

RECORD CROWDS AT SUMMER SCHOOL

The CMS Summer School at Katoomba last week attracted the largest crowds for many years.

On the Sunday night when John Stott spoke on *The Faith of Moses*, over 1350 people packed the auditorium, two overflow tents and the CMS Conference Centre.

The meeting was relayed through closed circuit television. Rev John Stott, Rector Emeritus at All Soul's Langham Place, was the Bible Study Leader. Some of the other speakers were Bishop Donald Cameron, Bishop John Reid, Canon John Chapman, Rev Philip Oliver, CMS Secretary in Victoria, Rev John Turner, CMS Secretary in Victoria.

CMS had arranged accommodation for over 800 people. Hundreds of others arranged their own privately. Mr Turner said it was the largest Summer School since 1971 when Mr Stott

was also the main speaker. However that occasion was an all Australian Summer School. Also attending were a group of 30 from the CMS fellowship in the Diocese of Newcastle.

One new feature of the Summer School this year was a series of talks on Missions in Parish Life. The intention was to point out ways a parish can participate more fully in the missionary outreach.

There were many parish contingents at Katoomba. St Paul's Seaforth had about 140 members. So great was

the demand for accommodation that a Roman Catholic Conference Centre — Mount St Mary's was also made available.

Missionaries from all CMS fields answered questions as to their various areas.

On Sunday morning the Communion Service for over 1300 people was held. The Archbishop of Sydney, the Most Rev Sir Marcus Loane was the preacher.

Mr Turner announced that the main speaker at the next Summer School will be the Rev Paul Barnett, Rector of Holy Trinity Adelaide, and the chairman will be Rev Maurice Betteridge, Federal Secretary of CMS.

Interview with John Stott

During the recent Summer School Rev John Stott kindly made time available to the Church Record for a wide ranging interview.

We shall be publishing this over two issues. Mr Stott was anxious to point out that anything he said on matters of local controversy were said with the recognition that he was a visitor and did not wish to intrude into local affairs. He said it would be inappropriate for him as a visitor to presume to comment on domestic issues without this qualification.

On the question of church membership some people favour a congregational role as a means of identifying and helping members. Others take the view that such a system could tend to exclude people. What is your view?

Frankly I am in favour of church membership and we are really introducing it now into All Souls. One ought to see this both historically and Biblically.

Historically the Church of England we all know, has

grown up on the understanding that virtually all residents in the parish are Christians.

They have for centuries since the Reformation been baptised and were recorded as having a right to attend the parish church and could join the electoral role if they were baptised and resident without making any particular Christian confession or indeed without attending church and they were the electorate in the early days.

This was when the parish meant much more in a way than the Church. It was a parochial system rather than a congregational system.

Now for me I think we have to face the fact that we are living in a new era in which the majority of people in our parishes are no longer

In this interview he discusses his own background, church membership, bishops and what they wear, evolution, the World Council of Churches, Northern Ireland, Malcolm Muggeridge, education, baptismal policies, and the current situation in the Church of England.

ARCHBISHOP SWAMPED BY CONGRATULATIONS

The Anglican Archbishop of Sydney, the Most Reverend M. L. Loane, KBE, who was knighted in the New Year Honours List, has been overwhelmed with congratulations.

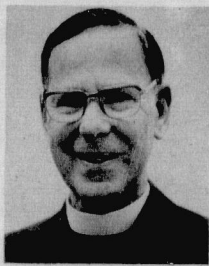
Sir Marcus said: "I would like to express my very warm thanks to so many people who have written or sent messages of good-will in connection with the New Year Honours.

"I am deeply conscious of the fact that such an award has been conferred on me in view of the office I hold and the church which I serve. "The distinction really be-

longs to all church people, and I hope they will feel that they share it with me.

"It has been my privilege to be called to represent others.

"My wife joins me in our warmest thanks for so much friendship and support from all quarters."



Archbishop M. L. Loane



Rev John Stott

Christian, and therefore we are moving from a parish situation to a Church situation and although we still have an obligation evangelistically to the parish, yet we have a congregation drawn from the parish who are the committed Christian people and I cannot see any reason why they should not be enrolled members.

The two advantages of this membership seem to me to be first that they can get the people who enrol to take a real responsibility for the life and work of the Church and they should be committed not to just attend but they should be active so that you can promote the every member ministry idea, as every member should be active.

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EDITORIAL

Women's ministries in the church

International Women's Year has come and gone but it does not seem to have made much difference to the place of women in the Church. This is natural enough because "liberation", whether of women or men is not an objective which Christians seek for themselves, for Christians are enjoined "through love be slaves to one another". Nevertheless, Christians as a whole are very remiss in not providing opportunities for Christian women to serve their fellow Christians in accordance with the gifts which God has given them.

It is disgraceful that Christian women, with great gifts of personality and mental ability and with years of theological training behind them, should have to return, for example, to schoolteaching, rather than spend their lives more directly in the service of their fellow Christians.

This is not to say that women can fulfil every ministry in the congregation. Scripture makes clear that this is not so, and an understanding of the character of the congregation endorses it. But those who do not go along with the modern

popular catch cry of complete identity of ministry for the two sexes, have the greater obligation to seek out and regularise ministries for Christian women in the congregation. Such ministries as will allow them to exercise to the full, the gifts and talents which God has given them for ministry to their fellow Christians.

The establishing and regularising of such ministries for women is of the highest priority and should be receiving the earnest attention of church leaders.

WCC NAIROBI ASSEMBLY Page 3

Notes and Comments

Ted Noffs, ACC and FOL

A new newspaper called "Mabel" promoting the radical wing of "Women's Liberation" appeared last month at the height of the Federal election campaign. One of the articles (unsigned) attacked the Family Action Movement and those Christians who oppose Women's Lib programme for a revolutionary society.

The article would not merit any comment except that it makes certain allegations about the FOL and the Australian Council of Churches which, if true, should be of serious concern to every professing Christian in Australia, especially those in churches affiliated with the ACC.

To quote from the article: "Women like Frieda Brown are merely manipulated cogs within a major doctrinal power game developing overseas, and within Australia, between rigid Catholic and Protestant Conservatives on the one hand and the more progressive World Council of Churches."

"The World Council of Churches held a conference in Berlin recently called 'Sexism in 1970s' and is involved in armed struggle in Africa and the third world."

"Christian Women Concerned" is a group which is part of the Australian Women's Movement, is involved with the Australian Council of Churches, and in direct conflict with the Festival of Light as part of a power game within Australian Churches.

"The president of the Australian Council of Churches has described the Festival of Light as part of the growth of 'a rabid right-wing doctrine of hate'. Rev Ted Noffs, who was charged with heresy by a group within the Methodist Church in February last year, has called the Festival of

Light 'the moral CIA'. While some men are essentially reformist, and the Australian Council of Churches mainly concerned with sexual and moral repression, nevertheless to their theological opponents they are a radical challenge."

Now it is possible that this article is grossly misrepresenting the views of officers of the ACC. If so, it would be good for them to declare it.

In particular did the President of the ACC describe the FOL as part of the growth of "a rabid right-wing doctrine of hate"? Does the ACC consider itself in direct conflict with the FOL? How far do the relevant agencies of the ACC support the aims and aspirations of the Women's Liberation Movement and how far do they oppose the policies of the FOL?

These are important questions because in the area of sexual and personal morality the FOL stands right in the middle of orthodox, biblical and historical Christian ethics.

If the ACC, or influential officers, resent or oppose, and therefore actively work against the FOL, as is suggested by this article, then let them say so. At any rate we invite a responsible spokesman to state exactly where the ACC and its senior officers stand on these matters so that all Christians can be reassured that there is no such conflict among the Christian churches as is suggested by the article, or if there is such conflict, Christians may know their views.

Denominationalism

Making the denomination the centre of interest and

loyalty quickly extinguishes spiritual life. God must be the centre of thoughts and actions, the Lord Jesus Christ the centre of our loyalty. Yet denominationalism is growing and spirituality is ebbing. Diocesan badges worn on garments and now the Sydney diocesan tie are trifles in themselves but they are straws which indicate quite clearly that the wind is blowing in the wrong direction.

For years the Good Friday service in Hyde Park in Sydney has been called "The Anglican Witness". To bring church members to the service because it is Anglican is fatal to their spiritual life. At the same time it discourages fellow Christians from joining a central act of witness which should be for all Christians on that afternoon. Denominationalism also has the effect of restricting our prayers. We pray only for members of our own denomination, praying for a bishop on the other side of the continent rather than for church leaders of other denominations in our own city.

The spiritual error of the denominational attitude is seen clearly in the concept of public relations. The only thing that a Christian church should push or defend is the Gospel. When we defend our own public image we fall foul of the command "Avenge not yourselves" and contradict Christ's example who when he was reviled, reviled not again. Verbal vindication of ourselves, that is to say, of our denomination, is as out of place as physical retaliation.

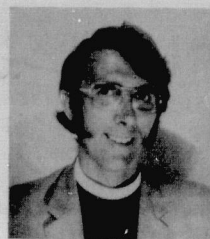
The denomination has a service to render the local congregation and the individual Christians. But it is a subordinate role. It must not dominate.

Loane knighted

The Australian Church Record would like to express its joy at the news that the Archbishop of Sydney, The Most Rev M. L. Loane, has been honoured by Her Majesty The Queen with a knighthood.

We believe it is a fitting recognition of many years of service not only in the Church of England but also the community as a whole.

The Archbishop's various relief appeals, which are personally administered by him, we understand, have over the years raised many thousands of dollars. People in need in Sydney have benefitted from his vision as indeed have thousands living in destitute conditions in other countries.



The Rev John Davies

The other Jesus...

This is the fifth of a new series of articles by the Rev John Davies, minister at Jannali, NSW.

In this issue, Mr Davies continues the examination of the lesser-known facets of Jesus' character.

Jesus the troublemaker!

No one likes a troublemaker, for deep in the heart of almost every person is the desire for peace. Thus when we remember each Christmas the words of the angels declaring "Peace on earth and goodwill among men" there is a warm response in the hearts of many.

When we add to this Isaiah's prophecy of the "Prince of Peace" and Jesus' promise "my peace I give to you", we have a very comforting picture. It comes as a shock then to some, to learn that Jesus was really a troublemaker, who produced division among the people, distress among his followers and disruption to the society in which he lived. His idea of peace was very different from what most people think. (Jn 14:27 cf Matt. 10:34).

DIVISION AMONG THE PEOPLE

Three times in John's Gospel we read of division arising over Jesus as people grappled with the "who?" "whence?" and "how?" of Jesus' ministry. In 7:40-44 we find that there was a division among the people as to whether Jesus was really the Christ. In 9:16 we read that there was a division among the Pharisees as to whether Jesus was from God or not. And 10:19-21 tells "there was again a division among the Jews" because of Jesus' words, whether or not he was inspired by a demon.

The effect of Jesus' ministry was to force people to take sides. His presence was like a strong light which attracts those who love the light and drives away those who love darkness (cf 3:17-21). And just as those who prefer darkness are troubled by strong light, and sometimes react violently, so we find a violent reaction to Jesus. Some wanted to arrest him (7:44), others tried to stone him (10:31) while others believed in him (10:42).

DISTRESS AMONG HIS FOLLOWERS

It was not only among the people at large that Jesus caused trouble, but Jesus told his own disciples that they would have to face suffering because of him.

Many people have the idea that Jesus offers a comprehensive insurance against life's problems, an escape route from the troubles of the world. All too often preachers of the gospel imply that to follow Jesus will mean peace and security, comfort and joy etc. Nothing could be further from the truth! Jesus promised his disciples all kinds of distress, including death, suffering, tribulation and hatred, all on account of him.

Instead of escaping from trouble, following Jesus will bring even more. We can expect hatred because Jesus has chosen us (Jn 15:19, 17:14), persecution because Jesus was persecuted (16:20) and even death (16:14). Matthew records Jesus' warning that he will cause trouble for his disciples from even within their own family (Matt 10:35, 36).

Following Jesus is no easy matter. If you throw in your lot with Jesus you can expect trouble. In fact there will be more trouble than if you remain a non-Christian. For Jesus is a troublemaker. Because he is in fundamental opposition to this world, the world hates him, and any who follow him will suffer the distress of that hatred.

DISRUPTION TO SOCIETY

John records in 11:47-50 the concern of the Jewish leaders at the threat Jesus posed to the political stability of their country. While they sought to solve their problem by putting Jesus to his death, that death started a movement which "turned the world upside down" (Acts 17:6). While Jesus did not specifically attack the social evils of his day, the acceptance of his teachings has led to many great social changes through the ages. For example, the economy of Ephesus was upset when the idolatrous silversmiths ran out of work (Acts 19:23-27). It is reported that during the great revival in England last century, some big factories had to build new warehouses to hold the stolen goods that were returned. Imagine the economic disaster in our society, if the whole population were to follow Christ and give up gambling, drinking and smoking!

Wherever Jesus went there was trouble. People were divided, his followers were distressed, and society was disrupted. For Jesus brought to a head the fundamental conflict between God and the world. And wherever Jesus Christ is faithfully preached today we can expect the same

sort of trouble.

Next issue — Jesus the Poor Communicator



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WCC NAIROBI ASSEMBLY REVIEWED

"What was it like?"

"What good came of it?"

"What about theology?"

These and other similar questions are the ones that were inevitably put to the returning delegates from the Nairobi Assembly of the World Council of Churches.

Maybe the best way of describing the Assembly is to seek to answer questions such as these.

"What was it like?" The impact of the thousand people assembled representing so many different Christian traditions, so many cultures, had to be felt to be understood.

Indeed, so sudden was the impact that several days were necessary to get into the swing of the Assembly meetings. Yet, it was not so overwhelming as to prevent personal contact.

After the initial plenary sessions were over, during which the main position papers were read, delegates met in groups of 10 to 15, first to discuss passages of Scripture then to discuss the themes of the Assembly. From the beginning individuals were involved in what went on.

It was, in every sense, a "delegates' assembly" and this is no more clearly seen than when one compares both before and during the conference with the final reports.

These final conclusions present the delegates' assessment of the main position papers and the delegates' own views pressed firmly home into the output of the Assembly.

If there is one criticism that score it was that there seemed insufficient time for the many who wished to speak on the main themes of the Assembly to do so.

The floor contributions were on the whole very good, many outstanding.

There was a great variety of opinion and the draft conclusions seemed to reflect the clear differences that existed amongst the delegates.

"What good came of it?" This is no easy question to answer, and it is a question that comes to anyone returning from an overseas conference, no doubt, on conferences other than church ones.

First there must have been for all present the experience of meeting Christian traditions of which one was only dimly aware.

To have sat in a Bible study group with Czech Reformed, Coptic Orthodox, Finnish Lutheran, and American Mennonites is an educational process in itself.

Particularly so, when there are only a dozen in all so that one can probe the views of others and have one's own views probed as well.

Also for many of those present there was a sharp



By Bishop Donald Cameron, Assistant Bishop in Sydney Diocese, who attended the WCC Fifth World Assembly last November as an Anglican delegate.

exposure to the convictions and the hopes of the Third World Christians.

For some this must have been a disturbing process.

One of the most telling questions asked during the Assembly came in a speaker's response when the questions of justice and freedom were being discussed.

"Is God pleased with the world the way that it is?" If not, is he doing anything about it? If not, should we be doing anything about it?"

This remains a challenge which cannot be avoided.

One was also disturbed by concrete confrontation with people to whom economic disability, poverty oppressive government were a daily reality and there was the process of learning to think again of where one came from, and to start once more

to be grateful for freedoms one had taken too readily for granted.

On the other side, too, it must have been an interesting experience for delegates from other parts of the world to listen to those from the West strongly criticise their own governments and leaders and yet do so secure in the knowledge that they could return safely to their own homes and families.

Thus the challenge came both ways.

"What about theology?" There was no shortage of theological skill and talent in the Assembly. There was Robert McAfee Brown from Stanford, Jurgen Moltman and Peter Beyerhaas from Tubingen, Klaas Runia from Amsterdam, David Hubbard from Fuller and many other equally well-known names.

Such men represented a very wide range of Christian thought and opinion.

Theology was in no sense given second place.

The World Council has been associated with a particular theological slant. One of the pleas evangelicals would make in the World Council, is that there is a recognition of a genuine pluralism.

It is far better to have differing points of view set side by side, than to attempt to

reach a synthesis which in the end may be less than honest and presents with clarity no single point of view.

Nairobi saw a shift in the Ecumenical course of direction.

The affirmations "that the Great Commission which asks us to go into all the world make disciples and baptise them in the Triune name should not be abandoned, betrayed, disobeyed, or compromised."

And "We are opposed to any form of syncretism, incipient nascent or developed, if by syncretism we mean human attempt to create a new religion out of elements taken from different religions" should be noted.

These words represent foundation elements of the Christian faith that were

heard, if at all, only in very muted tones in the reports from Uppsala and Bangkok.

"What about politics, Communism and the programme to combat racism? Many, especially in America, have associated the World Coun-

cil with a strong left-wing political stance. It has been said that it is 'soft on Communism'."

In reply to that one recognises that many delegates come from countries in Eastern Europe and Russia.

Their participation in the World Council would appear to be in fact, if not by explicit agreement, a tenuous one.

Resolutions on religious

freedom in the Soviet Union and a call upon the Soviet and other Communist countries to implement the religious freedoms to which they give lip service were carried, though in the end, in a modified form.

This aspect of the World Council's activities has probably been reported and misreported upon more than any other part of its activities.

This may very well be due to certain failures on the part of the Council itself to present clearly its own case.

The details of the debate became too complex to describe in detail, but a resolution to place certain restrictions on the racism programme was defeated by a substantial majority.

There is no doubt that the black African delegates, irrespective of their theological

beliefs, which I think is the classical reform view, is that although God reserves to Himself the right to admit people into an invisible church with the exercise of faith. He gives to the minister the responsibility to admit people into the visible church on the profession of faith.

Now I believe we have to accept people's profession of faith. Yes, it has to be a credible profession, but to me a credible profession is a profession of faith that is not negative either by their published writings in which they say they are not Christians or by open immoral life.

What if people refuse to in any way identify with the congregation, but for their own personal private reasons want their child baptised?

Well, it depends on the reasons. I think it is very difficult to make up rules. You have got to be flexible here.

You see in these days in which, certainly in our Christian culture the institution of the Church repels people, then I would say there is little doubt that there are born again believers outside the institution.

Even some who don't belong or attend regularly any kind of public service, even in a home. Now you and I would agree that they are disobedient believers. They have forsaken the assembling of ourselves together.

But such is the situation today, that there are believers outside. I mean there are some cases where the mother is unable to come because of her family and so on.

Continued next issue

FIFTH WORLD MEETING OF CHRISTIAN CHURCHES



Masai singers delighted the crowds at the opening ceremony of the WCC Fifth Assembly in Nairobi, last November. They came from an Anglican church.

One noticed similar administrative difficulties dealing with resolutions on Timor which appeared to place Indonesian Government in an invidious position.

On the other hand one also saw the courageous statement from Canon Burgess Carr of the All-African Conference of Churches issued to all delegates at the conclusion of the Congress in which the lack of political and other freedoms in African states was criticised in forthright and uncompromising terms.

The Programme to Combat Racism, which has seized headlines in both church and the secular press, came in for only slight mention in the plenaries, probably, in view of the publicity, too slight.

Also, the World Council in its Assembly provided a unique Christian Forum in the World today.

The very conflicts which it gathered within its meetings are the conflicts of the churches of our time.

No single person will agree with all that came out of Nairobi, but the convictions that were expressed there, the questions that were asked there, are part of the world in which we live.

And if we cannot, as we certainly will not, share all the convictions, the questions asked at Nairobi are questions that we are compelled to take seriously.

cal convictions, were solidly behind it.

By and large, it could be said that the Nairobi Assembly represented a watershed in the Ecumenical story.

In comparison with Uppsala and the Salvation Today Conference at Bangkok, a new note, present in the early Assemblies, was recaptured.

A concern for salvation in a supernatural New Testament sense was clearly stressed both in the position papers and in the conclusions.

If, at times, the emphasis of a conservative and traditional kind appeared to contradict other statements, this at least represents the kind of pluralism that is an inevitable part of the World Christian Forum.

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Statistical variations in church attendances

Sir,
It was disturbing to see the conclusions reached by the Rev Vernon Turner of the Christian Broadcasting Association in his recent "Australian Radio Times."

In an editorial headed "Let's Face Facts" Mr Turner said: "Latest figures show 5 percent of Australians go to church and about 1 percent are dedicated Christians."

It is not known where Mr Turner got his facts from — but they are wrong!

A Roy Morgan Poll taken in 1974 showed that 3 million Australians go to church every week — slightly less than 25 percent — and one could assume that as these people go weekly, that they may be taken — in the broadest sense — to be dedicated Christians.

Another survey taken for the Anglican Church in 1972 by the Roy Morgan Research Centre, showed that 28.6 percent of Sydney-siders went to church monthly.

Broken down further, 4.9 percent went twice weekly, 15.5 percent went weekly.

Mr Turner has done an excellent job and conducted a unique Christian ministry over the years for which he should be applauded.

However, he sells himself short when he attempts to sell the church short, in such a way by giving misleading figures regarding church attendance.

The question is how did he come up with these figures. Did he visit the churches in his district and count up those in attendance?

If that is how, it is a most unprofessional way for a man with his wide knowledge of radio ratings and surveys.

The second question is why? Was he trying to prove that because so few people go to church, that he should have an FM radio licence to reach the "95 percent who haven't heard the Gospel?"

In the editorial Mr Turner says: "The Association (CBA) has applied for a licence for a Christian FM Station in Sydney so this modern philosophy can be put into practice — "Quality of Life" and "People who

Care" ... "We feel sure we will be entrusted with a licence, but meantime we need a great deal of money to 'tool up' for the job."

I trust if he does get a licence, he will administer it in a more professional way than he does in counting church attendances.

KEN HARRISON,
Wallambi Ave,
Caringbah, NSW.

Christian's views on Creation v Evolution

Sir,
I am forced to point out that Dr Rockwell's article ("Record", October 30, 1975) by no means provides a satisfactory answer to the apparent conflict between the Biblical account of creation and evolutionary theory.

The form and significance of the conflict can only be examined in terms of the nature of the scientific approach to understanding and unravelling development of the universe.

Any branch of science is based on a certain set of critical assumptions.

In geology and paleontology the critical assumptions are:

1. The principle of uniformitarianism — the physical (natural) laws, which the scientist seeks to identify, have always held true, and ...

2. The principle of time continuance — time has always progressed and existed.

The situations that are described in the Bible involve men as we know them, with social and psychological attitudes that are clearly recognised in the 20th century.

It is the present and future spiritual and physical condition of men that concerns Christians, not the life-style of the trilobite.

Christians should be wary of attaching their faith to particular scientific views.

We are not Christians because of what science propounds, we are Christians because of what an historical

Letters

TO THE EDITOR

In reality, the number of assumptions involved in hypotheses of the development of life are far more numerous than the two that are listed.

The Christian knows that the past has not always existed, that there was a starting point, and that the universe was created.

However, he cannot say when the universe was created or how it was created, he can only say who created it. The "when" and "how" are problems that concern scientists.

It should be pointed out that science is continually developing (I refrain from using the term evolving).

Theories and hypotheses are constantly being developed, refined, and abandoned in favour of new and better ones.

Darwin's concept of evolution is by no means accepted by all biologists, other views on the development of life have been proposed.

The Biblical accounts of creation in Genesis 1-2 give ammunition to neither the evolutionist nor the Christian (if you care to consider that they are mutually exclusive groups) for the simple reason that the two groups are not concerned with the same problem.

So what if the first life forms were some form of anaerobic algae that probably developed some three billion years ago!

Christians are concerned with the human-spiritual, Man-God situation of today, not of three billion years ago.

The Bible was written in historical times, it describes historical men (and women) and historical spiritual attitudes and has nothing to say about the earth prior to man's occupation, other than that God's creation was good.

The situations that are described in the Bible involve men as we know them, with social and psychological attitudes that are clearly recognised in the 20th century.

It is the present and future spiritual and physical condition of men that concerns Christians, not the life-style of the trilobite.

Christians should be wary of attaching their faith to particular scientific views. We are not Christians because of what science propounds, we are Christians because of what an historical

Jesus Christ has and is doing for us.

Finally, I would like to say that as a Christian I have no qualms about investigating the geologic past.

In no way do I feel that my God-given faith will be destroyed or that I will find that God doesn't exist.

I, with the author of Genesis and many fellow Christians, see that God's creation is good and enjoy exploring it.

S. J. RILEY,
North Ryde, NSW.

Identifying Burns' verse

Sir,
The quotation used with the article by the Rev John Davies in your issue of November 27th, is from an "Ode to a Louse, on seeing one on a lady's bonnet in Church".

The quotation is incomplete, for the last two lines are as follows:

"What airs in dress an' gait was lea'e us
And ev'n Devotion".

(Rev) S. S. V. GADEN,
Stanmore, NSW.

Love should modify doctrinal differences

Sir,
I would like to comment on a remark made by Donald Howard in his review of "What, Where and When is the Millennium?" ("Record", Dec 11, 1975).

Mr Howard refers to this book as a possible "death-blow ... to dispensationalists who are prepared to be honest with the Word, both written and living", the implication being that dispensationalists tend not to be honest with the Word.

I do not seek to justify any scheme of eschatology; rather, I point to the ungracious attitude held toward people whose doctrinal opinion differs from that of the reviewer. This is a common failing amongst evangelicals today.

The insinuation that those who hold to a different doctrinal viewpoint to our own do so as a result of a deliberate and sinister mishandling of the Word, is one used by most evangelicals involved in doctrinal confrontations (eg Calvinist vs Arminian, Charismatic vs Non-Charismatic, Pre vs Post vs A — millennial, infant baptism vs "believers' baptism", etc, etc).

Surely this is a day in which we should strive to maintain the unity of the Spirit so that the world will see Christian love and brotherhood demonstrated amongst evangelicals (of the prayer of Jesus in John 17).

I ought not doubt the sincerity and honesty of my brother who interprets the Word of God in a way that I do not.

It is a strange act of life that two equally honest and godly men can meditate and pray on particular doctrinal

questions and arrive at different conclusions.

Of course one must be dogmatic and preach what one sees as God's revealed truth; and frank discussion and sharing of differences can only be helpful.

But both these functions can be carried out without the accusation of dishonesty being thrown at those who have (from the same Bible) arrived at different conclusions.

It is true that God cannot express two minds concerning one thing, but let us have more charity one to another in the light of the possibility of divine revelation being mixed with human ideas in the process of interpretation (whatever schools of thought we follow).

Most of us have held views in the past to which we can no longer subscribe; might it not be that some of our present views may one day appear equally untenable?

Let us by all means know what we believe and preach it enthusiastically!

But let us be careful not to accuse others of dishonesty when they arrive at an understanding of some doctrine that we do not hold. May Christian love be the order of the day.

DAVID E. CHISLETT,
Christian Life Centre,
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DECIBELS AND DEVOTIONS



The walls of St Andrew's Cathedral, Sydney, almost shook with sound and the cathedral's (pictured at left) columns were splashed with coloured lights for the Youth Celebration on Saturday, December 20.

Hundreds of young people were present to hear the Christmas message.

The pews were removed from parts of the cathedral and a platform erected in the transept's cross aisle to accommodate the Harvest Theatre and Christian folk rock groups, who bought a hearty response from the enthusiastic young people.

The unique occasion was organised by the Diocesan Youth Department, under the guidance of the Rev Terry Dein, in consultation with the Precursor, the Reverend Bill Graham.

It co-ordinated the efforts of the Anglican Youth Department, the CEBS, the GFS, with the help of Andrew's Club, the cathedral's own youth organisation.

The Dean, Dean Lance Shilton, was quizzed by Don Robertson, on the place of the cathedral today.

The Dean replied: "A magnificent building like this helps us recognise the sovereignty of God. His majesty, His transcendence, and His power, in comparison to our insignificance."

"If we think we are as big as God, our God is too small."

A similar celebration is planned for 1976.

RESTRUCTURING OF HM SOCIETY

The Anglican Home Mission Society has begun to streamline its administrative structure in a bid to meet the demands of today's rapidly changing welfare scene.

From January 1, 1976, its major operations will be consolidated into two divisions, under separate department heads.

Miss Eileen Armstrong will continue as Director of Nursing, while the Rev W. V. Payne has been appointed to the newly-created position of Director of Welfare.

Miss Armstrong will be responsible for all aspects of the work of the nine Chesalon Homes for aged people, and for the Chesalon Home Nursing Service.

She will also supervise any extensions of the Chesalon ministry, possibly in the area of Day Care Centres.

Mr Payne's responsibility will include the Anglican

Counselling Service, which includes the Anglican Adoptions Agency, the Immigration Department and youth counselling among juvenile offenders, drug dependent youth and other young people with problems.

He will also oversee the Charlton Boys' Homes, Carramar Maternity Hostel and Carinya Girls' Hostel.

Among other things, both leaders will be required to ensure that a positive Christian witness is maintained at every level of their division's activities.

The role of the Society's Chaplains Department will be defined early in 1976.

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Temperance Alliance cider-tasting aim: 'None for the road'

Lunch-hour strollers in Sydney's Hyde Park, were greeted by young ladies carrying trays of cool, refreshing fruit juice and cider during the hot noontime of Thursday and Friday, December 11 and 12.

This was part of the effort by the New South Wales Temperance Alliance to introduce non-alcoholic drinks to the general public and so encourage them to use such drinks at parties during the festive season.

Attractively-decorated tables were set up for the various forms marketing such drinks, who then provided more than 100 gallons of drinks as well as gelato fruit ices.

Between 12-2 pm, speakers addressed the crowds of passers-by every half-hour.

State parliamentarian, Mr Milton Morris, the former Minister of Transport, spoke of the carnage on the roads at Christmas and the need for safe driving.

Cricketer Brian Booth spoke as a leading sportsman. Dean Lance Shilton, Dean of Sydney, spoke against the normal drinking associated with Christmas and reminded those present of the Christ of Christmas.

Mr Ron Taylor, chairman of the NSW Temperance



The Anglican Dean of Sydney, Dean Lance Shilton, addressing passers-by at the NSW Temperance Alliance's non-alcoholic drink demonstration in Hyde Park, Sydney. Mr Ron Taylor, Alliance chairman, is at far right. — Photo courtesy Ramon Williams.

Mr Lance Hutchison, general secretary of the NSW Temperance Alliance, said: "Our aim is road safety, as well as the positive side of the alternative drinks available. The emphasis is 'None for the road'."

Mr Ron Taylor, chairman of the NSW Temperance Alliance, remarked, when asked how the idea was first conceived: "We noticed how popular the wine-tasting exhibitions had become and thought, why not taste non-alcoholic drinks?"

— Ramon Williams,
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A comfort 'for those in sickness'

"A Book of Comfort" (for those in sickness) by P. B. Power
Banner of Truth
40p UK

This may be termed, in the best sense, an "old fashioned" book.

It seems to fulfil well the prayer of the author which I quote for itself and as the best possible indication of the purpose of the writer in producing it.

"Blessed Lord, this is 'A Book of Comfort'; and that it may be indeed, first we must be sure of what Thou art."

"O Thou most worthy Judge Eternal, we have no comfort in ourselves, and unless Thou hadst revealed Thyself as a comforting God we could have had none in Thee."

"Thy justice and power and majesty are no comforting to us if they are alone."

"It is what Thou tellest us of Thyself that gives any joy."

"We would not presume to look for comfort in the direction of Thyself if Thou hadst not pointed out to us the way."

"Show Thyself to us Thou art in Thy Word. Comfort us with kindness that there is in Thyself."

— Geoffrey Feltham.

Holy Land illustrated

"The Land of Jesus" by Father Jean Roger Sadan Publishing House
Tel Aviv: English Agent, Mowbrays
Price: 4.95 in UK
120 pages

This is a delightful little picture-book on Israel of the sort to which we are becoming accustomed nowadays — with 40 photographs in colour, and many more in black and white, all accompanied by a running explanatory text.

The text is clear, reliable, and at the same time devotional.

As the book itself says, it will be either a treasured souvenir for those who have had the privilege of a visit to the Holy Land, or a good introduction to the land for those who have never seen it.

It would make an ideal gift in either case, and is to be highly commended.

— Alan Cole.

Interpreting the Old Testament

"The Authority of the Old Testament" by John Bright
Baker Book House
1975 (reprint of 1967 edition)
272 pp, \$U\$4.95

The weakness of this book is its unsatisfactory treatment of the subject indicated in the title.

It is the same weakness as that shown by the whole American Biblical Theology Movement (exemplified by Bright's contemporary G. E. Wright) in its failure to establish a theology on a true base of biblical inspiration and authority.

Bright's controversy with the radical historians (Noth, Alt) demonstrates that the main difference between them is over the balance of probability, not over inspiration.

For Bright, then, the authority and the probable historicity of the documents of the OT amount to much the same thing.

BOOKS

But as a survey of the history of hermeneutics, and as an analysis of where the problems in the Christian interpretation of the OT lie, this book remains one of the best things to have appeared in years.

It is a mine of information for all who want to understand how we use the OT in a Christian context, and it is presented with Bright's characteristic lucidity and in his usual readable style.

The bibliographic notes and references are superb, and suffer only from not having been updated since the book first appeared in 1967.

— G. Goldsworthy.

Called to 'live out' his sermon

"The Divine Yes" by E. Stanley Jones
Abingdon \$6.35

This volume is the last of the many by this esteemed author, missionary and evangelist. The circumstances are worthy of noting.

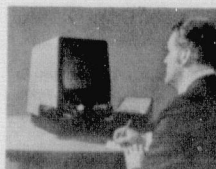
At the age of 87 Dr Jones suffered a crippling stroke. He recovered sufficiently to commence, at great effort, one last testament to the grace of God. He died in 1973.

Some 50 years earlier he had been helped by the translation by Moffatt of 2 Corinthians 1:19-20. "The Divine Yes" has at least sounded in him, for in him is the 'Yes' that affirms all the promises of God."

Many times, in many languages he preached on His text.

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SCHOOLS: 'JOB-FACTORIES' — OR 'PEOPLE-PLACES'?

This year while Don Howard is busy England-watching at close quarters it will be my task to write his column.

So first of all, best wishes to Don and family for good travelling and mental and spiritual refreshment. We will try to keep his pen warm till he returns for it.

At this time of the year the great education machine has slowed down and come to a halt.

The schools are dotted across the land like empty factories with all the workers on strike.

And to those most dissatisfied with "the education system" that is just about what they are: factories, churning out a plastic product.

Kids not enjoying their education and being made into cogs to fit the great factories of consumerism; no one prepared for living because everyone is being prepared for making a living; individualism and creativity replaced by regimentation, indoctrination, and finally being stamped with a ticket that allows the bearer to pass through the appropriate gate into an occupation for which he has been processed. And so the lament goes on.

Educationalists produce in me profound feelings of sympathy — and sometimes irritation (probably very like that produced in them by clergymen writing about education!).

I do not know how you make education work for vast

progress of students. Then the trouble started.

"I am appalled at what I have heard tonight," said a man who identified himself as an academic connected in some way with education.

"Our children come from infants' school their minds alive and alight with creativity and imagination. And now you propose to put them into the stultifying atmosphere of examinations and tests."

On the other side of the hall another man sprang to his feet. "I disagree with the last speaker," he said. "I am in business, and in business you gotta know where you are. So you might as well start now right here in school."

Admittedly these two were almost caricatures of two extreme positions.

One could agree with the academic that it ought to be an absorbing process of discovery; one could agree with the businessman that it ought also to be realistic in preparing people to live in a complex technological society.

But this particular academic seemed to have the typically naive view of the complete idealist.

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On and off the record — BY DAVID HEWETSON

To him any child shown the best would automatically accept and follow it, and all children were so obviously conscientious and industrious that any form of test was an insult.

To the businessman, education had only one function: to help one "get on" in life and to prepare one for the fierce competition that this involves.

I have often wondered what kind of an education Moses got when he "was trained in all the wisdom of the

Leonardo Da Vinci was the last of that kind.

And this surely is one of the great problems. No one can take in all the data that is available, so specialisation and selectivity soon became a ruling principle.

Like a great oil refinery the system siphons people off at different levels and isolates them from the rest of what there is to be known.

At the worst, this produces ivory-tower academics on one hand and crude super-mechanics on the other.

The church has probably played a bigger part in its time in education than any other agency. Mediaeval churchmen and their successors educated the Western world; and missionaries educated the greater part of the non-Western world.

Well, Christendom is gone and those halcyon days will never come again. Christians must take their place alongside others in the attempt to influence education, educationalists and those being educated.

We will not always agree with the others, although sometimes we will, partly.

At other times, since we are concerned about persons and their fullest enrichment, we will have things to say which are unique and revolutionary.

Sometimes it will be not in public, but (as with Moses) in our homes that the most powerful educative work is done.

Emil Brunner wrote ("Christianity and Civilization", 1949): "We agree with 18th century humanists that the idea of personality must be the centre of education."

"But it is just in the understanding of personality that the roads part. From the point of view of Christian faith, personality is not something given, which only needs development, but it is a relation.

"Personality is rooted in the relation to God... Its centre is responsibility, understood as the response to man of God's call. It's true realisation, and therefore true humanity, is existence in divine love becoming concrete in love towards our neighbour."

CHURCH EXPANDS TO MEET GROWING SYDNEY DIOCESE

On Friday, 13th February, the Rev Grahame Defty will be instituted as resident Minister of the New Housing District of Glenquarie, south west of Sydney. This large new area has resulted from the rapid expansion of population in the two neighbouring suburbs of Glenfield and Macquarie Fields, thus the new name of Glenquarie.

This Parish was originally part of the parish of Denham Court and Rossmore which has long had full Parochial status and is also growing at a rapid rate. Already some 15,000 people live within the boundaries of the Glenquarie estate which is made up of both Housing Commission and private development. Indeed the Housing Commission has done its very best to integrate their homes into the community

as a whole, and from the very first, encouraged a sense of community in this area.

Rev Grahame Defty, his wife and family have just returned from serving for a number of years with the CMS in East Africa and are looking forward to this new missionary challenge. One of the first projects that the new area will face will be the building of an adequate Rectory for their Minister; in the meantime, they will live in a rented Commission cottage.

This is just one more of the projects sponsored by the New Areas Committee of the Diocese which is being continually called upon to use its funds and expertise to aid the development of the Church's work in the expanding suburbs of the Diocese.

AUST COLLEGE OF THEOLOGY RESULTS

The Australian College of Theology has announced the following examination results for its class list of 1975:

ThSchol
(Scholar in Theology)
Completing Certificate
(In Alphabetical Order)
Niruka, Francis Nzanganya, ThL, Tanzania.
Weiss, Noel Eric, LTh, DipRE, Canberra-Goulburn.

Pass in Individual Subjects Only
Church History
Jender, Donald Ross, BSc, Canberra-Goulburn.
Pryce-Davies, John, BA, BD, DipRE, Brisbane.

Comparative Study
Of Living Faiths
Frewer, Kenneth Gilbert, BA, BD, Sydney.

Hebrew
Lenthall, Raymond Arthur, ThL, Melbourne.
Philosophical Theology
Johnson, David George, ThL, Tasmania.

ThL (Licentiate in Theology)
(In Order of Merit)
First Class Honours
McIntyre, John Charles, Ridley, Melbourne.

ThDip
(Diploma of Theology)
(In Alphabetical Order)
Aitwood, Frederick Charles, Private, Brisbane.

Second Class Honours
Beggie, Hugh McKay, BA, Moore, Sydney.
Cook, David Andrew, Moore, Unattached.

Marsh, Rodney Norman, BScAgric, Moore, Unattached.
O'Nians, Coryn Judith, BA, Moore, Sydney.

Weaver, Paul Blake, BA, Moore, Sydney.
Temby, John Nicholas, Ridley, Unattached.

Hannaford, John Alfred Victor, Moore, Unattached.
Thorpe, Dorothy Anne, BA, DipEd, Private, Unattached.

Hargreaves, Gordon Russell, Ridley, Melbourne.
Waterhouse, John Murray, BA, BD, Private, Unattached.

Christison, Patricia Jean, Moore, Unattached.
Kennedy, Ross Melville, Moore, Sydney.

Robinson, Michael George, Moore, Sydney.
Smith, Malcolm, Private, Ecuador.

Cooper, Paul Francis, BSc, Moore, Unattached.
Hinks, Stephen William, BA, Moore, Sydney.

Hubbard, Simon Timothy, Moore, Unattached.
Heslehurst, Raymond Errol, Moore, Sydney.

Grey, Bruce Edwin, Ridley, Melbourne.
Pass
Lang, Edwin Siah, Ridley, Melbourne.

Perini, Paul Frederick, BA, Moore, Sydney.
Jones, Gregory Alan, Ridley, Tasmania.

Tsai, David, BSc, Moore, Unattached.
McAnulty, Alan Frederick, Private, Unattached.

Slater, Keith Francis, Private, Rockhampton.
Barrie, Robert Chadwick, Moore, Sydney.

Le-Rossingol, David Edward, Ridley, Tasmania.
Cheong, Clifford Arthur, Ridley, Melbourne.

Tyndall, David Bruce, BA, Moore, Sydney.
Scrimgeour, John, Private, Unattached.

Vanderwolf, Dennis Arnold, Private, Rockhampton.
Evenden, Edwin James, Private, Bathurst.

Gibbons, Peter Robert, Private, Perth.
Varnish, Michael Rowley, Private, Adelaide.

Pass
George, Hetty Isabelle, Private, Melbourne.

Herman, Florence Mary, Church Army, Sydney.
Harding, John Kingsley, Church Army, Sydney.

Hayles, Gordon, DCE, Melbourne.
Burni, Wellington, Newton, PNG.

Baridau, Sebastian Itafaj, Newton, PNG.
Borai, Richmond, Newton, PNG.

Pass
Colyer, Alan Stewart, Private, Tasmania.

Edwards, Trevor William, BA, Moore, Sydney.
Fraser, Phillip Nelson, BA, Moore, Sydney.

Hudson, Timothy Edward, BE, Moore, Sydney.
May, Daphne Jean, Moore, Sydney.

Noble, Susan Mary, BA, DipEd, Moore, Sydney.
Pitt, John Matcham, BA, Moore, Sydney.

Poulton, Ross Osborne, Moore, Unattached.
Waugh, Rosemary, BA, DipEd, Moore, Sydney.

Webb, Barry George, BA, DipEd, Moore, Unattached.

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Waugh, Rosemary, BA, DipEd, Moore

Mainly About People

WILLOCHRA
Rev K. Medway, from Diocese of Armidale, has been appointed to Coober Pedy from February.
Sister C. Mauger has joined the staff of the hospital at Coober Pedy.

TASMANIA
Rev P. J. Read, Rector of Sorrell and Tasman Peninsula, resigned as from December 7 last to become Rector of Tumut in Diocese of Canberra and Goulburn.
Rev T. E. Henricks has resigned from the Parish of Avoca and Fingal with Cullenwood as from end of January.

Rev W. A. Humphries, Rector of Queenstown and Strahan, has been appointed Rector of Sorrell and Tasman Peninsula.

Rev F. C. R. Willis has been appointed Minister-in-Charge of the combined parishes of Cygnet, Geeveston and Port Essington.
Rev N. L. Sonners who has been Acting Rector at Geeveston since March 1974 concluded there in December.

CANBERRA and GOULBURN

Rev M. Ledl and Rev S. Williams were ordained to the priesthood on December 23. Mr Ledl takes up an appointment at Cootamundra this month.

Mr D. Oliphant and Mr A. Cowstance will be made Deacons on February 22 at St Saviour's Cathedral, Goulburn.

Rev W. C. Pryce, Rector of Moruya, has been appointed Rector of North Albion, effective from late January.

Rev J. D. Clark of Marulan has been appointed to the special district of Belconnen "C" effective from late January.

ST ARNAUD

Rev T. Bulled, on loan from Diocese of Bendigo, is now assistant in Parish of Swan Hill.

Rev A. Algreen-Ussing of St Barnabas' College, Adelaide, is now Deacon, Assistant at Mildura replacing Rev D. Palmer who has returned to Diocese of Melbourne.

NORTH QUEENSLAND
Mr P. A. Moore was made Deacon at St John's, Cairns, on December 21.

MELBOURNE

Rev G. Baldwin of St Mary's, Sunbury, has been appointed to St John's, West Brunswick.

Rev A. Clark has been appointed assistant at St John's, Camberwell.

Rev A. Moore, Assistant Curate at St John The Divine, Croydon, has been appointed to the charge of

Pakenham with Upper Beaconsfield.

Rev G. W. Kenny of Neerim South has been appointed to Parish of Sorrento.

Rev C. Watts of St Luke's, Springvale North, has been appointed to Parish of Emerald.

Rev A. G. Stout, of Holy Trinity, Pascoe Vale, has been appointed Superintendent of Child Care, St John's Homes for Boys and Girls.

Rev K. Rogers, Assistant Curate St James, Ivanhoe, has been appointed Rector at Ceduna, SA.

SYDNEY

Rev J. C. Chapman was installed as a Canon of St Andrew's Cathedral on December 28 last.

Rev G. T. Glascock is going overseas for further study and experience, and will resign on February 29 as Assistant PT Minister at Longueville. He will continue on in his present position as a lecturer at Sydney Teachers' College.

Rev H. C. Hollis has accepted the appointment as Rector of St James, King Street, Sydney. He is at present Vicar of St Mary Virgin, Primrose Hill, with St Paul, Hampstead, Diocese of London.

Rev D. A. West resigned on January 18 as Rector of Naremburn and Acting Rector of Cammeray, and will go to the Diocese of Gippsland.

Rev K. B. Munns resigns on February 1 as Rector at Enmore With Stanmore, and will go to the Diocese of Newcastle.

Rev R. G. Gregson resigns as Curate-in-Charge at Merrylands West on January 25.

Rev D. E. Eastway resigned as Curate at Castle Hill on January 8 and will go to Wilcannia (Bush Church Aid Society).

Rev R. A. Humphreys resigns as Curate at Wahroonga on February 22 and will become Curate at Eastwood.

Rev J. H. Wyndham became Curate at Darlinghurst on January 12.

Rev T. R. Butler resigns as Curate at Penrith this month.

Rev J. W. Foran, Curate at Dural, will become Curate at Penrith.

Rev R. K. Harvey, Curate at Redfern, has been appointed Curate at St Ives.

Rev J. M. C. Lowe resigned on September 17 as Curate at Camden to go to the Diocese of Tasmania.

Rev P. H. Bayliss, Curate at French's Forest, has become Curate at Redfern.

Rev I. D. Pennicook, Curate at Dapto, has become Curate at Dural.

Rev F. R. Gee, Curate at Beecroft, has become a missionary with CMS.

Rev M. Hill, Curate at Turramurra, has resigned to become a lecturer at Moore Theological College.

Rev A. S. Jones resigns as LT of Cook's River early in the new year.

Rev P. R. Brain, Curate of Sans Souci, Rev R. W. George, Curate at Beverly Hills, Rev P. Marshall, Curate at Manly, Rev J. S. Normand, Curate at Seaforth, were ordained as ministers in St Andrew's Cathedral on December 21.

Rev G. K. Nelson, Curate at Gymea, Rev M. A. Youssef, Curate at Caringbah, were ordained as Priests in St Michael's Provisional Cathedral on December 21.

Rev J. W. Magee, Curate at Epping, was ordained as Priest in St Stephen's, Coorparoo, Qld, on December 21.

Rev R. W. George, Curate at Beverly Hills, has become Curate at Wollongong.

SCRIPTURE ON TAPE

Scripture Union has released two new Bible Reading Aids for 1976. One of these is a series of seven SUFOS Cassette Tapes. This series is on the life and times of Samuel with the expositions by Drs Alan Cole and Bill Andersen.

The tapes provide a new exciting way for study groups, couples and individuals to use tapes. With each cassette comes a 3-fold insert containing up to 20 questions. These questions have already been tried out in the SUFOS meetings held at the Robert Menzies College during 1975. The idea is to work through the questions first, to discuss the answers and then to listen to the exposition.

The first tape in the series is background material to the life and times of Samuel and does not include questions. But the insert does have names, places and a map for ready reference.

These tapes are available from Scripture Union for \$3.95 each or \$26.00 for the set plus postage.

Read the Bible in a Year — the second new release is a simple "Read-the-Bible-Through" Card. In announcing the new release, David Clayton, Federal Secretary of Australian Scripture Union, said, "This new Bible Reading Card is for clergy and teachers who use commentaries as well as for the new Bible reader who desires to read the Bible as a whole".

This new SU Card has been designed to enable the reader to read the whole Bible in one, two, three or four years. Each book of the Bible is treated as a unit and is divided into manageable daily readings.

Each of the four groups of readings commences with the four great "beginnings" of Scripture — Genesis, Ezra, Matthew and Acts. The card is available from Scripture Union for 25c plus postage.

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The Vicar of Barraba, the Reverend M. Burrows, told the Parochial Council he believed the Church must be

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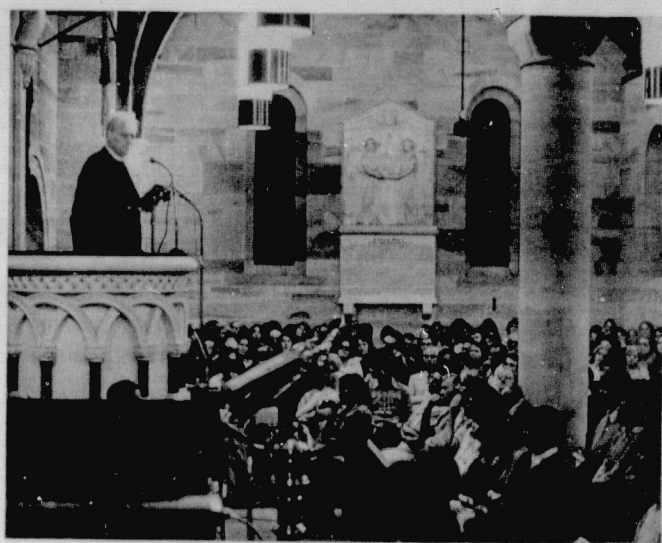
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Pastor Richard Wurmbrand preaching in St John's pro-Cathedral, Parramatta, NSW, December 5.

East European church fast-growing: Wurmbrand

CHRISTIANITY 'LIKE FLU: IF YOU REALLY HAVE IT OTHERS WILL GET IT'

The Underground in Eastern Europe was one of the fastest-growing churches in the world, Pastor Richard Wurmbrand told an overflow crowd at St John's pro-Cathedral, Parramatta, NSW on December 6.

Pastor Wurmbrand visited Australia briefly from November 29 to December 8 as president of the Christian Mission to the Communist World.

His visit was to raise support for his movement which assisted the "Martyr Church" in Eastern Europe, the organisation's field director for Australia, Mr Merv Knight, said.

Pastor Wurmbrand's Australian tour began in Perth on November 29-30, with both meetings attracting an audience of some 1800 people.

The pastor and Mrs Wurmbrand also addressed meetings in the Perth Christian Centre and the Mt Hawthorne Baptist Church. A special meeting for clergy was also held.

A prisoner of both the Nazis and Communists in Eastern Europe, he has written a number of books on his experiences and preaches to congregations in countries around the world in a total of nine languages.

Pastor Wurmbrand's Brisbane meeting, on December 3, attracted a congregation of some 1200 people to a morning service at Kelvin Grove High School Assembly Hall.

He and Mrs Wurmbrand later that day also spoke to another large meeting in the Baptist City Tabernacle.

In both cities he was asked whether it was true of reports that 10 to 17 churches met in Moscow.

The pastor challenged those who made the claims,

asking for more factual information. He said if such places were located and visited he would personally refund the fares.

But if the churches were not found, those making the claims should pay all the expenses. "I am a Jew and I never lose money," he said.

When asked at his Sydney press conference about smuggling Bibles and literature into Eastern Europe, he replied that families in prison were being martyred for being Christians and needed help. "We plan to give it," he said. Otherwise, people in Communist lands faced the task of writing the Scriptures by hand.

Infant baptism has been forbidden. All mission hospitals and schools have been nationalised. Their capital has been confiscated.

The mission-report No 5 of the German Missions-

meinde confirms that churches are surrounded during the service. Frelimo-adherents enter in the churches and disturb the services playing on their instruments.

Mozambique is the only country in the world which knows not only religious, but anti-medical and anti-judicial persecution. President Machel of Mozambique called all teachers, physicians and lawyers 'social parasites and traitors' ('Dolomiten' of July 27). Machel asked all the physicians to leave the country calling them bad words. All private offices of African doctors, and private clinics were closed, too. ("To

The gathering at Parramatta saw an overflow crowd with young people filling the aisles and sitting on extra seats along the side aisles. Balcony and choir seats were also filled to capacity.

The meeting was chaired by Canon K. L. Loane, who also chaired the pastor's last meeting in Sydney, in 1972.

Describing the effect of Christianity in Eastern Europe, Pastor Wurmbrand said: "Like the flu, if you really have it, others will get it. If you have the real Christianity, others will catch it. If not, then you only have churchianity."

Pastor Wurmbrand and his wife, Sabrina, also spoke at a special clergy meeting in Sydney before moving on to New Zealand, Japan and other countries as part of his current tour to attract support for his movement.

Mr Burrows also defended the right of a clergyman to express his opinion as an individual but not if he used the name of the Church to support him in his point of view.

The Parochial Council informed the Bishop of Newcastle that many clergymen and lay Christians took the opposite view to that of Mr Johnston and his colleagues.

— Northern Daily Leader

HMS representative to lecture at college

The Rev Max Corbett, Home Mission Society South Coast field representative, has resigned and will join the staff of Baker College, Hornsby, early this year.

Announcing this, the Society's General Secretary (Archdeacon Robert Fillingham) said Mr and Mrs Corbett had given outstanding service during

their two-year period with the Society.

"They both became totally involved with the work, including regular court duties, counselling and general welfare work," Archdeacon Fillingham said.

"Their ministry has been a most significant one, and we wish them God's richest blessings in their new sphere of service."

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Christians persecuted in Mozambique

Dain to retire as committee chairman

The fellowship of Christian missions to the Communist world last month appealed to the World Council of churches, to different denominations and governments on behalf of the Christians persecuted in Mozambique. Pastor Richard Wurmbrand made the following statement.

"The Missionary department of the Protestant churches of French-speaking Switzerland" reacted violently with a communique entitled "No persecutions in Mozambique". These churches support the anti-racism program of the WCC, in which framework the Frelimo organisation, now in power in Mozambique should be charged with anti-religious persecution.

"Following are the facts," Mr Wurmbrand said:

"Our mission was the first to announce the arrest of the Nazarene pastors, Arnold Doll, Hugh Fryberg, of some 15 African Nazarene pastors, of Mr Donald Milam of 'Teen Challenge' and others. The charge against them is the distribution of Christian tracts. We possess a secret instruction of the leadership of the Frelimo to all its local committees charging them with the fight against religion, which is described as a divisive factor in the nation."

Infant baptism has been forbidden. All mission hospitals and schools have been nationalised. Their capital has been confiscated.

The mission-report No 5 of the German Missions-

the point of August 8.)

The USA 'Congressional Records' (189/75) tells about atrocities as, eg, the

case of a black man, wounded, tied to a tree and compelled by the Frelimo to attend the rape of his wife and two daughters. His two sons were nailed to a tree.

Our mission helps the persecuted church in Mozambique with great quantities of Christian literature and relief for suffering Christians."

• To page 3



Pastor Richard Wurmbrand

With over two-thirds of the world's population yet to be reached with the Gospel of Jesus Christ, the Lausanne Continuation Committee agreed here to concentrate its energies on being a "stimulus and catalyst" to promote evangelism.

The forty-eight member group named to follow up the International Congress on World Evangelisation adopted a statement of aims and functions to guide its officers and staff until it meets again in 1978. Committee members were nominated at the Congress in Lausanne, Switzerland, in July 1974 after nearly 2500 evangelical leaders participating in that gathering expressed a desire for continuation of its work.

In addition to adopting the aims and functions document, the panel also elected a new slate of officers. Serving as chairman for a two-year term will be Leighton Ford, a Canadian-born evangelist who has preached on every continent of the world. He is

vice-president of the Billy Graham Evangelistic Association and was chairman of the programme committee for the Lausanne Congress. The Presbyterian minister now makes his home in Charlotte, North Carolina, USA.

He succeeds as chairman A. Jack Dain of Sydney, Australia, an Anglican bishop. At the organisational meeting of the committee in Mexico City last year Bishop Dain agreed to serve for only a year. In its closing sessions here, the committee voted its appreciation for his service, not only as chairman of the Continuation Committee but also as executive chairman of the planning

• To page 8

ON OTHER PAGES . . .

- Notes and comments — Page 2.
- Jesus the poor communicator — by John Davies — Page 2.
- Letters to the editor — Page 6.
- On and off the record — Page 6.
- Mainly about people — Page 8.

EDITORIAL

WALKING WITH GOD

It is now about twenty years since thousands flocked to the theatres to see Mario Lanza in the film "The Student Prince". One of the best-known songs in the film, sung by the prince on the death of his father, was "I'll Walk With God".

The song included the words, "I'll walk with God from this day on, His helping hand I'll lean upon, I'll pray to Him, each day to Him, and He'll hear the words that I say . . . I'll never walk alone while I walk with God".

Surely this is full of appeal for many people, not all of them Christians. Men and women with a religious sensitivity are comforted again and again by the idea that God is their unseen companion through life. The wonderful thing about the Christian faith is that it takes this concept out of the realm of appealing abstractions into the realm of daily reality.

Twice we read in Genesis chapter five that Enoch walked with God, and once in chapter six that Noah walked with God. Perhaps the best-known Old Testament reference on this subject is that in Micah 6:8, "What does the Lord require for you but to do justly, to love mercy, and to walk humbly with your God."

We should recall that those words were written to people whose desire for fellowship with God, coupled with their ignorance and superstition, led them to contemplate great rituals, even the sacrifice of their children, in order to win the favour and companionship of God.

But that is not the way. What pleases the Lord is the humility of penitence for our many sins, the humility of trust in His mercy, and humble submission to His will. Readers of the New Testament know how often reference is made to the presence of the Spirit of Jesus

with and in all who give themselves to Him in trusting obedience.

"Walk in love", we read, "walk as children of light". God is with His people, watching with unsleeping care, guarding with an invincible arm, listening with a ready ear to all their prayers. We should make more efforts deliberately to recollect the certainty of His invisible presence.

Surely that would steady us in frustrations and temptations, cheer us in disappointments and help to comfort our sorrows. So when you enter and leave buildings and vehicles, when clocks chime and telephones ring, remember the presence of the living Saviour. Set yourself to do what pleases Him. Of faithful Moses it was written, "he endured, as seeing Him who is invisible" (Hebrews 11:27).

Interview with John Stott — 4-5

Moore College
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