

Mainly About People

PERTH
Rev P. Giever has resigned to return to England.

WILLOCHRA
Canon N. Shelby-James retires from full time ministry on October 31st. He has been Rector of Jamestown for more than twenty five years.

Messrs B. Frost and P. Smith will be made Deacons on December 16th, 1976.

SYDNEY
Rev B. L. Bovis, rector of St Paul's, Harris Park has resigned, effective from 9th January, 1977.

Rev J. W. Pryor, CMS Missionary, has been appointed Curate at St Andrews Cronulla, from 6th September, 1976.

Rev G. D. P. Kains from Adelaide, has been appointed Curate at Christ Church, St Laurence.

Rev A. W. Hayman has resigned from the Parish of Austimmer, effective from 30th October, 1976.

LETTERS

• From page 3

"bodily assumption of Mary"; "Purgatory" and the deletion of the Second Commandment.

To base one's opposition on whether the Mass should be said in English, Latin or Swahili, is to over simplify the issue.

J. H. MORRIS,
Grand Secretary,
Loyal Orange
Institution of Victoria

Third World Seminar



The team for the Third World Seminar held at Sydney on September 10-11, 1976. From left: Dr John Haggai, Dr Chandu Ray, Dr Kyung Chik Han, Dr Victor Oliver.

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Renowned theologians to speak in Australia

Moore Theological College in Sydney has arranged for a new series of lectures by notable speakers from overseas each year.

The college's September "News Bulletin" announced details of the lectures which it said had been arranged because of the growing need of staff, students, parish clergy and well-informed laymen "to be stimulated at Biblical and theological level by scholars from outside the Australian scene."

The lectures will be given "by noted evangelical and Reformed scholars in the fields of Biblical and theological learning."

First lecture would be by Professor F. F. Bruce, who had agreed to inaugurate the series in September, 1977.

Professor Bruce would deliver five lectures on the relationship of the Old Testament to the New, under the general heading of "Promised Beforehand Through His Prophets."

Professor Bruce is Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester.

He is a Fellow of the British Academy, and currently President of the International Society of New Testament Studies.

He is well-known as the author of more than 20 books, ranging from impor-

Moore College plan for lecture series

tant commentaries on Acts and the Epistles to the Hebrews, as well as a significant "New Testament History", to the popular volumes, "Are the New Testament Documents Reliable?" and "The Message of the New Testament".

As well as delivering the annual lectures at the College, Professor Bruce will interact with both students and staff by leading seminar and discussion groups in

areas of New Testament interest.

In line with the general intention of making the lectures available to the Christian public through publication, Professor Bruce has arranged that his five lectures be published as soon as possible after they are delivered.

Professor Bruce's visit has been sponsored by a number of clergy and laymen interested in the promotion of theological studies.

"Plans are already under way to invite other key evangelical and Reformed scholars to be guest lecturers for this annual series in 1978 and 1979," the magazine said.

"It is hoped that these academic lectures, together with the interaction with the visiting scholars themselves will lead to a deeper understanding of our Christian faith and with this, a deeper commitment to our Lord Jesus Christ."

Christian booksellers convene

The First Convention to be held under the name of the Christian Bookselling Association of Australia, was held in the Bankstown Town Hall, Sydney, September 6-9. Two other conventions had been held under the previous name of the Religious Booksellers' Group Convention, but the CBAA is now properly constituted.

The modern style, Bankstown Town Hall was an ideal location, with facilities for displays in the large audi-

torium; discussion seminars in the theatre; as well as a reception room suitable for the 220 guests at the formal dinner of the Convention.

27 exhibitors, using 44 display areas, showed the variety of products, new titles and standard lines available. Although some distributors reported "slow sales", others told of "two months' orders taken in a few days".

Seminars, catering for the 144 delegates, covered such subjects as "Selling Techniques", "Distribution in Australia", "Stocking and Selling Bibles" and "Systems".

The first meeting, referred to as the "Pacesetter Session", was addressed by Rev John Farr, Blakehurst Baptist. Acknowledging the role of literature, and the need of such, he challenged the booksellers to reach out to those outside the Church, with printed messages that can be read and re-read.

Guests from the United Kingdom, David and Pat Alexander, of Lion Publishing Company, also attended the opening session. David challenged those present to "Expand your Horizons" — by giving thought to setting up bookstores in the busy shopping plazas, "where the people are to be found".

He also stressed the need for quality productions, which could find their way onto the secular bookstores' shelves, such as their own "Handbook to the Bible" has already done. Mention was made of a Christian managing an ordinary bookstore, in New Zealand, and as such having an influence for the Lord.

Similar thoughts were expressed at the dinner, when TV producer, and world known story teller, Clifford Warne, addressed the gathering. "Get the right book, into the right hand, at the right time," he said. Abridging his point, with actual cases of a person, with a knowledge of books, being



Friends meet from across the world, at the First "Official" Christian Bookselling Association of Australia Convention. Pictured are: Helen Harrison (Emu Book Agency) speaking with Pat and David Alexander (Lion Publishers) from United Kingdom.

able to positively suggest helpful titles to people in need, he called on those present to exercise such a ministry.

Dr Paul White of the "Jungle Doctor" fame was at the ANZEA display stand where his three new books were on show. The Bible Society featured their forthcoming *Good News Bible* at their stand.

The latest interest in Jimmy Carter as candidate for the American Presidency, led to special displays by Buchanan of Brisbane, in a book on Jimmy Carter, and at the Oracle stand, a book by Jimmy Carter's sister.

Cassettes, records, books, metal sculpture, novelties and writing material covered the high quality display stands. Orders were taken, standing alongside people listening to music and messages over headphones, dodging people kneeling down counting the number of lapel pins available on a display card... and then it was all over, for another year.

1977 will find the CBAA Convention in Adelaide. Already the committee has

CALL TO NATION

• From page 1

dealt with by other citizens' groups on other occasions.

The "Family Celebration" will be followed at 3.30 pm with a "Call to the Nation March" to the Domain for those who wish to watch or participate, with a large number of Salvation Army bands.

All those citizens who wish to share in this positive affirmation of what we believe and want for Australia, are invited to share in these free public family events.

been formed under the chairmanship of Brian Gesling (Christian Literature Crusade). In the meanwhile, many went away determined to Expand (their) Horizons. Ramon Williams

Opening of house-church

On October 3rd at 2.30 pm, Bishop K. H. Short, Bishop of Wollongong, will open the House-Church of St Andrew, Airds-Ruse-Kentlyn.

The occasion is unusual for two reasons — 1. It is the first time that the New Areas Committee of the Sydney Diocese has experimented with specially designed rectory, which will alter for services and meetings to be held with minimum interruption to family life.

2. It is the first time in the Diocese that a rectory has been built on land leased from the Housing Commission. The lease is for 21 years on a peppercorn basis, and has resulted in considerable savings to the New Areas Committee in land costs.

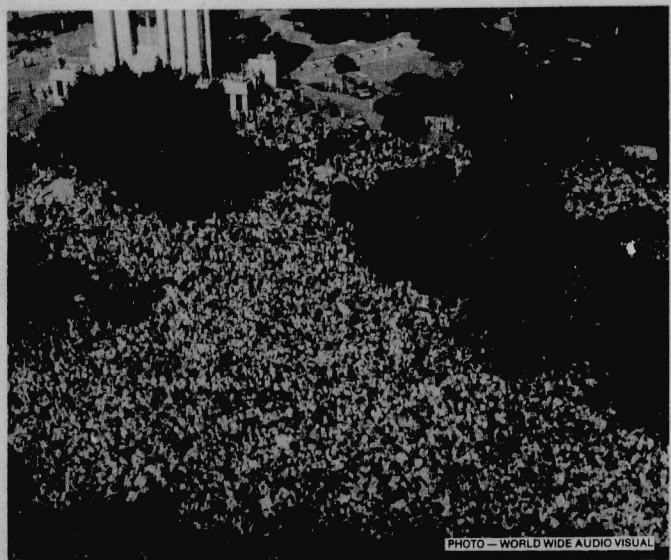
While the rectory has been under construction, services have been held in the local High School and a small, but committed congregation has been built up under the ministry of the Reverend Don Anderson. It is expected that the move to the rectory will provide a more concentrated and effective ministry to the area than has been possible without a clergyman in residence.

The cost of establishing and supporting ministries in the New Housing Areas of the Diocese is high and it is hoped that congregations and individuals will continue to see this work as being a definite part of their missionary giving.

The Australian
FIRST PUBLISHED IN 1880

No 1621 OCTOBER 14, 1976

35,000 JOIN IN GREAT RALLY



Part of the 35,000 people at the Family Celebration at Hyde Park on October 10.

After many months of planning, the Festival of Light held its Family Celebration at 2 pm on Sunday, October 10th.

Musical items preceded the main meeting, so that as people arrived to take up positions on the grass-covered slopes, they were entertained by a group of Christian singers and musicians known as Young World; the Salvation Army Sydney Congress Hall band and songsters; as well as boys' choir called The Marist Singers.

Chairman of the gathering was the Hon Milton Morris MLA, who opened the meeting with a message from the Governor of New South Wales, Sir Roden Cutler, VC.

Sydney, the Right Rev Jack Dain. Others included Lt Colonel Godkin, Salvation Army; Rev Alan Walker, Central Methodist Mission; President of the Baptist Union of NSW Mr A. E. Kelshaw.

Statements of Concern were brought by representatives of various denominations. The first being the senior Anglican Bishop of

Special messages along particular themes, were then presented. Pro-Joy Message came

GOVERNOR'S MESSAGE

MESSAGE FROM HIS EXCELLENCY THE GOVERNOR OF NEW SOUTH WALES, SIR RODEN CUTLER, VC, KCMG, KCVO, CBE

On this 25th anniversary of the original Call to the Nation, I am pleased to accede to your request for a message to the Citizens' Rally today.

I believe that responsible people have to make their views known in a positive manner, and be prepared to take a firm stand if the standards of our society are to be maintained in this confused and complex world.

The standards set in the Bible are, as we all know, difficult to attain. Nevertheless, they are the basis on which our modern democratic society has evolved, and the principles there enunciated should guide our relationships with others.

Unfortunately, at present there is a world wide trend towards questioning everything and denigrating much which is good. There are many factors which have accelerated this trend, but I have no doubt that unless we as a community and as a nation take stock of the position now we shall have lasting regrets. It is easy to be critical of violence, of antipathy, of some of the features of the affluent society, and of a general disregard for the rights and the needs of others. It is obviously more difficult to take a positive attitude, to express constructive views, to define aims, and to place principles and the public weal before personal interests. We must, however, constantly and conscientiously strive to do this, and by our own behaviour and efforts work towards a better and more concerned society.

I wish the Citizens' Rally in Hyde Park today success in their efforts towards this end.

A. R. Cutler, Governor.

CHURCH RECORD

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Archbishop Loane delivers his Presidential Charge at the opening session of Sydney Diocesan Synod, 1976, in St Andrew's Cathedral Chapter House.

Sydney Synod meets

The Synod of the Anglican Diocese of Sydney commenced its 1976 Session with an address in St Andrew's Cathedral by Mr Malcolm Muggeridge, and the Presidential Charge in the Chapter House from the Archbishop, the Most Rev M. L. Loane, KBE.

In his charge, Archbishop Loane touched on Church Schools, an Australian Prayer Book, the Gospel and social concern, and the Gospel and proclamation.

He spoke about the nature and quality of education in Church Schools in the light of the fact that a report from the Diocesan Board of Education was to come before the Synod.

"The staff of a Church School", he said, "ought to consist of those who are freely committed to the character and principles of Christian education. It is desirable that a Master or Mistress should be a committed Christian; but Christian interest is no compensation for lack of professional ability. Therefore one of the most demanding duties for the Head of a school is to find and appoint persons of Christian character and professional ability."

Archbishop Loane informed the Synod that the first Ordinary Session of the General Synod of the Church of England in Australia would assemble in Sydney in August 1977 in the presence of Lord Ramsey of Lambeth, formerly Archbishop of Canterbury. The most important matter on the agenda for that Synod would be a Canon to adopt and authorise an Australian Prayer Book for use together with the Book of Common Prayer of 1662.

He pointed out a procedural problem: "A Canon of this kind must be treated as a Special Bill unless a specified majority agree to treat it as an ordinary Bill. If

it were dealt with as a Special Bill no finality could be reached next year. It would have to be referred to each Diocese for their consideration in detail and for report back to the next Ordinary Session of General Synod which may not be convened before 1981. Therefore it is to be hoped that the proposed Book will be sufficiently free from controversial material to justify general agreement to proceed with it as an ordinary Bill"

He also pointed out the difficulty of General Synod addressing itself to the text of the Book sentence by sentence. He said: "The only hope it seems to me is that a spirit of modernisation and sweet reasonableness will prevail, and that no controversial innovations will be incorporated in the Book with which the Canon will deal." Archbishop Loane said the 1662 Prayer Book established a hold on the minds and hearts of people which endured for 300 years. "But if it is hard to conceive of a Book that was composed by a

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Un-named Australian reading the Call to the Nation at Hyde Park. Standing behind are: Mr Milton Morris, MLA; Dame Monica Gallagher; Dean Shilton; Mr Kevin Stewart, NSW Minister for Health; Bishop A. J. Dain; Mr and Mrs Muggeridge; and Cardinal Freeman.

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AUSTRALIAN CHURCH RECORD, OCTOBER 14, 1976 — 1

SYNOD CENSURES PREMIER WRAN

The Sydney Diocesan Synod voted unanimously to condemn the Premier of NSW, Mr Wran, over his proposal to legalise gambling casinos.

The motion, moved by Rev A. C. Nicholls, and seconded by Rev Bruce Ballantine, said:

Synod affirms its continuing opposition to the extension of gambling facilities in

New South Wales on the basis that gambling is a social disease which feeds on covetousness and greed; in particular, Synod deplores the Premier's determination to legalise casinos contrary to his pre-election undertakings.

Bishop of Bunbury to retire

The Bishop of Bunbury, Rt Rev Ralph Hawkins, has announced his retirement after nearly 20 years of service in that position. His retirement will take effect on Jan 31 next year.

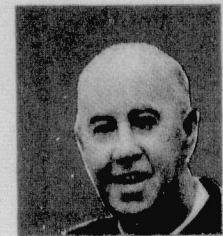
Writing in the Anglican Messenger Bishop Hawkins said:

"My ministry in Australia has been marked by the Depression of the 30s and early 40s, by the second World War and by the severe rural recession of the past two or three years.

In the midst of this and despite it, the church of this Diocese has gone forward — some 50 churches, chapels and rectories have been built quite apart from the Cathedral, the Church Offices, the Walker Hall and the Grammar School. This is a tribute to the generosity of church people in this Diocese who have given substantially to the extension of Christ's Church.

They know well the Law of God's Kingdom 'what you keep you lose, what you give away you keep forever.'

The Office of Bishop is a great privilege and a mighty responsibility. It is associated



Bishop Ralph Hawkins

with a multiplicity of duties all demanding attention.

These were not onerous for me in the early years of my Episcopate, but as the years passed it became increasingly difficult to cope with them. Like a good car, it will give trouble-free travel for a long time, but the parts eventually wear, and its performance ceases to be good enough.

Man is different from that because he is renewed daily by God's Holy Spirit. Nevertheless, the physical side of his nature declines and, like the car his performance is not good enough to do the work he is called to do. Thus for the Diocese of Bunbury a younger man is required."



ON & OFF THE RECORD

BY DAVID HEWETSON

GOD IN THE FOREST

It is always a pleasure to say something nice about an old friend. Especially when it is true! So with this in mind I want to commend highly the chapter on the religions of pre-literary societies, written by Rev Ted Newing and found in the IVP publication "The World Religions".

This book is a re-issue (not a reprint) of a previous one by the same name edited, as this one is, by J. N. D. Anderson. As in the earlier work it also deals with Judaism, Islam, Hinduism, Buddhism, Shinto, Confucianism, and it concludes with a chapter on the Christian approach to comparative religion.

RELIGION WITHOUT BOOKS

Ted Newing, a former CMS missionary engaged in theological education in Africa, is now Rector of St Peter's, Hornsby. At a recent conference of the Australian Association for the Study of Religions his work in "The World Religions" was highly praised by Dr H. W. Turner, Senior Lecturer in Religious Studies at the Aberdeen University. Himself the author of a much-praised book, "An Independent Church in West Africa", Dr Turner said of the chapter that it was the best thing published on pre-literary religion in the last twenty years.

Pre-literary religions? Perhaps you know them best under the name of "animism", though this is not a term that Newing favours since they are "much more than a theory about the relationships between the spirit world and the visible world". They are sometimes also called "tribal" or "traditional" or "customary" or frequently "primitive" or "Primal".

The problem is that they are similar enough to be grouped together, but not uniform enough to be generalised about! Each of them, whether found on a Pacific island or in Africa or among Australian Aborigines, expresses itself in its own distinctive local way. One of the things they have in common is that they appear amongst peoples to whom writing and literature is foreign; and this factor alone has a bigger influence on men than we might imagine.

EXPANDING RIPPLES

It is easy these days to sentimentalise about tribal man. Perhaps it is a reaction against the patronising or contemptuous way in which Westerners long regarded him. Anthropology and sensitive studies of primal cultures have given us a new appreciation of his world-view; but in our

reaction against racism and indeed against our own industrial society we can easily forget the darker side of life in tribal culture, the guilt, the fear, the ferocity and the suspicion that often attends it.

Pre-literary man's world is all of a piece. The fragmentation of life that we know so well is alien to him. His extended family, extended indeed beyond the grave to the "living dead" and in the other direction to the spirits of the unborn, means that life for him is a matter of "expanding ripples of community both within the seen and the unseen."

His world is impregnated with spirit and power. "The universe throbs and pulsates with sacred life" and the Westerner's exceedingly mechanistic view of things is quite foreign to him. His use of "magic" is just as logical an attempt by his standards, to understand and manipulate the powers of nature as that of the scientist (who often with great superiority seems to forget that his chemistry grew up out of alchemy, his astronomy out of astrology).

MEN WITHOUT GOD?

Charles Darwin believed that in Tierra del Fuego he had discovered an aboriginal people with no religion. And Newing records another visitor to the southern Sudan in 1861 who said of the locals "they have no idea of a Deity, nor even a vestige of superstition". These observers were, of course, both wrong. Pre-literary peoples often have clear and high ideas about God. He is generally a sky-divinity, Creator and sustainer of the world, but often remote from the affairs of men.

Spiritual commerce is usually with the ancestors or lesser divinities, but God may be appealed to when all else fails. No doubt the ready response of most pre-literary peoples to the Christian Gospel is partly based on this theological framework. If God is distant it is because of human sin, and if he has drawn nigh to us in Christ then it is high time to accept his forgiveness and fellowship.

Professor Alan Tippett of the Fuller School of Church Growth wrote some time ago that "the great animist world is turning over like an ice-berg in our day and taking up a new position which may be a determining factor in world history for the next century . . . millions of people are changing from something old to something new . . . culturally and spiritually this is their 'fullness of time'."

It was not Ted Newing's task to deal with the changes in pre-literary societies or with their response to the Gospel. But what he has done is to give us sensitive and perceptive insights into their fascinating thought-forms. For this I, for one, am most grateful.

AUSTRALIAN HEAD OF UNITED BIBLE SOCIETIES

General Secretary of the Bible Society in Australia, the Reverend James Payne, has become the first Australian to head the United Bible Societies Executive Committee. He was elected Chairman at the General Committee's meetings in London at the end of September. The appointment is for four years.

The Executive Committee co-ordinates the activities of 57 Bible Societies and 37 National Offices. It administers a budget of more than eight million dollars which is used for translation, production and distribution of Scriptures. The United Bible Societies work in more countries than the United Nations — more than 160. It is one of the biggest Christian missionary organisations in the world.

The Executive Committee meets at least once per year and Mr Payne will remain at the National Headquarters in Canberra in his present position with the Bible Society in Australia.

Mr Payne said the biggest challenge for the United Bible Societies was keeping



Rev James Payne

up with the world-wide demand for the Bible. The 17 supporting Societies of the UBS need at least double

their financial support in the next four years because of the unprecedented demand for the Scriptures. This

means Australia must try to increase its contribution from \$475,000 this financial year to almost a million dollars within four years. Mr Payne said: "Our problem is not to find people who will accept the Scriptures but to meet the demand. The demand far exceeds the supply."

This financial year, he said, the Bible Societies will underwrite the cost of more than 600 translation projects and most of these were for nations in the Third World. The World Fellowship plans to publish 113 new translations of the Bible and 147 translations of the New Testament within the next 5 years.

Mr Payne said he saw his appointment as a tribute to the magnificent contribution the Bible Society in Australia had made to the World Fellowship through the provision of finance and personnel over many years.

Mr Payne, who has been General Secretary of the Bible Society in Australia since 1968, was formerly Anglican Dean of Perth, the first native-born Australian to hold that post.

WORLD NEWS

By a unanimous vote, the United Methodist Church's curriculum unit declined to approve as an alternate resource confirmation materials produced by the Good News evangelical caucus.

The committee said there are "many points of view within the denomination to which we should be open," hence only UMC-produced materials are acceptable.

American Indian Movement leader Dennis Banks says he will pay back the \$10,000 forfeited by United Methodist agencies when he jumped bail while awaiting trial on assault charges in South Dakota. He claims he would have been killed had he gone to jail in that state.

Seeking refuge in Oregon, he says proceeds from a

movie will be used for repayment. As for religious affiliation, Banks states he is a member of the Sun Dance faith.

Major-league baseball players are turning out in record numbers for Sunday chapel sessions (373 for 21 teams on a recent Sunday; Cincinnati, Montreal, and the Chicago Cubs led with 35, 30 and 28, respectively).

Regardless of church or religious ties, most Americans do not turn to God in times of tragedy, according to a nation-wide study by sociologists Andrew Greeley and William McCready of the National Opinion research poll.

Only about 22 per cent of respondents said they counted on God to help them with their suffering.

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In the beginning was the Word, the Word was God.

GOOD NEWS

The Word became flesh and dwelt among us.

FROM THE WORLD'S BEST-SELLER

GOD/MAN HERE

BETHLEHEM (Saturday) — This normally quiet southern settlement is tonight reeling from the shock of the most fantastic event to have happened in its long history stretching back over a thousand years. It all began with the young couple staying in Reuben's stables. They said it was all prophesied eight hundred years ago, how God would become a man. The prophet

Isaiah predicted a virgin would become pregnant, and have a son who would be called "God-with-us." Other names for the child would be "Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace." The event predicted centuries ago has happened! The unimaginable combination of God and man is finally here.

(Read inside for full story on the God/man)

Supplement to AUSTRALIAN CHURCH RECORD, 14th October, 1976

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No UFO's in Unique Arrival

BETHLEHEM (Sat.) — The Chariot of the Gods theory took a mauling tonight with disclosure of the unique arrival of the God/man to this sleepy Judean hamlet. No UFOs landed to startle unwary citizens. No weird spacemen alighted on terra firma. No blast of rockets rent the still night air.

Ibn ben Ezra, 27, shepherd, of no fixed address, gave his version of what he saw. "Me and my mates was just sittin' round the fire out on the hills, sheep all bedded down for the night, talkin' away there — mentalk like, when all of a sudden there was this strange glow in the sky, all around us — it was glorious — and frightening at the same time. We were paralysed with fear. Then this angel steps up, all brightness and dazzle, tells us to calm down, 'cause he's got good news for us, for everyone actually. Then he tells us the news. A new little baby born today down in King David's old town, Bethlehem. Not your com-

mon garden variety baby, mind you, this one is extra special. He's a Saviour, he's the Messiah we've all been waiting for, in fact he's the Lord himself! We were stunned, to say the least. Old Eli had his mouth wide open, he was white as a sheet, young Zeke looked like he'd been hit in the face with a wet fish.

Baby in Trough

Anyway we could find the baby sleeping in an animal trough. Just then whole herds of them showed up, all singing "Glory to God in the highest, and on earth peace among men with whom he is pleased." All

this went straight to my spine, scared the toga off me good and proper. Then they were gone.

"We blinked, rubbed our eyes, blinked again. Then we all said 'Come on, let's go and see for ourselves what the Lord has told us.' So we headed for Bethlehem right away. We checked out all the stables till we came to the one. Sure enough, there was the baby, snug and clean, and all wrapped up, gurgling away in the trough! It was just like they said.

"The mother's name was Mary, her husband was Joseph, and when we told them all about the angels and the message, they didn't really act surprised at all — very matter of fact. Mary took it all in, but she was real quiet, a deep thinker. Everyone else we told was really astounded.

"We took our time getting back to the sheep. We were all so excited we just couldn't stop singing hymns and clapping and yelling out praise to God. It was just so wonderful that God sent us the message about the Saviour.

The ancient hamlet of Bethlehem now boasts two famous sons. King David was born here over 950 years ago. Local inhabitants are still proud that the ideal of Hebrew royalty started out here, the one described in history as "the man after God's own heart."

Over 700 years ago the prophet Micah predicted this town would be the birth place of another ruler who would put David in the shade. Other prophets foretold he will be a direct descendant of Abraham, Isaac, Jacob, Judah, Jesse, and David. The God/man's mother is in fact in this direct line. Still other prophecies say he will be descended from God Himself.

Scholars are now puzzling over the rest of the pieces in the jigsaw. The Jewish Bible has several hundred references to the coming Messiah. Many are very specific in their detail, and it seems impossible that all of them could be fulfilled by one person.

ASTRONOMICAL CHANCE

The science of probability has been applied to the chances of one man fulfilling even eight major prophecies, giving a figure of one chance in a hundred thousand billion of one man in one lifetime meeting the conditions of all eight prophecies.

By being born at Bethlehem the God/man has met the first of the "big eight" predictions. The others include riding into Jerusalem on a donkey as a king! betrayal by a close friend, having his hands and feet pierced, being

UNUSUAL NAME CHOSEN

Our women's section editor has uncovered the background to the name chosen for Mary's unique baby. Mary's husband, Joseph, told how he got the first name from a dream. He says an angel told him to call the baby "Jesus". The meaning of the name can be traced back to a Hebrew origin. The ancient Hebrew, "Jehoshuah" means "The Lord is salvation". This was also behind the name of Moses' successor "Joshua", who so brilliantly led the wandering tribes out of the Sinai desert to conquest and occupation of Palestine around 1,300 years ago, thus becoming the nation's "Saviour". The couple realise the name is not fashionable, but they feel it is just right for the baby, as they say "he will save his people from their sins".

sold for 30 silver shekels (which will eventually be paid to a potter!), being dumb before his accusers and being treated as a criminal. The top brains at university level are scratching their heads at the fantastic odds against it all.

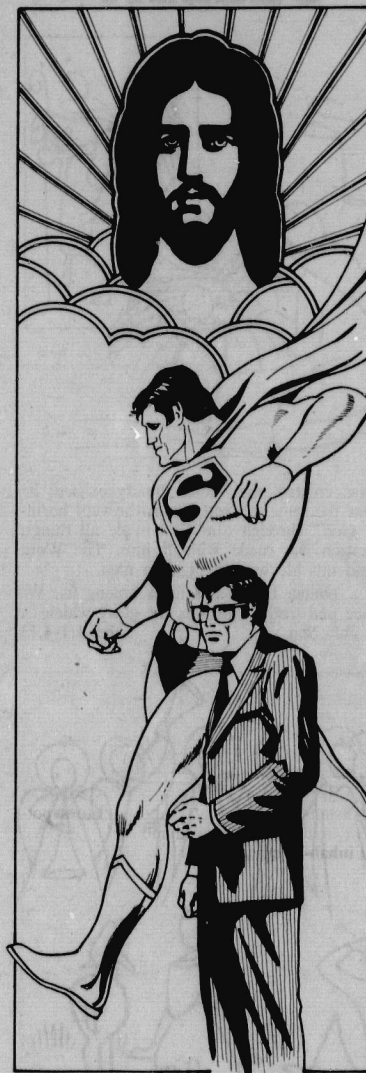
The professors were all 'no comment' on guessing at how these might turn out, except to say that any man who fulfilled all eight major predictions, let alone the many minor, or general ones, would have all the credentials necessary to be acclaimed as the Messiah.

☆ J. McDowell "Evidence that demands a verdict" (Calif. 1972) p. 175.

LATE NEWS BABY BLOOD BATH

The palace issued a statement late today on the search and destroy mission to Bethlehem of the crack palace commando unit. The officer in charge spoke of a conspiracy to usurp King Herod's throne by an obscure pretender born in the city of David. His orders are to seal the town, and execute all male babies under two years of age. The unsuspecting southerners are expected to react angrily to these unpopular measures.

SUPERMAN ??



In 1938 Jerry Siegel created the now familiar cartoon strip character Superman. The mild-mannered reporter Clark Kent and the fabulously powerful Superman are one and the same person. Jesus Christ is something like this on a far greater scale.

And he is real, not imaginary.

Jesus' favourite title for himself was "Son of man", a quote from Daniel 7:13,14 that describes a superhuman being with sweeping divine powers. Several times he applied the name strictly reserved for God to himself. Here is a person who is fully human yet fully God.

What he did backs up what he said. He ruled the forces of nature — commanding storms to stop, walking on water, multiplying fish and bread by his touch, changing the molecular structure of H₂O to that of a fine wine. He ruled the forces of evil, defeating Satan and demons, and forgiving people's sins as only God can. He ruled the forces of sickness, healing hopeless cases by the power of faith. He even ruled the ultimate enemy, death. Not only did he bring people back to life on three recorded occasions, but he brought himself back to life in a new dimension, never to die again.

As the unique God/man, Jesus Christ is the only bridge across the vast abyss that separates a holy God from sinful, polluted men and women. St. Paul states "there is one mediator (or middleman) between God and men, the man Christ Jesus". Jesus himself said "I am the way, the truth and the life, no one comes to the Father except through me".

PEOPLE PANIC

It was also in 1938 that the young Orson Welles, and his Mercury theatre group, presented a startling radio play called "Invasion from Mars". The realistic style of news flashes interrupting music to report alien landings in the U.S.A. of space craft from Mars caused many thousands of people in America to flee their homes in panic.

This was how King Herod reacted when the Oriental astrologers brought him the news of the star they had followed to his country that heralded the birth of the King of the Jews. First he tried to trick the 'wise men' in to leading him to the child. They were warned in a dream of Herod's sinister plans and quietly returned to their country. Realising his cunning has been foiled, he lashed out in fury at the whole infant population of Bethlehem. He saw the coming of Jesus as a threat to his own selfish and proud ambitions, an unwelcome intrusion in to his well ordered world, and he responded with deadly panic. Little did he know Jesus' family had been warned by a messenger of God to get out of town. Jesus had slipped through the net to safety in Egypt.

What a contrast to this to see the Eastern dignitaries kneeling to worship the infant Saviour, presenting expensive gifts to express their wonder and joy.



ORSON WELLES AT THE "MIKE" IN 1938, THE YEAR OF HIS BROADCAST

TEST YOUR REACTION

There are the two extremes of human reaction to the coming of Jesus Christ, Herod's hate and hostility, the wise men's overwhelming joy and worship of Christ. What is YOUR reaction to Jesus' coming? It is bound to be somewhere between these two extremes. Tick the box that most closely represents YOUR reaction to the coming of Jesus Christ. Turn upside down for evaluation.

The coming of Jesus Christ makes me feel:

1. ☐ Very angry. I would like to kill him.
2. ☐ Indifferent. I couldn't care less.
3. ☐ Profoundly joyful. I worship him as my God and Saviour.

1. — Herod's reaction condemns itself as paranoid and hateful. Jesus came to replace hate with love.
2. — You don't want to become involved. You are already involved. Jesus sits on the fence indefinitely. It's time for you to make up your mind once and for all.
3. — The 'wise men' were truly wise. They recognised the Saviour sent by God and worshipped him, giving him everything of value in their lives. This is what a real Christian is like.

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The features of the T.E.V. Bible are a simple, down to earth language, and attractive line drawings to illustrate the text by Swiss artist Annie Vallotton.

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(This space will be taken up by an advertisement for the Bible Society, including a returnable coupon for a New Testament, or Gospel of Luke or John.)

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That man is hopelessly lost without God,
That Jesus took man's punishment for sin on the cross,
That God, the Holy Spirit, is the only One who can give man spiritual life,
That Jesus Christ is God, and lives today.
That God is in absolute control of His universe,
That Jesus will return to earth, as He promised.
That a person becomes a Christian by turning from sin, and trusting Jesus Christ as Saviour and Lord.

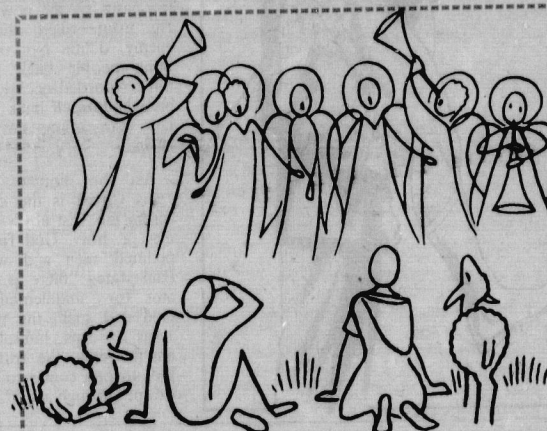
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Before the world was created, the Word already existed; he was with God, and he was the same as God. From the very beginning, the Word was with God. Through him God made all things; not one thing in all creation was made without him. The Word was the source of life, and this life brought light to men.

The Word became a human being and lived among us. We saw his glory, full of grace and truth. This was the glory which he received as the Father's only Son. John 1:1-4,13



There were some shepherds in that part of the country who were spending the night in the fields, taking care of their flocks. An angel of the Lord appeared to them, and the glory of the Lord shone over them. Luke 2:8, 9

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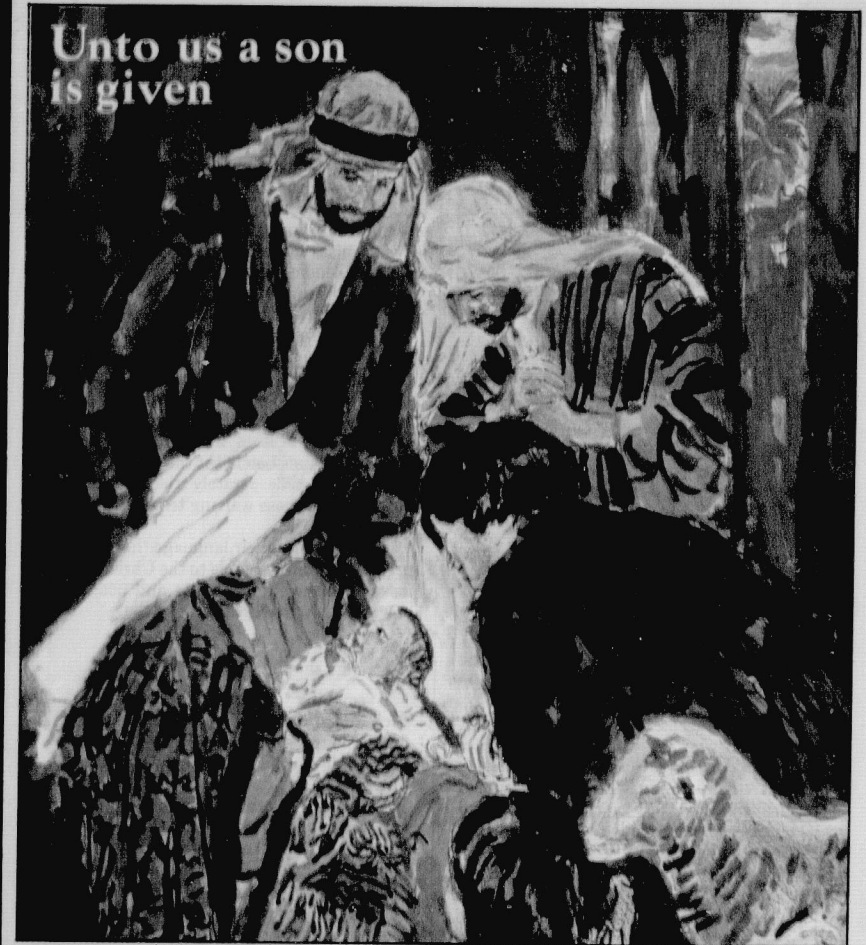
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Unto us a son
is given



Supplement to "The Australian Church Record" October 14, 1976

Encounter

Peace Child

by Richard W. Innes

Yae froze. For months he had worked very hard to develop a close friendship with a neighbouring tribe in what was formerly Dutch New Guinea. This was Yae's eleventh visit to Haenam and the men seemed as friendly as ever. Yae stooped down to tie some string. As he did, he felt shadows closing in on him. Slowly he looked up. The deadly weapons of his "friends" — bone daggers and spears — were poised ready for the kill.

A pathetic plea for help to Kauwan, the man who had wooed his friendship, fell on deaf ears. Suddenly Yae realized that these men, whose culture had idealized treachery and cruelty to all outsiders, had intended killing him right from the beginning.

Yae tried to move but was struck in the thigh by a spear. Another spear pierced the calf of his leg. He fell forward

and tried to escape through a gap in the floor, but the spear in his leg stopped him and he was left dangling through the floor. Then the women and children of the tribe joined the men to club and spear Yae to death, after which he was dissected, cooked and eaten.

It was into this atmosphere only thirteen years ago that Don and Carol Richardson, young Canadians, came to live as missionaries. They were accepted by the Haenam, Kamur and Yohwi tribes who all came to live around the Richardsons as neighbours. They came because these strange outsiders seemed to have an endless supply of mirrors, fish hooks, knives, machetes and so on.

Very soon, however, these tribes were warring among themselves. The slightest provocation would have them lined up in fierce battle. At the risk of his life Richardson desperately tried to make peace among these warring tribes but all his efforts failed.

After learning their language, he tried to introduce these people to the Christian message of love, forgiveness and peace, but that only bored them.

A strange custom

Everything seemed hopeless so Richardson decided to leave. The news greatly upset the people. They pleaded, "Don't leave us. Tomorrow we are going to make peace."

Early next morning it was very still and quiet and as Don and Carol were watching from their porch, they saw something strange. Mahaen and his wife, Syada, from Haenam were heading toward Kamur. Mahaen was carrying one of his sons on his back and Syado was sobbing violently.

As they approached Kamur, suddenly Syado snatched the small child from Mahaen's back and fled for her life with the child.

A loud shout from Kamur followed. Kaiyo had left his people to reach into his long-house and leaped out carrying his six-month-old son. When the mother saw what Kaiyo was doing with their only child she ran screaming after him. But Kaiyo easily outdistanced his wife, who was left crying in agony, and came with his only son to the Haenam people.

A child is given

In Don's own words, "Kaiyo's chest was heaving with emotion, for he loved his child. The leading men of Haenam stood before him, expectantly eyeing the baby. Kaiyo scanned the row of enemy faces before him until he saw the one he had chosen. 'Mahor!' he cried.

"Mahor leaped forward, his eyes bright with emotion. All the men, women and children of Haenam drew close. Behind him Kaiyo could hear the roar of excitement from his own people.

"Mahor," Kaiyo challenged, "will you plead the words of Kamur among your people?"

"Then I give you my son and with him my name!" Kaiyo held forth his little son, and Mahor took him gently in his arms.

Both villages gave vent to a series of shouts until the earth seemed to quiver with emotion. People began calling Mahor by Kaiyo's name.

Suddenly, Mahaen reappeared in front of the crowd. Facing Kaiyo, Mahaen held aloft another of his baby sons and cried, "Kaiyo! Will you plead the words of Haenam among your people?"

"Yes," cried Kaiyo, holding out his hands.

"Yes!" Mahor responded. "I will plead the words of Kamur among my people."

As Kaiyo departed, Mahor shouted an invitation to the population of Haenam. "Those who accept this child as a basis

for peace," he said, "come and lay hands on him!"

Young and old alike filed eagerly past Mahor and laid their hands in turn upon Kaiyo's son, sealing their acceptance of peace with Kamur. The same ceremony took place in Kamur as soon as Kaiyo returned with Mahaen's baby.

Making peace

The two infants were then carried up into the manhouses in their respective adopted villages to be decorated for a peace celebration. I managed to draw a young Sawi aside. I asked him to explain what had happened.

"Whiteman," he said exuberantly, "Kaiyo has given his son to Haenam as a peace child, and Mahaen in return has given a peace child to us!"

"Why is this necessary?" I asked.

"You've been urging us to make peace. Don't you know it's impossible to have peace without a peace child? If your people from the outside world never war with each other, maybe you don't need a peace child. But we Sawi, we fight all the time; we've got to have a peace child."

It took several days for the full impact of this peace offering to hit Don and Carol. They learned that the peace child would not be harmed and as long as these children lived, there would be peace among these warring tribes.

Little by little Richardson realized he had been shown the key to communicating the message of God's love to these Sawi people. Two months later he returned to the men of both villages who excitedly and eagerly listened to him.

"You and your ancestors," he said, "are not the only ones who found that peace required a peace child. God, the Spirit whose message I bear, has declared the same thing; true peace can never come without a peace child! Never!

(Continued)

This story is taken from the book, *Peace Child*, by Don Richardson. Published by Gospel Light Publications © Copyright 1974; and condensed in "Campus Life" May 1976, published by Youth For Christ International; also published by "Reader's Digest" April 1976 (Australian edition). All quotations are taken from the "Campus Life" magazine. Used by permission.

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Encounter 76

This month's 'Encounter' article is a sample of our new Christmas distribution leaflet — a story that graphically illustrates the Christmas story and the Gospel message.

"Finding Peace in a Troubled World"



Encounter

This article especially written for Christmas distribution is based on the text by Jesus Christ, "My peace I give unto you."

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Encounter

This has been one of our most popular distribution leaflets. More than 200,000 have been printed and distributed.

Till the whole land knows

"Because God wants men to find peace with Him and with each other, He decided to choose a once-for-all peace child, good enough and strong enough to establish peace forever. The problem was: whom should He choose? For among all human children, there was no son good enough or strong enough to be an eternal peace child."

He paused and searched the faces. They were curious.

"What child did He choose?" asked Mahaen, toasting a stick of beetle grubs over his cooking fire. Don answered with another question: "Did you and Kaiyo give another man's son, or your own?"

"We gave our own," he replied.

"So did God!" he exclaimed. "Like Kaiyo, God had only one Son to give. And like Kaiyo, He gave Him anyway."

Richardson then opened a Bible and translated part of John's Gospel into Sawi: "For God so loved the world that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life."

Mahaen looked at the missionary and asked, "Is He the one you've been telling us about? Jesus?"

"The very one," Richardson replied.

"My God has sent me to tell you about the Peace Child who is strong — the once-for-all Peace Child. Jesus is not a Peace Child for one village only, but for all mankind. From now on, let Sawi mothers keep their babies close to their breasts; God has given His Son for you. Lay your hands upon Him in faith, and His Spirit will dwell in your hearts to keep you in the way of peace. If your peace children who were weak could bring you peace, think how much greater will be the peace God's perfect Peace

Child will bring."

And thus the message of God's love and peace got through to these people. As a result many of their lives were transformed and changed because they accepted Jesus Christ, God's Peace Child.

As the Christmas season approaches, we are once again reminded of God's offer to each of us of peace with Him, a free pardon for our sin, and the gift of eternal life through His Son, Jesus Christ. And as the people of Haenam had to individually accept Kaiyo's peace child, so we too have to individually accept God's Peace Child. And you can do this right now by bowing your heart before God and thanking Him for giving His Son to die for your sins and by inviting Jesus Christ into your life as your personal Lord and Saviour.



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"TRAGIC 20TH CENTURY"

"There is an orthodoxy built into the 20th century that makes the inquisition look like beginners in this game."

"The 20th century in the last resort is putting paid to the enlightenment. It is the end of 400 years of history, people have decided no longer to be individuals, no longer to think. And now the media are an outward and visible expression of that inward and invisible truth."

"It is a tragic situation. It is a reversion to barbarism with it the tremendous technological feats makes it all the more ironical. The written word itself is an expression of man's intellect, and it is losing its power to influence people."

"One of the great ironies of this ironical age is that the early Socialists who believed in education as the corrective of the Socialist view of life namely education has itself become one of the main instruments for transforming human beings into a sort of herd with collective thoughts."

Once you believed that Socialism was the panacea of all ills, do you believe it to be the panacea of any ills?

Well, I was brought up to believe in Socialism. My father was an early Socialist, he was a most wonderful man. He firmly believed that if man could achieve power through democratic means he would create a sort of kingdom of Heaven on Earth. And in that process education was a very important factor. For me, a sort of Damascus road turn around on that was being a journalist in Russia and realising that through the exercise of power you could not make men good.

Socialism as displayed in

Jesus you lay great emphasis on the Incarnation of Jesus. Have you given much thought to the significance of the death of Jesus in terms of atonement?

Not as much, perhaps less than I should have done.

What led you to change from a doubting person to a committed person?

It is difficult to answer really, because I have never had any kind of decisive experience in that sense, and yet there has never been a time when I can recall, or in anything I had scribbled down, in which there hadn't been an undertone of believing that somehow or other there is built into life a meaning and

Muggeridge's "concern for individuals"

This is an interview with Mr Malcolm Muggeridge by the editor of "The Church Record" the Rev Bruce Ballantine. Mr Muggeridge is visiting Australia under the auspices of the Festival of Light in association with the Bible Society.

Exactly. Because you are forcing into a social pattern a notion which is false. You would have to have euthanasia to get rid of the notoriously unequal in society and you must have Gulag in order to get rid of the intellectually, mentally or morally unequal.

It is only the Christian idea of brotherhood that can include everyone. And I think one of the great joys of the Christian faith is this. When I go around and people recognise me and associate me now with the Christian religion quite a number will

clergyman who announces that he is a homosexual and the institution can't deal with him. It accepts everything, it becomes so comprehensive that it stands for nothing in the end. At the same time it has such wonderful liturgy and contains so many wonderful and remarkable people. I like the present Archbishop of Canterbury.

He made quite an impact in England with his call to the Nation, in Australia there is to be issued a similar call. One of the criticisms of this has been that we shouldn't be looking back but we should be giving our young people something to look forward to, the call to the Nation is calling people back to the standards and the absolutes rooted in the past. Would you agree with that criticism?

I don't think it has much meaning, really. I mean Christians are looking forward to heaven. But the idea that any looking back, any desire to preserve what is the past is per se unacceptable to the young is nonsense.

You wrote that the writings of Hitler, Marx and Mao are of no real significance — with the death of Mao so recent have you come to any estimation of his contribution to history?

I would have said his contribution to history is nil. He established power as did Stalin and he is a comparable figure to Stalin. But he hasn't in my opinion developed any serious political philosophy, any serious plan that could be followed. His remarks are of extraordinary banality. The same thing happened with Stalin, and it makes you realise how deep the sickness has gone.

I remember when Stalin died and the obituaries were almost word for word the same as for Mao. And then of course came the 20th Party Congress and I think the



Mr Malcolm Muggeridge

to revert to pure animality." And I think that the age we are living in bears that out.

This age of apocalypse could be healthy for the church because I see history as a sort of parable in which God speaks to man as in the Old Testament — it demonstrates how human beings fall into the same errors.

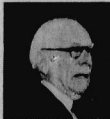
Do you find that you derive personal help from daily reading of the Scriptures?

I have come to. I read the scriptures every day. I try to read some sort of mystical book as well, I enjoy William Barclay, especially his prayers.

In Alexander Solzhenitsyn's BBC interview he expressed grave fears for the

future of the West. Do you think there is any way the West can avoid the destruction he foretold?

When Jesus was asked can a rich man enter Heaven well he said that in your logic, "no", but he said with God all things are possible and I think it is the same here. There are always the provisos. It's all so mysterious. I mean who could have predicted that out of the Russian revolution was to come Solzhenitsyn himself. If you had told me as a young journalist in Moscow that 40 years later such a man would come out of this place, raised in this place, I would have said have your head examined, this cannot be.



"It is the old argument of free will and determinism and I think the mistake that is made in that either one is true or the other. There is a deterministic element in human life and it is also true that men have free will and therefore it is very difficult to say did this thing have to happen?"

Russia is a logical progression from that displayed in England. Constitutional Socialism such as we have in England can't proceed without falling back entirely on power and therefore there is no moderate Socialism. I agree with Lord Acton. Socialism is a doctrine that requires the state to be all powerful. If the state is not all powerful the whole thing collapses in economic and social disruption and if it is all powerful it has to abolish freedom.

The rise of secularisation in the West, was it inevitable and is it unchangeable?

I think it is inevitable in the sense that it follows logically from the history of the 20th century. This question of the inevitability of history, which of course is a Marxist concept, is a thing I have thought about a tremendous lot of late. It is the old argument of free will and determinism and I think the mistake that is made in that either one is true or the other. There is a deterministic element in human life and it is also true that men have free will and therefore it is very difficult to say did this thing have to happen?

The first puzzle about the Bible I can consciously remember was in a scripture lesson and we read that Jesus did such and such a thing in order that the prophecy might be fulfilled. I raised the question as a small boy that if in order to fulfil a prophecy certain things had to be done it wasn't really a prophecy, and I think in that question lies the whole dilemma. There are things that have to happen and at the same time men have free will. Take for example Jesus' own example when he prayed that He might be delivered from suffering on the cross, he knew he had to suffer and the same time he prayed that he might be delivered.

This seems to me to illustrate this fact that built into human life are both these things. Therefore you can say looking at our situation that the collapse of western civilisation is something which would seem to be inevitable and at the same time still might not happen.

In your writings about

significance apart from its phenomenon.

I can only say from that that there is such a thing as religious temperament, just as you have an artistic temperament in the sense that they are abnormally conscious of colours and shapes.

I have noticed it with my grandchildren and I think I had a religious temperament. I even had a strong mania about the Bible when I was a child. I used to put the Bible under my pillow open at certain places. It was a purely superstitious act. It may have been a reaction against the early Socialists who all had a purely materialistic view of life. At that early age I had an uneasiness about such a view. It was through my experiences at Moscow that this came to a head. I have always found Tolstoy such a sympathetic writer because it was his view of life that through power men cannot achieve goodness. This is because man is fallen.

Do you have a Christian social ethic as distinct from a personal ethic?

come up to me and indicate that they are fellow Christians. These men are brothers not equals, they're brothers.

Equality in your terms is the same as uniformity?

Absolutely it leads to that. Because you can only produce the similitude of people being equal by making them uniform, but if you see them as brothers you not only accept but you rejoice at their diversity.

Do you think it is a wild goose chase the quest for Church unity?

Yes I do. Because it is approaching the thing from the wrong end. Like the United Nations. But you can produce unity in the churches, and even between sovereign nations, through sharing their sense of what life is about, a common interest, co-operation and brotherhood. We are a family through being common followers of Christ. I couldn't be less interested in what particular branch it is expressed.

Another mistaken idea is to attach too much impor-

"I would simplify that question into this. I believe passionately in the Christian idea of brotherhood. But I think the political idea of equality is a dangerous fallacy. Men are not equal but they are brothers."



I would simplify that question into this. I believe passionately in the Christian idea of brotherhood. But I think the political idea of equality is a dangerous fallacy. Men are not equal but they are brothers. I have been very tempted to work at a serious study of the differences between equality and brotherhood, the difference between addressing people as comrades and addressing people as brothers. It is a difference in kind. If you say men are equal and you establish a society to demonstrate that equality you infallibly end up with some version of the Gulag Archipelago. If you say men are brothers you are building on something which is true.

Do you mean that we would end up with a Gulag because we would have to protect the equality by depriving some of it?

tance to the meaning of things as distinct from the truth — meaning is particular, truth is general. Truth contains meaning like considering the specific symptoms of an illness as distinct from the sickness.

You have written some very biting things about the Church of England. From the point of view now of a committed Christian do you see it any differently?

I think I was a bit too hard. I still think that its total lack of any form of discipline, any dogma, so that you have in the C of E people saying almost anything, makes it ridiculous.

This is not as intended because you have the 39 articles and Prayer Book which are supposed to be the dogma if you like of the church...

Exactly. It is now so utterly chaotic. You can have a

same sort of thing is likely to happen in China. It is apparent that in the last few years he was absolutely ga ga.

You said at Lausanne that the West was in the midst of a Gadarene rush to destruction. Has this accelerated in the last 2 years. What are the significant features of it?

You take the two characteristics of the Gadarene rush which are megalomania and erotomania. In other words man becoming increasingly mad in the notion that he can do anything, control everything and in the total abandonment to his carnality. I would have said that in both aspects the rush has gained speed. There is a very good saying Pascal said. "That when men cease to have a God there are only two alternatives before them, one is to imagine they are gods themselves, the other is



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"Social gospel" not Gospel of salvation

Sir,
You report ("Record" Sept 16) a statement attributed to Bishop Earl G. Hunt of Tennessee to the effect that the Methodist Church is "languishing on the shoals of diminishing membership and deteriorating influence"; much the same could be said of other churches, including our own, and one is induced to ask "why?"

I suggest that the reason is that so many clergy have been unfaithful to the task entrusted to them.

They have neglected the duty of converting sinners, especially those with financial power, and thus of changing society by changing people.

Instead, they have allowed themselves to become absorbed in the "social gospel", which is not a gospel of salvation at all and often elevates material well-being and economic reform to a plane which Christianity reserves for individual conversion, thus sharing with Communism a belief in materialistic priorities.

This attitude implies the theory that since the Christian view of conversion as top priority interferes with the supreme objective of socialism attained by secular means, it must be regarded as an opiate deadening the minds of the people to their higher need.

The immorality of their advocacy is also shown by the fact that their basic theory that a redistribution of wealth through socialism will improve the lot of those at present underprivileged has not been proven scientifically or sociologically.

Many of the world's leading economists dispute the premises on which they base their arguments and indeed many socialist countries — notably Britain — are experiencing an actual nationwide contraction in real living standards as a result of over-taxation of the rich, under-production by the workers relative to the wages they receive and a general squandering of money on socialist objectives.

Thus their social preaching is based on a lie.

The "social gospel" is doubly a sin; firstly, it ignores the warnings given by Jesus in such passages as Mt 6:33, Mk 10:24, Lk 16:14, 15 against over-estimating the significance of money.

A compulsory distribution of wealth by force of legislation passed by a secular socialist government must lead to a violent reaction which will then have to be suppressed by bloodshed if the new order is to be saved (as it was the Soviet Socialist Republic in Russia and in Nationalist Socialist Germany).

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LETTERS

Secondly, it defies the fourth commandment (on the meaning of shm Name in Exod 20:7 see The Oxford Hebrew Lexicon p 1028 a.b.; A. Richardson: A Theological Word Book of the Bible SCM 1957, article Name and others); socialist clergy who are supposed to be expounding the Word setting forth the Character and Reputation of God misrepresent it by implying that the divine will encourages and condones the forcible removal of wealth by expropriatory laws from those who own it.

This is simple theft and implies a Robin Hood mentality on the part of the clergy involved.

There can be no wonder that the churches which shelter such heretics amongst their clergy are in decay; let us pray that all such clergy see the error of their ways before the process has gone too far.

E. C. B. MacLAURIN,
Dept of Semitic Studies,
Uni of Sydney.

Passing of plate outmoded?

Sir,
Might I suggest that one way Mrs MacLaurin's ("Record", Sept 16), problem of the loss of meaning of the words of Scripture to which she was referring — "Let your light so shine before men..." can easily be overcome if the practice of passing the plate be discontinued.

In two parishes now, I have been able to introduce the practice of having the alms dish or offertory box placed at the back of the church.

As they enter before the service, people place their offering there, and it is presented to the Lord at the usual point of the service.

Naturally objections were raised when the practice was first mooted. The church was going to "miss out" on some people's offering, particularly at festival times when so many come who do not attend very much at other times.

Their money was also going to be missed and indeed some foresaw the collapse of the financial structure of the church!

Both parish churches are still standing and functioning

efficiently and the practice of not passing the plate under every person's nose (including visitors or casuals) leaves people far more free to make their offering between themselves and the Lord.

In this day and age when the church is striving to find communication with her own and all people, the removal of any pressure on the occasional attendee to give money may be of some benefit, but also it removes the juggling performance which occurs in so many Anglican churches, where the worshipper digs in his or her pocket or purse as the sacred words are spoken and then juggles hymn book, plate and voice — an unnecessary and somewhat unworshipful conglomeration.

"PRESBYTER" (Name supplied but withheld on request)

"Panacea for perfection"

Sir,
Your editorial, 16th September, exhibits a bias which seems common to some church papers which cling to the establishment as if it offers a panacea for perfection.

You began to be objective but concluded with an attitude which would not have met with the approval of the 1662 Prayer Book, which in the Church Militant bids us to remember the good points in a person's life, which others might follow. It is a little naive on your part to believe that all world leaders, in offering praise of Mao, were not aware of his shortcomings. You would surely not suggest that in offering the comfort of Almighty God to the relatives of a deceased alcoholic that the priest should give a lecture on the evils of alcohol.

I am reminded of the words of the former Archbishop of Sydney, Howard Mowll, and missionary in China, who in the company of Bishop James Housden and others, visited China in 1957. When he saw the great changes he said: "Once I was blind, now I see." That did not make him a communist sympathiser, but he recognised progress when he compared it with the period he worked there.

The former regimes who led China were, in the main, corrupt and Chiang Kai-shek (cf "Plain Speaking" Life of Harry Truman Pres USA) was one that you published. You mention the suffering Church in China, which like the one in Russia has been persecuted because both groups of Christians aligned themselves with the former regimes. Sun Yat-sen the first President of the Republic of China said Christians actually worked against his reforms as early as 1911. (Sun Yat-sen, SCM).

One is reminded of the sign in a park in Hong Kong many years ago, which read "Chinese and Dogs not allowed".

Yes, let us criticise the communists, but at the same time see the errors in our own society. Dr Jim Cairns in one of his books on Vietnam reminds us of the gun boat philosophy which maintained the Roman Catholic Church in that country in its early days. The book "Salvation Today" (SCM) tells us that

BISHOP TAKES PARISH

An Indian Bishop, who is one of the leaders of the Church of India, Pakistan, Burma and Ceylon is to take charge of the Parish of Paterson in the Diocese of Newcastle.

He is the Right Reverend John W. Sadiq, at present Principal of Bishop's College at Calcutta. He is expected to arrive in Australia with his wife on October 16 and will take up his appointment at Paterson soon afterwards.

Bishop Sadiq was born in 1910. His parents were converts from Islam. After an outstanding academic career in the University of Agra, he became Travelling Secretary of the Student Christian Movement for two years, after which he became Lecturer and later Professor of Persian at the Wilson College, Bombay.

There followed eleven years as Secretary of the National Christian Council of India during which time Bishop Sadiq was ordained. In 1957 he was consecrated Bishop of Nagpur. He became active in the World Council of Churches and was an observer at the Second Vatican Council.

In 1970 he joined the London staff of the United Society for the Propagation of the Gospel, returning to India in 1972 for the National Christian Council to investigate planned parenthood from the perspective of Biblical theology.

He became Principal of Bishop's College, Calcutta in 1974 and is now retiring in order to come to Australia. Mrs Sadiq, who will accompany her husband, trained at St Christopher's College, Blackheath, London and was Provincial Secretary of the Mothers' Union for 14 years.

the position in Northern Ireland has come about in the main, because of discrimination by Protestants against Roman Catholics.

That man does not live by bread alone all Christians would believe; nevertheless, the noted British Economist, Barbara Ward, said many years ago, that Communism had become the conscience of the West, with respect to the poor and underprivileged.

(Rev) JOHN ADAM,
Wyong, NSW.

DEBATE ON VALUE OF WCC

Two well-known Evangelical theologians, Professor Klaus Runia and Professor Peter Beyerhaus debated recently the value of co-operating with the World Council of Churches. The exchange took place at a European Conference of Evangelical Theologians at Heverlee in Belgium.

Ninety theologians from sixteen European countries, including three Eastern European states, gathered for a four-day conference (August 31 to September 3) on the subject of "The Kingdom of God and modern man".

The Conference was initially mooted at the Amsterdam Conference on Evangelism in 1971, but the main stimulus came from the Lausanne Congress on World Evangelization in 1974. A small group of European theologians who were participants at Lausanne met just after the Congress and laid the plans for this present Conference.

It was clear throughout the Heverlee Conference that this was a follow-on from Lausanne. Members of the Conference had subscribed to the Lausanne Covenant, and the concern for an evangelical approach to socio-political involvement was a constant theme. The powerful influence of John Stott on affairs also reminded some of Lausanne.

The exchange between Klaus Runia and Peter Beyerhaus

St Andrew's House Opened

The Governor of NSW, Sir Roden Cutler officially opened St Andrew's House, Sydney Square, on Monday, October 11 at 1.30 pm.

St Andrew's House, a nine-storey development facing Sydney Square, Bathurst Street and Ken Street in Sydney, houses St Andrew's Cathedral School on the top two floors, and will house the Diocesan and National headquarters of the Anglican Church.

The building has been ten years in planning and erection, and its opening follows the opening of Sydney Square by the Archbishop of Sydney, the Most Rev M. L. Loane and the Lord Mayor of Sydney, Alderman Leo Port on September 23.

Contract signed for Australian hymn book

A contract has been signed for the Australian Hymn Book by William Collins, publishers, and a company representing the churches who are participating in the project.

Mr Gerald Christmas, Anglican layman, signed the contract on behalf of the churches.

Canon Lawrence Bartlett, secretary of the Australian Hymn Book Committee, said recently: "The publication of this book is the culmination of many years of close co-operation between the major Christian bodies in Australia — Methodist, Congregationalist, Presbyterian, Anglican and Roman Catholic.

"Clergy, musicians, poets and worshippers have all worked together to produce a great collection of hymns which all may use."

"The riches of the great tradition of English hymn singing are gathered in the new book — all the old favourites, together with many new hymns and tunes written this century and many new hymns written by Australia's poets and musicians especially for this collection."

The Australian Hymn

haus centred on the evaluation of the present position of the WCC. Peter Beyerhaus, who is professor of Mission at Tubingen University, has written many books on mission and the WCC, including an assessment of the recent Nairobi Assembly.

Klaus Runia is well-known in Australia from his time at the Reformed Theological Seminary in Geelong, and is now Professor of Homiletics in Kampen, Holland. Both men were delegates at the WCC Assembly in Nairobi. Peter Beyerhaus urged his fellow evangelicals against any involvement with the WCC, which, he said, had been taken over by an attempt to secure the future of the world by a common human religion, and was influenced in this by Messianic Marxism.

Klaus Runia, and most of the other Nairobi delegates present at Heverlee, disagreed with this assessment of the WCC and was in favour of continued contacts with a view to bringing more evangelical emphasis to bear on the WCC Secretariat in Geneva.

On the last day of the Conference it was agreed to form a Fellowship of European Evangelical Theologians (FEET). The Fellowship acknowledged the Lausanne Covenant because of the historical origins of this Conference and FEET, and because of the practical implications which the Lausanne Covenant expresses. In addition, the Fellowship adopted the first three clauses of the Lausanne Covenant as its basis of membership.

An Advisory Council, including John Stott, Peter Beyerhaus and Klaus Runia, was appointed to form a working committee. This committee will develop the work of FEET by establishing contacts between evangelical theologians, and stimulating research and writing.

Klaus Runia is to be chairman of this committee. He said that "the Conference did not solve any problems", and that "if the Conference is to bear fruit it must be the first in a series". He wondered "if the time isn't coming when we should develop some kind of evangelical theology."

The Fellowship will be affiliating with the Theological Commission of the World Evangelical Fellowship. This Commission has affiliated groups in Latin America, Africa, North America and Asia.

The addition of FEET completes the world-wide range of evangelical theological fellowships seeking to develop a contemporary evangelical theology, and in particular, seeking to carry forward some of the movement begun at Lausanne. This global picture is complete, with the interesting exception of Australia.

Bruce Kaye.

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A NEW CALL TO ALL AUSTRALIANS

Twenty-five years ago, twelve national leaders called for:—

- * a new effort to advance moral standards,
- * an understanding of the nature of law and of its necessity as the principle of order in a free society
- * deeper concern by citizens regarding public affairs,
- * the examination by each Australian of his conscience and his motives, seeking thereby the renewal of the whole community,
- * thought from the Australian people about the nation's future, and
- * the honouring of all those whose labours opened this land, those who died in battle for us, and those who worked with mind and muscle for the enlargement of our heritage.

They issued that call, aware that Australia was then threatened by dangers both from abroad and from within, and that these dangers demanded greater unity of thought and purpose, urgent restoration of the moral order, and deeper respect for law. They did so believing that each of us has a duty to defend his community against evil, to preserve for future generations that which was entrusted to us, to deal fairly with our fellows and to work hard and honestly.

In response, many Australians were moved to intensify their sense of purpose both individually and nationally, and this helped to counter some of the insistent problems of the time. However, new, insidious trends have arisen in recent years, and the quality and unity of our national life are again in jeopardy.

Now, we, affirming that those leaders were well justified in making their call in 1951, hereby issue a new call to all Australians:

- * We call upon our fellow countrymen to join in affirming the primacy of the spiritual bond between man and his Maker as the only antidote to increasing materialism, and to reassert faith in the pattern of values inherited from our forbears;
- * We appeal for a renewal of the old consensus regarding standards of right and wrong as a counterweight to today's permissiveness, regarding that no society and civilisation can survive without standing for clear moral principles.
- * We call on all Australians to safeguard the twin institutions of marriage and the family, believing them to be the rock on which stable and healthy communities are built;
- * We call for recognition of the unique value and inherent dignity of each person and of the need to uphold these beliefs by working to eradicate violence, callousness, prejudice, poverty, loneliness, exploitation, and selfishness;
- * We invite both labour and management to seek to solve their problems responsibly through co-operation rather than confrontation, and affirm our belief in working as hard and honestly as one can help cure the ills of inflation and unemployment, and to ensure the economic health and prosperity of the nation.
- * We call for informed and balanced programmes for the judicious development of our country, particularly its great interior, while preserving as far as possible its natural beauty and husbanding those resources likely to be increasingly in short supply;
- * We appeal to the media and creative artists to use their talents to uplift and enoble rather than to demoralise and demean, seeking thereby to arrest the growing cynical degeneracy of our culture;
- * We call for a deeper sense of responsibility toward our laws, from those who make or enforce them as well as from those bound to observe them.
- * We appeal for better understanding between youth and adults and a wider awareness that responsibility lies as heavily upon young people as upon adults to bridge the gap between them;
- * We invite all our countrymen to pledge themselves, both individually and as a people, to set apart for the welfare of others as well as of themselves, a significant portion of their time, energy and income.
- * We urge Australians to commit themselves to stand ready at all times to defend their country against those who would attack Australia from without or undermine her from within.

In issuing this call, we are convinced that Australia can be physically and morally strong and stable if every Australian joins in reaching out for these goals, with determination, energy and Divine support.

"Hold fast to that which is good!"
(Romans 12, 9)

MUGGERIDGE'S FIVE POINTS AT RALLY

• From page 1

Malcolm Muggeridge presented five points:

1. Seek endlessly for God and for His hand in all creation. In the tiniest

atom — in our own innermost being.

2. Live virtuously, "which means abstemiously".

3. Love all men and women, caring for them exactly

"as we would for Jesus Himself — if we had the inexpressible honour of ministering to Him."

4. Read the Bible and "mystical works", regularly and systematically. "These are the literature of the Kingdom proclaimed in the New Testament". "The words which became flesh and dwelt among us — full of grace and truth. In addition, love laughter! Which sounds, as I think, loudly as Heaven's gates swing open and dies away as they shut to."

5. Know Jesus Christ and follow His way.

In an amazing, rising in voice, his sounded cry, "If God is with us, who can be against us". With such a challenge and encouragement ringing in their ears and memory, those present took to the streets.

Orderly ranks, spaced along the city streets, they marched. Placards; smiling

NEW BIBLE RELEASED

A Bible as readable as the daily newspaper will be released in Australia on December 6. It is the Good News Bible and it is tipped to become the world's all-time best-seller.

The Good News Bible is the biggest publishing event since 1611 for 600 million English-speaking people. It is the first Bible Society Bible in English.

Like the King James Version (published 1611) the Good News Bible is expected to become the "People's Bible" of the day. The American Bible Society is printing, and expects to sell, at least 10 million in the first year alone. Another million are being printed in the United Kingdom for the UK and the Commonwealth and these are expected to be sold by Christmas this year! More copies will be printed in other countries.

The New Testament in the same translation — Today's English Version — has sold more than 50 million copies since its release in 1966.

The Good News Bible will be released in England on October 11 and in the United States on November 1.

Unlike many recent versions, the Good News Bible is not a paraphrase; it is an accurate and reliable translation based on the best Greek and Hebrew manuscripts. Even though it is a scholarly translation it has a simple and direct style which makes it easy to read.

The translation uses "common language", that part of English common to

NEWCASTLE CATHEDRAL BEGUN

The first stage of completion of Christ Church Cathedral, Newcastle has begun.

This is as a result of the Heritage Project Appeal, which now stands at \$266,779 with cash and promises.

Materials for re-roofing the nave of the Cathedral were delivered to the site recently and work commenced immediately.

Meantime the Architects, Castleden and Sara of Newcastle are preparing drawings for the transepts, the next stage of completion. These will be built to the height of the central tower and will eventually support the complete tower, the final stage. Work on the transepts is expected to begin in February. A plaque to commemorate their erection will be unveiled by the Archbishop of Canterbury, the Most Reverend and Right Honourable Donal Coggan, during his visit on March 17.

all levels of society and understood by people for whom English is a second language.

Its simplicity and style is shown by comparing a passage from the King James Version with the same passage in the Good News Bible. Job 4:2 in the KJV reads: "If we assay to

commune with thee, wilt thou be grieved? But who can withhold himself from speaking." The Good News Bible reads: "Job, will you be upset if I speak? I can't keep quiet any longer."

The Good News Bible is not a Bible to be given and stored away and forgotten; it is a book to be read.

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Christian duty in collapsing society

"Christianity in a Collapsing Culture"
By O. R. Johnston
pb. monograph 32 pp. Paternoster Press

This well-written monograph comes from the pen of the director of the British "Festival of Light" movement.

To the godly man, practical godliness will always be a problem.

The problem addressed here is what is our Christian duty in the face of the collapse of Western culture?

He is explicitly reformed. The bible, because it clearly informs by revelation what is only dimly perceived by conscience, is the standard by which we judge contemporary trends.

He clearly grasps that theism is the basis of all strong societies.

When the moral and ethical aspects of Christianity (or any founding religion) are let go, the society, thus lacking cohesion, collapses.

Negatively, he fails to make explicit what is logically at the base of his position.

He does not offer the proclamation of the gospel of repentance towards God and faith in Jesus Christ as the primary antidote to collapse.

His actual suggestions are good, but essentially secondary.

The booklet is timely and well worth reading.

Johnston's restraint in not claiming too much for cultural involvement, and his avoidance of the modern evangelical tendency to politicise the gospel, combine with his thoughtful Biblical analysis to commend the book.

R. C. Doyle.

Gifts of the Spirit

"Gifts of the Spirit"
by Kenneth Cain Kinghorn
Abingdon
126 pages \$A3.50

This is a most useful, readable and worthwhile book. Dr Kinghorn is Professor of Church History and Historical Theology at Asbury Theological Seminary in the USA.

He has written with the lay person especially in mind. The book is therefore free from technical theological jargon.

The book is carefully written but, even though designed for lay persons, tends to cover major themes and movements of Christian History a little too thinly.

As far as its actual teaching about spiritual gifts, the book is sober and balanced, and handles most helpfully this important and controversial subject. It will serve as a most useful and timely corrective to the extremes revealing themselves at both ends of opinion over the charismatic question.

The book is firmly anchored in Scripture and seeks to elucidate the Biblical teaching concerning spiritual gifts with due regard for sound exegesis on the one hand and authentic Christian experience on the other.

Vic Roberts

"Angels — God's ministers"

"Angels: God's Secret Agents" by Billy Graham
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World Vision success

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Now, the World Vision Australian office is about to embark on another programme, which it believes will be a multi-million success — SAT — STRATEGIC AID TEAM.

"Although voluntary agencies cannot solve all the world's problems on their own, dollar for dollar, they can have a much greater impact with overseas aid than Government aid funds," says Harold Henderson, the Executive Director, World Vision of Australia.

"I say this for two reasons. More of every dollar given to the private agency reaches the ordinary people, and organisations like World Vision have to be able to account to their donors for all money passing through their hands."

Since World Vision was born, back in 1950, it has been involved in helping to develop large sections of the earth's population.

In our CHILD CARE PROGRAMME, we see that in developing an individual, you are raising the standards and horizons of one person and that in turn affects others and reaches families and communities.

This year up to 100 self help projects in 20 countries, are being helped by World Vision supporters. Over 60,000 Australians are donors.

camp — this book commends itself not as one of theology, but of a trusting and informed piety.

R. C. Doyle.

WIFE OF BILLY GRAHAM SOLOIST DIES

The Reverend Dr Billy Graham spoke at a memorial service at the Western Springs Baptist Church, Western Springs, Illinois, on September 8, 1976, for Erma L. Shea, wife of America's beloved gospel singer George Beverly Shea. Shea, one of the original Team members, has travelled as a soloist with Dr Graham all over the world.

Speaking to the family, close friends and members of the Billy Graham Team, the Reverend Arthur S. Brown, pastor of the church, said, "This memorial service is a thanksgiving to our God for His great gift: a life, a precious life that lived among us and influenced so many of us. She worked with her husband in all of his recordings, choosing the numbers to be recorded, transposing music for his organists and accompanists."

"One of the most outstanding characteristics of Erma was her humour. What a gift from God this is to us! Such a person as this, one who can kindly needle our sophistication and let us see the contradictions in our own lives and in life itself, and then help us over rough places... that was Erma."

One of the nurses said to the family, "When people face death and they suffer, men usually become angry and women cry, but Erma suffered with dignity."

"This is a kind of faith that can take suffering and separation and even death itself and face it with a faith that lasts," commented the Reverend Brown.

Mrs Shea, Erma L. Sharpe, was born in Ottawa, Ontario, Canada, October 23rd, 1908. On June 16, 1934 she married George Beverly Shea. Most of their married life was lived in Western Springs, Illinois, where they reared their two children, Ronald and Elaine (Mrs Ray Anderson). Interment was September 9, 1976, at Mt Pleasant Cemetery, Houghton, New York.

World Vision rejects the cries of the prophets of doom, who claim that the Third World situation is without cure.

World Vision rejects the long debates, which pass from committee to committee, trying to find a new way to cope with the situation.

Mr Henderson says: "People trust the World Vision Theory — that is to help as many people in the Third World as possible, to free themselves from the bond of dependency, as soon as possible."

"Because of that trust, large sums of money have been made available and as a result large areas are being helped, NOW."

Hand in hand with Child-care and Special Development Projects, SAT is a further expansion into development aid.

Inroads are being made into the Third World, that bring self-respect and a better life, but certainly not charity. SAT is about to move.

Korean Churches grow in US

Korean churches in the Los Angeles area have increased from 5 to 110 in the last ten years, reports correspondent Tom Steers.

Most of last year's crop of 28,000 Korean immigrants settled there, bringing the community total to 100,000.

ARTIST — Experienced commercial artist required by publishers of Christian curriculum material. Work involves illustrating and laying out Teacher Lesson Manuals and Pupils Activity Work, book design and promotion layouts.

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T. J. BLAND

Chief Executive Officer

"DEVELOPING RIGHT ATTITUDES" SOME STUDIES IN MATTHEW 6

No. 1 "GIVING AND RECEIVING" (6:1-4)

Matthew 6 forms part of what is generally called The Sermon on the Mount. It begins in chapter 5 and concludes in chapter 7.

In chapter 5 Jesus has spent time explaining the full implications of God's law. He has told us that not only what we do, but what we think, is very important. He concluded by saying:

"You shall be perfect as your heavenly father is perfect" (5:48)

Indeed, Jesus calls us to a radical and deliberate style of living. He tells us in 5:16:

"Let your light shine before men, that they may see your good works and glorify your Father in heaven."

But when we come to chapter 6 we are told not to "trumpet" our righteousness, our good deeds. Why should Jesus say, "let your light shine" and then go on to say "Beware of practising your piety before men in order to be seen by them"?

It is obvious that Jesus is warning us of some terrible danger. The word is "beware"! There is the distinct possibility of being killed by our own good deeds. We can trip on a good deed, we can stumble over our own Christian ethics and break our spiritual necks. Beware!

Assuming that the warning in chapter 6 is serving as an introduction to the chapter, what is it that Jesus is really warning us about?

In chapter 6 Jesus mentions three activities. Almsgiving, Prayer and Fasting. On each occasion He draws attention to the error committed by hypocrites (6:2, 6:5, 6:16).

If we believe what other people tell us then we should note this with interest. After all, churches are supposed to be over-flowing with hypocrites.

ALMSGIVING — The answer to this "reward" which the true disciple has? God rewards us with Himself. Our relationship with Him is the reward. If we willingly bow before our Father, confessing our sin, and then do what we have to do because we have received God's act of mercy (alms), we will be better able to be merciful in return. As Paul says: "Whatever your task, work heartily as serving the Lord, and not men" (Col. 3:23).

ALMSGIVING (the word is closely related to "mercy") came to have the same meaning as "righteousness" in the period between the OT and the NT for many Jewish people. As the sacrificial system declined it assumed a very important place. An Old Jewish saying is supposed to have said:

"No disciple should live in a city where there is no alms-box".

One can see therefore that alms-giving was an integral part of the religious expression of the Jew in Jesus' day.

Having noted the importance of alms-giving and also gaining an understanding of what Jesus meant by hypocrisy, we are in a position to see His meaning more clearly.

(i) Jesus means here that we can, without knowing it, fall into a disastrous contradiction within ourselves.

We can serve our own selfish ego, our own self esteem, simply by imagining that we

are doing God a service when we help a person who may be disagreeable, tiresome, or utterly useless to us. In reality we are doing a service to ourselves.

This means that we should do no act of kindness or of generosity with a view to letting others see it. God sees it — is that not enough?

(ii) Jesus says there is a "reward". Those who do their acts of mercy publicly in order to get their reward. They seek the praise and adulation of others — and they get it. But that is all they get.

Do we let people know what we do? or where we go? or how much we gave? or what it cost? If we do we will receive our reward. People will say "Isn't she good?" — "Isn't he hard working?" — But what about our heavenly

Father? Remember, good deeds cannot merit more than one reward; to gain it from man is to lose it from God.

But what of those who do their acts secretly before God, those who do not let their right hand know what the left is doing? How can we be like this?

The answer is bound up in the word "Father". Only those who call Him Father will know what it means to be forgiven by Him. Only those who have received mercy from a loving God can really help others without humiliating and embarrassing them. They know what it is like to receive "alms" (mercy) in an honourable way.

What is this "reward" which the true disciple has? God rewards us with Himself. Our relationship with Him is the reward. If we willingly bow before our Father, confessing our sin, and then do what we have to do because we have received God's act of mercy (alms), we will be better able to be merciful in return. As Paul says: "Whatever your task, work heartily as serving the Lord, and not men" (Col. 3:23).

(iii) Even so, should we not do good works for their own sake and not for any reward at all? Immanuel Kent is reported to have said that the "greatest immorality was for me to use another person as a means to an end".

But this is not what Jesus is saying here. He is not instructing us to use other people. He is saying that as we adopt a right attitude towards God and a right attitude to those in need, so we will be drawn closer to God.

Our reward is simple fellowship with the Father, or it may be the fellowship and praise of mankind. We must choose. As Paul also said: "You were bought with a price, don't become the slaves of men". (1 Cor. 7:23).

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Sydney Square opened by little girl



Archbishop Loane, and the Lord Mayor, Alderman Leo Port, stand either side of Helen Adam, 9, who was chosen out of the crowd to officially open the Square on September 23rd.

Archbishop's address

• From page 1

handful of liturgiologists and enforced by law, it has been equally hard today to produce a Prayer Book which has grown up at grass roots level and is acceptable to all.

This is why church people generally need to support the members of the Liturgical Commission with prayerful and sympathetic understanding. They have striven to preserve the Anglican tradition of tolerance and common sense, and to provide a Book which all can take in their hands with confidence and goodwill.

No Prayer Book of human composition will be totally

free from human imperfection; but if God did not use imperfect men with imperfect means in an imperfect Church, there is no-one whom He could use at all. All members of General Synod will want to secure an Australian Prayer Book whose doctrine is pure and whose language is sound. But some concessions on less important issues may be necessary unless the whole Book is to be still-born."

He also referred to revision of the Ordinal including the question of ordaining women to the Diaconate and Priesthood. He said: "If the ordination of women were to become recognised as a step that can rightly be taken in

accordance with New Testament teaching, and if the Ordinal were revised to accommodate this principle, those who are now in the order of a Diaconess would need to be ordained Deacons. But that is not my chief concern."

What I want to say is that I have slowly come to think that what is needed in our Church today is a fresh study of the meaning and value of ordination. I would like to see a small, truly competent group of persons in our own Diocese given the task of working on this subject so that Synod as a whole could receive a sound and reliable statement on the theology of ordination."

UNDERGROUND LEADER ARRESTED

A report from the Soviet Union has referred to the recent arrest in Leningrad of Aida Skripnikova.

According to this report, a western believer visiting the official church in Leningrad expressed the wish to meet Aida.

A meeting was arranged at the home of a believer. Soon six policemen, including four KGB men, appeared and searched the flat.

Aida and the western visitor were taken into custody. Following an extensive interrogation the man was tricked into signing an eight-page statement, which implicated Aida before the authorities after which both were allowed to go.

Since her release from prison in 1971, Aida has been refused an official permission to live in Leningrad, it is feared that this fact may be used by the authorities as a ground for a new court action against her.

Aida Skripnikova has been an active member of the underground church since 1961.

According to sources within the Soviet Union, yet another believer has been killed for his faith. He is Nikolai Deinega of Ivanovka, Cernigov District, Soviet Ukraine.

In June 1974 his house was bulldozed down by the

She is a gifted writer, and an able and fearless defender of the Christian faith.

Some years ago she was able to witness before a discussion forum with an audience of 300 intellectuals, including leading atheists.

So powerful was her witness that, at the request of the young people present, she went on to speak undisturbed for much longer than the 10 minutes allotted to her.

What! You mean to say CMS BOOK SHOP has been selling church robes all these years and I didn't know about it?

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ROBES FOR CLERGY AND CHOIR