

**MELBOURNE**  
 Rev Barry N. Martin on leave as Community Education Officer, Birmingham, England. To take up position of director of the Anglican Inner City Ministry from January 1, 1977.

Rev Richard A. Nethercote from Incumbency St Stephen's, Richmond to ITIM Regional Chaplain for Central Highlands from February 1, 1977.

Rev Michael A. Jobling from Incumbency, New Guinea Martyrs, Croydon to Marriage Guidance Council from January 1, 1977.

Rev J. W. Taylor, from Asst Curate in the Mission of St James and St John to Director of Melbourne Family Care Organisation from November 16, 1976.

Rev Robert J. Isaachsen from Asst Curate of St James' Dandenong to Priest in Charge under the Regional Bishop of Christ Church, Dingley. Commissioning by Archbishop on Monday, December 20, 1976.

Rev Graham F. Stephens from Incumbency of Church of Ascension, Springvale to assist priest in parish of Dalley, Queensland. To take effect from December 6, 1976.

Rev Ian J. Braybrook from priest in charge The Epiphany, Hopper's Crossing to Incumbent of parish of South Croydon. Induction by Bishop Dann, February 8, 1977.

Rev Anastassis H. Pappas from St John's, Mansfield to Chaplain of Geelong Grammar School, effective from January 1, 1977.

Rev Gordon Apsey to retire at the end of 1976.

Rev Eric J. Nixon died on September 19, 1976.

Rev Herbert James Neil died on October 17, 1976.

The following are to be Deaconed at St Paul's Cathedral, Melbourne on the eve of St Andrew's Day, Monday, November 29, at 7 pm:

Peter Barr, Geoffrey Glass, William Jolly (Letters Dimissory from Archbishop of Brisbane), Richard Peters.

## BIBLE SOCIETY'S ARNHEM LAND LANGUAGE STUDY

The Bible Society has just held its first training programme to teach Aborigines how to translate the Bible into their own language. Aboriginal and white people took part in a recent two-week workshop at Galiwinku, on Echo Island.

They represented five languages spoken in north-east Arnhem Land. The number of speakers of each of these languages ranges from 700 down to 150.

The workshop was conducted by The Bible Society's Translations Secretary, the Rev Euan Fry, of Canberra.

Mr Fry described the workshop as the most inspiring and encouraging of all the training programmes he had been involved in during his 10 years with The Bible Society.

At the workshop each of the language groups worked on the Book of Jonah. Now The Bible Society hopes to publish Jonah in each of the five languages and make them available to the people as tangible evidence of what was achieved at the workshop.

The success of the first workshop means that similar

training programmes will probably be held in other areas within the next year.

At the Galiwinku workshop tape recorders were used extensively.

The translations were produced orally and were only put into writing after they had been recorded and worked over on the tape recorder.

This method enabled the Aborigines to produce the text of the story in a way they were accustomed to and the end result was a very natural expression of it in their own languages.

Mr Fry said: "The level of interest and enthusiasm was maintained throughout the workshop, and I think all teams are keen to go on with other translations now using the techniques and methods they learned."

## KGB RAIDS PRINTERY

In a special communique from the Soviet Union the Co-Workers of the secret publishing house "Khristianin" and the Council of the Unofficial Churches report the following:

"On October 6, organs of the KGB discovered the laboratory of the publishers 'Khristianin', where the technical preparation was carried out for such publications as the New Testament, the journal 'Herald of Truth' and other spiritual literature. The laboratory was situated at this address:

Rostovskaya Oblast, Otyaberski Rayon, S. Krassuykovka. The owner of the house is Vladimir Shilo, his wife's name is Nina.

During the action also the co-worker of the publishers 'Khristianin', Ida Korotun, was arrested, who not long

ago had returned from prison. The owner Vladimir Shilo is under house-arrest. All the equipment of the laboratory was confiscated.

The co-workers of the publishers 'Khristianin' and the Council of Churches appeal to Christians of the world to lift up their voices on behalf of those who are appointed to die."

## Evangelism crusade in Solomon Islands

The American Evangelist, the Rev Ralph Bell, would conduct a month-long crusade in the Solomon Islands next year, the Sydney headquarters of The Graham Organisation said this week.

Mr Bell, an associate of Dr Billy Graham, had been invited by a committee representing the Church of Melanesia (Anglican), the United Church and the South Sea Evangelical Church.

It was expected that crusade meetings would take place in the capital, Honiara, and at least three other major population centres in the solomons during May, 1977.

In 1972, a Papua New Guinea crusade was conducted at the invitation of

the Evangelical Alliance of the South Pacific Islands with Mr Bell as the evangelist.

Seven centres were covered during a four-week period, with a total of 94,000 people in attendance.

The co-ordinating chairman of the Solomon Islands crusade, the Rev Neville Blackhall, said recently a series of meetings had been held with representatives of the inviting churches in some of the proposed crusade centres.

News of the blessing that had resulted from the Papua New Guinea campaign had generated considerable interest in the prospect of a visit by Mr Bell, and at the present time there was a growing interest throughout the Solomons as the crusade preparations began.

The Rev Jezreel Filoa, General Superintendent of the SSEC, who was one of Mr Bell's interpreters, during the Papua New Guinea crusade, had been encouraging his fellow Solomon Islanders to pray for the crusade and to become actively involved in all of its activities.

His first-hand accounts of the highlights of the Papua New Guinea crusade had already been a great source of encouragement to local church members, as had the screening of the film "Island Impact".

The Solomon Islands expected to be granted Independence in June, 1977. Church and mission leaders considered the timing of the crusade was therefore strategic in the life of that new nation.



## CONCERN AT HEALTH OF GEORGI VINS

According to Peter Vins, the son of the imprisoned pastor, the health of Georgi Vins continues to give cause for alarm. He is not receiving the necessary medical treatment and has been told that the prison is no "sanatorium".

His family has been sending him small parcels with Garlic and onions, which are of the utmost importance in supplying him with the necessary vitamins and minerals otherwise lacking in the prison diet.

However, even these are not being delivered to him. The family asks for assistance, possibly through the International Red Cross, so that Vins may be permitted to receive these parcels with their life-saving contents.

The above was revealed in a telephone conversation with Pastor Eugen Voss of "Glaube In Der 2 Welt", Switzerland.

## LONDON BD RESULTS

News has been received from the University of London that all the students from Moore College who sat for the examinations in connection with the London BD Course last June, have been successful.

All sitting for the final examinations were awarded Honours. All sitting for the preliminary exams received good passes, particularly in New Testament Greek. The successful candidates were:

**BD FINAL**  
 First Class Honours: G. Cole.

Second Class Honours Lower Div: H. Begbie, G. Boughton, C. Burgess, S. Hinks, S. Hubbard, J. Mock, C. O'Nians, P. Perini, P. Weaver.  
 Second Class Honours Upped Div: P. Cooper, D. Gilmour, R. Marsh, R. Payne.  
 Third Class Honours: G. Harrison, R. Haynes.

BD Preliminary: C. Ainsworth, G. Diggins, M. Doran, P. Frazer, M. Harding, T. Hudson, K. Martin, P. Sinden, N. Speyer, L. Tio.

In addition, the following students passed one or more final BD papers in advance.

D. Barker, T. Edwards, R. Heslehurst, R. Kennedy, R. Murrington, J. Pitt, B. Tasker, P. Taylor, B. Webb.  
 News has been received from the University of London that it is withdrawing facilities for examinations overseas and that the last date for enrolment for the BD in Australia will be September, 1977.

## DIRTY TRICKS

Italy's Radical Party accused the parish priest in the town of Sora of campaign dirty tricks.

Party spokesmen claim he kept his church bells ringing during one of its rallies, drowning out the speakers. They're pressing criminal charges.

## South African to become college principal

The Rev Peter Whitaker of South Africa is the new principal of the Sydney Christian Training College. He will lead the college from the beginning of 1977.

The Sydney College has helped young people to enter the ordained ministries of the churches and has trained men and women for Christian service for 90 years.

Lay people are equipped to be church assistants, youth workers and more effective lay men and women in the churches.

The college offers basic courses in Theology, New Testament, Old Testament and teaches counselling, evangelism, preaching and group leadership.

Students share in field-work in the exciting activities of the Central Methodist Mission such as Life Line, the Singles Society and the Christian Country Centre, Vision Valley.

The college is located in an attractive centre in the heart of Sydney. It is a true international college, for students come from Asia and the Pacific.

A strong teaching faculty includes the Rev Alan Walker, Dr Anna Hogg and the skilled counsellors of the Sydney Life Line Centre.

The college offers full tuition and board. Some scholarship help is available and part-time employment can be found for students wishing to work their way through college.

All enquiries can be sent to: Rev Peter Whitaker, Christian Training College, Wesley Centre, 210 Pitt Street, Sydney, 2000.

# REPRIEVE FOR SCEGGS

Parents and supporters of SCEGGS have been making attempts to raise one and a half million dollars to save the school from closure.

This followed an announcement earlier this month by Bishop E. D. Cameron, chairman of the council that the school would have to close at the end of this year.

Parents and supporters of the school have formed a company to run the school, if they can raise the money required to satisfy the creditors, Bill Acceptance Co-operation.

So far the parents have raised some hundreds of thousands of dollars and have until March next year to raise the rest.

It has been agreed by the parents and the Church of England that the school will be run as a Christian school in accordance with principles of the Church of England in Australia.

The members of the council appointed by the

Church will have a decisive say in the appointment of the principal and the religious instruction in school.

The Diocese of Sydney has offered five hundred thousand dollars. This money comes from the SCEGGS Assistance Fund. This fund is made up of money from the proceeds of the sale of Wingham, a property in Drummoynne sold in the early 1970s.

Previously the Diocese contributed \$400,000 to SCEGGS from this fund and from the endowment of the See to meet other debts arising from running expenses.

the Church of England was at stake.

Others, believed that the Church was not obligated to pay the debts of the school which was a corporate body in its own right and condemned the whole land developments proposals and maintained that the Church should cut its losses.

In the Sydney Synod last month a motion was passed which stated:

"Synod directs Standing Committee and the Finance and Loans Board to make no further financial assistance available from diocesan

worth of the school they argued that the good name of

## Christmas Bowl Appeal

The 1976 Christmas Bowl Appeal of the Australian Council of Churches is being launched this month around Australia in each State capital city.

The target for this year's appeal is \$1.5 million and the money will be used to help people in development programmes around the world.

The Appeal, administered by the Australian Council of Churches, is held throughout the 12 member churches of the Council and is focussed on Christmas Day.

Commenting on this year's appeal, ACC World Christian Action Secretary, The

Rev John Mayo commented:

"We are especially enthusiastic about this year's appeal because already we are seeing a much keener interest in local churches than

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## Student completes doctoral studies

The Rev John W. Wilson, lecturer in Old Testament at Ridley College, has successfully completed his doctoral studies.

Word was received recently also that all five students completing their Bachelor of Divinity studies with the London School of Theology had passed with second-class honours, three of them in the higher division.

The students were John McIntyre, Lim Po Ham, Richard Prideaux, Peter Crawford and David Walker.

London degree courses have now been discontinued by Ridley College in favour of the courses of the Australian College of Theology.

Classes at Ridley College are open to part-time and full-time non-resident students and many ordinary parish members are taking

advantage of both day and evening lectures.  
 The college registrar reports a strong enrolment already for 1977 and said that further applications would be welcome. Phone Melbourne 380 1396.

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## Life at risk

Last month a decision was made by a Judge in a murder trial in the ACT which could have profound effects on the value this community places on the value of human life.

Mr Justice Blackburn ruled that an unborn child was not "alive" until it was completely out of its mother's body and had drawn its first breath. It therefore could not be murdered prior to this. On the basis of this ruling a jury was instructed to acquit a seventeen-year-old girl of murder.

This unilateral judgment by a judge, along with the celebrated Levine Judgement on the question of abortion has, without legislative decision, and without community endorsement created a precedent that will have far reaching and tragic implications unless reversed.

If the principle of independent and unaided breathing is to be the criterion for the commencement of legal life, it is conceivable that the ancient and abominable practice of infanticide at birth can not only be revived but practised with the sanction of the law.

If it was decided, for example, that a child was not wanted, the possibility apparently now exists for the doctor or nurse, or individual assisting to refrain from initiating independent breathing with the proverbial

smack or to refrain from establishing independence by cutting the umbilical cord till after the child had died.

The situation could arise where an absolutely healthy, fully developed baby could be arbitrarily killed with legal sanction by the non application of normal procedures, or indeed active measures against its life. The possibilities for applying this principle in other areas have to be considered.

Imagine the possibilities in the area of deformity. It now may be possible for a doctor to decide that even a mildly deformed baby should not be allowed to begin breathing. If the doctor cannot be guilty of murder, who is to stop him?

If the criterion of independent breathing is to be established it raises the question of euthanasia in a new and threatening form. A person who needs artificial life support systems, and could not maintain independent life without it, may have his or her life extinguished and the culprit escape the penalty of the law, if not on this precedent then on the possibility that some future Judge will arbitrarily and without reference to the Legislature decide that this is permissible.

It would seem that the intrinsic and hitherto unquestioned worth of a human life, deserving and demanding the protection of the law is not now

## EDITORIAL

recognised, or safeguarded by the law. Society has now decided that life under certain circumstances can be battered, negotiated and destroyed. With the collapse of the principle of inviability nobody is safe from the caprice of the wicked, the dominance of the powerful, or the weakness of the misguided.

The door may have been opened to a "brave new world" in the so called civilised West, that may well lead to the repression of the Nazi-like concentration camp, the dominance of genetic manipulation and the callous indifference to the weak or retarded.

The judgement deserves careful study and Legislative action to give the courts clear guidelines and deter them from radical innovation.

This is an inevitable outcome of society's rejection of God and Christians must themselves recognise the sovereignty of God and the obligations of His laws on everyone and should seek to persuade their neighbours of this truth.

# NOTES & COMMENTS

## Advent

The season of Advent is here again and, like the other major events recognised in the Church Calendar, it provides us with a timely and healthy reminder of what is essential and lasting about our life compared to the shaky and transitory picture we get from the world around us.

Advent reminds us that we live in two worlds — the world of time and space certainly but also the World to come. We are forced to remember that history is not an unending cycle of meaningless or blind and repetitious events but is purposeful and climactic.

The Advent of Jesus Christ will mark the consummation of history and the end of man's puny efforts to fashion the universe in his own image. Man may view the world as the self-contained system and himself as the centre but the return of Jesus in unchallengeable power will show this to have been a completely wrong conception. The return of Jesus Christ will show once and for all that this is God's world and that Jesus Christ is Lord of it all.

Contemplation on this sure and certain hope, besides giving us the right way of viewing history should also shape our lives, our behaviour and our attitudes to the here and now.

Firstly our daily conduct should reflect our awareness of the eternal significance of our actions and our moral accountability to the one who is to come. We should live in the shadow of that ever imminent event.

Having this hope within us we should purify ourselves.

Secondly, we should remember that the Advent of Jesus will foreshadow the Judgement of the living and the dead. Accountability ends in judgement and without the previous equal through the blood of Jesus no one can stand at his appearing. Such a danger that people face should impel us who know and love the Lord to multiply our endeavours to reach those as yet outside his fold.

Thirdly, the return of Christ means that right will be vindicated and faithfulness rewarded. It is because there will be a new day that suffering and misunderstanding is bearable. The unknowns of this world, the humble, those who patiently, obediently, and tirelessly laboured for Christ, without recognition or acclaim, will find it all worthwhile on that wonderful day.

Lastly, Advent points us to the time when pain, sorrow and death will be no more — when God will wipe away every tear from our eyes. It will be a time of joyful reunion and eternal fellowship in the presence of God.

Though our minds cannot imagine what that manifestation of awesome power will be like we know that on that day we shall actually see Him. We shall know as we are known, we shall participate, not only in Salvation but in the rule of Christ, sharing because of his death, in an eternal kingdom characterised by love and holiness. Even so come Lord Jesus!



Canadian Churchman

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# ON & OFF THE RECORD

BY DAVID HEWETSON

## CROSS WITHOUT CUSHIONS

For my generation of missionaries-in-waiting no story was more stirring than that of the five young Americans martyred by the Aca Indians. It was well chronicled in the book "Through Gates of Splendour" (a phrase taken from the hymn they popularised by using it just before they set out on their hazardous mission).

Their story was also told by their wives: Marge Saint did it verbally (on one occasion in the Sydney Town Hall at a CMS Convention), and Elizabeth Elliot did it with the pen. And what a mighty pen she wielded! Her Book "The Savage My Kinsman" told of life among her husband's murderers with rare beauty and sensitivity.

Her writings, perhaps because of the crucible of suffering through which she passed, have a certain haunting quality. They also attempt to be very honest, yet compassionately so. She peels the flesh back from the bone; she dispenses with the wishful thinking and sentimentality that often lingers around the missionary mystique.

Not everyone liked this. In fact after her first fictional book was published I heard a rather conservative American missionary say that "Elizabeth Elliot has gone rather strange lately."

### DISAPPOINTMENT ON DISAPPOINTMENT

This brings me to her latest book, "These are the Ashes" (Hodder 1975, probably to sell at \$2.95, and I personally found it very moving. It has (for me) that haunting quality alluded to above.

It could be only the nostalgia of her mid age, but I think it is more than that. She has found life beautiful but not easy; she has found God's will but also mysterious; she has discovered that spiritual victory is often related to coping with the failure of our endeavours.

In that momentous first year in the jungle, she suffered four crushing disappointments (including a setback of a suit case containing the only notes there were on the Colorado language, and which she had laboriously collected). Her meditation on all this led her to Amy Carmichael's poem:

*But these strange ashes, Lord, this nothingness,  
 This baffling sense of loss?  
 Son, was the anguish of my stripping less  
 Upon the torturing cross?*

### HEROES AND INDIANS

They were a heroic, even a spartan, band, she and her future husband and their friends.

They seemed almost glad to find hard and painful things to offer to their Lord, not, I would judge, with any

unhealthy preoccupation with suffering, but with a kind of instinct that he who gave his all would most likely be nearest them along that sacrificial way.

I do not think there was any death-wish in the eventual martyrdom of the men, unless it be a holy longing for the death of self in the service of Christ. As Mrs Elliot puts it: "It is in our acceptance of what is given that God gives himself... by accepting it I find something in my hands to offer. And so I give it back to him, who in mysterious exchange gives himself to me."

The Colorados were very 'red' Indians, their bodies brightly painted in red, with black horizontal stripes and polka dots from the forehead to the toes. On this was superimposed what looked at first sight like a vermilion helmet, but which was in fact their hair impregnated with vaseline and red dye.

They rode through San Miguel, the station which Elizabeth and three other girls staffed, and then they rode back so drunk that they often toppled off their horses and needed attention. Money meant little to them, European dress even less, and in general they remained peaceful, tolerant and aloof from all efforts to influence them in any way.

The church in San Miguel was therefore made up of others, of Ecuadorians and Colombian refugees. It followed a sort of Plymouth Brethren pattern and seems to have looked very much like any other third world church in the backblocks. Ill-dressed, bare-footed people, mothers smiling babies, men wandering off to the windows to look at the world to spit, hymns sung in a loud nasal whine, dogs and a garland.

And around... a glass darkly, but what they saw was the true light.

### FOR WPM?

After the fourth disappointment struck, Elizabeth had to ask herself what had been accomplished. The cross was in her thinking. To be a follower of Christ must entail loss, she thought, but gradually she came to see that to God nothing is ever finally lost.

Biblical metaphors about the death of the seed or the loss of one's life are all pre-emptive to gain and to life. To carry a stone for Christ (to use one of her own analogies) is to be indifferent in one sense as to whether he will turn it into bread (and the bigger the stone the bigger the loaf) or simply tell you to throw it away. "For whom," asks Jesus, "did you carry the stone?"

As I read this book — and I hope you will too — I found myself wondering how the pampered children of the affluent society could possibly cope with such things. So much is handed to them on a plate, their expectations are so highly inflated, their demands so strident as they try to dictate even the terms of their own Christian service. I felt we should all be on our knees asking God to forgive us for ever permitting anyone to think that the cross is upholstered.

J. Hayman

## GILBULLA RETREAT FOR RENEWAL

It is twenty-five years since the last Mothers' Union Retreat. But we won't wait long for another if the love, laughter and listening of about three hundred women, who met at Gilbulla for a centenary year retreat in early November, was an indication of meeting a need. The grounds presented a kaleidoscope of colour and

the relaxed atmosphere (not least the chapel) matched inner peace which God alone gives. A profitable time was spent in prayer, praise and even protest. We passed a motion requesting that the legislation of gambling be deferred until public opinion is known, preferably through a referendum.

The Bible studies, led by Mrs Dorothy Hulme-Moir, were directed towards the theme of the conference in the matter of faith... "Don't be surprised by opposition and testing (1 Peter 4:7-13)." In the matter of Family... "Don't be dismayed" at the responsibility involved... Moses' advice to Joshua (Deut 31:1-8). As to the Future... "Don't be afraid" of the outcome — or the forces arrayed against us (Joshua 1:1-9) (Isa 41:10) God goes before us: God is with us: God will not forsake us. These studies proved meaningful and encouraging to everyone present.

Mesdames Helen Kerle and Gloria Short and the Reverends G. Gardner and A. Blanch spoke effectively on different aspects of Faith. Mrs H. Kerle reminded us of the outstanding faith of three Marys — Mary Sumner, our founder, Mary Holt and Mary Martin, who is still with us. Mrs G. Short brought her message in word and song. The clergy dealt with man's greatest need —

justification by faith (Gal 2), and asked questions, "How does man get right with God?" Pressures can test our faith, but nothing can separate us from the love of Christ. Question time was met with enthusiasm.

The topic of the Family was introduced by Dr Margaret Benson. The "Little Ones". In the family true learning begins, also a sense of security, belonging, love and values of caring and sharing. When tiny, children should hear the parents read the Bible and pray.

Dr Lois Anderson spoke on teenagers and said that there is nothing as sensitive as a child. What are our resources as Christian parents? We must recognise the normal behaviour range and build bridges during the lulls between the storms. "Love is not critical" (1 Cor 13) Deliberately attempt to make the child feel you appreciate him. Pray for wisdom and leave the final result to the Lord.

Mrs Dorothy Horsley reminded us, as "Grandma sees it all", of two Biblical Grandmothers, Eunice in II Timothy and Naomi in Ruth. She suggested that grandmothers should keep up a good relationship and interest. "Don't spoil or be possessive, but show God's love in giving time and in enjoyment of visits".

Discussion on the Future led to positive thought for future action. As one decora-

tive poster read, "What shall I do next? Join Mothers' Union". (Tapes are available from the Mothers' Union office, 133 Bathurst Street, Sydney.)

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# True leadership in the Church

Jesus called the disciples to him and said, "You know that those who are supposed to rule over the Gentiles, lord it over them and their great men exercise authority over them, but it shall not be so among you. But whoever would be great among you, must be your servant and whoever would be first among you must be the slave of all. For the Son of Man also came not to be served but to serve, and to give His life a ransom for many".

This extraordinary statement of Jesus is even more emphatic when it's read within its context. For the context of chapter 10 of Mark's Gospel is about status as opposed to true greatness. It is about who will be first, rather than who will really serve. It is about who will be conscious of his own rights, rather than who will be careful for the rights of others.

Jesus' clear statement is that status is not a synonym for true leadership, that being concerned about recognition, about being first, about being great, are the marks of the unbeliever and they must have no place in Christian thinking or in Christian behaviour.

John makes this abundantly clear in his description of the Last Supper. He says, "Jesus, knowing that the Father had given all things into his hands, that he had come from God and that he was going to God." You see how truly great he was?

Now what kind of behaviour can we expect from such a great one? How will such power and authority manifest itself?

He arose, he laid aside his garment, he girded himself with a towel and poured water into a basin and began to wash his disciples' feet. The symbolic action summarised His whole life of service and it looked forward to the death on the cross — the great act of service to mankind.

The Lord Jesus Christ's true greatness is seen in his humble service to mankind and, in particular, in his glorious death — the greatest act of service to mankind for it was a life given in death as a ransom for all.

There is no doubt when we ponder this aspect of Jesus' ministry, that it is the very essence of his true greatness. Ponder with me, will you, for a moment; our desperate need of Jesus' service. Consider how much the poorer we would be had he not given his life, a ransom for many. Our plight would be completely desperate. We do not like to think that.

We like to think of ourselves as autonomous beings, who have mastered our world and who have mastered our own lives. We do not like to think that we are in debt to God for life and breath and everything.

But the Bible makes it abundantly clear that in Jesus all things were created in heaven and on earth and that in him all things hold together. We do not like to admit it, but it is so.

We are not autonomous beings in our world, but more than this, more even than being our Creator and Sustainer of the universe, Jesus serves us by being our true leader.

He serves mankind at our point of need; and I believe that we must do that also, whether people will understand their need or not. Just as mankind resents ministry of Jesus — it does not like to be under obligation to him for forgiveness, so it will resent our service. It will not want us to preach the gospel of free grace.

Mankind, who is in desperate need of the gospel, will no more love us for our ministry of it than they did the Lord Jesus. But even as he does not stop at that service, neither must we.

"Woe is it unto me," says the Apostle Paul, "if I preach not the gospel". No doubt it is for this reason that Paul issues his solemn warning to the young man Timothy. "I charge you," he

This is an extract from the sermon at the consecration of Rev Peter Chiswell as Bishop of Armidale, NSW, at St Andrew's Cathedral on November 1. The sermon was preached by Canon John Chapman and his text was Mark 10:42.

says, "in the presence of God, of Christ Jesus, who will judge the living and the dead and, by his appearing and by his Kingdom, preach the word. Be instant in season and out of season, convince, rebuke, exhort, be unfailing in patience", and wouldn't you have thought I would have said now "and in love", but he says "and in teaching".

"We are completely preoccupied with things and, what is even more appalling, we judge status on the basis of things."

Since the idea of true greatness, the idea of humble service, is so opposed to the world around us, it is so out of tune with the thinking of our age, we can be sure that we will be under constant threat to abandon it for what appears to us to be a quicker, a more acceptable solution to mankind's problems.

The Lord Jesus himself was tempted to abandon this path. He was tempted to bypass the life of humble service. He was tempted to bypass the cross itself and I can identify in the scriptures at least three areas where this took place and I believe if we note them it ought to fortify us against the moment of temptation.

The first temptation comes from the devil, it is internal, it is addressed to the mind. It is that terrible temptation where I believe that I am better than the rest, or cleverer; where I am tempted to believe that the end justifies the means. That people can be used as things to achieve our ends. That they can be coerced and sanctioned into the Kingdom of God.

Luke tells us in chapter 4 that the devil took Jesus up and showed him all the kingdoms of the world in a moment of time and said to him, "To you, I will give all this authority and their glory, for it has been delivered to me and I will give it to whom I will; if you will worship me, it shall all be yours". It is the temptation to grasp at worldly power by coercion, to rule like the Gentiles lord it over their subjects. It is the temptation to grasp at power by blatant acts of force and to revel in pomp and glory.

One commentator says, "With wealth, fashion, rank, intellect, intrigue and force on his side, all backed with mighty works, success will be rapid and certain."

A triumphant progress to supreme power and such glory as neither Jew nor Gentile ever dreamt of — that is what is offered to Him and to that He says, "Get behind me, Satan". The Kingdom is of a very different kind altogether and

our membership is in that other Kingdom. That membership is marked by taking up the cross daily and following Jesus. For Jesus it was the ministry of giving His life a ransom for many.

For us it will be in the constant service of God and of our fellow men. Will you notice that the very thing which is offered to Him, becomes His, by way of the cross and His resurrection.

Paul tells us in Philippians 2 that having humbled himself and made himself obedient unto death, even the death of the cross, God has highly exalted Him and bestowed on Him the Name which is above every name that at the name of Jesus every knee will bow and every tongue will confess that He is Lord of all. It is through His death and resurrection that the kingdoms of this world have become the kingdoms of our God and of His Christ and He will reign forever and ever. The temptations of the devil will come to us to think in terms of greatness, quite apart from the gospel.

The second temptation comes from the church. It comes from the close circle of intimate friends. It is the temptation where we try to push our leaders into positions, where we wish them to appear to be grand and impressive, so that we can reflect in that grandness ourselves.

In Matthew, chapter 16, at Caesarea Philippi, Jesus said, "Who do you say that I am?" Simon Peter says, "You are the Christ, Son of the Living God". "Blessed are you, Simon Bar-Jona. Flesh and blood has not revealed this to you, but my Father which is in heaven". This is the very essence of the Kingdom. To you is given the keys of the Kingdom.

But it is from that moment onwards that they are to grasp quite clearly the nature of the Kingdom. He begins to tell them that He must go up to Jerusalem, to suffer many things and to be killed and on the third day to rise again. Peter is horrified by that, "God forbid, Lord," he says, "this shall never happen to you". It is not the way to glory. It is not the way to glory. It is no way to establish the Kingdom; and he is sharply rebuked "Get behind me, Satan". If it is possible for us to be tempted by the devil to believe that some other path than the path of humble service is glorifying to God, we will not be immune from the temptation that comes from

within the church from the close circle of our friends; to believe that greatness can come apart from the service of mankind, through the ministry of the gospel.

The third temptation comes from the external world — from the world at large and what I, for want of a better word, have called "the religious unbeliever". It is the temptation to believe that more people will turn to Christ, that the Kingdom will be furthered, that the church will actually be able to do its work better if we abandon the starkness of the gospel.

In Matthew 27 the gospel writer describes for us the death of Jesus. He is on the cross, the crucifixion has begun, the terrible day is dragging on and what is it that the world at large and the religious unbelievers say? "You, who would destroy the temple and build it in three days, save yourself. If

"True leadership in the church and in our denomination must be patterned on that of Jesus. It must be seen in terms of humble service to one another and to the world."



you are the Son of Man come down from the cross". So also the chief priests and the scribes and elders mocked Him saying, "He saved others. He cannot save Himself. He is the King of Israel. Let Him come down now from the cross and we will believe in Him".

Do you see the force of the temptation to the One who longed that all men would come to Him, for life? Do you feel the pull of the temptation to one, who looked on the multitude and whose heart was full of pity for

He is above all else to set an example of true greatness in humble service and in the ministry of the gospel and who sit under the Ministry of God's word today are bound to pray for him and to encourage him as indeed we should for all our leaders, that they will resist any temptation to bypass this road and we, with them, will need to repent of any false and vain hope that the Christian course can become great by any other way than the careful living out and preaching of the gospel.

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AUSTRALIAN CHURCH RECORD, NOVEMBER 25, 1976 — 3

## National Service training sought

Sir,  
The big guns of the church have fired a salvo of blank ammunition at the Federal Government.

As reported in the "Church Record", the bishops declare that unemployment is the greatest problem confronting the nation.

It is blank ammunition because they suggest no remedy.

May I, sir, with your kindness, as a very small calibre gun, fire one round of "live".

Every labour-saving device means more production with less effort and therefore less employment.

The solution of ever-increasing production of consumer goods to give increased employment, is not a satisfactory one, as it leads to waste, pollution and over indulgence.

My suggestion is as follows:  
To reintroduce national service for all 16 to 18-year-olds.

They would be required to work on projects which are nationally important, but neglected because of high labour costs — eg. Improvement and maintenance of parks and gardens, roads, railways, historic buildings.

The removal of unsightly buildings and rubbish.  
The work to be done for a nominal or pocket money wage.

This scheme would not only take thousands off the labour market, but would also create increased demand for building materials and other items and so increase useful employment.

A classic example of this and quite in keeping with Rhodesia's problems as stated by the Rev A. Lewis occurred at a certain large gathering of clergy and laity hearing a Council of Churches delegate explain the activities of the WCC and its national and provincial bodies. When asked whether WCC support should be given to Mr Chikombe Mafvidza, a Rhodesian African Christian who had his ears, nose and lips cut off by "terrorist"-guerilla "freedom fighters", and his wife made to cook and eat them, the reply was negative. And worse still, a reason was given and willingly accepted without protest — "Mr Mafvidza was a supporter of Ian Smith".

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Chief Executive Officer

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## LETTERS

work and money; before they are intimidated into joining a trade union, and compelled to strike at the drop of an union official's hat.

(Rev) J. R. BROWNING,  
Nundle, NSW.

### Rhodesian's "lone cry"

Sir,  
It was truly heart rending to hear the lone cry of the Rev Arthur Lewis of Rhodesia, an Anglican priest who has devoted twenty years of his life to spreading the Gospel of Salvation through Jesus Christ to some of the millions who had never heard of Jesus before. (Church Record, Oct 28th, 1976.)

What support does he get from his fellow clergy and lay Christians in the western world? From my experience, not much.

It could surely have never been so apparent as today that many churches and their members have rejected Christ's offer of personal salvation for the modern idea of collective salvation through such bodies as the WCC and all its affiliations.

As Solzhtensyn knows only too well, the very basis of the communist ideology is lies. There is only one path for the Christian — don't support lies wrapped in honeyed rhetoric, but, Jesus said, if you continue in my Word you are truly my disciple and you shall know the truth and the truth shall make you free.

Violence does not necessarily take you physically by the throat and strangle you; more often it merely demands of its subjects that they declare allegiance to the lie, become accomplices in the lie. And the simple step of a simple courageous man is not to take part in the lie, not to support deceit.

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Could there be greater example of Western Christendom being now more and more dominated by the Sociological or Marxist Gospel of collective salvation.

One small paragraph in Alexander Solzhtensyn's Nobel Prize speech on literature summarises, I believe the terrible predicament of all Christians. "... Violence can only be concealed by the lie, and the lie can be maintained only by violence. Anyone who has once proclaimed that violence is his method is inevitably forced to choose the lie as his guiding principle. At its birth, violence acts openly, is even proud of itself. But it has scarcely established itself when it feels the air around it becoming more rarefied, and it cannot continue to exist without masking itself up in honeyed rhetoric.

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per day for then current production needed was one half hour per day. There have been tremendous advances since in such things as computerisation, automation, etc.

If older members of society were released from employment at an earlier age it would be a big step towards solving one of our gravest problems, employment of youth in constructive activity. Benefits to society would accrue all round. The more mature would be released to pursue voluntary activities and the development of talents and interests which build up through the more mature and productive years. These would be available to society at the peak of individual capacity. Current retirement ages arrive when most have lost the incentive, will and capacity to fulfill much of what their earlier capabilities revealed.

The release of a higher proportion of individuals from the economic struggle would also bring greater decentralisation of population and resources, thus solving another of our most pressing social problems. In fact such a step would solve many of those modern ills now facing society. I personally believe it would bring a flowering of Christian thought and practices the world has not experienced. "Consider the lilies of the field..."

EDWARD ROCK,  
Greensborough, Vic

### Choir now to sing in Bethlehem

Sir,  
May I be allowed the opportunity to use your columns to express on behalf of the St Mark's, Green Valley Children's Choir, our very sincere thanks to all those Churches and members of congregations who have contributed so generously to our Choir's appeal.

You will have read by now that the appeal to enable the children to sing in Manger Square, Bethlehem on Christmas Eve this year has been successful and that we will fly out on 21st December. We have tried to thank people personally, as far as possible, but we know there are many who have not been able to contact. There were also many who contributed to the replacement of our burnt choir robes.

May we ask for your prayers and encouragement as we seek to worthy represent our Church and our country in Israel and may also have the opportunity of presenting a strong Christian witness to those whom we meet on our travels.

(Rev) J. R. LIVINGSTONE,  
Sadler, NSW

Teachers need to be responsible

Sir,  
A letter was published in the Sydney Morning Herald recently written by the headmaster of Cranbrook School, calling on Australians to be aware of the fact that in a number of vital subjects in our secondary schools the individual teacher is almost entirely free to choose what as well as how he teaches his students (SMH 8.11.76).

Responsible parents need to be aware of what is (and what is not) being taught to their children. Christian parents, as never before, surely should consider what values are being presented in schools.

Pastors' Conference.

I have, during recent discussions because of the SCEGGS crisis, heard of clergy who express the view that church schools are not worth supporting and have no future.

Have they considered the tremendous opportunities the freedom of syllabus content gives to those teaching in our church schools? Have they realised the impact on young people of the faith or lack of faith of their teachers?

As one whose Christian faith was established and whose choice to be baptised and confirmed as an adult was greatly influenced by a church school education, I feel deeply concerned to hear the value of church schools questioned by so many.

Perhaps the lack of effectiveness for Christ of

### ANGLICAN DELEGATES TO WORLD VISION

Anglican clergy will be well represented at the World Vision Pastors' Conference in Fiji next year.

It will run from January 8 to 13 in Suva.

The idea of taking the conference to the South Pacific and involving the indigenous clergy came from a retired New Zealand missionary who had spent many years on the field in Samoa.

The Rev Maru G. Check wrote to a number of pastors in that region. He knew the situation faced by them. It is difficult to find and afford transport from island to island and the pressure of work in their parishes prevents contact with each other to share fellowship, renewal and problems. Many feel completely isolated from the rest of the church. When the Pacific Council of Churches meets, it's generally only the leaders involved.

The conference is for the rank and file minister and priest.

The suggestion put forward by Mr Check received strong support from the grass roots level. Church leaders and their delegations came to Fiji from 12 island nations in the Pacific to take part in a session to plan the entire conference.

The Anglican delegation was led by the Assistant Bishop in Polynesia and the Suffragan Bishop in Nuku'alofa, the Rt Rev Fine Halapua. It is likely that he will attend the January conference.

Only recently the bishop spent time in South Australia doing deputation work.

The conference theme is — Above all, Christ.

At the leaders' planning session five goals were agreed to:

1. To enlarge the area and increase the depth of fellowship among Christian leaders.

2. To solidify and enhance the place of Holy Scripture in the minister's life and witness and preaching.

3. To explore, both precisely and comprehensively, the range of meaning belonging to the word "evangelism".

4. To contribute to the vocational skills and ethical

some of our schools is a result of the lack of prayerful and practical support given to them by the clergy and Christians. If, through this lack of support, our church schools close, a freedom of choice we now perhaps take for granted will be lost.

Apart from the Christian education aspect, it would be a sad day for Australia if there were no independent schools. One State-controlled education system is the forerunner to a totalitarian State.

The education of our children is a solemn responsibility.

MARGARET DOUGLASS  
BA Dip Ed  
Misses-in-Charge  
St Luke's C of E  
Girls' Secondary School  
Dee Why

LIMERICK FAILS ITS reputation — David Hewetson himself couldn't unearth a humorous verse there today.

What we did find (no first prize for guessing the name of the street) was a lively Baptist fellowship where we were made to feel at home.

Baptists have a long record in the south. Cork Church has had an unbroken ministry since 1650 and in 1815 there were 50,000 children in Baptist day schools.

During the Commonwealth Period St Patrick's in Dublin and Christ Church Cathedral were both Baptist by force of law for four years.

Pastor Albert Allen of Limerick has reached the best part of 200,000 in open air work. He said the strong Irish Methodist presence owed much to Wesley being befriended by Baptists when he arrived in Dublin.

If you ever go across the sea to Ireland — take a wife in a green coat and a daughter with red hair — you'll be home and hosed.

For good measure, fix a kangaroo sticker fore and aft of your car as "GB" signs don't carry much weight over there. Nevertheless, we found the Emerald Isle as Edmund Spenser wrote of it 400 years ago:

"And sure it is yet a most beautiful and sweet country as any under heaven..."

NELSON NO LONGER looks down Dublin's main thoroughfare — the IRA forcibly removed him a few years ago.

Not far from the banks of the Liffey, which "puts guts into Guinness", Liberator Daniel O'Connell surveys all from his vantage point in the street named after him.

If I had an Irish pound for every town with an O'Connell Street, sure and I c'd keep meself in comfort all me days.

SOME DISTANCE BEHIND O'Connell's statue (Irish symbolism?) stands that of Parnell.

W. B. Yeats once wrote of "The Four Bells" (four deep tragic notes in Irish history):

1. The Flight of the Earls in 1607 which marked the end of the old Gaelic order.

2. The Battle of the Boyne in 1690.

3. The Rebellion of 1798.

4. The death of Parnell in 1891.

THE NAMES OF Hammond and Mannix are revered (in different circles) even today, although each would turn in his grave were he aware of current affairs.

Females are admitted to Mannix's Maynooth, while the Church of Ireland seems to lack warm, evangelical zeal.

One vicar told me that the Irish Church Mission (with which T.C.'s name will always be linked) was out of favour with many Protestants because it aimed at proselytising RCs! He didn't say what he thought it ought to be doing.

On the other hand, in the RC church at Dunleghaire (pronounced "Leary", dearie), the faithful were urged to attend Bible classes in order to understand the Word of God.

A student of Irish church history told me that had the English distributed Gaelic Bibles and encouraged worship in the native tongue, Ireland might have had a Protestant majority today.

Food for thought: The 4 per cent of Prots control 60 per cent of the business.

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## An innocent abroad

PAST MISFORTUNES notwithstanding, the Irish are lovable, their community spirit contrasting with the individualism of modern society.

To sit in a neat little farm cottage over a peat fire (called "turk" in the south) to munch home-baked bread and seek to decipher the language — English (sic), not the Gaelic — is bliss indeed.

Certainly the country is still primitive in parts, with donkey carts taking the milk to market, but there are signs of progress.

One farmer's wife was off to a public birth control lecture by an Australian doctor.

With three well-spaced children and the youngest about 10, she was apparently making it a social occasion.

GIVING A LIFT to a local enables visitors to learn what makes them tick.

Considering the lack of public transport, it's just as well. Children, old-timers, teachers, farmers, housewives and — Saints alive — a French gypsy were passengers.

Irish "gypsies" are such in name only. Racially they are nothing to do with Romany, but are tinkers.

Links with France have been strong over the years. Many better-off Irishmen and candidates for the priesthood were educated under the Tricolour, the French fleet had to cut anchors when a storm frustrated efforts to help the rebels in 1796, and the French influence on architecture in the southernmost towns is obvious.

Galic or Gaelic, it's a place worth visiting.

MY CHIEF AIM was sociological — to find the equivalent of Irishmen jokes.

Simple. They tell "Kerryman" jokes — like one about the man from Kerry who drove his new car into the creek because the instructions told him to dip the lights.

Give me the true indigenous wit like this gem copied down immediately I overheard it in a bar:

"Sure, he's an academic and a clear thinker. But, despite that, he's quite gifted."

deviants as to cease to oppose the flaunting of homosexual behaviour.

In this as in other matters, says the Preface-writer, a special standard can reasonably be expected of the clergy, who are so often entrusted with the care of the young and with counselling about marriage; and, although Church history shows how much can be contributed by priests who are "not the marrying sort," it also shows that the only alternatives can, and ought to, be either faithful marriage or faithful chastity.

"In practice this must mean that no priest with homosexual leanings should ever feel free to give any physical expression to them; the self-control must be iron. Priests who uphold this traditional standard of self-discipline and self-sacrifice are wise not to describe themselves — let alone the Lord Jesus or any of the saints — as 'homosexuals'. The word has many meanings, and most of them are still (to the public) corrupt.

"Priests who do not accept this tried and tested standard liberate the power of evil. The recent formation of a Gay Christian Movement in England, imitating similar groups in the United States, and supported by some priests, seems to us worse than foolish." — Church Times

How lay men and women in this minority behave in private with adult lovers is, we think, best left to their consciences. What is unacceptable is that people capable of true marriage should be turned away from their joys and social duties by any corrupting influences; and there is reason to believe that this category of the marriageable includes large numbers with some homosexual inclination and experience. That is why Christians should never be so charitable to

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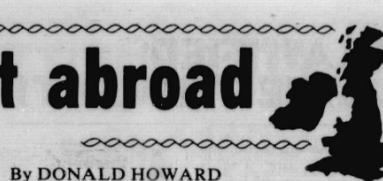
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By DONALD HOWARD

## Crockford's — Homosexuality and the ministry

No priest with homosexual leanings should ever feel free to give any physical expression to them.

This advice is given by the anonymous writer to the Preface to Crockford's Clerical Directory 1975-76, which was published recently by the Oxford University Press at £25.

The writer — described by the publishers as "a person of distinction in the Church of England" — devotes nearly a page of the Preface to a consideration of homosexuality — hung on the peg of the "Welsh diocesan bishop charged by the police with indecency involving another man." This, he says, "caused a scandal in 1975 and demands to be recorded."

The bishop resigned in a spirit which did much to reduce the sordid situation. He asked for forgiveness and prayers, he was supported by his wife and family, and he received many messages dignified by a Christian charity."

The Preface-writer says that the tragedy may have a use if it rebukes the recent propaganda on behalf of "gay" ("was ever a word so

mis-used?") Christians and priests.

"At a time of moral confusion and of growth in moral sensitivity, it is not surprising that those who are by nature homosexual should claim the right to live according to their nature; and, at a time when many in the Church recognise the need to be realistic and compassionate about the world as it actually is, it is not surprising that 'gay lib' has been given a hearing. All this constitutes a growing pastoral problem. But clear thinking is needed all the more urgently."

The writer thinks that the acceptance of homosexuals in society should be confined to the small minority which really is "that way inclined" by a deep-rooted and ineradicable nature, and which is always discreet.

"How lay men and women in this minority behave in private with adult lovers is, we think, best left to their consciences. What is unacceptable is that people capable of true marriage should be turned away from their joys and social duties by any corrupting influences; and there is reason to believe that this category of the marriageable includes large numbers with some homosexual inclination and experience. That is why Christians should never be so charitable to

deviants as to cease to oppose the flaunting of homosexual behaviour.

In this as in other matters, says the Preface-writer, a special standard can reasonably be expected of the clergy, who are so often entrusted with the care of the young and with counselling about marriage; and, although Church history shows how much can be contributed by priests who are "not the marrying sort," it also shows that the only alternatives can, and ought to, be either faithful marriage or faithful chastity.

"In practice this must mean that no priest with homosexual leanings should ever feel free to give any physical expression to them; the self-control must be iron. Priests who uphold this traditional standard of self-discipline and self-sacrifice are wise not to describe themselves — let alone the Lord Jesus or any of the saints — as 'homosexuals'. The word has many meanings, and most of them are still (to the public) corrupt.

"Priests who do not accept this tried and tested standard liberate the power of evil. The recent formation of a Gay Christian Movement in England, imitating similar groups in the United States, and supported by some priests, seems to us worse than foolish." — Church Times

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## The Gospel! should it be defined before it is preached?

Is it possible to state that 'men outside of Christ are lost', without at the same time stating 'the nature of the gospel we preach' and without 'emphasis on the congregation being a caring fellowship where members are built up with the Word of God'.

These points are raised by Peter O'Brien, of Moore Theological College, in his review of a new book whose author in his earlier books has been described as a 'stimulation to missionaries and churchmen in the third world'.

"Church Growth Principles" by Donald A. McGavran and Win Arn  
Vital Publications, 1976. 128 pages, \$2.50

The writings of Donald McGavran over the past 30 years have been a challenge and a stimulation to missionaries and churchmen in the third world.

Anyone who has met or worked with Dr McGavran or his colleague, Dr Win Arn, will know of their tremendous drive and enthusiasm for evangelism.

Both of these characteristics emerge in this slim volume which is a simplified version of Dr McGavran's classic study, "Understanding Church Growth".

There is much in the book that is valuable: the conviction that men outside of Christ are lost — they are not in some state of limbo or neutral gear; the place of the local congregation in evangelism; the significance of the family in God's purposes; indications that people in many parts of the world are open to the gospel; the need for Christians to be reassessing constantly what they are doing in their local church.

The importance of Christians analysing the area in which they live so as to determine the background, interests, and hopes of their non-Christian neighbours, and so on. These are points with which most would agree.

But my dilemma with the book and the church growth approach of Dr McGavran, with whom I have taught on the same theological faculty, is a theological one.

First, there is no statement about the nature of the gospel we preach. Perhaps this was already assumed.

Secondly, there is no emphasis on the congregation being a caring fellowship where members are built up with the word of God.

Christians and congregations seem to exist only for purposes of 'church growth' and are thus understood purely in terms of their function.

Thirdly, the emphasis on success in terms of numbers alone (see esp p 85) was disturbing, for on this basis it might have been possible to increase the size of one's congregation after preaching a truncated gospel.

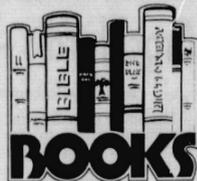
Finally, there is a need for greater care in the exegesis of Biblical texts and the determining of Biblical principles.

Peter O'Brien  
Moore Theological College

## C. S. Lewis' biography: portrait of faith

"The Secret Country of C. S. Lewis" by Anne Arnott Hodder Christian Paperback \$2.15

Here is the story of a great man and a great Christian — simple yet profound. It brings to life C. S. Lewis, Jack Lewis, as he was known



## BOOKS

to his family and all his friends.

It recounts Jack's early childhood and schooldays; it shows him as a brilliant scholar, poet, soldier and atheist and portrays his journey into faith and his wholehearted surrender of himself and his life to Christ.

It whets the appetite to read those of his books as yet unread or to reread his works with greater understanding of the author. It is a fascinating and delightful account of a powerful story-teller and a man of letters.

The back of the book tells us that it is "A biography of C. S. Lewis for young people" — and also perhaps for the young in heart.

Joyce Humphreys

## Salvation Army's work of tracing the missing

"Missing!" by Richard Williams Hodder Christian Paperback Price \$2.60

This is an interesting though unexciting book. From a background of 15 years involvement the author relates the nature of the Salvation Army's Missing Persons Inquiry Department in the UK especially.

Brief histories of the establishment of this quite unique Christian welfare work — for whoever knew the Christian Church was engaged in tracing missing persons? — and its spread to 71 countries, are set alongside the stories of countless persons whom this work has helped. Some of these stories are quite amazing, but the book tends to become almost a case book of a Welfare Officer. The author's style is naturally enough repetitive and "flat", but nevertheless effectively presents the drama and variety of real life situations. The reader is made aware of the patience, tact and dedication of the Army personnel.

That there is a spiritual reward in such a work is also revealed.

An informative book it is easy enough to read without gripping your attention.

Alan Donohoo

## CHURCHES HELP IN RELIEF



• From page 1

in past years. As the oldest and most widely supported aid appeal throughout Australian churches, the reputation of the Council's work in aid and development is increasingly reflected in the strong support within local congregations".

Mr Mavor continued, "This year, for the first time, we are delighted that Australian Catholic Relief is sharing in our appeal within the Roman Catholic Church. This is symbolic of the churches common concern in aid, development and justice."

During this year, the 1975 Appeal income has enabled

the Australian churches to assist in emergencies such as the Guatemala, Philippines and Bali earthquakes; support farm development and community projects throughout Asia, the Pacific, Africa and Latin America including the sponsoring of 2 agronomists in Pakistan and an agriculturist in Tanzania; as well as assist refugees from Lebanon and Indo-China to settle in Australia.

The theme for this year's appeal is "Glory to God in the highest, and on earth...". The theme is pictured in the hopeful and determined gaze of a young Indian man standing amongst the ruins of a squatter settlement.

## EFFORTS TO SAVE SCEGGS

• From page 1

Executive Officer of the Council had at once begun to carry out an investigation. It soon appeared that a sum in excess of \$100,000 could not be accounted for. This led to the immediate resignation of the Honorary Treasurer who was also the Solicitor for the Council, and the matter was reported to the Law Society."

The Archbishop appointed a Panel of Inquiry into the SCEGGS Schools, which made a thorough examination of the commitments of the Council. This report stated that the position was so complex, both legally and financially, that in its opinion a Committee of Management should be appointed to control all financial operations for the Council, and that other steps should be taken to ensure as far as possible the continuance of the Schools.

A Committee of Management with Bishop E. D. Cameron as Chairman was appointed and a firm of Accountants engaged to examine the financial problems. Their first statement indicated that the total liabilities of the Council amounted to \$7.5 million.

During 1974, SCEGGS School at Moss Vale was closed. During 1975, SCEGGS Wollongong was amalgamated with The Illawarra Grammar School, Wollongong. SCEGGS Loquat Valley was sold to the Council for the Promotion of Sydney Diocesan Church Schools.

In 1976, a company formed by parents and friends of SCEGGS Redlands at Mosman took over the control and management of that school.

These arrangements left SCEGGS Darlinghurst, the principal of the SCEGGS Group, still operating.

The Standing Committee of the Diocese of Sydney decided with regret that SCEGGS Darlinghurst should be closed due to "complicated legal and financial problems arising from land purchases and development plans of a former Council of the School."

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## The Word and Life

D. B. KNOX Principal  
Moore Theological College, Sydney

Money figures largely in our thoughts. We occupy ourselves a lot about it, about how much we have got, how much we need, how much we earn, how much we can spend.

The New Testament also has a lot to say about money. And what it says is quite remarkable because it is the opposite to what we normally think about money.

Before we examine what the New Testament says about it we need to ask ourselves whether we are willing to accept God's thoughts on the subject of money when these are clearly announced in the pages of the Bible and particularly taught by Jesus Himself.

Does God The Creator know more about the management of money than we do and are we willing to accept His words as the rule for our conduct in this subject to which we give so much of our attention?

Christian obedience means complete obedience and not only in those things where we happen to agree with God.

Christian faith means trusting God even when our own views seem to suggest the contrary.

The first thing to note in the Bible teaching about money is that affluence is unimportant.

Having a little more or a little less is irrelevant to life. Jesus taught this very clearly when He said "a

man's life does not consist in the abundance of his possessions" (Luke 12:15).

From this it follows that the first virtue to be cultivated with regard to the handling of money is the virtue of contentment.

Thus, Paul teaches clearly that having food and clothing, with these we should be content (1 Timothy 6:8).

His remarks are in the context of his condemnation of Christians who think that the Christian life and particularly the Christian ministry is a way of making money and becoming rich, and he comments, "the Christian life with contentment is certainly great riches".

Godliness with contentment, that is the apostles' recipe for living and what wonderful peace it brings, complete release from the rat-race.

We are to live within our circumstances, for our circumstances are God-given. God is Sovereign. The silver and gold is His.

He is able to multiply money if we need it as easily as He multiplied the loaves and fishes on the hillside in Galilee or as He multiplies the grain of wheat by turning it into the ear of



Dr D. B. Knox

corn through His rain and His sunshine and the fertile soil of His creation.

The second point about money that the Bible underlines is an obvious one. Namely that affluence is unreliable.

We can lose it quickly, and we all lose it at all events at death or in old age when it is no use to us as we can do nothing with the money because of the weakening of our physical frame in the last years of our life.

Jesus, therefore, warned His disciples not to be rich in this world but rather to be rich towards God.

He told the story of the rich farmer whose fields had produced abundant harvests.

Instead of thanking God he simply said "What will I

do? I will do this, I will pull down my barns, and build larger ones, and there I will store all my grain and my goods.

"And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry".

But God said to him, "Fool! This night your soul is required of you; and the things you have prepared, who's will they be?"

So is he who lays up treasure for himself, and is not rich toward God (Luke 12:18-21).

Money tempts us very strongly to put our trust in it but it is a very uncertain thing and after all is completely under God's control.

Thus, the apostle tells Timothy "As for the rich in this world charges them not to be haughty, nor to set their hopes on uncertain riches but on God Who richly furnishes us with everything to enjoy.

They are to do good, to be rich in good deeds, liberal and generous, thus laying up for themselves a good foundation for the future, so that they may take hold of the life which is life indeed.

Affluence is unreliable. It is a snare to rely on money for the future.

Our trust must be in God Who is in charge of our future and Who will supply our needs."

## School programme helps handicapped

In early 1976, students from the New England Girls' School, at Armidale, NSW, invited handicapped children from Rusden House to take lessons at the school's riding complex.

The lessons had since become a regular feature of the NEGS activities day programme, a school official

from the sense of responsibility engendered, and the pleasure derived in seeing their pupils' response.

"This is but one of the 40 choices currently available to girls at NEGS on 'activities day'," the official said.

The concept of such a day originated from a scheme begun at June High School, and had been in operation at NEGS since 1974.

Every other Wednesday conventional lessons ceased for the entire day and students put aside their uniforms to don whatever clothes suited their particular activities.

During a period of three

years these had ranged from bushwalking to principles of aviation, Spanish to chess, and international cookery to hand-bell ringing.

The purpose of activities day was to give girls the opportunity to broaden their studies beyond the limits of the school curriculum — and thus train them to occupy their leisure hours in a more satisfying way, both now and after they leave school.

At the same time such activities helped them to get to know their teachers and fellow students better by working together in a relaxed and informal atmosphere, united by a common interest.



NEGS student Vanessa Burnell (from South Australia) and Elke Moser (from Papua New Guinea) led "Mickey" around the school's riding ring, while Rodney Ford's face reflects his delight at the experience during the school's "activities day" programme.

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- GROUP LEADER: Rev Alec Hilliard of St James' Church, Geelong.  
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