Christian Freedom (2:16-23).

Paul made it clear to the Colossian Christians that this great truth gave them great freedom.

Quite obviously there were those in Colossae who had not grasped this truth about Christian freedom, and who wanted to turn the clock back to the burden of legalistic dos and don'ts.

The Christian has freedom — not freedom to do what he likes, but freedom to live the way God wants him to.

The Christian does not either do things or refrain from doing them because of social custom or contemporary opinion; he relates his whole life and conduct to Christ.

Paul is at pains to point out that lack of liberty and lack of freedom is the result of lack of faith in Christ (16-19).

He also makes it clear to the Colossian Christians that liberty and freedom must be exercised in the context of the

The response of faith

The second truth that gives far-reaching significance to the God-given word and its faithful ministry is that these are the two essentials which God uses to bring men to faith.

Without them faith is impossible. For "faith cometh by hearing" and "hearing by the Word of God" (Romans 10:17).

"And how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14, RV).

Faith made possible

All words from God, which reveal His character, and declare or promise His action, bring their hearers into immediate potential relation with God, and particularly with the person and work of God in Christ.

Also, it is these — that is, God Himself and what God does — and not the words heard nor the faith exercised by themselves, that make ours both assurance and benefit.

For when God's words are seen or heard, they always give their readers or hearers something, or rather Some-

This is the second of four essays by the late Rev Alan M. Stibbs, MA, and is from his lecture "The Word Of Faith Which We Preach", given at Westminster Chapel, London, on June 19, 1957.

Mr Stibbs was vice-principal of Oak Hill Theological College, Southgate, London and gave the lecture under the auspices of the Campbell Morgan Bible Lectureship.

The Campbell Morgan Lectureship is established at Westminster Chapel as a memorial to Dr G. Campbell Morgan, and a lecture is given each year, by a different speaker, in harmony with the principles which governed Dr Campbell Morgan's ministry.

This essay, part two of the series, is titled: "The Response of Faith".

one, to believe; and they often give them some fulfilment to expect.

So they invite responsive acceptance and committal confidence and hope.

This truth may be illustrated at the commonplace human level. The would-be traveller by train or bus only begins to believe and to act when words seen or heard tell him the time of a train's departure, or the route and destination of a bus.

Then he trusts those who operate these public services, and issue timetables, to be true to their declared intention, and to fulfil it for his benefit.

His faith, therefore, is not something which he himself can produce or make possible by his own work.

It is only called forth by the announcements or declaration of intention made by the transport services.

Similarly, words from God call forth faith in Him. They bring faith to the birth, they make its exercise possible.

It is the divinely commissioned preacher who is used to cause men to hear them and to understand them, as a present message from the living God in relation to their personal need.

Once such words have been heard, there is Someone to believe and something to expect.

Such faith, therefore, and still more its ground of confidence, and its appropriate benefit, are all the gift of God.

Also, once decisive words

from God are thus heard, faith is no longer a mere pious hope or theoretical supposition. It becomes a sure confidence and a certain expectation.

It becomes "the substance of things hoped for", and the evidence of the living presence of the One unseen (see Hebrews 11:1). Thus do simple believers count in quiet confidence on the great unseen Doer, and on His faithful doing.

So, for instance, was the Gentile widow of Zarephath moved to responsive faith in the God of Israel, when Elijah gave her in her dire distress God's word of hope and said: "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day the Lord sendeth rain upon the earth."

So "she went and did according to the saying of Elijah; and she, and he, and her house, did eat many days" (1 Kings 17:14-15).

Similarly, the apostle Paul, on the storm-tossed ship in the Mediterranean, was assured by the God-given word that neither he nor his fellow travellers were to perish in the sea.

So in responsive heart faith, and in open public confession, he exhorted all those on board the ship "to be of good cheer".

"For," said he, "there shall be no loss of any man's life among you... For I believe God, that it shall be even as it was told me" (Acts 27:21-25). Thus did the God-given word make new faith possible, and bring new hope to the birth.

— The second part of Part 2 in this series to be continued next issue.

COMMUNICATIONS CRISIS FOR CHURCH

The problems facing church newspapers in Australia today threaten the Church with a major communication crisis, the Religious Booksellers' Convention was told in Sydney earlier this month.

"The Church needs a strong religious press," communications agency principal Tom Glynn told the 240 delegates at the Convention. "Christians need to know what's going on in the Church. Church departments and organisations, as well as religious booksellers and publishers, have traditionally relied on church newspapers to communicate with Christians at large. Yet today, virtually all church newspapers are in desperate straits, and that carries serious implications for the free flow of information within the Church."

The papers' plight was caused by a combination of factors, said Mr Glynn, whose agency works for several church organisations. Skyrocketing paper and printing costs, rapidly rising wages bills and falling circulation were major worries — and now the postal increases, described by Mr Glynn as "savage and unjustified", looked like being the last straw for many church papers.

"Yet communication within the church is so important that we must find ways around these problems," emphasised Mr Glynn. He went on to make some specific suggestions, which included:—

- Better marketing on the part of church papers to increase circulation and advertising revenue;
- Greater subsidies for church papers from denominations and churches;

There is a Living God. He has spoken in the Bible. He means what He says, and will do all He has promised. — Hudson Taylor.



How to get your money's worth. On your tax refund.

Easy. You get it when you deposit your tax refund with Provident Building Society. You get full, top interest on your refund. It grows and grows to give you the things you want sooner. Your money is invested in houses. There's no charge for keeping the account. You can withdraw your money at any time. You can invest any amount from \$5 to \$20,000. Call or phone today. And start getting your money's worth.

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Between King & Market Sts. Also at Wines, Auburn.

Representatives from Australia will be among the 800 delegates from 271 member countries throughout the world to attend the Fifth Assembly of the World Council of Churches, in Nairobi, Kenya, in November. Theme of this assembly is "Jesus Christ Frees and Unites".

Australian Christians to attend the Fifth Assembly of the World Council of Churches in Nairobi, Kenya, this November, conferred in Sydney on September 12-13 to prepare for this world gathering of Christians.

Twenty Australians will represent the seven

Preparations for world gathering of Christians

churches in Australia which are members of the World Council of Churches.

Some 800 delegates from the 271 member churches of the World Council will attend the assembly, which is the

supreme governing body of the ecumenical organisation.

The theme of the assembly is "Jesus Christ Frees and Unites".

In Sydney, the Australian preparatory meeting was held at the House of the Epiphany, 111 Cambridge

Fifty Australians will be attending the assembly in Nairobi.

Apart from the 20 delegates from member churches, three Australians (Professor Charles Birch of Sydney University, Dr Charles Price of the Australian National University, and Miss Janet Wyatt, theologian of Canberra) are special guests invited by the WCC.

Six young people will work as stewards, several will attend as visitors and 10 media representatives will attend.

"The Australian team to Nairobi represents a very broad cross section of Christianity in Australia today — geographically, sociologically and ecclesiastically — making this team the most representative ever to attend a WCC Assembly," ACC Assistant General Secretary, Mr Russell Rollason, said this week.

Theme of 'Jesus Christ frees and unites'

Street, Stanmore, on Friday, September 12 and Saturday, September 13.

In Melbourne, the Victorian Council of Churches has organised two meetings for Sunday, October 26.

DELEGATES FROM AUSTRALIA TO WCC's FIFTH ASSEMBLY

Church of England in Australia:

- Bishop G. B. Muston, St Pauls Cathedral Bldgs, Flinders Lane, Melbourne.
- Bishop E. D. Cameron, 33 Fairfax Road, Bellevue Hill, NSW.
- Canon F. L. Cuttriss, St James Church, King Street, Sydney.

- Mrs E. Appleby, The Lodge, Wollaston College, Wollaston Road, Mt Claremont, WA.
- Dr G. Brennan, 9 Bathurst Place, Macquarie, ACT.
- Rev Mackenzie Asor, Anglican Church, Private Bag, Gorokoro, Papua New Guinea.

Church of Christ — Federal Conference:

- Rev R. N. Gilmore, 60 Limestone Avenue, Ainslie, ACT (member, retiring Central Committee).
- Rev P. Bowers, 24 Child Street, Stawell, Victoria, 3380 (WCC appointment).

Congregational Union of Australia:

- Rev G. L. Barnes, 62 Downes Street, North Epping, NSW.
- Rev D. Wacker, PO Box 2, Applecross, WA (WCC appointment).

Methodist Church of Australasia:

- Rev W. D. O'Reilly, 139 Castlereagh Street, Sydney.
- Rev Professor N. J. Young, Queens College, Parkville, Victoria.
- Mrs D. McMahon, 296 Rowe Street, Eastwood, NSW.
- Miss J. E. Skuse, PO Box 1111, Brickfield Hill, NSW, (WCC appointment).

Presbyterian Church of Australia:

- The Rev J. P. Brown, BOEMAR, GPO Box 100, Sydney.
- Rev I. Kerr, PO Box 553, Bundaberg, Qld.
- Deaconess P. A. Kerr, Rolland House, 79 Rathdown St, Carlton, Victoria.
- Mrs I. Hall, C/- BOEMAR, GPO Box 100, Sydney.

The Salvation Army:

- Commissioner L. P. Pindred, PO Box J6, Brickfield Hill, NSW.

The Greek Orthodox Church:

- Archbishop Stylianos — Member of the official delegation of the Ecumenical Patriarchate of Constantinople.

WCC Special Guests:

- Professor C. Birch, Biology Department, University of Sydney, NSW.
- Dr C. A. Price, Australian National University, Canberra, ACT.
- Ms J. Wyatt, 2/141 Carruthers Street, Curtin, ACT.

Congregational Union of New Zealand:

- Rev R. Gifford, 13 Fifth Street, Quorn, SA.

Members of Retiring Central Committee:

- Archbishop Sir Frank Woods (Primate, Church of England in Australia).
- Dr R. Walker (Methodist).

ACC Fraternal Delegate:

- Rev A. Baxter, General Board of Religious Education, 196 Flinders Street, Melbourne.

Press:

- Mr B. Huggott, Ms G. Cutler, Fr B. King, ABC Religious Dept (3), Rev A. D. Dargaville, Mr B. Best, Mr G. Davis, Fr T. Southernwood.

Stewards:

- Mr R. G. Rollason, Mr D. Reid, Mr and Mrs P. Lumb, Mr M. Barnes, the Rev J. Cleghorn, 4 Edwards St, Chadstone, Vic.

Visitors:

- Mr G. Hazell, 31 Sherwood Road, Old Toongabbie, NSW.
- Rev A. Walker, Central Methodist Mission, Pitt Street, Sydney.
- Mr D. Woods, C/- Cathedral Buildings, Flinders Lane, Melbourne.

When we make our own

miserably imperfect knowledge and consciousness the measure of our sinfulness, we are on very dangerous ground. A deeper study of Leviticus might do us much good. — J. C. Ryle.

The living God still lives, and the living Word is a living Word, and we may depend upon it, we may hang upon any word that God ever spoke, or ever caused by His Holy Spirit to be written. — Hudson Taylor.

MOVE TO OUST RELIGION FROM SCHOOLS IN BRITAIN

A recommendation that Communism, Fascism and the "alternative culture" of drugs and hippies should form part of the religious education in British schools in the 1980s has so far failed to gain any reaction among official Anglican circles in that country.

But "The Church of England Newspaper" reported the honorary secretary of the National Viewers' and Listeners' Association, Mrs Mary Whitehouse, as saying the recommendations should bring every Christian to his feet in protest.

"If Christians don't come out and say what they think about this monstrous suggestion, then shame on them," she said.

The recommendation to mix Marx with religion was

'Parents of too many Moslems, Hindus or atheists'

made in a report by the National Foundation for Educational Research.

The report said that traditional lessons in Christianity were becoming impossible to teach in Britain due to the fact that the parents of so many children were Moslems, Hindus, atheists, or Humanists.

This necessitated that religious instruction be more broadly based, the report argued.

Commenting on the report, a lecturer in education at Birmingham University, Dr John Hull, said: "It is right that the religious life-styles should be set against the non-religious ones in order to facilitate understanding both".

He believed that Humanism should have a place in such instruction because it rejected religion and offered itself as an alternative.

"Communism and Fascism may also claim their places", he said.

"Study of the counter culture — the drug culture and the various alternative society groups — may also be appropriate for older pupils."

Mrs Whitehouse, however, described the recommendations as being "without a doubt, a strategy to raise a generation which does not understand its Christian heritage — with all that will mean for our democratic way of life".

She said that since the report had been first published, she had been waiting daily since the foundation's proposals for "some statement from some Christian leader".

Such Christian comment "may be only ideas at this stage... but I cannot stress too strongly how important it is that Christians fight against the idea", she said.

Dr Fred Milson, a lecturer in education at Westhill College of Education, said he believed there was a confusion of language in the report.

He believed there was no question that the subjects mentioned should form part of the educational programme, or that they should be studied at the levels of information and value judgements.

But he doubted whether they should be "lumped together" under the heading of "religious education" — because they were "really in the fields of moral and political education".

Dr Milson said religion was primarily an examination of the claim that "God has spoken to man".

Asked if Communism was a religion, he replied: "Yes and no. Yes, in that it claims men's allegiance. No, in that it is not a revelation of God to man".

He said that, as a Christian, he was in favour of young people studying Marx's "Das Kapital", even though it was "so dull, heavy and obtuse".

On the other hand, "God, in His wisdom, has made the Bible so much more interesting that youngsters may then turn to the Bible for relief".

The report in "The Church of England Newspaper" said that "no one was available for comment at the Church of England's Board of Education".

CMS BUDGET FOR VICTORIA IS \$296,000

The General Committee of the Victorian Branch of the Church Missionary Society has accepted a budget of \$296,000 for the financial year 1975/76.

This represents an increase of \$61,000 on last year's budget.

"Your prayers are asked about this enormous rise, particularly as this financial year has not been an encouraging one so far for CMS.

"The increase from parishes, members and supporters will need to rise from \$172,000 last year to \$227,000 this year; that's approximately a rise of 25 to 30 per cent", a statement issued by CMS said.

times to run

FIRST RELEASE SYDNEY

Chatswood — Hoyts —

September 22

at 8 pm — Reservations Phone: 71 7368

Manly — Hoyts — September

23, 24

at 8 pm — Reservations Phone: 977 2468

Bankstown — Regent —

September 23, 24

at 8 pm — Reservations Phone: 70 1452

Hornsby — Village — October

13-18

nightly 8 pm — Reservations Phone: 476 3777

at 11 am, 8 pm — Saturday 2 pm, 5 pm, 8 pm

Blacktown — Village —

October 20-25

Reservations Phone 621 5400 — Daily 11 am, 8 pm — Saturday 2 pm, 5 pm, 8 pm

NEWCASTLE

Birmingham Gardens — Regal —

September 29, October 1,

2, 6, 7, 8, 9

nightly at 7.30 pm — Reservations Phone 51 1601

The Cairns issue — one answer: 'Pray with understanding'

Sir,

I hope you do not close the correspondence just yet on the controversy concerning prayer for Dr Cairns' removal from office. "Record", July 24.

If anything is going to divide the church, this cuts right down the middle and it is better to bring it out into the open.

Your correspondent, Arthur Jordan, "Record", August 21, pointed out that Dr Cairns has not declared himself to ask whether I could remain a Christian if I joined the Communist Party or became a fellow traveller as a Fabian Socialist?

I do not think it is possible. "By their fruits ye shall know them" — and one has only to look around the world today to see what great damage is being done by left-wing "socialists".

Religion cannot be separated from life in the 20th century.

The early church, under the Caesars, had no option — but the God of history has seen to it that in these last days we have a choice.

It is essential that we pray with the understanding and not for some vague generalisation that moves nobody, least of all, I should think, our God.

Therefore, I am one of many Christians in Queensland who support wholeheartedly the action of the Manly rector.

What is the Gospel but the good news of the Kingdom, and seeing that the saints are to reign with Christ, we sure need some practise in differentiating between left-wing philosophy which glorifies the State, and its alternative which, though imperfect, acknowledges God in its credo as well as individual freedom.

It has always been my understanding that Jesus was primarily concerned with a person's relationship with God and that this is the basis for our love and prayer for our enemies.

Thus, it is quite conceivable, not only that we could pray for a person's removal from a position of power while at the same time praying for his spiritual welfare, but that such a removal might constitute a step towards that person's spiritual progress.

It is quite possible for me to honour (obey) and respect Mr Whitlam (though increasingly difficult) yet pray and vote, when the time comes for his removal.

Whether that removal was for the same reasons that prompted the Manly people to pray will no doubt remain an issue upon which Christians will differ.

That Dr Cairns' removal lay within the will of God is now obvious.

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Letters

TO THE EDITOR

'Sharing groups' need to be encouraged

Sir,

Your editorial "Encouraging one another", August 21, sounds notes dear to my heart, as I represent an organisation which, as a significant part of its ministry, promotes and encourages "sharing groups".

These groups enable Christians to share the Word, share each others' blessings and problems and to share in specific prayer for each other.

Understanding and growth in the group members is direct fruit of this ministry.

A disappointing aspect of my activities for the organisation I represent is that many Sydney clergy seem wary of the small group concept.

(Indeed, in two churches I have worshipped in the last two years, the rectors have displayed virtually no interest, to the point of not even inquiring about my activities.)

Your editorial may encourage a more open mind towards small groups.

It is a pity that the church is slow to act in this area, when one considers the desperate need in the community, and that independent small groups are springing into being to meet those needs — GROW, for example.

Consider the following:

- One in eight Australian needs help with emotional problems.
- One Australian male in five drinks too much.
- One in twenty is alcoholic.
- One couple in four will be divorced.
- Many more marriages are unhappy.
- About seventy per cent of Australian families experience turbulent teenage problems.
- Most elderly people feel neglected and unwanted.
- Raped women and deserted wives feel dirty and

rejected.

• Many people live in despair.

We have something to offer to all these people. But often we are powerless and our voices weak, because we haven't learned to cope with our own problems.

In sharing groups, Christians can not only find encouragement and strength, they can also witness.

Sharing groups that invite non-Christians to join with them frequently find a conversion experience taking place as the glory of Christ bursts forth from the obviously earthen vessels in the group.

Honesty, supplanting piety and preaching, does so much — after all, Jesus is the Truth.

Thank you for your editorial, which seeks to restore that which has been missing for so long: true, responsible fellowship, without which the Word appears to the unconverted as a theory or philosophy, but with which the Word is seen in its full glory.

R. HODGE

'Tragedy of being ashamed before non-Christians'

Sir,

The attacks on Brian Richardson contained the error that the people prayed as a congregation, when, in fact, they prayed individually at home.

Why shouldn't Christians pray for the removal of the dedicated leftist Dr Cairns from office?

We should also pray that unionists will vote their Communist leaders out of office.

Any Australian who thinks there is no danger of a Communist takeover here is living in a fool's paradise.

In countries behind the Iron Curtain, the Communists didn't advertise that their actions would lead to domination.

Your editorial, August 7, states that the personal hurt caused to Dr Cairns might seriously compromise any response he might make to the Christian Gospel.

Surely that limits the power of the Holy Spirit.

The Rev LeHuray says that "the real tragedy is the infantile and inane view of prayer which is presented to intelligent men and women outside the church".

The real tragedy is that when someone like Brian Richardson stirs the calm waters of our church life some church people are ashamed and embarrassed, not before God, but before non-Christians.

B. CAMPBELL

Epping, NSW

CONFERENCE OR CONVENTION?

Well it's all a matter of words — What we DO know is that OCTOBER 4th-6th at KATOOMBA provides an opportunity to hear DON RICHARDSON, missionary author of "PEACE CHILD".

If you've read the book or seen the film, you'll be keen to come and hear more!

Consider the added incentive — Hearing REV HOWARD GREEN, Principal of Sydney Missionary and Bible College — A much sought after Bible teacher.

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How can you afford NOT to come!

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rejected.

• Many people live in

We have something to offer to all these people. But often we are powerless and our voices weak, because we haven't learned to cope with our own problems.

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Thank you for your editorial, which seeks to restore that which has been missing for so long: true, responsible fellowship, without which the Word appears to the unconverted as a theory or philosophy, but with which the Word is seen in its full glory.

R. HODGE

PS. I have not mentioned the organisation I represent as I am not seeking to use your letters column for free advertising.

Evolution

versus creation

Sir,

I wondered how long it would be before someone

D. J. PALMER

Lane Cove, NSW

Mr Editor, back to you.

Mr Editor, back to you.

Mr Editor, back to you.

Mr Editor, back to you.

Mr Editor, back to you.

CLASSIFIED ADVERTISEMENTS

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

Interstate Services

PERTH: St John's 423 Beaufort Street. Services 9.30 am and 7.30 pm. Rev. Brian F. Hall. All welcome.

COORFAROO: St Stephen's, Brodie, Cor. Cavendish and Chisholm Roads, Victoria. Visiting Sydney? Share fellowship and reform teaching at St Peter's. Morning Service 10 am; Evening Bible Study (in church hall), 7 pm. For details phone 747 4087.

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CONCRETE BLOCK MACHINE. Makes blocks, slabs, edgings, screen blocks, garden stairs. 8 at once and 96 an hour. \$180. Ideal self-help projects. Send for leaflet. Department C.R. Forest Farm, Renfrew, London, NSW 2753.

1928 CHEVROLET National Tourer on blocks and under canvas since last registered and used as private vehicle in 1969. Handbook and some spares. Contact Robert French, 30 Woodlands Road, Ashfield, 2131; phone 797 8050 nights.

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WANTED: 100 more students to enroll in C of E Bible College. Full Bible course by correspondence anywhere. Full details from Registrar, PO Box 41, Roseville, NSW 2059.

Literary prelude to spreading of Gospel

We take literacy for granted. Fortunately, Frank C. Laubach didn't.

A Congregationalist missionary, Laubach had helped an estimated 100 million illiterates to read and write before his death five years ago.

Yet he was a mediocre linguist. Laubach developed a phonetic system that enabled him to impart literacy in any tongue (English and German were practically his only languages), and what's more, to impart it quickly.

Thanks to his "lightning literacy" programme, 300

languages have been put to writing.

Each success snowballed through his "Each One Teach One" campaign as the newly literate were urged to instruct others.

PROOF of the pudding is in the last Africa Evangelical Fellowship's News Digest.

It contains a letter from Irene Quick who tells of a young Tommy, an Indian living in Africa.

After some years of Christian fellowship, she and her family appear now over to the Jehovah's Witnesses.

The reason? They are illiterate, and fair game for purveyors of strange doctrine.

Another lady in the group used to carry her bible to church. One day she patted it and said, "I only wish I could read this precious book."

The result was a Laubach course. Now the people can read signs on the railway stations, have the status of signing documents by name and not thumbprint, and above all are able to study the Bible for themselves.

One Hindu woman has been saved since reading the Word of God in the literacy classes.

AND HERE? What of literacy amongst Australia's Christians?

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The Word and Life

D. B. KNOX Principal
Moore Theological College, Sydney

NOT REAL CHRISTIAN UNLESS CHURCHGOER

— Part 1

"Why go to church?" When I ask people that question I get some interesting replies, for example, "to worship God".

But in what does God's worship consist?

Is it praising Him and listening to His Word?

All these things, of course, we can and should do at home as well as in church, so — why go to church in addition to worshipping God at home?

Other people answer by quoting the verse in Hebrews which commands us: "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as is the manner of some, but exhorting one another and so much more as you see the day approaching" (Heb 10:24-25).

It is certainly true that God commands us to come together in fellowship but — God's commands always have a reason — what is the reason? Why go to church?

It is an important

question because a lot of people don't go to church, and some Christians go only spasmodically.

But it is not possible to be a real Christian unless you go to church. The facts prove this in the long run.

But why is this so? The reason is that going to church is the essential expression of what being a Christian is — Christianity is a relationship, a relationship with God and of necessity also a relationship with one another.

Christians are those whom God has adopted as His sons and daughters, who stand in His presence, because He has forgiven them their sins.

They are those who through Jesus have been brought into His presence.

As St Paul says, we are seated with Christ in the heavens (Ephesians 2) — a remarkable thought which refers to our present experience and not merely to the future — seated with

Christ in God's presence, seated on thrones around God's throne, sharing in His sovereignty and kingdom, reigning with God and with Christ, enjoying God's presence and fellowship, with Christ.

In another phrase Paul says that: "Our life is hid with Christ in God".

He is not referring to our individual experience only, but to the experience of all Christians together.

They are united in this relationship, standing as it were in the same place in the same gathering, or assembly, or church, in God's presence in fellowship with Him and with one another.

Jesus referred to this truth: "Where I am, there will my servant be" (John 12:26).

Now we know that Jesus is in heaven, seated on God's right hand, and that is where we who are His are also.

Again in the upper room He told His disciples: "I will come and receive you to myself that where I am there you may be also".

In the Old Testament God brought the Children of Israel from Egypt through the Red Sea to His presence on Mt Sinai.

He said: "I have borne you on eagles' wings and brought you to myself" (Exodus 19) and Christ has brought us to His presence in heaven.

"I will come and receive you to myself." This promise has been fulfilled by the gift of the Spirit.

We are in His presence in that His Spirit is present with our spirits.

He prayed before His death: "Father those whom Thou hast given me I will that where I am there they may also be with me that they may behold My glory that Thou hast given Me" (John 17).

This prayer has been fulfilled, and through the coming of the Holy Spirit we are in the heavens with Christ, in God's presence, and we are there not simply as individuals but all who are Christ's are there together in that heavenly assembly.

It is the church of the first-born which the epistle to the Hebrews refers to. "You are come to Mt Zion, to the City of the Living God, the heavenly Jerusalem, and to innumerable

able hosts of angels in festal gathering and to the church of the first-born enrolled in heaven and to God the Judge and to the spirits of men made perfect and to Jesus the mediator of the new covenant."

This is present reality; our present experience. Through the forgiveness of sins we are in God's presence, in the presence of Christ and of the whole heavenly company — not there only by ourselves but with all our fellow Christians enjoying the fellowship of God as we seek His face.

This is a reality of present spiritual relationship. This relationship is the essence of being a Christian.

But personal relationships which are not expressed do not exist.

Consequently, since we and our fellow Christians live at present in time and space, this real spiritual relationship with each other must be expressed in the here and now of time and space.

It must be expressed by being in one another's company in the presence of Christ in the material world as well as in the spiritual.

This means that we must seek one another out because in seeking one another's company, we are really seeking Christ who has promised to be present in the midst where two or three are gathered in His name.

Christ's people form Christ's body, and it is in His body that Jesus will be, by His Spirit, just as our spirit indwells our body.

We must gather, for church means nothing else than gathering. It is an exact synonym.

The Christian, then, seeks the presence of God. He will do so in his own home as he prays to God through Jesus in his own heart, and in company with his spouse, and also with his children gathered, perhaps, round the breakfast or dinner table.

As the psalmist reminds us — God calls "seek my face" and we respond: "Thy face, Lord, will I seek".

The Christian will be constantly seeking God's face, lifting up his heart to God in prayer and thanksgiving and the Spirit which

• To page 7

On and off the record

— BY DON HOWARD

Perhaps it's put to better use than I think.

According to Mr Mervyn T. Barter, general manager of the Banner of Truth Trust, Australia now takes 10 per cent of the trust's output totalling 150 titles.

This is a far call from the late 50s when the trust started with two books — a commentary on the Song of Solomon and J. C. Ryle's paperback "Five English Reformers".

"Growth has brought its problems", Mr Barter said on a recent visit.

"One of these is the great responsibility we carry due to the confidence people place in banner books."

The trust has specialised in puritan classics, but, many modern works are also published.

FORGOTTEN. Most Australians have never heard of Gilbert White whose name was once known and loved across nearly one million square miles of the bush.

At the turn of the century, White was first Bishop of Carpentaria before becoming the first diocesan at Willochra.

To teenager Doris Blackwell he was "tall, thin, scholarly, dignified, a practical bushman as well as a noted naturalist".

Her biography, "Alice On The Line", describes life in Alice Springs where her father, Thomas Bradshaw, was one of the first superintendents of the Overland Telegraph.

White's diary records his regret at having to travel on Sunday because there was no water for the horses.

"To curtail the journey as much as possible", he wrote, "we went only six miles after dinner and camped at Native Gap, where I noticed native pines for the first time."

"We were thus enabled to have a quiet afternoon which I enjoyed after the rush of the last two days."

His "rush" was less than four miles an hour.

REMEMBERED. Mrs Blackwell vividly recalls the first episcopal visit to the Alice.

A lubra in her mother's bible class, Runge, rushed in to Mrs Blackwell with shrieks of laughter, "More better you bin come see man alonga Boss ... him got properly funny feller legs".

Complete with gaiters, black frock coat and hat, White had sailed 800 miles from Bishop's House on Thursday Island to Darwin, thence 1000 miles by buggy to the centre.

His was not the only impression made on Runge.

Nearly 20 years later the Bradshaws had returned to Adelaide and old Runge knew she was dying.

Her last message to Mrs Bradshaw was never forgotten: "You tell'm me go alonga Jesus".

And there are still people who say that the aboriginal is impervious to the gospel.

EARLY RISING. By nature and theology I'm no protagonist for 8 o'clock, but this doesn't mean being in favour of only one service upon the Lord's Day.

Heaven is all church and all sabbath, and we should seek to recapture this in our gatherings.

Attendance by oldies in the am and the young 'uns at night fragments the congregation and family, and denies each group the benefits that come from mixing together.

"Oncers" ought to heed the words of Walter Scott: "Give

to the world one half of Sunday and you will find that religion has no strong hold on the other".

Rapid secularisation of Sunday in the last decade alone testifies to his foresight.

The answer does not lie in any legalistic imposition, but in an awareness of the privilege of meeting together and of the need to make our fellowships "a colony of heaven".

"While God was so remarkably present amongst us by His Spirit," wrote Jonathan Edwards in his narrative, "there was no book so delightful as the Bible; there was no time so prized as the Lord's Day".

A ROSE BY ... On books once again, Presbyterian Graham Miller told Mervyn Barter of an experience when he was a missionary in the New Hebrides.

A tourist from a visiting ship sought a copy of "Peyton Place" in the Christina bookshop.

The mission-educated girl hadn't heard of it, but

persuaded the lady to buy one with a somewhat similar title.

I hope she profited from reading the classic biography of the pioneer missionary, John G. Paton.

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Early missionary to China's visit 'on conducted tour'

"To China With Love"
by Pat Barr
Hodder and Stoughton
210 pages
Price \$2.45

Zestful, objective, "warts and all" picture of the notables who spearheaded the Protestant missionary enterprise in China, 1860-1900.

Written in the contemporary idiom, with frequent insights into the stark paganism; sometimes breathtaking.

The infinitely difficult problems encountered in China and in their own hearts, strongly evoked.

A distillation of their own utterances introduces the reader to the notables themselves, their critics and opponents.

Powerfully written, generally warm, occasionally puzzling. It includes a helpful index, Chinese chronology, and a quite impressive bibliography.

C. Jensen

J. M. Johnston

Action in the jungle in new book for children

"Jungle Doctor's Rhino Rumbles"
by Paul White
Paperback
The Paternoster Press

More Bibles sold in Haiti

Scripture distribution in Haiti last year increased almost seven times over the 1973 total.

In 1974, distribution reached 1,804,322 Scriptures.

This was the largest percentage increase of any country in the western hemisphere. — "The Sower"

CHURCHGOING SIGN OF CHRISTIAN

• From page 6
hears this will also prompt him to seek God in other people — as I say, in the

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family. But also beyond the family, in the neighbourhood group, the household church where he can have informal, natural conversation and prayer on the things of God around His Word, seeking the face of Jesus as saviour in His Word and beyond the household group the same Spirit will draw him to seek Christ in the suburban group, that is, the local congregation and beyond that in the city group as opportunity arises.

The church is the body of Christ and it is a delightful thing to see the Spirit of Jesus shining in the face of Christians, for example, as they greet one another after church service in the aisles or the pews, at the back of the church or on the pavement outside.

The Christian's relationship to Jesus prompts him to seek God's face, the face of Jesus, individually, family wise, neighbourhood-wise, congregation-wise and so on.

If there is any break in this chain it is a plain indication that the true reasons for going to church have not been apprehended.

There is no real wish to express and enjoy the reality of the fellowship of God.

It is inconsistent to go to church if you are not seeking God's face in your private prayer daily or in your family or in the less formal group either in your neighbourhood or at work.

On the other hand, if you are simply content to be a member of a small household church you have plainly turned your membership of Christ's people into a club interested only in your small group and not seeking Christ in every opportunity of fellowship both small and large.

Nor are you seeking to express the reality of your heavenly relationship to God and to one another around God's throne.

It is only too possible to turn a local congregation into a club. A club is interested in itself and has a sense of exclusiveness.

It is possible also for clergy or bishops to turn their ministries into clubs.

The Christian minister's task is plain. He is to serve the church, that is to say, the community of Christ's people whether in the home or in the neighbourhood house church or in the local congregation or in any larger group which opportunity might provide, that through the ministry of the Word of God they

BOOKS

scholarship, and on the other hand giving practical "devotional" guidance to the christian reader. The use of headings and organisation of material will also be greatly appreciated by many preachers.

The weakness of the volume, however, lies in the author's handling of contemporary writers. There seems little or no attempt to learn from anybody who is not thoroughly conservative and evangelical. Therefore, those non-conservatives to whom reference is made are nearly all radical and extreme in their views. They are set up only to be knocked down.

The many exegetical insights that have been contributed by scholars such as W. D. Davies, C. H. Dodd, C. F. D. Moule, B. T. D. Smith and J. Jeremas are completely ignored. This seriously weakens the value of the actual commentary on the gospel. It also makes this volume dated before it is even published.

Phillip Jensen

The cannibal-headhunting Sawi tribe lived in the western half of West Irian or Irian Jaya among the coastal swamps and until 1962 had had very little contact with Europeans.

In that year Don Richardson, a Canadian, his wife Carol and 7-month-old son Stephen came to live among the Sawi to present the liberating message of Jesus Christ.

But how could they present this message? The Sawi were not only savage and cruel but treacherous. Simple killing was commonplace, their heroes were those who had developed and perfected the art of twi asonai man (to fatten with friendship for an unsuspected slaughter). To such a people Judas Iscariot appeared as the super-hero, his victim a person of no consequence.

Richardson brilliantly describes this practice of treachery in the gripping opening chapters of his book "Peace Child" and then relates in the same powerful writing style how he was able to communicate to the Sawi the message of peace and love found in Jesus Christ.

He found that the Sawi could make peace but only through the costly giving of a tarop tim (peace child) and this was the key to explain the redemption of mankind through the true peace child. This is an example of one of the book's major themes: the finding of "redemptive analogies" to enable the cross-cultural communication of the gospel.

There is also evidence of

"Days to Remember. Sermons for Special Days" by R. E. Allen Baker 136 pages

This work aims to stimulate preachers faced with preparing messages for occasions such as New Year, Good Friday, Children's Day, Father's Day, Thanksgiving, etc.

The author is a well-known Southern Baptist pastor. The strength of these addresses is in the style, for Allen is adept at providing interesting illustrations and quotations.

Their weakness is in an unwillingness to expound the Bible, and a resulting poverty of doctrine.

There is also evidence of

might know Jesus and express their relationship to Jesus.

He is to enable God's people to seek God's face and to find Him in His Word, to find Him in the Lord Jesus Christ who is God with us.

Thus the ministry must be Bible-based, leading to the Lord Jesus Christ; not only to the Christ of the past but also to the Christ of the present and equally importantly to the Christ of the future — the coming Lord in whom is our hope and who consequently controls all our present activities and values.

The minister's task is to enable Christ to be seen in the group, each member reflecting the character of Jesus, and building one another up till they all come to the fullness of the stature of Christ.

The minister preaches the Word of God, for God is only known in His Word, but sermons full of Biblical knowledge which do not lead on so that Christ may be seen, are as sterile as moralising sermons.

The worshipper has come to church to seek the light of the knowledge of the glory of God in the face of Jesus Christ.

serious confusion between the Christian faith and patriotism.

Peter Jensen

Analogy of Redemption

"Peace Child" by Don Richardson G/L Publications, California 1974 329pp

The bright, two-colour booklets are entitled: "Good News About Sex", "Marriage: What Your Mother Never Told You", "Fight Moral Pollution, Have Character", and "Lonely in a Crowd".

"Good News About Sex" includes the following teenager's prayer about sex: Lord, it's hard to talk to you about sex. It's hard because: Some people say sex and religion don't mix. Some people say sex is dirty. Some people say sex should never be mentioned. But your Word says it's good. Help me to keep it good in my life.

"Marriage: What Your Mother Never Told You" puts forward a seven-point preparation plan to contemplate before marriage. The booklet is written to point out possible pitfalls in marriage, so that young people will enter marriage with their eyes open.

"Fight Moral Pollution, Have Character" deals with setting personal moral standards and looks at the rewards of honesty and integrity.

"Lonely in a Crowd" is an extensive social document looking at loneliness from pre-birth to death in Australia today.

It focuses on the pressures of school life, the teenage years, the "super-wife syndrome", the "death of marriage" and creeping old age.

The series is available from Anglican Mail Order, 1st Floor, 507 Kent Street, Sydney, 2000. Cost is only 25 cents each, plus postage.

Jack Norman

Anglic

Mainly About People

SYDNEY
Rev A. W. Setchell, Rector at Hornsby will retire on the 31st January, 1976.

NEWCASTLE
Rev J. J. Sherlock, formerly Rector of Molong, Diocese of Bathurst, was instituted Minister-in-charge of West Wallsend on 10th July.

ADELAIDE
Rev A. B. Williams, Rector at Edwardstown-Ascot Park has resigned, effective 13th October, to become chaplain, Repatriation Hospital, Daw Park.
Rev H. H. Morrow, Minister-in-charge, Finton-

Seaton, has been appointed director of the Social Welfare Department of the Diocese, in succession to Miss F. J. MacLennan from 1st January, 1976.

Rev D. G. W. Crispe, has been issued a general licence to officiate in diocese.

NORTH QUEENSLAND
Rev A. T. B. Haines, Rector of West Mackay, died on the 29th July. He was 84 years.

Rev S. Williams was ordained in Ayr on August 24th.

RIVERINA
Rev B. J. O'Donovan has been appointed Rector of Broken Hill from November.

Anglican clergyman threatened over his views on blacks

The Church of England Minister at Boggabilla, the Rev Ivan Ransom, was threatened recently, following his submission to the House of Representatives Standing Committee on Aboriginal Affairs.

The calls came following Mr Ransom's evidence in which he described Boggabilla as a "slum of Goondiwindi".

The committee took evidence from Mr Ransom and residents of Toomelah aboriginal mission.

In his submission, Mr Ransom suggested subsistence farming for the people of Toomelah.

He said there were few long-term employment opportunities at Boggabilla. Afterwards, he was praised by the committee as putting forward the only concrete proposal they had seen to that stage.

One phone caller said: "I'll get you, you nigger lover".

The other call was obscene and abusive.

Mr Ransom said he had notified the police, who were investigating.

"I have not taken the threats seriously, and I am continuing my work", he said.

"I expected there might have been a bit of white backlash. There has been some complaints about my description of Boggabilla as a 'slum of Goondiwindi', but that was purely in the context of work opportunities."

"What I said still stands. There are very few opportunities for anyone, black or white, to get a job in the area, especially with the economy in its present state".

Greek Orthodox Church severs links with Rome

The Greek Orthodox Church has broken off relations with the Roman Catholic Church in protest against the latter's naming of a new bishop for the United Church in Greece.

The announcement was made recently by Archbishop Seraphim, Primate of the Church of Greece.

Since the death of Bishop Hyacinthe, Uniat Metropolitan of Greece, the Orthodox Church had sought to persuade the Vatican to leave the post vacant in the interests of improving relations between the Greek Orthodox Church and the Roman Catholic Church.

However, on July 28, Pope Paul VI named the Rev Anargiros Printesis as the Bishop for Catholics of the Byzantine rite (Greek).

Archbishop Seraphim said that this decision was contrary to the spirit of co-operation which had come to characterise relations between the two Churches.

— "Church Times"

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An art exhibition from Papua New Guinea to aid the Bible Society was organised recently by Grace Bros (department store) of Chatswood, NSW.

The exhibition was aimed at raising funds to help provide the people of Papua New Guinea with scriptures — both printed and in Braille — in their own languages.

The store's public relations officer, Mrs Perkins, travelled throughout Papua New Guinea collecting items. Ansett Airlines flew them down freight-free and Grace Bros Removals packed them free.

AUSTRALIAN 'FIRSTS' AT WCC ASSEMBLY

Two Australians will make history at the Fifth Assembly of the World Council of Churches to be held in Nairobi, Kenya, from November 23 to December 10, this year!

• The Rev David M. Gill, a minister of the Congregation Union of Australia, and currently a member of the WCC staff, is the first Australian to be responsible for the organisation of a WCC Assembly.

Mr Gill is Executive Secretary for the Fifth Assembly.

• Professor Charles Birch, Challis Professor of Biology at Sydney University, will be the first natural scientist to address a WCC Assembly when he delivers his presentation on "Creation, Technology and Human Survival" in Nairobi this November.

\$100,000 DAMAGES AWARDED TO ENGLISH LAYMAN

Sir Cyril Black, one of England's leading Christian laymen, had been awarded \$100,000 damages following publication of a book in the USA allegedly defaming him, the "English Churchman" has reported.

The newspaper said the book, published in 1969, allegedly portrayed Sir Cyril "as a most evil person engaged in perversions of various kinds and guilty of practices of an unspeakable nature."

Sir Cyril had instituted proceedings in the Supreme Court of the State of New York claiming damages for libel and the improper use of his name for a commercial purpose, and an injunction against further publication.

The "English Churchman" reported that "the matter came before the court on June 3 and 4 when the defendants agreed to settle the case on the basis of a judgement for damages against them, jointly and severally, of one hundred thousand dollars, and public apologies by them in open court which were made by

ART EXHIBITION AIDS PAPUA NEW GUINEA

and culture are important to the development of Papua New Guinea, but so is the Bible.

"It is the Book upon which the new independent nation can be built."

"It is the foundation for the nation."

He went on to say that the first Bible House was opened in Port Moresby

more than 20 years ago, and since then had continued its vital work in that country.

He said: "Braille Scriptures are given away free to the blind, and printed Scriptures are subsidised so that they are available at a price the people can afford to pay and so bring blessing to many."

At the Bible Society Grace Bros exhibition (left to right): Mr Vincent Eri, Consul General-Elect for Papua New Guinea, Mr Keith J. Williams, NSW State Secretary of the Bible Society in Australia, Mr L. F. McGinty, Minister for Housing in NSW, Mrs Perkins, Public Relations Officer for Grace Bros Chatswood, and Mr John Andrew of PNG. Mr Andrew is presenting a book published by Sogeri High School in PNG to Mr Williams.

Evangelical from India is here to promote aid fund

Dr I. Ben Wati, the secretary of the Evangelical Fellowship of India, is visiting the Diocese of Sydney from September 13 to October 10 for the Archbishop of Sydney's Overseas Relief Fund, and for the Turramurra-Wahroonga Inter-Church Council.

The Evangelical Fellowship of India's Committee on Relief has received several donations from the Overseas Relief Fund for its relief and refugee work in India and Bangla Desh.

After school in Schilong, he graduated BA at St Paul's College, Calcutta, and went to the United States, where he graduated BD from Northern Baptist Seminary, Chicago, and MA from Wheaton College, Illinois.

He was granted an honorary doctorate from Wheaton. After lecturing for four years at Jorhat Bible College, Assam, he was appointed full-time secretary in 1953 to the newly-formed Evangelical Fellowship of India.

A commission to carry out a comprehensive study on questions relating to marriage is being set up by the Adelaide Diocese of the Anglican Church.

This was announced recently by the Anglican Archbishop of Adelaide, Dr K. Rayner, when he opened the second session of the Twenty-ninth Triennial Synod at the St Peter's College Memorial Hall.

Dr Rayner said: "There can be no doubt that the institution of Christian marriage has been seriously under attack in our society, and there are many pressures upon the sanctity and permanence of the marriage bond."

The commission's terms of reference include:

• The implications of the Family Law Bill.

• Recommendations on the preparation to be given to couples desiring Christian marriage.

• Whether any requirements additional to those provided by the Australian Marriages Act should be expected of couples desiring marriages with the rites of the Church.

• To make recommendations on the involvement of the Church in the field of marriage guidance.

• The places where marriages should be solemnised.

Dr Rayner added: "When the commission has made its report, my hope would be to release it for general discussion in the Church."



Dr I. Ben Wati

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Church schools will be an issue at Sydney Synod

The Synod of the Diocese of Sydney, which meets next week, has before it a number of motions relating to Church schools.

The Standing Committee will present an ordinance which will have the effect of reconstituting the councils of a number of Diocesan schools to give them a greater degree of independence from the Diocese.

One standing committee member told The Record the main purpose of this ordinance was to avoid the situation where a school was able to give the impression that it was acting in the name of the church as a whole when raising money. The ordinance will provide that a school can only obtain finance equal to the value of its assets.

The ordinance is seen by many to be a consequence of the difficulties experienced with SCEGGS in Sydney. The ordinance appears to give the schools greater independence of Synod in the proposed reconstitution of the school councils.

In recognition of the importance of the church schools issue to the forthcoming Synod, the Anglican church league last week held a pre-Synod conference, where a number of speakers

discussed the philosophy and practice of Christian education. The Rev John Baxter, rector of Glenbrook, presented a paper on the need for "parent controlled" schools in a secular community where so much of the educational experience is anti-God.

He said that as educational philosophy in the State system diverged more and more from Christian principles, the need for an academically sound, yet basically Christian alternative became of greater importance.

He conceded that the problem of costs was very real but rejected the charge that the children at his school at least were part of an elite. In fact he said there were very few wealthy families with children at Trinity, many parents make very great personal sacrifices to send their children there.

The conference was the largest for many years that the ACL had organised. About 100 people crowded the hall at St Bedes, Drummoyne.

CHURCHES CONGRATULATE PAPUA NEW GUINEA ON INDEPENDENCE

On behalf of its twelve member churches, the ACC Executive Committee last week telegraphed the Prime Minister of Papua New Guinea, Mr M. Somare, offering "congratulations on independence and good wishes for the future."

A telegram was also sent to the Rev Kingsley Gegeyo, General Secretary of the Melanesian Council of Churches, stating "The ACC Executive Committee rejoices with you in achievement of independence and pray God's blessing on your Nation and Council."

The Melanesian Council of Churches is the ecumenical council of Papua New Guinea.

Split in NZ church

The church union issue has split the Anglican church in New Zealand right down the middle. Six Diocesan Synods have recently voted on a plan for union with other Protestant Churches.

The voting was 411 for and 411 against. Some observers believe this is the end of the matter and that union cannot proceed, but the Bishop of Waipapu, the Right Rev Paul Reeves has suggested that some Dioceses might take independent action.

He said, "If the General Synod does say yes to Church union the Waipapu Diocese has a strong mandate to press for other things which might summon up our concern. That is to push out into an age which increasingly is more denominational and less ecumenical that at least seeks to relate church to the world and the community in a united form, so that together the churches may achieve something whereas separately we are fragmented and without our credibility."

No one can really say that if the plan for union is not passed the issue will be dead. Many of us will be looking for other ways such as ordination which we might share in common with the other churches and get a ministry which has accreditation in all the negotiating churches and get some form of regional government so we can tie up all those co-operating parishes which now are starting to concern us very much."

KESWICK CONVENTION HELD IN TANZANIA

More than 110 people shared in this year's Keswick Convention held at Arusha in Tanzania.

Most delegates were full-time residents, while others visited from the township of Arusha and from Moshi (85km away), reported Mr Hugh Prentice who attended the conference with his wife, Dorothy.

Hugh Prentice is a lecturer at Kongwa Theological College, Tanzania.

About one third of the 110 were children, who enjoyed an excellent 'beach mission' type of programme each morning.

Daily Bible readings were led by Bishop Maxwell Wiggins (CMS-NZ) from Mwanza on Lake Victoria.

He expounded Paul's letter to the Ephesians. He stressed the richness of the life that Jesus planned for His people as all shared in fellowship and co-operation together.

"This was the 13th Keswick Convention in Tanzania, and we praise God for the heritage of 100 years of this movement."

"We trust that we shall be able to continue to meet in future years," Mr Prentice said.

• Photo on page 5.

Important Melbourne election

The Archbishopric Election Board, comprising twelve members, which is responsible for electing Melbourne's next Archbishop will be elected when the current Melbourne Synod goes to the polls on October 6th.

Archbishop Woods is due to retire not later than 1977 and the election of this Board is a matter of concern to many people.



Some of the young people who shared in a Festival of Light vigil outside the Wynyard Newsagency this month. Left to right, Beth Ducey, Anna Vanderloos, Paul McPhee and May Irwin.

Humanists deny basic freedoms to Christians: Archbishop

The Anglican Archbishop of Sydney, the Most Rev M. L. Loane, last week issued a statement accusing Humanists of denying basic freedoms to people with a Christian viewpoint. The statement related to proposals for the abolition of the ABC Religious Programmes Department and withdrawal of statutory obligation to broadcast religion.

The Archbishop said: "The attack on the ABC Religious Programmes Department and statutory time for religion on radio and television seems to have come from a minority group motivated by Humanist principles."

"The number of avowed Humanists in Australia is so small that their magazine is about to cease publication for lack of support. By contrast, on an average Sunday some three million adults and children go to church in Australia. What other group in Australia can muster that kind of number?"

"The people of Australia, and especially the broadcasting audience, are being seriously misled by a vocal minority which is hostile to the Christian viewpoint. They are trying to deny Christians a right to be heard, just because they have a different view. This is a denial of democracy and its fundamental freedom of speech."

"The audience ratings for the ABC Religious Pro-

grammes indicate wide acceptance. This substantiates the view that a Government radio and TV network should continue this service to an important segment of the national audience."

"On the question of statutory time, it is important for people to understand that this is not necessarily given to the Churches as a free voice for them, but ever since the inception of broadcasting in this country it has represented a guaranteed segment of time for a discussion of religion and ethics in the midst of commercial broadcasting. It is a quality-of-life issue, and the present Government in Canberra has more than once indicated its support for quality-of-life issues to be put before the people."

The Australian Council of Churches also called for the retention of religious broadcasts.

"Just as there are within Australia sections of the viewing and listening population who desire programmes on sport, theatre, music, talks, etc, there is a considerable section that desire specifically religious programmes."

"Our understanding of 'religious programmes' is that they deal directly or indirectly with beliefs, practices and experiences relating to God and the world of the transcendent."

We believe in genuinely free and public discussion and exploration of the whole of human experience, and further believe that in a pluralist society, the churches cannot and do not have any monopoly in such discussion and exploration."

We recognise that there are sections of the community, who desire to give particular expression to views on moral and ethical issues as seen from a humanist or other ideological standpoint. We claim however that this does not detract from the validity of religious programmes."

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