

MAINLY ABOUT PEOPLE

ADELAIDE

Rev H. A. Brown has been transferred from Millicent Baptist Church to Peterhead Baptist Church and now resides at 15 Wells Street, Birkenhead, SA 5015.

Rev W. T. Wheeler, Chaplain, has been transferred from RAAF Base, Edinburgh, SA to RAAF Base, Amberley, Qld.

MELBOURNE

Rev E. C. Christianson, transferred from incumbency St James' Kilsyth to curate in Department of Evangelism and Extension, Locum Tenens Division, from February.

Rev W. H. Graham, transferred from "On Leave" to Department of Chaplaincy — to become part-time Chaplain at Mount Royal Hospital from March 1.

Rev P. J. W. White, transferred from Diocese of Wangaratta to part-time Minister-in-Charge of St Linus' Merlynston from February 22.

Rev A. C. Crigan was appointed Area Dean of Frankston from March 1.

Rev P. T. G. Rickards, transferred from Diocese of Gippsland to Assistant Minister at St Peter's Eastern Hill from February 26.

FOR CENTRAL MISSION

The Rev Gordon Moyes has taken over Sydney's Wesley Central Mission from Dr Alan Walker who now heads up the Evangelism Department of the World Methodist Church. Moyes is an expert on church growth.



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\$66,320 Raised for Missions at Convention



Guest speaker, Mrs Lilian Tucker (left) with Misses Beth Creber (Vice-Chairman) centre, and Jean Raddon at the Stanwell Tops Christian Women's Convention, Saturday, March 10. The missionary offering taken at the Convention amounted to \$66,320. Photo: Ramon Williams

World Vision to London

The move of World Vision from Germany to London

Turin Shroud — Tests Refused "Useless"

The Archbishop of Turin has rejected offers by two American laboratories to carry out the most advanced tests yet on the Holy Shroud, said to be Christ's burial shroud, to establish its authenticity.

A spokesman for the Archbishop, Monsignor Anastasio Ballestrero, said: "We do not believe they are accurate enough yet. "At present they can only fix the date of an object within a 200-year margin. That is too wide for us. It would be useless."



Dr W. Stanley Mooneyham

New post for Dr Nineham

The Rev Dennis Nineham, Warden of Keble College, Oxford, since 1969 and one of the Church of England's leading theologians, has been appointed Professor of Theology at Bristol University. He is likely to take up his new position in the autumn.

He is the author of a commentary on St Mark's Gospel published in 1963, and more recently one of the contributors to the controversial book of essays, *The Myth of God Incarnate* (1977).

Too Late?

• From page 1

was extremely gratified for the support given by the Sydney Diocese and the Christian Medical Fellowship for the Lusher motion.

"Even though the status quo is still preserved in the Australian States, this debate was only the beginning of the battle against the multi-million dollar abortion industry flourishing in the States which rip off the taxpayers' money."

To go to a questionable show, flattering oneself that one is impervious to its subtle poison, is to deceive oneself. Evil lies in wait in all our hearts, needing only to be fed in order to grow fat, and using all kinds of ruses to procure its food.

If we lean too far out of a sixth-floor window, we risk falling into the street.

Similarly, however sincere people may be, they risk the most serious disasters if their consciences are not enlightened by the Church's warnings.

— Paul Tournier

South African Evangelist to St James and St John



Mr Michael Cassidy, a white South African evangelist, is coming to Melbourne in November from the 4th to 18th for a Mission to the City.

He has accepted an invitation from the Rev Alan Nichols, incumbent of St James' Old Cathedral, Melbourne — the oldest church in Victoria — and the mission will be held within the central business district.

Mr Nichols, explaining the mission, said: "I hope that it will make a significant impact on at least some city work people, and that it will help shape patterns of city evangelism and ministry for the future."

THE MYTH OF GOD TO USA

More than 400 Episcopal clergy, at the Tenth Annual Conference of the Trinity Institute in New York, Jan 31-Feb 2, heard the Rev Don Cupitt, Director of Studies in Theology and Philosophy, Emmanuel College, Cambridge, maintain that since the 19th century and the advent of critical historical research, the traditional theological formulations about the person of Jesus could no longer be maintained. He said that Jesus was not a divinity, but one who fulfilled Scripture, one who preached eschatologically, expecting the Kingdom of God, not founding a church.

The Cambridge scholar said that Jesus owed everything to God. "There is no suggestion of equality with God," he said. "Jesus is everything a creature is meant to be. Not God, but the Son of God."

Cupitt said that with the passage of centuries it is not possible to recapture the primitive faith of the people. The Christian view has been shaped by time.

"I wish to reverse neo-orthodoxy," he said. "It regards the historical Jesus as obsolete. That is an indefensible position. I speak of Jesus as Lord, Messiah and Son of God and, in union with the Church, I pray through Jesus Christ the Lord. But I do not accept him as co-equal."

"NOTHING LEFT"

Rt Rev Michael Marshall, Bishop of Woolwich, deplored what he considered a misuse of the word "myth" by those who wrote essays in *The Myth of God Incarnate*, including Mr Cupitt.

"I doubt if one is left with anything that is Christian at all," he said, if these views are held up. He wondered if they had ever prepared people for confirmation, if they had preached and worked with working class people as those who make up the membership in his diocese.

He said that the New Testament passages were not myth. The divinity of Christ is uncomfortable to Jew and Greek.

Bishop Marshall said that it is no good news for him to believe that once upon a time there lived the best man ever. "The world does not need another good example."

THEILCKE ON PHANTOM OF MEANINGLESS

• From page 1

University Student bodies. He also addressed the students and staff of Moore College on the theme "Progress devours her Children".

He has been named one of the ten leading citizens of his country by the Government of the West German Republic. He is known to the Christian public by his numerous books of sermons and to the theological world for his extensive work on Christian Ethics and evangelical theology.

Dr Theilcke gave an interview to the Church Record on his life and life's issues which is on page 3.

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CHURCH RECORD

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CRIMINALIZE THE CITIES

GOD IS AND SO ARE WE



Counselling one of eight hundred and sixty enquirers at the Leighton Ford Adelaide Reachout Crusade on March 12-16

14 Months Work Pays Off Ford Speaks to the "ME" Generation

"God is going to keep reaching out — and so are we. This is not the end of Reachout, it is only the beginning", said Leighton Ford at the final meeting of the Adelaide Crusade.

The Leighton Ford Adelaide Reachout Crusade held recently has given hundreds of people a new beginning.

The Crusade took place at the Wayville Showgrounds, just outside the city, provided

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a venue for the 39,500 people who came to hear Dr Ford's message. Some 860 people came forward as enquirers, at least 60 percent of these making a first response.

The Crusade marked the culmination of Adelaide Reachout, a 14 month process of Evangelism taking place in local churches of many denominations.

Thousands of people discovered how to set goals for their congregations, studied different aspects of Christian living, and learned how to share their faith with others. A major visitation project saw some 150,000 homes receiving a personal invitation to attend the Crusade.

Country people also took part in the Reachout process through regional classes. They were able to hear

Crusade meetings through landlines to country centres.

The Crusade had a confident beginning when Leighton Ford's team received an airport welcome by some 300 people, many of them young people with banners.

Youth continued to receive an emphasis, and three evenings gave them a particular focus. Dr Ford spoke of some of the concerns of young people — identity, commitment, and finding someone to trust.

The world had answers to these questions, he said. This was the "me" generation, when we were urged to find ourselves, be ourselves and seek happiness for ourselves. However, the real answer was to discover Jesus Christ as a friend and Lord.

THINK AGAIN, MR WRAN!

BIBLE SOCIETY LECTURE BY JOHN STOTT

One of the world's leading evangelicals, the Reverend Dr John Stott, will deliver this year's Olivier Beguin Memorial Lecture for the Bible Society in Australia.

He will speak on the theme "The authority and relevance of the Bible in the modern world". The lecture will be given in Perth on April 18, in Melbourne on April 27 and in Canberra on May 1.

John Stott is Rector Emeritus of All Soul's, Langham Place, London, a church with which he has been associated for more than 30 years. His ministry, however, has stretched out round the world through involvement with university missions and seminars for pastors and students in the Third World. He has written about 20 books.

Bishop A. J. Dain of Sydney said recently, "Dr John Stott's worldwide ministry of writing and Bible teaching has brought blessing to countless Christians. His visits to this country have always been marked by great blessing."

"His preaching demonstrates a powerful, uncompromising concern for

• To page 2



Rev John Stott

The experience of San Francisco ought to make the legislators of NSW wary of rushing into changes to decriminalize certain activities or victimless crimes. Said the District Attorney of San Francisco, Joseph Freitas, after the experiment, "We've always been a liberal and progressive city, but in terms of law enforcement I guess it doesn't work too well."

He was commenting on the startling effects quickly noticed in that city with the legalisation of prostitution or other similar activities. Because that city became known as a "soft" place, it attracted a greater criminal element and resulted in an increase in crimes of violence of 25 percent, as against other American cities of similar size which in the same period saw a slight decline in such crimes.

The Premier of New South Wales has announced that he proposes to repeal sections of the Summary Offences Act of 1970 relating to prostitution and to review the Act in general.

The act at present controls street prostitution, and if repealed would in effect legalise soliciting and allow prostitutes to openly solicit anyone, anywhere. It was such a seemingly harmless move as this which caused the doors to open wide to an increased criminal element in San Francisco.

In spite of these facts being placed before the present government of NSW it is understood that they are intending to review the legislation this year.

As in the case of the legalising of all pornography, the present Government and the Opposition admitted that they went too far, and were forced to introduce supplementary legislation when it was seen how the pornography business went, even exploiting children. In the intervening period children were used, as well as abused.

Not only have Christians voiced their concern over the Wran Government's proposal, but the Bulletin has called the proposal "both irresponsible and dangerous if we study the experience of other cities



Neville Wran

which have made similar foolish mistakes".

Once soliciting is no longer a crime, it is difficult to argue that the living off the proceeds of prostitution is a criminal offence, or that massage parlours' sauna bath facilities should not be used for soliciting.

Neither the Government nor the people of NSW wish to see their cities experience an increase in crimes of violence. The extent of organised crime in NSW remains something of a concern in spite of the Government's promises to stamp it out.

Any moves, however libertarian or generous in the direction of those caught up in the despised occupation of prostitution, will only be interpreted by the criminal element both here and overseas, that the present government has become "soft" and that Sydney and large provincial cities in NSW are now easy targets for their activities.

Think again, Mr Wran! Once the doors are open, they are impossible to shut, not because you cannot again proscribe soliciting, but because of the additional scourge the opening of the door brings.

EDITORIAL

That his job should be his god should not surprise us with the non-Christian man who is convinced that he is on his own in the world for there is no God. His life will be exactly what he makes.

The job god is able to provide secular man with the abundance of the things he possesses which make up the totality of what he is, even though Jesus affirmed the exact opposite when he said that a man's life does not consist in the abundance of the things he possesses.

This god calls on its devotees to place loyalty to it ahead of all other commitments, and in return for total commitment, it will provide not only the superabundance of goods and services, but also the praise, growth in self-esteem and the good feeling that success in the job is simply an indicator of a successful man. The job god is a great ego booster, at least initially for those on the way up.

Recent books, such as "Corporate Wives — Corporate Casualties", should alert secular man, that

the job god is a hard task master, and if in the end he does not terminate his devotee's life before retirement, he can make very costly demands on a man's marriage and his family.

The Christian man knows that for him it is different. His job is important, not simply a means of livelihood for himself and his family. He is at work in God's world for the commercial, as the agricultural world, belongs to God. In fact the latter is simply dealing with the primary world of agriculture, minerals, etc, at a later stage.

He is not only at work in God's world, but he is also using the God-given gifts to accomplish this work. He, as a disciple of Jesus, has a clear mandate as to how he is to work. He is to use his gifts and services for the purpose of serving other's interests and not his own.

However the conflict for the Christian man is that his approach is different from that generally accepted in the world.

For him the aim to achieve and progress will never be

THE JOB GOD

at the expense of his wife, children and fellow Christians, who are all part of relationships he cannot dismiss, even temporarily.

His conflict is that the commercial world asks not that he ignore his relationships, but rather that he suspend them for long or short periods in the interest of achieving and providing them with even better things in the days to come.

The Christian person must make conscious and continual efforts to guard against such pressures, whether they come in the form of temptations to covetousness or as opportunities to progress at the expense of relationships. Christians are not exempt from falling into temptations, as many Christian ministers can verify, and as we ourselves know in our own hearts. What is needed is an ongoing reminder that our boss is in heaven, and it will matter supremely that we have His "well done, good and faithful servant", rather than the fleeting approval of others.

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CRUSADE COUNT-DOWN

3 Weeks

A Crusade Directory

PREPARATION FOR



OUR PARISH PROGRAMME



St. Peter's
Cook River Parish
Pastor: Geoff Holt 51 2332
Crusade Parish Co-ordinators:
Bob and Margaret Sutherland 51 6237

A fourteen page booklet produced by Crusade Co-ordinators in the Parish of St Peter's, Cooks River, gives all the details to the parishioners for the coming crusade. It includes a calendar with provision for a quiet week in Holy Week when all activities stop, and Christians can catch up with themselves in preparation for the coming crusade.

You name it, the booklet tells you — about the Easter drop on April 7, going by bus with a map of the bus-stops in the parish, and special attention to the ethnic groups, of which there are many; the state of the budget and a slip for every member to be involved, and that is not the expectation but the assumption of the organisers in the parish. Bob and Margaret Hurford who are the Co-ordinators are still very concerned about the parish's responsibility to ethnic groups in the area, and feel that it is the weak link in what is very thorough preparation for the crusade.

Outspoken Indian Leader Visits Australia

The Rev P. T. Chandapilla was the guest speaker at a luncheon arranged by the EMA (Evangelical Missionary Alliance), BMMF (Bible & Medical Missionary Fellowship), and the EA (Evangelical Alliance) in Sydney, Thursday, March 22nd.

The brochure advertising the meeting asked, "What Can Australians Learn From An Indian Evangelical?" The answer seemed to come through his message, and that was to return to a "Total Gospel" and for every Christian to be "called back to Jesus Christ". Organizations only tended to divide, whereas if workers are united in Christ there would be a united work carried out.

For 20 years the Rev Chandapilla was the General

Secretary of the Union of Evangelical Students in India. His visit throughout Australia will mainly centre on University students, and should be very informative for them to learn the first-hand report he gives of the state of the Church in India today.

In 1976 he was appointed General Secretary of the Federation of Evangelical Churches in India, and as such he is involved in a ministry to churches across India.

While the West is looking to India for its various religions, many within India are turning to the Gospel. He explained in detail the facts surrounding the FREEDOM OF RELIGION BILL of 1978, which in a more correct sense is an Anti-Conversion Bill. Prior to his departure from India, he wrote to the Prime Minister and the Member of Parliament responsible for this particular Bill, in an endeavour to have the Bill changed or investigated in more depth.



Bishop A. J. Dain (left), a member of the NSW Council of the BMMF, together with the special guest Rev P. T. Chandapilla (centre) at the luncheon in Sydney. Rev D. C. Mill, Chairman of the Evangelical Alliance in NSW, chaired the meeting and here is also interested in statistics presented by Rev Chandapilla. Photo: Ramon Williams.

Word and Life

by Dr D. B. KNOX

HOW DO WE MEASURE OUR IMPORTANCE?

In the upper room on the eve of Jesus' death his disciples were arguing about which of them was the most important. Jesus explained that God's yardstick for measuring importance was the service done to others, and he concluded by putting his own example before them, "I am among you as he who serves".

It was not the first time that Jesus had had to underline the same truth; for example in Matthew 20 when the disciples were annoyed at James' and John's desire to sit on either side of Jesus in his coming kingdom. Jesus pointed out again that service is the test for greatness and set his own example before them, "The Son of Man did not come to be served but to serve and to give his life a ransom for many". This is the acme of service, to give your life for others.

John in Chapter 13 records how at the last supper Jesus set an example to his disciples by washing their feet, and when he had finished, he said "If I who am your Lord and teacher wash your feet, you ought to wash one another's feet. I have given you an example."

When we reflect on who Jesus was, the significance of this emphasis on service becomes clear. In Jesus, God was present, for he was the one foretold by Isaiah whose name would be "Almighty God, Everlasting Father", "Emanuel, God with us".

SELF SERVICE

In view of this, the life of Jesus becomes the key for understanding human life, because it was the life lived by the creator of human life. So from Jesus' affirmation "I am among you as one who serves", we

see that the key to life as God has created it, is service. All our actions with regard to others should be motivated by their good, that is, we should be serving them. This is true in the way in which we use our money, our property, our investments, our time and our energy.

Since service is the key to business as well as every other human activity should be to serve one another. This concept is consistently reaffirmed in the rest of the New Testament, for example, Galatians 5, "through love be servants of one another".

THE PATTERN THE KEY

The contrast to service is self-centredness. This is the natural tendency of fallen humanity (even christian humanity, unless it is deliberately submissive to the word of Christ). This self-centredness and self-importance becomes clear at the top of the tree.

The great ones of the earth exercise authority, take titles of honour to themselves and generally seek to be served by those about them. But Jesus added, "It shall not be so among you." (Mark 10:42-43).

God has created us to be related to one another by serving one another, just as he served us in our need, by taking our nature and giving himself a ransom for us. Self-centredness isolates us from our fellows, and those at the top are more isolated than any. Self-centredness isolates but service relates us to one another.

How are we to follow the example of Christ and consciously adopt and practice this key to human life as God has created it, serving one another rather than serving ourselves? One of the

THE STOTT LECTURE

From page 1

truth, exposed in a most graceful way. It would be hard to think of a person more suitable to speak on this subject.

The lecture series was established in honour of the late Olivier Beguin, General Secretary of the United Bible Societies from 1949 to 1972. Past lecturers have included Malcolm Muggeridge and the Dean of Washington, Francis B. Sayre, Junior.

Venues for the lecture are: Churches of Christ Christian Centre, Beaufort Street, Perth; Pharmacy College, Corner Royal Parade and Walker Street, Parkville, Melbourne; Canberra Theatre, Canberra.

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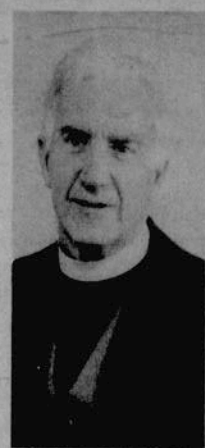
problems is fear that we will miss out unless we look after number one first.

If however, we all served one another we would get as much as if we all served ourselves! — and we would get it in relationship with the joys that this provides rather than the isolation of self-centredness when we seek our own interests first. This is what God has created us for and this is how it will be in heaven.

Meanwhile on earth we are to practice what Christ shows is the true way of life. But in this fallen world, where most people are serving themselves and not us, we will only be able to persevere in serving them, following Christ's example, if we have a strong faith in God.

He is the one to whom we are to look to provide our needs. We are not to think of how much we get, but how much we can give in service, monetarily or energy-wise. Nor are we to compare ourselves with others in salaries, in opportunities, in grants, or in housing or whatever it may be.

Rather we are to trust God that his promise will be true that the righteous will not be forsaken nor will their seed become destitute, (Psalm 37 especially verse 25). We must fix our eyes on God and his promise, and particularly on his pro-

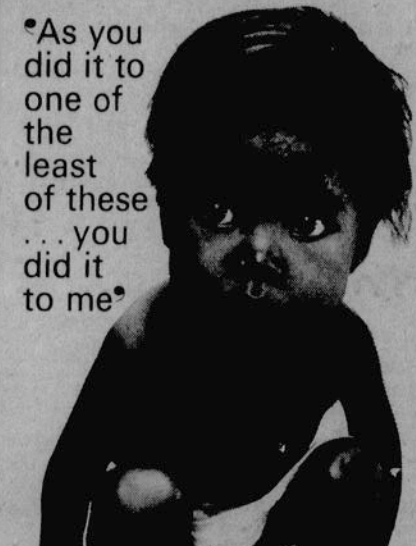


mise inheritance, for we will dwell with him forever. The life of service may receive no thanks from our fellow-man in this life, as Jesus' life of service received no thanks but only rejection and a cruel death at their hands.

Yet he was able to fulfil this life of service to the end because his eyes were fixed on God and on his heavenly crown, so that as the writer of the Hebrews said, "For the joy that was set before him he endured the cross, despising the shame and is now set down on God's right hand." (Hebrews 12:2).

MOTTO

If we are to adopt our Lord's motto, "I am among you as he who serves", we must lay aside our clothing of self-importance and our hope for material things and, like Jesus be conscious that we go to God, so that looking to him for the strength of his Spirit we may reflect in our lives his character of serving one another.



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PROUD TO BE WALMATJARI

On the edge of the Great Sandy Desert in the North West of Western Australia, 2500 km from Perth lies Fitzroy Crossing. As its name suggests, it is the point at which the Great Northern Highway crosses the Fitzroy River.

In the 1963 census it had a population of 30. Today it is a fast growing township, populated mainly by Aborigines and civil servants providing services for them.

In 1967 Fitzroy was still little more than a police station, school, pub, mission, and a hospital established by John Flynn. The small Aboriginal reserve in the town was occupied mainly by the Walmatjari people.

The Walmatjari, who now number 1300, used to roam the Great Sandy Desert, but in the 1940s most of them moved to cattle stations in the Fitzroy River valley.

During the last 30 years large numbers of Walmatjari have accepted Christianity through the teaching of the United Aborigines Mission. Small congregations were established on most of the cattle stations, but now most have moved to Fitzroy Crossing, and to Looma, about 200 km to the west.

Over the years a pidgin language developed and was used for communicating to English speakers, while Walmatjari became the predominant Aboriginal language of the region.

It was spoken by most of the Christians, yet all mission teaching was in English. The missionaries stressed the importance of praying and reading the Bible daily, but almost no one could read. One missionary worked part-time at language study, but had to leave because of sickness.

Acutely aware of the need for Walmatjari scriptures, the UAM asked the Wycliffe Bible Translators for help. It was into this scenario that Wycliffe translators Eirlys Richards, a school teacher from Collie, WA, and Joyce Hudson, a nurse from

LIMERICK COULD NOT LEARN

Taught by two church elders, Limerick and John Charles, they made such good progress with Walmatjari that within a few months they could tell their teachers simple Bible stories. It was mutually beneficial. The elders corrected the women's inadequate grammar and at the same time learnt stories to pass on to their congregation each Sunday.

Despite the people's impatience to have the scriptures in their language, Eirlys and Joyce had first to complete many months of linguistics and cultural study before they could commence serious translation. Walmatjari had no written form, so first an alphabet had to be created.

The adults had had no schooling and were keen to learn to read. Eirlys taught John Charles first, then the other elders. Sadly, Limerick could not learn, because he was blind.

While Eirlys taught reading Joyce translated *The Life of Christ*, selections from the gospels. Every week the Christians

wanted more scripture for services and Sunday School — they could never have enough.

The translation was often a response to the immediate need of the church. For example, in much the same way as the apostles wrote their epistles so Joyce translated part of 1 Corinthians 15 for a funeral service, and other passages for special occasions.

CYCLONE TRACY'S REMNANT

Even Cyclone Tracy, which devastated the Darwin headquarters of SIL, had its say in the choice of scripture translated. In early 1976, Eirlys and Joyce attended a translation workshop at the badly damaged centre, and Bible commentaries on Timothy and John's Gospel were among the very few books rescued. So Timothy and part of John were translated.

Eirlys and Joyce had to make major adjustments in their attitude to the role of women in the male-dominated aboriginal culture. Because traditional law forbids women to teach men, they had to be careful never to appear to be teaching, but rather share their knowledge of reading and of the Bible with a few men who became the teachers of their own people.

CIRCUMCISION TABOO

Then there are taboos affecting women. Circumcision, a word used 144 times in the Bible, is a classic example. Men may never say the word in a woman's presence, and women would never be permitted to read the word if it was used in scripture translation. It is one of several unresolved problems — even after 12 years studying the language and culture.

In 1979 the tenor of the Walmatjari life has changed. Alcohol has become a major



Eirlys Richards, the second translator, takes time off to play with a friend

social ill. Nevertheless, the two main groups resisting it are the Christians and the traditional law men.

The town's population has exploded with whites and blacks, and the development of the diamond industry in the Kimberleys may swell numbers further. In 1976, Eirlys and Joyce published a book to lead whites to a greater understanding and appreciation for Walmatjari culture. It received excellent reviews from scholars of Aboriginal studies.

Possibly the most heartening change has taken place in the church. The elders have a new dignity and their preaching is respected as they read and teach from the Walmatjari scriptures. As Pompey, one of the elders told the women, "Before you came, it was as though I stood at a closed gate. Now it is like the gate has opened".

And by no means the least benefit is that a people have a renewed pride in their language and culture. They realise it is a language worth writing down. Once more the Walmatjari are proud to be Walmatjari.



The first bough shade church at Fitzroy Crossing, in 1967, where there was little more than a police station, school, pub and a hospital established by John Flynn

WHY I FORGIVE THE MAN WHO BLINDED ME

Arthur Caiger, a Christian Probation Officer for 20 years, was blinded three months ago when an "unknown" assailant threw acid in his face. His reaction was not anger, but forgiveness.

And despite the intervening weeks of pain and darkness, Arthur's response has not changed. He feels no bitterness.

The attack occurred at his home in the UK. A young man wearing a motor cycle helmet arrived at the front door, asking for Mr Caiger. As Mr Caiger came forward to greet his visitor, the young man raised his visor briefly. Then he hurled a beaker of hydrochloric acid in Mr Caiger's face.

"I didn't think I'd ever breathe again," recalls Mr Caiger. "He sank down against a coat rack and called for help. Fortunately, both his daughters are nurses, and they were able to give first aid until the ambulance arrived."

Mr Caiger's eyes were badly burned by the attack. His nose, mouth and throat were also damaged, as he had inhaled the acid.

SLIM CHANCE

That was 14 weeks ago. Ever since then, Mr Caiger has been in hospital. Although his throat and taste buds have healed, his voice has not returned to its normal lustre. He is still totally blind, with only a slim chance of

seeing anything again. So far, the assailant has not been found.

NO STRAIN TO FORGIVE

Yet Mr Caiger explains that it hasn't been a case of straining for forgiveness at all. Over the past few weeks he has had varying feelings. The attacker was the last person he ever saw, and he pondered for long over who it might be. The most likely possibility was that the attack had to do with some probation case in the past.

"Then I realised that I was doing wrong, because there was no answer unless more evidence was found."

Mr Caiger said that as the Holy Spirit began to move in his role as Comforter, he remembered that first of all God is a God of love.

"He had allowed this to happen to me for some reason. I and my whole family were involved. My loving Heavenly Father had his own purpose. For that reason I'm in a very privileged position."

Caiger rests. "Though the world thinks it is crazy, we know all works."

UNABLE TO EXPLAIN

"... One of the most difficult aspects to explain is the extraordinary sense of peace and assurance which God has given me, and I can testify to the reality of the biblical statement 'that the peace of God passes all understanding'... I firmly believe He has allowed it to happen, certainly in my best interests and also in wider measure by touching the lives of many others."

Mr Caiger has had many visits from past clients, several of whom have stood by his bed and cried. As one client wrote from prison, "I've always found you encouraging, kind and understanding". Several judges and magistrates have also been to see him.

While such a tragedy has been hard on the family, they have stood united throughout, although, naturally, Mr Caiger's wife, Ruth, "is having to make many adjustments".



Joyce Hudson, a Wycliffe Bible Translator, with Pompey Siddon, an elder

Melbourne Conference to Involve Evangelicals

According to Dr Emilio Castro, director of the Commission for World Mission and Evangelism of the World Council of Churches, the WCC Conference in Melbourne, Australia, May 1980, will involve evangelical agencies and individuals, as well as those in the ecumenical category.

The meeting, a follow-up on the Bangkok Conference (1972/73), will be the major WCC activity in 1980. Under

the theme "Your Kingdom Come", the World Council will reflect again on the "holistic understanding of mission which informs all CWME's programme". It will thus include reflection on the search for a just, participatory and sustainable society.

Because of the strong concern by evangelicals for the work of mission and evangelism, their interest in the Melbourne Conference will be keen. Already they

have begun to respond to some of the preparatory documents.

The involvement of evangelicals in Melbourne may be expected to be much greater than in the 1979 Conference at Massachusetts Institute of Technology on Faith, Science and the Future. The Reform Ecumenical Synod will be represented by the Rev Arent I. de Graaf.

RES

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100 Years of the Amsterdam Free University Kuyper's Dream Must Change

There was great interest in Amsterdam on February 3, 1979 at the celebration of the 100th anniversary of the Association which in 1880 established the Free University under the spiritual leadership of Abraham Kuyper. A thousand people had come to celebrate and reflect on the enormous changes that have marked the Free University in its one hundred-year history.

Dr Jan Lever, professor of biology, spoke with appreciation of the changes which resulted from the enormous expansion of the academic enterprise and of the diverse persuasions and ecclesiastical backgrounds at the Free University.

The development, he said, has been "broadening and enriching for one's own framework of thinking". Lever repudiated the allegation that the Free University is controlled by Communist infiltrators.

CRITICAL VOICE

Less optimistic, however, was Dr D. Nauta, professor of church history. He raised the question of whether the Free University has not gone out of its way to appoint personnel which, for whatever reason, cannot subscribe to the basis of the University.

How, he asked, can they pursue their task in harmony with the stated purpose of the University. He saw it as an urgent obligation that the Free University "remain in the line of the founders of the Association".

Not afraid of further

EAST GERMAN CHRISTIANS DISTRESSED — CONTINUED LACK OF FREEDOM

Clear disappointment was registered at the late autumn and early winter meetings of the eight regional Synods of East Germany's Evangelical Synod. Meeting in the historic Reformation city of Halle, the Synod decried the continued discrimination faced by Christian parents and children in the public school system.

The assurances given last March to the board of directors of the Federation of Evangelical Churches by Communist Party Chief Erich Honecker that there would be no more such discrimination "has not yet been realized" according to the Synod of Saxony, largest of the eight regional Synods.

The meeting last year with Mr Honecker, referred to by some Christians as a church-state summit meeting, must, according to those present, be understood as an indication that "the existence of Christians should not be seen as an embarrassment, but as a sign of realism by the state authorities that they are prepared to accept Christians as an established group in society."

Testimonies heard at the Synod, however, told a variety of experiences by different Christians. Some Christian factory workers had found a more friendly climate.

Reports of continuing discrimination in school persist: deserved good grades are being withheld from Christian students, some teachers still counsel students against taking confirmation instruction, Christian parents are made unwelcome in parent-teacher associations.

According to the Synod, "the tension persists between

the educational goal of Communist personality and the constitutionally guaranteed freedom of faith and conscience."

RES

The Book that War Couldn't Stop

The common language Arabic New Testament has just been published — having survived delays, near-disasters, rockets and machine-guns.

The first 20,000 paperback copies came off the press in Beirut in January. Distribution to the churches and to Christians in the Arab world has begun. A second edition is soon to be printed in South Korea. The book is published by the United Bible Societies.

The modern Arabic New Testament project has been fraught with problems and danger.

Once, a translator was taking the New Testament manuscript from Egypt, where it had been checked, back to Lebanon. The motor of the small boat in which he was travelling failed in heavy weather and the craft was shelled and machine-gunned as it drifted into shore. Fortunately both translator and manuscript survived.

Last year a Bible Society car was carrying corrected proofs of the New Testament through the Beirut war zone when shooting started. A car 50 metres in front was hit by a rocket and burst into flames, but the Bible Society car reached its destination unscathed.

The printing of the book was held up several times. Deadlines were continually being extended as tight security controls and heavy fighting prevented staff from getting to the printing press.

Now that it is finally available, the common language Arabic New Testament has received a warm reception.

"It is a miracle book. It is like gold refined through fire," said Sam Yeghnazar, who is in charge of Bible Society work in Lebanon.

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Pharmacy College, Cnr Royal Pde & Walker St, Parkville: Friday, April 27.
Canberra Theatre — Tickets \$2: Tuesday, May 1.

THE SIXTH ANNUAL
OLIVIER BEGUIN MEMORIAL LECTURE

ABBOTSLIGH

A competitive examination for two OPEN SCHOLARSHIPS will be held on Saturday, 23rd June, 1979. The Scholarships are tenable for six years and are open to girls under 13 years of age on November 30th, proximo. Entries close on Wednesday, 2nd May, 1979. Conditions and form of entry will be supplied on application.

K. L. McCredie, Headmistress



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ABBOTSLIGH

A competitive examination for the JUBILEE SCHOLARSHIP will be held on Saturday, 23rd June, 1979. The Scholarship is tenable for six years and is open to girls under 13 years of age on November 30th, proximo, who are daughters of Abbotsligh Old Girls. Entries close on Wednesday, 2nd May, 1979, and form of entry will be supplied on application.

K. L. McCredie, Headmistress

SCHOLARSHIPS FOR 1980

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These scholarships, to cover full or part tuition fees, will be awarded on the results of examinations to be held on Saturday, 23rd June, 1979.

Applications for both Year 7 and Year 11 scholarships close 27th April.

Also, scholarships to cover part tuition fees will be awarded to two outstanding instrumentalists seeking to enter Year 7.

Further information may be obtained from the Headmaster, C. R. Wells, 90 1792.

TRAGEDY OF IRAN

"Many have been enquiring regarding fellow Christians in Iran, following the Muslim takeover in that country," reports John Steward of CMS Mission Line. "Sadly, I tell you that a heartbreaking and tragic situation has befallen the Church in Iran. News has reached us that the Pastor of Shiraz, Arastoc Sayyah, has been murdered. His wife Iris, and son, are believed to be at the moment safe in Shiraz.

"There is no news of the Bishop and we fear for his safety and indeed for the safety of all the Christians in Iran. I understand that most of the English CMS missionaries who were working in Iran have had to return to the UK.

"There were no Australian CMS missionaries in Iran at the time of the takeover, although we have with us here in Melbourne the Pastor from Tehran, Khalil Razmara and his Australian wife, Janet. They were in Melbourne on a brief visit when the trouble erupted. Khalil Razmara flew back to Iran on March 6. At long last, contact was made with the Bishop, who asked Khalil to return as soon as possible, and so he has returned to resume his duties as Pastor of the Church in Tehran.

DAILY AT RISK

"Khalil is returning to a ministry where every day his safety is at risk, and there is no immediate possibility of him returning to Australia.

"Please pray for him and for his wife Janet and three children, who have remained behind here in Australia. Pray too for the Bishop, and for our fellow Christians in Iran in this tense and critical time, that they are going through.

AYATOLLAH KHOMEINI — HIS INVALUABLE SERVICE

The Ayatollah Khomeini has done the Christian world an invaluable service. He has shown beyond doubt that there are enormous differences between the Islamic and Christian views of life.

The man-in-the-street, who looks upon all religions with suspicion (not without justification), and who knows little about any of them, and none about most, can hardly go on prating that they are all the same — that we-all-believe-in-the-same-God-don't-we.

The new regime in Iran is



Ayatollah Khomeini

daily demonstrating what a sick, heartless and vindictive totalitarianism it is; and all in the name of Allah. Allah, let it be clearly understood, is not the same as God and Father of our Lord Jesus Christ — in no way. And I don't mind if I am accused of intolerance in airing that view.

One needn't endorse all the attitudes and activities of our own undisciplined, drifting and self-regarding society to recoil in horror from the current goings-on among the benighted Iranians.

FLOGGING FOR ADULTERY

Whatever our faults, we don't give women public floggings for adultery, nor do we gun men down for rape. Doubtless there are some highly respectable people in our land who wouldn't mind it if we did. But to object to



Arrest of Russian Pastor and Believers

The unregistered church in Dedovsk, about 50 km west of Moscow, like other such churches throughout the Soviet Union, has suffered much during the years. Many members have served long prison terms for their faithfulness to Christ.

The main Pastor, Peter Rumachik, who is also a member of the Central Council of Churches of the Evangelical Christians-Baptists, (or Reform Christians — ed) has been four times in prison. He was released in 1977, but the authorities have denied him permission to live with his family.

Another local pastor, Vassili Ryzhuk, had his house confiscated because the believers held worship services there. A report just received at the Georgi Vins Research Institute says that the house has recently been demolished.

such harsh, mediaeval punishment isn't, of course, to approve of adultery or to endorse rape.

In a Caspian Sea village just over a week ago, they gave a woman 40 lashes with a leather thong. Her lover received twice as many. A crowd of 300 lapped it up.

DISMEMBERING FOR THEFT

Hands can be cut off, too; and the treatment of women is monstrous. The Ayatollah and his henchmen, seething with hate, are far sicker on sex than we are, the greedy porn merchants aside.

EXCHANGING TYRANNY

God help Iran, which is busy exchanging one tyranny

for another, both of them cruel, heathen and dripping with bloody revenge. And I write this as one into whose family has come a kind and charming young Iranian.

Let's hear no more sloppy saloon-bar nonsense about all religious belief being the same and that it doesn't matter what you believe.

Furthermore, let's try to see our own national problems in perspective and against the Iranian Islamic background. It is as well to remind ourselves that our masochistic self-criticism is based on the high standards of the Christian ethic, whether we realise it or not, and even if, as some maintain, we are no longer a Christian country.

Editorial CEN

BIBLE IS IMPORTANT TO NATION

It would be Australia's great loss if the Bible were to lose its place in the hearts and homes of Australians, or in the life and culture of the nation, said the Anglican Primate of Australia and Archbishop of Sydney, the Most Reverend Sir Marcus Loane in Canberra on March 23.

He said that Australia had developed in a way that allowed it to be described as the "lucky country". One of the basic reasons for this was the Christian heritage that made up our background.

Sir Marcus Loane was speaking at a luncheon at the Lakeside International Hotel, held to mark the 175th anniversary of the Bible Society movement.

There were three hundred guests at the luncheon which was also addressed by the Governor-General of Australia, Sir Zelman Cowen.

Sir Marcus Loane said the Bible entered deeply into

Australians' way of life in more ways than could be quickly numbered.

It was without rival as a book which has been treasured in homes and families, which lies at the heart of church life and worship, which provides the basis of our moral standards and our general character, and which pervades so much of our legislation and our literature.

"We would be infinitely the poorer if all that we owe to the Bible were to be banished from our national life and culture," he said.

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KESTON COLLEGE REPORTS:

RUSSIAN ORTHODOX INTERNED IN PSYCHIATRIC HOSPITAL

Alexander Kuzkin, a young orthodox believer, has been interned in a Moscow psychiatric hospital, reports Keston College. According to information from exiled Russian Orthodox writer Anatoli Levitin, Kuzkin, 29, was detained at work on November 2 and taken to Moscow Psychiatric Hospital No 1. His baptismal cross was reportedly confiscated immediately on arrival.

He was given an injection which made him lose consciousness, and was tied to a bed for seven hours. He was then given another tranquillising injection, and only then was he allowed to see a doctor. On the same day his home was searched and all handwritten material was taken away for inspection.

Kuzkin is a member of the Christian Seminar led by Alexander Ogorodnikov,

recently sentenced to a year in labour camp. Several young orthodox belonging to it have been under KGB pressure in the last two or three years, including two, Alexander Argentov and Georgi Fedotov, who were temporarily detained in psychiatric hospitals.

A recent report states that another member of the seminar, Sergei Yermolayev, 19, was arrested on the night of January 13-14, and charged with "hooliganism" (article 206 of the Criminal Code). Kuzkin is an electronics engineer who works at the Institute of Artificial Fibres in Moscow. He supports a sick mother and a younger brother.

According to a later report from Amnesty International, Kuzkin was initially detained in the Moscow Regional Central Psychiatric Hospital and was later transferred to a psychiatric hospital near his home in Abramtsevo, Moscow region. He is reported to be undergoing "intensive treatment", presumably meaning that he is being forcibly injected with drugs.

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The Prayer Book Society

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As promised before, during, and after, the recent Australian liturgical revision, the Book of Common Prayer (1662) remains a legitimate "Use" and indeed the preface of An Australian Prayer Book reminds us that AAPB is "for use together with the Book of Common Prayer, 1662".

Enquiries about the Prayer Book Society and its publication *Faith and Heritage* should be addressed to the Regional Organising Secretary, 36 Newcastle Street, Rose Bay, NSW, 2029.

THE KING'S SCHOOL PARRAMATTA SCHOLARSHIPS 1980

An examination for the award of entrance scholarships will be held on Saturday, 23rd June, 1979. Candidates must be under 14 years of age on 1st February, 1980.

VIOLET MACANSH SCHOLARSHIP

Covering free tuition, a grant of \$150 on entrance towards the cost of uniform and incidental expenses, and an allowance after the first term at the rate of \$90 per annum. In the case of boarders, a reduction may also be made in boarding fees.

Other scholarships available for award:—

CRACE-CHAMPION SCHOLARSHIP

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— for boarders (\$120 per annum)

OLD BOYS' UNION BURSARY

For sons of Old Boys — for boarders \$1000 per annum

— for day boys (\$500 per annum)

Would Old Boys note that the closing date for applications is 1st May, not 31st May as advised in the Old Boys' Union Newsletter. Applications for the scholarships must be accompanied by an entrance fee of \$10. Entry forms and full particulars may be obtained from the Headmaster. Entries close 1st May, 1979.

The Moved Minister

Sir,
Thank you for your encouraging editorial *Moving Ministers* 5/3/79. It is good to know that there are still people within the Church who feel that the relationship between minister and people is more than just a move made by a Bishop in an Episcopal game of chess.

There are currently three parishes where the Rector has either been "evicted" or had eviction papers sent him. The word may not be popular, but it is in effect what happens.

In the much publicised parish of Holy Trinity, Mackay, a very hard-working and Holy priest was removed from his benefice — or should I say his benefice was removed from him? — four days before his 65th birthday (had he been 65 years old he would have been entitled to remain until 70).

The fact that he and his parishioners had only asked for an extension until June 1980 to enable him to pay off the \$12,000 owing on his retirement home was ignored by the Bishop. As he refused to take an assistant curacy, with no security beyond one month, the Bishop has taken away his licence and "is unable to permit him to officiate".

In a second parish (Good Shepherd, Edgell, Cairns) the priest has not been offered a parish and is waiting to be offered one.

The third parish is that of All Saints, Gordonvale, where my husband has been rector since 1963. I will briefly give the facts.

January 1963: Appointed Rector.

1974: Nominated by Parish of St Margarets, West Cairns. The Bishop would not accept his nomination as "I need Canon Whereat as an archdeacon" (he had in fact just appointed three archdeacons).

December 1977: Four months before his time under the Benefices Canon of 1973 lapsed, nominated by the Parish of St Albans, Innisfail. The Bishop again refused his nomination "because he wouldn't know how to run the (Compton's) thanksgiving programme".

1978: The Church Wardens of the Gordonvale Parish approached the Bishop saying "Canon Whereat's time here is up, where do we go from here?" The Bishop's reply was "I shall never offer Canon Whereat another parish. He

LETTERS

can stay here for the rest of his life".

March 13, 1979: The Bishop wrote to Canon Whereat "You are in breach of the Canon...". Without waiting for a reply he has written to the parochial nominators summoning a meeting of the Presentation Board for April 18, 1979.

It is quite obvious that our Bishop wants these men out of his diocese before Synod meets in May. They have disagreed with him and they must go.

For months it has been loudly and unwisely proclaimed by Bishop and Archdeacons that these ministers were to be sacked. The offer of an assistant curacy is to fulfil the Canon "another position must be offered by the Bishop", with the intention of making life so uncomfortable that they will leave — as over 20 men have done in the last 8 years.

The publicity, though unfortunate, was and remains, the only means we have of bringing to light the tragic situation which exists in North Queensland.

MARGARET WHEREAT
Gordonvale, Qld

Tell tells

Sir,

In the last month two new magazines were placed on newsstands across Australia. The first was "You and Yours", a monthly published by Ita Buttrose, who is editor of "The Australian Women's Weekly", and also publisher of "Cleo".

With thousands of dollars of saturation media advertising used to launch it, it seems guaranteed instant success. It has, of course, enormous financial resources behind it. But it's just another family magazine offering very little that's meaningful to its purchasers.

The other magazine was *Tell*. In contrast to the first, this went on sale with little more than some hastily printed letters, pamphlets and stickers, and the prayers

BOB ADAMS

Australian Scientists to WCC Conference in USA

Six Australian scientist-churchmen have been invited to the World Council of Churches conference, "Faith, Science and the Future", to be held from July 12 to 24, 1979, at the Massachusetts Institute of Technology, Cambridge, USA.

One of them, Professor R. Hanbury-Brown, Professor of Astronomy at the University of Sydney, will give a keynote address on "The Nature of Science". Fellow University of Sydney Professor, Charles Birch, Challis Professor of Birch, will also attend the conference in his capacity as Vice Chairman of the WCC Commission on Church and Society. It is this WCC Commission that has organized the conference. The other four Australians invited are:

Professor Arthur Brownlee, Professor of Environmental Medicine, School of Environmental Studies, Griffith University, Brisbane; Mr Peter Marsden, Food Technologist at the Bread Research Institute in Sydney; Mr Phil Hulbert, Chief Hydrographer, WA Dept of Public Works, Perth.

Professor Brownlee, Mr Marsden and Mr Hulbert are all active members of the Uniting Church.

Mr Rowbotham and Professor Hanbury-Brown are active Anglican laymen.

MOVIES

New Hus Film Superior

"John Hus (1369-1415)" 60-minute 16 mm sound colour film. Rental \$38 From Challenge Films 400 Kent Street, Sydney

This is a new film and a considerable improvement on the one which was widely used

of a group of young people across the nation. Yet *Tell*, aimed at non-Christian young people, contains articles and information that seek to give meaning to life and express in cultural terms what the Christian faith is about.

"*Tell*" magazine is a unique publication produced by Fusion Australia. Aimed at non-Christian young people, "Tell" contains articles which seek to give meaning to life and express in cultural terms what the Christian faith is about.

Prior to November, 1978, thirteen issues had been published. All copies of the magazine were given away free by Fusion.

In an attempt to reach more young people with the Good News, Fusion have made "Tell" magazine available through local newsagents. In November, 1978, 23,000 copies of "Tell" Issue No 14, were distributed throughout Australia by Gordon and Goch.

By December, at least 23 per cent had been sold.

We don't have the financial resources to promote *Tell* as we'd like and we ask you to give us all the help you can. *Tell* isn't the sort of magazine that readily gains support from Christians. It uses a "low-key", pre-evangelistic approach, and speaks primarily into a culture that differs from the Christian's own in many ways. "It doesn't look Christian enough!"

However, over many years as a free give-away, and now as a magazine on the newsstands of Australia, it has proved to be a vehicle of the Good News that God has blessed.

BOB ADAMS

ed 25 years ago. The old film had to depend upon English sub-titles. The new one is in English.

John Wycliffe (1320-1384) was the rector of St Mary's, Lutterworth, which I visited last year and rejoiced to see that it is still a flourishing parish. Wycliffe was justly hailed as the "Morning Star of the Reformation".

He suffered persecution at the hands of those who rejected his Bible-based criticisms of the errors of the pre-Reformation Church but powerful friends, like John of Gaunt, saved him from the

Reformed Charismatics

"The Charismatics" John E. MacArthur Jr 1978, Zondervan, \$9.95, 224 pp

This book is a scholarly doctrinal and pastoral critique of the charismatic movement. The author, who is pastor of Grace Community Church, Panorama City, California, generally reveals a reformed Biblical perspective, but also holds a millennialist view of the Kingdom of God, a somewhat strange anomaly, considering that both pentecostalism and millennialism were spawned in the same theological basket.

The author deals with the issues of revelation, hermeneutics, spirit baptism, tongues, healing, with a closing chapter on true spirituality in a compelling way. He tends to concentrate on traditional neopentecostalism and only on page 200 do we learn that there may be a reformation going on within the movement today. There is little that is new in it, but it is well and clearly written.

He urgently argues that Acts is a transitional history of the birth of the church and is therefore descriptive and not prescriptive. He attacks charismatics for implying Scripture is not the unique and complete and sufficient revelation of God to man. There can be no further revelations in tongues or prophecy as the "word of the Lord".

Genuine tongues are known earthly languages, not to be confused with the pagan babblings of many of the Corinthians or the ecstatic speech of tongues speakers today.

He is particularly severe on modern day healing movement as typified by Kathryn Kuhlman and points out the vast difference between the healing by Jesus and His Apostles and those being claimed today. God still heals, but the "sign" gift of healing, together with the other sign gifts has disappeared, he contends.

His conclusion is that despite some positive reminders of spiritual truths, the "something more" of the charismatic movement really turns out to be something less than Biblical Christianity.

He leaves some key questions still unanswered, or only partially answered, but any thoughtful Christian within or without the charismatic movement will have some really hard and honest thinking to do after reading this book.

R. E. Lamb

Christian Adoption

"Chosen Children" ed by Muriel B. Dennis Good News Hardback, \$7.95 150 pp plus photos

fire which was the traditional method of extirpating heresy.

John Hus was a priest who taught as a Professor at the University of Prague. A powerful and persuasive preacher, he had a great following in Bohemia. He was greatly influenced by Wycliffe's teaching, but was not so fortunate in escaping the heavy hand of repression.

His success as a "reformed" preacher of the Word of God incurred the wrath of his ecclesiastical superiors, but he refused to be silent. He taught that the Bible is the only source of final authority and that salvation comes only through Christ and His work. He unwisely accepted an invitation to attend the Church Council at Constance to state his teaching.

He relied upon a safe conduct given him by the Emperor Sigismund and fondly imagined that he

Six on Salvation

"The Search for Salvation" by David F. Wells 1978, no price 176 pp. pb.

This is an American book about adoption in a Christian context. I read it with special interest, because I have used the theme of adoption myself in a story for young people, and have long been fascinated by the subject.

"Chosen Children" is a series of essays or articles, in most cases by people who adopted or fostered children with special needs. In the US as in Australia, there is now (due to abortion) a great scarcity of normal new-born babies for adoption. One good blessing from that ill wind is that handicapped children now have a better chance of being adopted instead of fretting out their lives in an institution.

Some of these parents seem phenomenal people, gifted with extraordinary reserves of humour, love and patience to cope with not just one, but in one case six children with severe handicaps, or of fostering up to twenty kids with physical and mental disabilities.

I loved the story of Randy, the incredibly trying yet lovable hyperactive foster child, slightly brain-damaged with poor concentration and auditory and speech coordination. "I have fast sneakers!" he shouted to his teacher to account for his inability to go anywhere at a normal walking pace.

An introductory essay reminds us that all Christians are God's adopted children by grace. Articles at the end give advice for adopting parents. The American context somewhat limits the usefulness of this section for Australians.

Photos of the families enhance the book's interest.

Lesley Hicks

Load of Stories

"Sixty Plus & Other Sermons" by Gordon Rupp 110 pp. Paperback Published by Fontana Recommended Price \$3.25

Having made my way through this slim volume of sermons, I am convinced that one would need to be a very devoted "follower" of Gordon Rupp to want to acquire this latest book. The price is very high for something so small but that fact can perhaps serve as a reminder of the tremendous increases that must be faced in producing anything these days.

The 12 sermons which make up the book are loaded

would be able to return to his home in safety, even if the Council reject his teaching. How little he knew the ways of the pre-Reformation Church! The Council rejected his teaching and when he refused to recant, it compelled Sigismund to withdraw the safe conduct and John Hus was burned at the stake on 6th July, 1415.

A century later, when Martin Luther came to Leipzig to debate with the formidable John Eck he was appalled to see daubed on the walls of the city the words, "Let us burn Luther, the Saxon Hus". That Leipzig debate showed how important was the pioneering work of John Hus. The sacrifice of John Hus helped to pave the way for the work of Luther. This is a challenging and informative film which reminds us of our debt to the Reformers.

B.G.J.

with stories, so that one is inclined to look on the volume as a series of stories attached to a text or Bible Passage and given the title of sermons. One can only hope that they made a much deeper impression when they were preached than they do when they are read.

R. N. Langshaw

WORKERS TOGETHER

I came across this parable of the Carpenter and His tools. I'm not sure of its source.

"The Carpenter's tools held a council, and Brother Hammer was in the chair. The meeting had informed him that he must leave, as he was too noisy. 'But', said he, 'if I am to leave this carpenter's shop, then

"Well, Brother Rule will have to withdraw if I do", said Brother Plane. 'He is always judging and measuring as if he is the only one who is right'. Then Brother Rule spoke against Brother Sandpaper, saying that he was far too rough, always rubbing people up the wrong way".

"In the midst of all this, the Carpenter of Nazareth walked in. He had come to perform His day's work. He put on His apron and went to the bench to begin making a pulpit. He employed the

The current discussions about salvation touch every part of the Church throughout the world. Dr Wells' book is an invaluable introduction to what may be, a transient, but a presently very important debate and he has left us in his debt by providing a lucid, well-documented and thoroughly informed book on the subject.

FREE AD

This service to readers is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to five lines. If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement. The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

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WANTED: 16mm movie projector with sound track, 2nd hand, to show educational and religious films at Anglican Church Mission, Aguan Mine Bay Province, PNG. Gift or purchase. \$6 429 Sydney.

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FOR SALE organ Esley electric reed, good working order suitable for church, hall, etc. \$300. Phone 90 2697.

WANTED to buy: Any available back volumes (bound) of "Christianity Today" magazine in reasonable condition. Phone (02) 387 2922, evenings or weekends.

FOR SALE: Set of 2 sturdy cupboards and double bed ends and 1 telephone table. Contact Peter or Sue Clouston, 452 4872.

FOR SALE HG Holden 186 Manual 11 months reg. radio, average condition, \$1290 o.n.o. Mark Eaton, Moore College, 51 5111 week days, 78 6515 weekend.

WHAT A WORLD THE CARPENTER

Lesley Hicks

Certain crazy situations show that incredibly warped perversity of human behaviour that makes me sigh "What a world!" all the more. One such situation is that in the Maze Prison, near Belfast, Northern Ireland. Here IRA prisoners convicted of terrorist crimes are conducting a "dirty strike" in protest against being classified as ordinary criminals instead of the desired special category of political prisoner. They refuse to leave their cells for any purpose — to use toilets, wash, exercise or make use of the library. As a result, they live in conditions of appalling, self-imposed filth and squalor.

It seems to me a good illustration of mankind's general mess, and his tragic refusal, by and large, to accept the offer Christ brings of deliverance. We are all simply sinners — no special categories — but we'd rather wallow in guilt, it seems, than accept forgiveness and the wonder of having our lives reshaped by the One who made us in the first place.

"LET JESUS THE CARPENTER REMAKE YOU" — so ran the very effective poster we used to see on railway hoardings. Let's pray that many thousands will be meeting Him and allowing Him to remake them through Billy Graham's ministry, and through the spin-off already evident of Christians finding their tongues untied to talk of Christ.

Brother Gimlet must leave too. He is so insignificant, he makes very little impression. "All right", said Brother Gimlet, "but Brother Screw must go too; for him to get anywhere, he has to be turned around again and again". To that Brother Screw replied: "I shall go if you wish, but then Brother Plane must leave also, for all his work is on the surface; there is no depth in it".

"Well, Brother Rule will have to withdraw if I do", said Brother Plane. "He is always judging and measuring as if he is the only one who is right". Then Brother Rule spoke against Brother Sandpaper, saying that he was far too rough, always rubbing people up the wrong way".

"In the midst of all this, the Carpenter of Nazareth walked in. He had come to perform His day's work. He put on His apron and went to the bench to begin making a pulpit. He employed the

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BBC BANS DETAILED VIOLENCE

Scenes of violence which contain too much detail, or are used to sensationalise programmes, are being banned from all BBC television drama productions under a new code of conduct issued recently.

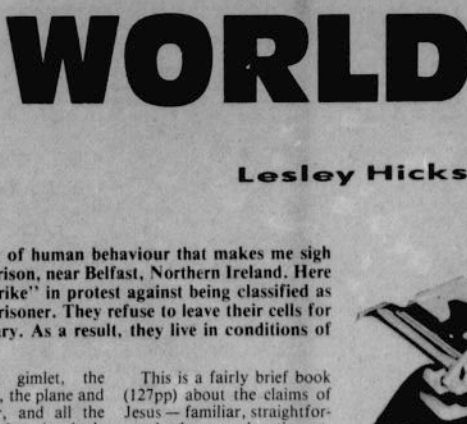
Producers will be told to exercise tighter controls and make sure that programmes including violence are thoroughly vetted before they are shown.

The Bishop Speaks Out on Preoccupation with Death

If you really want to know what interests people, all you need to do is to look at the racks of popular magazines on display. The latest to join the large and most undistinguished range is a magazine simply called "Death". According to the publishers, it is intended to be a lighthearted look at death. Sex, it seems, has become boring and death has become the new experience to be explored.

I wonder, does the interest in a magazine such as this in any way comment on a recent incident in America in which a crowd called on a would-be suicide to jump so that they could enjoy the spectacle? Both the magazine and that incident may be indicative of the way in which for so many people life has seemed to have lost all purpose, direction and meaning.

Death can never be treated in a lighthearted manner. It is that which must overtake everyone of us and the Bible teaches clearly that following death we will have either unbounded joy or unconsolable grief.

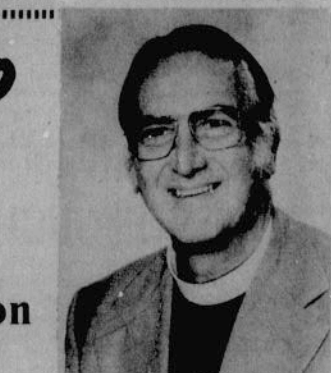
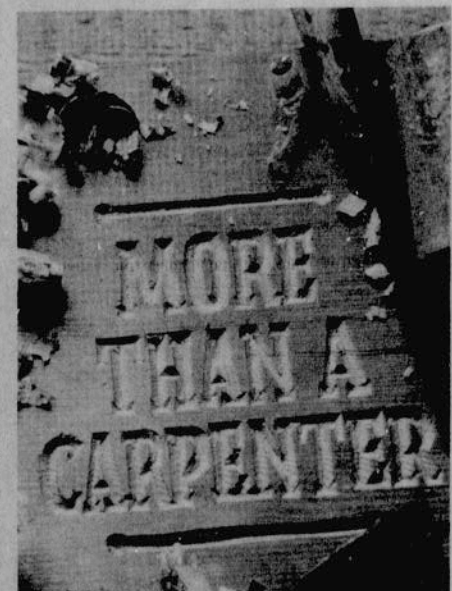


This is a fairly brief book (127pp) about the claims of Jesus — familiar, straightforward, clear, apologetic, setting forth the gospel message and defending it against its critics. McDowell quotes many other writers and theologians who have done the same — men such as C. S. Lewis, F. F. Bruce, J. N. D. Anderson, Michael Green and Frank Morison (of "Who Moved the Stone").

He aims to show the intellectual integrity of faith in the historic events of Christ's life and in His claims to be God. A useful book, I would say, to lend to a sincere seeker after truth.

A POEM FOR EASTER

To complete what has become a little anthology on a theme, here is a poem I find profoundly moving. It is the work of an American Chris-



The big difference occurs both now during life, and later following death, in our relationship to the person of Jesus Christ. He did not die because he had rebelled against God. It is we who have rebelled and His death was for us.

Rejecting this fact and hoping that we will somehow make it on our own good works, will bring a separation from Him, an unconsolable grief. Accepting this truth makes it possible for God to forgive us, thus assuring us an eternity of unbounded joy.

Bishop Ken Short



tian poet, Luci Shaw, who deserves to be more widely known in Australia. I have two books of her verse, "The Secret Trees" and "Listen to the Green", both published by Harold Shaw, Wheaton, Illinois.

that dark, expensive stain to gloss the timbers next to your feet and fingers? You see Joseph-trained, judged all trees for special service.

THE CRAFTSMAN

Carpenter's son, carpenter's son, is the wood fine and smoothly sanded, or rough-grained, lying along your back? Was it well-planned? Did they use a plumbline when they set you up? Is the angle true? Why did they choose

Carpenter's son, carpenter's son, were the nails new and cleanly driven when the dark hammers sang? Is the earth warped from where you hang, high enough for a world view?

Carpenter's son, carpenter's son, was it a job well done?

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MAINLY ABOUT PEOPLE

MELBOURNE:
Rev J. N. Bagnall transfers from incumbency St Peter's Cremorne (Diocese of Sydney), to "Senior Field Officer, Department of Christian Education — special responsibility for Loren Mead project and follow-up" — from June, 15.

Rev G. E. Moorhouse transfers from incumbency St Stephen's Bayswater, to incumbency St Paul's East Kew on May 21.

Rev L. Y. Pace transfers from incumbency Holy Trinity Hampton, to incumbency of Christ Church Heathmont on May 9.

Rev T. Pinniger transfers from Bunyip (Diocese of Gippsland), to incumbency St Augustine's Moreland on Monday June 4.

Rev G. J. Winterton transfers from incumbency St Mary's East Preston, to incumbency St Aidan's Parkdale on April 27.

Rev D. J. Pope is resigning from incumbency St Peter's Brighton Beach, as from April 22. He is returning to Queensland.

Rev L. L. Elliott is retiring from incumbency St Agnes' Glenhuntly, from December 31.

THE OLDEST GFS GIRL — WHO IS SHE?

A search for the lady who has the earliest membership in The Girls' Friendly Society in Australia is being conducted in the Sydney Diocese as part of the GFS centenary celebrations.

The GFS throughout Australia will be having 100th birthday celebrations to include both past and present members.

In Sydney there will be a massive "Cavalcade of Blue and White" in the Sydney Town Hall and Sydney Square on July 21, 1979.

The organisers would like to have past members attend and would like to make a small presentation to the lady who has the earliest membership in GFS in Australia. The lady does not have to have maintained active membership in the organisation, but simply to have joined when she was very young.

Nominations for the earliest membership can be made to GFS Office, St Andrews' House.

The best sermons I ever preach are those I preach, not in my ministerial capacity, but as a poor sinner preaching to sinners.

— C. H. Spurgeon

COFFEE AND BIBLE GROWTH

Three lunch-time Bible Studies conducted in Sydney by the Department of Evangelism are drawing the greatest number of people since they started several years ago.

The Director of the Department (Canon John Chapman) said recently that leaders had been greatly encouraged by the response.

"At each centre we have had to print extra copies of notes to meet the demand", Canon Chapman said.

"The Studies are held at St James' Hall, Phillip Street, on Thursdays; and St Andrew's House and Scots Church Hall, on Fridays.

"Format is the same at the three centres — coffee and notes are provided and talks begin at 1.15pm and finish promptly after 30 minutes."

The Department is screening Charles Colson's testimony later in the year. This is an effort to interest



Canon J. Chapman

outsiders whom the "regulars" will bring from work.

On Tuesday, July 31, the three groups are to come together for an informal tea at St Andrew's House. Afterwards there will be a panel to answer questions, followed by small prayer groups.

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Eleven Thousand Trained for Graham Crusade



About 11,000 people of all ages, but predominantly young people, attended four evening weekday classes in 13 centres in metropolitan Sydney during March, to be trained as counsellors for the Billy Graham Crusade, which will be held at Randwick Racecourse from April 29 to May 20.

TIBETAN BIBLE TRANSLATOR TO TASMANIA

The Bible Society has appointed a Baptist minister and former missionary to India, as Tasmanian Representative. He is the Reverend Dudley N. Barker of Burnie.

Mr Barker will take up his new appointment on June 1. He will be based at Launceston.

Since 1959, Mr Barker has been Pastor of Burnie Baptist Church. He is Tasmanian Secretary of the Missionary Department of the Baptist Union, and a Board member of the Australian Baptist Missionary Society.

He served as a missionary

with the Worldwide Evangelisation Crusade on the Indo-Tibetan border for two terms from 1947 to 1956. Much of this time was spent as an itinerant evangelist in the Tibetan border region. A church exists there today as one fruit of those years.

During his second term as a missionary, Mr Barker served as secretary of a Translation Committee set



Rev D. Barker

up by the Bible Society of India to review the Tibetan Bible. These meetings resulted in the last edition of the Bible in that language.

Indonesia Prevents Christmas Celebration

The Indonesian government's new regulation on the propagation of religion (sometimes referred to as "anti-mission laws") have claimed their first victim. On December 22, the annual ecumenical Christmas celebration for the Gelandangan in Jakarta, scheduled for the 23rd, was cancelled by government decision as violating the spirit of the ministerial decision.

The annually held celebration, which had become increasingly popular over the years, brought together the poor of the city, the unemployed, the unattached and the uncared-for. Clothes and refreshments were distributed and the Good News was preached. This time the celebration was scheduled to take place at Senayan Sports Hall which accommodates up to 10,000 people.

RES

We must give glory to God as our benefactor, and own our dependence upon him and our obligations to him.

— A. W. Pink

Quality Missionaries

In a letter written on the first day of 1858, David Livingstone makes no bones about the need for quality missionaries. "It is a mistake to suppose that any pious man will do for a mission."

One of the founders of the London Missionary Society thought that "a good man who could read his Bible, and make a wheelbarrow", was abundantly qualified. This was a great mistake.

Missionaries ought to be highly qualified in every respect. Good education, good sense, and good temper are indispensable. If Christians send out poor ignorant agents, they act on the "penny wise and pound foolish" plan.

Michael Griffiths, General Director of the Overseas Missionary Fellowship would concur. Writing of the need for churches to send their best men and women to the mission field he says, "If you don't miss them, we don't want them".

INCREASE IN COST

The Church Record will now cost 30 cents per issue, and the annual subscription will be \$10 per annum. These increases have been forced on the Record because of the very substantial increase in the mailing of newspapers, together with the increase in administrative costs of the paper.

The Directors of the Church Record regret any increases in the price of the paper, but the Record is unable to absorb any more increases in costs which have occurred in the two years since the last price rise.

These increases operate from the beginning of April.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone: 233 4561. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription is \$8.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 882 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.



No 1680

APRIL 23, 1979

The Australian
FIRST PUBLISHED IN 1880

CHURCH RECORD

Registered for posting as a newspaper — Category A

PRICE 30 CENTS

UNPRECEDENTED SPIRITUAL HARVEST NEW CHRISTIANS — 63,000 PER DAY

NOT MARXIST
ILLUSORY
DAWN
— ACC UPHELD

Dr Peter Wagner, chairman of the strategy working group of the Lausanne Committee for World Evangelisation, says that many Christians are unaware of the sweeping spiritual movements taking place in the world today. He adds that the end is not in sight. Recent studies indicate that 63,000 new people become Christians each day. In addition, there are about 1600 new churches established each week.

"I believe that the coming decade will see one of the greatest gatherings in the history of the Christian Church," he contends. Dr Wagner makes that assessment on the basis of extensive research that has been conducted by the strategy working group in cooperation with MARC (Missions Advanced Research & Communication Centre — a ministry of World Vision International).

He suggests that the vast changes in the global Christian constituency since the beginning of this century are indications of the progress of the gospel. In 1900, most of the world's Christians were whites. By the end of this century, the prediction is that 60 per cent of the world's Christians will be non-whites.

He cites Latin America as an example of the transformation. In 1900, the evangelical community in that continent numbered about 50,000. The evangelical population now is growing at three times the rate of the population in general. Reliable estimates project an evangelical population of one hundred million by the end of this century.

Wagner reminds North Americans that the largest congregation in the world is probably that of the Jotabache Methodist Pentecostal Church in Santiago, Chile which numbers about 80,000. The church, whose pastor is Javier Vasquez, has hundreds of

3% to 48%

The most rapid church expansion, however, is taking place in Africa. At the beginning of the century, about four million Africans were Christians. The estimate is that by the end of this century, they will number three hundred fifty-one million. In other words, Wagner points out, the Christian constituency will have grown from three per cent of the population to 48 per cent.

Another example of impressive evangelisation, he

The Australian Press Council has upheld a complaint by the Australian Council of Churches against "The Age" newspaper for publication on 3/2/79 of the article "Christianity's Light, not Marxism's Illusory Dawn".

The article, written by "The Age" Foreign Affairs editor, Mr Michael Barnard, attacked what the author saw as a tendency by the World Council of Churches to condone and perhaps justify political violence and to ignore or play down these matters when they concerned Communist States.

In its judgment, the Press Council said: "The article fell below the standards that might have been expected. The character of the sources and the selectivity in quoting and interpreting them left much to be desired."

Appearing on behalf of the ACC, Mr Russell Rollason (ACC Information Officer), submitted that the article contravened the "Statement of Principles" of the Press Council by failing to be presented "with scrupulous honesty and fairness in both statement and omission" and by "mis-stating and suppressing facts which are relevant to conclusions which it (the article) encourages readers to accept."

Nine grounds of complaint were itemised before the Press Council. The majority of complaints were for mis-quoting WCC statements or failing to give a balanced picture of the WCC's concerns by ignoring WCC statements against the use of violence or statements about the denial of Human Rights in the Soviet Union and in Eastern Europe.

The Press Council statement affirmed the right of newspapers to publish articles which may be strongly critical of organisations or

• To page 8

THOSE LITTLE BLACK BOXES



Ross Nimmo, Alan Cupit and Dan Jamieson, with some of the isolation transformers manufactured for the Billy Graham Crusade landlines. The transformers are essential pieces of safety equipment for connecting incoming Telecom lines to the sound systems in the churches and halls, where landline meetings will be held.

Nothing available commercially — so they made their own

The Landline Committee of the Sydney Graham Crusade had to manufacture its two hundred isolation transformers because none were available to meet the requirements of the Telecom regulations and the special needs of the landlines for the crusade.

The transformers connect the incoming Telecom line to the sound system being used and act as a safety device to prevent workers further down the line being hurt.

It is claimed to be the largest, non-commercial operation ever carried out, according to Alan Cupit, the Landline Committee Chairman.

Technical engineering approval was granted for the design and specification, while operational approval was also given for the Crusade to use the equipment.

There was nothing available commercially to meet the particular needs of the Landline Committee, which is responsible for

bringing the live broadcasts of the Crusade meetings to centres all around Australia. Their map shows markers in Alice Springs, Perth, Darwin, as well as many towns throughout the Eastern States.

Mr Cupit explained that the planning had started last November. 100 isolation transformers had been produced in Wollongong, and another 100 were manufactured in Sydney.

Local people will connect the pieces of equipment. When eventually the landlines are in use during the Crusade meetings, each centre will also be provided with a set of slides. These depict the personalities involved, and will give a visual idea of what the Crusade is like.

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EDITORIAL

In all our preparations for the Graham Crusade, how many of us have given consideration to this question. "Can we as a local congregation as well as individual members of it provide genuine Christian fellowship for new converts?"

This question is often confused with another, Will new converts find us friendly and welcoming and will they be able to fit in?

The latter question often arises from a false definition of what Christian fellowship is.

It is sometimes seen as the friendly feeling of a group of people who relate to one another in a socially acceptable way. The ground rules for such a "Christian" fellowship may simply be the accepted way of acting among a particular class or strata of society. The anxiety of such a group will naturally be whether a new convert will be able to fit into "our group". Or will

the congregation be able to fit him in, especially if he does not represent "our values"? Will they be able to extend unreservedly the right hand of fellowship?

The problem experienced in the New Testament that James in his letter deals with, may not be all that far removed from our own Christian setting. There the Church practised discrimination in the way it welcomed the rich man who joined the congregation for the first time. They discriminated in favour of the socially accepted man and relegated the poor man to an inferior place.

Will we not also be tempted to give extra honour if a person of influence or wealth joins our congregation, as against a person whose circumstances are relatively poorer? Will it make a difference to us whether he is some noted person or one of the very ordinary people?

Genuine Christian fellowship occurs when individual

Accepting the Accepted

Christians recognise just how important each one of their fellow Christians are to Christ, and how each stands on an equal footing and a sure foundation in Christ. These people, be they rich or poor, highly esteemed or despised by this world's standards, young or old, attractive or very plain are those for whom our Lord Jesus Christ was contended to be betrayed and delivered up into the hands of sinful men. We must place God's estimate upon all of his children, and determine to no longer know any men after the flesh, because as Paul says "if any man is in Christ he is a new creation."

Genuine Christian fellowship also occurs when individual Christians determine to walk in the light as God Himself is in the light and thus to experience fellowship with one and other, including those who are recent Christians.

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