

SEMINAR FOR AGRICULTURAL MISSIONARIES



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

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

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

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

SEMINAR LEADERS:

Dr Peter Searle, Senior lecturer in Tropical Agronomy, University of Sydney, 1964-67, Department of Agriculture, Papua New Guinea.

Rev Robin Nance, Tutor in Agronomy, University of Sydney, formerly Principal Hango Agricultural College, Tonga, 1970-1975. Lecturer at Sia'Atoutai Theological College, Tonga, 1975-1977.

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

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

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

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

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

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

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

M/V LOGOS MAKES FIRST VISIT TO AUSTRALIA

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

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

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

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

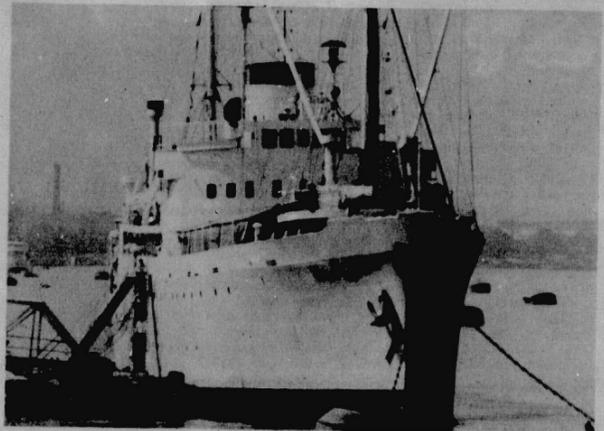
a land-based O.M. team, usually in India.

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

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

• From page 5

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



"MV Logos"

STAINED GLASS WINDOWS

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TOP CHAPLAINCY APPOINTMENT ANNOUNCED

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

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

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

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

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

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

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

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DEAN'S WIFE SURROUNDED IN CHINA

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

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

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

"From Australia," I replied. "What is your job?" they inquired. "I'm a Minister of a Church."

"What is a Church?" "The Church was founded by Jesus Christ."

"Who is Jesus Christ?" "Jesus Christ is God's Son." "Is there a God?"

"Yes, he speaks to us through the Bible." "What is a Bible?"

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

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

Such opportunities for friendship and communication are wide open in China today. So I asked, "Where did you get such an English accent?" and they replied, "We listen to the B.B.C. on short wave." I realised then that those responsible for Christian broadcasts into China have a unique opportunity since it is now quite permissible for the Chinese people to listen to overseas broadcasts. In fact the private homes we visited had short wave radios. I heard later that the Christian response to broadcasts in China has increased tremendously. That's part of the positive picture which acts as a corrective to the disappointment of seeing closed churches all over the country used as stores, factories, schools and restaurants.

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

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



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

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

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

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

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EDITORIAL

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

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

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

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

NEEDED - CHARISMATIC LEADERS

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

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

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

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

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

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

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

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

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

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

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**EXCLUSIVE TO
CHURCH RECORD**

**Former Anglican
Chinese Bishop
Interviewed
in Nanking**

Dean Lance Shilton interviewed Professor K. H. Ting, a former bishop of the Anglican Church in China, at Nanking, China, on Wednesday, July 11, 1979. Present also were Mrs. Shilton, Miss Kath Collet of the Church Missionary Society, Father Plunkett of the Roman Catholic Church and Mrs. Ting.

DEAN: What is your present position here in Nanking?

PROFESSOR TING: Until January 1 this year we were at Nanking Theological College and I was the Principal of the College. But beginning January 1 1979 our Institution has been incorporated into the Nanking University. I have been named one of the Vice-Presidents of the University. But this was entirely because I was Principal of a College.

It doesn't really involve any responsibility in the University except in its Centre of Religious Studies. That's the centre of my interest. The Centre for Religious Studies in the Nanking University is a Christian group within a secular University. Ours is a predominantly religious Christian organisation. Almost all the members are Christians, and Protestants. That's my present work.

DEAN: What is the present position of the Church in China?

PROFESSOR TING: I think when we talk about the conditions of the churches in China today, then I must talk about the Gang of Four, about whom you have heard quite enough, I'm sure.

Before the reign of the Gang of Four, for the first seventeen years since the Liberation, I think the policy of religious freedom was on the whole adhered to and put into practice rather well. There were deviations here and there but on the whole religious faith was respected in those days.

But for the last ten or twelve years, that is during the days when the Gang of Four was in power, there was a very, what we now call, ultra leftism, because the Gang of Four tried to tell people that religion has no place in socialist society and that religious believers cannot be patriotic. Therefore, it was necessary to eradicate religion. So many things were done during those days to uproot religious organisations and church buildings.

With the downfall of the Gang of Four we are now coming out of a period during which there were so many violations of religious rights and the policy of religious freedom is beginning to be put into practice again. Of course, this cannot be accomplished all at once. Many church buildings became schools or assembly halls and warehouses and so on.

It is a policy of the State that these should be vacated and given back to the church bodies. But it takes time for that to happen. However, in the course of the last thirty years especially in the course of the last twelve years when we couldn't use church buildings, there has developed a new form of Christian group life for Christian fellowship, and that is for Christians to gather together in homes and in any convenient place for meetings informally.

Now I don't think even after the restoration of the church buildings that form of Christianity in China is going to disappear because many Christians seem to like that. They feel that it is true to the teaching of Jesus Christ about His presence with Christians when two or three are gathered together in His name. They feel that they can meet more intimately and share their religious insights and convictions more personally.

DEAN: During the Cultural Revolution is it true to say that it would have been dangerous for Christians to have met together in their homes and that now it is quite permissible to do that?

PROFESSOR TING: It is quite permissible to do that now, but during the days of the Gang of Four conditions varied from place to place. I think in Shanghai, for instance, they treated Christians gathering themselves together rather severely. Christians would be misunderstood but in other places the freedom was not curtailed completely.

In Nanking, for instance, our churches were closed during the early days of the Cultural Revolution. But for Christians to meet together, I think this was quite tolerable, permitted. So you could be wrong to say that all these groups became underground churches. That's a term used by some of the people in Hong Kong and perhaps in other places.

In our home here for instance we often had Christians coming in and meeting together and some of the students in Nanking University. They would like to know what Christianity was all about. We were very glad to have them come and chat together, even during the days of the Gang of Four.

DEAN: Do you see a possibility of a ministry of clergy as it used to be? Is there a place for clergy in the new set-up, or do you think that you will continue as home units?

PROFESSOR TING: Well, I think that after the church services are restored, then ministers would have their place, but even before the Cultural Revolution the development of the churches in China was in such a way that it had become decuded to quite a large extent.

There were churches where the ministers engaged themselves in secular work, but they were ministers who would serve the church on Sundays and at their free time do some visitation and so on.

But then there were already groups where they were completely lay. It was a de-professionalised or de-clericalised form of Christianity and I think that form would exist alongside with the kind of Christian life that would be centred around a church building.

DEAN: Can you see a possibility in the future that some churches will be opened and available for people to come?

PROFESSOR TING: Yes, definitely. I know that in quite a number of cities they are seriously going about it to restore some church buildings for church use.

CONTINUED NEXT ISSUE.

**THE GLOWING MEMORY OF A MR. GREATHEART
HOWARD WYNDHAM GUINNESS 1903-1979**

Howard told his own life story in his unique way in *Journey Among Students*. He was born in 1903, the ninth child and sixth son in a Christian family with a wonderful heritage. His grandfather on one side was Henry Gratton Guinness, a great Irish evangelist, and on the other side, Henry Reed of Launceston, who was equally remarkable as merchant and preacher. Through his father he was linked with Hudson Taylor's family and through his mother with the first Australian to serve with the China Inland Mission.

Bryan Green led him to the point of personal trust and acceptance of the Lord Jesus as his Saviour when he was fourteen years old and he threw himself into a life of witness and service from that moment.

He and his brother Gordon launched a Christian Union with a handful of boys while they were at Leys School Cambridge in 1919. It had many ups and downs but its long-term significance lay in the fact that it showed how early in his life he would initiate work of this kind.

He left School to begin his studies as a medical student at Barts in 1922 and was to complete his final exams in October 1928. Those years were so crowded with Christian activity that the wonder is that he did manage to complete his degree. He had just the vision and the drive that the post World War world of students required.

He shared in the formation of the L.I.F.C.U. (London Inter-Faculty Christian Union) in March 1923 and was President of the Barts Hospital Christian Union in 1924-1925. He held office as President of L.I.F.C.U. from 1926 to 1928; the Vice-President was Jean Strain who is now Mrs. Donald Coggan.

He was in at the formation of the I.V.F. (Inter Varsity Fellowship) in April 1928; Hugh Gough was the Chairman; Howard Guinness the Vice-Chairman; and Douglas Johnson the Secretary. What a cluster of names!

Howard took the L.I.F.C.U. from strength to strength: his qualities of leadership, his infectious enthusiasm, and his radiant optimism made him a pioneer and path-finder wherever he turned.

As his final exams approached, he was asked if he would be willing to postpone the usual terms of hospital residence in order to visit Canada for six months. He thought for a moment and then replied: "Yes, if I get through the exam, I will". When his mother heard of it, she said with quiet and prophetic insight: "Well, if he does go... I fear he will never return to medicine".

He sailed in November 1928, with a one-way ticket and £14 in his pocket. The six months were to stretch into two years, and the journey to Canada was to extend itself to Australia and New Zealand. He crossed and re-crossed Canada for fourteen months, working amongst students and school-boys, and winning the confidence of Christian leaders.

He was responsible for the formation of the I.V.C.F. (Inter Varsity Christian Fellowship) and he founded the Pioneer Camps for Senior Schoolboys during 1929. Then late that year, he received a letter from Mr. J. B. Nicholson of Sydney, urging him to visit Australia for work in the Universities and Schools.

He arrived in February 1930 and spent nine months, mainly in the Eastern States. His visit saw the formation of Evangelical Unions in Brisbane, Sydney, Melbourne and Hobart, and he was responsible for launching the Crusader

Union in Sydney and Melbourne.

When at last he turned his eyes homeward, he travelled via New Zealand and Canada and arrived in England in January 1931, tired out, nervously exhausted, but exhilarated and victorious.

His original journey to Canada was to develop into a permanent commitment. In June 1931, he became a Travelling Secretary for the I.V.F. in Great Britain, with a roving commission at home and overseas: this went on for seven years and proved to be mostly overseas. Canada; Australia; India; South Africa; and a number of countries in Europe all claimed his time and strength.

He came out to Australia for the second time in 1933 and helped to establish Evangelical Unions in Adelaide and Perth. It must have been during his first visit that he gave a series of talks in The King's School Chapel: nothing like their spiritual impact on the School was seen again until the Billy Graham Crusade.



Howard spent roughly a year at St. Aidan's College Birkenhead and was ordained in 1939. He served curacies at Everton and Worthing, the latter with the Rev. L. F. E. Wilkinson. What sort of a curate he was, I do not know; Wilkie, the most loveable of men, found his Irish spirit more than he could handle.

He became a Chaplain with the R.A.F.V.R. from 1942 to 1946; this took him back to Canada with Training Command. While there he was offered the Oxford Pastorate and he found himself back in the heart of the student world for four years from 1946 to 1949.

Archbishop Mowll was in Oxford in October 1948 and had a long talk with him about his future. The upshot was a cabled invitation some months later to come out to Sydney as Rector of St. Barnabas, Broadway and Chaplain to Church of England Students in the University of Sydney.

The invitation was accepted and the Guinness family arrived in Sydney in December 1949. He was to spend all the remaining years of his life in Sydney: as Rector of Broadway until 1957, then as Rector of Vaucluse until he retired in 1971.

It was then, too that I saw him for the first time: I can still see with the mind's eye his tall figure in the pulpit and hear his rich and resonant voice as he preached to an overflowing congregation.

Back in England during 1934, he was with a group of students on their way to Keswick. They stopped at Ripon and paid a visit to Fountains Abbey.

There was much prayer in the quiet and beautiful surroundings and a new watchword was coined which the I.V.F. later formally adopted: "Evangelise to a finish, to bring back the King". It was totally in keeping with his character and ministry.

The next time I saw him was at an I.V.F. Conference at Swanwick in 1938; he had just returned from somewhere and he was surrounded with joyous and laughing undergraduates. The ten years from 1928 to 1938 were indeed years of outstanding ministry and his *Journey Among Students* was to go on for the rest of his life. But in April 1938 he resigned in order to start reading for Ordination.

He led missions in all the Universities of Australia and New Zealand except Tasmania. His Mission in Sydney saw the University plastered with slogans, many of them very thoughtful and provocative. One in lighter vein read: "He that is not for us is a Guinness".

He carried out visits to the student world in several countries of East or South East Asia. He was a student evangelist to the last; we can never assess how great is our debt to him under the good hand of God.

Howard Guinness was a born student evangelist; his name will be held in honour and affection among former undergraduates in so many countries. He had a very fertile mind and was always dreaming of new ways in which to communicate effectively

with a student congregation.

He was as true an evangelist on a person to person basis as from pulpit to pew, and he had no greater joy than to know that the Lord Christ had won the victory in another's life. He was inventive, creative, imaginative in his approach to evangelism and he strove to apply the truth in his own life.

He wrote many books or pamphlets. The most influential of all was his little booklet called *Sacrifice*, which was published in the thirties and left its mark on more than one student generation.

In his early years he had a splendid voice and he never lost his ringing laughter; but it was his voice which first showed signs of strain. There were times when he could only enunciate what he wished to say with great difficulty. Then early in 1960 it was discovered that he had cancer of the lymph glands.

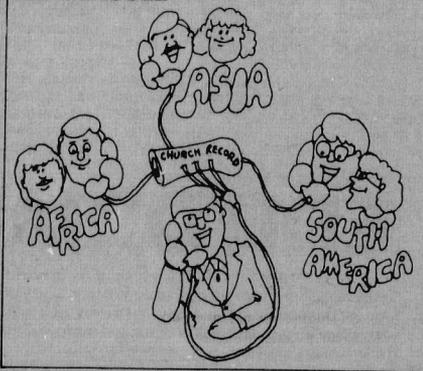
Medical treatment led to a remission for nearly ten years; the Chronic Lymphatic Leukemia appeared. He retired from Vaucluse to live on the Mountains where he slowly deteriorated in health until his final illness.

When I saw him two weeks ago today, I could barely hear what he was saying. I said I was sure there was no need for me to ask if he had peace in his heart.

His voice was almost inaudible, but he answered with a radiant smile: "Joy!" I said, "Joy unspeakable and full of glory?" And he whispered: "You have hit the nail on the head".

This address was given by the Archbishop of Sydney at the funeral of the late Howard Guinness.

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WHO REALLY OWNS THE MEDIA? PART ONE

Tony Morphett takes the Christian view



Tony Morphett — TV Script Writer



What we say quite often reveals something about what we think. This isn't always so . . . we sometimes use words to conceal what we think . . . but quite often we can look at the words we use and work out from them what our underlying assumptions are.

I want to look at some of the words and phrases we use about the media, and see what they tell us about our underlying assumptions . . . and then test those assumptions against the Bible, and so see whether the assumptions are correct or not. Now that last statement indicates one of my assumptions: that the Bible is the Word of God, that we can learn God's will from it, and God's will is what we ought to be doing. In fact it's crazy to be doing anything else.

The phrases I want to look at are these: "Ownership of the media"; "control of the media"; "media responsibility". All phrases that come up from time to time, usually in a political or social context, usually through the media itself.

Now perhaps there are people who disagree with my primary assumptions. Disagree to the point of saying "there is no God; the Bible is a set of more or less interesting anthropological texts with no relevance to discussion of media".

If you do feel that, I sympathise, I have been where you are, I have inhabited your mental world and I know what it's like. I would like you to open yourself to the experience of sharing my mental world.

The problem is, that if there is no God, and if the Bible is a set of anthropological

texts, then there are no objective standards at all. The whole planet is up for grabs and it just comes down to who's there first with the most muscle. You can of course invent human ethical systems, but these are purely subjective, and you cannot expect other people to accept your preference for democracy over Nazism, or your subjective prejudice that killing your neighbour for fun and profit is wrong.

If you live in a system where there are no objective values, no absolutes, then there is no point in discussing media ownership, media control or media responsibility. In a value-free system, media ownership and control belong to whoever gets there first with the most muscle, and that owner-controller is responsible to himself. You can of course get there second with even more muscle, and acquire the system that way. The tactics I'm describing are in many ways evident in our own society.

Now I'm not saying that you ought to believe in God because such a belief provides a very convenient system of absolute values. I'm saying you ought to believe in God because He is a fact. Indeed that He is the original Fact, and that if we leave such a large fact out of our social calculations we must expect to get wrong answers. And if you don't believe we have wrong answers in our society, I suggest you consult the media.

THE IRISH STEW VIEW

Now there are some Christians who question my assumption about the Bible — that it is God's Word, and we can learn God's will from it. Some 20th century Christians think the Bible is a sort of Irish stew — a mixture of God's Word, and the unfashionable opinions of ancient Israelites. With our fantastically high intelligence we can disentangle one from the other: and that we can take the stew and get out of it a reconstruction of the Lamb of God.

Well, it seems to me that we are not as fantastically intelligent as that. Anyway such an approach involves us in just another form of subjectivism in which our selection from the Bible can justify almost any human conduct.

I am a complex and superficial man who is trying desperately with God's help to become simpler and at least a centimetre or two deeper.

It seems to me that if Jesus, who was God in the flesh, believed that the Old Testament was true then I cannot see that my opinion is likely to be better than His: if the vast majority of the saints and scholars of the church in the intervening centuries believed the same about the New Testament, then again it is most unlikely that my opinion will be worth more than theirs. Besides, it just rings true to me.

I have spent 23 years writing fiction, and documentary, and I know the difference, and the four Gospels and the Book of Acts particularly read like documentary. So much for cutting back all the undergrowth.

WHAT THE BIBLE TELLS US ABOUT THE MEDIA

Well it tells us something about the Universe for a start. It tells us that God made the Universe including this planet. This planet is not the invention of the Secretary

General of the United Nations, or of Malcolm Fraser, or of the Board of John Fairfax and Sons, or even of Kerry Packer, fine blokes that all of these are! It sometimes seems as if it's the invention of the Monty Python team, but that's not really true either. The whole place was made by God.

Now if I buy some wood, and make a table, then I reckon it is my table. I own the materials, I made it in my own time, it is mine. Now I am wrong on three counts . . . I can't make a tree out of nothing, I only have whatever time God gives me, and it's His table. But it is more my table than anyone else's.

But when we get to the Universe, then God made matter . . . He made the building blocks . . . He made time . . . He made the Universe. He made it, He owns it. It is His to do what He wants with.

What did He want to do with the planet Earth? The Bible tells us He wanted to give it to us to use. Now as planets go, Earth is a very good planet, and looking around at what we have done to it, and its plants and its animals . . . and what we have done to each other, to our brothers and sisters . . . God's decision may seem like a dumb one. But that is not our business.

Do I have the right to say to you . . . "why are you supporting those good for nothing kids of yours? Why do you lend that son of yours the family car? You mean you went away on a holiday and left those kids of yours to look after the house? You set him up in business? Your son-the-criminal?"

If I said those perfectly reasonable things to you you would tell me it was none of my business. God set criminal lunatics like us up in a planet like this? His reasons are none of our business. Our business is working with the situation.

We are coming in from outer space. As we get near the planet, the first signs of life are signals. The signals can be converted into sounds. You know the old science fiction serials "we learned your language by listening to your radio broadcast"? I have a nightmare of the aliens arriving and they were all talking like disc jockeys. And if the aliens come from an ownership culture — an acquisitive culture like our own — they say "who owns all this? Who owns the radio? Who owns television?"

Well the answer we give to that depends on our point of view. If we're socialists we might say "the state owns it", or if we're polite socialists we might say "ownership of the media is vested in the people".

If we were pure capitalists we might say "the media is owned by whoever develops it into a commercially viable system".

If we're mixed economy people we might say "the people generally have an interest in the air waves, but the best way of using them is through a mix of public and private enterprise". And we would all be wrong. Because if God is a fact, then God owns the media. He made everything that makes it possible.

WE'D ALL BE WRONG

Further, if we accept that the Bible is true, God has placed the media, along with the rest of the Universe, under the feet of His Son, Jesus Christ.

Further, we have been given the media, along with the rest of the resources of the planet . . . to use. How are humans to use the resources of the media? Clearly . . . according to the wishes of its maker and owner . . . who happens to be the risen Jesus. How are we to know these wishes? Well . . . fortunately we just happen to have a book which gives us His views on a wide variety of subjects.

Now how you view this book as a source of information depends on whether you think it is true or not. You have read it and you think it is true, or you have read it and you think it is untrue. Or you have not read it and you think it is true . . . or you have not read it and you think it is untrue. I must say the latter two positions fascinate me, not least because I once held one of them. I had not read it and I thought it was not true. Do not confuse me with evidence please.

I can only say that if you have not read it, you have missed the best book in any language. Also you're in no position to understand English literature or European history, because one was written by, and the other made by people who did believe that the contents of this book are true. So if you haven't read it . . . read it. It is what I would have once called a reality trip. And I can't think of a better phrase now.

Now if you do not believe the contents of this book, then presumably you can deal with the media as a maker or a consumer . . . in whatever way you like . . . and you do not have to pay a thing until the owner returns. It is what in the car-stealing industry is misnamed a joy-ride. And I wish you would not do it, but you are free to. God made you free to the point of making you free to deny Him if you want to.

Part Two on the control and responsibility of Christians in the Media will be printed next issue.



Tony Morphett addressing the business and professional breakfast of the Bible Society in Australia, Tuesday, July 31, 1979. The meeting took place at the Sydney Hilton Hotel, as part of Bible Society Week. Attended by 100, this breakfast indicated the interest in such meetings these days. Photo Ramon Williams.



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Quest for unity 'hard going'

MORE THAN 1,000 Anglicans and Roman Catholics packed into Selby Abbey, Yorkshire, last week were told by the leader of England's Roman Catholics that the quest for unity was likely to be hard going over the next ten years.



Basil Hume.

From various parts of Yorkshire members of both churches crammed the great Norman nave, many standing. They had come to hear Cardinal Basil Hume, Archbishop of Westminster, invited to preach by the Vicar of Selby Abbey, Canon Anthony Smith, an old friend. The Archbishop of York, Dr Stuart Blanch, took part in the service, accompanied by the Bishops of Selby, Hull and Whitby, and the Dean of York.

Cardinal Hume said much closer relations had developed between the churches, especially over the last decade. "But," he said, "we must not lose sight of the fact that the ultimate aim of our work for unity is to achieve organic unity in full communion of faith and worship."

"As each year goes by and world problems seem to

increase, the importance of witness and proclamation by one, single Christian voice becomes increasingly more important."

There was no reason to lose heart because progress was slow, Cardinal Hume said. Unity was a gift from God, being offered in stages, in God's way.

Doctrinal issues had to be faced, the Cardinal stressed. There must be agreement on articles of faith, such as the church, authority, the sacraments, ministry and the eucharist. "The going in the next decade or so may well be hard," he said.

Latin vespers sung by 24 black cowed Benedictine monks from Ampleforth, where Cardinal Hume was formerly Abbot, emphasised a bond with Selby Abbey, founded by Benedict of Auxerre in 1069.

Church Times

Children in Church — A Nuisance or Necessity

During this 1979 Year of the Child we do well to give this question serious consideration.

One section of the Protestant church in Australia was very concerned early in the 1970's to research the reasons for falling attendance figures among youth and children.

Why don't we see a rising pattern of membership in our Sunday Schools and fellowship groups, consistent with the population boom? Of course, the same question can be asked of the adult church attendance!

The Reverend Stan Stewart, a Uniting Church pastor in Melbourne, undertook to study the 1963-73 statistics. If things were thought to be bad, Stan discovered that in fact they were even worse in reality. His research shows two distinct patterns:

In Catholic and Lutheran areas particularly, representing 50% of church populations, there was no noticeable decline in children/youth numbers over a 20-year period.

The remaining half which included Uniting, Salvation Army, Church of Christ and Anglican groups, indicate declines of up to 50% in Sunday Schools. The denominational pattern did not change state to state by more than 2%. During the 10-year period, numbers of children in the population increased by 16%.

Mr Stewart's research has proved very valuable. His resulting activities include the recent publication of a book "The Ministry of the Child", co-authored with Dennis Benson of America and published in the USA by Abingdon Press.

He encourages us to consider seriously how children can in fact, minister spiritually to adults, and can contribute enormously to the congregational worship.

I believe he is right. We have tended to lose the ability of worshipping as a family

unit. Children have been removed from the congregation to either play in a creche or receive teaching in a Sunday School. In allowing this to happen, we have denied our children the right to take their own place in corporate worship.

In contrast, the Catholic Church is a child-centred denomination. They claim the most crucial time in the spiritual development of children is in fact, the first

five years of their life. Some would say even the early months of a child are critical in forming the future attitudes of that child. For our young family, we have discovered already the truth of this.

Our eldest is almost four and she has had her place in church worship since birth. She accepts going to church as part of our life as a family. We can see the advantages in other, older families where children have had this experience for years. Conversely, where children have not experienced regular worship experiences, the difficulties are greatly in evidence.

I plead for an immediate turn-around in parishes where children are excluded from worship by nature of parallel Sunday Schools and child-minding facilities. Children can inject life into our worship. They have a place and a right to be there with their parents.

Read Mr Stewart's book. There is much in it that we can give very serious thought to.



Tony Molynaux

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AUSTRALIAN THEOLOGIAN TO SYNOPTIC GOSPELS CONFERENCE IN CAMBRIDGE



Dr Ward Powers

New Testament theologian Rev. Dr. Ward Powers of Sydney has been invited to participate in the Cambridge Griesbach Conference, which is being held at Cambridge University from August 13 to 18.

The Conference has been convened by Professor William R. Farmer and Dom Bernard Orchard as a forum where New Testament scholars from around the world can reassess the relationship between the three Synoptic Gospels (Matthew, Mark and Luke) in the light of recent research which provides grounds for regarding Mark as the third Gospel written, not the first (the Griesbach hypothesis).

The Conference commences with a session chaired by Professor C. F. D. Moule at which Professor Farmer

will present a paper on, The Present State of the Griesbach Hypothesis.

Dr. Powers is the only Australian scholar going to the Conference from Australia. The invitation was extended to him after Professor Farmer read Dr. Powers' Tyndale Paper, "The Progressive Publication of Matthew", published in 1977. "The Order of Events Within The Synoptics", which presents a simple and unified explanation for the order of all the events in Matthew's, Mark's and Luke's accounts.

Concerning these papers, Professor Farmer has said that he was deeply impressed with the mastery of the intricacies of the Synoptic Problem that Dr. Powers' work evidences, and he welcomes his new insights and believes that Dr. Powers has a real contribution to make.

Dr. Powers' attendance at the Conference is being made possible by a subsidy from the Conference Committee towards his expenses, and by the support of his friends and colleagues in Australia.

Dr. Powers' Tyndale Paper put forward a new explanation for the origin of the Synoptic Gospels, that Matthew's Gospel was first published in small sections over many years, and then that numbers of these sections were collected by Luke and utilised in his Gospel, as well as being incorporated in due course into Matthew's complete Gospel.

Catholics, Anglicans and Protestants All Together

An ecumenical Conference on the Religious Life was held in Rome and attended by 16 Superiors General of the Catholic, Anglican and Protestant Churches.

The participants were received in special audience by Pope John Paul II and by the Catholic Church's Congregation for Religious and its Secretariat for Christian Unity. At a special reception at St Paul's Episcopal Church in Rome, the participants were welcomed on behalf of the Archbishop of Canterbury and the Presiding Bishop of the Episcopal Church. In his talk to the Pope underscored the significant role of Religious in the promotion of Church unity.

In his address on the role of religious orders in ecumenism, Pope John Paul II said: "Are not religious called in a special way to give

expression to the yearning of Christians that the ecumenical dialogue — which by its nature is temporary — should be brought to term in that full ecclesial fellowship which is 'with the Father and with his Son Jesus Christ'."

"Should religious not be the first to pledge the fullness of their generosity before God's salvific plan, each one repeating with St Paul: 'What am I to do, Lord?' ... I would ask you to take back to your religious communities my greeting and encouragement to live deeply 'by the faith in the Son of God.' With the expression of my friendship and esteem I send the assurance of my love in Christ Jesus our Lord."



The Rev. Connor Lynn, O.H.C., is greeted by Pope Paul II as the Roman Pontiff held a private audience for the conference of Roman, Anglican and Protestant superiors general that met in Rome.

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Come on Aussie



Owen Davies, who had recently visited the B.C.A. gives his impressions of the work and its challenge were presented at the 60th anniversary meeting in Sydney. Photo: Ramon Williams.

B.C.A. — Sixty Years Old But Still Full of Vision

It was sixty years since that first meeting, 26th May 1919, that the Bush Church Aid Society started. The years have not decreased the need of the original aims, "to assist in the provision and maintenance of hostels, provide preaching missions in country centres and generally rouse interest in the work of the church in the bush so that full provision might be made for the spiritual and social needs of the men and women outback".

In a special greeting, the Archbishop of Sydney, Most Rev. Sir Marcus Loane wrote, "Today we take B.C.A. for granted as an integral part of the Church's life and work in Australia. It has moved into every State and has placed workers in mining townships as well as in lonely outback settlements."

"The men and women who serve under its banner occupy positions of the most diverse character and minister to people in the most varied circumstances".

Meetings are being held around Australia at this time, to commemorate the sixty years of service. In Sydney the meeting attracted large numbers for the Thanksgiving Service, in St. Andrew's Cathedral and filled the nearby Chapter House for the meeting which followed.

Supporters came in bus loads, some many miles, from Retirement Villages. However, it was obvious that 25% of those present were "under 25". This in itself was significant, pointing to the future prospects of the work and interested personnel.

A three screen audiovisual, of professional quality, "took" those present to the very areas where B.C.A. ministers. The excellent photographic presentation may have moved a little fast for the elderly present, but the atmosphere of heat and dust, loneliness and difficult terrain was achieved.

Mention was made of the first Organising Secretary, Bishop S. J. Kirkby, and his concern to show scenes of the

work, when lantern slides were the only means of doing so. His relatives were present in the meeting, and would have been proud to have heard the esteem in which he was held.

Also present was Len Daniels, the first B.C.A. worker to use an aeroplane in the work, in 1927. Advised by his doctor, in England, to find a "hot, dry climate", he worked around Wilcannia, where the temperature was 100° every day!

Rev. Chris Clerke now flies a plane named after Len Daniels, and Mr. Clerke told of the flying ministry and its comparison to the original difficulties encountered by its namesake.

Rev. Chris Clerke described in detail the type of work being carried out today. The locations of his meetings varied from bush schools, to homesteads and even at a race track. At the latter location, children were being cared for at a special meeting for themselves and the opportunity was given for ministry.

Mr. Clerke told of the Lord's leading after the 1959 Billy Graham Crusade, and challenged those present to do something similar, following the 1979 Crusade.

He also told of how the plane was purchased and the realisation that the plane notice in an advertisement, was the "ideal one for the job". That plane, the "Len Daniels", and the call to serve the Lord through the ministry of the B.C.A. certainly made very interesting and challenging material.

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ECWA CHURCH LEADER VISITS AUSTRALIA
REV. SIMON IBRAHIM, M.A.
General Secretary of the Evangelical Churches of West Africa, Rev. Ibrahim will be speaking at the following meetings while in Australia as a guest of the

SUDAN INTERIOR MISSION

SYDNEY
Fri 17 Aug 7.30pm Ashbury Unity Church
Sun 19 Aug 11.00am Pennant Hills Baptist 7.00pm
Pennant Hills Baptist

BRISBANE
Wed 22 Aug 7.30pm City Tabernacle Baptist
Sat 25 Aug 7.30pm City Tabernacle Baptist
Sun 26 Aug 10.00am Wesley Central Mission 7.00pm
Annerley Baptist

SYDNEY
27-30 Aug SIM Orientation Course Sydney Missionary Bible College, Croydon

ADELAIDE
Fri 31 Aug 7.45pm Broadview Baptist
Sat 1 Sep 7.30pm Pilgrim Church, Flinders Street, City
Sun 2 Sep 10.30am Tea Tree Gully Baptist 6.50pm
Salisbury Uniting Church
Tues 4 Sep 7.45pm Hawthorne Church of Christ
Wed 5 Sep 7.45pm Christies Beach Baptist

MELBOURNE
Fri 7 Sep 7.45pm Kew Baptist
Sun 9 Sep 10.30am Murtumbeena Baptist 7.00pm
Blackburn North Baptist
Mon 10 Sep 7.45pm Evangelical Alliance Annual Meeting,
St. John's Anglican Hall, Camberwell
Wed 12 Sep 7.45pm Boort Baptist

PERTH
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Baptist Sat 15 Sep 7.45pm
Sun 16 Sep 9.30am Attadale Baptist 7.00pm Attadale Baptist

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To Understand Each Other IS YOURS A "PARANOID FAMILY"?

The word "paranoid" tends to conjure up visions of severe mental disorder. Indeed, it can be used to refer to a person seriously disrupted by persistent delusions of persecution. But in a less serious sense of the word it can be used to refer to people who have become too preoccupied with envy and suspicion in their dealings with other people. They do not readily trust others. They equally feel that others are not prepared to trust them. In both cases there is a strong suspicion of the motives and intentions of others.

These attitudes can lead to a distorted view of other persons and to serious disruptions in relationships with them. Unfair accusations of dishonesty, unfaithfulness and insincerity may come to jeopardise what were once loving and productive relationships.

Trust is a critical ingredient in good family relationships. Consider these two examples in which trust is lacking. A teenager discovers that one of his parents has been searching his room and going through his personal effects in an attempt to check that he is not taking drugs.

The anger and resentment which follows this discovery creates a major argument in which the teenager angrily charges the parent with lack of trust and an unfair invasion of privacy. On the parent's part there is the claim that in the past he has proved that he can't always be trusted, and that it is because they care that such action has been taken.

Temper flare and the crisis escalates. Both parties become embittered, the relationship is damaged and perhaps can never recover. Eventually the boy leaves home and turns to drugs

partly as a consequence of the parent's alleged uncaring and untrusting attitude. The thing the parent feared has occurred but has been brought about indirectly and partly through that fear.

Another example concerns a husband who falsely believes that his wife is having an affair. At first his suspicions are stated in subtle hints and asides which puzzle and eventually aggravate the wife. When the husband states his mind directly he has now built up the evidence and his emotions to the point where the accusation is exaggerated and bizarre.

Is love simply being blind and silent to this? The Bible speaks of love in an active and positive sense. In Ephesians 4 we are called, as Christians, to tell the truth to one another, but not in anger since this can lead us into error (Verses 25-26).

Paul says: "Do not use harmful words, but only helpful words, the kind that will build up and provide what is needed, so that what you say will do good to those who hear you" (Ephesians 4:29) Good News Bible. Paul's recommendation is much more constructive than the paranoid reactions described earlier. He goes on: "Get rid of all bitterness,

passion and anger. No more shouting and insults, no more hateful feelings of any sort. Instead be kind and tender-hearted to one another and forgive one another as God has forgiven you through Christ" (Ephesians 4:31-32).

Because the Bible is true it is no accident that these Biblical recommendations concerning love in action are closely matched to the psychological principles which might be used in treating the paranoid family or in avoiding the crises which create it.

Warmth and genuine positive regard between persons are seen by the eminent psychologist Carl Rogers to be necessary ingredients for loving and constructive relationships. I believe that this is entirely consistent with the Biblical appeal for us to love genuinely, honestly and constructively with patience and forgiveness.

In the expression of such love there is no place for blatant mistrust. Where there are grounds for suspicion, honest and sensitive communication would seem to be preferable to ill-judged and impetuous attacks upon the person.

Land and Christian Justice



The letter from the two Georgist Anglicans (16th July) was timely and stimulating. As I have on several occasions discovered, when mentioning this reference in the new A.P.B., the apathy of both clergy and laity on human rights in the earth, which is the gift of our bounteous Creator to all his creatures, is extraordinary.

By a slow but drastic process in English history the people who had risen from the days of conquest into the golden age of the 13th century were virtually disinherited from their own land.

At one stage the great Hugh Latimer described the spoliation as follows: "Land which went heretofore for twenty or forty pounds a year is now let for fifty or a hundred. My father was a yeoman, and had no lands of his own; only he had a farm at a rent of three or four pounds by the year at the uttermost, and thereupon he tilled so much as kept half a dozen men."

He kept me to school; he married my sisters with five pounds apiece, so that he brought them up in godliness and the fear of God. He kept hospitality for his neighbours, and some alms he gave to the poor. All this he did of the same farm, where he had that hat he now payeth sixteen pounds rent or more a year, and is not able to do anything for his Prince, for himself, nor his children, nor give a cup of drink to the poor."

And so, writes Henry George, "from the stuff of the Latimers and Mores were evolved thieves and vagabonds, the mass of criminality and pauperism that still blights the root of England's rose."

The Industrial Revolution greatly worsened the plight of the disinherited, and although the welfare state has diminished the extreme sufferings of the poor it has not changed the disinheritation. Until the rights of the people in the earth are restored no relief or charity schemes, public or private, can solve the problems which are clearly eroding and destroying our civilisation.

If the Church of England, which had so discreditable a record in officially allying itself with the spoliators during the six centuries, reversed its alignment and took an active part in seeing that we

share with justice the resources of the earth its influence in restoring the rights of the people would be enormous, and the masses would take more seriously its gospel message.

In 1979 the centenary of Henry George's "Progress and Poverty" is being celebrated. In that great book not only are the rights of the people in the land convincingly advocated but a simple and effective method of restoring them without injustice or revolution is demonstrated.

Will any significant number of Anglicans heed that eloquent message and take seriously the prayer that we share with justice the resources of the earth? Accept my thanks for publishing the letter from Messrs. Morris and Pitt. As my response to the centenary I have composed a hymn-prayer which I append and hope that you will print.

W. A. DOWE
Lakemba, N.S.W.

Refugee Controversy

The Rev. R. C. Forsyth will doubtless have many supporters for his shocked attitude towards my letter on the Refugee Problem (ACR 16/7/79). Admittedly, it is more difficult to go against the tide of popular opinion and the widely accepted Christian view that the Old Testament has no relevance whatsoever to this Era of Grace.

But before I proceed further, let me make clear that my argument is against unrestrained immigration — no more, no less, and the expressions of horror are unjustified.

The only real difference between the Old and the New Testaments (or Covenants) is that under the New Covenant the God of Grace who is also the God of History promised to write His Laws within our hearts and minds (Heb. 8:10 and Jeremiah 31:33).

When we are dealing with national matters, therefore, we can but examine the principles whereby God founded His nation at Sinai. Those principles are not old but even today, for they include the Naturalisation of Foreigners as well as Racial Purity.

Those principles have never been abrogated. When Christ came to redeem Israel, in the process He opened the door of salvation to whosoever will, so that now in Christ we are spiritually one. The Hottentot does not become an Englishman by virtue of his conversion, nor would he want to be.

He contributes his own spiritual gifts to the Body. God still judges Nations — not the only polyglot ideal of the One Worders with their coffee-coloured world

population jumping to the dictates of an antichrist administration.

Of course we do not turn away from the distressed, but when those distressed are likely to multiply from tens of thousands to incalculable numbers, where do we draw the line?

If we are in the prophesied period of the Tribulation — and if our prayers are answered that our nation is saved out of the worst of it, we shall need strong hearts to witness a global upheaval of millions.

At least we should save a place in this fair land of ours for the Rhodesians who are being hounded out of their birthplace — with the help of the W.C.C. At least they are peoples akin to ourselves. Jesus held to the principle "the children must first be fed."

Are we to become as mixed by unrestrained immigration of totally different ethnic races because the Vietnamese choose to make it difficult for surrounding nations?

If God had chosen to Asianise this land, it would have happened centuries ago. Britain was not particularly interested. If I did not urge restrained immigration, I should feel like Esau who despised his birthright.

Mrs. P. CREASEY
Clontarf, Qld.

More on the Refugees

The letter from Rev. G. S. Clarke on the boat refugee people and our moral position towards this grievous problem should not shock you. Not to the extent of a complete editorial rebuttal. Personally I found your editorial of May 21 and Mrs. Creasey's letter the most balanced writing on the subject I've seen, and I thank you both.

The Rev. Clarke seems to have lost sight of the fact that we are, or should be, dealing with a policy of evil, and that there are two courses open to us if we are to be faithful witnesses to our God who in His omnipotence gives us the answer to all problems.

First, and most obvious, we have to be compassionate to the victims of the evil. Second, we have to deal with the cause of the evil.

I have no doubt we as a people will fulfil our obligations as to the first instance, but have my doubts about the second. To grasp that nettle would involve a rejection of the blatant hypocrisy and pathetic immorality which brought Communist victory to Vietnam.

"Peace with Honour" I think we called it. It would mean Christians demanding a policy of sanctions against World Communism no less rigorous than those we saw fit to apply against an innocent friend, Rhodesia. It is time we stopped subsidising Communist murder and terror, of which the boat people is just another instance.

EDWARD ROCK
Greensborough, Vic.

Pilgrim's Regress and Revival

"Personal Declension and Revival of Religion in the Soul" by Octavius Winslow. Banner of Truth Paperback 80 p., 203 pp.

Octavius Winslow, in his style and application to his subject, was a man "born out of due time". Although belonging historically to the nineteenth century, he bears the imprint of a true puritan.

"Personal Declension" is a book of great strengths and equally great weaknesses in the opinion of this reviewer. The strengths are found in the author's uncanny knack of infiltrating to the very depths of "Mansoul", where he searches out every vestige of excuse the reader may try to advance against the charge of declension.

Also, the chapters on "The Lord the Restorer of His People", and "The Lord the Keeper of His People" address themselves to the heart, and are grand biblical teaching, deeply rooted in the doctrine of God's sovereignty and never-failing initiative toward His errant children.

There are, however, weaknesses. There is the prolix development, very much in the puritan manner, of the subject of declension. The author deals with this like a spiritual surgeon, uncovering every millimetre of defilement in flesh and spirit.

Declension in Love, Faith, Prayer and declension "In Connection with Doctrinal Error" are exposed mercilessly. Chapters on "Grieving the Spirit" and "Fruitlessness and Fruitfulness" are helpful but overly long.

There is also a passage on seeking the Baptism of the Spirit (p. 106) which seems to regard this as an experience to be sought in the face of self-sufficiency and cold formality in prayer.

"Seek, then, with all your blessings, this, the richest and the pledge of all, the baptism of the Holy Spirit... you have no moral power with God or with man, apart from this baptism of the Holy Ghost; seek it, wrestle for it, agonise for it" (Author's Emphasis).

It should be borne in mind that these words are addressed to declined believers, thus Winslow sees the spirit-baptism as subsequent to conversion. No Scriptures are adduced to support this view, although, all in all, the volume is literally bursting with supportive bible quotes.

The final criticism to be made is that of the book's repetitiveness. Again and again the same points are



made under different heads, so that one is led to conclude that, despite its many positive values, it could have been, and should have been, written in a hundred pages.

Denis Ryan

Evangelism in Marriage Counsel

"A Premarital Guide for Couples" by David A. Thompson. Bethany Fellowship, Inc. S. John Bacon Pty Ltd Mount Waverley, Vic. Paperback \$2.95

This is a useful counselling guide for couples and at such a reasonable price it ought to be on ministers' bookshelves.

It is designed for prospective bride and groom to put their individual answers down privately or in a counselling session. Chapter headings include, Where We Began (personal and family history); What We Share (including sex and in-laws); What We Value (goals and religion); What We Can Afford (a mighty important item); What We See In The Future and Wedding Plans.

All sections are frank and clear; the book should be helpful for ministers who seek to fulfil their responsibility in marital counselling and also as a tool for evangelism.

Donald Howard

Confirmation at Right Level

"To Be Confirmed" by Gavin Reid. Hodder & Stoughton Paperback 128 pp. Price \$2.45

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NEW RELEASE "LIVING UNDER AUTHORITY"

This book is for Adult Study Groups, especially "Growth Groups", following on from the Billy Graham nurture groups.

Written by one of the authors of the Billy Graham book "Nurture in Small Groups" — Rev. Tom Wallace — this book picks up where the other left off. It is a completely revised form of an earlier Adult Study book on Mark's Gospel, consisting of ten studies and designed as a work book for each group member.

On sale at \$2.95 from Insight Resources and published by the Trowel.

English teacher I became well aware of the difficulty young people often have in comprehension of written English as it showed up in tests. As a result I tend to prefer the simple to the "solid" text for any subject; far better that the average reader should not be floundering, as the brightest can always be extended with further reading.

Gavin Reid is well known as a Christian communicator, and here his aim is to present the facts of faith necessary in a course for confirmation in a lively, simple and digestible form suitable for the teenagers who generally make up confirmation classes. I think he succeeds admirably.

The book is designed to be studied a chapter a week for twelve weeks or so, with discussion questions provided, plus an appendix on the Ten Commandments. In short, well worth considering if other books have proved too heavy for confirmation candidates, and a helpful basis teaching book for any new Christian.

Lesley Hicks

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WHAT A WORLD GOD IN TRAGEDY

Lesley Hicks

It's healthy, I feel, to have one's assumptions as a Christian called into question. We are told always to be ready to give an answer to anyone who asks the reason for the hope we have. (1 Peter 3:15). In the last issue of the "Record", in this column (Letter to a Humanist), I mentioned the long letter of challenge I received from an agnostic reader of "The Appalling Silence".

Referring to the account I gave in that book of the events of the last week of Don McKay's life, he objected particularly to the statement: "Barbara can see a certain finality about the last months and especially the last week of Don's life. The perfection of God's timing seems evident".

"Not to me it doesn't", was my friend's blunt comment. "I can see little perfection of any sort in any of the circumstances surrounding a callous murder of one of the most sordid motives imaginable".

He also queries my account of Mrs. Mackay's writing to a mother whose little boy had been badly injured. The mother "had read and re-read Barbara's letter and the piece of verse 'What God has Promised', and had clung to these messages of encouragement through that very difficult time".

His challenge was: "What would you say of the fact that the little boy was run over by

taunt of a Christian's trust in a good God — if He's good and powerful, why did He not prevent altogether such evil befalling this good Christian man and his family, or that innocent little boy, instead of just providing vague "comfort"?"

In reply I wrote that God, being transcendent of time, has foreknowledge of the future, and that by and large He lets human and natural affairs take their course — if conspirators are plotting a murder He does not intervene, nor does He cause the truck to swerve to avoid the child.

But death is not the worst thing that can happen to a Christian; and where God's children are trusting Him and making their lives available to Him, and praying, much good grows out of the tragedy.

A GOOD GOD?

Certainly to speak of God's perfect timing seemed almost outrageous, and our humanist friend's reaction is understandable for one who rejects all notion of a personal, caring Father God involved in the lives of His children.

He can make the classic

HE CONTROLS THE MISSIONARIES Christianity: A White Man's Religion?

In Malawi, Central Africa, there is an active religious sect called Makolo (meaning ancestor worship). It is common for the Makolo preacher to lift up the Koran and ask "Whose book is this?" His listeners reply "The Arab's book". He goes on "Whose religion is Islam?" The reply comes back "The Arabs." And he does the same thing with the Bible and Christianity. The conclusion: that Christianity is a white man's religion.

"Not so," says the Rev. Simon Ibrahim, the General Secretary of the Evangelical Churches of West Africa. He is currently visiting Australia on behalf of the Sudan Interior Mission, the Mission which founded ECWA. He will be speaking in theological colleges, universities and churches throughout Australia.

CRITICAL DAYS IN NIGERIA

Ibrahim is leading the 1400 congregations in ECWA in critical days. Nigeria, with a population of over 70 million, is one of Africa's most prosperous and influential nations, a strong proponent of African nationalism. Last month saw the first elections after years of military government following the civil war.

It is a new day for foreign missions with Nigeria's 250 SIM missionaries now under ECWA administration and ECWA with 250 missionaries of its own. One third of Nigeria's population call themselves Christians, and it is estimated that the remaining two thirds divide equally into Moslems and Animists.

He follows in a growing tradition of Africans, who are not only Christians but, through travel and education both in Africa and overseas, can articulate the Christian message in an African context more convincingly than a Westerner.

SON OF EVANGELIST

Simon Ibrahim is from the Tangle tribe of Northern Nigeria. His own father was an early convert from a pagan background and became an evangelist in ECWA.

He went through mission schools and eventually graduated from Ahmadu Bello University in Nigeria. From there he went on to gain his MA in Communications at Wheaton College, Illinois, and brought back to the Nigerian Church a keen interest in utilising secular methods to communicate the Gospel.

CONFRONTING AUSTRALIANS

He will major on Church/Mission relations as he



Rev. Simon Ibrahim, Executive Secretary of ECWA.

speaks around Australia. In the last week of August, he addresses the SIM Orientation Course at Sydney Missionary and Bible College.

Here missionary candidates for Africa, and others interested, will have an opportunity to hear an African's view of missionary institutions and the indigenous church, particularly in Nigeria.

The Rev. Simon Ibrahim comes from a continent which boasts a population of over four hundred million, of whom at least one hundred and fifty million call themselves Christians.

He comes to Australia, a so-called Christian country, in a time when, if the secular media accurately reflect national values, interest in Christianity is low. This will be an interesting confrontation in itself.

The Bishop Speaks Out Not Therapeutic Enough

Liquor advertising in radio, television and newspapers is to be curtailed by a code worked out by the industry and the media. I applaud the fact that as from the beginning of next month, liquor advertisements will not be able to suggest that alcohol has any therapeutic value nor will they be able to feature people unless they are obviously over the age of twenty-one.

This is good but it still does not go far enough. It is blatant hypocrisy on the part of the society that rightly decries the use of drugs by young people and others, to accept any advertising at all of that drug that is abused more than all the others put together.

Is it only scepticism that makes some people assume that the liquor industry has taken this step in an effort to quieten the growing pressure on governments to completely ban the advertising of alcohol? We know that pressure is mounting because every authoritative voice that speaks on the subject labels alcohol as the number one

THE PROBLEM OF EVIL

A pat answer like that is not likely to satisfy our humanist critic, nor even the questions we Christians may ask when in agony of spirit, under severe stress of one kind or another, we wrestle with the age-old problem of evil. It is far more than an intellectual problem, but one with profound effects on our emotions and our spiritual lives.

Things go wrong. Illness strikes; a job is lost; a small business is crushed by the effects of an industrial dispute; someone we love rejects us, and seems to be rejecting God too.

We pray for relief and "a happy issue out of all adversity" but things may not work out happily. The illness may become terminal; unemployment prolonged; financial hardship persistent; and the stubborn rejection unyielding. Do we conclude in such instances that God is helpless and that evil has triumphed?

Or is God the author of evil? If not — and the idea is unthinkable — we conclude that for reasons of His own He permits it to hurt those He loves. We have the book of Job as evidence. Job cries, not knowing that Satan is his tormentor, though God has permitted it: "Though He slay me, yet will I trust in Him" — and that is seen to be the trust that triumphs.

Amongst her few simple possessions in her bedroom in Pattani, Margaret Morgan left a notebook in which she had copied out a quotation from F. B. Meyer highly significant to any Christian wrestling with the problem of evil and its relation to the will of God.

"Make no distinction between what God appointed

MINKA AND MARGARET

This problem was highlighted once more when in 1974 two Overseas Missionary Fellowship leprosy nurses, Minka Hanskamp and Margaret Morgan, were kidnapped in South Thailand by Moslem separatist guerrillas. Our family were among those who joined in prayer for their safety, as an O.M.F. prayer cell meets monthly in our home.

For five months or so they were held captive — the ransom demand of ten million baht, hundreds of thousands of dollars, plus political



demands, was refused as impossible on all counts — and then they were shot. The Christians, not knowing this till their bodies were found in March 1975, eleven months after they were taken, kept on praying.

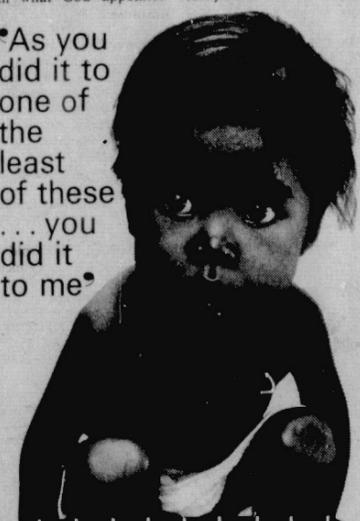
Their story is beautifully told in "Minka and Margaret" by Phyllis Thompson (Hodder & Stoughton/O.M.F., 1976). What scope that would give for the taunts of an unbeliever! Yet in another sense it was a triumph of faith.

Typical of their messages in the few letters they were allowed to write out to their loved ones was this from Margaret: "It is tremendous the way the Lord gives His peace when we become discouraged so that we can sing and praise together".

She concluded with the reference Colossians 1:11. Amongst her few simple possessions in her bedroom in Pattani, Margaret Morgan left a notebook in which she had copied out a quotation from F. B. Meyer highly significant to any Christian wrestling with the problem of evil and its relation to the will of God.

"Make no distinction between what God appointed

"As you did it to one of the least of these... you did it to me"



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MAINLY ABOUT PEOPLE

Martyr Church on the Run — Wrong Image of Sudan

ROCKHAMPTON
Canon B. Farran was appointed Rector of Gladstone on June 15. Dates of other commissionings are: Rev. G. Fryar at North Rockhampton on August 16; Rev. P. Gribble at Blackwater on August 17; and Rev. S. Rigby at Blackall on August 23.

The Rector of North Rockhampton, Rev. B. Farran, and the Diocesan Aboriginal and Islander Chaplain, Rev. J. Warby, have been appointed as Canons.

The Dean of Rockhampton, Very Rev. J. Bayton is to be the Bishop's Commissary.

Mr. T. B. Macauley has been appointed Bishop's Warden.

MELBOURNE

Rev. W. R. Dowel transfers from incumbency of St. Philip's, West Heidelberg to incumbency of St. Barnabas', Balwyn on September 18.

Rev. N. R. Glover becomes part-time minister-in-charge under the direction of the Regional Bishop at St. Cecilia's, West Preston from July 1.

Rev. A. J. Schreuder transfers from Chaplain of Gippsland and St. Anne's, Grammar School, Sale, to full-time Chaplain Tintern C. of E. Girls' Grammar School, from February, 1980.

Rev. D. J. Wilson transfers from incumbency All Souls', Edenhope to incumbency of St. John's, Lilydale.

Rev. D. G. Cobbett resigns from incumbency St. Faith's, Burwood as from October 14 to become rector of St. Peter's, Glenelg in the Diocese of Adelaide.

Rev. K. J. Perry resigns from incumbency Holy Trinity, Oakleigh to missionary service with Church Missionary Society from September 9.

Rev. E. J. Lees died July 3.

STAINED GLASS WINDOWS

K. J. LITTLE
19 Barden Street
Arncliffe, 2205
Phone: 599 7548

Sudan Interior Mission workers, Brian and Doris Fargher, passed through Sydney on their way for a three month furlough in New Zealand, and made it clear that many reports are untrue, concerning the work in the Sudan.

Reports of persecution are exaggerated, especially stories of mass killing and torture. It is true that in some areas, churches have been closed, and some evangelical churches are viewed with suspicion, especially if actively involved in meetings for young people. However, according to them, the Day for evangelism is not over.

At present there are only 38 missionaries, from a force of up to 300, still present. If allowed to continue, there is still a "terrific future" according to Mr. Fargher.

Some areas have been effectively evangelised, and are now able to send out their own missionaries. In other parts, millions have still not heard the Gospel. "Christian education in the Church is very needy", said Mr. Fargher. "Sunday school classes are just beginning, but the material, in Amharic, is very limited".

more than three people, is left very much to local administration.

Gideon Bibles have "blanketed" the country, and there is an acceptance of the Bible by the authorities. The Bible Society is also very active and permitted to operate.

Reports of an "underground church" are not necessary nor very helpful.

THERE IS PRESSURE

Pressure has brought the Church together. The example given by the Church is a real encouragement and a challenge to the Church in the West. "They have a victorious outlook on life", according to Mr. Fargher.

"The picture of a martyred Church, running away and hiding is very wrong. They have taken the attitude of 'Here we stand — do what you like'".

The overall picture is of a rejoicing and expanding Church, prepared to work around difficulties, and pressing on with the work at hand.

UNLAWFUL ASSEMBLY

The regulation regarding the unlawful assembly of no



Brian and Doris Fargher, S.I.M. missionaries from the Sudan.
Photo: Ramon Williams.

ACC LOOKS FOR CHINA VISITORS

In an attempt to deepen its understanding of China, the Australian Council of Churches' Commission on Overseas Mission would like to talk with church people who have visited China in the last few years.

Through such discussions, COOM feels, its member mission boards might get a more balanced understanding of China. They might also see more clearly the kind of relationships that ought to exist between our two countries.

"In particular, we'd like to share the information we have about life in China and the life and witness of Christians in China", said the Rev. Dr. John Brown, a COOM member and general secretary of the Uniting Church's Commission for World Mission.

Dr. Brown invited any church people who have been to China recently, and who would be interested in sharing in such discussions, to contact him at the Commission for World Mission, Box C103, Clarence Street P.O., N.S.W. 2000. The phone number is (02) 29 3112.

"URN OF CONCERN" EARNED \$16,500



The Thanksgiving Dinner for the H. I. Urn of Concern project, held in Sydney recently attracted 50 participants, in spite of the mail difficulties caused by industrial disputes. Held at the Boulevard Hotel, the occasion was one of encouragement to those involved in this scheme.

Commenced as a "once only" project, the H. I. Urn of Concern involves women in the sacrificial giving of money, which is placed in a small "urn". All those participating are then informed through regular mailing of newsletters and prayer information, of the work involving Third World women. Many of these attend the Haggai Institute Leadership Training Course, held in Singapore.

On a given date, the holders of "urns" are to break them and forward the contents to the Haggai Institute office, in Brisbane, towards scholarships for some of the women in Singapore.

Last year, two ladies received scholarship grants from the finance received. This year, it was revealed at the Thanksgiving Dinner, four ladies received scholarships!

A total of \$16,500 was raised, with \$500 coming from a lady in the United States of America who had heard of the work, and \$75 from a lady in Singapore.

Graham Dorn, aged 18, has been a spastic all his life. Recently he gained employment at Centre Industries, associated with the Spastic Centre in his area of Seaford. Mrs. Dorn had been interested in Dr. John Haggai's book about his son Johnny who was a quadriplegic. The more she read of Johnny and his prayer involvement for Dr. Haggai's work, the more she told her own son, Graham. Now the Dorn family, especially Graham, has become closely associated with the H. I. work and the giving possible through the H. I. Urn of Concern.

The picture shows Robyn Power speaking with Mrs. Margaret Dorn at the H. I. Urn of Concern Thanksgiving Dinner. Mrs. Dorn had a special request for wanting an "Urn" . . . for her 18 year old spastic son, Graham, who wants to share his earnings for the Haggai Institute work. (Photo Ramon Williams).

OLD FRIENDS MEET

A vice-president of World Vision International met recently with the Anglican Primate of Australia, Archbishop Sir Marcus Loane.

Dr. Sam Kamaleon, who was in Australia to lead a number of Christian Leadership conferences, met with Archbishop Loane at St. Andrew's House, Sydney. The two spent time recalling their preaching days together in India.

Dr. Kamaleon is an ordained Methodist Minister, who directs Christian Leadership and pastors' conferences throughout the world, particularly in Third World nations.

While in Australia, an approach was made to Dr. Kamaleon to conduct a leadership conference for Aboriginals in Australia. The request came from sections of the Aboriginal Christian community.

Dr. Kamaleon is now considering a conference next year in Alice Springs.



Dr. Sam Kamaleon with Archbishop Sir Marcus Loane.



Mrs. Eileen Middleton of the C.L.C. shop at Springwood, presents the Mayor, Alderman Leslie with a copy of the N.I.V. Bible for the local library, during the opening ceremony of the Christian Literature Crusade's eleventh book shop. Photo: Ramon Williams.

CLC MOUNTAIN ADVANCE

The Christian Literature Crusade's opened its eleventh book shop in Australia, at Springwood on June 28. The brightly coloured, attractively arranged and decorated store quickly filled with people, following the official ceremony conducted in the plaza outside.

Shop F, in the Town Hall Plaza, Springwood, first came to the notice of Eileen Middleton two months ago. Mrs. Middleton was formerly the manager of the CLC Family Book Shop at Parramatta.

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OUT OF THE ASHES — THE DESPERATE PLIGHT



The remains of the Balayi coffee processing plant at Masaka in Uganda, which is owned and operated by the Church of Uganda. Coffee to the value of 3,000,000 shillings (\$375,000) was destroyed during the war of liberation and 300 employees put out of work. First hand account, page 2.

ON OTHER PAGES

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EDITORIAL

The latest strike to be reported in the papers, and not all are, was a strike by twelve snowplough drivers at Mount Kosciusko. The drivers timed it well as it was the first real snow fall of the season, right on the weekend when some skiers were leaving and others arriving and all inconvenienced. It was such a small pimple on the industrial face compared to the ugly scars of the waterfront strike, or the petrol refinery strike, or the train strike, that it might seem hardly worth mentioning, though this will not be the opinion of the hard pressed resort operators who have had a bad enough season as it is.

But what about strikes in general, which are of such frequent occurrence in the Australian Community? Are strikes legitimate? The retort will be made that in a free world a person always has the right to withdraw his labour, but this reflects the error of modern secularism which ignores the fact that we are in relationship to one another and therefore have obligations towards one another. For example, members of Nasa monitoring a moon shot at Houston, Texas, are they at liberty to withdraw their labour at their own discretion when three astronauts are in orbit and are relying on the faithfulness of the Houston team for their safe return to mother earth? Plainly there are some situations when it

ORGANISED GREED

is indefensible to withdraw your labour and the government should legislate accordingly, providing penalties for those who offend. Those who staff essential services have the strongest obligation to remain at their work rather than jeopardise the whole community, and although clearing the roads in the snow fields could hardly be regarded as an essential service, those who have chosen to take up this work have an obligation to those whose plans depend on their faithfulness in it.

The basis of most strikes is greed. Indeed our modern economic system may be described as organised greed. Jesus described Christians as the salt of the earth, but most of us have lost our savour, being motivated by greed along with the rest of the community. The organised church is not exempt. It manages its properties for what it can get from them. But the Christian principle is service which considers other persons' welfare primarily. Greed looks after number one first.

The sad thing is that greed is a perversion of the noblest motive; the seeking of life. In the Garden of Eden, God planted the tree of life as the hope and promise that those who by patience in well-doing seek for glory and honour, will be rewarded with eternal life.

Sinful man seeks power and possessions in the belief that this is where real life resides. He is greedy. He is mistaken as to where life lies. Jesus said, "A man's life does not consist in the abundance of the things that he possesses". Life consists of relationships, especially relationship with God. Jesus said, "This is life eternal to know the only true God, and Jesus Christ whom He sent".

Greed is the commonest human sin and it is the one most fiercely denounced in holy scripture. The tenth commandment forbade it. Jesus condemned it in the strongest of terms, and in several places St Paul warned that the greedy person will not enter the kingdom of heaven. He said that it was the equivalent of idolatry, which is the grossest of sins and he warned that the wrath of God overtakes those who are greedy. In a society where organised greed is reflected in company reports, in trade union militancy and in the aspirations of ordinary people, Christians and the Christian church must witness to service and not self-centredness as the principle for organising human life. Not rights, but obligations, are to be uppermost. The Son of God was among us as He who serves. Relationships are the all important thing in life. Society consists of relationship. Service furthers relationships, greed destroys them.

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