

## Mainly About People

**CANBERRA & GOULBURN**  
Rev Harry Bates, now resident in Macquarie, A.C.T., has been appointed locum tenens in the parish of St Clements, Yass.  
Rev Richard P. Clarke, rector of Christ Church, Pambula, has been appointed rector of Adelaide from October 1. Mr Clarke will also be locum tenens at Adelaide from July 1 to September 30, whilst Rev James Tellow is on leave from service leave.  
Rev Cleve R. Hancock, rector of St Clements, Yass, since 1966, died on May 25, aged 62. He is survived by his wife, a son and two daughters.  
Rev Keith Stephens, priest in the provincial district of Western Creek, A.C.T., since 1971, has been appointed rector of Christ Church, Pambula, from late August.  
**MELBOURNE**  
Rev Eric V. Constable, incumbent at St Andrew's, Rosanna, 1961-1972, on leave 1972, died in Jakarta, Indonesia, end June.  
Rev Joseph K. R. Good, chaplain at M.C.E.G.S. since 1969, has been appointed in charge of St James' E. St. Kilda (St Kilda Team Ministry) from July 16.  
Rev Anthony P. A. Scott, assistant minister at St Margaret's, Mildura (St Annals), since 1971, has been appointed to A.L. team Parish (Holy Trinity, Kensington) from May 31.  
Rev Colin J. Cohn, incumbent at St Luke's, Vermont, since 1965, has been appointed assistant curate in the mission district of St James' and St John (St James' Old Cathedral) from September 8.  
Rev William R. Featherston, incumbent at St Stephen's, Warranby, since 1972, will go on leave from August to work in the Missionary Diocese of Polynesia.  
Rev Philip J. Newman, incumbent at the Church of the Ascension, Burwood East, since 1972, has been appointed Archbishop's Chaplain and Examining Chaplain from Sept 16.  
Rev Richard H. Padgug, rector of St John's, Ballarat (Ballarat), since 1969, (Canon of Christ Church Cathedral, 1971) has been appointed incumbent of St Barnabas', Balwyn, from October 1.  
Rev William J. Carter, assistant curate in the Department of Chaplaincy since 1964, has resigned from August, 1974.  
Rev Geoffrey W. A. Kincher, assistant curate in the mission district of St James' and St John since 1968, retired June 30.  
Deaconess Jacqueline M. W. Farrer, with the Home Mission Department of Chaplaincy (Sunbury Hospital) since 1971, will retire August 31.  
**ADELAIDE**  
Rev David B. Thornton-Wakeford, curate of St Theodor's, Two Gunns, since 1973, has been appointed curate of St Francis' Edgewood, from June 1.  
Rev Wilfred E. Dennis, curate of St Martin's, Campbelltown, since 1973, has been appointed curate of St John's, Salisbury, from August 13.  
Rev Peter C. Carter has now been made responsible for Isle Farm and Pooraka, under the guidance of Rev Andrew Chesham, priest in charge of the Tea Tree Gully Mission District.  
Mr Peter Woods of the parish of St Bartholomew's, Norwood, has gained the Diploma in Theology and has been granted a lay preacher's licence by the Archbishop.  
Rev Ernest A. Cold will assist in the parish of St Cuthbert's, Prospect, as that parish is now without a full-time assistant minister.  
Dr Gerald Knight, the overseas com-

## World Congress and relations with WCC

**FROM ALAN NICHOLS**  
Despite conscientious efforts by organisers of the International Congress on World Evangelization it seems likely that the Congress will become a platform for people determined to oppose the ecumenical movement around the world.  
Several strategy papers to be presented at the Congress in Lausanne, Switzerland, July 16-25, promote the idea of worldwide evangelical fellowships of mutual interests to promote the gospel in clear opposition to church union moves associated with the World Council of Churches.  
Since planning commenced on this evangelism congress, organisers have been somewhat terrified that it would develop into a Lausanne-Geneva confrontation, Geneva being the world home of the ecumenical movement. Simultaneously, and in just the last week, rumours of fading support for the World Council have developed into reality.  
In the United States, Rev Paul Verghese, Orthodox Church member of the World Council of Churches and Chairman of the Program Committee for the WCC Fifth World Assembly scheduled for August 1975 in Jakarta, confirmed that financial support for the Assembly has not been forthcoming. Only half the \$US3 million budget has been raised.  
The result is, says Paul Verghese, that the WCC Central Committee in August will probably decide to change the location. Canada is being mooted as a possibility.  
As well as the cost, there was doubt about the extent of press freedom for foreign reporters in Indonesia and doubt about the availability of housing for Assembly delegates. The coincidence of the collapse of the Jakarta plans and the Congress of Evangelicals in Lausanne will point up the possibility of a polarisation of thinking among world-minded Christians.  
This polarisation seems to be in the minds of some Congress speakers. Ernest Olivier, Secretary of Evangelical Missionary Alliance, London, says: "Church unity as sponsored by the WCC finds little support from the evangelical missionary societies, because the international missionary council's integration into the WCC in 1961 identified the missionary movement with a single concept of unity and a rigid ecumenism."  
"Is it possible to recognise one world one church without subscribing to the organisational unity of the various denominational churches?"  
"Evangelical fellowships offer the most promising means of maintaining unity of encouragement and action without seeking to impose any one form of ecumenism upon their members."  
Other speakers from the Third World are echoing these sentiments in Congress position papers.  
Perhaps it is just as well that the Congress is not geared to policy decisions or resolutions, because if it was, there would be strong forces at work to disassociate evangelicals entirely from the World Council of Churches, and a massive confrontation of ideology would be brought about.

## Bishop Kerle on Bible

Bishop Clive Kerle of Armidale has released the following statement for Bible Society Week:  
Bible Society Week begins on July 28. It should not be regarded as just another happening for the Bible is a living and powerful book about living, and for living people.  
There are many "communication gaps" in the world today; between parents and children, and between races but the greatest breakdown has been our communication with God. The Bible bridges that gap. God speaks to us through the Scriptures and as we reach out in faith, it becomes a two-way conversation. Without the Bible it is simply a monologue.  
The Bible Societies have put the Bible within reach of more than 90 per cent of the world's people by translating it in more than 1,500 languages. It demands our best support. But more than that Bible Society Week points us all back to the Bible and regular Bible Reading.  
I commend this week of publicity and witness to the whole community.  
God speaks through the Scriptures.  
Become involved within this ministry.

## Gippsland invites 6,000 Anglicans to worship

Six thousand Anglican families in the diocese of Gippsland were invited to their parish church for Thanksgiving Sunday, July 7, by a personal letter from their Bishop, Dr David Garney.  
Thanksgiving Sunday followed a Diocesan Rally in Sale attended by over 2,500 people to launch the diocesan program, "Outreach 74."  
After July 7 and its special services in every parish of the diocese, the program will enter the pastoral care stage when an attempt will be made to visit all the Anglican families who have some interest in the local congregation. They will be encouraged to share in the ministry of interest, care and concern for others.  
The pastoral care program will be held in conjunction with a definite plan of Christian education.  
Outreach 74 aims to promote renewal and commitment in every parish in the diocese. It aims to initiate action at the local level and to move more decisively to the whole community.



Sending out the invitations to Gippsland's Thanksgiving Sunday. Behind the ladies (L to R) Archdeacon James Knife, Bishop David Garney and Mr T. Derham.

## Eric Constable killed in Jakarta

Rev Eric V. Constable, 64, formerly vicar of Rosanna in Melbourne, was stabbed to death at All Saints' Church, Jakarta, Indonesia where he was spending two months as temporary CMS chaplain.  
He was filling in between the departure of Rev John Brook and the arrival of Rev Ken Yapp from NSW.  
The body of Sakamin, his Indonesian servant was found with him. It is believed they were killed because they disturbed a thief robbing the church of rebuilding funds.  
Mr Constable was an evangelical, well-known in CMS for his strong missionary interest which he maintained from the days of

his close association with League of Youth in Melbourne.  
He trained at Ridley College, served with the BCA and during the war as an AIF chaplain. Later he served in the diocese of Monbasa in Kenya and then as vicar of three Melbourne parishes.  
He retired about 18 months ago and being widowed earlier,

he lived for a time with a 24-year-old son at Diamond Valley. For some time he had served with CMS, relieving ministers overseas who were going on furlough. He leaves four sons.  
The Archbishop of Melbourne, Dr Frank Woods described him as "a man whose faithfulness and diligence were beyond question."

## African as acting Primate

The Right Rev Alpheus Zulu, Bishop of Zululand, will be acting Metropolitan of the Church of the Province of South Africa until the end of July, when the newly elected Archbishop of Cape Town (the Most Rev Bill Burnett) assumes office.  
This state of affairs—which gives Bishop Zulu the distinction

## Abandon policy of selective indignation

We urge the World Council to abandon its policy of selective indignation. We hope for and would publicise widely a statement in which the WCC speaks as directly and vigorously about the deprivation of freedom in the Soviet Union as it spoke about — for example — the United States' involvement in Vietnam. And if the WCC wishes to match concern with action, let it invite Solzhenitsyn to address its forthcoming consultation on human rights.  
("Christianity Today")

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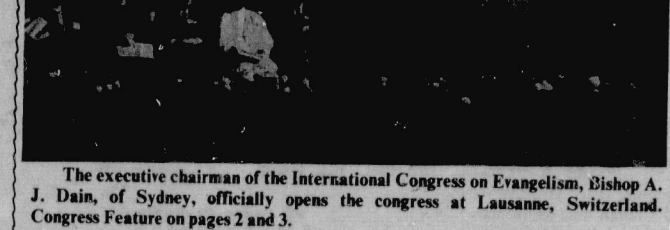
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# "OPEN GO" FOR PORNOGRAPHY SINCE MURPHY SAY ENGLISH



The executive chairman of the International Congress on Evangelism, Bishop A. J. Dain, of Sydney, officially opens the congress at Lausanne, Switzerland. Congress Feature on pages 2 and 3.

## Uproar over 2CH Sunday programs

A serious split in The Council of Churches in NSW is threatened as a result of recently announced changes in the 2CH Sunday program.

Many members of the council strongly resent the appointment of Rev Roger Bush as the main Sunday night attraction.  
They also resent the axing of long-standing programs and their replacement with pop music.  
One council member told the "Record": "I am concerned about the Roger Bush segment because I feel the time given to him could be used to greater advantage in the presentation of the Christian gospel."  
Others have complained at the way many good programs were dropped, with little and in some cases no consultation with the organisations concerned.  
However the chief cause of opposition is the alleged way these changes have come about.  
"The last six months have been traumatic — older members cannot recall such divisions in the whole history of the council," one member said.  
Many people feel that the Council of Churches in NSW, which owns the licence for 2CH, has succumbed to pressures from AWA — which is seeking better ratings for its good music

position has deteriorated over the eight years since I was last there.  
"But this is window dressing. There are the sleazy places in Soho but these places are constantly raided by the police with good results.  
"In one case a man who imported 20 tons of hard core pornography was fined \$2,000 pounds.  
"The police authorities in the UK told me that the pornography were gleeful at the news of the new open-door situation in Australia since Senator Murphy took over."  
Mr Griffith said Denmark was especially bad. "The sex shops there are full of hard core pornography of a most degraded and sordid kind. In my opinion one would have to be sick in the head to derive enjoyment from this."

Mr Griffith tried last year to pass legislation limiting the sale of pornography but the Labor Opposition and a few independents combined to defeat this in the Upper House. This allegedly was because it abolished the jury system.  
Mr Griffith said NSW was the only State that has trial by jury for these matters. "We ourselves (the Liberals) amended the law to this. I think in retrospect it was a mistake, made in good faith, in a time before hard core pornography really got going."  
The details of the legislation were not finalised but Mr Griffith explained the general principles.  
"We have to go along with the idea that adults be free to read and

see what they want, but we are adamant that those who don't want to see and read pornography will be protected from it as will children.  
"The situation will be that imported material will be classified by a Commonwealth committee following Senator Murphy's guidelines. Three levels, or degrees, of classification have been proposed:  
"RESTRICTED" — a publication classified restricted may not be displayed in such a way that it is visible to persons not wishing to see it; it may not be sold to minors; and it may not be advertised on the basis of its restriction or of its content.  
"DIRECT SALE" — a publication so classified may be supplied in single copies to specific order and delivered directly to the person

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## EDITORIAL Hopeful signs of Government action

It is refreshing to hear a Government Minister speak so plainly about his attitude to pornography as did Mr Ian Griffith of NSW.  
Australians have become used to the Commonwealth Government not only tolerating but facilitating the importation and in the case of films, display of all kinds of debased material.  
Concerned people all over the country will be awaiting the publication of Mr Griffith's new legislation and will be interested in its detailed proposals.  
It seems as if the State Governments are limited in their freedom by the announced policies of Senator Lionel Murphy who said, "The Australian Government's policy is based on two general principles:  
\* That people should be free to read, hear and view what they wish in private or in public.  
\* That people and those in their care should not be exposed to material offensive to them."  
To this end it is proposed that a system of

classifications be instituted as mentioned by Mr Griffith.  
These proposals might be the answer to the problem of widespread circulation and display of pornography in newspapers and book shops, and people may be protected from harassment by sidewalk peddlars, only time will tell. On the face of the proposals, and without having yet seen the detailed legislation it appears that everything depends on the judgment of the State and Commonwealth boards.  
In the case of the Commonwealth, and film classification, there are alarming examples recently of decisions by the boards being overridden by Senator Murphy. It is hoped that when the NSW Government sets up its board there will be opportunity for appeal if citizens to disagree with the classifications and, more importantly, it is hoped that the decisions themselves will reflect a proper abhorrence at the sickening material now available. We hope also that the personnel of this

board will truly be representative of community feelings and that the recently gained influence of the humanists in Canberra will not be repeated in NSW or other states.  
It will be interesting to see how the Labor opposition in NSW will react to Mr Griffith's legislation.  
Except for a few notable examples it is rare these days to hear Labor politicians standing for the preservation of moral standards. Few have been willing to identify with such movements as the Festival of Light. Such organisations are bending over backwards to be non-partisan but so often when they approach Labor Politicians their reception is cool and sometimes hostile.  
Last month the Record applauded the Labor Attorney General of Tasmania for his changed attitude to pornography and censorship. We repeat our call for a truly bi-partisan policy to stop the exploitation of human weakness and manipulation of people through the media.



## Notes and Comments

### Need to set an example

One of the marks of an elder is to show hospitality.

It is encouraging that quite a few men in authority in Sydney diocese are opening their homes to younger men and their wives.

This not only sets an example but often in the atmosphere of the home enables both parties to come to a closer understanding of one another.

Pastoral responsibility is neglected by many men in the ministry.

Perhaps this may provoke them to action. We've heard of one recently-appointed rural dean who paid a pastoral call on each man in his deanery, to the pleasure (and, we regret to say, the astonishment) of them all.

### Where were the women?

One criticism most often voiced, particularly by women themselves, was the lack of a really effective place for women at the Congress. They were there in some numbers but with a few outstanding exceptions, their role was muted.

At one gathering of participants' wives, they were asked to state in turn what their husbands' ministry was.

The American lady who led the group did not anticipate the solid reaction. The women, their own ministry ignored, kept silent!

When Bishop Dain was asked at a press conference how many women were on the Congress Planning Committee, there was a stunned silence at his reply — "One". The lone woman — Mrs. Millie Diener.

A Korean woman chaired a plenary session and some women led small groups.

Corrie Ten Boom, at 82, was of such commanding stature in the

world Christian community that her devotional message was heard with great respect. But that was all.

### "Hymns and Harmony"

Our recent feature "Hymns and Harmony" did more than provoke some comment: One reader has already penned a contribution on the same theme. Others may care to emulate his example.

The main aim of our present series concerning the pulpit is not merely to inform; it is to stimulate interest in preaching as God's ordained means to bring sinners to Christ and build up the saints.

We hope those who occupy pulpits will be encouraged in their onerous responsibility which can have such mighty impact on the lives of their hearers.

Sydney men are fortunate to have a college of preachers and a school of theology in the near future.

The theme of the latter will be the use of the Old Testament in preaching today.

### Too many at Congress

In a press conference on the second day of the Congress at Lausanne, Switzerland, the chairman, Bishop Jack Dain, admitted that the numbers present were too great for maximum effectiveness.

He said that he had always been in favour of a limit of 1200, but he had gone along with the majority decision on the Planning Committee.

The logistics involved in transporting, accommodating, feeding twice each day in the Congress hall and planning and accommodating in the hall large numbers of small groups was immense.

There were no hitches of a major kind, a compliment indeed to Dr Donald Hoke and Mr Warwick Olson.

Even Carl McIntyre's attempt to picket the Palais de Beaulieu and to demand admission as a member of the news media corps scarcely raised a ripple.

# 'You cannot love men from the pew'

Paul Helm says the union and interaction between pastor and flock cannot be over-emphasised.

As an 18th century minister declared, "Seldom do we see a dull preacher, and a lively church, or vice versa."

"Therefore, for the most part, to reform the ministry, is to revive the church."

Converted in his teens through the preaching of an unknown Methodist local preacher, Charles Haddon Spurgeon was a spiritual colossus astride his age.

At the age of 19, he commenced his ministry before a quarter-full New Park Street Baptist Chapel. By next year 500 people attended the weekly prayer meeting; within three years he was in Surrey Gardens Music Hall because the chapel was too small.

For 37 years Spurgeon preached weekly to a congregation of 5000 people and before the end of the century over 100-million of his sermons had been issued in 23 languages.

## NEW UNION MOVES

Many people will be hoping that a union of Anglicans, United Reformed Church and Methodists will result from a new Church Unity Commission, the Archbishop of Canterbury, Dr Michael Ramsey, says in his diocesan newsletter for August.

It could be a United Church which both conserved a link with the Crown, and was so framed as not to make difficult our growing relations with the Roman Catholics, he suggests.

Commenting on the present ecumenical scene, Dr Ramsey says, "The last decade has seen set-backs, but also unforeseeable growth."

"The next decade may have its new purposes, and we must be ready for them."

He foresaw an eclipse of his works, but foretold there would be a renewed interest 50 years after his death. Today his sermons roll from presses on both sides of the Atlantic.

Iain Murray says he "spoke to his hearers as though he was seizing them personally by the hand and talking to them in the street."

"We have just been to hear

"The sermon is about the most real thing I have come in contact with for a long time."

It would repay preachers and hearers to read the Spurgeon biographies and sermons being published by the Banner of Truth. They will enable us to appreciate the spirit of the man and his ministry, and through prayer may be used of God today to quicken those who occupy pulpit and pew.

(This is the end of a series prepared for the "Record" by a ministerial reader.)

## PULPIT AND PEW

Asked about his success, he said simply, "My people pray for me. Men are likely to hear better when they have prayed for the preacher... If we have a holy people about us, we shall be the better able to preach."

Spurgeon asserted the primacy of the pulpit, but retained at all times the heart of a pastor. His personal ministry occupied much of his energy and revealed itself in his oratory.

Spurgeon," wrote Principal Tulloch, describing a visit paid by Professor Ferrier the metaphysician and himself one Sunday morning in 1858.

"We have both been so much impressed that I wish to give you my impressions while they are fresh. As we came out we both confessed, 'There is no doubt about that', and I was struck with Ferrier's remarkable expression, 'I feel it would do me good to hear the like of that; it sat so close to reality.'"



## Why South African Baptists shun WCC

Grants made to organisations operating in Southern Africa were not the reason for the refusal by the Baptist Union of South Africa to become a member of the World Council of Churches.

The main reasons are theological, says the Rev A. H. Jeffrey James, a former president of the Baptist Union, in a statement appearing at the request of that church's executive in the latest edition of The South African Baptist.

Mr James quotes the Baptist Union handbook for 1970-71 which states: "...The Baptist Union is not, and never has been a member of the WCC, basically for theological reasons."

Even in its early stages, "when the WCC acted as a council and did not presume to spearhead political action or organise economic boycotts or support military enterprise to attain its objects," the BU held aloof from the organisation because:

"The doctrinal statement of the WCC did not recognise or even mention the authority of Scripture;

"Its membership was all inclusive, combining the Reformed and unreformed as well as trinitarian and anti-trinitarian churches;

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## MR WILLIAMS SAYS ...

Mr Williams says he would love to be involved in some great miracle of God but the age of miracles has apparently passed.

People were apt to disparage the life of John the Baptist because he performed no miracle (John 10/41, 42). But surely his whole life was a miracle: from first to last it vibrated with Divine power.

This is still a mistake of men. For many Christians like you, Mr Williams, the monotony of the common place seems the predestined lot. But take heart! The real greatness of life lies within your reach. Do not try to do a great thing or you may waste all

your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come from a great motive, for the Glory of God and to do good to men.

All life is interesting, but we need eyes to see and hearts to understand! Dare to be yourself — a small, humble, sincere follower of Jesus. It may be said also of you: "He did no miracle but his life and words spoke true things about Jesus Christ, which we have tested for ourselves. Indeed, He led us to believe in Christ for ourselves!"

By Ken Roughley

## MATRON

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# Muggeridge: Jesus should have been in the Labour Party

LAUSANNE, Switzerland — "Jesus, I was brought up to believe, was a most high-minded and altogether estimable man," said Malcolm Muggeridge to an audience of 4000 at the International Congress on World Evangelisation here.

As an aside he said: "And I am sure Harold Wilson is an estimable man, but hardly comparable with the kingdom of God."

Muggeridge was giving a paper titled "Living through an Apocalypse" and "is the only outside layman to give such a paper," said Dr Billy Graham, honorary chairman to the Congress.

Introducing Muggeridge, Dr Graham said: "We considered people all around the world. We thought of the Secretary General

"At the time," he said, "the Dean was commonly regarded as a buffoon. On the contrary, he has proved to be something of a pace-setter, and would today find himself very much at home among large numbers of his fellow-clergy."

Commenting on the aftermath of the second world war, Muggeridge said that the views of men seeking power for the "public good" belonged rather to fantasy than reality.

## "Another Dark Age could be upon us"

of the United Nations and Mr Henry Kissinger, but decided on Mr Muggeridge."

In his opening remarks, Muggeridge said that his public image was his own enemy and Mike Yarwood's TV impersonations of him, on British television, led some to think he, Muggeridge, wasn't a real person.

"Indeed," said Muggeridge, "there was a recent survey in England that asked interviewees if they thought certain people were real."

Muggeridge said that only 65 per cent of the people thought that he was real, but he consoled himself to find "even fewer people thought Ian Paisley was a real person."

Continuing his theme on the Labour Party and Great Britain, Muggeridge said that he once thought that Jesus, who if not an

He said it was easier when he was editor of Punch to cope with this, although in trying to ridicule those "as the Book of Common Prayer puts it, 'set in authority over us', one was constantly frustrated because, as it turned out, they were themselves infinitely more absurd than ones' wildest imaginings."

This applied particularly to the clerical echelons, he said, whose strange gyrations were the envy and despair of professional humorists.

"What satirical invention could hope to equal a bishop in gaiters appearing in a court of law to testify that Lady Chatterley's Lover was a representation of Christian marriage at its best," said Muggeridge.

Still on the journalistic theme, Muggeridge said: "Who can be engaged in the quest for news with-

out realising that what he purveys bears as little relation to what is happening in the world as 'muzak' does to music?"

"Indeed, the two — Muzak and what might be called 'Newzak' — are decidedly similar, the one being a drooling mélange of tunes and the other of ostensible events both calculated to keep the mind of a motorist in a suitable condition of somnolent vacancy as he cruises along mile after mile on the motorway."

Muggeridge suggested that Western civilisation was in an advanced stage of decomposition, and that another Dark Age could soon be upon us, if indeed, it had not already begun.

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TV station and she was unprepared for all the commercials that were on packaged foods, commended to viewers as being non-fattening and non-nourishing.

twentieth century myth of happiness successfully pursued, is fabricated — an unprecedented occurrence," he said.

"Living through an Apocalypse" had many themes. They

He said he confessed that he did everything in his power to evade it, but said later that the words that most often sounded "in my ears were Peter's reply on behalf of the 12 when Jesus asked them whether they, too, proposed to desert him: 'Lord, to whom shall we go? Thou hast the words of eternal life.'"

Honestly and sincerely, Muggeridge said, he had fought the challenge and often said, "If only there had been someone else; some other words, some other way!"

"For me now," said Muggeridge, "the experience of living in the world is nearly over."

"My lines, such as they are, have been spoken, my entrances and exits made."

He said it was a prospect that he was thankful that he could face without panic, fear or undue remorse, confident that, as an infinitesimal part of God's creation, "I am a participant in His purposes, which are loving, not maligning, creative, not

## "Man cannot shape his own destiny"

Muggeridge said this puzzled Mother Teresa, for her work was finding the wherewithal to nourish the starving and put some "flesh on human skeletons."

In a quiet but perfectly audible voice Mother Teresa said: "I see that Christ is needed in television studios."

A total silence descended on the studio, said Muggeridge, and he fully expected the lights to go out and the floor manager to be "struck dumb."

"A word of truth had been spoken in one of the mills of fantasy where the great twen-

were not only Muggeridge's observations as a writer, perhaps, philosopher, but also those of a man who had once viewed God with a distant regard.

Muggeridge spoke of his faith in Christ in several places of his address which were warmly received.

He had come to recognise the "irresistible" truth of the gospel of love that Jesus came into the world to expound through a realisation of the fantasies of power, and added that the "only alternative I could discover to the ultra-solemn quest for power was Jesus' ultra-joyous quest for love."

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## EDITOR RETIRES

The House of the 1974 Rockhampton Diocese Synod of the Anglican Church rose as a body on Saturday night in spontaneous applause for the 92-year-old editor of the "Church Gazette", Archdeacon A. A. Fellows.

This was stated in the July 8 issue of the "Rockhampton Bulletin" newspaper.

Members of Synod maintained the applause for many minutes after Archdeacon Fellows had given his 20th annual report on the workings of the "Gazette".

The Archdeacon said the "Gazette" was in its 77th year of publication and he had been associated with it for 60 years.

He has been editor for 20 years but retires as editor this year.

He recommended to Synod that the present publication format be discontinued in 1975 in favour of one of four larger pages.

Archdeacon Fellows said that since his annual report had been drafted circumstances had changed.

He said the problem was not one of finance but one of circulation. The "Gazette" was not printed for a profit.

The Bishop of Rockhampton, Rt Rev J. B. R. Grindrod, addressed a message of gratitude to Archdeacon Fellows.

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Chief Executive Officer



## REPORT FROM LAUSANNE—By Rex Meyer

# CONGRESS OPENED BY BISHOP DAIN

LAUSANNE, Switzerland — There was standing room only in the huge auditorium at the Palais de Beaulieu here when 3800 people from 150 nations gathered for the opening of the International Congress of World Evangelisation, on Tuesday, July 16.

After prayer, Bible reading and joyful praise, Bishop Jack Dain, of Sydney, welcomed those attending and declared the congress open.

He then called on Dr Billy Graham to give the opening address.

In a short, 700-word address in which Dr Graham powerfully evoked the spirit which draws evangelical Christians together in furtherance of the gospel, the theme of the congress was indelibly established — "Let the earth hear His voice."

After outlining events which led up to the holding of the congress, Dr Graham said:

"Three years of intense prayer and careful planning have brought us to this international congress on World Evangelisation. In the providence of God this could be one of the most significant gatherings, not only of this century, but in the history of the Christian Church."

"During the last few years, we have heard many voices."

"We have heard the voice of the philosopher — who often raises more doubts than certainties. Who would rather seek than find. Who doubts life's meaning."

"We are gathered in Lausanne to 'Let the earth hear His voice.'"

"We have heard the voices of the psychologists and the psychiatrists with their commendable attempts to unravel the mysteries of human behaviour and the human mind. We are gathered in Lausanne to 'Let the earth hear His voice.'"

"We have heard the voice of the men of war, the military, the defence ministers, telling us that the path to peace and safety lies in the missile silos, nuclear submarines, orbiting satellites and laser beams. We are gathered in Lausanne to 'Let the earth hear His voice.'"

"We have heard the voice of the diplomat, shouting peace one day and warning of war the next day. We are gathered in Lausanne to 'Let the earth hear His voice.'"

"We have heard the uncertain voice of modern theologians that speak of a dead god, and point us to the wandering stars of moral relativism, linguistic analysis, who shroud Biblical faith, and religious syncretists who take Christ from His solitary throne, deny His uniqueness and place Him in the pantheon of popular deities. We are gathered in Lausanne to 'Let the earth hear His voice.'"

"We have often heard the voice of the politician, with his all-too-

often false promises. We are gathered in Lausanne to 'Let the earth hear His voice.'"

"We have heard the voice of the economists, with their dire predictions of inflation, depression and world famine. We are gathered in Lausanne to 'Let the earth hear His voice.'"

"We have heard the anguished voice of history crying out from a

### "We have heard the anguished voice of history"

crucible of pain, telling us lessons that we are never able to learn because our hearts must be changed. We are gathered in Lausanne to 'Let the earth hear His voice.'"

"We have heard the voice of Satan himself, lying, flattering, oppressing, afflicting, influencing, destroying, sowing discord and spreading false doctrines — and gathering his forces for

another massive onslaught against the Kingdom of God. We are gathered in Lausanne to 'Let the earth hear His voice.'"

"And they sang a new song, saying... for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests." (Revelation 5:9)

"It was one of the great centres of the Protestant Reformation in the 16th Century. Zwingli, Farel, Bullinger, Calvin and Beza are inscribed forever in the annals of the

church. For them, as for the fathers of the first three centuries, evangelism was at the heart of their ministry."

"In one year alone, at least 142 missionaries were sent from Switzerland to other areas. 'Switzerland has long been the meeting place of great international conferences. It is famous throughout the world for its hospitality. There is no country in the world better suited for this type of a congress.'"

"The planning committee spent many weeks in prayer and study of other possible sites for this congress on all the continents, and for many reasons finally decided that God wanted us in Lausanne."

"We are very happy to have with us today, to bring a greeting from the people of Switzerland, Dr George-Alexandre Chevallaz, a member of the Federal Government of Switzerland, and former Mayor of Lausanne. He is a federal councillor and head of the Department of Finance."

"To represent the spiritual life of this country, we are glad to have Pastor Marshall Streif, a member of the Action Commune d'Evangelisation, Lausanne."

## Site of the Congress



Site of the International Congress on World Evangelism is the Palais de Beaulieu, in Lausanne, Switzerland.

## WARWICK OLSON BACK TO SYDNEY



Mr Warwick Olson, Director of Communications for the International Congress on World Evangelisation for the past eighteen months, is to return to Sydney to take up appointment as a working director of Pilgrim Productions.

Mr Olson, a former Director of Public Relations of the Diocese of Sydney, told of his new appointment at the congress in Lausanne. The communications and public relations program, which he has directed has contributed much to the success of the congress, which had 2700 participants and a media corps of some 300 men and women from 50 nations.

Mr Olson will take up his new appointment in Sydney on October 1.

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## John Stott speaks on evangelism

LAUSANNE, Switzerland — The Rev John Stott, Rector, All Souls Church, London, told the International Congress on Evangelism that the issue facing the church today was "Whether words have an autonomy which cannot be infringed."

Speaking to the more than 4,000 participants and observers at the congress, Mr Stott defined the biblical meaning of the words "Mission", "Evangelism", "Dialogue", "Salvation", and "Conversion".

Mission, he explained, "arises from the mission of God and is to be modelled on it."

To understand the mission of the church, it was necessary to understand the mission of Jesus Christ.

He came into the world and sent his believers to identify with others, to serve, to be salt and light.

"Mission describes everything the church is sent into the world to do," he said.

Avoiding the human tendency to measure only results and methods, Mr Stott explained that evangelism can be measured only by the "message".

"We must insist that the essence of evangelism lies in the faithful proclamation of the Gospel. Evangelism includes the events, the

witness, the promises and the demands of the gospel," he said.

The third word defined by Mr Stott was dialogue. Expressing his concern that dialogue for many had given way to syncretism and that the proclamation of truth had given way to a common search for truth, he reminded his listeners that "every time we enter into dialogue, our faith is at stake."

He urged the participants of the congress not to enter into this kind of uncommitted openness but rather enter into dialogue "unashamedly committed to Christ."

He emphasized that true dialogue meant honest listening — not glib answers or paternalism.

"It is once more the challenge of the Incarnation, to renounce evangelism by inflexible slogans and instead to involve ourselves in the real dilemmas of our men."

Moving beyond some contemporary definitions of salvation that include healing, wholeness and political-social liberation, Mr Stott said that although these were important and should be pursued, they were not the essence of salvation.

• To Page 6

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## "Impressed by modern version"

Sir,

Your correspondent (ACR 27/6/74) would have us consider the "Living Bible" as a reliable version of the Bible but nothing could be further from the truth! The Living Bible is a Paraphrased "Version". According to my dictionary, a "Paraphrase" is "a restatement of a text, passage or work, giving the sense of the original", in other words: so a "Paraphrase of the Bible" is not The Bible.

Almost none of us laymen are capable of translating the New Testament from Greek, let alone translating the Old Testament from Hebrew; we can trust the modern translations such as "The New English Bible" and "The Revised Standard Version". The translators in each of these said versions were groups of eminent theologians from various dominions who sought clarity and accuracy, thus avoiding bias.

A paraphrase of The Bible is a kind of commentary, so, are we not in grave danger of supplanting the Word of God with the interpolations of men whenever we choose to read a paraphrase version without comparing it with a real translation?

If we want God to speak to us through His Word in today's language, we should own and read a translation accepted and approved by our Church, eg The New English Bible, which is the version on the Lectern of many churches, including Christ Church Cathedral, Newcastle.

Harold J. Lane,  
Hamilton, NSW

## Praise for Descant

Dear Sir,

Just a short note of gratitude for the helpful and sympathetic articles by "Descant". Church organists these days are very busy people earning a "crust" in other areas but, at

the same time, worried out of their wits by ever-increasing demands made upon them."

In these days, when fully professional church musicians are mainly history, the present-day church organists are called upon to be more versatile and flexible than their predecessors.

"Rock" and other forms of "pop" have us trembling on our consoles and well-informed youngsters compare you with discs of much greater organs and organists ringing in their ears.

Most of our spare time is taken up with training budding musicians and trying to meet the demands of rectors, who have found that the guitar, after all, is something of a poor substitute to the keyboard.

Even the cathedral organists are not really allowed to be

Letters to the editor should not exceed 300 words.

fully professional, and the burden of new ideas, teaching and training in this important field is left to part-timers and amateurs.

"Descant" goes a long way in recognising that organists and choirmasters still exist and have problems. Once again, many thanks.

Yours sincerely,  
Phil Jordan,  
Organist & Choirmaster,  
St Luke's Church of England,  
Liverpool



## To baptise, or not to baptise

Dear Sir,

As the minister was walking out his gate a young man came up and asked him, "Rector, what must I do to have my child baptised?" The minister said to him, "You know the promises: Renounce sin, believe in Jesus Christ and keep his commandments."

And he said to him, "Rector, all these things I have done since I was a boy."

And the minister looking upon him loved him, and said to him, "You lack one thing: go and give up some time to join with God's people, and share in fellowship with them and encourage them, and you will grow in spirit and truly be following Christ."

At that saying his countenance fell, and he went away sorrowful, for he had many commitments.

The relevance of the story of the Rich Young Ruler to the

problem of infant baptism is not often recognised. Even though this story in the tenth chapter of Mark's Gospel follows immediately the passage quoted in the Baptism Service.

But what does this story teach us?

It teaches that Jesus had standards, and insisted upon them. Even though people were turned away as a result. He was not content with a sincere desire.

He was not content with an expression of goodwill. He was not content with a creditable past performance, even a 99 per cent performance. Jesus demanded total surrender, and would not lower his standards by even one point.

Jesus was willing to receive any who came to him! He would teach them. He would bless them.

But when it came to the question of discipleship — of entering into that relationship with Jesus which means eternal life, Jesus had standards, and insisted upon them, and many were turned away. (cf Luke 14: 25-33.)

It is this discipleship that is the rationale of baptism (Matthew 28:19). Can we who have been called to follow the example of Christ, be any more tolerant than he was? Can we accept any lesser standard than he did?

(Rev) J. Davies  
Jannali

## More news from Lausanne MANY LANDS REPRESENTED AT THE CONGRESS

The bald statement that over 150 nations were represented at the International Congress on World Evangelisation at Lausanne, assumed interesting dimensions from a survey of the list of those attending.

The aroma of far-away places still surrounds such names as Yemen, Sikkim, Guadeloupe and Botswana.

More mundane are Zaire, the Ivory Coast, Korea, Dahomey, Monaco and — these days — Ethiopia.

Communist countries were almost entirely unrepresented for they were unwilling to grant permission for nationals to travel to the Congress.

However, there were a few

exceptions, including Cuba, Yugoslavia and even one delegate from Poland.

Strangely Italy had only three at the Congress, because liberalism and Marxism have strongly influenced the Waldensian and other Protestant denominations there.

England had only about a hundred, although over 300 invitations were sent out. There was the only country marked by a

refusal to co-operate in the Congress.

As the Congress proceeded, peoples of all nations and races were drawn closer together in the bonds of Christ.

There was no feeling that there were sending or receiving nations or that some stood in greater need of the gospel than others.

There was agreement that there is a universal spiritual famine that only Christ can satisfy.

The Congress saw its task in relation to the gospel to the nations as "how" above all else.

## BILLY GRAHAM SPEAKS ON "CRISIS IN LEADERSHIP"

LAUSANNE, Switzerland — Today's vacuum in governmental leadership, associated with the increasing number of nations possessing the atomic bomb "could put us in a position to blow ourselves to pieces," the American evangelist, Dr Billy Graham, said here.

Dr Graham told a news conference at the International Congress on World Evangelism that recent changes in governmental leadership in a dozen countries presented a parallel with the conditions in Germany in the 1930s.

Conditions in that country then were such that Adolf Hitler rose to power — which led to World War II, Dr Graham said.

He said that in Germany, now, people were again looking for a strong leader, just as were many other countries throughout the world.

But the only leader able to solve the world's problems "is the Lord Jesus Christ," he said. "And I believe He is going to return and set up His kingdom."

Christ's return might be soon, or it might be a thousand years away. But "many people say it could be soon," he said.

Dr Graham is honorary chairman of the congress which is being attended by some 2,700 invited participants and 400 observers and guests. The congress is being held in the Palais de Beaulieu which overlooks Lake Geneva.

Dr Graham and another congress leader said it was possible that a new worldwide organization of evangelical Christians could develop from the meeting.

Bishop A Jack Dain of Sydney, who is executive chairman of the congress, said, however, that the

congress was not convened with any such plans on the agenda.

But the Bishop said congress planners "were aware from the outset" that many participants would favour such a move.

He said that answers to a questionnaire circulated among

come as an outgrowth of the congress.

He said participants would fill out questionnaires before the congress ended to express their views on that and other matters.

Dr Graham agreed with Bishop Dain's statement, while acknow-

ledged that there still was a concern for a functional fellowship for co-operation in theological expression, evangelism and other areas.

In commenting on the instability among governments throughout the world, Dr Graham cited the "Watergate scandal" in the United States and the change in governments in Portugal, France, Israel, Argentina, West Germany, Great Britain and Chile.

This "crisis in leadership" posed a very serious situation, he



participants before they left for the congress indicated that many would favour some sort of structural organization.

On the other hand, other participants were apprehensive about such prospects.

Bishop Dain said some indicated a fear of a structural organization, but would be receptive to a loose-knit fellowship to pursue evangelical concerns.

When asked would the World Council of Churches be receptive to the type of evangelism promoted by the International Congress on World Evangelization, Dr Graham said he had always had "warm relationships" with the WCC.

Bishop Dain said that he had been in contact with the Rev Dr Philip Potter, WCC general secretary, and that each respected the other's approach to evangelism.

claimed. Dr Graham said that he and his wife had begun the practice of praying for national leaders as they listened to and read the news.

Bishop Dain told reporters that the cost of the evangelization congress totalled US\$3.3 million, but said that figure included "a considerable amount paid by the participants."

He said that participants from the more affluent nations paid all their expenses, and that scholarships were provided for 300 delegates from the third world.

The 200 delegates from India had paid the registration fee of \$50 in American money, which, he said, amounted to several weeks' wages for a Christian minister in that country.

When asked whether his evangelism methods could be successful in a meeting with many third world participants in the audience, Dr Graham replied that he had preached in north-east India recently and was well received.

He said that nationals arranged their own programme at his crusades, but said that his message was "always the same everywhere — right out of the New Testament."

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## The Word and Life

D. B. KNOX

### ON BEING A SHEPHERD

When St Paul spoke to the ministers at Ephesus he told them, "Shepherd the flock of which the Holy Spirit has put you in charge". It was the same injunction which Jesus gave to St Peter, and so to all Christian ministers when he said, "Tend my sheep".

The work of a shepherd has four parts. First, he forms the flock, calling it into being. This was, of course, a conspicuous part of the shepherd's work in Jesus' time. He said of himself that as the Good Shepherd he called his sheep by name, and they heard his voice and followed him, so forming themselves into a flock around him.

The minister's first task is, by preaching the Gospel, to call God's people. The work of the minister is based firmly on God's predestination plan; God has his sheep whom he has chosen from eternity. His sheep will hear his voice through the Gospel.

Thus a minister's work is not a desperate endeavour, fighting

a losing battle as it were, but rather, it is that of being a fellow-worker with God, working out God's gracious purposes, calling those whom He has chosen.

"My sheep hear my voice," says our Lord, "and they follow me." He added, addressing to the unbelieving Jews, who were listening, "You do not believe, because you are not my sheep." Notice the way our Lord puts it. Christ's sheep follow because they recognise his voice; they are his sheep. They do not become his sheep by following him.

The next task of the shepherd is to feed the flock. The food of the Christian is the word of God, and the minister must preach this word in a way that can be understood, and is seen to be relevant. The food he provides must be digestible. This requires that the minister understands God's word himself; understands its full content and its implications. He must read it and study it and make use of all that is available to help him comprehend it. His task is to unfold the whole counsel of God and he can only do this by understanding it himself, when I speak of a minister, I don't just mean the public minister of a congregation. We all have ministers, in the home and amongst our friends.

The third duty of the shepherd is to defend and protect the flock. In David's day this meant defending them against wild animals like the lion and the bear which he had to fight as he kept his father's sheep.

In Jesus' day this sort of danger had passed, but there was still the robber and brigand who had to be resisted by the shepherd as he defended his flock. Put into Christian language, the duty of defending the flock means that the minister must convert errors of teaching and of living, which despoil the faith of those in his care. He must be alert to false ideas, and be able to analyse the error and expose their character. This will require knowledge and reflection, everything runs back to the use of time.

If the shepherd is busy here and there, he will be unprepared to defend the flock. The wolves, said St Paul, may rise from the secular world outside the congregation or from the Christians within who may be propagating erroneous ways of Christian teaching and Christian behaviour.

The fourth duty of the shepherd is to manage the flock. For example, the modern flock-master must not neglect to dip, to drench and to cull. So, too, the Christian minister must exhort, encourage, admonish and warn not only the group from the pulpit, but also the individual member at home. Though it is most important for a minister to retire to his study for prayer and preparation, he will need also to get out of his study and get among the people. This is a very important aspect of the shepherd's work. And he may in the end need to cull out of the flock those who, in spite of

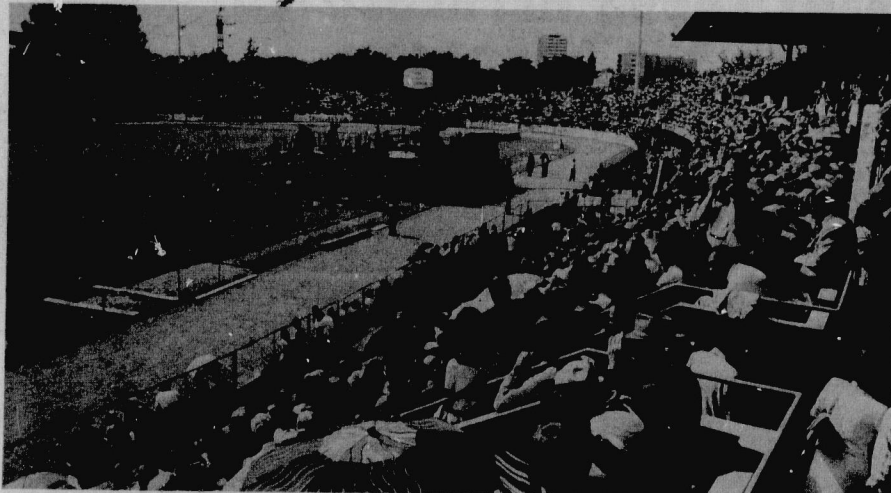
admonition, refuse to abandon unchristian ways and teachings.

You will notice that the work of the shepherd is with the flock. So the minister's work is to be the minister of God's congregation. He preaches the Gospel of God's love in Christ to all and sundry. The minister must preach with diligence for it is not for him to know beforehand whom God will call. Christ's sheep might hear the Lord's voice and follow Him in His flock.

Then the minister tends this flock formed in this way. But to those who do not hear Christ's voice because they are not His sheep, the minister is not their minister.

St Paul told the Ephesian ministers to "take heed to yourself and to the flock". If the latter is to be accomplished according to the mind of God, the former, "take heed to yourself" must not be neglected. All of us, as Christians, must take heed to maintain our time of prayer every day, to read God's word for ourselves, and meditate on it, and to join in the fellowship with our fellow Christians. Then we will be able to discharge the work of a shepherd, for to some extent, all of us have this duty. There will be someone to whom we have the responsibility of helping in the Christian life, of acting as a good shepherd towards them.

Our Lord Jesus Christ is the chief shepherd, the flock is his, he called them; we are his fellow shepherds looking after those whom God's providence brings into our sphere.



The Olympic Stadium in Lausanne, Switzerland, was packed on a sunny Sunday afternoon for the evangelistic rally held during the International Congress on World Evangelisation.

## Packed stadium at Lausanne hears Graham

Forty-two thousand people packed the Olympic Stadium at Lausanne, Switzerland, on Sunday, July 21, for an open-air evangelistic rally.

By train, bus and air, people came from Belgium, France, Germany, Italy and all cantons of Switzerland to hear the gospel preached by the Rev Billy Graham.

All present felt that God had given the occasion an unusually sunny and warm Sunday afternoon for the rally.

The proceedings were relayed to the vast audience in the French, English and German languages.

More than 4000 people attending the Congress formed an unofficial choir under the skilled hand of Cliff Barrows and the arena rang to "How Great Thou Art" after George Beverly Shea had sung two verses.

A feature of the rally was the testimonies of Dr K. M. Nambudripad of India, Dr Akiri Hatori of Japan, and Bishop Festo Kivengere of Uganda.

Introducing the three men, the chairman, Bishop Jack Dain of Sydney, said that these three men

their stand that day for Christ to come forward, very large numbers moved forward almost completely encircling the track surrounding the grass sports field.

Counsellors were present to talk to them and give them follow-up materials, encouraging them to read the Bible, to pray, to go to church, to seek Christian fellowship and to grow in the Christian faith and life.

Pastor Maurice Ray, Scripture Union Secretary for French

the framework of a great congress on evangelisation, we should not live together a day of evangelisation."

### MUGGERIDGE

From Page 3  
destructive, orderly and not chaotic...

Taking a look back, Muggeridge commented quietly, "So, without God, we are left with a choice of megalomania or erotomania; the clenched fist or the phallus, Nietzsche or Sade, Hitler or D. H. Lawrence.

"Thenceforth I have no expectations whatsoever that man can perfect his own circumstances and shape his own destiny. As Pascal put it: 'It is in vain, O man, that you seek within yourselves the cure for your miseries.'

"Your principal maladies are pride, which cuts off from God, and sensuality which binds you to the earth..."

Mr Malcolm Muggeridge received a standing ovation for his paper and the many nationalities, though listening through simultaneous translations, were moved.

## Audience from many countries

had been converted from Hinduism, Buddhism and paganism to Christ.

Their testimonies left a profound impression of the saving love of Jesus Christ.

After the reading of Psalm 23 in the three languages, Mr Graham expounded some of the verses of this Psalm, with power and effectiveness.

In response to his appeal for those who would like to take

Switzerland, was asked why the Swiss wanted such a rally.

He said, "We wanted to do this for two reasons. On the one hand we wanted to establish a contact between the 3500 people at the Congress and the Christians of this country.

"The only way was to prepare a day such as the one we have experienced.

"The second reason is that it seems unthinkable to us that, in

## Books

### Introduction to Old Testament

History of Israel, By David H. Hinson, SPCK, 1973, 221 pages, UK £1.25.

This is a good survey of Old Testament history, taking the reader, in fact, up to the fall of Jerusalem in AD 70. It is written from a mildly critical standpoint and thus some liberties with the Biblical order of events are taken here and there, though there is a concern, factually, to let the record speak for itself.

If one is merely looking for a synopsis of the events with some reflection on their theological relevance then this volume will be useful. This reviewer would have some reservations, however, whether this is the correct way to approach a history of the biblical period.

More germane to such a project is the theological use to which the facts are put (ie purpose of the narrators, etc), but this is a criticism of method, rather than one of the author's intention.

W. J. Dumbrell

### "And the greatest is love"

A marked and illustrated version of the Living New Testament, World Home Bible League, 397 pages.

Ken Taylor's paraphrase of the New Testament is printed

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in this paperback edition with a considerable number of contemporary photographs and questions designed to challenge the reader about the person and work of Christ.

The marked verses follow a pattern which is easily discerned, thus making it possible for a completely uninitiated reader to understand the Gospel for himself.

The personnel worker, however, will also find this pattern of verses helpful for use in counselling. The volume is called "The Greatest is Love", not only to make it seem like an ordinary paperback but also because "the Love Testament" is God's "Love Story" written for the human race.

Neil Macintosh

### An analysis of humanism

By Os Guinness IVP, London, 1973 416 pages

It is no wonder that this book reminds one of Francis Schaeffer's writings, as the author has been connected with L'Abri for some years. For this reason those who enjoyed Schaeffer will like this book.

The bulk of the book is a critique of the counter-culture, including the Christian counter-culture. The author covers the whole range of its features including its interest in drugs, the occult, Eastern religion, and its criticisms of technological man.

An analysis of the future of Humanism may come as a surprise to us in our "lucky" country. After a severe criticism of much modern church life and thought, his last chapter suggests that Christians will soon be either the spearhead of a new reformation, or the Remnant.

One finds this attempt to comment on the total world scene rather overpowering. His style seems to be that more readily appreciated by American readers than English or Australian.

### Catholics to use new Hymn Book

Work on a new Hymn Book for use in Australia and elsewhere is nearing completion.

The Australian Hymn Book is the work of a committee comprising representatives from the Anglican, Methodist, Presbyterian and Congregational Churches of Australia.

In addition the Liturgy Commission of the Roman Catholic Arch-

A lot of what he says is hardly applicable here; at least half of his 586 quotations would be from sources unknown to the average Australian. The book has good sections on the Christian and violence, and on the occult. Those who enjoyed "Escape from Reason" will enjoy this book, but they will need to read it soon as it will date quickly.

R. P. MUERS

### "The God who makes the difference"

By Bernard L. Ramm Word Books, 1972 pp 160. \$6.95.

Bernard Ramm is no stranger to the Christian reader interested in apologetics. This book adds to his contribution in this field while, at the same time, providing a useful guide to the maturation of Professor Ramm's thought.

The author believes that the Christian apologist must show the nature of his truth-claims, their power of interpretation and their capacity to survive erroneous attacks. He also believes that the apologist must not only know his Biblical theology but must have some mastery of the history of philosophy (pp 25, 34f, 152).

Ramm's discussion of Christian verification through the witness of the Spirit, the Biblical record of God's work in history and the Christian faith's capacity for comprehensive explanation (his "synoptic vision"), leads him into a consideration of the theistic proofs and the problem of evil (chs 5-7, 8-10). In both these areas Ramm prefers to locate the evidence for his conclusions within God's historical action in creation rather than build on extra-Biblical speculations.

Quite apart from the main argument of the book that God "makes a difference",

and it is to this difference (in biblical history) that the Christian points, it contains useful discussions of a number of issues (eg experience and truth, historical probability and certainty, teleology) which certainly enhance its value.

"The God Who Makes The Difference" is to be highly recommended.

B. L. SMITH

### Minister's obstacles

By Ralph G. Turnbull Published by Baker Book House (Grand Rapids, Michigan).

This book was first published in 1946 and, having been through five editions and a revision, it still conveys a much-needed message for today.

The author, by skilful use of Biblical and other illustrations, comes to grips with a number of traps and pitfalls into which we ministers may so easily fall. He deals with professionalism, sloth, covetousness, jealousy, pride, criticism, loneliness and discouragement as well as some other problems and hang-ups which may cause us to stumble in the ministry.

All engaged in pastoral work may find this paperback most useful in both timely warning and practical encouragement.

David Voller, Coorparoo, Qld

### Letters to street Christians

By Two Brothers from Berkeley, Published by Hodder & Stoughton.

Young people who have not "dugged" the usually accepted versions of the New Testa-

ment Epistles may gain some fresh appreciation of what these letters are saying to them in this modern age through this "hippie" language paraphrase.

Those preferring Bibles with only dignified English may be put off by the occasional crude and ungrammatical expressions used by the "Two Brothers". However, as they say in their preface, about 30 English versions as well as the Greek New Testament were consulted in compiling this paraphrase.

For serious reading (and for an understanding of the language of American Youth!) "Letters to Street Christians" should be read alongside the more traditional versions.

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## Mainly About People

### MELBOURNE

Rev Neville L. Curtis, incumbent of St Edward's, Blackburn South, since 1967, has been appointed incumbent of St Michael's, North Dandenong, from September 9.

Rev John R. McGlashan, curate of St John's, Geelong West, has been appointed curate of All Saints, Sandringham.

Rev Barry N. Martin, Archbishop's Chaplain and Examining Chaplain since 1970, has resigned as from September 16. He is going on leave to England (Birmingham Uni.).

Rev Ian F. Thomas, in charge of St Philip's, Heidelberg West, since 1972, has been appointed acting Rural Dean of Heidelberg for the period July-Sept 1974 during the absence of Rev Gordon J. Aspy who is on long service leave.

### RIVERINA

Rev Douglas M. Ralls, rector of Hillston since 1971, has been appointed rector of Berrigan with Malawala.

### SYDNEY

Rev Arthur H. Horrex, rector of St John's, Robertson, since 1969, has resigned to take up an appointment with the Bush Church Aid Society from August 18.

Rev John J. StClair, in charge of St Mark's, Sylvania, since 1968, has been appointed rector of Orto (Gipsland) from September 7.

Mr Mervyn Hunter, of Ennis Plains, died recently whilst on holiday in Honiara. He is survived by his wife, daughter and two sons.

### TASMANIA

Rev Stuart M. Morris, died at Glenview Home on June 7. He had been in retirement since 1956.

Rev Ronald N. Fox, died on June 4. He had retired in November 1971.

Rev Leonard T. Prewell, died on May 21. He had retired in 1964.

### WANGARATTA

Rev Charles Nagle, of the Diocese of Canberra and Goulburn living at Albany, has been appointed in charge of the parish of Chiltern. He will virtually serve as rector of that parish for an indefinite period.

Rev Jim W. Reeves, rector of St Paul's, Myrtleford, since 1971, has resigned.

## Griffith on concern about pornography

• From page 1

who ordered it; 'direct sale' publications may not be advertised.

\*'PROSCRIBED' — publications which advocate or incite to violence, crime or the illegal use of drugs will be prohibited.

"In general terms, the proposal is that publications will be restricted if they are 'sexually explicit' or depict extreme violence, horror or cruelty, and will be classified 'direct sale' if they are sexually explicit in gross detail.

"Senator Murphy intends that there will be nothing to prevent people from bringing in anything they want provided it is not in commercial quantities. But what does this mean? What about film negatives? It's a bit of a farce!" Mr Griffith said.

"Our intention in NSW is to amend the law so that people will be prosecuted for moving outside the classifications. The issue to be decided by the magistrate will be the questions of fact not opinions.

"As for locally produced material, there will be a NSW board which will classify along similar lines as the Commonwealth body. If the Commonwealth is too easy with its classification NSW will not be bound by this and such material can be reclassified by the State board."

Any persons producing or selling hard core pornography that was subsequently classified as restricted would still be liable for prosecution.

"As for sex shops, we can't ban them as such, but they will not be allowed to advertise or exhibit anything that can be seen from a public place. And they won't be allowed to send hard core pornography as mail order.

"The penalties for breaking this act will be pretty stiff."

Mr Griffith said: "I am convinced that with this new legislation we in NSW will be ahead of most other countries in the world."

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## Clergy exempt from jury duty

CLERGYMEN and members of religious orders have been exempted from jury service. The Hobart "Mercury" reported recently.

They have been returned to the exempt position they held before the passage of Tasmania's new jury bill earlier this year.

The Government move in regulating to reintroduce exemptions for ministers of religion followed an approach by the Archbishop of Hobart (the Most Rev Dr G. Young).

A spokesman for Dr Young said the approach followed a belief that there was a possibility of some conflict between the role of a minister in society and that as a juror.

## German Protestant attack on the WCC

The 20-million strong Evangelical Church in West Germany — the most powerful Protestant grouping in that country — has issued a statement strongly critical of the World Council of Churches' Programme to Combat Racism.

(The WCC, through that Committee, has been reportedly making grants to certain organisations operating in southern Africa.)

The criticism of the WCC by the German church is significant, since this church provides a major share of WCC finance and support. The text of the German church statement was:

"The traditionally close personal and normal relations between the WCC and ourselves had recently been to some extent sharply criticised from various quarters.

"It was for this reason that the council wanted to frankly discuss those differences in opinion with regard to some fields of ecumenical

work, which actually exist, and to remove misunderstandings.

"A detailed exchange of views took place on the WCC Programme to Combat Racism, because it is on this point that distinct disagreement exists on the part of the EKD and its member churches.

"The discussions resulted in agreement on the conviction that all forms of discrimination and oppression of people for reasons of race constitute a reprehensible and dangerous violation of human rights.

"To oppose such violation and to help the victims is regarded as a genuine task of the churches.

"However, we maintain our disagreement to the so-called special fund, from which liberation movements in areas of racial

conflict are supported in their humanitarian activities.

"While appreciating the proof of human solidarity, it is nevertheless our understanding that anything must be avoided which might be misunderstood as supporting violence.

"With regard to this problem the council submits certain proposals. In no case should the impression be given that the WCC demands an agreement to the special fund in its present form from all its member churches.

"Further, the council expects that the ecclesial and theological reasons and the special historical experience, which lie behind the critical attitude of the German Churches, be appreciated by the members of staff and the responsible bodies of WCC."



One of the features of the International Congress on Evangelism was the many small discussion groups which dealt with evangelistic strategy. There were 4000 participants and observers from 150 countries at the 10-day congress.

## Acting Principal for Croydon Bible College

The board of directors of Sydney Missionary and Bible College has appointed the Rev Howard C. Green, BD, ALBC, as acting principal of the college, from July 27.

Before joining the faculty as vice principal in 1965, Mr Green was for 11 years a full-time lecturer at the Bible Institute of South Africa in Cape Town.

In the latter years of his service there, he was the Institute's vice-principal.

He is at present the chairman of the Australian Council of the Lebanon Evangelical Mission.

In that capacity he has ministered to missionaries both in Lebanon and Eritrea, in fellowship with the Middle East General Mission.

Mr Green has been responsible for the departments of Old Testament and Church History since he joined the college.

Visiting lecturers will be assisted in these subject from next term onwards.

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## ACL'S GIFT TO MOORE COLLEGE



Bishop A. J. Dain and the Rev Billy Graham lead members of the Congress in prayer to inaugurate a computerised population time clock to measure the increase in world population during the time of the congress.

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• Pray about proposed increases in postal charges and their effect on our finances.

• Pray that our readers will continue to support us as we plan a bigger and better paper.

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# Council of Churches rejects criticism of 2CH programs on Sundays

There has been swift response to the criticism from members of the NSW Council of Churches about the Radio Station 2CH Sunday format.

The Rev Alan Nichols, Director of Information for the Diocese of Sydney and the Anglican convenor on the Broadcasting Committee, said:

"The changes to the 2CH Sunday programmes were under consideration for a period of two years and there was full consultation with all the bodies and individuals involved.

"The Broadcasting Committee has spent many hours over many months and came to a common agreement to adopt the Good Music format for Sunday, with some important variations, in order to reach the people who normally listen to 2CH Monday to Saturday and who represent a wide open field for evangelism.

"Personally I have right from the start been in favour of bringing 2CH Sunday programmes from their pre-1940 style into the 1970s.

"Clearly this would involve some radical changes, such as shortening the programmes, but it seemed to me and the majority of the Broadcasting Committee and the Council of Churches that they were changes that had to happen if 2CH was to have a wider ministry.

"It is ridiculous to say that

the chief cause of opposition to the move is the alleged way these changes have come about.

"No decision has been more fully debated. "Unfortunately, some of the people opposing the move admitted that they had never listened to 2CH during the week, and thought that Good Music meant that there would be no talking and no message."

The Rev Bernard Judd, Secretary of the Council of Churches, said:

"In the opinion of your anonymous informants, the NSW Council of Churches must be a very sleepy haven if detailed discussion and differing viewpoints constitute 'uproar', a 'serious split' and 'traumatic divisions'.

"The new format of the Sunday programmes on 2CH aims to strike a balance between 'a teaching witness' and evangelistic outreach to the outsider who was not likely to listen to the old 2CH format.

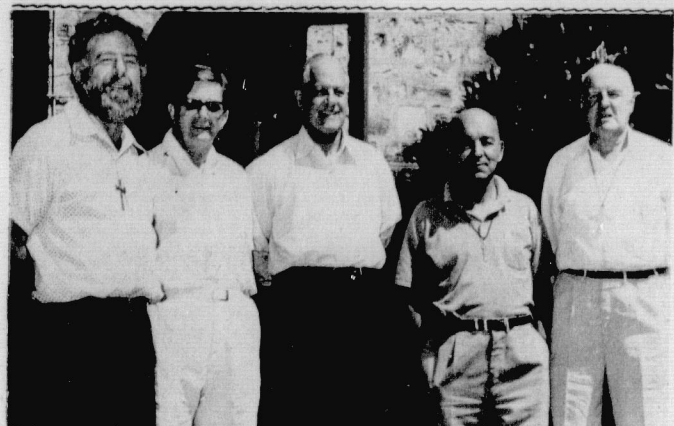
"Talk about yielding to

AWA pressure is nonsense. Plans to develop a new format have been under consideration for years past.

"The Council of Churches does not 'own' the licence. A Broadcasting Licence comes up for renewal every 12 months.

"For too long 2CH has been used on Sundays as 'a closed circuit' system, broadcasting special interest material to which only those

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At the first meeting of its kind, high ranking Anglican churchmen met in Darwin recently to discuss the needs of the dioceses of North West Australia, the Territory and Carpentaria.

Amongst those who attended were (l to r): Rt Rev K. B. Mason, Bishop of the NT; The Most Rev F. Arnott, Archbishop of Brisbane; The Most Rev G. T. Sambell, Archbishop of Perth; The Rt Rev H. Witt, Bishop of NW Aust, and The Rt Rev E. Hawkey, Bishop of Carpentaria.

## MIRANDA FAIR RALLY

The Dean of Sydney, the Very Rev Lance Shilton, the Roman Catholic Archbishop of Sydney, Cardinal Freeman and the Family Action Movement candidate at the senate elections Mrs Frieda Brown, will address a rally at Miranda Fair on Tuesday October 1, at 8 pm.

The rally is being sponsored by the Sutherland Regional Committee of the Festival of Light.

One of the organisers, the Rev Bruce Ballantine-Jones said that the committee expected to attract support from the South Coast areas, the St George district as well as Sutherland Shire.

"Already some churches on the South Coast have

hired buses to transport people to the rally," he said.

Arrangements have been made to seat 1000 people and the committee is hoping for a crowd of several thousands.

State and Federal ministers and MP's have been invited.

Music will be provided by the Young World Singers and other groups.

There is growing concern

in the southern parts of Sydney at the increase in drug taking among young people, and the rise in suicides.

A leading undertaker from the Sutherland district said that during recent weeks his firm have been arranging two funerals involving suicides a week. "Mostly these are young people," he said.

The Sutherland committee of FOL sprang up after the Minister's Fraternal were shown hard core pornography bought in a local newsagency.

Soon after a public meeting was called, attended by over 250 people and the committee was elected from this meeting.

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## EDITORIAL

## Nixon: the lessons of Watergate

Without doubt, the most momentous event to have taken place for a long time has been the resignation of President Richard Nixon.

There has been almost unanimous relief that the tortuous tangle known as Watergate has come to an end, at least from a constitutional point of view, if not from a judicial one.

It is difficult not to feel some sadness at the personal tragedy that has overtaken Mr Nixon and his family, even if it was mostly of his own making. Elected to the world's most powerful office with a record majority only 20 months ago, today he lives in seclusion and disgrace, liked by few, trusted by still fewer.

There can be no doubt that President Nixon had to go. Despite his many qualities of leadership, he was not a success in foreign policy, as a President. He was not the office. He had gathered around him men of questionable principle and doubtful ability; by his own admission he had deliberately lied about his knowledge and role in the cover-up.

What is especially lamentable is that he and Agnew rode to power on a law and order and a highly moralistic platform. He made every effort to display his religious convictions and to associate with religious leaders. Yet

his tapes, expletives and all, portray a man of vastly different character to the one cultivated by the image makers for public consumption.

There are lessons in this for all men in authority, both civil and ecclesiastical. How strikingly relevant are the words of Lord Acton to Mandell Creighton, later bishop of London in 1887. "... I cannot accept your canon that we are to judge Pope and King unlike other men, with a favourable presumption that they did no wrong. If there is any presumption it is the other way against holders of power, increasing as the power increases. Historic responsibility has to make up for the want of legal responsibility.

"Power tends to corrupt and absolute power corrupts absolutely. Great men are almost always bad men, even when they exercise influence and not authority; still more when you superadd the tendency or the certainty of corruption by authority. There is no worse heresy than that the office sanctifies the holder of it."

However, when condemning Mr Nixon as unworthy of his office the question needs to be asked: Who is free from such sins?

Are those Congressmen and Senators who called for Mr Nixon's downfall completely free from fault? Have

they never lied, covered up for self or friends? Have they never done political deals for favours rendered? They would be a unique collection of politicians if the guilt of which they accuse Nixon has no counterpart in their lives.

And the people: the press, whose tireless devotion to the course of justice brought the truth into the open; have they never lied? Have they never been guilty of slanting a story one way or the other for personal or political motives?

Just because the effects or the scope of a man's actions are not as great as a president's, that does not affect the question of guilt or moral culpability.

The plain fact is that no one is free from guilt. Jesus long ago said: "Judge not that you be not judged, the judgment you give will be the judgment you get."

There should be no rejoicing at the fall of Nixon as if a man wholly different from us has been punished. Rather we should realise what awesome pressures political leaders face and what powerful temptations come upon them. We should pray all the more that they might be men of honour, upholding the trust placed in them. When we criticise let us do so mindful of our own faults lest we be carried away with pride.