

Rev Gordon Chittleborough has been invited to become the Administrative Secretary for the Church of the Province of Kenya Language School. He left Australia with his family on 21st October, 1977.

SYDNEY

Rev D. Howard, rector of St Peter's Burwood East, has resigned to take up an appointment with the Dept of Evangelism from March, 1978.

Rev Keith Morley recently spent four months travelling through three provinces of Canada, thirty six States in America and down into Mexico. Mr Morley had opportunities to preach and observe the church scene.

Rev J. R. Harvey, curate at St Ives has been appointed curate-in-charge of the New Provisional district of Lugarno from December 15.

Canon W. Girvan of Dapto has been appointed General Secretary of the Bible Society in Victoria from beginning of next year.

Rev H. E. Dillon of Bowral has been appointed rector of Ivanhoe.

Rev J. Cashman, rector Centennial Park has been appointed rector of St Marys Balmain.

Rev K. J. Leask, rector of Dulwich Hill has been appointed rector of the Oaks from November 25.

Rev J. W. Thompson of Albion Park has been appointed curate of Christchurch Blacktown from January 15.

Rev G. Boughton curate of Peakhurst has been appointed curate at Epping.

Bill Payne to C of E Homes

An Anglican clergyman with an outstanding record in social work has accepted a new appointment to head up the Welfare Work of the Church of England Homes in Sydney.



Rev Bill Payne

Reverend William Payne, who is currently Director of Welfare for the Anglican Home Mission Society will take up his new duties on November 21 in the newly-created post of Director of Welfare for the Church of England Homes with headquarters at Carlingford.

Mr Payne is best known for his innovating work in the Anglican Counselling Service, a division of the Home Mission Society. Mr Payne founded the service and has directed it for the past 11 years from headquarters in the inner Sydney suburb of Surry Hills.

Mr Payne, now 45, left Kogarah High School at 15 and was a car salesman for six years. But, feeling the call to the ministry, he matriculated at the Sydney Technical College and after passing through Moore Theological College he was ordained in 1956.

After appointments in the Canberra and Goulburn Diocese he served curacies in London and New York and on his return to Australia worked in the Sydney Diocese, first as curate-in-charge at Albion Park and later as rector of Clovelly.

Since Mr Payne founded the Anglican Counselling Service in 1967 his influence

as a social reformer has led to his recruitment for wider advisory work. He has been a member of the NSW Child Advisory Council for 10 years and has also been involved in work concerned with the updating of social legislation on child welfare as chairman of a sub-committee on services to juvenile offenders and as a member of a committee on adoptions. He also lectures at Sydney Technical College on Social Work Administration. He graduated at the University of NSW last year as a Bachelor of Social Work. Mr Payne is married with a family of one daughter aged 16 and two sons, aged 12 and 9.

New SU reading notes

Scripture Union, a Christian organisation involved with the production and distribution of note material for Bible reading, has produced a new series of Bible reading notes.

Called 'New Day' the notes from the existing Bible reading material which Scripture Union publishes for all ages.

For the adult Bible reader, Daily Notes and Daily Bread are probably the best known aids for regular reading of the Scriptures.

The first edition of New Day covers one month's use on a daily reading basis. It includes a Bible text for each day and brief complementary thoughts on the relevance of the Gospel on the life of any person, be they Christian or non-Christian.

The text for this first edition is based on the Gospel of Matthew.

Commenting on the production of New Day the Federal Secretary of Scripture Union, Mr David Clayton said: "The notes are an experiment to see if we can help people who would otherwise not read the Bible."

"We have tried to present the message of the Bible in an easily read, short but certainly applicable way."

"The reader who will appreciate New Day is the person who may have only a limited background of the Bible but who desires to see the relevance of God's word for his or her life."

"Up to now Scripture Union has concentrated on providing Bible reading material which has given a daily, somewhat concentrated approach to individual Bible passages. While still servicing this market, New Day represents a broadening of our activities."

David Clayton added that New Day is particularly suitable for non-Christians who were being contacted through the Church via visitations by Church members or the Minister.

"New Day represents a message and a format which we believe will set a new trend for Bible reading material", he added.

While Scripture Union is distributing the notes through its retail outlets, considerable interest has been shown by multiple sales to Ministers. Initial response to the new notes series has been excellent. Other series will be produced as demand warrants.

ENGLISH CHURCH TO LOOK AT MINISTRY OF DEACONS AND DEACONESSES

The Advisory Council for the Church's Ministry (ACCM) has just issued an "informational document" to help General Synod members prepare for their November debate on the ministry of deacons and deaconesses.

The report presents three possible courses of action for the Church to take, but does not offer any recommendations.

However, one purpose of publishing the report so far in advance of the debate is to give Synod members the opportunity to send ACCM their comments, and it may be that some definite advice and suggestions will be made nearer the time.

The latest ACCM report summarises the history of deacons and deaconesses in the Anglican Communion and discusses their position in other Churches.

"In the context of plans for re-union (eg the Ten Propositions) it is important that any debate on the diaconate take into account the ways in which it is being discussed and exercised outside the Church of England," the report declares.

The three possible solutions to the debate on the diaconate as presented by the ACCM document are:

- that the diaconate be retained as a short and intermediate stage which all candidates for the priesthood pass through;
- the diaconate may be discontinued;

the diaconate may be enlarged in the manner envisaged by the Anglican Consultative Council, which would involve extending it to lay people serving the

Church, or serving in the name of church.

Church Times

• The Ministry of Deacons and Deaconesses (Church Information Office, 35p).

ACC APPEALS TO EGYPT

The Australian Council of Churches has called on the Egyptian Government to respect the human rights of all religious groups in Egypt by:

Allowing freedom of religion and removing discrimination against any person or group on the ground of religion; deterring any attempt to adopt the Koranic Code as the law of the land; removing all restrictions on Christian authors and writers who wish to defend their faith against what is written or broadcast in attack; and by allowing people of all religions the right to enrol in the universities and institutions of higher learning.

The ACC has also written to the Secretary General of the United Nations requesting the UN to investigate the reported denial of human rights in Egypt on the grounds of religious beliefs and practices.

Concern for the plight of Christians in Egypt, where the Government is expected to reintroduce the Koranic code soon, was brought before the ACC by one of its member churches, the Coptic Orthodox Church. The majority of Egypt's eight million Christians, out of a total population of 38 million people, are members of the Coptic Church. There is fear that the enforcement of Koranic Law will inevitably lead to either the massacre of groups of Christians or their enslavement.

Chinese service at Cathedral

Cantonese, Mandarin and English were used at the 5th Anniversary of the Anglican Chinese Fellowship in the context of Morning Prayer at St Andrew's Cathedral, Sydney, on Sunday, 9th October.

It was attended by Chinese from mainland China, Hong Kong, Singapore and Australia. Some were descendants of the Chinese in Australia during the gold-rush days. Others were recent immigrants.

Lessons were read in Cantonese and English. Prayers led by the Reverend John Wu were in Cantonese and by the Reverend Ray Flatau in Mandarin. Hymns were sung in English and Chinese languages and an anthem by the Fellowship with typical Chinese music was sung, based on an ancient Chinese pentatonic tune.

The address was given by the Dean, the Very Reverend Lance Shilton, in English and translated into Cantonese by Mr Samuel Au, a lay reader from Hong Kong as they stood together in the Cathedral pulpit.

The Dean said, "We join in prayer for Chinese Christians on the mainland of China. Our knowledge of their needs has been small since the Communist massive take-over in 1949."

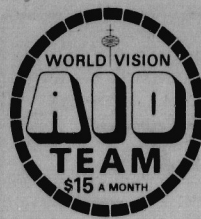
"God must especially love the Chinese because He made so many of them! One-third of the world's population is Chinese!"

He spoke on the text from 1 Peter 5:6 "Humble yourselves under the mighty hand of God, that in due time he may exalt you."

"It is always a humbling experience to come into a Cathedral. The large dimensions of the building, the volume of the organ and the massive pillars remind us of the almighty power of our great God. Compare this with our smallness and our desperate need. Worship in a Cathedral reminds us that we are to humble ourselves under the mighty hand of God."

"The words, 'humble yourselves' come as a command to those who claim to be Christians. Let me illustrate. You are in need of physical treatment so you consent to becoming a patient of a particular surgeon. You submit yourself to his operating hand. You hope in due time to enjoy the promised benefit. "Christians are actively to

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, Anglican, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$8.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.



No 1647 NOVEMBER 14, 1977

The Australian
FIRST PUBLISHED IN 1880

CHURCH RECORD

PRICE 25 CENTS

PROTESTORS DISRUPT RALLY AT ALL SOULS'

A rally organised by the Festival of Light in Great Britain and held at All Souls', Langham Place, was disrupted by gay activists necessitating police intervention.

According to reports in the English Church Press, police had to be called in to restore order.

The rally was organised by The National Festival of Light to highlight the positive help that is available to homosexuals seeking to overcome their problem.

Speakers included Dr Jim Packer, Rev John Stott and Raymond Johnston, National Director of NFOL.

The Gay Christian Movement had been refused its request for three minutes in the programme to present "a low-key reasoned statement of our position."

They retaliated with a demonstration that brought the police clomping down the aisles to supervise the removal of homosexuals who included two Anglican clergymen.

John Stott, rector emeritus of All Souls', was constantly interrupted as he led prayers and later came the extraordinary sight of him unslung it with demonstrators to prevent them grabbing microphones.



Leading participants in Saturday's NFOL rally. Left to right: the Rev Don Irving, the Rev Dr Jim Packer, Mr O. R. Johnston and the Rev John Stott.

people at All Souls', Langham Place was designed to encourage Christians to become more involved in society, setting out Biblical guidelines.

been purchased the day before in a Glasgow shop. NFOL's director Mr Raymond Johnston, outlined the various spheres in which the movement was active.

JOHN STOTT IN TUSSELE WITH "PRO-GAY" MINISTER

It recalled memories of the black eye he sported several years ago after stopping his car to wrestle with muggers who were attacking a passer-by.

All Souls' was packed long before the start and the scattering of male and female homosexuals with their badges bearing the information "Yes, I too am a homosexual" together with the bus load of police parked unobtrusively outside the church indicated something was in the wind.

The rally — which was attended by over a thousand

They were silent, however, whilst Mr Geoff Percival, full-time counsellor for Pilot, testified to the very real ministry being performed to homosexuals from his base at Poole Dorset. "I am not in the business of sinners-bashing but sinner-saving," he said.

Mr Steve Stevens, formerly secretary of NFOL and recently returned from Canada, urged the congregation to spread far and wide the petition to stop the use of children in pornography.

He waved a magazine abusing children which had

These included upholding the Christian values of individual human dignity and family life; assisting and advising those in Parliament, and individual Christians and churches; and investigating aspects of the mass media through various specialist committees.

He saw NFOL moving more towards a teaching ministry on topics of Christian social concern, and asked for particular vigilance and activity in the key fields of abortion, euthanasia and obscenity.



The moment when a clergyman, who is a member of the Gay Christian Movement, attempted to speak from the platform. Eddy Stride is second left, Steve Stevens right, and John Stott has his arm round the clergyman's neck. — Photo CEN

BISHOPS SPEAK OUT ON SEC STRIKE

A joint statement released recently by the Bishop of Sale, the Right Rev'd Arthur F. Fox, and the Bishop of Gippsland, the Right Reverend Graham Delbridge commented on the recent strike by SEC workers.

The statement recognises that the ravages of inflation have caused "the constriction of relativities of skilled workers".

It also points out that losses suffered by farmers have been greater. "Average income per farm has dropped 40% in the past few years."

While the Bishops praise the constructive role of the ACTU they also ask if it would have been better to use its machinery at an earlier stage "in the solution of major nation-wide disputes."

The statement is critical of some leaders "who believe in revolutionary rather than in constitutional courses of action."

The full text of the statement follows: "As Heads of Diocese which embrace the Latrobe Valley, we wish at this time to express our warmest thanks and appreciation to those charitable agencies of Church and State which gave welcome help to the families affected by the recent industrial unrest."

"Both for the people of the Latrobe Valley and for the hundreds of thousands of workers deprived of employment by the strike, the return to work has come as a long-overdue relief from weeks of hardship and suffering."

"There is no doubt that one of the results of the inflation which has ravaged Australia over the past few years, has been the constriction of the relativities of skilled workers. It is not only the maintenance men in the SEC who have been affected but every skilled worker."

"We might, also, point out that the losses sustained by farmers have been greater. Average income per farm has dropped 40% in the past five years."

"As long as inflation continues, these problems of economic and social justice will cause continuing tension in the Australian community. It is important that we meet them in the best possible way. "This is not the moment in which either to allot responsibility for the recent strike or to endeavour to anticipate the result of the hearing in the Arbitration Commission. It is important, however, to attempt to learn whatever lessons may be drawn for the future."

"The role of the ACTU in solving the dispute was in the end constructive. However, in such damaging situations,

hospitals or for schools. Such action would not be industrial but revolutionary."

"There is no doubt that the conduct of the recent dispute was profoundly influenced by some leaders who believe in revolutionary rather than in constitutional courses of action."

"We are convinced that relationships between all sections of the community will be correct only when Christian principles of justice and charity are brought to play in every aspect of life, including the industrial and commercial."

ARTHUR F. FOX
Roman Catholic Bishop of Sale

GRAHAM R. DELBRIDGE
Bishop of Gippsland



Bishop Graham Delbridge

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AUSTRALIAN CHURCH RECORD, NOVEMBER 14, 1977 — 1

ARCHBISHOP'S O'SEAS FUND AIMS TO HELP UGANDAN REFUGEES

The special target for the Archbishop of Sydney's Overseas Relief Fund in 1977-78 is the care and resettlement of refugees fleeing from the Amin regime in Uganda.

This, in the opinion of the Archbishop of Sydney, Sir Marcus Loane, is the most significant aid problem facing the world at this present time.

Archbishop Loane, launching the 1977-78 Overseas Relief Fund recently, said: "Information reaching us from Bishop Festo Kivengere who left

Uganda just after Archbishop Luwum was killed, and from groups such as African Evangelistic Enterprise, confirms that thousands of Ugandans — many of them Christians — have had to flee from their country because of the present repressive regime."

"There is no doubt that wholesale slaughter has been carried out by President Amin's Security Forces and that Christian tribes and villages have been a prime target."

"The result is that many thousands of people have left the country, taking nothing with them, and in many cases walking for days over the mountains to Kenya."

"The Anglican Archbishop of Uganda, the Most Rev Festo Olang, has a fund which helps to settle refugees in temporary villages and camps organised by the Kenya Government. Their need for clothes, books and basic living supplies is immense, and it is my earnest hope that Australian Christians will feel they can give generously to meet these needs."

Parish churches throughout the Diocese of Sydney will next weekend give out 20,000 copies of "Southern Cross" magazine which carries the theme of overseas aid and development.

The Overseas Relief Fund in the last 18 months has made grants totalling \$42,000 to particular emergencies in Guatemala, Beirut, India, Addis Ababa, Italy, Hong Kong, Philippines, Nepal, Dacca, Solomons, Roumania and Papua New Guinea.

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EDITORIAL

Forgiveness

Last week was the 460th anniversary of the reformation. On the eve of All Saints Day 1517 Martin Luther, a monk, Doctor of Divinity and Professor of Theology at Wittenburg in Germany, nailed up on the door of the castle church, which was the town notice board, his 95 theses, and invited discussion on these short statements of doctrine.

They were about indulgences, which were being sold in the town to raise money for the building of St Peter's Cathedral in Rome. An indulgence was a way of seeking forgiveness of punishment due for sin. Tetzel, the monk who was selling them as the Pope's agent, was saying that when the purchase money hit the bottom of his collecting box the soul flew out of purgatory to heaven.

So the reformation started by Luther criticising these popularly held notions about purgatory.

In a nut shell the reformation may be said to be about this question of how to obtain forgiveness from God.

It may not seem very relevant these days as most people don't feel the need of forgiveness.

They have forgotten that God is their creator, that he sustains their life moment by moment and that he has fixed a judgement day (Acts 17:34). For those who are aware that they will have to give an account of their lives to God on the awful day of judgement, the question of forgiveness is a very important one.

Many people think that being sorry for the wrong they have done and asking for forgiveness is all that is needed.

This is not much in advance on those who don't think there is any need of forgiveness at all, for both have too shallow a view of wrong doing and sin. It cannot just be ignored, or obliterated by a moment's compunction.

To those who think thus Anselm, Archbishop of Canterbury (1100 AD), rightly warned "You have not considered the exceeding gravity of sin. It is better that the whole world should perish than that any of God's creatures should even momentarily disobey his will". Sin is serious.

Is there any way to avoid its consequences of condemnation and punishment? How can we be forgiven? The natural answer is by trying very hard in the future and, the church in Luther's day added, by bearing voluntarily now some of the punishment which sin deserves and having the rest forgiven through the sacraments.

Indulgences were part of this thinking. By paying money towards the building of St Peter's the purchaser relied on the Pope to substitute the merits of the saints for his own sinfulness.

Martin Luther saw that the Bible had a very different and much more wonderful way by which the guilty conscience could be sure of its forgiveness. He had come to realise as he read the Bible in his monastery that the Bible taught that we are forgiven solely for Jesus' sake.

Jesus' righteousness in His life and in His sin-bearing death is completely sufficient for the forgiveness of all. Not how good we are, not even how good we are with His help, is the ground for God's forgiveness of us, but only Jesus' goodness and our relationship to him through faith.

When we acknowledge him as Lord as indeed He is, we are incorporated into Him, and in Christ, God sees not us but Christ's merits, which are perfect.

Put another way, from the moment that we turn to Christ we are completely forgiven for His sake and since Jesus has promised that no one will ever pluck us out of His hand, we know that we will always be approved by God, now and on the day of judgement.

An important consequence follows; we have the joy of the knowledge of our forgiveness.

This is not possible in the old system of seeking forgiveness partly by Christ and partly by our own merits, for we never know whether these are good enough. There is always uncertainty, fearfulness as to what the verdict will be.

But it is God's purpose that we should know that we are saved, that we should rejoice in His friendship and live for Him with all our efforts, not in order to get to heaven, but because we are already there in spirit through the complete forgiveness of our sins for Jesus' sake and for His sake only, not for anything in ourselves.

This is the message of the reformation that we are forgiven now and on the judgement day only for the merits of our Lord and Saviour Jesus Christ, and since God has promised it we know it is true and rejoice in its certainty.

God has promised forgiveness to all who believe in Jesus as Lord; and believing in Him, we know the promise is true to us, and we experience as a seal of God's approval and forgiveness, the presence of His Spirit in our lives. We know it is true because He has promised, and we know it has come true because He gives us His spirit when we believe.

Appeal on Ordination

An appeal has been lodged by opponents of women priests against the New Zealand General Synod statute providing for the

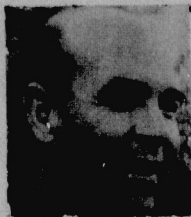
HONG KONG — Within the coming nine months there will be a vacancy for vicar at St Andrew's Church, Kowloon. Modern Church of England services, Biblical preaching, lively congregation, lay elders, housegroups, newly-built Church rooms, hall and vicarage flat. Please write by AIR MAIL with full particulars and the names of three referees to: The Secretary, Board of Patronage, Bishop's House, 1 Lower Albert Road, Hong Kong.

ordination of women. The appeal was left until almost the last day of the statutory year.

The opponents have to prove that the Ordination of Women Statute represents "a departure from the doctrine and sacraments of Christ as defined in Clause 1 of the (church's) constitution," says a recent report in the New Zealand Anglican News.

According to the Anglican News, the appeal means that a number of women will remain deacons for at least another six months or longer.

Canadian Churchman



ON & OFF THE RECORD

By David Hewetson

TO FREE OR NOT SO FREE

"The Ghost in the Machine" is the intriguing title of one of Arthur Koestler's books. I take it that he is alluding to the fact that although much of human life can be mechanistically explained there remains in man a free, unpredictable, creative element called 'mind' or 'spirit' or 'soul' according to one's personal presuppositions.

"UNDERMINED BY SOMETHING"

Those who feel themselves prisoners of the old mechanisms often wonder just how free they could ever become from what conditioning, chemistry, etc has made of them. In his popular book on transactional analysis (I'm OK — You're OK) Thomas Harris says, after reviewing the various ideals of goodness that man's great teachers have proposed, that each ideal "was undermined by something in human nature which was at war with something else."

He adds, "But what were these somethings?" Various models have been proposed to describe the conflict between the ghost and the machine. Freud's model despite its many critics, is a very powerful one: instinctual drives censored out by the Superego, the Ego umpiring the match on the basis of enlightened self-interest.

Harris outlines the experiments begun by Dr. Wilder Penfold in 1951, as, with the lids off people's heads, he probed the brain and evoked a vivid 'playback' of past experiences along with emotions that they entailed.

Transactional analysis is, of course, based on teaching people to identify, and cope with, this play back.

DISSOLVING THE HURT

Some prisoners of the past feel that there is no escape from the old machine. Others, sometimes as the result of believing prayer, have apparently been miraculously delivered from the dark shadows of the past. Or at least they have been enabled to live independently of them even though they are in another sense almost indelible.

Of such deliverances Paul Tournier often writes. God's grace properly understood, he says, creates a new spiritual climate in which most of the hurting of the old mechanisms is dissolved.

The complement of grace is, of course, faith, that part of the relationship which, though also created by God, is from our side of the relationship. As so often in the Gospels today's prisoners of the past may hear those liberating words: "go in peace; your faith has made you whole."

It is easy to misconstrue such deliverances as the result of "faith healing" (as though faith can, in itself, heal or even exist for that matter).

Faith is an active confidence in something or someone. And when used in the Biblical sense it is that attitude of heart and mind which transfers dependence from the self to God in Christ.

He is the healer. Faith may indeed be part of the cure, but in itself it is the means, the response, to the One from whom all health flows.

FURORE OVER ILLEGAL SERVICES

A furore has broken out in England over the taking of Holy Communion services by a woman ordained in the USA.

The services which were in breach of the law of the Church of England were held in Manchester and Newcastle by Miss Alison Palmer.

According to the Church Times her actions caused an immediate outcry from the opponents of women priests and from those who, though sympathetic to the ordination of women, feel that it is wrong to flout the Church's regulations in this way.

In a statement issued after the services Dr Blanch said he thought such action was counter-productive — it strengthened opposition to women's ordination at a time when what was needed was a rational and balanced discussion of the matter.

The Archbishop has spoken with both the Bishop of Manchester and the Bishop of Newcastle, and has in addition consulted his registrar.

Miss Palmer caused a similar furore last year when she celebrated at a service in London.

But on that occasion the service was held in a Unitarian church in recognition of the fact that her orders had not at that time been approved by the Episcopal Church — she was irregularly ordained before that Church had agreed to admit women priests. Since then, however, her orders have been officially ratified.

The Rev Alfred Willets, Rector of the Church of the Apostles, and his deaconess wife Phoebe, subsequently issued an invitation to Miss Palmer to celebrate at their church — the first time that a

woman had conducted a public service of Holy Communion at a Church of England altar.

In a letter sent to the Archbishop of York and the Bishop of Manchester the Willets said that they both took full responsibility for inviting Miss Palmer. It was a matter of conscience for them, they said.

The Bishop of Manchester (the Right Rev Patrick Rodger) commented in a statement afterwards that he very much regretted the service. "The more so as the Willets have exercised a faithful ministry in east Manchester and I have a high personal regard for them. I shall now have to consider what action is to be taken in view of this unlawful proceeding."

The Bishop pointed out that any priests from another province of the Anglican Communion had to have permission to officiate here, regardless of their sex.

The service in Newcastle was held at the invitation of the Master of St Thomas's, the Rev Ian Harker, and the parochial church council.

Discussions were held beforehand with the Bishop of Newcastle (The Right Rev Ronald Bowlby), who urged them not to take the action, but it was later decided to go ahead with only one dissenting vote.

In a statement similar to that issued by Dr Blanch, Bishop Bowlby said: "I very much regret this action, as I believe it will be counter-productive when the matter is to be fully debated by the

General Synod. I feel it will produce prejudice and bitterness just as at a time when we need the utmost consideration for each other's views."

But the St Thomas's PCC made an equally vigorous defence of their action. First, it was a matter of natural justice.

The church council felt that it was wrong to refuse an Anglican priest an invitation to celebrate on the grounds of her being female," especially since the Church had said that there were no theological objections.



Miss Alison Palmer

The Scriptures speak today...

by Canon John Chapman

Colossians 4: 2,3

"Continue steadfast in prayer, being watchful in it with thanksgiving; and pray for us also, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison, that I may make it clear, as I ought to speak."

Paul is writing to this church from prison. He calls on them to pray for him and for his work of preaching the gospel. Our desire is that you will do that for us. Please notice in these verses:

1. Prayer is important in evangelism.

I have been struck recently at the number of times Paul calls on the members of the churches to continue in prayer. We all know that prayer is effective, that it is pleasing to God and that great promises are given in regard to it. However, we often find it hard to do consistently. Prayer often seems so "passive", so "non-productive", yet we know it "avails for much" (James 5:16). We will be constantly tempted to neglect to pray for those who preach the gospel. Such a temptation is diabolical. Do pray for us as we seek to proclaim the gospel.

2. Pray for a door for the word.

Paul asks them to pray that opportunities will be opened to him to "declare the mystery of Christ". In our ongoing work we need God to guide us as to how our work should proceed in the future. Will you specially pray that we will have and recognise the "door for the word" in our own day, so we don't waste time, effort and money on what will not bring the gospel to men.

3. Preaching the Gospel — an apostolic imperative

The preaching of the gospel was exactly the ministry to which the apostle was called — "to make it clear as I ought to speak".

We also share this desire and we long for your prayers that we will not fail in making the gospel known, nor be diverted by anything from this work.

NEW COURSE TO WIN CONVERTS

The Anglican Church in Sydney is out to get converts. It has attracted 7500 people to enrol in a correspondence course explaining the Christian Faith, and it has now launched a new course designed for people who know nothing about the Bible.

The new course called "Good News for Living" supersedes the "Christian Faith" course and represents two years of planning by the Anglican Inquiry Centre Committee chaired by Canon John Chapman.

The introductory study in



Dr Leighton Ford addressing the meeting held in the Sydney Town Hall to launch the 1979 Billy Graham Crusade. Over 2300 heard of the plans for the formation of Committees and the expected decision on the venue and dates of the Crusade, to be announced later this year. — Ramon Williams

FORD SPEAKS TO PACKED HALL

The Sydney Town Hall Rally attracted an attendance of over 2300 people, some of whom had travelled from Bega (280 miles South of Sydney) and Port Macquarie (263 miles North of Sydney).

Many described the atmosphere of the meeting as that of "exciting expectation". Those present had obviously come to find out what was happening; who was involved; and what are the plans.

Eight major Church bodies had already indicated their desire to participate in the Crusade Executive Committee and their representatives were seated on the platform. They included the United Churches, Baptist Churches, Presbyterian Churches, Churches of Christ, Lutheran Churches, Brethren Assemblies, Congregational Churches and the Anglican Church.

The Crusade Chairman, The Right Rev A. J. Dain, announced that experience had shown that 12 months was sufficient time to prepare for a Crusade and as soon as the venue and dates had been decided, activities would then start.

Other committees would also be formed, under 20-25 chairmen who will be involved in finance, choir, follow-up, ushering, hospitality, and all the other things that go to make a Crusade.

Enquiries have already come from New Zealand, where someone is preparing to charter a plane to bring a group over. Papua New Guinea has also shown an interest and requested a visit by an association evangelist.

Country areas have indicated their eagerness for landlines. Obviously, many eyes are upon the preparations and are hungry for detailed information as it becomes available.

The Most Rev M. L.

Loane, KBE, introduced Dr Leighton Ford, "It is a very great joy, for a very great many people that Mr Graham has said that he will come again to Sydney, for a full three weeks Crusade."

"I thought I had taken courage in my hands in asking for three weeks. Now I think I should have asked for four!" said Archbishop Loane. This brought instantaneous laughter and applause.

"I long to see 1979 as a year of spiritual awakening which will not only touch the City of Sydney, but this country of Australia, from coast to coast; Australians old and new; people in the country and city alike; migrant and aboriginal; all who dwell in our Land."

"We need such a spiritual awakening with a more profound need than any of our words can express. I hope that already now, and from now on in particular, there will be a rising tide of prayer and faith and expectation of what the Lord our God will do. Let us remind ourselves... Hallelujah! For the Lord God omnipotent... Reigneth!"

the "Christian Faith" course — "What is a Christian?", by Canon Chapman, has sold over 70,000 copies and has been translated into both Italian and Spanish. It is also available in large print.

The "Christian Faith" course was launched in 1971 and over the years many unsolicited letters have been received by the Anglican Inquiry Centre regarding the course. Here are some extracts:

"I have just received your series of Bible Study notes called the Christian Faith. May I say thank you for sending them, as they are a wonderful help to me. I have had two deaths in my family — my husband and only daughter, and I am now caring for my three sons, alone, so you can imagine how comforting it is to me to be assured that God is always with me, and with the boys, and helping us in everything we do. I pray that you may be able to continue in the wonderful work that you are doing."

"Thank you for your very informative course on the Christian Faith. I never thought much about God except to be angry with him. I did practice my religion in a confused sort of way... But then I asked a friend to take me to church with him. He did and since then I've become a regular goer to that church. I've been confirmed in the Church of England since, but your course has answered a few questions I was a bit embarrassed to ask. My whole life has changed since my views on God have changed. I go to regular Bible studies."

"I would very much like to express my thanks for the help given to me, a very recent convert, by your... I have shown them to my mother who is in some spiritual turmoil and she has expressed an interest in them. Therefore, could you please send this study course to... I am sure they will help and guide her."

There are seven booklets in the new course:

- "The Man and the Book" by Canon John Chapman — Introductory on historical evidence for the New Testament documents and for a historical Jesus. This is also available for public sale through Christian book shops;

- "Preaching won't get you Anywhere" — No 1 in the course;

- "We are a Strange Mixture of Good and Evil" — No 2 in the course;

- "A different Kind of Freedom" — No 3 in the course;

- "So What's the Difference?" — No 4 in the course;

- "Hell is a Terrible Lonely Place" — No 5 in the course; and

- "What We Must Do is Change Sides" — No 6 in the course.

Here is an extract from the new course:

"There once was a group of people living together well known for their good deeds. They helped each other in their work and they worked hard and happy. They assisted each other when sick. It was obvious that they cared for each other, and they were working hard on their plans together."

"In every way they seem commendable. However, it was hijacking they were planning. For they were hijackers. They were in

rebellion against the government, and they intended to hold it to ransom.

"How can we evaluate their contribution to society? If we look at it close up — at home — then they seem good — better than most. But if we stand further back and view their life in perspective, they seem evil. For the whole orientation of their life is anti-social. Even their 'good deeds' to each other were to further the aims of their rebellion."

"The trouble generally with being a good person is that we look only at the close-up — not the overall pattern. We can see in our own life that we do this good deed and that kind act. We can see that we help our neighbours and even that we do better than average."

Those involved in the preparation of editorial material for the new course were Canon John Chapman (Chairman), Mr Alan Craddock, Canon Boyce Horsley and the Revs Philip Jensen, Alan Nichols, Brian Telfer, Tom Wallace and John Webb.

The Principal of Moore Theological College, Canon D. B. Knox, was consulted about the course's theological content, and the Anglican Archbishop of Sydney, the Most Rev Sir Marcus Loane has approved its publication.

DECLINE IN CHURCH MARRIAGES

More than half the weddings which took place in England last year were conducted outside the church.

Government statistics released recently show that for the first time since records were taken in 1837, the number of civil marriages exceeded those performed by the Church.

The official suggestion for the popularity of civil marriages was the increase in divorces. The Church of England will not remarry divorced people. It also appeared that economic conditions played a

role in the decline of popularity of church weddings. One young woman seemed unsurprised at the statistics and said, "It costs a lot of Just consider the price of gowns alone."

The total number of civil marriages was 179,330 compared with 179,237 under religious auspices.

Canadian Churchman

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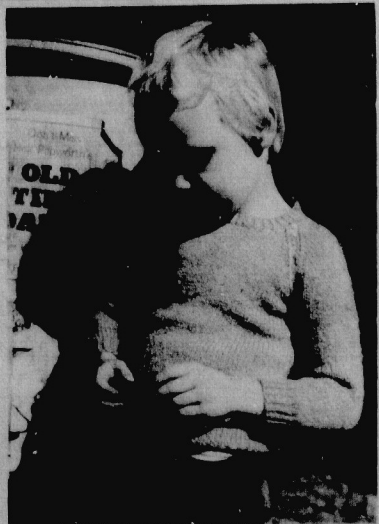
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Every individual a person of value

Sir, The students who tried to stop Professor Eysenck speaking at Macquarie University about intelligence differing with race, made a serious mistake in valuing intelligence so highly.

The Christian point of view, which these students have rejected, is that each person is infinitely valuable because God values him. God has shown that He values each person by paying an actual price for him or her — the life of Christ, who tasted death for every man (Heb 2:9).

The value is the same for each person whatever his level of intelligence, race, colour, marital status or contribution to society and it could not be greater. So it does not matter whether intelligence differs with race or not.

To value people for any other reason, that is, to value some more than others, is fallacious. We have no other value. This is what it means to love one's neighbour as oneself. To treat people as less valuable than Christ or to value oneself less, is insulting to Jesus Christ Himself, who died for each.

It seems to me that many white South Africans are making the mistake of valuing people differently, so I do not feel we should leave South Africa alone, as advocated by Mrs Creasy in her letter ACR 23.6.77.

We should witness to them that their point of view in this is not really Christian, though other values and actions of theirs may be. I pray very much that the Christians in South Africa may see their mistake in not valuing each

LETTERS

person, including themselves, exactly as they value Jesus Christ; and seeing it, may witness to their government.

We do not need to fear an approaching storm. Even if a storm should arise, we can always be confident while we have Jesus in our boat. Let us see that our faith is in Him.

CONSTANCE G. KNOX,
Gordon.

Another point of view on Genesis texts

Sir, With reference to Dr William Dumbrell's exegesis of Genesis 3:16 and Genesis 4:7 contained in his article on the Ordination of Women (ACR 3.10.77).

May I refer your readers to a different opinion expressed by Prof F. F. Bruce, (Answers to Questions — Paternoster Press 1972), I quote:

"No treatment of the subject will be theologically satisfactory which does not do justice to the place of women in creation and grace. Too often her Christian status has been understood as though it were simply a continuation of subjection to the 'rule' of Gen 3:16."

On this H. L. Elison has an

important remark to make in "The Message of the OT" (Paternoster Press, 1969, p 20): "the misunderstanding of the judgement on Eve... has lived on in the Church. Her love for husband was to be turned to 'desire'."

"This is a rare word, found only three times, and its use in Gen 4:7 indicates something of the wild drive involved in it. Her husband would take advantage of it to rule over her. There is nothing in the Hebrew to suggest either a command or something seemly in a woman's being ruled by her husband."

"The ruling in place of partnership is a sign of the Fall." The new creation does not abrogate the order of the first creation, so long as temporal existence persists, but the reign of grace undoes the effect of the fall, and restores woman's proper "authority", of which in 1 Cor. 11:10 her veil was the symbol. Wearing that symbol of authority she had liberty to pray or prophesy in meetings of the church.

Rev E. F. MANLEY-
HARRIS,
Townsville.

Billy Graham's answers in Hungary

"I wonder what Alexander Solzhenitsyn would think of the reply given by Billy Graham to the question posed to him after his Hungarian Crusade, 'Have you changed your mind about communism?'"

Mr Graham replied in the same manner as the slick sophisticated politician. He was at pains not to offend the communists, so consequently was forced into a denial of his Christian faith. The very least we can expect from such a Christian spokesman is an affirmation of the incompatibility of Christianity with atheistic communism.

* To page 5



The Hon Sir Laurence Street shares a joke with Bishop A. J. Dain, when introduced at the Premiere of the film "The Hiding Place". — Ramon Williams

PREMIERE OF CORRIE TEN BOOM FILM

The Premiere of the film, "The Hiding Place", took place in the Lyceum Theatre Sydney, Thursday evening, October 27.

Presented by the Wesley Central Mission, in conjunction with Greater Union Theatres, the film produced by World Wide Pictures of the Billy Graham Evangelistic Association, has created much advance interest throughout Sydney. Church groups have been noticeable amongst the advance bookings.

Those attending the Premiere were greeted by a Dutch singing and dancing group on the footpath. The red carpet was in readiness for the honoured guest of the evening, the Chief Justice of New South Wales, the Hon Sir Laurence Street, KCMG, and Lady Street.

Sir Laurence and Lady Street were introduced to the official guests prior to the screening of the film. The official party included Mr and Mrs D. Williams (Managing Director of GUO Film Distributors Pty Ltd), Sir Norman Rydge (Retired Chairman of the Greater Union Organisation Pty Ltd), Rev and Mrs A. Walker, OBE, MA, DD (Wesley Central Mission Superintendent), Rt Rev and Mrs A. J. Dain (Chairman of the Billy Graham Evangelistic Association in Australia and also representing the Archbishop of Sydney, Sir Marcus Loane), Mr Norman B. Ryde (Chairman of the Greater Union Organisation Pty Ltd) and Mr John Reid (General Manager of GUO Film Distributors Pty Ltd).

Other invited guests

included heads of churches. Those present were Rev and Mrs R. Best (Fellowship of Congregational Churches, NSW), Captain and Mrs Cairns (Salvation Army), Mr and Mrs M. Barnett (President Elect of the Baptist Union of NSW), Mrs Lilian Wells (Moderator of the United Church) with her husband Rev Wells, Mr and Mrs Cook (Churches of Christ).

Representing the Billy Graham Evangelistic Association was Mr Barry Berryman, accompanied by his sister Mrs B. Neilson, and Rev and Mrs A. H. Orr. Representatives of Hodder & Stoughton included Helen Harrison, Sales Promotion Manager (Religious Books), and Mr Edward Coffey, General Manager.

Proceeds of the evening went to the Wesley Central Mission's Homeless Persons Work. An appeal for \$250,000 has been launched for this work, amongst Sydney's 5000 homeless men and women.

Rev Alan Walker introduced Mr Bill Collins, well known TV film critic and "movie buff". Mr Collins explained that one of the stars who had been invited, Julie Harris, could not attend, but had sent a taped greeting, which was then played.

Mr Collins also read out a cable received from Corrie ten Boom, whose actual experiences during World War II are shown in the film.

The cable read: "My thoughts and fond wishes are with you tonight on the occasion of the Australasian Premiere of The Hiding

Place. I do wish I could be with you. When I first saw the film I was thrilled to see how those marvellous and gifted actors brought my story to life."

"It was not easy for me to relieve those moments as I watched the film unfold. I pray that it will have a grand success in Australia as that will mean that the story, for which my family died, will go on as a true living reminder of God's faithfulness even in the darkest of moments."

"I thank my Lord for the participation of Chief Justice Sir Laurence Street and our dear Alan Walker and of the Premiere Committee. I am grateful for the vision of Bishop Dain and the Board of the Billy Graham Association in co-operating with John Reid and the staff of the Greater Union Organisation in distributing the film throughout Australia."

"Dear friends, I hope a future trip to Australia will give me the opportunity to meet everyone of you personally. On my previous wonderful visits to Australia, your example and loving friendship greatly strengthens my faith."

Corrie ten Boom. Bill Collins congratulated the Greater Union Organisation for taking a film, out of the ordinary run of films, and putting it on the market for the public to see.

Mention was made of the high quality of the production, and story, with the added comment that such had come from the Billy Graham Association — reviving the film industry.

Ramon Williams

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THE HOME MISSION SOCIETY (SYDNEY) DIRECTOR OF WELFARE

The Council of the Home Mission Society is shortly to appoint a Director of Welfare. This position involves the leadership and direction of the ministries conducted by the Counselling Service, Charlton Boys' Homes, Carramar Maternity Hostel and a ministry to girls, formerly conducted at Carinya Girls Hostel.

The position is open to either a clergyman or lay person with appropriate skills and experience in the welfare field. Enquiries can be made to either the Chairman of the Welfare Committee (Bishop John R. Reid) or the General Secretary of the HMS (Archdeacon R. G. Fillingham) at St Andrew's House, Sydney Square.

(Telephone: 2 0642)

LETTERS

*From page 4

It would perhaps be too much to expect a further affirmation that it is the role of Christians to deliver those enslaved to communism from their bondage, as I have no doubt Solzhenitsyn or Wurmbrand would have done.

In Hungary Mr Graham was gratified by freedom to worship, and quoted it with a changing world in which both sides are beginning to understand one another. This is a trap all too common amongst Christians in the West.

Having failed to enunciate, or understand, clearly the practical policies of the Christian faith, and accepting the path we have been treading towards the highly centralised political economy, with its disastrous effect upon public and private morality, as well as the enslavement of the individual to the State, his vision has become clouded and blurred. He now sees the two worlds as one.

But for the Solzhenitsyns who have emerged from one form of slavery into another about to embrace that which he has just left, the picture is quite different. It is one of the utter hopelessness, futility, and loss of the West.

The communists do not see Church worship as a threat. If the practice of singing praises to God, listening to sermons, and affirming "I believe in God the Father Almighty", leads to the same sort of society which says such things are a lot of hogwash, what have they to fear?

It is one thing to pour scorn upon the tribal practices of those whose worship of the Torana or the Falcon is largely produced by Marxist finance-economic policies emanating from our holy of holies, the Government and the Treasury.

It is another to undertake the discipline of enunciating alternative Christian policies leading to a mitigation of materialism. Can we continue to call "Lord, Lord" and expect to be heard, without also doing the will of our Father?

EDWARD ROCK,
Geelong, Vic.

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WHAT A WORLD!

by Lesley Hicks

REFUGEES RELAXING

Saturday, 28th October, was, if you remember, a very hot day. It was far too hot, by Australian standards, for a picnic other than a swimming one. It was however the day planned for a picnic/barbecue at Lane Cove River Park as the first social event of the newly-formed Indo-China Refugee Association for NSW — ICRA.

Some 120 refugees were the guests of 80 or so Australians for the day. The Asians, understandably, appeared not unduly bothered by the heat as the temperature climbed into the 30's (C) — 90's (F) — but numerous Australians were looking decidedly sweaty and scarlet, especially those manning the barbecues!

HOT FAMILY SCHEME

Nevertheless, the outing achieved its objectives. Refugees from Vietnam and Laos, most now resident at the migrant hostel at Villawood, met and mixed with Australian families.

Over the next few weeks, ICRA organisers will be seeking to allocate specific refugee families or individuals to Australian "host families", people who have joined the association and indicated a willingness to help them to become a real part of our community — with a little trauma as possible to add to all that they have suffered in getting here, or in surviving in the grim hopeless camps in Thailand where many have waited years for a country to accept them.

Earlier in the year in this column I wrote of the need of these people, and mentioned the work of Frank Garforth and his team in the Anglican Immigration Office. They too seek to help migrants to settle in the community — not only Indo-Chinese, but those from Timor and many other places.

Seeking to enlist caring support in this ministry from Anglican and other churches has not been an easy task, especially in the areas where most refugees find housing. A small committee of concerned Anglicans was formed, of which I am a member.

Although we found some stirrings of goodwill among our churches for welcoming refugees in the name of Christ, co-ordination was

SCRIPTURE UNION EXPANDS IN PACIFIC

A strong, friendly handshake, a broad smile and a deep, resonant laugh which erupted often and infectiously, was the impression the Aussies gained of the Rev Senituli Kolo of Tonga.

Senituli is the full-time director of Scripture Union in Tonga and came to Australia to minister to the Tongans in Brisbane, Sydney, Canberra and Melbourne.

He conducted Bible studies and camps. Many Tongans came to a personal commitment to Jesus Christ as their Lord and Saviour.

Tongan SU Bible Study Groups have now been set up to nurture these new Christians.

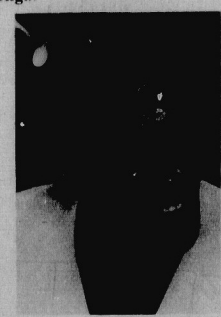
Mr Kolo is a Methodist minister and has been seconded by his conference to Scripture Union in Tonga.

In Tonga Senituli has an extensive Bible teaching ministry. In the capital, Nuku'alofa, 1200 people attend the weekly Wednesday lunch hour Bible exposition.

Also present at the Australasian Scripture Union State Secretaries Conference, was the Rev John Evans of New Zealand.

A Presbyterian minister, Mr Evans took leave of absence early this year to become the General Secretary of SU in NZ. He too has an extensive preaching ministry in NZ.

The SU Staff developed plans for making the Pacific SU work better known in Australia, and they worked



Rev Senituli Kolo

on the new Bible reading notes being developed and to be released to coincide with the UNICEF Year of the Child (1979).

Reports from Australia indicate that SU continues to gain strength in its school's work (ISCF) and greater creativity in its children's work. The staff all give praise to God for the privilege of seeing Him at work in so many ways.

If any man be so ill-mannered when a friend shows him a friend grows angry, do we not judge him an unreasonable man? So when a man shall be told, "This will hinder your comfort another day," if men were not spiritually stupid and proud, would they swell and be angry with such a man? Therefore let us thankfully take the benefit of the judgement of others among whom we live.

— Richard Sibbes

difficult to achieve. Since then the NSW branch of ICRA has been formed, following its very successful operation first in South Australia, then in Victoria and ACT.

CHRISTIANS AND ICRA

If a local church as a whole, or Christian families or individuals within a church now catch a vision of the scope for missionary outreach and the showing of practical love to this particular group of people with great needs, ICRA provides a channel for such compassion. It is a secular organisation, but many of its committee are Christians.

Its chairman, Associate Professor Phil Grouse, and his wife Margaret (Publicity Officer), of New College in the University of NSW, are two who for some years have been deeply concerned for the welfare of people from the Indo-China region, especially students.

Through their love and witness, a number of students have found Christ, and a Vietnamese Bible study and prayer group now meets in their flat at New College.

ACROSS THE LANGUAGE BARRIER

Conversations at our picnic proceeded with greater or lesser difficulty according to the Asians' grasp of English. They must have grown weary of answering the same inevitable questions — "How long have you been here?" and "Do you like this weather?" But the smiling appreciation of friendship offered seemed genuine enough.

Children made friends more spontaneously, as they do the world over. A group of toddlers, Asian and Australian, had a hilarious time standing in an empty two-wheeled trailer which an obliging adult tilted back and forth like a giant see-saw. Older ones played various ball-games, including some alarmingly energetic volleyball. A few boats and canoes were hired and were taking out "passengers".

I was introduced to an elderly Chinese cook from Vietnam who had been one of a group of 73 who arrived in three boats last July. After a hazardous voyage, they had landed on a totally desolate uninhabited part of the north-west Australian coast — an interpreter told us their

physical hardship but emotional deprivation and stresses difficult for us to comprehend.

Imagine yourself without a native country, separated from loved ones, and from all that is familiar and comforting. If that is not enough, another enormous problem looms — how to communicate in your new land where everything seems so strange.

The activities that are second nature to us become major barriers to newcomers. How to make a telephone call, how to travel on public transport, how to shop for the family — those who have travelled and experienced being a "foreigner" will know the fear and hopelessness that accompanies these inadequacies.

These people have much to share with us — a culture over 1000 years old. Let's help them share it and show our friendship and compassion in a positive manner.

Besides hosting, ICRA members can help by providing transport for hospital and emergency situations, and supplementary English tutoring.

The address is PO Box 147, Kingsford, NSW, 2032. Hosting co-ordinator is David Pollard, phone 26 1592 (work) or 768 4828 (home). Membership costs \$5, and donations are of course welcome.

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Geoffrey Paxton looks at Adventism

"The Shaking of Adventism"
by Geoffrey J. Paxton

The Shaking of Adventism is a book which brings an entirely new evaluation of Seventh-Day Adventism.

The author, Geoffrey J. Paxton, has done an enormous amount of original research to isolate the stupendous claims which lie at the very heart of the Adventist movement and, as a result, provides a fascinating insight into Seventh-Day Adventism.

It is safe to say that his book is a first — the first penetrating research into the real Adventist mentality ever done by any critic. His grasp of the history and teachings of Seventh-Day Adventism has been described by a Seventh-Day Adventist lay theologian as "phenomenal".

Mr Paxton is an Anglican clergyman and scholar who is dedicated to his own great Protestant heritage. He indulges in no cheap polemics and wastes no time on side issues.

With Luther, he believes that every religious system stands or falls in its relation to the great gospel article of justification by faith.

In examining Seventh-Day Adventists' claim to be the only true heirs of the Reformation, the book gives a clear and helpful statement of what the Reformers meant by justification by faith which will be of interest to all Christians who are concerned to know what the Gospel of the Reformation was.

Mr Paxton tells a story that will astound any thoughtful evangelical. His thoroughly documented account of the terrific tussle over justification by faith now going on in the Adventist community is as exciting as an Agatha Christie mystery.

The book is based on a thesis which Mr Paxton submitted to the University of Queensland. An external examiner gave this analysis of the thesis:

"... Mr Paxton's study attempts an analysis and paves the way, it would seem, for a redefinition of contemporary Seventh-Day Adventism. His standpoint is a distinctive and demanding one.

"Taking as his yardstick Adventism's much-vaunted claim ... to be the sole representative of the true spirit of the Protestant Reformation in the modern age, Mr Paxton undertakes an examination of Adventist writings from the beginning of the movement until the present day.

"As he demonstrates, the authors' claim has consistently been to stand faithful to the tenets of the Reformation in a way that no other denomination has done.

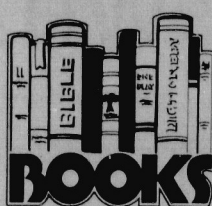
"His stated purpose is to test how far this claim is warranted, but he achieves far more.

"In focusing upon that criterion which Adventists have themselves attested to be the ultimate justification for their existence, he has thrown open the whole question of the movement's theological rationale.

"After a brief outline of the nature of the Adventist claim, Mr Paxton proceeds by examining those tenets of the Reformation writers which are generally accepted as having been most crucial

"He then returns to the Adventist canon and devotes the major part of his thesis to its analysis in the light of Reformation theology.

"He is able to show that the periods of most acute crisis in Adventism ... have centred on the movement's adherence or otherwise to the



principles of Reformation thought. Even more importantly ... he demonstrates that on each occasion there has been an accompanying crisis of identity.

"When the theological rationale of Adventist teaching has been cast into question, cast into question too has been the movement's right to a place in the twentieth-century sun — its justification, in other words, for standing self-consciously apart from other modern denominations and even other sects.

"... (Mr Paxton's) stimulating and scholarly work underlines the necessity for a profound re-appraisal of Seventh-Day Adventism's theological rationale ..."

The book will be of great importance for all who claim to stand in the tradition of the sixteenth-century Reformation, for it makes clear what Martin Luther and John Calvin considered to be the heart and foundation of their teaching.

New book on Biblical criticism

"History, Criticism and Faith"

Ed by Colin Brown
Inter-Varsity Press, 1976
pp 233 — \$4.95

Each generation of Christians is faced with fresh questions and new issues which are of decisive importance to the Christian faith. Three main areas where history and faith meet have been selected for investigation in this volume of exploratory studies: the Old Testament, the New Testament and the philosophical questions that arise for a faith which is based on history.

Dr Gordon Wenham has undertaken a broad survey of history and the Old Testament looking at issues relating to biblical theology and history, methods of Old Testament criticism and archaeology.

In the New Testament area Professor F. F. Bruce examines the contention that the New Testament accounts of the origins of Christianity were shaped by mythological notions from the ancient world so that any modern view of Jesus and the Christian gospel needs to be demythologized, while Dr R. T. France takes up the important question about the authenticity of Jesus' sayings.

In a final chapter Dr Colin Brown looks at questions such as miracles, history and revelation, together with other matters that have to do with history and the believer.

These four essays are written with the student in mind. They address themselves to a considerable number of contemporary issues, open up areas of fresh discussion and make useful contributions in their own right. While they are by no means the last word on their subjects — the authors have called them "exploratory studies" — the essays provide useful bibliographical material for further reading.

All are written from the

standpoint of faith and are competently done. The authors are courteous towards writers of other viewpoints but for all that their criticisms are often incisive. For persons wishing to inform themselves about contemporary questions in these significant areas of Old Testament, New Testament and philosophy and history this volume will be most valuable.

P. T. O'Brien

without a doubt it is a most useful book for young people. It speaks in their terms and it speaks out where other books slip into an embarrassed silence. It's a book worth having and reading — a pretty good buy too at \$1.90.

T. K. Dein

Review of WCC assembly

"Breaking Barriers"

Nairobi, 1975
published September, 1976
SPCK \$11.20

It is now two years since the WCC General Assembly at Nairobi and a report of proceedings may seem at this point of time to be only of arcane interest.

But for those who want a window on world church thinking, this is not so. Precisely because the Assembly took seriously the task of confessing Christ in today's world this is a significant book.

Some books are for browsing and relaxation, some are for study and meditation. This is really a reference book. It covers a wide range of issues which cannot be ignored. It is a handy compendium of current views on a wide range of topics as seen from differing viewpoints.

No one would pretend it was an easy book to read but it is an important book and it does make an attempt to balance personal impressions with the inevitable jargonese of official reports.

Maurice Betteridge

Straight talk about sex

"Straight Talk About Sex"
by Barry Chant
Luke Publication

This book is written by the Rev B. Chant, a South Australian Pastor of Pentecostal persuasion. It is written in an easy, appealing style with humorous illustrations for added interest.

The author seeks to lay before young people some biblical principles to guide them in their sexual attitudes and behaviour. Its great strength lies in its "down to earth" character and the way in which the author deals frankly, but sensitively, with practical problems.

Thus, it is refreshing to find some of the most common problems associated with boy/girl relationships being dealt with in realistic terms. This sense of realism is added to by constant reference to actual cases in which the author has given counsel.

You may not agree with everything in this book, but



The Bishop Speaks Out

... on the religious views of children today

"God runs a poor second to science fiction in the eyes of British children, according to a report just published by the Church of England in Britain. The survey that led to the report found that the children studied had only a half belief in God. They were much more willing to accept the idea of space ships from Mars (as well as ghosts and other supernatural phenomena).

"The same survey, if conducted in Australia, would probably produce similar results. We could hardly blame the children for this. Both the church — and adults — must bear that responsibility. The church is responsible because some influential groups and people within it view the bible as less than God's word to mankind.

"The division of the church into denominations is far less damaging than is the theological disunity that comes from humanistic theologies. These are the differences that undermine the basic acceptance of God and they are promoted by some within the church. They dissipate the challenge that the scriptures should bring to us always.

"Parents, too, are blameworthy, because they have failed to give their children the real opportunity to learn about God. Sport and recreation have taken the place of Sunday School to the point where children can grow up quite ignorant of God.

"Let me ask then, in the face of the fact that God is personal, alive and active, 'Has anything been allowed to overshadow his importance in your life and in the lives of your children?' One day we will all stand before God. Surely it is better to begin to see him as God now than to wait for the shock of that day."

AN INNOCENT AT LARGE

by DONALD HOWARD



VERONA — "THE GATEWAY TO ITALY" and a strategic settlement over 2000 years ago — Verona — where the Adige River sweeps majestically under the city's picturesque bridges and where Romeo wooed his Juliet — Verona — where today people are being won for Christ in a little Protestant congregation with strong Australian links.

For ten years Leo prepared in the seminary for the Roman priesthood. He studied philosophy, history, languages, dogma; he prostrated himself for hours before the host, but he found no peace.

Today Leo takes his place in the Centro Cristiano Evangelico, a "shop window" church established by an Italian-born Australian, Joe Lenton, and his Aussie wife, Eileen, as they represent the European Christian Mission in the northern city.

ASSURANCE IS THE GREAT LACK in the ranks of the Romanists, and it was assurance that Leo sought.

On the eve of his ordination he walked out of the seminary to the dismay of his tutors and consternation of his family.

He took a job in a publishing house and was sent to Verona for three weeks. Each day he passed along a small street from his pension to have lunch in a restaurant, and that meant reading twice daily the text displayed in the church-front window — Romans 1:16.

SO IT WAS THAT HE CALLED to see Joe Lenton, and for the first time in his life found a man with assurance of salvation.

The three weeks he was to have spent in Verona sped by and Leo gave notice in order to remain.

He secured another position and daily for three months was in the Lenton home, searching the scriptures.

"Don't believe what I tell you," urged Joe, "study the Bible."

It was a revolutionary step for one with Leo's background, but slowly and surely the light of the glorious Gospel of Christ brought him the peace which he had sought so long.

MEANWHILE, REGULARS AT THE RESTAURANT were beginning to sit up and take notice.

One girl was sure that the former candidate for priest's orders was quite crazy. When he testified to his discovery, she was sure of it, but agreed to read a gospel.

After a week, she requested a Bible and with alarming consequences.

The crowded bus from her village to Verona there was always a vacant seat beside her because of her reading matter; at home the priest berated her and her parents physically attacked her.

But she found the same peace as Leo, and the two now worship as man and wife. The breach with her parents has been healed and the family's attitude today is one of admiration for their daughter and son-in-law.

"When a man's ways please the Lord, he makes even his enemies to be at peace with him" (Proverbs 16:7).

THE IGNORANCE OF RC's is pitiful to behold. "You have the Bible," educated Italians will tell the Lentons, "but we have the gospel!"

Recently Joe was in a church where one worshipper insisted that the bone relics were "those of Jesus".

Not that our Lord receives much prominence: we saw two

statues of a crowned Mary treading on the serpent, and one statue proclaims that she is the "Fount of Salvation".

Perhaps the most pitiful experience was to attend mass in a special chapel which attracts huge crowds in the hill country above Verona.

A stream of people passed in and out in a continuing service with confessions being heard at the side.

As we left we were handed a form of special indulgence (100 days for saying "Thy kingdom come") and what was virtually a horoscope with lucky numbers useful for bingo or soccer pools.

ANTI-CLERICAL GRAFFITI adorn the local cathedral — where the Inquisition first began in the 12th century. "Cloro al Clero!" read one, which was interpreted for us as "Chloroform the clergy!"

Much of this writing can be traced to communist and anarchist organisations, which, together with the fascists, hardly make for peace on earth.

An interesting sidelight on communist power is the emergence of Protestant radio programmes.

When the Vatican controlled the air waves, Protestants had no broadcasting outlet. Now they have started one Christian session and hope for permission to conduct a second.

And the response by listeners is encouraging.

IT WAS A PRIVILEGE TO PREACH in the Verona church on the Lord's Day, my interpreter being a language professor at the university.

"Dr Frank" had attempted an Anglican church in Milan with the aim of improving his English and fell in love with an English Christian girl. A prayer meeting in their home was a time of warm fellowship despite the language problems between most of us.

JOE AND EILEEN ARE HELPED in the work by Rose Filardo, a graduate of Melbourne Bible Institute.

Rose was born in Italy and brought up in Australia; by contrast, the Lentons' youngest son, Michael, was born in Australia and now lives in Italy. His fluency in Italian, French and English being a great asset in the work.

It was good to sit down to an Aussie dinner of roast "chook" and spuds, green veggies and the trimmings, with the Lentons lapping up news of what's going on down under.

Should you like the Lenton prayer letter or to support the work, their address is:

Via Fontana del Ferro 15F
37100 Verona.

If you happen to be passing through, the telephone number is 22100.

GRAHAM IN PHILIPPINES

November 25th-30th will see the culmination of many months of prayer and preparation for the Billy Graham Crusade in Manila, Philippines.



Rev Billy Graham

STAINED GLASS WINDOWS

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weak in compassion on those who have failed to keep it, is the right course for the Church to maintain is a proper subject for debate. But what seems to me to be passing strange is the Church's attitude to avowed homosexuals.

"As a recent television programme made plain, it is possible for a practising homosexual to minister within the Church of England without being disbarred in any way.

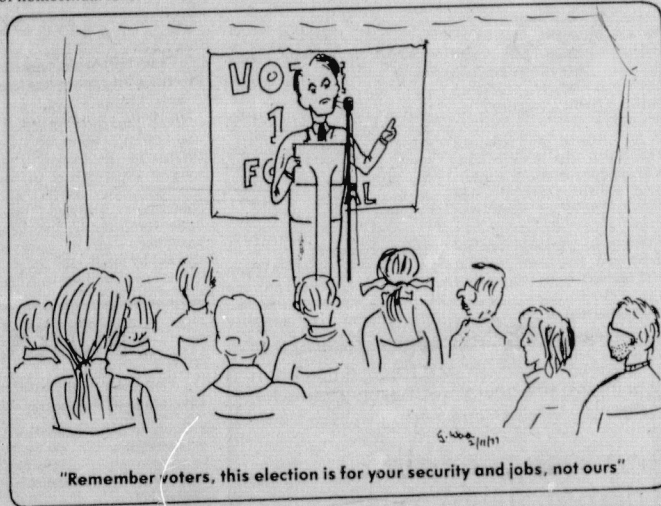
"Now the propriety of homosexual love is, like the remarriage of divorced clergy, an important and divisive matter for debate within the Church at large.

"But, even if there is no objection on spiritual or moral grounds to practising homosexuals continuing within the ministry of the Church of England, surely the disparity between their situation and that of the remarried clergyman should be examined afresh?

"For a homosexual priest, like a heterosexual, may or may not remain constant in his 'marriage'.

"If he does not, the Church has two options: either to treat him with the same rigour as the ordinand

or priest who divorces and remarries, and disbar him from ministry; or else to treat the divorced and remarried minister with the same compassion as is accorded to the homosexual priest. "The present double standard would appear to be unjust, whatever view one takes of homosexual love."



Jubilee Grant to SU Peru

A recent decision of the Queen's Silver Jubilee Trust Fund to make a donation to Scripture Union (Union Biblica) in Peru, will boost its camping programme.

The Queen's Trust Fund, launched by the Prince of Wales, is to commemorate her 25 years of reign by assisting work among young people.

In Peru, the monies raised by the Trust Fund — some \$30,000 — will go towards

building a Main Hall at Camp Kawai.

The site has been used for some years by Scripture Union and camps have been held, mostly for children and young people from Lima's slums.



Exterior view of Camp Kawai

WANTED FOR WILCANNIA PARISH



- * A man so dedicated to the Master that he will be willing to spend most of his time in outreach travelling the by-tracks to the many stations and huts where people live.
 - * A man who through the grace of God will look upon the heat and flies and apathy of folk, not as a problem but as a challenge.
 - * A man who will take time to know and understand the people and, in an unhurried way, bring them the Gospel.
 - * A man whose wife is one with him in a common love for those for whom Christ died in the outback.
- There must be such a couple somewhere.
Will you come?

This notice was sent to the NSW Secretary of the Bush Church Aid Society, the Reverend W. Wade, by a Wilcannia parishioner. BCA, 135 Bathurst Street, Sydney. Phone: 26 3164.

MAINLY ABOUT PEOPLE

GRAFTON
Bishop Storrs died in Chichester, UK.
Archdeacon J. V. J. Robinson has retired.

Archdeacon L. Sanders was installed at Christ Church Cathedral, Grafton, on September 16, 1977.

CARPENTARIA
Rev C. Elliott, assistant minister at Coffs Harbour in diocese of Grafton has been appointed chaplain to Lockhart River Community.

RIVERINA
Rev D. Eastway from the Parish of Wilcamia, Diocese of Riverina, to the Parish of Menindee in October.

WILLOCHRA
Rev C. Clarke after five years in the Parish of Menindee, west of NSW is to be inducted at Leigh Creek on November 16 to have charge of the Leigh Creek and northern mission area in South Australia.
Rev R. McEwin moves from Leigh Creek to Port Augusta and takes up a new ministry covering the Trans Australian Railway Line and the Gawler Ranges and he will be operating that area being inducted to the task at Port Augusta on November 15.

SYDNEY
Rev C. R. Burgess curate at Forresterville has been appointed curate of St Steven's Penrith from November 7.
Rev G. S. Clarke curate-in-charge of Putney has been appointed Chaplain at Concord Repatriation Hospital from November 24.

FESTO KIVENGERE RECEIVES AWARD

Ugandan Bishop Festo Kivengere, who was forced to flee his native country last February, has been awarded the first International Freedom Prize for his defence of freedom in Uganda.

The award was given by Libertas Norway, a pioneering organisation championing freedom, together with similar organisations throughout the Western world. The prize is given to distinguished world citizens who have performed outstanding feats in defence of freedom. Bishop Kivengere travelled to Oslo, Norway, on October 11, to receive the award.

Other recipients of the award are Justice Lewis Powell of the United States Supreme Court, Mr Andre F. Sinyavski, a leading Russian dissident author and the signatories of the Charter '77 document in Czechoslovakia.

Bishop Kivengere was chosen because of his influence as a religious leader, and for his fearless stand in speaking out for religious and human freedom in Uganda.

A cable from Libertas Norway to the Bishop said, "It is hoped that our conference will forge links through the exchange of ideas and experience, bridging the barriers of national boundaries and languages to stem the erosion of freedom and the personal liberty of the individual and of societies."



Bishop Festo Kivengere

It has been estimated that there are approximately 50,000 Ugandan refugees in Africa, most of whom are now in Kenya.

Bishop Kivengere is associated with African Enterprise, a non profit evangelistic organisation with teams in East and South Africa. Refugee work is being carried out through the auspices of this group which has already found places of employment for more than 250 refugee doctors, nurses, teachers, lawyers, engineers and accountants in various African countries.

A report from African Enterprise's office in the United States says that the organisation is currently

seeking funds for 750 scholarships to help Ugandan refugee students. More than 100 men and women have already been placed in the colleges and universities of the United States, Africa and Europe.

Following his visit to Oslo, Bishop Kivengere conducted evangelistic missions in California, Wisconsin, Florida, Maryland and Panama City.

In November he will travel to Rhodesia to participate in a special Christian Leadership Consultation for both black and white national leaders.

LARGE CROWDS IN MELBOURNE REACHOUT

The city-wide crusade by Dr Leighton Ford, of the Billy Graham Evangelistic Association, has drawn packed meetings and there has been a noteworthy response to the Gospel appeal at each gathering.

Pre-crusade enthusiasm marked the choir practices, and careful planning was evident in the smooth running of every aspect of the crusade. The ushers and counsellors handled their duties competently, and there has been strong prayer support by many groups.

The team combine spiritual

dedication with professional competence. Dr Ford is an impressive preacher with a manner which appeals to the congregation. His illustrations are apt and up-to-date; his presentation of the Gospel is reasoned, pertinent and clear, with an avoidance of theological terminology not understood by those

from a non-Christian background. His appeals for decision are direct, without emotional pressure.

Irv Chambers is a most competent MC, pianist John Innes is a gifted musician, and Melbourne soloist and song-leader, Robert Colman, excels in both capacities.

Organising the whole pro-

gramme efficiently and co-ordinating the activities was the Rev Norm Pell, and "behind the scenes" Canadians Stan Ison (Communications) and John Schaper make invaluable contributions.

On Saturday night (15th) Melbourne Town Hall was packed to capacity, with 250 choir members seated on the platform, and young people jamming into every possible spot — an estimated attendance of 2800, of which 75 per cent were young people.

About 150 could not gain admission.

It was a programme particularly geared to youth, and at the close there were 110 inquirers who came forward in response to the appeal.

The attractive Dallas Brooks Hall at the Masonic Centre, East Melbourne, with seating for 2500 people, was filled to capacity for the Crusade meeting on Sunday afternoon, and an additional 60 people in the basement listened to the proceedings over the public address system.

Seated on the commodious stage was the crusade choir of 300 voices, led by Robert Colman, Minister of Outreach at Blackburn Baptist Church in Melbourne.

Prior to the commencement of the meeting the choir delighted with their singing of Psalm 23 to a modern setting.

— New Life



THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone 223 4561. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$8.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 362 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.

Bible Broadcasts to China

During the past seven months Christians in NSW has supported the Bible Society project of "Beaming the Bible into China". So far \$29,500 of the \$36,000 has been raised, and there is still until the end of November to go.

Month by month the Far East Broadcasting Company faithfully broadcast the Scriptures into China at dictation speed. Men, women and children hear the truth of the Bible and many respond to it. Letters are being received from mainland China and following are extracts from two of these:

"Life here cannot be considered as full of activities, but it is kind of difficult. For instance, the weather now is quite cold, especially when you are staying in open air, surrounded by rice fields, with the north wind blowing hard every day. And since it's planting season you have to use your bare feet to soften

the soil before you sow the seeds.

"After all these efforts, you received only a pay of 28 cents a day.

"... Yes the way of life here is hard. If we can have vegetable for meals that should be taken as a blessing already. We've stopped hoping for meat during meal-time.

"Recently I brought along with me a radio from home. With this I am able to hear your voice anytime and anywhere. Therefore even if I only have plain rice for meals (with this new found joy I have from listening to my

radio) I am already satisfied."

(Name withheld)
"I received the Scripture you sent. I am very happy for it. Because this is the precious gem in the world, and this is also the Light of the world. As I receive it, I am also receiving the Light and Gem of the world. That is why, I am so happy.

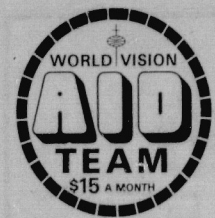
"Here, may I ask you to relate my opinion regarding the Voice of Friendship station. Their broadcast at night in the medium wave, I don't know why, but there is always severe noises or sometimes out of tune. I hope they could improve it. I also wish

to listen to more hymns. I hope you could fulfil my wish."

(A blind listener — braille)
Translated by FEBC, Manila.

Recently the Australian General Secretary of the Bible Society spoke to a young Christian woman who had escaped from China and is now living in Hong Kong. She verified that the broadcasts are being received and appreciated.

With just a month to go we ask for specific prayer for the \$6500 needed to complete the budget for the year's broadcasting.



No 1648 NOVEMBER 28, 1977

The Australian
FIRST PUBLISHED IN 1880

CHURCH RECORD

Registered for posting as a newspaper — Category A
PRICE 25 CENTS

WURMBRAND COURT CASE IN AMERICA

Joe Bass, founder and director of Underground Evangelism — another group well known over here — is suing Michael Wurmbbrand, son of Richard and general director of Jesus to the Communist World, for defamation.

Partner to the lawsuit is Stefan Bankov, UE colleague of Mr Bass.

Personalities involved in the case include Bass, his wife, who is a director, and David Hathaway, a British Pentecostal pastor.

Mr Hathaway has now returned to this country and lives with his wife and family in the North. His imprisonment in Czechoslovakia several years ago for Bible smuggling made headlines at the time.

Pastor Wurmbbrand, in an exclusive interview with CWN, said the court case was weighing heavily on his mind as he travelled round Britain.

"What have lawyers and worldly-judges to do with Christian brethren? If I was called to the court by Joe Bass I would plead his case against ourselves. He needs someone to help him because he is working against himself by behaving like this," he said.

"I do not want to accuse him. Though it is two years or more since I saw Joe Bass. My house and my heart are open to him. My son Michael was not interested in the details of Bass's private life — he wrote what he did to plead the cause of those Russian Christians whose lives are at stake if organisations like ours do not keep the closest secrecy.

"We always have in our minds that the Communists could blackmail and threaten any number of people if organisations like ours do not have high security. We constantly debug our offices, for example."

Pastor Wurmbbrand explained. He said court hearings could take up to three years before a judgment emerged. Nobody would gain in the end and Russian believers had appealed to Underground Evangelism to settle out of court.

The affair has already received wide publicity in the States, principally through the investigation of the magazine Christianity Today.

Pastor Wurmbbrand's own idea for solving the matter is that four or five Russian Christian exiles now living in Germany and known to both organisations could act as an independent committee of inquiry.

The Rev Stuart Harris, chairman of the council of Christian Mission to the Communist World, the organisation in the UK which corresponds to the American Jesus to the Communist World, told CWN his own suggestion would be for a group of Christian leaders to hold an enquiry.

"We believe the way that things are going now is unsatisfactory and the best, the only way, is to get the matter out of court," Mr Harris stressed.

His own involvement with Pastor Wurmbbrand goes back to 1964 when he was the first person from the West to meet the Rumanian minister in Bucharest on his release from 14 years in jail.

The Wurmbbrands came to Britain initially sponsored by the European Christian Mission, of which Mr Harris

has been general director for many years, but Christian Mission to the Communist World was soon formed independently of ECM.

Mr Harris told CWN: "No questions of any kind are raised in my mind so far as the Wurmbbrands are concerned through this difficulty in which they find themselves. My confidence in them, their call from God

• To Page 2



Richard Wurmbbrand with his wife: "court hearings could take three years."

CHRISTMAS BOWL APPEAL FOR 1977

"Break Down the Walls that Separate Us" is the theme of the 1977 million-dollar Christmas Bowl Appeal of the Australian Council of Churches.

The national church appeal was launched in a special lunch time ceremony at St Andrew's Anglican Cathedral, George St, Sydney on Wednesday, November 16. Guest preacher at the 1.15 pm service was the Rt Rev G. B. Muston, Co-adjutor Bishop in the Diocese of Melbourne.

Commenting on this year's appeal, ACC General Secretary Miss Jean Skuse said, "I'm delighted with this year's Christmas Bowl appeal theme 'Break down the walls that separate us'."

"This is exactly what the Christian Gospel is all about — breaking down walls which separate people, walls between rich and poor, black and white, developed and developing, Christian and non-Christian as well as those walls between churches, between people and between us and God.

"I hope this year's appeal will be more successful than the last so together we can break down these barriers and work towards the unity of the whole human race."

Each year the Australian Council of Churches conducts the Christmas Bowl appeal within its 10 member churches to raise money for overseas emergency relief and development assistance, refugee resettlement and education within Australia.

In the past year projects assisted included model farms and agricultural training in Tanzania and Pakistan, construction of a dam and rebuilding after an earthquake in Bali, assistance to Indo-Chinese refugees in Northern Thailand, and support for the independence movement in the New Hebrides.

The target for this year's appeal is \$1 1/4 million.

BISHOP OF NEWCASTLE ELECTED

The Synod of the Diocese of Newcastle elected the Tenth Bishop of Newcastle at 1.30 am, Sunday, 13th November, 1977 after sitting in continuous session from 9.00 am Saturday.

He is the Right Reverend Alfred Charles Holland, BA, LTh (Dunelm), at present Assistant Bishop of Perth.

Bishop Holland has accepted the invitation and the election has been confirmed by the Metropolitan of New South Wales, the Most Reverend Sir Marcus Loane, Archbishop of Sydney, after receiving the concurrence of the diocesan bishops of the Province of New South Wales.

Bishop Holland is 50 years of age and is married with three children, David (22), Jonathan (21), and Mary (19). A third son, Luke (17) was killed in a tragic car accident less than a month ago.

Bishop Holland was born in London, England, educated at Raines School, London and St Chad's College in the University of Durham. He saw service in the Royal Navy from 1945 to 1947 and, after his ordination in 1953 served his curacy in the Thames-side parish of West Hackney in the London slums.

In 1955, he came to Australia to be Rector of a new sea-side parish of Scarborough in the Diocese of Perth. He served there for 16 years and it is now one of the senior parishes of that diocese. He gained a reputation for deep pastoral concern for his people.

He is also known as a clear thinker and eloquent preacher, who marshals his facts well. He also became a strong administrator and his appointment in 1967 as an archdeacon at the age of 40 occasioned little surprise.

Bishop Holland is a keen sportsman and played Rugby football until a few years ago. For a time he was President of the West Australian Rugby Association and is at present the President of the Scarborough Rugby Football Club.

He is also a member of Rotary since 1958. He is deeply involved in community affairs.

In 1970, Alfred Holland was consecrated Assistant Bishop of Perth. He has combined this position with that of an archdeacon for most of the time since then. His present archdeaconry covers half of the City of Perth. He has a reputation for exercising a loving care for his clergy and their families.

As an administrator he has been one of the Diocesan Trustees for the past five years. He is Director of Education, Stewardship and Training and Chairman of the Church Newspaper for Western Australia. He has served on three school councils and is presently Chairman of one of them.

He has been actively in-

volved in the diocesan development of new parishes and chaplaincies. For a time he was Chairman of the Home Mission Committee and had been involved in implementing the recommendations of a university survey of the diocese made in 1971.

Bishop Holland has played a significant role in the Liturgical Commission of the national church and was chiefly responsible for the Ministry to the Sick and part of the Marriage Sections of the new Australian Prayer Book.

He is thoroughly Anglican by training and conviction but is aware of the contributions of the other churches. He is not narrow in his churchmanship and will certainly work for the combining of all sections of the Church in extending the Christian Gospel.

Bishop Holland has firsthand experience of the Church in urban and rural areas and has experienced life when "the going was tough".

He is supported in all his work by his wife, Joy, who plays an active part in church work in Perth and is a leader in the Girls' Friendly Society. She is diocesan president in Perth of this organisation.

A graduate of St Christopher's College, London, which trains young women for education and social work in parishes, Mrs Holland is a part-time social worker in Perth. She also exercises a care for the wives of clergy.

It is expected that Bishop Holland will be enthroned as Bishop of Newcastle in Christ Church Cathedral, Newcastle on St Matthias' Day, 24th February, 1978. Christ Church Cathedral will then be involved in building operations leading to its completion. A contract for this work was signed in the cathedral last week.

Until the enthronement the Diocese of Newcastle will continue to be administered by the Bishop Administrator, the Right Reverend Geoffrey Parker, Auxiliary Bishop of Newcastle, who will also enthroned Bishop Holland as the Tenth Bishop of Newcastle.

Crusade at Randwick

Randwick Racecourse has been chosen as the venue for the Billy Graham 1979 Sydney Crusade. The Crusade will run for three weeks from April 28 to May 20, 1979.

The decision was announced by The Most Rev Sir Marcus Loane, KBE, President of the Crusade Committee, following discussion with Dr Walter Smyth and members of the Crusade Executive.

Dr Smyth, who is Vice-President, International Relations for the Billy

Graham Evangelistic Association, said "he believed the facilities of Randwick Racecourse would be most suitable for the requirements of the Crusade."

The other venues that were considered could not guarantee a full period of three weeks.

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AUSTRALIAN CHURCH RECORD, NOVEMBER 28, 1977 — 1

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