

# A BREATHER FOR CENTENARY CONFERENCE



Some of the 150 delegates taking a "breather" at the Scripture Union National Centenary Conference. 1980 is the Centenary Year of the Scripture Union in Australia, delegates from around Australia gathered in Australia's Capital, Canberra.

The Rev. Bruce Wilson, spoke about the social changes to be found in Australian Christianity. He told of the accelerating decline in church membership and presented statistics which were described by one leader as "incredible". Mr. Wilson saw it as a problem of trying to communicate the gospel to Western minds.

Other guests were Rene Padilla of the International Fellowship of Evangelical Students; David Chan, Scripture Union East Asian Regional Secretary; Nigel Sylvester, International Secretary; Derek Warren, former Chairman of the English Council and Alan Kerr, International Chairman.

RAMON WILLIAMS

## SUCCESSFUL CHILDREN'S MISSIONS



Brian and Rosaleen Edwards.

A very successful Children's Mission was conducted at the Lugarno Primary School by Brian and Rosaleen Edwards Children's Ministries, on behalf of the Anglican, Baptist and Uniting churches in Lugarno recently.

The basic truths of the Gospel were clearly and persuasively taught through the medium of puppet theatre, magic, chalk board drawing, songs ventriloquist dolls and lots of enthusiasm.

Over 500 children attended the afternoon sessions with an average attendance of 220. This meant that well over half of the Infants and Primary school were reached with the Gospel message.

Brian Edwards also conducted a week long series of meetings in association with the Campsie Baptist Church, last month. In an area of Sydney which is regarded as "40% ethnic population", the Gospel message was taken home into families which may never be reached by the normal church program.

The total attendance for 5 days was almost 900, only 30% of which were from Protestant denominations. The remaining 70% comprised, Roman Catholics 28.5%, Greek Orthodox 13.4%, Moslem 5.1% and those with no connections 22.6%.

Buses ferried the children to and from the meetings. The ladies of the Church served drinks as each arrived while other members helped control the entrance and exit of the young crowd. Most of these workers were by no means young in years.

Here was a concerned church, realizing a need to reach out to those living around them, and reacting to that challenge.

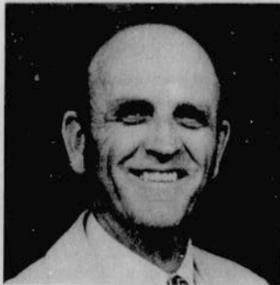
The evangelist held their attention and presented the gospel message in an understandable fashion, to all ages.

## 60 country league new field secretary

The World Home Bible League, with a ministry established in sixty countries, has recently expanded its Australian work with the appointment of a new Field Secretary, the Rev. John Emery.

Mr. Emery, who has served in a number of parishes in the Diocese of Sydney, will mainly be engaged in publicising the League's growing ministry of providing Bibles, New Testaments, and Bible study material, along with training in evangelism at the local Church level. Many congregations are already using one or more of the "outreach" suggestions contained in "Project Philip", the League's main evangelistic programme. Two outer western suburban parishes recently distributed over a thousand New Testaments in a three month period, and now have a number of new "contacts" studying a Bible Correspondence Course provided by W.H.B.L.

Seminars are planned for later in the year, run by the League in co-operation with the Diocesan Department of Evangelism. These will provide training in the concepts and application of Project Philip (based on the famous encounter in



Acts 8), particularly in the use of audio-visuals in home ministries. The seminars will be located at Turramurra, Summer Hill, Caringbah and Moorebank Anglican Churches. Enquiries can be addressed to the World Home Bible League, P.O. Box 464, Penrith, N.S.W. 2750.

## How to use the text in preaching

Bishop Donald Robinson will speak on preaching in St. John's Parish Hall, Parramatta on Wednesday, June 11 at 2 p.m.

The invitation to speak was extended by ministers who attended the Banner of Truth Ministers' Conference last year.

The bishop's paper will be "The Use Of The Text In Preaching".

Enquiries should be made to the Rev. Tony McMiles, 604 4428.

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# The Australian



# CHURCH RECORD

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## Lift high the poor



Archbishop Frank Little, (Roman Catholic Archbishop of Melbourne), Bishop Graham Delbridge (Bishop of Gippsland) with a delegate who acted as Cross-bearer, before the Ascension Service at St. Patrick's Cathedral, Melbourne as part of the C.W.M.E. "Your Kingdom Come" Conference which concluded in Melbourne last week. The six hundred delegates included Russian Orthodox and Russian Baptist representatives.

If it was the African voice which was heard loudest at the W.C.C. Salvation Today Conference at Bangkok in 1973, then it was the Latin American voice which dominated the "Your Kingdom Come" Conference in Melbourne last week.

Stirred by the recent death of Archbishop Romero, C.W.M.E. delegates expressed their "deepest solidarity with the suffering and demands of the people of El Salvador and all the Latin American people". Their concern was strengthened by news received while at the Conference of the deaths of a Dutch and a Philippino priest in Guatemala last week.

Specific reference was also made to South Korea with the introduction of martial law into that country last week.

Some delegates pressed for a statement on the Russian presence in Afghanistan but the attendance at the conference of both Russian Baptist and Russian Orthodox delegates inhibited such a statement being made.

One observer noted that the conference had nothing to say to mission societies or those who would be missionaries. Evangelical delegates met daily for consultation with the World Evangelical Fellowship whose Executive Director

Waldron Scott attended the Conference.

Among papers presented to the conference was one by Bishop John Taylor, Bishop of Winchester (U.K.), entitled "The Church Witnesses to the Kingdom".

Six hundred delegates from all parts of the world including the U.S.S.R. attended the W.C.C.'s Conference held in Melbourne over the past two weeks.

Among Biblical scholars present were Professor Ernst Kaesemann (formerly of Tübingen), Professor Krister Stendahl (Harvard) and German Catholic scholar, Professor Rudolf Schnackenburg.

Australian Anglican delegates at the conference were Deaconess Margaret Rodgers (Sydney), Bishop John Reid (Sydney), Dr. Alan Cole (C.M.S. Sydney), Bishop Graham Delbridge (President of A.C.C.), Canon Robert Butters (A.B.M.), Bishop Gerald Muston (Central Committee of W.C.C.) and Elizabeth Britten (Melbourne).

One of the more significant resolutions was passed on the final evening of the Conference. It was framed by Professor David Bosch, Professor of Missiology, Dutch Reformed Church, South Africa.

NEXT ISSUE: Summaries of C.W.M.E. Resolutions.

## "Free poll but unfair election"

Salisbury Bishop indicts British Government

After praising Lord Soames, the monitoring force and others, the Right Rev. Paul Burrough, the Bishop of Mashonaland said that the initiative which has been undertaken in recent months was because "the British Government had decided that peace at any price must be the answer to the dreadful war in this country".

"The African people of Zimbabwe encamped at 14 points round the country, moving in and out of the camps and in touch with another 5,000 of their fellows who were living among the civilian population. Would the English people, with not a gun between them, hold out against handing over Northern Ireland?"

"This is a fair analogy of what has just happened here. Moreover every one of the weapons used by the Zimbabwe National Liberation Army and the Zimbabwe People's Revolutionary Army were donated by Marxist countries which also trained the men that used them. The result was predictable, but there now exists a pro-Marxist bloc from coast to coast across Africa, so that the Cape sea routes are already untenable by the West in time of war.

"It is likely that the sheer economic success of Zimbabwe, the good race relations which have always existed and the comparable chaos in most other independent African countries, will turn Mugabe into a free enterprise capitalist from having been an avowed Marxist. He is already very wealthy and is a gifted and scholarly man. Or will it be that having sown the wind of appeasement to the Soviets, one day the whirlwind must be reaped?"

"Suppose that in England 22,000

heavily armed IRA terrorists were encamped at 14 points round the country, moving in and out of the camps and in touch with another 5,000 of their fellows who were living among the civilian population. Would the English people, with not a gun between them, hold out against handing over Northern Ireland?"

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## Federal Govt. ignores Christian sector?

Mystery surrounds the preparation of the Australian Government's submission to the Copenhagen Mid Decade Conference in July of the UN Decade for Woman.

Originally the Canberra Conference for Woman convened by the National Women's Advisory Council stated that they would be finalising the plan to be submitted by Australia to the UN conference. Christians were greatly concerned because of the anti-family elements in the proposals which were voted in at the State conferences dominated by radical elements.

Later the Official Spokeswoman for the Canberra Conference Ms. Beryl Beaurepaire, a leading Liberal Party member, after the March conference had an about-face and said "The government will decide what they will say. The views from this conference will be put to the Government for consideration when they are preparing their delegation. There will be lots of other people who will give their views and these will be considered by the government."

The Government made it clear in March they would not be committed to the Canberra Conference as was originally understood. Since then there has been complete silence on the issue, although 227,000 signatures have been sent to the Prime Minister by family-orientated women supporting 22 resolutions passed at



The Minister for Home Affairs, Mr. R. Ellicott, who is responsible for the submission.

the conference supported by Christians, held at Macquarie University. Although it is known that some senior cabinet ministers strongly endorse the 22 resolutions, sources close to the government said that after the recent Queensland Government's debacle on abortion the Federal government is now very cautious not to upset any of the strong radical women's groups on women's issues.

As the Copenhagen conference will commit the Australian Government to its women's policy for the remainder of the decade, observers are concerned that Federal Government will be more concerned not to upset the electorate on the family issues that lie behind the women's conference.

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seminars

# EDITORIAL

## Whose assessment — Paul's or ours?

Is it really true that in Australia two forces are pitted against each other? One is seeking to maintain our Christian heritage the other is seeking to deliberately destroy it? Is the latter an organised attempt to promote an Australia that is secularist, amoral, pre-occupied with booze, broads or buggery, the demise of the family and the destruction of our traditional value system?

That may be how we see the present situation? We may be able to assemble the evidence and from a human standpoint it might look just like that, even from a standpoint of Christians.

The alternative assessment is somewhat different, and one that is sure to invite the antagonism of many an Australian.

Is the present landslide one that is organised by vested interests, or is it simply a sign that God has given men up to their own inclinations?

What we are seeing is the wrath of God being revealed from heaven against all ungodliness and all unrighteousness of Australians who suppress the truth about God that has been revealed to them in creation and the voice of their own consciences.

Why is it that we read Romans 1 and give mental assent to it that it refers only to them i.e. the Greek pagans, and not to Australians? Why do we believe that the wrath of God i.e. the execution of the righteous judgement of God is being Romans 1:18 revealed from heaven then and not now? The ungodliness and unrighteousness is the same as then. The catalogue of activities in Romans 1:29-32 is a modern list. Many Australians believe that there must be someone 'out there', but are they thankful for His provision?

Why do we shut the Bible up to the past and the ultimate future when it comes to the question of a present judgement on mankind? Paul could state categorically in his day that this judgement is a present tense activity by God for the deliberate shutting out of God.

Why are we so hung up in reading Romans 1 that we only see homosexuality as the only yardstick — not that it is not being practised and even condoned with increasing acceptance? The consequences of rejection of the reprobate mind listed in verses 28ff are as rampant as much as if not more than homosexuality in Australia.

If that is "the state of the nation" and the right and only fitting result of the casual but calculated spurning of the living God, then we can no longer stand around and wring our hands and lament the 'inroads of secularism'.

Why should we attribute to secularist forces the just response of God? We must not be moved from the conviction that God is at work in this.

For Paul this assessment was simply a prelude, but a very necessary assessment of the state of mankind. Some Christians will reject Paul's assessment as simply his assessment and not the reality of the situation i.e. it is not God's statement of what is happening. Others will foolishly say that it is no longer applicable.

Some Christians will agree that this is the desperate and present plight of man, i.e. the Australian person as well as the people who live as our neighbours.

It is one thing to have the diagnosis straight, it is another to be constrained to present a gospel that invites men and women to repent and put their trust in Jesus who has been judged in our place, and delivers from the present and future judgement those who put their trust in Him.

## MAINLY ABOUT PEOPLE

### WEST AUSTRALIA

**BROADBENT, The Revd. Ken**, will be commissioned as Rector of Mt. Pleasant on Friday, 2 May at 8 pm.

**COOK, The Revd. Canon John**, has accepted appointment as Chairman of the Victoria Park Deanery.

**FERGUSON, The Revd. Peter**, will be commissioned as Rector of Millen on Friday, 30 May at 8 pm.

**FORSYTH, The Revd. John**, has accepted appointment as Diocesan Registrar following Archdeacon Gundry's retirement from the position before going overseas.

**MEIER, The Revd. David**, has accepted appointment as Assistant Priest in the Parish of Midland.

### ADELAIDE

**BEIERS, The Revd. Dr. J. L.** cure of soul of the Parish of Port Adelaide from 1st February, 1981. Dr. Beiers is at present Superior of the Company of Bush Brothers in Dubbo, New South Wales.

**HILLIER, The Revd. M. B.** is to resign as Associate to the Revd. T. V. Jones, in the parishes of Walkerville and Hillcrest, to proceed to the United States of America to engage in further study.

### CLERICAL APPOINTMENTS

**CRISPE, The Revd. D.** Chaplain of St. Peter's Collegiate School, Stoneyfell as from 16th May, 1980.

## aio DIRECTOR ANGLICAN INFORMATION OFFICE SYDNEY

A vacancy exists for the position of Director of the Anglican Information Office, Diocese of Sydney. Applications are invited for the above position which encompasses the following responsibilities.

Media and P.R. Officer to the Archbishop and the Diocese.

Editing of "Southern Cross" magazine.

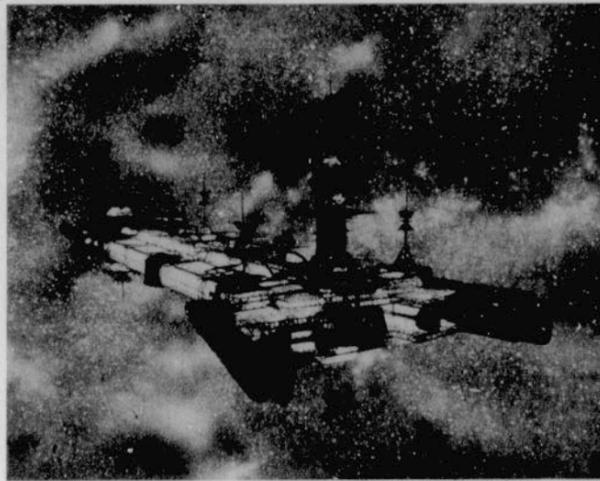
Administering Archbishop's Winter Appeal and Overseas Relief Fund, and publishing activities.

The position is open to either clergyman or lay person. Salary and conditions subject to negotiation.

The applicant should be a church person who would be in genuine sympathy with the doctrine and activities of the Anglican Church.

Applications should apply in the first instance to the Right Rev. J. R. Reid, P.O. Box Q190, Queen Victoria Buildings, Sydney 2000, and mark correspondence "Confidential".

## Can you take your family to see it?



© MCMLXXIX Walt Disney Productions.

## THE BLACK HOLE — WALT DISNEY

On the basis of the Disney name, you would think that the Black Hole is good family entertainment. But watch the rating — it's NRC.

NRC stands for Not Recommended for Children. In the case of The Black Hole it should stand for Not Really Credible.

Patrolling space ship in deep space discovers Black Hole — a collapsed star which draws all matter in upon itself. Suddenly an old, seemingly abandoned space ship is discovered where it shouldn't be within the gravitational pull of The Black Hole. Should they investigate? Did Pandora open the box?

Aboard the "abandoned" ship is an eccentric scientist and his collection of Robots and zombie ex-crew members who've had their brains addled. The action which ensues contains scenes definitely not for children. Finally, everybody goes through the Black Hole. In that sequence, there's some uncertain visual moralising about good and evil. At this point nobody seems to know where the film's going, least of all the actors.

In summary, a poor imitation of 2001 and Star Wars, with a somewhere in between plot. Second rate effects and, apart from the robots, rather boring. A sad waste of Disney money and name.

THE BLACK HOLE, at Barclay 681 George Street, Sydney.

## LETTERS TO THE EDITOR

Dear Sir,

So it has come out into the open at last. I am referring to a notice in the Sydney Morning Herald, dated 10th May 1980, in which it states that Archbishop Runce is visiting the Pope in Accra to discuss further the unification of the Church of England with the Church of Rome after more than four centuries of division. In case anyone should think that this does not affect Australia, I have been reliably informed that the Roman Catholic Church, Pennant Hills has invited all the surrounding Protestant Churches to attend mass at their Church on Sunday evening 25th inst. at which the Rector of the Church of England, Thornleigh has been invited to preach the Sermon, the title of his sermon to be "Thy Kingdom Come".

I would like some of your readers to comment on this.

Yours faithfully,  
P. M. Smithers, North Parramatta

Dear Sir,

I have in front of me a book bearing the title inside, AN AUSTRALIAN PRAYER BOOK for use together with The Book of Common Prayer, 1662. The words AN Australian are printed in block capitals, but the words PRAYER BOOK are in much larger type. The remaining words are in small italics, The Book Common Prayer having capital letters.

Is there an instruction in the Sydney Diocese that Parishes should use the Australian Book? If not why are so many using it?

I believe it would be most helpful if the whole question were dealt with, in depth, editorially by your paper.

Yours faithfully,  
Peter Smith, Warrimoo

Note the indefinite article in the

title of the first book. What does it imply if not that there are other Australian books, or something equally vague?

On reading the Preface one comes across the words — "It is supplementary to the Book of Common Prayer and not a replacement of it." I have not made a survey, but I have formed the opinion that, in the Sydney Diocese more parishes use the Australian Book practically exclusively. Some compromise by using the B.C.P. whenever there is a fifth Sunday in a month.

A curious feature of the Australian Book is that on page 16 it shows the traditional form of The Lord's Prayer which, it is said, "may be used." As there are alternative forms of services congregations are told which page to turn to. One has yet to hear the instruction to turn to page 16. How irksome it becomes to hear instructions to turn up page so and so!

With these books so variously used one is constrained to ask if we are still members of the Church of England. Is the Australian Book in use in all Dioceses in the Commonwealth of Australia.

If it was felt that there was need to bring the B.C.P. up to date, why were not the services left in the same form and modernised?

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## Billy Graham Invited Back to England

A widely representative group of 100 Christian ministers and lay leaders have issued an invitation to Dr. Billy Graham to lead a mission to Britain in 1982.

The invitation was delivered to Dr. Graham at a private meeting during his visit to this country for the enthronement of the new Archbishop of Canterbury.

Dr. Graham would not indicate 'yes' or 'no' to the invitation, but said he would pray and consult with colleagues before giving his answer. This is expected in the next few weeks.

## Hess-Detention Should Be Terminated After Afghanistan

Says Christian Ex-Commandment of Spandau: "Soviet take nothing but revenge"



"Any day which Rudolf Hess has to serve in the four power prison in Berlin-Spandau, is in view of the brutal oppression of liberty in Afghanistan by the Soviets, a blow against humanity and against feeling of justice on the free world." This was explained in Berlin by the former American commander of the prison, Eugene K. Bird. For years, Bird tried to help as a convinced Christian to get the last prisoner in Spandau released due to humanitarian reasons.

Bird sees unbelievable sarcasm in the fact that just after the brutal raid of Afghanistan in March of this year,

The Word

## Kenyan elect their new Archbishop

The Right Rev. Manasses Kuria, Bishop of Nakuru since 1976, has been elected as the new Archbishop of Kenya. He succeeds the Most Rev. Festo Olang, who resigned at the end of last year.

Bishop Kuria was ordained in 1954 after training for the ministry at St. Paul's College, Limuru. He served in the Diocese of Mombasa until 1961, when he moved to his present diocese.

He was appointed Assistant Bishop of Nakuru in 1970, becoming the Diocesan six years later.

## Let's give rice to plant



Tear Fund has joined a consortium of aid and caring agencies in providing seed rice and farming implements for the hungry people of Kampuchea.

The operation, Project Landbridge, is a development of one of the most effective food distribution programmes into Kampuchea. Since its inception in March this year, at least 200,000 Kampucheans have received utensils to begin to plant and provide for their future. 1,600 tons of seed rice, 150,000 hoes and other implements have been distributed. Interviews with the people indicate that these are relayed up to 200 km inside Kampuchea from the distribution point on the Thai/Kampuchean border at Nong Chan.

## Global Council

"God's Word: Open For All" has been selected as the theme for the forthcoming global Council Meeting of the United Bible Societies. General Secretary of the UBS, The Reverend Doctor Ulrich Fick, said the theme speaks of the openness of God's Word which is not a secret message only accessible for a few.

Chiangmai in Northern Thailand is the venue for the Council Meeting to be held from September 28 to October 5 this year. Over 200 representatives from all Bible Societies will attend the meeting, which will determine the global strategy for Bible Society work in the next decade.

## 107 New Testaments in 3 years

Of the 107 New Testament translations expected to be distributed between 1980 and 1982 by Wycliffe Bible Translators, 25 have already been completed.

Of the total, 60 will be in Latin American languages, 40 in the Asia Pacific area and 7 in Africa.

Wycliffe has translated New Testaments in 125 languages since it began work in 1934.

Wycliffe News Service

## QUIT CHURCH... POT... SPIRITUALISM... MYSTICISM...

### Son of the Late Bishop Pike, of California, tells of his painful journey

#### Revelation on Acid

"In High School I quit going to Church, and when I was sixteen I began to smoke marijuana and take LSD. I went to the University of California in Berkeley where, in my freshman year, I found life without God was so superficial and empty that I began to spend most of my time stoned on grass. By the spring quarter I was attending class for one hour a week. Nevertheless, I passed everything and came back for the next year with a renewed interest in life because of revelations I had experienced on LSD.

"LSD takes people into realms of the soul and mind similar to Nirvana of Eastern religions. So I spent that year taking the purest drugs around and engaging in various fleshy and intellectual lusts. I got into astrology, Zen, some psychology and psychic reading by clairvoyants.

#### Materialism

"Many people never face reality but instead seek to bury themselves in security. This made me realise that, like most people in society, I had always been secure economically, and that all my money was a great

big wall of security between me and God.

#### Son Keeps Tabs on Father's Necromancy

"We live in a very demonic age and people must face the reality of conscious entities which are seeking to possess men's souls. They vary from lust demons to demons of great wisdom. There is no lack of teaching on this in the Bible. It is foolish to remain ignorant of it.

"I also kept tabs on Dad as he pursued necromancy (a sin which is cursed in the Bible. See Leviticus 19:31, 20:6, 20:27, Deuteronomy 18:10-12, 18:19, 20).

On Halloween that year, I was at an astrologer's house when suddenly a dazzling light shone within me and a spirit tried forcibly to take over my being, telling me to surrender, and I would be enlightened. All that night occult, mysterious revelations poured from my being and the girl I was with was commenting on how brilliant I was. Little did she or I know that there was a demon of divination living inside of me. These spirits are the source of eastern mysticism, some 'Christian' mysticism, some modern theology, and all other false religions.

#### Christians Corny

"Unfortunately no one had told me what it meant to be a Christian and though I met Christian believers from time to time, they always seemed corny and wacky to me though I could see that they were really filled with love.

"I settled in Portland where I became a vegetarian and continued to take various drugs. There is got into Jungian psychology, Rosicrucianism, and using my guitar (by playing it) to take me to higher levels of consciousness.

#### Mysticism

"I practised kundalini yoga. My teacher looked like I'd always thought Jesus must look. He was beautiful looking with deep powerful eyes which seemed to read your mind. His teacher was even more powerful than that, and when I saw him, I was sure that he was speaking truth. 'Any many false prophets shall rise and deceive many.' Matthew 24:11.

"I did this yoga for six months while I chanted, meditated and studied Hinduism, from the Upanishads and Bhagavad Gita. I also got into Taoism and different kinds of divination including the I Ching.

"I used to experience a state

similar to being perpetually stoned on LSD. I used to experience flashing lights and visions, and once I left my body and found myself thousands of feet over the Pacific. I got scared and a voice said, 'Don't worry, you're not in your body.' Then I was back in my body.

"During all this time I was really wrapped up in mysticism, but I ended up having to face the facts that I was dealing with forces much too powerful for me and that I was really still unhappy and empty inside. I became attracted to the Bible again and once again I looked to Jesus.

#### Never Told

"At no time in my childhood did I ever have a living encounter with Christ. In fact no one told me that you could have a personal relationship with Jesus Christ; that one could be born again with an entirely new nature. In early April 1970 I told Jesus I would leave all my own ideas and practices, if He would save me. Three days later He flooded me with His Spirit and showed me how much He loved me. Since then I have walked with Him daily and He's completely transformed my life. Worship is no problem because I know Whom I worship.

— Chris Pike  
A.P.P.

## S.A. Marriage Laws "A Slur on Coloured Church"

South Africa has two marriage laws which have been the cause of much criticism and a wide range of diverging views amongst the members of different race groups and also within the Christian Churches in South Africa.

The laws are:  
**Immorality Act No. 23 of 1957**

This law is aimed at the whole spectrum of public immorality. The first 15 articles of this law have never raised any serious protest because it declares any form of public indecency or establishments for the practice of immorality, as illegal.

Article 16, however, is aimed at sexual misdemeanors between white persons and any non-white person. Churches justifiably hold the view that this article has a discriminatory nature because it is only aimed at sexual irregularities between white and non-white, while sexual

misbehaviour between members of other racial groups is apparently condoned.

The N. G. Church feels that this article should be extended to include all racial groups, because immorality is a carnal sin, irrespective of the colour of persons involved.

The other churches of the N. G. family, especially the Coloured Church, however, maintain that this article should be repealed, because, as it stands, it casts a slur on their very existence!

**Law forbidding mixed marriages (No. 55 of 1949)**

This short law prohibits marriage between a white person and a non-white person. For the purpose of the law anyone concerned is deemed to be apparently a white or a non-white, unless the contrary is proved. This law falls into the same category as art. 16 of the immorality act. It is only aimed at prohibiting marriages between white and non-white, while sexual

## 1 mil. Bible miles at 65

At 65 the Reverend Russell Self, for 20 years a missionary with Church of North India and the United Bible Societies' Regional Consultant on promoting Scripture circulation has travelled one million miles mostly in Third world countries. "The Bible Society is like the blood system. It carries life to all parts of the body. The Church cannot do without the efforts of the Bible Society; but neither can the Bible Society fulfil its



function without the co-operation of the Church," said Mr. Self.

Mr. Self, who is a Canadian will visit Australia in June to discuss the issue of scripture distribution in an Australia which is increasingly becoming Biblical illiterate.

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## 100 years ago

Extracts from Church Record 1880

Elizabeth Fry in her last illness — "I can say one thing. Since my heart was touched at 17 years old I believe, I never have awakened from sleep, in sickness or in health, by day or by night, without my first-waking thought being how best I might serve my Lord."

**POCKET N.T. WITH PIC. 1d.**

Mr. Elliott Stock is about to issue a pocket English Testament, with copious notes, references, and introductions, three maps and 24 illustrations, for a penny.

**BWARE OF JESUITS!**

Dr. Vaughan has been opening a new Roman Catholic Church at North Shore. He embraced the opportunity, as his custom is, of addressing the members of his church, and pursued the prevailing Romish policy of misleading those whom he addressed. His heart was full of sympathy for the Jesuits who have been expelled from France, and he devoted much of his time upon the occasion to setting out the wrongs and virtues of the "Society of Jesus". He describes the Jesuits as self-denying, obedient, full of charity, as "sacrificing all they possess in order that they may minister to the spiritual and temporal needs of the fellow men." Does Dr. Vaughan forget that there is such a thing as history? Does he not know that history disproves every statement that he had made concerning the Jesuits?

The members of the Society of Jesus have been noted for their cunning, their avarice, and their untiring opposition to everything which does not immediately tend to aggrandize the Romish Church. This society is perhaps the wealthiest institution in the world. It possesses mines, land, counting-houses, and other property in almost every part of the world. Wherever they go they lay their hands secretly but surely upon material things. Their duplicity has been too much for Kings and Popes, and France is not the only country which has found it necessary to expel these people as a social pest. It is well that Australians should know the character of this "order", upon which Dr. Vaughan has set his heart, and with which he is going to flood this land. We recommend the study of the history of the Jesuits as it is given by Nicolini.

**ILLAWARRA RAILWAY**

The people of Illawarra are again bestirring themselves about a railway. They have pressed their claim to this upon the Minister for Works with much force, and the Minister seems to favour the project. The district of Illawarra is a very large and important one. Its coal mines are invaluable. Its dairy produce is of great importance to Sydney.

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## MAKE AUSTRALIA A NEW AMERICA — More Foreign Accents in High Places

"Old Australians need to hear a foreign accent much more frequently when addressed by a senior public servant, by their bank manager — or by their Member of Parliament!" said Jim Cameron, a member of the Legislative Assembly of N.S.W.

"Largely because of reflexes within their own ranks, New Australians still find it hard to get into the parliaments. So Ministers of the Crown ought to start appointing them to their own staffs and to Boards and other bodies. Within private enterprise and the public service, newcomers ought to be given full parity with Old Australians where promotion is concerned.

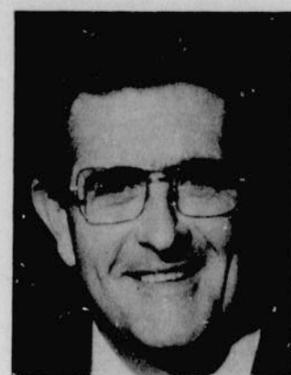
Decades after the revitalising post-war influx of migrants began, one still hears foreign accents at senior levels within the areas mentioned far too rarely.

Securing an overdue better deal for newcomers to our shores depends primarily not on legislation but on changed attitudes among governments, the public service and private enterprise.

Old Australians need to take a new look themselves. Are they as willing as they should be, where discretion rests with them, to promote newcomers — or even the sons and daughters of newcomers?

Our aim must be, in this regard, to make of present Australia a new America! We must create out of ourselves a truly great country, merging many diverse ethnic streams within one united whole toward which all feel a common patriotism and loyalty.

To think of the New Australia as a



fashionable "pluralist" or "multi-cultural" society without consensus is a surrender to nothingness. History shows that pluralist or multi-cultural societies without inner consensus count for little in its pages.

America has a great inner consensus and its people evince great patriotism towards it. The people of this country must do no less. All must become proud Australians, cherishing their individual ethnic heritages and adding their best ingredients to the 1788 British foundation on which the country has been built.

We don't need artificial anti-discrimination legislation. We don't want specified slots on boards, commissions, committees and other bodies allocated to New Australians. We simply want new attitudes which enable New Australians to be prompted to such positions as of right as ordinary Australians.

## WHAT A WORLD

At this moment, in intensive care nurseries in many an Australian hospital, skilled round-the-clock care is being given to premature or otherwise at-risk babies. Surgery may be performed; humidicribs and other technological means are used, if need be at enormous expense, all in pursuit of their longed-for healthy survival.

### THE SEARCH FOR FERTILITY

In some of these hospitals, couples are attending fertility clinics to undergo tests to discover and remedy, if possible, the causes of their failure to conceive. Again, surgery may be needed, to deal with such problems as blocked fallopian tubes in the woman. Or fertility drugs may be tried, at times with the sad result of a multiple conception like that of the recent quintuplets in Victoria. As is all too often the case, they were born too early and too tiny to survive.

At huge expense, experiments continued with *in vitro* fertilisation (test-tube babies). Here in Australia our first successful birth is now anticipated from this method, as has already been achieved in England.

For many couples, however, infertility remains intractable. Whereas once most would have been able after a year or two and screening for suitability to adopt a

normal, new-born baby, now the waiting time is so impossibly long (eight or more years) that almost all must consider other options, or just accept childlessness.

### THE EMBARRASSMENT OF FERTILITY

That's one side of the story. On the other hand women in our affluent but troubled society too often find their fertility an embarrassment — as in fact has been the case in every society in all history. Now because of medical know-how and ready availability, inconvenient pregnancies can be terminated more or less legally, with little fuss and no great expense. Because it is easy, it is done — never mind the morality — to the scale estimated at 60,000 to 80,000 per year in Australia.

### ABORTION TRIAL

On May 9 a Sydney doctor aged 73 was committed for trial on charges concerning an alleged abortion attempt on a girl aged 17. It was charged grievous bodily harm was caused to the girl as he attempted to procure a miscarriage by suction curette (in July 1978). In the Sydney Morning Herald report the magistrate was quoted as saying that this method of abortion — by crushing the foetus into little parts and extracting it from the uterus bit by bit — seemed to be quite barbaric.

## KESTON COLLEGE

### SECRET USSR DOCUMENTS ON RUSSIAN CHURCH

Keston College has received from the USSR a collection of official State documents which make it clear that the severe restriction of Orthodox Church life is official Soviet policy.

The documents consist of extracts from reports to the Central Committee of the Communist Party of the Soviet Union by the Council for Religious Affairs, a State body whose function is to oversee all religious life in the USSR.

"CRA representatives have regular conversations with priests and bishops, monitor all their words and activities and write reports on them. No bishop is consecrated or transferred without painstaking checking of the candidate by CRA representatives in close co-operation with the appropriate interested organisation."

The report claims that the CRA is working in the best interests of the Soviet State, and says that it is interested chiefly in the political implications of the activities of Churchmen. In practice this means that the CRA tries to discourage any activity by churchmen, even activity of purely religious nature.

"The CRA is interested above all in the political aspect: how the episcopate relates to the Soviet State and to its domestic and foreign policies, and to the laws about religion, and what kind of religious activity the hierarchs engage in."

### CLERGY CLASSIFIED

The first section of the report divides the hierarchs of the Orthodox Church into three categories.

The first category includes those "... (who) have a realistic

appreciation of the fact that our State has no interest in promoting the role of religion and the Church in society and who, understanding this, are not particularly active in spreading the influence of Orthodoxy among the population." This group includes seventeen named hierarchs, including Patriarch Pimen.

The second group includes those who, while displaying loyalty to the Soviet regime, are also rather active religiously. There are twenty-three hierarchs named in this group. The third group, containing seventeen named hierarchs, consists of those who have shown an inclination to "get round the laws on religion."

The second section of the report is devoted to an investigation of the parish priests.

The CRA and its representatives undertake a systematic study of the ranks of clergy, carry out individual conversations with them, educate them in the spirit of respect for Soviet laws; all political work with the clergy is carried on in the interests of the State." The CRA in its dealings with the clergy is "aiming not only to keep them within the bounds of the law but also to reduce their activity and limit their influence on believers."

### EDUCATION MORALS

The report claims that the number of clergy is declining; that their level of education is rather low; that their moral fibre leaves a lot to be desired (a number of instances of financial dishonesty are cited); and that "the great majority of clergy have a loyal attitude to the Soviet State."

## Paradoxes of a Schizophrenic Society

Lesley Hicks

He spoke of the legal dilemmas of abortion, saying that the law did not recognise the existence of the foetus and that one could not be convicted of harming an unborn child. The law, he said, had not yet come to grips with the situation arising from thalidomide cases, which did attribute some rights to the unborn in criminal actions. Therefore it would be idle to say in this case that grievous bodily harm was caused to the foetus, though obviously it was.

The suction method of abortion is one of the most common and acceptable in modern practice. It always involves this "barbaric" dismembering and extraction of the foetus by means of a powerful suction tube. But in this case the foetus was estimated at being 22 to 28 weeks old, instead of the recommended age of under thirteen weeks. Hence the charges against the abortionist, comparatively rare these days.

Yet in either case gruesome damage is done to the foetus, whether its development is early or more advanced. A killing takes place, whatever the method of the timing. Morally there can be no difference as far as the unborn child is concerned.

### NEED FOR NEW LAWS

This case highlights the urgent need for legislation to recognise the rights of the unborn. The bill at

present before Federal parliament, stymied by its rejection by the Senate, may not prove the answer; nor may the Queensland bill which has been so watered down from its original form. But politicians are realising that even apart from moral issues, something has to be done to stem the scale of slaughter, with its wide-ranging social effects.

I'll mention just one — teacher unemployment. Kim Beazley, Minister for Education in the Whitlam Government, points out: "Whatever is argued about abortion one thing is clear: the aborted child will never need a teacher."

### FILM SERIES

Obviously here I am paddling at the edges of a subject of vast implications and significance. Later this year we should have the opportunity to see a series of films "Whatever Happened to the Human Race?", produced by Franky Schaeffer and following on from his earlier film series "How Should We Then Live?" I am hoping A.B.C. Television might consider screening these films, which deal with abortion infanticide and euthanasia and the biblical basis of morality opposing the loss of human rights. It would make a nice change from trendy theology like the "Who Was Jesus?" series soon to be repeated.

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**TO UNDERSTAND EACH OTHER CAN OCKER MEN BE GENTLE?**

DR. ALAN CRADDOCK

A great deal has been written about discrimination against women. Such issues rightly demand our attention as Christians and many areas of exploitation should be recognised and corrected. The issues are generally far too complex for the brief comment a column like this can provide. But there is a related problem which has not been given the attention it deserves. This involves the way in which many men in our society are shaped and moulded so that they cannot easily handle the expression of their emotions.

Australian men are beset by the "ocker image". From an early age they are encouraged to be "a real man" and to believe that a "real man does not show his emotions". They are taught that masculinity is expressed largely through physical courage, toughness, competitiveness and aggressiveness. Women are seen to possess feminine characteristics which are out of place for the male. Femininity, by contrast, is seen to be expressed largely through gentleness, emotional expressiveness and responsiveness. The male child in our society generally learns that expressing emotions is not part of the male role and learns that it is weak to be affectionate, gentle,

tender or "soft-hearted". Unfortunately he also learns to bottle up his feelings and comes to suffer medically, psychologically and spiritually.

The impact that this kind of learning has is great. I'm sure we have all observed a small boy virtually expressing panic and anger at being caught doing anything which hints at being "feminine".

In this column I'm not attempting to provide the details of the exact way in which this learning takes place. It is sufficient to note that generally in our society, we discriminate on the basis of sex and teach males different kinds of routines for handling the expression of emotionality compared to females. Of course, exceptions do occur and are increasing in frequency.

It is clear that this process begins very early in the child's life. A study in the U.S.A. reported that mothers in hospital (after giving birth to their child) treated their babies differently, dependent upon the sex of the baby. Male babies were not allowed to cry as long as females, and female babies were cuddled for longer periods compared to males. Could this be the beginning of a life-long learning process which encourages females to

be more emotionally expressive than males?

I would argue that the psychological and cross-cultural evidence clearly indicates that men are just as capable of expressing their emotions and of being as gentle, tender and affectionate as women. The differences are largely acquired through learning rather than from innate sexual characteristics. Both sexes possess the biological potential for the expression of the full range of human emotions, positive and negative.

This is an important issue for Christians. The teaching of scripture does not discriminate between male and female when we are called to bear the "fruit of the Spirit... love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:20-21). Traditional ideas of male expressiveness differ dramatically from this description.

The same contrast is evident when we look at Christ's Sermon on the Mount (Matt. 5-7) and Paul's description of Christian behaviour in Romans 12. To claim that women are basically better equipped from birth to express these qualities, is to discriminate against men and to increase the burden for men who

want to live in obedience to Scripture.

God created us as male and female. The difference will always be recognised and sexual identity is clearly important in God's purposes. But, we must become more aware of making human additions to the God-created differences by artificially shaping one sex to become more aggressive, competitive, tough, strong and unemotional than the other.

This practice, it has been argued by some feminists, has its origin in a struggle for power. In the past the male gained, and sought to maintain, control over women by these tactics. Whether this argument has merit or not, it should be obvious that politics of power (whether intentional or simply habitual) have no place in a Christian community.

Exploitation, deliberate or accidental, whether against women or men, has no place in our lives as Christians. The basic question we need to ask ourselves is to what extent are our ideas of male and female roles based upon Biblical principles, and to what extent are they derived from our particular human culture? We can accept the authority of the Bible, but we must beware of destructive human additions and traditions.

**BOOK REVIEWS**



**Life Sentence**  
by Charles Colson  
Hodder and Stoughton  
306pp — Hardcover — \$12.95  
Colson has "done it again" in producing a successful sequel to his testimony "Born Again".

This book is both a challenge and an encouragement: it challenges as it shows how the christian life can be expected to bring opposition; it encourages by showing the constraining love of Christ at work in "the world" — that seemingly amorphous mass of humanity devoid of Christ.

Colson sees through the triumphalism which plagues much of the U.S. fundamentalist scene and which is encountered in our own land — largely through the influence of para-church bodies of American origin.

He still has a long way to go (haven't we all!) but views "easy believism" with the discernment of a keen mind increasingly under the guidance of the Holy Spirit. Colson is aware that many of our sacred

trappings are cultural rather than theological in origin.

"Evangelicals expect everyone to fit the same mould."  
"Our culture, as distinguished from our theology, puts a premium on three things:  
1. Knowing the exact moment a person is born again.  
2. The emotional feelings that occur.  
3. The language used."

Happily, he deals with each of these misconceptions in a positive and biblical way.  
On the other hand, it has taken him a long time to formulate a sound doctrine of the church. After some criticism, he saw the need to be identified as the member of a specific congregation, yet the delay in coming to such a position is indicative of the malaise of much that passes for evangelicalism today.

One of the important factors helping Colson has been a study of church history; he is already familiar with the works of Luther, the preaching of Whitfield and the effects of the Methodist Revival.

Burdened by the needs of a 300,000 prison population, Colson has battled indifference, ostracism, physical violence and constant setbacks to establish a ministry amongst these people.

His work is influenced more by pragmatic concern than a biblical philosophy of crime and punishment but he is achieving results in the improvement of conditions, the alteration of community attitudes and the conversion of men generally regarded as beyond redemption.

Perhaps the ultimate challenge of the book will be to bring readers to consider which question each of us may one day ask — "When did we see you in prison and come to you?" — or will it be "When did we see you in prison and not take care of you?"

Donald Howard



**The Family and the Fellowship: New Testament Images of the Church**

Ralph P. Martin  
(Paternoster, 1979) 142 pages

This book was written to impress upon Christians the necessary place of the Church in God's design, and the need to take a positive attitude to it. As John Bunyan said, "Every tub must stand on its own bottom", and each person is answerable to God as an individual. However, the New Testament is insistent that conversion is the gateway leading to inclusion within a wider fellowship — hence Martin's claim that Christian experience is always 'ecclesiastical'!

According to Martin the 'church' in the strictest sense probably did not exist until the events of salvation history had been enacted. He analyses the meaning of 'fellowship' in terms of 'having a share', 'giving a share' and 'embodying a shared life'.

This well-annotated book has chapters on charismatic gifts, patterns of ministry, the Sacraments, church unity, the church in the world, and meaningful models for today's church. From these chapters the following comments are samples of his thought:

The gift of the Spirit is not the same as the gifts of the Spirit, and the latter does not come in a package. The gifts go where God wants them and the lack of some spectacular gifts are not a sign of divine disfavour. Patterns of ministry were different at Jerusalem, Antioch and in the churches founded by Paul; and one adapted to local needs. A Christian's baptism conveys the reality it represents within the encompassing experience of grace and faith. In discussing the meaning of the Eucharist one should not ignore how Jesus the Jew might have thought of his final meal and impending sacrifice and how he proposed to clarify its meaning to his Jewish disciples gathered around the Passover table. As for ecumenism, "Unity-in-truth is the litmus test, where 'truth' is essentially Christological and soteriological." The church should take seriously the concern with its discipline, its prophetic dimension, and its responsibility to be in the world as 'salt' and 'light'.

The Church has had varied images in history: a lecture-room setting; the model of the theatre; a corporation; a fellowship or social club. Each model contributes something, but needs scrutiny and amendment in the light of the Scriptural images of "the Temple of the Lord", "the Body of Christ", "The Family of God".

Lindsay Johnstone

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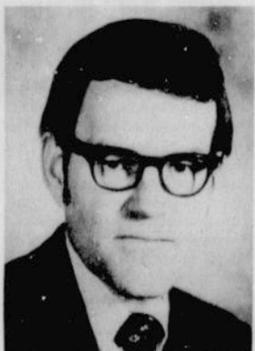
## Whatever happened to the Human Race?



The 1980 National Conference of the Gospel Film Ministry Ltd took place in April at the Headquarters of the Company in Melbourne. The release of the film series by Francis Schaeffer *Whatever Happened To The Human Race* was announced and distribution of the *Focus On The Family* film series featuring Dr. James Dobson was launched.

Pictured at the National Conference are the Managers of the Australia film libraries of the Gospel Film Ministry Ltd. Left to right, John Collier, Adelaide; Stan Moulton, Joint Managing Director; Phillip Lowe, Brisbane; Miss Hazel Jones, Perth; Vic Mills, Melbourne; Norm Moulton, Joint Managing Director; Kevin Hooper, Sydney.

## Professional counsellor to give seminars for ministers



Dr. Gary Collins will be visiting Australia from June 17-30 for a series

of professional seminars dealing with COUNSELLING IN THE MINISTRY. The visit is being sponsored by the Australia Youth For Christ.

Dr. Collins who is the Professor of Psychology and Chairman of the Division of Pastoral Counselling and Psychology at the Trinity Evangelical Divinity School in Deerfield, Illinois, U.S.A., will be dealing with such subjects as, "The Challenge of Christian Counselling"; "The Bible and Christian Counselling"; "The Theories and Techniques of Christian Counselling"; "The Pastor and the 'Burn-Out' Syndrome"; and "The Family and Christian Counselling".

Ministry personnel will be welcome at all seminars, to be conducted in most capital cities, commencing with Sydney June 17 at the Hurstville Civic Centre; June 18 in the Westmead Medical Centre; and June 19 at the Frenchs Forest Baptist Church.

For further information: Australia Youth for Christ, PO Box 186, Narrabeen, NSW 2101

## 23% will be reconvicted

The Anglican Social Responsibilities Commission — a national ethics study group — called for a greater Government commitment to education of young people on the dangers of drink-driving.

They issued a statement following the public release of a report "Penalties and the Drink-Driver: a study of 1,000 Australian Offenders" by Mr. Ross Homel, of the School of Behavioural Studies, Macquarie University. The study was completed with the help of the Australian Department of Transport, Macquarie University, and the NSW Bureau of Crime Statistics and Research.

The report reveals that 23% of drink-driving offenders will eventually be reconvicted for the same offence. It suggests that the Victorian system of random breath tests should be looked at by other States. It also says that rates of reoffending are approximately the same for older drivers and young drivers, although young male drivers have the reputation for it.

The report divides drink-drivers into "good-risk offenders" for whom any penalty is a strong deterrent and "high-risk offenders", for whom different degrees of penalty appear to have no deterring effect.

## Everyman's chief commissioner to attend World Conference



The Chief Commissioner of Everyman's Welfare Service, Stacey Kruck, will be attending, as a delegate, the International Conference of the Fellowship of National Officers' Christian Unions to be held at Swanwick, England in late June — early July. This conference will be attended by Officer Delegates from the Armies, Navies and Air Forces of approximately forty countries from around the world, e.g. from Asia, Africa, Europe, North and South America, Australia and New Zealand etc.

### Stur on Coloured Church

From Page 4  
marriages between members of different non-white groups i.e. coloured and black are perfectly legal!

According to the latest decision of Synod (Oct. 1978) mixed marriages cannot in the light of Biblical norms be regarded as impermissible, but must be regarded as highly undesirable in our South African context. D.R.C.

## World Missions to the eighties to inform, inspire and involve



Rev. Arthur Deane

The Katoomba Christian Convention and the Evangelical Missionary Alliance (NSW) have plans for World Missions to the eighties to inform, inspire and involve. To be held at the Katoomba Christian Convention site, October 4-6, the purpose is to give clear Bible teaching on what living the Christian



Bishop Chandu Ray

life really means and strong emphasis on involvement in God's world-wide missionary programme as the spontaneous expression of the Christian Life. Rev. Arthur Deane, former International Director of the Africa Evangelical Fellowship and Bishop Chandu Ray of the Haggai Institute for Advanced Leadership

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The Australian



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## KAMPUCHEAN RELIEF DIVERTED FOR THIS



The United Nations High Commission on Refugees has called the Somali refugee situation the biggest in the world.

More than one and a half million people are crowded into crude camps near the Ethiopian border. They have been forced to leave their villages in the Ogaden Desert region of Ethiopia and flee to Somalia. There has been a long civil war and villages have been bombed and cattle killed.

World Vision has set up a major programme and has rushed in a medical and a transportation team.

About one thousand people are crossing into Somalia daily to escape the fighting in Ethiopia. They arrive even before camps can be established.

The need is so acute that an aid shipment to Kampuchea was diverted to Somalia because of the extreme shortage of food and medicine. An official of World Vision told the Church Record that this situation is quite separate from the Eritrean Independence struggle between the Ethiopian Government's Army directed by Russian Army personnel and the Eritreans. The refugees are victims of another long-standing war, in which World Vision personnel were killed some time ago.

In one area, a World Vision survey team found a thousand people. They were mainly women and children surviving in the desert without shelter and a meagre ration of food. They had been dumped off a truck. It was days before any help arrived.

For the photo see page 5.

## The Church Record regrets . . .

that it is unable to bring the resolutions of the recent W.C.C.'s recent conference in Melbourne as promised in our last edition. Like the delegates we wait for the final product which we understand is back in Geneva from where it will be released. Delegates are themselves unsure of just what went into the resolutions in some instances and what was to be deleted.

Next issue this man, an evangelist from East Germany will tell of the situation of the Church there where he serves as an evangelist. Fritz Hoffmann frankly shares what he calls the positive and negatives for the Christian Church in Communist East Germany, the heart of the Reformation.



## Iran Bishop's Family Reunion After Son Killed in Teheran



The Anglican Bishop of Iran, the Rt. Rev. Hassan Deghani-Tafti on arrival from Cyprus when he was joined by his wife and daughters Guli, 14 and Shirin, 26, who had arrived earlier on a flight from Teheran. Earlier this month, the bishop's 24-year-old son, Bahran Deghani-Tafti, was shot dead in his car in Teheran. Six days before his son's murder the bishop's Scottish secretary, Jean Waddell, was shot and seriously injured in an attack at her Teheran flat.

## ISLAM ECUMENICAL NOT EVANGELISTIC Aust. churches should help

The Arab Libyan Australian Friendship Association has called on Australian church leaders to publicly seek a more balanced and reasoned presentation of Islamic beliefs and practice.

The Association, in a statement released by its Committee today, said that despite minor sectarian aberrations, Australia had usually provided an atmosphere of religious tolerance. Australians had been happy enough to observe the ethic that it was hurtful and divisive to tear to pieces other peoples' religious beliefs.

Now that practice had apparently been narrowed to religions which gained wide acceptance in nations of Anglo Saxon origin.

The Association said that the presentation of Islam in Australia had become extreme, unfair, and at times was subject to gross distortion and ignorance.

Under normal circumstances most Australians would wish to protect freedom of speech and accept the screening of telecasts like "Death of a Princess", despite the second rate and dishonest character of that production.

The Association subscribed to this permissive view.

But the proposal to screen the dramatised reconstruction of alleged events in Saudi Arabia became obnoxious and far less acceptable when it was realised that it would add to a wave of irresponsible anti-Islamic propaganda and do nothing to secure a balanced debate.

The Association said that Islam was ecumenical in concept and was not an evangelical religion.

While people were free to convert or to adopt most religions, including Islam, Islam sought neither converts nor conquest.

The Association drew attention to the fact that it was a secular body which would normally abstain from religious debate.

### ANTI-ISLAMIC CAMPAIGN

But it said that the anti-Islamic campaign in Australia had become intense and it was troubling the Arab as well as other Islamic communities as Islam more than most other religions codified and guided the existences which they led.

The attacks were thus highly destabilising of the every day existence of hundreds of thousands of Australians, deeply felt, and a great personal injustice.

The Association said that Australian church leaders would be aware of the ecumenical character of Islam and several initiatives from Islamic sources leading to effective Islamic-Christian dialogues.

It said that churches in Australia had a Christian duty to demand a halt to what was building into a pattern of ruthless emotional persecution of those Australians who draw their faith from Mohammed whom they regarded as the Messenger of God.

Libyan Aust. Friendship Assoc.

On other pages . . . What's going on in the Christian Booktrade? page 2 . . . Dumped in the desert page 5 . . . Who is really at fault? asks Alan Craddock page 7 . . . African Christianity — real growth or just getting fatter page 8

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