



PRIORITY TO SERVE OUR OWN

Asian Christians' Pledge not to stay in Australia

"We would like to confess that we have at one time or another lost the vision for ministry to our own people. We have rationalised our continued stay in Australia instead of seriously thinking of preparing ourselves for service in our respective countries of origin."

This is part of a declaration passed at the Overseas Christian Fellowship's Twentieth Convention held at Robert Menzies College, Macquarie University, Sydney, from December 31 to January 6.

The declaration continued, "The Christian has an initial responsibility of first serving his very own people. Being born in our own countries did not happen by chance, but through the wisdom and sovereign will of God. We were put there initially in order that our gifts of service might be first exercised there."

A spokesman for the Convention, Mr Koo Tuk Soo, Sydney President of OCF said, "Delegates at the

convention were faced with the serious challenge to return to their homelands, not simply for the socio-economic contribution they could make to their country, but first and foremost because they were entrusted with the Gospel and the churches of Asia need their work and witness."

Delegates were encouraged individually to sign the declaration.

Up to 350 attended the Convention and represented

countries as far away as Jordan, with the heaviest concentration from South East Asia.

Mr Koo said, "While in Australia we have a mission field at our doorstep. Students behind the Bamboo curtain, from the Islamic bloc and religio-cultural areas who were normally inaccessible, were free in Australia.

"This freedom to preach and freedom to listen to the Gospel provided a unique opportunity for OCF."

"We can do with the help of Australian Christians," continued Mr Koo. "OCF is a transitory body. The Asian students come from cultures where the family is the essential unit of their society. Students need a home away from home, not residentially, but emotionally. It provides a great sense of security, and when Christian homes are opened it is an invaluable adjunct to the Gospel."

Mr Koo challenged Australian Christians to open their homes to students from the Third World.

"This year OCF is setting up their own office in Sydney and is in need of equipment for it. They hope to have a

LEADING GERMAN THEOLOGIAN TO MOORE COLLEGE

Dr Helmut Thielicke, a leading evangelical theologian from Germany and well known writer of sermons, as well as theological works, will be delivering a public lecture at Moore Theological College on Thursday evening, March 14, at 8pm.

Dr Thielicke was a leading member of the confessing church during the Nazi control of Germany and was forcibly removed from his Heidelberg professorial chair, prevented from travelling outside his small pastorate in Ravensburg from 1940-45, or from writing.

He has always combined his academic career with a regular preaching ministry and is best known in the English speaking world for his sermons, first preached in the Cathedral at Hamburg every Sunday to a packed congregation of 3000, repeated during the week, and later published in English. His published sermons include the titles "How to believe again", "The Waiting Father" on the parables, "Life can begin again" on the Sermon on the Mount, and "How the World began" on Genesis 1-11.

In the theological world he is best known for his

extensive writings on Christian ethics and his two volume work on "The Evangelical Faith".

Of his time in Hamburg he said, "Because I had to preach from the pulpit and teach from my University chair, I was constantly compelled to answer the basic

question about life. In Hamburg not only the old and young listened, but also an extremely mixed audience in social and cultural terms — ship owners and wharfies, professors and house-wives, and I was forced to address

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BISHOP ROBINSON AWARDED Th.D.

The Council of the Australian College of Theology at its recent meeting moved to confer the degree of Doctor of Theology (Honoris Causa) on the Right Reverend Donald Robinson, Bishop in Parramatta.

In announcing its decision, the Registrar of the ACT, the Rev Doctor S. Barton Babbage, stated that Bishop Robinson's extensive scholarly research and drafting of the new Australian Prayer Book was the reason for the approving of the degree, which is provided for in the regulations for persons who "have made a notable contribution to the life and work of the Church".

Bishop Robinson who holds the degrees of BA from Sydney University and MA from Queen's College, Cambridge, is a member of the international Societas Novi Testamenti Studiorum and is a distinguished New Testament scholar. He is highly regarded in the Australian Church as a liturgiologist.



Bishop Robinson

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"If My People" a Melbourne OCF singing contribution at Annual Convention.



Dr Helmut Thielicke

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EDITORIAL

There is a general cynicism about the character of the present industrial system operating in Australia.

For example, more money is paid to industrial advocates engaged in legal disputes for industrial unions, than is spent presenting cases before Industrial Arbitration Commissions for wage increases. These demarcation disputes between unions, over whose jurisdiction certain employees come, have been costly exercises for both employees and employers.

Some of the rivalry between union leaders of a particular union has been particularly vicious, at other times nothing short of petty and personal, but often affecting the running of unions and generally in one way or another touching the rank and file member of that union.

These examples, together with many more which spring to mind have tended to produce a general attitude of contempt for the union movement as a whole. Australian Christians as well as non Christians often feel that unionism, like evil, is something we have to learn to live with, although we often feel we would be happier without it. Does it have any purpose under God?

Christians must continually focus attention on the family and assess those influences which are both positive as well as deleterious to the essential unit of fellowship that God has made.

Rapid changes in the area of technology are introduced without any real consideration of its effect

on the worker whose life style may be radically altered and whose family life may well be affected.

To quote an example, there is an increasing trend towards shift work. The need to maximise the latest expensive equipment for profit before it is replaced by even more sophisticated machines, means that industries originally working normal hours now call upon their employees to dislocate their family life with shift work.

It is very hard on mothers and small children to maintain silence around the home when the bread winner is sleeping during the day time. Recent studies have revealed that men who work night shifts experience domestic upheavals and family tensions because of them.

It is also difficult physically on workers whose shifts are changed fairly regularly from day to evening work. The changes are little different from the physical and mental disorientation of jet lag, and if persistent can be injurious to health.

There is no denying that given the needs of our community, certain essential services require that some are involved in shift work for the benefit of our society at large.

What is disturbing is the growing trend created by highly sophisticated and expensive technology to move into shift work simply for profit.

The increasing trend towards Sunday trading ought to be the concern of every Christian. Little thought is given

What about the workers!

to the effect of the absence the father has because he is at work when his children are home at the weekend.

Large companies and employer groups are pushing for increased trading hours purely for profit. The Christian community must speak out loudly for the family.

Aims to lift heavy weekend penalty rates ought to be resisted because they were originally introduced to discourage unnecessary weekend work and make it generally unprofitable to pursue it by companies.

Finally, disputes such as the Telecom dispute last year arose out of the failure of the employer to adequately consult with the union representatives on the effect that new technology would have upon the workers of that industry.

The handling of that dispute is not under discussion, but simply the fact that changes have occurred and will increasingly occur, because of new technology which will affect not only the number of employees but also their life style, including the effect on their families.

Christians must always be concerned about those issues that affect the family because God created it. In spite of the sinfulness of man, reflected in our unionism as well as other areas of life, it ought not to blind us to an essential role for unionism. There is the need for Christians to make known God's purpose for the family man in his work.

Man has to earn his bread in the sweat of his brow. True. The effect of his sweat on his family is not a matter for the technocrats to determine by their sophisticated machinery. God must have a say in that.

CRUSADE COUNT-DOWN

14 weeks

Other Tongues

The Ethnic Committee has a goal to inform as many ethnic people as possible about the Crusade and to provide the best facilities for the communication of the Gospel for people who do not understand English.

This means that simultaneous translation will be provided in Italian, Greek and Spanish, one of the Yugoslav languages, Russian, Arabic, Vietnamese and Chinese. This will incur the provision of special facilities at the Crusade, special Councillors and Follow-up material.

At the present time, the material is being translated, and it is hoped will be completed by the end of January.

Simultaneous translation is a most demanding task when it is remembered how quickly Dr Graham speaks and that a translator will not have an outline of Dr Graham's address before them.

Already the translators have had a trial run at the Church of Christ at Enmore, which has booties and earphone facilities. A cassette of Dr Graham preaching at Kansas City was used. The School of Modern Languages at Macquarie University conducts a course in Simultaneous Translation, and the person who conducts the course has generously invited our translators to attend so that their expertise might be improved.

It is hoped that in the early months of 1979, European films will be shown in various centres around Sydney which have Spanish and Italian sound tracks.

Bishop John R. Reid

Outer Suburbs

The Extension Committee of the Billy Graham Crusade was called into being by the Crusade Executive in November 1978. This was largely due to the fact that many in the outer suburbs of Sydney felt that there were great difficulties in the way of persuading people from the outer suburbs to attend meetings at Randwick.

The purpose of the Committee is to recommend to the Executive ways by which the Crusade Organization can help the Gospel to be preached in the outer suburbs. This will mainly be done by using Associate evangelists and musicians supported by local evangelists and musicians.

The Committee aims to reach as many people as possible who are not in touch with churches, by going to places where people naturally gather. These are some of the proposals we have made:

DRIVE-IN THEATRES — During Easter we hope to have Christian films in several Drive-In theatres.

HIGH SCHOOLS — We hope to take musicians and evangelists to as many high schools as possible in the western area.

SHOPPING COMPLEXES — We plan to have musicians and evangelists appear for short sessions at crowded times.

REGIONAL MEETINGS — There will be one-night regional meetings in strategic centres in the week before the Crusade.

CLUBS — We hope that musicians will be invited to some clubs.

MEDIA — Press conferences will be arranged with local papers and radio stations; they will also give details of the activities in the western region at the time they are happening.

CHURCH SERVICES — The Associate Evangelists will be available for some church services in the western area.

Please pray that some of these aims will be achieved, so that more people in the western area will be brought in touch with the Gospel.

Archdeacon Walter Newmarch

A service to mark the 120th Anniversary of the Opening of St Barnabas' Church, Broadway, will be held on Sunday, 4th February 1979 at 9.30 am. Bishop D. W. B. Robinson will be the preacher. ALL WELCOME

MOORE COLLEGE EVENING COURSE

(For people who want to extend their Christian understanding.)

- Each unit is conducted once per week, between March and June, excluding holidays. Held on Tuesday or Thursday at 7 or 8pm.
- Commences March 6th.
- Topics this semester will be: John's Gospel, Basic Teaching Methods, Asian Church History, Christian Worship.
- Cost \$24 per unit, or \$70 for four.

Apply: Moore Theological College, Evening Courses, 7 King Street, Newtown, NSW, 2042 (for further information).

BATTLES NOT OVER EVANGELICALS TOLD

Evangelicals in the Church of England will be taking a long, hard look at themselves again at the 1979 Islington Conference.

With the theme of "Evangelicals in Perspective", the conference at All Souls, Langham Place, London, on January 22 is certain to touch on the current debate in which Evangelicals are displaying considerable diversity of attitudes towards their role within the Church.

The conference President, Preb Peter Johnston, vicar of St Mary's Islington, will use the occasion to remind Evangelicals of their origins and development as a movement. There should not be any relaxation of vigilance because of a wrong assumption that all the battles are over, or else the next generation of Evangelical clergy and laity may find itself compromised both theologically and politically.

The Archdeacon of Norwich, the Ven Timothy Dudley-Smith and the Rev Dick Lucas, rector of St Helen's, Bishopgate, are expected to stress the necessity for a continuing strong, identifiable Evangelical leadership. They are aware that younger men have been calling, especially since NEAC at Nottingham in 1976, for leadership of a calibre able to hold together the wide spectrum of convictions now represented within their ranks.

Charles Simeon will be remembered at the conference from an unusual perspective. The Rev Dr Rudolph Heinze, an American Lutheran, will assess Simeon's role in establishing a biblical, expository ministry as a norm for clergy of Evangelical persuasion.

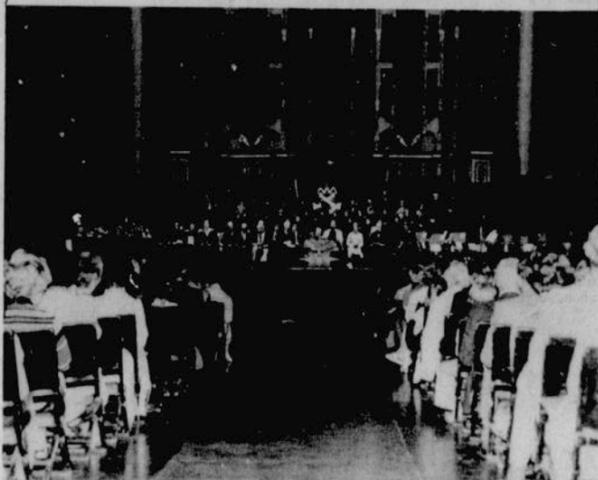
The Bible reading will be given at the opening session of the conference by the Rev Keith Weston, vicar of St Ebbe's, Oxford.



Timothy Dudley-Smith

All this teaching that repentance does not matter, and that it does not matter whether you have a sense of sin, and whether you realise your need of forgiveness, and that all you have to do is 'Come to Jesus as you are' is utterly unscriptural. Indeed it is illogical. M. Lloyd-Jones

TOWN HALL FULL FOR CATHEDRAL SCHOOL SPEECH NIGHT



The Sydney Town Hall was full for the 93rd Annual Speech Night and Presentation of Prizes of St Andrew's Cathedral School for 1978. This was the first occasion that the School had used the Upper Town Hall for this ceremony. The dramatic increase in enrolments in recent years had made the Chapter House (the traditional venue for the function) inadequate.

The guests of honour were the Chief Justice of the High Court of Australia, the Rt Hon Sir Garfield and Lady Warwick.

"STRENGTHEN FAMILY LIFE" — CHIEF JUSTICE

In addressing the gathering, Sir Garfield spoke of two pressing needs within Australian Society today. The first was the need for a strengthening of family life. He reminded the children present of the Fifth Commandment's injunction, to honour father and mother and the consequence — a stable society. He also reminded parents of their responsibility towards their children and that they must reach out to them in greater understanding.

The approval was granted to Haggai Institute as a Singapore corporation and is viewed as a significant forward step in the Institute's international ministry. Until now the training programmes have been conducted in leased facilities in the comfortable, old Singapore Forum Hotel.

The new permanent facilities will mean that the Haggai Institute has a solid and permanent base in this most strategic city in the heart of the Third World.

Founded in 1969, to train national Christian leaders of the Third World countries in culturally relevant "How" of evangelisation, Haggai Institute can today point to 700 credentialed leaders at work in their respective homelands.

This number does not include approximately 300 trained in shorter national seminars.

In 1977, the training programme was expanded to include special sessions for Third World Christian women leaders — an innovative development which has

NEW HAGGAI TRAINING IN SINGAPORE

Dr John Haggai, founder and president of Haggai Institute for Advanced Leadership Training, has announced that the Government of Singapore approved the use of the property at 43 Ridout Road in Singapore for the Institute's training centre.

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From cricket to Christ — the story of Trevor Goddard

"God has made me an all-rounder." The words, spoken with a smile, came from Trevor Goddard, a former Springbok cricket captain and one of the greatest all-rounders in South African cricketing history. But it was not of cricket that he was talking. It was of his ministry as an evangelist, preacher and teacher.

The remark, matter-of-factly made, as spoken by Goddard, is completely unpretentious, devoid of any self-consciousness, filled with a humble self-acceptance.

"I've always had this desire just to share the Gospel one-to-one. And although I'm not a great preacher, I can preach and I can teach. God has made me an all-rounder."

Continuing the cricketing allusion he added: "You know how it was. I was never one of the stars, never in the limelight. Just old plodder Goddard..."

FOUND REALITY

Perhaps you have to be a cricket enthusiast, to appreciate just how true to character Goddard's cricket was. He was a man who could bowl for hours on end, economically both in effort and in runs, a batsman who invariably played second fiddle to his opening partner, a patient man, a man of endurance. He played in 41 test matches for South Africa, scoring 2516 runs and taking 123 wickets. He always looked as though he could go on forever, but he retired from cricket in 1970 — and it was in that year that he and his wife Jean found "the reality which we had been looking for, Jean through Zen Buddhism and other eastern cults and I through cricket..." They found Jesus.

Neither Trevor nor Jean had any "church" background. "We came out of nothing," Trevor said, "but started going to the Presby-

terian Church when we were engaged to be married. "No one ever told me that I needed Jesus in my life. I tried to live a life like a Christian, I tried to do the right thing, but there was no reality in it..."

LOVE AND JOY

It was in August, 1970, that the Goddards, at the invitation of friends, attended a mission in St Andrew's Street, Durban, run by Albert and Maggie Gaisford (she was Maggie Petzer, former Olympic gold medalist swimmer). "They had a mission to drug addicts and alcoholics. We went along and what we saw was love and joy. It was true love and true joy, which we experienced for the first time in our lives. It was like a magnet, pulling us back there night after night."

Eventually, Trevor and Jean sought the counsel of Albert and Maggie Gaisford. "For three-and-a-half hours we asked questions, and all they did was say to us 'The Bible says' — and they would read it to us. They just read the Word of God to us and it answered all our questions."

HEALED

"And then they asked us a very direct question: Did we know Jesus Christ as our Lord and Saviour? My wife and I shrugged our shoulders. We didn't know whether we did or didn't... We were told that if we weren't sure, then we didn't know Him."

So it was that on 10th August, 1970, Trevor and

Jean Goddard came to know Jesus Christ.

COLD FAITH

"Jean's conversion was as though heaven had come down upon her, but mine was in cold faith. The more I read the Word, however, the more that joy welled up inside me. You know, when you come to Christ, that void in your life, that emptiness you've been striving to fill, is suddenly filled to overflowing."

Trevor Goddard's zeal to share the Good News of Jesus Christ with others is born of his own experience. "My burden is for people like myself," he says. "I always thought I was a Christian, but in 17 years no one ever told me about Jesus."

THE CHALLENGE

"Yet the first time I was confronted with the need to accept him as my personal Lord and Saviour, I responded. It was only when I saw something deeper that I realised that I needed Jesus in my life. That's what swung the deal."

"And that's the burden I have now, that's the challenge. People sit in churches and others call them hypocrites. I was a hypocrite for 17 years, and the ache in my heart now is for the person who is sitting in the church but who does not know the Lord. I want to get to these people. This is my ministry."

OPEN DOORS

Goddard, a mechanical draftsman by training,



Trevor Goddard

worked for the South African Sports Foundation for three years before becoming sports officer at the University of Natal. But it was his background as a cricketer that opened many doors to him after 1970.

"I was asked to minister all over the place, in all the churches. I simply went wherever an opportunity arose to share what God had done for me. We have to share the Gospel of Christ wherever we are, and that includes the cricket scene."

At the beginning of this year he took over the past-

REJOICE

It was in 1976 that Trevor Goddard first felt himself called into the full-time ministry, and in April last year he joined the Assemblies of God in Cape Town, working under Pastor John Bond, chairman of the Assemblies of God.

At the beginning of this year he took over the past-

ship of an assembly in Monroeville, Johannesburg, but was free to conduct missions in centres throughout South Africa and in Rhodesia. It was while he was on a mission at Selborne College, East London, that he first met the Rev Peter Campbell, Rector of the parish of St Alban's in which Trevor started work at the beginning of October, 1978.

AM I MY BROTHER'S KEEPER?

is the theme for

KATOOMBA YOUTH CONVENTION AUSTRALIA DAY WEEKEND

January 27-29 1979

speakers:-

- * JOHN CHAPMAN Church of England Department of Evangelism
- * KEL WILLIS Christian Growth Ministries
- * MICHAEL POCOCK International Candidate Secretary — T.E.A.M.

sessions:-

9.30 am DAILY
11.00 am DAILY
3.00 pm SUNDAY — MISSIONARY RALLY
7.00 pm SATURDAY & SUNDAY

for further information phone 858 4482/3

DAY VISITORS ARE ESPECIALLY WELCOME

REGIONAL RALLIES TO TELL OF EVANGELISM

Sydney's Department of Evangelism has planned three regional rallies for the diocese during 1979.

The first is being held at Dapto on Wednesday, March 21.

The director of evangelism (the Rev John Chapman) said the aim of the rallies was to tell of the department's work and to encourage evangelism in the local congregation.

"We were tremendously heartened by response to our three rallies this year," Mr Chapman said yesterday. "Each one showed that there is a strong and growing concern to evangelise, and that many people are praying for our work."

Rallies for 1978 were held at Summer Hill, Penrith and Miranda.

Mr Chapman said that the final rally repeated the success of the other two.

On each occasion there had been a large number of people present.

At Miranda the department was able to distribute special leaflets on the department's work.

These were prepared by a member of the board, Mr Frank Taylor.

The leaflets set out the department's work, give information on the staff, and provide prayer points for those interested in the work.

After Dapto's rally, there would be rallies in the northern and eastern areas of Sydney diocese.

"SHOULD OLD ACQUAINTANCE BE FORGOT"



POPE GREETES ARCHBISHOP COGGAN

Archbishop Donald Coggan of Canterbury was among those dignitaries and heads of state greeted by Pope John Paul II following his installation. It was the first time that a head of the Anglican Communion had attended a papal investiture. At a reception in the papal study, the Pope told Archbishop Coggan and others from the Orthodox and Oriental churches of his firm commitment to the post-Vatican II church's "irreversible" ecumenical policy. The speech by the Pope was in French, then there were some words in English and finally a request that all should link hands in the manner of *Auld Lang Syne*. "One half expected cracks to appear in the wall of the papal study," one correspondent said. Archbishop Coggan and his entourage moved easily and relaxedly about Rome and spent several minutes in prayer at the tombs of Pope Paul VI and Pope John Paul I before his return flight home. Archbishop Coggan had been in Rome in May, 1977.

URGENT CUSTOMERS NEEDED

Over the past few months I have been given thousands of dollars worth of jewellery to sell as second-hand stock — after advertising and handling costs are deducted, the full balance will be donated to church buildings, missions and church charities.

— many articles are good investments — I still specialise in highest quality engagement, eternity, wedding and dress rings and brooches.

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RETRAINING REFUGEES



Vietnamese refugees are arriving at the Kwun Tong Vocational Training Centre in the city of Hong Kong to seek training from instructors in new trades. The centre, which is being operated by the Hong Kong Christian Service, is trying to meet the needs of hundreds of Vietnamese refugees by providing them with food, clothing, lodging, medical care and training.

The Tragedy of The Evangelical Church of Vietnam

According to a few Christians who have just left Vietnam, there have been religious delegations from overseas who paid visits to Vietnam who asked to meet the spiritual leaders of the Evangelical Church. Permission was granted to some delegations but not to others.

As a routine, the police call at the local ministers the day before the arrival of the visiting party. All that this minister should answer the following day was arranged beforehand. Government agents (acting as interpreters) are always present at the meetings between overseas delegates and the Vietnamese churchmen. A careless answer will suffice for the minister to be imprisoned or at least to fill in a confession form. And by many other means, the authorities exercise pressure to prevent the ministers from saying the truth.

100 Churches Closed

At the present, there are about 100 churches that have been closed down by the authorities. On one hand the government issues a communique that those churches without a large crowd at the service will be closed down. On the other hand, after the distribution of this order, the authorities in the rural area forced the peasants (including Christians) to labour and to attend re-educational class on Sunday. As a result, nobody can attend the service and the church is not permitted to continue operating. Fortunately, at city churches, services are still being held because the authorities fear that foreigners will take notice. If there is an overseas delegation which really wants to visit a country church on Sunday, the local authorities will gather the congregation for a proper service. On the next day, the church will be closed again but the visiting party will leave the place with the impression that freedom of religion and fellowship are respected.

All youngman or children association of the Evangelical Church were disbanded. Prayer meetings of groups of families were also forbidden. If any churches are allowed to hold services the meeting hours will be heavily restricted. All sermons of the ministers must be either cen-

sored by the authorities beforehand, or recorded by the police during the service. For such special meetings as Easter or Christmas etc, the church must apply for permission several months in advance. And the government only reply one day before the due date of the celebration.

Buildings, Offices of the Evangelical Church

Most offices, buildings of the Evangelical Church, which included high schools and primary schools, have been confiscated and converted into government properties. The Bible Institutes at Dalat and Ban Me Thuot reserved for the ethnic groups were closed down. The Bible College at Nha Trang was also forced to stop functioning and all the students had to return to their former professions.

Churchmen Executed, Missing or Imprisoned

Following is the list of the reverences who were executed, jailed or still missing since the day the Communists took power in South Vietnam. This name church has been published among the Evangelical Church of Vietnam all over the world:

(a) Executed:
— Rev Dang van Luc
— Rev Ha sao A.

(b) Missing:
— Rev Le khac CUNG
— Rev Dang van Sung

(c) Imprisoned:
— Rev Truong doan Duong, Rev Huynh y Hung, Rev Dieu Huynh, Rev Le thanh Sung, Pastor K'Bong, Pastor Nguyen ngoc Sang, Pastor Doan trung Tin, Pastor Vo Xuan, Le huynh Long, Pastor Do trung Tin, Rev Duong Ky, Rev Duong dinh Nguyen, Rev Bui Khuong, Rev K'Biang, Rev Nguyen thanh Mac, Rev Nguyen van Nghi, Rev Bguyen van Nam, Rev Nguyen xuan Dieu, Pastor Nguyen thin Tin, Pastor Vo ng. th. Loc.

CANON TAKES HINDU FUNERALS

Hindu funerals are part and parcel of the work of Canon Colin Craston and his colleagues in the joint parish of St Paul with Emmanuel, Bolton, near Manchester.

The churches were the first to organise English classes for Asian women, a scheme which was eventually taken over and copied by local authorities throughout the country.

And in 1966 they opened a Commonwealth Club in Bolton for Asian and English youngsters. It was through this youth club, Canon Craston explained, that the idea of the Anglican churches taking Hindu burials came into being.

"This parish has a very high proportion of Asians, Hindus and Moslems, and over the years we have done a lot for the immigrants. "Some 12 years ago, a curate of mine, the Rev Eric Bramhall, who is now at Aughton, Liverpool, heard of a fatal accident involving a young Asian in our parish. He went round to the family's house to express his sympathies and as a result ethnic groups were closed down. The Bible College at Nha Trang was also forced to stop functioning and all the students had to return to their former professions.

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"We had to devise a service which was not the burial of a Christian but which was a Christian burial service, in which we have sought to give comfort and also an explanation of the Christian message in terms they would more easily grasp. "The services, usually taken by Canon Craston's curates, are held in the chapels of the local cemetery or crematorium.

CWN

CHURCHES WANT GRANT CRITERIA REASSESSED

A number of churches continue to express concern over the World Council of Churches' recent grant from the Programme to Combat Racism to the Zimbabwe Patriotic Front.

At its fall assembly, the British Council of Churches reaffirmed support in principle for the programme, but requested communication with the WCC over issues raised by the \$85,000 grant.

Questions from the BCC centred on "the way in which decisions about the programme to Combat Racism are made, communicated and received". In addition, the BCC said it aims to "improve communication and assist Christian people to comprehend the actions of the WCC."

IRELAND

The Presbyterian Church in Ireland has expressed concern over the issue, disagreeing with the grant scheme in light of its own experiences with violence. Church officials say the scheme dismissed too readily

the internal settlement reached by Prime Minister Ian Smith and three African leaders.

NORWAY

Also questioning its position within the WCC is the Church in Norway. The Norwegian Missionary Society has requested the bishops to discontinue the church's membership saying that "both theological development and the political engagement of the WCC give reason for worry."

GERMANY

The Council of the Evangelical Church of Germany has expressed disapproval of the grant and asked the WCC to re-examine the operation of the Special Fund.

However, it will not withdraw its support for the WCC.

SWITZERLAND

Dissent has been registered by the Swiss Protestant Church Federation, which is concerned about "the development of the WCC and in willingness to help" and asks on what spiritual basis the WCC decides who shall receive aid.

HOLLAND

A letter to the WCC from the Netherlands Reformed Church questions the council about the criteria for grants to groups whose purposes contradict those of the WCC.

SCOTLAND

The Church of Scotland has absolved itself of responsibility in the controversy by issuing a letter to all ministers emphasising that it has never contributed to the Special Fund.

DR HAGGAI TELLS HOW TO DEFEAT WORRY



Dr John Haggai, president of the Haggai Institute, recently spoke to a group of business people on how to defeat worry during a visit to Sydney. Sir Bruce Small, former mayor of the Gold Coast hosted the luncheon. Photo shows left to right: Dr Ernest Watson, Executive Director of Haggai Institute Australia; Dr Haggai and Sir Bruce Small at the luncheon.

1400 Go Out in Adelaide

Around 1400 people have recently discovered that sharing their Christian faith is not as frightening as they thought it might be. These people have been taking part in Christian Life and Witness classes organised by Adelaide Reachout.

The classes were held at nine different suburban locations, and at Murray Bridge where people travelled in from miles around. The instruction formed part of the Reachout process which began earlier last year. It culminates with a Crusade at the Wayville Showgrounds from March 11-18, 1979, led by Dr Leighton Ford.

One exciting result of the classes was that 170 people offered themselves as counsellors for the Crusade. There were also volunteers to follow-up those making a response at the event. Many more people will be needed for this aspect of Reachout.

Leaders of the classes report that there was warm fellowship among the different denominations. Many participants said they had discovered a new vision of evangelism. Others found they were already building the bridges of friendship through which their faith might be shared.

Three more regional sets of Christian Life and Witness classes will take place early next year.



Colin Craston

'Christians should join trade unions — and take active role'

How does the Christian balance his obligation to the customer with his obligation to his colleagues when it comes to a strike for more pay or better conditions?

Sir Frederick Catherwood attempted to answer this question when he addressed the British Transport's Christian Fellowship, recently. He said:

"It is a general principle of a free society that the law will not force one man to work for another against his will. So we are entitled to stop work when we wish to and the law supports us, whatever the inconvenience to the community.

"The Christian naturally wants to preserve a free society — most Protestant countries are democracies and many Catholic countries too — because this accords best with the Christian view of the dignity of man made in the image of God and answerable to God for all his actions.

"But the question we face today is whether, with the decline of self-discipline which comes from a strong Christian influence, liberty is not becoming license.

FORD FLOORED ECONOMY

"The big organisation today is very vulnerable to stoppage. Ford are supposed to have lost £400 million in their recent strike. In the end they were forced to settle for a figure three times their original offer despite the fact

that they are now going to be subject to Government sanctions. So the shop-floor at Fords have the power to inflict catastrophic economic damage on the company.

"But those working for small companies, those who would have to take on the whole Government rather than one company, those whose stoppages inflict very little short-term economic damage, like schoolteachers, are in danger of being left behind. And the damage of inflationary settlements to the stability of the whole economy is immense.

TURNS THE SCREW

"With an eight per cent rate of inflation — compared with two-and-a-half per cent in Germany — the Ford settlement turns the inflationary screw up just when it should be coming down, makes it very difficult for us to join the European currency stabilisation just when it was in our reach, and gives Ford workers an increase which has got to be paid by someone.

"The chances are that it will be paid by a decline in investment in jobs and a rise in unemployment which will hit school leavers especially hard.

"That kind of exercise of power cannot be justified by



Sir Frederick Catherwood

the general interests of the lower paid, the trades union movement or the working class. It is just the old-fashioned sin of usury, the abuse of economic power for the purpose of self-enrichment.

"The legitimate use of union power is to negotiate wages which, in the words of the Apostle Paul are 'just and equal' by using the bargaining power of the strong to help the weak. Usury is the use of economic power by the strong to help the strong.

"That has nothing to do with the ideals of the trades union movement.

CHRISTIANS AND POLITICAL EXTREMISTS

"My own advice to Christians is that they should join the trades union covering their particular work and take an active part in its discussions and decisions. There are as many Christians in the country as there are political extremists and if we took the trades union movement seriously, then it would encourage the idealism with which the movement was set up.

"I would except those in the middle and senior management, for I do not think they

AUSTRALIAN COLLEGE OF THEOLOGY EXAM RESULTS

PRIZES

F. A. WALTON PRIZE
JOHN FORSTER PRIZE
FELIX ARNOTT PRIZE

Honor Helen Yearsley
Roderick David Irvine
B.Sc., Ph.D., Dip.Ed.
John Lampier Bales, B.Sc.

EXAMINATION RESULTS — 1978

BACHELOR IN THEOLOGY (in order of merit)

FIRST CLASS HONOURS
BALES, John Lampier, B.Sc.
EDGAR, Brian Geoffrey

Ridley
B.C.V.

SECOND CLASS HONOURS

EDMONDS, Douglas Graham, B.A.
CLARK, Catherine Joyce, B.Sc.
ROBERTSON, Lynne, B.A.
EATON, Howard Davis, B.A., B.Ed.
YOUNG, Andrew Harold Urquhart, B.A.
STILWELL, Charles Ewin
GODMAN, Eleana Mary, B.Ed.
STEVENS, Douglas Robert
BULLEN, Grantley Kenneth, B.A.
SMITH, Russell Howard, B.A., Dip.Ed.
MHOGLO, Godfrey Mlani
HAYLOCK, Marilyn Anne
ROLFS, Colin Leslie
STILWELL, Valerie Narelle, B.Sc.
WRIGHT, Dennis Vaughan
HARDING, Mark

St. Barnabas
Ridley
B.C.V.
St. Johns
St. Johns
Ridley
B.C.V.
St. Barnabas
St. Johns
Ridley
B.C.V.
Ridley
Moore

PASS

FOSTER, Alan John
AINSWORTH, Alfred Charles, B.Rur.Sc., Dip.Ed.
CHAVURA, Michael
GRAY, Joan Elizabeth
GOODLUCK, Michael Douglas
LUXFORD, Sandra Joy
SMYTH-KING, Richard
WOLDRIDGE, Simon Lee

Ridley
Moore
B.C. NSW
Moore
Ridley
B.C.V.
Moore
C. of N.

LICENTIATE IN THEOLOGY (in order of merit)

SECOND CLASS HONOURS
IRVINE, Roderick David
TOOVEY, Graeme Charles
JENNER, John Peter
BOWLES, Ralph Gordon
EMELEUS, Susan Alice
MANCHESTER, Simon Lorimer, B.A.
COCKRAM, David McEwan
PETERS, Andrew Emmanuel

Moore
Moore
Moore
Private
Private
Trinity

PASS

BACH, Neil Sebastian
BROWN, James Michael
GREENTREE, David Lindsay, B.E.
PETTETT, David Branwell

Ridley
Private
Moore

Th. Dip. DIPLOMA IN THEOLOGY

(In alphabetical order)
BARRON, Alan James
BOOTH, Harold Eldon
BOURNE, Peter Maxwell
COHEN, Malcolm Arthur
CRAGG, Ian Charles
DARNLEY, Warren Robert
FROST, Bruce Alan
GRIGG, Ronald Henderson
JACKSON, Alan Trevor

Ridley
G.B.R.E.
Private
College of Ministry
St. Francis
G.B.R.E.
St. Barnabas
St. Francis
G.B.R.E.

STAINED GLASS WINDOWS

K. J. LITTLE
19 Borden Street
Arnccliffe, 2205
Phone: 599 7348

Keston To Spread Its Wings

Kenston College, the Centre for the Study of Religion and Communism, is to extend its information service from next month. It is instituting a televise service, transmitting weekly messages of topical and background information.

Keston's written news service is also to be stepped up, with issues of the Keston News Service increasing to twenty-six a year from January.

The picture service — which supplies photographs of religious activists and religious life generally — is being built up, and a document and translation service is planned to begin later this year.

Keston's publications "Religion in Communist Lands" and "The Right to Believe," will continue as before, as will the research work, said a spokesman for the College. "We expect to continue the modest expansion of recent years as demand for our work seems to grow," he added.

GERMAN THEOLOGIAN

From page 1

myself to a stratum of human existence in which all that is human binds itself together."

Dr Thielicke will speak at the public meeting in Confrontation with Modern Man". He is also to preach and lecture to students of Moore College.

CHRIST CONFUSED WITH PRESENT TRENDS

Christ's teachings should make us cautious in identifying the ultimate purposes of God with shifting values of contemporary society, said Dr Edward Norman in his Reith Lecture.

Dr Norman, Dean of Peterhouse, Cambridge, said: "In 1846 Richard Cobden made a speech to celebrate what he called 'the most important event in history since the coming of Christ.' He was referring to the repeal of the Corn Laws.

SEX PISTOLS PROPHETIC

"Earlier this year I heard a Church of England clergyman say on the radio that the Sex Pistols' songs are 'about world order' and 'changing the world'. This he linked with true Christian 'prophecy'.

"Actually, although these examples seem absurd, the investing of 19th century economic liberalism and Punk Rock with Christian authority is precisely what happens when bishops and theologians endorse social democracy or cultural pluralism."

Dr Norman went on: "At the centre of the Christian religion, Christ remains unchanging in a world of perpetual social change and mutating values. To identify him with the passing enthusiasms of men — each one of which, in its time of acceptance, seems permanently true — is to lose him amidst the shifting superstructure of human idealism. But the coming of Christ into the world, the Incarnation of God, confirmed men's ancient sense that the divinity they had perceived implicit in the nature of things was real enough."

WORK OBSESSION

"The long era of post-war full employment is over. We have to go through a very tough period before we can get back to the full employment we had in the '40s, '50s and '60s. We are learning the hard way. But the more the Christian can influence those who work with him, the less obsessed we are with our differentials, the sooner Government will regain control and we will once more be able to offer our school leavers work.

PERSONAL

"A reading of the Gospels will reveal the true Christ of history in the spiritual depiction of a man who directed others to turn away from the preoccupations of human society. At his Baptism in the River Jordan, Jesus initiated a ministry that was characterised by a call to personal redemption, to the renunciation of sin, and to a departure from the world's values. It was also a rejection of the politicised official religion of his day.

"How far this all seems from the contemporary understanding of Christianity, with its ready endorsement of today's expectations to higher living standards, its consecration of the political moralising of the secular intelligence, its belief in a real and actual kingdom of righteousness, set up on earth, by armed guerrillas and Marxist intellectuals ..."

SECOND CLASS HONOURS

DOUST, Lesley Anne
LAPEDUS, Elizabeth Vyvyan
RAJA, Solomon
TOWNSEND, Irene Rosa
JENSEN, John Bruce
TOKLEY, Carol Elizabeth
THOMSON, Jennifer Beth
SWINTON, Anthony Edward

TH.A. ASSOCIATE IN THEOLOGY

(In order of Merit)
FIRST CLASS HONOURS
YEARSLEY, Honor Helen
HAWKINS, Christopher David
TAYLOR, Bryan George
LOCKWOOD, Eileen Thelma
CRAWSHAW, Patricia Margaret

PASS
ROGERS, Mark Richard
SAIGON, Palany
TAYLOR, Leonard John
WEBB, Peter Edward

THEOLOGICAL SCHOLARSHIP

Applications are invited for the 1979 David Gargery Scholarship for Advanced Theological Study. The Scholarship, to the value of \$3,000.00, is open to candidates who, holding the certificate of Scholar in Theology or Bachelor in Theology, are desirous of undertaking advanced theological study towards the degree of Master in Theology. Applications should be submitted in writing by February 21st, 1979, to:

The Registrar,
Australian College of Theology,
New College,
Kensington, NSW, 2037.

Mud Slinging at Canterbury

Sir,
It would appear that the Revs Marshall and Gower-Jones have a personal vendetta against the Archbishop of Canterbury.

I make this inference from the two articles which appeared in the issue of 13/11/78, in which these clergymen have made derogatory statements about the Head of the Anglican church.

Bishop Marshall states that "The world does not listen when Dr Cogan opens his mouth, but it does when Cardinal Hume and the Roman Catholic church speak".

I wish to know how he formed such an opinion? Is Dr Cogan to blame if there are those who will not listen to him?

The Rev Gower-Jones has suggested that the Queen and the Pope should get together and appoint Cardinal Hume as the Archbishop of Canterbury.

I do not understand how a Catholic could be appointed to this high office in the Anglican church.

In my opinion Dr Cogan is loved and respected by the people of Australia.

If church leaders engage in "mud-slinging" what could one expect of the flock?

Len Fretz,
Highgate, WA

LETTERS

remained unidentified. I can only say that what he referred to is out of character with the experience we have had of people's reactions to our ministry.

I realise that the feed-back I receive will tend to be the positive side and that possibly there are people who have had a negative experience about which I do not know. The positive side is that in the 18 years I have been responsible for this ministry in the Cathedral, I do not know one person with whom we have had a pastoral relationship who has been anything but thankful for what blessing they have received. I am not saying that all have been healed, though many have been; if not at once, then in a progressive way. But irrespective of what healing has taken place, they have drawn on a blessing of Christ that has lightened their burden and transformed their circumstances. And that applies to hundreds of people.

This is my reason for affirming that the Cathedral Healing Ministry has a sound and meaningful contribution to make to troubled people.

Jim Glennon
St Andrew's Cathedral

There may be those in NSW and SA who would like to contribute to a Memorial for Doris Dillon who died on 6/7/77.

Her many BCA and CMS friends may be unaware that a Moore College Memorial Bursary Fund was established for her late husband, Rev F. H. B. Dillon in 1960.

Jim Glennon
St Andrew's Cathedral

Doris Dillon Fund

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League of Youth

"The Torch"
by Genevieve Cutler
Melbourne, 1978
58 pages — \$2
(at CMS bookshops)

A brief history of the Australian Church Missionary Society's League of Youth, published for its golden jubilee.

Although the LOY has been absorbed into the total youth work of CMS in Australia, its ministry has been unique. As Max Warren declares on the title page, "From the League of Youth in Australia and New Zealand has come a stream of recruits for missionary service which has no parallel in the church life of those countries."

But all who have ever been LOY members or who are interested in the largest stream which has fed CMS missionary endeavour will read this work with unfeigned interest.

Among the members of the first Council in 1928 are Chris Storrs, Lottie Furphy, Grace Riley, Alan Begbie, Dick Pethybridge and Harold Wharrington (misspelt Wharrington throughout), Alf Stanway became a Councillor in 1930.

The small volume tells by both word and pictures the story of several generations of young people being sought out for Christ in every state and New Zealand through the LOY and of their setting out to world-wide mission fields in their hundreds. Many others sought service in other forms of full-time ministry in their own land.

Here we gain new insights

It is envisaged that this could be extended to include Doris and be known in future as the F. H. B. and Doris Dillon Memorial Bursary Fund.

Those wishing to contribute are asked to send their cheque made out to the above, directly to:
The Bursar,
Moore Theological College,
7 King Street,
Newtown, NSW, 2042

Mrs Dillon left her body for medical research and apart from a Memorial Service in the Cathedral no opportunity was afforded her many friends to show their gratitude and appreciation for a lifetime of service and commitment.

Joan M. Dove,
Cremorne, NSW

Just Makes Bullets

Sir,
No doubt your readers will have noted that the Rev. Rollason in branding my letter as offensive and vicious, ignored my charges that the W.C.C. was supporting and financing organised terrorism with murder, torture and rape as its by-product. Further that the W.C.C. defended its actions in the name of Jesus Christ who came to set us free from terror and fear, but the objective of the W.C.C. Programme to Combat Racism is to pit the black man against the white man, and to destroy the stability, peace, law and order which has brought previously warring tribes a long way along the path towards Christian civilisation. The W.C.C. policies should be recognised for what they are, an important arm of the international communist revolutionary movement, pitiless and merciless in its desecration of the goodness of Christ.

Something of the perversion of values inherent in the W.C.C. came through

Edward Rock
Greensborough, Vic

"Rector's Use" of A.A.P.B.

Sir,
The Rubrics allow 6 either/or choices in taking the First Order of Holy Communion. This gives 64 possible forms of the service as taken.

In the case of the Second Order there are some 14 either/or choices, giving 16,384 possible permutations, all strictly rubrical. This is because every additional choice doubles the previous total of possible variants.

Thus, in actual practice, every Rector will adopt his

own Use, with which alone his congregation will be familiar. It is therefore much to be desired that visiting or relieving clergy be supplied beforehand with a diagram of such Use, or with permission to use the 1662 Book.

In the 1662 Preface, "Concerning the Service of the Church," the sentence about "the Pie" shows how our modern cooks have indeed come full circle around Cranmer.

(Rev.) Ralph Ogden
R.G.H. Concord, NSW

Public Educ. Now Secular

Sir,
A reply to "Teachers Speak Out"—ACR letters 30/10/78.

As a teacher myself, I doubt if I can be described as entirely ignorant of modern trends in educational philosophy. The point at issue is really not facts or "digging for facts", but philosophical aims, this is why teachers' handbook in the SEMP and MACOS courses are indeed relevant.

With regard to the Bible as a children's textbook, guidance and some explanation would I think be taken for granted. Here again it is not the facts presented, but the context and overall reason for presenting such facts which are the real issue.

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WHAT A WORLD!

by Lesley Hicks

NO ROOM IN THE HARBOUR

On Christmas Day, 1978, on a freighter packed with refugees from Vietnam, and denied entry to Hong Kong Harbour, a baby was born. No room in over-crowded Hong Kong for a few thousand more Chinese-Vietnamese, but at least the ailing mother and child were taken from the ship and admitted to a Hong Kong hospital. The ship was to proceed in hope of haven in Taiwan.

One way or another, Vietnam seems to be expelling most of its people of Chinese origin. Across the northern border into China, or by boats large and small north to Taiwan or south to Thailand, Malaysia, Indonesia or Australia, they are risking death by shooting, drowning, disease, starvation or thirst in their search for a new country. Their reasons for leaving must be desperate indeed.

The largest numbers of those fleeing from Indo-Chinese communist regimes are languishing in the prison-like camps of Thailand. Thailand does not want these people — not even the Laotian hill-tribes people who are ethnically close to similar folk in Thailand. Many boat people have landed on Malaysian shores, and many have been driven back out to sea. Malaysia does not want any more Chinese; with their energy and penchant for commercial success, they are felt to be a threat to the Malay majority. Yet Malaysia, especially the eastern part formerly known as North Borneo and Sarawak, is neither over-populated nor intensively cultivated. Some believe that the Chinese-Vietnamese could fairly readily merge with the present considerable Chinese population of East Malaysia.

Likewise, Indonesia is wary of welcoming more Chinese, for political and cultural reasons. Yet, it too, has underdeveloped, less populated areas such as Kalimantan (Borneo) where hard-working Chinese might be encouraged to settle to the benefit of the nation as well as themselves.

So ironically, it is mostly more distant Western countries which are slowly accepting some of these refugees, and in these the cultural, climatic and language gaps for them to cross are the greatest of all. Meanwhile, new tides of fleeing people continue to wash into the miserable transit camps, there to wait sometimes years for resettlement.

Some tragic cries are coming from those camps. An Australian, Paula Kelly, recently spent some weeks investigating the situation amongst the 115,000 refugees in the Thai camps. She reported back to the Victorian branch of the Indo-China Refugee Association, and brought some open letters from Vietnamese at Ubon Camp. One says:

"Tomorrow! We never know what tomorrow may bring, but we search for the future with our last strength. We have paid a high price in order to find the future. We have been robbed of our most treasured possessions in our search for freedom. Dead fathers, dead mothers, families separated, innocent young girls struggling to escape the bullets and the rapists, men and young boys suffering from severe beatings, or in jail, charged with being communist sympathisers, trouble-makers,

History confirms that human sacrifice — even child sacrifice — has been made in the name of religion. If it is not a freedom to do what you may want to do in the name of religion.

"The New South Wales Government is wrong to reject a call to hold an enquiry into the activity of religious sects in this state. The reason given was that such an enquiry would be an infringement of religious freedom. Others have also claimed that such an enquiry would constitute an infringement of civil liberties.

"In fact, it would be neither. Both civil liberty and religious freedom refer to rights that apply essentially to the individual. They cannot extend to the activities of an organisation if those activities have the potential to cause hurt to the lives of those involved.

castles or mansions, whether he saves only those who are rich. We are staying in a country which claims to adhere to the teachings of Buddha. Why do we see no evidence of this? Are the words of Buddha only for those in power?"

"We call upon man's goodwill towards his brothers, upon any organisation or individual who might be prepared to help us. Please understand us. We are living in shame, we have come to our last reserves of strength, we are slowly dying in our desperate wait to hear from you. Can you not see our miserable and desperate life in this camp? We wait by the hours and the minutes for your help, hoping to find a love from your heart which

can warm our souls and bring us some new hope in life."

There are dangers for us comfortable, secure Australian Christians in reading such cries for help. If, feeling totally unable to respond, we ignore them, we risk hard-heartedness, or mere weakness. Pity only becomes compassion if it shows itself in action. And what kind of action is possible for us to reach out to these people?

Australia's intake of refugees, both the unchosen boat people and those selected from camps, compares favourably with other Western countries such as the US, Canada and France in proportion to our

population. I believe we can not only absorb readily those we already have, but that we can and should take generous numbers, most urgently of the hard-core long-term occupants of the camps, on the basis of their sheer tragic need.

Through the host family scheme of the Indo-China Refugee Association (ICRA), some members of Sydney churches are finding that the refugee problem wears a smiling, grateful human face — we have come to know and love some of these people. Our own church (St Paul's, Chatswood) has links with a group of former boat people who are or were accommodated in Westbridge Hostel, Villawood. Each fortnight a group of Chatswood families meets with some of our friends from Vietnam for picnic outings or a home visit. About 20 of them joined us for a Christmas gathering at our church. Some now have jobs — employers are impressed by their keenness to work even in jobs which others might scorn. Their earnings have enabled them to rent homes in the community.

We feel we have gained more than we've given in befriending these people. ICRA organisers in Sydney, Canberra, Melbourne and Adelaide would love to hear from more churches or individuals willing to play a part in welcoming Indo-Chinese refugees into the Australian community.

In NSW, the new President of ICRA is Bishop Frank Hulme-Moir, and the Secretary is Mr Es Way, phone 53 5712.

What you could do for refugees



St Paul's, Chatswood folk with some of their Chinese-Vietnamese friends — members of the Mac family, Mrs Elanor Brackenreg and daughter Julie. (J. Brackenreg, photo.)

PLEAS FROM THE CAMPS

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Bishop Ken Short

ATTENTION

CHILD EVANGELISM FELLOWSHIP
NSW Bookroom
has moved to
ASSEMBLY BUILDING
Cnr York & Margaret
Streets, Sydney
Postal address:
4 York Street, Sydney
Phone: 29 4448
799 5276 (ah)

YMCA Young People's Residence Canberra
VISIT THE NATIONAL CAPITAL
Single rooms only. \$6 per night. \$35 per week. Continental breakfast for groups — optional extra. Use of kitchenette — refrigerator in all rooms. Group discount — 8 km from city centre. Situated on southern tip of Lake Ginninderra.
Phone Canberra 51 4284

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BOOKS

into the dedication of people like the Gurneys, the Stanways, the Malings, the Rileys, The Amerys, the Hannahs, the McGorlicks and hosts of others. Unfortunately, the state of NSW where the LOY was founded in 1929 gets least mention and there is no list of its LOY missionary recruits.

But all who have ever been LOY members or who are interested in the largest stream which has fed CMS missionary endeavour will read this work with unfeigned interest.

Rex Meyer

Lloyd-Jones Exegesis or Eisegesis

"The Christian Soldier"
Dr M. Lloyd-Jones
The Banner of Truth
363pp, price — \$6.99

This is the companion volume to "The Christian Warfare" and together, they contain 52 sermons preached at Westminster Chapel on Ephesians 6:10-20.

This volume was not as enjoyable as the earlier one. It was surprising to me that the author spent 11 chapters on verse 10 and only one on the second part of verse 17. For those who go to the work expecting an exposition of the passage, they will be disappointed. It really is a book about sanctification and as such, has some invaluable insights. The author presents a strong biblical case against a "passive" view of growth in holiness. He is opposed to the "let go and let God" idea. I found these comments very helpful. The treatment of the relationship between "depression" and "justification" (Chapter 18) is very good as is the chapter which deals with "feelings" and "justification" (Chapter 17). I was surprised in Chapter 21 that the "shoes of the Gospel" was really about my attitude to "going to church" and "listening to sound preaching".

In spite of much which is very good, I was disappointed with this work. It is serious that no attempt is made to set this passage in the general context of Ephesians nor is there any comment about the relationship between the "armour of God" (verse 11) with the armour which God puts on in Isaiah 59:17. The girdle of truth is represented as believing the Bible as the authoritative word of God, but no attempt is made to show how this is different from the "sword of spirit".

The reason given for rejecting the idea that verse 15 was about being prepared to share the gospel with others is that the "armour" is for defence and the evangelising could not defend you against the devil. Yet, when we get to verse 17 and the "sword of the spirit" he

seems to encourage me to believe that such an attacking weapon will help (with which I agree).

The book contains much that is helpful, but as exposition, it is not what we have come to expect from Dr M. Lloyd-Jones.

John Chapman
Dept of Evangelism

MAINLY ABOUT PEOPLE

CANBERRA & GOULBURN

Mr F. Phillips, who is to be ordained deacon in February, 1979, will become Asst Curate, Kambah.

Mr M. Cohen, who is to be ordained deacon in February, 1979, will become Asst Curate, Moruya-Bateman's Bay.

Rev S. L. Woodbridge, became Asst Curate, St John's, Wagga Wagga from 21st December, 1978.

Rev L. H. Nairn, resigned as Chaplain of Canberra Grammar School, 31st December, 1978, to become a House Master there. He is succeeded as Chaplain by the Rev Brian Porter.

Rev L. A. Cardell Oliver, Canberra Grammar School has retired and now holds the Bishop's Authority to Officiate in the Diocese.

Rev M. E. Cockayne, was inducted as Rector of Queanbeyan on Thursday, 7th December.

SYDNEY

Rev R. C. Lovitt, will become the Rector of St Jude's, Randwick, as from 31st January, 1979.

Rev C. G. F. Berriman, Acting Curate-in-Charge of Kangaroo Valley has accepted the appointment as Rector of Berry as from 2nd February, 1979.

Rev R. P. Muers, Curate at St Paul's, Castle Hill, has accepted the position as Curate-in-Charge of Blakehurst. No date fixed.

Rev K. P. Churchward, from the Diocese of Melbourne has accepted the appointment of Rector of Summer Hill. No date fixed.

Rev A. R. Miller, formerly the Rector of St Philip's, Auburn, died on 28th November, 1978.

Rev K. N. Grisdale, will resign from the position of Rector of Kensington on 16th January, 1978, to become the Rector of Bexley.

Rev G. B. Gerber, Rector of Drummoyne will resign on 1st March to take up an appointment as Assistant Minister in the Parish of Nowra.

Rev T. K. Dein, Director of the Church of England Youth Department has accepted the position as Rector of Yagoona.

FIRST SERMON FROM THE SADDLE



A clergyman on horseback does not appear to impress the tiny rider sitting on the sidewalk. The minister, Rev Paul Rose, was delivering a sermon at an outdoor service for English equestrians near Hyde Park. He nervously admitted he had never sat on a horse before.

Colin Buchanan new Principal of St John's

The Rev Colin Buchanan, has been appointed the new Principal of St John's College, Nottingham, in succession to the late Rev Robin Nixon. He has been a member of staff since 1964 and Vice-Principal for the past three years.



Colin Buchanan

Mr Buchanan, 44, married with two daughters, is well-known in the Church both as a member of the General Synod and a leading authority on liturgy and ecumenism. He is a member of the General Synod's Liturgical Commission, and at present is heavily involved in the revision committees of Series 3 Communion.

things liturgical, pastoral and ecclesiastical is amply shown by the time and energy invested in his Grove Booklets enterprise.

ENOCH POWELL'S REMARKS "HOPELESSLY OUT-DATED"

The Vatican responded swiftly recently to Mr Enoch Powell's claim that if Prince Charles married a Catholic it would "signal the beginning of the end of the British monarchy."

A Vatican official said Mr Powell was talking "utter nonsense." Such remarks, he said, were "hopelessly out-dated now that the Christian Churches are trying to draw closer together."

The official, an executive of the Vatican's Secretariat for Christian Unity, said: "We Roman Catholics are not trying to take over England. In this day and age why should a Catholic be barred from the British throne?"

The official added: "My immediate reaction to Enoch Powell's speech is that I cannot see what sense it makes. In fact, it's utter nonsense."

"Is he really suggesting that the last bulwark of the Protestant establishment would be threatened if Prince Charles married a Catholic?"

It sounds silly to me. And, worse still, it makes nonsense of the Christian unity drive.

"Here we are, involved in serious ecumenical talks with other Churches and trying to sort out doctrinal differences and Mr Powell comes out with something like this."

"If this kind of feeling continues, as expressed by his speech, it's almost ridiculous to carry on. I get the impression that Powell is trying to stir up ill-feeling."

Lord Hailsham, former Lord Chancellor and an authority on the constitution, said recently, if necessary, he would recommend a public referendum to settle the issue of whether British laws should be changed to allow Prince Charles to marry a Roman Catholic.

Church Times

Professor Lampe challenges doctrine of Trinity

One of Britain's leading Anglican theologians, the Rev Dr Geoffrey Lampe, Regius Professor of Divinity at Cambridge, issued recently a challenge to the historic Christian doctrine of the Trinity.

Preaching in the chapel of Holy Trinity College, Cambridge, he asserted that the doctrine of the Trinity — God consisting of three Persons — has "not much future".

Christian teachers of his school are coming to a Jewish view of God, which means that God is seen as one infinite personal being whose infinity cannot be bound by precise doctrinal definitions.

posed in a particular doctrine ceases to illustrate the insights of faith, it loses its values."

"The doctrines of the Trinity is one such model," he said. "Under the traditional doctrine of the Trinity, God is simultaneously one Person and three Persons — the Father, Son and Holy Spirit. The Son is said to have been 'generated' by the Godhead and the Spirit to 'proceed' from the Godhead."

MISUSE

"It is, I think, a sign that the models have been somewhat misused that no one has ever ventured to suggest what the difference is between generation and procession."

OCF Convention

From page 1

full time staff worker because of the present needs of counselling for young Christians, and outreach to non Christians in the Sydney area where their work has mushroomed in recent years," continued Mr Koo.

"OCF realized as never before, the need for providing some form of theological training. Dr Cole, one of the main speakers, encouraged us to spend a year or even a term, at a theological or Bible college before we returned. He argued that Christians returning to Asia needed to be strengthened spiritually. Informed Christians were needed in every sphere."

ASIAN NURSES

"One area of desperate need was among Asian nurses, many of whom found it a very traumatic experience dealing across culture with the issues of death, suffering and emotional depression among patients."

"In Sydney we need a Christian doctor and his wife who would give time to such a ministry among Asian nurses, and provide a home atmosphere where such issues could be sympathetically discussed."

"This area is uncut for, and constitutes an open door for a committed Australian couple."

The main speakers at the Convention were Canon John Chapman, Director of Evangelism, Diocese of Sydney, who gave a series of addresses on the need and nature of evangelism, and Dr Alan Cole, Master of Robert Menzies College, who gave studies in 1 Peter.

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WHO'S CHARMING WHO...



Some believers go to great lengths in order to prove their faith in the Lord it would seem. This Pentecostal revivalist in Kingston, Ga., tests his faith by handling, with some caution, a venomous snake during a revival meeting at Holiness Church of God in Jesus' Name. With seemingly consummate skill (and obvious support from onlookers) he moves the dangerous reptile into a variety of positions through his hands. While doing this he firmly repeats Mark 16:8 — "They shall take up serpents, and if they drink any deadly thing, it shall not hurt them." The snake seems oblivious to it all.



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NEED TO RESIST CALL FOR HOMOSEXUAL INFLUENCES IN STATE SCHOOLS

"I am strongly opposed to the promotion of a homosexual lifestyle by teachers in Personal Development programmes. This is an area where moral and spiritual issues cannot be avoided and where the rights of teachers are of secondary importance," said the Rev Tom Wallace, Director of Education, Diocese of Sydney.

The welfare of children should be our primary concern and in this regard parents have a right to expect that teachers will support those values which will lead to respect and true happiness in personal relationships.

For the vast majority of parents, Christian values are still accepted as providing the best foundation for their children's attitudes and behaviour.

DISCRIMINATING

"There seems to be a concerted effort on the part of some people to convince us that discrimination is a dirty word. In some forms discrimination is obviously harmful, but in other forms it is positively essential. It is important that we

discriminate between right and wrong, truth and falsehood.

The Christian position would be that homosexual relationships are not God's purpose for us, and that young people should be helped to develop healthy relationships with members of the opposite sex. Further, it is God's purpose for most of us that we find a stable heterosexual relationship where there is love and commitment and within which children can be given



Rev Tom Wallace

the security and love which is their right," concluded Mr Wallace.

REFUGEE CHILDREN HAVE TYPICAL AUSSIE COUNTRY HOLIDAY



The Anglican Home Mission Society Care Force is planning several projects throughout 1979 to help disadvantaged children as its contribution to the Year of the Child. The first project was country holidays for refugee children. (Timorese, Laotian, Cambodians, Vietnamese). Holidays — from 1 to 2 weeks in January were held for 50 children, 10-17 years in various country areas such as Armidale, Kiama, Moruya and Tumut. Picture shows HMS social worker, Ann Whight accompanied by 11 refugee children at Central Station on their way to Tumut.

ANGLICANS SAY "NO" TO SUNDAY HOTEL TRADING

"In Australia you are not a man until you learn to drink and you learn to drive. A lethal combination which has resulted in many Australians driving themselves into road toll statistics".

This is one of the statements made in the Anglican Church's submission to the Joint Parliamentary Committee of Inquiry into Liquor Trading Hours in NSW made public recently.

The submission says that the introduction of Sunday hotel trading in Perth, 1970, strongly suggests that it had "a detrimental effect on traffic safety".

It also cites an increase in drink-driving offences in Queensland without the introduction of Sunday hotel trading in 1975/76.

The submission also argues that increasing liquor trading hours will put further pressure on family life.

"Family life," it says "already under pressure,

could only suffer as a result of liquor trading hours being extended. Time spent with families would be in competition with time spent at the hotels, resulting in the possible eroding of the best investment parents could make in their families' welfare."

"Enough information about the adverse effects of alcohol on community health, crime, industrial and social welfare, backed up by any amount of reliable statistical information was

enough to convince most people that the further extension of liquor trading hours could only aggravate an already serious situation."

The submission requests no increase in hotel trading hours and the removal of the anomaly allowing hotel bottle shops to remain open on Sundays.

It says in conclusion that any move to extend hotel trading hours in NSW should be the subject of a referendum since successive NSW Governments have handled the question in this way.

Copies of the submission are available from the Anglican Information Office.

DEAN SHILTON ON FESTIVAL OF SYDNEY

Speaking at the Festival of Sydney Service at St Andrew's Cathedral, Sydney on Sunday, January 21 attended by the Lord Mayor of Sydney, the Lady Mayoress and the Executive Director of the Festival, Mr Stephen Hall, the Dean of Sydney, the Very Reverend Lance Shilton said:

"The Festival of Sydney is a wonderful time of celebration for the whole family. The organisers are to be commended for the wide range of enjoyment available to

people of all ages and tastes and for the use of overseas artists and local talent. "Because of the essential identity with all that is good the Church has traditionally been a patron of the arts and particularly at Cathedrals.

"The community will suffer if the Church now by default allows the arts to be completely taken over by secular society. Spiritual compromise easily leads to ugly commercialism, jealous competitiveness and moral corruption. When the goodness of God is neglected, the badness of man easily asserts itself.

"A negative attitude towards the Arts by Christians could impoverish their own experience and damage their relationships with others.

"A negative attitude by artists towards Christianity could make their artistic expression incomplete and leave their own needs unsatisfied.

"The Christian who appreciates the arts is in a better

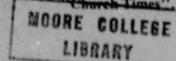
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Very Rev L. Shilton



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