

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. Stinton, 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
Ven 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, Panania, 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.

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 Midnapore 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.

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Muggeridge, Longford Boone for Festival

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.

Mr Nile said their visits were part of a campaign which would cost about \$50,000.

"We have received donations totalling more than \$20,000 since late last year," Mr Nile said, "and we are confident of raising the rest."

FOL will include in its activities next year an enquiry into the effects of modern life on the family.

The enquiry's findings on the social effects of pornography, as made available through printed media and television, will be

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.

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Mr Joan Francis of the Christian Women's Convention International addressing a gathering of ladies at the CMS Angurugu station, Groote 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 Philippines 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 Rennie 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

presenting 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.

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

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

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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.

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Stipends lag behind cost-of-living increases

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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 ..."

Such a pronouncement is seen by the papacy as underlining 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 slot 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.

CLERGY NOT COVERED BY WORKERS' COMPENSATION

It may come as a real surprise to Anglican Clergy that in NSW at least, and possibly in the other States as well, parish clergy are not covered by workers' compensation.

Parishes are covered in the event of a minister being incapacitated, but should the minister suffer permanent injury in the exercise of his ministry, he is not protected, or

entitled to compensation.

The "Church Record" was informed of availability of personal accident cover that guarantees a minimum of 75 per cent of a clergyman's weekly earnings for two years in the event of such a need.

If a man were earning about \$100 a week he could be covered for about

\$75 per week for an annual premium of about \$30 with additional lump sum entitlements in the event of certain permanent disabilities up to \$7500.

This premium could be paid half-yearly.

A 15 per cent discount would be available for a group insurance arrangement.

HOW WELL DO YOU KNOW THE BIBLE? HOW USEFUL ARE YOU, REALLY, IN YOUR LOCAL CHURCH? HOW PREPARED ARE YOU FOR OVERSEAS SERVICE, IF GOD SHOULD CALL YOU?

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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 6:10; also see I Timothy 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

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.

How many would justify pay rise on their worth?

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

paid for other activities than that.

The ways in which business enterprises set pay levels are many and varied.

Some pay the minimum which they think will attract suitable employees.

When any category of employee is scarce, the market rates tend to climb. (Bad luck for those parishes which have an unbiblical approach to supporting the ministry in those times when not many men are being trained for the ministry.)

Other firms work within the framework of a comprehensive grading system.

Rates of pay are reviewed every six to 12 months to take account of movement in market rates generally, bearing in mind cost of living rises and other factors.

Under this sort of arrangement, the increase paid to each individual may not be as great as the movement in salaries in the firm generally.

Each individual is assessed in terms of his worth to the firm and the merit of his work.

I wonder how many ministers would justify an increase in salary on that basis.

It would be interesting too, to know how many would be assessed on the basis of their preaching, which, after all, is the major function of the ministry indicated in the bible.

Yet another means of salary assessment is by analysis of job content.

This I believe, yields some fruitful information about the worth of the ministry.

Judgement exercised; problem-solving environment: Consider for example, the level of judgement exercised by your minister.

Apart from situations involving interpersonal relationships which can throw up some unusual elements from time to time, he is involved in important decisions relating to the

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.

development of his congregation in knowledge and grace (some may not think that to be very important), and the development of the parish (eg. expansion by way of outreach, attitude to missions, etc).

Of course, he can get some assistance in these matters from the church warden (if they are fulfilling the role in-

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.

No on-the-job training for the clergy

him in his goal-setting activities and do not detract from his independence of action.

From my experience, those persons who need pulling into line most are also the ones least likely to encourage their wardens and parish council to fulfil their proper role.

Control and direction exercised: Apart from the direction of lay manpower resources within the church, many ministers have responsibility for other ministerial staff, such as curates and deaconesses. For the purposes of my analysis, I have ignored this factor.

Liaison; negotiations; contacts: Participation in negotiation and discussions with others is a significant part of his duties. This is particularly so where the reconciliation of conflicting viewpoints is necessary.

Competence; expertise; depth of knowledge required: This is a little more difficult to generalise about.

Whilst most new ministers in this diocese have completed at least three years theological training, formal training alone can hardly fit a man for the ministry.

Should clergy pay relate to that in industry?

and the job being considered.

For example, teachers do not normally have control over the curricula which they teach, whereas the local minister has full responsibility for formulating the teaching programme for his congregation.

Similarly, how many social workers bear the responsibility of preaching the gospel? Even if they are Christian social workers, they are

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 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

Special features: Lastly, what special features are there to the role of minister? The minister needs to be self-motivating.

He needs to be flexible yet systematic in his approach to his work, particularly in the setting of work priorities.

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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

After all did not Jesus say "Whoever believes in Me will do the works I do — yes he will do even greater ones, for I am going to the Father."

It's a long story. It took a long time and I cannot tell you it all in ten minutes.

Suffice it to say that I sought God for the fullness of the Spirit in nearly every way that has been written and talked about, and I have had quite a number of the experiences that are described as being important — and I have made claims and statements that I am ashamed to remember.

But because the Holy Spirit was faithful and in His sovereignty would not let me go or be put off by my insufferable self-centredness, I lasted until I saw that I was like Simon Magus in the eighth chapter of Acts and had better not be.

The work of the Spirit is not to build me up but to reduce me to size so that Jesus could be seen.

I have had to settle for certain options that I see to be part of the package that the New Testa-

"The Spirit and the Word cannot be separated"

needed to go to sleep and get up on was Acts 8.

There that big-head Simon Magus acted out for all to see the role that was most natural to me.

Do you remember what he said? "Give me this power, too, so that anyone I place my hands on will receive the Holy Spirit."

You will recall that Peter did not use the most polite language in telling him what he thought of that.

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.

ment offers me in connection with the Holy Spirit.

You see I got two sets of signals from my Bible. I got 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

"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 fullness 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 fullness 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.

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.

I saw that I was like Simon Magus

When through seeking the fullness of the Spirit in a self-centred way I was in the wilderness, or where because of haste it would have been seen among thorns.

All such seed is ultimately lost for lack of understanding the message.

But since the Spirit of Truth has had to be my emphasis rather than the Spirit of Power, I have learned slowly to work in evangelism so that as far as in me

it had no chance of germinating, where it would have germinated under artificial heat in shallow soil, or where because of haste it would have been seen among thorns.

There was little use for the pages and pages of moral and doctrinal instruction that make up so much of the Bible.

But since the Spirit of Truth has had to be my emphasis rather than the Spirit of Power, I have learned slowly to work in evangelism so that as far as in me

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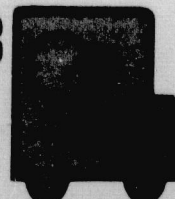
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New approach is needed to schools: SU Secretary

Australia was trying to grasp a new sense of its own national identity, the Federal Secretary of Scripture Union, Mr David Claydon, said recently.

"To do this requires some sense of community, that is, of belonging to each other and of being significant to each other" he said.

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.

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"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.

And it will be possible to foresee the day coming when society will be unable to eliminate such a means of coaxing money out of the pockets of those who are

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.

'Leadership by churches is important'

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.

METHODISTS URGED TO BE ABSTAINERS

Australia's one million Methodists were still being strongly urged to abstain from drink, a report in "The Sun-Herald", Sydney, by Mr R. Cameron, said recently.

This was despite relaxing of its strong stand against alcohol by the Methodist Church in England.

The English Methodists had been told it was now a "matter of conscience" whether they drank or not.

The decision to drop the total ban after 41 years was made at the Methodists' annual conference in Bristol.

The Rev Edward Rogers, secretary of the Church's division of social responsibility, said it would make the situation "more realistic".

But there was strong opposition to the policy change.

The Rev Reginald Bedford, of Northampton, said: "The nation is under siege to the drug alcohol. This is not the moment to chicken out."

The Church's leaders in Australia are also firmly behind the "don't chicken out" statement.

The Rev Eric Clancy, connexional secretary of the

Methodist Conference, said: "Our attitude to the traffic of liquor is one of unwavering hostility."

"We strongly urge our members to practise personal abstinence. However, we have no legislation forbidding our members to drink; it is something to decide for themselves."

"But it is forbidden to raise funds through the sale of intoxicating liquor or for alcohol to be used in connection with the raising of money."

Another Church official said: "The destructive force alcohol has in the general community is only too apparent."

"I'm sure there would be a very strong opposition within our church to any change in our policy."

"Our members are enjoined not to drink and are forbidden to gamble."

"There is a fine distinction between the two words. 'The individual is left to make up his own mind.'"



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 needy of Sydney", Mr Dring said.



Mr John Dring, Op Shop manager for the Home Mission Society.

Post-Lausanne conference

A post-Lausanne conference for clergy and wives will be held at St Philip's Eastwood on Friday, September 13, from 11 am to 3 pm.

The speakers will be Bishop John Reid, The Rev Alan Nicols and Mrs D. B. Knox.

The conference is being organised by the Evangelical Fellowship of Sydney Churchmen and is entitled Lausanne '74 - A Watershed in Evangelical Thinking.

Lunch will be provided at a charge of \$1.50. Canon James Whild of Darling Point is in charge of arrangements.

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'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 at least be 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 Nicols, that Roger Bush has a "concern about the Gospel", one can only wonder where he got this secret information.

(Rev) J. DAVIES, Jannali, NSW.

The long and short of it . . .

Sir, I was most interested to read the article "The Word and Life" by Dr D. B. Knox ("Record" 11/7/74) where he elucidates the doctrine of the infallibility of God's

Hal Lindsey's 16mm colour sound 30 min. film . . .

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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 provision 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

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. 1 Cor 11:2."

Letters TO THE EDITOR

students deem Mark 16:17 uninspired, their opinion is apparently not shared by the demonic principalities and powers who smartly remove themselves at the authoritative use of this verse against them.

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 yearbook 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.

DAVE HILLIS, Director, Word of Life, Ryde, NSW.

Men for ministry sought

Sir, The trustees and members of the Moore College Community 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.

May 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

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.

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.

"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 incantation than incorporation!

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.

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Mr Davies himself turns to a passage about discipleship.



ship 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.

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Rev Austin P. Brehaut, rector of St Aidan's, Otago, 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, Kamarruka.

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. 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 2.

SYDNEY
Rev Warren 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

Repatriation Hospital since 1967, has been appointed acting 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, Hurstville 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.

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."

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CHRISTIAN TV GROUPS TO FORM NATIONAL ASSOCIATION

The Christian Television Association State bodies were about to form a national organisation, a report in the Adelaide "News" on August 2 said.

CTA's South Australian secretary, Rev Neale Michael, said the formation of a national constitution was one of the main items the conference would discuss.

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 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.

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.

Cardinal Freeman said that he hoped Federal Parliament would allow a period of public discussion of the bill because of its "grave consequences" for Australia.

The bill, which makes irretrievable breakdown of marriage the sole ground for divorce, was introduced into Parliament in early August.

Mr Judd said that thousands of people were disadvantaged under the present law.

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 1935.

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 world-wide inflation, increased oil prices and food shortages.

The Australian

Church Record

No 1571

First published 1880

Registered for posting as a newspaper—Category A

SEPTEMBER 19, 1974

20 cents

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 the 'No' case in 1969 Referendum are under way.

A special 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 bar 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's 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

• To page 8

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.

EDITORIAL

Evangelicals and the Poverty Crisis

In this issue of the "Church Record", we give special attention to the fact of poverty in the world. We are apt to forget that the enormous variation of wealth existing in the world, actually means for many millions of people that they live in unbroken misery and demoralisation.

Of course sickness, poverty and starvation have always existed; yet that is no consolation for those unfortunate enough to be born where such conditions predominate.

This is all the more inexcusable when it is realised that there are the resources and the skills to alleviate, if not entirely eradicate, the extreme forms of poverty.

While we in Australia worry about inflation, millions starve. Only last week it was reported that three and a half million people in West Bengal are near starvation due to renewed flooding there. Yet this is so commonplace, that it only rates a couple of lines inside our newspapers.

This month, the Australian Council for Overseas Aid, announced that the combined income from a National appeal to relieve poverty since November 1973 was \$1.08 million. That is less than the sum paid for 'Blue Poles'. The turnover of the TAB in NSW last year was \$452 million. Australians, on the whole and pro-

bably Christians too, do not begin to appreciate the difference in the standard of living we enjoy compared with the underdeveloped countries.

What ought to be the Christian reaction to the reality of poverty? The Lausanne Covenant, Article 5 on Christian Social Responsibility stated: "Because mankind is made in the image of God, every person, regardless of race, religion, colour, class, sex or age, has an intrinsic dignity, because of which he should be served, not exploited". It went on, "The message of salvation also implies a message of judgement upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist." It concluded, "the salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead."

It is often claimed that evangelicals are guilty of emphasising the preaching of the Gospel to the neglect of man's material needs. Indeed, the Lausanne Covenant virtually acknowledged this, "here, too, we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconcila-

tion with God, nor is social action evangelism, nor is political liberation salvation, nevertheless, we affirm that evangelism and social-political involvement are both part of our Christian duty."

Though no section of the Christian Church has done enough in response to the crisis of material and social inequality, evangelicals ought not to feel that they are more culpable than other Christians in this regard. Indeed, as far as the Church of England in Australia is concerned, the largest Social Welfare Agency is The Home Mission Society of the Diocese in Sydney. And the CMS Prayer Diary of 1973 indicated that of the 217 missionaries or members serving abroad, 133 were occupied in activities relating to the social welfare of the people where they serve.

The message of Lausanne is that there should be a proper balance between evangelism and social help. Unfortunately, many of the non-evangelical church organisations, including the WCC have in fact promoted social care at the expense of evangelism. The words of Jesus to the Pharisees of his day have a striking application to us all, "These you ought to have done, without neglecting the others."

Next issue: Feature on humanism