

MAINLY ABOUT PEOPLE

MELBOURNE:
Rev J. N. Bagnall transfers from incumbency St Peter's Cremorne (Diocese of Sydney), to "Senior Field Officer, Department of Christian Education — special responsibility for Loren Mead project and follow-up" — from June, 15.

Rev G. E. Moorhouse transfers from incumbency St Stephen's Bayswater, to incumbency St Paul's East Kew on May 21.

Rev L. Y. Pace transfers from incumbency Holy Trinity Hampton, to incumbency of Christ Church Heathmont on May 9.

Rev T. Pinniger transfers from Bunyip (Diocese of Gippsland), to incumbency St Augustine's Moreland on Monday June 4.

Rev G. J. Winterton transfers from incumbency St Mary's East Preston, to incumbency St Aidan's Parkdale on April 27.

Rev D. J. Pope is resigning from incumbency St Peter's Brighton Beach, as from April 22. He is returning to Queensland.

Rev L. L. Elliott is retiring from incumbency St Agnes' Glenhuntly, from December 31.

THE OLDEST GFS GIRL — WHO IS SHE?

A search for the lady who has the earliest membership in The Girls' Friendly Society in Australia is being conducted in the Sydney Diocese as part of the GFS centenary celebrations.

The GFS throughout Australia will be having 100th birthday celebrations to include both past and present members.

In Sydney there will be a massive "Cavalcade of Blue and White" in the Sydney Town Hall and Sydney Square on July 21, 1979.

The organisers would like to have past members attend and would like to make a small presentation to the lady who has the earliest membership in GFS in Australia. The lady does not have to have maintained active membership in the organisation, but simply to have joined when she was very young.

Nominations for the earliest membership can be made to GFS Office, St Andrews' House

The best sermons I ever preach are those I preach, not in my ministerial capacity, but as a poor sinner preaching to sinners.

— C. H. Spurgeon

COFFEE AND BIBLE GROWTH

Three lunch-time Bible Studies conducted in Sydney by the Department of Evangelism are drawing the greatest number of people since they started several years ago.

The Director of the Department (Canon John Chapman) said recently that leaders had been greatly encouraged by the response.

"At each centre we have had to print extra copies of notes to meet the demand", Canon Chapman said.

"The Studies are held at St James' Hall, Phillip Street, on Thursdays; and St Andrew's House and Scots Church Hall, on Fridays.

"Format is the same at the three centres — coffee and notes are provided and talks begin at 1.15pm and finish promptly after 30 minutes."

The Department is screening Charles Colson's testimony later in the year. This is an effort to interest

outsiders whom the "regulars" will bring from work.

On Tuesday, July 31, the three groups are to come together for an informal tea at St Andrew's House. Afterwards there will be a panel to answer questions, followed by small prayer groups.



Canon J. Chapman

Eleven Thousand Trained for Graham Crusade



About 11,000 people of all ages, but predominantly young people, attended four evening weekday classes in 13 centres in metropolitan Sydney during March, to be trained as counsellors for the Billy Graham Crusade, which will be held at Randwick Racecourse from April 29 to May 20.

TIBETAN BIBLE TRANSLATOR TO TASMANIA

The Bible Society has appointed a Baptist minister and former missionary to India, as Tasmanian Representative. He is the Reverend Dudley N. Barker of Burnie.

Mr Barker will take up his new appointment on June 1. He will be based at Launceston.

Since 1959, Mr Barker has been Pastor of Burnie Baptist Church. He is Tasmanian Secretary of the Missionary Department of the Baptist Union, and a Board member of the Australian Baptist Missionary Society.

He served as a missionary

with the Worldwide Evangelisation Crusade on the Indo-Tibetan border for two terms from 1947 to 1956. Much of this time was spent as an itinerant evangelist in the Tibetan border region. A church exists there today as one fruit of those years.

During his second term as a missionary, Mr Barker served as secretary of a Translation Committee set



Rev D. Barker

up by the Bible Society of India to review the Tibetan Bible. These meetings resulted in the last edition of the Bible in that language.

Indonesia Prevents Christmas Celebration

The Indonesian government's new regulation on the propagation of religion (sometimes referred to as "anti-mission laws") have claimed their first victim. On December 22, the annual ecumenical Christmas celebration for the Gelandangan in Jakarta, scheduled for the 23rd, was cancelled by government decision as violating the spirit of the ministerial decision.

The annually held celebration, which had become increasingly popular over the years, brought together the poor of the city, the unemployed, the unattached and the uncared-for. Clothes and refreshments were distributed and the Good News was preached. This time the celebration was scheduled to take place at Senayan Sports Hall which accommodates up to 10,000 people.

RES

We must give glory to God as our benefactor, and own our dependence upon him and our obligations to him.

— A. W. Pink

Quality Missionaries

In a letter written on the first day of 1958, David Livingstone makes no bones about the need for quality missionaries. "It is a mistake to suppose that any pious man will do for a missionary."

One of the founders of the London Missionary Society thought that "a good man who could read his Bible, and make a wheelbarrow", was abundantly qualified. This was a great mistake.

Missionaries ought to be highly qualified in every respect. Good education, good sense, and good temper are indispensable. If Christians send out poor ignorant agents, they act on the "penny wise and pound foolish" plan.

Michael Griffiths, General Director of the Overseas Missionary Fellowship would concur. Writing of the need for churches to send their best men and women to the mission field he says, "If you don't miss them, we don't want them!"

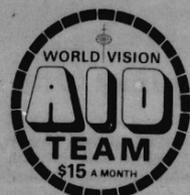
INCREASE IN COST

The Church Record will now cost 30 cents per issue and the annual subscription will be \$10 per annum. These increases have been forced on the Record because of the very substantial increase in the mailing of newspapers, together with the increase in administrative costs of the paper.

The Directors of the Church Record regret any increases in the price of the paper, but the Record is unable to absorb any more increases in costs which have occurred in the two years since the last price rise.

These increases operate from the beginning of April.

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PRICE 30 CENTS

UNPRECEDENTED SPIRITUAL HARVEST NEW CHRISTIANS — 63,000 PER DAY

NOT MARXIST
ILLUSORY
DAWN
— ACC UPHELD

Dr Peter Wagner, chairman of the strategy working group of the Lausanne Committee for World Evangelisation, says that many Christians are unaware of the sweeping spiritual movements taking place in the world today. He adds that the end is not in sight. Recent studies indicate that 63,000 new people become Christians each day. In addition, there are about 1600 new churches established each week.

"I believe that the coming decade will see one of the greatest ingatherings in the history of the Christian Church," he contends. Dr Wagner makes that assessment on the basis of extensive research that has been conducted by the strategy working group in cooperation with MARC (Missions Advanced Research & Communication Centre — a ministry of World Vision International).

He suggests that the vast changes in the global Christian constituency since the beginning of this century are indications of the progress of the gospel. In 1900, most of the world's Christians were whites. By the end of this century, the prediction is that 60 per cent of the world's Christians will be non-whites.

He cites Latin America as an example of the transformation. In 1900, the evangelical community in that continent numbered about 50,000. The evangelical population now is growing at three times the rate of the population in general. Reliable estimates project an evangelical population of one hundred million by the end of this century.

Wagner reminds North Americans that the largest congregation in the world is probably that of the Jotabeche Methodist Pentecostal Church in Santiago, Chile which numbers about 80,000. The church, whose pastor is Javier Vasquez, has hundreds of

3% to 48%

satellite assemblies throughout that Chilean metropolis. Wagner adds that the largest church building in the world is probably the one in Sao Paulo, Brazil which seats 25,000 people. A building now under construction in Seoul, Korea for the Pentecostal congregation there will probably be even larger than the Brazilian building.

Another example of impressive evangelisation, he

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THOSE LITTLE BLACK BOXES



Ross Nimmo, Alan Cupit and Dan Jamieson, with some of the isolation transformers manufactured for the Billy Graham Crusade landlines. The transformers are essential pieces of safety equipment for connecting incoming Telecom lines to the sound systems in the churches and halls, where landline meetings will be held.

Nothing available commercially — so they made their own

The Landline Committee of the Sydney Graham Crusade had to manufacture its two hundred isolation transformers because none were available to meet the requirements of the Telecom regulations and the special needs of the landlines for the crusade.

The transformers connect the incoming Telecom line to the sound system being used and act as a safety device to prevent workers further down the line being hurt.

It is claimed to be the largest, non-commercial operation ever carried out, according to Alan Cupit, the Landline Committee Chairman.

Technical engineering approval was granted for the design and specification, while operational approval was also given for the Crusade to use the equipment.

There was nothing available commercially to meet the particular needs of the Landline Committee, which is responsible for

bringing the live broadcasts of the Crusade meetings to centres all around Australia. Their map shows markers in Alice Springs, Perth, Darwin, as well as many towns throughout the Eastern States.

Mr Cupit explained that the planning had started last November. 100 isolation transformers had been produced in Wollongong, and another 100 were manufactured in Sydney.

Local people will connect the pieces of equipment. When eventually the landlines are in use during the Crusade meetings, each centre will also be provided with a set of slides. These depict the personalities involved, and will give a visual idea of what the Crusade is like.

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JAPANESE CHRISTIAN NOVELIST WITNESS THROUGH POPULAR BOOKS

Ayako Miura, the author of "Shiokari Pass" and many other works, is well-known in Japan. In her writings, she seeks to deal with problems involved in human relationships and how they are affected by intrinsic evil, for she sees her writing as one way of witnessing for Christ.

The novel "Shiokari Pass", which is probably her most well-known, is based on a true story. In it, she follows the life of a boy growing up in Meiji (late 19th century) Japan, being faced with different attitudes and situations and coming to think deeply about life and its meaning.

She is well qualified to write of such things, as she herself experienced many years as a tubercular patient, during which time she questioned life deeply.

At first, influenced by his grandmother's hatred of Christians, he finds difficulty in understanding the faith of his mother and sister, who

had been forced to live elsewhere until his grandmother's death. However, as he grows older and thinks about life and death, he is challenged by the Christian viewpoint.

The girl he falls in love with, despite becoming an invalid, becomes a Christian, and her life and attitudes, together with those of a street-corner evangelist, speak to the young man. He comes to acknowledge his sinfulness and offers his life to God.

From this point on, his life is characterized by love and his faith, and he spends much time in Sunday School work and Bible studies with his fellow railway employees.

The climax of the novel comes when, on the Shiokari Pass in Hokkaido, the train carriage he is in becomes uncoupled from the others and begins to travel back down the mountain. In order to save the lives of the other passengers, the young man sacrifices his own life under the carriage wheels.

The film based on this book is being shown in Sydney, with the hope that it will challenge those who see it to consider the meaning of life with and without Jesus Christ. It is in Japanese, and was shown at St Marks Church of England, Northbridge, where 60 people attended.

EDITORIAL

In all our preparations for the Graham Crusade, how many of us have given consideration to this question. "Can we as a local congregation as well as individual members of it provide genuine Christian fellowship for new converts?"

This question is often confused with another, Will new converts find us friendly and welcoming and will they be able to fit in?

The latter question often arises from a false definition of what Christian fellowship is.

It is sometimes seen as the friendly feeling of a group of people who relate to one another in a socially acceptable way. The ground rules for such a "Christian" fellowship may simply be the accepted way of acting among a particular class or strata of society. The anxiety of such a group will naturally be whether a new convert will be able to fit into "our group". Or will

the congregation be able to fit him in, especially if he does not represent "our values"? Will they be able to extend unreservedly the right hand of fellowship?

The problem experienced in the New Testament that James in his letter deals with, may not be all that far removed from our own Christian setting. There the Church practised discrimination in the way it welcomed the rich man who joined the congregation for the first time. They discriminated in favour of the socially accepted man and relegated the poor man to an inferior place.

Will we not also be tempted to give extra honour if a person of influence or wealth joins our congregation, as against a person whose circumstances are relatively poorer? Will it make a difference to us whether he is some noted person or one of the very ordinary people?

Genuine Christian fellowship occurs when individual

Christians recognise just how important each one of their fellow Christians are to Christ, and how each stands on an equal footing and a sure foundation in Christ. These people, be they rich or poor, highly esteemed or despised by this world's standards, young or old, attractive or very plain are those for whom our Lord Jesus Christ was contended to be betrayed and delivered up into the hands of sinful men. We must place God's estimate upon all of his children, and determine to no longer know any men after the flesh, because as Paul says "if any man is in Christ he is a new creation."

Genuine Christian fellowship also occurs when individual Christians determine to walk in the light as God Himself is in the light and thus to experience fellowship with one and other, including those who are recent Christians.

MOORE COLLEGE
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CRUSADE COUNT-DOWN



Dr. Louis Drummond Dr. Luis Palau Myrtle Hall Dr. Robert Cunville



Rev. T. W. Wilson



Dr. Cliff Barrows

Not Just at Randwick

These activities have been arranged in the Western area of Sydney.

Ten Regional Rallies have been arranged: Springwood — Dr. Louis Drummond on April 24 at 8 pm; Penrith — Dr. Luis Palau on April 23 at 8 pm; Mt. Druitt — Dr. Ralph Bell on April 27 at 8 pm; Blacktown — Dr. Cliff Barrows on April 26 at 8 pm; Parramatta — Dr. Ralph Bell on April 24, at 8 pm; Fairfield — Dr. Robert Cunville on April 24, at 8 pm; Liverpool — Dr. Ralph Bell on April 26 at 8 pm; Holsworth — Dr. John Akers on April 27 at 8 pm; Campbelltown — Dr. Robert Cunville on April 27 at 8 pm.

A meeting in Spanish at Cabramatta with Dr. Luis Palau on April 24.

25 High School sessions with musicians and evangelists. RSL Dawn Services on Anzac Day: Smithfield — Dr. Ralph Bell; and Liverpool — Dr. Luis Palau.

Five visits to places of correction with musicians and evangelists — Parramatta, Emu Plains, Silverwater, Dharuck, Kambala.

Visits by musicians to Shopping Complexes: Evie Tornquist: Merrylands Mall, May 1, 1 pm; Parramatta Westfield, May 3, 12.30 pm.

Myrtle Hall: Liverpool Westfield, April 26, 6 pm; Liverpool Westfield, May 3, 12.30 pm; Parramatta Westfield, May 10, 12.30 pm; and Merrylands Mall, May 11, 12.30 pm.

Three combined denominational church services: Mt. Druitt — Rev. T. W. Wilson, April 29, 7.30 pm; Green Valley — Rev. R. Cunville, April 29, 7.30 pm; and Cabramatta — Rev. Ralph Bell, April 29, 10 am.

There will also be a press conference and radio interviews at various times.

In these meetings many people will be contacted who have no church connections and will not think of going to Randwick.



Evie Tornquist



Dr. Ralph Bell

Billy Back to Square One

Evangelist Billy Graham returned to Tampa where he started preaching forty years ago for the Florida West Coast Crusade, an event which drew the attention of newspapers in London and Sydney, the CBS Evening News, a number of Florida television stations, and was front page news in the Florida press.

Florida Governor Bob Graham said, "It is a great honour for this community to be the birthplace of this tremendous spirit of evangelism which has been represented for the past four decades in Dr. Graham, a spirit of evangelism which has touched tens of millions of hearts throughout the world; an evangelism which has demonstrated what one person with a deep, personal commitment to Jesus Christ can mean in the life of this planet."

HISTORICAL SOCIETY PLAQUE

The marker, erected by the Florida Historical Society, was dedicated following a Governor's Luncheon for 1500 civic and business leaders who came to honour Graham. The marker reads: "From the sidewalk in this Franklin Street neighbourhood, the Reverend Dr. Billy Graham forty years ago launched his worldwide Christian evangelistic Crusade, exhorting derelicts, drunks and 'skid row' bums. Since then he has preached to more people than any other person, reaching millions. Dr. Graham attended Florida Bible Institute at Temple Terrace, graduating in 1940. While a student here, Dr. Graham heard the 'call', and prayed, 'Oh God, if you want me to preach, I will do it.'"

Visiting the Crusade from Great Britain, the Right Reverend Bishop A. W. Goodwin-Hudson of London said, "These Crusades uncover the deep, deep need and hunger of men and women for the Gospel. This is a very moving experience, to see people coming up and moving forward in hundreds. There is no doubt that Billy Graham is endowed in a very real way to do this job. It is clear that God is using him, very clear."

Is Billy Graham too Emotional?

One criticism that is often made of Billy Graham is that he is too emotional. It is said that the huge crowds, the music and large choir, and his preaching are all too emotional and people only come forward to make a decision because their feelings are all stirred up.

There is an interesting story connected with this criticism. Apparently in one city where the Crusade was being held, the newspapers criticised the music for being emotional. Billy Graham decided to leave out the music when the call was made for a decision to follow Jesus. The next day the newspapers reported that the people flocked forward in "an emotional silence"!!

I think that this brings home to us that some things will inevitably be emotional. God has given us feelings as part of our human nature and our emotions can be used for Him. Deciding to change our lives and start a relationship with God is bound to be an emotional experience for many people.

applied. Of that number over 5500 have been accepted, and the remainder have been recruited to help in other aspects of the crusade organisation.

Not only have the recommendations of the interviewers been considered, but also the written testimony of the would-be counsellors and their ministers. This work has been exhaustively thorough and where there was no certainty that people believed that they were justified by grace alone through faith alone, they were not admitted as counsellors.

Q: What are your expectations for the coming crusade?
Bishop Dain: There are a number of signs that are very encouraging. We have received over half a million applications for reserved seats from churches and individuals. Of \$850,000 budget, \$450,000 has already been received. The School for Christian Writers is booked out, and the Church Growth and Evangelism Seminars promise to be well attended.

The Media is very interested in Dr. Graham, and have already given good coverage.

A special large gift has enabled the crusade to make available to TV channels throughout Australia video tapes of actual meetings which will be shown during the three-week crusade in Sydney.

But there is a deep concern. Are Christians going to the crusade just to hear Dr. Graham, or are they really planning to take their friends? In one sense it is easier to pray than to ask friends or to take time to develop friendships that give you that right.

It is estimated that at some crusades, there are 70% Christians. We need to pray for Dr. Graham, the preaching of the Word, good weather for the crusade especially for the opening, but we need to personally do the inviting. That is a responsibility on all.



Bishop Dain

Q: What of the 1979 crusade?

Bishop Dain: Looking at the follow-up we have three lines of referral. There are 4000-5000 nurture groups that will provide a six-week programme. In addition there is a second referral method of placing new Christians in groups at University, the Hospitals with their Nurses Christian Fellowships, ISCFs at schools, Business groups, etc.

There will also be a third line of referral where every single enquirer who is contactable by phone will be spoken to personally to ascertain whether they are being looked after. If necessary there will be a referral to another group. This is the first time we have used this telephone contact here in Australia, but it has been an effective third line in crusades elsewhere.

Q: How effective has the screening of counsellors been?

Bishop Dain: There has been a self-screening process by those who have been attending the Life and Witness classes. Of the 11,000 who have attended regularly, just over 6000

Bishop Dain — On Crusades, Now and Then

This is a Church Record interview with Bishop Dain, Chairman of the Sydney Billy Graham Crusade:

Q: Is Dr. Graham something of a spent force in evangelism after all these years?

Bishop Dain: On the contrary. In the past two to three years he has undertaken very arduous crusades on a worldwide basis. He has done this in the Philippines, Hong Kong, Hungary, Brazil, India, Poland and Singapore, and after the crusade here will go also to Osaka in Japan. He has worked overseas more in recent times, as well as in the States.

Q: In terms of his preaching have there been any changes in the past twenty years?

Bishop Dain: I was in India for the 1956 Crusade and then again in 1977. His preaching is still forceful and clearly shows not the slightest evidence of abatement. In the recent crusade in Singapore, Dr. Graham placed great emphasis on discipleship and the need to turn completely from idols to the living God.

Since the crusade, recent converts have called up counsellors asking them to join them for an idol burning ceremony. The message of repentance and discipleship got through clearly and still constitutes the main thrust of his preaching.

Q: People have varying expectations for this crusade after the experience of 1968 which was a disappointment to some in the light of the 1959 experience.

Bishop Dain: Of 1959 it can be said that we were ready for Dr. Graham. The churches were prepared. The country was

also prepared, and God did mighty things then. In 1968 Australia has changed somewhat, and the churches adopted the attitude "leave it to Billy".

That is not to say that the fruits of the 1968 crusade were not lasting. Two of the six deacons ordained recently by the Archbishop of Sydney were converts from that crusade. In some cases the follow-up was not done as thoroughly as it should have been. It is easy to look for reasons why and scapegoats, but certainly in this crusade we are making thorough preparations.

ACC COMPLAINT UPHeld

From page 1

distorted and completely unfounded accusations about the work of the World Council of Churches. The article by Mr. Barnard contained some of these accusations. "However," concluded the Press Council, "The Age" in this case should have exercised more care in ensuring the accuracy of quotations from and interpretation of source. To this extent, the complaint is upheld."

FAITH IN MEDIA

Commenting on the Press Council's decision, Mr. Rollason said: "In recent months, there have been many grossly

ACC

PREDICTABLE, IRRATIONAL, IRRESPONSIBLE

"One of the most specious documents ever produced in New South Wales was released in State Parliament last week. The report from the Select Committee of the NSW Legislative Assembly upon Liquor trading is predictable in its prejudices, irrational in its reasoning and irresponsible in its recommendations. The liquor pushers must now be laughing all the way to the bank," said the Dean of Sydney, the Very Reverend Lance R. Shilton at St Stephen's, Macquarie St, Sydney.

"If the Government accepts the recommendations for longer hours, it will have the doubtful pleasure of receiving Judas money for its treasury by which the people of the community as a whole will have been betrayed."

BAUME REPORT RESPONSIBLE

A great deal of publicity has been rightly given to another report from the more responsible Senate Standing Committee on Social Welfare released in 1977 of which Senator Peter Baume was chairman. It claimed that "Alcohol is the major drug of abuse in Australia. It now constitutes a problem of epidemic proportions."

Here are the alarming statistics:

Alcohol has been a major factor causing the deaths of over 300,000 Australians in the last 10 years.

Deaths from cirrhosis of the liver have risen 75 per cent in the last 10 years.

From 1965 to 1976, the per capita increase in the consumption of beer has been 27 per cent, of wine 122 per cent and of spirits 50 per cent.

Over one-quarter of a million Australians can be classified as alcoholics.

One million two hundred thousand Australians are affected personally or in their family situations by the abuse of alcohol.

One in every five of our hospital beds is occupied by a person suffering from the adverse effects of alcohol.

Two in every five divorces or judicial separations result from alcohol-induced problems.

In 1972-73 problems directly related to alcohol, including industrial accidents and absenteeism, cost the national economy more than \$500 million.

Some 73 per cent of the men who have committed a violent crime had been drinking prior to the commission of the crime.

Alcohol is associated with half the serious crime in Australia.

Alcoholism among the young is increasing dramatically and as many as 10 per cent of school children between the ages of 12 and 17 get "very drunk" at least once a month.

SENATE — "GROSS IRRESPONSIBILITY"

Faced with the above summary of the extent of the alcohol problem in Australia today the Federal Senate report said, "Any failure by governments or individuals to acknowledge that a major problem — and potential national disaster — is upon us would constitute gross irresponsibility."

"Gross irresponsibility" sums up the NSW Select Committee Report before our State Parliament at present.

The terms of reference were unclear. The Select Committee was appointed to enquire and to report upon whether provisions of the Liquor Act, 1912, should be extended or varied. It would have been clearer and more responsible if the terms included not only

SURGEON'S JUDGEMENT

Dr Gordon Trinca, Chairman of the Road Training Committee of the Royal Australian College of Surgeons told *The National Times* recently, "Research in Sydney has proved beyond any doubt that the difference between 0.05 and 0.08 is that the person driving with a 0.08 level has double the chances of being involved in a serious crash. That same research shows that once the level of 0.06 is reached, any driver suffers an impairment of judgment and driving ability to the extent that chances of coping with an emergency driving situation are considerably reduced."

Come on, Aussie, come on.



generally must take all possible steps to reverse or at least check this trend if major community problems are to be avoided in the future." "Quite so", says the *Sun-Herald* editorial of April 1, "and what is the committee's solution? Allow hotels to open on Sundays and to stay open till 11 pm during the week."

The Select Committee having thrown a few crumbs to the concerned citizens in our community presents the cake with its expensive icing, to the liquor interests.

ASK AND IT'S GIVEN

The Australian Hotels Association asked for longer liquor hours Monday to Saturday — they got it; Unrestricted trading on Anzac Day — they got it; Sunday hotel trading throughout the year — they got it; Children under 18 to be allowed into drinking areas — they got it.

But listen to the fallacious arguments presented to get it. The association said, "only a small percentage of people who use alcohol abuse it." But that small percentage is responsible for a large amount of harm, unhappiness and tragedy. Only a small percentage of citizens are violent murderers but that doesn't excuse them or make the harm insignificant.

The association said, "The degree to which road accidents are attributable to alcohol is overstated." The association then attempts to get out from under by blaming the roadworthiness of vehicles and many unsafe roads. What we need to face is that the NSW Governments have refused to act responsibly in relation to the limit of alcohol content. In NSW it is 0.08. In Victoria it is 0.05 coupled with random breathalyser tests.

As a result, Victoria's road death-rate in 1978 — 4.5 per 10,000 registered vehicles — was the lowest in Australia and compared to the NSW rate of 5.7 per 10,000 registered vehicles, 1384 people died on NSW roads last year, compared with 864 in Victoria. If NSW achieved the same death rate as Victoria, the total of deaths on NSW roads would have been 1089 — ie, almost 300 fewer deaths.



Members of the rally hold their demonstration outside State Parliament in Sydney. Photo Ramon Williams.

COMMITTEE'S HELPFUL SUGGESTIONS

The critical factor is that the per capita consumption of pure alcohol has doubled in 30 years. The committee has, however, made a few helpful suggestions to arrest per capita alcohol consumption.

(i) "Personal development programmes in high schools and all driving instruction classes should include the best possible information on the dangers of the use and abuse of drugs, including alcohol." But this is negated by the proposal for increased facilities with the obvious double standard of drugs for adults but not for teenagers. To be consistent it should be drugs for neither.

(ii) Greater financial allocation could be made to programmes aimed at prevention.

(iii) Establishment of "drop in centres" staffed by trained personnel where no alcohol is sold.

(iv) "Assistance in the development and promotion of beverages of low alcohol content" — But why not include beverages of no alcohol content. The committee also urges consideration for the removal of legislative and regulatory provisions such as those under the pure food legislation which stipulates high minimum alcohol content.

Did you realise that a Victorian brewer cannot market its new 30% lower alcohol content light beer in NSW because of the 71-year-old NSW Act which forbids the sale of beer if it has less than 4.17% of alcohol by volume.

(v) The report urges the Government to restrict advertising of alcoholic beverages but it should go further than that. Such advertising of smoking is prevented on TV and radio, but the ban on liquor advertising should also extend to newspapers, magazines, sporting features and cinemas.

(vi) The report urges "the expansion of diversionary programmes under which the courts seek and treat rather than punish, persons committing alcohol related offences." But a soft attitude towards those who commit alcohol related offences could exacerbate the problems, as has already been proved. Drunkenness is not a so-called victimless crime.

343,000 VOTED "NO"

The Reverend Bernard Judd, who spoke to the Select Committee on behalf of the Diocese of Sydney has said, "But for the Church's insistence upon the 1969 referendum, Sunday trading would have been forced upon the people of NSW against the wishes of the people. Only 2 city electorates and 4 country ones voted for Sunday trading. The people want one day's respite from full-blown liquor selling. The community is not in-



Members of the NSW Council of Churches also joined with the women's rally in their protest against Sunday hotel trading. Photo Ramon Williams.

terested in the clubs versus pubs feud. Why should the people suffer because the hotels have a score to settle with the clubs?"

It would have been much more responsible for the Select Committee to settle the fight amongst the pubs, the clubs and shops by recommending that no liquor be available anywhere on Sunday. To clear up the inconsistency of liquor being at some places and not at others, they are recommending that it be made available everywhere.

ERODED

The AHA and its political allies have worked hard to break down the referendum verdict of 1969. They have obtained licenses for tourist hotels, for universities and colleges, the Sydney Town Hall, the Elizabeth Bay House. The so-called "bona fide traveller" provisions of the Act have been exploited in a shameful fashion. Many have acted in open defiance of the law, especially in recent months, quite safe from law-enforcement. The *Sun-Herald* of 28/1/79 comments on the exploitation of the Act, "If you want to change the law — indulge in some heavy lobbying and then defy it."

Now is the time when all responsible people, particularly those who are motivated by Christian compassion to make it clear to all political parties that we object on behalf of the children, the young people, and on behalf of the easily led, and those with deep personal problems and the ordinary decent Aussie to be manipulated any longer by those who have only their own selfish interests at heart.

The Premier deplores the stand-over methods of the muscle men amongst the truck drivers who have held the community to ransom, but he acquiesces to the subtle lobbying of the liquor industry pushing their own interests. Because the community as a whole will inevitably be affected by extended liquor trading hours, the community as a whole should have their say through a referendum.

Senator: Baume has said, "Those who produce alcohol, market it, or increase its use should be identified for what they are — pushers of legal drugs — drug pushers — no different in quality from the pushers of other drugs."

I would add that any member of parliament of any party who is content to maintain the present level of alcohol consumption, or to vote for legislation which would increase it rather than reduce it is unworthy to hold a position of privilege and responsibility in our community.

12 POSITIVE SUGGESTIONS

Reduce hours of liquor trading;
Close bottle shops on Sundays;
Keep children out of beer gardens and lounges;
Locate hotels away from residential areas;
Institute random breathalyser tests;
Reduce the permitted level of alcohol blood content to 0.05.
Increase penalties for drinking drivers;
Ban all media advertising of drinking;
Educate young people about the hazards of drinking;
Provide additional finance for rehabilitation centres;
Pray for a new sense of responsibility;
Ask for God's strength to live without drugs.

THE FINAL ANSWER

The Apostle Paul said, "be not filled with wine, but be filled with the spirit". When we acknowledge Christ as Lord of our life He brings a third dimension into living. He provides all we need to cope with frustration, boredom, worry, loneliness and guilt. Christ is the Living Water who satisfies the soul.

Those who put their whole trust in Him don't have to reach out in desperation for the bottle or the can, they reach out in faith to Christ himself who fully satisfies.

Taiwan missionaries upset over decision

Missionaries in Taiwan are shocked and hurt that the majority of Americans apparently have accepted without question President Jimmy Carter's decision to break official diplomatic ties with the Republic of China (Taiwan) as Southern Baptist Foreign Mission Board officials reports.

"Many of the missionaries expressed to me their feeling that Taiwan had been abandoned," George H. Hays, Secretary for East Asia, said after returning from a visit to Taiwan where 107 Southern Baptist missionaries are stationed.



President Jimmy Carter

Hays explained that missionaries generally take on the feelings and stance of the country they live in and have great sympathy for that country if they believe it's being wronged.

"Missionaries in Taiwan see their ministry going down the drain if Communism China takes over," he said. "And they don't see any likelihood of work on the mainland in the near future. They don't feel that a Communist takeover is imminent, but still, it's in the back of their minds."

"It's the freedom concept that concerns them the most," he added.

A letter written by Taiwan Baptist Mission Chairman LeRoy B. Hogue expresses the feelings of the Chinese on Taiwan as well as Southern Baptist missionaries, Hays said.

FELT BETRAYED

A portion of Hogue's letter read: "I wish you could be here to talk to some of the people with whom I have talked in recent days. You would quickly understand the Chinese reaction to President Carter's announcement... and I am persuaded that you would return to the States prepared to do all that you could possibly do to ensure that the American Congress and the American public were aware of the feelings of the people of Taiwan."

The letter said the people were angry at being betrayed by Carter, fearful of the

future and concerned about their freedom. "One old gentleman revealed the anxiety of his heart when he pointed to his daughter, now grown and with children of her own, and said, 'It wasn't so many years ago, it seems, that we fled from the Communist rule on the mainland, carrying our daughter, who was just a baby, on our backs. And now, what will we do? We have no place to go.'"

Hays stressed that Southern Baptist missionaries would continue to work on Taiwan. "Two missionary couples have gone to Taiwan since President Carter's announcement. We have a couple in orientation who are going to Taiwan and others are moving toward appointment."

As far as work on mainland China is concerned, Hays said that the Foreign Mission Board stands ready to do all it can to meet any opportunities on the mainland but that it is too early to know what to expect, the report concluded.

The Australian Baptist

BACKING FOR PCR

The British Council of Churches is preparing a big new drive to persuade member Churches to support the World Council of Churches' Programme to Combat Racism.

The campaign for support, which is being run by the BCC's Community and Race Relations Unit, is designed to educate and to secure greater participation in all aspects of the PCR.

Church leaders and major Church institutions and departments are about to receive a series of pamphlets — including one which contains cartoons and a lighter-than-usual approach to the subject.

"Everyone now has the opportunity to propose modifications or alternative strategies," he writes, adding: "There can be no question of the Churches withdrawing from the struggle against racism."

"The question is how to act as we seek more just relationships between nations, cultures, races and faiths. I shall be glad to hear from you if you have any pro-

posals to make." A spokesman for the BCC said that they were hoping to hold a conference later this year at which the PCR could be thoroughly discussed. The plan was to produce ideas and comments which could then be fed into the international consultation being arranged by the WCC.

ISLAMIC UK CRUSADE

"Britain is ripe for conversion to Islam," said Imam Rafiq, leader of the Ahmadiyya Muslim sect in the United Kingdom.

He was announcing a \$2 million "missionary crusade" which will include the evangelisation of British Christians.

AE

NOT UNTIL WCC WITHDRAWS

The Evangelical Lutheran Church of Schaumburg-Lippe, West Germany, severed links with the World Council of Churches, shortly after the publication of a supplement in "Vox Africana", a South African church publication printed in German.

The supplement was "Murder of Missionaries in Rhodesia", and was written by the Branch of Research of the Ministry of Information. The Lutheran World Federation, which formerly had close links with the World Council of Churches, said the church would only reverse its decision when the WCC's special fund to combat racism stopped supporting terrorist organisations.

Hierarchy not Congregation

The property of the dissent Holy Spirit Church here has been returned to the Episcopal Diocese of South-east Florida by order of Circuit Court Judge William Rutter.

The congregation had voted 185 to 14 in October, 1977, to withdraw from the Episcopal Church and then voted 192 to 0 to join the Diocese of the Holy Trinity which has since become part of the Anglican Catholic Church. A group of Holy Spirit parishioners had remained loyal to the Episcopal Church and continued to hold services in another church.

The judge ruled that the Holy Spirit Church property is owned and controlled by the Diocese of South-east Florida because the Episcopal Church has a "hierarchical" rather than "congregational" form of government.

In the non-jury trial Judge Rutter stated that submitted documents demonstrated that "the founders of the Holy Spirit (Church) intended it to be a constituent part of the Episcopal Church."

CMS SAFE AFTER BOMBS

Following the news of the bombing of Mwanza, Tanzania and the disturbances near the Ugandan border, the Rev Peter Dawson phoned for information regarding the CMS missionaries in that area.

Only one bomb fell on the town of Mwanza and several in the nearby harbour — but there is no alarm or panic because of the situation, and the church leaders will be very careful for the welfare of both expatriate and local staff.

Let us pray for Beverley Forrester, Judith Harris, Ross and Margaret Hall, Barbara Spring, Jack and Vicki Norman, also Richard and Clare Chittleborough.

350 INDO-CHINESE PLACED 650 TO GO

Episcopal Church congregations in USA have sponsored 350 Indo-Chinese refugees since a special appeal was launched by the Church's Presiding Bishop's Fund for World relief in January.

The Rev John Huston, a consultant to the Fund in refugee matters, noted that the Church had agreed to try to place 1000 refugees by May 1 to assist a nation-wide effort to find homes, jobs and assistance for 40,000 of the Indo-Chinese homeless.

Huston, whose task is to help the Church develop and sustain systems to make refugee work a continuing part of the ministry, said that a former pattern of placement was still holding up with most refugees being placed in the West Coast and south-eastern dioceses of the Church.

CONCERN FOR SOJOURNER

"It's become apparent," Huston noted, "that some parishes are beginning to see this as an ongoing form of ministry. Some that are going into a second round of placement for Indo-Chinese have, in the meantime, settled Chileans, Ethiopians or, many other groups that have sought assistance."

Huston pointed to a relationship that has developed with the Resource Centre for Small Churches in Luling, Texas which is developing material to aid congregations in its network to undertake refugee ministry.

"This is important for two reasons: First, we are increasingly interested in the role of small congregations just because they are good resource points for caring and that's a critical part of the work. Secondly, it is a model of the way in which the Church can energise existing networks in this ministry rather than having to start from the beginning."

MARIJUANA JUST THE BEGINNING

The Rev Greg Harvey of Perth said recently that he was puzzled over the current debate about the use of marijuana. He said that his own experience of marijuana users had begun in 1970 when he was working at the Wayside Chapel in Sydney's Kings Cross.

A PATH TO HARD DRUGS

"Much of the work of the very large staff had to do with drug addicts of various sorts. There were many who had used marijuana for many years, but with seemingly no ill effects. But every person I met there who was addicted to heroin, and there were very many of them, told me that they had begun by taking marijuana."

BLIND LEADING THE BLIND

Mr Harvey said that medical opinion seemed to differ widely and he quoted Mr Jim Carr of the WA Health Education Council who said recently on an ABC talk-back programme that much comment on this issue of marijuana was a case of the blind leading the blind.

Mr Harvey went on to say he believed that Christians had a duty to be as informed as possible on social issues of this kind. He said that both rigidly held views and uninformed comment seemed to him to be faults.

Anglican Messenger

JAPAN PM A CHRISTIAN

Masayoshi Ohira, the new Prime Minister of Japan, is the first professing Christian of his generation to lead his nation.

Ohira was converted to Christ as a high school student and preached the gospel on street corners before entering the political arena.

He shuns all alcoholic beverages, a rarity among Japanese politicians.

NEW PRINCIPAL FOR LBC



Dr Michael Griffiths, above, is to succeed the Rev Gilbert Kirby as Principal of London Bible College at the end of next year. Dr Griffiths, who has been General Director of the Overseas Missionary Fellowship for ten years, will be LBC's third principal in 33 years.

Bible Distribution Limited

Seventeen countries currently forbid or severely limit Bible distribution, according to the United Bible Societies; Libya, Mauritania, Albania, Saudi Arabia, Afghanistan, Tibet, China, Mongolia, Cuba, Vietnam, Bulgaria, Turkey, Lebanon, and Russia.



JANUARY, 1979

The death toll in the Rhodesia terrorist war has continued unabated. Of the 522 deaths reported during the first month of the new year, 272 were terrorists.

Other figures recorded were: Security Forces killed in action 33 Security Forces murdered 6 White civilians murdered 16 Black civilians murdered 104 Black civilians killed by landmine explosions 5 Terrorist collaborators 44 Civilians killed in crossfire 40 Stock thieves/looters 2

ABBOTTSLEIGH

A competitive examination for two OPEN SCHOLARSHIPS will be held on Saturday, 23rd June, 1979. The Scholarships are tenable for six years and are open to girls under 13 years of age on November 30th, proximo. Entries close on Wednesday, 2nd May, 1979. Conditions and form of entry will be supplied on application.

K. L. McCredie, Headmistress

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LATIN LIBERATION not from South America

"Latin American church exemplifies the trend of liberation theology. Yet a third of the clergy in some of these countries are foreign priests noted for their radical politics or natives trained abroad, especially in Europe", said Rev Edward Norman, Dean of Peterhouse College, Cambridge, when he levelled a great deal of criticism at churches in general through the Reith Lectures broadcast on the BBC.

Liberal theology stresses the importance of education in generating social awareness among the masses, believing Christ to be a political liberator, "a sort of urban guerrilla," he pointed out.

Therefore, western Christians who listen to the Latin American church in the belief that it is the authentic voice of the third world hear only echoes of themselves, he said.

His theme was the secularisation and politicisation of the church. He was particularly vehement on the subject of liberalisation of the church. He claimed causes, such as the human right's movement, liberation theology and the program of the World Council of Churches, have taken the church away from its proper goals.

"The aims of the human right's campaigns are being given the authority of the laws of God," he said in the third lecture.

The Soviet Union, he continued, was widely taken to illustrate the violation of fun-

damental religious freedoms. Western concern about the restrictions placed upon the exercise of religion in Russia had once been expressed as opposition to Marxist atheism. Now it is expressed in terms of liberal beliefs about human rights.

"Official Russian church leaders deny that there is any violation of human rights in the Soviet Union or that legal restrictions on religion are harmful," he claimed.

SOUTH AFRICAN MISTAKE

On the subject of South Africa and the World Council of Churches, Mr Norman questioned whether South Africa deserved the moral outrage heaped upon her by world Christianity.

He asked whether the available African alternatives envisaged by Christian opinion are likely to be any more moral, or if they had been considered critically enough by their supporters.

"Though represented as fundamental Christianity the churches' opposition to apartheid is really also a campaign in favour of liberal policies for majority rule and economic equalitarianism."

Mr Norman said he believes South Africa should have set up a multi-racial state a long time ago "but the fact is they didn't. They have become instead locked on a mistaken course and got stuck with it."

In his final address Mr Norman summed up his view by saying that Christ's teaching, with its unique authority originating outside historical circumstances and its deliberate evocation of timelessness, should make Christians cautious in identifying the ultimate purposes of God with shifting values of contemporary society.

Blackwell's Gift

Blackwell's, the Oxford booksellers, have donated £350,000 through Sir Basil Blackwell so that St Cross College may extend and purchase Pusey House.

The gift is to mark Blackwell's centenary. St Cross is one of Oxford's newest graduate colleges. Pusey House contains the library of E. B. Pusey, a leader of the Oxford Movement.

The Tractarians were often styled "Puseyites". Dr Pusey was Regius Professor of Hebrew at Oxford. His studies in the Minor Prophets still remains a work of reference.

ANGLICAN CONSULTATIVE COUNCIL TO MEET

The fourth meeting of the Anglican Consultative Council will take place at Huron College, London, Ontario, Canada, May 8-18.

According to the Rt Rev John Howe, Secretary General of the Council, there may be as many as 60 million Anglicans in the world, although the 26 member-churches record only about 46.7 million baptised members.

The 60 Council members — bishops, clergy and lay persons — are drawn from churches of the Anglican Communion throughout the world. Each of the national churches is represented by one, two or three delegates. In the United States, the Episcopal Church — represented by three delegates — has about three million members.

The president of the Anglican Consultative Council is the Archbishop of Canterbury. The present chairman is Mrs Harold C. Kellerman of Alexandria, Va, USA. Bishop G. C. M. Woodroffe of the Windward Islands in the West Indies is vice chairman.

The Council will open on May 8 at 2:30 pm with an address by Bishop Howe in which he will review current affairs in the Church.

AGENDA

The four sections will prepare papers for considera-

tion in plenary sessions. The agenda derives from matters of current interest and concern for Anglicans and other churches around the world. Much of the agenda relates to resolutions from the third Council meeting in 1976 or the Lambeth Conference last summer.

The agenda is Unity and Mission — Commissions with other churches (Roman Catholic, Reformed, Orthodox, etc); the World Council of Churches; Development of Mission; and Partners in Mission in the Anglican Communion.

The theological basis of human rights — An Anglican study of a worldwide subject that is at present being investigated by several churches.

The Anglican Communion — The purpose, structure and role of Anglicanism as a worldwide Church.

The Anglican Consultative Council — A small section to review matters related to the Council and its work.

Like the Lambeth Conference, the Anglican Consultative Council has no authority to legislate for its member-churches.

The Episcopal Church will be represented by the Rt Rev John M. Allen.

DIFFICULT UNDERSTANDING



Edward Patey: admires Hans Küng.

JESUS COMPLETELY HUMAN . . . TOTALLY OPEN TO GOD! — says Dean

Talking about God can only be in picture language, but for many — including Dean Edward Patey of Liverpool — the suggestion that Christ was God's Son sent into the world as his representative is very difficult to understand.

It creates more problems than it solves, the Dean said in a Lent luncheon address on "This Jesus" at St Nicholas Parish Church, Liverpool.

Definitions of the relation between Jesus of the Christian faith and Jesus of Nazareth had to be worked out as theology developed and the Father/Son analogy was a useful illustration from everyday life.

Yet the debate about this relationship is more hotly pursued today than ever before, and Dean Patey admired the work of theologians like Hans Küng and Professor Geoffrey Lampe.

"I believe that uniquely in history, Jesus of Nazareth represented God in the only language man could understand, the language of flesh and blood, the language of a man's life," he said, sharing his own thoughts on the subject.

"But I believe that Jesus was absolutely completely and totally human. But unlike you and me, who are also totally human, he was 100 per cent open to God."

HOLY OIL IN SALE CATHEDRAL

Bishop Delbridge has given permission for an ambury to be installed in the Sacristy (Vestry) of St Paul's Cathedral, Sale. In a city with a large Base Hospital, plus many elderly and house-bound parishioners, the reservation of the Sacrament is needed for the Ministry to the Sick.

But the ambury will also be used for reservation of holy oil for anointing the sick. The Bishop alone by tradition, may consecrate this oil.

Clergy from a number of parishes have already approached the Dean concerning the use of holy oil for anointing the sick, in their own parishes.

James' letter in the NT calls for the "elders of the church" to pray for the sick, "anointing him with oil in the name of the Lord".

By tradition, this oil is consecrated on Maundy Thursday. Bishop Delbridge will

REFLECTED

People occasionally reflect in their lives a little of God, through a kind word or act, the Dean explained, but in Jesus God was completely reflected in a real human life.

"He was not God dressed up as man. He was a man, but totally filled with the Spirit of God. Therefore I do not see him as having been sent from above to us below. 'Coming down from heaven' is not language I find helpful.

"I see a man living his life here like us, born like us, living like us, dying like us, yet so filled with the Spirit of God that you have to say that to see him, you see the Father."

"The more we can eliminate the miraculous from his life, the more we can believe he lived a life like you or I and reflected God, and the more marvellous the story of Jesus is."

And the Dean added: "That is why I could never think of God except in Jesus terms. It really is true what He claimed, 'No man comes to the Father except by me'. That is the way, the only way, I know how to pray through Jesus Christ my Lord."

CWN



Bishop Delbridge

revive this ancient custom in St Paul's cathedral on Thursday, April 12.

Gippsland Anglican

Breakaways want RC's to recognise an Anglican rite

A breakaway group of Episcopalians is seeking recognition for an Anglican rite within the Roman Catholic Church.

The group, led by the former American Church Union director Canon Albert DuBois, is setting up a provisional diocese which it hopes will be the vehicle through which the Episcopalians can be received by Rome.

Last year the group approached Roman Catholic leaders in the United States and at the Vatican, but at that time the Roman Catholics were noncommittal about the chances of recognition.

The breakaway Episcopalians were once allied with the Anglican Catholic Church (formerly the Anglican Church in North America), but became increasingly critical of the denomination because it was not "a recognised Catholic body."

Members of the DuBois group visited Roman Catholic leaders at the same time as other breakaway Episcopalians were meeting in St Louis to establish the new church, but the actual split dates back to the consecration of four bishops of the new church a year ago.

In a letter to supporters Dr Theodore L. McEvoy, lay

spokesman for the splinter group, explained, "We are not seeking absorption into the Church of Rome. We are seeking to retain our own liturgy, our own forms of piety, our own special saints' days, our own parish organisations, our tradition of lay involvement in the life of the church, and our own orders."

The provisional diocese, to be called the Diocese of St Augustine of Canterbury, will function through its priests' conference and laymen's league, according to Dr McEvoy. Diocesan leaders would include priests and laity, with Canon DuBois acting as senior priest.

Dr McEvoy compared the group's effort to establish an Anglican rite within the Roman Catholic Church with that of the Uniate Churches of the East. These churches recognise the primacy and jurisdiction of the Pope, but use non-Roman modes of worship and discipline.

"We, too, seek a relationship with the Holy See that will allow it full Catholic unity and the maintenance of our own unique traditions," Dr McEvoy said.

ABBOTTSLEIGH

A competitive examination for the JUBILEE SCHOLARSHIP will be held on Saturday, 23rd June, 1979. The Scholarship is tenable for six years, and is open to girls under 13 years of age on November 30th, proximo, who are daughters of Abbottsleigh Old Girls. Entries close on Wednesday, 2nd May, 1979, and form of entry will be supplied on application.

K. L. McCredie, Headmistress

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Balanced Healing

Sir,
It is interesting to find (ACR 5.3.79) that Lesley Hicks has apparently succeeded in her search for balance in the matter of Healing, for she leaves us with the fact that sometimes God chooses to heal and sometimes He doesn't.

(Rev) FRED HANSON
Waitara, NSW

Caption Misleading

Sir,
Reference your issue of Church Record March 26, 1979. Although gratified to see the good photo of the three ladies from the Stanwell Tops Convention, I was perturbed at the caption on the photo. These words could be very misleading. The missionary offering at this Convention is not "raised" in the usual sense of the word.

This offering is a missionary faith offering and thousands of women have been led into a new dimension of faith through it. It is not just an offering taken up in a meeting. There is nothing sold to "raise" the money. The women are told of the exciting dimension of waiting upon God to know how much He will give them so that they may give it back to Him for the Interdenominational Missions CWCI supports.

It is stressed that this is over and above their usual

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STOREMAN required for Self Service Store located in an Aboriginal Township Numbulwar on NT side Gulf of Carpentaria. Married man preferred and suitable accommodation available. Active Church affiliation essential. Please write with Minister's and other references to:

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WANTED TO BUY good piano by Stratfield Branch, Chinese Christian Church for use in their worship service. Phone Chan 61 2222.

Best on Homosexuality

"Homosexuality and the Church" by Richard F. Lovelace Fleming H. Revell, N.J. 1978, \$8.75, pp.158 (Hardcover)

Like many of us in Australia, Professor Lovelace has been forced to face the issue of homosexuality, by the aggressive and growing demands of the homophile movement in his own country. In this book Professor Lovelace outlines and evaluates (including theological arguments) which are put forward to justify homosexual practices.

The evaluation is preceded by an outline of the history of the Church's traditional stance on the issue and a summary of the numerous books, reports and studies which have appeared since the publication of the Kinsey Report in 1948.

The flood of material and

the variety of theological and non-theological stances adopted tend to overwhelm the reader. Yet this flood accurately portrays the growing strength of the homophile movement.

While Lovelace does not ignore weaknesses in the traditional position adopted by the Church (and individual Christians), he provides insights into many arguments which appeal to Evangelicals (or attempt to appeal to Evangelicals), because they appear to be

based on the doctrine of justification by faith.

The distortions of this doctrine are located and revealed for what they are. Appeals to "the data of empirical sciences" and the "experiences of Christian people" are critically examined and placed in their proper perspective. The subjectivism of many approaches is unmasked and shown to clash with the objectivity of the revealed Will of God.

The antithesis between Spirit (freedom) and Word (law) is found to conflict with the biblical teaching of the Spirit speaking through and in the Word.

Evaluation of the theological arguments is followed by an examination of the biblical evidence. Biblical texts that explicitly and implicitly condemn homosexuality are reviewed. It becomes apparent that homosexual practice is part of a pattern of sin which brings down God's judgement on men and women.

The foundation of this pattern is the inherited drive towards disobedience which we call original sin. A failure to appreciate the doctrine of original sin expresses itself in many of the attempts to circumvent the direct and obvious meaning of Scripture.

While unwilling to move from the stance of Scripture and its moral condemnation of homosexual practices, Lovelace shows a great deal of sensitivity towards the predicament of the homosexual.

He criticises the prejudice and unjustified homophobia of many Christians and challenges the reader to reconsider his or her thinking on this matter. Finally, the book concludes with a chapter on how the Church might minister to the homosexual in this day and age.

Scholarly, though not academic, the book is a must for those people who wish to

gain an overall perspective on this topic in order to faithfully meet a contemporary and pressing challenge.

Michael Hill

Readers who have become accustomed to Rita Snowden's style of devotional writing will find themselves in a very different "climate" in the first part of this book.

The publishers tell the reader on the back cover that the book was written to give some account of how the author first became a committed Christian, and of the books and people from all ages and all parts of the world who have affected her thinking and her work. This is the theme in chapters 1/11.

In these chapters she reveals something of her theology and one cannot help but feel that it is here that some of her readers will be inclined to register their disagreement with it. This is especially true with regard to the conclusion she reaches in the chapter - "What has Christ's cross to do with me?"

In her Introduction to the book Miss Snowden says that she is anxious to test all by the touchstone - "Is it practical?", and it is in the second section that she becomes both practical and devotional.

Here she seems to be much more at home, for there is a great deal more "communication" with the reader as she deals with Prayer, Guidance, Stewardship and kindred matters. Those who are familiar with Miss Snowden's style will also feel more at home in chapters

12/27.

Counsellors and advisers will need, besides the materials provided, both commonsense and sensitivity to relate to all sorts and conditions of enquirers. I tend to dislike working to a formula in talking to people about Christ, yet realise that the Crusade organisers must provide booklets with set patterns and verses of Scripture for counsellors to use, and that I must use them faithfully yet flexibly.

R. N. Langshaw

Commandments, and alternative forms of intercession, and varying introductory words to Peace with a slight modification ("Save us from the time of trial").

The modern version of the Lord's Prayer finds its place in the text, though the rubric indicates that the traditional form may be used instead. It was felt the traditional form was so well known that it was unnecessary to print it in full.

There is no doubt that the Revision Committee has worked hard and with sensitivity to include many of the suggestions made. It will be interesting to see whether General Synod will be satisfied.

Time and again one is inclined to say, "William Barclay had a helpful note about that! Now where was it?" Here is a quick and efficient reference system to enable the note to be tracked down!

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R. N. Langshaw

FREE AD
This service to readers is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to five lines.

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.

The service is known as FREE AD and runs on an hourly system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

FOR SALE: Set of 2 sturdy cupboards and double bed ends and 1 telephone table. Contact Peier or Sue Clouston, 452 4872.

FOR SALE: HG Holden 186 Manual 11 months reg. radio, average condition. \$1290. o.n.o. Mark Eaton, Moore College, 51 5111 week days, 78 6515 weekend.

BOOK OF COMMON PRAYER, SSP, Australia 78. Golden Bells, CSM Chorus, and sheets for Evening Prayer, Baptism, and Holy Communion (about 45 of each) as a gift to anyone interested. Rod Berkiev 528 9362.

PIANO SEAT, drop lid, excellent condition for sale, \$36. Phone 57 3085.



BOOKS

Reference was made in the 9th April issue of Church Record to the Japanese film Shiokari Pass. A Japanese edition was flown to Australia for special showings to the Japanese speaking community in Sydney.

Although it contains no mention of Dr Billy Graham, it was produced by his film unit Worldwide Pictures and is available in English through his distributors Challenge Films in all capital cities of Australia.

The film employs the close-up synchronisation technique and there is no need for subtitles.

ROY A. ASHTON
Manager
Challenge Films

What we have is not just "peace"; Paul does not say that we have the peace OF God; we have peace WITH God.

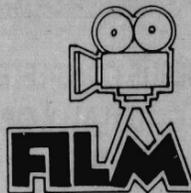
— Martyn Lloyd-Jones on Romans 5

Last Days Before the Fall

"The Conquerors of Lachish" A new 25 minute 16mm sound film in full colour produced by the Church of England Television Society for the Australian Institute of Archaeology.

Available from Challenge Films 400 Kent Street, Sydney Retail \$20

This film helps to bring the Old Testament to life by showing the congregation or study group how this important fortress city, which commanded an approach to Jerusalem, was captured successively by Sennacherib in 701 BC (2 Chronicles 32:9 and Isaiah 36, 37) and by Nebuchadnezzar in 597 BC.



The work of J. K. Starkey, the archaeologist, receives due mention. He worked on the site from 1932 until his death by violence in 1938. The film shows the results of more recent exploration currently being carried out by the Tel Aviv University.

For a group studying Jeremiah in detail, this film will prove stimulating and informative.

B.G.J.

NEW ENGLISH SERIES 3 — ATTEMPT TO PLEASE EVERYONE

After considering the proposed revisions to the Series Three Holy Communion Service last July, General Synod asked the revision committee to produce a further revised draft. This that committee has now done under the chairmanship of the Bishop of Derby.

Churches are added to enrich the Church of England liturgy at some future date. In particular it hopes that the eucharistic prayer published recently by the Joint Liturgical Group will find its way to the General Synod via the House of Bishops.

One important feature of the eucharistic prayers is the material common to them all in the revised draft. All of them share the same opening responses, the Sanctus, the Institution Narrative, and the Acclamation, the latter introduced with a new rubric: "Together we affirm our faith". The revisers tell us they have resisted the pressure from some quarters to change the wording of the last affirmation: "Christ will come again", because they say not only are the acclamations optional but the retained wording allows for wide interpretation. The acclamations are also brought forward to a position immediately after the institutions narrative.

The full text of the Benediction is also included in all versions of the eucharistic prayer. The committee state that they thought that suspicions about the implications of this anthem for doctrines of a real presence were misplaced. Moreover, they point out that although it finds a place in the text for the convenience of those wishing to use it, its optional status has been clearly indicated in the accompanying rubric.

The Anamnesis differs in the four eucharistic prayers. In the first version: "We remember His offering of Himself made once for all

upon the Cross and proclaim His mighty resurrection and glorious ascension," and "as we look for His coming in glory we celebrate with this bread and this cup His perfect sacrifice".

The second prayer starts: "Having in remembrance His death once for all upon the Cross, His resurrection from the dead and His glorious ascension into Heaven, the looking for the coming of His Kingdom we make with this bread and His cup the memorial of Christ, your Son, our Lord. Accept we pray this offering of our duty and service."

In the third prayer the celebrant says: "Calling to mind His death on the Cross, His perfect sacrifice made once for the sins of all men, rejoicing at His mighty resurrection and glorious ascension, and looking for His coming in glory, we celebrate this memorial of our redemption."

CONCERN FOR SOJOURNER

Finally in the fourth prayer, following 1662, we may say: "In remembrance of the precious death and passion, the mighty resurrection and glorious ascension of your dear Son, Jesus Christ, we offer you this sacrifice of praise and thanksgiving".

Additions and versions: The revised draft provides much additional material for seasonal use, and a supplement containing even more material for use throughout the Church's year. The possibilities for variety in the use of the service are not confined to such Scriptural sentences, however, for there are several alternative concessions, alternative forms of

based on the doctrine of justification by faith.

The distortions of this doctrine are located and revealed for what they are. Appeals to "the data of empirical sciences" and the "experiences of Christian people" are critically examined and placed in their proper perspective. The subjectivism of many approaches is unmasked and shown to clash with the objectivity of the revealed Will of God.

The antithesis between Spirit (freedom) and Word (law) is found to conflict with the biblical teaching of the Spirit speaking through and in the Word.

Evaluation of the theological arguments is followed by an examination of the biblical evidence. Biblical texts that explicitly and implicitly condemn homosexuality are reviewed. It becomes apparent that homosexual practice is part of a pattern of sin which brings down God's judgement on men and women.

The foundation of this pattern is the inherited drive towards disobedience which we call original sin. A failure to appreciate the doctrine of original sin expresses itself in many of the attempts to circumvent the direct and obvious meaning of Scripture.

While unwilling to move from the stance of Scripture and its moral condemnation of homosexual practices, Lovelace shows a great deal of sensitivity towards the predicament of the homosexual.

He criticises the prejudice and unjustified homophobia of many Christians and challenges the reader to reconsider his or her thinking on this matter. Finally, the book concludes with a chapter on how the Church might minister to the homosexual in this day and age.

Scholarly, though not academic, the book is a must for those people who wish to

gain an overall perspective on this topic in order to faithfully meet a contemporary and pressing challenge.

Michael Hill

Readers who have become accustomed to Rita Snowden's style of devotional writing will find themselves in a very different "climate" in the first part of this book.

The publishers tell the reader on the back cover that the book was written to give some account of how the author first became a committed Christian, and of the books and people from all ages and all parts of the world who have affected her thinking and her work. This is the theme in chapters 1/11.

In these chapters she reveals something of her theology and one cannot help but feel that it is here that some of her readers will be inclined to register their disagreement with it. This is especially true with regard to the conclusion she reaches in the chapter - "What has Christ's cross to do with me?"

In her Introduction to the book Miss Snowden says that she is anxious to test all by the touchstone - "Is it practical?", and it is in the second section that she becomes both practical and devotional.

Here she seems to be much more at home, for there is a great deal more "communication" with the reader as she deals with Prayer, Guidance, Stewardship and kindred matters. Those who are familiar with Miss Snowden's style will also feel more at home in chapters

12/27.

Counsellors and advisers will need, besides the materials provided, both commonsense and sensitivity to relate to all sorts and conditions of enquirers. I tend to dislike working to a formula in talking to people about Christ, yet realise that the Crusade organisers must provide booklets with set patterns and verses of Scripture for counsellors to use, and that I must use them faithfully yet flexibly.

R. N. Langshaw

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Michael Hill

Snowden's Story and Theology

"Christianity Close to Life" by Rita Snowden 158 pages. Paperback published by Fontana Recommended price — \$3.25

Readers who have become accustomed to Rita Snowden's style of devotional writing will find themselves in a very different "climate" in the first part of this book.

The publishers tell the reader on the back cover that the book was written to give some account of how the author first became a committed Christian, and of the books and people from all ages and all parts of the world who have affected her thinking and her work. This is the theme in chapters 1/11.

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Commandments, and alternative forms of intercession, and varying introductory words to Peace with a slight modification ("Save us from the time of trial").

The modern version of the Lord's Prayer finds its place in the text, though the rubric indicates that the traditional form may be used instead. It was felt the traditional form was so well known that it was unnecessary to print it in full.

There is no doubt that the Revision Committee has worked hard and with sensitivity to include many of the suggestions made. It will be interesting to see whether General Synod will be satisfied.

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WHAT A WORLD COUNSELLING THE COUNSELLORS

Lesley Hicks

Along with some thousands of other Christians in the Sydney area, I took part in the series of four Christian Life and Witness classes held to prepare potential counsellors for the Crusade, and to encourage participants generally in serving Christ more effectively.

I appreciated the opportunity for fellowship across denominational and parish boundaries, was able to renew some old friendships, and sat dutifully at Charles Riggs' feet as he led the packed church through the course in his lively and challenging way.

One problem I found in working through the course booklets was the difficulty of putting myself sensitively in the place of an (at this stage) imaginary enquirer who may not have any of the Christian background and framework of thinking in which I have been immersed for over twenty years. This made me think that new Christians could have quite an advantage over "old hands" in identifying with seekers.

Of course, by no means all come forward in response to Dr Graham's preaching will be strangers to the gospel message. Many, probably most, will be at least occasional church-goers. The secular press will probably scoff that Graham preaches to the converted, not realising that any church has many pew-sitters of all ages whose lives are not yet committed to Christ, and many more whose commitment is more convenient than costly.

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through us during the Crusade and far beyond it, to turn Sydney right-side up. But if we think we've "got it all" already — all that God has for us in His infinite resources! — we'll remain in our poverty, like the lukewarm Laodiceans of Revelation (Chap 3:14-22).

A number of encounters have brought home to me lately that a half-committed Christian life is almost as resist and grieve His Spirit by wilful sin, or an unloving, judging attitude towards fellow-Christians with whom we differ, we not only block the blessing God intends for us, but block it for others too.

My longing for this Crusade and its aftermath is that, through prayer and a greater openness, the Holy Spirit will be poured through our lives, bringing not only

WE NEED YOU!



SKORNIYAKOV FAMILY
Yakov Sk

MAINLY ABOUT PEOPLE

SYDNEY

Rev F. W. Mostyn, formerly curate of Lithgow, is rector of Littleton from February 3.

Rev J. M. C. Lowe, formerly of Tasmania, is resident minister of the new housing area of Doonside and Quakers Hill, from February 21.

Rev D. R. Eagan, formerly of Bathurst, is rector of Canterbury with Hurlstone Park from March 2.

Rev D. C. Barker, formerly of Armidale, is acting rector of Concord North from March 11.

Rev J. T. Griffiths resigned from East Willoughby to become deputy executive director of the Church of England Retirement Villages.

Rev R. T. Tidball, formerly rector of Thornleigh, is rector of Bowral from March 24.

Rev B. J. Higginbotham, formerly rector of Dundas, is rector of Drummoyne from April 18.

Rev D. J. Robinson, formerly of Armidale, is rector of Haberfield from April 19.

Authority to officiate in the Sydney diocese has been granted to Rev D. A. Wellington, Rev R. A. Munroe and Rev D. B. Davies.

Rev W. E. Thomas resigned as rector of Granville, March 23, to become chaplain of Prince of Wales hospital.

Rev J. N. Bagnall resigned as rector of Cremorne, June 4, to go to the Melbourne diocese.

Rev D. J. Carter, formerly of Armidale, is curate of Parramatta North from March 27.

Rev J. W. Pryor will resign as rector Brighton-le-Sands, August 15, to be a lecturer at the Pacific Theological College in Suva, Fiji.

Rev R. A. W. Watten will retire as rector Gordon on August 31.

Rev W. M. France, formerly on leave of absence overseas, is rector of Dundas from April 19.

Rev G. W. Barrand resigned as rector of Berrima on April 15.

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ALEC McCOWEN

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Following a successful season in London, Alec McCowen, an English actor held American audiences enthralled with his reciting of all of Mark's Gospel. The performance of two and half hours with a short intermission had no props, special lighting, but simply Alec McCowen reciting the whole Gospel. It had taken McCowen sixteen months to commit the entire gospel to memory.

Critics said that the performance was powerful, and compelling, and that the Gospel by itself held its own power.

Said one minister, "I found the texts I had known for years leaped out at me with new clarity and impact, with a depth I had never discovered before. I was reminded that 'too often we over-interpret the Bible, surrounding it with too many of our own words, rather than letting its words stand on their own."

"And we shred the Gospels, taking them apart piece by piece, handing out little morsels of nourishment rather than serving up a full meal."

MOORE EXTERNAL RESULTS

The Sydney Preliminary Theological Certificate, Moore College, results:

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SECOND CLASS HONOURS
Francis, Mrs J. M.; Kent, Mr G. J.

FIRST CLASS HONOURS
Collison, Dr D.; Smith, Mr B. F. C.

St Paul and Johnny Cash

The world's biggest-selling country music artist, singer-songwriter Johnny Cash, says he is one third the way through writing script and songs for a World Wide Film production of the life of St Paul.

Cash has been in Britain for a series of music concerts including a six-day stint at the Wembley Conference Centre, London. Cash was accompanied on his visit by wife June, The Tennessee Three, The Jordanaires and other members of the singing Carter Family.

Cash, 47, said, "Paul was a reborn man. I love the man's story. I don't think there has been anything about him since John Pollock's book in the early '50s."

The film on Paul, when completed, will fulfil one of his greatest ambitions. And while engaged in this work Cash still has various record and concert commitments. In terms of records, CBS has just issued a new album called *Gone With a Girl*. One song on the album has been penned by rock musicians Mick Jagger and Keith Richards.

Cash said he had several long conversations with Mick Jagger and found him someone now very concerned about life and its meaning.

Membership Suspended

At a special Assembly of the Presbyterian Church in Ireland it was decided to suspend membership of the World Council of Churches. The voting was 561 to 363 in favour of suspension.

There was a large attendance at the Presbyterian Church House in Belfast, and a high vote. The purpose of the assembly was to take action in regard to membership of WCC. Irish Presbyterians like others elsewhere in different denominations have been critical of grants through WCC made "to combat racism"; while the liberation theology expressed in WCC has much concerned those desirous of adhering to biblical theology.

Membership is now suspended at least until the 1979 General Assembly.

Unprecedented Spiritual Harvest

• From page 1

states, has taken place in North-east India. The Christians there have established evangelistic outreaches to Burma in spite of the fact that they risk imprisonment when they undertake that mission. Reports are that the Christians in North-east India are tooling for evangelism of China.

Decade of Destiny

Wagner sees encouraging developments even closer to home. He suggests that there is a restoration of evangelistic zeal in several mainline American denominations, including the Methodist and Episcopal.

"Christians should not be blind to the problems and the setbacks," Wagner contends, "but they should also be aware of the many encouraging developments and beckoning opportunities which will make the 1980s to be a decade of destiny."

WEIS

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone: 233 4581. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription is \$4.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 82 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.

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CLOUD OVER CRUSADE

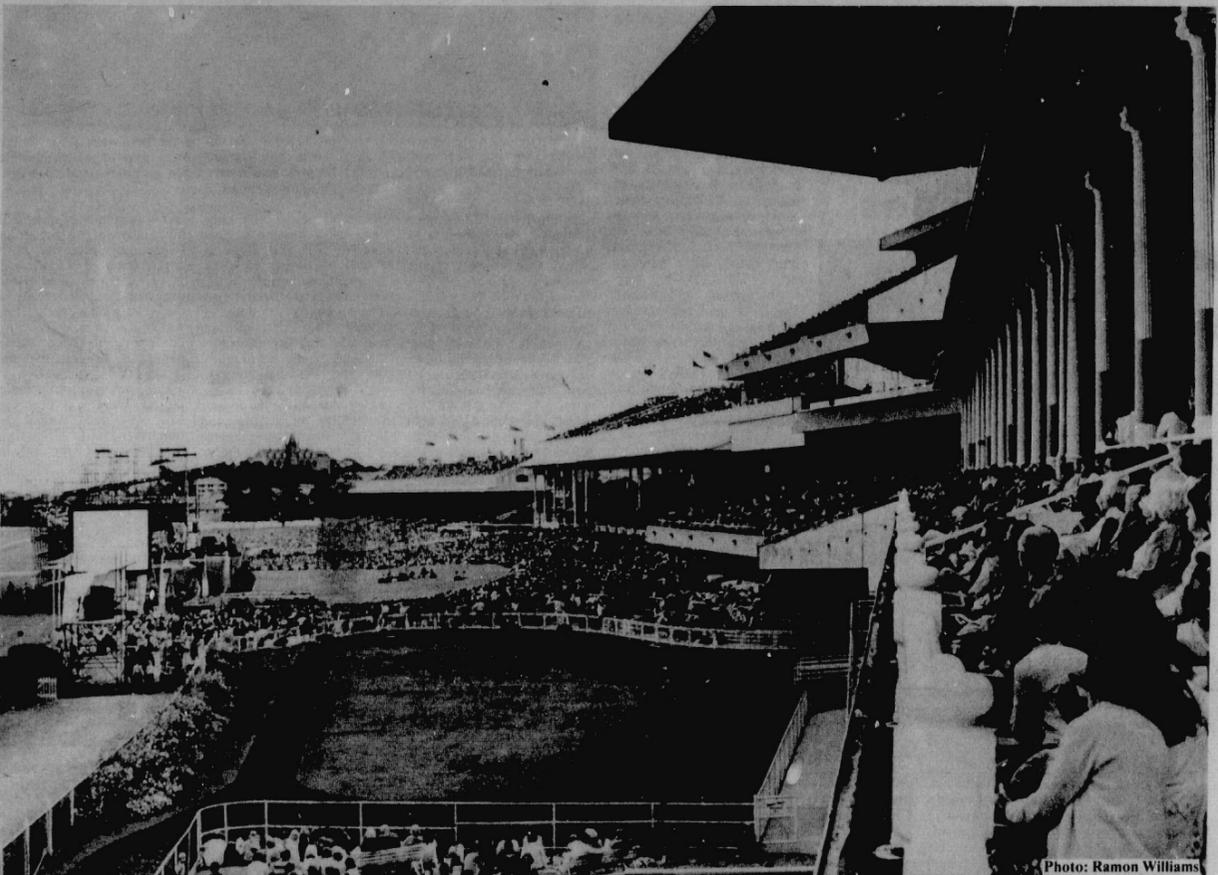


Photo: Ramon Williams

The cloud over the crusade on the opening meeting of the 1979 Billy Graham Crusade was the beginning of a week of rain which dampened attendance figures as the crusade proceeded. (For editorial comment see below.)

The Anglican Archbishop, Sir Marcus Loane, in welcoming Dr and Mrs Graham said: "Only Sydney, London and New York share the distinction of having three Crusades by Billy Graham. It is just 20 years since the opening of the first Graham Crusade in Sydney."

The Archbishop said that God had answered prayer in "such a wonderful way", and called on Christians to "continue to look to Him as the hearer and answerer of prayer".

He asked two questions. First, if a million people attended the Royal Easter Show in less than a fortnight,

why should not a million people attend the Crusade? Second, if 200,000 people were present when the Pope celebrated the mass at this very Randwick racecourse, "shall not 200,000 attend the final meeting of the Crusade?"

Draw to Thyself those

whom Thou hast chosen in Christ before the foundation of the world." This was the prayer of Dr Billy Graham as he began his opening sermon of the 1979 Crusade in Sydney, on the afternoon of Sunday, April 29. (See page 3 for the sermon summary.)

Many pleasing features marked the beginning to this major Crusade. Large orderly crowds saw the stands and open space well filled. There

• To page 4

ON OTHER PAGES

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- Short on Graham 7

EDITORIAL The Rain and The Response

"All authority in heaven and on earth has been committed to Me" are thrilling words for God's people, for they proclaim the Lordship of Jesus over the universe and at a very personal level are a great strength in times of uncertainty and difficulty. He does have the whole world in His hands.

The words are also a thrilling platform from which many a missionary is sent on his way, as well as a reminder that the Christian message is to go into all the world.

The words seem a little distant and even unrelated to the question that has been on the minds of Christian people who in the past week have watched the rain pour down night after night at the Crusade.

"It is unfortunate that it has rained because people will be deterred from coming out in such weather" some have said, while others have asked: "Why, after all this time and effort does God send the rain?"

Some have rightly pointed out that in the Old Testament unseasonal rain always drew God's people to look after their own lives to examine them lest they be

given to idolatry which is covetousness or covetousness which is idolatry.

There was also the constant danger in battle that Israel should claim the victory for itself and not remember that it was God who alone gave the victory. After the favourable media response it has been all too easy to sit back confidently and feel that all has been done, and simply we can reap the fruits of hard labour in days past, or it is all up to Dr Graham.

Others, after the disappointing response early in the week, have been tempted to doubt that anything will happen in their district. Their buses are not full, people who seemed interested in the Crusade at the time of the door knocks have not turned up. Friends who promised to come or long prayed for relatives have said no at the last minute. All this is discouraging to say the least.

No doubt those closest to the Crusade organisation have felt disappointed. Projected figures relating to responses seem foolish and it would be easy to blame the

rain. After all the press, have not put out a bad image of Dr Graham. We cannot portion out blame to them.

The issue finally comes back to a simple question — is there a connection between the rain and the number whose response is genuine? Or to put the question another way — does the great commission stand to remind us that in the midst of our evangelistic efforts Jesus exercises his sovereign control over all the circumstances that relate to those efforts.

In the end does it depend on the human factor, the seasonal factors or is it as Dr Graham prayed at the opening meeting "Draw to Thyself those who Thou hast chosen in Christ before the foundation of the world"?

That prayer can only be prayed by those who genuinely believe that Jesus is sovereign in the circumstances that surround evangelism. We ourselves must stifle attempts to make connections between circumstances believing that this will explain why or enable us to portion out blame when all have not come up to our expectations concerning responses to the Gospel.

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