

Save the White Horse



Following the recent sale of the White Horse Hotel in Newtown, a protest march was organised by Sydney Uni students. In spite of notices all over the campus and surrounding streets, only about 150 turned up. It was a quiet affair, the demonstrators walking from the Hotel, past Moore College (which is raising funds to purchase it), to Tooth's in Broadway, where a delegation presented officials with a petition.

Honi Soit, the Sydney Uni student's paper commented:

"Two events of interest to students have been taken up by the daily press. One, the re-introduction of tertiary fees, produced a minor ripple the *Sydney Morning Herald*. The second, a possible sale of the White Horse Hotel to Moore College gained a more interested and active coverage.

Perhaps the most discouraging phenomena is that students seem to rank the two events in the same order of importance as the *Herald*. In a time of student elections and massive incursions into welfare and education spending programs by the Federal government, student energy is directed to covering campus with graffiti such as *Save the Horse*.

If we do save the Horse, who'll save us?

Job opportunities in the Seychelle Islands

Two vacancies in Anglican Church

"We have been able to have a very definite ministry in and through the Anglican Church, and the AIM Team here in Seychelles desire to see people come face to face with our Lord and saviour. There are two definite needs presently here on Mahe," wrote Jack Wilson of the Africa Inland Mission, Seychelles.

The Seychelle Islands are "the Indian Ocean Garden of Eden (so they tell me)", according to Mr. Wilson. The Islanders speak English as well as their local language, and about 90% are Anglican. There are two vacancies in the church there.

The first is for an Anglican minister to undertake work in two parishes conducting services, Bible studies, prayer groups and fellowship groups. The area has the biggest concentration of hotels and guest houses on the main island, and there is potential to initiate a ministry to tourists. He could also assist in hospital and prison visiting and State religious programmes. The churches have not had a minister for some years. The minimum term is four years.

The second is for a male youth worker for the Seychelles Diocese to co-ordinate youth and Sunday School work, take part

in State religious programmes and prison work, and to train youth leaders amongst the locals. It is new work, and the minimum term is between 2 and 4 years.

"The two workers would need to come as full A.I.M. workers because the local Diocese here would be unable to help much regarding finances. They would need to be fully supported and be able to cover air fares and transportation during their stay. The Diocese should be able to provide housing. Work permits in the past have been waived. However quite possibly one would need to be advised of the ever-changing attitudes of those in power," said Mr. Wilson.

Further information can be obtained from Mr. David Checkley of the Australian office of the A.I.M., 37 Hercules Street, Chatswood, NSW.

Science fiction parables on filmstrip

Scripture Union in Australia has just released new Soundstrips — THE NAMOS CHRONICLES — which present five New Testament parables in the Science Fiction medium for young teenagers.

These parables set in outer space parallel the Prodigal Son, the Good



Samaritan, the Lost Sheep, the Vineyard and the Great Feast. In the parallel to the Great Feast, the top people on the planet Namos refuse an invitation to escape from the destruction of their planet by boarding a spacecraft bound for a distant galaxy.

Sci Fi magazines in Britain and the USA have run stories on the production of these strips. In an interview for *Starlog* magazine, producer Alan Lee said, "When Christ told his parables, he used pictures that those around him were familiar with — like farmers tossing seeds and travellers on the road to Samaria. At the moment young people are very familiar with Buck Rogers and Battlestar Galactica. As Christians we believe the most important thing in life is to come to know Christ. That's the message we are trying to put across in a way that isn't preachy."

For the filming, a set was specially built in the basement of Scripture Union's London Headquarters. During outside filming on Barnes Common, the actors in space suits were amused that they were largely ignored by people walking their dogs as if space drama were a normal feature of suburban life! The dogs took events more seriously and barked furiously.

These Soundstrips are now available for sale or hire.

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Goulburn Gaol Seminar — 21 in, 20 out



Photo — Courtesy of Goulburn Evening Post

In-prison seminar for Prison Fellowship members, both gaol inmates and 'outside' committee members and clergy, held this month, was a great experience for all.

21 prisoners from several gaols, and 20 outsiders attended. Pictured leaving Goulburn Gaol (and whose faces can be seen) are from left to right Russell Vickers-Armstrong, Fred McMinn, George Soltau, George Dickman, Rev. Robin Fowler, John Watts, Jim Doherty, Rev. Laurie Blake.

Participants commented, "there was an atmosphere of unconditional love on both sides, and of calm. It was a great success, and we hope it's just the start."

"One of the truest gauges of a society is the way it treats wrongdoers. If this is true of societies in general, what does it say of the Church?" asked George Soltau, who is in Australia to advise the Prison Fellowship, begun by Chuck Colson a couple of years ago.

Mr. Soltau is one of 85 staffworkers with the Prison Fellowship in the US. He designs and runs in-prison seminars, and ran the first one in Australia in Goulburn Gaol last week. He gave an exclusive interview with *Church Record* before leaving for Goulburn.

Churches can't relate to the unsuccessful

Churches don't know how to relate to the unsuccessful, whether they have failed in business, or marriage, or the law. We are part of a success-orientated society. We don't like to admit hurt: "I'm just great, praise the Lord!" We can only relate to others like that, too. But look at Jesus. He could speak honestly with the poor and down-trodden. This is not just a fetish of mine, and I'm not calling it the gospel. It's just that this dimension of being a Christian is being ignored.

"I'm tired of techniques. I'm concerned to get people to want to help."

Measure of love is involvement with wrongdoers

"Which is greater: your personal sin against God which He has forgiven, or a man's crimes against society?"

"God loved me when I was a sinner, and died when I cared nothing. This is the dimension we need to see here. The real measure of our love is our involvement with wrongdoers."

A deterrent or cause for vengeance?

"Every man in prison is someday going to be someone else's neighbour. In a family situation, if I punish my child without caring for him, then that is not a deterrent, but a cause for vengeance. The same emotional dynamics apply in

prisons. We must care for them as persons, otherwise all we are doing is crowding them with people more clever and sophisticated in crime than they are. This is one of the dimensions of prison's work; the most difficult area of re-direction. What do you do with a man, once he has paid the penalty of receiving a sentence?

"There are several other dimensions.

The first is justice, and this involves punishment. Secondly, society consciously or unconsciously feels vengeance. Then there is the economic factor. It costs \$25,000 to keep a prisoner for a year. For that amount, you could put him through University with a private babysitter, and re-educate him. At present in the US, prisons are our 4th largest industry. But there are no returns to society."

How have you found Australian gaols?

"I've been to three separate prisons at Long Bay as well as Parramatta and Silverwater. They're much smaller than American ones, but a prison is a prison, anywhere. They have antiquated facilities, and are very depressing. A lot of people feel they have to be."

On being a Christian prisoner

"The man who professes Christ in prison pays for it. Others are not interested in an 'intellectual informational Jesus trip', or in hearing people preach. They are interested in the Christians' different lifestyle, which is one not of weakness, but in the strength of the Lord Jesus, with His gentleness.

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"ACC Report distorted," says Israeli Consul

"The writer's objectivity is left up in the air," said Mr. Ben-Dov NSW Israeli Consul General in an exclusive interview with *Church Record*, in reply to Rev. Martin Chittleborough's article "Betrayed by Christian Zionists" from ACC and printed in ACC June 15.

"In his recent journey to the Middle East Mr. Chittleborough visited members of the PLO in Beirut and Southern Lebanon who referred him to colleagues in Jordan. He didn't meet anyone from the Ecumenical Council of Jerusalem, or Israeli officials, or any member of the Israeli Ministry for Religious Affairs."

Whose fault?

"I agree with Mr. Chittleborough that the Arab refugees are treated in a heartless and indifferent manner. Arab governments of enormous wealth — and who have been so for many years — have contributed very little to those groups of refugees who have remained in camps mostly in Lebanon and in the Gaza Strip. When we found them in Gaza, in 1967, we were appalled by the conditions they had suffered since 1948.

"It is true that the Palestinians need a permanent home. But they have it — in Jordan. The present Kingdom of Jordan covers 76.9% of the original Palestine under the old British Mandate."

PLO a great menace to Christians

"Just as the Christian community in Lebanon is being terrorised and decimated by the PLO and its mentor Syria, so if the PLO took over Israel, it would be a great menace to the Christian community.

"There could be no secular government in Jerusalem, as the PLO was quoted as wanting in the ACC report. There is no secular government in the whole Arab world. This statement is a facade to impress gullible and naive outsiders. The PLO wants the dismantlement of Israel and the establishment of a Moslem Arab state on its ruins. But it is questionable whether this would be a permanent home, as they in turn become prey to Arab countries around them.

"It is the custom of the PLO to establish terrorist bases intentionally in civilian areas, to use them as a shield."

Really ludicrous

"The comment that political barriers prevent Christians meeting as a church is really ludicrous. How many times has Israel proposed open boundaries and co-operation between all countries? The reason Israeli Christian students can't study in Beirut, is because no Arab countries allow them entry. It is not because Israel won't let them go. The shoe is on the other foot."

A vicious play of words

"I don't understand the reference to problems of access to holy places. The article here is a vicious play of words. Between 1948 and 1967 there were cruel restrictions of access. There was much violation of Jewish synagogues and cemeteries. Since 1967, access for all has been absolutely unrestricted. The flourishing of Christian holiday pilgrimages, and worship without interference are proof of the utter groundlessness of that twisted remark.

"The figures on the number of Christians in Israel are wrong. In 1967 there were 10,000; in 1973, 11,000; and now there are 12,000."



Only hope, not a funeral parlour

"The Camp David Agreement is an historic, momentous breakthrough, and to destroy it would mean to push the Middle East back to the Middle Ages; back to bloodshed and warfare. It is the only hope for the expansion of dignified, ongoing peaceful relations between Israel and her neighbours.

"The Agreement led to a peace treaty between Israel and Egypt. It also sets out a framework for peace in the Middle East. An important part of this, is a settlement of the West Gaza Strip problem. It provides for a provisional period of five years in which the local population elects its own self government which will control all domestic affairs, subject to the military security of Israel. This is

To page 2

Dalai Lama in Baptist Church

Fifteen years ago the Convocation of Canterbury passed a resolution viewing with concern the practice of holding services which combined Christianity with several other faiths.

Recently there was a multi-faith service — on this occasion at Bloomsbury Baptist Church. They are occurring regularly now — and usually receiving the benign smile of approval in high places.

Weakness in omissions

Crucial in such services is the treatment of Scripture. Last week the Sermon on the Mount was quoted: the Beatitudes, that is, not of course the challenge to uphold the Law and the Prophets. There was no reference to Jesus Christ as Son of God, the crucified Saviour, the only Way. And the main address came from the Dalai Lama.

In fact the address included some very fine things — ethically speaking. But its weakness was in what it left out rather than in what it put in. It included the claim that religious differences just do not matter. This is the view fast gaining acceptance: one faith suits me and another suits you... if what I've found isn't working anymore I should find another which does... variety in faith is as useful as variety in food...

Refusal to recognise true God

Isaiah 44 is required reading for Christians tempted in this direction: did Isaiah think that worshipping through wood from a tree while using the rest for firewood was a reasonable option? And Romans 1 shows where false worship originates: it comes from the refusal to recognise the true God in the fact of creation. Paul, too, says that demonic power lies behind idols.

The uncomfortable truth is that the Old and New Testaments move in a very different world of realities from our modern all-faith protagonists. "All-faiths dialogue" is one thing... "all-faiths services" quite another.

"Comment" CWN

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Moore College
Library

EDITORIAL

Planned or prosperity giving?

Planned Giving Programmes were hailed as a force for spiritual renewal when introduced into Australian churches many years ago following their success in U.S.A.

Annual budgets, stable income, more people involved not just giving tithes, but time and talents were heady innovations for many churches at that time.

What has happened since that time and how helpful has that phase been for the individual Christians?

Many churches have retained a promissory or at least a form of committed giving through envelopes, marked or unmarked. The move to basically anonymous, systematic giving by many congregations is seen as a christianizing of the U.S.A.'s secular method of fund-raising, or an adaption of the U.S.A. Churches' method to the Australian situation.

Secondly, we have tended to regard the setting aside of a fixed amount on the first day of the week as the Christian way. We have justified that on the grounds of the first fruits principle of the O.T. What is left over is an amount to live on once the tax man has had his share, together with the building society, etc.

Is that really the Biblical way?

In 1 Corinthians 16:2 a different way is commanded by St. Paul. Each Christian is to set aside an amount every week based on the way the Lord has prospered them. How much should be given depends not only on the needs represented but also the way which God has individually blessed His people.

The "prospering" concept adds an important perspective not only for giving but also for living. If unthankfulness by the creation marks off the unChristian person for judgement, how much more the thanksgiving for individual blessings ought to be the hall mark of the Christian person? Counting blessings that are material is a Christian activity in which every Christian ought to be involved.

Why weekly laying aside of money? That is not because the church took the offering weekly. In that specific instance it was for the Jerusalem poor fund.

It was not because people were paid on a weekly basis. We know for certain that some in the first century were paid as day labourers, and those living in households such as slaves and freedmen were paid on a monthly basis. The weekly counting or accounting of a person's financial situation appears to be based on the importance of the sabbath way of living. Looking one day in seven to recount the blessings of a material nature adds a sense of the personal dealings of a Heavenly Father who cares for his creation.

Any moves that remind and strengthen the personal dimensions of the Christian in his relations with God must be nurtured. Here is one such instance.

It seems that the obtaining of a personal promise of an amount usually fixed for the coming year either by individual in his mind or by way of a yearly commitment is in danger of overthrowing the concept of the weekly prospering of God's servants based on his income and his outgoings.

There will of course be those who feel nervous about telling the congregation that they should adopt the prosperity rather than the planned approach because of the nature of the society in which we live today.

Is it not a covetous society based on greed built upon by a very cunning form of propaganda of created need? Is it true that we have such a problem. It would be a very sobering lesson for Christian people to see that expenditure has greatly exceeded income, and some heart searching may not only make for better management, but also be a help in handling the problem of covetousness which we know in theory is as heinous a sin as worshipping dumb idols in the place of God.

Weekly counting may well help to make for weekly accountability.

The concept of God as the sustainer and giver of all things to all of his creation lies behind St. Paul's thinking. That the Corinthians did not readily respond to St. Paul's teaching in 1 Cor. 16:2 meant that the apostle gave added instruction in 2 Cor. 8 and 9.

It is obvious that the Corinthians unspirituality is reflected in their inability to relate their material prosperity to their relationship with God. It may be that our problem lies in that very same weakness. The Bible gives clear teaching about the God who sustains and blesses His creation. In the midst of a money hungry and grabbing generation of Australians, that great truth about the goodness of God has been obscured even for Christians. It ought to provide a base for prosperity giving. If it does not, what does that mean?

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LETTERS TO THE EDITOR

Dear Editor,

Tim Tunbridge's objection to my letter appearing in the *Australian Church Record* reflects on him rather than me, but I take exception to his misrepresentation of my views. The direction of a person's sexual desires, whether homosexual, heterosexual, or a mixture of both, is remarkable for its stability, but there is no evidence that people with homosexual feelings have any less self-control than others.

I fail to see any "positive benefit" in the anti-homosexual laws. The laws of NSW are silent on fornication, adultery and lesbian acts, but single out male homosexual acts for savage penalties. These discriminatory laws support bigotry, not Christian morality.

Anti-homosexual laws are a charter for blackmailers and extortioners. They help gangs of thugs get away with savage attacks called "poofter bashing" because their crimes are less likely to be reported. When it comes to VD, the laws, according to Dr. W. Lopez, a former deputy director of epidemiology with the NSW Health Commission, "have made it very difficult to get men to come in and be treated." (Sun, 10 January 1977, page 10)

Discriminatory laws that favour the blackmailer, the extortioner and the basher, and that hinder the treatment of VD are no benefit either to the church or the community.

I see no reason why male homosexual acts should be singled out for penalties that no government would dream of applying acts of fornication and adultery. I notice that those who are so loud in their defence of the anti-homosexual laws never suggest that any of these penalties should apply to the kind of extra-marital sex that they might be tempted with.

Yours Sincerely,
Michael Glass

Dear Sir,

The NEAC papers as reported in "Church Record" (1.6.81) show how much secularism has infiltrated the church, concerning the question of Women's ordination.

Unfortunately, many Christians do not realise the ramifications of such a break with Christian tradition. According to 1 Cor. 11:13, if it is possible (theologically) to invert male/female relationships, then it is also possible to invert the relationship between the Father, and the Son, and between the Church and its Head, the Lord Jesus Christ, as the three headships in this text stand or fall together. Thus to ordain women is to pose immense problems theologically.

Women's ordination is not "progressive", but a reversion to the bronze age and beyond, where female deities and functionaries abounded. Even in the Apostles' day, the church had to contend with such issues. The silversmiths of Asia Minor wanted to kill Paul because he drew people away from the pagan forms of religion, in this case "Diana of the Ephesians".

The Bible is not primarily concerned with the "rights" or "equality" issues, but with responsibilities as believers seek to be obedient to God's Word. Did the Apostle Paul write down his own ideas on the role of women? No! The Apostle said, "...the things that I write unto you are THE COMMANDMENTS OF THE LORD", 1 Cor. 14:37.

As Christians, the Word of God tells us to be apart from the philosophies of our age, and not to be influenced by them, this must then include Humanism and Feminist ideology. Let our confidence be with the Word of God, for God knows the "end from the beginning".

Yours Sincerely,
Alan Barron, Th.Dip., ARC
MacLeod

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. D. H. White, Rector, St. Peter's and St. Paul's Milton to Rector, St. John's Asquith on 1st November, 1981.

Rev. K. Yapp, to Rector, All Saints' West Lindfield

Rev. E. P. W. Clarke died on 26th June, 1981
Ven. C. W. Whonsbon-Aston died on 30th June, 1981

Ven. C. A. Goodwin died on 1st July, 1981.

From page 1
provisional, not eternal. The parties are committed to initiate final negotiations on the future of the West Bank-Gaza Strip with all options open, within three years of self government."

Blackmailed

"Camp David could have provided Palestinian Arabs with a solution to the political problem, had they taken the route Egypt took. Many are so prepared, but are being blackmailed by extremist Arab groups influenced by the Soviet

Union, who is not interested at all in seeing an American-sponsored constructive peaceful development"

A Distortion

"To say that the land was taken away from the Arabs is wrong. There has been no change in the private ownership of land in the West Bank. The Arabs' economic and social conditions have improved remarkably since 1967, and this is obvious to any objective and unbiased observer."

RICHARD WURMBRAND

Founder and President

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Monday, August 3, at 7.45 p.m.

MELBOURNE:

RINGWOOD CULTURAL CENTRE
Thursday, August 6, at 7.45 p.m.

CHELTENHAM CHURCH OF CHRIST
Friday, August 7, at 7.45 p.m.

KEW CIVIC CENTRE
Sunday, August 9, at 3 p.m.

BRUNSWICK BAPTIST CHURCH
Tuesday, August 11, at 7.45 p.m.

BRISBANE:

CITY — ST. PAUL'S PRESBYTERIAN CHURCH
Friday, August 14, at 7.45 p.m.

SPRING HILL — TEACHERS' BUILDING
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CITY — ST. PAUL'S PRESBYTERIAN CHURCH
Sunday, August 16, at 3 p.m.

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Siberian Seven — hopes high

The Campaign to free the Siberian Seven is well under way after the recent rally in Trafalgar Square, London, and an all-night vigil outside the Soviet Embassy in London.

Worldwide interest has been stimulated, and hopes are high. One million people in America are now praying for the seven Siberian Christians taking refuge in the American Embassy in Moscow.

"End our ordeal"

Lyuba Vashchenko 28, one of the Seven, said: "We are very grateful to the American Embassy for their assistance but as we approach our third year (June 27) we appeal to Mrs. Thatcher to try to end our ordeal. We don't want to spend the rest of our lives in this room."

A 22 foot-long banner signed by more than 5,000 British people was delivered to the Seven, and in the last three months the Seven received three letters through the Embassy mail. Speaking fluent English, learned during the past three years, Lyuba said, "You can imagine how we felt when we saw the banner and heard about Buzz's campaign. We knew that we had not been forgotten."

"We laughed and cried at the same time as the banner would not fit in our room and extended into the corridor."

Described as "hostages of conscience", the Seven asked Danny Smith through Lyuba: "Please ask others in Britain to do what they can to help us. Please don't forget us."

It was three years ago that eight Soviet Christians attempted to rush past the Russian guards outside the American Embassy in order to gain access. Only seven achieved their goal — the eighth, 16-year-old John Vashchenko, was seized by the guard, dragged away and subsequently beaten and tortured before being returned home two weeks later.

continued from page 1

"The Christian Gospel gives a sense of personal freedom: 'The Lord is with me now'."

"There is a code of survival for prison, which must be learnt on entering it. It involves mistrusting everyone. It is very different to that of the outside world. No-one teaches it — and no-one helps to unravel it when the prisoner hits the street. Christians on the outside can't tell those Christians inside how to live. They can only discuss the problems with them."

The crucial 180 days

"We have no right to just turn people loose from prison. The Church is commanded to reach such people."

"The first 180 days following release are the most crucial. The Prison Fellowship builds cross-care groups, who see the need to reach prisoners and their families. These groups organise jobs and transportation and resources such as medical and dental care and housing for

Since that day, the seven Christians have lived in one 20ft square basement room with two beds, a cooker, sink, bath and chairs. They have one "window", a grill at street level over which there is no glass: in winter the rain and snow drip in, in summer it is the dust. Outside this window a Soviet guard taunts them with jibes or rattles his baton along the mesh.

The Seven come from a village in Siberia, hence their popular dubbing "the Siberian Seven". They comprise two families: Peter and Augustina Vashchenko and three of their 13 children; and Maria Chmykhalov and one of her sons.

For the past 18 years these two families have been seeking to emigrate from the Soviet Union. They have been continually persecuted by the authorities for their beliefs. They have alternately been imprisoned, put in psychiatric hospitals, had their children removed to institutions for Marxist/Leninist indoctrination, had their Christian meetings violently disrupted, and been harassed by the authorities with persistent cruelty.

Attempts to enter the American Embassy in 1968 to discuss emigration ended in prison sentences. However, in 1978 the families received an invitation from the Americans to enter the Embassy. This nevertheless is insufficient. One of the many petty tyrannies of the Soviet system deems it illegal to enter the Embassy without a document issued by the Russian authorities. It was the absence of such a document which forced the families to enter by storm when refused entry.

After the world outcry against the American hostages held in Iran, the silence of the media on this issue has been deafening. "Buzz" magazine's campaign for their release for emigration has already elicited the support of many Christians in this country. Now supporters of the Seven are urged to write to the Russian Ambassador.

this period, as well as for the family while the man is 'inside'.

"We organise marriage enrichment (or 'marriage re-entry') sessions, beginning two to three months before the prisoner is due for release, for both the man and his wife."

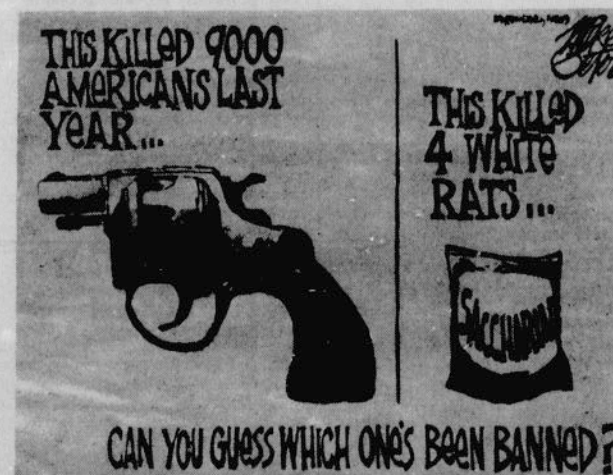
A mission field without support

"The Prison Fellowship has a whole spectrum of other activities. In-community seminars and evenings out at churches, to give testimonies and be exposed to Christians outside."

"We produce literature, such as Bible studies aimed at lifestyle and other problems of being in prison."

"We try to work with the prison establishment. I'm now working on a research project on positive models for correction, with Canadian prisons. We work with prison chaplains. Our work is simply the church working in one part of the missionfield — but without much home support."

Comment on gun control



The possibility of tighter gun control laws has recently been discussed at a conference of Australian police chiefs. Dayton, Ohio's *Dayton Daily News* cartoonist, Mike Peters, recently won a Pulitzer Prize with a series of ten drawings of which this is one. There is strong anti-gun control law lobby in the USA.

Anglican Messenger

Growth in full-time high school scripture work



Nine Sydney high schools now have full-time scripture teachers. Nine of the schools are represented in this group.

Left to Right: Beth Kable (Jannali Girls' High School); Bob Prior (Janvali Boys' High School); Frances Penny (Penshurst Girls' High); Geoff Bullock (Endeavour High & Kirrawee High); Kerry Laws (East Hills Girls' High); Doug Brewer (Narwee Boys' High); Arch Humphries (Hurstville Bcys' High School).

Ramon Williams

Early in 1980, the Religious Press reported "Success in High School Scripture" and told of the work begun at the two Jannali High Schools in 1976. In a report just issued, Rod Berkley, a spokesman for the School Scripture Development Council (formerly the Churches Christian Education in Schools Council) says, "Response from churches has been wonderful. We have had enquiries from as far north as Charters Towers and as far south as Ulverstone in Tasmania. Both myself and other: Council members were kept busy in 1980; especially in third term; attending meetings of clergy and laity and speaking with the Principals and staff of High Schools in order to help them begin their own Scripture programmes."

"The recent limited release of the NSW 'Report on religion in Government Schools' is both a great encouragement and at the same time a clear sign that God's hand has been on this work."

"We can now report that nine Sydney High Schools have full-time Scripture teachers and about as many are working towards 1982 starts."

To Queensland

Early this year Rod Berkley attended a meeting at Macgregor High School in Brisbane when some 17 churches from the Mt. Gravatt area attended, together with a large number of teachers. The work was begun to place a full-time teacher in that High School in 1982.

"One thing is clear — that no one denomination can successfully manage a Scripture programme in a High School. The very organisational structure together with the costs involved preclude this course. High School Scripture presents a God-given opportunity for Christian churches to get together and form a Board, in order to place a full-time teacher in their local High School," Mr. Berkley said.

"Not all the meetings that we attended resulted in local groups beginning. The cost of funding was the greatest drawback, although in some areas lack of clergy enthusiasm saw prospective schemes wither. In the areas where the work has begun is has flourished, even in the face of some very difficult circumstances. It is interesting to note that no scheme having begun, has ever foundered. The teachers report that, despite the difficulty of the work, the effects of full-time Scripture teaching speaks for itself. Increases in numbers at ISC; pre-school prayer meetings organised by the pupils, lunch time Bible studies, Christian holiday camps; increases in the local church fellowship groups are some of the results."

"The opportunity is there; the door is open but for how long we do not know. God has clearly given His blessing to the work of our Council and we are seeking to help local groups establish their own schemes. We are willing to attend meetings or speak to Principals in order to help groups establish. We see the work in any one High School as purely a local concern and we take no part in the running of local schemes. Our work is to help schemes become established and to provide an ongoing pool of information and resources as the work develops."

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Former KGB official arrested as a Christian

A difficult fate awaits Vladimir Titov, a believer and former KGB official, who was arrested on 20 March, 1981.

Titov was born in 1938 in a village in the Kaluga region, where he grew up amid poverty. He was the typical product of Soviet anti-religious society, but his mother was a believer who found her only comfort in a secret Baptist church. Titov was an electrician who was recruited by the KGB in 1956 and eventually sent to Moscow, where he was assigned to watch foreigners and dissidents. Through his service he had the opportunity of reading the confiscated *Gulag Archipelago* books and of listening to foreign radio broadcasts.

Because of these he gradually began to have doubts which became stronger and stronger as in his KGB work against the Baptists he realised that these people were not concerning themselves about political issues at all but only about a life without lies or sin.

The accusation which came later against him was based, above all, on the declaration of one of his KGB colleagues: "He had no respect for communists. He said the only people worthy of respect are believers, whatever denomination they belong to."

Titov tried to avoid carrying out the order to spy on believers in his home village by fleeing. He was sentenced in 1969 to five years' camp for anti-Soviet agitation and propaganda (article 70 of the Criminal Code). An attempt by the KGB to bring him round and win him back as an agent failed.

New charges under article 70 were brought in 1973, and he was sent to the notorious Sychevka Special Psychiatric Hospital and then spent two years in a psychiatric hospital in Tula. He was released in 1976.

Titov worked as an electrician in Bryansk until 1978. After many attempts

to emigrate he finally received an invitation to Israel. When he went to the emigration and visa department on account of this, he was beaten so badly that he had to be taken to hospital. He was dismissed from his job in Roslavl in autumn 1979 for standing up for the rights of workers who had been cheated.

He was twice detained during 1980 in Dnepropetrovsk and Kaluga. The KGB then demanded that he move to the East. Recently he had been pressured by the KGB to write a book denouncing dissidents whom he got to know while imprisoned. He has been offered money, a flat and help from journalists in the actual writing of the book. However, on 20 March he was arrested in the Tyumen region and is now receiving psychiatric treatment.

Planned to kill his enemy

A man broke down at the mission conducted by African Enterprise Kampala during June. He had been planning to have his enemy killed and was arranging for a soldier to do it. Now having committed his life to Christ, he said, "I must go back and tell this soldier and confess to my enemy. I love him now."

The week-long mission was organised by the Diocese of Kampala and conducted by Bishop Festo Kivengere and eight African Enterprise team, staff and Board members taking meetings throughout the city.

In response to the message of the mission, the Mayor of Kampala said, "Remember that Sodom and Gomorrah were not destroyed because their city had no running water or garbage trucks or because there were pot holes in their roads. They were destroyed because their inhabitants were sinful and refused to obey God. Our city has many lacks, but if we turn to God we will not be destroyed. He will be with us and help us in our city."

Royal Wedding Service protest

The invitation extended by the Archbishop of Canterbury to Cardinal Hume to take part in the Royal Wedding Service in St. Paul's Cathedral on July 29th must be considered ill-judged and anomalous in view of the position taken by the Roman Catholic Church on mixed marriages. It is notorious that the Church of Rome does not accept the form of Solemnization of Marriage in the Book of Common Prayer as normally validating a marriage between a Roman Catholic and a Protestant partner, nor a Protestant clergyman as a valid witness for the purpose of the marriage ceremony. Since this is the case, it must strictly follow that the service to be used in St. Paul's Cathedral is in the eyes of the Church of Rome less than a fully Christian form of marriage.

The intransigence of the Roman Catholic Church on mixed marriages and its refusal to acknowledge the validity of Protestant rites has caused widespread unhappiness. The willingness of Cardinal Hume, therefore, to participate in the Royal Wedding Service is both inconsistent and hypocritical and can only cause deep offence to very many people.

The inconsistency of the Archbishop of Canterbury also is revealed by his omitting to invite the Moderator of the Free Church Council to what he has been pleased to call an ecumenical service. This omission is, in the light of the important role the Free Churches play in this country, inexcusable.

Protestant Reformation Society

Acceptance of Rome — "spiritual adultery"

A meeting, entitled "A time to decide", was called by the Protestant Reformation Society, with the support of the United Protestant Council, at Westminster in June.

The meeting was arranged in anticipation of the proposed papal visit in 1982, to consider the ecumenical implications of the visit, and its significance for the Protestant faith in this country. The speakers included the Rev. Franco Maggioro, of the Reformed Presbyterian Church, Milan, who was formerly a Roman Catholic priest; the Rev. David Fountain, a Free Church Minister, and the Rev. David Samuel, a Church of England incumbent and General Secretary of the Protestant Reformation Society.



The essence of the papacy, Franco Maggioro said, is that it puts man in the place of God. It fashions and appoints a deity of flesh, an idol, which attracts to itself the devotion and honour which belong to God only. This is what the Roman Catholic Church is doing today in promoting the religious "super-star" image of the papacy, but it is inherent in the office itself.

God is a reality, but a spiritual reality, to be sought and apprehended by faith. The way in which God reveals himself, as he did in his Son Jesus Christ, is the way of humiliation and suffering, the way of the cross. This stands in sharp contrast to the triumphalism and worldly, outward show that attends the papal progress in very many countries today.

We should therefore be aware of the danger that confronts true religion in the papacy. When men welcome and embrace it they are alienated from the true knowledge of God, and degrade themselves as individuals and a society.

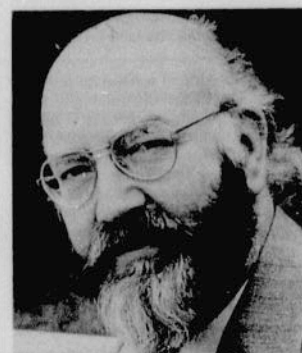
This creates a crisis for contemporary Protestantism, for the pope, is presented as a unifying force in a religiously and politically divided world, as a benign and resourceful spiritual leader, while the truly idolatrous and authoritarian character of his office is ignored. Protestants are invited to set aside their criticism and mistrust of the papacy. But for those who discern the reality and essence of the papacy behind the facade this is impossible. They see that the claims of the Roman Church, and particularly the claim of the pope to be the Vicar of Christ, subvert the Gospel. There is no other course open to them but to reject such claims.

The Rev. David Fountain emphasised the need for Protestants to dissociate themselves wholly from the Church of Rome. Those who accept her as a Christian Church and the pope as a Christian leader are being unfaithful to God. They commit spiritual adultery and



deny the faith. However they may qualify what they are doing, by saying that they do not necessarily agree with everything that Rome says, they are denying the Gospel by their conduct. That is as serious as denying it in word. There is only one safe course and that is separation from the Church of Rome and the papacy in worship and in all matters of faith. We should however maintain social contact and take every opportunity to commend the Gospel to Roman Catholics in a loving and gracious manner. In this way we shall not be in danger of being regarded as condoning the errors of Rome, and by our clear witness we shall be keeping faith with Roman Catholics entangled in those errors, and who without that witness would be confirmed in them.

The present crisis in Protestantism calls for courage and strength to make this decision, which is unpopular and unfashionable. The Rev. David Samuel pointed out the necessity of making such a stand. Not only does it make clear the devotion and honour which belong to the Gospel of Christ, but also if such a stand were taken it could lead to the revival of true religion in this country. That is the



great need of our time. Spiritually, morally, and socially our nation is near the verge of bankruptcy. There must be a return to the religion of the Bible alone, which was so clearly formulated and expressed in the Reformation. The ecumenical path we are pursuing only fudges the issues, invites syncretism, and commends truth and error in the same package. This can no longer be tolerated. God is a jealous God, who can only be served with wholehearted commitment and undeviating faithfulness to the truth he has revealed in his Word.

If we would not slide unthinkingly into denying the faith we must show our commitment now by rejecting all that the papacy represents and working positively for the reinstatement of the Reformation in the national churches and in the historic Protestant denominations of this country.

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AFRICAN ENTERPRISE

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SPECIAL
ISSUE

During May an African Enterprise team of evangelists from South Africa, Tanzania and Uganda visited Australia. In this issue we report on their ministry in many parts of Australia.

CENTRAL AUSTRALIA

TANZANIAN EVANGELIST COMFORTS ABORIGINES

The most moving experience in an outback tour of Central Australia by the Tanzanian evangelist, the Reverend Matt Nyagwaswa, in mid-May, was to preach at the funeral of an Aboriginal boy who had died just before the evangelist had flown into Ernabella.

His programme included a week's preaching tour of the Pitjantjatjara area with the guidance of the Reverends Kerry Medway and Chris Clerke, of the Bush Church Aid Society. Mr. Clerke piloted the light plane in which Mr. Nyagwaswa travelled.

The boy who had died of leukaemia was the son of Raymond and Katinari Tjilya (Raymond is an elder in the Ernabella Pitjantjatjara church). Mr. Nyagwaswa found that the Aboriginal community he had expected to meet at Ernabella had left the station and gone to an encampment some distance away as is their mourning custom.

Mr. Nyagwaswa was invited by the grieving parents to attend the mourning camp, whither he went accompanied by the white community instead of holding the anticipated evening meeting in Ernabella. In his message round the campfires that evening the evangelist said he had expected to be welcomed in the Ernabella church, but God had provided "a more wonderful place for him to share Jesus and the joy of heaven."

Mr. Nyagwaswa went back to the camp the next morning and gave another talk and made a third visit for the funeral later in the day. With the help of Pitjantjatjara interpreters, Paul Eckert and Peter Nyaningu, Mr. Nyagwaswa spoke of the hope that Christ brings that death could not destroy.

The father of the dead boy testified of his own faith in God, and said that at his wish the boy would be buried near the church, a major break with the spirit-world tradition of the Aborigines.

Another man, who had been a witch doctor, renounced all contact with evil spirits, and a woman from Amata proclaimed her wish to follow Jesus. Other women asked for prayers for deliverance from evil spirits.

On his flying visit Mr. Nyagwaswa first spent two days at Leigh Creek, where he talked with a mixed congregation about

his work in Africa. The people included some who have been supporting the Ugandan relief appeal.

He went next via Coober Pedy to Indulkana where most of the people were away because of school holiday diversions, including hunting, but a knock at the door in the evening announced that a meeting was waiting to hear him, and the evangelist was touched to find the ease with which he could identify with Aboriginal people with whom he was meeting as a race for the first time. He found that things Africans and Australian Aborigines had held in

Continued page 3



PARRAMATTA

KING'S SCHOOL MISSION A TURNING POINT

A mission by four African Enterprise evangelists, two white and two black, at The King's School at North Parramatta, Sydney in the last week of May was enthusiastically supported and could be a turning point for ministry in private schools across Australia, according to Michael Cassidy.



Mr. Cassidy, who founded African Enterprise in 1963, is experienced in a wide variety of missions, including school missions in South Africa. His supporting African Enterprise missionaries were the Reverend John Wilson, a black Ugandan, the Reverend Matt Nyagwaswa, a black Tanzanian, and Mr. Brian Gibson, a Welsh-born singer and guitarist, who has been associated with Mr. Cassidy's work in South Africa in recent years.

The Headmaster of The King's School, Canon S.W. Kurrle, said at the end of the mission that he had been impressed particularly by its structure and by the openness and friendliness of the missionaries and the relevance of what they had said, which had given them wide acceptance throughout the school.

The King's School has 930 students, of whom about two-thirds are boarders, largely drawn from country areas. This is the school's sesquicentenary year and the mission was conceived as part of the celebrations.

The mission was interwoven with the normal teaching programme of the school with a minimum of interruption to routine. But the evangelists, by addressing assemblies and chapel meetings and by taking over the normal divinity classes, were able to meet the boys on several levels. In addition, evening meetings which were attended by parents and friends, widened the mission's impact. Individual counselling sessions by the evangelists enabled the boys to bring forward personal problems.

Continued page 3



NEWS

Dr. Dwight Pentecost will be the guest speaker on the Pacific Prophetic Cruise 7th May, 1982. Dr. Pentecost is a well-known Second Advent speaker and he will be running two sessions each day while the ship is travelling. The cruise is for 14 days and includes visits to Tonga, American Samoa, Fiji and Noumea. The Oriana is a magnificent ship with excellent facilities and is fitted with all the navigational and stabilising aids to make for as smooth a voyage as possible.

Word of Life are the sponsors of the cruise and further details can be requested from them at P.O. Box 205, Ryde, N.S.W. 2112

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DAVID HEWETSON

comment

WORLD WITHOUT END

On my one and only visit to the British Museum I also visited the Planetarium. The commentator finished his spiel by describing the fiery end of the world. But then, to the now-hushed audience, he said: "since it is estimated that this will not occur for some millions of years I should not let it interfere with your plans for the summer holidays." Greatly relieved we all left the Planetarium convinced that although the world was going to end, it was so far off it didn't matter! And yet at the same time, we all knew that there were other Prophets of Doom warning us that, even if it did not wander into the path of an on-coming star, our lovely planet was in danger of being destroyed from within. Nuclear stockpiles, bacteriological weapons, a mad hijacker mentality, ecological imbalances, the energy crisis, and the population explosion all seemed to agree with the 1955 Russel-Einstein Manifesto: "we have found that the men who know most are the most gloomy."

What, then, does the Bible say about the end? Well, apart from forbidding date fixing, it gives us perpetual signs to warn us to be constantly on guard, ever with the upward look for our returning Lord. It warns us that all we do, and think will be properly assessed at the judgement seat of Christ. That those with less light than ourselves (like the Queen of Sheba and the Ninevites) will level the finger of accusation against people who knew so much and did so little about it. And our attitude to Christ will be confirmed as the crucial element in assessing what we are and have done.

The cartoonists would have us thinking of a heaven in which people in nightshirts sit on damp clouds and pluck harps. Others probably think of it as an enormous Retirement Village in the Sky. But the Bible says otherwise. It sees a new society from which all evil has been banished. It sees the preservation and transformation of all the richest and best things in human cultures. It sees God's grace 'working backwards' to remove all the hurts and disappointments of life. And it sees the creative, joyful and liberating power of love set free to provide endless scope for personal growth in eternity after eternity.

Why, then, do we live too often as if this world was everything?

The Reverend David Hewetson is the Rector of St. Philip's Anglican Church, Turramurra South in Sydney and a member of the Board of African Enterprise Australia.

NATIONAL EVANGELICAL ANGLICAN CONGRESS

DON'T MAKE RELIGION TOO INTELLECTUAL

Christians must not be "too cerebral" in their search for truth.

Michael Cassidy of South Africa, said this to over 550 delegates at a plenary session of the National Evangelical Anglican Congress on May 15.

He was addressing the Congress on "Christ and the Spirit". "For me the answer lies in the renewal of the Church in the



Holy Spirit," he said.

God was lifting Christians from a "coldly analytical" approach.

The critical problems of South Africa had prevented them "from bogging down into theological semantics."

He said that the country's troubles made it clear that their priorities were "to evangelise the lost, build up the found and heal the land."

"So my prayer for the Church and for NEAC is that we must not be too cerebral in our search for truth," Mr. Cassidy said.

He added that the Australian continent also revealed a great task for mission and evangelism.

Among the problems to be faced were secularisation, alienation of youth and the needs of migrants and Aborigines.

"We have been forced to discuss the work of the Spirit in the context of Christian togetherness and in the context of the body of Christ.



MELBOURNE

AFRICAN TEAM BRINGS GOSPEL OF UNITY

"All Things New" was the key theme of a mission during May in the Melbourne suburb of Camberwell by the African Enterprise evangelists.

Michael Cassidy summed up the purpose of the mission with a final address before a capacity congregation in the Anglican parish church, St. John's, with a bible study on the word "together".

And the active presence of three black Africans in the mission team was a dramatic sign that the Gospel is the answer to the deep divisions in Africa as in any other place.

Mr. Cassidy was the only white African in the group.

His co-workers were the Rev. Matt Nyagwaswa, from Tanzania, and the Rev. John and Mrs. Mary Wilson, from Uganda.

The mission was organised by several Anglican and Uniting Church parishes in the area.

Mr. Cassidy spoke of the "tragic word 'apart'" and spoke of its evil effects between nations and races and between members of families.

"But the great word in the New Testament is 'together'," Mr. Cassidy said.

The team followed a heavy schedule during the mission which was held from May 11-18.

They were involved in radio interviews, a Rotary Club meeting and assemblies at several high schools.

During one such meeting a Rotary Club leader summed up the visit to Melbourne.

He said Australians were used to the idea of sending missionaries to Africa but it was a new and thought provoking experience to have a team of Africans on mission work in Australia.

All the missionaries spoke impressively of the reconciling work of Christ in their lives and their conviction that He is the answer to the injustices and divisions on their vast continent.

And that's the message that was borne out in more than words by the three black Africans teaming with a white South African as a living demonstration of reconciling power.

They certainly won the interest of a very reserved group of more than fifty teenage boys and girls from Camberwell High School.

At first the students, themselves a noticeably multi-racial

group, listened silently and if they joined in with the opening song then it was in a whisper.

Even a good joke by Michael Cassidy about Australians stealing the pearly gates raised not a smile.

But as the three men gave their earnest, low key testimonies and background on African problems, the students slowly thawed out.

During the question time there were a couple of enquiries about African politics followed by a stream of questions about the Christian faith.

The teacher in charge extended the time and observed that the students seemed more interested in religion than in Africa.

After many questions the students were told to return to their classrooms, but those with further questions were allowed to wait back and speak personally to the visitors.

Speaking at the conclusion of the mission, Michael Cassidy added: "Our prayer is that you remember us as we face the tumultuous context that is Africa at this time."

Quoting a great worker for Christ in Africa, Dr. David Livingstone, Mr. Cassidy said that they were prepared to go anywhere, provided it be forward.

"And so we go forward — without reservation, without regret and without retreat," he said.



Michael Cassidy, John Wilson and the Reverend Kevin Curnow, Vicar of St. John's, Camberwell.

KING'S SCHOOL

Continued from page 1

CENTRAL ISSUE WAS ALWAYS "HOW DOES ONE COME TO A LIVING FAITH?"

The integration of the four team members in the conduct of the mission contributed greatly to its influence. Mr. Cassidy, South African born and a Cambridge graduate, is a preacher. Mr. Wilson, a former businessman, and Mr. Nyagwaswa, a former education officer, are also university graduates. All three have the gift of immediate communication and of illustrating their talks with anecdotes from their personal experiences which were often of geographical as well as of spiritual significance.

Mr. Gibson, who became a Christian about ten years ago and participated in the mission primarily as a musician, also revealed a rich talent in the evangelistic field with his talks, often given with his guitar strapped round him as he broke frequently into song, leading choruses and singing Beate and other songs, including some of his own composition.

Mr. Nyagwaswa also played the guitar occasionally and sang.

Indeed, the sound of music pervaded the school throughout the mission. One of the most popular memories of the mission will be of Mr. Nyagwaswa, the darkest and most smiling member of the team (he was given the nickname of "Chocolate") rolling his eyes as he sang "And I'll be there" in the chorus of the song about "the Hallelujah meeting".

The school brass band and schoolboy pianists also roused enthusiasm in their contributions at the evening meetings in the recital hall. Frequent applause of the speakers and methodical hand-clapping accompanied popular choruses were other indicators of support for the mission programme.

But perhaps the most significant outward sign of the mission's impact was given by the swarms of boys who crowded eagerly around the missionaries after the evening meetings to seek appointments for personal counselling later in the week.



Mr. Cassidy, in an interview at the end of the mission, said: "First of all, I think what we have seen at King's must be attributed to the tremendous prayer which has gone on for the school in Australia and in Africa among staff and people and old boys and parents related to The King's School. I believe we have seen a real work of the Holy Spirit at King's. I think it has fulfilled my own expectations and my own prayers because I was praying that our mission at The King's School would perhaps constitute some kind of turning point for ministry in high schools and especially at private schools in Australia. My hope was that this mission would be so blessed by God that it would constitute some kind of open sesame to other schools of this sort across Australia, and that the mission would convey a vision to the Church in Australia of what can be done in a school, using this particular model of mission."

Mr. Cassidy said that in Africa, African Enterprise had done its first private school mission in 1968. Until then no mission of that sort of a one week's effort had been done in South African private schools. The first of those missions, done

would open up to strangers.

"My experience from previous missions has been that very often the bird of passage has an advantage over somebody local in that boys will open up, knowing that you are leaving and almost feeling it will be easier to speak to someone who will not be permanently around."

"They came in tremendous numbers and what struck all of us, I think, was that the main question without any doubt was right plumb centre on the person of Jesus Christ and how to find Him in a living way. There were not a lot of questions that were off that."



"These interviews, which were half an hour each in length, were sometimes with individual boys, sometimes with two or three boys, and occasionally with up to five or six coming at a time. The central issue was always: How does one find Christ, how does one come into a living faith? There were some questions that related to domestic tensions, like boys coping with homes that were breaking up, but even when that happened the prior question for them was that of entering into a living faith."

"That was really thrilling and we got to know many boys intimately. The beauty of this sort of mission is that in the first place in the assembly and in the chapel periods the whole school is present. You meet the boys in a proclamation sort of situation, a monologue situation. Then when you go into the classrooms you have a dialogue situation where the boys ask questions and are meeting you more personally. Then when you go into the counselling situation it is an individual meeting."

"In a sense all these situations are different patterns of the operation of New Testament evangelism — you've got the proclamation of Pentecost,

you've got Peter and Cornelius in a group, in a home, and you've got Philip and the Ethiopian eunuch in man-to-man communication. I believe that in any effective communication of the Gospel we ought to use all these methods."

"Literature evangelism is another. The boys bought books — the New Testament is literature evangelism in one sense — and those books are going to be read."

"There will be an ongoing witness through that so that all of these opportunities are tremendous. But the personal counselling was especially meaningful to us. We will be writing personally and will be keeping in touch with many of those boys with whom we had interviews."

The point was put to Mr. Cassidy that the testimonies given by old boys at the evening meetings seemed to show that before the mission there was some sort of definite Christian impact on the boys at King's.

Mr. Cassidy replied very forthrightly that there was no question about the validity and the greatness of the sustained evangelistic witness at the school since its foundation, and he paid tribute to the influence of the present Headmaster, Canon Kurrell, as an evangelical churchman.

The mission was organised by the school chaplain, the Reverend Neil Macintosh and his supporters who, in addition to Mrs. Macintosh, included the chaplain of the preparatory school, the Reverend Geoffrey Grimes, and Mrs. Grimes, and Mr. Berry Primrose, a teacher and assistant housemaster, and his wife, who organised the appeal for prayer support.

Mr. Macintosh said he was happy with the mission, particularly in terms of the number of boys, who responded positively or who were close to doing so. The boys had received the missionaries warmly and there was very little antagonism even among boys who were not touched by the mission. Mr. Macintosh felt that the mission had raised the whole spiritual tone of the school.

The follow-up of the mission will probably take the form of regular Thursday evening meetings at which Bible study will be encouraged, an outside speaker will be invited and music will be a background accompaniment as it was during the mission itself.



CENTRAL AUSTRALIA

Continued from page 1

common were witchcraft and superstition, but his message to them asserted that faith in Christ was much stronger. He flew on to the next meeting with a warm farewell which caused him to wish that he had been able to stay much longer.

The next stop was Oodnadatta, where the horse races were on and had attracted most adults. But he had a rewarding meeting with school children, both black and white, and visited the hospital.

Erabella was next and his experience with the mourning community there has already been related. In addition to speaking at the camp services there he also spoke at a church meeting.

At Mimili he had a meeting with the Aboriginal community, which some white people also attended. He thought the "get-together" with songs as well as talks, was very exciting.

Mr. Nyagwaswa then flew to Coober Pedy, which he had briefly visited earlier, and had an evening meeting in the Lutheran Church hall with both black and white people. On the next morning, a Sunday, he preached in the Catacomb Church, which was crowded. He spoke again in the evening at the Lutheran Church and tried to relate his African work to the Aboriginal situation in Australia.

"On the Monday morning I went to the opal mines," Mr. Nyagwaswa said. "I was scared as I went by faith through a small hole and down a ladder. Then I did some opal digging." Mr. Nyagwaswa flew back to Adelaide later that day.

"This visit to Central Australia and the Aborigines has been my most exciting experience in Australia," he said. "It has also given me a deeper insight into an understanding of the Aboriginal people."

NEW SOUTH AFRICAN CENTRE

AN OPEN LETTER FROM MICHAEL CASSIDY

Dear Friends,

What a special thing God has done in linking Australia and its Christian church with the continent of Africa generally and more specifically in recent times with South Africa. Your loving concern for the tremendous socio-political dilemma which is the South Africa of today means so much to us. Recently one of our political leaders said "South Africa stands at the edge of the precipice. The abyss is ominously close."

We in the African Enterprise team feel that we are particularly called to be messengers and ambassadors of hope, regardless of how complex the situation is. We are called to be part of the solution rather than part of the problem. Our entire ministry is directed to this end.

The new African Enterprise Centre for Mission, Evangelism and Reconciliation which we have established in Pietermaritzburg is one particular dimension of our ministry I want to share with you in this letter. We have cleared 20 acres of land in a wonderful location and are planning to proceed soon with our building plans. The centre is to be a place of training, of encounter and dialogue, and of working out strategies and answers for the future. It is also the hub of all our evangelistic planning and mission preparation.

We plan to bring different groups together for a whole range of programs. We will run extensive clergy seminars. We will have youth training programs for evangelism. We are exploring schemes to bring together business and civic leaders to reflect in the atmosphere of Christ on Christian answers for our troubled land. We have run several pilot ventures in connection with the above vision. One of the most significant of these pilot ventures took place at the end of 1980 when we brought black young people to our centre following in strong confrontation with the authorities.

It was marvellous sharing Christ with them, encouraging them to be positive agents for change and for spiritual leadership and then seeing the tremendous impact on many of their lives. One tough Marxist was converted and prayed with tears on the last night of the mission, "Make me an instrument of Your peace, Lord, in South Africa today." This venture also gave us an opportunity of gaining a clear understanding of the case the young people were making for better educational opportunities, and these were able to present to the authorities at Cabinet level. As of this moment, 100% of those young people are back in school and the 19 schools which were closed have now been reopened. This is the sort of venture we could multiply many times over around the year as we move into the future.

After our recently completed mission in the coloured township of Elsie's River, a suburb of Cape Town, we found many of the young black people most eager to come to our centre for Christian leadership training. As Elsie's River has been a hopeless, desperate and utterly marginalised community, it gives us great hope that they should still want to participate in this kind of exercise.

This program represents a tremendous opportunity and challenge for us. The potential of this scheme was seen by business leaders in one of our large Corporations who have promised us 50,000 rand (\$A50,000) as soon as we can raise 50,000 rand. So we are appealing to our friends around the world and in South Africa to help us secure such a sum so that the monies promised can be released and the whole project move forward post-haste. Time is not our friend in prayer, which is so essential, but also in generous giving, stand with us not only in prayer, which is so essential, but also in generous giving, then I believe this would bring rich dividends in terms of the Kingdom of God in our part of the world. God bless you as you pray about this.

Yours, because His.

Michael Cassidy

Team Leader, South Africa



WHAT A WORLD

The body in question

Lesley Hicks

I remember as a schoolgirl being shown in biology classes a film on the development of the chick. It involved time-lapse photography, and showed a marvellous sequence of cells dividing and multiplying and swimming their way into recognisable structures — heart, spine, eyes, beak, legs, wings — weeks of development compressed into a few minutes, all filmed through a "window" into the egg.

It sticks in my memory because of its impact on me. I was overwhelmed with wonder and praise for the handiwork of our creator God. I remarked to a friend: "How anyone could see a film like that and not believe in God I cannot imagine."

Similar thoughts are sparked by reading a highly original, beautifully written book, "Fearfully and Wonderfully Made" by Dr Paul Brand and Philip Yancey. (Hodder & Stoughton, paperback, \$5.95) Dr Brand is renowned for his work with leprosy, as a researcher and as a surgeon. His story is told in "Ten Fingers for God", and that of his equally remarkable mother in "Climb Every Mountain". Philip Yancey is the author of "Where is God When It Hurts".

The book is written from Dr Brand's perspective. Yancey writes of him in his preface: "Until I visited him at the leprosy hospital in Carville, Louisiana, where he now lives and works, I did not know the degree to which his Christian faith had permeated his life and thought. As an avid scientist, bird-watcher, mountain climber and organic gardener, he has striven to integrate the natural order with spiritual order."

Wonderfully Made

Dr Brand had a manuscript developed from talks given years before at the Christian Medical College, Vellore, India. "In a sense," he said, "we doctors are like employees at the complaint desk of a large department store. We tend to get a biased view of the quality of the product when we hear about its aches and pains all day... I tried to pause and wonder at what God made. I took an old analogy from the New Testament (the church as a body) and updated it with the expanded knowledge we've gained from modern science. Curiously, every medical discovery seems to make the analogy fit even better; not one has weakened the original meanings the apostle Paul set forth."

Both writers were alarmed at the degree to which in modern thought, nature has been divorced from supernature. "The created world has lost its sacredness. Christians have abandoned it, not to paganism, but to physics, geology, biology and chemistry."

Yet those same sciences, from the standpoint of faith, testify magnificently to design and the Designer.

Diversity of Cells

They write of the body's cells in their incredible diversity, and liken them to the unlikely assortment of human beings that make up the church. For instance: "The aristocrats of the cellular world are the sex cells and nerve cells. A woman's contribution, the egg, is one of the largest cells in the human body, its ovoid shape just visible to the unaided eyes. It seems fitting that all the other cells in the body should derive from this elegant and primordial structure. In great contrast to the egg's quiet repose, the male's tiny sperm cells are furiously flagellating tadpoles with distended heads and skinny tails. They scramble for position as if competitively aware that only one of billions will gain the honour of fertilization."

"The king of cells, the one I (Brand) have devoted much of my life to studying, is the nerve cell. It has an aura of wisdom and complexity about it. Spiderlike, it branches out and unites the body with a computer network of dazzling sophistication. Its axons, 'wires' carrying distant messages to and from the human brain, can reach a yard in length."

Diverse Christians

Thinking of churches, "Is there another institution in town with such a mosaic assortment of unlikes? Bored teenagers tune out the sermon even as their eager grandparents turn up their hearing aids." Yet the basis for unity within Christ's body begins not with our similarity but with our diversity.

"I have learned that when God looks upon His Body, spread out like an archipelago throughout the world, He sees the whole thing. And I think that He, understanding the cultural backgrounds and the true intent of the worshippers, likes the variety He sees."

The book examines four aspects of the body, cells, bones, skin and motion, and imparts its scientific information vividly. It is further enlivened with illustrations, and with rich anecdotes from Dr Brand's lifetime of service. The analogies go further than the metaphors of Scripture, but they illuminate spiritual truth without straining it. It is a book I'd like to keep and dip into often, except for one problem. This edition has very small print and an irritating width of line that leaves virtually no central margins, making it physically very hard to read. I suspect it has been reduced unsatisfactorily from a larger format.

Entire print run of 135,000 Bibles sold out

The entire print run of 135,000 copies of the 1910 version of the Chinese Bible has sold out in mainland China, Reuter reported from Peking recently.

The Bible is published and distributed in Shanghai by the Protestant Three-Self Patriotic Movement Committee and costs five yuan (about US\$3) each, Reuter said.

Meanwhile, Agence France Presse reported from Peking recently that about 40 Chinese citizens were baptised on Easter Sunday (April 19) at one of Peking's Protestant churches.

It was the second time that baptism was held in this church since the death of Mao Tse-tung four years ago and the revival of organised religion in mainland China.

About half of those baptised were elderly people with the other half consisting of youths.

According to members of the congregation, among the most aged baptised was a woman who was forced "to give up religion" during the Cultural Revolution from 1966-67 and had not attended service since.

CHINESE AROUND THE WORLD

The Moonie menace

The longest and most costly libel case in English history resulted in a crushing defeat recently for the activities of the Moonies.

The leader of the English branch of the cult, which prefers to be known as the Unification Church, Dennis Orme, had brought a libel action against the *Daily Mail* for an article it carried in May 1978 entitled "The Church that breaks up Families".

The jury declared that the *Daily Mail* was completely justified in its assertions. It also added a rider asking the government to remove the tax exempt status of the cult on the grounds that it was a political organisation.

Result welcomed

The case lasted six months and involved 117 witnesses many of them brought from North America. Dr. Coggan, former Archbishop of Canterbury, said that the result of the case was one that he welcomed.

Many young people have become involved with the smiling disciples of the

Rev. Sun Myung Moon of Korea. Often the new recruits refuse to return to their families and devote themselves to the cult. Many young people have had to be "deprogrammed" on leaving the Moonie movement.

Moon facing deportation

The Rev Sun Myung Moon, head of the Unification Church (the Moonies) may soon be facing deportation from America by the United States Government.

It has been reported that the immigration and naturalisation service may take action against the religious leader from South Korea and his wife over alleged irregularities in their status as permanent aliens. Moon's sect has about 30,000 members in the United States.

I will build My Church

The World Evangelical Fellowship (WEF) has announced the formation of a 1983 international conference on *The Nature and Mission of the Church in the World Today*.

The conference, to be held June 21-30, 1983 at the Graham Centre in Wheaton, Illinois, USA, will focus on the findings of study programmes considering aspects of the nature and mission of the church.

A parallel consultation called "Christian Response to Human Need" — Consultation '83' also plans to meet at the same time in June, 1983 at the Graham Centre. Rev. Vinay Samuel (India) and Mr. Arthur Beals (USA) co-chair the steering committee of Consultation '83.

Vietnam — 1000 conversions

Since the communist takeover in Vietnam, 100 CMA churches have been closed or are being used for other purposes. According to the Christian Missionary Alliance, which had 490 churches in 1975, approximately fifty Vietnamese pastors of CMA churches have been sent to re-education camps. The tribal church in the mountain region has been totally destroyed, at least in an organizational sense. Despite the difficulties, some churches are experiencing growth. The principal CMA church in Ho Chi Min City (formerly Saigon) reported more than 1,000 conversions in 1979.

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UGANDANS IN CITY PARISHES

ADELAIDE

An informative insight into Church life in an Australian city was gained by Ugandan evangelist, the Reverend John Wilson, and his wife Mary when they spent four days in the Adelaide area in mid-May.

On their first day in Adelaide, the Wilsons visited the Home for Aged Trained Women, and enjoyed fellowship with them. They found the elderly retired nurses to be "delightful Christians".

Later that day they were put in touch with the Aboriginal Evangelical Fellowship, who arranged a very friendly meeting for them with seven Aboriginal families.

The Aborigines, after hearing of Mr. Wilson's work in African evangelisation, said it would be wonderful if the Aborigines of Australia could be told more about this work at first hand. Mr. Wilson was able to reply that at that very time one of his colleagues, the Reverend Matt Nyagwaswa, leader of the African Enterprise team in Tanzania, was visiting Aboriginal communities in Central Australia.



At this meeting Mrs. Wilson sang the Magnificat in her native African language.

On the Sunday Mr. Wilson preached at three services. He went to the 8 a.m. service at St. George's, Magill. Then Mr. Wilson went to St. Wilfrid's, Tea Tree Gully, at the invitation of the rector, the Reverend Ian Trevor. Of this 9.30 a.m. service, Mr. Wilson said: "It was a joy to see the response of the congregation. After the service a man and two women stayed behind to receive the Lord Jesus Christ."

In the evening Mr. Wilson preached at St. Peter's Cathedral, where he thanked the congregation for their response to the appeal for Ugandan widows and orphans.



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- A.C.T.S. TOUR TO NEW GUINEA AND NEW BRITAIN**
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Departing on October 26th this ever popular 18 day tour visits Christchurch, Tekapo, Mount Cook, Oamaru, Dunedin, Gore, Milford Sound, Te Anau, Manapouri, Queenstown, Alexandra, Haast Pass, Fox Glacier, Greymouth, Picton, Wellington, Napier, Rotorua, Waitomo, Auckland, etc. Price from Melbourne \$1075; Sydney \$1040; Brisbane \$1070. An optional 4 day extension is offered at a supplement of \$256. Group Leader: Mr. Sirrell Grinnitt of Wodonga, Victoria. This tour will be repeated departing January 3rd, 1982.
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- A.C.T.S. HOLIDAY HIGHLIGHTS with CANON KEVIN CURNOW** — June 1982.
ADVANCE NOTICE: In June Kevin will lead a group to Israel (12 days), Greece (10 days) and Norway (8 days). 4 nights in London will be included. Members can stay over longer by prior arrangement, and a number of optional tours in Britain and the Continent are offered. The estimated price for 1982 is \$4568 from Melbourne or Sydney, and a registration without obligation list is now open.

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T UNDERSTAND EACH OTHER

"I'll never be able to change..."

A common problem encountered in counselling involves a troubled person's feeling of helplessness in the face of their need to change. In this situation a person has come to see the way in which their attitudes and style of behaviour lead to difficulties and they genuinely recognize the need to change. However, despite their desire for change they believe that it is beyond them. They tend to see change as "impossible" and "against nature". The problem now is that such a person is allowing their past to dominate the present in an unhelpful fashion.

There are at least three common complications which follow from this kind of resignation.

(1) "I can't change, so you'll have to!"

This complication involves an expectation that other people should make allowances and accommodate the troubled person who simply can't do anything about the way they are. In one case study I read recently an aggressive teenager came to the conclusion that he couldn't do anything about his outbursts of temper. He believed that his parents would have to change their attitudes towards him. This would involve them becoming more tolerant and less angry in their reactions to him.

There is a paradox here. The teenager believes that he can't be expected to change because change is against his nature. He sees it as unrealistic for him to change. Yet, he expects his parents to be able to change. Why should it be realistic for them to change and not for him?

Sometimes we can make sense of this situation. Some varieties of change are easier to achieve than others. But this simply has to do with ease of change not

whether it is possible or not. The situation I have just described required change on the part of the teenager and his parents.

There is little value in any one of the parties prematurely and independently deciding that change is out of the question. A decision like this is not likely to be realistic or based upon all the relevant information. Furthermore, the other participants need to be involved. Their information and attitudes will be relevant and there is greater likelihood of helpful mutual understanding of all viewpoints when the decision has been aired among all parties.

(2) "I can't help the way I am — I'm even worse than I thought!"

The person has not only stopped trying to grapple with the possibility of change, but has become unduly focused upon their allegedly unchangeable problem nature. This can become an obsession in which the actual situation is exaggerated and the person plunges into feelings of despair and frustration. They see themselves as unable to change and yet locked into a state of being which is seen as absolutely undesirable.

In the case I described earlier the teenager saw himself as aggressive and not able to change. Others had to come to terms with this and were expected to make allowances for him. The more he thought about his "aggressive nature" the more he became obsessed with aggression and violence. This was a vicious circle which led him to see himself as far more aggressive than he actually was. He worried about murdering his parents and yet his actual outbursts of aggression were largely

verbal and had never involved striking another person.

His sense of futility had caused him to misjudge the way he really was. His parents were troubled by his aggression but they saw him as far milder than he saw himself. Their judgement fitted the facts far better than the fearful and guilty fantasies brought on by the boy's sense of futility in the face of his alleged unchangeable over-aggressive nature.

(3) "Nothing on earth could ever change the way I am!"

Running throughout the first two complications is the feeling of futility: "I can't change, I'm worse than anyone knows and you'll have to learn to live with me." Such a person despairs of the possibility of change. They cannot see resources which might promote change within themselves or as available from any other source.

Psychologically, change is possible. What we are is a consequence of innate, inherited characteristics and our experience in the world. Nearly all of our behaviour is learned. The shape of our future altered behaviour can also be learned. Experience is not just past experience. We experience now and will experience as long as life continues. Our ongoing experience and reflections upon it are as much part of the learning process as our past experiences. We can expect to be able to help ourselves and to be able to benefit from the resources others have to share with us.

Spiritually, change is inevitable. From a Christian point of view change is not simply an outcome of psychological processes. Our relationship with God, restored by Christ's sacrifice, is an active component in change. Just as new

psychological experience promotes change, so the renewed relationship with God brings change.

The experience of God working actively in a Christian's life works for change. This is reflected in Paul's words concerning the need to "... let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God — what is good and is pleasing to him and perfect" (Romans 12:2) Similarly, Paul tells Christians that their "... hearts and minds must be made completely new and you must put on the new self which is created in God's likeness and reveals itself in the true life that is upright and holy" (Ephesians 4:23) The agent of change is God Himself working in the lives of His obedient people. (Ephesians 2:4-10)

The changes do not always come easily. Paul describes the process as like spiritual warfare (Galatians 5:16-26) but states that: "The Spirit has given us life; He must also control our lives." (v.25) Perhaps it is because of the struggle or the need for obedience to God that we are too ready to say "I can't change." We are actually saying, "I don't want to change, it will be too hard and too costly!"

The clear indication is that the old nature has been changed and transformed by obedience to the Gospel. Our confidence in the face of the need to change can be very real for it is a confidence in the promises of God. The nature of that change might not take the form which is consistent with our human expectations, but change will come and will fit God's specifications rather than our own. The prerequisites include a desire for change and a readiness to submit to the authority of God.

BOOK REVIEWS



Inerrancy

ed. N. L. Geisler,
Zondervan, pp. 516 \$11.95

A fierce debate over the question of scriptural inerrancy has been raging amongst American evangelicals for several years. This volume is a useful collection of 14 major essays written by a number of scholars who hold the "inerrantist" position. Some (J. W. Wenham, J. I. Packer) are English, but most are Americans.

The various facets of the inerrantist case are argued with passion and conviction. The authors are not afraid to tackle the most serious difficulties posed by their position. Thus there are chapters on "The Meaning of Inerrancy", "Alleged Errors", "Legitimate Hermeneutics" and "The Inerrancy of the Autographa". There are also invaluable reviews of historical evidence including discussions of Luther and Calvin. The book concludes with the full text of "The Chicago Statement on Biblical Inerrancy".

It is certainly good to have a volume which sets out its case so trenchantly. Although Conservative Evangelicals in England and America have been content to divide peacefully over the question of whether scripture should be described as

inerrant as well as infallible, it is becoming more and more clear that important issues arise from the distinction. Ultimately, despite those phenomena of scripture which give rise to doubt about its complete veracity, the inerrantist position is more satisfactory.

It does justice to God, and it does justice to faith. God is perfect and His word is the same. Faith requires truth, and if the promises and oracles of God cannot totally be relied on, faith itself is the victim. It also does justice to scripture since it refuses to adopt the simple expedient of accepting error in the text.

Peter Jensen

Even in an old translation they demonstrate Calvin's sincerity, godliness, and statesmanship. I particularly enjoyed reading his letter to Cecil on the accession of Queen Elizabeth, with his careful explanation of how he differed from John Knox on the "monstrous regiment (rule) of women".

Those who argue about indiscriminate baptism may well be surprised at Calvin's advice to Knox in another letter, advice that today may be regarded with horror. In short this small volume has much of historical and spiritual interest.

Peter Jensen

The Shorter Catechism Explained From Scripture

Thomas Vincent

Banner of Truth Trust
Paperback 282 pp
Price \$3.75

Each week a remote village in the New Guinea Highlands sees a large number of natives gather for Bible study. What does their teacher use? The Shorter Catechism.

The most influential work of the Westminster Divines, this edition has explanatory notes penned by Thomas Vincent, who lost his living at St. Mary Magdalen, Oxford, in the ejection of 1662.

Those who have read his sermon to the dying during the Great Plague of 1665 are aware of his great pastor's heart. Such a view is endorsed by this work.

The introduction includes a special greeting for the younger members of his congregation. "In this Catechism I have been some years instructing some of you," he wrote. "... dear young ones, think not much of taking pains in learning that which hath cost me so much pains in composing for you."

The language may need up-dating, but as an introduction for young and old to a systematic theology, no better work has been devised to enable man "to glorify God, and to enjoy him forever".

Donald Howard

The Letters of John Calvin

Banner of Truth Trust, 1980
pp. 261 £1.95 (U.S.)

Those who know Calvin only from the Institutes or his Commentaries should extend their knowledge by reading these letters. The Banner of Truth has published a selection from Calvin's vast correspondence and they reveal aspects of the Reformer's ministry which may be unsuspected by some.

SIL equips for storms



A new Cessna 402C aircraft, specially fitted with storm avoidance equipment, recently landed at the Summer Institute of Linguistics Aiyura airstrip in Papua New Guinea, after a 14,000 km flight from the USA.

The pilots who ferried the plane, Vic Dickey and Orville Rogers, are both members of the Jungle Aviation and Radio Services, the flying "wing" of SIL.

"On the last day of our journey," said Vic, "We set out at 2 am from Majuro Atoll. It was pitch dark and raining hard, and before too long the storm-scope lit up, indicating electrical storms about 300 km straight ahead of us. We changed course 10° to the left and soon saw a lot of storm activity on our right hand side. At that moment I knew this was the ideal piece of equipment for our operations in Papua New Guinea."

Many SIL Bible translators depend on aircraft to go to and from their villages because of the rugged terrain in Papua New Guinea.

Vic explained the reason using the new Cessna 402C is that it has a lower stall speed which will enable it to use many airstrips which are too short for the present 402B model.

Repairs at sea



Ivan and Robyn Turner hope to purchase a ship named "Dawn of Hope" for missionary relief and outreach work amongst the islands of the Pacific. They have formed a company registered as the ISLANDS OUTREACH SHIPPING LIMITED.

Ivan is described as a "Bailey wire engineer". In other words, with the simplest of materials and tools, he delights to repair machinery, duplicators, typewriters, and now a ship! Their burden is to provide a floating repair workshop for missionaries and churches throughout the Pacific Area. Literature, Bibles and outreach materials, including Sunday School supplies, are also planned as being part of the cargo.

Much of the finance for the running of the ship, will come through the carriage of cargo. Large container shipping is not practical for frequent trips in this area. Even a ship the size of the M.V. "Dawn of Hope" required something smaller, to unload supplies onto small beaches. An inflatable boat for use as a tender, complete with outboard motor has been given to them.

They are hoping to interest perhaps a group of young people, who would be willing to go with them to Papua New Guinea. Both financial, and physical supporters are needed. Their field of ministry includes 3,000 inhabited islands; 1,000 additional uninhabitable islets and atolls; a land area of 577,348 square kilometres and an ocean of 110,880,000 square kilometres. Missions are already showing an interest in the venture and see great possibilities for it. The Wycliffe Bible Translators, the South Seas Evangelical Mission, Gospel Recordings, United Bible Society Workers, as well as many individual workers, are looking forward to the day when it becomes a reality.

Ramon Williams

World Vision appointment

The National Public Relations Director of the Bible Society in Australia, Mr. Bruce P. Upton, has been appointed Associate Director/Communications, Asia-Pacific Region with World Vision International. This is the first such appointment that World Vision has made.

Bruce Upton will terminate his appointment with the Bible Society at the end of August and will take up his new post on September 18. He will be based in Manila.

Bruce Upton has served Bible Society for 10½ years. He has travelled widely and has been responsible for a number of media initiatives.

The Australian General Secretary of the Bible Society, the Reverend James Payne, paid tribute to Bruce Upton's outstanding service to the Bible Cause. "He has been an effective, hardworking colleague and a valued friend," Mr. Payne said.



Mr. Bruce P. Upton

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Sydney Square, Sydney, NSW 2000.

Tok Pisin replaces Pidgin

The Papua New Guinea Government has authorised that Papua New Guinea Pidgin is to be officially referred to as Tok Pisin in future.

Tok Pisin, meaning "the Pidgin language", is spoken by more than one million people throughout Papua New Guinea and is becoming the mother tongue of an increasing number of citizens.

The translation of the Tok Pisin first common language Bible, which was begun in 1969, is now nearing completion. The New Testament and Psalms was published in 1979 and the final draft of the Old Testament is expected to be finished by the end of 1982.

The translation is an interconfessional project under the co-ordination of United Bible Societies' Translations Consultant, Mr. Norm Mundhenk.

Men of integrity

On 1st July, almost 200 men gathered from parishes comprising the Sydney Diocesan Western Region. The occasion was the Fifth Men's Congress under the auspices of the Chapter of St. John's Provisional Cathedral at the Blacktown Civic Centre.

It was chaired by the Right Reverend Donald Robinson, Bishop in Parramatta, who introduced the two speakers. The Reverend David Cohen spoke of the need for Christian men to keep their priorities right. He challenged them to face the reality of life with its problems and draw on the resources of Christ. The Reverend Arthur Deane spoke of the principles which guide the Christian man in the community. He concluded by drawing the audiences' attention to the fact that their role was to bear witness to the ultimate truth of God. Bishop Robinson summarized the addresses in conclusion by reminding the men they had heard an appeal for deep integrity in their lives, both in relationship to their families and to the community. He emphasized the need for a strong Christian faith and a consistent Christian life.

Keston Information Officer in Sydney

Mrs. Alyona Kojevnikov, Information Officer for Keston College, a study centre concerned for religious rights in Communist countries, is visiting Sydney this month. She wants the world to be aware of the high price people pay for their faith, in spite of so called religious freedom.

Mrs. Kojevnikov says —

"On 1st May of this year there were at least 814 political prisoners of whom 333 were known to be imprisoned for their religious activities.

"The Soviet Authorities violate not only their own legislation but also the guarantees of various international Human Rights Agreements which they have either adopted or signed."

Alyona Kojevnikov emigrated to Australia in 1950 via refugee camps in Germany. Her grandfather was the first Editor of the Russian language newspaper, "Unification". Mrs. Kojevnikov now lives in Britain with her husband, Nicholas, and fourteen-year-old son, Alex.

While in Australia, Mrs. Kojevnikov will address public meetings at —

The Ukrainian Catholic Church,
Lidcombe (behind the station)

— 28th July, 7.30 p.m.

St. James' Church of England,
King Street, Turramurra

— 29th July, 7.30 p.m.

Churchill Fellowship to study homeless

Deaconess Noreen Towers was recently awarded a Churchill Fellowship to study the work being done with homeless people overseas. She has already visited Scandinavia, Norway, Europe, and the USA to research the problem in those countries.

Deaconess Towers could be said to have founded the Church of the Homeless men in Sydney. (A part of the work of Wesley Central Mission.) Coming out of the Lifeline Church on Sunday morning in 1966, Noreen saw two men sitting in a gutter and invited them to church. They brought "a few mates" and a year later there were 200 men in the church!



Noreen Towers

Today Noreen works with homeless men and women at Edward Eager Lodge, Darlinghurst, a centre catering for 92 residential boarders and approximately 100 day visitors in need of a shower or a meal.

"There are 10,000 homeless people in rented rooms, hostels and Sydney parks," said Noreen. "A large percentage of these are alcoholics. The rest would be gamblers, drug addicts, victims of unemployment, or people who can't cope with a crisis in their lives."

Asked how the Gospel is brought into her work, Noreen replied, "By Christian love, which many of these people have not had. People have actually said to me they didn't understand what the love of God meant, until they saw it in one of our staff members."