

# Muggeridge, Longford Boone for Festival

**BALLARAT**  
Rev John C. Thompson, rector of All Saints, Willaura, since 1971, has been appointed rector of Holy Trinity, Ararat.

**BENDIGO**  
Rev John H. Shields (retired — living at Inglewood), is acting as locum tenens at St Paul's, Kyneton, until September 30, while the rector, Rev Horace A. Stirton, is on long service leave.

**BUNBURY**  
Rev Robert F. Collings, rector of St Saviour's, Boyup Brook, since 1971, has been appointed rector of St Paul's, Harvey, from August 4.

Rev Francis W. J. Annear, in charge of Margaret River since 1973, has been appointed rector of Donnybrook, from October 8.

Rev James E. Holland, rector of Boyanup since 1971, has been appointed rector of Mount Barker, from October 8.

Rev Thomas Silverwood, in charge of Donnybrook since 1973, has been appointed rector of St Saviour's, Boyup Brook, from October 2.

**CANBERRA AND GOULBURN**

Rev Francis R. Woodwell, 47, rector of St John's, Bega, since

1966, and Archdeacon of South Coast-Monaro since 1973, has been appointed full-time Archdeacon of Goulburn, from early September.

**MELBOURNE**  
Rev Arthur Scott, who for a number of years has acted as a locum tenens in vacant parishes, has been appointed chaplain of St Lawrence Court.

**SYDNEY**  
Rev Theodore F. C. Neuhaus, with CMS in Tanzania since 1960, has been appointed curate in charge of St James', Berala, from September 12.

Rev John L. Nolland, Resident Minister at St Stephen's, Cabramatta West, since 1973, has resigned and will leave for the UK on September 2. He will undertake graduate studies at Cambridge University (Clare College) under Professor Lampe.

Rev John Peacock, curate in charge of Holy Trinity, Panama, since 1971, has been appointed rector of St Andrew's, Strathfield.

Rev Geoffrey Taylor, who has been on leave from the diocese, has been appointed rector of Lalor Park from August 23.

Lord Longford, Malcolm Muggeridge and Pat Boone had accepted invitations to visit Australia next year, "The Australian Evangelical" said in its July-August issue.

The magazine said the three would take part in a "continuing campaign" by the Festival of Light against pornography and obscenity.

It referred to a statement by the Festival director the Rev Fred Nile, that the invitations had been readily accepted.

Their activities in Australia during 1975 would be part of the "continuing crusade by the FOL against those who are exploiting public susceptibility with a determined campaign to lower moral standards in the community."

Lord Longford, a former British Cabinet minister, is expected to speak to Federal and State politicians during his visit.

Pop singer Pat Boone will speak to actors and entertainers and Mr Muggeridge, the British writer and TV personality, will be featured in the mass media.

presented to the Australian Government as evidence of the need for stronger controls.

Mr Nile said he expected a bill to tighten restrictions against obscene publications would be introduced into the NSW Legislative Assembly during August.

"It will be similar to the amendments to the Obscene Publications Act defeated in Parliament last year but with some modifications," he said.

Christians could be encouraged by evidence that the work of the Festival of Light and other such organisations was having an effect.

This could be seen in the number of newsmen who were refusing to display or sell obscene publications and by the gradual, but notable, change in attitude of some leading newspapers.



Mrs Joan Francis of the Christian Women's Convention International addressing a gathering of ladies at the CMS Angurugu station, Groot Eylandt.

Mrs Francis was one of a team of ladies who toured the mission stations of the Northern Territory seeking to bring messages of encouragement to the people in these outback areas.

## CHURCH LEADERS PROTEST AT ASIAN GAOLINGS

A delegation of Australian church leaders met the Philippine Ambassador, Mr Gregorio G. Abad, and the South Korean Ambassador, Mr Suk Cham Lo, recently to protest against the arrests of church leaders in those two countries.

This was stated by an official of The Australian Council of Churches.

He said, the delegation included the President of the Australian Council of Churches, the Rev Neil Gilmore, the General Secretary of the ACC, the Rev Frank Engel and a representative from the National Commission of Justice and Peace of the Roman Catholic Church, Mr Rienze Rupasinghe.

The Superintendent of the Presbyterian Board of Ecumenical Mission and Relations, the Rev John Brown and the Secretary, the Rev Richard Wootton, Asian Development Foundation were members of the delegation to the South Korean Ambassador.

The delegation followed earlier protests to both Embassies about the arrest and detention of church leaders.

In Manila, on June 26, 15 Christians including the General Secretary of the National Christian Council of the Philippines, and the Associate General Secretary of the Christian Conference of Asia, were arrested in a series of late night swoops.

No reports of charges laid had yet been received, but it was believed these people were arrested for their work amongst the poor urban and rural workers, the official said.

"The NCCP, which represents 4.5 million Protestant Christians in the predominantly Roman Catholic Philippines, has never really challenged the government as strongly as have the liberal bishops in the Catholic Church, which leads some observers to view the crackdown on the Protestants as a warning to the Catholics."

"There has been growing concern about the increasing suppression of human rights and severe limitations placed on popular organisations in South Korea since the proclamation of martial law in the country."

"Subsequent to a Presidential decree on January 8, banning discussion of the Constitution, 11 young ministers and assistant ministers were arrested for

signing a statement asserting 'Free discussion on the revision of the constitution must be allowed'," the official said.

Six of the 11 were subsequently sentenced to prison terms ranging from 10 to 15 years.

Recently the leadership of the Korean Student Christian Federation was arrested.

55 people were arrested following a demonstration organised on an ad hoc basis under the title National Democratic Youth Student Federation.

Of the 55, nine had been sentenced to death, 20 to life imprisonment, 20 to 20-year jail terms and six to 15-year jail terms.



## Publicity officer for CMS

The Church Missionary Society, has announced the appointment of Mr John Lamont to the post of Communications Secretary of the New South Wales branch.

The communications department, known as Testimony Communications, produces radio programs, audio-visuals, advertising and literature for the branch as well as serving outside organisations in the same field.

Mr Lamont was a press photographer for several years with two of Australia's largest metropolitan dailies, the Sydney Morning Herald and the Canberra Times.

He has a Th L from Moore College, and has been an active lay preacher for many years.

He is a well-known contributor to the Christian press as a photographer and public relations specialist.

His appointment will allow Testimony Communications to offer expanded photographic services.

## Without Education, No Growth

From page 2  
this happens to be a Christian country.

I think they would like to see children brought up with consensus type values eg, do whatever you like provided you don't harm yourself or interfere with anyone else's happiness.

What these people mean is that every person has the right to decide what type of person he wants to be.

Therefore it is wrong to interfere with his fundamental religious choice by bringing him up with a set of particular beliefs.

Yet they would agree with us that real education is a process of freedom. By this we mean that education frees our potential to be human by giving us the experience we need to develop into people.

Without education there can be no growth of the person as a human being.

If a baby is cut off from all contact with humans it will never develop its potential to be human. Instead it will remain for all intents and purposes a big, useless baby.

The human potential we all have at birth is related to our being made in the image of God.

This potential has to be freed, the person needs contact with humans so that he may be human.

People who, instead of having contact with humans have had contact with animals, develop animal traits. Thus the Wolf-Children of Midpore ran on four limbs, lapped up their food, and generally persisted in acting like wolves until they had been subjected to years of contact

and deliberate training with humans.

Only then did they learn a few words, and begin to eat cooked food and wear clothes.

True humanness is achieved by the freeing or development of one's potential.

This is the same as saying real humanness means approaching wholeness of being "in the image of God."

Yet how can one be like God if one doesn't associate with God.

The wolf-children could only develop as humans by being with humans. Even so we can only develop in the image of God by being with God.

Let us face up to the foolishness of the argument that a child's potential can be developed without a knowledge of God.

Without a relationship with God humans will be deformed persons, unable to be wholly human as Jesus was human.

Education without God is not education.

## Christian is sought for work in PNG

A Christian organisation which is training indigenous people as motor mechanics in Papua-New Guinea, is seeking the services of a company secretary to prevent closure of the organisation.

This was stated in a statement received by the "Church Record" from Mr M. H. McKay, chairman of directors of Technical and

Christian Training Ltd (TACT), in Port Moresby.

Mr McKay said that TACT was started in 1968, with the main purpose of training Christian motor mechanics both technically and spiritually and at the same time helping Christian missions and churches in the maintenance of their vehicles and through the distribution of profits.

Several Christian mechanics from Australia had served for two or three years to provide training for up to a dozen young Papua-New Guineans.

Two of the trainees had completed their apprenticeships and others have gained a considerable amount of mechanical skill and experience.

Some of the directors and members of the committee of management had already "gone home" and the beginning of 1975 would see virtually all of the others gone too, including Mr Bruce King, who had acted as honorary company secretary from the beginning.

The present mechanics, Stan Angel and Jeff Stewart, were each prepared to carry on for another year or so, but neither felt able to assume the full responsibility of operating the venture in the absence of a company secretary and a competent manager, Mr McKay said.

"At the recent meeting of the committee of management it was decided, that unless the Lord laid it upon the heart of a competent person or group of people to assume responsibility for the continued operation of the company, TACT would have to suspend operations as a Christian organisation," he said.

Mr McKay said that enquiries from people interested in that position should be addressed to: the directors, TACT Ltd, Box 1583, Boroko, Papua-New Guinea.

Mr McKay said that enquiries from people interested in that position should be addressed to: the directors, TACT Ltd, Box 1583, Boroko, Papua-New Guinea.

## BIG SAVING FOR NEW SUBSCRIBERS ONLY

Send only \$2 and we will send you post free the next twelve issues of the

AUSTRALIAN CHURCH RECORD

This is an introductory offer, open only to new subscribers. Send the coupon below now and receive this long established national Anglican newspaper which stands firmly for biblical truth.

NAME.....

ADDRESS.....

POSTCODE.....

Enter me as a new Subscriber to the Australian Church Record. I enclose \$2 Subscription for twelve issues.

Post coupon to The Church Record Ltd, Room 311, 160 Castlereagh St, Sydney, NSW, 2000.

8 — AUSTRALIAN CHURCH RECORD, AUGUST 22, 1974

## Crisis among clergy caused by inflation

The record levels of inflation in Australia today are causing hardship to many ministers.

While incomes in the community have risen by an unprecedented rate — sometimes well over 30 per cent in the last 12 months — clerical stipends in some places have risen by about 10 per cent.

In many cases, clergy are worse off this year than two years ago because their incomes have not kept pace with the rate of inflation.

The recommended minimum stipend for a rector in the Diocese of Sydney for example, is \$4360 with a house and travelling allowance.

Curates ordained this year are entitled to \$3290 pa or \$63.27 a week.

The travelling allowance is by negotiation, but many curates are forced to subsidise the parishes where they work by being paid an extremely low car allowance.

The situation may vary slightly in other dioceses, but Sydney being the largest, and one of the wealthiest probably provides a reasonable point for comparison.

Early last year, before inflation became a problem, a committee appointed by the Sydney Standing Committee conducted a survey among incumbents in that diocese.

The overwhelming majority said they were paid the recommended minimum or less.

Of the 185 ministers who replied, 106 received less than \$500 pa in surplus fees.

One hundred and thirty-seven said they received no additional income, 40 said their wives worked.

Many clergy received help from their parishes for gas and electricity, but 116 out of the 185 received no such benefit.

As for travelling allowance, the committee appointed by Standing Committee did a

thorough investigation into clergy stipends and they accepted its recommendations last year to ask parishes to increase clergy stipends by an annual rate of \$200 for five years over and above cost of living adjustments.

By comparison with the position of clergy, other income earners have been

published a list of increases in salaries and incomes during the financial year 1973-74.

The lowest salary given was for storemen — \$3728.40 pa. Their income went up to \$5033.60 pa, a rise of 35 per cent. A postman's rate went up to \$5278, a rise of 39 per cent.

A four-year trained teacher, first year out, now earns \$6630 pa compared with \$3290 for a four-year trained, first year out curate.

The overall impression is that clergy are being hit very hard by inflation and in real terms, many are actually worse off than they were two years ago.

These problems are aggravated by the diverse conditions under which they work.

A rector of a parish in a well-off area, or one popular for weddings, is likely to be vastly more advantaged than

obtaining considerable increases.

On July 10 this year, "The Sydney Morning Herald" • To page 7

## Stipends lag behind cost-of-living increases

the diocese recommends to parishes a scale of travelling allowances, though 98 out of the 185 said they received less than the minimum recommended.

Only 68 received the minimum recommendation and 18 more than laid down. The scale itself was last amended in November, 1972.

So the ministers have had to bear all the recent increases themselves unless the parishes, on their own initiative, make some adjustment.

Only 37 said they received any kind of entertainment allowance.

Since that survey was taken inflation has gone up by more than 20 per cent but the ministers' stipends have risen by only 10 per cent.

As a matter of fact, the committee appointed by Standing Committee did a

## Honour for top evangelical

The Rev Dr Leon Morris, BSc, BD, MTh, PhD, MSc, has been honoured by the presentation of a Festschrift to mark his 60th birthday, the Diocese of Melbourne's Information Office said this week.

It described a Festschrift as a collection of essays by scholars of international repute, written especially for the occasion and recognising the international reputation that Dr Morris had as a New Testament scholar.

This was the first time that such a presentation had ever been made to an Australian theologian, which

was a rare honour which had been awarded only to a few Australian academics.

Dr Morris, who holds degrees from the universities of Sydney, London, Cambridge and Melbourne, is one of Australia's top-ranking theologians and is a world-recognised New Testament scholar.

He is the author of 28 books and is a prolific contributor to popular and learned journals. A number of his books and articles have been translated into other languages.

Dr Morris has been Principal of Ridley College, Melbourne, on August 16.



Our next issue: special feature on world poverty

## Inside this issue

- Survey of clergy's value in the community — page 2.
- Concern at prevalence of wide-spread gambling — page 4.
- D. B. Knox on Papal Jurisdiction — page 6.
- Sydney Diocesan reply to sex report — page 7.

## EDITORIAL

### Inflation and the Church

As is obvious to every Australian inflation is the most serious problem facing the nation at the present time. The indications are that it will get worse before it gets better. We have been warned to expect massive unemployment.

Inflation hurts most those who are unable to fight back: the pensioners, superannuants and others on fixed incomes. The employer can raise his prices, the employee, through his union can take action to recoup the losses that inflation has caused to his standard of living.

In this issue of the "Church Record" attention has been drawn to the problem of inflation as it affects the clergy. However, the problem doesn't stop there. Rising interest rates and rising overheads are placing severe strain on many churches across the nation. If inflation continues the Church could be facing the most serious crisis ever.

If churches are unable to build or maintain their required buildings that would be a serious but not fatal inconvenience, but if churches are not able to provide a full-time ministry of the word, it won't be long before they wither on the vine.

Enthusiasm, dedication can help for a while; the services of lay preachers or part-time clergy can stall off

the evil day for a time but nothing can substitute for the full-time teaching of the word of God by a qualified man. Nothing can substitute for the constant and proper application of the word to the pastoral situation.

Without a full-time ministry of the word, the Church of England in Australia would deteriorate to an institution where the sacraments and only the sacraments are dispensed by virtually unknown ministers serving many centres, without the time to give any congregation the care it needs.

Such a ministry would be most unattractive to young men and it is not inconceivable that the supply of ordinands already steadily declining would dry up.

Such a gloomy prospect is almost too terrible to imagine. Yet we mustn't lose heart as if God has deserted us, as the "Church Times" says: "Even if the worst happens, faith must insist that the gates of an inflationary hell will not in the end prevail against it. The church will survive, though maybe in an altered shape."

If the Church of England is to survive then the members will have to bear the burden. It is not fair for lay people who are on the whole receiving enormous increases in incomes, to expect their ministers to suffer financial deprivation.

True there have been no wide-spread complaints about

inflation from the clergy. By virtue of their calling and motivation they do not make a hoo-haa about such problems. If they were interested in making money, they would not have entered the ministry in the first place.

It is primarily because of their reluctance to publicise their position and their inability to do anything about it anyway that the church as a whole ought to be careful not to take advantage of them. Rather it should be all the more concerned that they be treated with justice and sensitivity.

Church people generally have to face the fact that if the proclamation of the gospel is not going to be severely restricted they will have to make a much greater contribution than in the past. They should not force their clergy to live at a lower standard than the rest of the community.

In those areas, where population changes or the church-going patterns have altered, Christian people will need to recognise the wisdom of rationalisation of parishes and the amalgamation of centres to achieve a greater economy and more effective ministry. There also needs to develop a greater sense of community and sharing of spiritual gifts within congregations so that ministers are freed to fulfil their ministry more effectively.

## Baptism of the Spirit unhelpful — 3

## Notes and Comments

### What's in a title?

There was a day when the Archbishop of Sydney was that.

Then he became known as the Anglican Archbishop of Sydney, even in diocesan handouts.

Last week in the vice-regal notices of the "Herald", we were informed that "His Excellency the Governor-General received His Eminence, James Cardinal Freeman, Archbishop of Sydney ... (the emphasis is ours).

Such a pronouncement is seen by the papacy as undermining its claims of universal sovereignty, supreme primacy over mankind and temporal rule over the nations.

It was that GOM of the House of Commons, Gladstone, who said: "The claims asserted by the papacy are such as to place civil allegiance at its mercy; that the unhappy man who delivers himself with all his obedience to the potentate of the Vatican has no allegiance to offer the monarch of Great Britain."

**Casinos in N.S.W.**

The Liberal Party in NSW and apparently influential people in the NSW Government are looking very closely at the question of permitting the establishment of a legal casino in that State.

The vote at the Liberal Party Convention was 238 to 149 in favour with Dr Malcolm Mackay, former Federal member, and a Presbyterian minister, leading the opposition to this move.

It may be a measure of the lost direction afflicting some Liberals that they are unable to see the iniquity and hypocrisy of such a proposal.

Some see such a move as a way of defeating the illegal casino, but the TAB has not done away with SP operators.

It seems as if the Government, unable or unwilling to deal with illegal casinos in the Sydney area are taking the line of least resistance.

It is a welcome development. It is just not right for young people, who have no contact or interest in the church or the Christian faith, to be compelled by the force of social customs or the absence of suitable registry office facilities to go through what is for them an empty and meaningless service from a Christian point of view.

It is proper that the church's ministry in this area is available for those who want it, and for those to whom the Christian faith really means something.

But to require people to make pledges in the name of a God they do not accept and to expect people to pray for blessings from a God they do not trust is most inappropriate.

To return to my initial question, what is your local minister worth? If you had

However, if the finding of the recent Royal Commission on Clubs in NSW is any indication, there is no guarantee that criminal elements and corruption will not become part of an expanded gambling industry.

There appears to be no thought for the morality of gambling as an activity (in a pluralistic society the prudent thing to do is ignore moral principles), nor is there concern at the undesirable social effects that gambling undoubtedly has on the weak and their dependants.

Instead there is desire to chase the tourist dollar, to compete with Tasmania and to rake in the extra revenue for the state treasury.

If the Government wants more money, why not have the moral courage to raise the taxes at its disposal instead of this underhanded profit from peoples greed?

**Civil marriages**

During recent months Australia has seen the growth of marriage centres.

Mr Maddison, the NSW Minister of Justice, in opening the first such centre in NSW at Hurstville, stressed that these were not being set up in opposition to the churches.

He said: "There is a growing demand in our community for civil weddings and in order to meet these demands the government should provide those facilities in which dignified ceremony can take place."

This is a welcome development. It is just not right for young people, who have no contact or interest in the church or the Christian faith, to be compelled by the force of social customs or the absence of suitable registry office facilities to go through what is for them an empty and meaningless service from a Christian point of view.

It is proper that the church's ministry in this area is available for those who want it, and for those to whom the Christian faith really means something.

But to require people to make pledges in the name of a God they do not accept and to expect people to pray for blessings from a God they do not trust is most inappropriate.

To return to my initial question, what is your local minister worth? If you had

believe it to be an unbiblical position and one which has cheapened the church in the eyes of the world by the meanness of their parishes?

In any case, not all ministers find themselves in the situation of serving at churches which are "popular" or "socially acceptable".

To return to my initial question, what is your local minister worth? If you had

# What is the worth of your minister?

## What is your minister worth?

To judge by the stipend paid to him by most parishes in Sydney — not very much.

In fact, in most parishes he is receiving little more than the basic wage and certainly less than the level of average weekly earnings in the community.

Perhaps there are some people who think it is right that the local parson should live in poverty — as an example to others not to set worldly goods in too high esteem.

Apart from the fact that such people rarely seem to follow the example themselves, they ignore the teaching of the Bible: "Let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:17-19, II Corinthians 8 and 9).

Many parishioners (that is, those who actually know what their ministers are being paid in stipend) rationalise by pointing out that their ministers receive extra fees for baptisms, weddings and funerals.

We all know that there are some clergy who find these services most lucrative.

Nevertheless have you ever stopped to ask yourself whether some men haven't been forced into the position of selling these services to non-church attenders (and I

tended for them), but generally, he has no backstop in his decision-making and in any case, is finally responsible for the decisions which are made.

The problems faced in increase with the number of organisations in the church and multiply when he is also responsible for branch churches.

Authority; responsibility; decision-making powers: He exercises quite a range of powers under canon law and diocesan regulation and his decisions involve the commitment of all parish resources in terms of capital items (buildings, etc), money, and manpower.

In the parish context his decisions are of full management significance. In fact, the main danger is that his authority can be abused.

Control and direction received: The average minister works completely independently to all intents and purposes.

In the better-instructed parishes, his work is subject to informal review by the wardens and parish council.

Nevertheless, such reviews normally only serve to assist

to set his stipend without reference to such factors as your ability to pay, or to the minimum rates established by synod, how would you do it?

Many would do it by comparing what he does with what other people do.

Some see a comparison with the teaching profession; others with social work.

However, these sorts of analogy are never entirely satisfactory since there are always significant differences between the analogy

development of his congregation in knowledge and grace (some may not think that to be very important), and the development of a parish by the faithful and effective performance of a secular occupation before offering himself for training in the ministry.

He will also have proved his ability to rule the household of faith by the way in which he rules his own household. (I Timothy 3:5)

Unfortunately, as we all know, only too many young men go direct from school to university to theological college and straight into a parish situation — still wet behind the ears.

They have never experienced life in the workplace and yet they preach to their parishioners (who have) about the way they should lead their daily lives.

The theory is so often divorced from the reality that it is no wonder that the average layman takes so little notice of the sermons he hears.

Nevertheless, let us take the ideal. Parishes should be far more careful when they are selecting a new minister. Very often, because they have such a low view of the ministry, they get precisely the ministry they deserve.

In addition to the minimum formal training, a minister should have at least two years "secular" work experience and one to two years experience in the ministry as a curate.

Also, it would normally take between six and 12 months for a newly-arrived minister to acquaint himself with the local environment.

Remember, he receives little or no on-the-job training and his performance will be affected largely in the initial stages by his previous background experience.

Peter was not around to deal with me like that, or it might have saved a lot of heartache.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

The author is a member of the personnel team of a large Australian organisation. He has specialised in staff appraisal, job analysis and organisation design. For professional reasons he does not wish his name to be published.

In the ideal situation, the prospective minister will have proved his capacity to accept the responsibility of a parish by the faithful and effective performance of a secular occupation before offering himself for training in the ministry.

He will also have proved his ability to rule the household of faith by the way in which he rules his own household. (I Timothy 3:5)

Unfortunately, as we all know, only too many young men go direct from school to university to theological college and straight into a parish situation — still wet behind the ears.

They have never experienced life in the workplace and yet they preach to their parishioners (who have) about the way they should lead their daily lives.

The theory is so often divorced from the reality that it is no wonder that the average layman takes so little notice of the sermons he hears.

Nevertheless, let us take the ideal. Parishes should be far more careful when they are selecting a new minister. Very often, because they have such a low view of the ministry, they get precisely the ministry they deserve.

In addition to the minimum formal training, a minister should have at least two years "secular" work experience and one to two years experience in the ministry as a curate.

Also, it would normally take between six and 12 months for a newly-arrived minister to acquaint himself with the local environment.

Remember, he receives little or no on-the-job training and his performance will be affected largely in the initial stages by his previous background experience.

Peter was not around to deal with me like that, or it might have saved a lot of heartache.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

For you see, I got the message that somehow I could be used by God in a much greater way than I had been: a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others.

# Baptism of the Spirit: an unhelpful experience!

I have had problems with the Holy Spirit. These have not been so much when I have been at the receiving end of the work of the Holy Spirit. That has been all right.

From the time I was converted as a boy He took the initiative and brought me to Jesus without programmes or follow-up or any of the things I keep hearing are so necessary.

Since then He has not let me go and has always taken new initiatives to develop me as a person who wants to be like Jesus.

No, I have as much as I can cope with in the working of the Holy Spirit in my own life before God.

There is no great problem there other than keeping up with what He seems to want me to do.

The problems arise when it is a question of me being a channel through whom He works in other people.

I am rather ashamed about some of this because I have done some stupid things in my time in the name of the Holy Spirit.

I'm afraid it was years before I realised that the Holy Spirit could be the most effective cover-up device for my getting what I wanted.

Everybody kept talking about Acts 2 and I fell for it.

It was a long time and after quite a lot of damage was done that I realised that the chapter I

ment offers me in connection with the Holy Spirit.

You see I get two sets of signals from my Bible. I get pictures about rushing mighty winds, floods, baptisms by fire, places shaking and so on — all symbols of power, force, violence, coercion, crashing, breaking, burning, overwhelming — all big and great and grand.

On the other hand I get signals about God not being in the wind and the fire and the earthquake but in the still small voice.

I get signals about it not being my "might" and "power" but, strange to say, "by my Spirit".

Now, being the kind of person I am, I cannot stand the grand. It goes to my head and that will not do. So I have to want the Spirit of truth rather than the

ment offers me in connection with the Holy Spirit.

You see I get two sets of signals from my Bible. I get pictures about rushing mighty winds, floods, baptisms by fire, places shaking and so on — all symbols of power, force, violence, coercion, crashing, breaking, burning, overwhelming — all big and great and grand.

On the other hand I get signals about God not being in the wind and the fire and the earthquake but in the still small voice.

I get signals about it not being my "might" and "power" but, strange to say, "by my Spirit".

Now, being the kind of person I am, I cannot stand the grand. It goes to my head and that will not do. So I have to want the Spirit of truth rather than the

ment offers me in connection with the Holy Spirit.

You see I get two sets of signals from my Bible. I get pictures about rushing mighty winds, floods, baptisms by fire, places shaking and so on — all symbols of power, force, violence, coercion, crashing, breaking, burning, overwhelming — all big and great and grand.

On the other hand I get signals about God not being in the wind and the fire and the earthquake but in the still small voice.

I get signals about it not being my "might" and "power" but, strange to say, "by my Spirit".

Now, being the kind of person I am, I cannot stand the grand. It goes to my head and that will not do. So I have to want the Spirit of truth rather than the

ment offers me in connection with the Holy Spirit.

You see I get two sets of signals from my Bible. I get pictures about rushing mighty winds, floods, baptisms by fire, places shaking and so on — all symbols of power, force, violence, coercion, crashing, breaking, burning, overwhelming — all big and great and grand.

"I have had the baptism of the Spirit and it was an unhelpful experience. I have spoken in tongues and it was a backward step in my Christian Life."

Thus spoke the Rev Tom Houston, Communications Director of the British and Foreign Bible Society, when he gave his testimony on the work of the Holy Spirit on the Sunday morning of the International Congress on World Evangelisation at Lausanne July 16-25.

Spirit of power — for in my hands the spirit of power would do violence to the voluntariness that is the very essence of the Good News of Jesus.

I have to avoid in my thinking the grand metaphors of fulness and baptism, because they swamp me and, like their counterparts in nature, cause erosion instead of fertility.

Instead, I have to have a modest check-list approach. There is no doubt, I cannot deny it, that the Holy Spirit has me. He is in me — wonder of wonders!

I can deal with most of my difficulties by going through my New Testament check-list:

- Am I lying to the Holy Spirit by being dishonest and professing more than is true — like Ananias and Sapphira?
- Am I resisting the Holy Spirit by refusing the truth like the Jerusalem Jews?
- Am I grieving the Holy Spirit by having a bad relationship with others — like the Ephesians?
- Am I quenching the Holy Spirit by cramping the development and use of God's gifts in other people or in myself like the Thessalonians?

This practical approach helps me more than the undefined metaphors of fulness etc.

They cover all the aspects of my life and the Spirit's work — my character, knowledge, relationship and service.

Oh yes, and about the gifts. It was a great relief to me when I saw the point of the "nothings" in I Corinthians 13: "Though I have the gift . . . nothing".

Those three zeros in verses 1, 2 and 3. It was so simple, yet for years I never saw it.

You get no marks for gifts! Why should you? They are just your basic equipment.

That took a lot of the heat out of my striving.

The other thing that helped me was this "feelings are a bonus". If you get them, fine. If you don't you won't starve.

But there could be no sense of community without some basic values being commonly shared.

"So there is, right now, a tremendous struggle going on between the various pressure groups, each trying to promote those values which they want the community to adopt".

The most significant group to be influenced by the proclamation of these values was school students.

The playground, more than the classroom, had proved to be the place where teenagers rapidly absorbed basic attitudes and

values which ultimately influenced their whole life-style.

"This year, we have seen Christians take an active part in this new struggle for the promotion of new community values" he said.

Here, at least, was some evidence that the Church was resisting the age-old temptation to be syncretistic.

"We must reject these attitudes which God rejects, as revealed in the Scriptures. But we must also proclaim those values which God proclaims," he claimed.

Another important landmark in my experience and understanding of the Holy Spirit again had to do with His being the Spirit of Truth.

John put it perfectly when he said "When the Spirit of Truth comes He will lead you into all the truth" (John 16:13).

What has all this to do with evangelism? Well it is saying that, for Tom Houston, much of what was going around about the Holy Spirit would have left him operating in the first half of the parable of the Sower only.

The good seed of the word would have been scattered where

I sensed there was something wrong then and the fact that the Spirit of truth leads into all the truth has been of vital importance to me.

The only special emphasis that I can live with is the whole Word of God for the whole life of man.

The Spirit of Truth can operate only healthily when he is communicating within the context of the whole counsel of God.

The Spirit and the Word cannot be separated or be in conflict at any point.

What has all this to do with evangelism? Well it is saying that, for Tom Houston, much of what was going around about the Holy Spirit would have left him operating in the first half of the parable of the Sower only.

The good seed of the word would have been scattered where

lies the seed of the Word that germinates through my ministry will last till it bears fruit some more than others — but fruit none the less.

Now, I was asked to make a personal statement. This I have done as honestly as I know how.

I hope it has come through to you that I am not trying to do more than that.

I do not suggest that what has been my experience should in any sense be standardised and applied to others.

This I think is often our trouble — that what has been precious to us we have tried to force on others.

David's rejection of Saul's armour should have cured us of that.

No, this is a personal statement. If it helps, use it.

If it does not, then leave it and find your own way with the Spirit for, as Jesus says, he is quite unpredictable.

The wind blows wherever it wishes; you hear the sound it makes but you do not know where it comes from or where it is going.

It is the same way with everyone who is born of the Spirit (John 3:8).

I believe in the Holy Spirit who brought me to Jesus when I was not looking for him; who has kept me alive when the odds were that I should die as a Christian; who consistently reduces me to size; who seems still to work in other lives through me — sovereignly as he chooses for the glory of Jesus.

The wind blows wherever it wishes; you hear the sound it makes but you do not know where it comes from or where it is going.

It is the same way with everyone who is born of the Spirit (John 3:8).

I believe in the Holy Spirit who brought me to Jesus when I was not looking for him; who has kept me alive when the odds were that I should die as a Christian; who consistently reduces me to size; who seems still to work in other lives through me — sovereignly as he chooses for the glory of Jesus.

The wind blows wherever it wishes; you hear the sound it makes but you do not know where it comes from or where it is going.

It is the same way with everyone who is born of the Spirit (John 3:8).

I believe in the Holy Spirit who brought me to Jesus when I was not looking for him; who has kept me alive when the odds were that I should die as a Christian; who consistently reduces me to size; who seems still to work in other lives through me — sovereignly as he chooses for the glory of Jesus.

The wind blows wherever it wishes; you hear the sound it makes but you do not know where it comes from or where it is going.

It is the same way with everyone who is born of the Spirit (John 3:8).

I believe in the Holy Spirit who brought me to Jesus when I was not looking for him; who has kept me alive when the odds were that I should die as a Christian; who consistently reduces me to size; who seems still to work in other lives through me — sovereignly as he chooses for the glory of Jesus.

The wind blows wherever it wishes; you hear the sound it makes but you do

# "No gambling casinos wanted here" says Council of Churches

If any State could gamble its way to prosperity it would certainly be the State of NSW which quite justifiably has earned the title of the Las Vegas of the South Pacific.

This is the only State in the Commonwealth to have legalised poker machines.

These mechanised pick-pockets became legal in NSW way back in 1956 and have now proliferated in the 1500 registered clubs where they operate to such an extent that they are currently producing an annual taxation revenue of \$43,000,000.

This indicates that once you legalise an evil and let it grow rapidly it is very unlikely that you will be able effectively to curb its operation.

They rather feel that they suffer at the present time from the negative image of being "just drinking and gambling dens".

All responsible citizens would acknowledge that there are practically unlimited opportunities to indulge in gambling in NSW, but the fact remains that some people are never

This item, which appeared in the 1974 Report of The Council of Churches in NSW, refers to that State as being the "Las Vegas of the South Pacific" because of the amount of gambling carried out in NSW.

The TAB continues to be a source of considerable irritation to many citizens who are discouraged by the apparent impossibility of using the normal democratic process to prevent the invasion of TAB shops into their suburbs.

As we all know from many examples in the past, even when local municipal councils take a strong stand against such invasions, they are ultimately overruled by the government department, which takes the view that the TAB is a Government instrumentality.

Sooner or later if the TAB desires to set up shop somewhere, all opposition, no matter how widespread, is overruled.

During the month of June, 1973, a certain section of the Press, with the apparent concurrence of the Commissioner of Police, launched a campaign to soften up the community to accept the idea that gambling casinos should be legalised in this State.

The usual arguments were brought forth about the fact that the police could not enforce the existing law.

It is wonderful how impotent the police are supposed to be in facing this or that issue until their political masters give them the order to go ahead and then their impotence disappears and they are able almost immediately to accomplish what they had previously said was beyond their capability.

Once again it was the Christian Church which campaigned vigorously against this proposed surrender to lawlessness and despite the tremendous Press build-up to persuade everyone that the way forward was to legalise yet more gambling.

The fact remains that at the joint meeting of the Liberal and Country Parties on July 3, 1973, a resolution to affirm the Government's determination to enforce the existing law was carried unanimously.

When Mr J. C. Maddison, the Minister of Justice, was appointed by the Premier to have direct responsibility for the administration of the Police Force, he said that the enforcement of the law concerning illegal casinos would be one of the primary tasks which he would tackle.

The ALP MLA would not worry overmuch about this kind of representation, because he would know that, short of agitation within the structure of the party, no electoral revolution is likely to take place.

The immensity of our addiction to gambling is shown by the latest figures for the TAB.

The turnover for the 1973-1974 financial year to June 30 was \$452,103,519.

This was an increase of \$68,878,630.

The total amount put through the TAB since it opened in 1964 to 30.6.1974 is \$2,223,851,979.

What does all this mean in terms of personal problems in the community?

The Press reports spectacular examples of personal misery caused by gambling. The "Daily Telegraph" recently reported the case of a manageress who stole

seem to be getting any response at all from our Liberal Party representatives who seem to ignore us.

Of course they do. They know that an electorate in such a strong politically conservative area will always return a Liberal Party candidate no matter how many TAB shops are introduced.

So the only way that these good people can expect to get results is to start organising within the party structure.

By the same token, if it were an ALP stronghold, the

\$13,676 of her employer's money because of her addiction to the TAB.

Three days earlier the "Daily Mirror" featured a story of a "television personality" who had lost \$20,000 playing poker machines in Sydney clubs.

When his wife threatened to divorce him, he recognised that he was a gambling addict.

He estimated he had put a total of \$250,000 through poker machines since they were legalised in 1956.



A keen shopper looks over clothes at one of the Home Mission Society's Op Shops, where goods for sale help to support the society's work among underprivileged members of the community.

## Op Shops help society's work among needy

The Anglican Home Mission Society is appealing for good usable clothing for its two Opportunity Shops in the Sydney area.

The shops are primarily designed to serve the needy in the community in a variety of ways.

Good used clothes which people donate are taken, cleaned and then either sold at very reasonable prices or given away free through the Society's Counselling Service.

The proceeds of the sales go towards the vast work which the society conducts in the community.

The manager of the Op Shops, Mr John Dring, said: "It is amazing how sales mount up, considering the price of the items sold."

"In 1973, the gross sales reached the sum of \$281,000. This was a record which far surpassed all previous years."

"However, after being offset by the rapidly increasing staff and rent costs, the net profit for the year was \$53,000 which was lower than the previous year."

"But the profit did go a long way towards helping the society's work," Mr Dring said.

The Home Mission Society is one of the largest charitable organisations in Australia and operates in a number of very diverse areas of service.

Sick and elderly folk are cared for both in their own homes and in nursing homes by the Chesalon Homes and Home Nursing Service.

In 1973, the eight Chesalon homes cared for 322 full-time patients and the Home Nursing Service sisters travelled more than 67,000 miles to make over 23,000 home visits to old people in need.

Other society activities include the Charlton Home for Boys, the planning of a girls' hostel, the Carramar Hostel for unmarried mothers, and a full counselling service with help ranging from drug problems to homeless families.

"All this work is helped by contributions of good used clothing to the Op Shops", Mr Dring said.

"A telephone call to 798 7888 is all that is needed to have a van call and collect any gift."

"Those clothes will not only do the obvious, but they will help to keep alive the work of the society to the need of Sydney", Mr Dring said.

## 'Sell-out to the secular'

Sir,

The comments from members of the NSW Council of Churches about the 2CH Sunday Format ("Record" 22/8/74) sound very good and pious.

But they are not born out in practice.

No one could deny that the old format was in desperate need of change.

But it is one thing to clean up the baby, it is quite another to throw the baby out with the bath water.

The overall effect of the changes has been a reduction from about 16 hours of Christian broadcasting down to a total of a few hours interspersed between secular music.

This is just one more instance of the retreat of the church before the forces of secularisation.

It is the inclusion of so much secular music that is perhaps the most objectionable aspect of the change.

Even when Christian music is played, its message is so often nullified by the words of the secular songs that precede and follow it.

If we must have "good music", on Sunday, surely it could be at least good Christian music.

Furthermore, not everyone would agree with the station's idea of what constitutes "good music".

Whereas once it was possible for people of every level of society to turn to 2CH at any time on Sunday and hear some aspect of the Christian message, one must now endure gallons of sickly-sweet middle-class sentimentality in the hope of catching a drop of Gospel.

By wrapping the Gospel up in a package that appeals to only one section of the community, the Council of Churches has merely added weight to the view that Christianity is for the middle-class.

As for the comment by the Rev Alan Nichols, that Roger Bush has a "concern about the Gospel", one can only wonder where he got this secret information.

(Rev) J. DAVIES,  
Jannali, NSW.

Word and says among other things that: "The written words are God's words ... God is able to overrule all things for His purposes ... the Christian religion depends on the infallibility of scripture".

Further, "if the Bible were not utterly reliable We (i) would be worse off than the Old Testament people, (ii) could not exercise absolute obedience and (iii) have confidence in the future."

It therefore becomes surprising that Sydney evangelicals appear to have accepted without demur the removing of the long ending of Mark 16:9-20 from the Bible's official revision known as the Revised Standard Version.

If what Dr Knox writes is true (and I believe it is) it does not matter that some Greek manuscripts do not have the long ending or even that the majority of them do — what matters is that in the providence of God the Greek manuscripts available to the English reformers contained the long ending and the resultant Authorised Version for 341 years has been "The Bible" to the English-speaking world, and a sure and trusty Bible at that insofar as it expresses those MSS.

On this basis, it seems incredible that the revisers should take it upon themselves to relegate the long ending to the level of a footnote.

So what if the Greek is a different quality and obviously written by a different human author to that of the rest of the gospel?

This does not remove the divine authorship of the Holy Spirit and the overruling sovereignty of God.

So what if the drinking of any deadly thing and surviving is unsupported by any identical New Testament incident?

Yet Acts 28:3-6 is comparable. Poison is poison in any language and the method of administration would hardly seem to matter.

So what if the long ending supports some basic neopentecostal concepts?

There is nothing there that cannot be found elsewhere in the New Testament.

One final note of interest is that even if some of our Bible

# Letters

TO THE EDITOR

students deem Mark 16:17 evangelistic endeavour have been initiated.

It is also interesting to note that there is a rapid increase in the growth of independent Bible churches.

Yours sincerely,  
(Rev) PETER HOBSON,  
St Michael's C/E,  
Surry Hills, NSW

## Church growth in USA

Sir,

I feel some clarification must be made on your article entitled "American Church" on the back page of your August 8 issue.

Having just returned from a 14-month stay in my homeland, the USA, I can confidently say that the growth rate of Bible preaching, fundamental churches is explosive.

In my travels from the East Coast to the West Coast, I discovered that churches who proclaim the Gospel with preachers who taught separation and service were overflowing.

The report given in the "Syracuse Herald American" was taken from the year-book publication by the National Council of Churches — considered by most evangelicals as liberal and socialistic. Numbers in such churches are decreasing.

For a more realistic examination of evangelical churches in America, I would suggest quoting Elmer Towns' report in "Christian Life Magazine".

That report accurately concludes that church growth is directly related to the amount of Biblical exposition and concurrent ministries.

Never has there been such a time when such fervent

evangelistic endeavour have been initiated.

It is also interesting to note that there is a rapid increase in the growth of independent Bible churches.

Yours sincerely,  
(Rev) PETER HOBSON,  
St Michael's C/E,  
Surry Hills, NSW

## Men for ministry sought

Sir,

The trustees and members of the Moore College Committee have organised a night of prayer on September 26, at Moore College.

This will be held in two sessions, the first beginning at 7.10 pm and the second at 8.15 pm.

Many I, through the columns of your paper, encourage former students and interested parishioners to join with the committee on that night in prayer for the college as well as for the increase of men for the ministry.

JOHN C. CHAPMAN,  
Dept of Evangelism,  
Board of Diocesan Missions, Sydney.

## Emulating Bishop of Woolwich

Sir,

"Well, the changes in the format of Sunday programmes on Radio 2CH have come, and now for the comments. In a word, disappointing."

I am reminded of the Bishop of Woolwich's attempt to make the Gospel more acceptable to the ordinary man — the result, a

"gospel" deprived of all substance, largely ignored by all men!

It must be admitted that any comments I make are not based on a hearing of the whole format.

But I must say, that what I heard, and heard about, I didn't like.

Mr Bush may do a lot of good (sorry — undoubtedly does a lot of good), but he is no great shakes as a Bible teacher.

The attitude he takes to Scripture does not encourage one to believe that that part of the day's programme will greatly advance the cause of Christ.

The lauded "Good Music" may "incorporate religious music", but there is some awfully funny stuff presented musically which in my opinion comes closer to incarcinating than incorporating!

In a word — disappointing! I believe it is a sad day for the impact on the community of the Christian churches when this sort of thing is the best they can do.

(Rev) E. J. EMERY,  
Ashbury, NSW.

## Baptism 'aspect of discipleship'

Sir,

I reply to the letter of the Reverend J. Davies ("Record", August 8) because of the very serious misunderstanding of baptism contained in his letter and also because of the tragic results that can arise from such misunderstanding.

The New Testament must be taken seriously. It says very little about baptism. In the Acts, most references to baptism are to it as an event, and contain little theology of baptism.

The Epistles also have little to say about baptism and even the celebrated Romans 6, to my way of thinking, is mainly concerned with union with Christ and not baptism. Mr Davies himself turns to a passage about discipleship



where baptism is not even mentioned.

Like Mr Davies, the traditional Baptist attitude has been to place too great an emphasis on baptism. Our emphasis should be the New Testament one — on discipleship.

Discipleship involves hearing, repentance, faith, the Spirit, baptism, fellowship, love etc.

Baptism is one aspect of the total understanding of discipleship.

With the historical background of baptismal controversy ever with us, it would be foolish of me to try to define what baptism is.

"What is baptism?" is, after all, a churchy question never asked in the New Testament. It says much about conditions of discipleship but little or nothing about conditions for baptism.

Most clergy already exercise considerable baptismal discipline by insisting on lessons, interviews, restriction on times and context of the baptism, etc.

Like Confirmation, baptism is an opportunity to teach true discipleship.

There will always be those who accept the challenge of true discipleship and those, like the rich young man, who live their lives in sorrow knowing the cost but not willing to accept it.

(Rev) PAUL WATKINS,  
Nelson Bay, NSW.

Letters to the editor should not exceed 300 words.

CAMP  
TOUKLEY  
TOUKLEY, NSW  
Near lakes and surf  
Small or large house parties  
Good accommodation, max 130  
Apply: The Superintendent  
CAMP TOUKLEY  
PO BOX 21, TOUKLEY, 2263  
Phone: 043 96 4336

BRIGHT (Vic)  
Cook's Pioneer Holiday Flats  
Fully self-contained. Set  
amidst acres of beautiful  
parkland. Large clean and  
comfortable flats with 1, 2  
and 3 bedrooms. An ideal  
holiday spot for all age  
groups. Children welcome.  
Box 8 Bright (Vic)  
Ph: STD 55 1233

## Charles Simeon: pastor in conflict

In many a parson's study there hangs a caricature of a rotund gentleman with distinctive profile and deliberate gait — Charles Simeon.

His life should be studied by every man in the ministry. Few have endured what he endured; fewer still can look back on such achievement.

Born into a distinguished upper-class family, Simeon went from Eton to Cambridge, where he was converted after recognising his own unfitness to attend the Lord's Supper.

After ordination in 1782, he was given the charge of Holy Trinity, Cambridge. There followed ten years of persecution. When church doors were locked, he called a blacksmith to open them; when pews were locked, he made use of the aisles; when he stood to preach, disorder broke out; when he visited, hardly a person acknowledged his knock.

The heart of a pastor and a zeal for preaching finally won the people to both love and respect him.

Hours of study lay behind each sermon. His advice to a young preacher was to "get his text into him in his study and then get into his text in the pulpit."

His chief aim was to be biblical. His delivery was passionate and active; his contemporary, Wilberforce, commented: "Simeon is in earnest."

Yet he confessed that for seven years he could hardly tell the head of a sermon from its tail. Perseverance enabled him to leave a legacy of 2536 sermon outlines.

Simeon saw structure alone was not enough. Each sermon had to pass a three-way test:  
• Does it uniformly tend:  
• To humble the sinner?  
• To exalt the Saviour?  
• To promote holiness?

His activities were widespread. The Church Missionary Society owes its existence in large part to him. But it was his preaching for which he was renowned.

The funeral was planned to be private. It was the largest Cambridge had seen.

A simple epitaph records one who, "Whether as the ground of his own hopes, or as the subject of all his ministrations, determined to know nothing but JESUS CHRIST AND HIM CRUCIFIED."

I Cor II.2.

## 'Opportunities to gamble are unlimited'

caught up in the addiction of poker machines.

We are told in the "Sun Herald" of June 2, 1974, that NSW clubs are now planning a \$100,000 image-building campaign to give the "club industry" a facelift.

The clubs are now planning to get the community to see them as community leisure centres and to extol the fact that their taxation revenue goes towards the building of social amenities without which the community would be impoverished.

MT VICTORIA (BLUE MOUNTAINS) at elev 3450 "Closeburn" A Christian "Home-away-from-home". Spacious, comfortable and well-heated. Home cooking. Extensive grounds. Also flat, suit 4, cabin 4-6. Coachhouse suit S.S. group of 10.  
Phone STD 047 87 1318

MERIDEN Church of England School for Girls 12 Redmyre Road, Strathfield

BOARDING & DAY SCHOOL Kindergarten to Higher School Certificate and Matriculation. For further information, apply to the Headmistress, Miss Sheila M. Morton, BSc

Furniture Removals and Storage G. & C. Drew Pty Ltd 68 Smiths Avenue Hurstville Local, Country and Interstate Removals Write or phone 50 8366 After hours 53 7377

IT'S TIME FOR YOU TO PREPARE FOR SERVICE!

Evangelism — Mission Field — Effective Home Church Service — "STUDY TO SHOW YOURSELF APPROVED." 2 Timothy 2:15

TO APPLY FOR TRAINING! Married and Single Students may apply

ILLAWARRA BIBLE COLLEGE Principal: Dr H. J. Whitney, BA, BD, DD. Vice-Principal: D. C. Jones, LTh, Dip RE.

ILLAWARRA BIBLE COLLEGE, PO Box 158, Katoomba, NSW, 2780.

4 — AUSTRALIAN CHURCH RECORD, SEPTEMBER 8, 1974

**CLASSIFIED ADVERTISEMENTS**

Classified advertisements may be left at the office or phoned to 61 2975 up to noon on the Monday of the week before publication. Charge is 5c per word with a minimum charge of \$1.25.

**For Sale**

**CONCRETE BLOCK MACHINE.** Makes blocks, slabs, edgings, screen-blocks, garden stools. 8 at once and 96 an hour. \$118. Ideal self-help projects. Send for leaflets. Department C.R., Forest Farm Research, Londonderry, NSW, 2753.

**CHRISTIAN CLASSICS AT BARGAIN PRICES.** Hendricks on Ephesians \$3. Lloyd Jones on Romans 6 \$3. Romans 7 \$3.90. Leading Little Ones to God \$3. Many others.

**1975 YEAR SCANNERS** Keep your year's activities carefully planned. Convenient 3ft x 2 1/2ft wall chart. Cost \$2 plus postage. One scanner free with every 10 purchased. Available from:

**ANGELIC YOUTH SHOP**  
511 KENT STREET, SYDNEY  
PHONE: 61 9243

**Wanted**

**SECOND-HAND** Theological books bought. Phone 61 9487, CMS Bookshop, 93 Bathurst Street, Sydney.

**WANTED.** 100 more students to enrol in C of E Bible College. Full Bible course by correspondence anywhere. Full details from Registrar, PO Box 41, Roseville, NSW, 2069.

**FEWS (20)** approximately 11 1/2-12 1/2 ft long for St Paul's Church (C/E) Rose Bay, NSW, 2029

**Interstate Services**

**PERTH:** St Alban's, 423 Beaufort Street. Services 9.30 am and 7.30 pm. Rector: Bryan F. Hall. All welcome.

**Positions Vacant**

**COORPAROO:** St Stephen's, Brisbane. Cnr Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9.00 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 am Evening Prayer. Rector: Rev Harry Goodhue

**ORGANIST:** St Silas, Waterloo, Conn. Artist Organ. Phone Mrs Stewart 622 2472 after 7 pm or 43 1124 business hours.

**YOUTH WORKER** required for Parish of Gladstone. Applicant will need to be theologically aware. Some form of theological training an advantage. For information phone or write:

**REV. LAWTON**  
4 JORDAN STREET  
GLADESVILLE, 98 2631

**Wanted ORGANIST/CHOIRMASTER,** St Michael's Provisional Cathedral, Wollongong. Walker Two Manual Organ. Enquiries to Canon B. St. Williams. Phone: 28 9132 Wollongong.

**CLERK-TYPIST (19-23)** Start 17/9/74. Initiative, shorthand advantage. Work with Children's and Youth Secretaries. Active church affiliation. Apply with Minister's reference to Mr Taylor, Church Missionary Society 61 9487.

**BOOK-KEEPING MACHINIST** experienced 18-30 approx. required by Christian Book Distributor. Good working conditions in office.

For confidential discussion, Phone: 212 3631

**MR RIDLEY**  
EMU BOOK AGENCIES

**TRAVEL COMPANIONS** 3 to 4 months organised Safari. Africa to London, leaving Sydney mid-January, 1975.

Frank Howard 747 4087

**Miscellaneous**

**PERTH:** St Alban's, 423 Beaufort Street. Services 9.30 am and 7.30 pm. Rector: Bryan F. Hall. All welcome.

**WCC 'DISREGARD THE MINORITIES' IN EAST EUROPE**

The executive committee of the Australian Council of Churches has conveyed to the World Council of Churches "appreciation of the Program to Combat Racism, but registers concern at the apparent gap in the 'Proposed Renewal of the Mandate of the Program to Combat Racism' in that there is no evidence of concern at or of attention being given to the situation of ethnic minorities in Eastern Europe and the USSR."

"This program has proved to be the most controversial action ever undertaken by the world ecumenical body and has been the focus of consistent attacks on the World Council," the official said.

However, the Program had been widely accepted and supported by the churches and was acknowledged to be the most significant action ever undertaken by the WCC, he claimed.

"In requesting the WCC to study the situation of ethnic minorities in Eastern Europe and the USSR in their struggle for human rights, the ACC hopes that the World Council will undertake a more even Program to combat racism and so counter the often heard criticism of political bias within the WCC," the official said.

Several members of the ACC Executive Committee were especially concerned about the plight of Jews, Volga Germans and Crimean Tartars in Russia.

Phone your classifieds 61 2975

**THE BUSH CHURCH AID SOCIETY**

**"Australia for Christ" COUNTRY CONFERENCE "GILBULLA" 13th-15th September, 1974**

Speakers include: Deaconess M. Cripps, The Reverend Brian Carter, The Reverend Barry Green, Adventure in the "Big Wide World of BCA" Day Visitors Welcome FOR BOOKINGS RING 26 3164

**The Word and Life PAPPAL JURISDICTION**

D. B. KNOX

Recently the Prime Minister agreed to appoint an Australian ambassador to the Vatican and to receive to Australia a papal ambassador or nuncio.

This decision is not in the interests of the Australian people. It puts the Roman Catholic church in a position of privilege for it gives it a spokesman with diplomatic immunity who has direct access to the Prime Minister. It increases the political power of the Pope in Australia by giving him this direct high ranking official on the Australian political scene.

**Claims are long-standing**

The claims of the papacy to exercise complete political authority in every Christian nation is of long standing and was well expressed in the famous bull of Pope Boniface VIII called *Unam Sanctam* issued in 1302. The Pope said: "There is one holy catholic and apostolic church outside of which there is neither salvation nor remission of sins... Both swords, the spiritual and the temporal are in the power of the church; the one indeed to be wielded for the church, the other by the hands of the priest, the other by the hand of kings or knights, but at the will and sufferance of the priest. One sword, moreover, ought to be under the other, and the temporal power to be subject to the spiritual". The bull concludes, "It is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff". The Papal Encyclicals - Fremantle pp72-74.

The most conspicuous use of this claim to temporal power was the Pope's attempt to depose Queen Elizabeth I of England in 1570 and the

sending against England of the Spanish Armada in 1587.

**'By no means dead letter'**

This bull *Unam Sanctam* is by no means a dead letter. It is quoted in the modern Roman Catholic text books as an authoritative document stating the doctrine of the Roman Catholic church. The present Pope is not the man to abandon any long established Roman Catholic position.

History shows that the papacy always uses its political power to advance its religious authority. This religious authority takes the form of a spiritual dictatorship by the Pope over the consciences of those who adhere to the Roman Catholic religion. Roman Catholics are required to do and to believe as the Pope directs.

**'Vatican policy'**

The Pope claims, moreover, authority not only over Roman Catholics but over all Christians, and the Vatican policy is directed to making this claim effective. It is a matter, therefore, of very great concern to all Australians that the papal authority should receive this boost in Australia by the recognition of papal political power through the appointment of a papal nuncio to Canberra.

Those who oppose papal political power are often regarded as religious bigots, but this opinion reflects ignorance. It must be realised that the unique character of the papal authority in the Roman Catholic religion has no correspondence in any of the other denominations and of course it is directly contrary to the religion of the Bible.

It is because of this distinctive characteristic of papal spiritual dictatorship that Christian leaders have refrained from religious fraternising with the Pope in his religious capacity.

Certainly Christians of all denominations should be able to get along with one another very happily, including laity, clergy and bishops of the different denominations. But the papal position is quite distinct. The Pope, as I say, is a spiritual dictator and he uses his position to nip in the bud any spiritual movement that might arise in the Roman church.

**Infallibility 'obnoxious'**

We Protestants often think that the most obnoxious feature of the papacy is its claim of infallibility, and Hans Kung the Roman Catholic theologian has recently written a book attacking papal infallibility; but papal infallibility has only been a part of the Roman Catholic faith since 1870.

**Pope a humble man**

It is not very pleasant to have to speak in these terms, but the facts are much more unpleasant for those who are suffering under them. I am not speaking, of course, about the Pope as a man, for the present Pope is, I believe, a humble and sincere man, anxious to do what he believes best for the church, but I am speaking of the office of the Pope and the jurisdiction exercised by the Pope, whoever he may be.

Long ago Archbishop Cranmer, while still a Roman Catholic, saw the enormity of this spiritual dictatorship and prayed that God would remove papal jurisdiction from England. Some years later that prayer was answered. We ought to pray earnestly that God would remove this authoritative papal jurisdiction from the Roman Catholic Church and from the world, completely, so that our Roman Catholic brethren may follow what God's Spirit is teaching them through God's Word, without having this growth in knowledge nipped in the bud and their consciences thrust back into the darkness of the past.

**Celibacy to remain**

How else can one describe the Pope's recent decision to continue to impose the rule of celibacy on candidates for the minis-

**SYDNEY DIOCESE EDUCATION BOARD REPLIES TO SEX EDUCATION REPORT**

The Board of Education of the Anglican Church in the Diocese of Sydney, has produced a sixteen page report on Sex Education in Schools.

Prepared by the Director, the Rev Canon A. A. Langdon, the Report congratulates the Minister for Education, Mr Willis, and the Education Department on the recently issued document entitled "Personal Development in Secondary Schools - The Place of Sex Education".

The Report encourages Christian parents and clergy to get involved in the Sex Education programmes in the schools of their children; "The school has the right to expect that parents will be concerned and active in the personal development and especially in the sexual development of their children, and so fulfil their role of parental responsibility which the Department Report freely acknowledges they possess."

**SEMINAR BY M.U.**

The Mothers' Union of the Diocese of Sydney has arranged an evening seminar with the theme of "Men and Women today - Marriage and Family Life".

**New diocese is proposed**

Among several changes in the boundaries commended by the NSW Provincial Synod recently was the formation of a new missionary diocese covering the vast western districts of the State, partly from Riverina and partly from Bathurst.

**Rise in Bible translation projects**

Bible Societies around the world are currently involved in a total of 617 scripture translation projects - an increase of forty-six since 1972 -

according to the United Bible Societies' World Translations Progress Report for 1973-74, just completed.

First translations account for 358 (58 per cent) of these projects; 208 are new translations into languages which already have the Scriptures, and fifty-one are revisions of existing translations.

As in previous years, the great majority of translation projects are in the Asia Pacific (301) and Africa (229) regions.

A large majority are "common language" translation projects - translations which have a vocabulary understood by all

sections of the community concerned.

The common-language translation in English is "Today's English Version".

Since the New Testament was first published in 1966 over 40 million copies have been sold.

Roman Catholics in various countries are now actively involved in 135 translation projects and interested in at least another 45.

There is also considerable co-operation with Orthodox Churches and, in many areas, with the Wycliffe Bible Translators.

**Inflation cause of crisis among clergy**

From page 1  
a man who accepted a call to an area where the church is less strong or the people are not able to meet their commitments.

The problem is not confined to Australia. From the Episcopal Church in Scotland comes a report that in the next two years the church must find between 175,000 and 200,000 pounds sterling.

The report says, "Most of this will be needed to keep clergy and other wages on a par with their present level in real terms. Their stipends are tied to rises with the retail price index."

In England, the influential "Church Times", devoted its editorial on July 19, 1974, to this crisis. The editorial said: "Readers of the past two issues of the 'Church Times' will need no reminder of the fact that questions of finance continue to figure very largely in the councils and preoccupations of the Church of England."

Both the Church Commissioners and the Central Board of Finance have come out with warnings of dire financial crises.

"As usual, it is the remuneration of the clergy which looms large in the current anxieties about the church's monetary resources - and rightly so, since they are inevitably in the front line of the church's warfare."

"Many incumbents even cater for inflation," the editorial said. "As usual, it is much easier to diagnose the sickness than to suggest a cure."

"The invention of a more equitable pay structure for all the parochial clergy, as suggested by the Church Commissioners, may help; this should be encouraged by the General Synod's approval

of inflation as churchgoing laypeople are and, moreover, with their own numbers (as the Synod was reminded) declining at the present time; the lay purse is not bottomless.

"The problem has to be viewed against the background of a grim prospect, indeed, for Church finances in general."

"If inflation is not soon checked, the Church of course, like other institutions, may be faced with financial disaster."

"Even if the worst happens, however, faith must insist that the gates of an inflationary hell will not in the end prevail against it."

"It will survive, though maybe in altered shape."

"With the financial storm signals already flying, Church authorities, are bound to envisage the possibility of drastic changes which may, if some prophets are right, include eventually an enforced acquiescence in a form of priestly ministry many of whose members must earn their own living in the world."

"The visit will therefore demonstrate that although some very close links with Canterbury have been severed, yet within the Anglican family Canterbury has a new relationship with the Anglican Church in South America."

It was in 1824 that the British Charge d'Affaires in Buenos Aires began negotiations which led to the appointment of a chaplain to the English Protestant Church in 1825.

When the Archbishop arrives in South America the Council which launches the Anglican Dioceses

(outside of Brazil) on their own will just have been set up.

The visit will therefore demonstrate that although some very close links with Canterbury have been severed, yet within the Anglican family Canterbury has a new relationship with the Anglican Church in South America.

Scripture Union's new work will involve planning and co-ordinating Scripture Union's outreach to young people, with particular emphasis on encouraging Christian groups in the high schools.

Mr Loughton is no stranger to the Scripture Union's youth ministry. During the past year, he has been the leader of Scripture Union's Theos Coffee House in Canberra where he has been deeply involved in training of the counselling team.

Before coming to Canberra 2 1/2 years ago, Ken had been the Beach Missioner in WA where he and his wife, Lorraine, then lived.

**"Many meet their expenses from threadbare pockets"**

Now, in several dioceses, have stipends below the official "diocesan minimum", which is low enough in all conscience.

"Many are still left to meet most or all of the essential expenses of their office from their own threadbare pocket."

"More still see their wives compelled to go out to work to make ends meet."

"And clergymen enjoy no 'threshold agreements' to

principle last week of the pooling of endowment and give income in a diocese, to give fair shares for all.

"But nothing of this sort will avail much unless, as the authorities rightly say, much greater sums of money are provided by the laity to pay both for stipends and for expenses of office."

"It must be accounted doubtful whether that will prove possible, hard-pressed

**RAMSAY TO VISIT SOUTH AMERICA**

The Archbishop of Canterbury, Dr Ramsay, will visit South America from September 16 to October 4.

He will visit Colombia, Chile, Argentina and Brazil.

Dr Ramsay's visit is expected to have great ecumenical impact.

The Ecumenical Commission of the whole Latin American Episcopal Conference (Roman Catholic) - have said that the Catholic Archbishop will be received "in the same way as the Pope received His Grace in the Holy City" - a reference to Dr Ramsay's visit to Rome.

In Argentina the Cardinal Archbishop and the Episcopal Conference have for a long time wanted to meet Dr Ramsay.

The visit also coincides with the celebration of the first 150 years of

**S.U. appoints youth worker to the A.C.T.**

Scripture Union's new work will involve planning and co-ordinating Scripture Union's outreach to young people, with particular emphasis on encouraging Christian groups in the high schools.

Mr Loughton is no stranger to the Scripture Union's youth ministry. During the past year, he has been the leader of Scripture Union's Theos Coffee House in Canberra where he has been deeply involved in training of the counselling team.

Before coming to Canberra 2 1/2 years ago, Ken had been the Beach Missioner in WA where he and his wife, Lorraine, then lived.

Ken is an effective communicator with young people and a competent musician.

**TRAVELLING SCHOLARSHIP**

The Joan Augusta Mackenzie Travelling Scholarship has been established to enable study abroad by a clergyman of the Church of England in Priest's orders who has served at least two years after his ordination as a Deacon.

## Mainly About People

**BALLARAT**  
Rev Austin P. Brehaut, rector of St Aidan's, Otway, since 1970, has been appointed rector of St Peter's, Dimboola.

**CANBERRA and GOULBURN**  
Archdeacon Neville J. Chynoweth, 51, rector of St Paul's, Manuka, and Archdeacon of Canberra, has been appointed Assistant Bishop of Canberra and Goulburn. The service of Consecration will be conducted at St Andrew's Cathedral, Sydney, by Archbishop M. L. Loane, on Friday, 18th October (St Luke's Day).

Rev Owen D. Dowling, rector of St John's, Reid (Canberra), has been appointed Archdeacon of Canberra, from October 18.

Rev Cecil ("Steve") Osborne, rector of the parish of the Good Shepherd, Curtin (Canberra), has been appointed rector of Bega and archdeacon of the South Coast-Monaro, from October 18.

Rev John M. Kohler, curate at St Paul's, Cooma, has been appointed rector of Holy Trinity, Kamarraka.

Rev Robert J. Willson, a former Presbyterian minister who was ordained deacon on April 21 this year, was ordained priest by the Bishop on August 24th in St John's, Wagga Wagga. Mr Willson has been serving as assistant curate in St John's parish and will remain there for the present.

Mr and Mrs R. Duffey have been appointed House Parents at St Saviour's Children's Home, from September 9.

**SYDNEY**  
Rev Warron Bryden-Brown, rector of St Stephen's, Penrith, since 1967, has been appointed rural dean of Prospect, from September 1.

Rev Alan E. S. Begbie, part-time chaplain at Concord

## CHRISTIAN TV GROUPS TO FORM NATIONAL ASSOCIATION

Repatriation Hospital since 1967, has been appointed rector of St Aidan's, Blackheath, from November 1.

Rev Frederick J. Camroux, now living at Oatley, has been appointed acting rector of St Mark's, Sylvania, from September 9.

Rev William F. Carter, rector of St Andrew's, South Brisbane, since 1960, has been appointed rector of St Paul's, Canterbury, and locum tenens of St Stephen's, Hurlestone Park.

Rev Jeffrey Mills, rector of St John's, Camperdown, since 1958, has been appointed rural dean of Marrickville, from September 1.

Rev Reginald N. Langshaw, rector of St George's, Hurstville, since 1963, (chaplain to lay readers since 1964) has been appointed state secretary for the Bush Church Aid Society, from October 1.

Rev Leslie F. Monaghan, returning from leave of absence, has been appointed in charge of Holy Trinity, Panania, from September 10.

Alice Nora Dillon, daughter of the late Rev D. H. and Mrs Dillon, a CMS missionary in China from 1931 to 1951, and for several years CMS Prayer Secretary and Women's Missionary Fellowship Secretary in NSW, died on June 22.

Olive Parsons, wife of Rev Leland Parsons (rector of Leichhardt, 1933-1965) died on July 18, aged 71 years.

**TASMANIA**  
Rev Lindsay J. Grimmett, is returning to Tasmania after a period of study leave at St John's College, Morpeth, and has been appointed rector of the parish of New Norfolk.

Rev Rupert L. Heyes, rector of Scottsdale since 1971, has been appointed rector of Davenport, from early October.

# Public concern at issues relating to Family Law Bill

The Divorce Law Reform Association has called for the Federal Government's family law bill to be debated in Parliament and implemented as soon as possible.

This was reported in the Melbourne "Age" on August 6.

The report said that the association's Victorian president (Mr Bruce Judd) was commenting on the recommendation of the Roman Catholic Archbishop of Sydney (Cardinal Freeman) to delay the bill.

He said a national body would mean State organisations could work more effectively together.

The CTA is funded by the Church of England, Church of Christ, Salvation Army, and the Methodist, Presbyterian, Congregational and Baptist churches.

Time for the association's "spots" is provided free by television stations.

Mr Michael said that the success of the television spots was shown by one of the CTA jointly screened with the Bible Society advertising free copies of "The Man You Can't Ignore".

More than 4000 people had written in for copies of the book, he said.

He said the Attorney-General's Department had properly researched the problems involved and had

"People who advocate further delays in the passage of the bill on the grounds that it would accelerate marriage breakdowns would do better to look at the problems causing breakdowns," he said.

"Divorce is the end product, not the cause of marriage failure."

## ANGLICAN AND ORTHODOX SEEK TO AGREE ON EUCHARIST

GARDEN CITY, NEW YORK — Important points of agreement on the church as a Eucharistic Community were identified by an international group of Anglican and Orthodox leaders at a meeting in Garden City, NY, during July 8-12.

The group is a sub-committee of the Anglican-Orthodox Joint Doctrinal Discussions initiated by the Archbishop of Canterbury and the Ecumenical Patriarch.

The report, together with reports from two other sub-committees meeting this summer in Crete and Romania, will not be made public until it has been reviewed by the Archbishop and the Patriarch, the heads of autocephalous member churches, and the full membership of the international commission.

It listed several items requiring further discussion as well as matters on which there appeared to be full agreement.

Discussions at the meeting made clear the importance of ratification by Anglican provinces of the six points on the Eucharist agreed by representatives of the two churches at the Eucharist Conference of 1955.

The Episcopal Church did this in 1969, following the lead of the Church of England, but most other provinces have not yet acted.

Co-chairmen of the sub-committee are Jonathan G. Sherman, Bishop of Long Island and Archbishop Athenagoras of Thyateira and Great Britain.

Other Anglican members of the group were Graham Delbridge, Bishop in Wollongong in Australia; Eugene Fairweather of Canada.

## Sectarian schools 'brainwash' students: SA Governor

Sectarian schools "brainwashed" young people, the Governor of South Australia Sir Mark Oliphant said at a college dinner in Adelaide recently.

"We criticise the indoctrination of children with the Communist faith in the schools of some countries, but in our own society the young are just as soundly brainwashed in sectarian schools, but in a diversity of faiths, or non-faiths," he said.

Perhaps there was greater danger in lack of any faith than in sectarianism because in today's society no faith seemed to mean no discipline and complete self-indulgence.

The Federal Government played an ever-increasing part in the educational process through its control of finance.

"The private schools are resented by those who did not or cannot attend them because of the costs involved," he said.

"Nevertheless, for purely political reasons, sectarian church schools receive some financial assistance."

## 75m could starve: WCC

Up to 75 million people could starve to death within the next 12 months, a senior official of the World Council of Churches stated in Geneva recently.

The acting director of the WCC's commission, on interchurch aid, refugee and world services, the Rev Graeme Jackson, said that between 400 and 800 million people were suffering from malnutrition.

Increasing food costs, growing food deficits in the developing countries and worsening climatic conditions could mean between 25 and 75 million people will starve to death by this time next year, he estimated.

He said the need for a new international economic order to fight starvation was made more acute by worldwide inflation, increased oil prices and food shortages.

# Church Record

# Renewed threats of Sunday trading plans by NSW Govt

Widespread rumours are circulating that the NSW Government intends to introduce laws permitting Sunday trading of hotels.

Already plans to reactivate the committee that fought for the 'No' case in 1969 Referendum are under way.

A special protest meeting is planned at the Lyceum Theatre for Sunday, September 29 at 3 pm.

The speakers will be Bishop John Reid, Assistant Bishop in the Diocese of Sydney, Dr J. Knight and the Rev Alan Walker.

The meeting will be broadcast live by 2CH.

The Rev Bernard Judd, Secretary of the NSW Council of Churches and a leading figure in the 1969 Referendum campaign, issued the following statement:

"On August 30, 1974 the Sydney 'Daily Mirror' quoted the NSW Minister of Justice, Mr J. C. Maddison as saying that he still believes that to open hotel bars on Sundays is a logical and a proper step."

"That was Mr Maddison's view in 1969 and but for the leadership of the churches, the people of NSW would have had this additional liquor invasion foisted upon them against their will, as the overwhelming referendum vote showed."

Mr Judd continued: "The Australian Hotels Association did not want a referendum. It counted upon its ability to persuade Members of Parliament to do its bidding."

## Rally called for Sept. 29

"Rather than cause a party split, the Premier promised a referendum in 1969."

"The AHA's case rests upon getting even with their competitors, the registered clubs, despite the fact that most liquor is already sold in hotels."

"The hotels are never satisfied."

"They want to exploit the one day in the week when there is a pause in full-blast hotel trading."

"The welfare of the community is much more important than helping the 1900 hotel keepers to even their score with the clubs."

"Safety on our roads at the weekend would be enhanced if the clubs also closed their liquor bars."

"The weekend is the great Australian Carnival of road accidents. It is more impor-

tant to reduce liquor availability and save lives than to increase the publican's profits and pander to the endless alcoholic appetites of a section of the population.

"If we increase liquor availability we increase the personal and social damage its use causes," Mr Judd said.

Mr Lance Hutchinson, General Secretary of the NSW Temperance Alliance, added his voice to the growing opposition. He told the Church Record:

"Responsible people will continue to recognise that where there is increasing access to liquor, correspondingly more trouble can be expected with a heavy price to pay."

"Take the recently-passed legislation enabling the sale of liquor in Universities and areas of advanced education."

"Recent events have vindicated this opinion."

"Not only has there been no widespread demand on campuses, but the one university that has introduced liquor recently was the site of ugly demonstrations associated with its sale."

"Thirty police cars, 83 arrests, vandalism on university property and the vice-chancellor himself having to be protected."

"I cannot but agree with one of the MLA's who

## Where there are more hungry mouths than food available...



This refugee camp, in Nigeria, was one instance where there were more people seeking food than could be adequately accommodated and fed.

The scene is typical of the situation which exists in many countries throughout the world today — where people are clamouring for food, for shelter and for the education which should be a prelude to enabling a person to obtain those necessities of life.

Our feature on world poverty — pages 4 and 5 in this issue — has as its theme: "Are we our brother's keeper?"

The articles are designed to awaken the reader's interest to the situation of dire need which exists in many countries of the world today.

The articles have been reprinted from a number of sources and set out for the wealthy nations — and the individual people of those nations — a field of endeavour which must be followed if the peoples and the lands concerned are to be brought up to the standards of the more fortunate nations.

The photograph above, and others used in this feature, have been made available by courtesy of the Australian Council of Churches.

## Inside this issue

- Dangers of Family Law Bill — D. B. Knox — Page 2.
- Special Feature on Poverty — pages 4 and 5.
- Archbishop Reed on the ordination of Women in US — page 6.
- Letters to Editor — page 7.
- Pulpit and Pew — page 7.

## Appointee to post in Christian education

The Rev T. R. Wallace, BA, ThL, DipRE, has been appointed as Associate Director of Christian Education in the Diocese of Sydney as from January, 1975.

Mr Wallace was Adult Education Officer in Sydney prior to moving in 1970 to his present post as Director of Christian Education in the Diocese of Perth.

The Board's Director of Education, Canon A. A. Langdon, will concentrate on the Board's role as a Standing Commission on Education, on study and research and the formulation of policy in both general and Christian education, on clergy training and on the Board's editorial work.

The Associate Director of Christian Education will accept prime responsibility for the administration and co-ordination of the various aspects of the Board's parish ministry with children, youth and adults.



The ceremony of the Placing of the Rock, at Nungalinga College, Darwin, recently, marked the commencement of the building of Darwin's first college aimed at Aboriginal ordination and church lay training for the whole of North Australia.

The Primate of Australia, the Most Reverend Dr Frank Woods, is seen performing the ceremony watched by some of the 400 Territorians — including many Aborigines — who attended the function.

The service was conducted by the chairman of the College Council, Bishop K. B. Mason, and the principal, Dr Keith Cole, outlined details of the building programme.

Nungalinga is an Aboriginal word meaning "Big Rock" and Aboriginal communities in the Northern Territory were represented at the ceremony by their own native pastors.

Archbishop Woods, in his address, said: "Let us pray that this college does the work of the building up of a community in which our Aboriginal brothers and sisters will take their proper place."

## BIG SAVING FOR NEW SUBSCRIBERS ONLY

Send only \$2 and we will send you post free the next twelve issues of the

### AUSTRALIAN CHURCH RECORD

This is an introductory offer, open only to new subscribers. Send the coupon below now and receive this long established national Anglican newspaper which stands firmly for biblical truth.

NAME.....

ADDRESS.....

POSTCODE.....

Enter me as a new Subscriber to the Australian Church Record. I enclose \$2 Subscription for twelve issues.

Post coupon to The Church Record Ltd, Room 311, 160 Castlereagh St, Sydney, NSW, 2000.

# Evangelical educators relate sex to science

The Evangelical Alliance of Victoria's Education Commission has given qualified support to the sex education course proposed for Victorian schools.

Its main reservations concern lack of accompanying moral instruction and warnings against the consequences of promiscuity.

The sex education material is only one of 42 separate units for science instruction at junior secondary levels.

"It is part of a science project and must be seen in that light," the commission report says.

"Basic aims of the project are such as most informed Christians would endorse.

"Transmission of worthwhile knowledge and im-

proving strategies of educating children in the area of science will no doubt merit the support of all who view our world as that which God created for his own glory."

The report said moral instruction was limited to a statement that many people believed "there are good reasons" for restricting sexual intercourse to marriage.

It saw this section and that on social behaviour as areas where Christians could bear a "salt and light" witness in the interests of society.

Lack of empirically based information on the consequences of promiscuity (VD, illegitimacy and unwanted pregnancies) was a shortcoming apart from any Chris-

tian moral view.

Illustrations were positive, factual, necessary and not likely to cause harm.

The commission urged Christian parents to press for shortcomings to be rectified.

THE AUSTRALIAN CHURCH RECORD, Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$5 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.

# Next issue: Feature on humanism