

## Mainly About People

**SYDNEY**  
Rev J. Mills has submitted his resignation from the Parish of St John's, Campsie, as from December 15, 1976.

**MELBOURNE**  
Sister Inez, CSC, has been appointed Examining Chaplain as from August 1, 1976.  
Rev J. B. MacGlashan, from the Diocese of St Arnaud, has been appointed to Incumbency in the Parish of St Peter & St Andrew, Braybrook. Induction by Archbishop at 8 pm on Friday, October 22, 1976.

Rev J. N. MacMillan, from the Parish of Naracoorte, South Australia (Diocese of The Murray) has been appointed to Incumbency of St

Thomas', Werribee. Induction by Bishop Grant at 8 pm on October 26, 1976.

Rev F. Bedbrook has been appointed minister in charge of the parish of St Mary's South Camberwell. Also to take up part-time appointment as Australian Secretary for the Society for the Promotion of Christian Knowledge (SPCK). Date of Commissioning to be announced.

Rev Dr G. Gaden has been appointed Chaplain to the Canterbury Fellowship as well as Stewart Lecturer in Divinity at Trinity College and Diocesan Theologian. To take effect from the end of 1976.

Rev J. T. Corrigan died on August 21, 1976. He retired in 1971.

## GREEN AT CATHEDRAL

A mixture of ancient and modern in a unique Youth Service brought inspiration to a crowded cathedral on Sunday, August 15.

Canon Michael Green spoke at St Andrew's Cathedral, Sydney, to a congregation of over 1200 about the cost of discipleship.

The cathedral choir sang a modern version of the "Magnificat" and the "Nunc Dimittis" to a tune specially composed by Michael Hemans, the cathedral organist. The "Gloria" was based on a Jewish melody in which the congregation heartily joined.

The First Lesson was a dramatized version of Genesis 3 acted by members of the Andrew's Club, the cathedral's young people's organisation.

The World Singers brought the modern touch of music, involving the whole congregation, as they sang from the chancel steps.

Students of many of Sydney's church schools were present.

The Dean, the Very Reverend Lance Shilton, congratulated the congregation for finding their way into the cathedral, which was surrounded by trucks, scaffolding, screenings and concrete as Sydney Square nears completion. The sign in George Street reads, "This Cathedral Is Not Stuck In The Mud; Come In And See".

Canon Green immediately established rapport with the lively congregation. He lost no time in emphasising the cost of discipleship. He said:

"How are you going to cope with the world of which my generation has made a mess?"

"The West conducts its policies now in political life without any claim to moral considerations. Our society is morally impoverished and there is a tremendous spiritual vacuum (there's a great lack of purpose)."

"If you will come after me," says Jesus, "you'll have a bed of roses and a wonderful time." Rubbish!

"If anybody tells you that he is preaching to you the gospel of Jesus Christ and makes Jesus look like the washing powder that washes whiter; the 'one who'll give you a whole of a time', just come to him for power and joy and all these things, tell him that he's a liar."

"Jesus said, 'If any man come after me he has to deny himself and take up his cross and follow me'. To deny yourself; that means sacrifice. To take up your cross; that means shame and suffering."

"Suffering is the badge of the Christian. It was the badge of the Master. You cannot avoid it."

"Christ wants you — the whole of you. He doesn't want your decision. He wants your discipleship."

"If you're ashamed of Jesus Christ when you meet Him face to face on the day of judgment He will be ashamed of you before His Father in Heaven."

## Scripture Union "mobilises beach missions . . ."

### 500 at training sessions

Scripture Union (NSW), in preparation for next summer's beach missions, mobilised more than 500 young people to attend in-depth training sessions at Sans Souci on July 31.

Their enthusiastic participation made the day one of our most successful Beach Mission Workers' Training Conferences yet — "and points to a great witness and outreach for the Lord in the coming summer holidays", an SU spokesman said.

Nearly 400 experienced workers gathered for a refresher session at Sans Souci Baptist Church, where the Rev Jim Kime, principal of the Baptist Bible College and chairman of SU's Bible Reading Committee, spoke on "The Bible in the life of the worker and his ministry". His address was widely appreciated and vigorously discussed.

Meanwhile, about 120 new workers gathered nearby at



Those who attended the NSW Scripture Union training conference in Sydney on July 31 included (l to r) Phillip Morris (social worker with the Sydney Anglican Division Home Mission Society), Sue Randall and the Rev Jim Kime.

the Anglican Church for an "orientation" session.

After lunch, all the workers came together and moved into sessions dealing specifically with various age groups and special skills.

"The training received on

the day will, of course, go well beyond the 50-odd beach missions at Christmas — it will make those involved far more effective in their local church work and daily witness for years to come,"

the spokesman said. Later in the week, SU staffer Owen Shelley, who had been overall leader of the conference, flew to Brisbane to be the main speaker at a similar event there.

## REL. PRESS DEPLORES MOVES TO CENSOR

The executive of the Australian Religious Press Association, meeting in Melbourne, issued a statement deploring a UNESCO recommendation that governments in Latin American countries should control all outgoing and incoming news.

The statement said: "It is incredible that an agency of the United Nations, which is supposed to be committed to human rights, should make a recommendation that would have the effect of restricting freedom of the press."

"What is more important in the world of international relations and world peace than to ensure a free flow of information across national borders about what is happening?"

"Whatever abuses by journalists there may have occasionally been, nothing is serious enough to excuse total censorship by a government."

"The religious editors of Australia deplore the present censorship laws applying in India, the Soviet Union and most communist countries. They deplore the muzzling of dissent and debate within a country and the restriction of foreign correspondents."

Pictured at Left The Young World Singers



## PRAYER BOOK

\*From page 1

The progress report announces that a further round of Provincial Conferences to consider the contents of the proposed Prayer Book will be held across Australia in October this year. This follows a series of similar conferences last April-May.

It also announces that the Liturgical Commission will continue to receive criticisms and proposed amendments almost until the General Synod. It will then place before the Synod its own list of recommended amendments to the Book.

## ROLF HARRIS WORKS WORLD VISION

Australian entertainer Rolf Harris has a new television programme produced by a church-supported aid organisation.

Harris will co-star with a Korean Children's Choir in an hour-long special produced for World Vision of Australia.

The same organisation this year organised a 40-hour

fast to raise money to help the world's starving.

Under-developed countries hopefully will benefit from funds the show attracts. It will be screened internationally.

The show is being produced by the Australian company, Pilgrim International Ltd, and being filmed in Korea.

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## Salvation Army officer to tour Israel

Major Cerben Stelstra, the first Salvation Army officer in the world to be released from his duties for ecumenical work, had been invited by the Israeli Government to tour Israel in recognition of his ecumenical co-operation and fraternity with Jews, an Australian Council of Churches spokesman said this week.

Major Stelstra is Executive Secretary of the New South Wales State Council of the Australian Council of Churches.

While overseas he will visit the World Council of Churches Centre in Geneva for talks with the WCC Department on Dialogue with Other Faiths and Ideologies.

Major Stelstra had long campaigned for Christian-Jewish dialogue and was currently involved in Christian-Jewish meetings at the

Sydney Synagogue, the ACC spokesman said.

While in Israel he would make a special study of the Israeli National Reserve Bank and the economic structure of the country, "as a trained economist with considerable experience in the finance departments of the Salvation Army throughout the world."

He speaks Dutch, German, French, English, Afrikaans, Gaelic and has a working knowledge of Greek and Latin.

He has served in Germany, Belgium, Holland, Great Britain and South Africa.

His experience in South Africa has left him with strong views about the suppression of Africans under apartheid.

## Ridley student to be assistant bishop

The Bishop of Central Tanganyika, Bishop Yohana Madinda, had announced the appointment of the Rev Alpha Francis Mohamed, principal of the Msalato Bible School, Dodoma, to be Assistant Bishop of the Diocese, a report from Tanzania this week said.

His consecration was held on Sunday, August 15, in the cathedral of the Holy Spirit, Dodoma, at which the archbishop of the church of the Province of Tanzania, Archbishop John Sepeku, officiated, the report said.

The Rev Alpha Mohamed, who is 35 years of age, was born at Kintinku.

After completing his secondary education at Mazengo Secondary School he entered St Philip's Theological College, Kongwa, Tanzania, where he read theology from 1965-1967.

He was ordained deacon in September 1967 and priested in November of the same year.

He has served at St Paul's Church, Mpwapwa (1968-

69), The Cathedral of the Holy Spirit, Dodoma (1970-71).

During 1972 he studied at Ridley Theological College, Melbourne, Australia, and completed his Australian ThL degree.

In 1972 his appointment as principal of the Msalato Bible School was announced and he has been serving there from 1973-1976.

Following his consecration on August 15, he left for the USA where he will undertake a further 12 months' study in theology at the Protestant Episcopal Theological Seminary in Virginia from September 1.

At the completion of these studies he will return to take up his appointments as Assistant Bishop of the Diocese of Central Tanganyika.

The Australian  
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# CHURCH RECORD

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## CHURCH MISSIONARY SOCIETY APPROVES RECORD BUDGET

At the meeting of Federal Council in August, the Treasurer, Mr Eric Stockton reported that the Church Missionary Society's budget for the past year had been met.

At the same time, Mr Stockton presented the new budget for 1976-77 which was estimated at \$950,000.

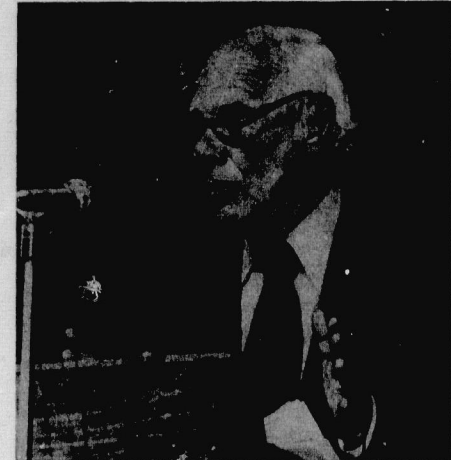
CMS is committed to send out trained personnel at the invitation of churches around the world to serve in partnership with them in Christian work.

All this includes training personnel at home, equipping them, financing their travel, supporting them through language study and maintaining them in their work.

Some newly-trained missionaries will make history for CMS by going to Iran, the newest area of CMS involvement, at the invitation of the Evangelical Christian Church of Iran. Others will go to Pakistan, Africa

and North Australia in 1976-77.

The money to sustain this work comes from CMS members: those who give generously and regularly. The Society thanks God for the many people who by their prayers and giving, are committed to God's mission to the world.



Malcolm Muggeridge

## Memorial Lecture to be given by Muggeridge

Malcolm Muggeridge believes that the ostensible guardians of our laws, constitutional liberties and religious faith are doing a better "dismantling" job than professional subversives, anarchists and atheists.

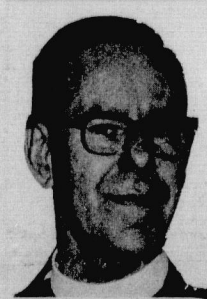
He will make this claim during his delivery of the Olivier Beguin Memorial Lecture for the Bible Society in Australia. The lecture will be given in Canberra, Sydney, Adelaide and Melbourne in October.

Muggeridge believes there may be a "death-wish" at work in the heart of civilisation. He sees bankers as promoting the inflation which will ruin them, educationalists seeking to create the moral and intellectual chaos which will nullify their professional purposes, moralists cutting away the roots of all morality and theologians systematically dismantling the structure of belief they exist to expound and promote.

The quest for power, for affluence and for knowledge is seen as a cul-de-sac with no earthly means of egress.

Through this gloomy picture he sees the Bible as more than ever relevant and containing words of everlasting truth.

Muggeridge will deliver the lecture on the following dates and at these venues: Canberra, Canberra Theatre, October 7; Sydney, Pitt Street Congregational Church, October 12; Adelaide, The Festival Theatre, October 13; Melbourne, The Dallas Brooks Hall, October 15.



The Archbishop of Sydney Sir Marcus Loane

## ARCHBISHOP OF SYDNEY LAUNCHES OVERSEAS RELIEF FUND APPEAL

The Archbishop of Sydney, Sir Marcus Loane, has called for funds to assist needy people affected by disasters, wars, and famine.

In connection with the launching of the Archbishop of Sydney's Overseas Relief Fund, to be held throughout the month of September, Archbishop Loane said:

"In recent months the media seem to have brought into our living rooms more disasters than the world has seen for years. There have been earthquakes in China, the Philippines and Iran; the searing civil war in Lebanon is destroying countless homes and people week by week; terrorists in Ireland continue their relentless campaign; riots in Southern Africa threaten to erupt into open warfare; and Rhodesia is under graver threat than ever."

"The world is in a terrible mess, and much of it is man-made. Yet there are innocent victims: children and adults who are bystanders but who

get caught up in the spreading effects of disaster."

"It is for the relief of such people that the Archbishop of Sydney's Overseas Relief Fund exists. Through missionaries and Christian agencies with whom I keep in touch, I have been able to distribute immediately, at least small grants to alleviate suffering in various tragedy-stricken parts of the world."

"The Overseas Relief Fund has, since it began in 1971, distributed \$110,000. I suppose one could call that a drop in the bucket of world need. Or one could think of it in terms of houses provided for the homeless, blankets for the cold, and thousands of meals for deprived children." Donations may be sent to: Archbishop's Overseas Relief Fund, St Andrew's House, Sydney Square, NSW, 2000.

## Death of Mao Tse-tung

The death of Mao Tse-tung takes from the scene all but the last of the great figures who played a major role in the events leading up to and including the Second World War.

In recent times men such as Chiang Kai-shek, Haile Selassie, General Franco have passed away. Only Emperor Hirohito of Japan remains of the World War II political or national leaders.

Mao's death has been met with world-wide tributes in recognition of his singular place in history as the seem willing to refer to those aspects of his character that in other men

In the midst of this avalanche of praise, few if any seem willing to refer to those aspects of character that in other men we find most repulsive. He is acclaimed as the one who unified his nation and mobilised it into an instrument of his will — Adolf Hitler did the same thing in Germany. He is acclaimed as the one who brought his country from feudalism to the very brink of industrial and technological maturity — Joseph Stalin did the same in Russia.

Such unqualified praise as has been showered on him at the news of his death might be appropriate if man lived by bread alone, if material, economic, political or military achievements constituted the true measure of achievement. But what of the cost?

Such material advances have been at the expense of millions of his countrymen who were allegedly of a different class or viewpoint — they were liquidated. In Hitler's or Stalin's case such wholesale massacre is grounds for condemnation. Why not with Mao?

Progress has been made in China but at the cost of personal liberty in that country, the most elementary freedoms we enjoy are unknown or forgotten in China today. To question or threaten them here is heresy, why is it not for Mao?

What of the church in China. If Mao is to take the credit for the re-birth of China, he must also take the blame for the apparent destruction of the Christian church there.

At no time did the Chairman repudiate his aims of violent world revolution — in fact his doctrine of wars

## EDITORIAL



of national liberation became the model for the conflicts in Indo-China and parts of present-day Africa.

Whatever be the quality of his leadership and vision, whatever be his intellectual attainment as philosopher and revolutionary, the simple fact remains that he spawned a movement that has denied freedom to hundreds of millions of human beings and imposed a physical, mental and spiritual slavery on them instead. One thing is certain — if history will not judge him aright, the Lord God will.



## MOTHERS' UNION PLANS FOR CHILD-CARE WEEK

During Child-Care Week — September 19-26 — The Mothers' Union of the Diocese of Sydney will seek to bring home the special needs of children to its 2000 members throughout Sydney.

Already the Mothers' Union is heavily involved in the care of children through its various activities.

The Mothers' Union now visits thousands of new mothers throughout Sydney hospitals, offering assistance and providing them with helpful Christian literature on bringing the love of Christ into the home.

The "tea and sympathy" service at Sydney Courts, where Mothers' Union members provide tea and biscuits and show concern for parents and children waiting for their case to be heard, has now been "caught on" throughout Australia and Mothers' Unions in various parts of the nation have now formed "Tea and Sympathy" groups.

Because of the increase in the divorce rate (there are now 1,000 divorces each week in Australia), the Mothers' Union is seeking to promote conditions in Australia which are favourable to stable family life, through hundreds of Mothers' groups throughout Sydney, by means of discussion groups, sharing and caring, understanding, visiting, using a Christian basis in all their outreach.

On the practical level, members support play groups, provide finance for counselling and printing of Christian literature and are aware of the need of child care in crisis situations and

## "1,000 divorces each week in Australia"

helping those whose family life has met with adversity.

Mrs D. W. B. Robinson, president said: "Our priority, is the task of educating people in the Christian values of real stable family life, happy homes are where Christ is in control."

"The aim of the Mothers' Union is to strengthen Christian Family life as we feel this is the ultimate need for our nation."

## FAREWELL SERVICE

A Service to commission and farewell two missionary families will be held at St Phillip's Caringbah on September 26th, 1976 at 10.45 am.

Those leaving are Mr and Mrs Michael Hore, going to linguistic work in North Australia and Rev and Mrs John Thew, who are going to Pakistan.

Both families will be missionaries with the Church Missionary Society.



## ON & OFF THE RECORD

BY DAVID HEWETSON

### "TOO LOW, SWEET CHARIOT"

In the daily avalanche that pours out of the letter box, I recently received a brochure advertising the film "The Outer Space Connection".

Its particular virtue, I was assured, is that it "extends the mind-stunning theories first expressed in 'Chariots of the Gods'".

Well, I certainly agree that there are mind-stunning theories in "Chariots".

I was stunned to think that any intelligent person was supposed to swallow it. But I was more stunned to find that so many did, especially amongst the otherwise sceptical High School generation.

The impact of "Chariots" was so immense in fact that it obviously fell into very well prepared ground. And that bears a little examination for would-be communicators of the Gospel.

#### Ad Astra and Half Bake

"Chariots" and its now quite numerous ilk were recently dubbed "fiction science" by a reviewer in "Time".

By comparison with science-fiction this new genre came into vogue during the early '50s when the USA in particular was overtaken by mass UFO "sightings". The modern mind began to be conditioned to the possibility of the kind of (or otherwise) space visitors, whether as little green men or in a more anonymous and sinister mode. Underlying the UFO mystique was the conviction that the messengers from the skies came from a higher civilisation which had outgrown war and violence, and they bore the timely warning that man must do likewise or perish.

In fact the psychologist Carl Jung said that the "sightings" were psychic projections of man's hope for the existence of a higher power in a frightening and chaotic world.

Erich von Daniken (the author of "Chariots") and now a lot of others have obviously capitalised on this. As "Time" puns: "They peddle an old cosmological recipe — simply ad astra, mix feverishly and half bake."

But in doing so they give some very interesting indicators to modern man's attitude to religion.

Men in crisis sometimes look for a new faith or a new variant of an old one, and this has actually happened a number of times in history.

For example the millenarian cults of Mediaeval Europe, the Mahdiya of the Sudan, some of the new religions of the third world, and the cargo cults of the Pacific.

As a matter of fact, Peter Lawrence the anthropologist includes the flying saucer cults with these in his book "Road Along Cargo". (Melbourne Uni Press 1967.)

#### The Gods and the Goods

Men who feel threatened sometimes also feel that their old creeds cannot cope with the new crisis. They grasp desperately at some of the lineaments of the new world that threatens them and try to fashion these into a modern and appropriate faith.

In New Guinea, for example, the cargo cults express the dissatisfaction of the indigene at his status in colonial society. He can only improve it by laying hold of cargo (the status symbol) and since his old culture came from the gods, they — or new ones — will deliver the goods if he finds the right ritual. He junks or reshapes his old beliefs, and continually modifies them as the cargo fails to eventuate.

For him, religion, as it has been for many, is partly a mystical "technology" for the production of material goods and the stabilisation of society.

It explains his world and gives him a way of getting the most out of it. But if a new world comes upon him he needs new myths and new religious techniques in order to cope.

#### A Faith that fits

Religion to the worshippers of Baal was much the same. And the Israelites coming into the new and sophisticated society of Canaan must have found it very beguiling.

They faced the crisis of life in an agricultural setting after the old life of the nomad, and of living in towns and cities after simply being part of a tribe.

It was tempting to think that the "appropriate" fertility gods of those who were at home in the new world should replace (or modify) the God who had led them on the long desert marches. But they found him "jealous" of the truth about himself, resistant to modification, much more "at home" in Canaan than the myths he eventually replaced. Baal is now only of academic interest, but the Lord continues to establish his name in every part of the world.

To return to fiction science. It is curious that von Daniken uses the analogy of the cargo cults to launch his book. Simple Islanders were so impressed by the American invasion during the war, he says, that they set up a cult to explain it.

• To page 3

## Clamp down on Bible

A growing world-wide clamp-down on bible distribution has prompted the British and Foreign Bible Society to call for "all-out prayer support" to re-establish work in the affected countries.

Mr John Dean, the United Bible Societies' World Service Officer based in London, writes in the Society newspaper *World in Action*: "There seem to be more places closed to the Word of God at present for one reason or another than at any time since World War Two."

Mr Dean reports that the Bible Societies are developing special strategies to meet the spiritual needs in these so-called "closed" areas without breaking the law. "We are looking particularly for developments of the work in the Islamic world," he says.

But, the newspaper continues, "the fact is that trouble-spots are springing up everywhere."

In Africa a number of countries are closed to Gospel distribution. In Algeria the Bible Shop was closed by the Government some months ago because the Society was distributing scripture in Kabyle, a tribal language, and the Government is keen to establish Arabic as the national language.

A number of African countries have traditionally been closed to the Gospel, including Libya and Mauritania, while in Angola the former Bible Society secretary was Portuguese and had to leave the country on independence. But negotiations are going on to reopen the work under Angolan leadership.

Europe also has a number of areas where Gospel work is tough, if not impossible, reports *World in Action*. No work has been carried out in Albania since the Second World War. In the Soviet

Union, although the Government has allowed some scriptures to be printed, the quantities are never sufficient.

There have been problems in providing scriptures in Bulgaria, too — only a few scriptures have been allowed in since 1945 but a new translation of the Bible in Bulgarian is nearing completion and the Bible Societies are hoping that their offer to finance its production will be accepted by the Government.

In some parts of Turkey the work is also difficult. Some scripture is distributed but the hard-working Bible Society secretary has found on three extensive trips to more remote areas that bookshops either refuse to sell Bibles or take only a handful.

Lebanon has been cut-off since Bible House in Beirut was burnt out in the recent fighting and because the city was a major centre of Bible distribution for the whole Middle East serious problems have arisen.

However, the newspaper reports that it is hoped that a new base — now being set up in Amman, Jordan — will be able to service the needs of Syria, Lebanon, Jordan and Iraq.

Scripture distribution is not permitted in Saudi Arabia or the two Yemen Republics. Afghanistan is substantially closed to the Gospel along with Tibet, China and Mongolia.

But a bright spot is the Arab Oil States where Scripture distribution work has increased.

Vietnam has been closed since the war there ended but

## CORRECTION

Owing to a typographical error a sentence in the NSW Casino Story in the September 2 issue was incorrect. It should have read: He (Mr Wran) had not decided whether it (the enquiry) would proceed on the premise that there would be casinos, and the enquiry would be into how they would be introduced. OR whether the enquiry would be on the question of whether there should be Legalised Casinos.

there are hopes that the work may be re-established. No word has been heard of former Khmer Bible Society secretary, Son Sontre, for more than a year, although another worker in the area has managed to get out a message saying that they are doing what they can to keep the operation going.

In the Americas, Cuba has been a closed country since the Castro regime took over, although small quantities of scriptures have entered the country with permission.

Word in Action declares that in spite of the setbacks "the long arm of prayer can reach even into these areas and the United Bible Societies are calling on Christians to join them in prayer, that international leadership the world over will realise the value of scripture and that even those areas closed for many years will have their doors opened by the power of God."

Church Times

## PRESBYTERIANS JOIN UNIONS FOR NON-ALIGNED POLICY

The Church and Nation committee of the Presbyterian Church in Victoria has joined with a group of left wing trade unions and politicians to "endorse" a conference on an independent Australian foreign policy.

The committee will provide the only official denominational backing for the conference.

Others supporting it include Dr Jim Cairns and a number of Labor senators. Trade union "endorsements" include the Waterside Workers' Federation, the Australian Metal Workers' Union and the Victorian branch of the Federal Miscellaneous Workers' Union.

Aim of the conference, which is sponsored by the Congress for International Co-operation and Disarmament, is to examine Australia's foreign, military and resources policies, and the alternative of an independent and non-aligned stance.

A spokesman for the Church and Nation committee, the Rev Alan Hardie, said he was personally aware of the risk of the church being identified with the political left through its support for the conference, which will be held in Melbourne, October 1-3.

Mr Hardie, who is on the preparatory group of the conference, said he saw the

conference's aims as "very much in line with decisions of the Victorian Presbyterian Assembly in recent years."

Other churches were asked by conference organisers for endorsements, and declined — although other church people and Christian groups (such as Pax Christi) are involved.

Aust Pres Life

## ISLANDER MEETS THE QUEEN

The first Torres Strait woman ever to visit England represented the Diocese of Carpentaria at the recent Mother's Union Centenary Celebrations in London.

She is Mrs Lena Passi, wife of Archdeacon Passi, who is currently Precursor of the cathedral Rockhampton.

Mrs Passi is also the first Torres Strait islander to have been presented to the Queen.

Bishop Hunt called on the Church to "give women their full human and ecclesiastical rights. It is a shame that the Body of Christ must engage in debate over principles as elemental as that."

Bishop Hunt appealed to Methodists to "move beyond preoccupation with theological bickering. We must rekindle that original ardour which caused John Wesley to leap on the back of his horse and ride out to save England and the World."

CEN

Mrs Lena Passi

Mrs Lena Passi

## SHOULD BISHOPS BE TRAINED FOR ROLE?

The recent Commission on Ministry consulted the bishops of the Australian church about whether there was a need for some training to help bishops carry out some aspects of their ministry more effectively.

Most of the bishops felt that some training was needed, and some of them supported the idea of a training course for bishops and bishops-elect, tailored to the needs of those taking part.

As a result of this consultation, the Commission will recommend that the General Synod ask the Primate to suggest to the Bishops' Conference that the conference appoint one or more persons to prepare a course of training to help bishops-elect and new bishops, and to serve as an

in-service refresher-course for other bishops.

Among other things, the Commission will also make some recommendations regarding clergy stipends and clergy tenure.

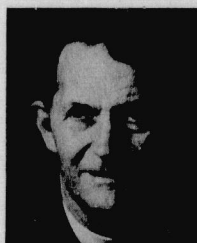
It will recommend that "surplice fees" (payments made at weddings, funerals and baptisms) should be paid into parish revenue or a discretionary fund rather than be added to the priest's personal income.

It will also recommend that the General Synod advise all diocesan synods to ensure that in each diocese the minimum stipend (possibly with increments for years of service) be paid in all parishes, regardless of their financial standing, and that adequate allowances be paid to the clergy for travelling and entertainment.

On clergy tenure, the Commission will recommend that the General Synod commend to diocesan bishops the practice of ensuring that an incumbent consults his bishop and parish warden (or an appropriate parish body) after the fifth year of his incumbency concerning wishes for his future ministry, and thereafter every two years during which he remains in that position.

## HELP LEGACY

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Bishop Kerle

## Appeals HOME OF PEACE HOSPITAL

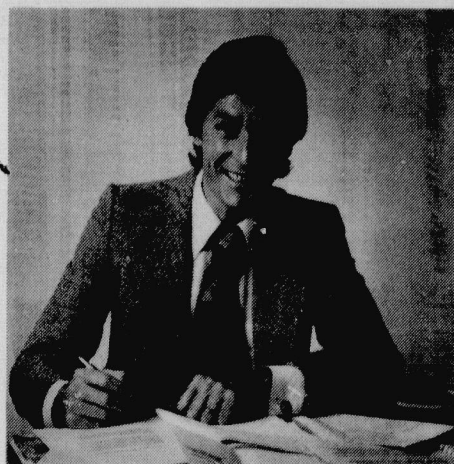
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## ON & OFF THE RECORD

• From page 2

Just so mankind visited and indeed fathered (from apes) by astronauts created religion as an explanation. "Was God an astronaut?" says the blurb. And incredibly some seem to think so. Ironically the facts are the very reverse of von Daniken's theory.

The same kind of thing that produced the cargo cults did not produce the Bible. It produced "The Chariots of the Gods" instead! And after 30 million copies sold we know who has the cargo.

## Rumanian church "restive under totalitarianism"

(Grand Rapids) USA — There is unrest among the Baptists in Rumania. Since 1973 the church has experienced a great renewal; so many new members have been drawn to the church that many congregations are having problems accommodating them.

The church was apparently shaken awake by the famous letter of Josif Ton, a pastor and teacher at the seminary in Bucharest.

In his 1973 letter he repudiated a number of limitations imposed on the church of the state as being in conflict with Scripture as well as with the socialist constitution of Rumania.

Ton's letter inspired the membership to take a more forceful stance towards the authority of the state.

This new mood was shown in their impatience with the present central leadership of the church.

This leadership is chosen by representatives elected by various regional gatherings. In the elections held last year almost all of the present central leadership lost their seats.

However, after the fact, the central leadership created a new regulation for

such regional elections and declared the already held elections invalid.

It was supported in this by the state secretary of religion.

The authorities also rejected a delegate who was chosen in place of the old secretary general and appointed the latter to take his place.

The man who was anticipated to become the new chairman was also rejected as unfit.

The ministerial association of Bucharest, of which Josif Ton is a member, has accused the old leadership of using totalitarian methods to achieve its ends.

It warned that if they do not cease with their unlawful action, they will have to be deposed by the people of the church for their sinful way of life.

— RES News.

## Special treatment for signatories to Anti-Soviet appeal

mand Argentov's release and call upon "Soviet and world public opinion" to speak out in defence of Argentov.

Some of these signatories are also included in the 15 who last month addressed an open letter to Vladimir Kuroedov, chairman of the Council for Religious Affairs, in which they detailed the treatment to which Argentov has been subjected.

Argentov himself has written an appeal for help to Patriarch Pimen, in which he says:

"On July 14 this year I was forcibly sent to a clinic for the mentally ill, though I



Reproduction of a photo of Alexander Argentov, said to have been taken by friends last month in the grounds of a Moscow mental hospital.

Ten people, including a T. A. Argentova, who may be Argentov's mother, have written an Appeal to Public Opinion in which they de-

have never previously been registered in a psychiatric institute.

"As the doctors openly told me, the sole reason for my detention was my faith in God and my membership of the Orthodox Church."

"I am healthy and I sleep well, but here they persistently give me sleeping pills; I am a balanced, placid person by nature, but here I was forced to take a psychotropic (mind influencing) drug — aminazin — allegedly to calm me down, with the threat that if I did not take it I would be subjected to forcible treatment by injections."

## Religious feelings sign of 'mental illness' in the USSR

"More details about a young member of the Orthodox Church who is being held in a Soviet mental hospital because of his faith had reached Keston College (the Centre for the Study of Religion and Communism)," the English "Church Times" reported last week.

The Rev Michael Bourdeaux, director of the college, told the "Church Times" that the latest batch of documents, from a new circle of Moscow believers, confirmed earlier reports about 25-year-old Alexander Argentov and added further details.

Mr Bourdeaux said the information showed that Argentov's ready admission that he was a Christian was sufficient for the examining psychiatrists — Irina Zinchenko and Alexander Mazikov — to refer him for indefinite detention and forcible treatment in a mental hospital.

Ten people, including a T. A. Argentova, who may be Argentov's mother, have written an Appeal to Public Opinion in which they de-

"I am kept with seriously ill people, who are tied to their beds because of their violent behaviour. I have to listen to their wild howling, and these surroundings, and also the effect of the medicines, are oppressing me."

"The attitude of the doctors has an even more oppressive effect on me."

"Completely ignorant of everything concerning religion, they insistently try to convince me that my religious feelings are a mental illness..."

Mr Bourdeaux says that Argentov's parents are, in his own words, "militant atheists". However, they have taken their son's part, only to be met by a blank wall of refusals and denials, as the open letter to Kuroedov reported:

"S. M. Degtyarev (the doctor in charge of Argentov) refused to acquiesce the parents with the docu-

tary basis for the enforced hospitalisation of their son, claiming that these documents were a professional secret."

"To the parents' assertions that their son was healthy he replied that, not being professionals in the field of psychiatry, they could not understand their son's illness."

"In the psychiatric clinic the parents were told that their son had voluntarily agreed to go to hospital, which Argentov himself categorically denies."

According to Mr Bourdeaux, the authors of the Appeal to Public Opinion (copies of which have been sent to Soviet bodies and to Dr Philip Potter, General Secretary of the World Council of Churches) are themselves under threat.

One of his doctors told Argentov that all those who had signed the "anti-Soviet" Appeal would be sent to prison.

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## Inflation eats into Clergy superannuation

Sir,

The onrush of inflation continues to depreciate our currency and with it the effectiveness of all fixed incomes. The majority of investment-superannuation funds now provide but fractional supplement to the government Social Security Pension for a couple; This means, in effect that the prospective standard of living for our diocesan veterans, clerical and lay, will be very little above the minimum.

Our clergy in particular are, by nature of their calling and circumstances unable to accumulate other provision, and in many cases have not acquired a home. Similarly they are relatively handicapped in post retirement employment.

The Board of the Sydney Diocesan Superannuation Fund is not empowered to effect any major alteration in the administration of the fund, and has recently declined to recommend any revision of the basis of diocesan provision for our aged personnel; there is therefore no present prospect of improvement on the fund's standard as above indicated. This amounts to a serious reproach to our church.

It has become quite clear that inflation, like droughts, is a recurrent, unpredictable and incalculable menace to all investment activity; it nullifies the prognostication of the actuaries.

To obviate the menace of inflation we must make an entirely new approach to superannuation provision. As such need not call for contribution appreciably greater than the present from the three parties, personnel, parishes and diocese, our clergy will be in order to ask that an alternative be fully investigated by an unbiased authority.

For various reasons commercial concerns and institutions are unsuited to a "Pay-as-we-go" scheme; and they may be terminated. Government has been cited as the only body capable of conducting such a method of superannuation provision; the Social Security Service is such.

On the contrary the writer contends that the church, unique in its perpetuity and

## LETTERS

cohesion of personnel, and in particular the majority Anglican Church in Australia is in a more secure position to conduct such type of provision than governments, with their unpredictable policies and increasing tendency to socialistic conformity. Our respect for our clergy and diocesan personnel surely calls us to assume somewhat above this level; only a concerted lay movement with one hopes, clerical support can initiate a new approach to this problem, it is already overdue.

Triplicate contributions (as above) to a fund on only temporary investment, for distribution within one/three years of receipt will use the funds while they retain most of their "real" value.

S. M. GOARD,  
Willoughby.

## Let your light shine

Sir,

One of the most magnificent and humbling pictures of Christians as drawn by Jesus is recorded in Matthew: "You are the light of the world. A city that is set on a hill cannot be hid."

(Notice the crescendo) "Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house." (Here comes the breath-taking climax) "Let YOUR light shine before men..." We all know the verse — or do we?

Anglicans throughout the world, Sunday by Sunday, hear "Let your light so shine gable gable gable..." — or it might as well be that.

The whole beautiful passage has utterly lost its meaning while we rummage round in handbags or pockets for our collection money. In a small church the other day, the clergyman absent-mindedly forgot his usual

drone "Let your light so shine" and the churchwarden needed a poke from his wife before he realised he'd missed out on his "get the plate" cue and wasn't collecting the money.

I'm not objecting to taking up the collection, but surely we don't have to desecrate the word of God — indeed, what are related as the actual words of Jesus — in order to do so.

Our prayer book even gives us other (more suitable) suggestions for an appropriate text. Could we have a drive by readers of this paper, at least, for such use and restore to its context and its wide, full, wonderful meaning, "Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven."

(MRS) D. MacLAURIN,  
Cremorne, NSW.

## Armidale Synod

Sir,

Armidale Synod consists of a House of Laity and a House of Clergy.

Your item on the election of a bishop (ACR, 19.8.76) refers to the "Upper and Lower Houses".

Which is which?

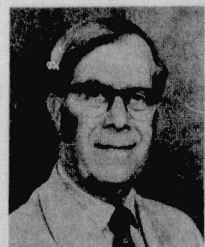
CHARLES MARRETT  
Walcha

## ACL CONFERENCE ON REFORMATION

Rev Maurice Betteridge the Federal Secretary of CMS, who took his Master's degree in Reformation Theology, will be the chief speaker at a Reformation Conference on "The Place of the 39 Articles in Today's Church", arranged by the Conference Committee of the Anglican Church League for Friday 29th October, 1976 at 8 pm.

The Conference will be held in St Mary's Parish Hall, Brays Rd, Concord North. After Mr Betteridge has presented his paper, certain issues will be raised by Dr Peter O'Brien from Moore Theological College, who will enter into dialogue and open up the subject for questions and discussion from those present.

"The subject should hold interest for many with the proposed new Prayer Book soon to be produced containing the 39 Articles, because of the insistence of the Diocese of Sydney," Rev Gordon Robinson, Convenor of the Conference said.



Bishop Trevor Huddleston recently laid four cornerstones for a 200,000 pounds neighbourhood centre at St Mary's Islington, the Rev Don Howard said in a recent letter from England.

The building is adjacent to the parish hall built to accommodate the Islington Conference.

Construction workers found pottery fragments and also an old well during their excavations for the foundations.

Bishop Huddleston, the Bishop of Stepney, was invited by the Vicar of St Mary's, Prebendary Peter Johnston.

The bishop said the building was symbolic of the concern of the living church at St Mary's for the community in the area.

The Vicar of Islington, Presendary Peter Johnston.

Mr Johnston said the first phase would consist of games and meeting hall and a gallery and club room.

The second phase would provide various rooms and a caretaker's flat.

"Activities will include club for retired people and facilities for children," Mr Johnston said.

"The first phase will cater mainly for young people."

He said that the decision to proceed with such an ambitious plan had been made only after prayer by members of the congregation.

## CATHEDRAL ADDRESS BY FRIEDA BROWN ON ROLE OF LAW

Mrs Frieda Brown, chairman of the Australian Festival of Light, at a recent talk on "Women in the Community" claimed that some Christians were not concerned in maintaining society's laws.

Speaking at Sydney's St Andrew's Cathedral, Mrs Brown gave five reasons why she said Christians were not maintaining these laws — particularly those which supported the family as the basic unit of society.

Mrs Brown, MA (Oxon), aged 44, and a mother of four, is the Festival's main spokesman on women's issues.

She listed the five reasons why some Christians were not supporting these basic laws as:

1. Some Christians have not understood the teachings of the Word of God which says that God's rule of behaviour is for all people whom God has created and not only for Christians.

Our Laws in Australia are based on the Judeo-Christian ethic, as for example, stealing and murder.

But in sexual matters, a great many Christians seem to think that these eternal truths do not apply to people who are not committed Christians.

In fact, I often get more help from good family people who would not call themselves Christians, but whose God-given conscience tells them how foolish it is to encourage permissiveness, both for the individual's sake and for society generally.

2. Some Christians, particularly young Christians involved in personal evangelism, say that no one, especially sexual deviants, should appear to be attacked even if this is done in the process of lobbying Parliament to keep our country's laws as close as possible to the divine Law.

I would reject this advice because I take my strategy solely from the Word of God which says: "Take no part in the unfruitful works of darkness, but instead expose them..." when anything is exposed by the light it becomes visible."

Therefore it is said: "Awake O sleeper and arise from the dead and Christ shall give you light." Ephesians 5:11-14.

Here Scripture tells us that a wide expose of sin, far from impeding evangelism, leads to personal conversion to Christ.

I too thought that they had the highest motives until I took part in one TV debate on the family.

For example, on the Mike Willis programme on sex education, a Christian doctor did not seem to understand the reason for the law against carnal knowledge for girls under 16.

It is to protect the girl from herself and from men until she is mature enough to make her own decision.

It is her support against her own lack of wisdom until her mental development catches up with her physical maturity.

The difficulty here is that the Marxists hardly ever identify themselves as such, but nevertheless they continue to attack the family and one can only recognize them by the kind of argument they use.

I recall that Marx says in his "Capital" of 1867: "The family and its components will vanish when capital vanishes."

Abolition of the family! Even the extreme radicals hold up their hands in horror when they speak of this shameful Communist proposal.

It seemed to be that there were some typically Marxist arguments used in a radio programme.

It was said, and evidence was produced, that mothers went out to work only for greed, lured out by the advertisements of the capitalist society in which we live.

Therefore the children were not cared for and so the family life broke down.

This breakdown of the nuclear family is traced back then solely to the greed of the capitalist society.

We were told that there was a much purer way of life in a commune, where there was not much need to go outside that society for one's material needs.

My answer to them was not to commend greed at all. I wanted to build up the

family allowances that the mother has just received, which will encourage many mothers to stay at home and care for their children.

I did not have occasion to produce my evidence that the majority of women go out to work for economic necessity.

I also tried to prick the bubble of the commune which is often such a transient experiment.

I was interested to hear later that this programme was listened to in at least one tertiary educational institution and that every question and answer was expected to be recorded by the students.

Thus a potentially large number of young people are getting the Marxist line on the family in what I, for one, thought was a housewives' talk-back programme.

In conclusion, I am the first to acknowledge that the God-given unit of the family needs the support and protection of our governments to meet economic and social changes.

May I give a plea here to a Christian to be very careful which group of people you give your support to.

Think through your position very carefully. Examine the long-term principles of the group.

You may find superficial similarities to your own view, but, are you basically ideologically similar?

For example, I was very concerned when a group of young Christian women in March 1975 joined the Women's Liberation March.

The Council of Churches will hold a rally to protest against the decision of the NEW Government to legalise casinos.

It will be held at the Lyceum Theatre, Pitt Street, on September 26th, 1976 at 3 pm.

The speakers will be: Bishop Clive Kerle, Rev Keith Watson, President of the Baptist Union in NSW, Mrs Thorburn, Mr Jim McCrudden a leading lawyer and Rev Alan Walker of the Central Methodist Mission.

The Secretary of the Council of Churches said that the churches had not conceded the battle, despite what Mr Wan had said, and this rally is the first of a series of actions aimed at stopping the legalisation of casinos.



## Singing Scholarships

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A24-001/7/76

This is a reprint from "The Manly Daily", Sydney, entitled "Sick of it all", and said to have been "published originally in an American newspaper".

"The Daily" featured this as a recent editorial with the comment: "In large measure, it expresses the sentiments of a lot of us. It is entitled 'A Letter From A Lot Of Us'."

The item was sent to "The Record" with the notation of "You might like to print this", from a well-wisher.

## Cathedral Address by Frieda Brown

• From page 4

God-given unit of the family.

I commended the increased family allowances that the mother has just received, which will encourage many mothers to stay at home and care for their children.

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## "Sick of it all . . ."

"There are those who claim ours is a 'sick' society; that our country is sick; that we are sick. Well, maybe they're right. I submit that I'm sick . . . and maybe you are, too.

"I am sick of being told that religion is the opiate of the people, but marijuana should be legalised.

"I am sick of being told that pornography is the right of the free Press, but freedom of the Press does not include being able to read the Bible on school grounds.

"I am sick of pot-smoking entertainers deluging me with their condemnation of my moral standards on late-night television.

"I am sick of being told that policemen are mad dogs who should not have guns — but that criminals who use guns to rob, maim and murder should be understood and helped back to society.

"I am sick of not being able to take my family to a movie unless I want to have them exposed to nudity, homosexuality and the glorification of narcotics.

"I am sick of riots, marches, protests, demonstrations, confrontations, and other mob temper tantrums of people intellectually incapable of working within the system.

"I am sick of those who say I owe them this or that because of the sins of my forefathers — when I have looked down both ends of a gun barrel to defend their rights, liberties and families.

"I am sick of cynical attitudes towards patriotism. I am sick of politicians with no backbone. I am sick of permissiveness. I am sick of the dirty and foul-mouthed.

I am sick of the decline of personal honesty, personal integrity and human sincerity.

"Most of all, though, I am sick of being told I'm sick. I'm sick of being told my country is sick. Fully 50 per cent of the people on earth would willingly trade places with the most deprived, the most underprivileged among us.

"Yes, I may be sick, but if I am only sick I can get well. I can also help my society get well — and help my country get well.

"Take note, all of you, you will not find me throwing a rock or a bomb; you will not find me under a placard, you will not see me take to the streets; you will not find me ranting to wild-eyed mobs.

"But you will find me at work, paying taxes, serving in the community where I live.

"You will also find me expressing my anger and indignation to elected officials. You will find me speaking out in support of those officials, institutions and personalities who contribute to the elevation of society and not its destruction.

"You will find me contributing my time, money and personal influence to helping churches, hospitals, charities and other establishments which have shown the true spirit of this country's determination to ease pain, suffering, eliminate hunger and generate brotherhood.

"But, most of all, you'll find me at the polling place. There — if you listen — you can hear the thunder of the common man. There, all of us can cast our vote — for a country where people can walk the streets without fear."

## LATEST PICTURE OF GEORGI VINS



The Russian church leader, Georgi Vins, who is serving five years' sentence in a labour camp in Eastern Siberia for his religious activities, was granted a visit by his family in July. During the visit his mother was allowed to take this photograph of him — the first since his arrest in 1974.

## HOSPITAL CHAPLAIN DIOCESE OF ARMIDALE To Base and Private Hospitals in Tamworth

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AUSTRALIAN CHURCH RECORD, SEPTEMBER 16, 1976 — 5

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COORPAROO: St Stephen's, Brisbane. Cnr Cavendish and Chatsworth Roads. Visitors welcome, 7.30 and 9 am Holy Communion, 11 am Morning Prayer (Holy Communion 1st Sunday), 7 pm Evening Prayer. Rector: Rev Harry Goodhead.

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### Meetings

CLERGY WIVES' Luncheon. Bishopscourt, October 8th 11 am. Speaker Mrs Helen Kerle. Creche. RSVP 4th October, Mrs J. Teiler, Gladsville 89 2631.

### Positions Vacant

LADY or married couple required to live in as companion/help to elderly couple in Newcastle area in return for free accommodation in comfortable home. Telephone Sydney 558 4330 after hours.

## Prof Kramer critical of education trends

One of Australia's leading education experts expressed concern at the philosophy of education being implemented in Australia's schools.

Speaking at a clergy conference in Sydney last month, Professor Leonie Kramer of Sydney University condemned present trends in the public education system as contrary to the real interests of children and the community.

Professor Kramer pointed to the vagueness of the accepted aims of the New South Wales state system, which referred to making the child a whole person, teaching him or her "to be", making him or her morally autonomous. Such statements, she said, could mean anything at all, depending on who interpreted them. In practice, she claimed, they reflected a post-romantic, existentialist attitude which exalted the individual above society.

This is the reason, said Professor Kramer, for the trend away from teaching subjects towards developing personality — necessary and good, but not really the business of the school — and from encouraging from every individual the maximum attainment in every sphere having regard to his or her ability and capacity in that sphere, towards catering for children's interests. This led to superficiality and trendiness, and was also, said the Professor, unfair to the child, because until he learns something about life he cannot know what his interests are.

The move was away from equality of opportunity to equality of output; excellence was regarded as elitist and post-romantic, and this must inevitably lead to a lowering of standard towards mediocrity. This was against the long-term interests of the child.

Professor Kramer accused the NSW Education Department of cynical disregard of extensive overseas evidence of the bad effects of this outlook and of doctrinaire persistence in practices and policies which were being increasingly

## Exorcism: commanding devils to leave? — or preaching the Gospel?

In this thought-provoking review of a new book on Biblical demonology, the Rev Peter Jensen, of Moore Theological College, Sydney, discusses whether exorcism is the casting out of devils, or that of preaching the Gospel, as one writer is quoted as saying.

"Satan Cast Out — A Study in Biblical Demonology" by F. S. Leahy. The Banner of Truth Trust, 1975

A curious feature of the Report of the Sydney Diocesan Commission of Enquiry into the Occult (1975) is its apparent confusion about exorcism.

One of its recommenda-

tions was that: "The right of clergy to conduct exorcisms should be defined by diocesan authorities".

In the appendix written by Dr Callinon we read that: "Exorcism is spiritual surgery," and again, "Exorcism should be carried out by someone who is trained in this method."

It is natural to conclude that by exorcism the Report is referring to the practice of commanding demons to leave possessed persons in the name of Jesus Christ, with prayer.

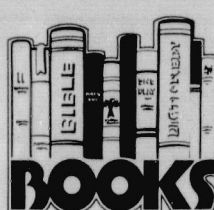
However, when Dr Alan Cole discusses the subject in the next appendix, a striking difference emerges. For Dr Cole exorcism is the preaching of the Gospel.

He writes: "It is, indeed, the proclamation of the Gospel that is the true 'exorcism'; and it demands a whole-hearted response and tuning to Christ by the one concerned."

He adds: "This does not mean an empty magical incantation of some divine name, as though the vocabularies in themselves had mysterious force."

Such a definition, (from the Commission's theological expert), can hardly be squared with the suggestion that clergy need to be "trained in this method", or need to have their rights defined by diocesan authorities. No one needs special episcopal endorsement to proclaim the Gospel!

The report has much to commend it, and it is not my aim to denigrate it.



However, it would be helpful if a member of the Commission could give us further light on this issue: What is exorcism?

The book under review in this article takes a similar position to that of Dr Cole. Professor Leahy maintains that: "Mere exorcism, in whatever name, is condemned by our Lord."

He goes on: "We are not asked to diagnose cases of supposed possession. It is much wiser and safer in such situations to rely prayerfully in faith upon the proclamation of the Word of God, witnessing to and praying for the sufferer."

In other words, according to Professor Leahy, much that passes for exorcism is itself superstition.

It succeeds because the devil is pleased to see men diverted from the real ministry.

What Statan hates is the sight of folk born-again and possessed by the Holy Spirit.

The issue, therefore is a very serious one indeed.

Leahy and Cole are not isolated. They are endorsing a theological insight common to the Reformers and the Puritans. These Bible students actually forbade the practice of exorcism.

William Perkins, for example, a man of deep Christian experience and one who had been converted after dabbling in astrology, wrote in 1590: "And for an ordinary man now to command the Devil in such sort, is mere presumption, and a practice of sorcery."

To Perkins and others like him, exorcism was in the same class as magic.

They would claim that modern Christian exorcists have a very superficial view of Scripture and are themselves victims of evil.

Professor Leahy's book raises this issue and argues the case.

He talks about much else beside. In all, it is a sane study of demonology from within a carefully thought-out Biblical and historical perspective. It is worth reading.

Peter Jensen.

## Adam was "Old Stone Age" man

"Who Was Adam?" by E. K. Victor Pearce. Exeter, Paternoster Press Ltd 1976 pp 151

This book is bound to produce different reactions. Pearce's thesis (having disposed of earlier evolutionary anthropological theories) is that the Adam of Gen 1 is Old Stone Age man generally, whereas the Adam of Gen 2 is an individual, the inaugurator of the neolithic food-gathering culture of about 10,000 years ago.

The garden of Eden was probably one of the small plateau valleys of Asia Minor exposed as a result of the Pleistocene ice-sheet retreat.

In this way Pearce accommodates the notion of "pre-Adamic" men with Adam as individual, disposing of the former in the flood.

These first 11 chapters are certainly the most interesting of the book (though Pearce's notion of "two Adams" is not new).

The second half of the book is less stimulating and his attempt to generate the Ancient Near Eastern population in the short historical post-flood span that remains is not convincing.

But the book does have the great merit of making the Adam of the fall a real flesh and blood character and though this is yet another treatment of a perennial theme it is advanced by one with an expert knowledge of his fields.

The book is interesting reading but as so often apologetics of this nature raises more problems than it solves and leaves the really significant problem of the meaning of the material in its Biblical setting untouched.

W. J. Dumbrell.

## A land of monuments

ONE THING'S FOR SURE! When it comes to memorials, monuments and plaques, the Mother Country beats all-comers hands down.

Every place has something or other on a wall, on the floor or on a pedestal (and when I say every place, I mean every).

One stumbles over them in the parks, bumps into them on paths and gets a stiff neck looking up at them on walls or against the sky. (Plus "Keep your eyes on the road!" from you-know-who as we drive along.)

DURHAM CATHEDRAL contains a plaque unseen by many.

Commemorating the Cathedral Prior during whose term the cloisters were finished in the 15th century, it reminds us that his "family has won an everlasting name in the lands to him unknown".

There, beneath the family crest of "stars and stripes", is the name of John Washington, the stock from whom came a more famous scion to be first president of those unknown lands.

WE LATER VISITED the old family home of Washington Hall a few miles north of Durham.

A genealogy shows that President George descended from King John and nine out of 25 Barons Sureties of Magna Carta — he couldn't lose.

Sure enough, the apocryphal story of the cherry tree is recorded, as well as the well-known caption under a print:

"First in war, First in peace And First in the hearts of his countrymen."

Actually, George Washington was more English in his outlook than many American visitors to the home might realise.

It is a tribute to his leadership that during the winter of Valley Forge, only one third of the people in the colonies supported him; the remainder were evenly divided between the opposition and the indifferent, yet he forged the nation into the United States.

A BLACK SMEAR unsuccessfully seeks to obliterate part of the inscription on the Martyrs' Memorial, Oxford.

The words are "against the errors of the Church of Rome" — errors which we do well to remember in these days of ecumenical detente without any doctrinal retraction by the papists.

Interestingly, London's "Monument" had a line removed altogether from the north panel in 1830.

## BIBLE COLLEGE SPLITS FROM AMBASSADORS

Details are being finalised for the separation of Illawarra Bible College from Ambassadors for Christ International.

Joint statements issued by Rev Ian North, international director of AFICI and Rev Linleigh Roberts, principal of Illawarra Bible College, "emphasised the positive benefits of this mutually agreed separation."

Mr North, speaking on behalf of the AFICI executive said: "With a redefinition of the Ambassadors for Christ International training programme, the AFICI executive and the council for the Illawarra Bible College have mutually agreed that the further development of IBC as a college, providing a more in-depth Bible theological training, would be better served by IBC becoming a fully independent institution."

"The present college council has therefore taken over the full management of Illawarra Bible College."

"AFC International rejoice in the part played by IBC since the early 1960's in training scores of young men and women who today are serving the Lord Jesus Christ in many parts of the world."

Mr North further commented, "I and my AFC colleagues assure the continuing college of our goodwill and prayers for the further usefulness and blessing under the leadership of the principal, the Rev Linleigh Roberts."

"The college will continue with the same board, faculty and staff."

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T. J. BLAND  
Chief Executive Officer

## An innocent abroad

The powers that be have thoughtfully added it to the bottom of the panel (along with details of its deletion): "But Popish frenzy, which wrought such horrors, is not yet quenched."

THE MONUMENT, designed by Christopher Wren "to preserve the memory of the Great Fire, is 202 feet high, the distance from the site of the bakehouse in Pudding Lane where the fire began.

In the crypt of St Bride's, Fleet Street, is an eyewitness record of the fire by a John Evelyn, who told how "... All Fleet Street, the Old Bailey, Ludgate Hill, ... now flaming and most of it reduced to ashes; the stones of St Paul's flew like grenades ... ye melting lead running down the streets in a stream, and the very pavements glowing with fiery redness, so as no horse nor man was able to tread on them, and the demolition had stopp'd all the passage, so that no help could be applied."

NOT EVERYTHING is marked in such a way. Cheesefoot Head, near Winchester, is a great natural amphitheatre where Eisenhower addressed Allied troops before D-Day in 1944.

We found nothing to indicate the occasion and a call on the US Embassy indicated that it couldn't care less.

On the other hand, the little Sussex village of Northiam proudly records on its playing field gate posts that Churchill, Mackenzie King, Smuts and the PM of South Rhodesia there discussed proposed tactics for the invasion.

It's near another historic spot — Queen Elizabeth I dined under an oak tree in the village main street in 1573.

THE CLEAR ASSURANCE of faith on many tombstones and memorials is encouraging.

In Hemel Hempstead a plaque mourns the loss of a midshipman off the coast of Africa in 1827.

His parents' consolation was that "He feared his God and knew his Savior".

St Helen's Bishopsgate has the epitaph of Major-General George Kellum who served his country under William the Third ("of glorious memory") and the Victorious John, Duke of Marlborough.

By DONALD HOWARD

"He died in the Communion of the Church of CHRIST: and rests in hope of a blessed Resurrection: Through the alone merits of His Saviour Jesus Christ."

FOR ALL THE CONCERN shown in some towns and villages, the Reformation might just as well not have happened.

A most co-operative town clerk in Lewes in Sussex took us to the cellar where 17 Protestant martyrs were held before being burned in the centre of the street outside.

He seemed rather surprised that anyone was interested, even though a commemorative service was held each year.

Brentwood, Essex, has an obelisk about 15 feet high to mark the martyrdom of 19-year-old William Hunter who was condemned to death for "maintaining his right to search the Scriptures, and in all matters of faith and practice to follow their sole guidance".

The inscription urges the reader to "learn from his example to value the privilege of an open bible and be careful to maintain it".

Enquiries at the local court house failed to establish the whereabouts of the spot, and I recognised it from an old newspaper photograph in my files.

The base was partly obscured by builders' rubble from a neighbouring construction site.

SYNODS AND SYNODSMEN have been around longer than most of us realise.

A stone slab near Hertford Castle marks the spot where the first General Synod of the English Church was held on September 24, 673 AD. It was chaired by the seventh archbishop of Canterbury — Theodore of Tarsus, and six other bishops attended.

Some query the accuracy of the claim, but old synodsmen do fade away, and none survives to verify the facts.

Fancy! Over 1300 years of synod, and the country's still pagan.

PS. Here's hoping that Sydney's Synod won't be a monumental flop this year. Why this year? Well ...

## Letters to the Seven Churches

SALUTATION (V.7)

The writer of the letter is "the True One"; and Christ says the Philadelphian church "observed My commands, and have not disowned My Name" (V.8).

They confessed the truth, whereas the church's enemies are they "who claim to be Jews but are lying frauds" (V.9).

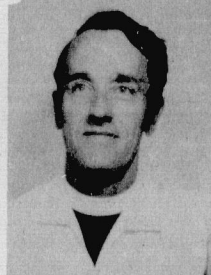
The writer of the letter is "The Holy One", and the Philadelphian church members are holy people Christ says who "are My beloved people" (V.9), who kept His word with endurance.

COMMENDATION (Vv. 8-10)

There is neither rebuke nor warning from the Lord for this church but simply commendation.

The church was alive, obedient and loyal. Philadelphia suffered from frequent earthquakes, so it had only a small

NO 6. PHILADELPHIA — REV. 3:7-13. "MISSIONARY CITY — CHURCH WITH OPPORTUNITY"



The Rev Gordon Robinson

they are designated "the synagogue of Satan".

EXHORTATION (Vv. 8, 11)

"The door of faith" which God opened to the Gentiles (Acts 14:27) through the preaching of Paul and Barnabas shall never be shut. (cf. 1 Cr. 16:9, 2 Cr. 12:2, Col. 4:3).

Christ promised "an open door" for the proclamation of the Gospel.

The Philadelphian church had a wonderful opportunity for missionary work. The city situated in a valley, on an im-

Seven. Each of the Seven Cities stood at the door of a district, each had its own opportunity, and all had specially favourable opportunities open to them by geographical situation and the convenience of communication.

Philadelphia used the God-given opportunity. It was the missionary city. "Hold fast what you have" was the Lord's exhortation.

Centuries later Philadelphia stood alone against Turkish armies when all the country round had fallen. It upheld the banner of Christendom against Mohammedanism till it succumbed about 1380-1390 to a combined Turkish and Byzantine army.

What Turks had been unable to do they achieved by using divisions and jealousy among the Christians. Divine protection — "I will keep you" (V.10) and human exertion — "hold fast what you have" go hand in hand.

PROMISE (Vv. 9-12)

A four-fold reward is promised to the faithful church.

(i) — V.9 The church will prevail and have victory over Jewish accusers and scoffers who can share too if they are converted by the loving witness of the believers.

(ii) — V.10 They would be kept safe through the hour of trial. This perhaps related to the great earthquake of 17AD. God's care and keeping power are promised in every circumstance.

(iii) — V.12 The conquerors would be made pillars in God's temple. Here was the promise of stability — like a strong column. It brought assurance — of belonging permanently, abiding there eternally.

Philadelphia was not alone in this regard among the

In the earthquake of 17 AD people left the city and lived outside it. The promise to the conqueror is "He shall never leave it." Here is comfort to the believer.

(iv) — V.12 The Name of God, the city of God, and His new Name will be written upon the conqueror. Here is the assurance that the believer, the overcomer belongs.

As the Catechism puts it, he is a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.

To the one who uses the missionary opportunity is given the assurance of sharing eternal blessings and privileges.

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## Cathedrals "service stations for community"

### DEAN'S REPLY TO "DEAD MONUMENTS"

The Dean of Sydney, Dean Lance Shilton, has criticised a statement made recently in Melbourne by Dr John Vincent, of Britain, founder and head of Sheffield Urban Theology Unit.

Dr Vincent said that cathedrals were dead monuments and should be turned into libraries, swimming baths, bowling alleys or flats.

Dean Shilton said at St Andrew's Cathedral, Sydney on the following Sunday:

"Cathedrals in Australia and in Britain are not stuck

in the mud but are very much alive and kicking.

"In recent years they have become vital centres of communication within their cities providing inspiration for practical service to people in need and relevant topical comments on current controversies to keep the community on its toes."

"Dr Vincent's statements, as reported, sound like those of a person ignorant of all the facts, or prejudiced in his judgement or superficially sensational in his comments."

"I am realistic enough to believe that Christianity has not been oppressed to the point it has in Communist-controlled countries where churches are being turned into libraries and museums."

"Cathedrals are lively centres of reconciliation, communication and experimentation.

"These massive structures, symbolising the majesty of God, his transcendence and His sovereignty, no longer provide shelter for a holy huddle of the faithful few."

"They are becoming service stations for the Diocese and the community, meeting places for Christian celebrations in the midst of the dull secularism of our modern society, and the place of proclamation where casual callers or curious sightseers may learn how to become committed Christians."

"St Andrew's Cathedral, Sydney, open seven days a week, with an annual attendance of a quarter of a million adults and children, will have expanding opportunities for effective communication after the opening of Sydney Square by the Archbishop of Sydney and the Lord Mayor of Sydney on Thursday, September 23."

"Many of the cathedral's activities will come out from behind the ancient gothic walls into the modern Sydney square with music, drama, exhibitions, celebrations and services to make friendly contact with the people in the street and invite them to come in and make themselves at home."



Dean Shilton ... I am realistic enough to believe that Christianity has not been oppressed to the point it has in Communist countries — where churches are being turned into libraries and museums.

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