

## MAINLY ABOUT PEOPLE

**SYDNEY**  
Rev R. K. Luscombe resigns on December 29 as resident minister of Cabramatta West, to be rector at South Coogee.

Rev H. C. Dunstan resigned on November 21 as rector of St Barnabas, Mill Hill.

Rev G. S. Knight resigns as curate in charge of Manly Vale on December 10, to be rector of Mittagong.

Rev K. L. Child is to resign as rector of Erskineville on February 29, to go to Diocese of Bathurst.

Rev A. D. Michael resigns as curate in charge of Mascot on January 31, to join S.A.M.S.

Rev T. R. Butler (retired) died on October 30.

Rev P. W. H. Twine Rector of Ashfield, died on November 3.

### First Letter from Tibet

Dr Robert Bowman, President of the F.E.B.C., shares the Chinese staff's joy over receiving a letter on October 4, 1979, out of Tibet. This was in response to the Living English programme over HIDA, F.E.B.C.'s 250,000 watt medium-wave station in Korea; this station broadcasts the Gospel to Korea, Japan, Russia and China.

Tibet is one of the most closed areas of the world and for even one letter to reach the outside world is concrete evidence that these Gospel broadcasts are being heard by many in Tibet.

F.E.B.C. broadcasts 22 hours a day into China, including Tibet, from San Francisco, Korea and the Philippines. For over 25 years, there was little or no response out of all of China; but thousands of letters to the F.E.B.C. this year indicate that there always has been a large audience.

F.E.B.C. staff believe this to also be true in Tibet, the only Chinese province they had not heard from this year, until the letter arrived.

Lesley Hicks

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## CHURCH RECORD

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Mrs Robin Mackellar and her son.

### Minister's Wife Converted

The address given at the Christian Women's Luncheon Club at the Wentworth Hotel on October 30, took the form of a dialogue between two ministers' wives. They are, however, different varieties of minister. Mrs Marlene Cohen, wife of the Rev David Cohen of St Matthew's Manly, interviewed Mrs Robin Mackellar, whose husband Michael is the Federal Minister for Immigration and Ethnic Affairs.

With naturalness and some humour they related their impressions of one evening last May, when Mrs Mackellar accompanied Mrs Cohen to the Graham Crusade. She responded that night to Billy Graham's invitation and was counselled then and since by Marlene Cohen. She told how for the first time she came to know Jesus Christ as a reality in her life, and handed over to Him as her Leader.

Previously Mrs Mackellar had thought herself a Christian, and had attended church when she could. At the small Balgownie Heights branch church near her home she had glimpsed in some a quality of joy which she knew she lacked.

She experienced their love in action when they arranged a roster of folk to entertain her mentally handicapped eight-year-old son Duncan during the morning service, freeing her to participate while her two younger children were at Sunday school.

There is a full interview of Mrs Mackellar in the next issue of *You and Yours* on bringing up her son Duncan. The photo is through the courtesy of the Australian Women's Weekly.

### R.S.C.M. Workshop at St Andrew's

The Royal School of Church Music will promote a five day workshop for Church Musicians, (Choir Directors, Organists and members of parish choirs) given by the Rector of All Souls, Langham Place, London, the Reverend Michael Baughen and his Organist, Mr Noel Tredinnick.

These men are notable in the Church music field for their compilation of "Psalm Praise", a book which takes a new look at the use of psalmody in worship. Mr Tredinnick will also be looking at the use of the musical instruments, other than organs, in Church worship.

Psalm Praise has transformed the Sunday Morning Services of countless Anglican Churches not only in the Western World but also in the Third World. Its settings of words and tunes have reformed psalm singing and the canticles.

The School, which will be held from the evening of January 23, 1980, until the evening of January 27, 1980, is based at St Andrew's Cathedral, Sydney Square. Each day session will be devoted to practical work, whilst the evenings will be seminars on various aspects of Music in Workshop, which will be open to members of the general public.

Among these will be: Wednesday, January 23 — "Church Music: Help or Hindrance"; Thursday, January 24 — "Sing a New Psalm: The Psalms Rediscovered".

These seminars will be held in the Cathedral School Choir Room.

Course members will be expected to participate in the musical worship in the Cathedral on Sunday, January 27.

For full details and application forms write to: Mr Mark Bensted, Registrar — "Music in Worship", St Andrew's Cathedral, Sydney Square, Sydney, NSW, 2000.

### THEY WROTE IT...



John and Moyra Prince authors of *Tuned into Chance*

### S.U. CENTENARY LAUNCHED IN SYDNEY

Thursday, November 15, 1979, is a little ahead of the Scripture Union's Centenary Year of 1980, but then so is the planning and thinking of Scripture Union in these days.

A luncheon was held in St Andrew's House, Sydney, to launch the Centenary Year, as well as a special book published for the big event, named *Tuned in to Change*.

Prepared by John and Moyra Prince, the book looks back over the 100 years of Scripture Union activities here in Australia. Only one

year shorter than the history of the movement in England.

Bishop A. J. Dain chaired the meeting and told of his own reading of the S.U. material for over 60 years.

Quoting from Ezekiel, he referred those present to the words, "I will do better unto you than at your beginning". "I believe", he said, "the best is yet to be".

### ... They Discuss It



Frieda Brown

lifestyle. The few speakers who opposed such trends and sought measures more supportive of women in traditional home-based child-care roles were heckled and their amendments given short shrift.

Christian women's groups such as the Mother's Union, Festival of Light Women's Action Committee, Family Action Movement and Christian Women's Conventions International had studied the

### MYTH OF MALE PROTECTIVENESS

A rather sad example of this was an amendment proposed during the discussion on violence against women, in which education was called for to end "the myth of male protectiveness". The proposer was a badly crippled woman. The amendment was carried; and to our shame, no Christian woman rose to speak against it.

Many valuable resolutions regarding the employment, education and health of women were passed, and important recommendations to counter violence against women, although in each sec-

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### RED ACADEMICS WITH LITTLE RED CHURCH BOOK



The Dean of Sydney, Lance Shilton, and Miss Kath Collett, of CMS, showing copies of "China Changes", a 68 page book just published to Chinese academics who are studying in Australia from the People's Republic of China.

Lance Shilton gives an informative and up-to-date account of his recent visit to China. It includes news about churches in some cities which have opened again recently for services. These and many other changes have followed the fall of the Gang of Four.

"I trust that this book will stimulate prayer support for the Christians in China and that in the near future exchange Church visits may be possible. In the meantime our approach should be one of friendship and encouragement!", said the Dean.

The recommended price of the book with photographs is \$1.95 (plus postage, 50 cents), published by St Andrew's Cathedral, Sydney.

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# CHURCH RECORD

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# CHRISTIANS OUT GUNNED

The State Convention of 800 representatives of women's groups in NSW held on December 1 in the Sydney Lower Town Hall must have been reassuring to the women's liberation movement, but was deeply disturbing to Christian women.

Lesbian and other radical groups were strongly represented, and well organised. The amendments to the draft Australian Plan of Action passed by the conference tended to swing resolutions in even more strongly feminist directions.

A favourite phrase for inclusion was "sexual preference", whereby militant lesbians argued for greater recognition of their

draft plan and suggested many amendments or additions reflecting their views on the role and needs of women in society.

Mrs Frieda Brown was one who worked very hard on these recommendations, which were included with those from many other groups in the community, and listed at the back of the sheets setting out the steering committee's proposals which were to be voted on by the conference.

To this extent Christian women had done their homework, but were hopelessly outnumbered and not at all well-organised at the conference, unlike the feminist groups.

### THE RERUN OF THE SYDNEY CRUSADE



David Frost talking with Dr Graham

Billy Graham's interviews with television personalities, David Frost, Mike Walsh and Michael Willessee, feature in the new 60-minute documentary film of the 1979 Sydney Billy Graham Crusade that has just been released.

Produced by Pilgrim Films for the Billy Graham Evangelistic Association, *Time for Decision* also offers viewers the opportunity of seeing Billy Graham at his first 1979 Sydney Crusade press conference. Such questions as "Do the converts last?", "Have you ever thought of giving up?" are but some of the subjects put to the evangelist.

Soloist George Beverly Shea, Myrtle Hall and Evie Tornquist are included together with the Crusade Choir. The film's cover of the final Sunday reveals the overflow crowd of more than 85,000 people that jammed Randwick Racecourse. Billy Graham's sermon on that

fine but overcast afternoon was "The Unknown God".

An appropriate word expressing thanks to Almighty God for blessing of the Sydney Crusade is brought by the Crusade President, the Anglican Primate, the Most Rev M. L. Loane, KBE. The Crusade Choir conductor, Cliff Barrows, narrates the film.

*Time for Decision* will be distributed by Challenge Films in Adelaide, Brisbane, Melbourne, Perth, Port Moresby and Sydney, and in New Zealand by Gospel Film Service Trust, Levin. The film has also been made available to the head office of the Billy Graham Evangelistic Association.

### On Other Pages

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Want Church's \$1m funds page 4

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Seychelles opportunity page 8

**2CH Now Top of the Charts**  
From bottom to top in 7 years page 3

**Spiritual Ideas — Human Failures**  
Dr Craddock on how to handle them page 2

### NEW AUSTRALIAN WORLD VISION CHAIRMAN



The only public meeting at which Dr Mooneyham spoke in Sydney, was the special meeting in association with the annual meeting, organised by the Evangelical Alliance. Pictured left to right are: Geoff Fletcher, newly appointed chairman of the World Vision Board in Australia; Col Mel Barber, World Vision Assistant to the President; Dr Stanley Mooneyham, World Vision, President; and Rev Doug Mill Chairman of the Evangelical Alliance in NSW. Photo Ramon Williams



# To Understand Each Other

by Dr Alan Craddock

## Spiritual Ideals and Human Failures

As a Christian do you set yourself very high standards for the quality of your relationships with other persons? If you do, you are no doubt aware that the standards you strive to attain and the principles you seek to follow should be those which are God-given and not simply man-made. So, how do you feel when you fail to reach these standards despite your best efforts to establish what you believe to be the kinds of relationships God wants you to have?

I have talked with many Christians who feel extremely frustrated because they cannot put into effective practice the Biblical ideals they so desperately want to follow. They know how they should behave, they try, they look to God for their strength and guidance, but their relationships with their spouse or their children for example, does not improve.

In fact, as frustration builds up, the situation seems to worsen. The problem is that Christians have very high standards for their relationships and the despair which follows failure is very keenly felt.

There are two things which I would like to say by way of commenting on this problem. First, it is useful to take a long hard look at the standards and principles which we are attempting to reach and to follow. The question we need to ask concerns whether or not they are really God-given Biblical standards and principles.

It is easy to acquire an ideal which is not Biblical and which is simply someone's idea as to how things ought to be. Under such a misapprehension we are likely to fail to achieve the ideal because it is a false ideal. The standard may be too low, too high or simply absurd! The principle may be workable or even in contradiction to valid Biblical teaching.

An example should clarify this point. Some Christians believe that children need to know their place and submit to the authority of their parents. Depending on how this view is put into practice I would have no quarrel with them at this point.

However, if such parents

go further and attempt to reduce their children to mindless robots who fearfully and unquestioningly obey every parental command, and who are denied their right to be treated with respect and love, then I object very strongly.

Such parents have gone beyond the Biblical view and actually contravene such principles as: "Do not treat your children in such a way as to make them angry" (Ephesians 6:4), "Do not irritate your children or they will become discouraged" (Colossians 3:21).

It is no small wonder that unloving and harsh Christian parents eventually face rebellion from their children. They say — "We tried so hard to act with authority — Where did we go wrong?" They erred by establishing ideals which were human corruptions of Biblical ideals.

We can't honour God by denying His recommendations — either by deliberately rejecting them or by distorting them to suit ourselves.

The second thing I want to say involves the situation where our ideals are valid but we fail nonetheless. A couple were being counselled for a marital problem. They were both Christians and desperately wanted to have the kind of loving and harmonious relationship to which the Bible refers.

They just couldn't achieve such a relationship. They seemed to fight about almost everything. They loved one another but constantly aggravated one another in a multiplicity of ways. At one point in the counselling session one of them said that they felt as if they needed the wisdom of Solomon in order

to know what to do and when to do it.

This casual remark comes very close to the truth. It is a question of wisdom. We need to become wise enough to recognise valid Biblical goals and to know the means by which we might achieve them. God's standards are high, but He does offer us wisdom and guidance in order to help us. The New Testament contains many references to this and one such passage is found in James 3:13-18.

This passage portrays the kind of "wisdom" that does not come from God as involving jealousy, bitterness, selfishness, and disorder. It is no surprise that these are major characteristics of unsatisfying relationships.

James then tells us that with the wisdom of God which is "peaceful, gentle, and free from jealousy, selfishness and anger, it produces a good harvest, free from prejudice and hypocrisy."

And harvest of wisdom is the seed produced from peace (James 3:18). The transition from failure to success in relationships is not a simple one. If our ideals are truly Biblical and if we pray that God will give us the wisdom to lovingly achieve them, our relationships will not necessarily improve dramatically in a very short period of time.

They might, but the situation is complicated by the need for the other members in our relationships to act wisely as well. Perhaps a major and neglected step towards improving our relationships

is to pray, not only for ourselves but for others too. Paul prayed for the Ephesians asking that they could be made wise (Ephesians 1:17) and enabled to love:

"I ask God from the wealth of His glory to give you power through His Spirit to be strong in your inner selves. I pray that you may have your roots and foundation in love, so that you ... may have the power to understand how broad and long, how high and deep, is Christ's love ... and so be completely filled with the very nature of God" (Ephesians 3:16-19).

Alan Craddock

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## CHRISTIANS OUTGUNNED

• From Page 1

tion lack of time prevented all clauses being considered.

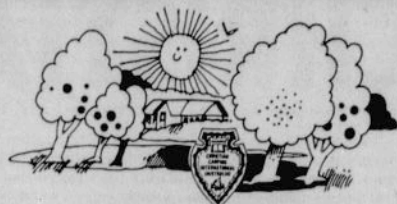
In this Year of the Child it seems sadly ironic that the only draft resolution entirely deleted (from the section on Media) read:

"That uniform legislation be introduced throughout Australia so as to outlaw production, possession, sale, distribution or exhibition of

pornography involving the exploitation of children."

The vote to delete it occurred, amid some confusion, after the conference had voted acceptance of an amendment reading "That uniform legislation be introduced and enforced throughout Australia so as to outlaw ... pornography involving the exploitation of women and/or children."

Lesley Hicks



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Departing on January 7 with the Very Rev Norman Faichney, this 27-day tour visits Bangkok (2 days), Egypt (8 days), Jordan (3 days), Israel (9 days) and Singapore (2 days). We still have a few vacancies, and at \$2583 this is an exceptionally good value tour. HURRY for this one.

**SEE NEW ZEALAND IN THE AUTUMN**  
Leaving on March 9, this popular 18-day tour of New Zealand visits Christchurch, Tekapo, Mount Cook, Oamaru, Dunedin, Invercargill, Milford Sound, Te Anau, Lake Manapouri, Queenstown, Wanaka, Haast Pass, Fox Glacier, Greymouth, Nelson, Picton, Wellington, Napier, Taupo, Rotorua, Waitomo and Auckland. Provision is made for an optional 4-day extension to the Bay of Islands. This tour will fill quickly so make your reservation early. Prices: from Sydney, \$901; Brisbane, \$921; Melbourne, \$926; Bay of Islands Extension, \$205.

**VISIT CHINA with ACTS HOLIDAYS — 3 departures during 1980.**  
1. Departing on April 26 — 22 days — Hong Kong (4 nights), China (17 nights), Kwangchow, Hangchow, Shanghai, Peking, \$2358. Leader: Peggy MacMillan.  
2. Departing on July 4 — 22 days — Hong Kong (4 nights), China (17 nights), Kwangchow, Sian, Peking, Changsha, Kewilan, \$2319.  
3. Departing on October 23 — 22 days — Hong Kong (3 nights), China (16 nights) and Manila (2 nights). Kwangchow, Hangchow, Shanghai, Changchow, Nanking, Peking, \$2416.  
Membership of each group is strictly limited to 24, so make your reservation early.

**LANDS OF THE BIBLE TOUR**  
Our next departure will be in March, 1980, and details are now being finalised. We will spend 13 days in Israel, 10 days in Greece, and 4 days in Rome. Register now and details will be forwarded when available.

**TOUR TO CANADA AND USA**  
This is developing into one of our most popular tours. We visit both the east and west coasts of USA as well as the Rockies and Great Lakes areas in Canada. Details of this 5-week tour will be available shortly, and registrations are now being taken.

**GO CRUISING WITH ACTS/SITMAR** in beautiful TSS FAIRSTAR sailing from Sydney.  
1. Easter cruise with Rev and Mrs W. M. Constable. Departing on March 25 this 14-day cruise takes us to Noumea, Vila, Suva, Savu Savu, Lautoka and Sydney. Fares commence at \$635 and range to \$1950.  
2. Departing on April 17 for 17 nights this cruise visits Vila, Lautoka, Suva, Savu Savu, Vavau, Nukualofa, Noumea and Sydney. Price range from \$725 to \$2230.  
3. Leaving on September 5 this 23-night cruise takes us to Suva, Apia, Pago Pago, Bora Bora, Tahiti, Nukualofa, Noumea and Sydney. Accompanied by Alec and Lucy Dick, administrators of "Kirkbrae". Price is from \$955 to \$2930.

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## VIET ROMAN CATHOLICS NOT PRO NEW REGIME

The article "Vietnam's Roman Catholics Pro the New Regime" by Paul Quinn-Judge published in the Australian Church Record of June 18, 1979, requires critical examination in the light of the serious charge implied by its title and contents.

As one who knew most of those mentioned in the article before I left Vietnam in April, 1978, I wish to reply to the article's views.

Mr Quinn-Judge is associated with the American group which was founded in 1969 and goes by the name of the Group of Concerned Asian Scholars. Before the fall of Saigon this group supported the "Third Force" (of which I was a leader) and opposed the American and Saigon Governments' war efforts. Following the Communist victory this group has become, together with its associated group the "Indo-China Resource Centre", a leading advocate of the Hanoi Government's cause.

The two "priests" that Mr Quinn-Judge quotes in support of his views, and who apparently were also the source of the alleged views of other Vietnamese Catholics, were Truong Ba Can and Huynh Cong Minh.

The pro-Communist Italian Journalist Tiziano Terzani who was in Saigon when it fell, and remained as an honoured guest of the new Government for most of 1975, has written of these two "priests" in his book



The author, Professor Nguyen Thanh Vinh, formerly Vice President of the League for Human Rights of Vietnam.

"Giai Phong: The Fall and Liberation of Saigon". At p 257 Terzani says:

"They presented themselves as exponents of the Third Force, but in reality they were part of an operation whose purpose was to back up the struggle of the National Liberation Front ... Truong Ba Can and Huynh Cong Minh and their 'Young Catholic Workers Movement' took care of the relations between students and the world of labour."

The other sources who are indirectly quoted in support of Mr Quinn-Judge's thesis also have interesting pasts and current positions. Fathers Phan Khac Tu and Nguyen Ngoc Lan are also listed by Terzani as secret Communist agents and have now left the priesthood altogether, as the article itself notes. They hardly qualify as spokesmen for Vietnamese Catholicism.

Father Chan Tin, who invented the fiction of 200,000 political prisoners held by the former regime, is no longer free and is held under a form of house arrest. Mr Ho Ngoc Nham, whom the article lists as a current newspaper editor in Vietnam, is now reported to have escaped by boat to Hong Kong. Professor Ly Chanh Trung is not a Catholic activist and in fact is the brother of a leading Communist official in Saigon. He has the distinction of being the only Professor at Saigon University whose home was not seized by the North Vietnamese in 1975.

The article noted the existence of a journal called "Doi Dien" which in English is correctly translated as "Dialogue" — not "Face to Face" as Mr Quinn-Judge maintains. The difference is important as the journal has existed for over a decade and ten years ago the name was intended to have political significance in relation to the Viet Cong.

The current editor of Doi Dien, Nguyen Ngoc Lan, is no longer a priest as he has married without a Church dispensation.

## 2CH — SEVEN YEARS FROM BOTTOM TO TOP

The final McNair-Anderson ratings for Sydney radio for 1979 brought good news for 2CH. It came out as the most listened-to Sydney station for the first time in its history.

Seven years ago 2CH was at the bottom of Sydney ratings. Today it enjoys a clear lead over its nearest competitor.

On Sundays, 2CH maintains its number one position, demonstrating that Good Music and Good News mix, and mix well! This is just as true on Mondays to Fridays as it is on Sundays.

Surprises of the survey

were the fall in popularity of 2SM from equal top position; and the increase in audience for the newest station 2WS.

2CH's licence is held by the Council of Churches in NSW, a unique partnership in Australian broadcasting, with AWA, which operates the station.

Much of the success of 2CH has been its policy of Good Music, well-known

tunes both evergreen and contemporary, and never raucous.

Also it has limited the amount of advertising it carries. Anything which does not meet the 2CH standards has either to be rewritten, re-recorded or it is rejected.

The Program Director for the Council of Churches, Rev John Edmondstone, says that the response to 2CH programming is at an all time high. "I am constantly surprised at its volume," he said.

"The People to People Counselling Service conducted by the Rev Doug Ison is filling a great need and co-operates closely with existing helping Agencies."

The Rev Roger Bush broadcasts regularly on Sunday nights between nine and midnight.

2CH News does not broadcast the results of gambling, lotteries, Lotto, the Pools or horse racing. Yet its news, compiled by a staff of

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distinguished journalists, is the most respected in Sydney. It is supplemented with comments from Adrian McCabe on finance, Rod Chalmers in Canberra and John Pearce in Sydney.

As well as being top station overall in Sydney, 2CH is top in mornings with Howard Craven, in afternoons with Barry Spicer and drive time with David Thompson.

A number of 2CH Christian segments are published and available to listeners, so

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The Cao Dai church in Vietnam in 1974

Terzani quotes Lan as saying that in 1968 "he had decided to co-operate with the Marxists" (pp 258/259).

After the fall of Saigon Mr Quinn-Judge's two informants continued their role as apologists for the Communists and were presented to the World as the voice of Vietnamese Catholics. It should be noted that neither of them, or indeed any of the other sources quoted, hold, or ever had held, any official position in the Church. None have carried out any parish duties for many years and none of the priests quoted have submitted to Church authority in recent years.

No mention was made in the article of the fate of Fathers Minh and Can's spiritual superior the Coadjutor Archbishop of Saigon, Francis Xavier Nguyen Van Thuan, who was arrested on August 15, 1975 and is still under arrest near Hanoi — if indeed he is still alive. The Archbishop was an obstacle to the new regime, and to its priestly apologists Minh and Can, and was thus arrested and disappeared.

Against the background of the article's rosy picture of Catholic life in Vietnam as painted by the two ex-priests should be put the facts that are known of the actual position.

The Catholic Church's position varies greatly from one area to another. Almost nothing is known of Catholic life in the North. In Saigon (as the article noted) Parish life is relatively normal. But as those who knew Vietnam in the past used to say "Saigon is not Vietnam."

Apparent freedom of religion in Saigon was devastatingly analysed in a document issued late last year by Pastor Doan Trung Chanh of the Evangelical Church of Vietnam in Sydney. Pastor Chanh wrote:

"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."

The Pastor also noted that the Evangelical Church's Bible Institutes at Dalat and Ban Me Thuot had been closed and that the Bible College at Nha Trang had been seized and the students prevented from studying.

In addition to Archbishop Thuan, the Catholic Archbishop of Hue, the Bishops of Nha Trang, Da Nang, Dalat, Xuan Loc, Phu Cuong, Vinh Long, Kontum and Ban Me Thuot are forbidden to carry out their pastoral duties.

According to Father Jacques de Leffe, a former head of the Jesuit China Province, which incorporates Vietnam, in an address to priests of the Province: "Hundreds of priests, it is certain, are in jail. The others cannot move freely. In Vinh Long diocese we know of more than 30 priests who are in jail."

The Church has lost all its works of charity (schools, hostels, hospitals and orphanages) except for one: It is still allowed to run the St Paul Clinic in Saigon which is staffed by a community of St Paul de Chartres Sisters. The clinic is for the sole use of high-ranking officials.

When the known facts are weighed against the testimony of "Fathers" Minh and Can it becomes clear that not only is there no evidence that the Catholic Church in Vietnam supports the new regime but rather that it is undergoing the same martyrdom as the other religious groups (including the Buddhists) in Vietnam today. Minh and Can are merely the agents of misinformation that they have been for over a decade.

## KESTON COLLEGE REPORTS

### GINZBURG'S WIFE APPEALS FOR SUPPORT

Irina Zholkovskaya, Alexander Ginzburg's wife, has issued a press statement explaining why she has not left the Soviet Union, reports Keston College.

### SOVIET BAPTIST LEADER ARRESTED

Nikolai Baturin, a member of the council of Evangelical Christian Baptist Churches, the executive body of the unregistered Baptist Churches in the USSR, was arrested on November 5, 1979 in the town of Smela, in the Cherkassy Region, Ukraine, according to Friedenstimm Mission West Germany.

Pastor Baturin, whose home is in Novoskhatinsk, Rostov Region, has already served 16 years in labour camps. After completing his last sentence in 1976 he continued his pastoral work openly in his home church for some time, but more recently he had been forced by KGB harassment to go into hiding. It is not yet known what charges will be made against him.

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## WALK THRU THE BIBLE RUNS THROUGH AUSTRALIA



The St Ives Anglican Church was the venue for one of the "Walk Thru the Bible Ministries" seminars, teaching the Old Testament. John Hoover came on a fact-finding visit, to see if the concept and principles would be acceptable in Australia. Mr Hoover was able to teach those present, to re-tell the major events, places and people in the Old Testament, in less than two minutes. Hand actions, story telling techniques, overhead transparencies and a lot of humour, helped convey the easy to remember information. — Photo Ramon Williams.

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## "Evening With John Denver" To Benefit Hunger

"An Evening With John Denver" will cap a day of prayer, fasting and special programmes for hunger concerns at the Episcopal Church General Convention in Denver.

The highly popular, Colorado-based balladeer agreed early this year to do the benefit evening under the sponsorship of the Church's National Hunger Committee. All proceeds will go to the Presiding Bishop's Fund for World Relief for hunger work.

Denver enjoys one of the widest appeals of age or social spectrum of any modern entertainer. His lyric celebrations of outdoor life and his smooth melodies convey to many his own joy of living.

The musical event will take place on September 14 in the Theatre of the Denver Convention Complex and will conclude a 24-hour period of

Prayer and Fasting for World Hunger in which all Convention participants are invited to share.

"We are extremely grateful to John Denver for this offering," said the Rev Charles A. Cesaretti, National Hunger Staff Officer, who is co-ordinating the Benefit and Hunger events. "He is giving us all the opportunity to celebrate the concerns and life we will have shared through the Hunger Programmes."

The seat donation for the event is \$25 or \$15 and the donation is fully tax deductible. Seating is limited in the higher-priced range and is available on a first-come first-served basis.



## TEAR Fund Helps Out in Kampuchean Refugee Crisis

TEAR Fund has just finalised plans to respond to the request for back-up medical personnel on the Kampuchean-Thailand border.

Up until now, due to its commitment to work through and on the advice of local Christians, TEAR Fund, the caring arm of the Australian Evangelical Alliance has been unable to act.

TEAR Fund has agreed to be responsible for the continued supply of Christian medical personnel to serve in this area of traumatic need. Team members will work under the guidance of people on the spot in co-operation with others already working in the situation.

Immediately it is planned for Dr Trevor Cutter, a TEAR Fund Board member and a person experienced in developing world medicine, to relieve Dr Chris Maddox in the village of Macjarm, close to the Thai border.

A grant of \$5000 has been allocated to cover immediate contingencies.

People wanting to share financially in this undertaking can send their gift to TEAR Fund, PO Box 243, Box Hill, Victoria, 3128.

## IRANIAN ASSAULT

The Anglican Church in Iran has endured eight months of harassment and physical assaults including a recent assassination attempt on its bishop and the murder of a minister.

An attack was made on Bishop Hassan Barnaba Dehqani-Tafti, head of the Anglican Church in Iran and Bishop President of the Central Synod of the Episcopal Church in Jerusalem and the Middle East, in late October. This was one of a series of often violent incidents the Church has experienced with the Moslem community since the February revolution.

On October 26 three gunmen attacked him, though he was not injured, but his English wife Margaret was shot in the hand. She was taken to a local hospital but has since been released.

Christianity is recognised by the new regime of Ayatollah Ruhollah Khomeini as an accepted minority religion, but Bishop Dehqani believes a small group of Moslem fanatics is attempting to bring about the Church's destruction.

It has been reported in the press that the compound housing the Anglican Church of St Luke in Isfahan has become a refuge for the bishop, his family, and staff. It was once the centre of a nationwide network of Christian welfare projects. Armed guards now patrol the area outside the compound's walls and plainclothesmen are on duty inside.

The trouble began a week after the revolution, when the Rev Arastoo Syah, vicar of the Anglican Church in Shiraz, was found brutally murdered. Then two Church-owned hospitals were taken over by revolutionaries and turned into Moslem institutions, followed by the expropriation of an Anglican school for blind boys and men in Isfahan.

opposed to other contexts. After all, if primary insights from Scripture have been discovered, they should be affirmed and retained.

In the most positive fashion we must press upon our friends in the WCC the need for a reaffirmation of the normative and unitive character of Scripture, and for a greater emphasis on the transcendence of God. This is particularly urgent, as there is so much in contemporary reductionist theology that emasculates the gospel. (By and large, reductionist theology is not a Third World creation. It is often a defensive reaction by Western theologians facing unwelcome philosophical ideas or the pervasive subtleties of pantheism.)

Whatever our shortcomings, Christians in the West have also their own distinctive part to play. We can bring that biblical understanding of the faith which has been our classical theological contribution. We must not be afraid to show that a contribution is neither elitist nor academic, little more than the product of our own context as

Church Times

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Closing date for applications, 27th December, 1979.

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For further information fill in the form and send to 7 King Street, Newtown, NSW, 2042 or ring the Department of External Studies: 519 6460 — 9 am-5 pm

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# Caution as churches re-open in China

UNDER the direction of the Chinese Government's Religious Affairs Bureau, churches in China continue to re-open for public worship.

The latest to open is the Roman Catholic cathedral in Canton, built in 1863 by the French. Its 160-foot twin spires are a city landmark. For the past 13 years it has been a warehouse. This newly renovated cathedral re-opened in October with about 80 in attendance. Five elderly Chinese priests, led by Father Andrew Lin (85) who spent ten years in prison, celebrated the first mass.

Seven Hong Kong Chinese young people remained after the mass to sing and pray. With tears in his eyes, one said, "Can you imagine what this means to us? The church is open again after 13 years."

This is the third major Catholic church to re-open. A Catholic church in Peking, until recently attended mostly by diplomats and tourists, has been open for some years. More recently, a Catholic church re-opened in Shanghai.

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Michael Cassidy, of African Enterprise, speaking at the breakfast meeting in Sydney, Thursday, November 22, 1979. Photo Ramon Williams

## MICHAEL CASSIDY WARNS ON NEGLECT OF FAMILY AND CHURCH LIFE

African Enterprise guest in Australia at present, Michael Cassidy, addressed a special breakfast meeting in Sydney, recently. Business and church leaders, men and women, attended and as one remarked afterwards, "That was certainly worth getting up early for!"

Chaired by Bishop A. J. Dain, the meeting was introduced to Michael Cassidy by Geoff Fletcher. Mr Fletcher told something of background of the visiting speaker and the work in which he is involved at present.

Michael Cassidy emphasised the need for each one present, to read the Pauline Epistles at least "once a year". Every pastor, minister and leader would find helpful guidelines, not only for their work but also for their own life.

The first essential, he claimed, was progress, spiritually, in "one's own life". If there is such spiritual progress, the individual will know about it, but also those around will be able to observe the growth. The basic requirement is obedience to the Lord's commandments.

Because of Philip's obedience, a Continent came to know of Christ, through the Eunuch. Peter's obedience led to the evangelism of the Gentile Nations.

"In my own life," said Mr Cassidy, "my experience has been that I became faster and faster and faster... with self and family becoming frustrated".

The need, he claimed, was to be obedient, to the Lord's will and commands, without being too busy and active in religious affairs, that were not important to the Lord. "There is a danger that we find ourselves in religious activity not directed of God."

Following spiritual progress, there is a need for progress in the building up of the Church.

Referring to the recent SACL (South African Christian Leadership Assembly) held in Pretoria, South Africa, in July of this year, Mr Cassidy told something of the open fellowship amongst those present.

However, he personally was challenged to "put things right" with another minister, who obviously had "something" against him, before he could minister at the meetings.

"In South Africa we have seen God calling us to build up the Church," and not to indulge in "self-inflicted wounds".

"All across the Continent, we see God calling us to a spirit of reconciliation". Such a move brings liberty and blessing.

The final point of emphasis was concerning family relationships. "It is futile to try to save a fragmented Country, if things are wrong at home", said Mr Cassidy.

Old Testament figures such as Eli and Samuel served as examples of fathers following God, but the children not. "Are you progressing at home? If things are wrong there, we are wasting our time in service."

"May all see our progress, through the Holy Spirit".  
Ramon Williams.

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## Why I Left the C of E

Sir,  
I could not agree more with the letter written by Rev David Livingstone and printed in your November 19, 1979 edition of your *Australian Church Record*. I'd re-use 1662 and APB together.

When this new prayer book was first published the Rector of each parish was informed that he was the one to decide whether to accept or reject it. We must therefore place full responsibility for its use on him.

In my opinion I cannot describe it better than to say "this is not the enemy from outside openly seeking to destroy the faith". The false teachers claimed not that they were destroying Christianity but that they were presenting an improved and modernised version of it. This is the insidious fifth column destroying from within.

I support this by quoting from a Church Warden's Report of one of the churches in the Sydney diocese for the year ended December 31, 1978 which states "Apart from other benefits one

## LETTERS

substantial achievement of the new prayer book has been the widespread restoration of a common form of worship. As much as we value the *Book of Common Prayer*, it was undeniably becoming an uncommon book of prayer. Even in such a short time it is seldom one finds the Australian Prayer Book not being used in churches beyond our own dioceses.

Indeed as a visitor elsewhere one can again feel comfortable and at home. So much for the new prayer book. The same can be said for the two new hymn books, particularly the one with the Roman Catholic supplement.

I have now left the Church of England. To me the evangelistic section of the Church of England has met its demise and has therefore no further appeal to me.

P. W. SMITHERS,  
North Parramatta.

## CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 233 4861 up to noon 14 days before date of publication. Charge is 15c per word with a minimum charge of \$2.25.

### Interstate Services

PERTH: St Alban's, 423 Beaufort Street. Service: 9.30 am. Rector: Rev Ken McIntyre. All welcome.

COORPAROO: St Stephen's, Brisbane, cnr Cavendish and Chatsworth Roads. Visitors Welcome. 7.30 am and 8 am Holy Communion. 10 am Sunday at Seven. Rector: Rev Ken Baker.

### Position Vacant

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SCRIPTURE GIFT MISSION requires for leasing from January 4, 1980, a 3-bedroom house in the Sydney Metropolitan Area to accommodate the family of the new Federal Secretary, Dr K. O. Godwin. All enquiries to the Asst Secretary (02) 796-7147 or PO Box 163, Summer Hill, NSW, 2130.

MOORE COLLEGE COUPLE seek reasonably priced accommodation or live-in Catechist position from February 1980. Prefer two bedrooms. Phone 337 6895.

### For Sale

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### Miscellaneous

ENROL NOW for Australian College of Theology courses or for Associate of Ridley College diploma. Write: Principal, Ridley College, Parkville, 3052.

## Thank You

Sir,  
May I thank you for your recent issues of the *Church Record*. I have enjoyed the variety of articles and the way you have sought to show us readers varying points of view. I believe that such solid matter even if it is from differing points of view makes for a better church membership, and I thank you.

BRUCE ROSIER,  
Bishop,  
Diocese of Willochra.

## Discussion of the Irrelevant?

Sir,  
Your article on "Major Rethink in Gospel" (ACR 5th Nov), rightly points out that questions about which Gospel was written first would seem to the average churchgoer far removed from everyday Christian living.

But the article seems to imply that the questions are relevant because conclusions reached govern what the scholars write in books and what is taught in theological colleges.

Might not these latter facts prove, not so much the relevance of the synoptic interrelations to Christian living, but rather the high degree of irrelevancy in much writing and lecturing in Biblical studies?

When I was in theological college, we were urged to resist the (then) current fad of the priority of Mark, and to go with the Roman Catholics who still solidly backed Matthew.

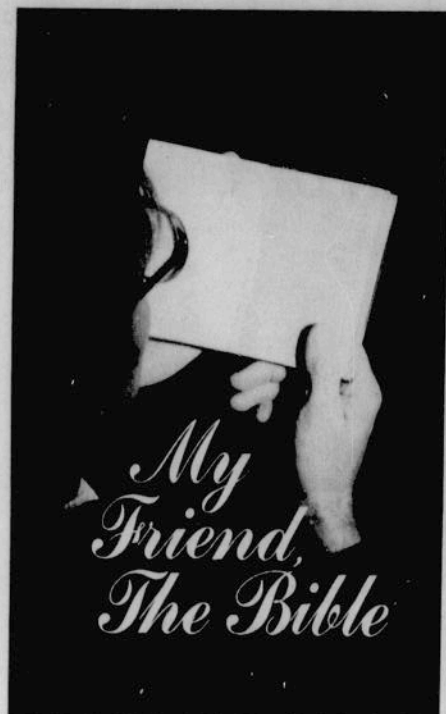
But alas! Our unlikely co-belligerents (a Schaeffer-ism) eventually forsook us and defected to the Markans. Finally, my own break with Matthew came after a struggle that rivalled the Alamo.

For a number of years I have preached and taught from the bridge of the unsinkable Markan Titanic. The switch from the priority of Matthew to that of Mark has meant a radical change in my Christian life.

Imagine the effect of knowing that Mark did not have Matthew to help him. I think it blew my mind. Now the Cambridge conference has told us that we must prepare to abandon ship. Again!

This time there is an even greater challenge to the man in the pew. One-third of the Cambridge scholars, we are told, still stay with Mark, one-third put Mark at the end, and one-third "don't know".

• To Page 7



"My Friend, The Bible"  
by John Sherrill  
Published by Hodder & Stoughton  
Hardback, 155pp. Price: \$9.95

As its title suggests, this book is not a theological treatise, but the personal story of John Sherrill's discovery of the Bible's relevance to his life. Despite the fact that he was (with his wife Elizabeth, known as Tib) a highly successful author of best-sellers such as *The Cross and the Switchblade*, *God's Smuggler* and *The Hiding Place*, Sherrill apparently did not experience God's voice through Scripture in the same powerful way as his subjects Dave Wilkerson, Brother Andrew or Corrie Ten Boom — at least not till recent years.

He says, "I still did not feel really comfortable with Scripture ... The Bible remained for me a formidable book, the province of scholars and preachers and grandmothers. It just didn't occur to me that this was a book about me."

He had first to unlearn attitudes learnt from his late father, who had taught that the Bible was almost all allegory; he learnt to read the Bible daily, following an Episcopalian lectionary which suited him; and then increasingly, as long as sin was not blocking God's channel to him, he found that the Spirit would activate verses of God's Word to meet the needs of the moment.

He speaks of two kinds of power in the Scriptures — what he calls "manna verses" highlighted to encourage or rebuke in a given situation, and "arsenal verses" memorised and stored up for continuing use. He writes honestly of his struggles against temptation, especially against jealousy and competitiveness with his wife, against alcohol and sexual fantasies.

I found this a refreshing book, intensely practical. Despite its subjective approach to the Bible, the principles set forth are applicable to every Christian who wants to live in obedience to God and love to his fellows. An attractively presented book, it would make a good gift. I've already given it away once!

Lesley Hicks.

## Enriched Marriage

"Enriching Your Marriage" by Wes & Judy Roberts and H. Norman Wright "After You Say I Do: A Marriage Manual For Couples" published by Harvest House Publishers, California  
80 pages, published 1979

There is an increasing desire among many married couples and parents to seek ways of developing the

## Martyr's Wife Being a Woman

"Let Me Be A Woman" by Elisabeth Elliot  
Hodder & Stoughton  
recommended price \$3.50

This book takes the form of a series of short notes to the author's daughter, Valerie, whose father was martyred by Aucas Indians when she was a small child, and who is now about to be married herself. It is an examination of male-female relationships in the context of marriage.

Elisabeth Elliot writes simply, but with depth, and draws on her experience as single woman, wife and widow, combined with careful study of the Scriptures, to tackle with understanding subjects as freedom, submission and loyalty.

She has produced a sensitive, well-balanced and very readable book, suitable for men as well as women, despite its title.

Lesley Suters.



## Deprogramme Cult Victims

"Youth, Brainwashing and the Extremist Cults" by Ronald Enroth  
The Paternoster Press Ltd  
1977. \$7.50. 218pp

This book will be of special interest to those interested in youth ministries and also to parents whose teenagers have become interested in religious cults. It is in two sections, the first deals with case histories from cults and the second section is a general commentary upon them.

As the book has been written from the situation in the USA some of the cults are unknown in Australia. However, there are still some very useful, and frightening, case histories relating to four major cults operating in Australia, some of which have received extensive publicity of late, eg "Moonies".

The second half of the book contains general material which may be regarded as provocative by some, eg "deprogramming" schemes, but beneficial by others. The chapter upon cult characteristics is particularly helpful.

Terry Dein.

## Modern Vs Biblical Prophets

"I Believe in the Church" by David Watson  
Hodder & Stoughton  
1977. 268 pp  
Price \$10.50

With David Watson coming to Sydney in September next year, this book may have a local popularity greater than normal, and perhaps greater than it deserves.

The book is the 8th to appear in the "I Believe" series, edited by Michael Green. This is David Watson's second contribution.

David Watson recounts (p 16, p 261) how he went to an almost dead York church in 1965, with a average weekly offering of £2!

The editor describes that church today as one where "leadership is shared, where prayer is central, where the sacraments are dynamic, where art and drama and dance adorn the worship". (p 7).

So from the outset we know what becomes obvious as the book unfolds: the author is not the average, traditional Anglican minister. He is charismatic, and sees the charismatic movement as God's (only?) answer to the decline in church attendances.

I found his thinking on authority puzzling. He takes great care in the early chapters to state that he holds the Bible as the authoritative word of God. This, however, does not stop him acknowledging modern prophecy, and he quotes one such prophecy as length on p 140.

"The 'double authority' occasionally lands him in two camps, as in his discussion on the ordination of women. He seems to give more weight to modern thinking (Madame Curie, Mrs Golda Meir, Margaret Thatcher) than to the biblical evidence, which he dismisses because of its cultural bias.

His suggestion that 1 Tim 2 refers only to apostolic times is unconvincing and runs contrary to the general thrust of the rest of the book — that

there should be a continuity between apostolic Christianity (including the signs and wonders of Pentecost) and the church of the 20th century.

There are many challenging insights in this rather large volume. His emphasis on the church as community (p 71) and army (p 140) is refreshing. The caricature of church buildings should be read by every parish councillor (p 119).

And the example of his own 10 elders (not his parish council) meeting for two hours of prayer every Saturday morning leaves one wondering what would happen in our churches if the same was the case.

Stephen Miller

## Daniel in the Evangelical Arena

"Daniel" by E. J. Young  
Banner of Truth, 1972  
(first published 1949)  
330 pp, UK £3.50 and  
"Daniel" by Joyce Baldwin  
Inter-Varsity Press  
(Tyndale O. T. Commentaries)  
1978, 210pp (paperback)  
UK £2.65

These two modern conservative studies in Daniel go a long way towards meeting a real need in this area of Old Testament commentary.

Young is well known for his clear stand on evangelical principles, as well as for his undoubted scholarship and linguistic abilities. His arguments for an early date for Daniel should not be summarily dismissed as obscurantist until the alternative position (2nd century date) can be shown to be really viable.

More important is the care with which Young attends to the theological message of the book. He is meticulous in working out his position with frequent comparisons with other authors and points of view.

Joyce Baldwin has already given us an excellent little commentary on the post-exilic prophets in the same Tyndale series. Compared with Young, Baldwin gives a better introductory treatment and, of course, is able to respond to the thirty years of scholarship since Young wrote his Daniel.

She provides a useful treatment of the literary and historical background that is on the whole better than Young's. On the other hand, Baldwin's theological commentary is much briefer than Young's. The two agree on the early dating of the book.

The two works are complementary in many ways. On one vital thing they are certainly agreed: Daniel is an historical work which develops many important theological themes of the Old Testament in readiness for their fulfilment in the person and work of Jesus Christ.

G. Goldsworthy.

• To Page 7

## FREE AD

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

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

WANTED TO BUY: Clergy D.B. Cassock 38" chest 58" length surplus and scarf. Phone: 977 4371.

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PIANO WANTED for camp and conference centre. Must be in reasonable to good condition. Willing to pay and to remove to campsite. Telephone: (043) 96 4336.

# WHAT A WORLD

Lesley Hicks

## THE EMBARRASSEMENT OF CHRISTMAS

Each year I find that the celebration of Christmas causes me some embarrassment, and I greet its approach with mixed feelings. There is thankfulness, of course, for what it commemorates — the joy of a birth that outshines in significance every other birth this old world has witnessed. But it is only now and again, through the singing of a well-loved carol, or glimpsing the innocent wonder on a child's face, or in a flash of insight as a new trace of truth penetrates, that I find myself able to appreciate Christmas.

Most of the time it's a battle, because of all the irrelevancies that crowd out the real Christmas. What does this feast mean, here in late twentieth century Australia?

Because we are Christians, Christmas Bowl Appeal and TEAR Fund provide one means — it's much better than nothing, but it's too easy to buy off our consciences with Christmas tokenism. But the cry of Kampuchea goes up all the year round, till few are left to cry.

We are told the Lord loves a "cheerful" giver (2 Cor 9:7) and I'm told the word in the Greek means something like "hilarious" — one who gives with joyous abandon way beyond the level of prudence. So let's do it!

Wait, then — giving isn't that what Christmas is supposed to be all about? But in its popular form, Christmas gift-giving has little to do with the Bible's ideals of giving. The merry jingle of the cash registers, or rather, these days, their electronic beeps, may be the most characteristic Christmas music.

I enjoy giving and receiving — don't we all? — but once again we seem to be pandering to our abundance. We give to those who have plenty, simply because it's expected of us. Our family has worked out exemptions with many of our relatives for which we are mutually quite grateful. Not giving them gifts at Christmas does not mean we love them any the less.

Mostly that leaves the children, our own and others. Of course we want to go on pleasing them, even if they do get too much. It all depends whom they compare themselves with! Children can get much pleasure out of inexpensive gifts; for some to learn not to be greedy for quantities of presents may be more difficult.

Sometimes I think we Christians would be happier in a society that had dropped all pretence of celebrating a Christian feast. From what I've read, missionaries in a totally non-Christian culture, in which Christmas Day is

just like any other, can create their own beautiful and memorable celebration with the national Christians, and can seize the opportunity it gives for sharing the gospel.

But we're stuck with our embarrassing folk festival, with its rounds of office parties and commercial exploitation. One suggestion I've heard is for Christian families to celebrate the Incarnation at a different time altogether to make it special and untainted. The rest of the community might think that too stand-offish!

Yet some of our folk customs seem thoroughly worthwhile to me. One is the sending of Christmas cards, not so much to all and sundry

whom we see regularly, but to distant friends and relatives. It's good to keep in touch with an annual jotting at least.

Cards of course can be chosen with a definite message, and in aid of good causes, but the personal note is what counts, I feel — not just the bare greeting that tells no more than that we're still alive.

Then too there's the custom of family reunions — nurturing the bonds within the extended family. Such gatherings are not always easy — tensions and strains may show up — but they are valuable and important.

There's another custom, rarer these days, in which

it to the have-nots.

There is great justification for an increasing percentage of have-nots in this technological age, and it could be forecast with certainty that if God's natural order is allowed to prevail the number of have-nots under our present financial arrangements will undoubtedly increase.

In the present futile process of transferring income from one section of the populace to another and calling it social justice, the greatest percentage of the funds is left in the hands of those who administer the process.

Included in the latter are both politicians and bureaucrats, who by virtue of their positions of power, exercised mainly without any real checks and balances, or responsibility, take the lions share, passing on only the crumbs to those recipients of "social justice".

Social justice today is in fact only a sophisticated form of robbery, greed and covetousness, and has nothing in common with Christ's compassion.

Muddle-headed Christianity, the salt that has lost its savour, has a lot to answer for.

EDWARD ROCK,  
Greensborough, Vic.

## Knox Has not Erred

Sir,  
Judging by the fire Dr Knox has drawn for his article on the contradiction between Social Justice and Christ's compassion, it might be concluded he has erred. I believe in fact he has touched on one of the basic causes for the disorder on our crumbling society.

When one talks about social justice in this day and age we are in reality talking about taking money earned by the haves and transferring



## BOOKS

• From Page 6

### China Books

"China: the Reluctant Exodus" by Phyllis Thompson  
Hodder & Stoughton  
with the Overseas Missionary Fellowship  
Paperback, 189pp. Price: \$3.20

"New Spring in China? A Christian Appraisal" by Leslie T. Lyall  
Hodder & Stoughton  
Paperback, 253pp. Price: \$4.55

Two books for Christians with an interest in China, both by authors who were formerly with the China Inland Mission.

Phyllis Thompson tells for the first time the full story of the evacuation of the C.I.M. from China after finding that under the new Communist regime the Mission had become "no longer a help to the Chinese Church, but a hindrance ... an embarrassment."

From the time that with heavy hearts at the end of 1950 the headquarters staff gave the order for phased withdrawal, till the arrival at the Hong Kong border in July 1953 by Arthur Mathews and Dr Rupert Clarke, freed at last from prison, Phyllis Thompson has now researched and drawn together all the strands with considerable skill.

She shows the remarkable way in which God enabled over 600 members of the Mission to be withdrawn from a situation of increasing danger, yet without loss of life. Perhaps even more remarkable was the way in which accommodation for missionaries in transit was found in overcrowded Hong Kong — an almost miraculous answer to prayer.

Leslie Lyall's book is a comprehensive study of the new China from a Christian viewpoint. "It is for the reader who may be bewildered by the Chinese puzzle and is looking for a simple outline of Chinese Communism in theory and in practice, and its effect on the Chinese people."

It acknowledges the good and the bad — provides a corrective to the rosy propaganda picture of modern China given in pictorials like "China Reconstructs" magazine — yet gives full credit where it is due.

The trends since the death of Mao and the fall of the gang of four are discussed, and in particular Lyall, from his many contacts, forms for us a picture of the Christian church, now refined by persecution, witnessing and growing despite difficulties.

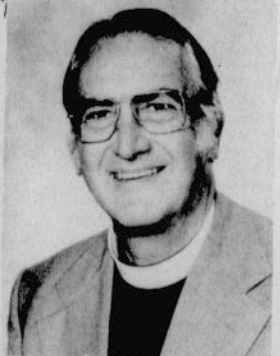
Lesley Hicks.

Parishes would then be distinguished, not by boundary but by liturgy. An embryonic infancy of this nature might conceivably precede a vast proliferation of "patience and understanding" within the whole body and family of the Church.

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(Rev) A. T. PITT-OWEN,  
Pictou, NSW.

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Bishop Ken Short

## The Bishop Speaks Out

Our electronic computer age has produced everything from electronic and TV games to fill the increased leisure time we are supposed to have, to the computer criminal, the person who is reported to have cost Australians \$500,000,000 in the last year.

This new type of crime has caused drastic changes in the area of crime prevention. Traditionally we concentrated on preventing crime on the streets, but now the need is seen to thwart those criminals who are trying to break not into homes or banks, but into computers.

The Bible has always described mankind as being essentially selfish. It describes the human heart as deceitful and wicked. This has been challenged by many philosophies, which the educated mankind has developed, progressively climbing clear of his problems and they say, given the right opportunity, is able to rise above those

problems and live at peace with one another. In reality such an idea is pure theory and quite opposite to the truth. Mankind has not shown himself to be developing in trustworthiness and honesty. The way the well educated computer-criminals are using their position to manipulate computers to their own advantage, provides another piece of evidence in support of the Bible view.

The Bible is just as right when it calls on us humans, not just to turn over a new leaf, but to begin a new life. That new life begins for those who will submit to Jesus Christ as Saviour and King.

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## MAINLY ABOUT PEOPLE

### SYDNEY

Rev S. T. Hubbard resigns as Curate, Gladsville to be chaplain, RAN.

Rev S. M. Miller, Curate, Chatswood, is to become Resident Minister, Cabramatta West.

Rev G. Robinson, resigns as Rector, Willoughby from January 31.

Rev G. B. Alliffe, Rector, Fairfield, resigns on March 31 to join CMS.

Rev P. Back, Curate, Sans Souci, is to resign to join Red Sea Mission Team.

### CANBERRA/GOULBURN

Rev D. J. Primmer, formerly Locum Tenens in the Parish of Bega, has been appointed Rector of the parish from November 1.

Cannon R. E. Moon, Rector of Cootamundra, and Canon J. L. Tregear, Rector of All Saints, Ainslie, ACT, will exchange parishes from early 1980.

Rev P. J. Read, Rector of Tumut, resigned December 9, 1979.

Five deacons were advanced to the priesthood at St Saviour's Cathedral, Goulburn on November 30. They were Rev L. R. Barley, M. A. Cohen, F. A. Phillips, P. G. Williams and S. L. Wooldridge.

On December 21, two graduates of the College of Ministry will be made Deacon in St John's, Canberra. They are Messrs John Corson and Greg Eather.

### MELBOURNE

Very Rev J. Bayton to be inducted to St Peter's Melbourne on January 31.

Rev J. Corby transfers from Department of Chaplaincies to incumbency of St Matthew's Glenroy on February 7.

Rev Canon F. Cuttriss was installed as a Canon of St Paul's Cathedral Melbourne on November 1.

Rev I. Hunter transfers from Chaplain to RMIT to the incumbency of St Agnes' Glenhuntly, on February 1.

Rev P. P. Kan transfers from incumbency of St George's Reservoir as from

February 10 to become Warden of the Avalon community at Lara.

Rev J. MacGlashan transfers from incumbency St Peters and St Andrew, Braybrook from December 31 to take up appointment as Chaplain to the Junior School of Brighton Grammar School as from January 1.

Rev K. M. Purdie transfers from assistant curate St Andrew's Brighton to incumbency of St John's Flinders on February 7.

Rev R. E. Wallace became co-ordinator of the Anglican Charismatic Fellowship in Australia on September 1.

Rev H. A. Cairns retires from Department of Chaplaincies on January 31.

Rev H. Chapman retired from incumbency of St John's Flinders on November 12.

Rev R. Adkins resigned from assistant curate at St Barnabas' Balwyn to the Diocese of Wangaratta.

Rev A. N. Appleby will resign from Director of ADCARE on December 31.

Rev M. Johnson resigns on December 20, to take up appointment at Nungalinga College, Darwin, as from 1980.

## GOING OUT TO HELP OTHERS



The theme for the GFS Centenary Year is "Going Out To Help Others" and 180 members participated in a "Three Centenaries Walkathon" to raise funds for the Royal Alexandra Hospital for Children.

In this the International Year of the Child, The Girls' Friendly Society, the Royal Alexandra Hospital for Children and the Royal National Parks are celebrating their centenaries.

When the Home Mission Society appointed a chaplain of the Children's Hospital the GFS which was already sharing its centenary with the Children's Hospital decided to raise funds to help build a chapel at the hospital.

The GFS members who ranged in age from six years old to the leaders walked 10km from Sutherland to Willow Tree Flat in the Royal National Park. Some of the six year olds didn't quite make it.

Many parents walked with their children and it was a happy family outing.

It is expected that \$1000 will be raised from the walkathon.

Pictured: Dora Georgaklis tells Debbie Carlson where to stand the sandwich board she carried on the walkathon.

## IT'S BETTER TO LIGHT A CANDLE THAN TO CURSE THE DARKNESS



"It's better to light a candle, than to curse the darkness" — The Thirtieth Christmas Bowl Appeal for relief aid and development assistance in Third World countries was launched recently in Sydney.

Pictured: Bishop Jack Dain, commissary to the Archbishop of Sydney dedicates the Christmas Bowl at St Andrews Cathedral. Dean Shilton shares in the prayer. — Photo: Rollason ACC.

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## 2CH SUCCESS

• From Page 3

the spoken word is backed up by the written.

The Leighton Ford broadcasts are available in booklet form, along with "Prayers for the Hospitalised".

Graham Hardy has published "Just a Minute" and "Another Minute Please". The latest book is "Have a Good Day", the earliest spot heard each morning on 2CH.

Recently 2CH, along with all other Sydney stations, went before the Australian Broadcasting Tribunal for the renewal of its licence. Tribunal Chairman, Bruce Gynge, commented on the rare position between the Council of Churches and AWA, an amalgam which seems to delight the majority of Sydney listeners.

Soon a poster is to be mailed to all Churches, along with the new 2CH Program Guide.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone: 232 4561. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription is \$10.00 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.

## WANTED: 40 Teachers for Seychelles

There is a request from the Seychelles' Government for 40 teachers. They need teachers for junior secondary. They offer a regular contract and are particularly interested in maths and science teachers.

A two-year contract is available, beginning either in January or June of the year. Teaching is in English. The salary is approximately Aust \$8500 a year with increments for each year of service up to eight years.

(The yearly increment is \$250.)

Housing and air passage are provided, along with 21-day annual leave. The contract is repeatable.

Surely we must have some Christian teachers of the necessary calibre to take up these posts at this exceptional time of opportunity in the Seychelles!

"The recent riots in the Seychelles have quieted down, although there is still much unrest. The Government now wishes to have 20 new students enrolled in the Ceramics Training Centre and it is extremely important that there be a separate pottery teacher for them.

The South African pottery teacher who was expected to fill this request will not be permitted to go to Seychelles now because of the leftward swing in the Government.

The Seychelles are strongly Anglican, said Dr Dick Anderson, the International General Secretary of the Africa Inland Mission.

## LAST ISSUE

This is the last issue of the Church Record for the 70's.

We wish to thank our readers, reviewers and feature writers for their support and all who have advertised with us.

Our first issue will be published on January 28.

## BARKER STARVERS AND THE FOODLESS 40



260 students and staff of Barker College, in Hornsby, on the northern outskirts of Sydney, raised \$6000 during its participation in the 1979 World Vision Famine. Final collection and counting of the money was only recently completed.

Money raised each year through the 40 Hour Famine is used by World Vision to fund over 300 self-help community development projects in Third-World countries.

Barker College has been a participant in previous famines but was determined to improve its performance in the 1979 event. In 1978 it raised \$3500.

Pictured above: Science Master, Mr Harry Cotter, who organised the school's participation in the 40-hour famine, hands out literature to students at Barker College.