

# Bible College courses for part-time students

Special evening studies at Sydney Missionary and Bible College have attracted 50 part-time students and a higher number is expected next term.

The lectures are a new venture and are an outstanding success.

## Sunday school attendances halved, say ACC

The Australian Council of Churches was told that attendance of children at most denominational Sunday Schools had fallen by about 50 per cent since 1963, the "Canberra Times" has reported.

An interim report on the church's ministry with children, compiled by the minister of the Warrandyte Presbyterian Church, Victoria, the Rev Stan Stewart, was presented to the council's meeting at Canberra College of Advanced Education.

### Bishops on Tour

The Bishop of Tasmania (the Rt Rev Dr R. E. Davies) and the Assistant Bishop (the Rt Rev H. A. Jerrim) will visit the North-East of Tasmania on Sunday to open Mission '75 in that area.

Dr Davies will preach at St Peter's Church, Fingal, on Sunday at 10.30 am.

Bishop Jerrim will preach at St Paul's Church, St Helens, at 8 am, at Christ Church, Ringarooma, at 11 am, and will meet parishioners at Scottsdale at 3 pm.

Both bishops will attend St John's Church, Launceston, at 7 pm for a combined parishes service.

### SYDNEY

Rev F. H. Horden, retired since 1948 died February 5.

Rev A. L. Ironside, retired since 1972 died February 17.

Rev S. C. S. Begbie, Chaplain Repat General Hospital from 1968 died February 26.

Rev S. W. Kurlle, headmaster The King's School from 1965 was installed as Honorary Canon, St Andrew's Cathedral, March 4.

### GIPPSLAND

Rev P. Farrington, Rector of Stratford will resign on April 14. He will become Rector of Eugowrie NSW.

## Family Law Bill controversy

our, (b) desertion for at least two years and (c) separation for at least three years.

"Without such tests Parliament is playing in some make-believe fantasy world fit for children, but not for responsible adults."

The Chief Secretary of the Salvation Army in Eastern Australia (Colonel Harry Goffin) has also spoken out on the controversial Family Law Bill.

He said: "The Salvation Army is only too well aware that divorce is a fact of life in our society today."

"We counsel thousands of people a year, who are the results of shattered marriages — particularly the children of such marriages."

"We therefore believe that the concept of marriage as a lifelong union between a man and a woman to the exclusion of all others is one that should be encouraged rather than lessened by our Parliament."

"We believe that Parlia-

The academic year commenced with an enrolment of 43 students in first year.

This group comprises nearly half the students on the campus.

Lectures are provided in specialised fields for first term and include Mr Colin Marshall on Personal Christian Living, Mr Joe Lenton, well known worker among Italian migrants, lecturing on Roman Catholicism, and representatives from Scripture Union lecturing on various aspects of Sunday School work.

A completely new venture this year is the introduction of evening lectures on Mondays and Thursdays for first and second year students.

The opportunity for part-

## Cult rears its head in PNG

Two Papuan MPs say "twisted" churchmen in their electorates are spreading "evil and dangerous cults" from the pulpit.

This was stated by the "Sun-News Pictorial", of Melbourne in a cable attributed to its Papua-New Guinea correspondent.

The Pms, Mr Yano Belo and Mr Matiahe Yuwi told a meeting of the Southern Highlands Area Authority that corruption and discontent would follow if action was not taken quickly.

Missionaries had put locally-born pastors in charge of the churches, but the pastors were developing a religion of their own.

The religion was based on fear, superstition and cargo cult.

The authority represents councils and government offices over a wide area of the southern highlands of PNG. The report said.

Mr Belo and Mr Yuwi represent southern highlands electorates.

They told the authority meeting that sermons from some rural churches were undermining Government policies, traditional customs and Christian principles.

Mr Belo and Mr Yuwi told of seven pastors from three established religions operating in the southern highlands.

They said all seven preached cargo cult sermons.

The chairman of the area authority, Mr Posu Ank, supported the claims.

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## ACC REPLIES TO 'RECORD' ON MISSIONS MORATORIUM

The assistant, general secretary of the Australian Council of Churches (Mr Russell Rollason) has replied to the criticism by "The Church Record" on the issue of moratorium on missionaries.

His letter is reproduced here:

"You do service neither to the Gospel of Jesus Christ nor to your own church, which is a member of the World Council of Churches, when you print an editorial such as you did on March 6 — 'The WCC and the Moratorium on Missions'."

"The proposal for a moratorium on the sending of funds and personnel to particular churches for a period of time was one of many proposals to develop new patterns of relationships that arose at the 1973 Bangkok Meeting of the WCC Commission on World Mission and Evangelism (CWME)."

"The intention is that

churches requesting such a moratorium have an opportunity to work with their own resources to find their own selfhood and identity.

"Churches no longer able to send money and personnel will be freed from the traditional, institutionalised missionary enterprise to use these resources for new approaches to education for mission amongst their own people."

"So states the Minister of the CWME meeting."

"The Assembly recommended that CWME urge, and where possible assist, missionary agencies to evaluate critically to what extent and in what ways their patterns of missionary engagement reflect cultural imperialism or involve indi-

scriminating cultural imposition on churches with which they are related, and what are the consequences for the selfhood, identity and mission of these churches."

"Dr Emilio Castro, Director of CWME, said while in Sydney recently, in answer to a question from the editor, that 'It isn't possible to think of a Moratorium on Mission that would be a betrayal of the Gospel.'"

"The Gospel should be communicated; mankind should be served in the name of Jesus Christ; so we do not have the right to stop that."

"But sometimes, there are situations in which foreign personnel and foreign money is not helping the spreading of the Gospel."

"Sometimes because of the projection of a foreign image and sometimes because foreign missionaries receive up to 12 times the salary of local people and this creates a communication gap ... Mission is the priority, not missionaries in

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• Our Comment on Page 2

## Australian tour by singer Pat Boone



American entertainer Pat Boone and his family — wife Shirley and teenage daughters Cherry, Lindy, Debby and Laury — will undertake a concert tour of Australia in March and April.

The dates of their proposed concerts are:

• Tues, March 25 — Adelaide, Apollo Stadium.

• Wed, March 26 — Perth, Entertainment Centre.

• Sat, March 29 — Sydney, Opera House.

• Sun, March 30 — Sydney, Opera House.

• Tues, April 1 — Sydney, Opera House.

• Wed, April 2 — Melbourne, Festival Hall.

• Thurs, April 3 — Brisbane, Festival Hall.

Orders for tickets have been heavy with Saturday, March 29, in the Sydney Opera House already sold out.

Pat Boone, as well as being one of the all-time record sellers in the business — he has sold over 45 million records and has 13 gold albums — has been the star of a succession of

top-grossing films including "Bernadine", "April Love" and "State Fair".

His four teenage daughters, whose ages range from 14 to 17, have been singing with their father and mother since they were babies.

But it was not until a tour of the Orient in 1970, accompanied by the Osmond Brothers, that the

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## EDITORIAL

### Easter, 1975

King Ozymandias, from whose name Shelley's poem takes its title, styled himself "king of kings". As the symbol of his great achievements he erected a vast statue of himself and his word to the world was: "Look on my works, ye mighty, and despair". The poem records that all that subsequently remained of that man's ancient glory was a shattered, half-sunk, sculpted image of the cruel tyrant's face, lying beside two weathered columns of stone in the midst of a great and wasted desert.

There was Another who was entitled "king of kings". He too lived in ancient times. He too was a man of great achievements. But he was not cruel. He was not proud or boastful. The symbol of his achievements was an empty grave, and his word to the world was a word of hope.

There is a mood of pessimism and anxiety abroad in

the world at present which seems far more gloomy and troubled than for many, many years. In Western civilisation the buoyant, optimistic materialism of what one man described as "the glib-glib society" has suffered many reverses, and it is to be hoped that men will see that to set one's hopes on riches is, as the Bible says, to set one's hopes on uncertainty.

The mood of hopelessness is not fully explained, however, merely by reference to economic conditions, or even by international tensions. It is a spiritual condition. The letter to the Ephesians describes men as "without God and without hope in the world". Without God. Sinful by nature, sinful by desire and choice, men do not merely suffer psychological guilt feelings, they are morally guilty before the Lord and Judge of all.

Some are guilty of living without any regard for God.

They are not conscious of any need for him, nor of any offence against him, so sinful are they. Others are guilty of mocking blasphemies.

The Lord Jesus, we remember, said of Judas that it would have been better if he had never been born, so dire was his peril and punishment. We must all stand before the Judge of Judas. Already, however, men experience the beginnings of that despair that will finally mark the experience of people in hell. They are without hope.

But Easter announces to guilty sinners, proud, careless, blasphemous, a message of hope. Upon the cross Christ conquered sin. He now freely offers to pardon it. At his resurrection he conquered death. He now freely offers eternal life to all who repent and put their trust in his mercy. Only the risen Jesus, King of kings, Lord of lords, offers us light and hope in our dark world.

## D. B. Knox on World Mission — pages 4, 5

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## Notes and Comments

### Evidence of Moratorium

Exception has been taken to our criticism of the WCC and the Moratorium on Missions in the last issue of the Church Record. We would not want it thought that we believe all the personnel associated with the WCC or all its supporters advocate a moratorium on missionary activity. Certainly not Dr Emilio Castro who is, as Mr Hayman points out, a gracious man of basically evangelical outlook. However even Dr Castro agrees that the WCC should be ready to facilitate such a moratorium when requested.

Despite what supporters of the WCC say there is disturbing evidence that many associated with the WCC support the idea of moratorium and we would still say that the talk of a moratorium of missionaries, which originated in conferences held under the WCC banner, has had the effect of confusing many people, particularly in the third world and has become a vehicle for anti-western feeling and on balance is more damaging to the cause of world mission than helpful.

Wade T. Coggins, executive Secretary of the Evangelical Foreign Missions Association, Washington DC stated in an article published in "Christianity Today" November 22nd, 1974, that the concept of moratorium (but not the name) was first expressed in 1971 when 11 anthropologists, sponsored by a committee of the WCC published a document (the "Declaration of Barbados") calling for the withdrawal of missionaries working among Indians in Latin America. The purpose was to encourage the survival of Indian cultures.

The concept of moratorium next surfaced at the Bangkok Conference of the WCC called "Salvation Today". Prof Peter Beyerhaus described that conference as "a masterpiece of manipulation." He claimed the conference management forcefully prevented any public debate and clarification on the real theological issues of mission.

He also claimed that the call for a moratorium was inserted in the report by ecumenical activists. He described the call for moratorium as "perhaps the most fatal one among all the findings of Bangkok." Bishop Gerald Muston, assistant bishop of Melbourne, told the Vic Council of Churches in 1973 that he found Bangkok a disturbing and frustrating experience. He drew attention to the domination by the third world countries. These representatives spoke angrily about the western churches and saw them as agents of oppression, Bishop Muston said. "Strong resentment was felt over the real power still in the hands of the older sending churches. This led one sectional report to recommend a moratorium on

sending missionaries and money. Those of western background sat humbly listening for clues to their missionary strategy," he said.

Moratorium was a topic of debate at Lausanne. W. T. Coggins denied that the Lausanne Covenant endorsed a moratorium, "Nor," he said, "can it be compared with the shrill voices clamoring for the withdrawal of all missionaries and money."

"Coggins stated further, The call for a moratorium has slowly gained world prominence since it was formalised at Bangkok in 1972 as a resolution calling on Western churches to withdraw missionary personnel and support for a period of time. The all Africa Conference of Churches, meeting in Zambia last May, adopted this resolution:

To enable the African Church to achieve the power of becoming a true instrument of liberating and reconciling the African people, as well as finding solutions to economic and social dependency, our option as a matter of policy has to be a moratorium on external assistance in money and personnel.

The concept was debated at the June, 1974, meeting of the American Society of Missiology. Opponents (of moratorium) argued that while serious problems do exist in relations between missions and the national churches that they have planted and nurtured, there are other ways of attacking the problem.

Many leaders from the national churches have indicated that they want change, but change through realignments that will enable the churches to establish their identity while retaining the maximum evangelistic strength in order to reach the multitudes who have not yet been reached with the Gospel. The rebuttal by some missiologists present was that such church leaders are not to be taken seriously because they cannot see the problem objectively while being recipients of aid. The missiologists contended that missions should proceed with a moratorium even when requested not to do so by their churches.

Definitions of moratorium vary. In its more extreme form the concept calls for the withdrawal of all missionaries and all financial support for a specified period of time, or even for an indefinite time. This call has proved very attractive to some large denominational missions that are already in trouble because a lay revolt against their radical political adventures has dried up a large part of their missionary resources.

For those who do not have an acute conviction of the loss of man, and of the uniqueness of Christ, it seems to be no problem to ignore the vast unevangelised multitudes.

At the June, 1974, meeting of the Association of Professors of Missions, missions professors related to the movements sympathetic to the moratorium idea spent considerable time talking about what they ought to do when they do not have missionaries to train and to present to ministerial students.

Some felt they should now work to open up a world perspective in students. They should teach US Christians how to influence public opinion concerning American industry's overseas involvement and other political, social and economic issues.

Retired Anglican Archbishop Erica Salisti of Uganda stating his opinions on the subject at a news conference expressed doubt about the practicality and spirituality of a moratorium. He pointed out that the Uganda revival had created both leadership and resources in the church there — a thousand pastors are serving self supporting churches, he said, and 15 out of 16 Bishops are Africans.

"This development of 'selfhood' came not through a moratorium but through revival," he said. As reported in our last issue the moratorium discussions were given new urgency last year at the Lusaka Assembly of the All Africa Conference of Churches. That body termed "Moratorium" one way for African Churches to free themselves from dependence on foreign money and personnel. They saw "disengagement" from present patterns as a way of encouraging self-reliance and self identity.

But Dr Byang Kato, General Secretary of the Association of Evangelicals of Africa and Madagascar, who attended the Lusaka conference said this on how the moratorium issue was handled at Lusaka, "One disturbing thing in the discussions was the type of attitude manifested. It was obviously vindictive. Every expatriate missionary was branded as a neo colonialist, out to exploit the African."

Kato pointed out that while that Conference was talking withdrawal of external money, 97 percent of its own budget came from outside Africa.

"While ecumenical leaders are pleading for a moratorium, they inconsistently hop from one country to the other (travelling on foreign money)." Kato feels that "their thesis apparently amounts to the position that if the support comes from Geneva, it is justified, but if it comes from elsewhere, it is servitude money."

Kato calls for a more reasonable approach — "gradual transfer to African

leadership is our objective. The leading of the Spirit of God and the universality of the Church are factors to be considered. A Kenyan may be called to the Spirit to service in England or a Scot may be called to service in Latin America. A call for moratorium seems to be merely an emotional appeal without adequate consideration of the ramifications involved."

Coggins says the Lausanne Covenant supports the idea that instead of discussing moratorium it is much more appropriate to talk about harnessing all the resources of the Church world-wide to witness to the unreached within every country.

To remove thousands of missionaries who have language proficiency, cultural acumen, and well developed skills that are being effectively wasted would be a reckless waste of resources," We agree with Coggins.

Speaking on the defective approach of the WCC to evangelism and world missions, Prof Arthur P. Johnston, writing in Christianity Today, Nov 22nd 1974 says, "Concepts of the inspiration, authority, and unity of the Scripture have been modified and refined to fit an ecumenical theology of inclusionism."

Geneva, 1966, Uppsala 1968 and Bangkok 1973 have all revealed the horizontal preoccupation of the WCC and its discussion of World Mission and Evangelism, the Successor of the International Missionary Council launched as a result of Edinburgh 1910.

The predominant voices of the modern ecumenical movement seem to disparage traditional evangelism and world missions. Attention is focused upon the needs of society, upon liberation of mankind from racial inequity, economic exploitation and social injustices — laudable objectives, but woefully devoid of that vertical salvation whereby sins are forgiven and one is prepared for eternity as

the 750 plus million population and 80 per cent of them now have at least one transistor radio.

Some must have more than one, judging by the number of teenagers carrying a set around with them.

Since President Nixon's visit to China there has been some relaxation of Government restrictions on listening to out-of-the-country stations.

A British newsman, who had just come to Manila from China, reported that he

disciples toiled all night and caught nothing. They decided to go home, when a voice said: "Try again!" It was the voice of Jesus.

Outwardly, there was no reason why they should try again. It was the same sea, the same boat, the same net. What made the difference? Jesus was there. Ken Roughley

It is not said that the soil would become barren. The words are: "It shall not yield to you its strength." That really means: "You shall not yield your strength to it."

When a man fails in spirit, he declines in power to work. The soil was exactly as it was before, but Cain was not what he was before. The deepest changes in outward things are changes in us.

Have you thought of the night when the fishermen-

WCC when people like the Vice-President of the WCC's Church and Society dept, Prof C. Birch says that,

"The introverted, selfish evangelism that is becoming predominant now in the western churches is the real menace to the church. This is a shocking indictment of the Church, at a time when theology is far less important for Christians than matters of ethics, world politics and race."

If what has been said in this comment is not evidence of divisions, tensions, and suspicions as to the WCC's theological presuppositions and ultimate objectives, what is? We do not doubt that many within the WCC sincerely support evangelism but we are concerned at the evidence that many influential people within its structures don't and they, through such things as the call for a moratorium on missionaries, are intruding a discordant and unhelpful note in the world missionary movement.

These established him as the champion of the new trend that restored smooth singing to its place at the top of the best-seller lists.

Instead of "knocking the rock" as censorious adults have done, Pat proved that a gentle version of it can be just as enjoyable, or more so, and has given modern music more soothing, enduring songs.

A direct descendant of frontiersman Daniel Boone, Pat was born June 1, 1934, in Jacksonville, Florida, one of four children of a building contractor and his wife, a registered nurse.

Pat (Charles) and his younger brother Nick practised harmonising practically from infancy.

Pat was an athlete and honour student through high school.

He sang first in public at local amateur shows. After competing a high school talent show on radio for a year and a half, he won top honours on the Ted Mack Amateur Hour as well as the Arthur Godfrey Talent Scout Show.

In the autumn of 1954, Randy Wood, founder and president of Dot Records, decided to sign Boone to an exclusive contract.

Six months later Wood contacted Boone and asked him to come to Chicago and record "Two Hearts, Two Kisses".

Pat and his wife, Shirley (daughter of radio and TV recording artist Red Foley), were at that time living in the small town of Denton, Texas.

Pat was studying at North Texas State College, while working at Fort Worth's WBAP-TV as a disc jockey and singer for \$44.50 a week.

Pat and Shirley met at David Lipscomb High

School in Nashville. Pat began courting Shirley while both were active in chorus, dramatics and student council activities.

Pat's popularity and good grades led to his election as Student Body President. Shirley was elected Secretary.

He was an excellent athlete as well as scholar and was captain of his baseball team and a four-letter man.

He was also the school newspaper cartoonist as well as a reporter and was a member of the Inter-High School Council in the city of Nashville.

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He continued his education at Columbia University, but was soon part of the Godfrey "family" whenever his studies and outside personal appearances did not interfere.

A strong association grew out of the Godfrey-Boone relationship and Pat continually speaks of his friend, "Mr G", with great admiration and affection.

Though his rise was phenomenal, Boone never let his career mar his ardent desire for learning.

In June, 1958, Pat Boone was graduated from Columbia University, Magna Cum Laude (with honours) with a BS Degree in Speech and English.

By this time Pat and Shirley were the proud parents of four beautiful

girls — all were on hand for the graduation!

Pat considers his wife, Shirley, greatly responsible for guiding and encouraging him to finally reach this goal, which he still considers his greatest achievement.

"My parents always stressed the importance of education to us," says Pat.

grossing films for 20th, including "Bernadine" and "April Love" — which placed him high in the top 10 money power stars in the movie industry — Boone found himself making films all over the world and, in the latter part of 1966, Pat decided that he wanted to spend most of his time in California where he and his

He makes frequent appearances throughout the land at fairs, exhibitions and concerts.

Recently in Little Rock, Arkansas, at the Exhibition Livestock Fair, he broke an attendance record set years before by Tennessee Ernie Ford.

The first night gate numbered 10,000.

The second night a devastating downpour of rain all but halted the Fair.

However, Pat still went on. More than 800 people had refused refunds and withstood the rainstorm to see and hear Pat in person.

Pat is one of the all-time record sellers in the business.

He has sold over 45 million records and has 13 gold records (over a million sales was attained by each of the 13 songs) and seven gold albums.

Boone is currently signed to an exclusive recording pact with MGM Records.

He makes infrequent appearances at the top super clubs in the country and has become a favourite with Las Vegas audiences.

Pat's hobbies include almost every sport. He plays basketball twice a week with a team that includes Bill Cosby and James Garner.

In the past year he has improved his golf game to the point where he has paired

with Arnie Palmer and Doug Sanders twice in the Heart Fund Golf Tournament in New Orleans.

In 1966, the first annual Pat Boone Celebrity Golf Classic was held in Ocean Shores near Seattle, Washington.

Last season, the classic was televised in 12 of the western States. It is now an annual event.

Pat is now seen in theatres as the star of "The Cross and the Switchblade", a dramatic film shot on location in New York.

Boone plays the true life story of David Wilkerson, a country minister whose work among the street gangs in the ghettos has been truly miraculous.

The film is based on Wilkerson's novel which has already sold in excess of 5 million copies.

Pat just recently completed a giant TV special, to be seen soon, "The Miracle of America", with guests Jonathan Winters, Florence Henderson, The Sound Generation and David Wilkerson. This, too, is projected as the first of a series.

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# Descendant of a 'frontiersman' sings his way around the world

Pat Boone is the first singer since Bing Crosby's emergence as a star in the 'thirties to enjoy the adulation of teenagers, the approval of their parents and the admiration of the young adults.

He began to capture these audiences with the release of his first hits for Dot Records in 1955 and sold more than 20 million copies during the tidal wave of "rock 'n' roll" popularity.

These established him as the champion of the new trend that restored smooth singing to its place at the top of the best-seller lists.

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## Concert tour by Pat Boone

• From page 1

family decided to work together on stage.

They have also taken part in many Christian festivals attended by thousands of young people.

The Australian tour by Pat Boone and his family was arranged by Rev Fred Nile of Sydney during his world tour last August.

The Festival of Light Committee, based in Sydney, decided to encourage high quality family entertainment and has formed a new national organisation to handle Pat Boone's tour and also future artists.

The new organisation is known as the Australian Family Entertainment Promotions (AFEP).

AFEP is working in co-operation with YFC, FOL Committees, Young World Singers and BBFS.

Its officers are: chairman, Mr Alan Peterson, prominent Baptist businessman and director of BYF-Young World; national co-ordinator, Rev Fred Nile of Festival of Light; secretary, Mr Ron Bevis; State representatives: Queensland, Eric Leach; NSW, Ron Bevis; Victoria, Clive Stebbins; Western Australia, Jeff Hopp; South Australia, Keith Chessell.

Any surpluses from AFEP activities would be used to promote the FOL campaign in a positive stand for purity, love and family life, Mr Nile said this week.

Pat Boone and his family will also speak and sing at some important Christian meetings in Sydney including these major events:

• Hyde Park Good Friday Service of Witness — March 28.

• Businessmen's Breakfast Sydney — Saturday, March 29.

• Easter Sunday Sunrise Service North Ryde Drive-In National televised ATN7 — March 30.

• International Women's Rally, Opera House, Tuesday, 11 am — April 1.

Anyone wishing to attend the Pat Boone Concerts can book their seats through the concert venues.

Postal inquiries to Mr Ron Bevis, Pat Boone-in-Concert, Box 148, Alexandria, NSW, 2015.

Religious press requiring biographical material, photographs, etc, please contact Rev Fred Nile, Pat Boone Tour Co-ordinator, PO Box A87, Sydney South, 2000.



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C. R. JAMES  
Chief Executive Officer

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# World Mission: what Bible says The message

The International Congress on World Evangelisation met last year at Lausanne in Switzerland.

There were some 3000 delegates present as well as a large number of observers.

A conference of this size is a significant event in the Christian world and if this conference is to be fruitful it is a matter of great importance that it should be based on a clear and accurate Biblical theological foundation.

In particular, there are three points that must be absolutely Biblical if Christian missionary activity is to be fruitful.

The first is the message, the second is the apprehension of the situation, and the third is the objective.

The New Testament message is a message about the judgment of God on every individual and over every human institution.

Thus, when St Peter preached the gospel for the first time to the Gentiles in the sermon to Cornelius, a Roman centurion — Acts 10:42-43 — his words reach their climax when he concluded: "Jesus charged us to preach to the people and to testify that He is the one ordained of God to be the judge of the living and the dead."

"To Him all the prophets witness that everyone who believes in Him receives forgiveness of sins through His name."

Similarly, St Paul, in his sermon preached to the Athenians (Acts 17), reached the climax of his sermon on the same note.

"God commands men everywhere to repent in as much as He has appointed a day in which He will judge the world in righteousness by the man whom He has ordained whereof He has given assurance unto all men in that He has raised Him from the dead."

The message of God's judgment is the message which Christians are commissioned to proclaim.

It is a very practical and a very pressing message but within this message there is a word of grace and hope, for the judge is also the Saviour.

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All those who call on His name (that is, who pray to Him for rescue from their guilt) will receive forgiveness, so that they no longer fear the judgment but are assured of God's approval on that day.

There are many other passages which confirm this message. For example, Revelation 14:6,7.

In this vision an angel is seen "flying in mid-heaven having an eternal gospel to proclaim to all who dwell on the earth and to every nation, tribe, tongue and people; and he said with a great voice 'Fear God, and give him the glory; for the hour of his judgment is come; and worship him that made the heaven and the earth and the fountains of waters'."

The message of God's judgment is a very relevant message. It is the point of contact with the bearer, for whatever the culture barrier between the messenger and hearer, both have this common ground; they know the guilt of sin.

This is a universal human experience and it is at this point that the Gospel message becomes relevant, for within the message of judgment there is also the message of the victory that Christ has won over sin so that all who call upon His name as their Lord receive remission of sin and are no longer under judgment but have passed out of death into life.

They are accepted by God as His sons and daughters and stand before Him in His Favour. What I am saying about the Christian message is confirmed by what is recorded of the apostle Paul when he preached to Felix the Roman Governor of Caesarea.

Here was his grand opportunity to preach the whole gospel of God in Jesus Christ before Felix and the Roman Provincial Court, and we may be sure that he took this opportunity to the full; but St Luke summed up St Paul's sermon in a sentence (Acts 24:25): "He reasoned of righteousness and self-control and the judgment to come."

It is this message of God's righteous judgment that reaches the conscience, as St Luke records in this instance: "Felix was terrified"

Jesus has promised that this message will indeed bring conviction through the

work of the Holy Spirit giving the preacher's words power.

Before His death and ascension Jesus promised the disciples "If I go I will send the Comforter (that is the Holy Spirit) to you and he, when he is come, will convict the world in respect of sin and of righteousness and of judgment."

"Of sin because they believe not in me; of righteousness, because I go

to the Father and you behold me no more; of judgment, because the prince of this world has been judged." (John 16:11.)

Other examples of Paul's preaching confirm what I am saying.

Thus in Romans 2:16 Paul said that the gospel he preached had within it the message that there would be

we must accept the Biblical assessment of our predicament.

The coming wrath of God against unrepentant sinners is a reality and the judgment from this is the central thrust of the gospel, for the Christian message of God's grace receives its point from the truth of God's judgment.

of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other... Truly I say unto you, this generation shall not pass away till all these things be accomplished."

The reference to the sun being darkened and other astronomical disorder is a well-known Bible image of the overthrowing of the world institutions and this has been fulfilled and is continuing to be fulfilled by the preaching of the Gospel, which, when truly preached, has always turned the world upside down — that is, reversed ordinary human values.

In these passages Christ clearly predicted that He was fulfilling Daniel's prophecy of receiving dominion over the nations.

This continues to be the situation in which we preach the Gospel, Christ is now exercising the authority given to Him.

He has received all authority and dominion and is now seated on the throne at God's right hand. In this sense he has "come in the clouds" to his throne and all of us who engage in preaching or speaking about Jesus must be aware of this situation, and aware that we are doing it in the context of that authority.

God's word will not lack power so long as it is a true word from Him. It will cast down strongholds and turn the world upside down, the sun and the moon darkened and the stars falling from heaven, the powers of the heaven being shaken by the word of God.

We have this power, St Paul says, in earthen vessels.

"Then shall the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. "And he shall send forth his angels with a great sound

a day in which God would judge the world by Jesus Christ, and he reminded the Thessalonians (1 Thess: 1:10) that they had turned to God to await the coming of Jesus who delivers them from the wrath to come.

Our concept of salvation depends on our concept of our predicament.

If we are to preach the biblical doctrine of salvation,

Throughout the Scripture from the beginning of the Old Testament to the end of the New the same truth is reiterated, that God is a righteous judge who will judge everyone according to his works.

But judgment has already begun insofar as Satan has been judged at Calvary and completely vanquished.

The judgment is continuing and there is a note of urgency for men and women to repent while it is still the day of salvation, for if they repent and call upon the name of the Lord they will be saved.

This message of salvation from judgment through the remission of sins in Jesus Christ is the message which we have been commissioned by the Lord to proclaim.

It is often blurred over these days. But unless we get our message clearly Biblically based our missionary activities will be unproductive.

We are reigning with Jesus (Eph 2:5; Rev 5:10 RV) so that our fight against the rule of Satan (and this is what our evangelism is (Col 1:13)) is a victorious fight (2 Cor 2:14).

Where the battle is to be fought is indicated by Jesus (Acts 16:6) as we seek His guidance in prayer.

Psalm 2 was much in the minds of the first Christians in Acts 4. Psalm 2 speaks of Jesus.

"The Lord said unto me, you are my son, this day I have begotten you.

"Ask of me, and I will give you the nations for your inheritance and the uttermost parts of the earth for your possession.

"You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel."

Christ is now praying to God for the nations, asking for His inheritance, for the uttermost parts of the earth for His possession.

He will break them with the rod of iron and dash them in pieces like a potter's vessel through the changing power of the gospel.

We who are sent by Him with the gospel message are working with Him to obtain for Him His promised inheritance.

We therefore work with confidence and assurance that God will reward us in the work He has assigned us to do.

This is the situation in which we evangelise.

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And St Paul was conscious of how the sense of the great love of Christ constrained him to evangelise (2 Cor 5:14ff).

God is love and all aspects of our salvation flow from His love.

Yet God's love is not a meandering and aimless love, but is directed and purposeful.

Christ came to save his people (Mt 1:21) and it is for them that He prays (John 17:9).

God will accomplish His purposes. Jesus will save His people.

He has His people throughout the world and we are sent by the call and commission of Christ to bring them the gospel that they may call upon His name and be saved.

This fact should strengthen us in times of despondency as Jesus the Lord strengthened Paul in Corinth by the

assurance "Do not be afraid but speak... I have many people in this city." (Acts 18:10.)

Our human hopes about the success of the gospel are subject to disappointment. Jesus felt the temptation of disappointment but He overcame it and was able to rejoice in His limited success by recalling that within God's love and graciousness God's pre-destinating wisdom controlled those who responded and those who did not.

The one who said "There is joy in the presence of the angels of God over one sinner who repented" (Luke 15:7) also said "I thank you, Father, Lord of Heaven and Earth, because you have hidden these things from the wise and prudent and have revealed them to babes."

"Yes, Father, for such was

# about involvement by the church The objective

When Jesus justified to the Pharisees his inclusion of social outcasts and prostitutes within the scope of His ministry, He reminded them of the intense joy in the heart of God when anyone repents and returns to fellowship and obedience with Him. (Luke 15:7.)

And St Paul was conscious of how the sense of the great love of Christ constrained him to evangelise (2 Cor 5:14ff).

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has commissioned His servants to make disciples of all the nations, bringing them into that changing relationship that comes from knowing God the Father, Son and Holy Spirit.

"All power is given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptising them in the name of the Father, and

of the Son and the Holy Spirit."

He who said "God so loved the world that he gave his only son..." (John 3:16), also said "You do not believe because you are not my sheep. My sheep hear my voice..." (John 10:26,27.)

This doubled-sidedness is also clearly reflected in John 6:35-40, as well as in Acts 13:48 and 14:1.

"As many as were predestined to eternal life believed... The apostles so spoke that many believed."

Jesus has received all authority, and in this situation He

speaking of His authority and the reason for it He said "You have given the Son authority over all flesh to give eternal life to all whom you have given Him."

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The authority and rule (or kingdom) of Christ is for the purpose of giving eternal life to those whom the Father has given to the Son.

Christians are sent in the power of this authority to fulfil its purpose.

In other words the objective of Christian mission is to call out those chosen by God and given to the Son.

We work therefore within God's purposes and our results will be according to His plan.

We are to take up the Saviour's task to give eternal life through the knowledge of God and of Jesus Christ to all those whom the Father has given to Jesus (cf John 17:2,3).

If our message is true, the result will be to gather Christ's flock together by calling them with His voice.

His sheep will hear and come to the shepherd as our Lord told the Jews: "My sheep hear my voice... and they follow me and I give unto them eternal life and they shall never perish." (John 10:27,28.)

Christ's sheep are scattered throughout the world.

As Jesus stated: "Other sheep I have, them also I must bring and they shall

hear my voice and there shall be one flock and one shepherd." (John 10:16.)

We to whom the word of the gospel has been given as its evangelists are those through whom Christ calls these other sheep.

It is our duty to see that His voice, the voice that comes through us to them, is the true voice of Christ, so that this is really all that we are concerned with, to go and to speak Christ's words to those to whom Christ sends us.

We may be sure that these words will be effective and that the sheep will hear, for the nations have been given to Christ for His dominion, though the times and the seasons are in the Father's hands, and are not known to us.

But He will bring in His Purposes completely and accurately and all the peoples, nations and languages will be under His dominion.

Thus in our ministry of evangelism there should be confidence, devotion, assiduity and endurance — for we are God's messengers, sent to call His elect from the four winds, to gather them together to Christ.

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# CLASSIFIED ADVERTISEMENTS

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## Interstate Services

PERTH: St Albans, 423 Beaufort Street. Services 9.30 am and 7.30 pm. Rector Bryan P. Hall. All welcome.

COORPAROO: St Stephen's, Brisbane. Cor Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9.00 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector: Rev Harry Goodhue.

SURFERS PARADISE: St John the Evangelist, Hamilton Ave. 7.00 am and 9.00 am Holy Communion. All welcome. Rector: Rev Peter Broadbent.

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MUSIC (Choir) copies of A. and M. Standard Ed. Write St John's Church, PO Box 197, Surfers Paradise 4217.

FOR BEACH MISSION. Urns, large boilers, fridge or freezer, tents. Please help in this important work. Ring 747 1855 at night.

WANTED: Second hand Oxford Dictionary of the Christian Church by Cross. Please reply, Box 563, Church Record.

## Positions Vacant

MANAGER/MANAGERESS and assistant. Two committed Christian people (either married couple or two single girls) required to manage ski chalet at Smuggin Holes for 1975 ski season. Please write to the Secretary: Southern Cross Ski Chalet, 511 Kent Street, Sydney.

ANGELIC HOME MISSION SOCIETY CHESALON NURSING HOME SUMMER HILL. Applications are invited for the position of SENIOR SISTER. A Christian general trained nurse is required to work 40 hours a week. Geriatric nursing qualifications or experience preferable. Work involves both nursing and spiritual care for aged patients. Apply Matron, Phone: 796 3179.

APPLICATIONS are invited for the positions of ORGANIST and CHOIRMASTER St Simon and St Jude, Bowral, NSW. The Organ was built by Charles Richardson, two manuals, 16 stops. Very good remuneration, good choir needs development and encouragement. Applications, to the Rector, 34 Bandooley Street, Bowral, NSW, by 30th April, 1975.

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## Miscellaneous

LEARN TO THINK and live positively. Enquiries for classes 411 2459, business hours, or write Box 209, Cammeray, 2062.

## Women anxious for more active participation

Sir, I'd like to add to the queries in your last issue in "Letters" "Can't the church use women?" from a part-time lecturer in education, University of Sydney.

As well as highly qualified women in the field of education, I know of Christian women qualified in many other fields who would find great fulfilment in serving the church, using their specialised training.

Why are some men so over-involved and most women not even involved on the fringe of diocesan activities?

For example, there could have been many more women encouraged to use their training in researching of submissions for the Royal Commission on Human Relations.

If more people could work in such areas, it could ease the burden of the over-worked few.

Surely it is time to spread out our nets to make more use of the opportunities for the church today in such challenging times.

Would the diocese consider a list of qualified women who would like to be involved?

Could a Co-ordinator of Lay People Resources be established?

Graduates could help with research on special subjects for committees, etc.

Doctors, sociologists, librarians, accountants, economists and so on — some would be glad to help in a voluntary capacity.

Recently 28 women, on just a phone call's notice, attended a training session for public communication of Christian values.

This was for interviews, television audience participation shows, etc, related to the opportunities which may arise in International Women's Year. Clifford Warne (CETV) kindly conducted this training on a Saturday afternoon.

The interest expressed is indicative of the motivation to be involved among a few women and the desire to use whatever opportunities are open to them to express their faith.

ROSEMARY CHRISTMAS Clontarf, NSW

## Criticism of Neil Gilmore

Sir, I have noticed your reference to my interview with Neil Gilmore in a recent issue of "Australian Church Record".

The article was actually written six months ago, just after you had criticised him over the "vote Labor" letter which caused a stir at the time.

While the interview was being conducted he caught sight of the newspaper on the desk of Russell Rollason (Australian Council of Churches' publicity officer) and scanned through it to see if there was anything concerning him.

The previous issue had contained the actual criticism. I questioned him as to how he felt about such criticism, and the reply seemed to me to indicate that he was considerably more sensitive to criticism than the picture sometimes painted.

I made the reference in my own article to get over this point.

Regrettably, it was held over for space reasons. "I was anxious to resurrect" my profile of him prior to the ACC general meeting when the question of

# Letters

ACC leadership would once more be topical.

On hindsight, it might have been wiser to change the introductory paragraph which was written with the earlier circumstance in mind.

I should be grateful if you would publish this in your paper.

ALAN G. F. GILL "The Sydney Morning Herald" Sydney, NSW

## Apathy towards Bible

Sir, During March, 1975, special training courses are being held throughout the diocese for the training of "Home Bible Class" leaders.

While I agree that this is an excellent scheme, at the same time, I doubt that it will really work because:

(1) the attitude of many clergy, that they are the authority within the local church to run Bible studies;

(2) the general apathy of Christian people towards Bible study and the attitude, we "pay the minister" to do that.

As a result of these courses may see a change in these situations and that there will be a genuine Christian love shown to one another so that the non-Christian neighbour may see Christ in us. Christians, awake!

B. MOORE Croydon Park, NSW

## Nation 'facing crisis in alcoholism'

Sir, For more than a quarter of a century, amendments to the State's liquor laws have never been designed to reduce drinking.

The revenue gained by governments and the voice and wishes of the trade seem to triumph time and time again over reason, and the fateful consequences of liquor consumption.

Spiralling statistics in road fatalities, industrial accidents, absenteeism, crime and violence, are the result of last year's \$50 million increase in the State's drink bill, which now stands at \$401.08 million.

Despite the withdrawal of legislation to press for Sunday trading, further amendments proposed by the new Premier (Mr Lewis) are being considered.

They include extended hours in restaurants, taverns, supermarkets and, even more deplorable, drinking in cinemas.

Experience has taught that we need not fear to trust and have faith in people, providing our policy is right, and we act for the ultimate welfare of the majority.

This, the breweries never do!

Any party or persons who tackle drink are embarking on a stiff fight.

They will be up against the most powerful, unscrupulous, wealthy, highly organised political caucus in this country.

It must challenge some of our most ancient prejudices and false beliefs.

If necessary, it must boldly face misrepresentation and ridicule.

But any leader who does this is bound to collect around him a nucleus of stout fighters, of men and women

with courage and ideals, who will count, and who will attract others.

Our State Independents, Opposition, and some Liberal candidates, are all held in high respect for their actions to denounce Sunday trading.

There is nothing which attracts people so much as moral courage!

There is nothing which repels so much as that form of cowardice known as respectable neutrality!

I believe that democracy in 1975 is thinking hard.

It is taking nothing for granted.

It is sizing up leaders, doctrines, parties and social situations, including drinking problems.

The abundance of disasters are occurring so rapidly that our nation is now facing an unprecedented crisis in alcoholism.

The opportunity and necessity to promote total abstinence as a safe and sure remedy to lessen inflation and restore confidence in a socio-political climate is, at present, worth considering.

L. W. HUTCHINSON General Secretary The NSW Temperance Alliance, Sydney, NSW

## Apology

Sir, You recently published a letter over my name in which I took the Rev Donald Howard to task over his letter to Sydney Morning Herald regarding Trinity Grammar School.

I have apologised to Mr Howard for my use of the word "untruthful". I would not want readers to think that is my opinion of him, and I would be grateful if you would print this public apology.

This is not to retract my view that he was mistaken and that his letter was misleading — I now believe unintentionally so.

ALLAN M. BRYSON

## Support for WCC

Dear Sir, To speak in favour of the World Council of Churches is to put one out of favour with a good number of people.

Concerning the moratorium on missions a few of us had the opportunity to meet and talk with Dr Emilio Castro, the Director of the Commission on World Mission and Evangelism of the WCC.

One would presume that he could adequately interpret the World Council of Churches' stand on moratorium. We found him, by the way, to be a person of wide experience, graciousness and evangelical outlook.

While it was suggested at Bangkok that there should be a moratorium, yet the moratorium was to be left to each individual area and church. Instances were cited where, to follow the example of St Paul, missionaries had in fact left an area in charge of elders and pastors who were men of God. The claim has been that the Church in-

creased dramatically. In his own country of Uruguay, Dr Castro told us that the missionaries decided to leave that the Church might be master of its own affairs. The missionaries would return but only at the invitation of the local Church and under their terms. The result was that the local Church appreciated being the "inviting body". Missionaries were to come, it was then decided, for a period of four years, which period could be reviewed, and work with a salary of not more than 40% over local clergy.

Dr Emilio Castro spoke of the great number, the 2,700,000,000 who yet do not acknowledge Christ. Who are these? There are the millions of China and the Moslems, Hindus and Buddhists. Perhaps these require "missionaries" of special skill and patience. To quote Dr Castro — "If we want to speak seriously about the 'unreached', we must recognise where they are and organise ourselves accordingly for meeting them with the Gospel. Basically we are speaking of those who live under the great religious systems of mankind and under the powerful ideological systems of today".

In many areas, the local discussion of the moratorium on missions could well result in the invitation for more, not less, missionaries, but there would also be invitations to Christians of the third world to visit and speak to people in the "sending countries".

This seems to be a long way from "impulsive action, shallow theology and confused thinking" (ACR, 6th March).

If there is room, may I quote further from the report to the WCC by Dr Castro — "Section III: Churches Renewed in Mission. This is perhaps the least quoted part of the Bangkok Report. This, I think, is totally unfair. It indicates where the passions of the Christian Churches today are! Perhaps some take what is said in this Section for granted; perhaps others could not believe that this kind of calling to evangelism and church growth could come out of World Council of Churches circles! But without this Section we would lose the sense of the wholeness of the Bangkok theological approach ... Our commitment to the evangelisation of the world should be stated clearly and time again. It should be a clear evangelistic commitment; a sharing in the cross of Jesus Christ, showing ourselves to the world, ready to serve wherever we are called with the hope that through our humble instrumentality and that of others raised by God all over the world, many will come to the joyous knowledge of Jesus Christ as Lord and Saviour".

THEO HAYMAN, Sydney.

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# BOOKS

## Constructions of Deuteronomy, John's Gospel are 'maverick'

"Deuteronomy: An Introduction and Commentary" by J. A. Thompson Tyndale Press, 1974 Sig £1.95, 320 pages

Dr Thompson is to be congratulated on this latest effort, for this commentary on the Book of Deuteronomy is a blend of efficient scholarship with the absence of undue technical stress.

He has gone to great lengths to commend his work to the average reader for whom the Tyndale series is intended and this volume is a welcome addition in an area where there are too few good commentaries in English.

On any view it is concerned with covenant exposition and renewal, but all too often its purpose as the exposition of the grace of God within which a framework of law may be set is lost sight of.

With this minor reservation, Dr Thompson's book comes as highly commended from this reviewer.

W. J. Dumbrell

## Dr Carl Henry to lecture in Australia

Dr Carl Henry, of USA, noted theologian and author, a former editor of "Christianity Today", who has taken a leading role in the World Congresses on Evangelism, will visit Australia in April for a three weeks' itinerary.

Dr Henry at present has a roving commission with World Vision.

He is one of World Vision's vice-presidents.

He will arrive in Sydney on April 19, and his programme will include meetings in association with "Encounter 75" arranged by the Rev Geoff Fletcher.

He will preach in Sydney churches on Sunday, April 20; lecture at the NSW Baptist Theological College from April 21 to 25, and deliver a public lecture on Thursday, April 24.

In Melbourne, there will be a conference of Anglican evangelicals, together with the Nurses' Christian Fellowship.

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## 20 per cent women at WCC assembly

Almost all the delegates to the Fifth Assembly of the World Council of Churches have been named by the 271 member Churches; and on the basis of figures now in hand, it looks as though 20 per cent will be women and 10 per cent will be under the age of 30.

At the last assembly in 1968 only nine per cent of the delegates were women and four per cent under 35.

A preliminary check of the names received in Geneva reveals that 80 per cent will be attending their first WOC assembly.

The churches were asked to appoint the first 85 per cent of the delegates, with the remainder to be selected by the WCC Executive Committee from additional names suggested by the churches.

This was to achieve a better balance with regard to clergy-lay people, men-women, youth-older people, confessional and geographical representation.

The Fifth Assembly opens in Nairobi, Kenya, on November 23 and continues until December 10.

In addition to the more than 700 delegates, approximately 120 advisers will be invited, including at least 10 Roman Catholics and a similar number of conservative Evangelicals.

The final selection of both delegates and advisers will be made by the WCC Executive Committee, which meets in Geneva in April.

"Church Times"

# New appointment for World Vision official

World Vision of Australia has announced that Mr Graeme Irvine, formerly executive director, has taken up a new appointment with World Vision International at Monrovia, California.

Mr Irvine's new position as Director of International Relations will make him responsible for the administration of all World Vision field offices (which total 16) and personnel throughout the world.

Since its inception in Australia in 1966, World Vision has seen a tremendous increase in child sponsorships (now numbering 18,811), development projects, medical aid, educational evangelical ministries and relief programmes under the leadership of Mr Irvine.

Mr Irvine, his wife Fran, and two daughters Joanne and Rosamunde, are now residing in Arcadia, a suburb of Los Angeles.

Pending the appointment of a new executive director, Mr Bruce Ogden, a director and honorary treasurer of World Vision of Australia for the past six years, is acting in a "caretaker" capacity.

Mr Ogden is chairman of directors of the CRO furniture group of companies.

He has recently returned to Australia after serving for

nine months as Associate Director, Arrangements and Services, International Congress on World Evangelisation at Lausanne, Switzerland.

Mr Ogden is also a director of the Billy Graham Evangelistic Association of Australia and was arrangements chairman for the 1959 and 1968 Billy Graham crusades in Sydney.

He collapsed and died after evening and while he was in the midst of preparations for the enthronement of the new Archbishop of York.

Among his best known works were: Creeds in the Making, The Miracle Stories of the Gospels, Christian Apologetics, The Theology of the New Testament. He also edited A Theological Word Book of the Bible in 1950 and A Dictionary of Christian Theology in 1969.



Mr Bruce Ogden, who is acting as "caretaker" until a new executive director for Australia is appointed.

## British Scholar Dies

The death occurred on February 23 last of the noted English theologian the Very Rev Alan Richardson, Dean of York since 1964. He was sixty-nine.

He collapsed and died after evening and while he was in the midst of preparations for the enthronement of the new Archbishop of York.

Among his best known works were: Creeds in the Making, The Miracle Stories of the Gospels, Christian Apologetics, The Theology of the New Testament. He also edited A Theological Word Book of the Bible in 1950 and A Dictionary of Christian Theology in 1969.



# RADIO CARING SERVICE IN SYDNEY

Speaking at the inauguration of a new Radio Caring Service in Sydney, two psychiatrists claimed that most social problems in the community were caused by loneliness and depression.

Dr Bruce Stephen and Dr Bruce Peterson were speaking at a meeting attended by 50 representatives of church and government social service agencies at the launching of the 24-hour caring service operated by the Christian Broadcasting Association.

The new caring service was launched at a public meeting held in the Five Dock Methodist Church, chaired by Rev Vernon Turner.

Representatives of the Australian Broadcasting Control Board, the Department of the Media, the Postmaster-General's Department and the Australian Government attended the meeting.

The Department of Youth and Community Services was also represented.

Churches of all denominations, municipal councils, Rotary clubs, church social service agencies and the medical profession all sent representatives.

The psychiatrists led a discussion on the needs of the people of Sydney.

This was followed by a discussion on how these needs could be met and by whom.

It was led by Mr Don Robertson, an officer of the Department of Youth and Community Services.

Mr Robertson told of the excellent services offered by the Government in marriage counselling and the care of young people.

Mr Garvin said basic training would be given over a period of six weeks.

Training sessions would start at 7.30 pm on Tuesday, March 18, at the CBA Studios, 420 Lyons Road,

## New CBA venture seeks to minister to lonely, depressed

Five Dock. Anybody interested could attend.

Mr Turner told the meeting the CBA telephone caring service would co-operate with all other agencies, including the highly successful Lifeline service.

He said the CBA service would have the tremendous

advantage of frequent and personal media exposure, giving access to all kinds of people in need.

The meeting ended with a call for volunteers to offer for training in what Mr Turner described as, "One of Sydney's most exciting Christian caring services".

Using a recording made by Channel Seven news reader Roger Climpson, Mr Turner demonstrated how the telephone number was broadcast.

He said the Christian Broadcasting Association hoped to be entrusted with an FM licence which would present a "quality of life" service on air and a "24-hour caring service" off air.

The only part of the caring service to be broadcast would be the telephone number.

Six PMG telephones would be manned 24 hours every day.

More than 150 trained volunteers would be used.

Mr Turner said these people must be trained to answer a telephone intelligently, offer supporting help, and where necessary refer the caller to specialists.

Sometimes they must be prepared to leave the phone and actually go out to assist the caller, or to remain with the caller until help arrived.

Mr Mal Garvin, who broadcasts five days a week on 45 stations in all States and has had a great deal of experience in counselling, said people who answered the telephones must have "big ears" and must learn how to appreciate the real needs of people who ring up out of desperation and fear.

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**MELBOURNE**  
 Rev H. J. Humphrey, from minister in charge to incumbent St Martin's Airport West, February 1975.  
 Rev M. J. Jobling, from minister in charge to incumbent Church of the New Guinea Martyrs, Croydon South, February 1975.  
 Rev A. L. Purbrick, from minister in charge to incumbent All Souls' Kallista, February 1975.  
 Rev R. T. Sharr, from being On Leave in England to Chaplain Trinity College, February 1975.  
 Rev D. L. Griffin, deaconed 9th March 1975 — assistant curate All Saints' Greensborough.  
 Rev J. R. Oliver, examining Chaplain 19th February 1975.  
 Rev P. J. Corney, induction to St Hilary's, Kew, now 30 April 1975.  
 Rev E. King, from minister in charge to incumbent St Mark's Fitzroy, April 1975.  
 Rev D. G. Farlie, has

resigned from the incumbency of St Peter's, Fawkner, 31st May 1975.

#### PERTH

The Ven S. Fernando, at present Archdeacon of Colombo, has been appointed Locum Tenens of St Patrick's, Mount Lawley, for a period of 12 months. It is expected that Archdeacon Fernando will arrive in Perth shortly after Easter.

Rev Lewis Firman has been appointed Chaplain to Swan Barracks.

Rev Hamish Philson, at present Rector of the Parish of Victoria Park, has been appointed Rector of the Parish of Cottesloe. He will be commissioned early in May.

Rev Roy Poole, who was Acting Director of Home Missions during 1974, has been appointed Executive Officer, Anglican Health and Welfare Services from 1st February, 1975.

#### TOP NEWS STORIES FOR 1974

**CHICAGO, Ill.** — The ordination of 11 women deacons to the Episcopal priesthood in July was the top religion news story of 1974, according to the Religion Newswriters Association, in the US recently. The women's ordinations, later declared invalid by the Episcopal Church's House of Bishops, was selected as the top story by approximately 50 percent of the 65 persons who voted. (Both The Christian Century and Christianity Today, ecumenical magazines, selected the same story as the major one for 1974.) In the RNA survey, in second place was the dissension in the Lutheran Church-Missouri Synod and in third

place was Watergate and the impact of the political scandal on religious leaders and institutions. The world food crisis placed fourth followed by "The Exorcist" phenomenon. Completing the top 10 stories were: the textbook controversy in West Virginia; the Lausanne congress on evangelism; expanding evangelical interest in social concerns; the persistence of the charismatic movement; and the role of church leaders with regard to "repressive" regimes in South Korea, the Philippines, Brazil, Chile and South Africa. The RNA is made of religion writers or editors for secular newspapers, news magazines and news services.



The Rev Douglas Abbott (centre), a senior chaplain in the Regular Army since 1955, has been awarded the degree of MA by Macquarie University.

Chaplain Abbott has been a student in the School of Education since 1969.

A graduate of Moore Theological College, Chaplain Abbott was ordained in 1952 following World War II service as a combatant in the RAN.

He completed his ThSchol(Hons) in 1962 and was elected a Member of the Australian College of Education in 1965.

As foundation Anglican member of the Army Headquarters Character Training Team from 1960, he pioneered and developed this unique educational programme in Australia and Papua/New Guinea until promoted to Staff Chaplain in 1971.

In addition to Army duties Chaplain Abbott assists as Honorary Curate at St James' Church, Turramurra.

Chaplain Abbott is pictured here with RC and PD Chaplain colleagues while conducting a Character Development Course at Woodside, SA, recently.

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#### Executive Secretary for Lausanne Follow-up

The Rev Gottfried Osei-Mensah has accepted the invitation to be the first Executive Secretary of the Continuation Committee of the International Congress on World Evangelisation for a two-year period starting on September 1, 1975. This was announced today by the Committee's Chairman, Bishop Jack Dain of Sydney, Australia.

Mr Osei-Mensah, 40, has been Pastor of Nairobi Baptist Church since 1971. A Ghanaian, he studied chemical engineering at Birmingham University and then served as a sales engineer with Mobil Oil in Ghana from 1960 to 1965. From 1966 to 1971 he was Travelling Secretary of the Pan African Fellowship of Evangelical Students.

He met his wife Audrey while they were both students at Birmingham (she served as Missionary Secretary of the IVF Student Executive Committee). They have two children.

Mr Osei-Mensah will be responsible to the Lausanne Continuation Committee in its role of stimulating world evangelism in every possible way. In particular he will serve the Regional Committees which are expected to be formed in each continental area during the coming year, and he will be available for public ministry.

He made an outstanding contribution at the International Congress on World Evangelisation held in Lausanne, Switzerland, in July 1974, particularly with his address on the work of God's Spirit in evangelisation.

## False values inherent in 'permissive society'

### Claim by Mrs Mary Whitehouse

examine themselves to see how far they had been put on the defensive by the propaganda against them.

Had they been able to answer attacks with the truth? — "which is that National VALA, far from being some reactionary body, has pioneered much of the radical thinking about broadcasting which is now taking place."

VALA had consistently warned of the consequences if Christianity were denigrated, moral values ignored and authority undermined.

The nation was now seeing the results of more than a decade of such a course.

"If we are to solve our problems," Mrs Whitehouse declared, "we need a sense of duty and we need a sense of discipline and service, a

commitment to excellence, without which no society can have stability or cohesion.

"And it is these attributes which have been persistently and deliberately undermined, with enormous political and social consequences."

Mrs Whitehouse added that broadcasters had a particularly big responsibility in the present situation.

A stance of neutrality was absolutely correct in political affairs, but indefensible in matters of morality.

Both the BBC and ITV should therefore now ask themselves and their public whether they might not have "a positive duty towards leadership, rather than a negative commitment to neutrality."

— "Church Times"

### HERE FOR CONFERENCE OF SU AT CANBERRA



Mr B. Burbridge



Miss C.-L. de Benoit

### Degree for Rev Paul Barnett

The Rev Paul Barnett has been awarded the degree of Honours, MA, in Ancient History from the University of Sydney.

Title of his thesis was "Civil Disturbances in Judaea, 4BC to AD70".

The thesis is to be published in England by IVF later this year.

Mr Barnett is minister at Holy Trinity, Adelaide.

Prior to this appointment he was at St Barnabas', Broadway, in the Diocese of Sydney.

Amalgamation of Melbourne's Keswick Book Dept and the bookshop division of the Scripture Union of Victoria coincided with a move to new premises on the first floor of Port Phillip Arcade, 232 Flinders Street. Dr Leon Morris addressed a well-attended opening ceremony.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$5 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.

Mr Brance Burbridge and Miss Claire-Lisot de Benoit will visit Australia to speak at a Scripture Union conference.

They will attend the national SU Conference of Staff and Key-Workers to be held at Canberra Grammar School during Easter.

They will later visit each Australian SU centre where they will address ISCF and Children's Workers' conferences.

Scripture Union's Federal Secretary Mr David Clayton said this week that the Easter conference would set that society's goals for the next five years.

He said the conference would be chaired by Dr W. E. Andersen and that Bible studies during that period would be conducted by Bishop Donald Robinson.

Mr Clayton said of Mr Burbridge that as a young man in the early days of World War II, he was a conscientious objector.

"Then over a period of 12 months he re-thought his position and finally concluded that he ought to be carrying his share of responsibility in protecting his country from what was by then a clearly evil force."

"He trained in the Air Force and became a pilot in the night-fighters."

"He won two DSOs and two DFCs and rose to the rank of Wing Commander."

"Following the war he became deeply concerned in the need to help high school students to think about the Gospel and its implications in the context of school life but not in the restrictive atmosphere of the RI class."

"He suggested to Scripture Union that it commence

a schools work which was to be called the Inter-School Christian Fellowship.

"In the meantime he went to St Peter's College, Oxford, and took an Hons MA in Modern History. On graduating he joined the Scripture Union Staff."

Mr Clayton said that Miss de Benoit was from Swiss Scripture Union and had made her mark on French-speaking Switzerland as a musician and poet.

But she had also been committed to Jesus Christ that she had dedicated all of her adult life to the challenging task of telling children in ways that they could understand what the Gospel was all about.

Miss de Benoit grew up in a well-to-do family which was known in the local canton as part of the French-Swiss aristocracy.

When she inherited one of her father's homes she carved it up into many flats for people who needed a home.

From the study in her own flat she looked out through an enormous window across Lake Lemman and the French Alps beyond.

Miss de Benoit had been on the staff of Scripture Union in Switzerland since 1939.

During the war years she was the only staff member in French-speaking Switzerland and was responsible for all aspects of the movement's work including the running of camps and children's missions and the writing and editing of SU Notes.

### Tragedy of a hungry world



In the Rangpur district of Bangladesh, where this child sheds his tears, famine has driven more than a million of the district's 5 million inhabitants into government camps for gruel and wheat pancakes — Religious New Service Photo. • Feature story and photos Page 3.

### CMS MEMBER IN VIETNAM

Vietnam — Jenny Leak (Teacher, CMS member serving abroad).

"No doubt you have read about present atrocities, and of the loss of Phuoc Long Province, and are wondering how our work is affected by increased war activity. May I say that our work continues unhindered. Your job and mine in Vietnam has doubled and trebled in the last few months..."

The rocket attack began at 11 pm, while I was still on the fourth floor of the orphanage. I ran quickly downstairs and helped

gather the screaming babies from their cots, and usher the older children to a nursery on the second floor. We put the babies very close together on two beds, and they were comforted. The older children, though terrified, were very quiet.

Boom after boom of rocket fire; the eerie rattle of machine guns. Flashes of light through the shutters. We waited through the long, hard minutes, wondering whether we would see morning's light. Four women — three Vietnamese and me — and a hundred children.

## EDITORIAL

## SOMETHING OF VALUE

Many people in the 30-and-over age bracket today lament the erosion of many old and familiar values and life-patterns. They like the old ways because they left pleasant memories and because they give what is to them a comfortable way to live.

But we must ask "What is the basis for these values? On what foundation do we build our opinions of what is right and what is wrong, of what is worth striving for and what is worth fighting against?" However disturbing and threatening the thought may be, the answers that many Australians would give to such questions would be entirely unconvincing.

The problem was highlighted not long ago in America when John Gardner, head of the Urban Coalition, spoke to a group of student leaders in Washington. He spoke about restoring values to their culture. When he finished a man from Harvard asked, "Sir, upon what base do you build your values?" Gardner simply looked down, and said, "I do not know". Here was a man crying to young people for a return to values, but he offered nothing to build on.

Is it not true that people in Australia hang on to their values by memory, but they have no foundation for them at all? Some people might have as their standards of worth such things as the acquisition of wealth, the

principles of democracy, or British traditions of justice — but these are plastic, not absolute, and are therefore totally inadequate. Can we get behind these suggested standards to some Absolute that led men to value such things?

The democratic view of the independence and rights of every individual person and the concepts of British justice both arose from the teaching of Christianity that every man's life is valuable because he is the object of the love of God. The goal of the acquisition of wealth is based, ideally at any rate, not on greed but on the Christian teaching rather quaintly expressed in the Catechism: "to learn and labour truly to get mine own living and to do my duty in that state of life unto which I shall please God to call me". Let us understand clearly that the Absolute who stands behind the values we remember is the living God. He has given men an absolute law. He has revealed himself to us in the Ideal Man, Jesus Christ.

It is no wonder, then, that we should now find our old values questioned and undermined, because the faith that gave them birth is questioned and undermined. Modern views exclude the reality of a personal God, leaving only a vacuum in which there is no truth, no

meaning and no absolutes. These are the views expressed in many popular songs and several films currently screened in city theatres. These are the views fed to the youthful generation and largely accepted by them. Little wonder that parents experience some uncertainty; they can remember other values, but their children do not know or understand them. At the same time, parents cannot explain their values to their children because they never understood the foundation on which they were based.

What can be done about it? Not merely for the sake of our culture, not chiefly for the sake of our children, but for our own sake we must examine this issue. We need to look for ourselves at the claims of Christianity to be a consistent and satisfying philosophy. We need to turn to the unique statement of truth that God has given in the Bible, and to read in the gospels the life of the Man described as "Lord of heaven and earth". His love for us is pledged in promise and action. His knowledge is infinite and His judgement impartial.

Only by accepting God's views and values of what is right and good and beautiful will we restore meaning to our lives and aspirations. And only thus will we arrest the weakening of a disintegrating culture.

# Archbishop of Uganda speaks on conditions in his church

The Archbishop of Uganda, the Most Rev Janani Jakaliya Luwum said in Sydney last week that the church in Uganda is enjoying a resurgence of interest.

Speaking to some representatives of the Church Press in Sydney he also spoke of the continuing need for missionaries and his willingness to share with the church in the West his experience of Christ.

There are three million Anglicans in Uganda half of which are committed to Christ and enthusiastically involved in the church, the archbishop said.

We are at the moment praising the Lord that the churches are full. We have to use loud speakers to get to those standing outside. The buildings are too small. The church is nearing 100 year anniversary in 1977. "We are encouraging our pastors to enthuse people for these celebrations".

Speaking on the role of missionaries in Uganda he said: "The Church in Uganda made a deliberate policy, helped by CMS UK to make it very tough for the local church. No local priest was to be paid from abroad". All the 800 Ugandan priests are supported by home churches.

However the church is still relying on overseas aid for theological education, (50 per cent). We are building new buildings, etc and are appealing to overseas partners to give us money.

We still have some overseas clergy — for theological training and the Dept of Religious Studies at the University. There is still a need for expatriate staff for senior secondary institutes, for chaplains and industrial chaplains in cities.

"We need doctors and teachers from abroad. We have eight church hospitals

— almost all doctors are from abroad."

Missionaries came with the complete goodwill of the Church. The Ugandan Government is encouraging us to recruit Christian doctors even for Government hospitals.

Asked what his attitude to the moratorium controversy, he said:

"We do not think it is healthy to call for a moratorium as such there is no need for it because the mission of the Church of God is one, our mission is one. We have to help one another. We have to try to promote this spirit of partnership."

That is why 7 leaders from the 3rd world were invited to participate in the Celebration 75 activities in Perth. So that they will not feel they are always on the receiving end. "We do not have money to give but what we have, is our experience of Jesus Christ".

"If a church felt that missionaries were a hindrance that would be a local decision."

"I couldn't see that approach applied to the whole of Africa."

Asked whether the Ugandan Government welcomed missionaries he said: "Yes!"

The Government turned to us. The Government needs the church in that regard. They not hindering the Church in any way."

Asked about his reaction to the WCC meeting in Nairobi he said: "We will be drawn in. The church is generally happy about this event. We wanted them to come to Uganda but they preferred Kenya."



Janani Luwum — Archbishop of Uganda

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