

Scott, Stott and the gospel according to Harry

*We were delighted to share with you not only the gospel of God,
but our lives as well...1 Thessalonians 2:8*

It was September and despite having set the date for today's annual lunch twelve months ago, I still hadn't asked anyone to speak. And somehow that seemed to matter at the time, though I'm sure we don't need a speaker to encourage us to get together once a year. Nevertheless I was uncritically wedded to that paradigm, and so in a moment of madness I asked Dave Tolputt what he thought of the idea of me speaking.

I have to say that his response was at best hesitant. He was clearly not sure that I could do the job with sufficient gravitas. I responded that he had never heard me speak, except in dribs and drabs as an MC on various occasions, and this he had to admit. In the event I persuaded him to take the risk, and I have been alternately nervous and excited ever since. Nervous because I have discovered that there is an added sense of responsibility, having immodestly offered to speak, to do it well. Excited because I am a passionate enthusiast for SU, and I really value the chance to share something of my experience in SU, and hopefully spark a response, so that you can add your insights as well.

About the title – *Scott, Stott and the gospel according to Harry*.

Harry is not Harry Potter. In the last couple of weeks two people have asked whether it is possible to get a copy of my talk, and this made me wonder anxiously whether they thought they might get an erudite account of how to use the Harry Potter phenomenon as a clever vehicle for evangelism. Alas, no joy there.

Harry is here today – Harry Burgraaff - and so is Scott, David Scott. Sadly Stott is no longer with us, though his influence on our lives most certainly remains. But the names are mainly hooks on which to hang my thoughts. This is going to be an essentially individual and personal story about SU's influence on me, at the same time as it is an attempt to suggest some of the characteristics of SU that have kept it on the cutting edge for an extraordinary 150+ years.

From my perspective there are at least four such features:

- a clear conviction about evangelism
- a commitment to helping people understand the Bible
- empowering and training volunteers
- a healthy organisational culture

a clear conviction about evangelism

We start with Scott – David Scott. I never tire of telling people how I became a Christian. It was at a Crusader-ISCF houseparty in May 1958, when I was 14 yo. I was at Scotch College, and after more than a year of assuming that the Crusaders were some sort of fanatical fringe group, I had only recently decided to see what happened at the Crusader meeting for myself. The room was crowded, there was an entertaining speaker, and as I went out the door none other than the school captain, one David Price, handed me a brochure about the May houseparty and asked encouraged me to come.

First diversion -

From *The Good Seed* p 100

'...in 1892 two ordinands at Ridley Hall, Stanley Poer of London University and CH Clissold of Cambridge, were discussing 'the best method of altering for the better the ordinary schoolboy's idea of the use and applicability of Christianity....

'Our plan was as follows: to collect together as many public schoolboys as possible under canvas, to provide for them all the sports and amusements dear to the heart of

boys, and while in the midst of these enjoyments to influence more by example than words.'

That's what they did, and sixty-six years later that was my experience also. This is how I have written about it in a memoir for my family.

I loved everything about the houseparty (a five-day camp in a guest house – in this case, Cathkin Guest House at Ocean Grove, already very old, and no longer there). Although the promise of tennis had been one of the big attractions, the fact that there was one cracked and broken asphalt tennis court didn't matter. We raced up and down the ocean beach playing the Crusader games – puddox, basham, ragger and crocker, and I'm not sure I got the tennis racquet out more than once. I revelled in this, and was deeply impressed by the way the leaders – some of them top athletes in their own right – shared the ball around to bring everyone into the game.

The evenings consisted of much singing of CSSM choruses and the occasional hymn that I hadn't heard in the Presbyterian church. I was captured by the clear evangelical message of these choruses, which expressed the basic truths of the gospel in a way I could understand and enjoy singing.

For a 14 year old boy burdened with guilt, you can probably understand the attraction of words like these:

Living he loved me, dying he saved me,
Buried, he carried my sins far away,
Rising, he justified, freely forever,
One day he's coming, oh glorious day

Oh the love that drew salvation's plan,
Oh the grace that brought it down to man,
Oh the mighty gulf that God did span at Calvary.
Mercy there was great and grace was free,
Pardon there was multiplied to me,
There my burdened soul found liberty, at Calvary.

and many others.

On the Thursday night, I think, the teacher in charge (labelled 'commie', short for commandant) gave his nightly talk. Unlike the SCM, which seemed to be run by teachers, Crusaders had just one teacher involved. David Scott was the man... I was captured by his gentle but firm manner, and riveted by his down to earth talks in the evenings.

They were basic talks about Christian beliefs, but the key ideas that came through to me were along these lines. Jesus has dealt with your sins once for all; he died for you, personally, not just in some generalised way for the world, but for you, individually, because he loves you; and if you ask him to, he will come into your life and be the captain, master, whatever, steering the ship. You don't have to just try by yourself.

You can understand the appeal of all that to a boy who had tried to 'turn over a new leaf' so many times, only to fail and have to try again. The idea that Christ would come into my life and 'take over' was immensely appealing. The requirement to submit to his will, follow him, 'take up my cross' and so on, was well emphasised. But if He loved me and was willing to somehow live in me and help me do what I had proved I couldn't do by my own willpower, then that easily outweighed the perceived cost. Perhaps we should be thankful that the full implications for any individual of following Christ can't be known in advance.

This night 'Commie' invited us to accept Jesus as our saviour and master. He talked about simply opening the door of your heart, referring to the verse in Revelation (3:20) made famous by Holman Hunt's painting – 'Behold I stand at the door and knock; if any man hears my voice I will come in and eat with him...'). There was no emotional pressure. On the contrary, he suggested that if anyone was thinking seriously about doing this they should wait until the morning, and think about it again then in the cold light of day.

But I didn't want to wait. As soon as I got back to my room (we had single rooms) I knelt down by the bed and 'opened my heart to Jesus', inviting him to come in and take over. I think I went to sleep with a peace and joy I hadn't had before. I do remember that I was full of joy for a good week or so afterwards. In the morning I saw David Scott walking towards me with Harold

Mackerell, a kindly bachelor, perhaps around 40, who was on the leadership 'team'. I told them what I had done, and they registered their pleasure without making a big fuss.

So I am eternally thankful – literally - that there was a teacher at Scotch who was prepared to devote time and energy to supporting the Crusader group: a teacher who was willing to pay the price (including sacrificing a week of holidays year after year) to reach boys with the gospel (and I should say, who had a wife who was willing to stay home with three girls and so enable him to do it.)

What's more, a teacher who could clearly explain the gospel in terms I could understand, and who was convinced that one should also appeal for a response.

Over the ensuing years I came to recognise this as very much the SU way. No surprise then that I found so many parallels in the story of John Stott's conversion.

Behind John Stott was another David Scott - Eric Nash – SU staff worker from 1932 appointed to work among public schoolboys. Reading Timothy Dudley-Smith's biography of Stott, I found an uncanny resemblance between Nash's teaching that changed the course of John Stott's life, and David Scott's approach that changed mine.¹ Stott recorded it thus:

'His text was Pilate's question: What then shall I do with Jesus, who is called the Christ?' That I needed to do anything with Jesus was an entirely novel idea to me, for I had imagined that somehow he had done whatever needed to be done, and that my part was only to acquiesce. This Mr Nash, however, was quietly but powerfully insisting that everybody had to do something about Jesus, and that nobody could remain neutral.'

Dudley Smith continues:

In spite of the daily prayers, the Bible readings, the countless sermons to which John had been exposed, this was a new thought: 'In a way I can't quite express I was bowled over by this because it was an entirely new concept to me that one had to do anything with Jesus. I believed in him. I never doubted him. He existed; He was part of my mental furniture.'

...As was his custom Nash exerted no pressure for any immediate decision, But through the rest of that Sunday John was coming to terms with what he had heard in the talk...

There are other parallels – like the use of Revelation 3.20 (Dudley-Smith p 94-96), and Stott's experience of joy two days later, recorded thus in his diary - " I really have felt an immense and new joy throughout today. It is the joy of being at peace with the world – and of being in touch with God. How well do I know now that He rules me – and that I never really knew Him before.'

It seems to me that there is a strong aversion to evangelism today, and the churches are significantly intimidated by the strident voices of secularism and multiculturalism, as well as weakened by the influence of prominent clergy who have simply given away orthodox beliefs altogether in the hope that they can fashion a new gospel that will appeal more to people.

I think the church at large needs to catch on to SU's convictions about evangelism – by which I mean not just that evangelism is OK, or even necessary, but also a thoughtful, respectful, intellectually sound non-coercive approach built on love for people and therefore built on relationships with people. I think this is reflected in Paul's first letter to the church at Thessalonica where he writes:

¹ I asked David Scott today whether it there was any sense in which he had modelled his approach on that of Nash. The response was an unhesitating 'yes' – in a general sense at least. We learned a quite formulaic approach – the first night was 'sin', the next night the cross, then the love of God, then commitment, followed by the Christian life'. This is one aspect of organisation culture, other features of which I look at below.

We were delighted to share with you not only the gospel of God,
but our lives as well...1 Thessalonians 2:8

This is what the David Scotts, the 'Bash' Nashes, John Stott (singular!) and countless others have embodied in the way they have gone about evangelism, and I think it underpins SU's approach to evangelism amongst children and young people - from Hudson Pope to Bruce Lumsden to Ron Buckland and hopefully still today's mission and camp leaders.²

In the late 60s SU Victoria broke new ground with the broadening of the CSSM's emphasis to include families (Chifam, SUFM), and the appointment of David White as the first staff member with a brief to minister to families.

In another new development then unique to Victoria, John U'Ren started Theos. How were we to reach young people who were 'detached' from the church? We had to understand their culture and find ways to create a common meeting point, not merely expect them to come on to our turf. Hence the coffee shop approach early on, the music bands, Theos Bus, which went to places like the Sunbury Pop Festival, and Theos Sun. Theos Urban missions followed. Like the camping ministry, it was all founded on relationships, on sharing 'not only the gospel but our lives as well'.

All these developments were a logical extension of SU's conviction that there was a God-given imperative to share the gospel. The effect on the churches is of course not measurable, but by any standards the cumulative impact over the years of the thousands of people who got a taste for evangelism and mission on an SU program must be enormous.

I will be briefer about the other characteristics.

A commitment to helping people understand the Bible

Evangelism is just the beginning, and SU has always represented a thinking faith and a practical obedience. In my experience the same was true of IVF, to which SU has been closely related since its inception. I was reminded of this at a 50-year Monash EU reunion two weeks ago, when Dr Geoff Francis said words to this effect:

"Coming from our church background, we were used to learning the bible so we could prove other people wrong. In EU I found a group of people *who studied the bible to find out what they should do*. And they had a lot of fun as well! It was months before it occurred to me that I didn't know what denomination any of them came from.'

This was also the flavour of SU. It was never about simply getting knowledge of the Bible, but always about not just hearing the word but doing it. The Scripture Union method included the question 'is there a sin to avoid or a command to obey? Here are some features of SU, which helped shape, my thinking over the years:

- ❑ the 'SU method', which got one thinking about the meaning of the text and its implications for one's life
- ❑ the discipline of daily Bible reading
- ❑ 'the *whole* bible' - John Laird surmised that SU had probably been saved from excesses of various kinds by its insistence on reading the whole Bible.
- ❑ SU statement of faith (appendix 1) which others have honoured by asking for permission to adopt it for their own organisations. Adopted by the International Council in 1992, it was quite a dramatic break from the traditional formulations of movements like SU and IVF, both in content and style.

² I'm grateful to Deborah Campbell for pointing out that all these examples are men. My wife June has a similar story of indebtedness to SU, with mentors like Shelagh Wilken and Phyl Davis, and colleagues on SU staff such as Ruth Povey and others. Indeed my aunt, Jean Thompson, was a key figure in the work among girls in Adelaide. I should have made the point myself!

- ❑ irenic, humble – ref. Stott and David Edwards at launch of Essentials, Stott in dialogue with The Jesus Seminar people
- ❑ not afraid of the insights of psychology, science
- ❑ Conference on hermeneutics in Adelaide – including ‘a hermeneutic for children’, and incidentally Leon Morris’s support for the leadership of women in ministry.

This robust approach to scripture enabled SU to respond openly and without fear to changing emphases as people sought to engage with culture, to re-examine their understanding of scripture in the light of issues like liberation theology and the charismatic movement. In the context of Australia I think SU Victoria, especially under the leadership of John U’Ren and Harry Burggraaf, has led the way.

Harry Burggraaf came to the Victorian staff with a background in architecture, education and theology in the 1970s, having been involved in SU in his native WA. I remember him as a fellow staff member who constantly stimulated the rest of us in our thinking, especially about the Kingdom of God. After all the gospel is ‘the good news of the Kingdom’. What did it mean here and now? What did it mean to be a citizen of a state and a citizen of the Kingdom?

When Theos got practical about some of these questions they sometimes rocked the SU boat. But the boat was built of sound stuff, because of the strength of that commitment to understanding the scriptures as well as the times, and to responding obediently to the Great Commandment and the Great Commission.

John Stott epitomised all this. His leadership in the writing of the Lausanne Covenant was obviously pivotal in getting the social implications of the gospel onto the agenda of evangelicals. Dudley-Smith reports that if John Stott had re-written Basic Christianity today ‘he would have taken a different initial approach, not because his understanding of the faith has changed, but because of the decline in Christian presuppositions and general knowledge...’ (p459)

But the culture of intelligent application of all sorts of insights to our understanding of mission came through whenever people reflected on the culture of SU – whether it was speakers at SU conferences, or the histories from The Good Seed to Tuned into Change, or articles by people like Bruce Lumsden in On Special Service on evangelism with children, or books published by SU, and in the daily bible reading notes. In particular the principles of evangelism among children and young people have been brilliantly argued by people like Morgan Derham and others, some already mentioned.

Empowering and training volunteers for service

David Scott got me started. But In the years after my conversion he was also the first of many within SU who

- ❑ gave me responsibility
- ❑ believed in me despite the unpromising elements in my behaviour

The SU movement is essentially a volunteer movement in which volunteers play a key role in policy development and governance, not merely as the ‘workers’. To me the trend in society to greater and greater regulation and accreditation has had a negative impact on the opportunities for volunteers to be readily involved. Still, the response of SU volunteers has been admirable.

The level and amount of skills training and risk management provided by SU is considerable, as is the willingness of today’s volunteers to undergo the necessary training and preparation for mission. Year-round ministries rely on the commitment of numerous interns, in schools ministry and at Coolamatong. SU Australia’s development of the Childsafe program is another example of the responsiveness of the movement to the social context, and its ability to develop practical ways to equip its volunteers and maintain the highest standards for the sake

of the gospel. There's a much greater cost, these days, to doing your 10-day mission or camp. But droves of young people are prepared to pay it, because SU affirms and supports them.

A healthy organisational culture

In the 1970s Bishop John V Taylor wrote *Enough is Enough*. In it he wrote:

'One can identify six simple rules for ensuring that the main aims of movements are not lost. These are: Keep the aim limited; keep the organisation small; cherish the weakness of limited means; distribute functions widely; trust local teams with full responsibility; and foster new growth on the fringes.'

The General Secretary of the time, John Lane, battling as always with the financial challenges of the ministry, found great encouragement in the third of those – cherish the weakness of limited means. But I believe SU has demonstrated that Taylor was pretty close to the mark:

- keep the aim limited – perhaps the hardest one for visionary people to observe. Vision can be big, but if it is too broad the focus can be lost.
- keep the organisation small – arguable
- cherish the weakness of limited means – another contender for hardest to achieve – but in our best moments we rejoice in the discipline that limited finances impose on us, and the way in which our priorities are necessarily sharpened in the face of limited means.
- distribute functions widely
- trust local teams with full responsibility – yes, in spades
- foster new growth on the fringes.

I want to add two more key strengths of SU

- non-denominational character
 - this is one of the BIG learning experiences for volunteers. On an SU team you experience and come to understand realities about the body of Christ that simply don't come to you if your whole Christian life is bound up in one local church
 - it also involves the development of respect for people with different theological emphases, but because SU is also committed to 'working with the churches', it enables SU to relate positively to and serve local churches.
- laughter. I can't think of the key SU people who have influenced me – or of the atmosphere of a typical SU conference – without remembering that there was plenty of laughter. To me it is a sign of organisational health, because I think it means that the people I most admire don't take themselves too seriously. Leon Morris, one-time President of SU Australia - injected his laconic humour into the most serious bible exposition. People like Brian Hill and Bruce Johnson, both of whom have been heroes to me, are both genuinely witty and uproariously funny. There have been many others.

I've already quoted Geoff Francis on this in another context. David Watson wrote about his involvement in the Bash camps during his student days at Cambridge: 'Through patient and detailed discipling... I learned, until it became second nature, how to lead a person to Christ, how to answer common questions, how to follow up a young convert, how to lead a group Bible study, how to give a Bible study to others, how to prepare and give a talk, how to pray, how to teach others to pray, how to write encouraging letters, how to know God's guidance, how to overcome temptation, and also, *most important, how to laugh and have fun as a Christian – how not to become too intense, if you like...* (italics mine)... It was the best possible training I could have received' (*You are my God* p39 –)

Epilogue –*not by might, nor by power, but by my Spirit*

There was another Harry – or rather Harrie.

The poem on your place mats today (see appendix 2) by the late Rev. Harrie Scott Simmons captures marvellously for me the essence of SU camping, and of course camping at Coolamatong in particular.

Harrie Scott Simmons had a remarkable ministry to boys and young men. The poem gives witness to the fact that boys on these summer camps at Coolamatong gravitated to Harrie, and that he could deal connect with them and answer their questions. (Read highlighted lines.)

But the thing is, Harrie didn't fit the model of the masculine athletic attractive young leader at all. He was portly and decidedly unathletic. He had thick spectacles and I am even inclined to think he wore a dog collar at camp – but I could be quite wrong about that. To me he was slightly 'other-worldly', into classical music, and almost a bit on the effeminate side. He was fond of quoting a woman – Amy Carmichael. Definitely not the sort of person to naturally appeal to the likes of David Millikan and me.

So what was his secret? Some of you knew Harrie much better than I did, but my guess is that what made Harrie such a magnet, and so effective as a personal worker, was all to do with the Spirit – both as to character (the fruits of the Spirit) and as to power. It seems obvious that what made him great was his personal walk with Christ, and a life of prayer, honed no doubt by engagement in the spiritual warfare of mission work at Dohnavur with Amy Carmichael.

There is a marked similarity to Eric Nash. John Eddison wrote of him:

'He was neither athletic nor adventurous. He claimed no academic prowess or artistic talent. It is true that he possessed certain gifts which would have been useful in any field – a remarkable intuition, a shrewd common sense, a degree of business acumen and a sense of humour. But the secret of his remarkable influence lay deeper than this...

For with his unassuming personality and disarming simplicity went a remarkable gift, honed by years of experience and never taken for granted, to make the gospel real and relevant to his chosen audience.

John Stott said of Eric Nash, when he first heard him speak:

He was nothing to look at, and certainly no ambassador for muscular Christianity. Yet as he spoke I was riveted. (Dudley-Smith p93)

I concluded this way because for all that I owe to SU, and for all that I admire its continued vitality and relevance, we can't rely on a glorious past, or on the prosperity of current ministries, or on our own cleverness to stay at the cutting edge. Scott, Stott and the two Harrys remind us that there is a much deeper secret to 'success'. Scriptures abound to this effect. I'll kick it off, you add to them:

This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by my Spirit,' says the LORD Almighty. (Zechariah 4:7)

Except the Lord build the house, they labour in vain who build it (Ps 127:1)

Seek first the kingdom of God and his righteousness... (Matthew 6:33)

Appendix 1

S.U.'s BASIS OF FAITH

As the Scripture Union family throughout the world, we accept and proclaim the historic truths of the Christian faith including the following:

a) God and the human race

We hold that the Lord our God is one:

Father, son and Holy Spirit,
and that he fulfils his sovereign purposes
- in creation, revelation, redemption,
judgment, and the coming of his kingdom -
by calling out from the world a people,
united to himself and to each other in love.

We acknowledge that though God made us
in his own likeness and image,
conferring on us dignity and worth and
enabling us to respond to himself;
we now are members of a fallen race;
we have sinned and come short of his glory.

We believe that the Father
has shown us his holy love
in giving Jesus Christ, his only Son for us,
while through our sinfulness and guilt, we were
subject to his wrath and condemnation;
and has shown his grace
by putting sinners right with himself
when they place their trust in his son.

We confess Jesus Christ
as Lord and God;
as truly human, born of the virgin Mary;
as Servant, sinless, full of grace and truth;
as only Mediator and Saviour, dying on the cross in
our place, representing us to God, redeeming
us from the grip, guilt and punishment of sin:
as Victor over Satan and his forces,
rising from death with a glorious body,
being taken up to be with his Father,
one day returning personally in glory and
judgment to establish his kingdom.

We believe in the Holy Spirit
who convicts the world of guilt in regard to sin,
righteousness and judgment;
who makes the death of Christ effective to sinners,
declaring that they must turn to Christ in repentance, and
directing their trust towards the Lord Jesus Christ;
who through the new birth makes us partake in the
like of the risen Christ, and
who is present within all believers,
illuminating their minds to grasp the truth of Scripture,
producing in them his fruit,
granting to them his gifts,
and empowering them for service in the world.

b) The Scriptures

We believe that the Old and New Testament Scriptures
are God-breathed, since their writers spoke from God
as they were moved by the Holy Spirit; hence
are fully trustworthy in all that they affirm; and
are our highest authority for faith and life.

- c) The Church and its Mission
 We recognise the Church
 as the body of Christ,
 held together and growing up in him; both
 as a total fellowship throughout the world, and
 as the local congregation in which believers gather.
- We acknowledge the commission of Christ
 to proclaim the Good News to all people,
 making them disciples, and
 teaching them to obey him;
 and
- We acknowledge the Command of Christ
 to love our neighbours, resulting
 in service to the church and society,
 in seeking reconciliation for all with God and their fellows,
 in proclaiming liberty from every kind of oppression; and
 in spreading Christ's justice in an unjust world ...
- ... until he comes again.

SCRIPTURE UNION'S WORKING PRINCIPLES

We seek to exercise the ministries God has given us in obedience to our Lord Jesus Christ and in reliance on the Holy Spirit. We therefore aim to follow Biblical principles in all that we do and to emphasise the vital importance of prayer. We approach our work in the following ways:

1. EVANGELISM AND TEACHING

- a. We are committed to teaching basic Christian truths as an essential part of evangelism.
- b. We aim to express God's Good News to children, young people and families, not only in words, but also by building caring relationships with them.
- c. We make every effort to communicate the Gospel in contemporary language and in ways appropriate to the context.
- d. We emphasise that faith should always lead to action and to growth in Christian character and service.
- e. We acknowledge that the Gospel has inescapable social dimensions and therefore it involves us in service to others and a concern for social justice. IN view of our specific aims, we have a special responsibility for children and young people who are poor, deprived or exploited.
- f. We encourage children to follow Christ in ways that are appropriate to their age, culture and background, taking special account of their home and family situation and level of maturity.
- g. We believe that the new birth is a profound supernatural experience, brought about by the Holy Spirit. So we invite people to respond to what He is doing in their lives and guard against calling for superficial responses.
- h. We are committed to working ways that reflect our beliefs, in appropriate cooperation with organisations and institutions, such as schools, that welcome us.

2. BIBLE MINISTRIES

In encouraging people to meet God through the Bible, we emphasise the significance of the Bible as a whole.

- a. We encourage people to read it so that they come to repentance, faith, obedience to God and worship.
- b. We prepare systematic programs and materials for children, young people and adults, appropriate to their age and situation.
- c. We are committed to Bible reading which is thoughtful, prayerful and regular and which enables the reader to respond to the message of the whole Bible rather than to isolated passages.
- d. We are concerned to interpret the text in a way which enables people, in their contemporary situations, to hear for themselves the message of the Bible from its original context.

3. CHURCHES

- a. We recognise our part in God's worldwide family and seek ways of working positively with a variety of churches.
- b. We encourage people who come to faith through our ministries to take part in the life of a local church fellowship.

4. EQUALITY AND UNITY

- a. We believe that all human beings are of equal worth in the sight of God and that all those who put their faith in Christ are one in Him.
- b. We are therefore committed to exercising our ministries without discrimination as to race, colour, gender, language or social position.
- c. We recognise that Scripture Union worldwide is a family of national movements in which resources can be share din a responsible way on a basis of trust.
- d. We express our Christian commitment in varied and creative ways since we are drawn from diverse backgrounds.

5. VOLUNTEERS AND STAFF

- a. We work with a relatively small number of staff who recruit, motivate, train, equip and support a larger number of volunteers with whom they work in partnership.
- b. We believe that the Holy Spirit confers gifts of leadership on Christians of all nations without discrimination. So we encourage national leadership of Scripture Union movements, while recognising the contribution of those from other countries.
- c. We, as staff and volunteers, from a variety of backgrounds, are united in our commitment to the aims, beliefs and working principles of Scripture Union.
- d. We agree that, while we are involved in Scripture Union activities, we will handle controversial issues, such as baptism, spiritual gifts and church order, in ways that promote harmony.

6. BIBLICAL STANDARDS

- a. We aim to follow Biblical principles in all that we do. This includes, for example, our administration, our publicity and the way we care for our staff and volunteers.
- b. We seek to honour God in carrying out our ministries, by combining prayerful reliance on him with the use of the best available means, maintaining the highest standards possible.
- c. We believe in praying for financial support, in dependence on God, and telling the Christian public of our needs, without distorting the truth or using undue pressure.

Adopted by the International Council 1992.

Appendix 2

Poem

Coolamatong

There are no palms
no tamarisks or oleanders
no Galilean fishermen
beside the lake.

Under the tall Eucalypts
the fallen twigs
make a crunching sound
underfoot;
at dawn
and in the evening
shy wallabies feed
among the bracken.

In the late afternoon
the tents sag wearily
and the air is hot and still.
Bright towels and faded
Jeans
hang limply
on make-shift lines.

A group of careless
striplings
saunters up from the bay
their sun-bleached hair
crowned with crumpled
hats,

Recalling some adventure
on the lake
they laugh uproariously
and scatter to their tents
to emerge again
in faded tee-shirts
and old football shorts.

So
year by year
has grown the
consciousness
of yet Another
walking there
among the hot tents
under the Eucalypts
by the lake.

Now and then
He speaks gently
calling to one
who scarcely recognises
that soundless voice;
comforts one
tempted to despair
by past months of failure.

His voice is unfamiliar
to some
who shyly ask
"Have you ever heard
the voice of God
speaking to you ?"
"How can you be
sure?"
"Where do you find
that?"
"Does it really work ?"
"How ?"
"Why?"
"Where ?"

Sometimes His voice
bears the familiar sound
of human speech;
the voice of the young
man
who sleeps at the tent
door;
the hands that
reverently turn
the pages of a well -
worn Bible
those same hands
last week made entries
In the ledgers of a city
Bank
or took lecture notes
in first year Medicine.

He leaves no footprint
on the grey sandy earth;
no twig snaps
no leaf is crushed
under His silent tread;
yet

year by year
He goes about
lifting burdens
healing wounds
clearing doubts
showing again
His hands and His side
the assurance of sins
banished for ever,
and tokens of His
victory
over our sin and death
there
among the dusty tents
under the tall eucalypts
by the lake.

Poem written by Rev Harrie Scott Simmons for Graeme Sells on his birthday (probably early 1970s).
Harrie served for a number of years on Graeme's year 9-10 boys camp team.

I will quote the highlighted sections in my talk.