

## Mainly About People

**ARMIDALE**  
Rev R. Hastie (Diocese of Grafton), was inducted as vicar of Collarenebri as from 18th July.

Rev M. Hill has resigned his chaplaincy at the University of New England as from September. Next year he will join the staff of Moore College.

Rev P. Swane (Ashford) has accepted appointment to Tamworth as "co-worker" in the parishes of South and West Tamworth.

### CORRECTION TO GRAHAM KING'S LETTER

Graham King's reply in the last issue contained a typographical error. We reproduce the corrected paragraph.

Mr Taylor continued by asking whether it was reasonable to say that the Board was in a basically sound position if "nearly half of the total assets were returning less than 1%". Perhaps it is a matter of opinion but I do not think that this situation affects our basic soundness. Obviously it affects our profitability and obviously the Board is not happy with such results.

## AUST HOME BIBLE LEAGUE SCRIPTURE AIDS COMMENDED

Let me share with you what is happening at my Scripture classes at Merrylands High School.

There is the usual noisy chatter as the students burst into the room. The school-teacher responsible for the class smiles and looks relieved to see that there is a Scripture teacher there and quietly withdraws.

Soon the class gets started. The students pick up their work book and a Gospel in modern English, go to their desks and after a few people asking "Can we start now?"

They quietly start working away, and before long students start raising their hands.

A girl here and a boy there is having difficulty with the questions they are trying to answer. Someone else wants to borrow a New Testament to look up a cross-reference.

Stopping to discuss the significance of some statement from the Scriptures, with one or two students, I notice that the general level of noise is increasing and so have to quieten them down again.

I can't help thinking how much better this is than the previous methods I have used with Scripture classes.

Rev N. Boyce (Mungindi) has been appointed to the parish of Ashford.

**SYDNEY**  
Rev W. J. Lawton, rector of Christ Church, Gladstone, has resigned to become Dean of Students at Moore College, effective Jan 1976.

Rev E. R. Bird, curate at St Michael's Wollongong, has been appointed rector of Keiraville.

Canon F. L. Cuttriss, OBE, rector of St James' King St, Sydney, has resigned to become rector of St James' Dandenong in Diocese of Melbourne, effective from 30 Nov. 1976.

Rev R. S. M. Withycombe, Dean of Students, Moore College, has been appointed Warden at St Mark's Institute of Theology, Canberra, from Jan 1, 1976.

Translation of the first two levels of Scripture Literacy Selections has been completed in three languages of Ghana: Ewe, Twi and Ga-Adangbe. Artwork is being prepared and soon new readers of these languages will read His Word. — "The Sower"

"... by far the most significant factor governing the number of suitable and well qualified women offering for full-time service in the church is the limitations which the church places on ministry available to them" — report by Commission of Women in Ministry.

## MINISTRY LATER OPEN TO WOMEN, IS HOPE OF COMMISSION'S REPORT

It was hoped that in the not-too-far distant future every aspect of ministry would be open to women, a report by the Commission of Women in the Ministry has stated.

"If that assumption cannot be made", the report said, "a fundamental barrier is placed in the way of fostering the vocations for women in the church, and the whole question of their recruitment, training and deployment is threatened by seemingly unsurmountable difficulties."

The report has just been released following the setting

up of the commission after a request by the Synod of the Diocese of Melbourne to the Archbishop in October, 1973.

The commission subsequently appointed consisted of: Deaconess Elizabeth Alfred, Mrs S. Chesterman, Miss L. Clarke, the Rev Mother Faith, CHN, Bishop G. B. Muston (chairman), the Rev J. Stewart, the Rev Dr M. M. Thomas, Deaconess Elsie Wells.

The commission has met on seven occasions and in addition to sponsoring two consultations to which members of the public were invited, it has sought and received submissions in writing from church members.

Its detailed report emphasised that the commission was not requested by Synod or by the archbishop to consider directly the question of admission of women to the priesthood.

"We have, however, come to the conclusion that by far the most significant factor governing the number of suitable and well qualified women offering for full-time service in the church is the limitations which the church places on ministry available to them", it stated.

"Women who have genuinely felt a call of God to the priesthood have no option but to suppress the call to channel their gifts into a less-fulfilling area of ministry."

The commission in its report urged "that action be taken to precipitate a decision on this matter in the church" (the fostering of vocations and the recruitment of women for ministry of the church).

It said that: "If Synod is of the opinion — as are the members of this commission — that there are no

conclusive theological reasons why women should not be ordained to the priesthood, we feel the time is right for Synod to say so, and at the same time to initiate further consideration of this matter by the national church."

While that might be a long process, "We believe that for Synod to express an opinion such as this would be a great encouragement to those women at present ministering in the church, many of whom feel, to say the least, gently squashed by the present climate."

Such action would show that the church did not really accept the present implication "that although her qualifications and ability may be undoubted, because she is not a man, her ministry must be less than total — more of the nature of a sheep dog than of a shepherd."

## New head for Mothers' Union

Mrs MARIE ROBINSON, Sydney's new Mothers' Union President (succeeding Mrs Loene) is the wife of Bishop Donald Robinson and mother of three sons and one daughter.

## Rockhampton's Synod's decision on Communion

Christians from denominations other than Anglican will be admitted to Holy Communion following a decision by the Diocese of Rockhampton (Queensland) Synod.

The Synod's decision was by majority vote, according to a Rockhampton "Morning Bulletin" report.

The Synod was attended by representatives from 19 parishes, extra-parochial and bishop's nominees.

Votes from the clergy (40-11) and the laity (26-16) were taken separately after a formal request by three clergy.

Speakers against the canon claimed what it proposed

The rector of St Matthew's, Merrylands West, NSW (the Rev R. G. Gregson) has referred to very good results at high school Scripture classes when using study material prepared by the Australian Home Bible League.

He said the only difficulties he had encountered when using those texts came from pupils with lower IQs.

Mr Gregson has sent in to the "Record" these details about the texts in the hope that other teachers of high school Scripture classes might benefit from the teaching aids which have helped him.

## Bishop Langford-Smith to retire

Manasses Kuria, at present assistant bishop in the diocese of Nakuru, Kenya, has been elected bishop-designate of the diocese.

The present Diocesan (Bishop Neville Langford-Smith) will retire on December 31 and his successor will take office on the next day.

Bishop Manasses is 48, and married with a family of six. He was ordained in 1955, and made a bishop in 1970.

Having been head of the Mothers' Union Speakers' Department, before moving on to the Presidency, Mrs Robinson has already had contact with women over a large area, cutting across all parish boundaries. She has produced many biblically based programmes and study courses for the use of speakers in her department.

Now, as President, she admits that the Mothers' Union has a particular appeal for her because it's not just a parish organisation, but a world-wide one — the largest for women in the English-speaking world.

She feels it is encouraging to Christian women, especially those belonging to small groups, to know that they are part of a larger whole and that strong links between so many like-minded women bind the different years ago, under the guidance of the Australian Mothers' Union. Now, on the brink of the country's independence, the MU — which has become a strong organisation, with indigenous leaders, will become autonomous.

Mrs Robinson believes that, as far as the home-front is concerned, the MU must, in future, be geared to those women who work as well as to those who stay at home. She stresses that members must be outward-looking and give support to "those whose family life has met with adversity", as expressed in the fifth object.

There are five objects altogether. The first is concerned with the marriage relationship; the second, Christian upbringing of children; the third, prayer and worship; the fourth, the promotion of stable family life; and the fifth, service to others.

Mrs Robinson, whilst emphasising the importance of the five objects, stresses the fact that the strength of the Mothers' Union stems from the fact that it is a "world-wide fellowship of Christians united in prayer".

"We, as a union", she says, "are people who believe in the power of prayer and we pray that God may be glorified in all that we do".

His hands and legs are swollen. He is never taken out to fresh air. He does not get medication.

He was not even visited by a doctor.

— Christian Mission to the Communist World



Mrs Dain and Mrs Robinson

parts of the world together in fellowship.

In Africa, the Mothers' Union is making tremendous progress. Australian members are able to help the movement develop in that region, and in many other parts of the world, through the Overseas Department which sends out union workers (approximately 135) to underdeveloped countries.

The Mothers' Union began in Papua New Guinea 25

The Australian  
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# CHURCH RECORD

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## Power struggle over ABC's Lateline show

A five-corner power struggle has developed in the Australian Broadcasting Commission over a controversial Lateline programme on homosexuality.

This allegation appeared in the recent Festival of Light news bulletin.

The programme which sparked the controversy was broadcast over Station 2FC on July 14 at 10.15 pm.

Richard Neville, an acting senior programme officer, interviewed three men who described sexual attacks on boys whom they had solicited.

The FOL director (the Rev Fred Nile) said criminal allegations were made against Roman Catholic priests and brothers in obscene terms.

Mr Nile said the five parties in the struggle were the ABC chairman (Professor Downing); the commission; the board of management, including Mr Talbot Duckmanton; the Minister for the Media (Dr Moss Cass) and the secretary of the ABC staff association in NSW (Mr J. Cassidy — ex La Trobe Worker-Student Alliance).

"Professor Downing, Dr Cass and Mr Cassidy are giving full support to Mr Richard Neville who was responsible for the programme," Mr Nile said.

"If firm action is not taken by the ABC over such a precedent-shattering programme, then this will lead to a complete collapse of quality controls within the ABC."

"This inaction will also lead to a similar situation in the commercial radio, press and TV areas."

"The Lateline programme is a watershed issue."

represented a change in ABC policy.

Mr Nile said Professor Downing had refused to reply publicly to the questions.

"I urge people to write in protest to Professor Downing, the ABC Board of Management, Dr Cass and political leaders and newspapers," said Mr Nile.

"To allow self-confessed child molesters to justify and glorify their activities offends against regulations on broadcasting as laid down by the control board."

The deputation comprised representatives of Roman Catholic organisations, Mrs Clive Brown, representing the Family Action Movement and Anglican women, and Mr Nile.

In a letter to Professor Downing and the commissioners, it queried the appointment of Neville to his position.

It said this gave him opportunity to broadcast "audio-pornography" which was consistent with his known philosophy to destroy and change society and to break up the family structure.

The letter also asked who approved the Lateline theme and whether the programme



Mrs Frieda Brown presents a petition carrying 127,165 signatures to the Leader of the Opposition, Mr Malcolm Fraser. The petition asks the government not to interfere with the present Television Programme Code and to check pornographic material designed for TV from being produced or imported.

"Section 6 says:

"No programme may contain any matter which is:

- (i) Contrary to law;
- (ii) Blasphemous, indecent or obscene;
- (iii) Likely to encourage crime;
- (iv) Likely to be "injurious to community well-being, or morality; or
- (v) Otherwise undesirable in the public interest."

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## EDITORIAL

# Duty of christian joy

There is a bigger element of strain in the lives of many of us than we would wish. Great numbers of Australians have real grounds for uncertainty and anxiety about general current trends in the economy, in educational policy, in environmental issues etc. There are other specific external factors affecting many Christians which cause them nothing less than alarm. In addition, personal traits and matters of temperament incline a good many people to introspection and gloom rather than buoyant optimism.

On top of all this, the nature and volume and conditions of our work often tend to increase tension. The time a commuter spends travelling to and from work is not only usually totally wasted time, but the travelling conditions are often very tiring in themselves. If security of employment becomes uncertain the

associated worry contributes to the emotional exhaustion of the employee. When we add to these factors the noise levels and the production pressures in offices and factories, it is little wonder that we experience strain and tension.

What can be done about it? Since most of us cannot easily alter our place or conditions of work we must try somehow to cope better with things as they are. We will go a long way towards this goal if we can recover true Christian joy.

Christian joy is a wonderful gift from God. It is not a matter of positive thinking, any more than it is associated with techniques for relaxation, however valuable these may be. Nor is Christian joy the same as being full of good humour. It is part of the fruit of the Holy Spirit.

Essentially then, this joy is joy in God. Here lies the explanation of that extraordinary paradox expressed by St Paul when he described himself as "sorrowful, yet always rejoicing". His experiences of humiliations, beatings and imprisonments afforded him not the slightest degree of pleasure. He did not enjoy being hungry and poor and lonely. But in the midst of such adverse circumstances he knew that God was with him and that an infinitely wise and loving providence superintended every detail of his life, and he rejoiced.

Of course, his faith was tested again and again, just as ours is, and it is by no means always easy to rise to such an expression of confidence as St Paul made to the Romans, "... we rejoice in our sufferings."

If our attention and trust are rightly fixed we will be able to rejoice in difficult times. God's purpose is to make his people mature in Christ and the path is marked by temptations and sorrows. Yet through them all God's Spirit puts love and hope into our hearts.

If faith and hope and love are weak, how often the reason is that we are concentrating attention on ourselves, especially as compared with others. They are healthier, richer, more secure, happier than we are — or at least so it seems.

We should be concentrating attention on the Lord, gladly entrusting ourselves to His perfect will, rejoicing in the hope of the glory of God. What does it matter if others, including other Christians, have an easier life than we do? Christ alone is our security. Christ alone is our hope. Even if the whole world seems to be shaking and reeling we can rejoice and look up, for our redemption draws near.

## Storm clouds at the ABC

A SERIOUS CRISIS is imminent in the Australian Broadcasting Commission. A major confrontation now seems inevitable between the general manager, Mr Duckmanton, and the chairman, Professor Downing.

A meeting of the committee of the NSW branch of the ABC Staff Association on Monday night discussed at length a recent "violent row between Mr Duckmanton and Professor Downing. The row was over contentious ABC programs such as Lateline (including the item on pederasty), the Australian Women's Broadcasting Co-operative and the entire concept of the outspoken radio station 2JJ.



The ABC's chairman, Professor Downing (left), and general manager, Mr Duckmanton ... anger behind the scenes.

How "The Sydney Morning Herald" saw it on August 6. Three days later the columnist came under fire from both the federal president of the ABC Staff Association (Mr Ian Wynne) and Mr Cassidy, but he stuck to his guns. It was also revealed that a letter from Mr Cassidy to Mr Wynne said the letter, if made public, would add "fuel to the Festival of Light's fire".

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## Notes and Comments

### Lack of RI teachers reflected in attitudes of students

During his recent visit to Canada the Archbishop of Canterbury was asked by some journalists to comment upon that hardy perennial — "violent behaviour among young people".

He answered the newsmen thus: "Can you blame young people if they have no moral code, when traditional religious education in schools has been dropped in favour of a mild dose of comparative religion; when God in their homes is only a swear word and when the Bible is opened only to solve a crossword?"

Archbishop Coggan is speaking of Britain when he refers to religious instruction in schools being watered down to a nebulous syllabus on comparative religion.

In most schools the ministers of religion still have the opportunity of giving Christian instruction to young people many of whom do not receive any other Christian teaching.

No one can estimate the good which has been accomplished by this system in the past and effective work is still being done but there are grave doubts about the future.

If the churches lose this century-old opportunity, it will be due to their failure to do an effective job.

It is demanding work and some ministers have given it up.

While there are shining examples of lay people helping with primary school classes, our failure at the high school level is serious.

The Anglicans face the most heavy class loads as the census gives them the majority of the high school students.

Our teaching potential has not kept pace with the growth in school population.

This forces the church in each district to reappraise its scale of priorities.

In the growth centres the local minister could spend nearly all his time taking school classes.

Have well-educated Christians risen to meet this challenge? In many cases, they have not.

There are convinced Christians with excellent academic qualifications, who could make a great teaching contribution in this field, but who decline to be bound to week-by-week classes.

Words are easy but deeds count much more.

### RC confessions unchanged

The daily newspapers report that the Roman Catholic Church in Australia has authorised the use of a general confession of sins by the whole congregation and the receiving of absolution from the Priest congregational wise.

In recent centuries the only form of confession and absolution used in the Roman Catholic Church was auricular (into the ear) confession, that is to say, confessing privately to the ears of the Priest all sins committed and all the circumstances surrounding them in order that the Priest might make a judgment on God's behalf as to whether the sins were to be forgiven or not.

This form of confession was made obligatory, at least once a year, for Roman Catholics by the IVth Lateran Council of 1215 AD and reconfirmed by the Council of Trent in 1551. None of this has been changed by the new regulations which simply revive the widespread custom of the late Middle Ages of general congregational confession, a custom which continued on in the protestant denominations but which, as a result of the Reformation controversies, fell into desuetude in the Roman Catholic denomination.

It is now being revived in that denomination but nothing of the old is being changed in as much as auricular confession is still obligatory for Roman Catholics at least once a year and this congregational confession and absolution is to be reserved for occasional use only.

Luther was of the opinion that Roman Catholic practice of confession was one of the greatest abuses that needed reform because it requires private confession of sins to a Priest who acts on God's behalf before any hope of forgiveness can be had. This is a direct contradiction of the graciousness of the Gospel and of Jesus, who calls "come unto me all you who are heavy laden and I will give you rest".

The interposition of a Priest between the Christian and his Lord is the fatal error of the Roman Catholic, whether that Priest is the Parish Priest of confession or the Pope, who has absolute jurisdiction over Roman Catholic consciences through the Canon law, which he can ordain as he will, and which must be obeyed on pain of Hell.

The new rules of confession make no change in

this vital area and, although they show a desire of a section of Roman Catholics for a more biblical relation to God with regard to the forgiveness of sins, the way the rules are drawn up by the Vatican show that there has been no breakthrough at this point.

### Promoting mediocrity

A Sydney Morning Herald article (August 18) entitled "Education in decline", by Prof James McAuley of Tasmania, drew attention to reports by the NSW Secondary Schools Board and the Australian Schools Commission. Christians are divided in their attitudes to the relative merits of State schools, church schools and other independent schools, but all should view with concern the current promotion of mediocrity by educational bureaucracy.

The subsequent correspondence in the SMH has not refuted Prof McAuley's claim that what is called a glorious revolution in schools is actually "against intellectual culture". "It is obvious," he said, "that the revolution is in the hands largely of people unconcerned with mathematics, science, languages, or the more severe humanist disciplines such as history. They are committed to unstructured social studies." He believes that "a new barbarism" could well lie ahead.

Christians should encourage the full development of each individual's potential, and must oppose moves that would hinder or deny the attainment of a thorough intellectual discipline and superior skills by those to whom God has given gifts that make this possible.

## CANBERRA'S "YES" TO WOMEN

Women can now become members of the Synod of the Anglican Diocese of Canberra and Goulburn.

The decision, in an amendment to an ordinance of the diocese, was taken by the recent 32nd Synod in Goulburn.

The amendment also lowered from 21 to 18 the age of people who can become members of the Synod.

A motion was carried which requested the Bishop in Council to appoint a committee to examine and report on the theological and practical questions concerning the ordination of women.

The 20th anniversary of SAMS in Australia will be

## 'The Christian mystery — meaning, purpose of the life of Christ'

Many things today are a mystery to us. We just do not understand them. They are beyond our ability to comprehend; they baffle even the keenest mind and the most searching efforts to solve them.

In this portion of the apostle Paul's letter to the Christians in Colossae in Asia, he speaks of "the Christian mystery".

What is this mystery he writes about? In Christian literature the word "mystery" is used to refer to the thoughts and plans and purposes of God that have been hidden from human reason and understanding, and are therefore unable to be comprehended until revealed to us by divine enlightenment.

In Christian usage the word "mystery" has nothing to do with being mysterious or secretive.

The Christian mystery is the thrilling news that God's plans and purposes, previously hidden, have been revealed to us in Christ and His gospel.

The Christian mystery is Christ — who He is, what He has done for man, and what He will do for you and me as we submit to Him as Lord over our lives.

The Christian mystery, writes Paul, is "Christ in you, the hope of glory" (1:27).

Paul is writing about his labours as a minister of this Christian mystery — a minister of Christ and His gospel.

It brought Paul suffering (1:24-29)

Being a faithful follower of Jesus brought Paul suffering in his ministry. It was the suffering that came from "making the word of God fully known" (1:25) and from proclaiming Christ in a forthright and bold manner, "warning every man and teaching



The Rev Victor Roberts

every man in all wisdom" (1:28).

Perhaps today we need to grasp in a clearer way this great truth.

The ministry of bringing people to a knowledge of Christ and bringing them to Christian maturity will always involve suffering.

Not necessarily suffering in the sense of pain and sick-

ness, but suffering in the sense of spiritual anguish; the disappointment and heartache of the failure and fickleness in people; the mental anguish of longing for people to understand the glorious mystery of Christ and seeing that many do not.

Paul reminds us, however, that the Christian mystery is revealed as Christ is proclaimed in all His glory and power.

The Christian must never let the beguiling speech or enticing words of the world lead him away from Christ.

No other way, however appealing it may be or how-ever helpful it may have been; no other way can give us true understanding and open to us the real meaning and purpose of life like Christ.

That is the Christian mystery. Only this message, in the life of the individual and of the Church, can produce those two essential characteristics: "good order" and "firmness of faith" (2:5).

"As therefore you received Christ Jesus the Lord, so live in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving." (2:6-7).

WHAT! You mean to say CMS BOOK-SHOP has been selling church robes all these years and I didn't know about it?

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It was for this reason that the apostle Paul continued to "toil" and "strive" not counting the cost. (1:29)

It gave Paul a clear goal (2:1-5)

Paul toiled not only for the Christians in Colossae, but also for others who he had never met.

His purpose was that he might bring them encouragement and a unity based on Christian love (2:2).

Paul knew that personal encouragement comes from loving fellowship.

He knew that all the treasures of wisdom and knowledge are "hidden in Christ" (2:3).

Notice that they are hidden in Christ. That is the mystery. We have to dig for them as a prospector seeks for the precious jewels of the earth.

Paul exhorts the Colossian Christians never to forget the basic truth that Christ is the answer to man's need (2:4-5).

The third 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 1:24-2:7.

A conference on Australian religious history was held at the Women's College, University of Sydney, on August 21-23. Arranged by the Association for the Journal of Religious History, it drew more than 170 delegates from many parts of Australia and NZ.

Special guest at the Conference was Prof Sydney E. Ahlstrom of Yale University, who participated in an evening symposium on "Religious History in a Secular Society". Professors and other lecturers from Sydney, NSW, Macquarie, Melbourne, Monash, La Trobe, Queensland, ANU and James Cook Universities participated.

Among the subjects discussed were sectarianism, techniques and method, clerical biography, and the churches and social issues.

But what made the divine presence unmistakably certain was the spoken words which came out of the cloud. They heard God say, "This is my Son, my chosen: hear ye him" (see Luke ix. 34, 35).

Nor does it end there. The apostle Paul plainly declares that in the Christian congregation, when the spiritual gift of prophetic utterance is truly exercised, words thus spoken can and should make the visitor to the meeting fall down on his face in worship, acknowledging the presence of God in the midst (see I Corinthians xiv. 24, 25).

Somewhat similarly some of our own ancestors, who went to great pains, and faced death itself, to make the Bible available to be read in a language which the ordinary man could understand, believed that by such means the earnest reader could draw near to God in

personal communion, and hear God speak to his own soul.

It is, therefore, by His word that God is pleased to bring Himself near, and to make men aware of His presence.

It is the preacher's solemn privilege, as he is used to proclaim the God-given word, to make hearers aware that God is here, and that the opportunity to have dealings with Him is near at hand.

So, as Amos was inspired to declare, "Surely the Lord God will do nothing, but he will reveal his secret unto his servants the prophets" (Amos iii. 7).

A witness to God's purposes

Again by His words God not only makes known His presence; He also makes known His purposes.

Such words of revelation both complement, and are

There is something deeper and more fundamental still to be learnt from Campbell Morgan's confessed faith in the divinely-inspired Scriptures

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This is the first of three 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 one of the series, is titled: "The God-given Word."

The first thing that is fundamental, both to the ministry of the preacher and to the faith of the hearer, is the God-given word.

Without it the preacher has nothing proper to proclaim; without it the hearer has nothing proper to believe.

Here we do well to pause, and to consider the decisive and indispensable function of words, as a means not only of man's but also of God's personal self-expression and communication.

Without God-given words God's presence, God's

CONFERENCE

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So, as Amos was inspired to declare, "Surely the Lord God will do nothing, but he will reveal his secret unto his servants the prophets" (Amos iii. 7).

A witness to God's purposes

Again by His words God not only makes known His presence; He also makes known His purposes.

Such words of revelation both complement, and are

There is something deeper and more fundamental still to be learnt from Campbell Morgan's confessed faith in the divinely-inspired Scriptures

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"It is only through the divinely-inspired words of the prophets, evangelists and apostles that we know what God has done, and that we discern its significance, both in revealing Him and saving us."

## NOTHING TO PROCLAIM WITHOUT THE 'WORD'

personal communion, and hear God speak to his own soul.

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and of his deliberate choices, as he prepared himself to preach.

"For many years," he confessed, "I have observed this rule, that when I am at work, preparing either sermons or Bible work of any kind, I never allow myself to open a newspaper until after one o'clock of the day."

"I would rather have," he wrote, "on my study shelf one book of scholarly exegesis than 40 volumes of devotional exposition."

The result of this method, at once human and Divine, was his Bible.

So it is the Scriptures which must be preached

It is, in consequence, the Bible to whose authority Dr Morgan submitted in all his preaching. "Preaching," he said, "is nothing else than bringing God's message, as it is found in the Oracles Divine."

When the sermon has a text which is authoritative, all the rest is to be tested by it. That is the value of the text.

I read a text to my congregation. That is the message. That is the one thing that is absolutely and finally authoritative.

My sermon has no authority in it at all, except as an interpretation or an exposition or an illustration of the truth which is in the text.

The text is everything. That is the point of authority.

Here let us also remind ourselves that these words do but re-echo and re-affirm the teaching of the Apostles and the conviction of the Reformers.

When Paul, the aged, wrote to Timothy to give him counsel concerning the discharge of ministry, he solemnly charged him to preach the word (see 2 Timothy iii. 14-iv. 2).

It is worthy of notice that the Scriptures here explicitly referred to in the immediate context are the Old Testament Scriptures.

In order to add the confirming testimony of the Reformers on this point may I quote from a sermon on this very passage by John Calvin, a sermon entitled, "The Proper Use of Scripture".

John Calvin says: "And that no man might take the liberty to choose what he



"Perhaps for the first time in Australian history, the church has the opportunity of setting before couples wishing to be married in the church, the clear obligations of Christian marriage — and they have the unimpeded option of saying 'yes' or 'no'."

## FAMILY LAW BILL: SOME CONSEQUENCES

The Family Law Bill has passed. It will affect society considerably.

In the preliminaries to the debate many of us conveyed our views to representatives of government and members of parliament.

The Archbishop of Perth (the Most Reverend G. T. Sambell), chairman of General Synod's Social Responsibilities Commission, draws attention to the "passive withdrawal from responsibility" which the Bill allows.

Writing to the Attorney-General he says: "We do live in a society which wants to opt out of responsibility, one for the other, be it in the family or be it in society, but to me responsibility is still a necessary element in human relationships."

"It is good to see that you have accepted so many of the amendments proposed by the Senate Committee and I express my appreciation of this."

"I can only conclude by saying that while supporting very much the attempt to bring dignity and simplicity into divorce procedures and, while accepting unreservedly that some marriages do irrevocably break down, I cannot accept the removal of the concept of responsibility."

The Provisional Canon for the marriage of divorced persons under certain circumstances, passed by a two-thirds majority of General Synod in 1973, was last October declared invalid by the Appellate Tribunal of General Synod on the grounds that it contravened the fundamental declarations and ruling principles of the Constitution.

Though there would seem to some of us to be inconsistencies in the tribunal's reasoning, the decision has been made.

The tribunal, however, is of the opinion that marriage of divorced persons in church is allowable where divorce has been granted on the grounds (a) of pornea — that is, adultery or such sexual offences as the word pornea connotes — or (b) any other exception which is recognised in the New Testament.

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This is an extract from the presidential address by the Bishop of Rockhampton (Bishop John Grindrod, MA) to the Synod of that diocese recently. It concerns the Family Law Bill and its implications.

Some of us argued in General Synod that if responsible provision for the marriage of divorced persons was not made by the church on the lines of the Provisional Canon, involving as it did commitment to the Christian life by those applying to be so married, then the church would face a state of disorder in this area of ministry.

This has now been increased by the passing of the Family Law Bill.

With the removal of any concept of fault or guilt in divorce, dioceses which had enacted legislation for remarriage when adultery was a cause for divorce will now have to set up separate courts of their own if they are to proceed.

As before, different practices will probably prevail in different dioceses.

The responsibilities cast on the bishops for pastoral care and interpretation are now greater than before, but that is correctly where the

responsibility of decision should lie, and it is an illustration of the importance of the episcopal principle in the church's life.

The church by entrusting to its bishops the authority of judgement and dispensation preserves order in its life.

One of our priests rightly argued in the debate in our synod two years ago that divorces of persons who had been married in church would be greatly minimised if the conditions for marriage in church in the first place were tightened up.

Up to now this has not, in charity, been easy to apply, as church buildings have largely been the only possible places in which to be married, unless one resorted on some day other than a Saturday, to the uninspiring environs of a registry office.

Now, however, civil marriage celebrants are available for those who do not wish to be married as Christian believers, and it has become socially acceptable for wedding ceremonies to take place under trees, in parks and gardens or private homes.

Perhaps, for the first time in Australian history the church has the opportunity of setting before couples wishing to be married in church, the clear obligations of Christian marriage and they have the unimpeded option of saying "yes" or "no".

## Canberra-Goulburn deficit of \$50,000

Bishop Cecil Warren warned the 32nd Canberra-Goulburn Synod against falling into the trap of thinking that conservatism and Christian duty were the same thing.

"He was speaking in the Liac Hall, Goulburn."

"Many have rejected the present government's acceptance and espousal of change: it does not always do to call a spade a spade," said the bishop.

"To do so too forthrightly does violence to people's sense of the mystical and some of the government's present troubles can be traced to this."

Christians could be grateful for the increases in frankness that Labor had brought.

"Some features of community thinking are obvious," said the bishop.

"On the one hand it is 'this-worldly' and materialistic, on the other hand it is egalitarian, accepts unorthodox people and opinions, and is (somewhat unexpectedly) idealistic."

The bishop said that the diocese faced a deficit of more than \$50,000 this year. This was despite an increase of almost 100 per cent in pledges from the parishes between 1973 and 1976.

The move to admit women to the synod had not gone without legal questioning.

"Legalities aside, however, it would be a pity if we were not to make a positive witness, through this action, of our determination to have in synod the most committed and representative of our lay membership, male or female," he added.

### Lutherans turn communist

The German Lutheran pastor Karl-Helmut Lechner has left the church, announcing that he wishes to dedicate his energy to the Communist party.

The number of Lutheran clergy considered as being sympathisers with the Communist party is about 50.

— Christian Mission to the Communist World

## To help students with problems



The Church of England Homes' \$1.1 million project, the Kingsdene Special School and Hostel, is now nearing completion at Gibbons Street, off Pennant Hills Road, Carlingford, NSW — behind the Girls' Home.

The school is designed to accommodate 24 boys and girls with special problems. The students are expected to range in age from four years to twelve years of age. The children are expected to be at the school and in residence at the hostel toward the end of next January.

Director of the Church of England Homes (the Rev Fred Rice) said it was expected that the name of the principal of Kingsdene would be announced in September.

## Deserted fathers: their problems greater than those of the deserted mother

Deserted and bereaved fathers, left to cope with families, are of special concern to the social workers of the Church of England Homes in Sydney Diocese.

This is because it is usually more difficult for a man than a woman to obtain adequate assistance from the community to keep his family together.

### 'One-parent families need to be supported and motivated'

He must go out to work. Frequently the family's relatives are unable to assist and live-in help, if available at all, is usually very unsatisfactory and often breaks down.

Mrs Patricia Pye, senior social worker in the Social Work Department of the Church of England Homes at Carlingford, has had wide experience in this field. She said recently: "Frequently the single parent, whether man or woman, feels very guilty at the thought of placing children in care, and looks to another alliance as the only solution to the problem."

"But this can have disastrous results. Such a parent needs to be counselled and assisted by social workers. The supportive counselling is offered at the time of crisis when the children are admitted to the Homes, and it is most important that this supportive counselling should be continued by the social worker involved."

"When a father is deserted there are many ways in which he can be helped through community resources available in his area. He needs to be made aware of the legal aids that are available. If he has to apply for Social Services, social work intervention can be of help. If he needs to apply for Housing Commission aid, this can also be helped by a social worker approaching the commission for special consideration."

"If he becomes unemployed — particularly if he is of foreign nationality — he can be helped in applying for unemployment benefit, retrenchment allowances and other forms of community assistance of which he may be unaware. If the single parent is a mother, who is working to maintain herself and her family, it is equally important to acquaint her with the Housing Commission aid, pension benefits and community resources that can be made available."

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## MORE INTEREST IN SOCIAL PROBLEMS THAN BEFORE

In this report, I have selected several issues which concerned the Council during the past 12 months.

Many more people are taking an active interest in social questions than was the case even a decade ago.

Public debate is more vigorous and anyone with a hand-made placard can secure the transient attention of the television cameras.

Some of the issues are soon forgotten but others persist because they are important and affect the life of the community.

Voices are raised in various quarters telling Christians to remain silent on social issues or, at most, to confine their utterances to the four walls of their church buildings as they are compelled to do in dictatorship countries.

"Christians must not impose their standards upon an unwilling community. Let them remain silent." These are the dictates of the militant Secularist-Humanist axis forces.

Are Christians the only citizens who do not have a right to proclaim their viewpoint and to seek to persuade their fellow citizens?

As to the tiresome talk about "Christians imposing their standards" the word "impose" is utterly inappropriate.

In a politically free society you cannot "impose" standards which the community refuses to accept.

You can only do that in a dictatorship and even there certain practical limitations apply. Christians are set for the defence and proclamation of the Gospel. That is their duty.

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They must not refrain from applying their distinctive insights. They must not apologise for seeking to persuade their fellow citizens.

They have a right and a duty to do this even if no other group in our society did so. The fact is that just about everyone else is doing so.



Members of the Council of Churches in NSW during their annual general meeting last June, outside the Chapter House of St Andrew's Cathedral, Sydney. Organisations represented are the Church of England (Diocese of Sydney), Baptist, Churches of Christ, Congregational, Methodist, Presbyterian churches and the Salvation Army.

The Council's Secretary (the Rev Bernard Judd) author of this report is at front (centre) of the group.

We must not allow our opponents to deflect us by skillful use of the word "negative".

If we believe that the Christian Gospel and its distinctive insight is beneficial for society, we have an inescapable duty to proclaim it and to oppose that which hinders the Gospel.

When the German persecution of the Jews began, people like Martin Niemoller did more than proclaim positive Christian standards; they actively denounced the Government's policy of persecution.

In a politically free society politicians expect us to speak out against what we do not like. If we do not do so they comment: "But you did not say anything about it!"

Policies are determined by exerting pressure and marshalling votes. Christians have access to politicians and to the opinion-making processes which were not available to the early Christians.

## Churches urged to stand up for Christian standards

The trouble is that the secularist forces have greater access than we do and are often more persistent because we do not like to do that which stirs up contention.

Extracts from the annual report of the Council of Churches in NSW by the Secretary, the Rev Bernard Judd.

A policy of tame appeasement will not win over our implacable secularist enemies who are tiny in number but are persistent and ever so vocal.

It is truly remarkable that the Russian Government has not entirely eliminated the Christian Church as the Governments of Albania and North Korea have done. (Most observers would add China to that list.)

However, the church in the USSR is a restricted church confined within the four walls of those comparatively few buildings which the Government allows to function.

Some people in our society consider that such a withdrawn pietism is all that the church should envisage doing. To be sure, the motives of the Kremlin rulers are not to induce pietism but to limit the social impact which Christians can make on other fellow citizens.

Are the churches in Australia to be overtaken by a similar state of restriction in the future?

No doubt, the militant secularists are working towards such a goal. If we sit back tamely and do nothing to check their aggression we will have only ourselves to blame.

I am sure we will not sit back and watch our opportunities taken from us.

## Occult group's theft?

Dean Beal of Newcastle believes an "occult group" could have been responsible for the theft of two crosses from Christ Church Cathedral last month.

The theft of two brass crosses, six brass candle holders and a brass vase, with a total value of \$500, was discovered next morning by the verger.

"Crosses are difficult to sell and it makes me wonder whether occult groups have decided to use something from the cathedral in their activities," Dean Beal told the Newcastle Herald.

"It is known to us that christian symbols, a cross turned upside down for instance, are used by devil worshippers in celebrating black mass."

Bishop Ian Shevill said he believed a problem existed with occult groups in Newcastle, but not to a serious degree.

"But I am quite happy to be given evidence that I am wrong," he said.

"No person has come to me or my clergy with a psychological, emotional or physical problem as a result of delving into the occult."

The issue of exorcism was raised at the last Newcastle Anglican Synod, when the bishop said he did not want clergy attempting it unless they were properly trained.

"It is a very offbeat sort of thing," the bishop said. "Churchmen could put their time to better use."

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## Letters TO THE EDITOR

### Glebe Board, Synod and 'moral authority'

Sir,  
So the Glebe Board intends to issue a further Glebe Report and in the October "Southern Cross" which will be available just before Synod (refer "Record" issue of August 7).

Church money, therefore, is to be used to give a saturation presentation of one viewpoint of matters in debate.

I would like the cost-effective in cash, to help pay for a curate.

The Rev L. M. ABBOTT, Peakhurst, NSW.

### Theories in conflict

Sir,  
Your issue of August 7 contained a subject which would have been more aptly titled "A Parable of the Resurrection of the Dead". Instead it was called "Evolution v Creation".

This would have been bad enough but the title went on to say: "A new serious study in comic-strip form to make people think." The matter it contained is not new, it is resurrection of issues that were settled decades ago but which are being brought up again particularly in the United States.

The use of the word "serious" for this type of comic book theology would be funny if it weren't so indicative of the level of thought of which the authors and those to whom the material is aimed, are capable.

For this happy reason it may well miss the average intelligent secondary and tertiary student, who will, I trust, treat it at the same superficial level on which it is presented.

To present Biblical revelation and scientific theory as opposing points of view and hence as an "either-or" issue is both silly and traumatic. The trauma that concerns me is that which occurs to the faith and future of the younger generations.

If they have to decide (when such a decision is unnecessary) "whom will I believe, my minister OR my science teacher?" — it has been proved so often and so tragically in the past that they will usually choose the latter.

The distinction that is missed by Dr Gish and his fellow travellers is that science and the Bible are speaking in different languages.

Science is concerned solely with the question of "how". The Bible speaks of "who" and "why". In other words the two are complementary, not contradictory.

Authors such as Bernard Ramm (The Christian View of Soul-hungry churchgoers.

To page 6

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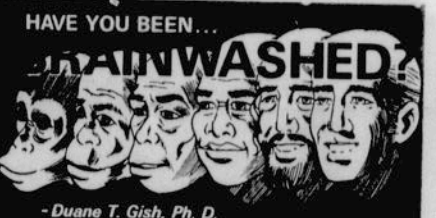
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- Duane T. Gish, Ph. D.

### Evolution versus Creation

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## Thoughts on destiny 'cheer by reminding of bodily resurrection'

### Letters

From page 5

of Science and Scripture) and Thielicke (Man in God's World) have written so convincingly on this subject that there is neither need nor space to repeat their arguments here.

Suffice it to say that should anyone take Dr Gish's diatribe seriously, he will be confronted with one of three choices.

The first is to reject all scientific theory which does not speak with a Biblical, and therefore non-scientific, voice as being anti-Christian.

One can only wonder whether such people ever use a phone book or railway timetable, as neither acknowledges the existence or nature of God. This spiritual dichotomy is unreal and is itself unbiblical. It is however the "in thing" in some parts of the USA where, to be accepted in the here-and-now one must be a creationist in the here-to-for and a premillennialist in the here-after.

The second choice is to reject all Biblical revelation as irrelevant at the best and as unreliable at the worst. The only escape from this predicament is a possible third alternative, to recognise this "serious study in comic-strip form" as the utter balderdash it is.

But if this attitude is taken one cannot be surprised if The Church Record and the evangelical tradition of the Church of England which it is supposed to espouse, are swept into the same basket and disposed of in a similar fashion.

Mr Editor, be it on you.

DOUGLAS TRELOAR,  
Wahroonga.

**FUNERALS!** Some dread them, a few enjoy them, parsons talk about them and, if the Lord tarry, we'll all attend one whether we like it or not.

Funerals are a fact of life — or death — depending on your point of view.

It should do some ministers good to attend one incognito occasionally and find how easy it is to give an impression either of cold professionalism or of indifference.

What we say and do at a funeral may leave a lasting impression. Hence we need to weigh words and actions. If slovenliness in conduct is heinous, so too is deficiency in doctrine.

**TWICE** lately I've been aware of this as I sat in the pew, and on each occasion heard the expression "We commend our loved one into His hands."

We do no such thing, simply because we cannot. The eternal destiny of every individual is related to his standing before God in this life on the basis of the righteousness of Christ, not upon any pious platitudes of those who are left behind.

Meaningless and unscriptural phraseology leads to confusion amongst uninstructed Christians, holds out false hope for the unsaved, and detracts from the finished work of Christ.

**THE REFORMERS** realised that our faithful departed do not need our prayers.

Any prayer of commendation is a prayer for the dead and has no basis in Scripture or the prayer book. Spurgeon, staunch Baptist that he was, had a high

regard for our Order for The Burial of the Dead.

"This... wisely offers us no comfort concerning the soul of the departed believer," he said, "since that is in bliss, but it cheers us by reminding us of the promised resurrection of the body; and when I speak concerning the dead, it is not to give comfort as to the soul but as to the body."

He was preaching on Acts 24:15, when Paul, standing before Felix, spoke of the Christian hope — "a resurrection of both the just and the unjust."

**PULPIT PARADE.** "To see ourselves as others see us" is often far from encouraging (to "ourselves" at any rate), but it may benefit congregations of the future.

Each Sunday a video tape is made in parish of a sermon preached by a senior Moore College student.

The tape is replayed at a college seminar during the week where the preacher sees himself warts and all. A guest minister analyses the presentation and students give their views.

ACL donated the equipment and it's being put to good use.

**ENTOMOLOGICAL INTERLUDE.** Let's hope these sermons receive more attention than the one being preached when Robert Burns penned the opening lines of the above par.

The Scottish bard had become bewitched by a bug crawling out of the bonnet of a lady seated on the pew in front of him.

His title for the poem would be arresting as a sermon opener, although rather ambiguous.

## On and Off the Record

by  
**DONALD HOWARD**

Burns addressed his lines  
"To A Louse".

**FAMILIAR?** "Over-inflated bureaucratic machinery... organisational explosion... feverish search for more personnel and money. We are urged to beg God to send more employees into the bureaucratic system and to inspire the faithful to pay the cost."

Where did those lines appear?

In Ivan Illich's chapter, "The Vanishing Clergyman" — a description of things as he sees them in the Church of Rome. His book is titled, "Celebration of Awareness".

**FRAMLINGHAM.** In case you don't know, this little Suffolk village is the last resting place of the 16th-century Duke of Norfolk, whose tomb is in the local church.

According to The Times, a visitor's guide to the church says: "He figured prominently in the TV series, The Six Wives of Henry VIII."

A real sci-fi man.

**Back to CHS and a contemporary poet:**

A famous old preacher called Spurgey  
Had no time at all for liturgy

But his sermons are fine  
I preach them as mine

As also do most of the clergy.

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## Seeking answers that satisfy from the Gospels

"The Miracles Of Jesus: What Really Happened?"  
by H. J. Richards  
Collins, Fontana (1975)  
\$1.50 recommended price

This slim paperback, written for laymen, seeks to deal with the contemporary dilemma about belief in miracles through an exposition of those in John's Gospel.

The author has a particular concern for the theological meaning lying behind each of the miracle stories.

Relevant chapters of the Fourth Gospel are expounded in the light of the Gospel's overall purpose, while theological terms such as "glory," "the hour," etc., are explained clearly.

According to Richards the thrust of many passages is towards the death and resurrection of Jesus.

On occasion, due to a concern for theological perspectives the author was inclined to over-interpret the material (eg. eucharistic overtones are not really present in John 2).

However, the main interest of the book is found in chapters 2 and 10 where the questions "What really happened?" and "Explaining miracles away?" are taken up.

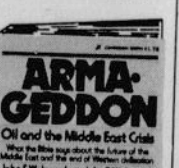
According to Richards, anyone who has experienced

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### Mission role in today's New Guinea

"Mendi Memories"  
by Graham Smith  
Nelson, 1974

This book, in which the author reminisces over his ten years spent in the Southern Highlands of New Guinea, would have an appeal for anyone interested in missionary work or in the problems of adjusting to a new culture.

Papua/New Guinea Missionary Children's School, Tari, Southern Highlands District. 2 Teachers needed for Multiple Classes based on the NSW Primary Curriculum. Mission Station Situation

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**Administrative Officer**  
Asia Pacific Christian Mission  
130 Wellington Parade  
East Melbourne, 3002  
Phone: 41 6061

The Asia Pacific Christian Mission has vacancies at its Dauli Teachers' College in Papua/New Guinea for 1976. The college is in a rural area of the country, some six miles from the APCM Headquarters station at Tari in the Southern Highlands, at an altitude of roughly 1650 metres. Inquiries are invited from university graduates with some primary teaching and interest in or from experienced primary teachers with interest in teacher education in this country. A lecturer who is accepted could well be asked to do some primary teaching first in a Papua/New Guinea primary school to learn what the national education system is all about. Inquiries and applications are welcome.

Vacancies exist in the following fields:  
**English** — training pre-service teachers how to teach English as a second language  
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**Christian Education** — as for Social Science

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## BOOKS

Graham Smith, a former worker with The Methodist Home Mission Department in the outback of South Australia, went to Mendi in 1962 as a minister with the Methodist Overseas Missions. There he became principal of a Theological College for New Guineans, and in 1968 became the first bishop of the United Church in Papua New Guinea and the Solomon Islands.

The author's memories include vivid anecdotes about various acquaintances, some of the national students, and members of the mission itself. Told in a frank and light-hearted vein, these brief pictures are entertaining, while at the same time giving quite an insight into the missionaries and their work, as well as the people to whom they ministered.

The missionary appears in his true light as an ordinary person with ordinary problems, who nevertheless contributed a great deal to the well-being of the people, while one is left in no doubt as to the very real abilities, gifts and dedication of the national Christians. While specifically intended as a collection of "memories", the book also contains an interesting discussion on the validity of criticism against the failures and mistakes of missionaries in the past.

Other features of the book are glimpses of the geography and culture of the region round Mendi, insight into the Australian Administration in Papua New Guinea, and the development towards self-government and independence, and a large section devoted to the author's "extra-curricular" work, such as establishing a hydro-electric scheme, installing a telephone system and the setting up of a trucking business and other concerns to help finance the mission. Here again, the entertaining, frank and

humorous tone does not fail to attract the reader and to hold his interest.

One could, however, feel disappointed by the rather surprising lack of spiritual content in the book. At times one gains the impression that the writer is more interested in his hydro-electric scheme, for instance, than in his work of training young men for the ministry and for Christian service — surely a highly important task, and which one would expect to have involved many conflicts as well as many experiences of the mighty power and provision of the Lord. While there are indeed several instances of dedication and zeal among various workers and national students, on the whole there appears to be a lack of real commitment to the goal of bringing men to Christ and extending His Kingdom.

This is reflected in the author's assessment of missionaries, of whom he says "European missionaries were singularly ineffective at this very job (of proselytising). Not that I think they came with the idea of foisting Christianity upon people. Rather, they came to offer people a way of life which they themselves believed to be good, and left it to the people themselves to decide whether they want it or not." (P 144.)

While no one would wish to "foist Christianity upon people", this view of missionary work, in which the Gospel is presented as simply "A completely new dimension to living" and not as the only way of salvation given to men, would seem to explain why in ten years' memories of Christian

service so little testimony is given to the power of The Gospel and of The Lord Jesus Christ.

Marcia Doran

This is another very useful little book by the author of "The Magic of Story-telling."

Bruce Fairfax

## Teaching by story-telling

"So You Want To Tell Stories"  
by Clifford Warne  
(Anzeta publishers)  
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## CALL TO MEN

Increasing numbers of men are responding to the call to ministry in the continuing Presbyterian Church.

The challenge of the ministry will be presented at a special meeting in the Presbyterian Church, Hurstville, at 5 pm on Saturday, September 27.

After a basket tea there will be devotions when Dr J. Graham Miller will speak on "The Power of the Preached Word in Spiritual Renewal".

This will be followed by a forum with talks and discussions on "Calling", "Responding to the Call", "Theological Education" and "The Life of a Minister".

Further details are available from Dr A. E. Vaughan, 5 Guinea St, Kogarah, 2217, who would also welcome names and addresses of people who might appreciate a personal invitation.

Cassette tapes of the evening will be made available for future use.

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## 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 Wongan 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 cruises 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."

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.

## 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 Australian  
FIRST PUBLISHED IN 1880

# CHURCH RECORD

No 1595 SEPTEMBER 18, 1975

Registered for posting as a newspaper — Category A

PRICE 20 CENTS

# 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

been 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.

## 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.

AUSTRALIAN CHURCH RECORD, SEPTEMBER 18, 1975 — 1

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