

**Mainly About People**

**MELBOURNE**  
 Rev P. J. Corney has been appointed vicar of St Hilary's, Kew, from April 28.  
 Rev J. R. Young is minister in charge St Mark's, Reservoir, as from January 28.  
 Rev G. W. Cheong, assistant curate, Christ Church Templestowe, has been appointed assistant curate Christ Church Ormond from February.  
 Rev B. Twobig has been appointed assistant curate St Alban's, W. Coburg, from February.  
 Rev D. M. Jones, assistant curate St Mary's, Caulfield, has been appointed assistant curate St John's, W. Geelong.  
 Rev D. Paproth, assistant curate St Andrew's, Rosanna, has been appointed assistant curate St Mary's, Caulfield.  
 The following men will be ordained priests on February 23:  
 Rev D. Van Dissel, Rev B. F. Thompson, Rev S. E. Coggins, Rev J. Pinniger, Rev A. Richardson, Rev P. L. Williams, Rev K. G. Rogers, Rev R. M. Browning.  
 The following men will be made deacons on February 23:  
 Mr R. T. Carter, Mr A. R. Copley, Mr R. S. Joyce, Mr D. C. Palmer, Mr R. D.

**EVANGELISM STUDIES FOR "OUTREACH" PROGRAMME**

The Department of Evangelism of the Anglican Church in the Diocese of Sydney has organised an intensive set of training sessions on the subject of Evangelistic Home Bible Studies as preparation for the Encounter '75 outreach programme.  
 Training sessions will consist of four nights when in-depth study of the special Encounter '75 edition of St Luke's Gospel will be conducted.

Encouragement and training in ways of establishing an evangelistic home Bible Study group will also be given.  
 The courses which begin at 7.45 pm are available to anyone, free of charge, as follows:  
 • Monday nights 3rd March-24th March: St John's Parramatta.  
 • Tuesday nights 4th March-25th March: St Matthew's Manly, St Cuthbert's Naremburn.  
 • Wednesday nights 5th March-26th March: Christ Church St Ives, St Peter's Burwood East, St Mark's Yagoona, Christ Church Blacktown, St Andrew's Roseville, St George's Hurstville, St George's Earlwood, St Phillip's Eastwood, St Paul's Rose Bay, St Thomas'

**Author who told of youth revolt for lecture tour**

Mr Os Guinness, author of the best-selling book, "Dust of Death", will visit Australia in June-July. He will be accompanied by his wife, Jenny.

Mr and Mrs Guinness will visit all States between June 16 and July 27. They will be in New Zealand before coming to Australia.  
 Mr Guinness will address clergy seminars and conferences of frontier youth workers on "radical discipline" and related themes.  
 He gained worldwide attention with publication during 1973 of "Dust of Death", which is an analysis of the technological society and the youth revolt against it.  
 In "Dust of Death" he calls on Christians to see themselves and to live as "the third race", offering the world a new kind of society.  
 Mr Guinness shared in the programme at the recent International Congress on World Evangelisation in Lausanne, Switzerland. The tour is being organised by a core group of concerned young churchmen: Mr David Claydon (General Secretary of Scripture Union in Australia), Dr W. A. Gill (formerly of the House of Freedom in Brisbane, and now Dean of Whitley College in Melbourne), the Rev John Hirt (from The House of the New World in Sydney), and Mr John Smith (of God's Squad in Melbourne).  
 Mr Guinness was born in China of missionary parents. He is related to well-known Australian Anglican, Dr Howard Guinness.  
 He was educated in China and England, and has travelled widely in the East, as well as lecturing in colleges and universities in Europe, the United States and Canada.  
 The itinerary of Mr and Mrs Guinness is: New Zealand, June 3-15; Bris-

bane, June 16-22; Sydney, June 23-July 2; Melbourne, July 3-13; Launceston, July 14, 15; Adelaide, July 16-18; Perth, July 21-27.  
 State contracts include:  
 Queensland: Rev Charles Ringma; Dr Jim Rawson; Mr Dave Murphy.  
 New South Wales: Mr Mal Garvin; Rev John Hirt; Rev John Mallison; Rev Rob Williams; Mr David Claydon; Rev Terry Dein.  
 Victoria: Mr John U'Ren; Rev Peter Corney; Mr John Smith; Mr Kevin Smith.  
 Tasmania: Mr Peter Edwards; Mr Ron Buckland.  
 South Australia: Rev Paul Barnett; Rev Doug Kuhl; Rev Ken Anderson; Mr Bill Magor.  
 West Australia: Mr John West; Mr Peter Kenyon.  
 — New Life.

**Follow-up to Lausanne Congress World evangelical leaders decide not to set up a bureaucratic organisation**

A meeting of world evangelical leaders has declared they are opposed to setting up a large bureaucratic organization representing world evangelicals.

This was stated in a report issued in Sydney on January 27 by the Lausanne Continuation Committee, under the chairmanship of Bishop A. Jack Dain, of Sydney.

The 48-member Continuation Committee, which was elected following last year's Lausanne Congress on World Evangelisation, met in Mexico City during January 20-24.

The Continuation Committee has resolved to develop a low profile for itself and to operate with a minimal budget and small staff.

It will initially be known as the "Lausanne Continuation Committee for World Evangelization."

In a three-page report issued following the committee's meeting, it was announced that Dr Billy Graham had accepted the unanimous invitation to be honorary chairman of a Consultative Council of world evangelicals.

It was decided that this wider body, which was nominated by the Lausanne participants, would initially constitute the Consultative Council which is to meet every five years.

The membership of this Council will be built up to 200 in order to make it more representative of all major countries, denominations, and functional interests.

Bishop Dain, who was executive chairman of the Lausanne Congress, has been unanimously elected chairman of the Continuation Committee until the next meeting of the committee. The meeting is expected to be held early in 1976.

The report issued by the committee stated: "In order to help evangelicals to set their goals and work toward

their attainment, the Continuation Committee anticipates the formation of Regional Committees for world evangelization as envisaged in the Lausanne Covenant."

The report continued by emphasizing that the spirit of Lausanne was so opposed to the bureaucratic model that it "encouraged and/or authorized its members in each major region of the world unitedly to form regional networks."

It stated that in this way "the ministry of Jesus Christ through His Church will be most effectively carried out."

During the Mexico City meeting the group several times divided into regional groups to consider what goals could and should be set for the next few years, and what resources and structures would be needed to attain them.

A wide diversity of desirable goals was mentioned. Virtually all the regional groups were anxious to see fresh co-operative initiatives taken in cross-cultural missions, in development of regional and national strategies for evangelism, and in motivating and training both clergy and laity for active evangelism.

In addition to this primary emphasis on evangelization, several groups asked for an information network, for

**Congress Continuation Committee to operate low-profile with 'minimal staff, budget'**

evangelistic tools, and for some co-ordination among evangelical relief and development agencies.

The African and Asian groups said the need existed to strengthen Biblical theological education at all levels and to provide more scholarships.

The Latin American and European groups were concerned to increase evangelical influence in the mass media and to secure better training facilities in communication.

In the Arab world and elsewhere, more full-time national evangelists were said to be needed.

The European group reiterated the importance of continuing the discussion begun at Lausanne in such areas as Christianity and culture, evangelism and social action, Christian ethics, and the renewal of the Church.

Dealing with the mandate and role of the Continuation Committee, the report stated: "The basis of our • To page 8

**Arthur Pink Defends the Creation Story**

We have little patience with those who labor to show that the teaching of this chapter is in harmony with modern science — as well ask whether the celestial chronometer is in keeping with the timepiece at Greenwich.

Rather must it be the part of scientists to bring their declarations into accord with the teaching of Genesis 1, if they are to receive the respect of the children of God.

The faith of the Christian rests not in the wisdom of man, nor does it stand in any need of buttressing from scientific savants. The faith of the Christian rests upon the impregnable rock of Holy Scripture, and we need nothing more.

Too often have Christian apologists deserted their proper ground.

For instance: one of the ancient tablets of Assyria is deciphered, and then it is triumphantly announced that some statements found in the historical portions of the Old Testament have

been confirmed. But that is only turning things upside down again.

The Word of God needs no "confirming".

If the writing upon an Assyrian tablet agrees with what is recorded in Scripture, that confirms the historical accuracy of the Assyrian tablet: if it disagrees, that is proof positive that the Assyrian writer was at fault.

In like manner, if the teachings of science square with Scripture, that goes to show the former are correct; if they conflict, that proves the postulates of science are false.

The man of the world, and the pseudo-scientist may sneer at our logic, but that only demonstrates the truth of God's Word, which declares, "but the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor 2:14).

Gleanings in Genesis.

**BIG SAVING FOR NEW SUBSCRIBERS ONLY**

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

**AUSTRALIAN CHURCH RECORD**

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

NAME .....  
 ADDRESS .....  
 POSTCODE .....

Enter me as a new Subscriber to the Australian Church Record. I enclose \$2 Subscription for twelve issues.  
 Post coupon to The Church Record Ltd, Room 311, 160 Castlereagh St, Sydney, NSW, 2000.

**EXAM RESULTS: AUST COLLEGE OF THEOLOGY**

The following results, by the Board of Delegates of the Australian College of Theology, are in addition to results published last issue:

ThDip (Diploma of Theology)  
 (In Alphabetical Order)  
 Bedbrook, Fredrick Earnest, Private, Papua New Guinea.  
 Clarke, Gregory Neville, St John's, Newcastle.  
 Elliott, Jill Elizabeth, Private, Southwark.  
 Gray, Stephen Hatley, St John's Grafton.  
 McAteer, Bruce James, St John's, Newcastle.  
 McArthur, Peter Douglas, St Michael's, Perth.  
 McGrory, Gregory Wayne, St Francis, Brisbane.  
 Mitchell, Sandra Jean, St Barnabas, Adelaide.  
 Nevatt, Elizabeth Alice, GBRE, Wellington.  
 Newby, Geoffrey Peter, Ridley, Perth.  
 Pearce, Ronald Albert, GBRE, Perth.  
 Philpott, Theodore Guy, GBRE, Gippsland.  
 Prescott, David Lawrence, Private, Perth.  
 Price, John Anthony Webb, St Francis, Brisbane.  
 Ruskin, Leslie Edgar, GBRE, Ballarat.  
 Scott, Irvine John, Private, The Murray.  
 Sligo, Bruce James, St Francis, Brisbane.  
 Stephenson, William John, Ridley, Unattached.  
 Terry, Geoffrey Ronald, St John's, Riverina.  
 Williams, Ramsay Thomas Patrick, Private, Ballarat.

PRIZES AND AWARDS  
 HEY SHARPE PRIZE  
 Lim, Poh Ham, BA, Ridley.  
 JOHN FORSTER PRIZE  
 Lim, Poh Ham, BA, Ridley.

FRANK AND ELIZABETH CASH PRIZE  
 Appleby, Dale Bruce, ThL, BD, Wollaston.

JOHN HOPE PRIZE  
 To be announced.

F. A. WALTON PRIZE  
 Rayner, Kathleen Marie, GBRE.

Certificates Conferred During The Year But Not Previously Published

Bennett, Eugene Raymond John, St Michael's, The Murray, ThDip.  
 Brain, Christine Lesley, Moore, Unattached, ThL.  
 Bulled, Trevor John, Ridley, Bendigo, ThL.  
 Cameron, Ross Donald (1972), Private, Rockhampton, ThL.

Campbell, John Henry (1967), Private, Bathurst, ThDip.

Colyer, Meredith, Moore, Sydney, ThDip.  
 Elwis, Malcolm, Private, Melbourne, ThL.  
 Edean, James Edwin Murray, Moore, Unattached, ThL.

Kenyon, Colleen Dawn, Private, Ballarat, ThL.  
 Kerly, Henry Joseph Martin, Private, Tasmania, ThDip.  
 Pay, Bruce Edward, Ridley, Melbourne, ThDip.

Peake, David George, Ridley, Melbourne, ThDip.  
 Pye, John Richard, Private, Unattached, ThDip.  
 Sibly, Mark Maslin, St Barnabas, Adelaide, ThDip.

Wray, Llewellyn Frank, Private, Adelaide, ThDip.

One would not question the generosity of Australians in view of the response to the Darwin Disaster Fund, Archbishop Sambell, of Perth, said recently.

He was quoted in "The West Australian" as saying: "However, it does raise the question as to who is my brother when our Federal Government announces a gift of \$25,000 to Pakistan — where 5000 have been killed and 22,000 injured in a disaster."

"The Church might add a little. There will be few if any community appeals. Is it that life is cheap and Asians are second-class people?"

"Is generosity something that has to be confined to one's immediate neighbors?"

"We are about to ask the United States to save our meat market by taking more meat, and we are asking Japan to save our car industry by sending us fewer cars."

"Does this mean that we see ourselves as God's only people with a standard of affluence that must be preserved against all else?"

"Twenty per cent of our own people continuously live on or below the poverty line. Does mateship extend beyond emotional response to immediate disaster?"

"The real long-term issues of family separation, delayed shock and such like have still not hit us as regards Darwin."

"But are we already back to the nitty gritty which is showing up our own morality as a people as the arguments build up as to who will receive how much and who will wield the power of giving?"

"Without knocking in any way the Darwin response, let us ask ourselves the depth of our compassion, short term or long term, and the breadth of our definition as to who is my neighbour — at home or overseas."

**ARCHBISHOP QUESTIONS: "WHO IS MY BROTHER?"**

The Governor-General, Sir John Kerr, has accepted an invitation to attend the opening of the 27th general meeting of the Australian Council of Churches to be held in Canberra during February 7-11.

The Governor-General will be present at the opening service and has been invited to deliver an address to the opening session of the council meeting.

Other guests at the ACC meeting will be Bishop L. Boseto, chairman of the Melanesian Council of Churches, and Bishop of the United Church in Papua New Guinea and the Solomon Islands, and a delegation of four church leaders from the Council of Churches in Indonesia, led by their chairman, Dr Simatupang.

The 18-monthly meeting is the supreme governing body of the ACC and decides on the programme and priorities of the ACC for the next 18 months.

The Council meeting also elects an executive committee to carry on its work till the next Council meeting.

120 delegates from the 12 member churches of the ACC will attend the meeting.

**Gov-General to attend conference of ACC**

**Bishop Delbridge in Gippsland**



The Bishop Blesses and Dismisses the Congregation following his Enthronement. He is assisted by his chaplain, the Rev'd Charles Dodd.

Sunday trading plan. Now he has got the new Premier to push forward with the rest of his November plan to open bars in cinemas. All this runs concurrently with the NSW Government advertising campaign to persuade motorists not to drink when they drive. Liquor at the cinemas will help to increase the number of drinking motorists who will be driving home late at night.

In any case, when people go to the cinema they do not want to be "beered" over by other folk who get "tankd up" during the interval.

Mr Maddison regards himself as the leading (perhaps the only) intellectual in the NSW Cabinet. A self-sufficient, very self-opinionated man, he is impervious to the arguments of others. "MADDISON KNOWS BEST". But does he?

Last November he again rejected the suggestion that a referendum be held on Sunday hotel trading thus: "On the question of a referendum, I am diametrically opposed to this technique being used by Governments on social issues. I reflect on what really could have been achieved by me in the effecting of changes in the penological policies of this Government if I was to rely solely on public opinion yet I hold the conviction that what I have done will prove beneficial to the society of the future."

Mr Maddison is clearly proud of his achievements "in the penological policies of this Government". Such self-praise is scarcely warranted by an examination of his record in the sphere of the Corrective Services.

Moore College Library



# Missions and missionaries — their role

## Lessons from China

During his recent visit to Australia, Mr Michael Griffiths, General Director of the Overseas Missionary Fellowship, was asked what lessons had been learnt from CIM's work in China.

The main issue was the indigenous character of the Church. Indigenous principles came in too late in China.

Although there was much teaching on the subject as early as the turn of the century, it was only in the 1920s that these principles were introduced.

The essentials of self-government and self-support were introduced within a five-year period, but it was too late.

When missionaries who were veterans as partners in mission were expelled from China they found themselves

possible they adopted a hard line.

The mission would not help with pastors' salaries or with the building of churches and housing.

As a result of their China experience they went to the

**'The pendulum has swung to a middle position ...'**

opposite extreme.

Recognising that it is always essential that the Church should be moved to independence of the foreign missionary as quickly as

possible they adopted a hard line.

The theory was that the local Christians did this them-

When Mr Griffiths was asked about the current position he said the pendulum

had swung back to a middle position.

Having learnt something from the experience of the past in China and afterwards in new areas, they had now adopted a new line.

Today the mission helped with the setting-up of rotating building funds.

These were controlled right from the start by national committees, but funded from overseas in the first instance.

Similarly with rotating salary funds controlled by national committees.

The Overseas Missionary Fellowship could now claim to be flexible in many of these matters.

The identity of the OMF did not matter.

The emphasis was on building the local church.

As an illustration of this, Michael Griffiths mentioned Indonesia.

There is no OMF work in Indonesia, but there are no less than 70 OMF missionaries working with the churches there.

Mr Griffiths constantly referred to the work of building the Church as the primary responsibility of any mission and it would seem that this is the message that comes through loudly and clearly from China.

The General Director of the Overseas Missionary Fellowship, Mr Michael Griffiths, attended the recent Church Missionary Society 'Summer School' at Katoomba, NSW.

In these three articles Mr Griffiths discusses with the Rev Kevin Engels matters of concern relating to his own experience as head of the 900-member British-based Missionary Society.

He speaks about:

- Lessons to be learnt from China.
- "Doing it the wrong way" with selection of missionaries.
- His own background — and the missionary situation in South-East Asia.



Michael Griffiths

## 'Going wrong way' about recruitment for the missions?

The general director of the Overseas Missionary Fellowship, Mr Michael Griffiths, recently suggested that the Australian Church might be going the wrong way about the job of missionary recruitment.

Speaking at Katoomba, Mr Griffiths said the system of waiting for missionary recruits to come forward on a volunteer basis had very little Biblical foundation.

You don't call for volunteers for the Australian cricket team to play for the Ashes, he said. You select the most able and suitable men. This is what happened in the New Testament.

The volunteer system doesn't work for two other reasons apart from the lack of Biblical basis.

Practically it does not work because, first, you never get enough recruits, and secondly

will give and support them with prayer.

The situation at Antioch (Acts 11 and 13) gives us a fairly clear pattern.

While the New Testament clearly teaches that all Christians are expected to be doing something, it is also obvious that when men like Barnabas, Paul, Silas, and Timothy entered on a special ministry, the Church or at least some other Christians were involved in their call and commission.

The missionary-concerned church will be actively involved in the selection and endorsement of those who

vicinity or take away the "interest".

We must be prepared to ask God to incline our hearts to be what his will is for us.

Michael Griffiths spoke of his own experience of God's leading in his life.

"I'm not an institutional sort of chap", he said. "I asked God to incline my heart to be what his will was for me.

• To page 5

### Appeals HOME OF PEACE HOSPITAL

(Deaconess Institution) EVERSLEIGH

274 Addison Road, Petersham NERINGAH

Neringah Avenue, Wahroonga GREENWICH

River Road, Greenwich

These hospitals (320 beds) undertake specialised medical and nursing care of chronically ill patients of any age, nationality or religious faith.

These hospitals are co-operating with certain general hospitals in the retraining of eligible patients to return to their normal environment (home, etc).

Your help is urgently needed for our immediate and future needs, including the rehabilitation units at each hospital.

**PLEASE REMEMBER THE HOSPITAL IN YOUR WILL**

All donations over \$2 are allowable deductions for income tax purposes.

For further information, phone or write to:

The Chief Executive Officer Box 124, Post Office Petersham, NSW, 2049 56 5621 56 8871

## 'You don't call for volunteers for the Australian cricket team'

you can often get the wrong kind!

Michael Griffiths emphasised the role of the Church in mission.

The health of the Church — and this he identified very strongly with the local congregation — is crucial to a right attitude to missions.

"Who wants to give to a set of initials?" he asked.

On the other hand, where the local congregation had been committed, by endorsing those who had gone overseas (or to North Australia), then of course they

feel a personal sense of the call of God.

This will not just be expressed in a reference from the minister, but actually endorsed by the congregation.

When drawn out on this matter by a group of young people, Mr Griffiths spelt out the three "stages" of what is described as a call to Christian service.

The individual person will believe that this is what God wants him or her to be doing.

The person concerned must pray that God will make them more certain of this con-

# and relevance in today's situation ...

## IMPOSSIBLE TO GENERALISE ABOUT THE SCENE IN ASIA

During his visit to New South Wales for the recent Church Missionary Society Summer School the general director of the Overseas Missionary Fellowship (Mr Michael Griffiths) was interviewed by Kevin Engel:

Q: Michael, it would be good if we could share something of your own personal Christian experience before thinking specifically about OMF and South-East Asia. Do you mind me asking how you yourself became a Christian?

A: I remember it distinctly. It was during the war. I was converted while at school under the ministry of a refugee German pastor, the Rev Alfred Schultes who, although he spoke in broken English, still made the truths of the Gospel very clear to us.

While still at school, I became involved in leading the Christian Union and my service for Christ began at that time.

Q: What followed between that and your missionary service?

A: I studied Zoology at

Cambridge where my friends were men like David Shepherd, Michael Green and David Barrett.

Then there was a stint in the British Army — two years, 11 days and half an hour! — before undertaking Anglican theological studies at Ridley College, Cambridge.

Q: Were you ordained then to Anglican orders?

A: No, it didn't work out that way. I was asked to become travelling secretary for Inter-Varsity Fellowship working in universities right throughout Great Britain.

I had always had strong missionary inclination but felt that it was towards East

Africa. My wife also had a firm missionary call. She also studied theology (but at Oxford) and specialised in Hebrew.

Q: Why then did you go to Japan?

A: A Japanese visitor who was travelling around schools and the universities with me challenged me to undertake student work in Japan and this led to OMF.

There was a time of pastoral work in Northern Japan then student work and after 10 years as a missionary my present responsibilities as general director of the Overseas Missionary Fellowship.

Q: Despite a fairly busy life, you seem to have written quite a lot of books.

A: Only about 10 books, as well as many smaller things. Several books have been translated into Asian languages and I'm quite pleased about this.

I have never actually written a book straight off my own bat.

Everything that has been published has usually been requested by a committee or commissioned by someone in particular.

Q: Could you give us a quick picture of the Christian Church in South-East Asia today?

A: It is impossible to generalise about the Asian scene. Each country is different.

OMF is working with churches in Japan, Korea, Indonesia, Thailand, Cambodia, Vietnam, Malaysia and Singapore.

In each country the missionaries work in many different roles and with different denominations.

Q: This means that you are a large missionary society?

A: The Overseas Missionary Fellowship has a total of 900 men and women missionaries.

These are drawn from the UK, the United States, Scandinavia and Europe — but also include workers from the Philippines, Japan, Malaysia, Singapore, Hong Kong and Fiji, not forgetting Australia.

Back to the Asia scene. The church in Korea is the strongest in Asia today. There are 8300 people in Theological training throughout Korea but perhaps one should also mention that there is very high unemployment in the country.

It is still true that you can get vast numbers of people at crusades and rallies such as the Billy Graham meetings.

Q: What would you see as a contrast to the Korean situation?

A: Thailand is a desperately needy country of 35 million people.

Although there has been a recent revival movement within the church there Christians only number about 35,000 or one percent of the population.

It is a land of tremendous opportunity. In the south the work is amongst the Muslim ethnic minority, while in the north it is amongst the tribal ethnic groups who are also ethnic minorities.

The central work is naturally with the Thai people themselves.

Q: Is it difficult to get workers into Thailand?

A: There are difficulties everywhere but OMF has 200 workers in the country.

There are encouraging signs of development.

An IVF has been established in the universities.

A new Bible College has expanded from only two students three years ago to 27 in 1974.

Most of the present students are either university graduates or people with higher educational backgrounds than the early students. There is medical work in two hospitals.

Q: What about Indonesia?

## RECRUITMENT: RIGHT OR WRONG WAYS?

• From page 4

"Not everyone who fancies himself in a white nightie six feet above a captive audience is called to the Anglican ministry". (This may have been a direct reference to his own theological studies in Ridley College, Cambridge and to the fact that he did not proceed to ordination).

The next step is when an individual's subjective feelings are confirmed by the church to which the individual belongs.

This is not just the church they attend!

On this point Mr Griffiths added a special word for university students.

He mentioned that many Christian students were like spectators at a Rugby match as far as their local church was concerned. "The church needs them in the scrum, not just as spectators on the touch line".

Nothing that the individual does for Christ is ever wasted and the student or others involved with the local congregation will be gaining experience all along the way.

While observing that "if people waited for some congregations to confirm their call they might wait forever", Michael Griffiths said that normally a missionary society ought not to accept a person unless the

congregation endorsed that this is the right person.

Finally, the third stage was reached when those who know the missionary situation, those who had been there and who knew the needs and the conditions, confirmed the call and selection of the new missionary.

Asked for his objective

comments on the Church in Sydney Mr Griffiths said: "Twenty years ago Sydney would have seemed like the best best thing to heaven".

He commended the theological training, the evangelical leadership of the bishops and other Diocesan activities but asked: "When you've got all that, oughtn't you be doing so much more?"

What particular suggestions would he make? First there should be greater outreach to people like Greeks, Turks and other migrant groups here who had not been and could not be

reached for the Gospel in their own countries.

Next, he wondered if the language of 1662 was adequate in order to reach the great masses of un-reached in Sydney. "I love 1662", he said, "but on the basis of my missionary experience I doubt whether you can reach the people

## 'Organisations like CMS should have more people and support'

comments on the Church in Sydney Mr Griffiths said:

"Twenty years ago Sydney would have seemed like the best best thing to heaven".

He commended the theological training, the evangelical leadership of the bishops and other Diocesan activities but asked: "When you've got all that, oughtn't you be doing so much more?"

What particular suggestions would he make? First there should be greater outreach to people like Greeks, Turks and other migrant groups here who had not been and could not be

reached for the Gospel in their own countries.

Next, he wondered if the language of 1662 was adequate in order to reach the great masses of un-reached in Sydney. "I love 1662", he said, "but on the basis of my missionary experience I doubt whether you can reach the people

without you use the language of the people".

Mr Griffiths then added that with all that Sydney had today, organisations like CMS and the other missionary societies should have a lot more people and a great deal more money to support them.

When asked to compare Australia with other countries, Michael Griffiths said that he felt that on the basis of his missionary experience with OMF, Australian churches were not as generous in their giving for missionary outreach and support as the Continental churches, and especially Christians in the United States.

Again he emphasised that where the local congregation was involved in the selection and sending, then there would be responsibility for support.

It is quite likely that the major missionary societies in the Australian Church will disagree with Mr Griffiths, or it may be that they will reason that this is already the basis on which men and women are recruited.

But many a local congregation, as well as ministers, might be inclined to agree with him.

We need greater emphasis on the local church if we are to be obedient to our Lord's Commission.

**SYDNEY CITY OFFICE SPACE**

Ideal for Church Organisation or Business Office

800 to 2000 square feet of carpeted office area — reception area, executive offices, Board or Committee room. Partitions and air conditioning available.

- York Street, near Town Hall
- Close to Post Office and Banks
- Minutes from all bus and train services
- Occupancy of entire floor available
- Lift access

ENQUIRIES: Mr Bates (02) 290 1944  
Scripture Union  
129 York Street, Sydney, 2000

For free, friendly and courteous advice on travel anywhere, consult **MITCHELL'S INTERNATIONAL TOURS**

Accredited agents for all major airlines and shipping companies. General agents for Frames Tours Ltd. of London. At no extra cost, our international experts will promptly and efficiently handle all your travel requirements.

**5th FLOOR, ASBESTOS HOUSE, 65 YORK STREET, SYDNEY, NSW, 2000.**  
(AT CORNER OF BARRACK STREET) **PHONE 29 4136**



Michael Griffiths speaking at the CMS Summer School.

A: There are very large numbers of church adherents and there has been great church growth but the oft-mentioned revival in Indonesia has been overplayed.

This has been mainly in Timor and Timor is only a small part of Indonesia.

On the whole the church

"OMF is working with churches in Japan, Korea, Indonesia, Thailand, Cambodia, Vietnam, Malaysia and Singapore."

has followed ethnic lines, especially in the Batak church.

I believe that there are unlimited opportunities in South-East Asia.

I think that CMS is going about it the right way in Indonesia.

You have some first-class people there and they are making a valuable contribution.

In Cambodia I believe that there are masses of people longing to be Christians.

Q: Why do you think that this has happened there in particular?

A: There are two special reasons. First, the dissatisfaction and disturbance caused by the war and secondly the realisation that Buddhism doesn't meet their needs.

In fact (and I, too, want to be very cautious about what I say on this matter), some missionaries are a little hesitant

about preaching too widely as they don't know how they could cope with the necessary follow-up to any great response.

We made a special appeal to OMF workers in other fields in 1974 asking for volunteers for Cambodia because of the potential growth in the church.

Christians numbered about 200 in 1971 and today there are thousands of members.

Q: Michael, you have mentioned that OMF works with many different churches in different countries. How does this work out?

A: Well there are two principles we follow. First we consider the doctrinal soundness of the group rather than their affiliation.

This has led in some countries to OMF working with churches which are members of the World Council of Churches and in other places with groups that would have nothing to do with the WCC.

The second principle is based on the question: "What is the best thing that we can do to help forward the building of the church?"

Q: You make quite a point of this matter of the CHURCH?

A: Missions do not exist to perpetuate themselves but to build the church.

This is the only Biblical basis for missionary activity.

Some missions are like a one-piece band.

• To page 6

## OFFICE SECRETARY

We need an experienced typist for our city office. If you are a good typist and would like to work for the Lord in a Christian organisation, please give us a call.

Duties include typing, reception and some clerical work.

PLEASE TELEPHONE:

Mr Broadley 26 3187  
Crusader Union of NSW  
590 George Street, Sydney

Everybody enjoys....

**SYDNEY'S CANBERRA ORIENTAL**

Luxurious comfort right in the centre of Kings Cross. All services available. Telephone & hot & cold water in all rooms. TV. And a range of tariffs from Economy rooms to deluxe suites. Private bathroom in many rooms. Special concessions for groups.

**Canberra Oriental HOTEL & MOTEL GROUP**

VICTORIA STREET, KINGS CROSS, STONEY 2011, 350-3155. Telex AA21410  
Also - CANBERRA HOTEL, ANN ST., BRISBANE, 22-0231. Telex AA40586  
CANBERRA MOTOR INN, MARGARET ST., TOWOOMBA, Q. 32-3033. Telex AA40071  
RAILTON HOTEL, CHR. PIER & MURRAY STS., PERTH. 21-8861. Telex AA93267

When you really want your savings to grow

What you need is a little providence.

Everybody needs a little providence. Provident Permanent investors get it. You get full, top interest on your savings. That makes the things you want happen sooner. Your money grows faster. Your money is invested in houses. There's no charge for keeping your account. You can withdraw your money at any time. You can invest any amount from \$5 to \$20,000.

Call or write today. **PROVIDENT PERMANENT 10% P.A.**

BUILDING SOCIETY LTD • EST 1946

36 York Street, Sydney. Phone 290-1000, 29-2287.



**Mainly About People**

**SYDNEY**  
Rev John Holle, former candidates secretary ABM and warden of the House of the Epiphany has been appointed Curate Hunter's Hill.  
Rev Norman Woodhart, Rector St Georges Paddington since 1955 has resigned. He will be replaced by Rev Bruce Wilson, formally chaplain to University of NSW.  
Rev John Campbell, curate Sans Souci since 1973 has been appointed curate All Saints, Nowra.  
Rev Neville Bathgate, Rector St Peter's, Watsons Bay, is to resign from June 2nd this year.  
Rev Gordon Blackwell, Rector St Saviour's Punchbowl is to resign on June 1st to become chaplain to Gladesville Psychiatric Hospital.

**NEWCASTLE**  
Canon Robert Beal, Rector of St Paul's Ipswich has been

**Women of the world unite: for World Day of Prayer**

Women throughout the world will meet in groups in homes, churches, halls or cathedrals to participate in a World Day of Prayer, on Friday, March 7.

In Australia, as part of the International Women's Year celebrations, the World Day of Prayer is to be a special feature. The subject of this year's service is "Become Perfectly One".

The World Day of Prayer service for 1975 has come from Egypt. Mrs Martha Roy, an American in Egypt served as the secretary of the Committee of Egyptian women, which prepared the Service for 1975.

She is a professor of the Evangelical Theological Seminary in Cairo and at the government Institute.

The committee which prepared the service consisted of nine women representing Protestant, Orthodox and Roman Catholic churches of Egypt, thus bringing together various strains of Christianity which have arisen since the founding of the early Church by St Mark in Alexandria.

Throughout Australia services will be held on March 7. A central service will be held in Sydney in the Central Methodist Mission Chapel in Castlereagh Street at 11am on Friday March 7.

Representatives of all denominations will take part. The guest speaker will be Head Deaconess Mary Andrews, vice president of the World Federation of Deaconesses and member of the World Day of Prayer Committee.

**Tiger confusion at SIL course**

A Canadian tourist was mauled by a "tiger" during a public demonstration by staff and students attending a linguistic course in Sydney sponsored by the Summer Institute of Linguistics.

The "mishap" occurred when the tourist mispronounced the word for shirt and asked instead to buy a tiger from a Thai shopkeeper.

The public demonstration night, attended by nearly 600, was held on January 31 in the Science Theatre at the University of New South Wales.

Jim Henderson, Bill Callister, and Doreen Marks described how students were taught to recognize and reproduce unusual speech sounds, how to devise a suitable alphabet for an unwritten language, and how to begin grammar analysis.

Dr Alan Healey, the school principal, showed how the skills taught to the students during the summer course could be used to unlock a language unknown to them.

The language assistant spoke only in the Hakka language of southern China.

The audience rediscovered the thrill of first learning to read as Denise Potts led them through a primer with an unusual spelling system.

Just when they were ready for another page to practice their new skill, Miss Potts announced that there was no more, because nothing else had been written yet in that language.

**Course from Christians Teaching in Schools**

Moore College is offering a course this year for those interested in General Education. Christian teachers today are faced more than ever before in the so-called "Christian" West, with working out the consequences of their faith. Some of the older church schools have been rethinking the question "What is a Christian School?" There are new schools arising which are attempting from a new approach to build Christian Schools.

Alongside these there are State schools with Christians attempting to work out how their faith affects their teaching and what they teach.

Thus many questions beside the age old ones of Science and the Christian faith are raising their heads,

**WORLD EVANGELICAL BODY 'LOW-PROFILE'**

From page 1

coming together was our common evangelical commitment to Biblical doctrine and duty, especially as these are defined in the Lausanne Covenant.

"We are grateful to God that through free and wide-ranging discussion we have been led to a common mind about the next steps of what we hope will be an unfolding process.

"Signatories of the Lausanne Covenant have committed themselves 'to pray, to plan and to work together for the evangelization of the whole world.'

"To this end the Covenant urged 'the development of regional and functional co-operation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experiences.'

"We have been encouraged to hear of numerous initiatives which have already been taken in different parts of the world.

"The Covenant has been published in many languages, is being widely studied, and attempts are already being made to implement its recommendations.

"A Commentary on the Covenant, the Compendium containing all the Congress papers and responses, a series of six studies on evangelizing the world for Christ entitled 'Reaching All,' and other materials including cassettes and filmstrips have also become available.

"The Continuation Committee understands as the Covenant indicates, that 'the furtherance of the Church's mission means the encouragement of all God's people to go out into the world, to give themselves for others in a spirit of sacrificial service, and that in this mission evangelism is primary.

"More than that, within our primary task of evangelism, our two particular concerns and burdens must be the 2,700 million unreached peoples and the other millions of people in nominally Christian areas who have not yet heard or responded to the true Gospel."

The Continuation Committee has appointed an Executive Committee of 11 members representing the major regions of the world who will serve until the next meeting of the Committee.

They are:

- Bishop Festo Kivengere — Africa
- Dr Philip Teng — East Asia
- Dr Saphir Athyal — West Asia
- Dr Armin Hoppler — Europe
- Dr Nilson Fanini — Latin America
- Dr Thomas Zimmermar — North America
- Dr Leighton Ford — North America
- Bishop A. Jack Dain (chairman) — Oceania
- Rev John Stott — United Kingdom
- Dr Kenneth Chafin (finance chairman) — North America
- Executive Officer — when appointed.

The Executive Committee will meet in Africa in August this year.

Bishop Dain announced that an invitation has been issued to a Third World evangelical Christian leader to accept appointment as the executive officer of the Lausanne Continuation Committee.

**SEMINARS ON EVANGELISATION**

Two hundred people attended on the weekend of February 7 to 8 the first two seminars on evangelisation organised by Australian participants to the 1974 International Congress on World Evangelisation.

At Concord Baptist Church on February 7, 70 people discussed the theology of the Gospel, mass media and secondary student evangelism. At St Paul's Chatswood on February 8, 130 people from many parts of Sydney heard Mr Ian McDowell, Bishop John Reid and Miss Jean Raddon on various aspects of evangelisation.

The course commences Thursday 6th March, at 4.30 pm and is being run by the Rev I. R. Mears BSc, MEd, BD, an ex-High School teacher and at present a lecturer at the College.

Write or phone (51 1243) the College for further details.

Two neighbouring Sydney suburban churches whose congregations have dwindled in recent years — situated in Burwood and Croydon — amalgamated recently to become the Burwood Baptist Community Church.

Over 150 concerned citizens attended the inaugural meeting of the West Australian branch of the Festival of Light in Perth in November.

**Reports of split among Chile's Christian groups**

The National Council of Churches in the USA has been asked to send an ecumenical team to Chile to determine the implications of a declaration signed by 32 church leaders supporting the ruling military junta in that country.

Among those suggesting the team was the United Methodist Church, whose Latin America specialist, Dr Paul McCleary, said that the Chile declaration "leaves many questions unanswered".

He was particularly perplexed that Chilean Methodist Bishop Juan Vasquez had signed the declaration.

"The statement represents a split in the Christian community and is not in harmony with prior statements by the Methodist Church (of Chile) and the Bishop," Dr McCleary alleged.

The declaration was made known at a meeting of 2500 Protestants on December 13 attended by General Pinochet, head of the Junta. (The total Protestant community is about 550,000.)

It was printed in the Santiago daily, "El Mercurio", on December 19.

The declaration said: "The takeover by the armed forces was a response from God to the prayers of all believers who saw Marxism as the most powerful expression of evil and darkness."

— "Church Times".

**BIG SAVING FOR NEW SUBSCRIBERS ONLY**

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

**AUSTRALIAN CHURCH RECORD**

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

NAME.....

ADDRESS.....

POSTCODE.....

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

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

**HEADMASTER COMMISSIONED BY ARCHBISHOP**

Archbishop M. L. Loane on February 9 commissioned Mr Roderick West as the Headmaster of Trinity Grammar School, Summer Hill.

To a congregation of 600 crowding the school chapel, Archbishop Loane said that he gave thought to which Scripture would be most appropriate to a new Headmaster in a Church school in 1975. He chose the passage from the Acts of the Apostles where the Apostle Paul, caught in a storm on the way to Rome, called on his companions to "be of good cheer, for the angel of God appeared to me, and I believe God."

Mr West, 41, married with four children, was Senior Classics Master and House Master at Baker House at The King's School before his present appointment. He has MA, BD and DipEd degrees.

**Boost for missionary radio station**

Radio Station HCJB in Quito, Ecuador, has been granted a new 25-year contract by its host country.

The cordial relations that have existed for 43 years between HCJB and Ecuador have been strengthened by the signing of the document.

The official decree carries three signatures: those of Ecuador's President, General Guillermo Rodriguez Lara; the Minister of Government, Rear Admiral Alfredo Poveda Burbano; and that of Dr Abel Der Puy, President of The World Radio Missionary Fellowship, the organisation which operates Radio Station HCJB.

Outstanding service by HCJB to the people and the country of Ecuador were given as reasons for this liberal contract.

Quito's unique middle-of-the-world location gives HCJB an effective outreach to more than 80 percent of the earth's surface. — "New Life."

**Family Law Bill controversy**

**Bishop, clergy attack divorce legislation — justice need**

Speaking in reference to the Family Law Bill, the Anglican Bishop in Parramatta (Bishop Donald Robinson) has claimed that: "The recently-retired and present Attorneys-General are menaces to the family life of the country and to the basic morality of keeping one's word."

Bishop Robinson said: "A divorce law should be based on justice, which includes justice to both parties and to the children, who are the fruit of the marriage."

"The Murphy Family Law Bill ignores the question of justice and substitutes concessions to the self-interest of a defaulting partner."

"Mr Enderby's proposal for divorce by mutual consent on three months notice would further erode the stability of marriage."

Mr Judd said it was laughable and absurd to hear the new Attorney-General (Mr Kep Enderby) advocating only three months' separation before divorce proceedings could be made operative.

"You can see what he thinks of marriage, on this occasion Kep's out of step ..."

"The new Attorney-General is suffering from the same malady as former Attorney-General Murphy in seeking to force his own 'trendy' image on the people of Australia."

"The people of Australia don't want a revolving door attitude towards marriage, and indeed Australia cannot afford the disunifying effects of increased divorce which will only increase the insecurity of the nation, already gripped with inflation and unemployment."

Mr Judd said.

"Isn't it about time that the Attorney-General and other members of the Government and Opposition put all their efforts and time into solving inflation and unemployment problems rather than seeking some free-and-easy divorce legislation," he asked.

"I commend Mr Frank Stewart's brave stand on the Family Law Bill and would encourage him to continue no matter what pressure is brought to bear from the free-and-easy divorce people, inside his party and outside his party."

The Rector of St Peter's Church, East Sydney (the Rev Bernard Judd) has also

**INSIDE THIS ISSUE**

- The Noffs Affair — Page 2 and 7
- The ALP and Pornography — Page 2
- Baptist, Reformed Churches discussions — Page 4
- Letters to the Editor — Page 5 and 6
- Book Reviews — Page 7

**Bishop Rayner — new Archbishop of Adelaide**

Bishop Keith Rayner, 45, Anglican Bishop of Wangaratta in Victoria, has accepted the invitation of the Diocesan Synod of Adelaide to become Archbishop of Adelaide.

The Synod met on February 19 and the invitation was accepted on February 21.

Bishop Rayner was born in Brisbane in 1929, is married and has three children. He has been Bishop of Wangaratta since 1969, and is secretary of the Anglican Bishops' Conference.

He graduated BA with land and was awarded a first class honours from Ph.D for a thesis on the University of Queensland History.



Bishop Rayner

**EDITORIAL**

**The WCC and the Moratorium on Missions**

It is distressing to learn that the World Council of Churches, through its Commission on World Mission and Evangelism, is pressing ahead with a proposal to call for a moratorium on the use of missionaries to the third world.

It must be very confusing to the ordinary Christian to hear that the WCC is trying to discourage missionaries, especially when he is constantly being encouraged by his minister or missionary deputationist to support the world missionary movement.

How different was the message of the Lausanne Congress on World Evangelisation whose covenant stated: "More than 2700 million people, which is more than two thirds of mankind, have yet to be evangelised. We are ashamed that so many have been neglected; it is a standing rebuke to us and the whole church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ."

"We are convinced that this is the time for Churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelisation."

The Covenant does acknowledge the need for redeployment of resources but not as a moratorium but "to release resources for unevangelised areas."

It is a deplorable lack of leadership from the WCC to seek to discourage, confuse and dissipate the churches' evangelistic programme. It discloses on their part abysmal misunderstanding of the nature of the gospel, or as some people suspect, an outright rejection of the gospel as revealed in the New Testament.

Do these people who call for a moratorium on missions realise what is at stake? Do they realise that men or women without Christ face the certain prospect of hell? Don't they appreciate the positive contribution to the quality of life which the Gospel brings to those fortunate enough to come under its influence?

If they do, why propose that there be a moratorium on missionary activity?

This latest move highlights the great difficulty facing churches and individual Christians in considering their attitude to the WCC. How can an organisation which is so equivocal on the basic question of evangelism, and which is seriously compromised on the question of race grants be the focal point of Christian unity or really claim the position of leadership in the world Christian community?

The WCC seems to create more divisions among Christians than it heals. It creates tensions and gives rise to suspicions as to its theological presuppositions and its ultimate objectives

This is not to say that the WCC does not have many laudable programmes; its concern for the poor and underprivileged is an outstanding example of its better side. But what a tragedy that its good works are so often brought into disrepute by its impulsive actions, its shallow theology and its confused thinking about the nature of the gospel.