

ARMIDALE

Mr P. Clark was ordained Deacon in St Peter's Cathedral on December 21 and will be Assistant at Narrabri.

Mr C. Gerard was ordained Deacon in St Peter's Cathedral on December 21 and will be Assistant at Glen Innes.

Mr C. Ainsworth was ordained Deacon in St Paul's West Tamworth on February 4, and will be non-stipendiary Minister at West Tamworth.

Rev R. Godden was ordained Priest in St Paul's West Tamworth on February 4, and will be non-stipendiary priest at West Tamworth.

Rev D. Carter will be ordained Priest in St Augustine's, Inverell on February 11 and will be seconded to All Saints, Parramatta as Assistant Minister for two years.

Rev H. Begbie, Assistant Minister, Narrabri is to be Minister-in-Charge, Collarenebri.

Rev M. Hull, Assistant Minister, Ashford / Delunga / Tingha is to be Minister-in-Charge of Emmaville.

SYDNEY

Rev A. Pitt-Owen has been locum tenens for several months at St Simon and St Jude, Bowral. He and Mrs Pitt-Owen now have a property at Picton. Mr Pitt-Owen was formerly rector of Haberfield and rural dean of Petersham.

Rev R. Sewell, former Curate at Darling Point is now Curate at Nowra.

NEWCASTLE

Rev Canon W. H. S. Childs, Rector of Hamilton died January 8. Canon Childs was a notable and colourful personality both within the Church and the Community of Newcastle and the Hunter Region.

RUSSIAN CLAMP DOWN ON SECRET RADIO STATION

Three members of the registered Moscow Baptists Church have been interrogated over the past three months in connection with a secret recording studio discovered in 1977.

The studio was located in the Home of Viktor Strelnikov (aged 45); and Alexander Semchenko, a 30-year-old preacher of the Moscow church and Alexander Butylin (aged 27) were involved in the recording of foreign Christian radio broadcasts and of Christian songs and music for circulation in the Soviet Union. The music was also intended for use in foreign radio broadcasts.

The three men accused under article 162 of the criminal code of engaging a prohibited trade. The operation was non-profit making and the three men all support themselves from regular employment, but the law does not define clearly the meaning of trade.

The point is that private individuals are prohibited

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Commissioning of New Church Army Leader

Friday, the 9th February is the date for the commissioning of Captain Gilbert Page as the new Federal Director of the Church Army in Australia. The time: 7.30 pm; the place: St Andrew's Cathedral, Sydney. Bishop A. J. Dain will officiate.

Captain Page and his family (pictured above) arrived recently from England where he has been a Church Army Officer for a number of years.

His experience as an evangelist had included Mission

God's promises are not meant to set aside His precepts, but rather are given to encourage us to do with all our hearts and might whatever He has bidden us.

— A.W.P.

Message for Festival

• From page 1

position to discriminate for himself and others and so fulfil his moral obligation. True artistic expression and moral responsibility go together.

"Entertainment has become more significant in our leisurely, affluent Australian society. The Church has a responsibility to be where the people are when they are enjoying themselves, not so much as a moral monitor but as a positive contributor to the total happiness of all, the entertainers and the entertained alike."

FOL Call For Strong Opposition to "Gay" Campaign

• From page 1

ridiculous statement in view of the obvious difference in the anatomy of males and females).

Homosexual groups have also successfully lobbied the Australian Government Employee Organisations and the Australian Social Welfare Union to adopt homosexual policies.

"Concerned parents have to face the issue of homosexuality no matter how unpleasant the task because it is going to touch every child", said Rev Fred Nile. "If the Human Relationship Commission's Recommendation was adopted it would mean homosexual teachers could teach sodomy in the school as part of the personal development or sex education courses."

As a result of these insidious pressures two valuable resource booklets have been issued by the Festival of Light to assist parents, clergy, politicians, teachers, etc.

"The Moral Implications of Homosexual Behaviour" by Dean Lance Shilton (60c each).

"Homosexuality — Its Victims and the Value of Legal Deterrance" by Dr Jean Benjamin (60c each).

Write to Festival of Light, PO Box A87, Sydney South, 2000 for copies for your friends and local members of parliament.

JUSTICE AND HUNGER AT THE TUCKSHOP

The school tuckshop at Marist Brothers High School, Eastwood became the target of a "boycott" recently for the school's Year 8 students. These students have been members of the Schools Force Ten programme during 1978.

NEW LOOK AT HUNGER

The students' "boycott" started after studying their Schools Force Ten bulletins on "Hunger". Michael, one of the students, explains: "We decided to sacrifice some of our own money. We each wrote down how much money we would intentionally not spend over a month and we sent the total in to Force Ten."

WE ARE THE LUCKY ONES

And the effect? Matthew, another student, tells that when he was tempted to buy something at the tuckshop he had to talk himself out of it. "It made me think what we were making a sacrifice for, and how lucky we are," says Matthew.

The boycott was not only at the school tuckshop. Grant, who collects stamps,

missed a few new issues. Michael had to wait a few extra weeks to buy his new cricket ball and Steven didn't have enough money left to go to the pictures with his friends one Saturday.

SEVEN BULLETINS EACH YEAR

The Schools Force Ten bulletin on "Hunger" was just one of seven bulletins produced last year. The 1979 bulletins which are being written by teachers will include issues on Family Life, Loneliness and Prejudice. The bulletins are written at three levels, Primary, Years 7 and 8 and Years 9 and 10. Senior years use the regular Force Ten bulletins.

If readers would like a sample of Schools Force Ten bulletins and more information about the programme write to Force Ten, Box C199, Clarence Street PO Sydney, 2000.



Michael Lee and Grant Diggins studying the Schools Force Ten bulletin on "Food and Hunger" during their boycott of the school tuckshop.

WOMEN'S WORLD DAY OF PRAYER IN MARCH

The Annual Meeting of the Women's World Day of Prayer will be held on March 2 (Friday) in over 150 countries around the world.

The service for 1979 has been prepared by African students in the Mindola Institute in Kitwe, Zambia — where about 200 students, each are trained for service in different countries throughout Africa.

The theme of the worldwide service this year is "Spiritual Growth".

Each year the number of people attending the services in Australia and throughout the world continues to increase.

The major part of the offertories in New South Wales go to support the Bible Society.

The central service in Sydney will take place in the Salvation Army Cathedral, Liverpool St, Sydney at 12 noon.

For further information contact the National Liaison Officer, Head Deaconess Mary Andrews, 8/2025 Jersey Rd, Woollahra, 2025. Telephone: 32 2023.

HELP! CHRISTIANS IN SOCIAL WORK

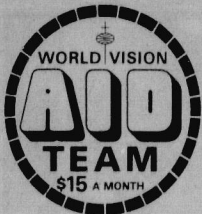
A conference organised by Christian students in association with the AFES (Australian Fellowship of Evangelical Students) and the Social Workers' Christian Fellowship, being held at Thornleigh Conference Centre (March 9-11, 1979) has attracted widespread interest, both in Sydney and interstate.

Guest speaker is Alan Keith-Lucas, world-renowned and now retired Professor of Social Work from the University of North Carolina, USA.

He will speak on themes from his book "Giving and Taking Help" mainly. Already it is anticipated that the conference centre will be filled and more than 200 people are expected to attend an open day on the Saturday featuring talks on Social Work views of man and models of helping as well as historical perspectives on Christian concern.

Aims of the conference include helping people in the welfare field grow and develop in their Christian lives, to see Christ in their work as well as their work being for Christ. Applications are still being accepted by the conference registrar: Mr D. Blythe, 43 Hazelmead Rd, Asquith, 2078.

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"DOLE BLUDGERS"

Denounced at Seminar

"The image of dole bludgers ripping off the tax payers sensationalized by the Media in 1975-76 did a great disservice to Australia. It obscured the real issues relating to the problem of unemployment."

This statement was made by Mrs Ann Gorman, Executive Director of Family and Children's Services Agency, Youth and Community Services at the first Seminar on Unemployment on Monday, February 12, at St Andrew's House. Over 50 people attended the two sessions organised by the Social Issues Committee of Sydney Diocese in response to a resolution passed by the recent synod.

"There is no magic solution to unemployment. All Western countries are experiencing the same problem. Labour costs are such that the demand for automation has been greatly accelerated in Australia. Originally employers paid young people a small wage. All that has changed and for Australia that change has been more rapid than in other Western countries," continued Mrs Gorman in her paper "Factors Relating to Unemployment."

"Further, Australians encouraged the intake of 2 million migrants post war to do jobs which they are not prepared to do. Many of these jobs have now been automated. Our problems are complex and long term and the use of popular phrases such as dole bludgers was psychologically damaging

especially for young people for whom there are no jobs."

REZONING THE POOR

In the seminar discussion the following information was shared. An average of 79 applicants applied for every job in places such as Blacktown. In some other areas it was 55 for each job. The Government policy on housing has been to move the low income group out of Redfern and Surry Hills when it is easier to get jobs.

The rezoning means that low income earners are further disadvantaged because of the high cost of transport from Mt Druitt and Blacktown. Furthermore some employers are unwilling to even interview people when they learn they reside in Mt Druitt.

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The Reverend Clive Harcourt-Norton answering questions at the Seminar on Unemployment which Bishop John Reid chaired.

NQ OPPOSITION TO RELOCATION

Humiliating and a method of discipline.

This is how Gordonvale minister, Canon Leslie Whereat, views the moves by the North Queensland Church of England Bishop John Lewis to relocate Mackay's Holy Trinity rector, Archdeacon Gordon Guy, under a six-year-old canon.

Canon Whereat, 52, who has been attached to All Saints Gordonvale for 16 years and Rev Colin Roberts, 43, of the Church of Good Shepherd, Edge Hill, are both due to be relocated but say they will oppose any

moves for immediate transfer.

In speaking out against Bishop Lewis, Canon Whereat said he feared he may be subjected to the same humiliation as Archdeacon Guy.

"The Bishop has shown his hand by offering Archdeacon Guy an assistant curacy," he said.

This he said was a "demotion." "It is being used to discipline him, it is humiliating."

"Instead of the canon

being used for the well being of the parishes, it is being used as a tool to get rid of us. "It makes me feel very sad.

"Our people in the church are very upset and see it as a fight between the Bishop and the clergy."

"This need not to have happened — it is very distressing."

"Past bishops have left situations alone when they have encountered difficulties with their clergy," Canon Whereat said.

Mr Roberts said being given a position as an assistant curate after many years in the priesthood was like being sent back to being an apprentice.

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EDITORIAL

In the past much attention has been devoted to married women in the workforce and the social implications of this development in our society.

Christians are being forced in the light of our long term unemployment problems to face the implications of married women and unemployment.

According to a recent paper on youth unemployment published by the Confederation of Australian Industry, married women are now taking jobs that in the past had been filled by juniors.

On the other hand recent surveys carried out on married women working indicate that at least half of this workforce were there because of "economic necessity". These results have been the same for surveys undertaken by Monash University, ACTU, YWCA and the Brotherhood of Saint Laurence.

It has become a widely accepted practice in our community for a married woman with children to go to work in order to escape the drudgery of confined life in modern suburbia.

The change in the wage policy in the arbitration system to give "equal pay" to both men and women was in effect the adding of an amount to a women's wage rate that men were paid not because they were superior, but because they were the bread winners of their families. This move represented a change not only in the

annual wage bill, but also a radical departure from accepted roles of men and women.

These changes raise issues which Christians have largely failed to examine and in the main have simply gone along with. These are issues which we have preferred not to discuss for fear of offending.

Why is joining the workforce the only worthwhile alternative for a woman who is perhaps less tied down to the household activities than in early days of rearing children? For the Christian at least there are areas of ministry to others in the suburbs of evangelism, study groups, serving others who are in need. These would seem to be areas which have a strong call upon the gifts of Christian women.

Furthermore our definition of economic necessity is one which has expanded with the growing expectations of people for "the good life".

There are many cases where families may be hard pressed financially. There are also other cases where the pressure of advertising has overwhelmed families.

The desire to acquire more and more and never to be satisfied has meant that such financial commitments have created the economic necessity to work. Ten or twenty years ago many of these items would have been regarded as luxuries and not necessities.

Will our children ultimately thank us if we surround

them with "the good life" and they themselves become seduced by the poverty of riches in later life?

Is it just that in some homes there are two incomes and because of that there are none in other families? The non-Christian's reply of every man for himself will not fall readily from the Christian's lips.

What of the young people who for the next decade will not have jobs, if the economic forecasts are correct? What of their future and the long term effects on their way of thinking and self esteem if they are unable to obtain work?

In the depression and early post depression era of 1930's in Australia it would have been unthinkable that there were many homes where there were two bread winners and many homes where there were none. The public outcry would have been enormous. The pressure would also have been for places for young people not to be taken by others who are not compelled to work.

Have we become a less concerned and less compassionate society? Perhaps we have. Things rather than people have become the national creed when formerly "helping one's mate" was a national way of life.

The concern is have we Christians become less concerned and less compassionate for our young people and unemployed families?

CRUSADE COUNT-DOWN

Week 10

The Story of The Goodburn Family

"On Friday, 26th April, 1968 in response to a call from Dr Billy Graham at a crusade meeting, I went forward as a public declaration of my Christian commitment."

"It had all begun in mid 1967 when a friend from England whose husband was a psychiatrist came for lunch. In our conversation the subject turned to Christianity and my friend categorically denied that Jesus was the Son of God. I was shocked and this incident began my serious search and questioning about the Christian faith."

"I had been brought up in England and saw the Christian faith as part of my English culture. I had given assent to the content of the Christian creed without serious thought that it was a relational faith."

"My neighbour was a Christian and I began to envy what was obviously her authentic faith. When she came in March, 1968 for lunch and casually mentioned she was holding the first Cottage Prayer meeting for the crusade, to her astonishment I invited myself."

"At the meeting an attractive middle-aged woman talked about Jesus in terms of a personal friend. I had never heard a person speak like that in all my years in England."

"That week it dawned on me for the first time that what Jesus Christ had done, he had done for Christine Goodburn. How I remember going to my church the following Sunday to a service of Holy Communion. It was a taste of heaven. I shall never forget it."

"So my stepping forward at the crusade was a public declaration that I had so recently come to Christ. How glad I was that I took that step not simply because of the helpful counsel I received, but I was sent the Bible Correspondence course. I still have the notes which I so diligently completed for I was so eager to learn. There were six lessons in all, which were returned to me ticked and at times with comments in the margin."

"A Bible Study was commenced in my area and I was brought into contact with the study leader who has proved over all these years to be a wise and kindly Christian friend. She took me under her wing and shepherded me with excellent teaching and fellowship."

"How did my husband Michael respond to his ever so enthusiastic wife's faith and her perhaps tactless expression of it at times?"

"He was very gracious and felt that because I was a woman I needed a crutch. His good public school background in England had taught him it was wrong to lean on anybody else. Men had always to be self-sufficient."

"On rare occasions Michael would raise the issue of Christianity, I suppose once a year. They were good talks but it was not until 1972 that things began to happen. After a hectic overseas business trip Michael began to have terrible chest pains. The diagnosis was heart trouble. For the first time Michael who was always so terribly fit realized that he would not live forever. The thought of this caused him to question whether it was all simply a psychological crutch his wife was leaning on."

"A pride and joy to Michael was our swimming pool which was not long installed. He came home one evening to find that one of his life's ambitions had claimed the life of our Christian neighbour's young son. He was completely shattered not simply because it had been our pool, but by the sense of calmness and peace with which our Christian neighbours grieved over the loss of their son."

"Michael couldn't get over the fact of the parents' certainty that their son was in heaven. It wasn't a pious hope, a straw to clutch onto as a crutch, however unreal, it was a deep conviction that turned the funeral service into a triumphant witness to a grieving Michael Goodburn. The person who was ministered to that day was Michael."

"It was through the witness of these Christian parents and their response to the sad loss of their dear son that Michael became a Christian."

"And what of our children. Susan who always asked her father why he didn't go to church, shortly after Michael's conversion made her own commitment for if Mum and Daddy were going to heaven, she wanted to be there too."

"Penny particularly aggrieved by girls swearing at school and after a disagreement with her brother and sister burst into tears and in our kitchen in the midst of sobs asked 'How do I become a Christian?'. The heavy burden that lifted off her shoulders from that experience became an increasingly bright reality. The following Easter in Singapore where we had moved Penny quietly wept at the Good Friday service where the Passion Narrative from St John's Gospel was read interspersed with hymns and meditations."

"David our son also became a Christian and our parish church in Singapore provided him with the small group of his contemporaries where he was nurtured and confirmed by our Asian bishop in a service that meant so much to him."

"In December, 1977, after we returned to Australia, my



David, Susan, Michael, Penny and Christine Goodburn prior to Michael's death.

Word and Life

by Dr D. B. KNOX

THE BEATITUDE NOT IN THE GOSPEL

We all know the famous beatitudes of Jesus in the Sermon on the Mount, such as "Blessed are the poor in spirit: for their's is the kingdom of heaven". But there is one beatitude of Jesus which is unique in that it is not recorded in the gospels.

It is found at the end of St Paul's address to the ministers of the church at Ephesus in Acts 20, when he concludes by saying "remember the words of the Lord Jesus, how he himself said 'It is more blessed to give than to receive' or as the modern translation puts it 'Happiness consists more in giving than in receiving'."

This sentence is a reversal of what we normally think. We have only to remember our childhood, how exciting the prospect of a birthday because of what we are going to receive, or how exciting is Christmas because of Christmas presents. Even when we are grown up the same attitude dominates our life and our activities.

We believe that happiness lies in getting things. The whole business world and the whole trade union movement is geared these days to this objective; receiving rather than giving — that is where we believe happiness to lie.

GIVING NOT GETTING But Jesus says the exact opposite. Happiness is to be found in giving rather than receiving. Christians may give a sort of notional consent to this, but to what extent are we experiencing this happiness, this blessedness?

Abraham was a man who practiced the concept of giving rather than receiving. You will remember how he allowed his nephew Lot to have the choice of what part of the country he should graze his flocks.

Lot chose the lush pastures of the valley and left Abraham with the aridness of the hilltops; and Melchizedek, the priest of God, he gave a tenth of all his possessions and he gave back to the King of Sodom everything he had captured. God's character is distinguished by giving.

husband Michael died on his 45th birthday while exercising. Never before did I have occasion to prove that everything I had believed and every promise God had made, God himself amply fulfilled to me.

"In the midst of our loss we sensed the very great triumph of the resurrection from death guaranteed to us by Jesus' own experience of death and victory over it."

"The Christian family of our church rallied around us and we were so upheld not only by the Lord but also by his people."

"In June last year as our twentieth wedding anniversary approached I felt myself grieving so much to the point where I could not pray. I needed so much the vicarious prayers of God's people as I passed through that very difficult time."

"I have learnt that there are constant adjustments to be made in coming to terms with Michael's death. In some ways I was prepared for it because Michael travelled a lot, but in other ways I could not face life but for the close fellowship and love I enjoy with the One who never changes, the Lord Jesus."

"Who could have imagined what life would hold with all its joys and sorrows as I became a Christian some eleven years ago through the Billy Graham Cottage Prayer Meeting?"

"No men can come to Me except the Father who sent Me draw him: and I will raise him up in the last day' John 6:44. How true that is and how much we need to pray and share both by living and our speaking the good news. What an opportunity this coming crusade presents to us!"

ARCHDEACON'S DEMOTION

• From page 1

This has never happened before and is not according to the right spirit of the canon, as it was intended, he said.

Mr Roberts said he had spoken out against the canon

Creation is a gracious gift; that we are alive at all is God's generosity; He gives us life and breath and all things readily to enjoy. He gives us what we need day by day. He gave his people in Old Testament times the Land of Promise. He gives us, under the New Testament, every spiritual blessing.

GOD THE GENEROUS GIVER

If we look up in a Bible concordance the number of times the word "give" occurs in Scripture we are surprised how frequently the term is used and how frequently God is the subject of the verb, because God's character is that of a giving God.

Most noteworthy, of course, is His gift of His Son as our Saviour. As John says "God so loved the world that He gave His only Son that whoever believes on Him should not perish but should have eternal life."

And He crowns this gift of salvation through His Son with the gift of His own presence, His Holy Spirit which is freely given to all who ask Him, to all who open up their lives to Him and invite Him to enter as their Lord and God. He gives His Holy Spirit to all who ask.

And so this last beatitude "It is more blessed to give than to receive" springs directly from the basic nature of reality, from God's own character, and we all should take Jesus' words as reported by St Paul at their face value and seek these blessings by practising this way of life; giving rather than receiving.

THREE STEPS TO OUR HAPPINESS

Three things are necessary if we are going to succeed and obtain this happiness.

FAITH IN THE GIVER

First strong, real faith in God, for how can we give of our time or of our money if we feel that our own future security depends on our retaining control of these things ourselves. We must put our faith in God, knowing that He is able to supply all our needs, that He has promised that all we need will be added to us if we seek first His kingdom.

We must take His promise as our support for the future as it is expressed by the words of the psalmist "I have been young and now am old; yet have I not seen the righteous forsaken, nor his children begging bread (Ps. 37:25). God will supply our needs and the needs of our families if we seek to do His Will in the circumstances of life."

FAITH IN THE CONTROLLER

This leads me to the second thing we need if we are going to live by this beatitude and that is we need faith not only in God as the supplier of all things, but in God as the one who controls the details of our life so that the things which come into our life and which have to be done are the things that He wants us to do.

It may be that we will have to abandon some cherished project, some aspiration, or plan or achievement because of circumstances. God will make His way plain to us, by what our duty is in the circumstances into which He allows our life to come.

He who guides the sparrow certainly guides the events which make up our life so that if we do what is right in those events we can be sure that the outcome will be according to the perfect will of God.

We are to have faith that our work will not be in vain in the Lord, even though it seems to have ragged ends,

UNEMPLOYMENT SEMINAR

• From page 1

Unemployment — A Biblical Perspective."

"The Biblical view is that persons are valued for themselves quite apart from the work they do or the status they hold in society."

"Unemployment in our society is basically a systemic and structural problem. It is cruel in the extreme to scape-goat individuals," he concluded.

He saw a new type of relationship and stated that "Religious people in our country no longer see any conflict between their belief and their work for socialism."

Party members professing Communist principles do not regard their fellow citizens who adopt a religious world-view as their enemies. They mutually consider one another as co-workers and partners in the great work of building the socialist society."

Bishop Toth stated afterward that he was highly pleased with the meeting.

RES

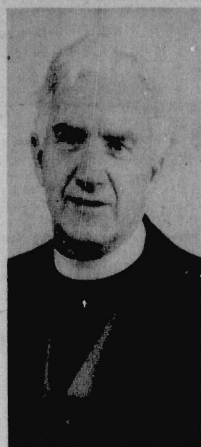
NOT AMONG THE REDEEMED

During the discussion one lay person said he had been out of work for 12 months and the last place he expected to find any help was in the redeemed community.

An observer commented privately that in spite of the fact that Synod voted in October for the church as a whole to discuss the issue, the small attendance by ministers was perhaps because this subject did not personally affect stipendiary clergy.

A second seminar will be held in the auditorium, St Andrew's House on Monday, February 26 on the needs of the unemployed and possible responses by local churches.

— Canon Liddon



from our point of view, as a result of that way events have fallen out.

FAITH IN HIS GIFT

Thirdly, and above all, if we are to base our life on giving rather than receiving, serving and ministering rather than being ministered to, we will ourselves need to have the character of Christ, the character of God, because we cannot achieve this beatitude simply by the exercise of our will; our whole character must be transformed in this direction and this is what God has promised to do for those who seek Him.

He has promised to give Himself to us, to give us His Holy Spirit, and to change us by that Spirit into the image of God by transforming us into the image of Christ. The Lord Jesus said "God freely and willingly gives His Holy Spirit to those who ask" (Luke 11:13).

Let us seek God's Spirit for this purpose, that our character might be like His and our lives based on His life of giving rather than receiving, so that we might share the blessedness of God Himself. God gives His Holy Spirit to all who seek His presence.

Do not let us seek the incidentals of that presence — such as, perhaps, speaking with tongues, healings and other minor manifestations — but let us seek God Himself and His character as our character that we might experience the blessedness of which Jesus speaks, "It is more blessed to give than to receive."

ENGLISH EVANGELICALS WARNED

Dick Lucas "Four Fears — Three Necessities"

The promise that the theme of this year's Islington Conference — at All Souls, Langham Place — Evangelicals in Perspective, would give the speakers a chance to review trends leading to what has become known as the Anglican Evangelical identity crisis was more than fulfilled on January 22.

Few of the 500 present for the afternoon sessions could have anticipated however, the sombre power of the warning by the Rev Dick Lucas, rector of St Helens, Bishopgate, that all is far from well. In a paper which made quite clear that he feels Evangelicals have a crisis rather than a problem, Mr Lucas spoke bluntly of decay and corruption which he claimed was taking place in doctrine and morality.

He said he had four fears concerning the Church as a whole but he would apply them particularly to Evangelicals and especially to the clergy.

CRUMBLING CONVICTIONS

2. The second fear Mr Lucas had was that of the crumbling of convictions. "There are theological teachers in our Church who, when they have won a convert to their perverted views make him twice as fit for Hell as they are themselves," he claimed and added that Evangelicals would be very foolish if they ever dreamed of bartering their own colleges for some new scheme of training in which the voice of biblical conviction was compromised.

ECLIPSE OF JUSTIFICATION BY FAITH

3. The eclipse of justification by faith was his third fear. It was now said to be part of the truth: but it was the Gospel, the Truth. Justification by faith safeguarded the proper place of Christ's atoning work in preaching and it safeguarded

During a recent visit to the Ecumenical Centre in Geneva where he addressed a general staff meeting and answered questions, Mr Imre Miklos, President of the State Office for Religious Affairs of the Hungarian Government, stated that relations between church and state in Hungary are well ordered and serve the genuine interests of both the society and the churches.

According to the official, who is an avowed atheist, the agreements between church and state of 30 years ago have "helped the believers to co-operate, with a clear conscience, with those of another ideology in building up a new, more just and more humane society."

This, said Mr Miklos, "made it possible for the churches to find their place in a wholly new society — entirely different from the previous one."

At this meeting, which was also attended by Bishop Karoly Toth of the Reformed Church of Hungary, Mr Miklos also declared that the state recognises the social influence of churches and religions.

He saw a new type of relationship and stated that "Religious people in our country no longer see any conflict between their belief and their work for socialism."

Party members professing Communist principles do not regard their fellow citizens who adopt a religious world-view as their enemies. They mutually consider one another as co-workers and partners in the great work of building the socialist society."

Bishop Toth stated afterward that he was highly pleased with the meeting.

RES

THE empty tomb is the central sanctuary of the Christian faith. No other spot on earth says so much to Christian faith as does the tomb of our Lord.

STAINED GLASS WINDOWS

K. J. LITTLE
19 Barden Street
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the proper place of the gift of the Spirit in experience.

Mr Lucas criticised "the Gospel in a nutshell" taught by many Evangelicals which was characteristically existential. It could talk of a person's felt need, of Jesus being alive to meet that need and of how the need was met. This Gospel did not mention the Fall of man nor Christ's death; it was devoid of a historical dimension.

EVANGELICALS' NEW LIBERALISM

Men for the ministry needed not only a standard conversion experience but convertedness which would be marked by God-given convictions about Christ. ACCM selectors, examining chaplains, diocesan directors of ordinands and bishops should make certain that anyone who did not have such convictions should not be recommended for ordination.

On the issue of Evangelical scholarship, Mr Lucas gave a pointed warning to younger academics who were creating a new liberalism. "It seems to happen to them so easily. Young scholars need recognition and they must establish their credentials so we find a new hermeneutic developing. What results is different from the old liberalism and the old evangelicalism and before long we have hatched a new liberalism. The hallmark of it

is not integrity but pride, the need to be accepted."

NO CHRISTIAN MIND

4. In his fourth and final fear, Mr Lucas referred to the continued neglect of the Christian mind, a neglect which could only lead out into the wilderness.

TRUTH ABOUT GOD

The four fears were balanced by Mr Lucas' definition of three necessities for the way forward. The first was the recovery for the Church and country of the truth about God.

MASSIVE PROGRAMME

"What a massive programme of preaching and teaching this calls us to! Who but churchmen who treasure the Bible can undertake it... men who know the shape of their Lord's teaching ministry and that of Paul as explained in Ephesians 4?" he asked.

The long decline in preaching did not help. Its rationale had been widely misunderstood and yet it was the crown of Divine activity for it was by His Word that God came down to men, by His Word that God comforted and empowered his people and by His Word travelling everywhere God extended his Church.

PROPER PARTNERSHIP

The third necessity was a cementing of partnership between clergy and laity in a world where the laity had emerged as a major fighting force. Organisations such as Operation Mobilisation, Campus Crusade — the world's largest missionary society — and Navigators were run by laity and they needed the Church and the Church needed them.

"If they are weak theologically, we are weak practically

CNW



Rev Dick Lucas

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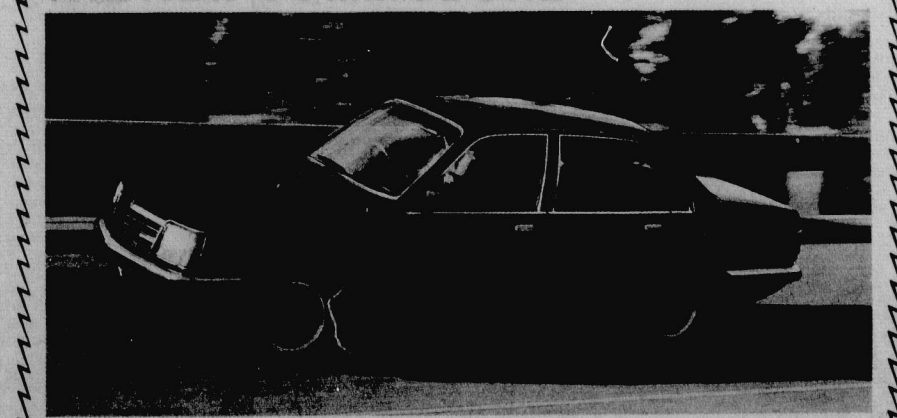
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EVANGELICAL COMMUNICATIONS CONFERENCE

When over 200 evangelicals concerned with broadcasting met in Amsterdam in October for the first European Evangelical Communication Conference, the hope was expressed that a European Evangelical Communicators' Fellowship would be set up. Leaders of a number of the national evangelical alliances in Europe met during the conference and agreed to recommend to the European Evangelical Alliance that such a Fellowship should be formed with the conference convenors. Horst Marquardt, and "Bert" Dorenbos as chairman and vice-chairman respectively.

Horst Marquardt is Managing Director of Evangeliums Rundfunk, the German branch of the missionary radio organisation Trans World Radio, and Dr L. P. Dorenbos the Managing Director of Evangelische Omroep, the Dutch evangelical broadcasting organisation of Hilversum.

Under the title "The Message in the Media" the conference discussed the Christian approaches to broadcasting in Europe's materialistic and technological society. A British panel led by freelance broadcaster Mr Nick Page illustrated how Christian communicators could aim to be salt and light to the community, and another British freelance Mr Chris Rees gave a paper on a similar theme. Other contributions dealt with missionary radio worldwide, as well as recent technical developments like Viewdata and Teletext and their potential for Christian broadcasting.

NATALYA SOLZHENITSYN

The conference was shown "A Russian Testament", a programme on Christian broadcasting to Russia, due to be shown on Dutch TV the Tuesday after the conference. It includes extracts from an interview with Natalya Solzhenitsyn, wife of the famous writer, surveys the Christian broadcasts to Russia of the BBC World Service, Trans World Radio

HOPE FOR RELIGION IN CHINA? — MOVE TOWARDS FREEDOM

A broadcast by Shanghai local radio last week has provided the first major signs that religion in China may once again become officially acceptable as the move towards greater freedom gathers pace.

The broadcast, monitored by the BBC, not only reported a mass meeting of members of various faiths, but contained also the first official admission that believers had been ruthlessly persecuted and religious property destroyed.

Religious figures in Shanghai, the broadcast said, had held a meeting earlier this month "angrily to expose and criticise Lin Piao and the Gang of Four for their counter-revolutionary crimes in trampling on the legal system, undermining the Party's policy on religion and ruthlessly persecuting religious believers."

FIRST AFTER TEN YEARS

This was the first meeting of believers since their activities were suspended more than ten years ago — "more than eight hundred patriotic personages of the Roman Catholic, Protestant, Buddhist and Islamic faiths, and comrades of the departments concerned, attended the meeting."

At the meeting, the broadcast continued, it had been shown that, in the seventeen years since "liberation," great achievements had been made in religious work, with Chairman Mao's revolutionary line always holding a predominant position and religious leaders supporting the Party leadership as well as ardently loving the socialist motherland.

LIN PIAO AND GANG OF FOUR

"But Lin Piao and the Gang of Four had 'wantonly vilified religious activities, ordered the abolition of religious institutions and religious-patriotic institutions in the

municipality. They ruthlessly persecuted religious workers, causing extremely bad consequences."

"They also smashed churches, temples, cultural objects and historical artefacts, and burned large quantities of books, records and files."

It was said at the meeting that "all false charges and slanders forced on patriotic personages in religious circles must be redressed and that the victims should have their reputations restored."

RESTORE RELIGIOUS AFFAIRS

The broadcast also revealed that the municipal revolutionary committee had already decided to restore the religious affairs departments in government.

"Christianity Could Revitalize Confucianism" says former Vice Principal

In Taiwan today, the fragmenting of the family and the new spirit of individualism brought on by a fluid, industrialised society and Western democratic ideals present severe challenges to the Confucian tradition, affirms a theology professor, who has had intimate contact with the religions of China.

Writing in *Friendship*, the magazine of the Taiwan Episcopal Church, the Rev Peyton Craighill, former vice-principal of the Tawain Theological College, states that although there are many values in the Confucian tradition which should be preserved, it may be that through Christianity they will find a new vitality which can be shared with the rest of the world.

He says that the position of Confucianism in Taiwan today is problematical because, although given official support through a few temples, occasional celebrations, and limited study in the school system, the younger, secularised, westernised, educated people show little interest in Confucianism as a system.

Dr Craighill affirms that many Western people think of Confucianism as a religion, but to the Chinese it is "not so much a religion as a way of life or a social system."

Although it does not deny the divine, the focus of its attention is on the human realm. Confucianism has been a humanising process in Chinese life, he says.

He believes that in Christianity, the Confucian ideals, far from being destroyed, may find a renewal at a time when they are losing ground in much of Chinese society.

• To page 7

SOCIALIST PRIESTS WANTED

The President of Tanzania, Julius Nyerere, who is a Roman Catholic has said recently "I am trying to build a socialist, not an atheist society."

He declared, when speaking to the RC Association of Religious Superiors, "I should be very happy if the seminaries could turn out socialist priests."

I believe that these are on of the greatest needs of this country."

English Churchman

Orthodox plea for increase in WCC

Patriarch Pimen of Moscow and the Holy Synod of the Russian Orthodox Church have suggested that the Orthodox presence in the World Council of Churches still seems insufficient.

In a message to the Moderator, General Secretary and members of the Central Committee of the WCC at their recent meeting in Kingston, Jamaica, the Patriarch said that the sought-for unity and organic advance of Christianity was possible only with a "permanent, wide and authoritative Orthodox witness."

To this end, he added, it had been suggested that the statutes of the WCC should secure more representation of the local Orthodox Churches in all the organs and staff of the World Council; and that "proper reflection of Orthodox positions" be ensured by the involvement of Orthodox representatives as speakers, advisers and experts whenever doctrinal problems and questions of Church order were being worked out.

The voting system used in the WCC when doctrinal problems were being decided upon wanted improvement, the message continued. It was also considered important that the WCC should pay more attention to informing its non-Orthodox member Churches on the foundations of faith and order of the Orthodox Church.

This purpose, the message said, could be served by appropriate seminars and publications, and by the dissemination of works on history, theology, liturgy and other aspects of the life of Orthodoxy.

Church Times

LUTHERAN/RC ON LORD'S SUPPER

Lutherns and Roman Catholics who have been in dialogue together have now issued a joint statement on the Lord's Supper.

They acknowledge continuing differences of view, but say that they both "confess a real and true presence of the Lord in the Eucharist."

The statement says that both RCs and Lutherans "recognise that in the Lord's Supper Jesus Christ is present at the once-for-all sacrifice for all sins of the world."

This sacrifice can be neither continued, nor repeated, nor replaced, nor complemented; but rather it can and should become effective ever a new in the midst of the congregation.

There are different interpretations among us regarding the nature and extent of this effectiveness. We have learned better to understand each other's interpretations."

English Churchman

JESUS' NAME NOT TO BE USED

Rhodesia has two churches which are born of Dutch Reformed missionary effort: the African Reformed Church in Rhodesia and the Synod of Salisbury CCAP (Church of Central Africa Presbyterian).

Both churches are greatly hampered by the terrorists in the country. The Rev M. S. Daneel, liaison officer of the Dutch Reformed Mission, stated that in the areas ruled by Marxist-inspired terrorists Bibles are burned, church services are forbidden (or if permitted, the name of Jesus must not be used), and Christians are compelled to worship the spirits of the forefathers.

Material property is also affected, for many of the farm buildings are burned down, including the homes and barns of white people.

All these difficulties make the future of mission work in Rhodesia look bleak. The Rev Daneel tells of a presbytery meeting held in August whose "reports brought to light that virtually all statistics showed a decline in the past year, such as church attendance, baptized members and Sunday School enrollments."

He urges: "Will you not pray with us please, so that we may work as hard as we can while there is still daylight so that there will be ample blessings on our endeavours at this time."

RES

Not for Sale

The Church Commissioners have scrapped plans to sell a redundant Bedford church to Sikhs.

The proposal would have resulted in the first Anglican church being turned over for non-Christian worship.

The about face of the Commissioners follows intensive petitioning from the congregation.

DUTCH REJECT NEW CONFESSION

The General Synod of the Reformed Churches in the Netherlands decided not to adopt the *Unanimous Testimony of Faith* which Professors G. C. Ridderkover and H. N. Berkenbos prepared at the request of the Synod of Dordrecht in 1971/72. It was originally envisioned that the new and modern creed might offset the increasing number of objections raised against the traditional creeds.

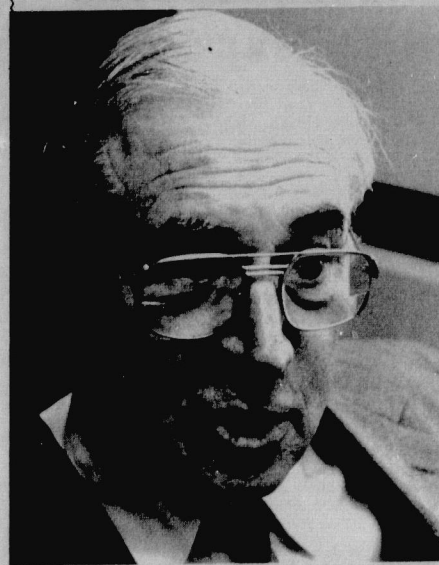
The reception which the *Testimony* has received has not led to this result. What was begun in a spirit of idealism, according to Prof H. N. Ridderbos, should now be given an "honourable burial." Another speaker, Prof J. T. Bakker said, "We have had a beautiful dream, but now it is all over."

The Synod also rejected the complaints that had been brought against certain teachings by the Rev Boelo Boelens and Prof H. M. Kuiter. The objections against Boelens centered on passages in his book *Tussen mens en mens* (Between man and brute) in which he allegedly denies fundamental teachings of the confession.

The protests against Dr Kuiter were directed against his latest publication, *Wat heet geloven?* (What does it mean to believe?). According to the complainants, Kuiter denies the normative authority of Scripture. Synod, however, found both protests unacceptable and therefore, with certain qualifying statements, turned them down.

RES

THE JUNGLE DOCTOR



30 MOODY YEARS

It is hard to believe that 30 years have passed since Dr Paul White — also known as the Jungle Doctor and famous world-wide for his books, audio visuals and associated materials — saw the potential in Australia for the then little-known Moody Institute of Science films. In 1949 his friend General Sir William Dobbie, formerly a high-ranking British officer and Governor of Malta, told him of the impact the films were having in Britain.

Outlasting several weeks' pay as a medical doctor for the purchase of the first film, Paul White gathered together like-minded men with a vision of evangelism by means of scientific Christian films. So was born Fact and Faith Films Australia, closely tied to its counterpart in Britain.

Later, after opening libraries in all states of Australia, to stand on its own as a separate entity, a self-supporting non-profit Christian organisation serving churches, schools, police and armed forces, hospitals and many others.

Several years after its formation, it was approached by the Billy Graham Association to act as its sole film distributor for this part of the world. As a result of this approach, Challenge Films was registered as a division of Fact and Faith Films.

In a joint effort of funding, production and distribution, Challenge Films, together with the well-known Pilgrim Films of Sydney, researched and produced in modern format the documentary film *Any Body*, acclaimed in Australia, Britain and elsewhere as one of the best Christian productions for breaking new ground for evangelism.

JOHN HUS, the reformer.

"Revival in Poland after crusade" claim

The evangelistic outreach in Poland of the American evangelist Dr Billy Graham last October has resulted in "a revival movement" in that country.

This is the claim of Mr Adam Piasecki, General Secretary of the Polish Baptists.

Especially in the Katowice area, interdenominational Bible study and prayer groups had sprung up, which were mainly attended by young people.

All the denominations have realised that the future of the Church lies in evangelism. Piasecki declared, Dr Graham's visit had probably also contributed to the fact that Pope John Paul II, who comes from Cracow, already commented positively on evangelism.

In this connection, the General Secretary also re-

MANY ABANDON THE BIBLE

"Although there is an unprecedented worldwide hunger for 'a Word from the Lord' the fact remains that a great many people have abandoned the Bible," said the General Secretary of the Bible Society in Australia, the Reverend J. R. Payne.

It was 175 years ago on Wednesday 7th March, 1804, that the inaugural meeting of the British and Foreign Bible Society was held in London. Some 300 concerned Christians gathered to launch a Society for the sole purpose of circulating the Scriptures throughout the world.

Though it is true that many have abandoned the Bible today and many are apathetic to its message, yet there are many who are finding in its pages the answer to life's problems and needs. The work of translating, printing and distributing the Scriptures continues today on a scale that could never have been contemplated those many years ago.

175 YEARS LATER

It is 175 years later on the same day of the week that a special anniversary "Celebration" of praise and thanksgiving will be held at Epping Baptist Church, 7.45

There is nothing wrong in seeking blessings, and we should thank God that he gives us such glorious blessings; but a man who starts with the blessings is a fool, for the reason that he may not be here to enjoy the blessings he is seeking.

— Martyn Lloyd-Jones

COMMUNION SERVICE "BEING ROMANISED"

The long-term goal of the revisers of the Holy Communion Service is to produce a service that will be acceptable to Roman Catholics, said one of the East End Five after the Islington Conference at All Souls, Langham Place.

The Five held a short meeting to explain their opposition to certain trends in the process of revision and more than 40 people attended.

"What is happening is a deliberate exercise in Romanising the Communion Service," claimed the Rev Eddy Stride, Vicar of Christ Church, Spitalfields, who added, "We have to say we do not want a service which has the purpose of re-uniting us with an unreformed Church."

The Rev Charles May, Vicar of St Luke's, Hackney, rejected a claim made by the Rev John Stott at the 1978 SEAC Conference that the East End Five had over-scrupulous consciences.

"Is it over-scrupulous for us to desire the removal of the petition of prayers for the dead? Is it over-scrupulous for us to ask for the removal of the Benedictus which promotes the Eucharist as a sacrifice? Is it over-scrupulous to speak against the ambiguity in the Prayer of Thanksgiving?" he asked.

It was suicidal to carry on thinking that things were getting better and better for Evangelicals and that the result would be "a super biblical text" in the Communion Service of the 1980 Prayer Book.

Although a plea was made for something radical and dramatic to be done, the meeting ended with a decision to let the Five continue their work of monitoring the progress in revision.

CEN

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CHRISTIANITY BEHIND THE CURTAIN

KESTON COLLEGE REPORTS:

EARLY RELEASES AND FRESH ARRESTS

A list of Soviet Baptist prisoners, dated September, 1978, is contained in Bulletin No 56 of the Council of Prisoners' Relatives. The list includes 37 names including details of 4 prisoners sentenced earlier in 1978 whose trials had not been reported. Three from Dzambul, Kazakhstan.

Yakov Fot and Pyotr Panafidin, arrested December 9, 1977, after the discovery of large quantities of illegally printed religious literature in their homes, were sentenced to two and three years detention in labour camps respectively. Boris Bergin, also arrested in December, 1977, but later released, was tried and sentenced to two years detention in July, 1978.

Alexander Kalyashin, was sentenced on July 11, 1978, by Kharkov Military Tribunal to three years detention for refusing to swear a military oath. Presbyter of Dzambul Church, Yakov Skvornyakov, arrested in Rostov, May 1978, is being held in detention for investigation. Heinrich Wiebe from Kant Kirgiz is also on the list but without particulars.

Absence of several names indicates early release of individuals. There is nothing unusual about release of Ivan Zdorov sentenced to exile until May 1981. But Alvin Klassen and David Kepp seem to have been released after serving less than half their sentences.

Keston College in England monitors religion from communist countries

POPE'S ISSUE SCRAPPED

Because the Polish censors made 505 cuts in the 167 page December issue of the Polish Catholic Monthly "Wies", which was to have been devoted entirely to the Pope, it has not been published.

APPLESELLER SENTENCED

Alexander Ogorodnikov was sentenced to one year's imprisonment in a labour camp at his trial on Wednesday, January 10, according to a report in "Le Monde" of January 12, 1979. The trial took place at the village of Konakovo, north-west of Moscow, near where Ogorodnikov had lately been living.

He was sentenced for alleged "parasitism" or being without gainful employment, although he said in his defence that he was making a living by selling apples from his garden, and by working on the restoration of churches. Moreover, Ogorodnikov is reported to be an invalid, and therefore not obliged to seek employment.

IN MOSCOW PRISON

Georgi Vins, the Baptist pastor reported "missing" is confirmed in Lefortovo Prison, Moscow, according to Keston College. His wife apparently has not been allowed to see him since the move.

* Anyhow, I Have Freedom

World Vision in a graphic new documentary film spotlights the plight of refugees from Vietnam, Laos and Kampuchea (Cambodia) in camps in Thailand, seeking desperately to find new permanent homes — some of them hopefully in Australia.

Interviewing for the film, called "Anyhow, I Have Freedom", which is expected to be shown on Australian television soon, was done by Miss Anne Deveson, whose reputation for integrity in reporting should ensure that the impact of the film's message is especially heeded by Australians.

This is the second World Vision film for which Miss Deveson has been the narrator. The first about poverty and suffering in Ethiopia was made about two years ago. Both films were made for World Vision by Pilgrim Films, a Sydney-based enterprise with a special interest in religious public relations.

"That film about Ethiopia was the most harrowing I have ever done," Miss Deveson said. "Doing this second one about Indo-Chinese refugees in Thailand was also a poignant experience because we were dealing with people with no home, no possessions and no idea of what the future holds for them."

"They were not really hungry like the Ethiopians. They had enough to eat. But they are still very vulnerable. They had taken immense risks to escape from their homelands — some by boat, some through the jungle, with a high risk of not making it. The camps varied. But some people have been in

camps up to four years and many have lost hope.

"Whether they are refugees who are said to have bought their way out of their own country or not as totally inconsequential in the light of the risks they have taken to get out," Miss Deveson said. "The most important thing is that they are ordinary people, caught up in a conflict which was not of their own making and they are suffering in consequence."

There are more than 134,000 refugees in camps there — from Laos, Vietnam and Kampuchea.

50% MADE IT

The film depicts life in three of the camps — in Laem Sing, to which refugees escaped by boat; at Kamput, near the Kampuchean border, which the refugees reached by walking through jungle; and at Ubou, where the refugees are Laotian and hill tribe people. Only about 50% of the people who originally set out for these camps "made it."

There are 14 of these refugee camps in Thailand and World Vision works in six of them, encouraging the people to be self-sufficient until permanent homes can be found for them. Australia, the United States, Canada and France are accepting Indo-Chinese refugees. A few other countries such as Israel are now also responding to the problem.

More than half the camp occupants are children under the age of 12 years.

REFUGEES BENEFIT US

"I hope the film will help Australians to realise that we are dealing here with people — not a category labelled refugees. One can see from the film what kind of people they are and the kind of skills they can bring to Australia. It is not a one-way business."

"It will be a considerable advantage to us to accept these people who can contribute a lot to Australia if they are allowed to settle here. We must also bear in mind that they could be appallingly lonely when they first arrive here because people could be reluctant to make contact with them. I hope the film will encourage Australians to reach out to them."

Betti Wood, of the Pilgrim organisation, who did the locations sound editing of the film, said the exercise had

Ocker Takeover

Sir,
I refer to what I can only describe as an "ocker takeover" of my Denomination of the Church.

Only the most watchful, were alarmed by the change of name, to the Anglican Church of Australia; but then came the disturbing introduction of a book (AAPB) "supplementary to the Book of Common Prayer" and a vast number of our congregations are now in a state of utter confusion to find that this supplement is now being used to a greater extent than our controlling standard of doctrine and worship.

The Book of Common Prayer; indeed, many find it difficult to attend a Service from that Book without having to travel to more distant Parishes.

It is sad and frightening to note, that we have Bishops prepared to use their positions, to force The Book of Common Prayer out of regular use; this is surely a most serious breach of trust, a denial of ministry to people of reasonable intellectual standard who need the Gospel as much as "ocker" people.

Is it now too late to save our Denomination from this awful "takeover"? If it is not, then we who believe in the uniform doctrine, and dignity, of The Book of Common Prayer, (a book

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LETTERS

which speaks but with one voice) must be prepared to speak out in defence of a Prayer Book, which the devil from within has so obviously set out to destroy.

If it is too late, then we must start again, with property or money, and with limited personnel, to rebuild from the ashes, all that which has been so silently taken from us. The Church which baptised and confirmed us must not be allowed to die. The freedom to worship in the manner taught by our Church, if that be our wish, is a basic and individual right.

VICTOR P. THOMAS
Robertson, NSW

Archbishop falls for trap

Sir,

Through your columns I would like to direct a public question to The Rev. Dr Ray Barracough of Upper Mt Gravatt, Qld, (Record, 27.11.78), which is: "By which of our Lord's teachings does he justify his joy that Archbishop Loane has fallen for the Red Fascist trap over Uranium Mining, is so great that he must ram it down the throats of the legitimate users of the streets of Brisbane by stealing their rights?"

P. R. SCOTT
Sans Souci, NSW

Other Th D's

Sir,

In a recent news paragraph, you refer to the fact that the Right Rev D. W. B. Robinson had been awarded the degree of Doctor of Theology (honoris causa) in recognition of his notable contribution as a member of the Liturgical Commission.

Your readers will be interested to know that three other members of the committee were also honoured in this way in recognition of their contribution as members of the Liturgical Commission. The other members so honoured, were the Right Rev R. G. Arthur, the Rev Canon J. N. Falkingham and the Rev Gilbert Sinden, SSM.

STUART BARTON
BARRAGE
Registrar
Australian
College of Theology

Involved on wheels

Sir,

The Meals on Wheels Service run by the Sydney City Council in the Inner City areas, is increasing in numbers all the time, and it is extremely difficult to get enough volunteers to cope

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NIE launched with "expectancy"

• From page 1

The Rev Donald English, Chairman of the Initiative Committee and President of the Methodist Conference, said in his address that it was an historic occasion.

"The group of Christians we represent have usually found it easier to be apart than together. We are right to feel a certain awe and expectancy."

He hoped, too, that on a day marked by strikes — themselves symbols of unreconciliation and distrust — the nation would take notice that the leaders of most of the Christians of England were taking "a decisive step towards deeper reconciliation and stronger trust within the one body of Christ."

TOWARDS THE CENTRE

The launching of the NIE was all about "convergence" which Mr English defined as "advancing together in a discovery of what we have in common and acting accordingly."

"It is mobile, involving mutual movement towards the centre," he went on. "It does not require overall agreement at every point, but only action in relation to those points which are mutually agreed."

Earlier, the Rev Tom Houston, Executive Director of the Bible Society, said that those present met "to do something obvious which we have never got round to doing before."

He concluded: "We long that the half century of decline through which the Churches have passed might bottom out, and the Church of Jesus Christ rise again to extend the Kingdom of God in every facet of our nation's life."

Among those present at the service were Dr Donald Coggan; Cardinal Basil Hume; the Moderator of the Free Church Federal Council, the Rev George Mann; the Bishops of Guildford and Southwell; the Primus of Scotland, Bishop Haggart of Edinburgh; the General Secretary of the Evangelical Alliance, Mr Gordon Landreth; the President of the Evangelical Alliance, Canon Harry Sutton; the General Secretary of the United Reformed

with the delivery of these meals.

The meals are delivered from the Surry Hills and Millers Point centres to the surrounding areas, and we are urgently in need of both drivers and helpers.

We would be very pleased and grateful if you could bring this appeal to the notice of your readers — there may be some retired men who would care to offer their services on a regular or an emergency basis, as well as, of course, any ladies in the congregation.

If anyone is able to help could they please ring 2 0263, ext 9539, where one of the staff of the Sydney City Council will be able to give them further particulars.

JEAN HIND
President
Voluntary Workers
Association

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Moore College Lectures

"The Time is Fulfilled"
by F. F. Bruce
Paternoster, Exeter, 1978
(UK £1.90 paperback)
129 pages

It was a great honour to have the first series of annual Moore College Lectures delivered in 1977 by such an eminent evangelical scholar as Professor F. F. Bruce. That event is now celebrated by the publication of the lectures in an attractive format by Paternoster. The book is subtitled "Five Aspects of the Fulfillment of the Old Testament in the New" and deals with that theme as follows.

Jesus' proclamation that "the time is fulfilled" (MK 1:14) is set against the background of contemporary Jewish expectations and his teaching about the Kingdom of God and his role as the Son of Man is related to the Old Testament.

Jesus' declaration that the Old Testament Scriptures "bear witness to me" (Jn 5:39) is explained in terms of the Fourth Gospel's presentation of Jesus as the prophet like Moses (Deut 18:15), the bread from heaven, the living water, the passover lamb and the King of Israel.

The wide diversity of New Testament writings which claim that Abraham is the father of all believers is related to Old Testament teaching about Abraham as the prototype for God's electing grace. However, the teaching of John the Baptist and Jesus makes it clear that mere physical descent from Abraham is not what counts but a faith like Abraham's.

The affirmation of Hebrews that the law was but "a shadow of good things to come" (Heb 10:1) relates to the defectiveness of Old Testament rituals as compared with the "very image" or substance of man's relation to God achieved by Jesus in his death and exaltation.

The relation between the Testaments at this point is much more one of contrasts than resemblance. In this lecture, Professor Bruce provides a helpful critique of Christian attempts to allegorize the legal material in the Pentateuch.

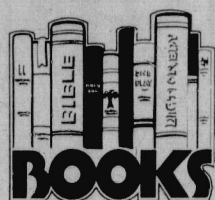
The final lecture deals with the "spirit of prophecy" mentioned in the Revelation to John (19:10). Early Christians were aware that the Spirit of God spoke to

MOORE ASIAN FIRST

A new course is being introduced into the Evening Lectures at Moore College. It is in the area of Asian Church history which traces the growth of the Church from apostolic times to China in the sixth century and its subsequent expansion. The aim of the course is to deal not only with the exciting growth of the Church in our neighbourhood, but also to examine missionary methods used. The evening courses are provided by Moore College and are of the same standard of their first year (day) course. For details see page 3.

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THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone: 233 4561. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription: \$4.50 per year, posted. Please write to: Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.



them about Christ as they read the Old Testament.

What the prophets of pre-Christian days foretold is proclaimed as an accomplished fact by the prophets of the new age, among whom the author of Revelation occupies a leading place. The burden of prophecy entrusted to John and his fellow prophets is "the testimony to Jesus", and it is specifically the Spirit of prophecy who bears the testimony in them.

It is particularly appropriate that these studies should focus on themes of Biblical Theology, since that subject has been a controlling factor in the teaching of Moore College in recent decades. Professor Bruce not only illustrates how Biblical Theology is to be uncovered and expressed but also shows something of how the two Testaments are related to one another.

It is a continuation of the work for which Professor Bruce is already famous. Those who are unfamiliar with this method of studying the Bible would find the book a helpful introduction. Those who know the value of this approach will find fresh stimulation in this latest contribution.

Many who had the privilege of attending the lectures will welcome the opportunity of studying the material in printed form and following the intricacies of the argument. Although this is a scholarly work, it is written in such a way that most people could understand and appreciate. Above all, it helps us to understand more of the nature of Scripture as well as its contents.

D. G. Peterson

FREE AD

The Australian Church Record has commenced a new service to readers. It is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement 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 honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

WANTED Two or three mosquito nets in good condition for double and three quarter beds. Tel (02) 989 3193.

WANTED — 1 copy Campbell Morgan's "Crises of the Christ". Donald Howard 2 0642.

AQUARIUMS: 4ft on wrought iron stand, lights, heater, filter, pump, fish \$120. 4ft on mirror backed glass cabinet stand, fully equipped as above, many exotic plants \$250. (047) 72 8270.

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WANTED used C90 and C90 cassettes to have evangelistic addresses and messages dubbed on them. Contact Rev J. Miles, Brotherhood of St Laurence, Carrum Downs, Victoria, 3200.

WANTED: 1 slide and film strip projector for youth work at St Thomas' C of E, Wallerawang. As a donation or reasonably priced. The Rectory, 29 Commens St, Wallerawang. Phone: (083) 55 1429.

FOR SALE: Very old American Packard Sedan. Organ recommended for the enthusiast or small country church. Does need repair. Your name the price — we will talk about it. Peter or Sue Clouston, 452 4872.

WANTED: 350 copies of the Book of Common Prayer for use at SCEGGS Redlands. Churches with cop. 5, no longer required are invited to contact the Headmaster, 90 1782.

FOR SALE "The Spreading Flame" by F. F. Bruce — never used. A must for theological studies. Kettlewell 456 1901.

WHAT A WORLD

Lesley Hicks

IN SEARCH OF BALANCE

Balance seems a rare commodity in this world, as any glance at a newspaper will tell us. For example, in the tragic conflicts in Rhodesia, Kampuchea and Iran, none of the opposing sides show many qualities we can admire. Safe solutions seem utterly unattainable, and the only balance evident is one of terror. The same applies to the East-West arms race.

An attempt to be balanced in the article I wrote last year on healing (What a World! Oct 2) earned me only back-handed compliments in the correspondence that followed. Some charged me with ambivalence, and I readily accept the charge.

I am ambivalent on the subject, primarily because it seems to me that God, who deals with each one of us so individually, will not allow us to tie Him to formulas in the matter of healing. Yet how wonderfully He does answer prayer, in regard to sickness as in so many other needs we bring to Him! So often, we have not because we ask not, or because we ask amiss, with little real trust in our loving Father.

I value immensely the balance in the writing of A. W. Tozer. It seems to reflect the sanity of the Scriptures themselves, rightly understood and faithfully expounded. I have read and

OCKER LAND

"Australians are now beginning to see themselves as pot-bellied, beer-swilling, fag-smoking, rubbish dumping slobs. We have become mere spectators of sport rather than actual participants with more interest in grog and gambling than in the game," said the Dean of Sydney, the Very Reverend Lance Shilton, in an Australia Day message given at St Andrew's Cathedral.

"It's a false sense of pride which makes us boast that we are amongst the biggest gamblers in the world."

"It's a warped sense of values which claims the right to drink for longer hours on Sundays when Australians already have the highest level of boozing in the English-speaking world."

"It's taking the 'fair go' attitude too far to allow the promotion of smoking to go on unhindered against all the warnings of disease."

"It's irresponsible to claim excessively higher wages for less work at the expense of thousands of young people who remain unemployed."

"We are in danger of the ultimate moral sickness of striving to get everything for ourselves with no thought of giving anything to others."

"The immature secular beginnings of Australian society with its juvenile scepticism of anything Spiritual makes us more vulnerable to affluent materialism, selfish pragmatism and superficial hedonism."

"Australia desperately needs a Christian revival such as this Country has never seen before when people of all sections of society will put God first, others next and self last."

"I believe that the Billy Graham Crusade in Sydney in May this year will have a profound effect upon the whole nation and that next Australia Day will see us in a better Spiritual condition."

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remarkable answers to prayer for healing, not in connection with a formal healing service, in the experience of some who are very close to me.

THE OTHER SIDE

To give truth its other wing, however, I would also need to relate some cases where most earnest believing prayer was made, and healing did not take place, or indeed where death itself intervened.

It is doubly tragic if to the grief of those thus bereaved is added a sense of guilt at somehow failing to attain the level of faith needed, so it is thought, to win healing for the loved one.

A book that deals sensitively and honestly with that outcome — I know of none better — is Joseph Bayly's "The Last Thing We Talk About". Another useful one is Dr Howard Guinness's "The Last Enemy". I recommend also "Where There is No Miracle" by Robert L. Wise — an encouraging book despite its title.

In fact, I wish that those of my readers who believe most ardently in modern miracles would read that book, and Bayly's, and "Joni" and Joni's new book "A Further Step", (which I haven't yet read myself), plus a book by Henry Frost called "Miraculous Healing". I have no desire to dampen faith, but feel that their weaker wing may need exercise.

FAITH STIMULATORS

While for those who are most suspicious of that position, I suggest a course of reading, humbly and prayerfully, such books as Basile Schlink's annals of the Evangelical Sisters of Mary, or Canon Glennon's or Francis MacNutt's books on healing, amongst many others. They too may be crippled by a weak wing.

Above all, let's remember that whether we put our trust

primarily in doctors, surgeons, psychiatrists, drugs and medical knowhow, or prefer to rely more completely on God's direct intervention, ultimately all healing is from God.

It's a bad mistake to pray only as a last resort when all human means have failed. And let's face it — much of our prayer for the sick in the course of church services, while an expression of concern, involves little or no faith that God will really act in any noticeable way.

A BALANCED BOOK

Henry Frost's book "Miraculous Healing" was first published back in 1951, (Evangelical Press) and reprinted in paperback in 1972. Dr Martin Lloyd-Jones wrote of it: "Many times I have been asked to write myself on this theme. I have always replied by saying that Henry W. Frost has already dealt with the matter in which I regard as a final and conclusive manner."

Both wings — the wing of faith in God's power and will to heal, and the wing of trust in His sovereign grace and love whether healing is granted or not — are fully exercised. Case histories, carefully chosen to counter-balance each other, relate examples both of instantaneous healing and of its denial.

Frost writes mainly of events in the China Inland Mission in the early part of this century, and is to that extent dated. His style too is in the measured and gracious tones of an earlier era. But the theological principles of course do not date. I quote his final paragraph:

"Our son's healing demonstrates the fact that God's choices are wisest, His times best, His ways perfect and His love and compassion infinite. Also, it proclaims the fact that Jesus Christ is the living Son of God and that He still has power on



earth, not only to forgive sin, but also to heal disease. I would state it then, as my closing testimony in this book, that it is my conviction that God will readily answer our prayers for bodily healing; and I would add that it is also my conviction that if He defers answering or gives no answer at all, it is not because He does not love or care or desire to heal, but only because He has some

better thing in store for us which only time or eternity will reveal.

"Thus I would affirm that I am ever increasingly persuaded that, whether in health or sickness, life or death, we may trust our heavenly Father with an utter abandonment of confidence, being assured of the fact that: 'They who trust Him wholly Find Him wholly true!'"

DR COGGAN RETRAINING



Some friendly instruction for the Archbishop of Canterbury from senior Linotype-operator Sid Holley during Dr Coggan's visit to the "Church Times" office recently.

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Bishop Ken Short

MELBOURNE

Rev P. H. D. Barr, Asst Curate, Camberwell is now Minister-in-Charge, St Mark's, West Reservoir.

Rev R. C. Beattie, Lismore is to be Minister-in-Charge, St Michael and All Angels', Broadmeadows as from February 20.

Rev I. A. Cameron, Rector, Winchelsea was inducted Rector St Andrew's, Rosanna February 7.

Rev A. W. Copley, St John's, Blackburn is now Minister-in-Charge, All Saints', Clayton.

Rev P. C. Crawford, Toorak is now Asst Curate, St Columba's, Hawthorn.

Rev D. J. Dickinson, East Kew was inducted Rector of Feratree Gully on February 8.

Rev L. V. Green, Moreland is to be Rector, St Matthew's, Geelong.

Rev T. G. Green is to be Anglican Staff Chaplain, Correctional Services, Social Welfare Department, Victoria from February 25.

Rev P. J. Hill, Glenroy is now Minister-in-Charge, St James', Kilsyth.

Rev R. L. Joyce, Wantirna was inducted Rector, St George's, Monbulk on February 5.

Rev Dr C. G. Kruse, Sydney joined the staff of Ridley College, Melbourne on January 1.

Rev E. S. Lang, Hawthorn is now Minister-in-Charge, St John's, Diamond Creek.

Rev R. A. Lenthall, Caulfield is to be Minister-in-Charge, St Thomas', Winchelsea from February 21.

Rev R. J. McInnes is now Minister-in-Charge, North Fitzroy/Clifton Hill.

Rev J. C. McIntyre, Dandenong is now Minister-in-Charge, St Paul's, Thomastown.

Rev A. V. Maddick, chaplain Tintern CEGGS is to be Rector, St Mary's, South Camberwell from February 19.

Rev A. D. Oddy, Mount Waverley is now Assistant Curate, St Matthew's, Glenroy.

Rev R. H. Pigeon, Balwyn will be inducted Rector, St Peter's, Mornington on April 30.

Rev M. W. Potter, Bentleigh is now Assistant Curate, Holy Trinity, Lara.

Rev T. J. Redmond, Kew is now Assistant Curate St James', Dandenong.

Rev R. T. Sharr, is to be Minister-in-Charge, Church of the Ascension, East Burwood from February 20.

Rev J. W. Stewart, Merbein will be inducted Rector, St John's, Wantirna South with Holy Name, Vermont South on March 1.

Rev R. D. Temby, Templestowe is now Assistant Curate, St John's, Camberwell.

Rev I. W. Townsend, Heathmont is to be inducted Rector, St Luke's, East Frankston on March 6.

Rev M. J. Tym, Greensborough will be "on leave" serving St Matthew's, Kensington in Diocese of Adelaide from February.

Rev J. Forster has retired from St Oswald's, Glen Iris and has taken up part-time ministry in the parish of All Saints', Lorne.

Captain C. S. Thiele Church Army, is now with Holy Trinity, Kew.

Rev E. A. C. Harvey was appointed Area Dean of Moorabbin.

Mrs Mary Powys has accepted appointment as Senior Social Worker with the Mission of St James and St John, Anglican welfare agency based in Melbourne.

GIPPSLAND

Mr T. Binks, Headmaster of the Junior Schol of St Anne's and Gippsland Grammar School is to act also as honorary Assistant Dean in the Parish of Sale.

Mr A. Scott-Brannagan on the St Anne's and Gippsland Grammar School staff is to be Assistant Dean in the Parish of Moe.

Rev B. Rainsford was inducted as Rector of Yarram on January 19.

Rev G. Brown of the Uniting Church has taken up the co-operating appointment at Cann River.

Dean E. Gibson is now Archdeacon of the East in addition to his duties in the Cathedral Parish.

Rev F. Morrey has been appointed Chairman of the Outreach Council.

Rev T. Cohen, Rev A. Shibaoka and the Rev D. Reid were ordained Priests at Sale on December 16.

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NEW S.U.
LEADER

Scripture Union has announced that Ron Buckland is to be Associate Federal Secretary from March 1, 1979.

Ron has been General Secretary of Scripture Union in Tasmania since December, 1970. During these 8 years the work in Tasmania has grown enormously. Ron has also made a big contribution to Australian SU by developing a new approach to Christian witness in high schools through what is called the "Christian Option" programme.

Ron has written a book on children entitled "Children and the King".

TAKE OVER 1981

During 1979 and 1980, Ron will continue as Tasmanian SU General Secretary and will be part-time Associate Federal Secretary. Then in 1981, Ron will become the full-time Federal Secretary.

The present Federal Secretary, David Claydon, will give more time to developing SU's work in the Pacific during these two years. Then at the end of 1980, he will resign from the Scripture Union staff to take up a pastoral ministry.

1980 is Scripture Union's Australian Centenary, and it will also be the 21st year of Mr Claydon's work with Scripture Union.

During the 8 years to date as Federal Secretary, the number of SU staff around Australia has increased from 59 to 104. The number of voluntary workers has increased from 7400 to over 10,000. There have been also many other developments over these years such as the establishment of the Zadok Study and Resources Centre and the production of the new children's Bible reading notes, Start, Look and Listen.

David was ordained on Sunday, February 18, at St Andrew's Cathedral. During this year, he will assist Bishop Clive Kerle at St Swithun's, Pymble, NSW, on Sundays.

In one, "Cross Country Runner", an adopted girl tells the story of her first year in high school, a significant growing-up year for her, in which her adolescent search for identity and values leads to some dubious choices before, in finding Christ, she begins to make sense of her life.

The other, "Where Foxes Fly", is for younger children; in the background of the children's adventures in the bush and in their discovery of a flying-fox camp, is a contrast between a secure, Christian family and a disintegrating non-Christian one, with a flow of hope from one to the other.

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HE TALKED . . . SHE CHALKED



George Galieh addressing the Newcastle crusade closing meeting, while his wife, Rita, sketched at the right hand side of the stage.

The banner proclaimed, "You must be born again", and the message night by night fully explained how to do just that, from the scriptures.

75% of the enquirers who responded to the appeal were "first time decisions". Amongst those counselled were those who claimed to be drug addicts and also an enquirer who gave his religion as "Jew".

At the closing meeting, Senior Constable Eddie Gill told of his recent experience which made headline news. He and another policeman were involved in a shooting incident at the Toronto Country Club, in April last year.

Mr Gill told of events which led up to the fatality and of his bitterness afterwards. His friend was killed and the father and two sons responsible, caught.

Because of the grace and love given, from the Lord, Mr Gill told of how he has been able to visit the father in jail and even pray with him. An experience he never thought possible at the time of the shooting.

Ramon Williams

Cross Country Runner
— Where Foxes Fly

As their contribution to mark the Year of the Child, Christian Women's Conventions International are publishing two books for children by Sydney writer Mrs Lesley Hicks, author of our regular "What a World!" column.

In one, "Cross Country Runner", an adopted girl tells the story of her first year in high school, a significant growing-up year for her, in which her adolescent search for identity and values leads to some dubious choices before, in finding Christ, she begins to make sense of her life.

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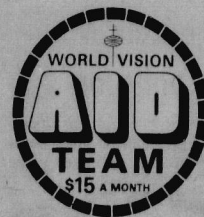
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COGGAN CONSULTS HUME:

FAMOUS CHOIR OF ORPHANS AND DESTITUTE WOMEN PRIESTS

"English Synod much impressed by what Cardinal Hume said"

The Archbishop of Canterbury has discussed the vexed questions of women's ordination with Cardinal Hume — who has promised to discuss the matter with the Pope in the near future.

This was revealed in a special statement made by Dr Coggan at the start of General Synod business.

He recalled that, during the debate on the ordination of women at last November's session, the Bishop of St Albans had suggested that there should be tripartite talks between the Church of England and the Roman Catholic and Orthodox Churches. Accordingly the Standing Committee had asked Dr Coggan to have a preliminary informal discussion with the Roman Catholic Archbishop of Westminster, Cardinal Hume.

This he had done last month, with the Bishop of London also present at the meeting, held at Lambeth Palace.

"I reminded the Cardinal," Dr Coggan said, "that the Synod had, in its debate on the ordination of women to the priesthood, been much impressed and

DISCUSS
WITH POPE

"I hoped, therefore, that, since the Synod has postponed a decision, he would be able in due course to give us his guidance as to how the dialogue should continue. The Cardinal gave me assurances that he would discuss the whole question with the Pope in the near future."

The Archbishop told the Synod that the Bishop of St Albans (the Right Rev Robert Runcie) was in the course of a sabbatical leave visiting

• To page 2



The Korean Children's Choir commences a tour of major Australian cities this month. The choir of twenty-five singers and nine dancers aged from nine to seventeen, sponsored by World Vision, from orphans and children of destitute families, was founded in 1957.

RELIGIOUS PERSECUTION
STRIKES ETHIOPIANS

A "cultural revolution" in Ethiopia is bringing arrest, torture, and terror to Christians, according to information which has come out of the country recently from eye-witnesses to an anti-religion campaign.

It is reported by diplomatic sources that on the second, third, and fourth Sundays of December, numerous churches were looted and closed in southern and central Ethiopia. A large number of Christians were imprisoned while attending church services.

In the Shoa province there

were several reports of torture. In the Bale province the local peasant organisations were ordered to register all evangelical Christians and give them 15 days to renounce their faith, or be executed. At least 40 people have already been condemned to death.

• To page 2

WINTER APPEAL, FUNDS
FOR UNEMPLOYED

At the conclusion of the final session of the seminar on unemployed, held at St Andrew's House on February 27, Assistant Bishop of the Anglican Diocese of Sydney, Bishop Reid, announced that parishes within the diocese are to be encouraged to take action to help local unemployed.

He said "The Archbishop of Sydney's Winter Appeal would make cash grants to parishes undertaking innovative projects which involved the unemployed."

"The Archbishop has said that he would like to know of

any proposals to stimulate activities among unemployed people, using parishes as a base."

"This decision recognises the tremendous resources — especially in people — which most parish Churches have,

but that at the same time are often hampered in responding to opportunities through the lack of funds," Bishop Reid said.

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PROMOTING UNIQUE STUDY PROGRAMME



The panel members at the special meeting for "Start, Look, Listen", held in Sydney. Pictured Left to right: Ray Barnett (EMU Book Agencies — distributor); Graham Wade (Pilgrim International — responsible for overall design and rough layout); John Waterhouse (ANZEA Publishers — publishers); and David Claydon (Scripture Union — Federal Secretary). This was only one of a series of meetings held for varying groups to launch and inspect this new and unique Bible study programme. Ramon Williams.

This story has been illustrated by sixteen-year-old Rowena Evans. Rowena is a student in Year 11 at Chatswood High School. Her spare, clear line drawings show she has inherited talents from both her parents and her grandmother, artist-author Pixie O'Harris. Rolf Harris is another relative.

CWCI are hoping to launch the books in time for their huge Central Convention at Stanwell Tops, March 9-11. They should be available at Christian bookshops as well as at CWCI conventions throughout Australia.

MACKAY MYSTERY

A third book by Lesley Hicks, also due for publication about the same time, is "The Appalling Silence — the Mystery of Don Mackay", which she has written in co-operation with, Barbara Mackay of Griffith, whose husband's disappearance in July 1977 remains unsolved. Its publisher is Hodder and Stoughton.

EDITORIAL

In recent times we have seen unfortunate publicity concerning the removal of ministers from parishes.

This is not only an issue in the Diocese of North Queensland, but also affects a metropolitan diocese where ministers have refused to move even though diocesan regulations require them to relinquish their cure after a stipulated period.

Diocesan authorities find themselves powerless to enforce the regulations unless they resort to an injunction from secular courts and evict incumbents from their churches.

If the issue were bad ministers then there is ample machinery for removal of such persons under the Tribunal Canons.

Is the issue that of bad ministers or rather bad legislation? It is simply that certain dioceses have amended the Benefice Canon to require ministers to leave their ministry in a particular place after a certain number of years rather arbitrarily chosen. In some instances neither the wishes of the ministers nor the congregation are considered.

The history surrounding the Benefice Canons which were formulated last century was a very stormy one, and we are in danger of repeating the same mistakes, making

the same public spectacle as our forefathers, if we fail to learn from that history. There were three contending groups who demanded the right of appointment and removal.

During the 1840's and 1850's in the atmosphere of self government in the colonies, parishes demanded the right to appoint whom they would. They wished to be the patrons of the parish.

In the subsequent decade some bishops felt that the sole right should rest with them as they were responsible for the deployment of ministers. All English bishops last century sought this right here, although they had no such control in England.

Synods also felt they should have their say, as it was they who administered the diocese.

The 1870's and 1880's saw the formulation of canons which provided a series of checks and balances whereby the interests of the parish would be safeguarded by representation on the presentation boards, and godly ministers could exercise their calling without fear of removal by congregation, diocese or bishop.

The arguments put forward for changing the Benefice Canons are either the problem of ministers who have remained too long in a parish or the failure of ministers to fulfil their ministry.

MOVING MINISTERS

One survey showed that there is too much clergy mobility. Good ministries conducted over many years produce thriving and stable congregations. Parishes rightly complain they are not stepping stones to greater things and present incumbents should settle for long ministries unless divinely restrained to move.

If ministers have lost their vision or become so despondent that they fail to feed the flock, they need to be encouraged by their congregations or exhorted by their bishops. If they do not respond, then there is a clear obligation to protect the flock of God and institute tribunal proceedings which provide for removal from office for specified reasons.

However, to legislate in synod for the removal of all after a certain period, because of isolated cases which ought to have been dealt with by the Tribunal Canon, is wrong. The end result will produce deviousness and public scandal and never serve the cause of the Gospel.

Benefice and Tribunal Canons ought to reflect Biblical principles of ministerial office and discipline. The diocese which determines the will of God by arbitrarily stipulating how many years of service a man may serve in a congregation, is foolish in the extreme and secular in its approach to the ministry.