

NOW FOR THE GOOD NEWS ON TELEVISIONS ON PRESTEL

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

For the Society has taken 100 pages on Prestel — the Post Office's Viewdata system.

It's a technology that brings two familiar pieces of domestic equipment together — the telephone and the television.

Using a central computer, users of the system can call up pages of written information on their own televisions. Pages are called by using a linked "calculator" and tapping out the required page numbers. The Bible Society's call number is 2405.

The first religious organisation to use the system, the Society is highlighting helpful verses of the Bible; news and details of Bible work worldwide; and even a quiz to interest viewers in the Bible. Later pages will help people wanting to buy Bibles and also give ideas for helping to support the worldwide work.

The Post Office's £1 million autumn launch will herald the start of the system. Because the system utilises the telephone system it does not have to comply with normal television regulations. For this reason the Bible Society prevented by legislation from advertising on television — is able to feature the Bible.

"For too long the Church has lagged behind in major changes in the way information is presented. Now we are in at the start and feel that the Bible can be presented in a new dynamic way," said Mr Peter Brierley, Bible Society's Programme Director.

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

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

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

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

There was a shortage of films with anti-religious themes and State television's high rating popular science programmes lacked an atheistic element.

"It can sometimes be observed that there is an intention in some films and television to give the subject an unjustifiably broad showing, which could even be put down to admiration of religious ceremonies and church life."

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

Church Times

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

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

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

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

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

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

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

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

A report from BBC correspondent Brian Barron said the bishop was driving his own car from Umutali to Kampala on Easter Monday when he was stopped at a road block by the Owen Falls dam and taken to the barracks together with three busloads of people who had also been arrested.

Members of the Kakwa and Nubia tribes were released.

• To page 7

Another Bishop in Uganda 'murdered'

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

Another Bishop in Uganda 'murdered'

Another Bishop

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

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

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

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

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

HOW TO WRITE

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

only for Russia but for the whole world."

WHERE TO WRITE

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

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

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

MEDICINE MAN OR BISHOP



Bishop George Browne of Liberia pictured on right.

"Mother's bold action"

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

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

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

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

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

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

Liberian to hold that office — in 1970, at a time when the Liberian Church was 96 per cent financially dependent on the US Episcopal Church. "My goal," he points out, "is that we become self-supporting in the years God has for me to work. We're nearly 53 per cent independent now."

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

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

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

Word and Life

by Dr D. B. KNOX

HONOUR RESPONSIBILITY!

THE MOST NEGLECTED COMMAND

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

IN A NUT SHELL

The matter can be put as follows:

Relationships.

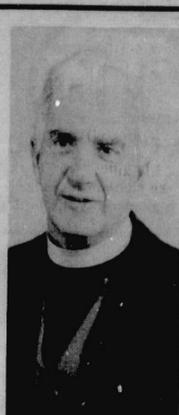
Responsibility for the welfare of others.

Authority within that responsibility.

Submission, ie, obedience to that authority.

Honour.

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



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

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

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

Christians in the CROSS Fire

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

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

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

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

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

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

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

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

EFFECTS OF STALIN ORGAN



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

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

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

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

QUICK GRAIN FOR FAMINE



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

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

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

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

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

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

CRITICISM OF CHRISTIAN

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

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

LITERACY STAGE 1 LIBERATION



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



Jings you've got nice shoes, I like 'em

Vicky, a 5-year-old, said this at the Camperdown Family Centre, which provides emergency accommodation for families in crisis

The Archbishop of Sydney's Winter Appeal will help people like Vicky and her family, by providing emergency accommodation; helping in unemployment cases; and providing emergency welfare grants where they will help most.

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GEORGI VINS FIRST INTERVIEW IN THE WEST

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

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

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

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

EXILE IN RUSSIA A PLEASANT SURPRISE

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

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

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

STRIPPED OF CITIZENSHIP

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

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

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

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

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

IN EXCHANGE FOR TWO RUSSIAN SPIES

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

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

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

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



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

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

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

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

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

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

"PETROVICH" IN PRISON

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

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

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

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

HIS THANKS

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

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

CHRISTIANS WHO ARE POLITICALLY MISTAKEN

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

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

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

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

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

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

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

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

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

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

MOONEYHAM AT LAMBETH

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

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

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

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

Also present at the brief Lambeth Palace ceremony

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



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

BIBLE SOCIETY LECTURE

General Theme

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by JOHN STOTT

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"It is the relation between Scripture and culture which I want to pursue in this 1979 Olivier Beguin Memorial Lecture."

JOHN STOTT

FIRST INTERNATIONAL SAMS CONFERENCE

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

"No Popery" says Dr Coggan

AUSTRALIANS AT FIRST SAMS INTER



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

Dr Coggan was the special guest preacher at the service of Holy Communion on the Sunday morning, taking as his text the Gospel for the day, the Sunday after Easter, John 20, verses 19-23, with the central words of Christ, "As the Father has sent me, so send I you", and "Receive the Holy Spirit..."

INTERNATIONAL COVENANT

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

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

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

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

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

VATICAN II A LONG TIME TO PERMEATE

The Archbishop warned against taking extremist attitudes towards Rome, whether of the "No Popery" or "reunion-at-any-price" variety. The influence of Vatican II would take time to permeate the worldwide Roman communion, he said.

"Let us be humble and patient, not thinking that we know everything and they know nothing. Rather let us be learners and sharers together in the Spirit of Christ."

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

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

He highlighted four major developments in the Anglican

• To page 8

JUNE LONG WEEKEND HOUSEPARTY

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AUSTRALIA SIGNS



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

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- 7.00 pm Canon John Chapman

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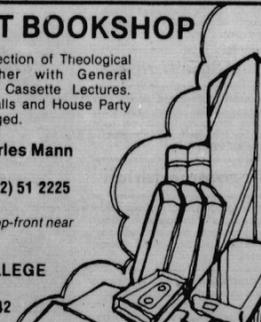
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Sir,
I note with interest, in your recent issue dated April 23, 1979, a report of an interview with Bishop Dain entitled "On Crusades — Now and Then," in which you suggest through one of your questions that "the experience of 1968 was a disappointment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

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

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

Official records show that during the 9 days of the '68 Crusade attendances at the meetings totalled 418,000 with 22,420 inquirers being counselled, representing 5.36% of those attending. This was a higher percentage of response than experienced by the Graham Team in other Crusades overseas and particularly equalled the response of 5.79% of the four weeks' Crusade in 1959.

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

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

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

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

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

LETTERS

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

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

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

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

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

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

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

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

ALEX GILCHRIST
Secretary/Treasurer
Festival of Light

Holy Oil

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

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

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

(Rev) DAVID MULREADY
Walgett, NSW

Record Wrong

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

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

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

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

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

E. J. EMERY
Mittagong, NSW

Bible on the Rocks

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

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

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

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

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

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

Tom Smith

Conversion

"Turning to God: A Study of Conversion in the Book of Acts and Today" by William Barclay
A. S. Peake Memorial
Lecture No 8, 1963
Republished by the Saint Andrew Press
Edinburgh
in 1978. 126pp

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

BOOKS

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

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

The book is warmly and skillfully written.

Lindsay Johnstone

For Experts

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

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

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

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

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

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

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

G. Goldsworthy

Encourages Bad Habits

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

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

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

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

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

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

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

G. Goldsworthy

THE PLACE OF FAITH

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

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

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

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

— John Owen

FREE AD

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WHAT A WORLD

Lesley Hicks

CATHY IN CRISIS — A God Given Encounter

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

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

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

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

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

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

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

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

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

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

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

"I said the wrong thing, it seemed."

"It's not doing it," she said. "I'm getting out of here!"

And she fled, clattering down the stairs between the packed people, and clumping along the aisle at the back of the stand. After a quick word to my husband I followed her. She reached the doorway to the outer stairs and stopped to grope in her bag. She seemed startled to see me.

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

ALREADY CHRISTIAN

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

WOULDN'T GO FORWARD

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

"... I'm going to ask you to get up out of your seats..."

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

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

"Come on," she said. And

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

2½ HOURS COUNSELLING

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

Bishop Killed

• From page 1

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

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

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

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



NOT ENEMY, JUST FOREIGN

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

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

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

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Dr Sam Kamaleon.

CHURCH STRUCTURES — DICTATE OR SERVE

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

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

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

"The structure does not

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

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

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

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

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

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

• To page 8

SYDNEY

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

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

Rev E. D. Harding, is now the Rural Dean of Randwick. Rev R. A. Woodward, will become Rector of Hurstville as from May, 25.

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

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

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

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

THE MURRAY

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

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

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

Uganda Return

From page 1

ing people redirect their energies towards creativity rather than destruction.

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

C.E.N.

GRAHAMS AT NIV SERVICE



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

CIO APPOINTED

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

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

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

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

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



Charlotte Rivers

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

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

CHURCH STRUCTURES DICTATE FOR SERVE

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him suppressed has to be changed.

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

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

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

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

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

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

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

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

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

— Paul Tournier "The Person Reborn"

Operation Ballpoint



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

School of Christian Writing

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

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

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

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

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

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

Whether we are writing for a parish paper distributed to non-Christians, for a local newspaper, for radio or TV, or for a major secular newspaper or magazine, Christians need to learn jargon-free, effective communication which speaks to people where they really are. Undeterred by the inevitable quota of rejection slips, we need to seize these opportunities for Christ.

Lesley Hicks

FIRST SAMS INTERNATIONAL CONFERENCE

From page 5

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

HOOR OF POWER LAUNCHES "5,000" PROJECT

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

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

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

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

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

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

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

Ramon Williams



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

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S AFRICAN WHITES OUTVOTED

Frank black and white Christian talk on combating social injustice

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

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

BLACK MAJORITY

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

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

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

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

PROF WALKED OUT IN HUFF

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

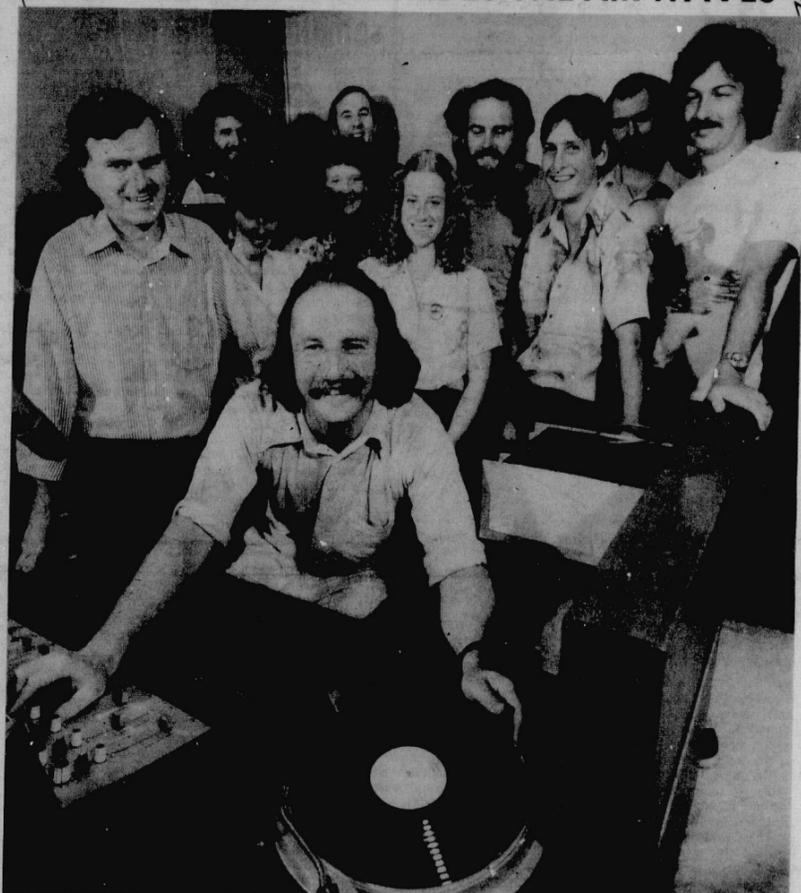
The following morning he returned to read a statement of apology in which he regretted his action, but stated that there was sufficient reason for him to have acted as he did. For, he said, delegates had presented political views under a thin veil of religion.

GOVT MUST PROMOTE JUSTICE

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

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

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

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EDITORIAL Christian Accountability and Corporate Crime

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

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

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

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

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

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

their personal use the resources entrusted to them by others.

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

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

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

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

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

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

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

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

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

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