



Rev Iain Murray and Pastor Al Martin who will be in Australia for Ministers conferences.

BANNER CONFERENCES

Applications from overseas and interstate are being received for two Banner of Truth Ministers Conferences to be held in Australia in August and September.

They are the first two conferences ever held in this country.

The first will be at New College, University of NSW, from August 27 to 29, followed by the second in Melbourne a week later.

There will also be a one-day conference at Tamworth on Saturday, August 25.

Chairman of the NSW organising committee (Pastor Allan T. Rowe) said that priority would be given to those applying for full-time residential accommodation.

"Attendance at two public meetings at night will be limited by the number of residential and non-residential applications received," said Mr Rowe.

"It is fortunate that the facilities at New College are ideal."

"We are looking forward to an outstanding time of ministry and fellowship."

The principal speakers are the Rev Iain Murray, of the Banner of Truth Trust, and Pastor Al Martin of Trinity Baptist Church, New Jersey.

An Australian, Dr Graeme Goldsworthy, will speak on "The Reformed Pastor and the Challenge of the 1980's".

Mr Murray's subject for the public meeting on Monday, August 27, would be "The Rediscovery of Preaching", which would deal with the Reformation.

Pastor Martin would speak on the following night on "The Call and Commission of the Preacher".

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Teenagers Follow Up Each Other

Teenagers referred from the Billy Graham Crusade are currently being followed up in New South Wales high schools.

At Scripture Union Headquarters in Sydney, a team of voluntary workers — housewives, retired couples, University students on holidays and unemployed graduates — have referred 8500 students to Christian teachers in their schools. Students as far afield as Albury and Casino went forward at the Crusade.

Inter-School Christian Fellowship (ISCF) and Crusaders (in non-state schools) have received a tremendous boost as a result of the influx of new Christians, and teenagers, who have been Christians longer than their fellow students are being instrumental in follow-up.

They invite new Christians to ISCF and Crusader groups and befriended them in the early stages of their Christian lives.

Both meetings would be at 7.30 pm and there would be a collection towards expenses. Day sessions are limited to ministers, missionaries and theological students.

In addition to speaking at the conferences, speakers would preach on Sunday. Pastor Martin has been asked to occupy the pulpit at the Reformed Baptist Church at Ryde in the morning and at St Barnabas' Broadway in the evening.

Mr Murray is to preach at St George's Free Presbyterian Church in Castlereagh Street and St Giles' Presbyterian Church, Hurstville.

The Westminster Society of Australia has arranged a public rally at Scots Kirk, Margaret Street, on the evening of Wednesday, August 29.

Cost of the conference is \$30 for residential registration and \$20 for non-residential. The daily cost of \$10 includes the \$5 registration fee which is included in the above charges.

Information may be obtained from the secretary, the Rev Peter Swinn, The Manse, 43 Lincoln Crescent, Jannali, 2226.

Those wishing to contribute towards the cost of bringing the speakers to Australia should send cheques to Mr Gordon Winton, 56 Lucinda Avenue, Wahroonga.



Lab Work at Christian High

Christian High School's Big Development

Christian Community High School at Regents Park/Lidcombe has recently taken the first steps in a big expansion programme to provide accommodation for its growing enrolments, which are expected to reach 200 next year.

Details of the project were revealed by Mr David Magill, the President of Christian Community Schools Limited.

He also said there has been a tremendous response amongst Baptist Churches to the concept of Christian Community Schooling, with several churches already investigating the feasibility of starting a school. A second primary school will start first-term next year in the Riverstone-Schofields School.

"The three and a half years since the High School opened," Mr Magill said, "have shown clearly that, next to a Christian home, a Christian school is the most powerful influence for good in the training of children."

The past 12 months have been a period of significant growth in both enrolments and the lives of the children. During the school's annual camp at the end of first-term and the recent Billy Graham Crusade, almost half the children recorded decisions for Christ either for conversion or re-commitment.

Commenting on this

evidence of God's blessing on the School, the Principal, Rev Robert Frisken said: "The children are beginning to think like Christians and to understand what it means to live as Christians in an increasingly secular world. They have developed a real community of believers that has crossed denominational barriers, and are growing strongly in their witnessing both inside and outside the School."

As we watch the development of these children as they grow up into Christ we begin to glimpse the potential of a wide network of schools training large numbers of children.

"With two-thirds of next year's planned in-take already in hand, enrolments at the High School are set to reach the 200-mark in 1980," Mr Magill said. "To cater for this growth, two additional blocks of land have been purchased. The School Board and the Regents Park Church have also begun planning a major building programme to provide the needed school and church facilities."



Young people at ISCF camp learning how to follow up their peers converted at the Graham Crusade.

A PSALM FOR PILGRIM NEWTH



At the Farewell to Canon M. C. Newth, Headmaster of St Andrew's Cathedral School at the Sydney Town Hall recently, some Choristers sang a specially composed psalm for their Head on his retirement after thirty-eight years as Headmaster of the Cathedral School.

"THE PARABLE OF THE GOOD AUSTRALIAN"

by Lance Shilton with apologies to Luke

"A certain family went down by boat from Vietnam to Australia and fell among pirates, who stripped them of their clothing, raped and wounded them and departed leaving them half-dead."

"And by chance there came down certain neighbouring Asians that way and when they sighted them, they passed them by. And likewise a United Nations Committee, when it was informed, took a good look at the problem and passed a new resolution."

"But certain Australians as they journeyed came where the family was stranded. And they went to them, bound up their wounds giving them food and clothing and brought them to their own country and took care of them."

"And on the morrow when they departed, they took out two days' wages and gave it to the welfare agency and said unto them, 'Take care of them and whatsoever thou spendest more when I come again I will repay.'"

"Which now of these three thinkest thou was neighbour unto those who fell among pirates?" And he said, "They who shewed mercy upon them."

Then said Jesus unto them, "Go and do thou likewise."

Every time Paul mentions glorious blessings he persists in telling us that we get them "through our Lord Jesus Christ". — M. L. Jones

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Is Carter's Christianity a Charade?



Meeting the Little People — President Jimmy Carter greets a group of youngsters after leaving church services in Washington. Mr Carter ducked under a rope to reach the children. Photo Courtesy American Consulate.

Wesley Pippert, White House correspondent for United Press International is the author of a book soon to be published entitled "The Spiritual Journey of Jimmy Carter". He investigates the claims of the first President of the United States to be an evangelical Christian. Page three tells part of the story of how Jimmy Carter functions as a Christian, his own convictions and his motivation with reference to the political arena especially the recent peace initiatives in the Middle East. Pippert answers the question whether the President has simply made political capital from the rising acceptance in the USA of "born again" Christianity. The extracts are published with permission of Macmillan Publishing Co.

EDITORIAL

The management of our money is a complex business at the best of times. Our present consumer society doubles the problem for us.

Never before has it been so easy to buy now and pay later for the whole range of commercial goods and services. Never before has the advertising business had such a captive market or indeed a coloured format reaching into the homes of vast numbers that have colour television. But even black and white is extremely effective in slowly but surely convincing us that we could have it, that we should have it, that we must have it.

Whether it be from the bank with a statement of the activities of our bank card, or from a commercial trading house witnessing our capitulation to their goods, many Christian people find that their income is being thifted for them by the consumer society, and that they are running up debts they would never have before.

Some Christians are declaring that we are doing the right thing by the country, spending lots of our money for it helps to stimulate the economy, and so we should spend as loyal Australians. The present credit system is really operating in the interests of Australia, and we ought to be behind moves to help the unemployment problem. Why, if all curbed their spending what a disaster this would be for the country?

It would be easy to hide behind such an argument, but for the fact that we are called upon to reflect on the use of our money by the Gospel truth of the Lord Jesus.

Though He was rich indeed, He emptied His pockets and became poor for our sakes, that through His action as a pauper, we might become rich. 2 Cor:8. Paul unashamedly brings together the fact of the cross and the Christian's cash. He says one has a decisive bearing on the other. That in itself ought to give us a sober attitude towards our money. The Christian, the Congregation and the Denomination can only receive its money in the light of that truth and spend it for that truth.

Our present consumer society also makes it difficult to give money for the needs of others whether for a personal problem, or our congregation or for a group interested in gospel extension.

The notion of sacrifice has not only become a dirty word in our contemporary society, but also one missing from the vocabulary of those who make appeals for money for Christian work. And where are the pulpits that demonstrate both in deed as well as in word that sacrificial giving is the Christian way?

Our society is out to get as much for itself for as little cost as possible to itself, and that is because it is unacquainted with God who sends down every good and every perfect gift from above.

But what about the Christian community? We treat lightly the issue of covetousness. We do not treat it with the horror it deserves. We would regard a Third World Christian who sought to combine the worship of the Lord Jesus with Buddha or Allah with horror. Yet we fail to see the worship of the Lord Jesus and the love of

Tithe or the Bank Card will

the material possession of life is on a comparable level with that form of syncretism and is idolatry according to the Scriptures. We would regard it as bizarre to stand before a newly-acquired material possession and sing "Hely, holy, holy," yet that is the logical outcome of idolatry which is covetousness.

Covetousness makes us insensitive to the needs of others. It becomes a way of life. It is taken up with "me" and "my" and "we" and "ours". It puts flesh and blood on a level with material objects and it effectively closes our hearts to the real values of life. It insidiously teaches our children by the most effective example, namely ours that this is what matters most. It is sure to bring the judgment of God upon our heads and our children's and our churches and our denomination.

What is the solution to the endemic problem of our cancerous covetousness for the Christian? Let your tithe have first claim on your income and any further needs that may constitute a legitimate call on your portion of the good gift that comes from your Father, namely your salary.

We have reached a stage in our contemporary world that if you do not set your heart to manage your finances in the way the Scriptures tell us, you will be overtaken by another way that is totally alien to your Christian profession and a complete denial of it.

Tithe is not outdated, it is simply that we have been updated by a world that is quietly but effectively squeezing us into its mould.

ON OTHER PAGES

• "God is the rebel"
The problems of Christians in Viet's heartless regime page 2

• Combined
Christ/Moslem Human Rights Centre — Evangelical Idea page 4

• Dr Craddock — Teens
Independence with Interdependence page 6

• Sydney Lecture
Bishop John Robinson Redates the NT page 5

• Logos visits Aust page 8

• What on earth is humanism
Do you know? page 2

• Letters
Help my eleven acres Mrs Creasey's defence page 6



This composite picture shows (from the top): The abortive attempt to escape the "Liberators"; the anguish that is Vietnam; Vietnamese Pastors, now the object of a persecution campaign; A typical rural church in the days when Christians could freely gather; and, Bible School pastors graduating to reap the spiritual harvest.

"God is the Rebel"—Vietnam regime

The Problems for Christians in the heartless regime

In May, 1978 while attending a prayer meeting at the Ke-Sach Church, Soc Trang (as they have been doing with written consent from the government), 13 ministers in the Mekong Delta were arrested and detained until now. Moreover, in the last newsletter we wrote that Rev Le Khac Cung was missing; now according to reliable sources he died in prison, together with a number of other churchmen.

Each day, the number of churches closed down increases. The main cause being the authorities ask the congregation members to attend political classes on Sunday. Consequently no one comes to the service and the church is forced to close down.

Another reason, as happened in Phu Nhuan, Saigon, the minister in charge was simply asked to leave and the authorities seized the church building.

In an incident that happened to the Ban me Thuot congregation, during a Sunday service, the government's plain clothed police entered the Church Hall and declared that the church stocked anti-government handbills. They searched the church and at the same time secretly dropped these leaflets.

The result was obvious, the minister was arrested and the church closed down.

PROBLEMS FOR VEC

The Vietnam Evangelical Church (VEC) is facing several difficult problems because the government does not want any genuine church to exist under its rule. At the present, the elder ministers pass away one after another,

the VEC has no place to produce a younger generation of religious leaders because the Bible College has been seized. The President of VEC is now 75 years old and he still has no permission to organize any annual general meeting to elect a new Church Committee. It is feared that when the VEC no longer has a leader, the authorities will take over that role to damage it.

PLAIN CLOTHED MEN

Government's plain clothed police, disguised as new converts infiltrate church organizations in order to excite disorder and to report any church activities to the authorities.

The government also buys over some churchmen and uses them to cause division within the VEC and endorses them to secure important positions in the VEC. A number of Christians have begun to learn by heart sections of the Bible because the Bible Society house was closed down a few years ago and Christian literatures are hard to get.

Like most people, Christians and ministers alike gradually sell their posses-

sions to Communist cadres to obtain money to buy rice. Naturally, wives of ministers must find jobs to supplement their living allowance provided by the congregation. Each day, all ministers must be ready to start an imprisoned life because the government always threatens them. They live with the uncertainty about tomorrow — whether they can continue to look after their church or they will be arrested and sent away to an unknown camp and die there.

CONFESSING, DISQUALIFIED

Those who confess their faith in Christ are not accepted for any qualified job in the industry or for any important position in the society or allowed to undertake any university course. If they are former high school teachers they must denounce their faith and must accept Marxism instead to continue their career.

The government teaches the people and Christians "We have beaten the French and the American invaders; now we must fight God, the rebel". And in a recent meeting in Saigon, the government displayed a ban-

This attitude became a recognisable movement at the time of the French Revolution, when the catchcry of the National Convention was "no God, no master", and a secularist programme for the nation was adopted.

During the last century this secularist movement made great inroads into the Christian church by the method of undermining the Bible as God's word. Within the churches it is known as Modernism. It also expressed itself outside the churches in Rationalist associations which now call themselves Humanists.

A recent Penguin paperback by H. S. Blackham entitled "Humanism", begins by stating the fundamental Humanist assumptions, namely that man is on his own in this world, and that this life is all.

This provides the basic Humanist world view — no supernatural; God does not exist; "man is on his own"; and that this life is the only life we have, beginning at birth and terminating at death which finishes all, as far as we are concerned.

The chief objection to this world view of Humanism, that man is on his own and that this life is all, is that it is not true. It does not take into account all the observable facts. It denies the reality of the experience of those who testify of their relationship with God. Take for example, the

life and teaching of Jesus of Nazareth.

The Humanist has to describe this as so much balderdash, when Jesus taught that He was in close fellowship and communion with God. Indeed, our Lord's teaching goes much further, for He taught that He Himself was the Son of God, and He called men to come to Him and He would give them rest.

The Humanist must dismiss Jesus as a deluded deceiver. So too, he has to dismiss the evidence of His resurrection on which the Christian Gospel is based, as so much untruth, in spite of the testimony of the honest men who experienced it.

The Humanist must further ignore the testimony of Christians that through faith in Jesus they have entered a relationship with God through His Spirit that is real and satisfying and which renovates their whole life and character.

This claim of Christians that the Holy Spirit's presence changes their life and brings them into a real and satisfying fellowship with God through forgiveness in Jesus is true and may be verified.

But the Humanist has to ignore or deny these facts of experience. He also has to deny the reality of answered prayer and of divine provision which is a daily experience for Christians.

So the chief objection to Humanism is that it is not

true and that it can only maintain its position by ignoring important evidence.

Other consequences follow from its being out of conformity with the facts.

Firstly, Humanism is illogical because it confines the real to what can be observed by the human eye. What the eye doesn't see, cannot exist. And yet, at the same time, the Humanist maintains that the capacity of the human eye is purely accidental — the result of fortuitous development in the evolutionary struggle for existence.

And so by an extraordinary coincidence the capacity of the eye, brought into being in this accidental way, is to be regarded as an authentic yard-stick for finding out what exists and what doesn't and on the basis of this the conclusion is reached that the supernatural, the immaterial and the spiritual, because they are unobservable, are regarded ipso facto as non-existent. This is a completely illogical deduction.

Secondly, Humanism is illogical because it denigrates faith. Relationships with the supernatural are, of course, based on faith. Humanism, therefore, denies spiritual reality because it believes that observation and not faith is the way by which we learn about reality.

Yet faith is the basis of all knowledge, whether reflective or observed. Faith is the root of science. For observation itself is based on our faith that our sensory experience corresponds to reality.

• To page 7

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Word and Life

by Dr D. B. KNOX

HUMANISM, WHAT ON EARTH IS IT?

Humanism is a modern name for a much older attitude, which denies the spiritual, the supernatural, the heavenly, and believes that nothing exists except the material things we see around us. In *Pilgrims Progress*, John Bunyan in the seventeenth century wrote "Heaven is but as a fable to some, and things here are counted the only things substantial" (p. 267 Penguin Ed.).



Without faith giving us certitude in our observation, science would not and could not exist.

Therefore, science is primarily based on faith and this is true also if we reflect on the fact that the forming of axioms, which is fundamental to science, is grounded in faith. To prove any of the basic rules of logic involves those rules in the proof.

Our certitude with reference to axioms is a product of the faith structure of our minds. Moreover, only in faith does science find its motive. Science seeks the "general Law" but it can only work with a small handful of observed incidents.

Science makes universal statements out of a very limited number of instances. There is no logical justification for this universalization of what is true of a few things. It is an act of faith. Faith is the presupposition of all demonstration.

Thirdly, Humanism is illogical because it does not carry to its conclusions its first two premises; that man is alone and that this life is all. For it goes on to add (in the opening sentences of Blackham's book on Humanism) two other assumptions.

The assumption of responsibility for man's own life and for the life of mankind. Yet how is it possible to speak of responsibility, especially responsibility for others, when the world view is that the whole of existence is materialistic and therefore purposeless, for to whom is one responsible?

• To page 7

DOES PRESIDENT CARTER'S CHRISTIANITY COUNT?

ON SALVATION

"We're not saved because we're Americans; we're not saved because we come from a community that's stable; we're not saved because our parents were Christians; we're saved because God loves us; we're saved by grace through one required attitude — that's faith in Christ." — Carter

After my service to my present office, I intend to do more . . .

I believe that one of Carter's biggest contributions as President has been the morality and model of his private life. It is important that individuals have persons to whom they look as models. It is just as important that a nation have a leader to whom it can look as a model of private morality. Recent presidents have failed utterly here and we have been embarrassed as a result. Carter has been exemplary, not only in his spiritual depth but in, for instance, his love for the arts and nature, which exceeds that of almost any recent president.

Jordan's King Hussein, a Moslem, once told Carter in my hearing: "Few world statesmen in recent memory have so clearly and unmistakably defined the personal responsibility of people in high government positions. You have recognized that those who make decisions on behalf of the nation must reflect a code of behaviour equal to that of the nation as a whole."

FEW EVANGELICALS

Yes, I see concerns. There are very few, if any, evangelicals in Carter's White House inner circle or even his second level of advisers. Why? Why do so few of Carter's family or his closest aides share the vigour of his faith? Most members of his inner circle have been with him since he was Georgia governor. They believe in Carter and are almost fanatically loyal to him, but they often speak and behave in a way that seems a flagrant mockery of what obviously is of central importance to him. Has he ever witnessed to them? And what of his loyalty to them? Is it so blind that he overlooks their indiscretions? I know that each person is singly responsible for his or her relationship to God, and one must not hold another responsible. I also know that even if Carter's closest aides were to follow his example, that would not necessarily result in their trust in Christ. But why do they not respect him at least to the extent that even though they may not share the depth of his beliefs they do try to respect his life style in their actions?

Of greater concern is the fact that, to my knowledge, Carter does not participate in a small group for spiritual fellowship and growth. He apparently depends almost entirely for his nurture on his daily personal devotions and Sunday worship at the Baptist church. I think the greatest thing that Christians can pray for in regard to Jimmy Carter is that a small group of politically unambitious but spiritually vital persons will spring up around him.

Second, public morality. It is not adequate that a president simply be a Christian. He must also bring to bear the demands of the Gospel on every aspect of his administration, especially in dealing with the poor and the powerless of this nation and the world. It is

my belief that Carter has tried as hard and effectively as any contemporary American politician to integrate his private beliefs with his public policies. There are several notable examples.

HUMAN RIGHTS

If Carter were to leave office tomorrow, history probably would remember him for his emphasis on human rights. You can question just how successful he has been in restoring human rights to the millions of oppressed persons in this country and the rest of the world: He acknowledges this. But Carter says that at the least he has raised the consciousness of every world leader to the matter of human rights. He has pointed out that violations of human rights occur in America as well as in other nations.

Carter traces the origins of human rights to the Old Testament Law and Prophets. He once said: "I have been steeped in the Bible since childhood, and I believe that anyone who reads the ancient words of the Old Testament with both sensitivity and care will find there the idea of government as something based on a voluntary covenant rather than force — the idea of equality before the law and the supremacy of law over the whims of any ruler; the idea of dignity of the individual human-being and also of the individual conscience; the idea of service to the poor and to the oppressed . . ." Often he has expanded his definition of human right to include the right to a job, a place to live, education, and good health.

FIRST SERVANT, NOT BOSS

He also has defined power in terms of servanthood, a concept developed by the prophet Isaiah and later by Jesus Christ. He told employees at the Department of Health, Education and Welfare that he came "not as 'first boss' but as 'first servant'." "There is a close correlation between worship services and correcting wrongs," he said on one occasion. "That's what the Bible teaches, because Jesus Christ never hid Himself seven days a week in the synagogue. He walked the streets. He touched blind eyes. He healed those who were crippled. He pointed out injustice. He brought about compassion and brotherhood and love. And he changed lives . . ."

But the keen observer will realize that Carter's administration has fallen far short of his lofty words. There are some bright spots. During his presidency unemployment has dropped about 2 per cent. Of all presidential appointments, about 20 per cent have gone to women — five times as many as during the previous administration. Yet, no one can claim to have adequately responded to Malachi's admonition not to oppress the wage-earner when 6 per cent of the nation's workforce do not have jobs and the percentage is twice as high for blacks and 6 times as high for black teenagers. No one can claim to have adequately achieved justice when the role of most women in the government, even some with college degrees, is still that of the clerk-typist.

Time and time again the biblical writers speak of concern for the widow, the orphan and the alien. Yet millions of people remain locked in poverty and on welfare rolls. The task before the nation is to change the institutional causes of these gripping human problems. Jimmy Carter's task has just begun. Many evangelicals, such as Jim Wallis and Wes Michaelson at Sojourners magazine, have aspired to prophetic roles in calling America and the president to national righteousness. They have pointed to the unevenness of the Carter Administration in its human rights policies throughout the world and its inconsistency of talking about nuclear disarmament while actively considering plans to build the neutron bomb. All of us, including Jimmy Carter, need to pay attention to what they are saying.

WAS CARTER . . . ?

Yet, the modern prophets enjoy a luxury that Jimmy Carter does not. They can write with the knowledge that their words will not much affect the nation or the world. This gives them an abandon that the president does not have. Every time Carter yawns or utters the simplest statement, the mass media, of which I am a part, records it and distributes it around the world. It is analyzed and tested in the furnace of the public, the Republican party, the Soviet Union, China, and who knows who else. He has to speak with great care. His words determine the course of events.

But our responsibility as Christians and as citizens require that we continually probe the President's actions and motives. Has Carter been inconsistent in applying the standards of human rights throughout the world because he is devious and lacks courage? Is his failure to press for welfare reform the result of not paying attention to what the Bible says about the widow, the orphan and the alien? Was he being dishonest in making



campaign promises that he now has had to set aside temporarily, such as tax reform?

POSSIBLE POLITICS

Not necessarily. Politics is the art of the possible and of constructing fragile coalitions. The complexity of our age and the seriousness of our problems and the colliding interests of people, probably are too demanding for one person, even the President, to handle in the way he or she feels best. The compromise energy bill fell far short of what Jimmy Carter proposed in April 1977, when he described his approach as being "the moral equivalent of war". But the sad truth was that the compromise, even with the gradual deregulation of natural gas, was about the only version that Congress would enact.

Nowhere has this been illustrated more dramatically than in Carter's handling of the Mideast crisis. During the 1976 campaign, Carter said on several occasions that he believed modern Israel was the fulfillment of biblical prophecy. A short while ago I was speaking to a group of evangelical college students and during the question-and-answer period a student raised the matter of the Mideast. He contended that Carter was not seeking to restore to Israel the boundaries that God promised Abraham in Genesis 15 — the river of Egypt (probably Wadi Arish, in the middle of the Sinai) and the river Euphrates. Thus the President was being unfaithful to Scripture. God is a God of history and eventually his will shall be accomplished in the Mideast. But had Carter pressed for those boundaries in 1978, there probably would have been a conflagration that would have destroyed Israel and probably brought war to the world. I suggested to the student that the best thing that Carter could do to help Israel was to take steps that would help ensure its survival as a nation.

Most diplomats and journalists see the problems of the Middle East through a political lens. From the very start of his conversations with Israel's Menachem Begin, a Jew, and Egypt's Anwar Sadat, a Moslem, Carter emphasized the religious nature of the ancient dispute. He sought unity on the fact that all three of them were religious persons and looked to Abraham as their father. And when the three leaders came down from the camp David summit, Carter said their first agreement in the marathon negotiation had been to ask the people of the world to pray.

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The White House Family



UNCTAD 5 plenary in session at the Philippine International Convention Centre, Manila.
Photo: Rollason — ACC

CHURCHES ASSERT JUSTICE AND EQUALITY BASIS FOR NEW ORDER AT UNCTAD 5

Churches around the world used the opportunity of the Fifth United Nations Conference on Trade and Development (UNCTAD 5) to assert their basic conviction that justice and equality are essential and fundamental principles for the establishment of a New International Economic Order.

In the Philippines, Roman Catholic Bishop, Julio Labayan, released a statement on behalf of the National Council of Churches in the Philippines. In the statement, "UNCTAD 5 and the People", Bishop Labayan suggested that the cause of the poor becoming poorer was the "social structures built on domination: domination of the poor nations by the rich nations, and domination of the poor within nations by the rich and the powerful".

Pointing to his own country, Bishop Labayan explained "To attract foreign capital to invest in the Philippines, and transnational corporations to operate here, there must be an assurance of a stable and profitable income". "This requires", he continued, "the general wage level to be kept as low as possible".

"UNCTAD 5 and the People" rejects the models of "global solidarity", "illusory interdependence" and "socially committed capitalism", because they all "violate the fundamental principles of equality and justice that lie at the root of our faith and of all human society, national and international".

Instead the Filipino churches call for "self directed, self generated and self reliant economies" because only then "can a truly new international economic order be created". But the churches also recognized that "there is an indispensable condition for becoming self reliant: there must be political and economic democracy".

PEOPLE'S UNCTAD LEADS TO ARRESTS

On the Sunday of the Conference, over a thousand church people and students attempted to hold a "People's UNCTAD" in Manila. The church body sponsoring the meeting had obtained prior written approval for the meeting to be held at the Philippines Christian University, but at the last moment the President of the University withdrew permission on the direction of the Minister for Education.

When the people arrived at the University the army was already waiting and the ensuing

confusion led to 53 people being arrested. 52 were released over the next two days and one was charged, allegedly for being in possession of a pill box (a small container that is used to carry explosive material).

GERMAN CHURCHES DISSATISFIED WITH THEIR GOVERNMENT

In a 24 page, hard hitting statement signed by Bishop Heinrich Tenhumberg for the Catholic Commission for Justice and Peace in the Federal Republic and Prelate Heinz-Georg Binder for the Association of the Protestant Churches' Development Services, the German Churches expressed deep dissatisfaction with their government's policies on rich-poor relations.

"They (the FRG government) have neither addressed themselves to the main points raised by the developing countries, nor proposed alternatives which would be acceptable to all sides", said the statement.

"The Churches are calling for changes in the present, largely inefficient and growth oriented international economic system in favour of an order which not only promotes economic growth but in addition, takes distribution goals into account" argues the statement.

It calls for a "socially-committed international economy" which "provides for an equitable distribution of wealth and opportunity within the various developing countries as well as in the world-at-large".

CHURCH REPRESENTATIVES IN MANILA

Churches in Europe, North America, Australia, New Zealand and several Asian, African and Latin American countries sent representatives to observe UNCTAD 5. The World Council of Churches appointed a team of 6 to monitor the Manila proceedings — 3 Filipinos and 2 Europeans, and a representative from the United States.

During the final days of the conference several of the observers from churches around the world met to reflect.

Christian hospital in Iran disrupted

A revolutionary group virtually took over the Christian hospital in Isfahan, Iran — apparently in impatient reaction to official delay over deciding the hospital's future.

The medical superintendent there, CMS missionary Dr Ronald Pont, was called before one of the feared revolutionary courts recently, and Church people held their breath in apprehension; but the interview was only to discuss the fate of the hospital — run by the Episcopal Church of Iran — under the new regime.

The court deferred its decision for five days. But, when there was still no word, a revolutionary group within the hospital staged demonstrations and strikes.

A CMS spokesman in London said that its personnel there — Dr Pont, surgeon Dr Rupert Fawdry, and nurses Susan Hargreaves and Jacqueline Dyke — withdrew to their homes, but Indian and Pakistani staff members were able to continue working.

Four years ago CMS was forced to drop a financial appeal for rebuilding the hospital which it had planned for its children's Lent project. The then Government of Iran expressed resentment at money being collected by British children for the hospital and undertook to meet the costs itself.

Human Rights Centre for Christians and Moslems

A conference of evangelical Christian mission leaders has suggested establishment of "an international Christian-Moslem office on human rights". Its purposes would be to receive complaints of human rights violations, investigate them, and recommend action.

The proposal is contained in the final report of the North American Conference on Moslem Evangelization, held in Colorado.

"Moslems and Christians are both being denied their human rights in various parts of the world," states the document. "Both know insecurity. Both are under heavy and varied pressures to conform. Both need freedom to protect human dignity, to exercise their particular religion and to propagate their faith," the evangelical leaders affirm.

Acknowledging that some of the persecution of Christians came in response to "cultural imperialism coupled with aggressive and insensitive proselytism", the report adds that frequent reports today indicate that some Moslem lands have adopted repressive legislation that discriminates against citizens who embrace Christianity.

"Recognizing that both Moslem and non-Moslem governments, both Moslem and non-Moslem religious organizations have violated human freedom by various forms of coercion, especially depriving people of the freedom to change or not to change their religion, we recognize the desirability of establishing an international Christian-Moslem office on human rights."

The report, to be released as Lausanne Occasional Paper #4, will be published and distributed by the Lausanne Committee for World Evangelization and made available to churches everywhere.

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The picture shows Indian Tamil women picking tea on a World Food Programme co-operative farm at Pattiayama in the Central Highlands of Sri Lanka, near Kandy. The traditional basket is attached to her head thus leaving her hands free to pick the tea. World Food Programme (WFP) Photo by C. Sanchez.

Anyone wishing to join the World Development Tea Co-operative, or to purchase or help distribute World Development Tea, should contact Tom Whelan at PO Box A559, Sydney South, 2000. Telephone: (02) 212 2488.

Bishop John's Sydney Lecture

Bishop John Robinson of the Honest to God fame will visit Sydney and deliver a public lecture on "Reading the New Testament". His lecture will deal with his conviction that all of the New Testament books were written prior to 70AD which means they were written within the lifetime of the first disciples.

This view is against the convention of New Testament Scholarship of the past 100 years, and represents a return to a more conservative approach to the authenticity and reliability of documents as first century witnesses.

Bishop Robinson is a

* To page 8

ANNUAL MEETING ABORIGINES INLAND MISSION OF AUSTRALIA

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Donald Howard

Turning Parents "Off"

"Many non-Christian parents were 'turned off' by the misguided zeal of younger members of their family who became converted," an Anglican clergyman said in Sydney recently.

The Rev Donald Howard said this after he had conducted several recent teaching missions on family life.

"I often say that fellowshippers would create a better relationship by providing company at home or giving some help, than by rushing off to so many church activities," Mr Howard said.

"The first thing that young Christians need to realize is that 'honour to parents' does not stop when they reach 21. They also must recognise that non-Christian parents are still wiser in many things than the younger generation."

Mr Howard said many parents became resentful of their children's spiritual interests because they felt pushed aside.

Their God-given role still operated; children should not leave them feeling bewildered and resentful by continually seeking advice elsewhere.

There were naturally spiritual problems where an informed spiritual counsellor was needed, but a dependence ought not be built up to the detriment of the family relationship.

"It was Charles Simeon

who pointed out that those who obeyed their parents 'with petulance and disrespect' sinned against God," said Mr Howard.

The great Cambridge preacher claimed that "no conduct on the part of a parent absolved his progeny from honouring him."

"To the surprise of those young in the faith, their parents generally love them despite their misdirected zeal."

"Loving action by offspring of all ages is likely to achieve much more than preaching and quoting texts."

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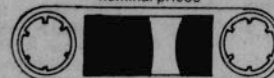
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KESTON COLLEGE REPORTS

RELIGIOUS ROMANIAN DISSIDENTS — 30 IMPRISONED IN 12 MONTHS

By Alan Scarfe

Romanian religious dissidents imprisoned in the past twelve months now number at least thirty.

Keston College has just learned that the Romanian Orthodox Priest, Rev Gheorghe Calciu-Dumitreasa, was sentenced to 10 years imprisonment earlier this month. Details of charges against him are not available, but it was believed that the Romanian authorities accuse him of neo-fascist activities.

He has already served 16 years in prison, 1948-64, for alleged involvement during his early years in the right wing "Iron Guard". He became a priest in 1973 in "gratitude to God for his survival" in one of the most severe prisons for political prisoners.

His new troubles began in May 1978 when he spoke out against the demolition of the famous Enea Church in Bucharest. He also accused the Romanian authorities of perpetrating a philosophy of despair in their

atheist education programme. His reputation as a teacher, spiritual counsellor and preacher was high amongst the students at the seminary in Bucharest, where he taught French and New Testament studies.

Further evidence of moral stature was manifest in November, 1978, when he openly defended three Baptists imprisoned for their human rights activities in October. He identified with the struggle for religious freedom, becoming a catalyst for human rights' action in Romania. A widely read man, he has published articles on art and aesthetics as well as theology.

His imprisonment is one of a number of severe sentences passed by the Romanian regime recently. Members of the free trade union, Dr Ioan Cana and Gheorghe Brasoveanu, have also received sentences of 5 and a half and 10 years respectively.

Help with Eleven Acres of Land

Sir,
I am writing in the hope that you may be able to help me through your pages.

I have a life lease of the above property which I bought from the church in 1951 when a new vicarage for St Thomas' was being built. At this time Pastor Wormbrand was in prison in Romania and unheard of in Australia. I have now given the title of the property to the mission founded by him since his release.

Hoping that while I had health and strength I could develop this property, which has 11 acres of land as well as the old building, as a centre for personal christian contacts and christian fellowship, I have worked towards this end, with a special burden for the rural area adjacent where the Sects are so very active visiting and distributing their literature, and for the persecuted churches I have sought to arouse interest in their plight.

If a christian couple of mature years and with private financial support and who had health, willpower and vision and who were prepared to live on the property, could be found, then perhaps my vision of a "Care & Share" mission could become a reality in this place. (By "Care & Share" I mean development through voluntary work and co-operation as it is not possible to pay wages these days).

I am now 72 and seem to need help.

My mother, Helen Mary Kingsmill of Hobart, was a foundation member of CMS, earlier known there as CMA. In my childhood, Bishop Donald Baker, then Rector of St George's, Battery Point, was a regular visitor to our home, and the Church Record was ever in evidence.

Under C. H. Nash, MA, I graduated at MBI in 1933 — was in Church Army from 1940-1951 and managed to complete and obtain my Th.L. whilst assisting part-time in the parish of St John's, Launceston, during Archdeacon Sutton's ministry.

At the present I am in Launceston, Tas, and recently after church was speaking about the matters concerning which I am now writing to you. Mr and Mrs Robert de Louth, visitors from Bowral, NSW, and they suggested writing to you, as they strongly commend the Church Record.

(Mrs) EDITH DYKE
Winchelsea, Vic

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LETTERS

My Defense Is

Sir,
I am sure the Rev G. S. Clarke already realises his attack on the ACR editorial was unjustified (July 2), and that a paper which describes itself as "independent, provocative and evangelical" must needs, at times, accept letters which go contrary to editorial opinion, as did mine of June 18.

Admittedly, the refugee problem is controversial, but only because of its enormity. The danger lies in pity crying to extremes, thus bringing about unrestrained immigration to this (according to the Rev Clarke) "largest, wealthiest, and most sparsely-populated country in the world".

This is not an uncommon view, even by Australians, but it is contrary to the reality.

Indeed, there is an urgent need to let the world know that Australia is one of the most arid zones on this planet in proportion to its vastness, with a desert second only to the Sahara.

Only impractical dreamers could visualise this vast continent supporting a population of tens of millions with all its square miles covered in rich harvests to feed not only hungry Asian millions but half the world.

In actuality, only one-sixth of Australia has a good rainfall, and even from this must

be deducted mountainous, soil-less unsuitable terrain. Again, it is a continent of destructive droughts which hang like a sword of Damocles over primary producers.

Our Government has been generous and compassionate in the number of Vietnamese it has taken, and the many still to come, but there is a limit, and it cannot be too often emphasised to the United Nations the facts expressed above.

It is also our Christian responsibility to weigh the consequences of unrestrained immigration while acting on the clear command, "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself" ... preferably, that they do not bring their gods with them.

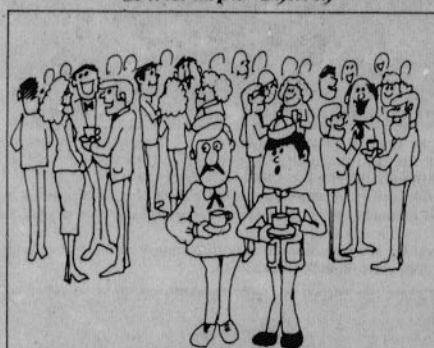
(Mrs) P. CREASEY
Clontarf, Qld

Deputation to MacKellar



Church Delegation urges Immigration Minister Mr M. MacKellar to increase intake of Indo-Chinese refugees. (Left to Right): The Rev John Brown, the Right Rev John Reid, Professor Charles Price and the Rev Martin Chittellborough. Photo: Rollason, ACC.

St. Wasp's Church



He did say it was called the Friendly Hour

Take More Refugees, Church Delegation Urges Government

A delegation of church leaders from the Australian Council of Churches recently met with the Minister for Immigration, Mr M. J. MacKellar, to seek an increase in Australia's intake of Indo-Chinese refugees.

The delegation also sought Federal Government approval for direct sponsorship of refugees by church organisations.

This request for direct sponsorship arose from numerous offers of assistance which the Council has received in recent weeks from parish churches and

individuals within congregations.

Members of the delegation were Dr Charles Price, Professor of Demography, Australian National University and Chairman of the ACC Resettlement Committee; The Rev Dr John Brown, General Secretary for Migration and Ethnic Affairs, Commission for World Mission, Uniting Church in Australia; the Rt Rev John Reid, Assistant Bishop, Diocese of Sydney and Chairman of the Home Mission Society; and the Rev Martin Chittellborough, Director of the ACC Resettlement Department.

After the meeting, Mr Chittellborough said: "The Minister gave us a good hearing and we had frank and very useful discussions. Initially, the ACC plans to sponsor 500 persons by December 1979, over and above the Government's stated intake."

ACC

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Next issue: The "paranoid" family.

WHAT A WORLD

Lesley Hicks

LETTER TO A HUMANIST

A slight acquaintance of ours — I'll call him Jack — was given a copy of my book "The Appalling Silence", and in response to reading it he wrote to us rather a remarkable letter. In ten closely-typed foolscap pages, in a courteous and friendly way, he challenged our Christian faith as revealed in my writing about Don and Barbara Mackay.

A convinced humanist, well-read and articulate, his whole philosophy of life, as well as his attack upon ours, was set forth in his letter.

This is part of my reply:

"Dear Jack,
I've just re-read the letter you wrote to us, and really appreciated it. Although our having you and Gloria to our home for dinner last month was one response to that letter, and it was good to meet you both and enjoy a pleasant evening, the fundamental issues of faith and philosophy you had raised were scarcely touched on in our conversation — perhaps because none of us wished to court conflict. So one good letter deserves another."

"JUST LOOK AT THEM!"

A large part of your case against Christianity is based on the inconsistent behaviour of many so-called Christians, and you cite some ghastly deeds and attitudes perpetrated by people bearing that name, past and present — such as the deeds of the Inquisition, the Salem witch trials, the apartheid stance of the Dutch Reformed Church in South Africa, and the activities of both Catholics and Protestants in Northern Ireland.

You state that 'for any set of fundamental ideas to claim that it is the fount of decent ethics, it has to be able to account for all its adherents'. On that basis, Christianity is indeed doomed.

But that position ignores the clear distinction made all through the Bible between true and false adherents.

Through the prophet Isaiah, for instance, God rebukes those who draw near to him with their lips, but whose hearts are far from Him (Is. 29:13), and Jesus of course was always exposing hypocrisy. 'Not everyone who says to me "Lord, Lord" will enter the kingdom of heaven', He said, 'but he who does the will of my Father ...'

Jesus even gave non-

believers the right to test and judge the genuineness of His followers' claim to belong to Him, when He said: (John 13:34, 35) 'Love one another ... by this shall all men know that you are my disciples, if you have love for one another'. There are enormous differences evident even to an outside onlooker between nominal and genuine Christianity, though only God can judge the borderline cases.

Cases like the clergyman you mention who thundered damnation for those who transgressed his narrow definition of morality, then deserted his wife and family to live in an adulterous relationship with a girl from his congregation, stand judged by Christ's own words — 'If you love me, keep my commandments'. Forgiveness would be possible for such a man, but only after he repented and forsook his sin. The tragic trail of damage would remain. But by clear New Testament criteria, many who call themselves Christians, even clergymen, are not members of God's family at all.

In Northern Ireland, amidst the large godless and politically motivated animosity of the extremists on both sides, there are groups of real Christians, both Roman Catholic and Protestant, working for community healing.

PEACE FIZZLED

Many were in the Peace Movement, which seems to have flagged and fizzled out, but also I've read of little publicised work, like holiday camps run by Christians for children of both communities, in which they seek to undo the hatreds and prejudices built up over all the generations.

The Reverend Ian Paisley claims strict doctrinal orthodoxy, but one day he will have to face the risen Christ's enquiry whether he has sown love, as required, or hatred. 'By their fruits you will know them,' Jesus said.

Of course, Jack, as you say, if I'd been born in another culture my chances of being a Christian would have been far less. But I do know Japanese, Chinese, Indonesian and African fellow-Christians, and know of people being 'born again' from every imaginable culture and life-style.

All are then brothers and sisters, acquiring the family likeness — we believe because the Spirit of God comes to live within the personality of each person truly born into God's kingdom.

CONVERSION NOT JUST CHRISTIAN

Conversion is an astonishing phenomenon. It is capable of psychological explanation of course, and is not confined to Christianity. Christian conversion however, when it makes a selfish man self-sacrificial, a proud man humble, a cruel man gentle, a drunk sober, or sets free a heroin addict, is a convincing demonstration of something utterly good occurring. It really happens, Jack. We've seen it again and again.

Although mostly the original evil is less obvious, there is always a basic about-turn. I experienced it myself as a stubborn, jealous teenager; John when he was nearly thirty. A recent edition of the Sydney Morning Herald gave two conversion accounts in one day — the stories of Charles Colson, of Watergate notoriety, and of Tony Morphet, well-known TV scriptwriter and novelist.

I agree with you that ethics are of vital importance, and those you espouse seem highly compatible with those of Christianity, except that you don't like the idea of forgiving enemies. The main difference between your humanist code and ours, I suspect, would be that to us the greatest sin is to assert ourselves proudly as knowing better than God.

To you, rejecting any certainty of His existence, that's no problem. I think you would find the discussion of ethics in C. S. Lewis' 'Mere

Christianity' fascinating. Your letter was halfway to being a book — maybe you're writing one — and really needs a book in reply!

Sincerely
Lesley



ORDER OF BERNADO O'HIGGINS



Before the flag of the Republic of Chile, the Reverend Gregory Blaxland was awarded the Order of Bernardo O'Higgins, in the rank of Officer. Recognising his services to the Chilean people, the Ambassador Jorge Valdovinos, representing his government, hands across the citation which accompanies the award at a rare and moving ceremony in the Sydney Consulate. Assembled with about 30 personal friends and relatives the Ambassador read the citation commending the work and concern the Reverend Mr Blaxland had shown towards the Chilean people during his seven year ministry in South America and latterly in Australia. He went on to praise God for calling him into the service of the South American Mission Society at home and abroad.

SAMS

The Bishop Speaks Out Human Rights a God



The descendants of Australia's original inhabitants have been condemned by a stipendiary magistrate, who was hearing drinking charges brought against aborigines in the far west of New South Wales. The magistrate criticised the aboriginal race for what he described as an inability to handle intoxicating liquor.

The magistrate's strong words brought a sharp protest from aborigines and their supporters. And rightly so. His reported words certainly appeared to be biased and, if this is true, it can never be right for a magistrate to be biased.

However, the incident raises a very difficult and tender question. Those who rushed to defend the aborigines' rights, freely admitted that a large proportion of aborigines have a serious problem with alcohol. It would have been much better for the magistrate to condemn those who, in the

name of equality, have exploited the sale of alcohol to aborigines, obviously out for quick profit and showing no concern for a delicate and a difficult problem.

Our generation is in danger of making human rights a god. The Bible tells us that we are our brothers' keepers. That means no matter what ethnic group we belong to, we are responsible for each other and we are to see that justice and mercy are ours and that above all each has the opportunity of loving and serving Jesus Christ.

Bishop Ken Short

From page 2

And what meaning is there in speaking about responsibility for mankind when there are no standards of judging apart from one's

own opinions? Humanism is only possible in the aftermath of strong Christian faith. It is a temporary phenomenon for it is in a position of unstable equilibrium.

PRINCIPAL

Fairholme College Toowoomba

Applications are invited for the above position which recently became vacant.

Fairholme is a Christian College catering for boarders and day girls in the Secondary School, with 210 students, and girls and boys in the Primary School, with 49 students.

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The new Principal will take office on 1st January, 1980 and applications for the position close on 31st August, 1979.

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SEMINAR FOR AGRICULTURAL MISSIONARIES

SYDNEY
Rev R. W. McDonald, Rector of Corral, will resign on October 15, to take up a position in the Diocese of Gippsland.
Rev W. E. Weston will resign from the position of Rector of Dee Why on September 30, to become the Rector of Gordon from October 12.
Rev G. J. Defty will resign as Resident Minister of Glenquarie on August 12, to take up the position of Rector of Berrima.
Rev D. B. Tyndall, Curate of St Clement's, Mosman, has accepted the appointment of Rector of Willoughby East as from September 14.
Rev F. B. Mullens died on May 26.

MELBOURNE
Rev E. J. Lees died on July 3.



Dr Peter Searle, Tropical Agronomist, talking with representatives from the Pacific about his work.

A seminar on Christian Missions in Agriculture and Community Development is to be held from August 5-10 at "Gilbulla", the Anglican campsite near Menangle.

Major themes in the seminar are Development, Appropriate Technology, Community Health and Nutrition, Tropical Crops and Livestock, and Aid and Resources. On Tuesday afternoon and evening there will be an exchange session on the theme "What is development?", to which visitors are invited.

The Seminar is co-sponsored by the Agricultural Christian Fellowship and World Vision.

SEMINAR LEADERS:

Dr Peter Searle, Senior lecturer in Tropical Agronomy, University of Sydney, 1964-67, Department of Agriculture, Papua New Guinea.
Rev Robin Nance, Tutor in Agronomy, University of Sydney, formerly Principal Hango Agricultural College, Tonga, 1970-1975. Lecturer at Sia'atoutai Theological College, Tonga, 1975-1977.

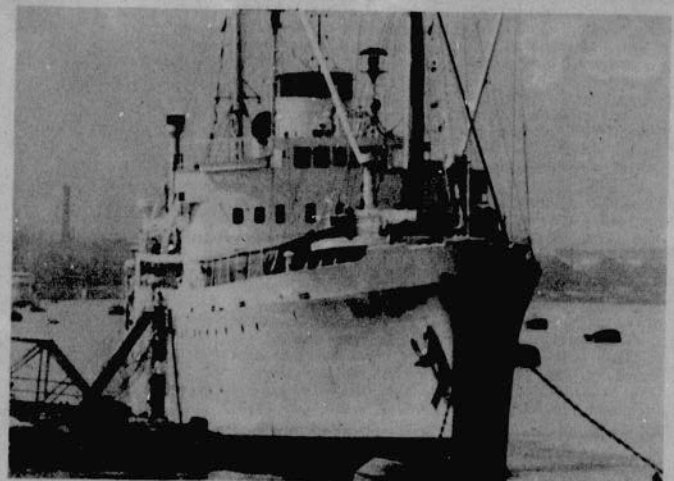
Dr Robert Wight, General Medical Practitioner, Adelaide, 1971-1974, ABMS Mission doctor, Pitt River, Irian Jaya, Indonesia, with interest in training in community health.

Dr John Steward, APCM missionary at Malang, Indonesia, working in Theology and agricultural development and training.

Mr Albin Burnett-Smith, Officer-in-Charge, Centre for International Research Co-operation, CSIRO, Formerly Officer-in-Charge, Centre for Animal Research and Development, Bogor, Indonesia.

Although designed for missionaries working in community and agricultural development, the seminar is open to anyone who is, or expects to be involved in, third world countries. The cost is \$75, including motel style accommodation.

Further information may be obtained from the Secretary, Rev Robin Nance, Department of Agronomy and Horticultural Science, University of Sydney, Telephone (02) 692 2911 work, (02) 909 8854 private.



"MV Logos"

M/V LOGOS MAKES FIRST VISIT TO AUSTRALIA

M/V Logos, the ship ministry of Operation Mobilisation, is to make its first visit to three ports in Australia. They are Brisbane (August 10-22); Sydney (August 24-September 10); and Melbourne (September 12-23). The Logos has visited 200 ports in 55 countries, in Asia, Africa and Europe, over the past 8 years.

The 2,319 ton vessel was purchased in 1970 by members of Operation Mobilisation, an international and interdenominational training and service fellowship, based in Europe and India. After six years of prayer for crew and searching for a suitable ship, the former Danish vessel was re-named the Logos — Greek for Word or Knowledge.

The Captain and crew are all Christians and serve as volunteers on the same level as the 130 volunteer staff, who are drawn from more than 25 different countries.

Each of these serve on the ship for a one year period, with a second year in

a land-based O.M. team, usually in India.

As each works in a practical job in one of the ship's departments, and lives together with people of so many different cultures and backgrounds, he learns to put into practice the basic spiritual principles of discipleship and the New Testament way of Christian living.

There are also special training and study programs on the ship, for personal development and leadership training.

• From page 5

Fellow and Dean of Trinity College, Cambridge and the lecture will be conducted under the auspices of the Macquarie Ancient History Association at Macquarie University WSA, T3, at 8 pm on Tuesday, August 7. Supper will be served after the lecture.

STAINED GLASS WINDOWS

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TOP CHAPLAINCY APPOINTMENT ANNOUNCED

It has been announced that the Governor General has approved the appointment of the Rt Rev Ken Short, Bishop in Wollongong, in the Diocese of Sydney, as Chaplain General (Church of England) to the Australian Military Forces. The Primate of Australia, the Most Rev Sir Marcus Loane also announced Bishop Short's appointment as Bishop to the Forces (Church of England).

In both appointments Bishop Short succeeds the Rt Rev F. O. Hulme-Moir who died in March this year, and under whom he served his curacy. This is the first time both appointments have been made concurrently.

Born in Kenya, the son of missionaries, Bishop Short himself served as a mis-

sonary with the Church Missionary Society in Tanzania. He was the third generation in his family to do so.

In 1964 he became the General Secretary of the Church Missionary Society in New South Wales. The Bishop's uncle, the Rev A. E. S. Begbie was Chaplain General from 1957 to 1974.

Bishop Short was commissioned in the infantry on his 19th birthday. He served with the British Commonwealth Occupational Forces in Japan for eighteen months.

Bishop Short is well known for his frank comments on "The Bishop Speaks Out", and television in the Wollongong area.

Chaplain General (C of E) over 29 full-timers



A regular service conducted by full-time chaplains of the Forces.

DEAN'S WIFE SURROUNDED IN CHINA

A few days later while walking down the busy streets of Shanghai I was approached by three young students from the nearby Language School.

"Good evening," they said in perfect English, "May we talk with you?"

Then they asked, "Where do you come from?"

"From Australia," I replied.

"What is your job?" they inquired.

"I'm a Minister of a Church."

"What is a Church?"

"The Church was founded by Jesus Christ."

"Who is Jesus Christ?"

"Jesus Christ is God's Son."

"Is there a God?"

"Yes, he speaks to us through the Bible."

"What is a Bible?"

"The Bible is a number of books which tell us that God loved us so much that He gave His Son to die for us."

"It also tells us to love each other."

This was one of the most difficult tasks in communication I have ever had. What is the best way of conveying the Christian Gospel to those who don't even believe there is a God?

Such opportunities for friendship and communication are wide open in China today. So I asked, "Where did you get such an English accent?"

"We listen to the B.B.C. on short wave," I realised then that those responsible for Christian broadcasts into China have a unique opportunity since it is now quite permissible for the Chinese people to listen to overseas broadcasts. In fact the private homes we visited had short wave radios. I heard later that the Christian response to broadcasts in China has increased tremendously. That's part of the positive picture which acts as a corrective to the disappointment of seeing closed churches all over the country used as stores, factories, schools and restaurants.

I realised there were many more informal groups of Christians meeting in homes and some of them previously under great stress and in real danger. But at this stage there are new opportunities for evangelism. Foreigners may help by building bridges of friendship with the officially recognised organisations so that in due time a greater measure of freedom may become available to all Christians and the way open for international communication by the churches.

It's obvious that man cannot live by bread alone as Jesus Himself emphasised. As the people obtain the bare necessities of living, food, shelter, clothing, they will become more aware of the needs of the soul. The



Typical interest of the Chinese in white people visiting mainland China provided the Anglican Dean of Sydney, the Very Reverend Lance Shilton, and his wife, with numerous opportunities to state the Christian faith to people who were totally ignorant of the person of Jesus. Here Mrs. Shilton is almost obscured by the curious crowd.

substitutes will not satisfy. When we first arrived at Peking we were taken to the Mao Mausoleum — hundreds of people queue up every day to obtain a glimpse of the embalmed body of Chairman Mao. There is an atmosphere of quietness, hats are removed, slowly people from all over China pass by to reverence the revolutionary. Large posters of Marx, Engels, Stalin and Mao appear in the Square but the spiritual vacuum cannot be filled with the mere memory of human beings. Only Christ, the Living Christ, who died for our sins to provide us with the means of forgiveness and rose again from the dead to provide us with victory over sin and over Satan and over the grave can satisfy. I am more convinced now of that than I ever was before. I have within me a deep desire to pray that God will

overrule and that in His time and in His way the message of this glorious Gospel of Christ

will be made known to those nine hundred and sixty million people.

**ON OTHER
PAGES**

**Tony Morphet Gives
the Christian View
on the Media**

3

**Is Yours A
Paranoid Family?**

4

Dr. Craddock

Letters

6

— Land & Christian Justice
— Refugee Controversy

EDITORIAL

We live in a society which is searching for men with charisma. Who on the political scene will sing 'Come on Aussie, come on' so convincingly that we will arise from our political and economic inertia and revitalise the lucky country?

In the business world there is the search for the entrepreneur with the necessary charisma to also sing the lucky country's anthem for his fellow directors and business colleagues. The winner of this aria contest will be determined by his ability to lead the company directors out of the slough of despair to ride on the crest of great financial waves. The competitors are many, the prizes are great and the adulation sufficient to feed any ego to super ego proportions.

Australians on the whole may reject the idea that we are little different from Germany in the late 1920s and early 1930s with its cry of despair and then of temporary confidence of "Heil" which in English means "save". Australia as it faces the 1980s looks for the political and economic saviours with charisma, but is not too worried about any possible attendant problems of one man rule. There is a growing belief that political ideology is dead. All are saying the same things. Little separates one political party or financial policy from the other. All are tired, all worn out and all unworkable.

What we want is one man. As long as he can make it work "she'll be right". We have conditioned

ourselves to the view that because it works it must be right. Whoever can make it work must be right.

Christian denominations are looking for men with the same type of charisma as the rest of Australia. Congregations are always on the look out for particular 'person(alities)', with the sort of charisma to carry the congregation from either the slough of despair or simply to greater and better things. 'What we need is the right man!' and although we paste over our real sentiments with good Biblical phrases, we are simply in search of the charismatic leader of the same ilk as the rest of society and perhaps also addressing the term 'heil' to him.

What the Christian world needs today, then, is that peculiar breed of leader at the helm of the denominational and congregational ship who will present well, and inspire confidence that he, with the Lord's help of course, will do it.

Once you have established the prototype of your charismatic leaders you can begin auditions with the knowledge that some have got it and some have not. Of course everybody has a gift, but are we not talking about 'charisma'? Once the attributes are known for the charismatic leader, the contestants are keen to develop those 'qualities' that constitute the charismatic image.

It is hard for the judges to tell them that some have got it and some have not, but you can develop that technique along Biblical lines to placate the fallen image of the rejected.

NEEDED — CHARISMATIC LEADERS

How do the contestants build up their pre-selection campaign? Satisfied disciples or customers are the best advertisements. Wives are good publicity agents. Cultivated friendships are of inestimable benefit.

Is that how we should act? Is that really what the Church in Australia feels it needs today? Once you analyse the terms we use, is it not that type of charisma we are seeking and that which we are promoting?

St. Paul's answer to a similar search by the Corinthian Christians in the opening chapters of his first letter is to remind them of the function of ministers. They are the slaves of Christ, and stewards of the mysteries of God. They are the quartermasters who take from the store house of God's Word and according to a person's need, and not his whim, match it to the revealed mind of God on that particular issue. That is the charisma of the minister.

Is there any ground for boasting on the part of the ministers about their particular charisma? St. Paul's answer — 'What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?' 1 Corinthians 4:7 NIV.

This particular Christian charisma is seen when the minister pastors his congregation with God's Word and not when a particular personality type performs. What the Church needs today both in its denominational leaders and its congregational leaders is men with charisma, not of this world's fashioning, but of the type about God Himself speaks.