

MAINLY ABOUT PEOPLE

SYDNEY
Rev J. N. Kohler, Curate of Hornsby has accepted the position of Curate at All Saints', Hunters Hill to take effect from March, 1978.

MELBOURNE
Rev A. V. Maddick from the Incumbency of St John's, Toorak, to full-time Chaplain of Tintern CEGG School from February, 1978.

Rev B. F. Thompson from Assistant Curate St Matthew's, Cheltenham, to Minister-in-Charge (under the direction of the Regional Bishop) of St Nicholas', Mordialloc. To be commissioned 5th December, 1977.

Rev C. K. Hammond will retire from Director of Chaplaincy as from 30th April, 1978.

Ordnained Deacon on 30th November, 1977: C. H. Sherlock, MA, (ANU) BD (London), ThL, to serve as Assistant Curate at St Thomas', Essendon.

Ordnained Priest: P. H. D. Barr, BSc (Tas), Dip App Chem (Tas), to serve at Holy Trinity, Kew.

Ordnained Priest on 30th November, 1977: K. M. Peters, to serve at St Mary Magdalene, Dallas.

G. N. Glass, Dip Mech Eng, Dip Aero Eng, to serve at St Luke's, East Frankston.

R. H. L. Peters, to serve at St Paul's, Frankston.

Rev P. H. D. Barr, transferred from curacy at Holy Trinity, Kew, to curacy at St John's, Camberwell.

Rev S. E. Coggins, transferred from curacy St Columbo's, Hawthorn to Minister-in-Charge of the parish of Mount Dandenong. He was commissioned by Bishop J. A. Grant on February 1.

Rev W. S. Collie, transferred from Incumbency St Mark's, Forest Hill to Incumbency of St Stephen's, Greytown. Induction will be by Bishop J. A. Grant on March 8.

Rev D. C. Fairlie, transferred from curacy at Holy Trinity, Doncaster to curacy at St Peter's, Box Hill.

Rev H. H. Girvan, Vicar of Christ Church, Geelong — was collated as Archdeacon of Geelong at Christ Church, on February 6.

Rev B. E. Grey, transferred from curacy at St Mark's, Camberwell to curacy at St Stephen's, Richmond.

Rev G. R. Hargreaves, transferred from curacy in parish of Ferntree Gully to Minister-in-Charge of the parish of Healesville. He was commissioned by Bishop J. A. Grant on February 7.

Rev E. S. Lang, transferred from curacy St Matthew's, Kensington (St Aust) to curacy at St Columb's, Hawthorn.

Ven S. C. Moss, transferred from Archdeacon of Melbourne to Incumbency of St John's, Toorak and to become Archdeacon of Malvern on induction, will be at Toorak March 15, by the Archbishop.

Ven J. B. Moraney, transferred from Archdeacon of Malvern to Archdeacon of Melbourne and he retains Incumbency of St Columb's, Hawthorn, from March 15.

Rev K. W. Parker, transferred from Assistant Curate in Anglican Inner-City Ministry (Collingswood and North Richmond) the Incumbency of St Paul's, Gisborne.

Rev Dr A. deQ. Robin, transferred from Incumbency St Paul's, Geelong to Incumbency of Holy Trinity, Kew. Induction will be by the Archbishop on March 17.

Rev G. W. Simondson, transferred from Incumbency St John's Heidelberg to Incumbency St James' Glen Iris. Induction will be by the Archbishop on February 2 at 8.00pm.

Rev A. A. Smith, transferred from Incumbency Holy Trinity, Coburg, to Incumbency of Church of Emmanuel, South Oakleigh. Induction will be by the Archbishop on April 19.

Rev S. T. E. Taplin, transferred from "On Leave" to Chaplain, Yarra Valley Church of England School, as from January 1.

Rev J. H. Walton, transferred from Incumbency of Christ Church, Mitcham to Incumbency of All Saints' Nunawading. Induction will be by Bishop J. A. Grant on February 28.

Rev C. A. Cheong is on leave to work in the diocese of Ballarat.

RECONSTRUCTION OR DEMOLITION?

Attempted reconstructions of the Incarnation which effectively destroy that which is being reconstructed is Christological heresy, says Dr John Stott.

The Rector of All Souls', Langham Place, London, giving his reactions to the book The Myth of God Incarnate in the latest issue of All Souls' magazine, goes on to ask: what should the contemporary Church do with heretics?

Dr Stott continues: "The New Testament authors are particularly concerned not so much about false brethren as about false teachers, who act like wolves and scatter or destroy Christ's flock."

"Although the contributors to The Myth of God Incarnate are academics, most are also ordained Anglican clergymen who hold a bishop's licence to preach."

"It is too much to hope and pray that some bishop sometime will have the courage to withdraw his licence from a presbyter who denies the Incarnation? This would not be an infringement of civil or academic liberty."

"A man may believe, say and write what he pleases in the country and the university."

"But in the Church it is reasonable and right to expect all accredited teachers to teach the faith which the church in its official formularies confesses, and which (incidentally) they have themselves promised to uphold."

Dr Stott believes there is a more positive step to take: "The apostles' response to the rise of false teachers was partly to warn the churches not to listen to them or be led astray by them, and partly to arrange for the multiplication of true teachers."

"Thus, Paul told Titus to appoint presbyters in every town who were loyal to the apostolic teaching, so that

Rev D. C. Palmer is on leave.

Rev B. W. Hart, resigned from curacy St John's West Geelong to Assistant Chaplain Ballarat and Queen's Grammar Schools.

Rev R. S. Joyce, resigned from curacy St Peter's Box Hill to Diocese of Dunedin, New Zealand.

Rev B. Twohig, resigned from part-time curacy St Peter's, East Coburg.

The following will be ordained by Archbishop R. W. Dann, in St Paul's Cathedral, Melbourne, on Sunday, 19th February, 1978, at 10.30 am and will serve as assistant curate in locations named:

To be Priested: Peter Crawford, St John's, Toorak; Robert Johnstone, St Andrew's, Rosanna; Raymond Lenthall, St Mary's, Caulfield; John McIntyre, St James', Dandenong; Grant Morrow, St Stephen's, Belmont; Ronald Noone, Geelong Grammar School; Andrew Oddy, St Stephen's, Mount Waverley; Michael Potter, St John's, Bentleigh; Keith Purdie, St Andrew's, Brighton; and Malcolm Tym, All Saints', Greensborough.

To be Deaconed: Robin Adkins, St Barnabas', Balmwyn; Neil Bach, St Mark's, Camberwell; Jeffrey Berger, St Bartholomew's, Ferntree Gully; Kenneth Cahill, St James', Ivanhoe; John de Blank, St David's, Moorabbin; Alan Foster, Holy Trinity, Surrey Hills; David Head, St George's, Malvern; Alex Kornezewski, St Mark's, East Brighton; Duncan Reid, St John's, Maffra (Diocese of Gippsland); Terrence Redmond, Holy Trinity, Kew; George Sansom, St Thomas', Essendon; Chris Seton, St Augustine's, Shepparton (Diocese of Wangaratta); Richard Temby, St Mark's, Templestowe; David Walker, Holy Trinity, Doncaster; and David Wood, All Saints', Geelong.

they might be able to both 'to give instruction in sound doctrine and also to confute those who contradict it'.

"It is in this connection that we must congratulate Michael Green on the speed and sagacity with which he assembled his team of authors to write the answering symposium The Truth of

God Incarnate. "Heresy cannot be finally overcome by any force except that of the truth. So there is today an urgent need for more dedicated Christian scholars who will give their lives to 'the defence and confirmation of the gospel'."

Dr Stott defends the use of the word "heresy" — what is

"a deviation from fundamental, revealed truth" troubles the Church while truth edifies it and therefore "if we love the truth and the Church we cannot fold our arms and do nothing"; and "the purity of the Church is as much a proper Christian quest as its unity."

— CEN

KATOOMBA CHRISTIAN CONVENTION

Drenching rain did not deter the enthusiastic attendance of young people at the 5th Katoomba Youth Convention over the Australia Day weekend. Attendance at the nine sessions averaged 420. Theme for the Convention was The Practice of Prayer.

Speakers were Rev Arthur Deane, International Director of Africa Evangelical Fellowship and Rev Phillip Jensen, Anglican Chaplain University of NSW. The Speakers complemented each other in their ministry and the Lord honoured and blessed their faithful exposition of His Word.

Mr Deane gave three studies on "Prayer in the letter to the Hebrews" The Avenue of Prayer, The Attendants of Prayer, which he ably illustrated with moving,

dramatic and up to date illustrations from his work in Africa.

Mr Jensen who has been chairman of the Youth Convention since its inception

covered many very practical aspects of prayer in his studies on "Why we pray", "Why we do not pray", "How can we pray" and "For what should we pray".

ALL OUT WAR AGAINST DRUGS

The resignation of Mr David Gordon from WHO, and the sad deaths of the sons of prominent public figures, have again brought drugs in to the headlines.

The only way to combat the drug epidemic of both major types of illegal drugs — marijuana and heroin — according to the Rev Fred Nile, is through an all-out war against drugs, based on a concerted, joint campaign by both the public and the police.

It means building a climate of attitude and action where every person involved in drugs will be reported to the respective authorities.

Both the Federal and NSW Royal Commissions on Drugs should open special phone lines for confidential or anonymous reports which can be acted upon by the

UGANDAN APPEAL

From page 7

we shall have the trained manpower to pick up the pieces and bring about the reconstruction in Uganda."

In commending the appeal Archbishop Loane said: "The care and resettlement of refugees from Uganda is one of the most significant aid problems facing the world at present."

The main goal of the appeal is:

• Support for an educational and professional scholarship programme: This aims to provide scholarships for displaced Ugandans of all faiths so that they will be equipped to participate in the reconstruction programme when they are able to return to their homes in a country suffering the loss and frequently the death of many of its educated people.

The fund will also give financial aid and loans to displaced professional people to assist in setting up necessary services for Ugandan people.

Funds from the appeal will also be devoted toward:

• Relief and emergency aid: Thousands of Ugandans have had to flee from their homeland to neighbouring countries. They need immediate assistance with food, clothing and shelter before finding means of self-support and employment or continuation of their education.

• Partners in mission consultation: This is being planned for the Anglican Dioceses in Burundi, Rwanda and Zaire, countries which with Uganda form an Anglican Province. These countries had begun to plan their development under the guidance of Archbishop Luwum but now, because of the Ugandan emergency, most of their funds have been frozen in Uganda and their growth is hampered.

The appeal in Australia has been planned in co-operation with the diocesan bishops and will be promoted in parishes in all dioceses on February 12 except Perth (which will hold its appeal in June) and Wangaratta (which wishes to handle the appeal through the Diocesan Missionary Committee and not directly through churches).

On Friday, February 10th in Tasmania at 8.00 pm there is going to be a public meeting in St Peter's parish hall, Lord Street, Sandy Bay, and the chairman is the Bishop of Tasmania.

SHERWOOD WIRT VISIT

Dr Sherwood Wirt, for 10 years editor of the world's largest circulation magazine, will visit Sydney and Adelaide in 1978 to conduct communications seminars.

A Presbyterian clergyman, he edited "Decision", the monthly magazine in six languages of the Billy Graham Association.

His visit to Australia is being jointly sponsored by "Decision" magazine (Australian edition), Pilgrim International (non-profit Christian media agency in Sydney), the Anglican Information Office, Sydney, and the Australian Religious Press Association.

On February 23-26, 1978, Dr Wirt will be the keynote speaker at the Australian Religious Press Association annual convention at Lincoln College, Adelaide. On Saturday, February 25, there will be a public workshop on Christian writing entitled, "You can tell the world."

This is the title of one of Dr Wirt's books. He has also written "Crusade at the Golden Gate", "Open Your Bible", "Magnificent Promise", "The Social Conscience of the Evangelical", "Passport to Life City", "Jesus Power" and was a contributor to "Getting Into Print".

ALAN NICHOLS TO MELBOURNE

From page 1

munity. I believe there is a Biblical imperative to this caring ministry, and that the Mission of St James and St John has an important part to play in it."

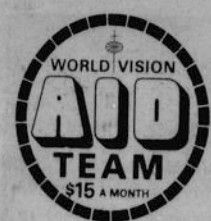
He succeeds Canon Guy Harmer, who retires on March 31 after 17 years' service with the Mission.

On the weekend March 3-4, Dr Wirt, will be guest overseas speaker at a communications workshop being organised by the Anglican Information Office in Sydney. Guest local speaker is radio and TV scriptwriter, Tony Morphet.

Topics will include journalism as a career, breaking down theological concepts into every day language, writing for special target audiences, developing effective parish papers and apologies.

Details of the two workshops are available from the Anglican Information Office, St Andrew's House, Sydney Square, 2000.

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BISHOP FESTO MAKES BIG IMPRESSION

Bishop Festo Kivengere, The Bishop of Uganda's Western Kigezi Province, spoke to a capacity audience with people sitting in the aisles in St Andrew's Cathedral on Monday, February 6. Here to launch an appeal to assist Ugandan refugees, Bishop Festo presented movingly the recent experience of the Church in Uganda under persecution from the Amin regime. The audience included African students at present in Australia.

The film "Children of Amin" was shown, featuring refugees who gave personal testimony to the horrors that forced them to flee the country.

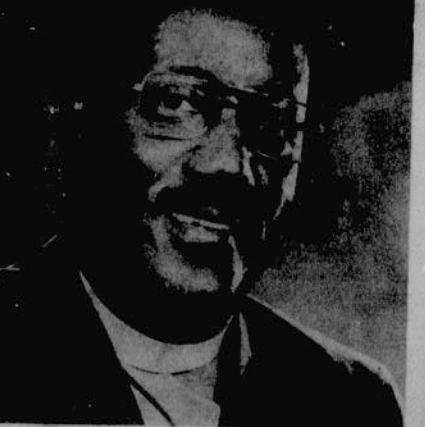
Throughout the Bishop's account the note of triumph in the midst of suffering emerged. Many Ugandan Christians have stood firm, not giving way to despair, but increasing in faith.

At the close of the service the Ugandan "Martyrs Hymn" was sung, the same hymn sung in 1877 when a group of young Ugandan men were martyred in the early days of the church.

A re-enactment was to take place in 1977 for the centenary of the martyrdom, but the six young men who were to take part were also massacred.

Bishop Kivengere's book "I Love Idi Amin" was on sale and tapes are available of his sermon.

February 12 thus was set



Bishop Festo Kivengere.

aside as "Ugandan Martyr Sunday for the Refugee Appeal." This was the Sunday nearest the anniversary of the murder of Archbishop Janani Luwum of Uganda. Those who would still like to contribute to this appeal may send gifts to "Uganda Refugee Appeal", P.O. Box Q190, York Street, Sydney, NSW, 2000.

These gifts will be used broadly in three ways, first for immediate assistance with food, clothing and shelter, to those who have fled to neighbouring countries.

Second, to provide scholarships for displaced Ugandans of all faiths qualified for study, in order to equip them for effectiveness in reconstruction of the country on return.

Third, for those Anglican Dioceses in Burundi, Rwanda, and Zaire, which was previously under the guidance of Archbishop Luwum, and whose future development is further hampered by their funds being frozen in Uganda.

In 10 pressured days the Bishop also spoke in at least a dozen places including Melbourne, Hobart, Adelaide, and Brisbane to a total of 7500 people. The Press, radio and TV also gave Bishop Festo full coverage

of readers from every walk of life.

The commentaries he gathered together in a series known as "The Daily Study Bible" have sold over 5,000,000 copies.

Dr Barclay was a member of the joint committee of the New English Bible, and in 1968 published his own translation of the New Testament.

Dr Barclay's television appearances made him a household name in Scotland, where he was a much-sought-after visitor throughout his own Church of Scotland — into which he was ordained in 1933, when he became Minister of Trinity Church, Renfrew. He remained at Renfrew until 1964.

It was Professor of Divinity and Biblical Criticism at Glasgow University from 1963 to 1974. Before that, from 1943 to 1963, he was Lecturer in New Testament Language and Literature at Glasgow.

Yet it was the warmly pastoral appeal of his series

and on all occasions his message upheld the Gospel.

So far a total of \$50,000 has been received but the task is also a costly one. The Minister for Immigration, Mr Mackellar, gave Bishop Festo and Mr Olson, the tour organiser, approval for 50 Ugandan students to study in Australia. The average cost of supporting each student is about \$13,000, depending on whether they do a three- or four-year course. So far then only three of those 50 will be supported by the present donation.

of paper-backed books on prayer for the "plain man" which won him the affection

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DR WILLIAM BARCLAY DIES

The Archbishop of Canterbury has paid tribute to Dr William Barclay, CBE, one of the best loved and most widely read religious writers of the century, who died in hospital at Glasgow with the age of 70.

of readers from every walk of life.

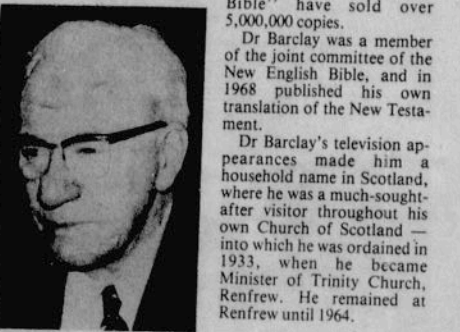
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The late Dr Barclay Church Times Jan 27.

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EDITORIAL

The recent bombings outside the Hilton Hotel in Sydney caused great concern. Whether it was some terrorist from one of the Commonwealth countries or a madman is not known at the time of writing.

One wonders whether the distinction between a terrorist and a madman is a valid distinction. Most people seem to think it is. A terrorist is somehow viewed as one having noble ideals (even if one disagrees with their political view) but who resorted to an unwise method of implementation.

But terrorism is not merely unwise it is an example of perverse values. It seems undirected in its application so that not only innocent parties are killed but innocent parties who have no closer connection to the political machine than being voters and citizens. When people are so anxious to achieve their own political ends (no matter whether they are worthwhile or not) that they believe committing immoral acts are justified, then we have a perversion of justice.

Yet we find ourselves once again in an age where values are being distorted and repressed. It is not only in

extremes like terrorism that repression and perversion are demonstrated.

There is a lot of social reform in the wind at the moment. Fortunately the terrorists are few and the occasions of terrorism seldom. Unfortunately the demonstrations of the principle that the end justifies the means are not so few.

Since the advent of the ideas of Situation Ethics we find many Christians are giving in to "the end justifies the means". In situation ethics all objective standards including Biblical Revelation are excluded and the simple principle applied of "doing the loving thing". The loving thing cannot be known apart from revelation. Trying to be "loving", in a sentimental way, has often led to some disastrous acts. Eventually what is "loving" is justified by the ends it achieves.

Presumably the terrorist tries to do the same thing. He probably reasons that the political system he opposes causes harm and misery to people, therefore it is better that 2 men be killed and half a dozen injured

TERRORISM

than that all those people suffer. If the principle of the ends justifying the means can lead to such obvious perversions in terrorism, it must be obvious that it is a foolish principle and probably leads to many other perversions even if they are not quite so disastrous.

The problem many Christians face today is a challenge to their faith. Some people came in to such a challenge by turning atheist. But many more came in by keeping the word "God" in their way of life but emptying Him of all reality. The effective way to achieve noble goals is by moral and Biblical means. Christians must trust God's ways of doing things: in the political arena it involves obeying the government and in the area of relationships it is not by aggression but by service and generosity.

Madmen and terrorists lose a proper sense of judgement. So do all people who fail to immerse themselves in the literature of God's revelation. By nature we fail to recognise truth and value when we see it, so we must conform ourselves to Biblical truths and values if we are not going to lose a proper sense of judgement too.

WOORE COLLEGE LIBRARY

## PLAN TO COMBAT UNEMPLOYMENT

The Sydney City Mission has instigated a bold new initiative to combat unemployment in Sydney's Western Suburbs. The project is unique in Australia.

With the aid of a \$125,000 grant from the Federal Government, the Mission will next month set up its Vocational and Life Skills Training scheme at its Green Valley Community Centre.

People of all ages who have been unemployed for four months will be given the opportunity of the 32-week course which covers basic mechanical and electrical engineering skills, pre-nursing and clerical training. On completion of the course the Mission will assist participants to get a job.

Those doing the course will be given a special allowance on top of unemployment benefits.

In addition to basic vocational training, instruction will be given in personal development, community knowledge and resources, budgeting, job seeking, remedial reading and maths.

Mrs Merle Hurcomb,

Assistant Executive Director of the Sydney City Mission said recently that the rising unemployment in Sydney needed to be dealt with boldly.

"We believe this very practical and helpful course is just such a step, which will deal face-to-face with this insidious and soul-destroying problem."

"We see this as only a pilot scheme. If it is successful, as we believe it will be, we hope that we can extend the programme to other high unemployment areas," said Mrs Hurcomb.

"Above all, this project indicates the Sydney City Mission's commitment to those in desperate need through unemployment."

"We mean to assist in every possible way to overcome this widespread disease which is eating away like a cancer to the very heart of our family, community and national life."



## ON & OFF THE RECORD

By David Hewetson

### QUOTES FROM NOTABLES

"The fire of God, which is his essential being, his love, his creative power, is a fire unlike its earthly symbol in this, that it is only at a distance it burns — that the further from him it burns the worse."

George Macdonald

"The error at the root of all false ideas of perfection is this: it is rating our behaviour before God higher than our relation to God."

P. T. Forsyth  
in "Christian Perfection"

"Teach us, O Lord, to do little things as though they were great, because of the majesty of Christ who does them in us and who lives our life; and to do the greatest things as though they were little and easy, because of his omnipotence."

Blaise Pascal

"We can never forecast the path God's energy of rescue will take. It is never any use saying to him 'I am getting desperate! Please answer my prayer by the next post and please send an open cheque.' He will answer but not necessarily like that; more probably he will transform and use the unlikely looking material already in hand — the loaves and the tiny fishes — looking up to heaven and blessing it and making it do after all."

Evelyn Underhill "Light of Christ"

"When we see the face of God we shall know that we have always known... he has been a party to, has made, sustained and moved moment by moment within, all our earthly experiences of innocent love. All that was true love in them was, even on earth, far more his than ours, and ours only because his."

C. S. Lewis "Four Loves"

"Judgement in history falls heaviest on those who come to think themselves gods, who fly in the face of Providence and history, who put their trust in man-made systems and worship the work of their own hands, and who say that the strength of their own right arm gave them the victory."

Herbert Butterfield  
"Christianity and History"

"The inner will must not keep swaying in the balance but swing right over to the side of God. Then God will give it invincible strength. Oh, if only we came close to our God in faith and love, whole mountains of hindrances, miseries, and weaknesses would disappear like a mere straw in a great fire."

Gerhart Terstegen

"A Christian leader must die in a sense to his own image of perfection that others may live. Now the people realise I was just one of them and that they too were first class citizens and not just 'my group'. My being wrong and their being able to help me did something for all of us. I have quit having the pressure to be right all of the time as leader and relaxed. They gained a new kind of group confidence and freedom."

Keith Miller  
"The Taste of New Wine"

"Contrast the use of force and meekness and what do we find? Force is power at the circumference, meekness power at the centre. Force power on the outward and local, meekness power on the inward and universal. Force power visible, meekness power invisible. Force is man's human spirit putting forth its little energies, mental, verbal, physical, to attain its end. Meekness is God's Spirit reigning in a man who first dies to all self-attitudes and activities, and working through that man by His ways of love, faith, lowliness and long-suffering the almighty works of God in that particular situation. Force appears strong. Meekness appears weak, but it is the weakness of God which is stronger than men, and the foolishness of God which is wiser than men."

Norman Grubb  
"Touching the Invisible"

"With every haunting trouble then, great or small, the loss of thousands or the lack of a shilling, go to God... If your trouble is such that you cannot appeal to him, the more need you should appeal to him!"

George Macdonald

## THE FLYING BUSH PILOTS FORGE AHEAD WITH EVANGELISM

Any day of the week somewhere in the dreaded desert country of outback Australia, a homestead manager or stockman looks up into the sky to herald the arrival of the padre by plane. He is welcomed without fuss or favour, and later flies on to his next appointment with another remote and disadvantaged family.

Thirty years ago, in that heady post-war era of Australian adventurism, when outback Australia was still the unconquered goliath of evangelism, and when most Christian workers were cut from pioneer cloth, only the eccentric, wealthy or zealous would arrive by plane, do his work, establish a beach-head, bring in earth-bound fellow workers and move on to new fields. They were an unusual crowd.

### CRASH GOES THE RESISTANCE

But some persevered, and their work remains today. Famous Flynn of the Inland was first impressed by the flying exploits of Len Daniels, the BCA padre at Wilcannia, who flew a De Havilland Gypsy Moth from Melbourne in six weeks, crashing on the way, and then went into the desert country to the north west.

Flynn saw this in 1929, what he saw went on to throw a mantle of safety over the outback and make a name of the Church around the world with his famous flying doctor service.

But, they were men few and fanatic. They were mostly deep in debt, hardly able to convince their city elders of the great value of speedy, comfortable and wide spread transport in the air, and often were soon relieved of their responsibilities in the west.

In the post-war years Salvationist Flynn, who earned his wings flying with the RAAF, was left without those wings in the territory several times, while his superiors considered the outcome of his most recent crash.

But the indomitable captain, not to be thwarted, packed up a jeep, drove the circuit the tedious and cumbersome way, gathered help from station people and bought another plane.

### GASPING GERTIE

About the same time, the exploits of Brother Francis of the Bush Brotherhood of St

some unnamed breeds not to be identified in such a prestigious article.

Departments of Evangelism all boast of at least one flying parson who serves the people well, report regularly of value for money spent, and even of lower costs than by expensive land rover, and a greater efficiency in outreach; more conversions, greater acceptability and a longer life span. And wives are happy about flying, too.

Sky pilots are everywhere and if given half a chance would add to their splendid number. Yet, if Church balance sheets and lowering income from donations are any guide, officialdom's efforts to limit or restrict the effort of these magnificent men in their flying machines could spell doom to the little done already and the greater needs that still exist out there in the outback.

The story is remembered in western NSW and the Territory, and retold in the annals of the Brotherhood history. The Bishops shudder with the memory. But, he achieved much to serve the souls in secluded and remote parts.

The Bush Church Aid's medical efforts with Dragons and others at Ceduna also proved that, even with the troubles, it could be done better. Several fringe group individuals also penetrated the air with their ancient monsters of wood, fabric and oil fumes, and some left the wrecks where they lay never to fly again.

KEEPING WIVES HAPPY  
The scene today could be hardly thought the same as all that, with the highly publicised, committee backed flying enterprises of most of Australia's Churches — including all the Protestant, the Roman Catholic, several missions, the Pentecostals, and the Seventh Day Adventists and

A few years ago outback people could have got the distinct impression that it didn't matter much what was happening in the bush. They could have concluded that the mission bosses were more interested in balance sheets, pragmatic resolutions and increased assets than the wellbeing and progress of the people.



This is Rev Len Daniel's 1926 model De Havilland, which is the first plane known to be used exclusively for the work of the church between 1928-32 in western NSW and southern Queensland. This plane impressed Flynn to begin the medical work for outback people.

GMH have recently released the new HZ model Holden, built with radial tuned suspension making this car the best handling car manufactured by GMH. I would be pleased to demonstrate this car if you care to ring me. I can assure you of a competitive trade in price on your car.



I am an active member of the Church of St Paul at Castle Hill and can assure both lay people and Clergy of my best attention and competitive prices. Clergy, of course, will be allowed Fleet Owner discount.



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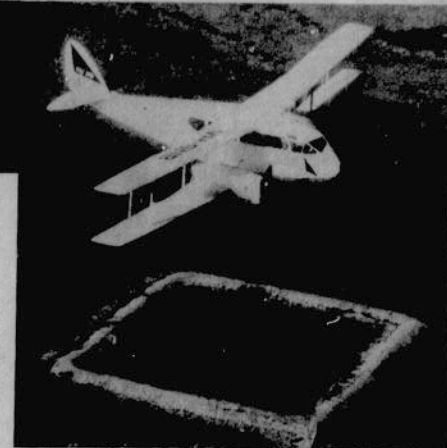
### THE NEW TESTAMENT THEOLOGY OF CHILDHOOD

by John S. Pridmore

A scholarly contribution to an important discussion.

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Order from: Mr R. Buckland, 121 Bathurst St, Hobart 7000.



Nixon's De Havilland Dragon which helped open many bush towns to regular scripture classes for children and made possible the growth of month by month Christian work for the Church.

few years ago, and who has almost worn out its Piper Cherokee Six in bush mission work.

Anyone who has rubbed shoulders with Derby's Dick Robertson would know that planes work well for God. He set up a charter company 15 years ago there, after his flying exploits for the mission flourished, but he has trained many fine pilots for mission work since. He calls himself the pilot who "disciples" others.

And what about Lloyd Lanyon, the Boort farmer, who also sold up (like Es Morree did), took his plane to Morree, and has bounced out to many remote places serving the people for Christ.

And Trevor Booth — the "Bibleman of the Air" at Carnarvan, WA. He really would cause consternation if he crashed surrounded by so many bibles.

Rev Les Nixon, the musical pilot, needed a plane to uplift his teams of singers, and his amplifier and accordion. Camels were too slow for him. His 1933 vintage

Dragon was a common sight out west for many years as he flew around Australia endless times. He's tried to get to most every remote town, and teach the children, and talk to the parents about Christ.

Today the Dragon's in a British museum, and Nixon is in a modern single-engine fast moving light plane. Recently, he placed brand-new children's Pictorial Bibles in more than 100 school rooms in central Australia, and introduced fascinating friends to teach the youngsters that the Christian life is not for fuddy-duddy's.

Historically, the only Christians bush people see are full-time professional parsons. Mr Nixon has tried to show them that regular lay people can be Christian, too, so he introduces policemen, sportsmen, doctors and nurses, company managers who sketch and tell stories, teachers, singers, magicians, etc., etc. Bush kids yell for more and more.

• To page 4

### DIRECTOR

ANGLICAN INFORMATION OFFICE  
Diocese of Sydney

Due to our present Director's appointment to the Diocese of Melbourne, applications are invited for the above position which encompasses the following responsibilities:

Media and PR Officer to the Archbishop and the Diocese. Editing of "Southern Cross" magazine. Administering Archbishop's Winter Appeal and Overseas Relief Fund, and publishing activities.

The position is open to either clergyman or lay person. Salary and conditions subject to negotiation.

The applicant should be a church person who would be in genuine sympathy with the doctrine and activities of the Anglican Church.

Applicants should apply in the first instance to the Right Rev J. R. Reid, PO Box Q190, Queen Victoria Buildings, Sydney, 2000, and mark correspondence "Confidential".

## Bible Society State Secretary Retires

Mr Fred Levett, Bible Society State Secretary for Victoria, has retired after nine years in the position.

His successor, the Reverend Wesley D. Girvan, will be installed as State Secretary by the General Secretary of the Bible Society in Australia, the Reverend James R. Payne, on February 20. The installation will take place at Scots Church, Melbourne, at 8 pm.

Mr Levett joined the Bible Society in 1964 as Public Relations Officer and was appointed Victorian State Secretary four years later.

He was born in England and educated in Tasmania, then studied theology and singing in Melbourne. This was followed by a radio ministry with 3LO and Inter-Church Evangelism.

Then Mr Levett joined the London Movement for World Evangelism, and began 27 years of globe-trotting taking the Gospel message to 93 countries. He and a companion, Mr Trevor Morris, began their world evangelism work in 1935. During those years the two evangelists travelled through three revolutions, camped with pygmies, lived with Indians in the Andes and were feted with jungle rat in Borneo. The work was briefly interrupted when Mr Levett joined the RAAF during the Second World War.

Praising Mr Levett's devoted service to the Bible Society cause, Mr Payne said this week: "He has given inspired leadership in

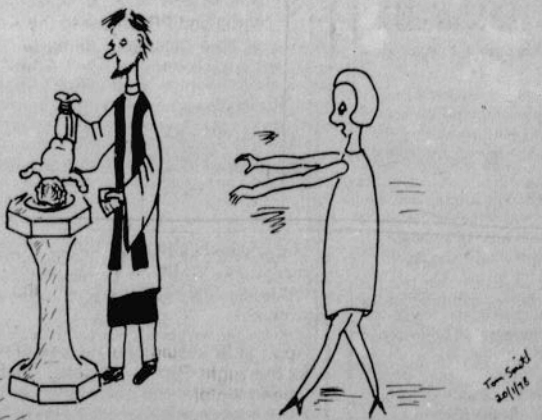
Victoria and has been deeply involved with our national and international commitments. We thank God for Fred Levett's outstanding contribution to the Bible cause."

Mr Girvan was formerly Rector of St Luke's Anglican Church, Dapto, New South Wales.



Bible Society book stall at the Easter Show

### BOOK ON ADVENTISM REACHES BEST SELLER LEVEL



"What makes you think it's his first baptism service?"

Rev Geoffrey J. Paxton's book, *The Shaking of Adventism* (published by Zenith Publishers Inc 1977), has gone through the first printing of 7000 copies in the space of a couple of months.

The book appeared in the United States and Australia about mid-October and already the second printing is under way.

The book will be reprinted by the end of this month by Baker Book House of Grand Rapids, Michigan.

While the publication measures Adventism in a way that has not been the theme of any previous work on the subject, the book also speaks to the evangelical world by its examination of the meaning of justification by faith alone using Adventism as a case study.

## CMS League of Youth celebrates jubilee

The CMS League of Youth in Victoria is celebrating 50 years of active christian service. The celebration will take the form of:

- A Thanksgiving Service Sunday, March 5, at St Columba's, Burwood Road, Hawthorn. The service, commencing at 2.30 pm, will be preceded at 1 pm by a Basket Lunch. The Preacher will be Very Rev Lance Shilton.
- Nostalgic Working Bee, Saturday, April 1, at CMS Conference Centre, Belgrave Heights, commencing at 10.30 am.
- Picnic with a Purpose, Saturday, April 8, at Holy Trinity, Church Road, Doncaster. It will be followed by a barbecue at 3 pm and a Golden Revue at 7 pm.

Inquiries and accommodation for visitors ring Mary Powys, 92 1311.

## The Scriptures speak today...

by Canon John Chapman

### A HEART FILLED WITH PITY

Matthew 9:35-38

"As he saw the crowds, his heart was filled with pity for them, because they were worried and helpless, like sheep without a shepherd. So he said to his disciples, 'There is a great harvest, but few workers to gather it in. Pray to the owner of the harvest that he will send out more workers to gather in his harvest.'"

### 1. THE DISCIPLE SHOULD FEEL LIKE HIS MASTER

When Jesus looked on the crowds his heart was filled with pity for them because they were lost and helpless. You and I look out onto a world of men and women who are lost. They may be our friends, they may be kind and gentle, but unless they know the Good Shepherd and unless they hear his voice and follow him they are LOST indeed.

### 2. THE DISCIPLE SHOULD OBEY HIS MASTER

There is a great harvest — there are still few workers. Today is a time for us all to beg God to send out more workers. Christian people will not worry about trying to lead their friends to Christ if we are slack in asking God to "send out more workers". You and I will not wish to go into the work if we stop praying for an increase in the number of workers. But on the other hand, if we do pray regularly we will not be able to resist becoming the answer to our own prayers.

# LETTERS

## Defence of a "spokesman"

Sir, I was interested in your comment about use of the word "spokesman". The case cited, in which the Rev A. Kimmorley was quoted as a "spokesman" for the Church of England, in regard to capital punishment, is an obvious howler.

In my experience, reporters on daily papers often use the word "spokesman", knowing full well this is incorrect, in order to make a story sound more dramatic or from unwillingness, sheer laziness, or both, to contact the person charged officially with liaison with the Press.

You are correct in saying that in the Roman Catholic Church there is an official spokesman (usually a bishop or senior priest) in addition to a Press of information officer (a qualified journalist).

In theory, the information officer gives out news, distributes Press releases, etc., and the spokesman answers questions on theological and other issues which the journalist-Press officer might find a little beyond his depth.

In the Sydney Anglican Diocese, as far as I am aware, the Rev Alan Nichols performs both functions and does them very well.

I would defend the appointment of a "spokesman", whether it be combined with Press/information officer or as a separate entity.

It is true that within the Church of England and even within the Sydney diocese, there will be issues on which difference of viewpoint are tolerated and considered normal.

However, surely a spokesman might be expected to phrase his answer to a reporter's question accordingly, also to give background statements explaining any divergence of views, where these are found.

With best wishes for the continued success of ACR.

ALAN GILL, Sydney Morning Herald.

Editor: A slight misunderstanding: It was not Rev A. Kimmorley who was called spokesman but a member of staff in the Anglican Information Office.

Trowel/Sword defended

Sir: It is not easy to reply to Robert Hayne's letter (13th February) at all adequately in the limited space available in your columns, particularly when many of his comments are over-statements without any supporting evidence and from which he draws unwarranted conclusions.

Let me assure Mr Haynes and all your readers that the staff of the Board welcome comments critical or otherwise relating to any aspect of our work but it is very hard to handle generalisations without being given specific examples.

I think there are probably two basic issues which deserve some comment. First of all I would want to maintain that many Scripture passages can be said to have more than one meaning.

For example, God's call to Moses in Exodus 3 has special significance because of its place in God's plan of salvation for His people. This same incident speaks to us about the all too human responses which Moses made to the call of God.

In other words it can be said that a particular passage of Scripture has one meaning because of its place within a whole series of events and another meaning or meanings because God was dealing with a particular person at a specific point in time.

Secondly, there is the problem of assessing which of the possible meanings of a passage of Scripture children of different ages can understand and apply to their own lives. This problem is particularly acute when we are dealing with Infant school children.

It is important to realize that as a child matures he will be able to cope to an increasing degree with different orders of meaning.

The "Trowel" and "Sword" materials seek to communicate the Word of God to people at their particular stage of development and understanding, and in doing so I would claim that they are both theologically and educationally sound.

I would want to support Mr Haynes in his concern for the proper training of teachers. I would not want teachers to use the materials uncritically.

Indeed I believe that we have paid too little attention to the quality of teaching in our congregations and schools and that high priority should be given to the proper recruitment, training and support of teachers and leaders.

(Rev) T. R. WALLACE, Director of Education, Board of Education, Diocese of Sydney.

## Flying bush pilots forge ahead with evangelism

• From page 3

**AFFORDABLE REALITY**

Australia's outback has made flying an affordable reality for decades. Air travel over trackless deserts to reach remote communities personify value. The pilot/parson can achieve in one day now what earthbound travellers took 10 days to do a generation ago.

The flying system works for them. They have made the business of flying do far more work. And gives them everything they ask for.

It didn't take the love of flying to prove something — but it did take the love of people and the love of God. That Australia is suited and that eventually most Churches would come to use it, too, is a forgone conclusion. It's just a matter of time.

**DON'T STOP NOW**

What Flynn and Daniels started not all the devils in hades can stop. What today's flynners are doing might well scare them to death. Results

within a reasonable limited budget is the only promise that is made and that's at least what the worker delivers.

But much more is achieved than is paid for in dollars and cents. Credibility and acceptance and involvement is the name of the game. Certainly an overwhelming achievement for God for every dollar spent.

But that's only the start. The best is yet to come.

**"HAPPY DAYS"**

As a teacher said after Scripture recently: "Come again and often as you like." And a child beamed when the parson left after another scripture, "Sir, when you come you make our day happy." Eloquent challenge of better days are now here and greater days yet to come.

Better facilities, trained teams, regular visits, improved acceptance by the people and deeper inroads with the Gospel into untouched hearts and lives is the all-round future for the flying bush pilots of central Australia.

A dedication service in St Andrew's Cathedral on Monday, 6th February was attended by 150 or so scripture teachers — a real encouragement for all! The Rev Peter O'Brien stressed the idea of "co-workers for Christ" in all our teaching.

It was good to see some males among those present and to realise that they could use their flexi-time in order to teach scripture. In the preview session following, discipline and work books were the topics for discussion before the group previewed the lessons, aids and materials which were available.

On Saturdays (for Sunday School teachers) and Mondays (for RI school teachers) at the beginning of each school term the Diocesan Board of Education conducts Preview Sessions on their curriculum materials.

This gives those who will be responsible for the Christian Education of the children and youth, a background to the lessons, the aids and activities to use (and how to make and use them) and helpful hints for teaching.

As well as the city sessions there were ones at Parramatta and Woolongong.

The unfortunate thing about so many Protestant ministers, and countless sincere laymen, is that in their zeal to do their work properly, they reduce to a dangerously low level the total of time reserved for their personal devotions.

— Paul Tournier

## NZ DIVIDED ON ORDINATION OF WOMEN

The first women priests have now been ordained in the Anglican Church of New Zealand.

The ordinations have followed almost immediately on the dismissal by a provincial tribunal of an appeal against the New Zealand General Synod's decision to admit women to the priesthood.

Three women have been ordained in the Diocese of Auckland by Bishop Eric Gowing and two in the Diocese of Waikato by Bishop Paul Reeves. It is expected that more women will be ordained in February in the Diocese of Christchurch.

The women ordained in the Diocese of Auckland were Heather Brunton, Wendy Cranston and Jean Brookes, Waikato's two women priests are Cherie Baker and Rosemary Russell.

Meanwhile the Bishop of Nelson (the Right Rev Peter Sutton) has said that he cannot conscientiously ordain women, and the Bishop of Wellington (the Right Rev Edward Norman), who voted in favour of the move by the General Synod, has expressed hesitation over ordaining women, at least until after next year's Lambeth Conference.

Church Times.

## 4 BISHOPS FOR 'CONTINUING' ANGLICAN CHURCH

The Continuing Anglican Church of North America, made up of people and parishes who have broken away from the Episcopal Church in the USA, is to consecrate its first bishops tomorrow in Denver, Colorado.

The names of the three or more consecrating bishops — in Anglican tradition at least three bishops must take part in the consecration of a new bishop — have not yet been made known.

"But they will all be validly consecrated bishops of the apostolic succession to ensure the apostolic ties of the Continuing Anglican Church," said a spokesman at St Mary's, Denver, whose rector, Canon James O. Mote, is to be one of the new bishops.

Canon Mote will be consecrated Bishop of the Diocese of the Holy Trinity, which includes parishes from Los Angeles to Denver.

The Diocese of the Southeast has chosen as its bishop the Rev Peter F. Waterson, of the Church of the Holy Spirit, West Palm Beach, Florida.

The bishop of the non-geographical Diocese of Christ the King, formerly San Francisco, will be the Rev Robert S. Morse, of St Peter's Oakland, California.

A fourth new bishop, not yet named, will be consecrated as Bishop of the Diocese of the Midwest, also at Denver.

Another new diocese, com-

## PREVIEW SESSIONS PROVED POPULAR

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Church Times Jan 27.

## DR VIE PFITZNER AND DR DOUG FULLERTON WILL BE VISITING THE MATIJA VIACIC ILIRIK THEOLOGICAL FACULTY IN ZAGREB EARLY IN FEBRUARY FOR ASSIGNMENTS OF DIFFERENT DURATION.

The visits are being funded by World Vision and follow the pattern of a similar assignment by Dr Athol Gill, Dean of Melbourne's Whitley College, who taught at the faculty early last year.

• To page 6

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Church Times Jan 27.

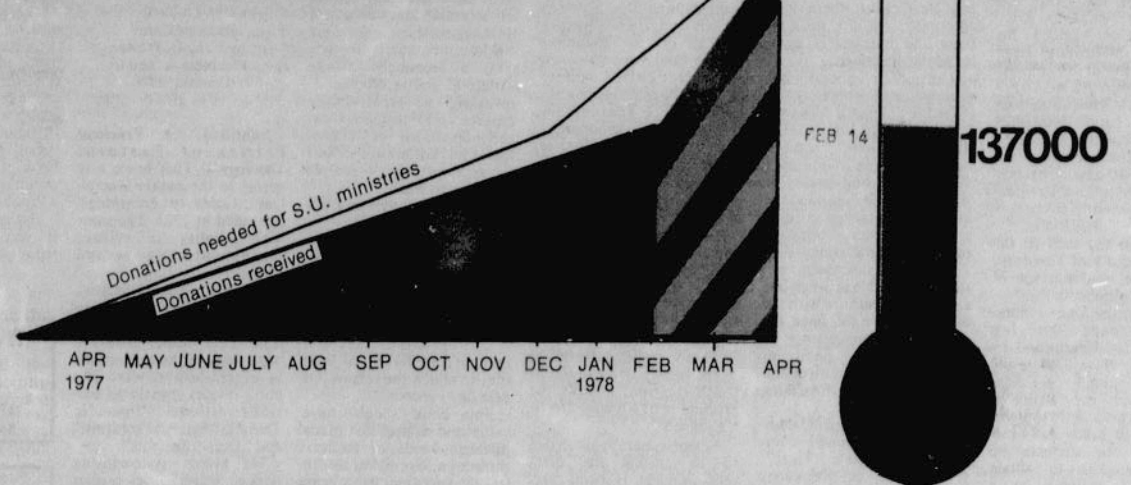
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# WHY KEEP SCRIPTURE UNION IN THE SCHOOLS IN THE CAMPS ON THE BEACHES ?



Because through S.U. Christ changes lives:

**In the Schools:** "I became a Christian through ISCF (the Inter-school Christian Fellowship — part of S.U.) at my school when I was 15", said one beach mission member. "This time last year, if you knew me, you could have put me in a garbage bin . . . but now, (thanks to S.U. camp) I have come back to the Lord" said a high school student at an ISCF Leadership Conference.

**In the Camps:** In each camp, the good news shared . . . The wonder and joy of it all. Kids coming to faith: "For the first time it's real" wrote Alan Dutton on last year's camping programme. "The children are indeed fortunate to have had the experience of the recent camp . . . They are indebted to Scripture Union — the benefits to them are enormous" — Headmaster of the school for Handicapped Children for whom an S.U. camp was held.

**On the Beaches:** Helen Sewell, S.U.'s beach mission co-ordinator says: "I am convinced that we should be running beach missions — I was converted at the mission at Coffs Harbour 8 years ago. I have since been back there as a beach mission worker and associate leader. "Many of the parents are beginning to realise that they need to consider what God has said as much as their children do," said one beach mission leader, after this summer's outreach.

**In East Asia:** "We desperately need S.U." said a Thai student to David Claydon after he had preached in a 'house-church' in Bangkok recently.

## SOME STATISTICS:

- \* There are 310 ISCF groups in State High Schools and 50 in Primary Schools.
- \* 46 S.U. camps were held last year during the 3 school vacations.
- \* 52 beach missions involving some 2,000 Christians were held over the recent Christmas period.
- \* S.U. has a children's missionary who spends most of his year running missions and holiday Bible clubs for churches all over N.S.W.
- \* S.U. runs dozens of training programmes over the State, for people involved in every aspect of S.U.'s ministries.

## HOW?

Through the support of concerned Christians, S.U. has received \$137,000 from the 1st April 1977 to date for the financial year 1/4/77 to 31/3/78. S.U. relies heavily on the gifts of God's people to keep the work going. However, we still need \$121,000 to meet the budget for the end of the financial year — only 5 weeks away!

We need your help urgently to continue our work and to consider expanding it. Please complete the form below and return it to us.

Mr. Tom Treseder, Scripture Union, 129 York Street, Sydney, N.S.W. 2000

I enclose my cheque for \$ \_\_\_\_\_ as I am anxious that Scripture Union continue its ministries in the schools, in the camps and on the beaches.

Name: .....

Address: .....

## DATES SET FOR CONSULTATION ON WORLD EVANGELIZATION

"How Shall They Hear?" will be the theme when top evangelical leaders gather January 12-26, 1980, in a follow-up to the 1974 International Congress on World Evangelization.

The theme and dates were decided here during a meeting of the Lausanne Committee for World Evangelization, the body formed to continue the work of the congress which was held in Lausanne, Switzerland, Christian leaders from six continents took part in the January 13-20 working sessions of the committee at Willowbank Christian Conference Centre.

While the committee expressed a strong preference for a Third World site for the 1980 event, facilities in several cities are being considered and negotiations are expected to be completed soon.

Name of the meeting will be the Consultation on World Evangelization.

A definite number of participants has not been determined, but the conference is not expected to be on the scale of the 1974 Lausanne congress. Instead, it is being planned as an opportunity for those at work in international evangelical leadership to assess the evangelistic situation and to plan strategy for the immediate future.

Among those to be invited will be members of the Lausanne committee. Certain leaders of the 1974 congress will be invited as well as some specialists.

The full committee endorsed a statement of purpose as follows:

"Accepting the nature, basis and framework of Christian mission as revealed in the Scriptures and interpreted in the Lausanne Covenant, and humbly

desiring to discern and obey the direction of the Holy Spirit, the Consultation will convene:

• To seek fresh vision and power for the task Christ has given to His Church until he Comes;

• To assess the state of world evangelization, its progress and hindrances;

• To complete an extended study programme on theological and strategic issues related to world evangelization, already begun in many regions, and to share its results;

• To develop specific evangelistic strategies related to different unreached peoples;

• To review the mandate of the Lausanne Committee for World Evangelization and the role it might play in furthering these objectives."

The theme, from Romans 10:14: "How Shall They Hear?" was seen by committee members as a logical next step from the 1974 congress theme, "Let the Earth Hear His Voice". Committee members saw the theme as a way of emphasizing that the 1980 meeting will go beyond the 1974 congress and consider further implementation of the work of that gathering.

David M. Howard, appointed by the executive committee last September to direct the 1980 gathering, met with the full Lausanne committee for the first time here. A program advisory committee was authorized to work with him, but the executive committee will have final authority in consultation planning.

Another new diocese, com-

## BIBLE TEACHERS

From page 4

He will be conducting studies on the Gospel of John and selected epistle readings. While in Yugoslavia, where he will be accompanied by his wife, Dr Pfizner will also preach, hold seminars and Bible studies in other parts of the country.

"I am delighted to have the opportunity to help in the training of men for the ministry of the Gospel in Yugoslavia," he said.

Dr Pfizner gained his Doctorate in Theology from the University of Westphalia, West Germany, in 1964 after graduating from Immanuel Seminary, North Adelaide.

Dr Fullerton will be at the faculty for 10 days on his way back to Australia after spending eight months sabbatical leave in the United States.

He is on the staff of the United Faculty of Theology, Melbourne, and was for 20 years a missionary in Fiji.

While in the United States he has been studying Theological Education by Extension. He will share the insights gained in these studies with the faculty in Zagreb where few students are able to study full-time. Many of the students are pastors anxious to obtain theological training at a graduate level.

Dr Fullerton will also lecture on Christian ethics while in Zagreb.

World Vision's director in Australia, Harold Henderson, said it was hoped the teaching assignments would be an annual contribution.

The visiting lecturers would provide appropriate academic input at the faculty to supplement the limited teaching resources available to the Protestant Churches in Yugoslavia.

The Zagreb faculty is funded jointly by World Vision and the Lutheran World Federation. It was established in 1976 as a co-operative venture supported by all the Protestant Churches in Zagreb.

## A worthwhile collection of poems

"Masterpieces of Religious Verse" edited by James Dalton Morrison. Grand Rapids, Michigan, Baker Book House, 1977. 701 pages.

This book was originally published in 1948 by Harper and Bros and has been reissued in attractively covered paperback form. The text is well laid out, in rather fine but clear print; there is a comprehensive list of contents and indexing is commendably thorough.

The 2020 poems are grouped into seven books: "God"; "Jesus"; "Man"; "The Christian Life"; "The Kingdom of God"; "The Nation and the Nations"; "Death and Immortality". Within each book the material is arranged in titled sections and sub-sections according to poetic content.

The editor has taken considerable trouble in doing this and one sympathises with the difficulty he must have encountered in categorising, as poems have a habit of eluding the bounds of definition and insist on speaking for themselves.

Can the powerful symbolism and agonised questioning of Blake's "Tiger", for instance, be adequately summed up under the

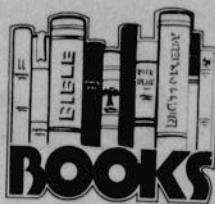
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### Interstate Services

PERTH: St Alban's, 423 Beaufort Street, Service 9.30 am, Locum Canon J. Watts. All welcome.

COORPAROO: St Stephen's, Brisbane, Cnr. Cameron and Chatsworth Roads. Visitors welcome, 7.30 and 9 am Holy Communion, 11 am Morning Prayer. Holy Communion 1st Sundays, 7 pm Evening Prayer. Rector: Rev Ken Baker.



containing a good deal of poetry, the very comprehensive variety of poems within this volume together with their detailed categorisation and indexing, would make the book a most worthwhile addition to any collection.

Frances Boland

## Many memorable insights

"A Guide to Pastoral Care" by R. E. D. White. Pickering & Inglis, London, 1976. UK, £7.50

Subtitled "A Practical Primer of Pastoral Theology". This book is a sequel to the author's excellent "Guide to Preaching" published in 1973. The same high quality is evident throughout this second volume.

Defining pastoral care as "the application of Christian theology to pastoral situations" the author covers a wide range of these situations in a very helpful way. The book divides into three sections titled, "Specific Tasks", "Typical Problems" and "Deeper Insights".

He avoids systematising typical "cases", yet pushes the reader to think about the application of God's truth in pastoral situations because "the work is too important and the cost to others of our failure is too high to depend on learning by mistakes".

White has great ability with words and there are many memorable and extremely helpful insights and quotable phrases, eg "the way the preacher handles the scriptures becomes the model which his constant hearers tend to copy".

"It is necessary not only to have time, but to be seen to have time". "It is nice to talk of the church as a spiritual home: the pastor has to teach his people to think of it also as a

railway station where the troop trains come and go to frontiers where the real conflict lies".

"The work of evangelism is mainly learned in evangelising". The book is intended for those just entering on pastoral responsibility, whether students, young pastors or those who exercise lay leadership which provides pastoral responsibility.

I found the first two sections of the book much more helpful than the third, which would need comment from someone trained in psychology to assess the author's viewpoint. There are other weaknesses, though relatively minor.

(Some generalised statements may be open to question, the language is perhaps at times too colourful, the author's use of the words "religious", "worship" and "soul" are vague; and the book is probably too preoccupied with the pastor as a "problem-solver".)

But on the whole the book is very valuable and will repay careful reading.

John S. Webb

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# WHAT A WORLD!

by Lesley Hicks

## AGAINST A DARK BACKGROUND

A writer with the unlikely name of Jerry Mander was being interviewed on ABC radio's Broadband recently (February 7th). He had scarcely a good word to say for television as a medium — the title of his book to be published shortly in the US is "Four Arguments for the Elimination of TV."

Its thesis is, I gather, that TV is a bane to humanity, a machine that is altering our development, our thinking and our behaviour in ways almost entirely damaging.

VIOLENCE PAYS Because of the nature of the visual image on the small, intimate screen, Mander said, action — especially violent action — has the greatest impact. In influencing people's thinking and lodging in their memory, this is the most effective material for TV — not gentle persuasion, not scenes of harmony or humour, but scenes of menace and murder, destruction and death.

He argued that US participation in the Vietnam war was both begun and ended in accordance with the swaying of public opinion one way and then the other by the medium of TV, through the manipulation of images of the horror and violence of war.

Moreover he is concerned about the sheer physical and mental detrimental effects of TV upon many, particularly children, who watch it uncritically for hours on end, allowing the screen's images to fill their minds and stifle creative thinking, and growing physically flabby (like Norm of the "Life Be In It" campaign) through lack of exercise.

He certainly has a point there, though it's far from being a new concern. He does not seem to give credit where it is due to TV for its enter-

### FESTO'S TESTIMONY

We started listening to the interview with Mander because it was to be followed by one with Bishop Festo Kivengere; it was worth hearing him the night before in St Andrew's Cathedral, launching the appeal for Ugandan refugees. He also bought his book "I Love Idi Amin", which I have just read.

After hearing Festo's beautiful testimony to the power of Christ's love to triumph in a situation of horror and darkness, we were reflecting on Mander's TV thesis.

If it is true that violence has the most impact of all that the small screen can convey, what hope have we of using television effectively to promote the Christian

message of love and reconciliation and forgiveness?

The answer that occurred to us is that its greatest chance of getting across is if it shines out in a setting of darkness — real, of course, not contrived.

The events in Uganda are a case in point. If there were good film documentation of the Uganda terror, including the attitude of Christians in the face of death, it would presumably make the most powerful imaginable Christian propaganda for TV. Festo's book is, too, in the medium of print.

### THE HIGHLIGHT EFFECT

Against a dark background, deep Christian faith stands out highlighted in beauty. It has always been so, from the Crucifixion onwards. "Father, forgive..." "The Hiding Place", both film and book illustrate this. It was so with the murder of Archbishop Lwum; the same effect accounts for the impact of Barbara Mackay's witness made against the background of her husband's disappearance in such ominous circumstances last July.

"The light shines in the darkness, and the darkness has never put it out." (John 1:5) TEV.

"Who then can separate us from the love of Christ? Can



## The Bishop Speaks Out

... on Protests

"People are protesting about everything from uranium mining to the noise of the Concorde breaking the sound-barrier. Even over what they see to be their right to protest at all. One wonders why there is not a greater outcry against the ever-continuing toll of death and injury on the roads.

"Could it be that this question is much closer to home than most of the others? Look at uranium, most of the protesters indicate that they have a genuine concern for the future. Whether their protests are successful or not, their lives will go on as usual. The 'right now' effect on the protester is almost nil.

"However, start protesting that drinking drivers should automatically lose their privilege to drive. That governments should divert money from sporting or other amenities to road improvements. Many of the protesters could well find great changes in their personal lifestyles.

"That observation may sound a bit cynical but it is also true to human nature. Ever since human beings first rebelled against God and his ways, that selfishness in his nature which makes him look after himself first is always there. That is what man's rebellion was all about.

"The Bible teaches us that God's ways are still the ways of love that put the well-being of others ahead of our personal desires. It is certainly true that when we begin to protest for the well-being of others, even to our own cost, our society will be much better off."

# AN INNOCENT AT LARGE

by DONALD HOWARD

that need doing, this need is supreme, to live in intimate fellowship with God."

Contemporaries remembered how he could not bear to stay in bed once he heard the clatter of clogs on the cobble outside his manse in the mill district. If his people were at work, he had to be about his heavenly Father's business.

As for the pulpit, Gerald Kennedy commented: "There is a finish and perfection about Jowett's preaching that is obvious when one reads his sermons. The sentences are carefully organised and the words are chosen with artistry... there is no feeling of padding or repetition."

How did Jowett manage this?

BY HAVING AN AIM! His sermons were not the product of mental (or devotional) wanderings. He knew where he was going.

"Let us clearly formulate the end at which we aim," he wrote.

"Let us arrest ourselves in the very midst of our assumptions, and compel ourselves to name and register our ends."

"Let us take a pen in hand, and in order that we may still further banish the peril of vacuity, let us commit to paper our purpose and ambition for the day."

"No sermon is ready for preaching, not ready for writing out, until we can express its theme in a short, pregnant sentence as clear as crystal."

"I find the getting of that sentence the hardest, the most exacting and the most fruitful labour in my study."

A LOOK AT NOTES FROM THE RECENT COLLEGE shows striking parallels between the approach to preaching of Jowett and Dick Lucas.

When the latter starts a proposed mid-week series in March on Romans 5:1-5, he will have a specific aim: That the hearers at the end of five weeks will understand justification by faith.

To bring this about he will wrestle with the text ("sheer murder"):

- Gathering — calling on the commentaries after his initial study.
- Discerning. This will include the aim. What is God's message in this portion?
- Selecting and arranging, including elimination of the fanciful, the appealing, and so on.
- Explaining. What illustrations should be used?
- Topping and tailing. Part of all his sermons are written, including definitions and tricky parts.

Quotable quote: "The Bible feeds, rebukes, encourages, teaches and enlightens the beginning and often the end."

A FEW PRESUPPOSITIONS WERE KNOCKED into a cocked hat during the talks — to the benefit of the hearers.

On what a sermon is NOT, we were told: It is NOT a chat (although it must never lose the informality and intimacy for which the "chat" is known). It is NOT a lecture tempting us to display our learning — but it must be based on learning and be designed for teaching. It is NOT a Bible study; it is NOT a performance; it is NOT a merely human activity.

It IS a divine activity. God, in man's preaching, speaks, reveals the truth to men and saves them.

MUCH EXPOSITORY PREACHING TODAY IS DULL, it ought not to be, but it is.

Perhaps this is due in part to the "Lucas Law": Exposition expands to fill the time available for it. My own opinion is that most sermons would benefit by pruning (my long-suffering hearers will cry "Amen!").

Two broad principles for the preacher as he examines the passage:

Ask YESTERDAY'S question of the text — context, historical setting, and so on; but also ask (what is often neglected) TODAY'S questions — application.

Some will say, "I'm no Dick Lucas." Fair enough, but all can profit from the advice he gave.

For those who missed the treat, tapes are available from the Anglican Radio Unit, St Andrew's House, Sydney Square.



CALL IT MID-SUMMER MADNESS IF YOU WILL, but over 100 men recently set aside two days of the January holiday period to attend a College of Preachers in St Andrew's House, Sydney.

They came from as far as South Australia to hear London's Dick Lucas speak on sermon preparation.

It was in the early 60's that Dick started his lunch-hour services for men in "the City"; his pulpit at St Helen's, Bishopsgate, is now world-famous.

After hearing his practical advice and sharing his devotional insights, it's not hard to pinpoint the reason that his preaching has prospered — diligence in the study.

ONE OF THE GIANTS OF OTHER DAYS was John Henry Jowett, a man whose preaching could pack the 5th Avenue Presbyterian Church in New York and grip his hearers in north England's coalfields.

A Methodist friend once told me how his older brothers and their mates would come up from the pit at 5 pm, ride two miles home, change, ride over 16 miles to hear Jowett, return at midnight and a few hours later be on the way to start in the pits at 6 am.

Nearly 40 miles to hear a preacher — not just once, but night after night.

Will we see such times again? Why not?

JOWETT'S SECRET LAY IN PRIORITIES. These were two-fold: prayer and preaching. "We must," he said, "hold firmly and steadily to this primary principle, that of all things

## JUBILANT JUBILEE

Plans are now well in hand to celebrate 50 years of the CMS League of Youth.

True, the name has changed to CMS Youth but "League of Youth" was the name we oldies all knew and loved for many years.

Celebrations begin on March 5 at St Columba's Hawthorn (Melbourne). A Basket Lunch at 1 o'clock will be followed by a Service of Holy Communion at which the Dean of Sydney, the Very Rev. Lance Shilton, will be the guest preacher. A Nostalgic Working Bee at CMS Conference Centre on Saturday, April 1, and "Picnic with a Purpose" on April 8, are the two other "specials".

A Jubilee publication, "The Torch" (loaded with nostalgia!), will shortly be printed to mark the event. Copies may be ordered from CMS Melbourne at \$1.50 per copy, plus postage.

We cover the prayers of all Christian friends that our thanksgiving celebrations will be joyous and inspiring, and bring glory to our God.

## JOB AT HOME IS MOST IMPORTANT

In August, 1976, Betty Williams and Mairead Corrigan showed great courage in founding the Peace Movement in Northern Ireland and calling for a halt to the senseless killing that has ravaged that unhappy land since 1968.

The world watched with intent interest as the Peace Marches demonstrated the widespread yearning for an end to the fighting. The Press featured pictures of Protestants fraternising with Roman Catholics. It was apparent that the Peace Movement was supported by both sides.

It took great courage to start the Movement and it still does to keep the Movement going. The homicidal maniacs on both sides know that if the Movement really succeeds it will undermine the grass roots support without which neither the IRA nor the Ulster Defence Association can continue to operate. The killers have uttered their threats and no one dismisses those lightly.

Money has poured into the Peace Movement headquarters which produces a fortnightly newspaper. One hundred active groups are working for peace in Ulster and another 60 groups in the Republic of Eire.

Betty Williams claims that the Peace Movement is responsible for a 55 per cent drop in violence. Their opponents dispute that but clearly some gains have been made.

When Mrs Williams and Miss Corrigan were awarded the \$80,000 Nobel Peace Prize they said the money would be devoted to Third World development projects and spoke of "Our war here is a stupid and insane little war." So they have set their sights on reconciliation beyond Ireland — and especially in the Third World.

Their critics say that they are now so busy visiting overseas countries and giving television interviews that they seem to be losing interest in "the stupid, silly, little war in Ulster." These critics may just have a point. Sometimes the job at home is the most important although not the most attractive job we have to do.

Rev B. Judd

### YOU ARE INVITED TO JOIN IN WOMEN'S WORLD DAY OF PRAYER

City service will be held at Salvation Army Congress Hall, 140 Elizabeth Street, Sydney, at 12 noon on Friday, March 3, 1978.

The speaker will be Mrs Betty Cheiky (Vaughan), of "Youth and Community Service". Her theme will be "Community Spirit in Modern Living".

### INTERNATIONAL TRAVEL ALLIANCE

Managing Director — Mr W. R. (Ron) Bailey, formerly senior travel consultant, Mitchell's International Tours. Fully Accredited Agent for all Airlines, Shipping Companies and Tour Operators.

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MAINLY ABOUT PEOPLE

WORLD VISION PROJECT

What goes on in the streets of the Kenya town of Nakuru is very much the concern of many Australians.

CANBERRA/GOULBURN Rev R. Lamerton, Asst Curate, Albury, has been appointed Asst Minister at Cooma.

Rev R. Avery, honorary Asst Curate at the Good Shepherd, ACT, has been appointed honorary Asst Minister at South Queensland.

Rev W. C. Pryce, Rector of North Albury, has been appointed Rector of June.

Rev A. J. Ireland, Home Secretary, ABM, has been appointed Rector of North Albury.

Rev E. J. Rolfe, Chaplain RAN, has been appointed Rector of Moruya.

Rev A. Constance, Asst Minister at North Albury, has been appointed Asst Minister at Young-Koorawatha.

Messrs D. Bannerman, G. Bevern, R. Long, J. Pitt and Dr J. McPherson were ordained Deacons and Rev E. Wright was ordained Priest on Sunday, 19th February, at St Saviour's Cathedral, Goulburn.

Rev D. Oliphant, Asst Minister at St John's, has been appointed Lucas-Tooth Scholar for 1978.

WILLOCHRA

Rev R. Morris took up duties at Port Augusta on 6th February.

Rev R. Niebus has been appointed Rector of St Paul's, Port Pirie.

RIVERINA

Revs Michael Allison, Phillip Alstin, Harold Booth and Graeme Sturt were ordained at St Alban's, Griffith, on November 30.

Rev R. Freeman was instituted as Minister-in-charge of Hillston on February 3.

Rev A. Hassing was inducted as Rector of Corowa on February 1.

Strong links exist between the Anglican Diocese of Nakuru and Australian people and these ties are moving closer through World Vision of Australia.

A trust fund has been established by World Vision following the death of one of the agency's long serving employees, Mrs Betty Vohmann.

When Betty was tragically killed in a car accident in February of last year the family requested friends not to send wreaths, but give a donation to World Vision.

A trust fund began. It was decided to use the money to help the Nakuru Boys' Home, which is run by the Anglican Church. There is an urgent need to build a house for the home's warden. The old one was destroyed by fire. A makeshift flat is being used temporarily to house the warden.

A large proportion of the money raised so far has come from members of Betty's church, the Baptist Church in Blackburn, Victoria.

In 1975 the then Bishop of Nakuru, the right Reverend Neville Langford-Smith, asked World Vision if it would share with the church in meeting a need.

Gangs roamed the streets of Nakuru; boys without a home or a future. Some lived in trees, beyond the reach of the arm of the law. Others made the railway yards their home. They survived by stealing from the stalls in the market or digging through the decaying food at the local rubbish dump. Their excitement was found in crime and inhaling petrol fumes.

The gang members ranged in age from seven to eighteen. Who cared about them? God did.

He directed a young church army captain, now the Rev John Gatungu, out on to the streets and rail yards to befriend these boys of the garbage dump.

Firstly John spoke to them and won their confidence. Then he took some of them to live in his own house, by giving them a lift on his bicycle.

That was 1966. Three years later the church built the Nakuru Boys' Centre in the housing area of the town, where the boys would feel at home. It was soon crowded and had to be expanded.

World Vision responded to the call of Bishop Langford-Smith. Through the agency over 50 boys are being sponsored by Australian families.

This sponsorship provides them with a lot more than just food. For most of the boys they can sleep, for the first time in their lives, on a real bed.

They are provided with medical care and education. Their energy is now channelled into sport. They have security and love. Being a church home they also learn about the love and saving power of Our Lord, Jesus Christ.

Some of the boys, who live with relatives, attend the centre by day for education and sporting recreation. But most live at the centre, which is their only home.

The diocese is now building another centre to accommodate the homeless young girls of Nakuru. World Vision is again involved in this project. So far the agency has given over \$13,000 towards the school.

Now World Vision is supporting the construction of a warden's house. Bishop Langford-Smith, an Australian who now lives in Queensland, has urged Australians to support this latest project at Nakuru.

The bishop of the Diocese of Nakuru is Bishop Manasses Kuria, who spent 1964 in Australia serving with the parish of St Clement's, Mosman, Sydney.

Donations to the Betty Vohmann Memorial Appeal

can be sent to World Vision of Australia, Box 399C, GPO, Melbourne.

After 500 Years will the Reformation come to Spain?

After hundreds of years of oppression in an almost exclusively Catholic country, Protestants in Spain are becoming accustomed to their freedom. Not until 1968 did the Protestant churches in Spain obtain legal recognition. Before then it was illegal for them to meet in a church or to publicise themselves. Protestant literature had to be smuggled into the country.

With the death of Franco in 1975 a new era was introduced in Spain and the last years have seen the introduction of many changes. Protestant churches have now become visible. The largest evangelical groups in Spain are the Plymouth Brethren, with 95 meeting places and 5000 members, and the Evangelical Baptists, with 58 meeting places and 5000 members. The Jehovah's Witnesses claim to be the fastest growing body with almost twice as many members as any evangelical church.

Presently about 150 North American missionaries are working in Spain. The Protestant presence has been strengthened by the availability of Protestant literature and increasing access to radio. The Spanish Back to God Hour of the Christian Reformed Church is broadcast on national stations and by short wave from Monte Carlo.

Last April the Reformed Presbyterian Church of Spain was organised with six congregations in Madrid, Barcelona, Mataro, Sevilla and Malaga. But despite their new freedom, Protestants still form a small minority in a country where the Catholic Church claims 99 per cent of the population.

Protestant parents have to send their children to schools run by the Catholic Church in which instruction in the Catholic faith is obligatory. Children are under constant pressure to conform to Catholic patterns of thought and behaviour. It took tremendous courage to open the first Protestant Christian school five years ago. Since then, seven more have been established. There are only three seminaries and six Bible schools in Spain which together train only about 200 leaders for the Protestant churches.

Writing for a Christian Reformed audience in The Banner, Roger S. Greenway, Latin American Secretary of CRC World Missions, holds up Spain as a new challenge to the mission of the CRC. Other evangelical churches have also seen the challenge. The Reformed Presbyterian Church, Evangelical Synod recently appointed its first missionary family to work in Spain.

A church in the second stage feels it must grow larger to accomplish its goals. But it's easier for leaders to name the year when the building was completed than to cite three contributions to ministry in the last year. Enthusiasm lags and capital improvements have left little money for programme budgets.

By stage three, much conflict arises over the nature and goals of the church. Members wonder what the church is supposed to do now that it's established. A small minority begins criticising the pastor, while the "old-timers" resist a

larger membership and complex programming because they want to cling to the memories of being "one big family". The leaders lose enthusiasm, and the intimacy of the group is lost.

Growing churches, found Wilson, set growth by clearly defined purpose and goals, meeting people's needs and involving members widely in ministries of the church, the report stated.

There are in the world many of the poor who yet are exceeding proud, but God sanctifies outward poverty to His children so that it promotes true poverty of spirit. As they are poor, so they have a mean esteem of themselves; it makes them inwardly more humble and more tractable to God's government. Therefore when we are under any cross let us observe how it works, see whether we join with God or not. When He afflicts us outwardly, whether inwardly we be more humble. When He humbles us and makes us poor, whether we become also poor in spirit. When God designs to humble us we should labour through grace to abase ourselves and mortify pride.

Richard Sibbes

Australian Baptist

ELECTORAL ROLLS IN ENGLAND

This year every parish in the Church of England is required to produce a new electoral roll.

For over 50 years after the passing of the Enabling Act, people needed only to complete an application form on one occasion, and they could then remain on the electoral roll as voting members of the Church of England for the rest of their life.

The result was a considerable forest of "dead wood". In large parishes it was virtually impossible to keep the roll up to date. People moved away without notifying anyone.

Some died without the knowledge of the parish priest or any member of the church council, and their names might remain on the roll of a parish for years.

The present situation is far better than that. A completely new roll has to be prepared every six years, including 1978.

The church council has to appoint an electoral roll officer whose task includes the keeping of the roll up-to-date during the intervening years.

Total numbers on the roll have to be reported to the diocesan secretary and the secretary of the deanery synod every third year and on some other occasions as well. In a few months' time, then, there should in theory be an entirely accurate statistical picture of the parishes of the Church of England as a whole.

It should be possible to compare the figures for this year with those for 1972 and see what progress, or decline, there has been in church membership.

Church Times Feb. 3.

ALAN WALKER WINS HIGH INTERNATIONAL AWARD

An Australian, the Rev Alan Walker, has won the high international award of the French Institute de la Vie. The award honours Rev Alan Walker as the founder of the Life Line telephone ministry and President of Life Line International.

The Institute de la Vie was established by the French Academy of Science. Every two years it names people who have made outstanding contributions to human and social welfare. The Institute is composed of 27 leading academic figures of France, together with representatives from other countries.

Only two Australians have been named in this International Award, the other being Dr William McBride for his discovery of the effect of thalidomide on unborn children.

In this year's award recognition is given also to two other men who have developed telephone ministries. Mr Raynald Martin, of Switzerland, and Rev Chad Verah, of England. They will jointly share in the prize of 250,000 French francs.

The Award will be made at an international dinner in Paris on Tuesday, 21st February. It will be given to Mrs Alan Walker who will receive it on behalf of her husband.

Mr Walker is unable to attend, being engaged at that time in a speaking and preaching tour of America as Director of World Evangelism for the World Methodist Council.

Life Line, as a Christian telephone counselling service, came from the mind of the Rev Alan Walker as a response to the need of Sydney. After three years of preparation the Sydney Centre was opened on 16th March, 1963, with its slogan "Help is as close as the telephone".

The Life Line idea spread to other Australian cities and

Life Line has proved successful in every city where it has begun, proving that there is an ocean of unmet need amid the lonely cities of the world.

Life Line International is working to build a network of compassion expressed through the telephone around the world.

In commenting on the International Award, the Rev Alan Walker said: "I am overwhelmed at the recognition of the Life Line movement. I am grateful that for a second time the Institute de la Vie has chosen an Australian for the award. The strength of Life Line lies in its volunteer telephone counsellors and the award is a tribute to their selfless service around the world."

Are Australian Evangelicals in the Church of England another?

Surely 1978 is a time to reconsider what we are doing? Certainly the institutional church has been criticised beyond validity. People have failed to recognise faithful work being performed in place after place. The dioceses are peppered with keen dedicated Christian laymen with



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GENETICIST CHALLENGES EVOLUTION

The man who believes that medical cure of mongolism may be possible in the near future, visited Australia from February, 10 to 19, 1978 and conducted a series of lectures in Melbourne and Sydney.

He is Professor Jerome Lejeune, the Frenchman who discovered for the first time that the cause of mongolism was due to an extra chromosome.

It was for this most important research that President Kennedy presented him with the highly prized Kennedy Award in 1963, the same year the President was assassinated.

He believes there could be a dramatic breakthrough possibly leading to the cure of mongolism within a period "that a living person can expect to see".

He visited Sydney at the invitation of Macquarie University, the Post Graduate Committee in Medical Education at the University of New South Wales and the National Right to Life Association.

Following his visit to Sydney, the Professor flew to Bathurst Island off the coast of Darwin, and studied a little known tribe of aboriginals, the Tiwis.

The Professor is a distinguished looking Frenchman who lives with his wife and five children in one of the three oldest houses in Paris in the Latin Quarter.

Professor Lejeune is reputed to be the greatest living geneticist and he has been honoured for his work around the world. He has strong views about the misuse of genetic engineering and the distinct differences between man and woman.

He also has provocative views on evolution and believes that it is impossible for man to have sprung from the ape.

Professor Lejeune is Professor of Fundamental Genetics at the University of

Paris, Director of the National Centre for Scientific Research, Member of the French Consultative Committee of Scientific and Technical Research, Member of the American Academy of Arts and Sciences.

Holder of the National Order of Merit Prize for Cancer Research, he also holds the Jean Toiv Prize (1961), Cognara Jay Prize of the Academy of Science (1964) and the Le Grand Prix Scientifique de la Ville de Paris (1977).

The Professor is medical officer in charge of the department caring for disabled children at the Hospital des Enfants Malades (Sick Children's Hospital) in Paris, which is the first children's hospital in the world. It was founded in the 18th century.

Apart from being a Doctor of Medicine, the Professor is also a Doctor of Philosophy (Biology).

He is a member of the London Royal Society of Medicine, the Rome Pontifical Academy of Science and holds honorary doctorates from the Universities of Dusseldorf and Pamplona.

In 1970 he received the William Allen Memorial Medal from the American Society of Human Genetics.

He speaks French, English, German, Italian, Spanish and Danish.

Discussing his research into mongolism recently Professor Lejeune said "In mongoloid children we have recently demonstrated an excess of a specific enzyme, super-oxide dismutase ... From this research and other investigations on the clinical functioning of the brain we find no indication that appropriate medication is impossible."

"In other words, on theoretical grounds, we consider that a medical cure of mental deficiency is worth investigation.

"I am not at all going to say the cure is just around the corner. I don't know, but we know enough to consider that on theoretical grounds the idea that nothing could be done because it had an extra chromosome is not warranted."

This finding of Professor Lejeune's, causes real concern when we think of the confidence with which medical practitioners are predicting deformities and advising abortions.

Professor Lejeune's Sydney meetings, both the technical ones with the



Professor Lejeune

SCIENTISTS AND THEOLOGAINS GET TOGETHER

A world conference bringing scientists and theologians together to explore the use of science and technology as transforming forces in the service of humanity and for justice and peace will take place at the Massachusetts Institute of Technology under the auspices of the World Council of Churches a year and a half from now - July 12-24, 1979.

Entitled "World Conference on Faith, Science and the Future," the conference will bring 500 scientists and theologians from around the world together.

They are to "look for the meaning of faith in a world in which science and technology are transforming forces that both liberate and destroy persons and human values," an announcement declares.

FREE AD See page 8

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Three Stages of Growth

"Stodgy Hills Baptist Church" hovered on its corner like a sleeping tortoise. But just down the street, "Dynamo Drive Baptist Church" had just razed its kindergarten playground to expand its crammed facilities.

Why do some churches of education at Birmingham's Mountain Brook Baptist Church, may have found some of the answers, through a sabbatical study of stages of church growth, according to a report.

Wilson surveyed 1000 Southern Baptist churches to uncover aspects of church growth. He got an unusually high response - 52 per cent of the churches replied to his questions. They ranged from a 203-year-old congregation in Virginia to a young church in Las Vegas.

In all the materials Wilson dispatched, there were 112,316 possible answers. A computer was used to correlate responses.

A church passes through three stages, Wilson found. In the first, a church spends its time recruiting members, battling minor conflicts over the nature of the church, its worship and facilities, while pulling together through the need to find new members and raise money. Enthusiasm and strong unity are a trademark.

A church in the second stage feels it must grow larger to accomplish its goals. But it's easier for leaders to name the year when the building was completed than to cite three contributions to ministry in the last year. Enthusiasm lags and capital improvements have left little money for programme budgets.

By stage three, much conflict arises over the nature and goals of the church. Members wonder what the church is supposed to do now that it's established.

A small minority begins criticising the pastor, while the "old-timers" resist a

larger membership and complex programming because they want to cling to the memories of being "one big family". The leaders lose enthusiasm, and the intimacy of the group is lost.

Growing churches, found Wilson, set growth by clearly defined purpose and goals, meeting people's needs and involving members widely in ministries of the church, the report stated.

Australian Baptist

EDITORIAL EVANGELICALS - SICKNESS WITHIN?

The History of the Christian Church, like that of any institution, is a story of forward, backward and stagnant movements. The exciting thing is that God's kingdom moves steadily forward. God brings his purposes to fruition sometimes using this group, sometimes that. The sad thing is when a group once used mightily by God is laid aside by Him because of its faithlessness and disobedience. The Church of Ephesus was one such example.

Are Australian Evangelicals in the Church of England another?

In 1959 the Billy Graham Crusade came to Australia and was involved in a mammoth spiritual awakening the ramifications of which can still be felt. In 1969 it seemed to barely cause a ripple. In 1979 what will happen? One thing is for certain, it was not the preaching of Billy alone that caused the difference. There were major movements in 1959 involving prayer cells, outreach, personal obedience and follow-up, that seemed relatively absent in '69.

Surely 1978 is a time to reconsider what we are doing? Certainly the institutional church has been criticised beyond validity. People have failed to recognise faithful work being performed in place after place. The dioceses are peppered with keen dedicated Christian laymen with

a bevy of gifts that make many congregations very rich. There are many ministers faithfully ministering the Word of God and our evangelical bishops are as godly and as dedicated as one will see anywhere.

Nevertheless we face a sickness that could choke any effective spiritual growth. One area where this is apparent is in the attitude of many Evangelicals to the Scriptures. There is a lack of confidence in their authority. This lack shows itself in many ways. Firstly, some Evangelicals are choosing what part of the Word they will accept. Public statements are made by important Evangelicals that speak of a progressive leading of the spirit, not in our personal lives which is a biblical teaching, but in doctrine which is unbiblical, and was always rejected by the great evangelical movements. How can an "Evangelical" say we now know better than Paul, in a matter of faith or conduct. Or that the Spirit has now led us "beyond" that revelation?

The second way this sickness shows itself is among people whose Doctrine of Authority is of mere antiquarian interest. Such people expound the text of scripture in its "zitz im laben" or in its context but have no confidence in drawing conclusions from it. As such, no statement answering modern problems is given

any authority at all. The scripture is regarded as authoritative, but as soon as reasoning is applied (a necessary process for the Bible to speak to anyone other than the original readers) the force of Biblical authority is lost. We might as well have no doctrine of authority at all.

The third demonstration of this sickness is the movement by some away from teaching the content of scripture. This is the opposite position to the previous one but is just as devastating. Here life relatedness becomes the all-important thing and a systematic knowledge of scripture recedes into oblivion. It is breeding a generation of people who do not really know their Bible and are only answering (we at least hope) the sorts of questions moderns are asking but not the sorts of questions that the Bible would make us ask.

Evangelical can still take up the cudgels against a cross here, a mitre there, and fight with great vehemence a battle that is possibly over, yet not recognise that a new movement from within is corroding away the very core of the evangelical position with hardly any opposition.

If Evangelicals abandon their historical position on the place of the scriptures, they will become an ineffectual group bypassed by God as He works His purposes out.

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