

## Manly About People

Rev David M. Hewson, NSW General Secretary of CMS since 1971 and with the branch since 1965, has accepted nomination to St Philip's, South Turramurra (Sydney).

Sister Angela Simmons has resigned from the staff of St Stephen's, Coorparoo (Brisbane), and has accepted an appointment to Southport School as a teacher of religious instruction and counsellor.

Rev John R. Warner, rector of Port Lincoln (Willochra) since 1968, has been appointed rector of Christ Church, Warrnambool (Ballarat), from mid-January.

Archdeacon John A. Leaver, rector of Christ Church, Maryborough (St Arnaud), since 1966, resigns in March to become vicar of St James' Mount Eliza (Melbourne).

Among those who were mentioned in the New Year Honours List were Canon C. E. Fox who retired last year having spent all his long ministry in the diocese of Melanesia who was awarded the CBE and Bishop Dudley Tuti, Assistant Bishop of Melanesia, OBE.

The Bishop of Argyll and the Isles, Right Rev Richard K. Wimbush, 64, has been elected Primate of the Scottish Episcopal Church. He is a Yorkshireman and a graduate of Oriel College, Oxford.

Dean Eric S. Abbott, Dean of Westminster since 1959, resigns from the end of February.

Rev T. Harold H. Stoman died suddenly in Surrey, England, on December 28. He served in the dioceses of Sydney, Bathurst, Adelaide, Riverina and for the past 10 years in the UK. A sister is Mrs T. E. Whitting of the Rectory, Boosroowa, NSW.

Rev Ronald A. Johnson, rector of St Jude's, Randwick, since 1956 and Assistant Principal Chaplain of the RAAF 1965-71, will retire on April 30.

Rev Stanley S. V. Gaden, rector of the Lower Clarence (Maclean) in the diocese of Grafton since 1960, retired on December 31 last.

Rev Alan R. Patrick, rector of St Alban's, Frenchs Forest (Sydney), has graduated bachelor of arts in the schools of history and sociology of the University of New England.

Rev Anthony J. Ireland, NSW Secretary of ABM since 1971, has been appointed Home Secretary of ABM.

Mr George Atkinson, Director of the Church of England Boys' Society (Sydney) since 1972, has resigned.

Rev Julian W. Charley, vice-principal of St John's College, Nottingham, since 1970, has been appointed rector of St Peter's, Everton, and warden of Shrewsbury House, Liverpool, from October 1 next.

Sister Jacinth Miles, licensed to Emmanuel Church, Lawson (Sydney) since 1973, has been appointed assistant at St Peter's Cathedral, Armidale, from early February.

Rev John L. Wardman, rector of South Perth since 1972, was installed as a canon of St George's Cathedral, Perth, on February 3.

Rev Bertram P. Wrightson, assistant at Grayslands (Perth) since 1971, has been appointed chaplain at St George's Hospital and part-time assistant at Mosman (Perth) from February 10.

Rev Tony F. H. Gibbons, rector of Swan (Perth), since 1971, has been appointed rector of Quairading-Cunderdin from February 8.

Rev Robert J. Greenhalgh, rector of Grayslands (Perth) since 1971, has been appointed rector of Traralgon from February 10.

Rev Frank D. M. Bazel, curate of Mosman (Perth) since 1970, has been appointed in charge of Swan and chaplain of Swanleigh Hostel from February 17.

Rev Roy J. Poole has been appointed acting-director of Perth's Home Mission Department while Rev Michael Challen is on 12 months' study leave. Mr Poole is a graduate of London University and the London College of Divinity. He served in Brisbane diocese 1957-61 and has had considerable experience as an officer of the British Council of Churches.

Rev Llewellyn Jones, rector of St Mary's, Robertson (Capetown) since 1967, has been appointed rector of Greenwood with Warragoo (Perth) from mid-March.

At St George's Cathedral, Perth, on February 10, the following will be made deacons: Messrs David George Atkinson, Bruce William Byfield, Desmond Maitland Cox, Peter Robert Gibbons, Paul Joseph Gill and David Vernon Meier. At St David's Church, Applecross, on February 17, Rev Hugh Chapman Bird will be ordained priest.

Rev John G. Clarke, vicar of Christ Church, Gunnsdale (Armidale), has been appointed vicar of St Philip's, Avondale (Melbourne), from March 1.

Rev Derek Miller, curate of Christ Church, Warrnambool (Ballarat), has been appointed curate of St Matthew's, Cheltenham (Melbourne), from February.

Rev Kenneth J. Hewlett, curate of St

Matthew's, Glenroy (Melbourne), since 1972, has been appointed curate of St James', Sydney, for two years from February.

Rev Peter L. Moss, curate of St Matthew's, Kemington (Adelaide) since 1972, has been appointed curate of All Saints', Greenborough, from February.

Rev Donald J. Miller, curate of St John's, Bentleigh (Melbourne), since 1972, has been appointed curate of St Andrew's, Brighton, from February.

Rev Addin R. Moore, curate of St James' Ivanhoe (Melbourne), since 1972, has been appointed curate of St John's, Croydon, from February.

Rev Alan E. Lewis, curate of St Columba's, Hawthorn (Melbourne), since 1972, has been appointed curate of St Alban's, West Coburg, from February.

Rev A. W. Curson has been appointed curate of St Alban's, West Coburg (Melbourne), from February.

The Archbishop of Melbourne will ordain the following in St Paul's Cathedral on February 24: (Deacons) Messrs Ronald M. Browning (Mt Waverley), Stephen E. Coggins (Carlton), Dirk van Dissel (Moorebank), Jonathan Pinner (Camberwell), Kenneth G. Rogers (Ivanhoe), Barry F. Thompson (St John's, Bentleigh), George D. Wardrop (For Brisbane), and Peter L. Williams (Hawthorn). (Priests) Barry R. Brown (Cathedral, Warragatta), Geoffrey W. Cheong (Templestowe), Ronald L. Dowling (Malvern), Thomas C. Heathwood (Sunbury), Derek M. Jones (Caulfield), Roger J. Kelly (Belmont), David G. Peake (Glenroy — ordained by Bishop Grant of St James (East Thornbury), Philip W. Saunders (Doncaster) and John W. Stewart (Surrey Hills).

The courses will be held at St Paul's, Wentworthville, and will begin with a series of 20 lectures over 10 nights, by Bishop Donald Robinson, the Bishop of Parramatta, on the subject Bib-

lical Theology. These lectures run from May 22 to July 24 and will be held each Wednesday from 8-9.30 pm.

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## Training centre in western areas

Because of a growing interest and demand for a centre of theological training in the west of Sydney, and the joint concern of Moore College, the Parramatta Regional Council and the Evangelical Society for regional theological training, a series of courses has now been planned to begin in May.

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## Frank McGorlick to Foster

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Mr McGorlick is a former archdeacon and Education Officer of the diocese of Central Tanganyika. He is married with two children.

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deacon of South Gippsland in succession to Archdeacon Elliot. The appointment dates from February 3 when Canon Frawley was co-opted at the same service as that in which Archdeacon Elliot was installed as Dean of Sale.

Canon Frawley ceased to be a canon of the Cathedral and rural dean of Korumburra on that day. A new canon will be elected by the synod of the diocese in May. The Rev L. W. Biggs has been appointed rural dean of Korumburra.

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The Australian

# Church Record

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## Murphy's Bill under attack

Professor P. H. Lane, Professor of Law at Sydney University, in a recent article in the Sydney Morning Herald questioned both the wisdom and the constitutional validity of the Human Rights Bill.

"The last thing we want," he said, "in a permissive society is a bill of rights as a cover-up for lawlessness and as a piece of technicality for dodgers and evaders, it rusts the structures of law and order."

Speaking on the bill as it touches on religion he said, "Freedom of religion can be cut down by reasonable laws on time, place and manner, for instance, a federal education grant might stipulate no religious instruction in school hours. Here the bill has overstepped the clause on religion in the International Covenant that the bill is supposed to match. To me, this seems invalid."

Professor Lane said the bill as a mixed blessing. "It balks enforcement and crime detection — a charter for slippery fiddlers. A bill of rights is flypaper to lawyers."

Referring to its doubtful validity he said, "... Canberra thinks it is using its external affairs power to pass the bill. Canberra has a list of special powers only, powers on defence, external affairs and the rest. It is the States that have the general powers in Australia."

"Then is the external affairs power such an octopus that it slithers into religion, expression, assembly, association, voting, women, residence, privacy, prisons, etc, not to mention the

State administration of justice?" He concluded by saying, "If the Bill of Rights notion doesn't raise an external affair, but only

the internal affairs of the Australian States, then it is up to the States to bring down Bills of Rights, not the Commonwealth."



# Human Rights Bill ignores parts of U.N. Covenant

BY OUR LEGAL CORRESPONDENT

The heading to the Bill of Rights states that its purpose is "to implement the International Covenant on Civil and Political Rights and for other purposes." Section 6 of the bill ratifies the Covenant. Part II, Article 2, Clause 2 provides that "where not already provided for by existing legislative or other measures, each State party to the present covenant undertakes to take the necessary steps to adopt such legislative or other measures as may be necessary to give effect to the rights recognised by the present covenant."

In fact the bill does not wholly adopt the provisions of the International Covenant. There are significant omissions not mentioned by Senator Murphy in his second reading speech to Parliament. For example:

1. The bill omits Article 23 (1) which affirms that "the family is the natural and fundamental group unit of society and is entitled to protection by society and the State."

2. The bill omits Article 23 (4) which provides that "States shall take appropriate steps to ensure equality of rights and responsibilities of spouses as to marriage, during marriage and at its dissolution. In the case of dissolution, provision shall be made for the necessary protection of any children."

3. The bill omits Article 18 (4) which says "The States . . . undertake to have respect for the liberty of parents and when applicable legal guardians to ensure the religious and moral education of their children in conformity with their own convictions."

4. Article 25 of the Covenant provides that every citizen shall have the right and opportunity "without any distinction of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status" to have access to the public service.

The bill omits this list of distinctions which may hinder access to public office and in its place provides that a citizen shall have the right and opportunity "without unreasonable restrictions" (whatever that means!) to hold public office.

5. The bill omits the restrictions necessary to protect "morals" and "to protect the rights and freedoms of others" from the various Convention Clauses relating to freedom, thought and conscience, right to

hold opinions, to peaceful assembly, to freedom of association, to liberty of movement and to freedom of expression.

These rights may therefore be freely exercised without restriction necessary in the interest of morals or the protection of the rights and freedoms of others.

6. Article 19 of the Covenant provides that the right to freedom of expression is to be subject to restrictions which are necessary for respect of "the rights" of others.

The bill does not include this restriction but adds another restriction not found in the Covenant which provides that freedom of expression shall be subject to such limitations as "are reasonably necessary to protect persons from involuntary exposure to any matter that might reasonably be regarded as offensive in the community in which they live."

There has been imported into the bill a philosophy of censorship which if it becomes law will override all State laws and court decisions on the matter to the extent of any inconsistency with this general formula of censorship.

The bill therefore does not adopt the covenant. It contains material departures from its terms. There may well be many other rights, freedoms and standards not contained in the bill.

Here lies a very real danger — that the standards of conduct prescribed by the Bill of Rights may come to be regarded as maximum rather than as minimum standards. Important and real aspects of human rights may enjoy less respect than those formally included in the bill. Section 5 (4) does state that "the rights and freedoms" set out in the bill "are in addition to and not in derogation of any other rights and freedoms."

Nevertheless one cannot escape the conclusion that there are two standards of rights and freedoms some of which deserve a mention and others do not. The bill further provides that such rights and freedoms not included in the Act shall only be exercisable "in so far as they can operate concurrently with the provisions" of the Bill of Rights.

This matter of concurrence is one to be determined by the Industrial Court. There is scope here for endless legal argument.

# Australia does

High sounding phrases, noble ideals and splendid unqualified platitudes are contained in the Human Rights Bill proposed by Senator Murphy.

For example: "Everyone is entitled without any discrimination to the equal protection of the law" (s. 8).

"Everyone shall have the right to freedom of thought, conscience and religion" (s. 10(i)).

"Everyone shall be free to leave Australia" (s. 16 (2)).

"Everyone has the right to liberty and security of person" (s. 20 (i)).

"Every human being has the inherent right to life . . ." (s. 30 (i)).

This all sounds very fine! Who would possibly object? Unless of course one realises that these elaborate terms of speech are completely incapable of precise interpretation as statements of law. They are statements of ideals but quite meaningless as legal propositions and quite inappropriate for inclusion in a statute of Parliament.

## Do damage

They are laudable manifestos with which we all agree but they do little to legally secure freedoms they proclaim. In fact, as will be seen below, the bill could do substantial damage to the cause of individual freedom.

It was Professor A. V. Dicey last century in his classic work "The Law of the Constitution" who affirmed that: "The legal rights of the subject, for example, his freedom of action and speech, are secured not by guaranteed rights proclaimed in a formal code but by the operation of the ordinary remedies of private law available against those who unlawfully interfere with his liberty of action. A person libelled may sue

his defamer. Free access to the courts of justice is an efficient guarantee against wrongdoers."

So let us realise at the outset that these platitudes do nothing at law to assure anyone of the rights and freedoms they purport to guarantee. These rights and freedoms ultimately depend for their enforcement on the ordinary law of the land and the

By Gerald R. Christmas

existence of procedures and remedies in the courts.

It is clear that in our society no one person has absolute unrestricted freedom to do anything. The freedoms of a citizen have to be restricted so that his fellow citizens may enjoy similar freedom.

## Interfere

This is particularly more so in the complex sophisticated society in which we live today. Increased technology and mobility have increased the opportunities for one man to interfere with another in the exercise of his rights and freedoms.

By nature therefore rights and freedoms must be qualified. These qualifications must be carefully defined for it is they which restrict the absolute freedoms which are "guaranteed." There are two main comments that need to be made about these qualifications on freedom:—

(i) Firstly, the qualification may be so far-reaching as to make the guaranteed freedom void and meaningless. For example, look at s. 30 (i) of the bill; the second part of which reads:—"No human being shall be deprived of his life except according to law."

What does this amount to? It

does not say that no human being shall be deprived of his life. It says that a human being may be deprived of his life so long as it is effected by process of law. This is no guarantee of a right to life at all. If abortion or euthanasia be legalised then that is the end of the matter. If it is legal then it is right.

There is nothing in this section which can help the unborn child or the aging incurable person. The so-called guarantee that "no human being shall be deprived of his life" is so qualified as to be emptied of all meaning. There are other examples but space does not permit.

## Vague

(ii) Secondly, the qualifications may be vague or imprecise so that, like a Delphic oracle, they need interpretation and can be moulded to mean whatever the government of the day may like to make them mean.

Hence, by interpretation, the prophets of the day, ie the authorities, the courts or the State could place upon the qualification whatever meaning might be expedient. In the process the so called "guaranteed freedom" could well be

More on page 3

## PERMISSIVE

I think for example, of Dostoevsky and his character Ivan in "The Brothers Karamazov" who holds that if God does not exist then "tout est permis" — anything goes.

(Dean T. W. Thomas)

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# not need a bill of rights

whittled away or disappear altogether.

In the proposed bill there are ample illustrations of vague and imprecise qualifications to the "guaranteed freedoms" eg those limitations reasonably necessary to protect "public safety," "national security," "public health," "civil obligations" or which "constitute reasonable regulations as to time place and manner."

These imprecise qualifications mean it would be difficult to predict whether, for example, one's freedom to manifest one's religion could or could not be restricted in the interest of "public safety" — whatever that means.

The term "public safety" would need explanation otherwise one is subject to the person-

al and unpredictable whim of the judge called upon to interpret the term. It has always been the experience of the courts that the most "simple sounding" terms are the most difficult to interpret consistently.

For example what is "offensive behaviour" anyway? And what is really meant by the section in the Australian Constitution to the effect that trade, commerce and intercourse among the States shall be "absolutely free"?

It is clear that this proposed bill if it becomes law will provide lawyers with "bags of briefs" for generations to come.

In order that individual liberty be preserved the law must clearly define the qualifications which encroach upon the "absolute freedoms" — otherwise (i) the

freedom is liable to be hindered, restricted or stifled out of existence; (ii) the courts will be jammed with people seeking clarification of their rights; and (iii) no one, not even a lawyer, will be able to clearly state or predict when, how or where they are able to exercise their so called freedoms guaranteed to them by the Bill of Rights.

In the result the lack of definition of the law will mean increased pressure on and decreased respect for the judiciary and would lead to a very serious breakdown in respect for "the rule of law" which "requires that no man be punishable except for a distinct breach of the law established in the ordinary legal manner before the ordinary courts of the land" (A. V. Dicey).

The last section of the bill enables regulations to be made prescribing "all matters required or permitted by this Act to be prescribed or necessary or convenient to be prescribed for carrying out or giving effect to this Act." Such regulation making power is an immediate process exercisable by the Attorney General and bypasses the democratic procedures of Parliament. In this bill such regulation making power assumes mammoth importance.

By regulation the Attorney-General may prescribe all matters convenient for the carrying out of the Act — eg by regulation he may detail the circumstances in which a human being may be deprived of life and by regulation he may prescribe the time place and manner of assembly or manifestation of religious belief.

By regulation he may prescribe a censorship code of his own choosing which will limit the freedom of expression. It was only a year ago when Senator Murphy attempted to drastically alter the Commonwealth Matrimonial Causes Act by avoiding Parliament and amending the regulations to that Act. Fortunately, on that occasion the Parliament was alert enough to prevent him succeeding.

It is vital that every man be secure from arbitrary or discretionary power and for this reason the Bill of Rights is something we do not need in Australia. It does nothing to guarantee and potentially could be used to stamp out the freedom it proudly proclaims.

## Notes and Comments

### Powers of the Human Rights Commissioner

The Bill of Rights provides for a person to be appointed as a Human Rights Commissioner whose function is to investigate any alleged infringements of rights and freedoms. The procedures he adopts are at his own discretion. Apparently, any means to the end is justifiable! He may elicit information in any way he likes!

He is not bound by the rules of evidence which are designed to get to the truth and avoid injustice. He can give notice to any person who he has reason to believe may be capable of assisting his inquiry and such person will be compelled to give such information within the time and in the manner specified in the notice under penalty of \$1,000.

### The preacher & the rooster

An anonymous homiletical manuscript of the thirteenth century, produced at Bruges, offers a seven-point comparison between the preacher and a rooster: (1) The rooster beats his sides before crowing; the preacher must mortify himself before preaching. (2) The rooster stretches his neck to crow; the preacher must lift his attention to heavenly things. (3) The rooster crows at certain particular hours; the preacher likewise. (4) The rooster shares his grain with the hens; the preacher must be willing to communicate his truths to others. (5) The rooster attacks his rivals; the preacher must attack all heresies. (6) The rooster shuts his eyes before the sun; the preacher must close his eyes to the blandishments of success. (7) The rooster mounts his wooden roost at nightfall, coming down only at daybreak; amidst temptation, the preacher must fly to the Cross of Christ as his resting place.

(John W. Montgomery in "Christianity Today").

### Way to victory

Fight in God's way and with his weapons and the victory is sure. Compromise with evil, take up the weapons of this world, and the battle is lost.

L. Nelson Bell.

Such person must give information even though it may tend to incriminate him. These powers may be exercised by the Commissioner who is appointed by the Attorney-General and also by any officer or employee of the Commissioner.

Can we not see in these provisions scope for abuse of power and real threats to the sort of personal liberty which the bill is allegedly designed to protect?

### The bill & war

Clause 12 (1) of the Human Rights Bill states, "any propaganda for war is prohibited."

At first glance this might seem a worthy ideal, but such a clause raises some important questions.

It implies that all war is wrong and therefore no one should write in support of war at all.

What about the war against Hitler? Was England wrong to declare war against such an aggressor? Few would argue this. If the war itself was justified, how could it be wrong to encourage people to support it? Yet this is the inference to be drawn from Clause 12, "Any propaganda for war is prohibited."

What if this clause had been law when Japan threatened Australia in 1942? Would we have been wrong to defend ourselves? Of course not, but this clause has the effect in such a situation of banning any action that would encourage such a war of self defence.

Everybody deplores the horrors of war. Everybody regrets the necessity of sometimes going to war. But plainly some wars are justified — for the preservation of human rights of our own country or someone else's. This being the case, the clause banning any propaganda for war is quite inappropriate.

Propaganda to incite hatred is always wrong but war does not necessarily involve hatred. Justice and self defence may sometimes justify one going to war. This clause is another example of the clumsy character of this bill.

### Where are the defenders of civil liberties?

Amid the controversy on the Human Rights Bill, it is interesting to observe how quiet is the Council for Civil Liberties.

Usually so outspoken in the defence of some pornographer, abortionist or radical protester, now, when a legislative threat of unprecedented character emerges, they are silent.

Are we to take it that the self-appointed watchdogs of civil liberties approve of this bill? Are we to take it that the Council accepts the principle of a citizen being compelled to testify against himself under threat of \$1,000 fine?

Are we to believe that the Council of Civil Liberties is happy with a bill that is capable of such wide and unpredictable interpretations?

Are they happy with a bill that establishes the principle of lawful killing but doesn't describe what these lawful grounds might be?

Are they not concerned with the implied threat to religious freedom, and of freedom of the Press? The January 1974 Newsletter called "Civil Liberty" implies they are happy with these things, "this should be supported in principle by all those who favour civil liberties" (page 4).

It seems as though the Council for Civil Liberties is concerned to safeguard only those liberties that erect and fortify their concept of the permissive society. When a real issue of fundamental importance is brought forward this body is mute.

### Eroding the rule of law

We live in a society which can be described as free and democratic basically owing to the traditions of law which lie at its very roots. The basic legal tradition at the base of our society is the rule of law.

It was Professor A. V. Dicey in his work "The Law of the Constitution" written last century who expounded the concept of the rule of law and his classic work is one of the first books read by law students today in Australia.

The Rule of Law according to Dicey means three things:

1) "That no man is punishable except for a distinct breach of the law established in the ordinary legal manner before the ordinary courts of the land." It is vital that every man should be secure from arbitrary or discretionary power.

2) "That no man is above the law and that all are subject to the ordinary law of the realm and amenable to the jurisdiction of ordinary tribunals."

3) "That the legal rights of the subject e.g. his freedom of action and speech are secured not by guaranteed rights proclaimed in a formal code but by the operation of the ordinary remedies of private law available against those who unlawfully interfere with his liberty of action whether they be private citizens or officials. A person libelled may sue his defamer. Free access to the courts of justice is an efficient guarantee against wrongdoers."

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# Senator Murphy meets some objectors to the Bill

Mounting public opposition to the Human Rights Bill, which is to come before Federal Parliament in the next few weeks, caused the Attorney-General, Senator Lionel Murphy, O.C., to have several meetings with representatives of Christian bodies which have given a lead in opposition to many parts of the Bill.

Early in February he met with Roman Catholic bishops, executives of the Australian Council of Churches and on Friday 8th February in Sydney with repre-

sentatives of a number of Protestant denominations including several from the Standing Committee of the diocese of Sydney. At this 8 February meeting which lasted for three hours, there was frank and full discussion of many, though not all, of the controversial parts of the bill or of its significant omissions.

For about the first half-hour, Senator Murphy was defensive and obviously irritated by Christian opposition to a bill in which he has such a personal stake. But then he was able to join calmly in the give and take of opinion.

Senator Murphy made it quite clear that many of the points raised would not in fact lead to the difficulties feared once the bill is enacted. He said that he feels sure that a commonsense interpretation would prevail, even though he acknowledged

that the bill is often vague and general. When asked whether this very vagueness would not pose problems for the future, he said that "the wisdom of mankind" would prevail.

While the senator and the invited Christian representatives had to agree to differ on some points, he also agreed to some amendments to the bill that would meet some of the expressed objections.

He agreed to include a reference to the family as one of the basic units of society, in line with the UN covenant.

There was considerable discussion on the right of parents and some considerable differences emerged. Senator Murphy when asked a hypothetical question agreed that parents had the right to insist that their child in a State school should take the French lesson, whether the child wanted to or not. However, he

expressed the view that he did not think that today's society would agree to the same measure of parental coercion when it came to insisting that their child attend religious instruction classes.

Some members of the meeting felt that Senator Murphy has gone out of his way to meet and confer with objectors to the bill because of national interest in the debate when it comes before Parliament. Even though he has not felt able to make any vital changes to his bill he has not refused to meet some of the objectors.

With the DLP holding the balance of power in the Senate, it is hardly likely that the bill will pass in that House in the light of Roman Catholic opposition to it and the rapidly growing opposition from leading jurists in a number of States.

## Family army link broken

When Canon L. W. (Bill) Riley retired on 24 January as senior Anglican army chaplain in Western Australia, a seventy-year link with army chaplaincy was broken.

Canon Riley's grandfather, C.O.L. Riley, was Archbishop of Perth and began his army work at the turn of the century. His father, C.L. Riley, became an army chaplain in 1916 and finished as Chaplain-General in 1957 when he also retired as Bishop of Bendigo.

Bishop Riley was on active service throughout World War II and one of his chaplains with the A.I.F. was his son, Bill. His service began in 1943 and now has ended 31 years later, at the age of 57.

Canon Riley, a graduate of Gonville and Caius, Cambridge, like his father, is far from retired. He is rector of the busy parish of City Beach in Perth.

## Doubts about World Congress

SIR, — "Increasing costs . . . refused invitations . . . mounting world crisis" may well concern organisers of the International Congress on World Evangelisation ("ACR" January 24). But what of evangelical opposition? Will this snowball as theological discernment grows?

Major impetus for the congress appears to come from the Billy Graham Evangelistic Association. At the heart of this body is the theology (sic) of Billy Graham himself, who, in the same year as the 1966 Berlin World Congress, said: "Unfortunately, God has no power over the will of man."

Graham's influence was so strong in Berlin that a Roman Catholic observer wrote in "The Catholic Voice": "Only the Holy Spirit, working through Billy Graham as the human instrument, could have welded together so quickly so many men of different creeds."

Many were dismayed by doctrinal confusion evident at the congress, despite the contribution of some sound scholars. For example, a stated aim was that everyone might have opportunity "to decide for Christ in our time."

Such an expression was symptomatic of a tendency towards obscurity and a failure to stress the sovereignty of God in

salvation. As Dr Jim Packer has pointed out, the phrase is not scriptural and it carries the wrong associations.

"To 'decide for Christ,'" says Packer, "suggests voting a person into office . . . but we do not vote God's Son into office as our Saviour . . . It is not a very apt phrase from any point of view."

By contrast, Packer places the emphasis where it belongs: "Were it not for the sovereign grace of God, evangelism would be the most futile and useless enterprise that the world has ever seen, and there would be no more complete waste of time under the sun than to preach the Christian gospel."

Happily, wherever preaching and practice are ruled by the Word of God, the Doctrines of Grace are always to the fore. Their progress is little likely to be hindered, and hopefully will not be hindered, by massive corroborees, irrespective of their high falutin' titles or the degree of support they obtain.

Donald Howard, Burwood East, NSW.

# Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

## Not an expert in exorcism

SIR,—May I say to Christians who heard the Christian News service on Sunday 27th January, 1974 at 2.00 pm that I do not claim to be an expert in the ministry of exorcism or the occult.

Firstly it is not I but Christ in me, who exorcises, and while it is true that in answer to a reporter's question as to the frequency of the ministry, I replied that October 1973 had been very demanding totalling more than a hundred exorcisms, I do not see this in any way as qualifying me as an expert any more than a theological student can claim to be an expert preacher after a hundred sermons.

There are more experienced exorcists in Sydney than I, but in my opinion we are all babies compared with the early church, and will only continue to progress if we can keep open, teachable and humble hearts centred on the Word of God.

We thank God for much encouragement thus far.

Peter Hobson, Surr Hills, NSW.

## Another bite at the cherry

SIR,—Since the Rev. Bruce L. Smith took two bites at the cherry in his letters to you on the homosexuality report, I hope you will not mind my writing again in answer to his second letter of 24/1/74.

I agree that homosexuality involves the possibility of fixation and offends against the principle that sexual relations should be heterosexual. But heterosexual promiscuity also involves the

danger of fixation, and it offends against the principle that sexual relations should be exclusive to one person during his or her life. So why should homosexuality be criminal when heterosexual promiscuity is not?

I suggest that it is artificial to attempt to defend this situation on a logical basis, as the report seeks to do, since the reason why one sin is criminal and the other is not has nothing to do with any rationale.

Both were once criminal in Christian countries where ecclesiastical influence was strong. As secularisation advanced criminal sanctions against fornication and adultery were generally dropped. They have remained against homosexuality in Australia and some other countries for reasons which have no very obvious connection with Christian belief and which in any event leave the status quo contradictory.

Now that public opinion with regard to the criminality of homosexuality is clearly changing, would it not be more sensible and equally biblical to resist the temptation to assume that whatever is right and therefore bound with the cause of God, and content ourselves with emphasising the distinction between sin and crime, as we do with adultery and fornication?

G. S. Clarke, Putney, NSW.

## Primate & flood aid

The Primate, Archbishop Frank Woods of Melbourne, has urged Church people to give aid to flood victims.

He said: "I am aware that Anglicans all over Australia have been shocked by the sufferings of those who have lost homes and possessions in the terrible floods in Queensland and Northern New South Wales."

"People have been asking how they can help. I urge clergy and people to send contributions for general flood relief to the Lord Mayor's Fund, Brisbane, and contributions specially for clergy and church workers to the National Home Mission Fund, 135 Bathurst Street, Sydney."

## New style rectory

A two-storey rectory for St James' Carlton, NSW, which resolves many of the problems of providing for the rectory family and keeping the many other parish demands separate, will be dedicated by Bishop John Reid on Sunday 24 February.

Reverend Bill Walsh, the rector, is particularly happy about what he regards as the best possible compromise at the low cost of \$25,000 for a brick veneer residence with this kind of accommodation. Incidentally, it will be opened free of debt.

All the living and sleeping accommodation is upstairs in-

cluding three bedrooms. Downstairs there is a 12 x 12ft entrance porch and a commodious study. Another door from the study opens into a vestibule or waiting room which may also serve as a music room. There is also a downstairs toilet and separate shower and a laundry and a double garage.

Six months ago the small suburban parish paid off its new church building and it was consecrated in August. The new rectory completes the parish's building program.

## STRANGERS TO GOSPEL

Some that are best acquainted with the gospel are practically strangers to it.

They are like the one who should pore over a map, mastering each sea, lake, river; understanding the position of every range of mountains; learning the names of all the localities indicated, but never visiting them.

An author describing his journey to the falls of Niagara, says: "I met with a man who told me that he had walked from Boston, a distance of 700 miles, to see Niagara. When within seven miles, he heard what he thought might be the roar of the

torrent, and asked a man who was at work on the road if this was so.

The man replied that he didn't know; it might be, but he had never been there himself. Yet he had lived within the sound of it all his life.

Who does not reprobate such folly?

Nevertheless, it is nothing — absolutely nothing — compared with drier folly which may be witnessed any day that we choose to look around us.

Numbers are within sound of "the river of the water of life" without an actual personal experience of its benefit.

## Bible Society begins memorial lectures

General Secretary of the Canadian Bible Society, Rev Dr Kenneth G. McMillan, will give the inaugural Olivier Beguin Memorial Lecture in Canberra on June 10 this year.

The Memorial Lecture will be delivered annually under the general title of "The Authority and Relevance of the Bible in the Modern World."

Its purpose will be to highlight the positive values for faith and life that are to be drawn from the Scriptures. Each year a lecturer with such a message will be chosen. He or she could be a theologian, an archaeologist, historian, linguist, anthropologist or

perhaps a novelist or philosopher.

A Melbourne legacy specially directed to Bible Society activities within Australia has made the lectures possible.

The income from the money, which has been invested, will enable an international lecturer to be invited to Australia every second year.

The inaugural lecture will be given by Dr McMillan at St Mark's Library, Canberra. It will be repeated in Melbourne on June 11 and in Sydney on June 12.

The lectures will be a tribute to the late Dr Olivier Beguin, a Swiss schoolteacher who had a personal vision of uniting the

scattered Bible Societies into a closely integrated, economically conducted world movement.

Appointed General Secretary of the new and uncertain United Bible Societies, Dr Beguin soon became known for his complete Christian commitment, strength and gentility, among the diverse and, in some cases, highly "national" Bible Societies around the world.

He saw the need for united consultation and planning, and for agreement on various areas of operation beyond national boundaries.

The world in all its perplexity is one world, and it is largely due to Dr Beguin's drive and his gift for brotherly but firm leadership that there is now an effective world Bible Society movement to bring God's Word to its people.

Dr Beguin died in 1972 after almost a quarter of a century of service to the United Bible Societies.

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## Research post for Dr Andersen

Dr Frank I. Andersen, until recently warden of St John's College, Auckland, NZ, has accepted a research fellowship offered him by the Australian Institute of Archaeology in Melbourne.

Dr Andersen, a leading authority on Old Testament languages, was at one time vice-principal of Ridley College and was then a member of the council of the Institute of Archaeology.

In accepting the short term appointment with the Institute of Archaeology, it is anticipated that Dr Andersen will devote himself exclusively to a research program.

On Friday, January 18, the Rev Gordon Garner, Director of the Australian Institute of Archaeology, returned to Melbourne from a six months' overseas visit.

Mr Garner travelled through the United States, England and

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## PERTH SELLS \$10 SHARES TO HELP EVANGELISM

Anglicans in Perth have bought over 500 shares at \$10 each to provide the money for a three-year program of evangelism and renewal for the diocese.

The Archbishop, Dr Geoffrey Sambell, has asked for 2,000 people willing to buy a ten dollar share. Shareholders will not get cash dividends but the satisfaction of sharing in a practical way in a Christian program.

The total budget aimed at is \$30,000. Extensive preparations for the program to be known as Celebration '75, begin in earnest at the parish level next month. The diocesan program comes to a climax next year but in the local congregation, programs of evangelism and renewal will continue throughout 1976.

## The Christian and the arts

The Christian who does not test the spirits of the art he encounters makes himself vulnerable to subtle influences he might heartily disapprove were he aware of them. Furthermore, the Christian is called to speak the prophetic Word of the Lord for aesthetic life to those around him, whether they be his own children or skilled playwrights, painters, poets, and musicians. (From Christianity Today).

## S.I.L. shows 550 how to break a barrier

550 people attended the Macquarie University Theatre in Sydney on Friday, 1st February, when the 25th Summer Institute of Linguistics held a public presentation of their work.

Staff and students participated in a program to give an introduction to courses studied at the school, and the aims of the Summer Institute of Linguistics as an organisation.

For 14 years the school was held in Melbourne, the following 10 years in Brisbane, and this year for the first time in Sydney. There are 96 students and the school finished on February 14.

The audience of 550 entered into the spirit of the evening by participating in a phonetics class and learned to produce five different "n" sounds, only two of which are used in English. They then went on to discover why it

is not necessary to represent in an alphabet every shade of sound that is used in a language.

An important part of a language is its grammatical structure. It was shown that listing words which have some parts in common reveals not only the meanings of words, but also parts of the grammar.

Translating materials into a language is of no value unless people can read, so the audience continued their classroom participation by learning to read a new form of script, and experienced something of the feeling of excitement and achievement of an illiterate person in a literacy class.

How does one begin to learn an unwritten language? Mr Joseph Faik, from Papua New Guinea, and Mr Warren Glover, an Australian working in Nepal, showed how it is done without using a language (English) that they both know.

In a mere 20 minutes Mr Glover was able to discover many of the sounds used in the Boiken language and something of how its grammar is structured.

Dr Frank Robbins, S.I.L.'s International Vice President of Academic Affairs, introduced the audience to the Chinantec language, of Mexico, which he studied. This language had been described as "a series of grunts and tones" and every-

body present marvelled at Chinantec sounds which were actually words, and how the science of linguistics enables such languages to be reduced to writing.

Dr Alan Healey, an Australian who attended the first Summer School of Linguistics held in Australia and who is Principal of this year's school in Sydney, told of the courses available and the aims of S.I.L.

Other staff members who took part in the program were Australian, British, Canadian and American. They are at present engaged in work in the countries of India, Nepal and Papua New Guinea. A choir and two sextets presented several musical items. An excellent set of slides showed the beauty of God's handiwork around us, some of the peoples who inhabit the earth, their cultural practices, and the impact of God's word when they are able to read it for themselves in their own language.

A highlight of the evening was the reading and singing of scripture portions in German, the Nungubuy language of Northern Territory, Khassi of Assam, India, and Motu and Boiken of Papua New Guinea by speakers of those languages. Each one told how important it is to have God speak directly to them through His word in their own language.

## WA clergy legally workers

Perth synod in 1971 asked that action be taken to have the State law amended to bring clergymen within the definition of a worker under the Workers' Compensation Act. This has now been done.

Under the provisions of the Workers' Compensation Act Amendment Act 1973, assented to on December 27, 1973, the following subsection was added to the principal Act:

In this Act "worker" includes a clergyman of the church of England that is a priest ordained within the Church of England and licensed to work under the authority of the Bishop of the Diocese within which he is employed, under terms and conditions laid down by the Bishop with the approval of the governing body of the Church in the Diocese and, irrespective of the Diocese in which he is so employed, the Archbishop of the Church of England Diocese of Perth is, for the purposes of this Act deemed to be the employer of such a clergyman.

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Church of England Board of Education, Diocese of Sydney requires professionally qualified teachers from pre-school kindergarten or infants, primary and secondary schools for full-time or part-time employment to join small editorial team preparing materials. Opportunity will be provided for applicants without previous editorial experience in Christian Education to test their gifts and abilities before commitment. Salary and conditions by arrangement.

Apply in writing marked "confidential" to the Director, Board of Education, Diocese of Sydney, 511 Kent Street, SYDNEY, 2000.

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**WOMEN'S CHRISTIAN TEMPERANCE UNION** requires a Clerk. Responsible position, rewarding work, part-time. City office. Phone 61 4075, 10 a.m. to 3 p.m. Evening 84 2236.

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**COORPAROO:** St. Stephen's, Brisbane, Cnr. Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 a.m. Holy Communion, 11 a.m. Morning Prayer (Holy Communion 1st Sunday) 7 p.m. Evening Prayer.

Rector: Rev. Harry Goddard.

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**GIFT IDEAS:** Stamp Collection, 275 different, Aust. \$4. Beginner's Kit \$15. Items, \$6. Value for money post paid. N.S.W. A. De Mayo, 8 Northcote Street, Carlingbah, 2229.

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## NEW FILMS FOR RELEASE

Four new Christian films are shortly to be released in Australia by the nation-wide Gospel Film Ministry.

"Sounds of Love" is a 30-minute colour documentary giving the fascinating testimonies of Maria Von Trapp, Corrie Ten Boom and Dale Evans.

"Don't call me, God, I'll call you" is a 45-minute dramatic film with a special appeal to youth. James Fox features in the 30-minute BBC documentary "Escape to Fulfillment" which tells in vivid fashion the story of his pilgrimage from blasphemy to faith in Christ.

"How to grow a church" is a new film aimed to motivate congregations and individuals to both growth and evangelism. All the films will be premiered in Melbourne, Sydney, Brisbane, Adelaide and Perth during February and March and will then be available for rental.

# 'Hair' actor finds good news

Barry McGuire thought he was a god; thought liberation was the answer; believed Christianity was outdated: fortunately for him, God didn't think Barry McGuire was outdated.

And one night, unable to escape the love of God any longer, Barry McGuire promised: "If You want me after this, rotten piece of meat that I am, I will give myself to You."



Rev. David Harris, who interviewed Barry McGuire in Adelaide.

Barry McGuire was a leading actor in the Broadway production of "Hair" in New York and also wrote the well-known song "Eve of Destruction."

He had no thought of becoming a Christian. He thought Christianity was causing all the problems in the world.

"I thought it was impossible for us to live up to the Ten Commandments so why should we try to?" he said in Australia recently.

"I thought if we could just get rid of those old, archaic, outdated Commandments then we could take our place as human beings in the world."

Liberation was his "whole thing." He thought that was what "Hair" was all about when he started in it.

"I thought we were all gods and if we would finally realise that we were gods then we could take our place as gods," he said.

"Well, all my different philosophies, when carried to the ultimate end, all led to the same end — an open grave. All led to a dead end, nothing worked."

"Barry met people who carried his philosophies to the extreme, and they were 'Just monsters,' he said, 'People like Charlie Manson.'"

"If you are going to be liberal,

how liberal are you going to be? I backed up a little bit and started looking for some absolutes."

Then, one day, he was confronted by a man in the street who told Barry that Jesus was the Son of God.

Barry said, "I tried to forget what the man had told me, but the thing kept ringing in my memory and I couldn't forget what he said about Jesus."

Barry had been in the drug world for about 10 years and one day, about a month after his street "confrontation," he went to the home of a friend who had some "grass" under the coffee table.

That particular day the friend had a copy of "Good News For Modern Man" on the table. Barry didn't know it was the New Testament.

"I thought, 'Hey, I am a modern man and I could use some good news.'"

Barry took the book home. "The first thing I saw was that it was the New Testament and I thought, 'Oh, no! It's that Jesus trip again.'"

"When I started to read the words of Jesus, I was 35 years old and never read a Bible in my life, and man, it just convinced me, it opened my eyes, showed me who I was, where I was, who God was, who Jesus was, the link between God and myself through Christ, what the Resurrection and Crucifixion was all about."

"It was just so heavy for me that I didn't know what to do. 'I felt that well, Jesus IS the Son OF God. This IS the truth. Then I saw my life and I felt man, I will never be able to accept Jesus as my Saviour, I will never be able to change the way I am living.'"

"It really knocked me down because all my life I had been going one direction and all of a sudden I realised it was wrong."

"There was I at the end of the road and it was the wrong road, so I felt 'well I have blown it.'"

Barry decided he was going to be in Hell a long time so thought he might as well go out and live it up.

"But I tell you, because I

knew the truth I couldn't have fun any more. Everything I saw through the eyes of prophecy, everything I heard through the ears of Jesus, the eyes of Christ."

"I saw everything for what it really was, just empty, lonely people clutching at each other for a moment of pleasure to forget the emptiness within themselves."

Soon, Barry felt he couldn't handle this inner turmoil. He couldn't go on living as he had been and he didn't think he could become a Christian. He contemplated suicide.

Then one night at a Hollywood party, he said his first prayer since childhood.

"I said, 'If You're really there just let me know, are You there?'"

Before the thought was out of his mind he was flooded with a full, warm, loving sensation and the answer, "Yes, I am here."

Barry started weeping and saw all the people he had hurt because of his selfishness. "All the lives I had ripped up, people I had turned on to taking drugs who had overdosed and died."

"I could never go back. You cannot go back and undo anything you have done."

"He said to me, 'If you give Me your life Barry, I will wash away all these things, and I will heal all these things. I will untangle it, I will straighten it out.'"

"I promised Him that night, 'If You want me after this, rotten piece of meat that I am, I will give myself to You.'"

"And that night God came into my life, and as the days proceeded, He led me out of Hollywood, out of the life I was leading, giving me power to walk away from drugs, walk away from the immorality of my day to day existence, to walk away from my lusts, drives, habits that I had bent to for years and years. He just washed them away."

— Based on an interview with South Australian State Secretary, Reverend David Harris.

(Reprinted by permission from "The Sower," magazine of the Bible Society in Australia.)

## Books

### Helpful insights

**THE ATTRACTIVENESS OF GOD**, by R. P. C. Hanson, S.P.C.K., 1973. 202 pages, UK£1.95.

Bishop Hanson, now Professor of Theology in the University of Manchester, contributes nine essays on various theological subjects.

They are attractively written and easy to read and display helpful insights into the Christian faith. Nevertheless the volume is a good illustration of the prevailing anglican fashion of retaining the general form of the traditional faith while denying much of its substance!

The author's weak grasp of biblical authority (ch. 2) and his endorsement of Newman's idea of dogmatic development (somewhat modified) contribute significantly to the weaknesses of the volume.

But, for all that, there is much to interest and help the discerning reader.

B. L. Smith.

## Thorough approach

**ISRAEL AND THE NATIONS** by F. F. Bruce, Paternoster, 1973. 254 pages, \$3.15.

This is a paperback reprint of Professor Bruce's earlier work and exhibits the patient, tradesman-like, thorough approach to the material which is characteristic of Bruce's efforts. It is a good volume with, as the title suggests, a concentration upon Israel in the post-exilic period and a very helpful overview of New Testament background material, though it is also a history of Israel from the Exodus onwards.

Its value will lie chiefly in its material which introduces us to the New Testament period. Most of us tend to ignore the significant period between the Testaments but Professor Bruce's work will not only stimulate us to look again at this period but will provide us with a selectively good treatment.

W. J. Dumbrell

## A fine volume attempts too much

**THE BIBLE AND ARCHEOLOGY** by J. A. Thompson, Revised ed. Paternoster, 1973. 474 pages, \$10.

This well illustrated, elaborately produced volume is a recent revision of Dr Thompson's earlier popular work which ran to four editions. It is well indexed and its range covers the entire biblical period. The details are handled very competently and it should find ready acceptance.

One of the difficulties, however, which faces the author of a volume of this character is that of keeping current in the face of the bewildering volume of material which is constantly appearing. Dr Thompson has not been successful here. There is a heavy dependence on older material about which second thoughts are being had (ie the Nuzi patriarchal material, Nelson Glueck's Transjordanian surface surveys, to note two instances) while there is little reflection of recent material on the post-exilic period, particularly the Persian period.

There is also no reference to the many articles by G. R. H. Wright which call many assumptions of the American school on whom Dr Thompson so heavily leans into question. The New Testament period appears to this reviewer to have been even more

cursorily treated with almost no reference to recent literature.

A handbook such as Dr Thompson's is a very useful tool if well documented. Such a comprehensive handbook on the biblical period is urgently needed. This present volume does not fill the bill but we hope Dr Thompson will take more time at a later stage and produce something for us in this area in which his competence is undoubted.

W. J. Dumbrell

## Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

**CHRISTIAN STABILITY** by Maurice Wood, Hodder & Stoughton, 1973 ed. 188 pages, \$1.36. The Bishop of Norwich is well-known to many Australians as a good Bible teacher. This attractively produced paperback will be on demand on church bookstalls and for Confirmation classes, for which it is primarily intended. Bishop Wood outlines the basic doctrines of the Christian faith, beginning with the centrality of Christ. His style is eminently readable, simple and direct. Every point of doctrine is illustrated by reference to Scripture.

**MODERN EUCHARISTIC AGREEMENT**, S.P.C.K., 1973. 89 pages, UK65p. A valuable source book for the complete documents of four recent meetings or conferences held to look at different views on the Holy Communion. Here we have the Agreed Statement on Eucharistic Doctrine Windsor 1971. The Eucharist as Sacrifice — Lutheran/Roman Catholic Statement Missouri 1971. Towards a Common Eucharistic Faith? Les Dombes, France 1972 and WCC Faith and Order Commission: The Eucharist in Ecumenical Thought, Louvain, 1972. The student of biblical theology, reading these documents, will note how far theologians are prepared to go to compromise truth in the name of "unity."

**THIS SUMPTUOUS CHURCH** by C. J. Stranks, S.P.C.K., 1973. 114 pages, UK95p. The story of the magnificent Durham Cathedral from its foundation in 995 to the present. Its prince-bishops and many others who served it come alive in the well-written chronicle. Durham has a unique place among the cathedral cities of England and has had an extraordinarily wide influence, particularly through its educational institutions. All of this and much more comes alive in this fine book.

## On demon possession

**MY NAME IS LEGION** by Glenna Henderson, Bethany Fellowship, Minnesota. 1972, 128 pages, \$3.95 (US).

This is a first person account of a woman's possession by demons, and their expulsion. Although it is a well written book, it is not one to be commended, for two main reasons.

First, there is no evidence that the story has been rigorously examined from a medical viewpoint — a necessary precaution if we are not to confuse the natural with the supernatural. This is not to deny the sincerity of the author or the possible authenticity of the possession.

Second, the experiences described are interpreted inadequately from a biblical point of view, so that anyone seeking guidance would be misled.

We are told, for example, that "There is no freedom from demons, either within or without, unless that person is willing to be absolutely committed to God. No compromises anywhere, ab-

solutely none, just a total yielding and giving up before God."

This heavy emphasis on the need for commitment has the practical effect of jeopardising the efficacy of the atonement. "My Name is Legion" undoubtedly highlights the need for very careful study in the area of demon possession and Satanic attacks. But it offers little in the way of help.

P. Jensen.

### Don't listen

"When a youth says: 'You can't trust anyone over 30,' he is really saying how much he wishes the over-30 world would listen to his needs." (Dean T. W. Thomas).

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## Training courses for RI teachers

Sydney's Board of Education began weekly courses of training for prospective religious instruction teachers in three strategic areas of Sydney during February.

Ten weekly sessions are being held in each area covering section of what can be a four-

section course taken over four years.

Sessions at St Philip's, Caringbah, are held on Thursday from 1 to 2.30 p.m. At St John's, Lurnea they meet Tuesdays from 1.30 to 2.30 p.m. and at All Saints', Tregear, they meet on Wednesdays from 10 am to 2 pm from February 20 to March 20 with creche facilities provided.

Section one course covers the basic principles of teaching, including aims of Christian education, understanding children, preparation of lessons, storytelling, questions, worship, visual aids, pupil participation and discipline.

Full duplicated notes and a binder are given to all participants.

From the board's past experience, anything up to 30 men and women may be enrolled in each of the three areas. While most are women, there have always been some retired men and recently one man took time off from his business to train and to teach RI.

Miss Patsy Lee, a trained teacher, and Deaconess Val Moore are organisers of these training sessions.

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Dr Alfred E. Flood, organist at St Paul's Cathedral, Melbourne, 1915-47 and composer of the ABC's session "For The Music Lover" until last year, died in Melbourne on January 13, aged 97.

Rev Peter G. Carran, in charge of St Philip's, McCullum's Hill (Sydney), since 1970, has been appointed chaplain to the Child Welfare Department.

Rev S. Mark Gibbard, a leading English Anglo-Catholic scholar and writer, a member of the Society of St John the Evangelist, has accepted the Bishop of Newcastle's invitation to lead the Newcastle clergy school in January, 1975.

Rev Douglas S. Parker, of the diocese of Armidale since 1959, has been appointed in charge of St Martin's, Blackhurst (Sydney).

Rev James A. Taylor, with C.M.S. in North Australia since 1960 and latterly superintendent at Angurugu, Groote Eylandt (Northern Territory) has resigned and returned with his family to Sydney.

Canon John L. May, warden of St John's College, Marburg, for the past 10 years and whose resignation was announced by the Bishop of Newcastle recently, has accepted nomination to the parish of St Peter's, Sandy Bay (Tasmania), where he will be inducted early in March.

Rev David G. Johnson, rector of Queensland and Strathairn (Tasmania) since 1968, was inducted as rector of St Paul's, Launceston, on February 19.

Mairon Edna Shaw, OBE, well-known as matron of the Crown Street Women's Hospital for many years, a devoted Christian and Anglican, died at North Sydney on January 25, aged 82.

Mr and Mrs M. Matthews have become warden of Melrose Conference Centre in the diocese of Willochra.

Archdeacon Lionel R. Lenthall, rector of Christ Church, Mount Gambier (The Murray), since 1967, was inducted to St Philip's, Broadview (Adelaide), on February 20.

Rev James F. Blades, of the diocese of Melanesia since 1968, was admitted to the charge of All Saints' Seaford (Adelaide), on February 22.

Rev Peter P. A. Hopton, rector of St Jude's, Brighton (Adelaide) since 1961, has accepted nomination to the parish of Kapunda from March 15.

On Sunday, February 17, the Archbishop of Adelaide, ordering the following in St Peter's Cathedral, (Adelaide): Grant Lindley Brockhouse (Edwardsburg-Ascot Park), Peter Vai Kwane Tam (Hawthorn), David Blackstone Thornton-Wakeford (Toorak Gardens) (deacon), Michael Bruce Hillier (Plympton), Jonathan Foley Stewart Houghton (Kensington), Mark Maslin Sibby (Henley Beach), Alfred William Springer (Assistant Chaplain, St Peter's College), Anthony John Tamblyn (Burnside).

Rev Raymond E. Pocock, in charge of the district of Meadows (The Murray) since 1971, has resigned and is living in Adelaide.

Rev Francis F. Bourne has been appointed in charge of Keith (The Murray).

Mr Robert Ankor was made deacon in St Paul's, Naracoorte, on February 17, by Right Rev Robert Porter, Bishop of The Murray. He will assist at Naracoorte.

Rev Canon Ernest A. C. Gundry, rector of Swanbourne (Perth) since 1968, has

been appointed archdeacon of Fremantle-Canning from February 1.

Rev A. Henry Tassell, rector of Beverley (Perth) since 1965 has been appointed an honorary canon of St George's Cathedral, Perth.

Rev Canon F. T. Laurance Evers, of the Society of the Sacred Mission, Perth since 1960, has been transferred to Sheffield, England.

Rev Dr Geoffrey H. Stephens, chaplain of Perth College since 1972, has been appointed chaplain and housemaster of the Hutchins School, Hobart, from 1974.

Rev J. David Hughes, rector of St Hilary's, North Perth since 1971, has been appointed chaplain of All Saints' School, Charters Towers (North Q).

Rev Edward G. Miso, rector of Boulder (Perth) since 1972, has accepted an appointment in West Malaysia for three years.

Captain Ken Donaldson has been appointed part-time Youth Director attached to the Dept of Christian Education (Perth) from February 1.

Rev Geoffrey J. Devlin, rector of Cunderdin (Perth) since 1971, has been appointed assistant chaplain of the Missions to Seamen, Fremantle, from January 1 last.

Rev Alan G. Dutton, rector of St Philip's, Broadview (Adelaide) since 1970, has been appointed chaplain of Christ Church Grammar School, Perth.

## New Director for Youth Department

Rev Terry K. Dein was commissioned as Director of Sydney's Youth Department on Sunday 3rd February at St Stephen's Wiloughby.



Rev Terry Dein

The parish setting was a departure from the traditional commissioning at a Cathedral service. This one was brought right into the parish and congregation with Terry Dein not robed but seated amidst the congregation. A churchwarden and a youth leader helped in the commissioning and the laying on of hands. The service was Evening Prayer and St Stephen's was crowded out, with large numbers of young people among those present. Bishop John Reid took the commissioning and Archdeacon Robert Fillingham was present. Rev Ray Bomford, chairman of the Youth Department, presented the new director.

Sydney's Youth Department has a full-time staff of eighteen people and its 1974 budget is \$244,000. One of the new director's goals is to re-establish vital links between the department and the parishes.

## Primate troubled over Human Rights Bill

Earlier this month, Dr Frank Woods, Archbishop of Melbourne and Primate issued a statement saying that he shared the disquiet of other churchmen about the Human Rights Bill.

The Primate said that he was aware that the bill in its present form raises controversial legal, constitutional, political and social issues, and that he hoped the Government would allow full and free discussion before the bill goes any further.

He said: "I share part of the disquiet which has been expressed by a number of church spokesmen, and I have written to the Attorney-General for his advice about several matters."

"Why has he found it necessary to eliminate reference to 'order and morals' in the United Nations Covenant? Why has he found it necessary to include 'reasonable regulations' as to time, manner and place of religious meetings?"

"Why does the bill give so little recognition to the concern expressed in the United Nations covenant for the family as the 'natural and fundamental group unit of society'? Why does the

bill not recognise the family's interest in the religious and moral education of children?" Dr Woods said that the implementation of the bill was a matter of tremendous importance in the history of Australia. He called upon those taking part in the debate to do it with "the utmost goodwill and consideration."

## Two more camp sites for SA CEBS

The Church of England Boys' Society in South Australia has acquired two more camp sites, in addition to the one at Mylor.

Nearly two acres of land on

the old Barossa Goldfields, near the Para Wirra National Park, have been leased by CEBS. This land was originally bought by the Society for the Propagation of the Gospel in 1891 for \$2.98, for a church for the miners on the goldfields.

The area is typical of Humberg Scrub country, with golden wattles, and will make an admirable canvas site.

The Minister of Education has made available free the land and buildings of the now closed Hoyleton Primary School.

The property consists of: two acres of land including a tennis court, a bitumen playing area, school building of three rooms, the headmaster's attached residence, two toilets blocks and two other sheds. Mains water and electric power are both connected.

Hoyleton is on the Main North Railway Line and is within walking distance of the Auburn hills. It is 75 miles north of Adelaide.

With the Mylor Campsite CEBS now has a site in every one of the three SA dioceses.

## Youth leadership course

Tuesday evening in March and April from 6.15 to 9 pm have been set apart by Sydney's Youth Department for youth leadership training course.

Ten very able young men are bringing their expertise and skills to the course, led by the new Youth Director, Rev Terry Dein.

On the nine Tuesdays, the first of the program will set the biblical basis for all Christian leadership, dealing with basic topics such as the inspiration of the Scriptures and its authority, the doctrine of God, Father, Son and Holy Spirit, various aspects of salvation and the church and the ministry.

There will then be a half-hour coffee break, followed by sessions on such topics as basic psychology, programming, counselling, committee work, camps, house parties and leading Bible discussions, etc.

## W.A. joins Ev. Alliance

With the acceptance of the Evangelical Alliance of Western Australia into the Australian Evangelical Alliance (AEA), every State and territory except the Northern Territory is now affiliated.

The Second Biennial Council of the AEA is to meet at Ridley College, Melbourne, 16-17 August. The AEA will be allowed three delegates at the General Assembly of the World Evangelical Fellowship in Switzerland, 26-30 August. This meeting will follow the Lausanne International Congress on World Evangelisation.

Over \$19,000 was sent in to the TEAR Fund Christmas Appeal. Gifts have already been sent to Ethiopia, Pakistan, Bangladesh, India, Southern Sudan, Cambodia and Vietnam. The AEA reports that a feature of the appeal was the increased number of participating congregations.

TEAR Fund has also been able to send some thousands of dollars to help in the training of Aborigines at Darwin and Gnowangerup. TEAR Fund in London has asked for Australian co-operation in a well-digging project in Ethiopia as a step towards prevention of recurrence of last year's catastrophic famine.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney, for the publisher, The Church Record Ltd., Sydney.

## Plans to replace church centre destroyed by fire



The builder and his assistant inspect the burnt-out shell with a member of the St Luke's Warilla Church Committee.

People at Warilla in the parish of Shellharbour, NSW, have not been discouraged in their plans for a greatly enlarged centre at St Luke's Warilla by a disastrous fire on February 9, which destroyed their existing place of worship.

Warilla is the branch church of the Shellharbour parish and is situated in a strategic part of Warilla, opposite the new Council Chambers and Post Office. It is right in the main shopping area of that town.

Warilla is a fast growing township in a basically working class area. Most people are employed at the large industries in Port Kembla. Vast housing developments are underway although the area now has a population over 20,000.

The building destroyed was a fibro structure which was used for all church activities... services, CE BS, GFS, teas etc. It was in the process of being incorporated into a master plan which had as its first stage the erection of a child care centre for 39 children. The building was to be the two playrooms for that centre. It was also to be extended to make the room for services larger. It was to include a sanctuary and three rooms at the back. The cost of this was to be around \$30,000.

### Unscathed

The fire was caused by a small boy of nine lighting a piece of rope which was attached to the building. The rope was being used by the builder in his work. The new section, the pre-school toilet and kitchen block was unscathed by the blaze. The old building was severely damaged and is mainly a blackened shell. The damage would be around \$6000.

A meeting of parishioners was called the Tuesday following the fire. The fire took place on Saturday, February 9. The meeting was one of great enthusiasm. There was a wonderful spirit of praise and faith. All felt

the fire had been sent by God for a clear purpose — to rebuild but on a scale never before undertaken. (The rector had preached a sermon the Sunday following the fire on Psalm 104:4, believing that indeed "fire and flame are His ministers.") There was unanimous agreement that the time had come to launch out in faith and build. So in principle it was agreed another building should be erected in brick. The ground floor would be much the same as the projected plans but 6 feet wider. Then there would be a second storey which would be an educational block. Fortunately, existing plans included foundations that could take a second storey.

In the meantime, the services of St Luke's will use St Paul's church building, Shellharbour. To the normal 9.00 am service in Shellharbour, there will be added a 10.30 am service for which St Luke's people will be responsible. The two night services will now become just the one at 7.15 pm. Sunday School will be located in

a disused Presbyterian hall and other groups like CE BS will use the grounds for a while, a small tent having been erected. One of the uses of the second storey will be that of an outreach centre to young people, as the building is located right in the middle of the area which teems with teenagers. One young couple with others feel the call to such a work.

The Sunday school has been scattered over three halls in different parts of the area. Now they could be contained under the one roof.

The Warilla church has seen growth in every way. It is in the process of seeking a full time layman as leader of the Warilla end of the parish. It has previously had a CA sister and then a deaconess.

An ideal man has offered for the job but has yet to be interviewed. This will mean added expense but again the people feel God will provide as we move out in faith. The finances at the moment are healthy.

## Over 2,000 expected at Happening '74

Interest and enthusiasm among Victorian young people had led the organisers to expect crowds of over 2,000 to attend Happening '74 at the Belgrave Heights Convention Centre March 22 to 24.

Last year Happening '73 attracted between 2,000-3,000 young people to Belgrave Heights for the weekend, with over 900 in camps and house parties. On the Saturday evening over 200 young people responded to the Gospel invitation.

Many house parties and camps will be organised during this time including Wattle Park Gospel Chapel. Campaigners for Christ, Warragul YFC, Box Hill Baptist, Diamond Valley Fellowship, Church of Christ Dept of C.E., E. Keilor Evangelical Church, Blackburn Baptist and North Dandenong Church of England.

Youth For Christ will use Aldersgate, The Presbyterian property, C.M.S., The Lodge, Hillcrest and Kew House.

Day visitors will be welcome. Altogether over 2,000 young people are expected to attend the programs arranged in the main Auditorium of the Belgrave Heights Convention.

The speakers will be Mal Garvin of The Attic Drop-in Centre in Hornsby, NSW, and President of Teen Crusaders, Brian Willersdorf, well known youth evangelist who has conducted major Youth Crusaders with over 3,000 in attendance in Australia and U.S.A., and Alan Catchpole, popular Bible teacher and youth speaker and Director of Capernway Missionary Fellowship in Australia.

Alan Catchpole will conduct the morning Bible Hour, Brian Willersdorf will bring the evangelistic messages and Mal Garvin will be speaking concerning practical Christian living in today's world.

Some of the most popular Christian musical groups will be taking part, including "Daddys Friends," "Carpenters Disciples," "Salt," Dave Kendall (N.S.W.), "The Soul Agents," and "Star Cross."

## Disestablishment in England and Germany possible

(Grand Rapids). With the imminent retirement of the present Archbishop of Canterbury, Dr Ramsey, the possibility has been raised that under the next Archbishop the Anglican Church will become disestablished.

The Anglican Synod has exerted increasing pressure for the separation of Church and State. At present all decisions of the synod can still be vetoed by Parliament. Bishops are still appointed by the Prime Minister, even though the latter need no longer be a member of the Anglican Church. The conviction is becoming more and more prevalent that the constitutional ties

to a secular State compromise the integrity of the Church.

Out of Germany, too, predictions have come that ties between Church and State would be broken in the not-too-distant future. At present the Government passes a percentage of each person's income tax to the Church in which he was baptised, provided it is either the State Protestant or Roman Catholic Church.

This has made the Church financially very strong in Germany even though the Churches record very poor attendance. Some think the breaking of the tie may improve matters; at present, because of their financial independence, pastors can well ignore the wishes and needs of the congregation. (RES NE.)

## End parish system says diocesan report

The end of the parish system in its present form, the end of the "tied house" system of rectories and vicarages and the payment of ministers on a salary scale equal to teachers and social workers are among the recommendations of a report for the diocese of Birmingham published in February.

The report, "Structures for Ministry," is the first of a special Commission on Needs and Resources under a lay chairman and it will be presented to synod on March 9 and will be dis-

cussed by deanery synods throughout 1974.

Two Sydney rectors of suburban parishes, asked to comment on the general thrust of the report, said that anything that promised a break with the existing outworn parish system, offered hope to many men in the diocese who although still under forty, were dispirited by a system which isolated them and yet expected them to manifest every possible kind of ministerial and pastoral skill.

Chief concern for the Commission's members was to release the Church from structures which were suitable for urban ministry 100 years ago, but are now a millstone round the necks of both clergy and laity. Inter-

dependence is a word much used in the report to indicate the urgent need for closer co-operation between clergy and laity of all churches in such ministries as worship, training, chaplaincy work and counselling.

The parish would be replaced by a more flexible pattern of ministry based on the deanery, which would become the chief planning and operative unit, so that the needs of different areas and sectors of community life, and the different skills of individual ministries could be brought together more effectively. The idea would be to express unity not so much in the more familiar aims of joint worship and shared buildings, but through shared skills and talents.

This would also have the effect of preventing the individual clergyman trying to be superman supreme at everything, and coming to near-breakdown in attempting the impossible.

The aim is to facilitate a new type of leadership, with the parson no longer trying to be the autocratic boss of the past, apparently benevolent but actually destroying individual enterprise and development, but one prepared to find and give scope to grass-roots leaders, even in areas where hitherto it has been complained that because there are no professional people there are therefore no leaders.

Behind the proposal to pay

Continued page six

## Increased momentum for NSW festival

Arrangements are getting into top gear for the NSW Festival of Light set down for 1 to 7 April next.

Reports are coming in to the FOL office in Sydney that rallies and meetings and FOL groups have been formed at Parramatta, Concord, Canberra, Mayfield, Narrabeena, Hurstville, Gosford, Ryde, Gerringong, Five Dock, Tamworth and other centres.

The FOL Council is encour-

aging the setting up of FOL Light Groups in churches, schools, offices, factories, universities, youth centres, etc. A kit of basic resource materials is now available for such groups including the Human Rights Bill, Family Law Bill and materials on the effects of pornography.

The Council is particularly keen to see a Light Group for study and action in every possible local congregation before this month ends.

The Advisory Committee set up includes two NSW cabinet ministers, Archbishop Loane, Cardinal Freeman, Bishop Robinson and the leading officers of all the major denominations. Representatives of sporting, entertainment and trade union interests are also being invited to join.

The first FOL Youth meets at the Sydney Town Hall on 2nd February saw 2,000 attending. Others are planned for 2nd March and 6th April. A community survey will be carried out in March to test community attitudes to family life, divorce, violence, censorship, homosexuality, pornography, television standards, etc.

Already, the FOL has made successful approaches to both State and Federal Governments on a number of vital issues and support has been given to Victorian and Queensland State Governments in their stand against pornography which has now been allowed into Australia following moves by Senator Murphy, Attorney-General.

One major protest or demonstration is planned for each week as matters affecting community standards arise. Channel 10 at North Ryde was the scene of a demonstration on Tuesday, 12th February, at 7 pm against the screening of a new serial.

A panel of women lawyers has been giving close attention to Senator Murphy's Family Law Bill and an analysis of it is now available.

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