

## Mainly About People

**SYDNEY**  
Rev Canon B. H. Williams, resigns as Rector of Wollongong on 30.6.76.  
Rev G. A. Taylor became Curate at Mt Druitt on 23.5.76.  
Rev R. H. Coxhead resigned as Curate at Cronulla on 31.5.76.

**NORTH QUEENSLAND**  
Rev R. Woodrow has resigned as Rector of Holy Trinity, Ingham, as from June 30.

**PERTH**  
Rev J. Forsyth of UK has been appointed Rector of East Fremantle/Palmyra from July.

**ADELAIDE**  
Rev I. J. McDowell was instituted as Rector of All Saints', Colonel Light Gardens, on Friday evening, June 4, 1976.

Rev Lim Peng Soon is to be inducted as Rector of the Parish of Croydon-Kilkenny, in St Barnabas' Church, Croydon, on the evening of June 30, 1976.

Rev P. D. Alexander-Smith has tendered his resignation as Priest-in-

Charge of St Francis, Northfield, to take effect as from June 15, 1976.

Rev G. D. P. Kaines has tendered his resignation as Minister-in-Charge of St John's, Hillcrest, as from July 25, 1976. He is to take up an appointment as Curate, Christ Church St Laurence, Diocese of Sydney.

Rev F. N. Lewis is to be licensed as second Assistant Minister, St Columba's, Hawthorn, as from July 25, 1976. He is at present Rector of St Mary's, Penola.

The Archbishop has appointed Rev D. E. Grey-Smith, Rector, St Philip's, Broadview, as Chaplain, Kennon House.

Rev George Charles Bennett, for 23 years Rector at St Luke's, Whitmore Square, died after a long illness on May 7th. A graduate of Melbourne University and Moore Theological College, he served as chaplain at the Sydney Children's Court and the Missions to Seamen in Sydney before becoming Rector of St Luke's.

## Former missionary to new SU post

A former Scripture Union worker in Tanzania has been appointed Organising Secretary with Scripture Union in the ACT.

He is Geoff Horne and with his wife, Patricia, a former missionary with CMS, and children, Elizabeth (3 years) and Robert (1½ years), will take up the appointment from June 1.

Mr Horne was organising secretary for SU in Tanzania for nearly a decade. He took over from virtually nothing except for a small amount of office work and a few Bible reading cards.

In that time, he has built up a strong indigenous movement, working both in

the schools as well as with Bible reading aids and Bible study groups. Geoff has produced SU notes in Swahili and SU now has its own building in Dar-es-Salaam.

Geoff was born in Britain and trained as an aeronautical engineer (BSc London) and at All Nations Christian College.

His immediate task will be to consolidate the progress of the first ACT worker, Ken Loughton, and to coordinate the Children, ISCF Youth Outreach, and Bible Reading in ACT and nearby regions.



SU — Geoffrey and Patricia Horne, with Elizabeth (3 years) and Robert (1½ years).

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## Governor at special service

The Governor of New South Wales, Sir Roden Cutler, KC, KCMG, KCVO, CBE, remained for half an hour after the Service at St Andrew's Cathedral for the Order of the British Empire on Sunday May 23rd, the eve of Commonwealth Day, to shake hands with the whole congregation of 600.

The Service was conducted by the Dean of Sydney, the Very Reverend Lance R. Shilton, and was attended by Knights, Dames, Commanders, Officers and Members of the Most Excellent Order of the British Empire and recipients of the British Empire Medal. People from all walks of life were present.

Isabel Reilly had been awarded an MBE because of her unique and devoted service in mothering 46 babies, all of whom had been mal-formed or had serious physical handicaps. Because of her care they have become adjusted to live normal lives. Her outstanding story has been told in the December issue of "Reader's Digest".

The Lord Mayor of Sydney, the Right Honourable Alderman Leo Port, MBE, read the First Lesson and His Excellency the Governor, Sir Roden Cutler, read the Second Lesson.

The Archbishop of Sydney, the Most Reverend Sir Marcus Loane, KBE, MA, DD, who received his KBE earlier this year, said:

"No one can hope to escape from the necessity of moral choice. Not just now and then, but again and again — choices on which moral issues will turn — choices which will help to determine character."

"It may be easy to choose this, but if we do, we will deny His Name. It may be harder to choose that but if we do we will confess His Name. And at the hour when the necessity of such a choice comes upon us that is most clearly seen whether His Name is safe in our keeping."

"Those who belong to the Order of the British Empire have a special reason to keep in mind the high ideal of a truly Christian character."

"St Paul was a man who could claim the special privileges of Roman citizenship and who was at the same time a Christian 'par excellence'."

"It may be that what we are or what we do for God and the Empire will be rightly motivated by our commitment as those who are called Christians."

"Perhaps that is the real significance of a service like this in the Cathedral Church today. It gives us the opportunity with reverence, humility and sincerity to commit ourselves afresh to the Christ whose name we bear when we profess to serve."

## Bishop Dain joins World Vision

International Congress on World Evangelisation executive chairman, Bishop A. Jack Dain of Sydney, has accepted an appointment to the World Vision of Australia board of directors.

Bishop Dain was co-chairman of the Lausanne congress with Dr Billy Graham in 1974 and he is now the chairman of the Australian board of the Billy Graham Association.

In this capacity he is chairman of the committee responsible for the planning of the 1979 Billy Graham Crusade in Sydney.

Bishop Dain, the senior

## BISHOP SHEVILL'S PRESENTATION TO RUSSIAN AMBASSADOR



The Anglican Bishop of Newcastle, the Rt Rev Ian Shevill (right), presents the first copy of the book "Orthodox and Other Eastern Churches" (which he edited) to the Russian Ambassador to Australia, Mr A. Basov, at Bishopscourt, Newcastle, on May 7, 1976. The Ambassador was in Newcastle to meet members of the Anglican delegation to visit Russia June 15 to July 1 at the invitation of the Russian Orthodox Church. The Rev Alan Nichols, Director of the Anglican Information Office, Sydney (which published the book), is looking on.

## World Vision fast raises \$500,000

The World Vision 40-Hour Famine staged in NSW at the start of this month has been a great success, said the famine director, David Longe, in Sydney recently.

More than 25,000 people from all walks of life took part in the unique event to raise funds for World Vision's famine relief and development aid projects in various parts of the world.

Money is still being deposited by participants throughout the State, but the total passed the \$500,000 mark today.

The famine began on Friday, April 30, at 8 pm, and ended at noon on Sunday, May 2 — participants missed four main meals but were allowed to consume tea, coffee, fruit juice or honey.

As many as 300,000 people sponsored the fasters at an agreed hourly rate. Some participants raised as much as \$500 each, with the average sum raised by each individual being \$53.90.

About 200 of the state's high schools took part in the famine project with up to \$3000 being contributed by some.

"We are very thankful that the NSW 40-Hour Famine has been such a success," said World Vision's executive director, Harold Henderson.

"The result is in sharp contrast with the Australian Government's decision to put the brakes on Australia's overseas aid expenditure. The famine participants have shown that many Australians would be prepared to make added sacrifices themselves

rather than deprive developing countries of our aid," Mr Henderson said.

The money is being despatched to World Vision projects in India, Bangladesh, and in parts of Africa and South America.

Many families took part in the famine together and a large number of churches and social groups fasted as a group.

Students from the medical faculty of Sydney University raised more than \$1000 when they took part in a total fast — fresh water only — for 100 hours. During the time, they camped on the front lawn of the university.

## NEW ISCF WORKER LEAVES FOR PERU

Lesley McGrath of Booval, Queensland, leaves Australia on June 4 for Lima, Peru, to do specialist work among Spanish speaking High School students.

Lesley was a PhysEd Teacher and then studied at Deaconess House, Sydney, and St Andrew's Hall, Melbourne. She is to be seconded by the Church Missionary Society to the Union Biblica del Peru (ie Scripture Union of Peru).

Latin America is largely Roman Catholic but SU has grown at quite a pace since it commenced there 10 years ago. Over 18,000 people are now using SU Notes and the ISCF evangelistic schools work has commenced in Argentina. Peru has had ISCF camps for many years and Lesley is to spearhead the school's work.

Peru is one of the largest and was once perhaps the wealthiest country in South America. It is a country of great contrasts from sea coast to desert tropical jungle to the snow-capped Andes.

Lima, a city of 2 million has great wealth existing side by side with extreme poverty. There are 10,000,000 people

Work is now in hand for the Queensland 40-Hour Famine which will begin on Friday July 9.

## Mauritians in Australia

About 30 or more Mauritians who have settled in Australia over recent years attended a service in French at 11 am at St Mark's, Sylvania.

There will be Anglicans, Presbyterians, Adventists and Catholics and the service will be taken by the Rev David Cohen who was a missionary in Mauritius for six years selling the Bible there in 14 languages.



Lesley McGrath

The Australian  
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# STAFF AND STUDENTS WALK OUT FROM QBI

## CHILD ENDOWMENT RISE LAUDED BY ARCHBISHOP

"Will help alleviate difficulties" in family budgeting



Archbishop Sir Marcus Loane

The Anglican Archbishop of Sydney, Sir Marcus Loane said this week that he welcomed the recent Child Endowment increase announced by the Federal Government.

Commenting on the reported increases, he said:

"From reports with regard to poverty by our church social workers I understand that many Australians who are below Professor Henderson's poverty line are large families dependent on one income which is less than the average weekly wage."

"Families in this situation find it very difficult to budget for necessary expenses, and sometimes income is lost on non-essentials."

"I hope that the whole community will give its attention to the solutions for

poverty proposed by the Henderson Commission of Inquiry."

"The Prime Minister has announced that the Government will implement the transfer of spending power from husband to wife in the augmented family endowment arrangements."

"This will help to alleviate the difficulties which confront many women by giving them more control over income which they need to expend on clothing, food and health care of children."

"It is pleasing to know that the large family on a low income will be substantially

better off under the new endowment provisions."

"I am glad that this step has been taken, in spite of general pressure to cut back public expenditure in many areas."

The archbishop's statement follows publication last month by the Anglican Diocese of Sydney of a booklet "Poverty — Is Money The Answer?" — a commentary on the first Main Report of Professor Henderson's Commission of Inquiry into Poverty.

On the 14th June, the faculty of the Queensland Bible Institute (with the exception of the Vice-Principal, Rev K. V. Warren, who is on overseas study leave) resigned their positions at the Institute.

The Acting Principal, Dr G. Goldsworthy, said that this drastic action was forced on the entire faculty by a tense situation, particularly over the last twelve weeks.

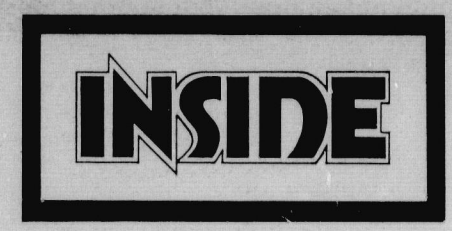
Those who resigned were Rev Geoffrey Paxton (Anglican), Principal; Dr Graeme Goldsworthy (Anglican), Acting Principal and Dean; and Miss Denise Scott (Methodist), Dean of Women. In addition, resignations have been tendered by Mr David Edwards (Baptist), Campus Supervisor and Mr Ben Aldridge (Presbyterian), Part-time Lecturer. It is also likely that further resignations will be tendered.

At a meeting subsequent to these resignations, a large proportion of the students

indicated to the Board of Directors their desire to withdraw from the Institute also.

The rift between the staff and the board of QBI is thought to be over theological issues relating to the staff's strong emphasis on reformation principles (Mr Paxton and Dr Goldsworthy have been closely associated with the reformed magazine Present Truth).

The board maintains that the differences were caused by incompatibility with the principal. Dr Goldsworthy told the Church Record that when Mr Paxton left for study leave 16 months ago the board urged him to return to the college when his leave was finished — "There was no suggestion of incompatibility in that," Dr Goldsworthy said.



- Letters to the Seven Churches — a new study by Rev Gordon Robinson — Page 2.
- Papua New Guinea's National Evangelism Seminar — Page 3.
- Letters to the editor — Pages 4 and 7.
- On and off the record — by David Hewetson — Pages 5 and 6.
- The place of Christian music — by Ian Truscott — Page 5.
- Books — Page 6.
- An innocent abroad — by Donald Howard — Page 7.

## Dr Coggan hits out at racial troublemakers

The Archbishop of Canterbury this week hit out at those who provoked racial trouble, and called for understanding and sympathy to be shown towards immigrant families.

In a statement issued from Lambeth Palace on Monday, Dr Coggan described as "shameful" recent racial incidents. Hostile demonstrations with which some immigrants were greeted were, he said, "a disgrace to the nation".

Marches of a racist character, which did incalculable harm to community relations, ought also to be condemned, the Archbishop said.



Archbishop Coggan

It was commonly agreed and accepted by the policies of the main political parties, that families had a statutory right to be reunited. "There is a

strong obligation on us as a nation to see that legitimate and careful steps for permitting persons to join their families should not be hindered."

"There are abuses of the immigration procedures," Dr Coggan declared, "but these must be dealt with in the proper way by the authorities. Immigration is a difficult and sensitive issue, and we must recognise this; but, in so far as it is putting families under an unfair and unnecessary strain, it needs to be examined and dealt with justly and honourably."

— Church Times

## THE TRINITY — A THEOLOGICAL NECESSITY

It is tragic that many Christians are embarrassed by the doctrine of the Trinity. They do not deny it, but they would prefer not to discuss it. It seems to be an incidental part of our knowledge of God, and vital for a healthy Christian life.

It is based on three great truths. First, there is only one God. For ancient man, when the Bible was written, the world was filled with spirits. He could relate to many gods and serve many lords. The Bible directs our worship to the one great person who rules heaven and earth. He is Lord of all spirits. He is Lord of all men.

Second, Jesus Christ is God. Attempts to circumvent the doctrine fail at this point. Neither scripture nor Christian experience will allow Jesus any status short of deity. A Christian will insist on taking Thomas' words to the risen Christ as his own, "My Lord and my God."

Third, the Father and the Son exist as unique Persons. Christians have never been convinced by teaching which denies the full person-hood of the Saviour. He is not an expression of deity. He is not a temporary extension of God. He is not a part of God.

Such alternatives do not do justice to the evidence of the New Testament about Jesus. "In the beginning was the Word, and the Word was with God and the Word was God."

Indeed, when the Biblical data concerning the deity and person-hood of the Holy Spirit is also taken into account, the result must amount to the trinitarian doctrine of God. There is one God, who exists in three equal, co-eternal Persons.

Such a view of God's character could scarcely have been invented. The truth is beyond imagination. It constitutes a unique insight into the richness of God's life.

## EDITORIAL

Other faiths know that God is one. Only Christians know that this one God exists in three Persons. Other faiths know that he is alone. Only Christians know that he is not solitary, that from all eternity there has been fellowship within the Godhead. Other faiths seek to relate their followers to one God. Only for Christians is there the immense privilege of sharing in the very life of the God who is Love, for it is the Spirit of Christ who enables us to call God our Father (Gal 4:6).

There is no embarrassment here for Christians. Rather, there ought to be endless delight in the glorious character of the True God.



## Willis rebukes young Liberal

The Leader of the Opposition in NSW, Sir Eric Willis, strongly rejected the statements by the President of the Young Liberals, Mr Hansford, that the Church should stay out of political issues, especially the proposals on legalised casinos.

Speaking at a luncheon for businessmen at St Andrew's Cathedral, Sir Eric said he disagreed with these opinions and had written to Mr Hansford telling him that he should not make policy statements on these matters but leave them to the Parliamentary leader.

Sir Eric stated that he held totally opposite views. He said, "Some believe the Church should restrict its concern to the aged, the lonely, the sick, those who are in distress and those who are materially, socially or spiritually deprived. I do not subscribe to the view that in our modern, complex, educated sophisticated society the church's place should be restricted to traditional areas."

Political decisions determine and shape our lives in a very real and very comprehensive way — so why shouldn't the church be concerned?

Today there are many other powerful influences in our pluralistic society beside the influences of the Christian Church and I find that the very same Christian people who insist that their

church should stay out of the political arena apparently see nothing wrong with allowing all sorts of anti-Christians to become involved in politics. I am referring, of course, to those individuals or organisations who advocate communism, atheism, humanism, anarchy and so on.

Sir Eric said, "The point I want to make is this — if you are not prepared to argue and fight for what you believe in you can't complain if it disappears — obviously that's the attitude some trade unionists are taking on Medibank."

"The most obvious point of access to the political process was the ordinary branch membership of the major political parties," Sir Eric said, "yet it is surprising how few active Christians are to be found among the rank and file branch membership."

Sir Eric concluded by saying, "As a Christian Politician, I urge the Christian Churches and their members to carry their ideals and beliefs not only to the areas of traditional church activities but also the political arena if you want Australia to retain its Christian way of life. Don't leave it to someone else. Don't leave it till it is too late."

## Churches against Casino

This is a statement made by the Council of Churches in NSW recently:

"1. The Council of Churches in NSW recently called for a major survey into the effects of gambling upon the economic and social life of the State. Gambling activities in NSW involve over \$4 billion each year, and it is necessary for an objective assessment to be made as to the effects of this huge commercial activity upon the people. The Council urges the NSW Government to finance an enquiry into this area along similar lines to the Henderson Enquiry into Poverty. Such a substantial enquiry into the effects of gambling upon the character of the people and especially upon family life, should be carried out before any decision is made to extend gambling facilities through the legislation of casinos."

"2. The Council of Churches further urges the State Government to put the question of legalisation of casinos to the people through a referendum. Mr Wran did not include this subject in his policy speech, nor is it contained in the platform of the ALP, and, as Mr Wran during the election campaign explicitly excluded the possibility of legalising

casinos or extending gambling facilities, he clearly has no mandate to legalise casinos. The Council of Churches strongly urges Mr Wran to put the issue to the people before introducing a substantial change in the social life of this State. The Council is seeking a meeting with Mr Wran to state this case.

"3. The Council of Churches urges that illegal casinos be closed forthwith, that the legal loopholes which prevent successful prosecution and which expose the police force to possible compromise, be removed by amendment to the law. If the Government says that this can be done after the legalisation of casinos, we say that it can be done now, and that the activities outside the law which concern the Government will thus be removed."

"4. Further, the Council of Churches encourages the Government to resist the easy solution to increase revenue by the legalisation of casinos, and to consider earnestly the long term effects that casinos throughout the State would have upon the people economically and socially. The State Budget is too heavily dependent upon gambling taxation already."

# Letters to the Seven Churches...

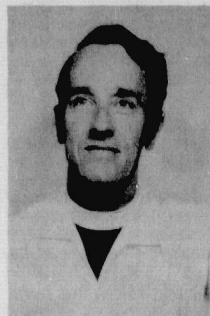
## 1. EPHEBUS — REV 2:1-7 — "THE CITY OF CHANGE ... THE LOVELESS CHURCH"

Ephesus was a great city at the junction of three main highways, and therefore a famous trading city.

It was also famous as the location of the Pan-Ionic Games and the centre of worship of the goddess Diana whose temple was one of the seven wonders of the ancient world.

Ephesus was infamous as a centre of superstition, immorality and crime. It was difficult to be a Christian in such a place.

Ephesus was one of the second missionary journey (Acts 18), and spent three years ministry there on his third missionary journey with great blessing.



The Rev Gordon Robinson

Christ.

• The intense enthusiasm of the young church had grown cooler with passing years. The Christians were no

Introduction — Rev 1:4-11

The letters to the Seven Churches of Asia-Minor are in the first place real messages to real churches (V. 11), and their order represents the natural route for a messenger moving from Patmos (V. 9) and starting from Ephesus.

Many of the terms used are taken from natural features of the cities concerned.

But "the Seven Churches" (V. 4) can also be understood as representatives of the churches which had come to birth around the Mediterranean since Pentecost under Paul's ministry and missionary enterprise.

We may well ask why the seven representative churches were all chosen from the Christian communities of Asia-Minor.

Was it to demonstrate that diversity of spiritual life may exist even where general conditions are similar?

If this is the case, what does it imply for the churches of our day?

The Seven Churches are representatives of the congregations of God's people in every generation, including our own.

"Jesus Christ the faithful witness" (V. 5), reveals what He sees in these seven typical first-century churches.

The basic pattern is: Salutation, commendation (except Laodicea), condemnation (except Smyrna, Philadelphia), warning and threat, exhortation, promise.

It is well to remember the words of Proverbs 27:6: "Faithful are the wounds of a friend."

Somewhere in Revelation chapters 2 and 3, Christ is identifying US. We are to see ourselves, our church, as Christ sees us.

off in conduct and in spirit (v 4).

A church with great zeal and love became a loveless church.

*The first of a new series by the Rev Gordon Robinson, Rector of St Matthew's, Bondi, NSW.*

longer as keen as they used to be.

Compare the history of the city — series of changes. The land and the site of the city varied from century to century.

Water became land. What was the city became uninhabited. Bare hillside and cultivation became the crowded city. The great harbour filled with shipping became an inland sea of reeds.

In the church as in history — a change. Where there was once enthusiasm — a cooling

activity of the people. The Council of Churches believes that gambling breeds on greed, and lives on a philosophy of luck and kicks. This State must have deeper moral foundations than materialism, selfishness and covetousness."

Warning. Works, toil, endurance, in church at Ephesus — all present even though there was a decay in love.

A wife may be very faithful to her husband and give evidence of much activity in concern for him — yet there may be a decay in love. Her sense of duty causes her to remain faithful in details of attention which she shows.

So a church member, a conference, may be very regular in his attendance at the services, but may not be as devoted to the Lord as he formerly was.

Dr Arn defined Church Growth as an application of Biblical, Theological, social and behavioural science principles to the local church and its surrounding community. Its aim is to influence and discipline the greatest number of people for Jesus Christ.

Exhortation. Urge to repent (v 5). The evil in the church at Ephesus could be cured. The failing of lost love can be corrected, enthusiasm can be revived with a chance to live and love as at first.

Promise (v 7). "To him who overcomes", to the conqueror, to those who have won the victory, is promised eternal life. The possibility of conquering by faith is offered to all who are saved by faith.

Our first love and enthusiasm — does it show? Or is it dimmed through activity and time? A Christian whose life does not show love to others is not of much use to God.

Neither is one who starts enthusiastically and then fizzles out.

Christianity is for stayers rather than sprinters. Our lives should show God's love all the time.

## WHAT!

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T. J. B. ANU  
Chief Executive Officer

# PNG'S NATIONAL EVANGELISM SEMINAR

## Conference call by Papua New Guinea: 'Send missionaries to other countries'

Christian missionaries from Papua New Guinea should be sent out to other countries particularly to South-East Asia, the recently-held first National Seminar on Evangelism was told by an indigenous Christian leader.

The Moderator of the Papua New Guinea United Church, the Rev Leslie Boseto, told the seminar that most South-East Asian countries were "only three to five flying hours away. They are our next-door neighbours. We have a great responsibility towards them", he said.

The seminar, held in Port Moresby during the week ending May 17 and attended by some 170 delegates, including four women, did not follow up the suggested formation of a "united missionary fund and council" during the meeting.

Reporting on the event, Mr Rowan Callick, of the Anglican Information Office in Port Moresby said the seminar was "unthinkable as little as two years ago".

He said delegates attended from Lutheran, United, Anglican, Baptist and Evangelical Alliance churches and the Salvation Army. Also included were 18 delegates from the Roman Catholic Church who had been eligible to attend because of that church's membership of the Melanesian Council of Churches.

Delegates included a complete cross-section of Christian society in Papua New Guinea, Mr Callick said. There were bishops, theologians and also "village men" attending.

Noticeable feature of the seminar was the relatively small number of ex-patriate (Australians) delegates. That was in contrast with a "prestigious government seminar" held in Lae at the same time. The seminar there, mainly concerned with rural development, was attended by a majority of Europeans.

Mr Callick said the idea for the Port Moresby seminar — the first of its kind in that country — had resulted from discussions by the 12 Papua New Guinea representatives who had attended the International Congress on World Evangelism, held at Lausanne, Switzerland, in 1974.

He described the seminar as "a gathering somewhat like those of the early church — truly universal with many only second or even first-generation Christians, in a land of 700 tongues, of few towns and many isolated villages".



Those attending Papua New Guinea's first National Seminar on Evangelism included the Moderator of that country's United Church, the Rev Leslie Boseto (left) who is speaking with the Rev Joshua Daimoi, seminar chairman, and the Rev Gottfried Osei-Mensah (right). Both these delegates are wearing tee-shirts especially designed for the seminar.

The situation was also similar to that in the period of the early church, as "feet are the main transport" (in Papua New Guinea).

Guest speakers included the Rev Gottfried Osei-Mensah, executive officer of the Lausanne Continuation Committee and also pastor of a large Baptist church in Nairobi, Kenya.

Another speaker was Mr Chan Choi, from South Korea, who is the Bible Society's distribution secretary for South-East Asia and the Pacific areas.

Seminar chairman was the Rev Joshua Daimoi, secretary of the Bible Society in Papua New Guinea.

Organiser, Mr David Price, said cost of the convention, which totalled 14,000 kinas (one kina equals \$Aust 1) had been raised by churches and individuals both in Papua New Guinea and Australia. Most of the outlay had been to "bring the right people together" Mr Callick said.

Pastor David Daununu, president of the Evangelical Alliance for the South Pacific Islands, said the churches could be a great help towards the development of their own country by taking their message to those areas where government control did not reach.

Mr Mensah, in describing

the social action that should go hand-in-hand with evangelism, called on Christians to "lead the fight against the corruption of many of the country's leaders." He called on delegates to "serve in a disinterested way — not as a means to an end".

Mr Mensah attacked those who believed evangelism and social concern were polarised.

After the seminar, Mr Mensah left for Melbourne from where he was to fly to the Keswick Convention in England and then to conferences in Europe.

He said that while he had been in Sydney last year, Bishop Jack Dain had sug-



Delegates at the recent National Seminar on Evangelism, at Port Moresby, listen through headphones to speakers. Headphones were used so that individual delegates could hear simultaneous translations from Pidgin into English and vice-versa. Pidgin is Papua Guinea's national language.

## Lausanne Congress motivated PNG to Christian outreach

gested he attend the Papua New Guinea seminar.

"I think there is a healthy co-operation among the churches in Papua New Guinea", he said. "That is important, because one of the things which stands in the way of evangelism is unhealthy competition which confuses the non-Christian."

He said there had been a genuine desire at the seminar to co-ordinate work for evangelism.

Mr Mensah said that what thrilled him about Papua New Guinea was that "because there is no long tradition, changes can come about quickly."

Besides social concern, a second area of controversy in Papua New Guinea was "indigenisation". He said: "The recovery and development of distinctive traditional virtues are our responsibility as national Christians, to develop and use both for the enrichment of our worship, and for the dignity of our people. We should be proud of our people and culture", he said.

A key paper at the seminar had been read by Mr John Hitchen, director of Evangelical Alliance's Christian Leaders' Training College at Banz, Mr Callick said.

Speaking on "God has appointed the church to do the work of evangelism", Mr Hitchen said: "Many church

members think the work of telling the Good News to others is only the work of the pastor or minister, or the catechist. Our people think that only those who are paid by the church have to do this work."

He said many indigenous churches in Papua New Guinea were suffering from being "second generation" Christians and many who attended the church services did not come to Christ in a personal way.

Mr Hitchen said that undoubtedly those from the catholic tradition felt at times adrift in a sea of unfamiliar revivalism. Such people had said privately at times that they felt somewhat constricted by the format of the meetings from "real dialogue".

Many Catholic indigenes, he said "tended to use the Bible as a sort of quarry of convenient quotations without much objective exegesis or sound scholarship."

He said he hoped the seminar would "inspire us to rededicate ourselves to the duty of evangelisation."

Seminar aims, announced by the Melanesian Council of Churches and the Papua New Guinea Evangelical Alliance, had been:

• "To stir up interest and the understanding of our churches about Biblical evangelism which will lead to

more effective evangelistic action by our church members and our churches."

• "To pass on some of the insights and important emphasis of the Lausanne Congress."

• "To demonstrate evangelistic methods and training materials which can be used by our churches in Papua New Guinea for evangelistic ministries in rural and urban areas."

• "To build a greater understanding between Papua New Guinea churches about how we can work together to proclaim the good news of Christ and build believers into the fellowship of His church."

Mr Callick said the fourth aim had been dramatically understood when delegates were told of two churches in a New Guinea Highlands village — one at either end of the village.

One church began to take away members from the other and re-baptising them. Each congregation believed it was the only true church and members of both congregations ended up trying to burn down the other's buildings.

When delegates from both churches left the seminar to return to their villages, they had travelled home together, such had been the effect of the conference on them, Mr Callick said.

## School of Theology for Melbourne

The Eighth Trinity School of Theology will be held in conjunction with those of Ormond and Queen's Colleges from 9th-13th August.

Dr Victor Pfitzner, Lecturer in New Testament at Luther College, Adelaide, will conduct a Bible Study and Preaching Workshop on the Epistle to the Hebrews. Dr Alan Loy, of the United Theological College, Enfield, will lecture on "A Theological Perspective on Australian Culture", and Dr James D. Glasie of the Lancaster Theological Seminary, Pennsylvania, will give public lectures in the evenings on the subject, "The Ministry Among the Professions."

The Venerable Michael Perry, Archdeacon of Durham, will lecture on "Exploration into Workshop". Enquiries should be addressed to the Secretary, School of Theology, Trinity College, Parkville, Victoria, 3052.

## Moore College Scholarships

Seven Marcia Abel Scholarships of \$1000 each have been awarded to the following students who entered Moore College this year:

R. G. Bowles, P. S. Hardie, J. P. Jenner, S. L. Manchester, J. L. Menear, J. G. Noble, N. J. Sandon.

## Man needs a 'sense of the eternal' says archbishop

Man needs to have a sense of the eternal which "heightens his commitment to this life and the terrific battles against the ills of society," the Archbishop of Canterbury, Dr Donald Coggan, told a consultation of 40 heads of voluntary agencies at St George's House, Windsor.

Speaking on the theme "How to effect the sort of society we want" he said our goal is to let people see what being human is all about. That which differentiates man from the rest of animal creation, he said, is his answerability and the way he keeps on asking questions about his origins.

Letters received since his Call to the Nation, said the Archbishop, indicated a vast goodwill for Britain. Consultations would be seeking means to canalise this and to enable agencies to work together more powerfully. It could be that in three years' time there would need to be some national event in which a distinctive Christian voice was heard.

The organisations represented at the four-day consultation included Shelter, Christian Aid, Rotary, Mothers' Union and the Nationwide Festival of Light.

CEN News

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## 'Dual congregation' membership concern

Sir,  
In his article on Church Membership (Record, May 27), Dr Knox suggests that there is no theological reason why a person should not be a member of two congregations or even two denominations.

Based on my experience in small country towns, may I suggest some practical ones. If a person is a member of two denominations at the one time:

- There is a conflict of loyalties when services times and other congregational gatherings occur simultaneously.

- There is indecision amongst clergy about who should be the "pastor" to a person who is a member of two congregations.

- It leads to a person seeking the best of congregational life in both churches, leaving other members to bear the worst or duller features.

- It is more difficult for members of a congregation to develop a caring sharing relationship for a person who is a part time member.

- As a person spreads himself more thinly over several congregations the total effect and quality of his contribution to the life of each, declines.

This problem often arises when a person arrives in a country town to find his own denomination unable to meet his needs. He joins another congregation in the town which does, but in order to retain a link with his own denomination, attends both.

In my experience the most enriching contributions to congregational life come from, and are given to, the person who joins, serves and is served by one congregation.

(Rev) KEN ALLEN,  
Walgett, NSW

## No reason for rolls

Sir,

After reading with interest various letters, statements and articles in the Church Record over recent months, it appears there is confusion on the question of Church Membership Rolls and the proposed Sydney Church Ordinance.

Not one good reason has been given to justify the introduction of any form of roll, therefore to deal with this matter by Ordinance seems to be ludicrous in the extreme.

The introduction of rolls will, in my opinion, divide a congregation and set up a barrier between people who attend church and those who do not attend. The result will be to set the church up as some form of club and place an additional unnecessary burden on the clergy. In brief no useful purpose would be served.

## Ordinance not on membership

Sir,

Does the so called Membership Ordinance have anything to do with Membership?

Both supporters and opponents of the draft ordinance contained in Appendix 5 of the report of the committee on Church Membership appear to be labouring under a common misapprehension.

STAN CHIVERS,  
Gladesville, NSW.

## 'Wider role than Synod elections' — says ACL DISTRESSED THAT REGARDED AS 'ELECTION ENGINEERS'

The chairman of the Anglican Church League, Mr Gerald Christmas, has claimed that the ACL has a wider role to play in church affairs than solely in relation to Synod elections.

Writing in the League's Newsletter, Mr Christmas outlined a number of activities the League was engaged in and should do in future. His suggestions were:

- The future of theological education not only for ordination purposes but for the equipping of the saints for the work of ministry.

- The relationship between the local parishes and the diocesan administration.

- The right principles of stewardship involving the substantial material and financial resources placed at the disposal of the Synod.

- The relation between evangelism and social action as applied to the Sydney diocese and its organisations.

- The proper, and most effective use of the mass media for the furtherance of the gospel.

Mr Christmas said he was distressed that some people

had the impression that the League was a select group of "election engineers".

He said that although it was vitally important that sensible people should be encouraged to take up positions of responsibility in the work of the diocese, this was not the only task of the ACL.

The League had a teaching and encouragement role as well.

In that connection he referred to the conferences held throughout the year on

matters of interest to church people.

The next such conference would be held at St Mary's C/E, Concord North, on July 30 at 8 pm. Subject would be: "The role and place of women in the church."

In addition to conducting such meetings, the League made contributions to evangelical causes.

ACL made funds available to Moore College to purchase video equipment and makes regular donations to the work of Moore College.

This month the publication of the book, "The Thirty-Nine Articles", by D. B. Knox was at the initiation of and with the financial backing of the League.

## Choral music at Sydney Cathedral

An English version of Mozart's Coronation Mass especially translated and adapted at St Andrew's Cathedral will provide the music for a choral communion service at St Andrew's Cathedral on Sunday, June 27 at 7 pm.

The Cathedral Choir and Choral Society combined with the Halcyn Singers and the Chamber Orchestra of Abbotsleigh School under the direction of Michael Hemans (the Cathedral choir-master and organist) will sing this communion service.

The preacher will be Dean Lance Shilton.

Commenting on this service, Dean Shilton said: "Great religious music should be presented in cathedrals and churches in the context of Christian worship to inspire spiritual devotion rather than in public halls as a secular performance for mere entertainment."

"The artists in the cathedral service will not only perform they will participate in the Holy Communion."

"Similar services at St Paul's Cathedral, London, attract 5000 people."

# LETTERS

seriously consider equating the holding of these legal rights with membership of the Church of God, however, the latter phrase is understood. It is quite evident that on any view the holding of these rights is quite distinct from:

(a) membership of the catholic or universal church whose names are enrolled in heaven (Heb 12:23);

(b) Membership of the Church of England in Australia;

(c) membership of a parish, that is, a parishioner in the usual non-legal sense; or

(d) membership of a local visible church, which is of a "congregation of faithful men."

The report does confuse the Sydney Church Ordinance legal stipulation (as amended in the draft ordinance) with (d), but only at the cost of contradicting many of its earlier theological statements on membership.

On one hand, the report speaks of membership of the local visible church in terms of participation by a Christian in a congregation or meeting. But the draft ordinance knows nothing of congregations as such but only of attendance at a certain place regularly for Divine Service. On the report's own terms there may be, either by accident or design, more than one church (ie congregation) meeting in the one church (ie place). So the ordinance cannot be about congregational membership.

Again, the report recognises that the local congregation is the body of Christ and consists of all who meet together united in Christ. So it would be an outrage if membership of the local congregation were not the right of all who are baptized by the one spirit into the one body (1 Cor 12:13), but restricted only to members of the Church of England in Australia over a certain age who claimed membership of one and only one Church. After all, if Paul included: Jew and Gentile, slave and free in the body of Christ, there is no way in the world we can exclude all but Anglicans, and adult one-church-only Anglicans at that. Yet, if the draft ordinance were about membership of a local congregation as the report suggests and not just voting rights, this would be the intolerant situation. We can only charitably assume the authors of the report did not mean what they appear to say. The ordinance itself of course says nothing at all on the question of membership, and must be considered quite

separately from the report.

It is therefore most unfortunate that both supporters and critics of the draft ordinance have been misled by the report and are regarding a fairly minor, though not insignificant, piece of administrative machinery as a powerful theological trojan horse hiding in its bowels some new concept of membership.

Instead of debating the merits or demerits of the draft ordinance for what it is, attention has been focussed on the supposed revolution which will occur once we drag it inside our gates and all sweetness and light or untold destruction issues from its sides. Of course nothing of the sort will occur.

Unless we quickly clear up this confusion we will continue to see the diocese increasingly bitterly divided over a chimera, and the much needed real discussion of the nature of the church and membership go unheeded.

This present state of affairs shows that we would be better served if the contentious word "Parishioner" were dropped completely from the Sydney Church Ordinance and any proposed amendment, and a more technical word like "elector" substituted. Maybe then we would not so easily be tempted to confuse the stipulations of our ordinances with those of a theological dictionary.

ROBERT FORSYTH,  
Glenbrook.

## Ordinance impractical

Sir,

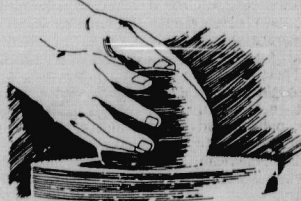
Gerald Christmas (Record, June 10) reinforces my fear that the proposed Membership Ordinance is likely to lead all too quickly to Parishioners' Rolls (ie Voters Rolls) being cluttered up with dead wood, and probably with the dead as well!

My guess is that the vast majority of ministers and churchwardens will use the loophole that they only "may in their discretion remove the name" to remove no names at all, when the annual revision comes around.

But even if they do endeavour to remove a name in a revision, it seems that they must in effect Rule that the original declaration (which they have previously accepted) was false, whereas that declaration referred to beliefs and practices which were initially true, but which after a lapse of some years have become questionable.

That the list of voters at a

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## ON & OFF THE RECORD

BY DAVID HEWETSON

The decision of the Federal Government, both the former and the present one, to reduce Australian Overseas Aid, must be a matter of concern to all Christian people.

The infinitesimally small portion that we offer out of our abundant wealth is disturbing enough; but that we should reduce it should make us all feel ashamed. Rich individuals have no doubt always existed alongside poor ones, as did the rich man with Lazarus, but now the disparity between rich and poor LAZARUS throws the whole matter of inequality into sharp relief.

Before science and technology sent the Western world surging ahead, and before the same technology helped to cause a vast upsurge in population in non-Western countries, the footing was more equal. The great scourge of famine hit East and West alike, eg the vast multitudes of people who perished in Ireland about 100 years ago. But now we are riding high and eating (too) high whilst our poor neighbours run into bigger and bigger troubles.

The fact that it is the West which has to this moment been more deeply touched by Christianity than any other part of the world must also make us think furiously about the situation. No doubt the immense contribution made to Western thought by the Christian

In a circularised letter to "Jesus' Musos" (musicians), Mr Ian Truscott, of the singing group, "Family", says that Australians are being "swamped by American gospel music".

He says that if Christian music groups in this country follow the American trends, "We will be playing a game that some of them do — pretending that evangelising is happening, but actually being rather impotent."

He said, in criticism of many local 'out-reach' campaigns, that "Instead of getting out ... and making friends and living Jesus' life out there, the churches were holding outreach rallies in uninviting religious halls."

In a call to "Jesus' musos" to consider the formation of a Christian music group to tour the nation in association with a youth evangelist, he wants to get away from purely "religious" audiences ... to get out among the people.

A copy of Mr Truscott's letter to his "Jesus' musos" has been received by "The Church Record" and is reproduced here, in condensed form.

I have been wanting to write this for quite a while because of the need I see for Jesus' musos to better understand their potential.

In doing so, I don't want to appear as having all the answers, but I have faced some of the questions. So may I humbly offer some of my opinions?

There are many fallacies and inconsistencies in current ideas of Christian music (and I'm not exempt from these) — ideas that are usually bound up in traditions based on misconceptions.

Many of these are positively damaging to God's cause, but most of them merely short-change God in the use of talents He's given.

In Australia we are being swamped by American gospel music. These floods are welcome drought-breakers at the moment, because up until recently, only the privileged few had access to contemporary American Jesus music while it was still contemporary.

For those of you interested in statistical analysis, there are more people in America than in Australia, and the population is denser (you know what I mean?).

Consequently there are more and bigger churches. (Also I suspect that it may generally be more socially the "done church" in America to attend church.)

There are thus large crowds of American church-goers willing to listen to gospel music and tradition has enhanced this.

Now let me give you a sneak look behind gospel concert organisation ... (as if you didn't know).

Gospel concerts are to entertain and encourage Christians and to point fringe churchgoers "and others held

Good grief ... I reckon

message has been to a large measure responsible for its success. Science, development, education, welfare programmes and a host of other good things all owe a lot to Christian insight (a fact that is perhaps momentarily obscured by the West having found through its development a new God — Mammon — to which to devote itself).

An articulate spokesman for the world's poor who himself owes some allegiance to the Christian church is President Julius Nyerere of Tanzania. Towards the end of last year he told a meeting of the Commonwealth Society in London: "I am saying that it is not right that the vast majority of the world's people should be forced into the position of beggars, without dignity. We demand change, and the only question is whether it comes by dialogue or confrontation."

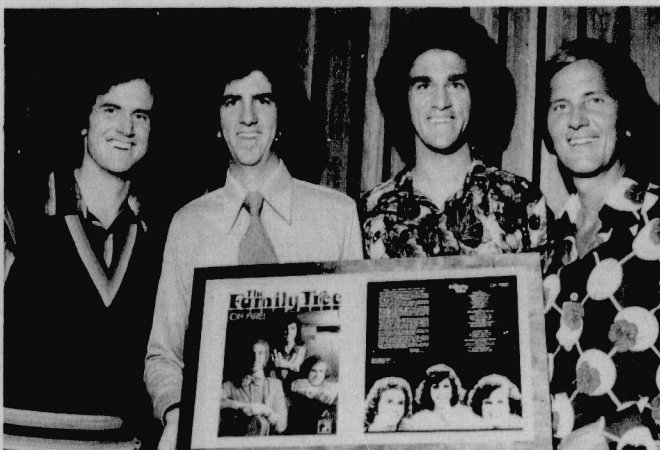
## DIALOGUE OR CONFRONTATION

At the UN general assembly the developing states, all more or less newcomers to the council, form an almost unbeatable voting bloc on any issue they choose. They have approved resolutions that demand a "new international economic order," and by this they mean massive and painful sacrifices by the rich nations on behalf of the poor ones.

How can we not be on their side? The specious excuses about misuse of overseas money (often true) failure to use initiative (often also true but unfair in the circumstances) or any other similar face-saver, is just

## Christian 'musos' should 'get out and reach the people'

### 'SWAMPED BY AMERICAN GOSPEL MUSIC' SAYS 'FAMILY' MAN



Members of the Christian singing group, "Family" from left to right are: Ian Smallbone, Phil Truscott, Ian Truscott. They are with (at right) American singer Pat Boone who had presented the group with a trophy marking "Family's" first album released in the USA, in March last year. The album was entitled "Family Tree on Fire". The group's second album, "The Word Becomes Music" was to be released soon after then.

that any heathen who ventures into a church rally deserves what he gets ... (unless, of course, he gets saved ...). That is provided he can understand the religious, and sometimes archaic, language.

May I suggest that our "outreach rallies" be replaced by teaching rallies. After all, Jesus' command was to make disciples of all men, and many of us are only converted by the skin of our teeth ... (Or more correctly by the blood of the Lamb, but in saying that, I wouldn't use the word "only").

What I'm trying to say is that many of us haven't progressed since our second birthdays — we should be — and how great it is to be growing in His ways.

But many are living on starvation or subsistence diets, spiritually, and we need to be taught. Also we need to live in a close-knit fellowship.

May I put in a plug in here for "fellowship", which is not after-church Christian booze (coffee and biscuits), but is a close, caring, knowing, doing, loving relationship with brother and sister Christians, seen in many Christian communities and Bible study groups, etc.

And may I suggest that the "outreach" happen by individuals joining in clubs, and functions in the "outside world" and being the light to the world there, rather than hiding our light under a cathedral ... (get out of useless church committees and clubs).

The Communists are doing it. A cab driver in Sydney recently hadn't gone 100 yards up the street when he started telling me of the glorious life in Red China and how slack things are here.

You were wondering if I'd forgotten that I was writing about music? ... I had ... but this "outreach" business brings me back.

Maybe Christian musos

can get into secular bands, and while mixing with the heathens in that scene, shed their light for Jesus.

I don't mean sprouting from the stage. I mean being a friend to the heathen musos; a friend who has that extra something, a friend who is needed by those lost musos out there, to live Jesus' life with them and to speak a word in season. (Important: while you're out there, remember your "home" is back with your friends in Jesus, who are praying with you and keeping in close contact.)

There are countless ways of being a Jesus' musos. Let me quote one of these which can not be my lot: I sometimes think that if I were starting a new group now, I would start an outreaching tight, funky rock band with lots of vocals.

It would be a completely different approach from Family's. (We three have been guided in a particular way, quite apart from my own schemes. In the light of this comment, perhaps you should completely disregard this letter ...)

This imaginary band would go full time, singing for free (or donations) in schools, at fairs, exhibitions, etc.

They would work out

not good enough. An estimated one billion in the developing world suffer from some degree of malnutrition and perhaps another half million die annually of starvation.

Lacking proper sanitary facilities as well as insecticides and disinfectants, tens of millions are struck down with debilitating diseases such as malaria, typhoid, hookworm, dysentery and cholera. As some 200,000 new mouths come to be fed each day the land available for cultivation dwindles through the urban sprawl or through soil erosion or the encroachment of the desert in some parts.

## DEBILITATION THRU DISEASE

The slums of the cities swell as landless peasants pour into them; and new words are born — ranchos, bustees, barriadas, etc — to describe life (?) in fragile shacks made of cardboard or rusting sheets of corrugated iron fished out of the rubbish dumps. Families of ten and twelve can be found in a one room (?) dwelling without windows; three or four together sleep in the one bed, whilst others sleep on the dirt floor; water is mostly carried from a single outlet quite distant from the outer fringe; the undergrowth is the toilet and garbage goes out the window for the pigs to eat.

These days it is often said that we live in five worlds: the first includes the advanced industrial nations of Europe, North America and Asia; Australia also fits in

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## SEMINARS ON HISTORY'S PLACE IN EDUCATION

A group of interested Christians will hold a seminar on "The Place of History in Education", at the Baptist Theological College, Eastwood, on Saturday, July 10.

A publicity officer for the

group, Roselyn Bird, said there had been a growing concern about the role of history in education, and the bearing which Christian beliefs had on that role.

She said the Symposium was sponsored by the ISCF History Discovery Camp Team, led by Mr Brian Cowling, who was also Metropolitan West History Adviser.

Lectures would be given also by Professor E. A. Judge of Macquarie University, and by Mr John Maitland, of Sydney Teachers' College.

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## On and off the record

• From page 5

here. The second world is the 1.3 billion people of the Communist nations. The third world is the 620 millions who need time and technology rather than aid in order to catch up.

The fourth world contains those countries which have some raw materials and some organisation for exploiting it, but which need aid as well as time, and which also need special treatment by industrial nations in regard to their exports. In the fifth world are the world's true desperation cases.

They are 175 million strong and seem doomed to be almost permanently in need of aid from others more fortunate. They have few resources and find it hard even to feed themselves adequately. What can be done for the world's poor? Well experts have answers enough though it will always be true that attitudes both on the part of the helper and the helped can be the real answer, and they are much harder to change than even the most difficult physical conditions.

Simple "answers" are often too simple and as with the ecological balance they upset things which are

levelled off against each other and thus create fresh new problems which could be worse than the ones solved. The whole matter needs attention from the world's best economic and technical brains, it needs also a good measure of logical thinking which is not distorted by political or materialistic bias.

As always the Christian church has a chance of doing something in regard to attitude-change. Apart from the kind lead that Christians can give by their own life style and concern for the poor and the hungry, we do have in our democracies a chance to let our governments know what we feel about these matters. By comparison with others we are soaked in wealth and material advantage. We burn up much more than our share of the world's energies.

The gambling industry in Australia gives a clear indication that people can spare an awful lot of money if they have a mind to it; and one awful mental picture that we must all have of our nation is that we are stuffing ourselves with food, stuffing gambling machines with money, but leaving the gaping mouths of the world's poor still gaping. I wonder whether the credibility of the churches of our nation would get an extra edge if we spoke for our own personal Lazarus with some tears in our voices.

## 39 Articles — DB Knox

A book published by the Anglican Information Office, Sydney, on the initiative of the Anglican Church League, renews discussion of the historic Thirty-Nine Articles which is regarded as the historic basis of faith for the Anglican Church.

Written by the Rev Canon Dr D. B. Knox, Principal, Moore Theological College, Sydney, the book called "Thirty-Nine Articles" is a revision of a previous book by the Author.

There is a growing interest in the Thirty-Nine Articles and many are critical that study of them has been allowed to slip into the background. A body of opinion is now pressing for greater study of the Articles in Sunday Schools and other church groups.

Dr Knox says in the book: "The Church of England in Australia in 1961 adopted the principles of doctrine contained in the articles as part of its standard of doctrine

## A useful book to give away

"Profiles of the High and Mighty" by Michael Hervey  
Hampton Press  
157 pages  
price \$9.95

This is the title of a book which describes the lives and achievements of thirty-one world famous people.

Some of the people treated are, Queen Elizabeth, who we are advised has accepted a copy of the book for her

## Evangelical assessment of WCC

A new book by the Right Rev Donald Cameron, assistant Bishop in the diocese of Sydney, probes the role of the World Council of Churches from an evangelical point of view.

Called "Evangelicals and the World Council of Churches", the book looks at the tension often present within the Council.

Bishop Cameron who was a delegate to the WCC General Assembly in Nairobi, concludes in the book:

"The World Council of Churches brings before its more comfortable member churches, issues which we as Christians cannot in conscience ignore, though we might prefer to forget them... It is now clear that the relationship between evangelicals and the World Council of Churches has been no easy one... no one can deny that the World Council of Churches is a permanent part in today's Christian scene. Whether one approves of it or not, it is there, and it is significant."

"Evangelicals and The World Council of Churches" is published by the Anglican Information Office, Sydney, and is available at only 80 cents per copy.

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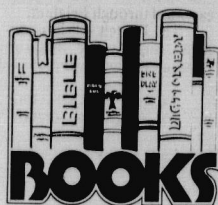
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personal library; President Ford, President Giscard d'Estaing, Field Marshal Montgomery, Sir Harold Wilson, Billy Graham, Dr Christian Barnard and many more.

The book is readable and interesting. It does not attempt too profound an assessment of the subjects; rather it limits itself to biographical details with attention to what is newsworthy or unusual.

A useful book for giving to friends as a gift. It may be obtained through mail order only at PO Box 114, Drummoyne, NSW.

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## The Battlefields of France

CALAIS! Mary had it engraved upon her heart (so she thought), but there seems little to commend it to today's visitor. Perhaps it has changed.

One thing that is different is the crossing from England. The strip of water that frustrated the Spanish, checked the French and halted Hitler can be traversed by hovercraft in 40 minutes.

France, now basking in sunshine, lives up to her reputation as the most "foreign" land of all Western Europe. The large town of St Omer (admittedly with new parking meters on the plaza) presents the basic appearance that it has for many generations — and still doesn't seem to boast a public telephone, although every citizen questioned was sure there was one.

THE PASSWORD for the Continent is "Je suis Australien" — changing to "Ich bin..." as one moves eastward through Belgium.

The French fall into two broad groups: those who can't speak English and those who won't. The above formula persuades them to employ their loosened tongues as best they can.

Around Villers Bretonneux, an Australian gains immediate acceptance, especially with the owner of L'Anzac cafe!

Following a World War I diary of my father-in-law, we were able to trace some of his steps. It was rather moving to find small, well-kept cemeteries outside several villages filled with those of the 1st AIF who remain where they fell and to stand on the precise site where his unit was in battle on the Somme.

• From page 4

Vestry Meeting now lapses automatically is one of the decided assets of the present Sydney Church Ordinance. Backsliders usually drift out of the local church's life; they seldom write in (as the new Ordinance expects) asking for their names to be deleted. Their customary attitude is that "the church" is off the track, while they remain true.

To admit that they are failing in their obligations is the last thing they will do. I believe that the proposed Ordinance is trying to use a sledgehammer to swat a fly. The desired result could be achieved quite simply by providing that the appropriate voter's declarations be made annually, during the season of Advent in the preceding December, and on forms to be provided in the entrance to each Church just as they are now provided at Vestry Meetings.

This procedure would effectively eliminate the possibility of Vestry Meetings being "stacked" by strangers, as it would ask voters to give at least six weeks' notice of their intention to attend, and the compiling of the list would be free from the heat of any immediate issue, but rather in an atmosphere of prayer, and in the presence of active church attenders.

For the honest there would be no more inconvenience with the proposed "annual revision"; perjurers on the other hand would have to violate their conscience not just once, but annually. If the congregation's tone is such that they can do that comfortably, then something more radical than a revised Ordinance (viz authoritative preaching of God's word) is needed. That sort of preaching will discipline when expulsions by the Minister and Churchwardens will only distract and inflame. Give no place to the Devil!

REV LEN M. ABBOTT, Peakhurst.

## Victimless Crimes!

## BISHOP CRITICAL OF STAND BY NSW PREMIER



Bishop Ken Short

The Bishop in Wollongong, Bishop Ken Short, has criticised suggestions by The Premier of NSW, Mr Wran, about so-called "victimless crimes".

Bishop Short said the recent statements by the Premier "indicate we are on the verge of withdrawing some protections that our society has offered its members in the past."

"His contention is that so-called 'victimless' crimes should be removed from the range of offences that are subject to prosecution."

"These crimes would appear to affect no one other than the person participating in them and seem to include vagrancy, drunkenness, drug-taking, homosexuality, prostitution and pornography," the Bishop said.

"To say that such crimes only involve the person participating in them is a very superficial view to adopt," he said.

"No person can possibly

## An innocent abroad



By DONALD HOWARD

All war cemeteries are carefully maintained, including a German plot of over 60,000 graves.

In the St Omer region, the concierge has a high regard for Australians. His own father was one of the men in his village who were captured in World War II ("the Germans were so quick!"), never to be seen again.

EVIDENCE of French suffering in the two great struggles is seen in various places.

A simple tablet in St Omer reads:  
"ICI TOMBA FACE A L'ENNEMI  
LE JOUR DE LA LIBERATION  
LE 5 SEPTEMBRE 1944  
ALBERT MINET  
MORT POUR LA FRANCE."  
The most poignant signs are in the south.

THE VILLAGE of Les Rousses doesn't merit a place on most maps, but three monuments leave an imprint on the memory.

An abortive uprising by the Resistance in August, 1944, was smashed, and the names of village folk record where they paid the price.

At one end of the village is a stone with about ten names. Another five are recorded on two stones at the other end.

They include those of the local doctor, the priest and apparently several leaders of the community.

Underneath are these words:  
"Heureux ceux qui meurent  
de la main des hommes  
avec l'esperance d'etre  
ressuscites en Dieu."

## LETTERS

## NATIONAL SCRIPTURE UNION WEEK DURING JULY 7-14

National Scripture Union Week (July 7-14) for 1976 was officially launched at a press conference at SU House, Sydney, on Thursday, June 3.

The theme this year is "Open your Bible with SU".

SU's NSW General Secretary (Mr Norm Bennett) told a group of church media representatives that SU Week would again underline the fact that planned, systematic Bible reading was absolutely essential for every Christian.

He said that more than 200 churches in NSW alone had already signified their intention of observing SU Week in some special way.

Mr David Claydon, SU Federal Secretary, said that Christians had an important task to perform when they read the Bible.

"First they have to understand what they're reading, then they have to work out what it means for them", he said. "Our role is to help them do both."

Mr Claydon told the gathering that Scripture Union had recently conducted a research programme in the churches, to help it fulfil its role more effectively.

"What we learned from that research has been incorporated in a new range of Bible reading resources", he said. These included:

- A "Read the Bible Through" card, for people with their own study guides or commentaries, and who wanted a disciplined programme of Bible study. This had sold 4000 copies in a few weeks.
- Group study notes incorporated into the familiar "Daily Bread" notes. Several ministers were already using these for mid-week Bible study groups, and sermon resources.

One Sydney church had increased its Bible study group attendance from 14 to 40 since using the notes.

• SUFOS (Scripture Union Fellowship of Study) cassettes with study questions on a particular Bible passage, followed by an exposition on the passage by Doctors, Alan Cole and Bill Andersen.

"Now more than ever, SU is offering a variety of ideas

ENOUGH of war for the time being. With Waterloo and Arnheim behind us, we noted that the prosperity (and the diligence) of the people improves as one moves towards Germany.

At Nordhorn, just over the Netherlands-German border, we came across a Reformed Church — a welcome sight after many primitive shrines in countries still blighted by RC superstition.

The pastor's son said it was "a Protestant island in a sea of Roman Catholicism" which had changed its colour several times in bygone days, but is now firmly biblical.

We enjoyed fellowship with the pastor of the Evangelical Lutheran Church who was conducting a mid-week meeting.

The only part we recognised was the Lord's Prayer, but there was no doubting his warmth and zeal.

Embossed upon the pulpit are the texts (in full) of Psalm 51:17; 1 Corinthians 3:6; Romans 10:17; 1 Corinthians 1:21, and 2 Timothy 4:2.

AFFLUENCE as a defence against communism is now known to be a myth.

By the time this is published, Italy may well have voted to go that way, prosperous Switzerland has a small but militant group of communists and posters and branch offices in France leave no doubt as to the degree of activity there.

Most surprising is Germany, with the Berlin Wall as a perpetual reminder of Red suppression.

Hamburg, with 80 per cent of the city destroyed and 40,000 civilians killed in one night's raid, is today the third busiest port in the world. It is a symbol of a remarkable recovery by a defeated people.

Yet evangelicals in all parts of Europe are prepared to accept that their days of preaching the Gospel may be numbered.

It is a sobering situation which we should remember in our prayers — and in forming our attitude towards today's world.



Members of Scripture Union discussing plans for National Scripture Union Week, to be held during July 7-14, (1 to 10) are: David Claydon, Federal Secretary, Miss F. Pfennigwerth, Miss Sue Fraser and Mr Norm Bennett, General Secretary for NSW.

consequences" for Christian work with teenagers.

"But all our evangelistic work is conducted in the belief that new converts must be established in a sound pattern of regular Bible study", Mr Bennett emphasised.

"That's why we conduct SU Week — to remind the whole church that it can never do the job God wants it to do, unless all its members are listening to Him — through regular study of His word."

"But all our evangelistic work is conducted in the belief that new converts must

## \$500,000 FOR SCRIPTURES

The World Home Bible League underwrites 156 publications in 113 languages around the world.

200 million people have never reached because the bible is not in their own language. It is estimated by translators that there are at least 200 million people waiting for the Bible in their own language, representing approximately 5000 different languages.

The WHBL is co-operating with Wycliffe Bible Translators and other groups to reach these masses by printing the Bible they have translated for distribution. In 1975 the League paid for the printing of 156 publications in 113 languages, involving complete New Testaments, Gospels and Scripture booklets.

The WHBL publishes over 90% of Wycliffe publications. It has approved the publication of over \$US500,000-worth of Scriptures submitted to them for publication by the Wycliffe Bible Translators in 1976. The League is enabled to undertake this programme because of freewill gifts from individuals and churches.

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## Mainly About People

**TASMANIA**  
Rev W. Holmes was inducted to St Luke's, Launceston, on May 22. He was previously Rector of St Mary's, Kojoonup, WA.

**WILLOCHRA**  
Rev A. Forsyth of Perth was commissioned as Chaplain for Woomera on June 8.

**GIPPSLAND**  
Rev P. Moore from Melbourne has been appointed Rector of Maffra from August.

**Rev G. Fuhrmeister**, Rector of Rosedale, has been appointed Rural Dean for Sale Deanery.

**Rev C. Dodd**, Industrial Chaplain, has been appointed Rural Dean of Morwell.

## New work begins at Airds

For the past month, "church" services have been held in a room at Airds High School, awaiting completion of the Rectory where the Anderson family will be living (and in the lounge room of which the Church services will be held). One baptism has so far been held at the High School and others have been requested.

The parish area is extensive. Airds has 115 inhabited homes and 962 under construction, and in time the Housing Commission plans to construct 1350 dwellings there, housing 7000 people. The bulk of the project will be completed within the next 12 months. It is estimated that:

75% of parents will be under 35;  
40% of the population will be under 10;

50% will be employed in the inner city area and eastern suburbs.

It is hoped that the building of the Rectory will be completed by August and that sewerage plans will enable it to be occupied soon after. At present there are about 600 homes unoccupied for this reason.

## WORLD NEWS

Approximately fifty Protestant clergymen moved from East Germany to West Germany last year, and others want to follow.

The exodus prompted Lutheran bishop Albrecht Schönherr of East Germany to urge the pastors to stay at their posts despite the painful experiences they sometimes have.

The church, he said, lacks trained personnel in many key social ministries, and although there are 860 pastors, seventy parishes are without ministers.

The French Evangelical Alliance and the Evangelical Federation of France have agreed to call for a nationwide evangelistic programme in the fall of 1977 (rather than this spring, as reported earlier).

Leaders hope to involve most of the estimated 40,000 evangelicals among France's 52 million population.

A theological congress is scheduled earlier in 1977 for French lay leaders, pastors, and teachers.

An outgrowth of the 1974 Lausanne congress on evangelisation, it will center on the theology of evangelism.

— Christianity Today

## Second wedding after things went wrong at first one

George Gordon's American column in an issue of the "Daily Mail" told of an Illinois couple who are having a second wedding because things went somewhat wrong at the first one.

"The best man and the ring bearers dropped out because of a row."

"The minister injured his neck in a car accident and barely made it through the service."

"The organist went on holiday and had to be replaced by somebody who had forgotten his music."

"The flowers were sent to the wrong church. The photographer accidentally

over-exposed his film and, at the reception, the cake was knocked over."

Not many pairs can have suffered such a bad ceremony that they wanted it repeated: in fact for many of us, the things that go wrong actually enrich our memory of such occasions.

The Australian Baptist

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## Churchill scholar returns



Dean of US Military Academy, West Point, NY, Brigadier General Frederick A. Smith, Jr, presenting a plaque to Chaplain D. C. Abbott, ARA, to commemorate his visit to West Point, 17th March, 1976. Chaplain Abbott returned to Australia at the end of May after completing three months study as a 1976 Churchill Fellow. He studied Chaplaincy Administration in the Canadian, US and British Armed Forces.

## Christianity and Pacific Cultures

Papua New Guinea's Governor General, Sir John Guise, has told Pacific church leaders they should absorb more of the traditional pagan festivities of their countries into the Christian religion and preach less "rubbish and propaganda".

In a speech at the opening of the third assembly of the Pacific Conference of Churches, Sir John said if the

## Church bid to exclude homosexual

The vestry (parochial church council) of St Luke's Episcopal Church, Fort Valley, Georgia, USA, has asked a parishioner who is also a leading homosexual to worship elsewhere.

In a letter to Dr Louie Crew, founder of Integrity, the organisation for Episcopalian homosexuals, the vestry said: "We would all be pleased if you would find some other place of worship that may be more in sympathy to your thinking and efforts towards gay people."

Dr Crew says that he is continuing to make his communion at St Luke's in the hope that he and all others will be treated equally "as children of God."

— "Church Times"

Christian religion was to hold its own in the Pacific, it must become part of village life.

He reminded some 70 delegates from 17 different Pacific Christian churches attending the conference that Christ's birthday was once a heathen feast day.

Sir John said that in Papua New Guinea, village society clan leaders, family leaders, the village magician, the village sorcerer, dance leader and fortune teller were all part of the community and interdependent on each other.

He said the church must join this community, but if it chose to be separate it did so at its own peril.

"It is logical to me that the Christian faith must become a living reality in our Pacific traditional dances, which are in turn associated with feasts of mourning and death, of good harvests or good fishing and hunting, and feasts associated with customary marriages where a dowry is exchanged by both the bride and bridegroom," he said.

Sir John added the church must participate and be involved in these festivities rather than turn its back and preach damnation and hell to the people, telling them their traditions were sinful.

He said he himself had a Christian upbringing and he praised the work of churches and missionaries in Papua New Guinea, but he added the task of the church was now to reveal to the people "a Pacific Christ".

Sir John criticised some Christian organisations in Papua New Guinea for preaching that people must not worry about food, money or clothing because God would provide these if they continued to pray and trust in him.

"I believe this sort of teaching should cease," he said. "In fact, there is too much of this sort of rubbish and propaganda being preached in this country by some foreign Christian bodies."

"The evidence is that both the Israelites and the inhabitants of Christendom needed constant prodding to remember their God and to obey his laws."

Judaism and Christianity are agreed on this as the central obligation of every man and woman: "The Lord is our God, one Lord, and you must love the Lord your God with all your heart and soul and strength."

From an article in "The Expository Times" by the Rev David H. C. Read, of New York, USA.

## FLYING PADRE TO SPEAK AT MIGRANT CHRISTIAN MEETING

Australia's first and oldest surviving flying padre, the Rev Len Daniels, a former outback missionary with the (Anglican) Bush Church Aid Society, will make a rare public appearance on Tuesday, July 20.

Mr Daniels, who is 83, will address the UK Migrants' Christian Group — better known as the Poms' Palaver — at the Palapa Baptist Hall, Carrington Street, Concord.

Mr Daniels, who now lives at Mowll retirement village, Castle Hill, took possession of his aircraft — a Cirrus Moth — in February, 1928, and flew extensively in the Menindee and Wilcannia areas of north-western NSW.

This predated by several months the service founded by the Rev John Flynn (Flynn of the Inland) who — contrary to popular belief — did not fly his own aircraft.

## CALL FOR TOLERANCE

Bishop J. B. R. Grindrod, Bishop of Rockhampton, last month called for a "Balanced Society" rather than one dominated by either extreme in the political spectrum.

Giving his presidential address to the Rockhampton Synod Bishop Grindrod commented on the political trauma that Australians have experienced in recent years. He said:

"We have all had a political battering during the past year in the national, state and local scene. We have shown ourselves in most cases as fallible human beings, caught in the movement of forces and events which are often too big for us."

"There is something almost mesmerising about inter party conflict, whether on the political or industrial front. The desire for victory so dominates the will that it produces an almost suicidal impulse to win and die rather than co-operate and survive! And we are dealing with the issue of survival itself now, at all levels."

"Christians must be willing to serve in the political and industrial arenas. And those who do must face, as we all must face, the fact that society can be neither a wholly free enterprise nor wholly socialised."

"Some central or community control is necessary for the general well-being of society. But centralised control overall has the dangers of inertia and the frustration of initiative, as well as temptation to tyranny of personal power. And a free-enterprise system left to itself leads to a competitive abuse of cumulative power and the neglect of general welfare."

"In the political and industrial scene we need a recognition of this general philosophy of a balanced society. In fact it is a religious statement about the nature of man. Both the socialist ideal and the free enterprise ideal rely on a myth, namely the perfectibility of man, and the assumption that given the right social system he will always do his best in a self-sacrificing and unselfish way for his neighbour."

"On account, however, of the self-centred nature of man both systems foster and lead to the dangerous abuses already mentioned."

"Self-interest is an extremely powerful (and natural) driving force both individually and corporately. If we are realistic we must try to produce a system which restrains the abuses whilst making use of the benefits of this driving force, and which leaves space in society for the redeeming action of Love."

"People are motivated chiefly by fear, reward or love. Fear and reward are in the self-interest category. Love is the heaven which gives life to the lump."

"Political systems can appeal or threaten by playing on one's instinct for self-preservation, but the society they produce is a negative horror unless there is room for the action of love. It is motivation through love that gives life and freedom to any society."

"The Christian's and the Christian Church's main contribution to human society is to enable love to grow and to fill society with the loving action we see in Our Lord Himself."

"Men and women of Christian conviction, because of varying needs and backgrounds, will find themselves in different political parties. But what they all must have is an adequate political philosophy and a recognition of the absolute necessity in society to provide space for the initiatives of self-sacrificing love."

## The Australian

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# MUGGERIDGE STATES REASON FOR COMING TO AUSTRALIA

Malcolm Muggeridge has written to the Australian organisers of his forthcoming tour stating his purpose in helping the Festival of Light here.

"It is for the sake of the true light," Mr Muggeridge said, "which as you know is the greatest necessity of all men at all times, but especially now."

He went on, "This Light is what I want to speak about all the time. How men have decided in their fatuous arrogance that they can shape their own destiny, create their own kingdom of heaven on earth."

"How in fact they can't do this, and how the harder they try, and the more they seem to be able to command the resources for managing on their own without God, the more inexorably they bring about their own ruin — in seeking total security finding total nuclear destruction, in seeking total freedom finding total servitude to their own abysmal appetites and egoistic purposes, in seeking total knowledge finding total material abundance finding ever more spiritual penury."

"How they long agonizedly for an escape

from their Gadarene rush to extinction, buoyed up by all sorts of hopes and expectations — drugs to obliterate their personal consciousness and revolution to obliterate their collective consciousness; nihilistic violence to give them a sense of being spiritually-minded in action, and eroticism to give them a corresponding sense of passionate purpose in human relationship; questing for power to be gods themselves, or, failing that, for animality to escape altogether from the exigencies of being human."

"All to no purpose; the Gadarene rush continues, gaining momentum notwithstanding."

"What we in the FOL have to say, not arrogantly or dogmatically or self-righteously, but with the utmost humility, is that there is another Way — the Way of love rather than power, of the elimination rather than the glorification of the ego, of being spiritually-minded which is life and peace rather than carnally-minded which is death."

"The Way that was first charted 2000 years ago in Galilee, on which what we call western civilisation was founded and without which it must surely perish. We offer this other way knowing that it represents the only alternative, and that it is accessible at all times."

instantly, to everyone who chooses to take it.

"Such will be my essential theme, I trust varied and

elaborated in detail as I go along, but what I have to say, and all I have to say, the saying being my sole purpose in coming to Australia."



Malcolm Muggeridge and Mary Whitehouse at the FOL rally, Trafalgar Square, London, 1971.

## "Redating the New Testament" ANOTHER BOMBSHELL

This was the headline which appeared in the English "Church Times" of June 25, heading a review of Bishop John A. T. Robinson's latest book, "Redating the New Testament", released June 22.

Bishop Robinson's name became a household word through his radical approach to Christian thinking expressed in his book "Honest to God!"

Yet his new book has startled the reviewers by its very conservative approach to the dating of the New Testament.

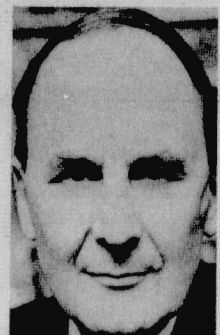
He argues that the whole of the New Testament was written within forty years of the resurrection of Jesus which he dates at April 9 30.

He accepts that the apostle John was the author of the fourth gospel and dates its final form at about 65. He also states that John is thoroughly Jewish and as a reliable source of history as the other three gospels. Of these gospels Mark was finished first, about 60 and

was very soon used by Matthew and Luke.

Bishop Robinson considers that Luke was a travelling companion of Paul and wrote Acts as his second volume two years after Paul's arrival in Rome making it about 63.

Bishop Robinson also accepts as authentic all the letters traditionally associated with Paul (except Hebrews) and dates them beginning with the Thessalonian letters of 50-51 and concluding with his last surviving letter, 11 Timothy, in autumn 58. The first part of the New Testament



Bishop Robinson

completed is considered to be James written before 50.

Dr Robinson considers that persecution under Nero (65-68) is the setting for 1 Peter, Hebrews and Revelation which date from that time. He also dates 11 Peter at about 60 and assigns its authorship to Jude who wrote with Peter's apostolic authority.

Thus Dr Robinson argues that the fall of Jerusalem (70)

is not reflected in the New Testament. The New Testament was complete before it. Any reference to the destruction of the city is the foresight of the historical Jesus.

Bishop Robinson attacks the needless scepticism of many recent leaders of New Testament criticism and accuses them of being more influenced by each other than careful examination of the evidence.

The book will create great discussion and many will want to attack the thesis. Yet if Dr Robinson is seen to be vindicated it will bring great changes to many theological perspectives.

To quote the reviewer of the "Church Times", "wherever we turn we find improbabilities. But they are there! And one of them is that, on Dr Robinson's own showing the Jesus described in Honest to God as 'the man for others' so quickly became the Christ of the Gospels 'my Lord and my God'. The very men closest to the human Jesus preached the supernatural Christ."

- Letters to the Seven Churches — by Gordon Robinson — Page 2
- Churches on the move — St Philip's Caringbah — Page 3
- On and off the record — by David Hewetson — Page 5
- The ideal Christian school — by Miss D. F. Patterson — Page 5
- Church growth seminar report — Page 8

## Violence in the community

The call of the Rev Alan Walker to the Governor-General Sir John Kerr to consider resigning "for the sake of national unity" highlights the issue of violence and its effects within our fragmented society. It is to say nothing new to note that our community has deep divisions running through it politically, socially and philosophically. These divisions are not new; what is new is the refusal of some people holding a minority viewpoint to agree that the majority viewpoint should be the one that is reflected in political and legal administration. There is an ever decreasing consensus of opinion as to the general direction of the society. The divisions are not just variations on a theme but represent opposing philosophical viewpoints. We note for instance that many union leaders when discussing economic problems disassociate themselves from the

system in which they work. It is not our system, they say, as they present yet another log of claims. What is increasingly apparent is that many dissenters are saying that they will not co-operate with the legitimate pursuits of the elected government and will indeed do what they can to frustrate those endeavours.

In such a situation national unity will not be restored by a simple resignation. What that resignation would do is to reinforce the concept that violent demonstrations are the weapon whereby minority opinions can overthrow the majority and we are one step nearer anarchy and mob-rule.

This will remain true so long as the violent demonstrator is in the minority. If however the majority of the country was in violent opposition to a person or

government then indeed the time would have come for resignation or at least change.

The present violence however is perpetrated only by a minority who must not be permitted to push us toward anarchy. The rule of law must be maintained — yet this is not the solution. The solution to violence and division lies only in a spiritual awakening throughout the nation and a return to a consensus of opinion based on the Christian ethic.

## EDITORIAL

