

MAINLY ABOUT PEOPLE

SYDNEY
Rev J. N. Kohler, Curate of Hornsby has accepted the position of Curate at All Saints', Hunters Hill to take effect from March, 1978.
Rev G. C. Boughton, Curate of Epping is to enter St Andrew's Hall, Melbourne.

MELBOURNE
Rev A. V. Maddick from the Incumbency of St John's, Toorak, to full-time Chaplain of Tintern CEGG School from February, 1978.
Rev B. F. Thompson from Assistant Curate St Matthew's, Cheltenham, to Minister-in-Charge (under the direction of the Regional Bishop) of St Nicholas', Mordialloc. To be commissioned 5th December, 1977.
Rev C. K. Hammond will retire from Director of Chaplaincy as from 30th April, 1978.

Ordained Deacon on 30th November, 1977: C. H. Sherlock, MA, (ANU) BD (London), ThL, to serve as Assistant Curate at St Thomas', Essendon.
Ordained Priest: P. H. D. Barr, BSc (Tas), Dip App Chem (Tas), to serve at Holy Trinity, Kew.

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

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

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

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

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

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

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

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

City Ministry (Collingwood Peter's, East Coburg.
Rev B. E. Grey, transferred from curacy at St Mark's, Camberwell to curacy at St Stephen's, Richmond.
Rev G. R. Hargreaves, transferred from curacy in parish of Ferntree Gully to Minister-in-Charge of the parish of Healesville. He was commissioned by Bishop J. A. Grant on February 7.
Rev E. S. Lang, transferred from curacy St Matthew's, Kensington (St Aust) to curacy at St Columbo's, Hawthorn.
Ven S. C. Moss, transferred from Archdeacon of Melbourne to Incumbency of St John's, Toorak and to become Archdeacon of Malvern on induction, will be at Toorak March 15, by the Archbishop.
Ven J. B. Moroney, transferred from Archdeacon of Malvern to Archdeacon of Melbourne and he retains Incumbency of St Columbo's, Hawthorn, from March 15.
Rev K. W. Parker, transferred from Assistant Curate in Anglican Inner-City Ministry (Collingswood and North Richmond) the Incumbency of St Paul's, Gisborne.
Rev A. deQ. Robin, transferred from Incumbency St Paul's, Geelong to Incumbency of Holy Trinity, Kew. Induction will be by the Archbishop on March 17.
Rev G. W. Simondson, transferred from Incumbency St John's Heidelberg to Incumbency St James' Glen Iris. Induction was by the Archbishop on February 2 at 8.00 pm.
Rev A. A. Smith, transferred from Incumbency Holy Trinity, Coburg, to Incumbency of Church of Emmanuel, South Oakleigh. Induction will be by the Archbishop on April 19.
Rev S. T. E. Taplin, transferred from "On Leave" to Chaplain, Yarra Valley Church of England School, as from January 1.
Rev J. H. Walton, transferred from Incumbency of Christ Church, Mitcham to Incumbency of All Saints' Nunawading. Induction will be by Bishop J. A. Grant on February 28.
Rev C. A. Cheong is on leave to work in the diocese of Ballarat.

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RECONSTRUCTION OR DEMOLITION?

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

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

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

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

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

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

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

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

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

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Rev R. S. Joyce, resigned from curacy St Peter's Box Hill to Diocese of Dunedin, New Zealand.
Rev B. Twohig, resigned from part-time curacy St Peter's, East Coburg.
The following will be ordained by Archbishop R. W. Dann, in St Paul's Cathedral, Melbourne, on Sunday, 19th February, 1978, at 10.30 am and will serve as assistant curate in locations named:
To be Priest: Peter Crawford, St John's, Toorak; Robert Johnstone, St Andrew's, Rosanna; Raymond Lenthall, St Mary's, Caulfield; John McIntyre, St James', Dandenong; Grant Morrow, St Stephen's, Belmont; Ronald Noone, Geelong Grammar School; Andrew Oddy, St Stephen's, Mount Waverley; Michael Potter, St John's, Bentleigh; Keith Purdie, St Andrew's, Brighton; and Malcolm Tym, All Saints', Greensborough.
To be Deacon: Robin Adkins, St Barnabas', Balwyn; Neil Bach, St Mark's, Camberwell; Jeffrey Berger, St Bartholomew's, Ferntree Gully; Kenneth Cahill, St James', Ivanhoe; John de Blank, St David's, Moorabbin; Alan Foster, Holy Trinity, Surrey Hills; David Head, St George's, Malvern; Alex Koraczewski, St Mark's, East Brighton; Duncan Reid, St John's, Maffra (Diocese of Gippsland); Terrence Redmond, Holy Trinity, Kew; George Sansom, St Thomas', Essendon; Chris Seton, St Augustine's, Shepparton (Diocese of Wangaratta); Richard Temby, St Mark's, Templestowe; David Walker, Holy Trinity, Doncaster; and David Wood, All Saints', Geelong.

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

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

Print".

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

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

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

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

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

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PLAN TO COMBAT UNEMPLOYMENT

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

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

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

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

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

Mrs Merle Hurcomb,

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

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

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

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

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

Bible Society State Secretary Retires

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

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

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

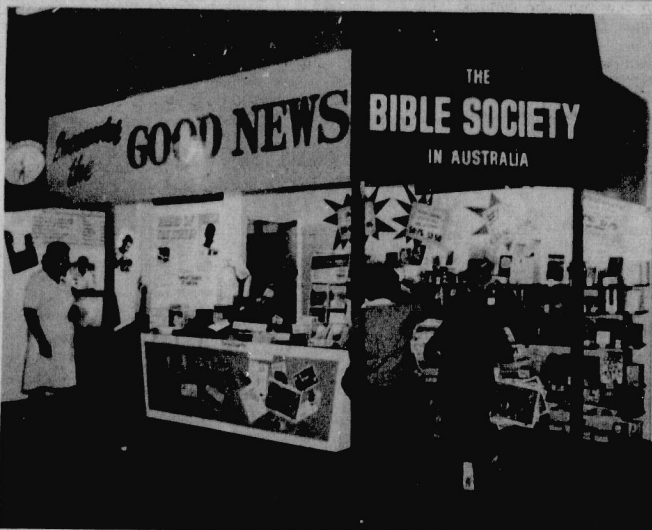
He was born in England and educated in Tasmania, then studied theology and singing in Melbourne. This was followed by a radio ministry with 3LO and Inter-Church Evangelism.

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

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

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

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



Bible Society book stall at the Easter Show

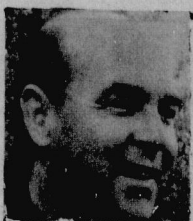
BOOK ON ADVENTISM REACHES BEST SELLER LEVEL

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

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

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

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



ON & OFF THE RECORD

By David Hewetson

QUOTES FROM NOTABLES

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

George Macdonald

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

P. T. Forsyth in "Christian Perfection"

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

Blaise Pascal

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

Evelyn Underhill "Light of Christ"

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

C. S. Lewis "Four Loves"

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

Herbert Butterfield "Christianity and History"

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

Gerhart Tersteegen

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

Keith Miller

"The Taste of New Wine"

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

Norman Grubb

"Touching the Invisible"

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

George Macdonald

CMS League of Youth celebrates jubilee

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

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

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

The Scriptures speak today...

by Canon John Chapman

A HEART FILLED WITH PITY

Matthew 9:35-38

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

1. THE DISCIPLE SHOULD FEEL LIKE HIS MASTER

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

2. THE DISCIPLE SHOULD OBEY HIS MASTER

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

THE FLYING BUSH PILOTS FORGE AHEAD WITH EVANGELISM

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

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

CRASH GOES THE RESISTANCE

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

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

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

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

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

GASPING GERTIE

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

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

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

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

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

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

KEEPING WIVES HAPPY

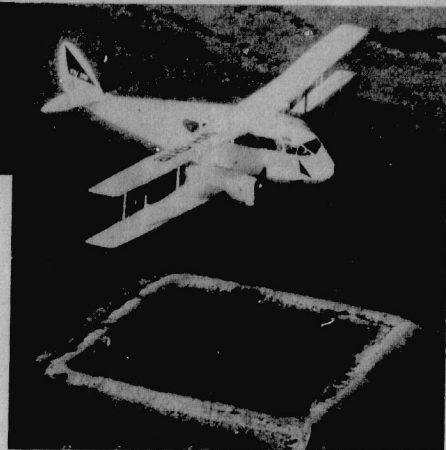
The scene today could be hardly thought the same as all that, with the highly publicised, committee backed flying enterprises of most of Australia's Churches — including all the Protestant, the Roman Catholic, several missions, the Pentecostals, and the Seventh Day Adventists and

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

HEROES AT WORK

Several remarkable individuals stand out in the onward progress of Christian aviation work in central Australia since the war. Some of the old pioneers have passed on, but people like Esrom Morse at Longreach and Chris Clerk recently at Menindee (who bought his own plane), and his co-BCA pilot, Rob McEwin at Leigh Creek are a few.

Others worked with MAF in the Territory in recent years, like Wal Job, who spent many years in New Guinea. More recently, Bush Brother John at Cunnamulla is finding his way around the back-blocks in his recently acquired 182, and George Howe, the flying mechanic who started up West Australia's Aerial Missions a



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

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

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

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

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

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

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

• To page 4

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LETTERS

Defence of a "spokesman"

Sir,
I was interested in your comment about use of the word "spokesman".

The case cited, in which the Rev A. Kimmorley was quoted as a "spokesman" for the Church of England, in regard to capital punishment, is an obvious howler.

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

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

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

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

I would defend the ap-

pointment of a "spokesman", whether it be combined with Press/information officer or as a separate entity.

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

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

With best wishes for the continued success of ACR.

ALAN GILL,
Sydney Morning Herald.

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

Trowel/Sword defended

Sir:
It is not easy to reply to Robert Hayne's letter (13th

February) at all adequately in the limited space available in your columns, particularly when many of his comments are over-statements without any supporting evidence and from which he draws unwarranted conclusions.

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

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

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

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

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

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

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

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

Indeed I believe that we have paid too little attention to the quality of teaching in

Flying bush pilots forge ahead with evangelism

• From page 3
AFFORDABLE REALITY

Australia's outback has made flying an affordable reality for decades. Air travel over trackless deserts to reach remote communities personify value. The pilot/parson can achieve in one day now what earthbound travellers took 10 days to do a generation ago. The flying system works for them. They have made the business of flying do far more work. And gives them everything they ask for.

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

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



Rev Les Nixon conducting a service in the Coober Pedy opal mining Catacomb Church in October, 1977.

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

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

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

"HAPPY DAYS"

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

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

PREVIEW SESSIONS PROVED POPULAR

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

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

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

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

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

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

NZ DIVIDED ON ORDINATION OF WOMEN

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

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

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

Three women have been ordained in the Diocese of Auckland by Bishop Eric Gowing and two in the Diocese of Waipua by Bishop Paul Reeves. It is expected that more women will be ordained in February in the Diocese of Christchurch. The women ordained in the Diocese of Auckland were Heather Brunton, Wendy Cranston and Jean Brookes, Waipua's two women priests are Cherie Baker and Rosemary Russell.

Church Times.

BIBLE TEACHERS FOR YUGOSLAVIA

Two Australian Scholars are to teach at a theological faculty in Yugoslavia in February.

Dr Vic Pfitzner and Dr Doug Fullerton will be visiting the Matija Vlatkovic Theological Faculty in Zagreb early in February for assignments of different duration.

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

• To page 6

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DATES SET FOR CONSULTATION ON WORLD EVANGELIZATION

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

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

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

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

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

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

The full committee endorsed a statement of purpose as follows:

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

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

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

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

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

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

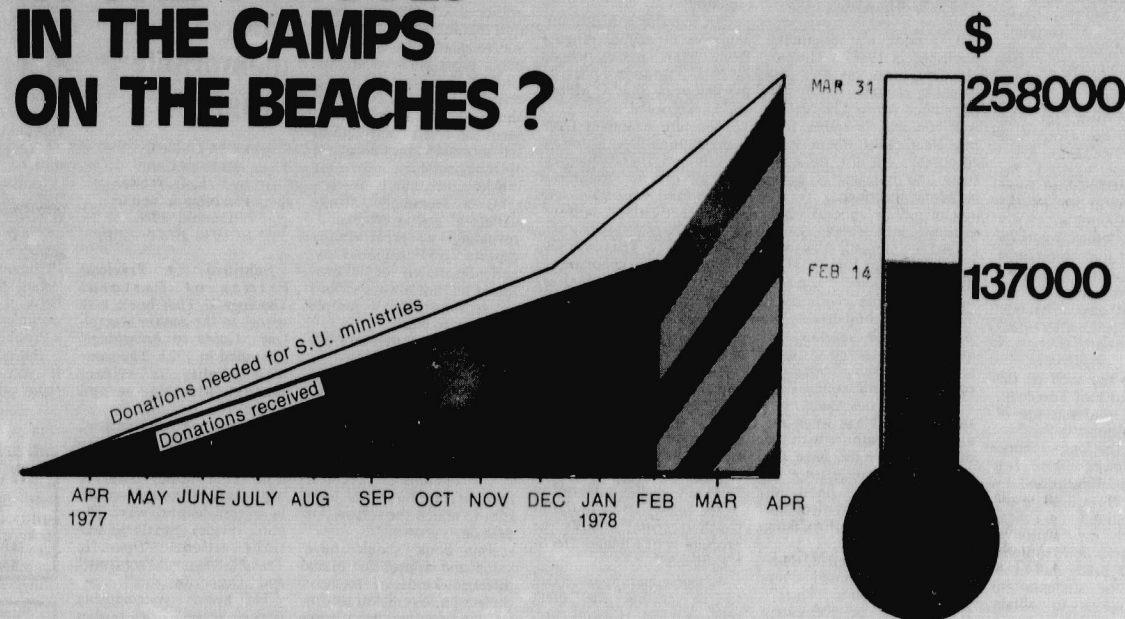
- To review the mandate of the Lausanne Committee for World Evangelization and the role it might play in furthering these objectives."

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

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

Another new diocese, com-

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



Because through S.U. Christ changes lives:

In the Schools:

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

In the Camps:

In each camp, the good news shared . . . The wonder and joy of it all. Kids coming to faith: "For the first time it's real" wrote Alan Dutton on last year's camping programme.

"The children are indeed fortunate to have had the experience of the recent camp . . . They are indebted to Scripture Union — the benefits to them are enormous" — Headmaster of the school for Handicapped Children for whom an S.U. camp was held.

On the Beaches:

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

In East Asia:

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

SOME STATISTICS:

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

HOW?

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

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Scripture Union,
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Sydney, N.S.W. 2000

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

Name:

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BIBLE TEACHERS

• From page 4

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

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

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

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

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

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

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

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

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

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

A worthwhile collection of poems

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

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

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

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

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

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headings "Animals"/"God in Nature"/"Some kind of location guide to the book's very extensive contents is necessary, however, and this is no doubt the editor's main intention.

The material is highly imaginative in scope, ranging from quaint rhymes penned by little or unknown poets to the immortal lines of Milton and Shakespeare.

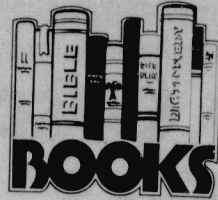
There are examples from many nationalities, historical periods and literary genres; from all sorts and conditions of men (and women) — not only recognised poets, philosophers, playwrights, novelists, statesmen, theologians, reformers, hymn-writers, missionaries, prisoners and, of course, clergymen. (This list does not indicate a descending order of merit.)

Just about all the great poets of English literature are represented, but I was disappointed to find only one poem by Gerard Manley Hopkins ("Pied Beauty"). Though a good example of Hopkins' earlier celebration of the beauty to be found in God's creation, it lacks the profundity of his later "terrible sonnets".

As one generally conceded to be among the great religious poets, Hopkins surely deserved more attention. Perhaps the "obscurity" with which he has often been charged was a deciding factor.

The works of 20th century literary lions (eg, Eliot, Yeats, Auden, Frost, Robert Lowell) appear with greater frequency, however. In his foreword, Morrison says that, contrary to the opinion of some modern critics, "some of the best poetry is religious poetry".

He goes on to point out that even poets not generally regarded as religious "are nevertheless profoundly religious in their implications". Hence the inclusion of D. H. Lawrence and others.



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

Frances Boland

Many memorable insights

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

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

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

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

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

"It is necessary not only to have time, but to be seen to have time".

"It is nice to talk of the church as a spiritual home: the pastor has to teach his people to think of it also as a

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

"The work of evangelism is mainly learned in evangelising".

The book is intended for those just entering on pastoral responsibility, whether students, young pastors or those who exercise lay leadership which provides pastoral responsibility.

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

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

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

John S. Webb

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WHAT A WORLD!

by Lesley Hicks

AGAINST A DARK BACKGROUND

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

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

VIOLENCE PAYS

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

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

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

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

tainment and educational value, and he may be overstating his case for the supreme effectiveness of violence.

I can't stand watching scenes of violence myself, whether contrived or real — but I suppose I'm not typical. I'm certainly not addicted to the medium — far from it. I would probably watch more if we had a colour set, but then the violence, complete with red blood, would be even less attractive to me.

FESTO'S TESTIMONY

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

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

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

message of love and reconciliation and forgiveness?

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

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

I LOVE IDI AMIN

It is an almost breathless account of incredible blessing and growth in churches in a situation of such threat that it seems life is reduced to very simple essentials. With Christ, death is glorious gain and suffering has meaning. Without Him there is only horror.

Small wonder, if death and/or torture are likely anyway to so many

under the capricious, arbitrary depredations of Amin and his henchmen, that so many are turning to Christ. Amin's efforts to stamp out Christianity are apparently having the very opposite of their intended effect.

THE HIGHLIGHT EFFECT

Against a dark background, deep Christian faith stands out highlighted in beauty. It has always been so, from the Crucifixion onwards: "Father, forgive..."

"The Hiding Place", both film and book illustrate this. It was so with the murder of Archbishop Lwum; the same effect accounts for the impact of Barbara Mackay's witness made against the background of her husband's disappearance in such ominous circumstances last July.

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

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

trouble do it, or hardship or persecution or hunger or poverty or danger or death?

No, in all these things we have complete victory through him who loved us! ... There is nothing in all creation that will ever be able to separate us from the love of God which is ours through Jesus Christ our Lord." (Romans 8:35-38.)

The whole Bible is full of it. That's why for Christians the worst news has the potential to be the best — all things can work for good for God's people against the dark backgrounds He allows.

JOB AT HOME IS MOST IMPORTANT

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

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

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

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

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

When Mrs Williams and Miss Corrigan were awarded the \$80,000 Nobel Peace

Prize they said the money would be devoted to Third World development projects and spoke of "Our war here is a stupid and insane little war." So they have set their sights on reconciliation beyond Ireland and especially in the Third World.

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

Rev B. Judd

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

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

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

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AN INNOCENT AT LARGE

by DONALD HOWARD

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

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

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

How did Jowett manage this?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Perhaps this is due in part to the "Lucas Law": Exposition expands to fill the time available for it.

My own opinion is that most sermons would benefit by pruning (my long-suffering hearers will cry "Amen!").

Two broad principles for the preacher as he examines the passage: Ask YESTERDAY's question of the text — context, historical setting, and so on; but also ask (what is often neglected) TODAY's questions — application.

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

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

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SYDNEY:

Ryde Civic Centre Sunday, 12th March, at 3.00 p.m.

St John's (C. of E. Cathedral), Parramatta Saturday, 18th March, at 8.00 p.m.

Scot's Church, Margaret Street, Sydney Sunday, 19th March, at 3.00 p.m.

ADELAIDE:

Unley Town Hall Tuesday, 14th March, at 7.45 p.m.

Mrs Wurmbbrand will speak at the Parkside Baptist Church on Tuesday, 14th March, at 10.45 a.m.

MELBOURNE:

Camberwell City Hall Thursday, 16th March, at 7.45 p.m.

Mrs Wurmbbrand will speak at Camberwell Church of Christ, Thursday, 16th March, at 10.45 a.m.

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MAINLY ABOUT PEOPLE

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

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

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

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

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

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

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

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

WILLOCHRA

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

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

RIVERINA

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

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

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

WORLD VISION PROJECT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Donations to the Betty Vohmann Memorial Appeal

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

After 500 Years will the Reformation come to Spain?

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

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

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

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

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

Writing for a Christian Reformed audience in *The Banner*, Roger S. Greenway, Latin American Secretary of CRC World Missions, holds up Spain as a new challenge to the mission of the CRC.

Other evangelical churches have also seen the challenge. The Reformed Presbyterian Church, Evangelical Synod recently appointed its first missionary family to work in Spain.

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

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

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

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

Australian Baptist

ELECTORAL ROLLS IN ENGLAND

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

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

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

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

The present situation is far better than that. A completely new roll has to be prepared

every six years, including 1978.

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

Total numbers on the roll have to be reported to the diocesan secretary and the secretary of the deanery synod every third year and on some other occasions as well.

In a few months' time, then, there should in theory be an entirely accurate statistical picture of the parishes of the Church of England as a whole.

Church Times Feb. 3.

ALAN WALKER WINS HIGH INTERNATIONAL AWARD

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

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

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

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

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

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

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

The Life Line idea spread to other Australian cities and

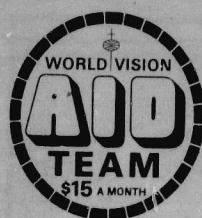
There are in the world many of the poor who yet are exceeding proud, but God sanctifies outward poverty to His children so that it promotes true poverty of spirit. As they are poor, so they have a mean esteem of themselves; it makes them inwardly more humble and more tractable to God's government. Therefore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

— Richard Sibbes

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GENETICIST CHALLENGES EVOLUTION

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

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

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

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

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

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

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

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

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

Professor Lejeune is Professor of Fundamental Genetics at the University of

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

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

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

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

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

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

In 1966 he received a special distinction awarded to Scientific writers involved in biology from the Union of Soviet Republics. In 1962 he received the biological prize of the Academy of Science in Paris.

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

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

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

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

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

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

medical profession and the public ones, proved quite stimulating. He presented himself as a very gentle humble personality whose quietly spoken words contrasted their learned and authoritative import.

• To page 7

SCIENTISTS AND THEOLOGAINS GET TOGETHER

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

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

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

FREE AD
See page 8



Professor Lejeune

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Three Stages of Growth

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

Why do some churches of education at Birmingham's Mountain Brook grow while others sit still? Hoyt R. Wilson, minister

found some of the answers, through a sabbatical study of stages of church growth, according to a report.

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

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

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

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

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

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

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EDITORIAL

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

Are Australian Evangelicals in the Church of England another?

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

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

EVANGELICALS — SICKNESS WITHIN?

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

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

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

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

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

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

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