

NOW FOR THE GOOD NEWS ON TELEVISIONS ON PRESTEL

News of the Bible Society will be going into homes and offices when the Post Office launches its latest technological revolution in the Autumn.

MELBOURNE: Rev P. J. Adkins transfers from Permission to Officiate Diocese of Melbourne, to incumbency St Mary's East Preston on June 7.

Rev D. G. Kenney became Chaplain of Avalon Community on January 30.

Rev B. E. Hansford is on leave from incumbency St John's Lilydale, to serve at Groote Eylandt from February 28.

Rev M. J. D. Bowers resigned from Field Officer, ABM Diocese of Melbourne, from March 3. He is to serve in the Diocese of Wangaratta.

ANGLICAN PRIMATES TO MEET

The so-called Committee of Primates — composed of the heads of all the independent Anglican Churches — is to hold its first meeting at the end of November in this country.

The formation of the committee was proposed at last year's Lambeth Conference by the Archbishop of Canterbury. It was an idea aimed principally at resolving the problems which, it was felt, were arising because of the lack of a central authority in the Anglican Communion.

In an address to the Conference on the subject of authority in Anglicanism, Dr Coggan said that such a committee, meeting once every two or three years, should keep in close contact with the Anglican Consultative Council; moreover, the primates should come to their meetings with a sound knowledge of the minds and wills of those they represented.

He thought that over the years the committee could achieve increasing consultation and maintain close links between the bishops, clergy and laity of the various provinces of the Anglican Communion.

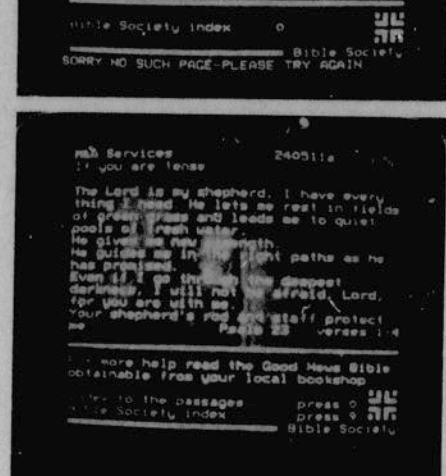
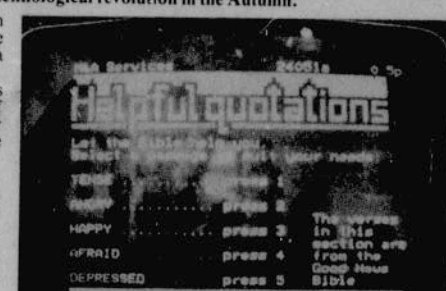
"We should, I believe, come to a common mind on main issues."

JWs DROP

Four years after they expected the world to come to an end the Jehovah's Witnesses have lost more than a quarter of a million members.

Worldwide membership fell by more than 50,000 between 1976 and 1978 to just over two million, but as there were nearly 220,000 new Witnesses baptised in that time, the number who left the movement exceeds 270,000.

There was a shortage of films with anti-religious themes and State television's high rating popular science



TOO MUCH RELIGION CHARGE — PRAVDA

The Soviet Union's film industry and television service were rebuked officially recently for depicting too much religion and for failing to promote atheism.

The criticism came in a long article in Pravda, urging ideological workers to pay more attention to propagandising "scientific atheism" — the official creed of the State.

Too many educated young people were attending religious weddings, Christenings, paying the Moslem bride price, and "flirting with religion", Pravda said.

The article, by two philosophy professors, said that it was the duty of all Soviet writers, journalists, composers, artists, and theatre and film workers to propagate the "life-affirming role of scientific atheism".

CHILDREN IN CHURCH HOMES SPEAK THEIR MIND

JOHN MARTIN TO LONDON

Nobody tells you anything about your background. They keep files about your private life which you are not allowed to see. And there isn't any privacy. "Even in your bedroom, staff never knock, they just walk in."

Those are some of the "stark realities" of life in a Children's Home set out in a study published by the Church of England Children's Society.

The report, "Children in Homes" is largely the product of the children themselves. Ten teenagers were invited by the Society to spend an informal weekend at a conference centre near Stratford-on-Avon, and just "tell it as it is". The outcome, for the Society officials, has been sadness, concern and pain, not unmixed with a measure of satisfaction.

"My father used to visit me when I was four until about eight, then all of a sudden he stopped coming and nobody ever told me why."

"I do not think they should actually keep files, but since it is about us we should be able to read it."

"Can someone please tell me: Is being in care a punishment? People always think you've done something wrong just because you're in care."

"The hardest thing is that no matter how close you are to the house-parents they are not your own. You know what I mean, they never can be and that is what we really miss out on."

Now it will be recommended to the management that an open file shall be started for each child to which he should have access. And, it is suggested, records of punishments should be destroyed after a specific time.

Though "saddened and concerned" by the children's feelings of shame about being in care, the officials were not left without encouragement.

"When it comes to leaving school they help us get a job and they really do their best to help us — they don't just chuck us into any old job. They find something that they think is suitable for us and something we want to do. You get more chance than you would at home, I think — the job you want, I mean."

Church Times



John Martin has resigned from the staff of the Anglican Information Office, Sydney, to take up a newly-created communications post within the office of the Anglican Consultative Council, London.

This is a three-year appointment by the ACC which was created in 1968 by a resolution of the Lambeth Conference.

Its task is to share information about developments within the 26 provinces of the World-wide Anglican Communion, to be an instrument of common action, to develop agreed policies on mission and to arrange dialogue between Anglicans and other Churches.

He will take up the position on June 18, 1979.

"I see the ACC's appointing an Australian as symbolic of its desire to be seen as a truly international operation," he commented.

NEW BURMESE ARCHBISHOP



The Right Rev Gregory Hia Gyaw, whose election as the new Archbishop of Burma was announced recently. At present Bishop of Pa'an, he succeeds the Most Rev John Aung Hia, who is retiring. Bishop Hia Gyaw was ordained only nine years ago, and was appointed to the episcopate after serving just three years as a curate.

PRIMATE'S PLEA FOR MR BHUTTO

The Archbishop of Canterbury was among the leaders of Church and State throughout the world who pleaded in vain for the life of Pakistan's former Prime Minister, Mr Bhutto, who was hanged recently.

In a telegram sent to the President of Pakistan, the Primate said:

"In the interests of compassion and common humanity, and in the name of the God whom we both worship, I plead for the sparing of the life of Mr Bhutto."

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Robert Colman

HARRY AND THE CHILDREN



Harry Secombe's travels with a donkey took him to Hambledon, near Henley-on-Thames, where these four lucky children from the village school heard him tell some traditional stories of Easter — including the tale of "The Cross on the Donkey's Back". Thames Television filmed the story-telling, shared by the whole network on Maundy Thursday.

Robert Colman To Sing At Festival

Robert Colman, formerly one of the top stars of musical comedy (he starred in the "Irene" musical), is now a top Gospel singer in Australia today.

He gave up the stage to concentrate on Christian work and since then has been well and truly busy.

The Home Mission Society is privileged indeed to have such a fine singer as special guest artist at the HMS festival at Sydney Town Hall on Friday, June 1.

The speaker will be Bishop John Reid, Chairman of the Council of the Home Mission Society.



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UGANDA: ANSWER TO PRAYERS

"We need to help the people by teaching them that love and forgiveness are the best weapons for reconstruction"

FESTO KIVENGERE

An early return to Uganda is planned by Bishop Festo Kivengere and his wife Mera following the fall of the Amin regime.

Before leaving for America February 1977 — told a press conference he is rushing back to his homeland two months — living in forced exile since

earlier than expected to help in the country's physical and spiritual reconstruction.

BURDEN HAS BEEN LIFTED

The mood in Uganda is jubilant, not least because of the promise of democratic elections in the near future. "The feeling that the tremendous burden under which the population has laboured for the last eight years is now lifted sends people into a kind of ecstasy," the Bishop said.

Another Bishop in Uganda 'murdered'

An Anglican bishop, the Right Rev John Alfred Wasikyie of Mbale, was reported dead this week — murdered by the retreating troops of ex-President Idi Amin in a massacre of civilians at Jinja, Northern Uganda.

A senior detective in Jinja said to have confirmed that the bishop was among scores of people machine-gunned or bayoneted to death at Gadafai barracks there. The bodies were thrown into the River Nile.

A report from BBC correspondent Brian Barron said the bishop was driving his own car from Umalto to Kampala on Easter Monday when he was stopped at a

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Bishop Wasikyie (right) with brother Ugandan bishops at the Lambeth Conference.

GRATEFUL TO YUSUF LULE

Ugandans are grateful to interim President Yusuf Lule, a member of the Church of Uganda with whom Bishop Kivengere has worked closely in aid of refugees. And President Nyerere of Tanzania has also received thanks for his country's efforts in liberating Uganda. Bishop Kivengere was returning from a visit to President Nyerere when he stopped off in London.

But the work of reconstructing the country is the important priority, which is why the Bishop is heading there after picking up his wife. Relief, Education and Training for Ugandan Refugees Now (RETURN),

Born 1896, Reborn 1959, still going strong



Mrs Rachel Drake, aged 83 years was converted after hearing Billy Graham preach at the 1959 Australia Crusade.

Mrs Drake is a grandmother and lives with her daughter, Margaret Liddon, her husband Malcolm and their two sons at Carlingford.

Mrs Drake lost her mother when 3 weeks' old and was brought up by relatives. She was a church going person, however, it was not until she heard Billy Graham preach in 1959 that she understood what it meant to commit her life to Christ. Since that time she has been involved in parish life and even now, at 83, seldom misses church on Sundays. Every time a pastoral call is made a mention is made of "dear Billy Graham who led me to know my Saviour Jesus Christ" — she is so thankful for him leading her to Christ.

"Mrs Drake is a humble, prayerful, gracious person whom it is a privilege to know," according to Deaconess Pattie Mutton of St Paul's, Carlingford.

This Crusade gave her an opportunity to meet both Dr and Mrs Graham. the project he started two years ago, has already contributed much towards this rebuilding. Physical reconstruction shelter, and spiritual reconstruction through help-medical, food and clothing supplies and temporary

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EDITORIAL

There are at present 57,000 illegal immigrants in Australia according to the Acting Minister for Immigration during the second reading of the Migration Amendment Bill in the House of Representatives on May 10.

Under existing legislation which was passed in 1958 and not given any substantial revision since that date, an illegal immigrant may undertake employment without contravening the law, and should he be finally caught and deported, the Commonwealth Government is required to pay the cost of the deportation even though the person may have earned substantial amounts here which he lawfully remits to his country of origin. Nor has it been an offence for a carrier to bring illegal immigrants into Australia. The Minister also told the House that from July 1, 1976 to December 31, 1978 the Department has been successful in deporting 2,157 people. What an achievement in two and a half years!

These astonishing facts were revealed to a sitting of the House which is so interested in the question of illegal immigrants that it was discovered there was not a quorum, and the bells had to be rung to summon sufficient members for the minister to continue.

The minister then continued "There is little doubt that many of the approximately 57,000 prohibited immigrants in Australia are working partly in order to sustain themselves. Some of what they earn is sent abroad to maintain families and relatives overseas. That is perhaps understandable but it represents a notable capital outflow instigated by people who are filling jobs which should otherwise be available to unemployed Australian residents. There must be limits to our community tolerance of such matters." Hansard page 2098.

Australia is promised four amendments to the 1958 legislation which the Government apparently feels will bring changes in the pattern of easy entry and stay in Australia.

The first of the principal changes is the introduction of a "statutory visa system" (visas have been used but there was no basis at law for them), secondly a penalty

of not more than \$2,000 for any carrier who brings an illegal immigrant into Australia, prohibition of employment is the third significant change, and the final one increases the amounts for penalties which have not been increased since 1958.

What Australians can be assured of as a result of this legislation is that the tax payer will not have to pay for deportations (\$200 a deportee), there is punishment for air and shipping companies who allow such persons to come here without a visa, and an increase in existing penalties.

In 1977-78 there were 1.73 million arrivals to Australia, and with the increase in cheaper fare from Europe and Asia the numbers will certainly increase.

The legislation offers no solution to the easy entry to Australia on a tourist visa and evaporation into the Australian community and work-force.

The minister is quite confident that the legislation will commend itself to all members as well as the community at large. It would seem that even illegal immigrants will be delighted with the legislation for they have little to fear if the track record of the officials of the department in apprehensions is any guide for the future.

The Government is apparently powerless to stem the flow of any person who determines to come to Australia, and this after a thorough review of departmental procedures by a Consultant, the Public Service Board and the Department of Immigration!

The best Australians can now look forward to as a next move will be an amnesty like that of 1973 which allowed all illegal immigrants to be officially processed and remain in Australia. That sign of defeat will no doubt be repeated at some date in the future.

On the other hand we have the Indo-Chinese refugees, who have no place to go, and since the liberation of Vietnam have been 'allowed to leave' especially if they are ethnic Chinese who for generations have lived in Vietnam. They are certainly not wanted by the majority of Australians, and the Western Australian State Minister responsible for immigration at the State level spoke for a vast majority when he declared that no

57,000 Illegal Immigrants

further Vietnamese refugees should be allowed here. The Government in Canberra has taken a different line and has been anxious to promote present moves to locate refugees on an island pending processing by countries that can be persuaded to take them.

Is there a Christian outlook? Certainly God requires his people to be concerned for the widow, the orphan and the stateless person (the stranger at our gate). The need for compassion for the refugees is one that Christians will only be able to respond to by giving heed to the Word of God. Racial prejudice is the hall mark of the unregenerate man and the Christian man who gives way to natural inclinations.

On the other hand, there is nothing unchristian about the controlling of entry to Australia to those persons who have citizenship in their country of birth and whose skills can be used in their mother country.

There is nothing unchristian in determining the racial content of a country, although our government by 1973 had abandoned that principle without consulting the electorate.

In fact it is thoroughly Christian to maintain ethnic distinctiveness for it recognises the problems for racial minorities at the hands of racial majorities, especially in times of unemployment and economic recessions. The exception is of course the refugee.

The present government's policy of "non-discrimination on the grounds of race, colour, nationality, descent, national or ethnic origins" is not necessarily Christian nor wise.

If the interest of the House during the Second reading of the Migration Amendment Bill is any indication of the concern of elected members, then Australians have much to be concerned about in an era of persistent and chronic unemployment.

If the bill is all the Government can do, and do it far too late, then it must have been something of a relief to the Minister of Immigration not to have to be present in the House for the second reading of a bill if it represents the fruits of a special inquiry into Immigration Departmental procedures.

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SOVIET EXILE'S PLEA TO "WRITE FAMILY TO FAMILY" YOU CAN DO IT

An exiled Soviet journalist, Mr Arkady Polishchuk, has appealed to church people to write letters on a "family-to-family" basis to Baptists and Pentecostal Christians in the Soviet Union.

Mr Polishchuk, who has worked for both *Pravda* and *Izvestia*, is now living in New York City.

He said that letters received from people in the West were treasured and shown round from home to home, and that everyone felt encouraged and supported by them, whether they could read them or not.

If they do not get through to the people they are addressed to, they will get to the KGB — and that is a good thing too. That will only change their policy if they realise the West has information about what is going on.

only for Russia but for the whole world."

WHERE TO WRITE

A list of names and addresses of Russian Christian families is available from Evangelism to Communist Lands at PO Box 66, Southampton, UK.

Mr Polishchuk, who is Jewish, was brought up as an atheist but became interested in the Baptists and Pentecostals in his country when, as a journalist, he realised how they were being blackened and harassed. He is particularly concerned about discrimination in schools against the children of Christian families — who are barred from higher education.

Mr Polishchuk was forced to leave Russia after he had prepared Document 22 for the Moscow-Helsinki Monitoring Group about the plight of Christians in the Soviet Union. *Church Times*

HOW TO WRITE

"Keep letters clear and simple, and the writing easy to read," Mr Polishchuk urged. "It can be difficult to find skilful translators in country districts. These letters could be important not

MEDICINE MAN OR BISHOP



Bishop George Browne of Liberia pictured on right.

"Mother's bold action"

Had it not been for a bold action by his mother, George Daniel Browne would be not the Episcopal Bishop of Liberia but chief medicine man of his illiterate native Grebo tribe.

The bishop's paternal grandfather held that elevated pagan position which, by tradition, passes to oldest son and then oldest son of oldest son.

Bishop Browne's father died when the child was three. His Americo-Liberian mother stole her son away from their village by boat in the middle of the night, determined somehow to give him an education and a Christian upbringing. Despite severe hardship, she succeeded.

"We were not reunited, my family and tribe and I," the bishop said, "until after I was ordained, and not fully reconciled until I was elected bishop." His ivory cross was made for him by his family, from the tusk of an elephant killed (not for that purpose) by a relative. He prizes it, he says, "because it means I am one again with my people."

His native first name translates as "empty-handed." It was initially taken to mean that "my people expected me not to close my hand tight when I had anything in it and someone else had a need. Now, it has come to mean liberal in spirit."

A graduate of the Church-owned Cuttington College in Suacoco, and of Virginia Theological Seminary, the young priest served five scattered missions from 1964 until 1968 when he became Cuttington's chaplain. He was elected bishop — first

Liberian to hold that office — in 1970, at a time when the Liberian Church was 96 per cent financially dependent on the US Episcopal Church.

"My goal," he points out, "is that we become self-supporting in the years God has for me to work. We're nearly 53 per cent independent now."

Bishop Browne points out that a chief need of his people is the translation of the Bible into their 12 native languages, a formidable task already in progress with help from the American Bible Society. Next, he says, the liturgy needs to be translated, to bring it alive in such a different culture.

"It is more than taking a word from this language to that language," the bishop notes. "We must deal with whole concepts, connotations, and surrounding images. The process is really a form of evangelism; our translators learn more and more of the faith as they go along." Of about 15,000 communicants, only one in three speaks English.

Fewer than 40 ministers serve Liberia's 106 congregations, so lay people give wide leadership as catechists, evangelists, and pastors. In addition, the bishop finds a great benefit in Canon 8 which allows him to "pull a person out of a particular ethnic area, train him, and send him back as a minister. We now have four, and more preparing."

Word and Life

by Dr D. B. KNOX

HONOUR RESPONSIBILITY!

THE MOST NEGLECTED COMMAND

Relationships are the most important thing in life. The first thing we know of God is that He is in relationship with us, for He addresses us directly in the first person singular: "I am the Lord your God." And when He tells us of His own nature we learn that He is a trinity, that is, there is relationship within the godhead, relationship within the ultimate ground of reality. Relationships imply responsibility for one another, just as in the trinity the Father loves the Son and gives all things to Him and the Son always does that which pleases the Father. So in the created world God cares for His creation. "Your heavenly Father feeds the birds," said Jesus; He cares for every living thing. In particular God cares for His people.

Relationships imply responsibility for the welfare of those with whom we are in relationship. This responsibility may be permanent or it may be temporary, depending upon the circumstances which surround the relationship.

An example of permanent responsibility is Government which has a permanent responsibility for taking thought for the welfare of the community. The responsibility is permanent because the relationship is permanent.

Similarly, parents have a permanent responsibility for taking thought for the welfare of their children while the children are growing up.

An example of a temporary responsibility which arises from the circumstances is the responsibility of a passer-by (like the Good Samaritan) to assist someone in distress, and who finds themselves in a position to assist.

The relationship of friendship involves mutual responsibility which will be discharged according to changing circumstances of each friend's needs.

Indeed, we are all in relationship with each other, and this relationship carries the responsibility of furthering one another's welfare, according to our circumstances and opportunities.

The responsibility to forward the welfare of others carries with it the authority to discharge this responsibility, and such authority should be acknowledged by those who benefit from the discharging of the responsibility. Authority which stems from responsibility carries within itself the obligation of obedience to that authority, or put another way, it has within it power to ensure obedience.

In the Christian community this obedience to the exercise of proper authority should be gladly given for conscience sake, but in the secular world, the power of authority takes the form of external compulsion within the area of its responsibility.

In Heaven, and in the church, the power of authority is in the ready response of the regenerate conscience to do what is right. But it is otherwise amongst the nations. For example, the magistrate is God's minister in using his sword, the expression of his authority (and the ultimate form of coercion) to exact obedience.

Authority also carries the obligation to give honour. The rendering of honour to those in authority is perhaps the most neglected of all God's commands these days. Honour is primarily an attitude of the mind, but must be expressed outwardly in word and action. The forms of expression of honour differ from culture to culture.

The problem today is that the duty of honour has been neglected among us for a generation, so that all the old forms of expressing

honour seem now out of date and artificial, and we have none to take their place.

Nevertheless it is a duty to give honour to those to whom honour is due, ie, to those in authority over us, that is, to those who have responsibility for our welfare. We must first honour them in our thoughts and then find appropriate expressions of this honour in work and action.

The giving of honour will assist us in the giving of obedience to rightful authority (that is to say, authority which springs from a true responsibility for our welfare and which is using its authority in the discharge of this responsibility, and not for its own self-aggrandisement or convenience).

Authority springs from those relationships which carry with them responsibility for our welfare. The authority remains even when the responsibility is being badly discharged, so long as it is being discharged honestly.

Thus, the Bible reminds slaves, wives, children, sub-

jects, that they are to be obedient to their proper authorities, not only when these are kind and gentle, but also when they are harsh, for this is pleasing to God — 1 Peter 2:13, 18; 3:1, Ephesians 5:24, 6:1; Colossians 3:20; Romans 13:1.

It is through our obedience to God in these untoward circumstances that God overcomes Satan through us, just as Christ overcame Satan by His obedience to the will of God in the unjust and tyrannous circumstances which led up to His crucifixion.

IN A NUT SHELL

The matter can be put as follows: Relationships.

Responsibility for the welfare of others.

Authority within that responsibility.

Submission, ie, obedience to that authority.

Honour.

Of course it is possible that there may be usurped responsibility, which is the attempt to exercise responsibility when the relation-

ship does not involve it. There is no authority to be recognised in such usurped responsibility.

The usurped responsibility could be benign or tyrannous, but if it does not spring from a true relationship it does not carry any authority or required obedience or honour. Similarly, there can be misuse of authority when the person with responsibility (ie, the person with authority) uses his authority for his own ends and not in the interests of those for whom he is responsible. However, true authority springs from true responsibility, and calls for the response of obedience and honour.

The Bible commands us to give honour to whom honour is due. It is due to all who are exercising a responsibility for our welfare. Are we giving it? Do we honour rightful authority in our minds and in our attitudes and actions? If we obey God here, we will find life will become smoother and happier.



Christians in the CROSS Fire

Christians in Ethiopia are caught in the cross-fire of the political upheavals of that country. On Christmas day celebrated in Ethiopia on January 7, 1979 the Marxist military government rounded up over five hundred Christians, imprisoning them and killing fifty of their leaders. These are not the members of the Orthodox, but the churches established by evangelical missionary work. Because evangelicals teach about heaven, and the importance of personal faith, the present government regard this as a great threat to their programme.

The Orthodox church is seen by many as akin to Islam. That church was always connected with the government of Haile Selassie, was always seen as an instrument of the state and able to control the population through the village priest.

The government is frightened by the independence of the evangelical churches, and their 'Western' based foundation.

In the South where considerable effective work has been undertaken in the past, missionaries have been forced to withdraw to Addis Ababa. The church there has been growing under difficulties, but national Christians have felt disappointed at the glib way in which Westerners have said that the persecution has been good for the Christians.

When a Christian is imprisoned, the whole family becomes suspect, and their friends are

and until the Russian take-over in October 1978 were being fought by the Ethiopians.

The latter were up to that time being supplied with American arms for the war. Since the Seventeen Clause agreement with Russia, signed in Moscow the war has become important for the Russians to win, not only for their prestige, but also it will enable them to control the eight hundred kilometre west bank of the entrance to the Red Sea.

Two weeks after the treaty was signed, the Russians had used napalm to destroy fifty villages. The wholesale use of defoliants with known effects on human life, together with highly sophisticated equipment has not brought forth protest from the international community. The feeling of the Eritrians is that regardless of which super power courts

QUICK GRAIN FOR FAMINE



Unlike the Ethiopians who allowed vast numbers to starve to death during the great famines of 1973-74, the Eritreans have sought international help quickly for their own countrymen. Eritreans have been forced to the Northern areas where the land is far less productive.

reluctant to associate with them for fear of being imprisoned. There is fear and terror for every national Christian's family. Amnesty International have taken up the problem, and are providing help to prisoners as well as their families. In Ethiopia a prisoner must make arrangements for his food to be brought from outside or starve.

A Christian recently released after two and a half years in prison for crimes that were trumped up, told of the physical torture in the prison of whipping the soles of his feet and body. He said he reached the stage where he did not care if he lived or died. He walks with a severe limp through permanent damage to his hip sustained while being tortured.

His aim is to help minister of others who are in a similar plight even if it means great risk to himself.

Eritrea is the area which alone gives access to the sea, and after the Second World War was federated with Ethiopia as an ex-Italian colony through United Nations. However Haile Selassie made it a province ten years later in 1962 contrary to the agreement with the United Nations. The Eritreans have conducted a guerilla war since that period,

the Ethiopian Government, they must fight for themselves and by themselves.

CRITICISM OF CHRISTIAN

Since the 1880's Christian missions have been active in Eritrea, and the contribution by missionaries has been considerable. The withdrawal of Western missionaries has placed Christians in a position where they must totally throw themselves behind all the efforts at reconstruction as well as fighting. The Eritreans have told the Christians they were willing to support 'their big brothers', the missionaries, in the health and welfare programmes aimed at helping the people, so they also help the Eritrean Movement who have taken over health and welfare programmes.

Of course in the present situation, there is no evangelistic thrust with the government programme. The Eritreans have a far more impressive chain of hospitals and village medical help than any Western missionary organisation could produce and sustain.

LITERACY STAGE 1 LIBERATION



Literacy classes conducted by a woman guerilla. For the first time these women have broken out of their household confinement and have begun to receive education with the aim of helping the Eritrean Movement to establish a country where ignorance, poverty and disease are controlled. This is all part of a social revolution which is a great break with tradition. One lady from this class rejoiced that she could for the first time write to her daughter who lives in Sudan. The lady was seventy-five years old.

EFFECTS OF STALIN ORGAN



Asmara bombed by the Russian Navy stationed off the coast. The Russians are using highly sophisticated equipment such as the "Stalin organ" which is a four headed rocket launcher capable of firing sixty kilometres inland.

Teams visit villages, and all who are victims under such ministries face the odium of being regarded as belonging to a non-national institution. The thirty-eight missionaries 'shut up' in the city of Addis Ababa would encourage us to join with them in calling upon God for those brethren who are in such difficult times.

Christians are facing difficult times. The establishment of churches by Western missionary societies which proved so productive has meant in the changed

situation that Christians who were converted under such ministries face the odium of being regarded as belonging to a non-national institution. The thirty-eight missionaries 'shut up' in the city of Addis Ababa would encourage us to join with them in calling upon God for those brethren who are in such difficult times.

EVERY FIGHTER DOES SOMETHING ELSE AS WELL



Here a soldier who has been trained in agriculture assists the peasant farmer with the winnowing of his grain. The Eritrean Movement requires each soldier to be able to help in projects. Since the Russians have taken over the day to day running of the war, they have used defoliants to destroy Eritrean crops, and have caused a famine in Eritrea.

COMMITTEE TO ENQUIRE INTO PUPIL BEHAVIOUR AND DISCIPLINE IN GOVERNMENT AND NON-GOVERNMENT SCHOOLS



The Minister for Education, the Hon. E.L. Bedford, M.P., has announced the establishment of a committee to enquire into pupil behaviour and discipline in government and non-government schools in New South Wales. The Committee will report to the Minister on matters within its terms of reference, which are:

1. To investigate the nature and extent of pupil behaviour problems in government and non-government primary and secondary schools in New South Wales.
2. To ascertain the factors which contribute to such pupil behaviour problems.
3. To review the existing measures available with government and non-government schools to deal with pupil behaviour problems.
4. To examine the nature of different disciplinary and guidance methods, their consequences and pupil reaction to them.
5. To recommend measures for the resolution or amelioration of pupil behaviour problems in schools. Such measures may encompass curriculum, teaching methods, school governance and administration of education, professional standards, community and parental responsibilities.

The Committee invites submissions from teachers, parents, students, interested individuals, organisations, schools and other educational institutions on any aspect of its terms of reference. All submissions will be confidential to the Committee.

The Committee would appreciate respondents including any definition of terms that will ensure clarity and mutual understanding. Some aspects of the terms of reference may have implications that go beyond the school setting and submissions that comment on these will be accepted by the Committee.

Submissions may be forwarded at anytime and will be considered progressively but should reach the Executive Officer at the address below no later than 31st August, 1979. Further information may also be obtained from the Executive Officer.

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GEORGI VINS FIRST INTERVIEW IN THE WEST

When Pastor Georgi Vins was presented to the President of the United States on April 29, 1979, he handed over a signed copy of his autobiography, "Three Generations of Suffering", with a greeting to the President and Mrs Carter thanking them for their personal intervention and prayer on his behalf. He also presented a signed copy of "Faith on Trial in Russia", the story of the Russian Baptists written by Michael Bourdeaux. Georgi Vins was himself presented by Michael Bourdeaux with a copy of the Vins family history.

His first exclusive interview in the West was given to Keston College. In reply to questions put to him he said:

Q: What happened in the period after the day you were due to be released and you arrived in the West? Where were you?

On March 28, I was taken from camp to the transit prison in Yakutia, where I spent 3 days. On the second of those days my period of imprisonment expired, so I formally was now considered an exile, not a prisoner.

EXILE IN RUSSIA A PLEASANT SURPRISE

I assumed that my place of exile would be in Yakutia, but instead of this I and about 50 others were taken to prison in Irkutsk, to be exiled to the Tyumen' Oblast. This was a pleasant surprise because it meant that I would be closer to home, family and friends. The journey to Tyumen' was very difficult — cattle trucks packed to capacity.

We arrived in Tyumen' on April 25. My wife arrived on the same day and we were allowed to see each other for one hour, talking through telephone receivers on opposite sides of glass. My wife told me that she had been informed that I would be exiled to Beryozovo in Northern Tyumen. My wife was allowed to give me a parcel of food which I was later able to share with my cellmates.

On April 26, I was woken up early and ordered to change out of prison garb into my own clothes. At about 7 am two KGB agents took me out of Tyumen', telling me that I was going to a new place of exile. I was driven to Lyubino, near Moscow, and spent the night in a special reception centre of the Militia. This is not a prison, but a temporary detention centre for vagrants, etc. A most unpleasant experience.

STRIPPED OF CITIZENSHIP

At 6.30 am on March 27, I was issued with a new suit of clothes and escorted to the office where an official refused to give me his name informed me that by decree of the Presidium of the Supreme Soviet of the USSR I was stripped of Soviet Citizenship for hostile activities, and was to be deported to the United States.

I denied having engaged in any hostile activity, pointing out that all my activity was of a purely religious nature. I stressed that even if my activities had been hostile (which I deny), I had served the sentence handed down by the court and was now facing only the exile part of my sentence.

The official retorted that the decree had been signed and that was that. All I had to do now was to write down the names of my relatives I wanted to join me abroad.

After this was done I was led out to a car, taken to Lefortovo prison, Moscow, and from there, under escort, to Sheremetyevo Airport. En route, other cars joined us so by the time we reached the airport, there was a whole motorcade speeding along with sirens wailing.

I learned later that the other deportees were in those cars, but at that stage I did not know about them. I saw the others for the first time after boarding the plane. We all exchanged greetings, although we did not know each other. We guessed that we were "all in the same boat".

IN EXCHANGE FOR TWO RUSSIAN SPIES

Each one introduced himself, but talking was discouraged. I sat near Valentin Moroz, and was able to talk to him a little, but not to the others. Two representatives of the American Embassy were on board and told us that we were going to the USA as a result of an agreement negotiated by the US and Soviet Governments. No mention was made of the fact that we were being exchanged for two convicted Soviet spies. We heard about this for the first time from state department employees after we landed in America.

Q: Does he feel Western campaigns help dissidents and should there be more such vigorous campaigning?

All Western support — supplying information, demonstrations and prayer help a great deal. As a Christian I am against any violent demonstrations which could result in injury or damage to property. Peaceful demonstrations arising out of Christian principles are important.

Speaking from personal experience, I am convinced that even if I had not been sent out of the Soviet Union I would have been dependent to a large degree on Western support. Whenever there was support action in the West I was treated better by wardens and prison administrators. When there was no support, conditions immediately became worse. Western support to some degree



Mr Vins (right) with the Rev Michael Bourdeaux, Director of Keston College.

influences the authorities, makes them feel (to a certain extent) under obligation.

Q: What is your state of health at the moment. What was the standard of medical care you received while in confinement? What about the burn on your hand?

At the moment I feel extremely tired no doubt due to the events of the past few days, but I am sure this is a temporary weakness, and will pass as soon as I have had a rest. The burn on my hand has healed. I will be having a general medical check-up, but my only real problem is my heart condition.

Q: What were your relations like with other imprisoned believers? What are relations like generally between imprisoned believers of different denominations?

Soviet prisons are full of people who have lost everything, including any faith they may have had. The majority are embittered, and form a disillusioned, unbelieving mass. However, in the midst of these I also met believers, with whom I was on excellent terms. On the whole, I received a great deal of support even from those who were not active believers, although relations with believers were, as could be expected, closer and deeper.

"PETROVICH" IN PRISON

I was widely known as "Petrovich" in prison (ie by his patronymic, which in Russian usage is a term of affection and one which invests the person referred to in his manner with a certain authority. Vins speaks with great warmth and gratitude of those many people he met in prison who offered him their support and understanding.

An especially warm friendship developed between him and a Pentecostal Presbyterian from Nikolayevsk, one Mikhail Ivanovich Khlebnov, who spent 5 years in the camps for holding prayer meetings. Vins met him in Irkutsk, and they shared a cell for a week. Khlebnov was exiled to Yakutia for 5 years. I am convinced that faith is strengthened by trial, and that God offers spiritual comfort in proportion to one's physical suffering. The imprisoned Christian derives his support from God and prayer, which are a source of never ending strength.

Q: Where did you get your Russian Bible from in America?

I do not know who sent me the Russian-Language Bible I wanted so much. It was passed on to me by the hotel management who, in turn, had received it from some unnamed Christian. I hope that my unknown benefactor will learn of my deep gratitude for this act of Christian Charity.

HIS THANKS

Georgi Vins asked that his fraternal greetings be conveyed to all Christians in Great Britain and to all those who have prayed for him and demonstrated their support in any way for him and for all those imprisoned for their faith. He expressed a hope that he would be able to visit Britain in the not too distant future. He also expressed personal thanks to Keston College for the work done on behalf of those persecuted for their beliefs.

In speaking to Georgi Vins one cannot but be impressed by the calm and spiritual serenity this man exudes. He has no harsh words to say about those who persecuted him. He speaks of love, prayer, Christian duty, brotherly love. His trials do not seem to have embittered him in any way, but, on the contrary, vested him with tolerance and an undeniable authority. One feels that although he may have been deprived of physical freedom, his spirit is one which was able to soar, joyous and unconfined, in communion with his God.

CHRISTIANS WHO ARE POLITICALLY MISTAKEN

Christians who engage in politics are gravely at risk if they forget the paradoxical character of the Kingdom of God, delegates to the British Council of Churches Assembly were told recently.

Preaching at the opening worship of the four-day Assembly being held in Belfast, the Rev. Carlisle Patterson, formerly General Secretary of the Conference of British Missionary Societies and currently Aid Administrator at Christian Aid, said:

"Our task as Christians is not to create the Kingdom of God but to bear witness to the Kingship of God in the midst of the ambiguities of politics. This, I fervently believe, is the truth which most urgently needs to be learnt by Christians in Ireland and by Christians who care about Ireland."

Although what had happened during the past 10 years had not been a religious war in the sense of one fought over theological or ecclesiastical issues, every Christian in this situation nevertheless must bear a share of responsibility said

Mr Patterson — "both for the violence which we have consistently condemned, and for the continuing failure to accept the political compromises without which there can be no enduring peace or prosperity in Northern Ireland."

He continued: "Iran and South Africa are not the only countries which illustrate the disastrous consequences of claiming divine authority for a political programme. In forms which are only slightly less blatant, we Irish Christians — Roman Catholic and Protestant alike — have too often tried to sanctify and absolutise our political stances by identifying them with the will of God instead of submitting our policies to the judgment of the Kingdom."

Taking as his text "Your Kingdom come", he said that the Kingdom possesses, always and simultaneously, the qualities of the "now"

and the "not yet". Contradictory as it might appear, we were able to pray for the coming of the Kingdom only because the Kingdom had already arrived.

He claimed the work of Christian Aid as a part — "no more, but no less" — of the work of Christ's Kingdom, a claim which could be sustained only if one held to the paradox of the "now" and "not yet". "Otherwise we fall into the heresy of thinking that by our care for the hungry, the oppressed and the underprivileged of the world we are engaged in building the Kingdom of God."

"Our role," he added, "is much more lowly and restricted. It is to demonstrate in such limited measure as is open to us, but as generously, imaginatively and compassionately as God gives us power, some of the signs of the Kingdom." CEN

MOONEYHAM AT LAMBETH

The Archbishop of Canterbury, Dr Coggan accepts a cheque for \$19,000 from the President of World Vision International, Dr W. Stanley Mooneyham.

The cheque was accepted by the Archbishop on behalf of Church Leaders involved in the Nationwide Initiative on Evangelism.

This is the first of three cheques totalling \$57,000 to be given over two years by World Vision from funds

specially raised for the purpose. It will supplement the budget to be donated by co-operating churches and members of the Christian public of Britain.

Also present at the brief Lambeth Palace ceremony

were executive director of World Vision Europe, James Tysoe, the secretary of the British Council of Churches, the Reverend H. Morton and NIE Committee member and executive director of the Bible Society, the Reverend T. Houston.



Pictured left to right are: James Tysoe, Executive Director of World Vision of Europe; Dr Stanley Mooneyham, President of World Vision International; Dr Coggan; Rev H. Morton, Secretary of the British Council of Churches; and Rev T. Houston, Executive Director of the Bible Society.

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JOHN STOTT

FIRST INTERNATIONAL SAMS CONFERENCE

Speaking at the first International Conference of the South American Missionary Society on 21st April at Swanwick, England, the Archbishop of Canterbury, Dr Coggan, reiterated the challenging words which he had helped prepare for the Lambeth Conference in 1958.

"No Popery" says Dr Coggan

AUSTRALIANS AT FIRST SAMS INTER



Members of the Australasian delegation together with Archbishop Coggan. From left: The Rev and Mrs Lloyd Williams from Wellington, New Zealand; The Rev Allan Yuill from Sydney, Chairman of SAMS Australasia; the Rev Gregory Baxland, Federal Secretary of SAMS Australasia; the Archbishop; Mr John Alder and the Rev David Binns, Chairman and Honorary Secretary respectively of the Victorian branch of SAMS, and Mrs Judith Baxland.

a land "where until comparatively recently the Roman Catholic community has been largely uninfluenced by them." As far as the Pentecostals were concerned, Anglicans should seek to inject some "solid theology and ideas of Church order."

AUSTRALIA SIGNS



The Rev Allan Yuill, Chairman of SAMS Australasia, signs the International Covenant, as Bishop Colin Bazley, Presiding Bishop of the Anglican Council of South America and the Rev Gregory Baxland look on.

INTERNATIONAL COVENANT

As part of the service Dr Coggan witnessed the signatures to the SAMS International Covenant, a document which embodies the united purpose of the five Societies of SAMS in Australasia, Canada, Great Britain, Ireland, and the United States of America.

The Conference closed on the challenging note of moving forward under the mighty hand of God, and such a challenge was presented jointly by the Presiding Bishop of the Anglican Council of South America, the Rt Rev Colin Bazley, and the man who has given leadership to SAMS over twenty years, Canon Harry Sutton.

Many delegates left expressing thanks to God for one of the most stimulating, challenging and uplifting Christian gatherings they had ever experienced, and spontaneous exclamations of "Praise the Lord" seemed almost like a chorus in conclusion.

He believed that the Anglican contribution was to bring its particular insights to bear upon the two strongest Christian communities in the continent: Roman Catholicism and Pentecostalism.

In the case of Roman Catholics, Anglicans should bring Reformation insights to

VATICAN II A LONG TIME TO PERMEATE

The Archbishop warned against taking extremist attitudes towards Rome, whether of the "No Popery" or "reunion-at-any-price" variety. The influence of Vatican II would take time to permeate the worldwide Roman communion, he said. "Let us be humble and patient, not thinking that we know everything and they know nothing. Rather let us be learners and sharers together in the Spirit of Christ."

Dr Coggan acknowledged the "Pentecostal winds blowing through the Anglican Communion," particularly in East Africa. He said he was convinced that the experience of the East African revival had helped the Ugandan Church to live triumphantly through the horror of ex-President Amin's eight-year reign of terror.

Earlier conference members had been challenged by the Right Rev Colin Bazley, Bishop of Chile and Bolivia and President Bishop of the Anglican Council for South America, to examine their lifestyle and be prepared to live at the same level as missionaries on the field, giving the rest of their income to God's work.

He highlighted four major developments in the Anglican

• To page 8

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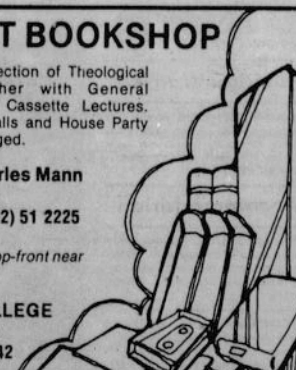
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Sir,

I note with interest, in your recent issue dated April 23, 1979, a report of an interview with Bishop Dain entitled "On Crusades — Now and Then," in which you suggest through one of your questions that "the experience of 1968 was a disappointment to some in the light of the 1959 experience."

I have also noted that in an earlier edition of your paper the 1968 Crusade was dismissed as having made "hardly a ripple" upon the churches of our community.

As one who was intimately associated with both Crusades (as Secretary to the Crusade Executive in 1959 and Director in 1968) I would like to quote a few official facts and figures to keep the record straight.

Official records show that during the 9 days of the '68 Crusade attendance at the meetings totalled 418,000 with 22,429 inquirers being counselled, representing 5.36% of those attending. This was a higher percentage of response than experienced by the Graham Team in other Crusades overseas and particularly equalled the response of 5.79% of the four weeks' Crusade in 1959.

Attendance on the closing Sunday afternoon consisted of a great crowd of 100,000 which gave a generous Thank Offering of \$30,000 towards the Singapore Congress on Evangelism sponsored by the Graham Organisation.

Landline Relay Services were held in 150 country centres, including hospitals and jails, with an attendance of 198,111 persons in attendance and 1771 recorded commitments.

The Christian Life and Witness classes were also very well attended in '68 with an average attendance of 10,950 people which were larger in numbers than in '59 and compared very favourably with 1979.

Another pleasing feature of the '68 Crusade was the large attendance of young people and teenagers, with the result that 18,084 of those counselled were under 25 years of age, representing 80.66% of all commitments made.

An official report indicates that the 1968 Crusade virtually became a Youth Crusade with thousands of young people attending the meetings

LETTERS

and responding to the appeal. It was very pleasing to note that a number of those who applied for involvement in the present Crusade, as counsellors, indicated that they had made a commitment to Christ in the '68 Crusade.

With regard to the Crusade Follow-Up in '68 Bishop R. C. Kerle, the Crusade Chairman, had this to say:

"There were three outstanding features to the Sydney Crusade — the superb School of Evangelism for many men new in the Ministry and many theological students; the very strong emphasis on youth, which is entirely new compared to Billy's Crusade here in 1959; and the prior preparation for follow-up of Crusade converts, and the quality of the Bible discussion groups.

"These factors will make — in fact, are already making — a deeper penetration of this Crusade into the life of the Church."

As well as forwarding names and addresses of all enquirers to the Ministers of the churches of their choice, the Follow-Up Committee sent three copies of simple Bible study notes to all to encourage them to get started in their Christian life and witness.

If there is indeed any lesson to be learned from the '68 Crusade it is, I believe, that the churches need to be preparing themselves to receive many young enquirers into their midst, and to provide some form of warm-hearted fellowship, of Bible study, prayer and Christian witness and activity, otherwise they will drift away, as many appear to have done, after the last Crusade.

I believe the present Crusade Follow-Up Committee is to be commended for the preparations they are making in this regard.

May the Lord help us all to commit ourselves wholeheartedly to the task in hand during this present Crusade and also prepare us to maintain a vital ongoing witness to our community and society in the coming days.

ALEX GILCHRIST
Secretary/Treasurer
Festival of Light

Holy Oil

Sir,

I read with surprise your article in ACR 23rd April concerning Bishop Delbridge and his Holy Oil. While the ACR of recent issues has a smattering of news from near and far, I wouldn't have thought that the article in question was worth the space.

What is Gipsland on about? Aumbry! Sacristy! Reservation of Holy Oil! Traditional consecration on Maundy Thursday! Is this the Anglican Church as it enters the 21st Century? More to the point, is it the Christian Church?

I notice that the "Gipsland Anglican" from which the article was borrowed, does refer to the Bible by quoting the one verse which may possibly have at least something to do with the issue. I am sure that James (The Apostle) would turn in his grave if he knew what was going on in the Sale Cathedral!

(Rev) DAVID MULREADY
Walgett, NSW

Record Wrong

Sir,

Editorials in "The Record" normally make stimulating reading. Not so, for me, that in April 9 issue, "The Job God".

The problem of men allowing their devotion to their jobs to oust wife, children, the Lord's work, from their deserved place, may be a problem in the North Shore executive belt.

I doubt that it is in the majority of Australian working homes.

Wives, children, the Lord's work, certainly are denied their rightful place in the lives of many Australian men, but I suspect that only in a minority of cases can the blame be laid at the door of the "Job God".

In a society increasingly averse to hard work of any kind, I suggest we must seek for quite other deified culprits!

E. J. EMERY
Mittagong, NSW

Bible on the Rocks

"Rocks, Relics and Biblical Reliability"
by Clifford A. Wilson
Zondervan Paperback
£2.40 UK

This very interesting and readable book answers the question: "Can biblical documents be regarded as historically reliable?" The simple yet scholarly approach of the author shows that the latest archaeological research supports and enlarges the view of life in the ancient world as pictured in the Bible.

Scripture teachers and youth workers will find this a very useful resource book. The references in the back make it easy to follow up on Wilson's quotes. The archaeological material relevant to all the major periods of the Bible is given. This information certainly lends weight to the earlier dating of written Biblical documents.

I believe Clifford Wilson's authentic and disciplined approach will help those of us who wish to understand and teach the Biblical truths in a way that is true to the Scriptures and also true to our analytical twentieth century world views. His treatment of the background to the Flood and the Tower of Babel is superb.

However, the book's weaknesses are significant when the author speculates to explain Biblical events. He offers scientific theories that, to me, contradict large bodies of scientific thought. For example, his section on "A Change of Atmosphere".

Provided the reader allows for this, he should find this book a useful apologetic tool in his ministry.

Tom Smith

Conversion

"Turning to God:
A Study of Conversion
in the Book of Acts
and Today"

by William Barclay
A. S. Peake Memorial
Lecture No 8, 1963
Reprinted by
the Andrew Press
Edinburgh
in 1978, 126pp

In what way does a Christian concept of the conflict with sin differ from a pagan



concept? Does it matter that "convert" and "conversion" occur only eight times in the New Testament? From what and to what does a converted person turn? What is demanded from a convert? What are his or her obligations after conversion? What obligations does the Church have to a new convert? If you are interested in these questions, this book can help you.

With the aftermath of the Graham Crusade drawing near we may well hear the challenge of Barclay: "The obligation to the convert is not an obligation which is laid solely on the minister; it is laid on the congregation..." Barclay refers to several ways in which the congregation should help the new convert.

It would have helped more, however, if his explanations at this point were a good deal more clear and precise. The concepts of "strengthening" and "encouraging" need the substance of clear, practical applications — lest we "encourage" without encouraging and "strengthen" without strengthening.

The book is warmly and skilfully written.

Lindsay Johnstone

For Experts

"Joshua Judges"
by John Garstang,
Kregel Pub, 1978
(reprint of 1931 edition)
423 pp, hard cover
\$16.95

Subtitled "Foundations of Biblical History", this book is an exhaustive treatment of historical data in the Bible relating to Israel's settlement in Canaan. Garstang takes the oldest portions of the text according to the literary criticism of his day (the material from the J and E documents) and examines them in the light of archaeological.

The new publishers' preface claims that this proof of the validity of the historical record will be a faith-booster to many weary Christians. To test the validity of historical data is one thing, but to suggest that faith is boosted by anything else than the gospel proclamation is very dangerous.

What happens when we compare this early example of the application of archaeological science with more recent developments? Kathleen Kenyon's revision of Garstang's conclusions on the destruction of Jericho is well known. It would be a pity if the faith of some were to be put in jeopardy because of the fluctuating assessments of archaeologists.

This book is really a museum piece, and will appeal mainly to the specialist in biblical history or to the person who wants a detailed treatment of the period. It is, of course, not a commentary on the text of Joshua-Judges, nor does it pretend to be.

Large sections of the text are omitted on the grounds of literary criticism, and questions of general exegesis or theology are beyond the purpose of the author.

It is strange that the publishers should present this book as a testimony to the validity of the biblical text when large portions of the text have been omitted on the grounds that they are not authentic.

G. Goldsworthy

Encourages Bad Habits

"Studies in Exodus"
by F. B. Meyer,
Kregel Publications, 1978
(reprint of
earlier undated edition),
476pp
hard cover, \$9.95

F. B. Meyer (died 1929) has had much influence on the evangelical world through his numerous writings. His style and approach are "devotional", emphasising the application of the texts to the personal life of the Christian.

The danger with such an approach to the Old Testament is that its devotees are apt to become impatient with the rate at which the text yields its devotional gems, and to begin to impress it into a service for which it was not designed.

Fortunately, Meyer does not indulge in the wilder forms of application, and we are spared most of the ingenious nonsense that some commentators unearth in the tabernacle. Nevertheless, the exposition sets forth the kind of holiness theology that laid the foundations of perfectionism and pentecostalism.

For example, the author says "You must be crucified with Him, lie in the grave with Him, and rise with Him..." (page 167). This is quite contrary to the New Testament which says that the believer has done all of this in Christ.

This exchange of the wonderful indicatives of the gospel for the legalism of holiness theology causes the good points of the book to pale into insignificance. Contrary to the extravagant dust-jacket blurb, the perpetuation of this style of exposition is to be regretted.

It is not a good commentary, and it will only encourage bad habits in the application of the Old Testament.

G. Goldsworthy

THE PLACE OF FAITH

Christ did not die for any upon condition, if they do believe; but he died for all God's elect, that they should believe, and believing have eternal life.

Faith itself is among the principal effects and fruits of the death of Christ; as shall be declared.

It is nowhere said in Scripture, nor can it reasonably be affirmed, that if we believe, Christ died for us, as though our believing should make that to be which otherwise was not — the act create, the object; but Christ died for us that we might believe.

Salvation, indeed, is bestowed conditionally; but faith, which is the condition, is absolutely procured.

— John Owen

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WHAT A WORLD

Lesley Hicks

CATHY IN CRISIS — A God Given Encounter

Sunday May 6 — and raining as usual. Our children had elected to stay at home, and no guests accepted our invitation for that day, so my husband and I drove alone to Randwick, and parked in a side street.

As we were hurrying beneath our umbrellas towards the Green grandstand for which we had tickets, I pinned on my blue Counsellor badge, and soon afterwards felt a tap on my shoulder. I turned, expecting to meet yet another old acquaintance, but it was a stranger, a young girl. She was taller than I, pretty, with damp curly hair. She was smoking, sheltering inadequately at the edge of a stand for the rails bookies.

"Can you help me," she said — "I've got to talk to someone." She seemed distraught, close to tears.

John and I paused. I said "Certainly — come and sit with us. We'll go up into the grandstand under shelter."

"No, no, don't bother — forget it," she said. "You're not allowed to smoke up there."

So we offered to stay right there to talk in the rain; then she impulsively stamped on her half-smoked cigarette with her open-toed clunky sandals, and said she'd come.

I'll call her Cathy. She's half my age, and unemployed, wanting office work. She had lost the group she came with, but thought she'd be able to find her way back to the bus at the end. We warmed to each other from the start.

"I'm going down to the front, when Billy Graham gives the invitation," she said. "Will you come too, and be my counsellor?"

"Of course I will," I said. "It's marvellous to meet up with you right from the start. We'll have time to talk over your problems first."

The three of us were climbing the crowded stand as we talked, looking in vain for seats occupied by neither people nor puddles. In the far recesses of the back, on cold, metal-plated stairs, we found a perch each; visibility of the rostrum was virtually nil, but

at least the sound was good, and it was warm and dry.

Cathy and I talked quietly through most of the preliminaries. John, I suspect, was praying! She was deeply agitated, and it was a while before she could bring herself to confess her biggest problem to us obviously longed to do.

She was involved in a situation that made her hate herself and lash herself with guilt. I wasn't shocked, and was able to counsel her in a way that seemed to give her hope. She calmed down and we began to listen to the programme and join in the singing.

ALREADY CHRISTIAN

Cathy was already a Christian. She had accepted Christ two years earlier, and showed spiritual sensitivity and understanding as she told of her life — the death of her mother, hypocrisy and betrayal by her father — but she did not judge him. She knew she had to answer to God for her own sins, not blaming her circumstances or her parents. She responded eagerly to my assurances that Christ would forgive her utterly and help her make a new start.

COULD I HAVE A CIGARETTE?

Just after the collection was taken her mood changed abruptly. She became edgy and her face closed off from me. "Look," she said, "when we go down there, out in the open, I could have a cigarette couldn't I?"

I said I thought it would be a pity, not very appropriate. "You're not going to tell me I've got to give up smoking, are you?" She looked desperate.

"Smoking's not the point Cathy. But it's obviously got

a big grip on you, and Jesus might want to help you give it up," I said.

"I'd said the wrong thing, it seemed."

"It's OK Cathy," I said. "Have your smoke. We can stand here." It was freezing and the rain blew in, but gradually she relaxed and began to confide in me again. We talked about the need for surrender, the willingness to hand everything over to Christ. She knew all too well that this was a battle.

WON'T GO FORWARD

By this time Billy Graham was starting his address. She finished her cigarette, and we moved in a little out of the rain and wind. We listened as he spoke of "The Coming Holocaust" — the end of the human race, confidently predicted more by scientists than theologians. (He could have entitled it "What a World"!)

He compared our age to the age of Noah. Cathy looked intent, but troubled. "... I'm going to ask you to get up out of your seats ..."

Again Cathy became upset. "No, I'm not doing it. I'll never be any better."

"Cathy," I said, "it wasn't by chance that you got lost from your friends and tapped me on the shoulder. You're my new friend. God loves you too much to let you go, and so do I. Now that you're returning to Jesus, yours will be a real and deep decision, and the Holy Spirit will make it deeper still. He's the one who is going to help you break the pattern of failure."

"Come on," she said. And

down the back stairs we went, under my umbrella. It proved to be a short cut, and we were able to get directly beneath the rostrum and look up at Mr Graham bowed in prayer.

2½ HOURS COUNSELLING

It was five o'clock when she left me, looking radiant, and hurried off to find her bus. Instead of the normal fifteen minutes, Cathy had had 2½ hours of counselling. The Lord knew she needed it! But she has been a desperately lonely and needy girl, and the way ahead for her may still be hard. Will you pray for my friend "Cathy," and all the others like her — members of a lost, unstable, betrayed generation of young people.

Bishop Killed

• From page 1

ed, but the remaining two hundred were interrogated and accused of going to Kampala to join the new regime.

The "Daily Mail" quoted a young soldier who said that there was "a bishop wearing a silver crucifix" among over 200 bus passengers herded into the barracks at Jinja. When the people guessed they were going to be shot "the bishop produced a pistol and tried to defend his people from the killers." The bodies were piled into the buses and dumped in the Nile.

A Church Missionary Society spokesman told the "Church Times": "Bishop Wasiyke would have been well out of his diocese, for Mbale is in the east of Uganda. But he was a very respected bishop who has been involved in provincial as well as diocesan affairs, and he would have been travelling to or from Kampala on provincial business."

Bishop Wasiyke, who was 50, was in England for the Lambeth Conference last summer. He had a wife, Jimema, and was the Dean of Mbale before he was consecrated bishop in 1976.



NOT ENEMY, JUST FOREIGN

Reliable sources have informed us that FEBC is no longer considered an "enemy" station, but a "foreign" station and that people in China can now openly listen to foreign stations. This gives us much cause for rejoicing and also a sense of urgency to "redeem the time" while the door to China is open a fraction.

The Far East Broadcasting Company studios in Hong Kong and Singapore prepare programmes in Mandarin, Cantonese, Hakka, Amoy and English to fill a 19 hour daily schedule. These are broadcast into China on the medium and the shortwave bands from Manila, Cebu and San Francisco.

During 1978, 53 letters were received, but in one month, March 1979, 3071 letters!!

Consequently our follow-up department, which prayerfully answers all letters individually, is at bursting point. They ask for prayer in dealing with this great volume of mail and their need for more dedicated fulltime workers to pastor their "sheep in China" through letters.

of FEBC International, to visit Australia from June 2nd to 21st. He is a single man and wife, has a strong faith and talents and is a radio.

In 1945, as the war ended, three young men had a burden for reaching Asia with the gospel of peace. With no financial resources, but willing to combine their skills of engineering, radio and pastoring, plus faith in a great God, the Far East Broadcasting Company was born.

Dr Robert Bowman, co-founder and World President

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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 and 9 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector: Rev Ken Baker.

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Accommodation

CHRISTIAN COUPLE, first baby due June, require accommodation. Happy to care for house, pets and garden for person travelling. Reply Rev B. George 50 9417.

TO CONSECRATED Christian young men to share a disabled man's home in Balmain. Free Rent in return for rostered help. Phone 92 3023 after 7 pm.



Dr Sam Kamaleon.

CHURCH STRUCTURES — DICTATE OR SERVE

"It's time for the Christian community to examine the structure of the Church and make sure that it is the community defining it and not the structure dictating to the people," says Dr Sam Kamaleon, a vice president of World Vision International.

"The Christian Church built its structure to define and facilitate the teachings of Christ. However that structure over the years has come to dictate. Now the purpose of the community is to maintain the structure," says Dr Kamaleon.

He believes it is time that the Christian community took a good look at the massive complex it has allowed to form around itself.

"The structure does not

define me. I will define the structure", says Sam Kamaleon.

Dr Kamaleon will be making his first visit to Australia for World Vision to coincide with the Week of Prayer for Christian Unity, May 27 until June 3.

Instead of Christian unity — he prefers the name Christian community. He is a strong believer in co-operation between different Christian traditions.

"What is important for unity is faith in Christ, believing that he is the absolute absolute. Culture, structure and tradition are relative", he says.

If a Jew can make Christ his absolute absolute, then the Anglican, Protestant and Catholic should accept him as a Christian brother.

"All his old Jewish customs need not be cast away in favour of those that Western Christians take for granted were handed to them by Christ. Likewise," says Kamaleon, "the Christ believing Jew or Muslim must accept the gentle as his brother in Christ."

As a vice president of World Vision International responsible for pastors' conferences, Dr Kamaleon is constantly working and praying with clergymen of all denominations.

DENOMINATIONS THAT SUIT

He has strong links with the Friends Missionary Prayer Band in India, an ecumenical group which is preaching Christ to areas that have never heard of the Good News. If people are converted then they are encouraged to the denomination which will serve them best. There is no trying to build up numbers for any particular tradition.

On justice and development aid, Dr Kamaleon believes that Third World countries must move through two stages.

First a person must be helped up onto his feet. This is sometimes called hand aid. Then the structure that knocked him down and kept

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SYDNEY

Rev M. T. Corbett, was appointed Rural Dean of Hornsby, in March.

Rev E. D. O. Crawford, is now the Rural Dean of Parramatta.

Rev E. D. Harding, is now the Rural Dean of Randwick.

Rev R. A. Woodward, will become Rector of Hurstville as from May, 25.

Rev J. T. Griffiths, resigned as Rector of Willoughby East, on March 6, to become the Deputy Executive Director of the Retirement Villages.

Rev W. E. Thomas, is now the Chaplain at the Prince of Wales Hospital.

Rev Canon A. H. Funnell, is now the Chaplain of the Home of Peace Hospital in place of the late Rev F. O. Hulme-Moir.

Rev Dr R. A. Cole, Federal Secretary CMS will be installed as an Honorary Canon at St Andrew's Cathedral on May, 30.

THE MURRAY

Rev P. Atherton, Minister in Charge, St Leonard's North Glenelg has accepted the incumbency of the Parish of Mt Barker.

Rev G. Christopher, Rector of Strathalbyn, has been appointed Rural Dean of the Strathalbyn Rural Deanery.

Rev G. Prince, has been appointed Secretary for the Australian Board of Missions, Province of South Australia.

Uganda Return

• From page 1

ing people redirect their energies towards creativity rather than destruction.

"We need to help the people by teaching them in seminars and conferences that love and forgiveness are the best weapons for reconstruction. This needs men and women who have been prepared educationally and who have a vision to bring back value to human life and human rights for everyone and also respect justice and the law of the land.

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GRAHAMS AT NIV SERVICE



The Dean of Sydney, The Very Reverend Lance Shilton and Bishop Dain greeting Dr & Mrs Billy Graham as they arrive at St Andrew's Cathedral Sydney to attend the Dedication Service of the New International Version Bible.

CIO APPOINTED

The Anglican Information Office, Sydney, has announced the appointment of Miss Charlotte Rivers as Church Information Officer.

She succeeds John Martin who leaves Sydney on June 6, 1979 to take up a post in London.

Originally from a property in North Canterbury in New Zealand, Miss Rivers has been secretary, for the last four years, to Bishop John R. Reid, Assistant Bishop in the Church of England, Diocese of Sydney.

Prior to that she was, for ten years, secretary to the late Bishop F. O. Hulme-Moir in his capacity as Dean of Sydney, and then as Senior Assistant Bishop in the Diocese of Sydney.

She is well known throughout the Diocese of Sydney and has been an active member of the Management Committee of Deaconess House and the Council of the CENE University Halls. She also



Charlotte Rivers

serves as a Parish Councillor in the Parish of St Mark's, Darling Point.

Miss Rivers begins work at AIO on May 28, 1979.

CHURCH STRUCTURES DICTATE FOR SERVE

• From page 6

him suppressed has to be changed.

"The role of agencies like World Vision is to help to build new person-hood. This builds a new society which can move out to challenge and change the injustice. World Vision and others in the aid field have no right or role in the attacking of structures, which they don't really know or understand. If they do become involved in the struggle there's a danger they'll start imposing their ideas instead of the nationals who have been assisted to a new self-reliance". He says that there is injustice in every society. "People gain power and hang onto it".

Dr Kamaleon will be preaching at a number of services for the Week of Prayer for Christian Unity in Melbourne and Sydney.

Dr Kamaleon was born in India and ordained a minister of the Methodist Church. He served as a pastor of the Emmanuel Methodist Church, Madras, from 1961 until 1968.

Dr Kamaleon's first involvement with development aid was when he co-founded the Bethel Agricultural Fellowship, Tamil Nadu, India in 1961. He is still associated with the project.

In 1962 he became president of the Friends Missionary Prayer Band. In 1973 he was on the founding committee of World Vision, India. Two years later he joined World Vision International, as a vice-president directing pastors' conferences.

In 1974 he was both a delegate and soloist at the International Congress on World Evangelization, Lausanne, Switzerland, and was a consultant and delegate to the Berlin Congress on Evangelism in 1966.

Technology is neutral. It can serve good ends as well as bad.

It is neither good nor bad in itself, but only according to how it is used.

For good and evil reside not in things and ideas, but as Christ said, in the hearts of the men who use them.

— Paul Tournier
"The Person Reborn"

Operation Ballpoint



Tony Malone speaking to the participants of "The School of Christian Writing" on the subject "Writing for Your Local Paper". His forthright and factual remarks, from many years of experience in the newspaper field, helped those present realise what is required, and how to prepare their material.

School of Christian Writing

Operation Ballpoint, a School of Christian Writing organised under the auspices of the BGEA and Decision Magazine, was held in St Andrew's House from May 1-4.

It was attended by over 150 writers and would-be writers from all over Australia and as far afield as Papua-New Guinea and New Zealand, and gave a unique opportunity for instruction, stimulus and mutual encouragement.

Roger Palms, editor of Decision, was a keynote speaker; others were Jill Bowen, journalist with the Australian Women's Weekly, Tony Malone, managing editor of the Cumberland

FIRST SAMS INTERNATIONAL CONFERENCE

• From page 5

Church in South America in recent years: less dependence upon Britain for guidance and help and greater partnership between national Churches across the continent; priority being given to urban mission; a programme to train every Christian for ministry; and greater awareness of the issue of human rights and social justice.

group of local newspapers, and at the final luncheon, well-known television and film script-writer Tony Morphet.

Workshops dealt with many aspects of writing, editing, lay-out, cartooning etc, and extra lunch-hour sessions were "sandwiched" in to discuss the writing of poetry and of books for children. Tutors worked with smaller groups to give more individual help with assignments.

Perhaps the main challenge was for Christian writers to seek publication in the secular sphere, and not be content merely to write to the converted. This emphasis came especially from Jill Bowen, Tony Malone and Tony Morphet. Whether we

are writing for a parish paper distributed to non-Christians, for a local newspaper, for radio or TV, or for a major secular newspaper or magazine, Christians need to learn

jargon-free, effective communication which speaks to people where they really are. Undeterred by the inevitable quota of rejection slips, we need to seize these opportunities for Christ.

Lesley Hicks

HOOR OF POWER LAUNCHES "5,000" PROJECT

The Robert Schuller Ministries Ltd, based in Sydney, has prepared a TV segment to launch their latest project called, "GROWING 5,000". The segment will be viewed in Sydney, as part of the regular "HOOR OF POWER" program, on May 27th.

Peter Daniels, a Director on the Hour of Power Board, came to Sydney from Adelaide, to assist with the project launching.

The concept is that 5,000 people are asked to pledge \$2 per week, over twelve months. In return they will receive a certificate (at the

conclusion of their full payment of \$100), all sermon booklets, and a selection of sayings called "POWER LINES".

Tony Featherstone, the normal narrator on the TV program, interviewed Peter Daniels, and was able to explain in detail what is expected of those wishing to participate.

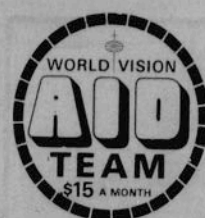
There is also allowance made for those who wish to send in a gift of \$100 immediately, towards this project. They will receive their certificates straight away, as well as the other material offered.

It is hoped that through this project, funds will be raised to financially support the work, from within Australia.

Ramon Williams



Tony Featherstone and Peter Daniels on the set of the TV studio of TCN9 in Sydney, preparing the segment to launch the "Growing 5,000" project. The segment will be included in the "Hour of Power" program, commencing with the Sydney showing on May 27. Photo: Ramon Williams.



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S AFRICAN WHITES OUTVOTED

Frank black and white Christian talk on combating social injustice

At the end of a week-long conference in Pretoria, SA, delegates from the ten South African member churches of the World Alliance of Reformed Churches declared unanimously, "We have covenanted to pray for each other and work together against all injustices and inequities in our society, such as those brought about by racism and discrimination."

The Conference was the direct result of the initiative of the Swiss Federation of Churches which urged a year ago that the meeting be held and provided most of the funds for the Conference.

BLACK MAJORITY

Actually all major South African churches were represented except the Roman Catholic, the Pentecostal churches, and the independent churches.

Not since the Cottesloe Conference of 1960 has there been such a representative body of church delegates to speak about the role of the church in South African society. In contrast with the Cottesloe meeting, most of the delegates in Pretoria were black. Moreover, there was a better spirit now than two decades ago.

The Rev J. F. Thorne said on the first day of the Conference, that it was itself a miracle that the meeting was held.

The fact that the Conference would not have occurred without the initiative and generosity of the Swiss churches speaks volumes about the lack of communication among the South

PROF WALKED OUT IN HUFF

In the debate on procedure, as in most of the crucial votes, the Afrikaans churches were outvoted, often with as many as 33 out of the 40 votes against them. And yet they all stayed to the end of the Conference, all except one. Prof P. S. Dreyer of the Nederduitse Hervormde Church walked out in a huff on the next to the last day.

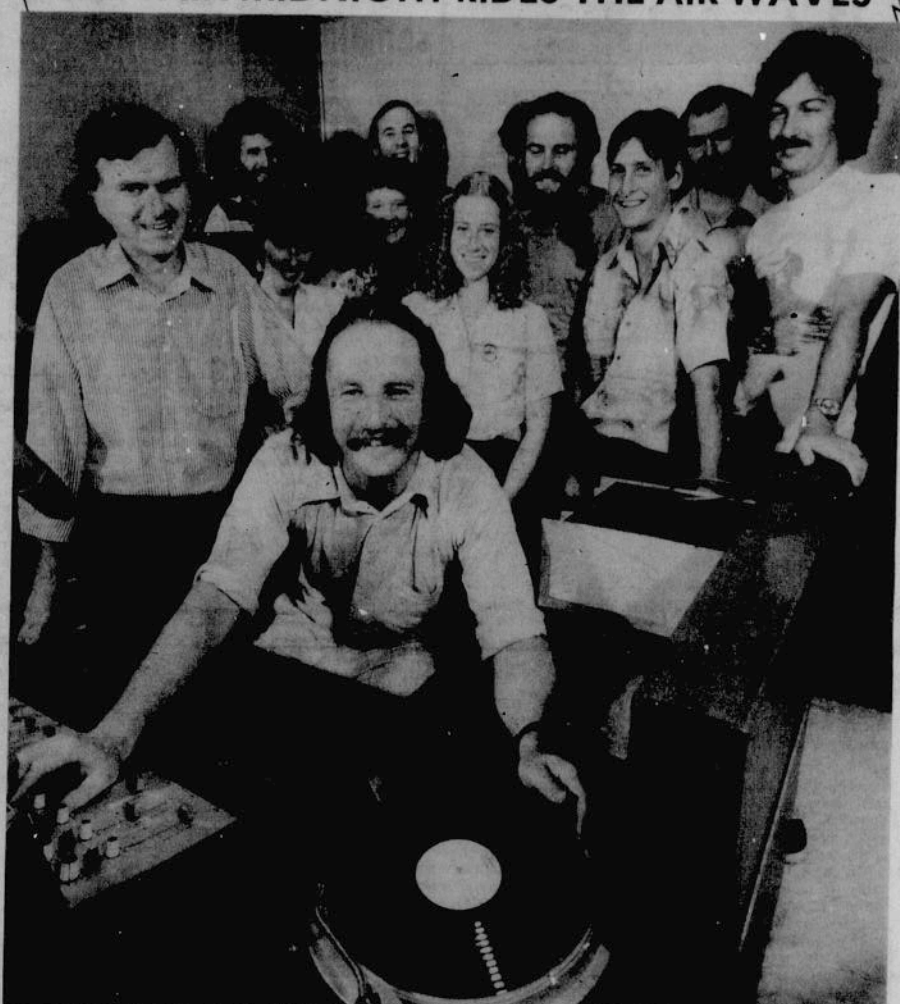
The following morning he returned to read a statement of apology in which he regretted his action, but stated that there was sufficient reason for him to have acted as he did. For, he said, delegates had presented political views under a thin veil of religion.

GOVT MUST PROMOTE JUSTICE

It was agreed that the government must promote justice for all; there was a wide rift as to whether the present policies do in fact promote such justice. There must be consultation among the races and ethnic groups.

There was agreement that the church should speak prophetically. But the views were poles apart on whether the consultation should directly address the government on the burning issues.

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"With the glint of teeth and the roar of rocketing ratings..." So begins one of Sydney's most unusual radio shows — the Captain Midnight Show — heard nightly on 2CBA-FM at 11 pm. While the sound of the programme is popular top 10 and album tracks, its philosophy is much more sophisticated.

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EDITORIAL

Christian Accountability and Corporate Crime

"Laws governing companies do not make men more honest" is the conclusion of Sir David Griffin, a leading Australian businessman.

He argued recently in Sydney that all business must be based on trust, and strongly denigrated the continuing regulation of corporate affairs by governments who "unleash corporate blood hounds" to sniff through accounts for the purpose of detecting and prosecuting misdemeanours. He suggested that this activity is a slight on honest businessmen and a hindrance to the efficiency of any business operation.

It is true that accountability is a very expensive part of business activity, but businessmen would do well to ask why this has been necessary.

The history of companies from the early days when the Hudson Bay Trading Company was granted a royal charter in the sixteenth century until the present time, has been littered with fraudulent activities in which countless people have lost vast sums of money which were invested on trust.

In the early days of the companies, the investors themselves managed the day to day affairs of the company, but as time went on it became the practice to appoint others to manage their affairs and the investors simply collected the dividends.

The almost annual amendments to the Companies Acts have aimed at closing the loopholes directors have found which have often resulted in the siphoning off for

their personal use the resources entrusted to them by others.

Man's heart is covetous, and not only must he be accountable to those whose resources he manages, but he must also know that it is an indictable offence to mismanage them.

The Christian knows that man is accountable for his actions. He will not denigrate the role of the government to legislate and also punish those who steal money from others, whether it be the theft of money from the Taxation Department on behalf of the shareholders, or from the investors themselves.

But the Christian needs not only to agree on the correctness of prosecution of corporate criminals, but also to take warning.

It is highly significant that the Bible warns Christians again and again to guard against covetousness. Christians need to be warned because the sin of covetousness is not eradicated when a person submits their life to the Lordship of Jesus Christ.

The number of Christians who have rightly served a prison sentence for the misuse of funds given on trust stands as a warning that no Christian is exempt from this temptation regardless of the impeccable credentials of the Christian heritage of his family or church.

When we pray for the impartial administering of justice by the State, we invoke God to exercise his

judgement through the State on all, including Christians. The Bible clearly warns that Christians who act contrary to the law will also be punished by the law.

The need of accountability in our denominations is no less needful. Officials often handle considerable sums of money, all of which must be accounted for. None of it should be spent without also being fully disclosed to the synod or governing body of the church. This protects the name of those who handle money on trust from rumours of misuse, as well as providing a constant reminder to Christian yet sinful men, that all actions are accountable. Any attempts to conceal rightly invite the suspicion of those to whom officials are accountable.

At the congregational level the accountability of money given for the Lord's work is no less needed, regardless of however upright treasurers may appear. Correct accounting procedures and careful audits are no less necessary than at the denominational or corporate level.

Contrary to Sir David Griffin's assertion that "laws governing companies do not make men more honest", the truth of the matter is that they aim to curb the sinful instincts of all. They rightly provide a warning to all and appropriate retribution for those who refuse to heed that warning. And let he who thinks he stands take heed, whether in the corporation, the denomination or the congregation, lest he fall.

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