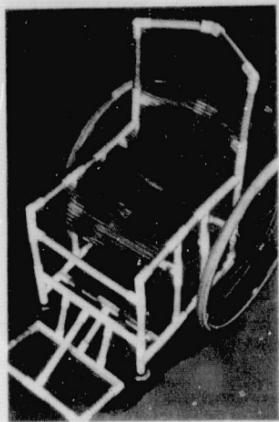


Hospital helps disabled in underdeveloped areas



A lightweight plastic wheelchair developed at Royal North Shore Hospital will provide mobility once not possible for many disabled individuals in underdeveloped areas.

The chair has already been distributed to Central Australia, South Pacific islands

and Burma. It is now on trial in the Solomon Islands, New Caledonia, New Guinea and Burma.

The idea was the brainchild of Mr. Robert Bosshard, a biomedical engineer at the Hospital's Spinal Unit, who perceived the plight of disabled persons in underdeveloped countries where, apart from neurological disorders, victims of polio still require mobility.

Many suffered greatly on the floor of their huts through lack of mobility. Others were unable to realise their full potential in life.

The chair has several distinct advantages over conventional wheelchairs in that it is light, low cost, and easily repairable. All component parts are readily available from the local trade store.

Hygiene is also improved since, being made from plastic materials, it can be used as a shower chair.

Funds are still needed to introduce the chair to many other underdeveloped areas where workshops, designed to instruct local bodies in the construction and maintenance of the chairs, would be conducted.

In this way, the areas would be able to supply their own needs, to the benefit of many disabled children and adults.

Ambulance goes to Colombia



A fully-equipped ambulance has been given by the people of Lancaster, Pennsylvania, U.S.A. to the people of Colombia, South America, in memory of Chester A. Bitterman who was killed earlier this year while serving with the Summer Institute of Linguistics (SIL).

Bitterman, 28-year-old linguist, was captured in January, 1981, by Colombian dissidents in Bogota who identified themselves with the leftist M-19 movement. Seven weeks later when SIL refused to leave Colombia, Bitterman was found murdered.

The Ambulance Ceremony took place in Lancaster, Pennsylvania, where Bitterman grew up and where his parents and seven brothers and sisters still live.

The ambulance will go to a hospital in Villavicencia, a town about 50 miles southeast of Bogota. The 100,000 people living in that area have no ambulance service.

Bitterman's parents were the first to make a donation to the project. "We want to help the people of Colombia and show them our love," they said. Churches, civic clubs and individuals in the Lancaster area joined the effort to raise funds to complete the purchase and shipping of the ambulance.

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Going places!

If the number of campers at the recent CEBS-THE ANGLICAN BOYS' SOCIETY N.S.W. STATE CAMP is any indication, this is one movement headed for greater things. Over 250 was a record for such a camp.

Activities abounded. A computer was used to put together a programme that catered for the utmost use of every piece of available equipment, considering the number of people involved.

Every boy was able to participate in every activity! This included anything from hiking, canoeing, abseiling, fishing (both in the river as well as deep-sea) right through to the use of a yacht, BMX bikes and a wind-surf.

The boys ranged in age from Primary school years, through to late teenage. They came from as far afield as Newcastle, Bathurst and Canberra-Goulburn, with special contingents coming from Tasmania, South Australia and Victoria.

Chaplain-in-Chief, Ven. Harry Goodhew, together with his four chaplains, catered for the spiritual side, while leaders with special skills made themselves available in other ways.

George Atkinson, Camp Director and the General Director in Sydney, claimed

the success was because, "People, with the gifts, have made themselves available. This has made the Camp the success it has been."

Programme Director, Kevin Brown told of a worthwhile communication between staff and campers, which made the two years' planning well worth all the hard work.

A tuck-shop, branch of the Commonwealth Bank, and medical facilities catered for every need. Sister Clare Blogg was called upon to treat dislocated fingers, minor cuts and bruises and hardly any sunburn. "For a camp this size, I expected far more!" she said.

Obviously the numbers of boys interested in such activities through the organisation called CEBS-THE ANGLICAN BOYS' SOCIETY, could be multiplied... if only more leaders would make themselves available.

As the ten-day NSW State Camp came to a close, some leaders were already looking forward to the forthcoming Leaders Conference in Canberra next year, while the boys themselves left the four camp centres, which had been their homes... headed into the future.

Ramon Williams

English bible teacher to visit Australia

The Rev. R. C. Lucas is to visit Australia in 1982 for the months of July and August.



Dick Lucas is the Rector of Great St. Helen's Church in Bishopsgate, London. The building is situated right in the business section of the city of London from which a very significant lunch-time ministry to business people is being exercised.

The Tuesday lunch-hour services are attended by 650-700 people. This is even more significant when you consider that the seating capacity is 600 and the rest sit on cushions on the back stairs and in the aisles.

The Department of Evangelism has invited Dick Lucas and he will engage in a variety of activities during the two months. He will conduct evangelistic ministries in the Sutherland Shire, Turramurra area, in the City at the Chapter House, and at NSW University during the day and at night in the Clancy Auditorium for people in the Eastern Suburbs. He will be spending time in the Wollongong and Parramatta areas at a variety of functions.

It has been decided, in conjunction with the College of Preachers, to run a School for Preaching and Ministerial Priorities. This will be held at the St. Andrew's Cathedral Chapter House on July 27th-29th where Dick Lucas will be the main speaker. This school is open to full-time Christian workers for any denomination and all the ministers in the State will be invited.

Details of the R. C. Lucas visit are available from the Anglican Department of Evangelism, Diocese of Sydney.

Research assistant appointed



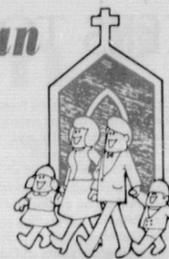
Mrs. Joan Evelyn Irvine has been appointed to the position of Research Assistant in the General Synod Office.

Mrs. Irvine, 28, holds a Science degree from the University of Toronto and a Master of Divinity degree from the College of Emmanuel and St. Chad, Saskatoon, Canada, where her thesis was entitled "The Ministry of Deacons".

After her theological studies Mrs. Irvine, an Anglican, was appointed Christian Education Director of the Essex United Church in Ontario, but due to an unexpected vacancy in the ministry of the parish, became "pastor-in-charge" for a year.

Joan Irvine is married to Andrew, a fellow Canadian, who is commencing a 3-year doctoral programme at the Department of Traditional and Modern Philosophy at the University of Sydney. Mrs. Irvine commences her duties on the 18th January, 1982.

A post newly created by the General Synod in 1981, the Research Assistant is responsible to the General Secretary and will be deployed for most of her time to assist the various Commissions and Councils of the General Synod with specific agenda concerns. The Commissions include those on Evangelism, Doctrine, Social Responsibilities, International Affairs, Liturgy and Canon Law. The Missionary and Ecumenical Council will also feature prominently in her work as will the new Board of Ministry and Training when it is constituted by the April 1982 Standing Committee.



Further super. improvements

Clergy fund

The Australian Clergy Provident Fund, the National Superannuation Fund, set up by General Synod has announced further significant improvements in the benefits.

Under Schedule CB60, all members can now plan to retire at sixty years of age, a full Capital Sum Benefit at 60 years will be higher than a discounted figure on the 65 years' schedule. As well, if a member, planning to retire at sixty years, continues to a later age (up to seventy years) then his Capital Sum Benefit will be higher than those on sixty-five year schedules. However, incapacity or death benefits will not be as high as on some sixty-five year schedules, after the age of forty-five years.

Greater choice is now available in the Capital Sum Benefits area by the introduction of two new packages. The Fund is therefore offering three packages with retiring age at sixty-five years.

The existing schedule, known as CB65, with the highest incapacity/death benefits during service, and a retiring benefit estimated at 167 times an annual contribution of \$1,000 during a full forty years' service;

Schedule CC65, where incapacity/death benefits are 62-1% of CB65 at joining, with steadily increasing benefits reaching approximately 191 times an annual contribution of \$1,000 during a full forty years' service;

Schedule CD65, where incapacity/death benefits are 23-3% of CB65 at joining, with rapidly increasing benefits, reaching approximately 195 times an annual contribution of \$1,000 during a full forty years' service.

Members will also be able to revise their benefits once during service to better suit domestic and economic changes. Existing members will be able to opt to change during the next twelve



months so as to take advantage of new packages.

Pastoral care and personal attention to members will be increased by contacts, not only with a publicity folder giving an explanation of benefits and retirement planning, but also by personal discussions with members in Dioceses.

Computerization of records will enable regular statements of benefits to be sent to all members. The first of these statements will be hopefully dispatched in the middle of this year.

A.C.P.F. welcome enquiries to: The Secretary, Australian Clergy Provident Fund, St. Paul's Cathedral Buildings, Melbourne.

"Wadjadothalongweengend?"

1600 young Australians. Thongs and jogging shoes. Acres of blue denim. Not a tie or suitcoat in sight. Laughter, music, clapping. Beards galore. Cymbals, Trumpets, Flutes, Saxophone, Drums, Piano and Organ. A pop festival? Well, you might call it that, but no pop idol drew them.

It was the 8th Australia Day Youth Convention and they literally removed the rear panels of the large Katoomba Christian Convention Auditorium, added an overflow tent with video relay, and erected a further marquee — and still there wasn't room!

From all over the State they came. The property swarmed with youth. They camped in Katoomba "pea-soup" weather. They slept in homes, caravans, and convention facilities.

The platform was shared by David Stewart, Principal of New Zealand Bible College, and Dudley Foord, the Rector of Christ Church, St. Ives shown speaking to the vast gathering. Under the theme

"Thinking God's Way", David Stewart led four studies from Paul's letter to the Romans, while Dudley Foord expounded the great Biblical themes of Redemption, Justification and Sanctification. Some of their comments: "Heart-warming and exhilarating"; "We were stimulated, convicted and encouraged to look to the Lord Jesus for a closer, holier walk with God"; "I could share the most important part of my life with people I'd never met".

Never let it be said young people have lost interest in Christianity. Since its inception 5 years ago, the Council of the Youth Convention has stuck with one overriding principle in their invitations to speakers: solid, faithful exposition of the Bible.

The singing under the leadership of David Watson and Convention Chairman, Phillip Jensen observed that the 1600 young voices singing God's praise just about raised the roof!

John Webb

Polish harvest from martial law

"When the Martial Law was introduced, the people were shocked, but the Ecumenical Council decided to go ahead with planned church meetings and their normal activities. The resulting overflow in church services indicated something of the people's feelings. Here they were, many turning to the Lord as never before," said Pastor Pawlik, Secretary of the Polish Ecumenical Council, and Director of the Council for Relief and Development in Australia, as a guest of World Vision, at a press conference in Sydney last week.

"The Week of Prayer resulted in full churches, showing people believe in the Church and they came because they knew they would receive 'something' from the Church."

One woman received a gift of food, which helped care for her ill father and children. The fact that someone, not known to her, had made such a gift possible, indicated that friends cared!



"That gift was more than mere food."

The people realise difficult months are still ahead, especially for food and medical supplies. The elderly, lonely and children will be the worst hit.

To obtain such meagre supplies means standing in a queue for two to three hours, in temperatures of 50° below zero!

He explained the reason for his visit. "I have come to say thank you to the Australian people for their help to us, in our difficult situation."

"We do not see this aid as only material aid, but also as moral support for us at this difficult time."

He explained the effect such aid had upon the Polish people, especially the witness given to those who are not Christians. It showed that people were thinking of the Church in Poland, around the world. They were not alone or forgotten!

The present restrictions have drawn the people closer together, especially within the various denominations.

Referring to the immediate future for the Christians in Poland, Mr. Pawlik told of the need for peace and strength to work, to take Poland out of the crisis.

"We, the Polish people, have fought for people in other countries, around the world, even in the Pacific, Norway, Africa and England. Now we need your support," said Mr. Pawlik.

It was explained that any aid sent, through church sources, would be

To page 3

Stop the smuggling — Dr. Runcie

When the Archbishop of Canterbury arrived in Nanking last month he became the first ever Anglican Primate to visit China.

During his visit, a private one, he said that Chinese Christians should be free to work out their own form of Christianity "with a Chinese face", and referred to the persecution of believers during the Cultural Revolution as "painful and difficult".

Back in Hong Kong, the Archbishop appealed to religious groups to stop smuggling Bibles into China. It was "unhelpful if it creates the idea that the only way to get a Bible is if it is smuggled in."

Smuggling, said Dr. Runcie, created great difficulties for the Chinese Church leadership, and it was better to wait for formal requests.

Dr. Runcie was greeted in Nanking by Bishop Ding Guangxun of the Diocese of Nanking, leader of China's Protestant Church and the head of the country's year-old Christian seminary at Nanking, the only one of its kind in China.

During his stay he visited the seminary, went sight-seeing and had spent time in

talks with Bishop Ding. Dr. Runcie said coming to China was a great thrill and the fulfilment of a dream. His reason for coming was the hope that "we will be able to come for something more substantial later." And he added that he hoped that Bishop Ding would be able to accept an invitation to visit Britain this year.

Dr. Runcie did not preach at a public service during his stay, due to pressure of time, an aide explained. He did celebrate Holy Communion privately at a guest-house in Nanking before leaving for Hong Kong.

At a tea-party held in his honour, the Archbishop spoke of the role of the Church as a bridge among nations.

According to Chinese sources, more than 160 Protestant churches have reopened in China since the 1966-76 cultural revolution, and Chinese Protestants now number a million, compared with 700,000 before the Communists came to power in 1949.

For an alternative view to the Archbishop of Canterbury see page 4.

CEN

EDITORIAL

Trial by Media

Trial by jury is an ancient method aimed at securing justice. Trial by the media is a more recent innovation and can be highly prejudicial to securing justice by the ancient method of having a case tried by peers.

The Azaria Chamberlain coronial inquiry is one such case of trial by the media. Almost all Australians have been the jury at the pre-trial coronial inquiry with vast media space providing the evidence for this jury. It is a role that comes easily to all because of the usurped role of judge snatched by man in Genesis 3.

The Chief Minister and Attorney-General, Mr. Paul Everingham, has made a plea that "in the interests of justice and fair play" there should be no more publicity before the trial.

In spite of this, the programme Nation-Wide is advertising a segment on infanticide. While it would be within the rights of the producers to present such a segment, its timing is far too coincidental not to be part of the continuing trial by media. It may be that the segment will not finally go to air for it should not, but if it does, it will have achieved its purpose of fanning the matter.

The car pursuit of the Chamberlains by the reporters on their arrival in Alice Springs for the final days of the second inquest represents the media's attitude towards them in recent months. The Chamberlains perhaps rue the day they permitted such easy access for the media in the early days of the disappearance of Azaria and at the first inquest.

They have been hounded and every detail of their life reported on, even to the comment in the Sydney Morning Herald, February 4, telling of their arrival in Sydney. "The couple looked more relaxed than during the inquest, and Mrs. Chamberlain carried a bouquet of flowers. The donor was not known to the press." It may have come from the media barons who have every reason to be grateful for the footage to date and yet to come from the trial.

This comment on the unknown source of the bouquet and the demeanor of the Chamberlain on disembarkation appeared in the very article in which Mr. Everingham appealed to news editors and owners of the Australian media to allow speculation to die away by voluntary curbs on further comment and speculation.

The very fact that the Chief Minister has to call for voluntary restraints on comment and speculation, points out a serious weakness in our legal system. It also shows that the media could hinder the course of justice.

The televising of the magistrate's finding of the first inquest represented an attempt by the magistrate to redress the impact of media reporting.

The Chamberlain inquests raise the question of the propriety of permitting reporting at coronial inquiries where the possibility exists of persons being charged with serious indictable offences at subsequent criminal proceedings.

Of course, the media would object through the journalists' association and the press barons pressure group on the pretext that the liberty of the press was being infringed. However where justice for the individual is in jeopardy liberty of the media must be restrained.

Certain legal processes already have power to suppress publicity, and the protection of persons is thereby secured. This would simply mean the extension of that provision to coronial inquiries where necessary.

The Seventh Day Adventist Church, already wracked by the easing out of many of those who have declared themselves on the doctrine of justification by faith (ministers included) has also been put on trial because of Mr. Chamberlain's professional status.

Many of us have been called upon by acquaintances to pronounce our verdict as Christians on the disappearance in view of the Chamberlains' status.

The Christian community may well be able, in a small measure to redress the impact of media's work, by firstly reminding itself of the Biblical injunctions about judging others when it is not within our right to do so. It is the right of those who are so appointed, but not ours.

We would do well to answer wisely those who do not profess belief by drawing attention to the reason why we set ourselves up as judges when we know our own guilt and the need to turn to Jesus who delivers from the judgement to come (1 Thes. 1:10). Of course we must acknowledge the propriety of Christians who have committed indictable offences being brought to justice for wrong doing that has been proven by due process of law (1 Peter 2:20).

Whatever the outcome of the criminal proceedings, the Chamberlains ought to be the object of our prayers for a just trial by their peers. Can an impartial jury be impartial? We should pray! Christians, because of the justice of God, must continue to pray for the proper administration of justice, and for the remedy of any injustice in our legal system.

And finally, how much has the report, which sounds like "leaked" information, of the possible appointment of a special judge to preside over the trial at the earliest possible date only added a greater degree of notoriety to the proceedings.

Did that leak come from Mr. Everingham's department?

Notes and comments

When we want it

With 75% of people surveyed in favour of unrestricted shopping hours in Sydney, surely the government should capitulate to pressure or should it?

Certainly commercial interests are strongly in favour of the financial benefits to be reaped.

Our own selfish inclinations are towards wanting what we need any time of the day on any day regardless of inconvenience to others.

Certainly there are considerable areas serviced every day of the week such as essential services of hospitals, power etc.

The question for the government is whether unrestricted shopping is essential.

The answer is No. There is Thursday night shopping as well as Saturday morning shopping. Spare a thought for those whose family life will be disrupted over the weekend because one parent may have to work. Time off during the week is no substitute for having the family together at the weekend. Shift workers' families suffer as it is, so why should we extend the problem to the retail trade employees and their families.

There is sense in resting from our labours one day in the week, better to do so with the whole family. Certainly living in communities means that some have to forego the same day off for the benefit of real needs of others, but the retailing does not fall within that area of need.

Spare a thought for the family, Mr. Wran.

LETTERS TO THE EDITOR

Dear Sir,

It may have escaped your notice that a Press item in "The Australian" (18/1/82) concerning restoration of relations between the UK and the Vatican included this gem "Henry VIII established the Church of England".

Are we to sit passively while such untruths are circulated? Certainly the item originated from Vatican City but with the forthcoming visit of the Pope to Britain, we may expect a heightened interest in medieval history and further erroneous statements in the Press.

In this ecumenical decade, and without stirring up an ancient hornet's nest, we could at least use this opportunity to enlighten the public on the deep roots of the Anglican Communion. To emphasise a few points:

1) The antiquity of the Church of England was not even questioned until the Church of Pisa in 1417, and confirmed there, also at the Council of Constance 1419.

2) The Continuity of our Church is seen in Archbishop Cranmer's statement to Parliament in 1549 that the Prayer Book, then being authorised, contained the same prayers that had been in use in Britain for over 1500 years — that is from the days of Joseph of Arimathea and the Apostles.

3) Henry VIII (a life-long Roman Catholic) merely fought the Pope's claims to power over domestic matters in his realm. Once that was removed, the C. of E. was able to throw off the superstitious accretions and blasphemous fables which were corrupting its purity.

4) Various Acts and Statutes between 1164 and 1559 asserted its Independence, designating her as "The Holy Church of England".

Today, textual criticism which has its uses when not carried to extremes is weakening the faith of many of our folk in the Old Testament Scriptures without which, the New cannot be adequately understood. Indeed, in my New Bible Dictionary (Inter-Varsity Press) on Text and Versions, the Scriptures which the Lord Jesus used and CONFIRMED were not appreciatively different from our own superb translations.

Yours sincerely,
(Mrs.) P. Creasey

Sir,

Your commentator's article "The Irish problem and Paisley in perspective" (Dec. 21 issue) presented clearly the pitfalls for evangelical Christians who allow polemics to cloud their perspective of ethical and socio-political issues. The historical backdrop was helpful, enabling the reader to trace the development of conflict through to Paisley's generation.

However, this reader was disturbed that an article which did not appear as an editorial, and which was clearly not news, but rather commentary, should not have the name of its author appended. Whilst not unsympathetic to the author's concern over Paisley's political activity, I would have to be honest and admit that my own view could well be distorted by the unbalanced media portrait of the man that we receive in Australia. If the author of this article is anonymous, how are his readers to discover the objectivity of his (quote: "clearly documented") sources?

I am ever more concerned that terms like "mischievous" should have been used. Such a word suggests a failure of integrity and should be carefully chosen and substantiated when used of anybody. A word like "misguided", which suggests a wrong judgment in a man, whose integrity one may not be in a position to assess, would have better fitted the evidence presented.

Who of us has the right to throw stones at someone who dares to write on such a difficult matter? Yet Paisley has been strongly condemned. Christians must help each other form judgments wisely and charitably. I fear that an article which may well be falling into the very difficulties it seeks to expose elsewhere, cannot for all its excellent qualities, help its readers to think and pray about such a complex and hard-rendering issue. Would the author please help by responding?

Yours Sincerely,
(Rev.) David W. Gilmour, Northmead

Editor's note: The article referred to was extracted from the English church paper "C. of E. News"; the author being Ian Willis.

MAINLY ABOUT PEOPLE

DIOCESE OF THE MURRAY

The Rev. F. A. P. Allen has resigned as Rector of the Parish of Waikerie to be inducted as Rector of the Parish of Willunga on 5th February, 1982.

The Rev. I. F. P. Bruce was instituted as Priest-in-Charge of the Parish of Waikerie on 2nd February, 1982.

The Rev. A. W. Collett was priested on 7th February 1982, to Priest Assistant, Parish of O'Halloran Hill.

The Rev. R. P. Opie will be retiring due to ill-health as Rector of the Parish of Yankalilla on 15th March, 1982.

CLERGY MOVES

Chaplain D. Hill, Small Ships' Chaplain H.M.A.S. Stalwart has now joined H.M.A.S. Cerberus.
Chaplain M. Holz, H.M.A.S. Cerberus is now Small Ships' Chaplain H.M.A.S. Stalwart.

AUSTRALIAN COLLEGE OF THEOLOGY

The Registrar of the Australian College of Theology has announced the following results for 1981 examinations. M.Th., Th.Schol., B.Th., and Th.L. Other diplomas will appear in the next issue.

MASTER OF THEOLOGY

Taylor, Ronald John.

SCHOLAR OF THEOLOGY (in order of merit)

Second Class Honours
Langshaw, Stuart Neale

Pass
Walkins, David; Frewer, Kenneth Gilbert; Reynolds, Graham William.

BACHELOR OF THEOLOGY (in order of merit)

First Class Honours
Yates, John Charles — RC; Britton, John William — MTC; Mathieson, Eric Ann — MTC; Clifford, Ross Richard — BCNSW; Wilson, Michael Kenneth — MTC; McHutchinson, Brent Noel — BCV; Bailey, Robyn Lynn — BCNZ; Borg, Jeffrey John — MTC.

Second Class Honours

Saines, Donald George — CM; Nelson, Gary Neville — MTC; Griffin, David Graham — BCNSW; Harvey, Geoffrey George — RC; Sands, Edward Wilfred — BCNZ; Geeves, Michael Ramon — MTC; Coates, Mervyn John — BCNZ; Miller, Keith — BCNSW; Hanger, David John — MTC; Green, Ross Layton — RC; Boal, Peter Thomas — BCNSW; Bracht, John Lambertus — BCNSW; Merz, Charles Allen — RC; Piper, Andrew Gilbert — BCNSW; Reeve, Andrew Stanmore — MTC; Fergie, Robert Digby — BCNSW; McLatchie, Malcolm Stuart — BCNSW; Bedford, Judith Fay — BCNZ; Verfuss, Karl Gerhard — BCNSW; Choo, Nelson — BCNSW; Harris, Susan — BCV; Chopping, Ross Owen — CM; Gentle, Christopher Reginald — BCNSW;

DIOCESE OF SYDNEY

The Rev. R. T. Platt, St. Aiden's, Longueville to St. Faith's Narrabeen.

RESIGNATIONS

The Rev. J. L. Morgan, resigned from Ecumenical Chaplain at Melbourne University to take up appointment as Warden St. John's College, University of Queensland, end January, 1982.

OBITUARIES

The Rev. S. F. Brown, died 1st January, 1982.
The Rev. C. M. Duns, died 2nd January, 1982.
The Rev. William J. Mitchell, died 20th January, 1982.
Lieutenant-General the Honourable Sir Edmund Herring, K.C.M.G., K.B.E., D.S.O., M.C., E.D., K.St.J., Chancellor of the Diocese of Melbourne 1941-1960.

Craig, Paul Douglas — RC; Webb, David Hopwood — St.J's.

Pass (in order of merit)
Sing Key, Morris — MTC; Baines, Peter Colin — MTC; Beckenham, Gregory Robert — BCNSW; Frith, Peter Alan — MTC; Mok (Oi Lin), Irene — MTC; Coleman, Ross — BCNSW; Duncan, Ian Bruce — BCNSW; Boyce, Craig — BCNSW; Cornish, John William — CM; Williams, Rodney Philip — MTC; Roberts, Brian Geoffrey — MTC; Gerard, Clive Inglis — St.J's; Johnston, Ian Frederick — MTC.

LICENTIATE IN THEOLOGY (in order of merit)

Second Class Honours
Roe, John William — P; Morrow, William George — MTC; Pearson, James Collier — MTC; Cole, David Robert — St.J's; Sharpe, John Graham — MTC; Herron, Raymond Francis — GBRE.

Pass
Burton-Bradley, Michael Winston — St.J's; Walliker, Paul Anthony — St.J's; Sparks, James Thomas — TBC; Baldwin, Andrew Christopher — St.F; Mayhew, Neil Gregory — MTC; Smart, John Arthur — P; Baldock, John Graham — St.J's; Murray, Lloyd Richard — GBRE; Hardie, Phillip Sheridan — P; Stuart, George Steven — MTC.

Code
RC — Ridley College
MTC — Moore Theological College
BCNSW — Baptist College of NSW
BCV — Bible College of Victoria
BCNZ — Bible College of New Zealand
CM — College of Ministry
BCSA — Bible College of South Australia
St.J's — St. John's College, Morpeth
St.F. — St. Francis College, Brisbane
P — Private

Crisis in Poland deepens

Archbishop of Krakow attacks authorities

As the crisis in Poland deepens with the Primate of Poland, Archbishop Glemp, attacking the military authorities of reneging on their promises and internment more people, the Archbishop of Krakow, Cardinal Macharski, has emerged as a fighter against injustice and oppression.

In a sermon delivered on January 6 he condemned the martial law as "a great evil".

"I would like to add my support to the words of almost every Pole, who condemn this evil, as I speak from the Tomb of St. Stanislaus the Martyr, who is the Patron Saint of Moral Order and not an order enforced by the sword and violence."

He mentioned a number of threatening letters which he had received and which accuse him of "preaching politics from the altar" and said: "To speak the truth about God and man in these troubled times is not politics". . . . In reply to an anonymous letter writer who had written to him saying "remember your predecessor Stanislaus and what happened to Bishop Remero": "I would like to reply that I do remember, I remember them with great honour, and therefore I stress that the only way out of our present predicament is to return to dialogue with the people. Such dialogue can be conducted only in an atmosphere free of fear . . . without people being subjected to pressure through fear of losing their jobs."

"Proposal to intern Lech Walesa in monastery founders"

Negotiations between the Polish Government and the church on the proposal to intern Lech Walesa, the former Solidarity leader, in a secluded monastery have finally broken down. It is believed that this is largely due to the escalation in Church-State conflict since Archbishop Glemp's Epiphany sermon on 6 January in which he made a strong attack on the official policy of extorting "loyalty pledges" from people in exchange for security or jobs. Such a policy, said the Archbishop, is "a violation of human conscience" and incompatible with the church's teaching.

Polish harvest — from page 1

safeguarded. Mr. Pawlik assured us that if any went to the army or other outlets, it would ruin the credibility of the Church and they are determined to protect the credibility of their work.

"With your help, through moral and material assistance, and with the help of our Lord, we will not only survive, but will pass out of this difficult time".

The sanctions introduced to cut supplies has only effected the common people, who find it difficult to understand why their supplies of corn, wheat and soya have been stopped. While church and social agencies try to help, they cannot possibly make up the loss of "750 million dollars' worth of Government cuts".

1,000 detained in Polish camps

Keston College has received a list of over 1,000 prisoners compiled inside 3 "detention centres" in Poland and smuggled out to the West. The 3 camps, STRZEBLINEK, JAWORZNO and BIALOLENKA, although only a small sample of some 50 such camps operated by the military authorities since the imposition of martial law, contain the majority of Solidarity leaders, prominent intellectuals and dissidents. The largest camp, BIALOLENKA near Warsaw, contains over 550 people, while JAWORZNO and STRZEBLINEK house over 150 and 300 prisoners respectively. The conditions in the camps are said to be severe due to overcrowding, freezing temperatures, and insufficient food. Detainees are waiting to be tried by ad hoc military courts set up inside the camps after which they will be transferred to ordinary prisons. Some are under pressure to sign pledges that they will refrain from public criticism of the present regime. Those who have signed such pledges or have been sentenced receive milder treatment from the camp authorities than those still waiting. These "loyalty pledges" extorted from people under pressure were condemned recently by Archbishop Jozef Glemp in his Epiphany sermon (6 January) as well as by the Pope who described them as a "violation of human conscience" (10 January). This is the main point of contention in the escalating conflict between Church and State in Poland.

Apart from the well-known personalities such as Andrzej Gwiazda, a leader of SOLIDARITY or Jacek Kuron, a founder of KOR who are to be given a show trial for an attempted coup d'etat, the list contains names of many prominent Catholics and priests which contradicts the statement by the authorities that no priests have been interned. Very little is as yet known about the fate of the staff and students of Lublin Catholic University apart from the almost certain internment of Janusz Bazydlo, a well-known editor of SPOTKANIA (Encounters — Keston College) the underground Catholic quarterly.

For the first time, the Church in Poland now has its own radio sessions, shared by Roman Catholic and Protestant alike. Every Sunday there is now a Church Service heard throughout Poland over the State Radio. This commenced January 24th.

Churches are the only mass meetings allowed, for worship. Nine days ago, the Religious Press was slowly but surely starting to function again.

The future is full of problems and difficulties. As we have given aid before, we are now asked to continue this outward form of support . . . but also to add to it prayer for Poland.

"The Government and the Church leaders must meet together. Pray for such a thing to take place," pleaded Mr. Pawlik.



One million Gospels of Luke delivered

Earlier this year Barbara Enholc-Narzynska, executive secretary of the Bible Society of Poland challenged the West saying, "Instead of thousands of Bibles we need millions."

Poland has now received one million gospels of Luke, which are being used in a major evangelistic campaign. Underground Evangelism (UE) recently announced the delivery of the Bible portions, which were taken into the country through channels officially recognised by the Polish government.

UE reports that before the declaration

of martial law officials had been increasingly co-operative in the shipment of Christian literature to Poland.

Another one million gospels have been printed, but will now have to either wait out the crisis or be transported into Poland through unofficial channels.

Mrs. Enholc-Narzynska expects to visit Australia for the Bible Society in July/August. The Australian General Secretary of the Bible Society, the Reverend James Payne, has described Mrs. Narzynska as one of the notable personalities in the global Bible Society Movement. He said that it was planned for her to visit all Australian States.

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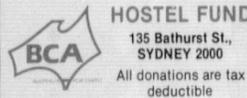
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CMS Summer School, Katoomba 1982



Dr. Isabelo Magalit

The Blue Mountains produced their usual extremes of summer weather between January 9-16 during the Church Missionary Society's 1982 Summer School — heat giving way to a cool change with shrouds of mist, clouds and heavy rain. But nothing dampened the enthusiasm of the Christians gathered for fellowship, learning and worship.

Attendance averaged an encouraging 1000-plus a day, with a total of 1500-1600 registrations. The children's programme catered for good numbers, while many older teenagers joined in the adult programme. About 60 people of all ages attended an enquirers' meeting seeking information on possible missionary service.

The main Bible Study leader, Dr. Isabelo (Bel) Magalit of the Philippines, was perhaps known to few in advance, but will on any future visit be welcomed with enthusiasm, as he made a deep impression and many friends. Like the late Dr. Howard Guinness, he is a medical graduate turned to full-time work for Christ amongst students. He was until recently Associate General Secretary of the International Fellowship of Evangelical Students in East Asia and is now pastor of a church in Manila attended by many students.

He gave five of the studies in Acts, with the final two being led by Bishop John Reid. Evening addresses on aspects of mission were given by Bishop Ken Short, Canon Reg Hanlon, Rev. Ernie Carnaby, Rev. Peter Dawson and Canon Alan Cole, CMS Federal Secretary.

Outstanding among the missionaries interviewed were Dr. John Coleman and his wife Audrey, British CMS medical missionaries, formerly of Iran. In 1980, together with Miss Jean Waddell, the Colemans were detained in Iran by Muslim fanatics, at the same time as the American Embassy hostages were held. Their 200-day captivity finally ended after representations by an envoy of the Archbishop of Canterbury, and much prayer by English Christians.

They spoke movingly of the faithfulness of God through their ordeal, and they especially seek our prayers for their brethren the Iranian Christians. At present their intense persecution and danger seems to have lessened — the Colemans are able to contact some by telephone — but Muslim hostility is particularly directed against those who have renounced Islam.

Lesley Hicks

"Have a heart, Mr. Brezhnev" Lady Coggan speaks out for Siberian Seven

Lady Coggan, wife of the former Archbishop of Canterbury, today made an urgent plea to Mr. Brezhnev to save the lives of Augustina and Lidiya Vashchenko, who have been fasting since Christmas. Speaking at a press conference in London on January 19 Lady Coggan also called on Christians around the world to pray for this crisis situation, and revealed a secret appeal to Mr. Brezhnev by Swedish members of Parliament offering asylum to the seven pentecostals and their families which could provide a possible breakthrough.

In her appeal Lady Coggan said: "In reading the story of the Siberian Seven I have had one of the saddest experiences of my life. I have been horrified at the inhuman treatment that the Vashchenko and Chmykhalov families have endured over the past 20 years, — months spent in prison or psychiatric hospital, separation from their families, their children sent to detention centres to be re-educated in atheism and hopes for emigration held out to them again and again and then dashed to the ground by the Soviet authorities. The 'hostages' have now lived for three and a half years in one room in the American Embassy in Moscow. I am humbled by their strong faith and courageous endurance while they appeal for justice — freedom to emigrate and freedom to worship according to their conscience." Lady Coggan continued: "We have a responsibility to listen to the cry of the Siberian Seven and thousands like them. Immediate visas for the families would avert a human tragedy. I appeal to you, Mr. Brezhnev — have a heart and let these families go."

Latest news of Augustina and Lidiya Vashchenko

Both Augustina and Lidiya Vashchenko are feeling weak but are in good spirits

and determined to continue with their fast, according to latest reports. Lidiya, already slight, has lost a lot of weight and by Monday, January 18, Augustina's condition was beginning to give cause for concern.

Augustina said that she misses her children but knows she will never see them again on Soviet soil. However, she believes that she can be reunited with them in the West if the powers that be will it. Lidiya said she believes that if enough people plead for them there will be a solution. "Ask and it will be given to you" was her message to the press conference and to all those who are praying for them.

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Youth Worker course beginning

Some units of Fusion's Diploma in Christian Youth Work will be available as an evening course for the first time this year. This is in response to requests from those in full-time employment that the scope be enlarged to include them.

Fusion has been serving the church in frontier youth evangelism for 21 years and in training christian youth workers and scripture teachers for 12 years; and has teams in all Australian states except South Australia, and this will enable better service.

The course aims to assist students in developing a deeper relationship with God, becoming more self aware, understanding Australian society and its young people better, and increasing their skills in communicating the gospel in an appropriate way. Units from each of the streams will be offered throughout the 3 school terms on Monday nights, from 7.30-9.30.

The daytime course, acclaimed by ministers from all major denominations and by the youth work profession, continues to be offered on Mondays from 9.30 am-5 pm, at the Hornsby Baptist Church under the gentle direction of Mal Garvin and other experienced trainers.

Enquiries about both courses are welcome, and should be made as soon as possible to Bruce Dutton on 43 3066.

Wycliffe to work in Vanuatu

Approval has been given for Wycliffe Bible Translators to start work in Vanuatu.

Vanuatu, formerly called the New Hebrides, is a small nation in the South Pacific about 2000 km from Australia. It has a population of 112,000. More than 100 languages are spoken. It has a long history of Christian missions and several major denominations are well established.

The need for more Bible translation work has been expressed by church leaders and talks are underway to explore ways WBT will assist churches and missions.

Wycliffe will be working under the Vanuatu Christian Council, a national body which represents major denominations and missions.

Based on this arrangement, Government authorities have now agreed in principle for Wycliffe to work in the country.

The Wycliffe team will be fairly small. To encourage future growth in the translation work of the church, local people will be trained in linguistics, translation, literacy and anthropology.

Not all of the languages of Vanuatu need translation, due in part to the work that has already been done under Bible Society and others, and to work that is still being done.

Wanted: a printer

The church in Kenya has asked the Africa Inland Mission for a printer to work in what is now the Africa Inland Church's Kijabe Printing Press. This was the Mission's press but is now completely in the hands of the local Kenyans and there isn't one missionary on the staff. Everything is going well but the Church believes that a skilled missionary pressman would be a help in teaching their young staff to do a better standard of work. Here is a beautiful opportunity for ministry.

The Need for Professionals

"In today's technical world, anyone without a profession is basically rated a person without a job description and job descriptions are the order of the day, even on the mission field. Once we thought being a missionary was job enough, but no more," writes David Checkley of Africa Inland Mission. "The modern emissary of Christ makes his approach, sometimes his only approach, through a profession.

"In developing nations it is the church leaders who are asked by the Mission, "Do you want Mr. and Mrs. New Missionary to come and help you?" Their answer will be a question, "What can they do?" If the reply is, "He's a mechanic and she is a nurse and they both have Bible training," the churchmen will answer, "Wonderful, bring them quickly. He can teach us to fix our cars, (or fix them for us) and she can work in the dispensary. They can both teach and preach God's Word at their work and in our churches.

"Then the church recommends to their government that these two individuals be granted work permits. This is the only path into most, if not all, of Africa's independent nations.

"In undeveloped areas where the missionary will be ministering to a primitive people, the government of the country stipulates who can come in. Again it is on the basis of profession and its relative value to the people and the country itself."

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WHAT A WORLD

One Million Bibles to China



Lesley Hicks

Secretly, illegally, a cargo of a million copies of a small black book was landed on a beach near Swatow, China, last June. This was the culmination of an operation code-named Project Pearl, planned for years by the Netherlands-based Open Doors organisation headed by Brother Andrew.

The 232-ton cargo was towed on a specially-constructed barge by a tug, "Michael", manned by an international crew of Christians, including three Australians. The huge consignment, 11,000 boxes of Chinese Bibles, in waterproof plastic-wrapped crates, was sent in answer to urgent requests from an estimated 10-15 million members of a rapidly-expanding house church movement in China. To give time for the teams of Chinese believers to deliver the Bibles to the most distant provinces, the news of the delivery was not made public in the West till September.

Brother David

In mid-January, the organiser of the project, a quiet American known only as Brother David, was visiting Sydney. His story, including the background to Project Pearl, is told in "God's Smuggler to China", his autobiography as told to Dan Wooding and Sara Bruce (Hodder & Stoughton, 1981). Like Brother Andrew's book "God's Smuggler", it is an astonishing story of ventures in faith. Most moving of all is its accounts of the faithfulness of Chinese Christians through their years of persecution, and of the present explosive growth of the church in today's freer climate.

Yet knowing the Chinese authorities' previous cruel clampdown on believers during the Cultural Revolution of the mid-sixties and on into the seventies, most Christians prefer the secret house churches to the officially recognised Church, the Three-Self Patriotic Movement.

A story told in the book illustrates this, and shows the motivation for Open Doors' Bible-smuggling exploits.



The Suffering Church

In 1969, the Red Guards stormed a little group of believers. They confiscated the pastor's Bible, along with those of all the congregation, made a bonfire of them, and threw the pastor into prison. He had previously been nine years in jail, and his brother even longer. His brother had been kept in the darkness of solitary confinement so long that he could no longer see, nor could he walk because of torture and malnutrition.

He needed only to renounce Jesus as Lord, and "worship" Chairman Mao, to be freed, but refused to do so.

Prayer for Scriptures

But the pastor was freed, and later told one of Brother David's Chinese emissaries of his prayer at the time of his arrest: "Lord, You know that the Communists have taken every possible copy of Your Word. You have seen those copies burning. I ask You, would You please speak to someone outside of China? Would you cause them to prepare the Scriptures for our people? And Lord, would You bring those Bibles into our land?"

And it was in 1969, while working as a printer with the Far Eastern Broadcasting Company, that missionary "Brother David" first heard God's clear call, via a colleague, "Are you prepared to get Scriptures into China if it opens up?" At that time, China was locked tighter than a drum, but David believed the vision was from God, and began seeking Chinese believers, and checking out ways and means of getting small quantities of Bibles in to the land. Subsequent events wonderfully proved that God was leading him, and answering not only the prayers of David and his wife Julie, but of the suffering church within China, and of the many others outside its borders, including Brother Andrew himself, who shared his vision.

Overcoming Dyslexia

Brother Andrew makes no pretensions to literary skills, though his co-writers are competent. In fact, at school, suffering from dyslexia, he found it a battle to learn to read and write. He managed to get to college on a football scholarship only, but left without completing his first year. Yet once his life was given to Christ, he became a lithographer committed to publishing the written Word of God he once struggled to read. The Lord delights in ironies, it seems.

His next aim? To get a further two million Scriptures into China to meet the continuing insatiable demand. The means? He's not saying, except that it won't be in one huge shipment — some of Project Pearl's Bibles were seized in an army swoop — and it would be foolish to repeat that kind of operation. But, while post-Mao China's doors remain as open as they are, the planning and the praying goes on.

Should we smuggle?

I am aware that there is some controversy about the wisdom and morality of Bible smuggling and that official church leaders such as the Archbishop of Canterbury, Dr. Runcie, (see news item elsewhere in this issue) question this activity.

When Brother David was asked to comment about this, he said "We know this may not meet with the approval of the official church in China which represents only a fraction of the Christians. For reasons best known to themselves members of the house churches have avoided public worship. We are responding to written requests for bibles from this section of the Chinese Christian Church."

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The present Executive Secretary wishes to leave the position before the end of 1982. Applications to succeed him are invited from clergy or lay persons. An appropriate starting date will be negotiated.

An information sheet and the required application form may be obtained in strict confidence from, and applications should be forwarded to the **Chairman of World Christian Action, Mr. D. Hewitt, Australian Council of Churches, Box C199 Clarence Street P.O., Sydney, NSW. 2000.** Applications close on April 16, 1982.

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NEWS

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T 😞 UNDERSTAND EACH 😊 THER

Dr. Alan Craddock

Exploring attitudes

I recently heard a Christian counsellor remark that counselling involves the counsellor and the client in a mutual search for understanding and truth. One aspect of this search is the exploration of attitudes which may not be helpful in the client's life. Such attitudes may need to be changed or replaced and yet this whole process is often poorly understood. The key to the process is the identification of crucial attitudes and the function they serve in a person's life.

The best way of understanding exactly what an attitude consists of is to take an example: A schoolboy is caught out by a school teacher during a lesson. The teacher says "Son, I don't like your attitude". Now what does he mean when he says this? He is talking here about certain beliefs that the boy might have about the lesson, certain feelings that the boy expresses in relation to these beliefs about the lesson, and finally the boy is acting in a certain way. So we can see that an attitude consists of beliefs about, feelings and actions towards an object or person — in this case the lesson and the teacher taking the lesson.

To clarify this: The boy believes that the lesson is irrelevant, he is not impressed by the teacher's personality and manner. The boy feels resentful and angry and because of these beliefs and feelings the boy fails to pay attention to the teacher and is rude to the teacher. Hence the teacher's statement, "I don't like your attitude".

But attitudes are not easily changed for they do not exist simply for the sake of existing. Attitudes are related to needs in our lives and because of this, attitudes assume a great importance in everyday living and are not likely to be easily changed. Psychologists have studied this aspect of attitude theory and have described four different types of functions that attitudes appear to serve in the everyday living of individuals expressing these attitudes.

The first function is referred to as a **defensive function**. Here the attitude helps the individual to deal with his inner conflicts. For example, a person might be confronted by a situation which leads to emotional conflict and anxiety. The person might protect himself from these emotions by expressing certain attitudes. A man who loses his job because he is inefficient might protect himself from that knowledge by saying that it is the fault of the Trade Union and the attitude statement "Unions are bad because they let you down when you need them" might be made. To change this attitude one would have to recognise the defensive function that the attitude serves and not just simply treat the attitude as a piece of incorrect information.

The second function of attitudes is a **knowledge function**. The attitude, in this case, gives meaning to what would otherwise be ambiguous or unclear

situations where knowledge of the situation is limited. The attitude provides a convenient and economical rationalization which takes the place of ignorance. To take an example once again, a person confronted by a situation he does not understand might say that "It doesn't really matter. It is better to be simple rather than to be caught up in worldly wisdom". This attitude simplifies the situation and shows that the person feels that he knows "what really matters" even though he really knows very little about the particular situation.

The third function of an attitude is an **expressive function**. Here, the attitude is an expression of the individual's general set of values. For example, a person who highly values achievement is likely to make general attitude statements of this sort: "Hard work is good for you and the only way to live is to work hard." The attitude statement is produced by the general nature of the view of life dominant in that person.

In the fourth function the attitude helps the individual to achieve goals that he considers to be highly desirable despite difficulties in obtaining such goals. This is called the **adaptive function**. When a new goal is sought after (e.g. passing an examination which requires long hours of study and neglect of social life) the individual adapts his thinking to facilitate this end. This adaptation will be reflected in attitude statements such as

"Studying is good for one's general personality development." This clearly is something of a rationalisation but if you really do believe it, it helps you to keep your nose in the books!

The counsellor's job is to help another person to understand his or her attitudes and to recognise the functions they serve. This understanding can then lead to a greater awareness of the consequences of possessing such attitudes.

Old attitudes "die hard" and need to be replaced by more helpful attitudes which function more constructively. A Biblical example may be found in Philippians 1:15-16. Paul suggests that some people preach Christ for the wrong reasons and possess inappropriate attitudes. Such people preach Christ "from a spirit of selfish ambition" (v.17) and are "jealous and quarrelsome" (v.15). The right attitudes involve love and selflessness expressed in genuine goodwill (vv.15-16). For the right attitudes to prevail the real motives need to be explored.

A person can appear to do the right thing but be driven by attitudes which serve false and destructive motives. The first step to counselling or teaching a person in this situation is to search together for the recognition of the basic problems: in this case jealousy and selfish ambition. These are at the heart of the problem and attitude change will not come about until these are dealt with.

BOOK REVIEWS



The Church Growing Up and Growing Out

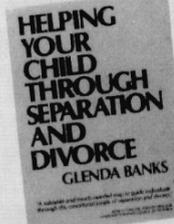
A Discussion of Quality Church Growth in Australia

by Robert J. Hillman
Unichurch 1981, 75 pp.

This book is perhaps the most Biblically balanced book available on Church Growth. Dr. Hillman has a Ph.D. from Fuller Seminary in the U.S., which has the School of World Mission, the centre of the Church Growth movement. However Fuller is not a monochrome institution as its Dr. Ralph Martin showed by some of his criticism of "Church Growth" in his recent visit. Dr. Hillman takes the best of the management principles of the movement but grounds them in the Gospel. The keynote of the book is sounded by the sub-title with its emphasis on quality, though he stresses that quality will quite often lead to quantity. Growing up (in relationship to Christ) and Growing out (in relationship to the community) cannot be separated, neither can faithfulness and fruitfulness. Acts 16:5 "And so, day by day, the congregations grew stronger in faith and increased in number" summarises the theme of the book. This analysis of Acts is careful and commendable, distinguishing between the descriptive (historical) and prescriptive (teaching) sections. Rapid growth, for instance in areas that have been fished out, may not necessarily be expected today. But in obedience to the Great Commission we should strive to catch the spirit of the Early Church, if not its statistics.

The structure of the book is simple, it contains 18 principles which are theologically based and thus practical without being pragmatic. The centrality of the gospel and preaching is stressed as Hillman seeks to re-activate the Reformed and Wesleyan heritage of the Uniting Church in which he ministers. Reading this while David Millikan's "Sunburnt Soul" series was showing gave me some positive principles for coping with the problems Millikan's programme posed. The book avoids the Americanism of so much Church Growth literature, with verbal and visual Australian illustrations a highlight. The stress on the priority of evangelism and on preaching and pastoring enabling congregations to evangelise will be refreshing not only to many Uniting Churches but to many Anglicans who've missed the missionary thrust of the Gospel and replaced it with a remnant theology of their own making.

Gordon Preece



Helping Your Child Through Separation and Divorce

by Glenda Banks
(Dove Communications, 1981) 117 pp.

The real losers under the Family Law Act of 1975 are the children.

Journalist Glenda Banks, married with three children, offers help to divorced and separated parents to help themselves and their children.

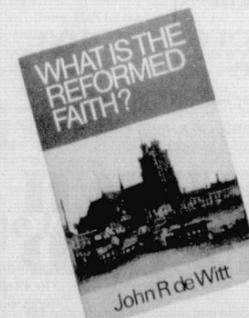
The Hon. Walter Jona, Minister for Community Welfare Services, wrote in his foreword, "This book shows there could be many ways to ease, if not avoid the horrendous effect divorce can have on the children — those who are most susceptible to hurt and pain through no fault of their own."

The chapters deal with such aspects as: what to expect when your partner walks out; what to tell the child; how to cope with guilt — yours and the child's; discipline; the roles of custodial parent and access parent; and "sex and the single parent".

The chapter on guilt is not entirely satisfactory. Sometimes the impression is that if guilt could be dealt with quickly a divorced parent could enter more quickly into a new and satisfying marriage! The chapter gives useful examples of how guilt affects relationships, and the references to children's guilt are especially helpful. However, the book neither distinguishes between appropriate and inappropriate guilt, nor does it show how guilt would be dealt with.

There are few books on this subject and it does partially meet a need. However, this book offers no Biblical framework for assessing the values it assumes, and it leaves the reader without the resources to reach the "ideals" it propounds.

Lindsay Johnstone



What is the Reformed Faith?

by John R. de Witt

Banner of Truth, 24 pp. 50p. U.K., 1981

This timely booklet describes the characteristic Reformed doctrines in clear terms and illustrates their importance. It points out that Reformed Theology is wider than is suggested by the Acronym TULIP. Those Australian readers who think of themselves as Evangelical and Reformed may give some thought to de Witt's discussion of the relationship

between kingdom and world and the nature of the church under the rule of Christ. My only criticism is that the booklet is not elementary for the uninformed but is too simple for those with some understanding.

Peter Jensen

Should the Children Know?

Talking to young children about death

by Marguerita Rudolph

Dove Communications 1979

The question of the title is raised by the death of Rachel — a 4-year-old, and whether or how her classmates should be told. One of the parents suggests saying that she moved, but Marguerita Rudolph shows how adults can't hide their awareness of death from children and how much more healthy it is to deal with children's questions in a simple and straightforward manner. The question of the title is not dealt with in depth, but receives a positive answer from the anecdotes and conversations which comprise the book. These come from the author's own rich experience with children, their parents and death in her own family.

The reader will not find principles plainly set out here, but will have to cull them from the conversations. The book is not specifically Christian and in modern pluralistic style studiously avoids the question, leaving it up to the parents to provide religious answers. For parents who want principles for relating to death and religion to children, Bruce Rombold in his "On Being" review of December 1979 recommends Explaining Death to Children and Talking about Death: A Dialogue between parent and child, edited and written by Earl Grollman and published by Beacon Press, Boston. I believe Paul White of Jungle Doctor fame also has a children's book dealing with the subject. Marguerita Rudolph's book is interesting and helpful in encouraging an open and honest approach and how to avoid using confusing euphemisms. However, like much of the current craze for Kubler-Ross it is perhaps a bit pantheistic and sees a sort of immortality in the way one is remembered. It is helpful as far as it goes, but it stops short of seeing that death is nothing romantic, nor normal and natural but a fearful thing which can only be faced, with frankness in the light of the Resurrection.

Gordon Preece



THANKSGIVING

The South American Missionary Society thanks God for the 26 years close association that **The Most Rev. Sir Marcus Loane** has had with the Society since its foundation and especially for the last 15 years as its president.

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Church walks out, but services continue



Australia's oldest Baptist Church building has closed its doors for the last time. The historic Parramatta Baptist Church was built in 1851.

Recently an exchange of contracts officially commenced a new era for the congregation of the Parramatta Baptist Church. They are now able to go ahead with building plans for a new complex which will cater for the needs of the population. The Church will be meeting in the Toongabbie East Primary School, Harris Street, Wentworthville Heights.

The idea of moving the location had been mooted 24 years ago! However, the realization that the church was no longer in the midst of the people, and needed to move "to where the people are" has grown stronger in recent years.

Mr. Neil Mawhinney, the Secretary of the Baptist Union of N.S.W. gave the closing address. "There is a need to check-up... are we reaching the people?" he asked.

Photo: At the closing of the Church building, the Minister Rev. Garry Coleman (centre), led the people outside for the official closing of the doors and the turning off of the light.

Ramon Williams

50 years of broadcasting

A Service of Thanksgiving to celebrate 50 years of Broadcasting by The Council of Churches in N.S.W. on Radio 2CH will be held on Sunday, 14th February at 3 pm in St. Andrew's Cathedral, Sydney.

The Service will be conducted by The Very Reverend Lance Shilton, Dean of Sydney. The address will be delivered by Rev. Bernard Judd, Secretary of the Broadcasting Committee of the Council.

"Up to 650,000 different people listen to 2CH in the course of a week and on Sundays alone, 350,000. The next fifty years will see further changes but the objectives of the Council of Churches in N.S.W., to make the gospel known, will not change", stated the Press Release from 2CH.

"Sydney is without parallel in having a major commercial Christian Radio Station which not only proclaims the message of the Christian faith but gives positive assistance to people in their daily living.

"But for 2CH, the voice of Christian social witness, as it relates the distinctive insights of the Gospel to current social and political events, would not be as effective as it now is in our community."

Aborigines and our future

The December number of *St. Mark's Review* on "Rural Ministry" has been sold out. A special second edition is now being printed.

Two articles in this issue in the words of one reader "would be invaluable to all who are concerned with Aborigines and their (and our) future". One is called "Caring for the Earth" by Don Kube, formerly a farmer, now a Uniting Church minister working from Meekatharra, Western Australia, for the National Mission Frontier Service. The other subtitled "People of the Problem" is by Len Hall, Principal Lecturer in Aboriginal Education at the Bendigo C.A.E. There is a wide range of interest in the other articles in the number which should be of help to those in country parishes.

Copies may be ordered from The Business Manager, *St. Mark's Review*, P.O. Box 67 Canberra, 2600 at the special price of \$1.75 post free.

Sailor goes underground

The Reverend Bill and Mrs. Gwen Ostling after 10 years at St. Clement's Marrickville, Sydney have accepted a B.C.A. appointment to Coober Pedy, South Australia.

After 25 years in the Sydney Diocese, which included parishes at Gmea, Roseville East and Chaplaincy at the Royal North Shore Hospital, Bill will bring a wealth of pastoral experience to the opal mining community of Coober Pedy. Bill will be ministering in Australia's only underground protestant church and together with Gwen will be living in an underground rectory.

A keen sailor and winner of the Centenary Trophy of the Sydney Amateur Sailing Club, Bill will trade his yacht for a 4 WD vehicle and seek to win for Christ many opal miners, jackeroos and Pitjantjatjara people in the Coober Pedy Mission District of South Australia.

Bill and Gwen will be commissioned by the Right Reverend Bruce Rosier, Bishop of Willochra in the Catabomb Church at Cooby Pedy on Tuesday, 9th February. B.C.A.'s Federal Secretary, the Reverend Wakely Wade will also be present.



Rev. Bill & Mrs. Gwen Ostling

Sifting songs



Song book editor, Elaine Downie, sifts through the many submissions made for... "Kids' Praise Down Under", an up-to-date book of new songs for Australian children and teenagers, to be released in February this year. It is the second book in the "Praise Down Under" series "Kids' Praise Down Under" is again a collection of original, home-grown material.

Many talented composers, from professional Rod Boucher to 10-year-old Adrian Murley, have contributed to the book. The resulting 30 songs were chosen, from over 300 submissions, and edited by Elaine Downie and John Lane.

The simple compositions have an "Australianness" that comes through most clearly in lines like: "Hey Father wann... say it's good," "God is better than football," or, "Did you ever hear a kookaburra laugh?"

Cassette tapes and overhead projector slides of the songs will also be available.

Michael Baughen Bishop of Chester

Prebendary Michael Baughen, who has been Rector of All Souls', Langham Place, London, since 1975, is to be the new Bishop of Chester.

Preb. Baughen, 51, succeeds the Right Rev. Victor Whitsey, who retired at the end of last year and under whom new churches mushroomed on housing estates and in growing suburbs to accommodate increasing numbers of churchgoers.

Preb. Baughen is a well-known hymn-writer, with a keen interest in modern congregational church music. He edited "Youth Praise I and II" and "Psalm Praise" to which he contributed some of his own hymns.

Educated at Bromley County Grammar School and London University, he trained for the ministry at Oak Hill Theological College.

From 1961 to 1964 he was Candidates' Secretary to the Church Pastoral Aid Society. Then, as Rector of Holy Trinity, Rusholme, Manchester, for six years, he gained experience of the North-West which is to be his new sphere.

It was in 1970 that he first came to All Souls', Langham Place, as Vicar; he was made Rector in 1975. He has been Area Dean of Westminster (St. Marylebone) since 1978 and a prebendary of St. Paul's Cathedral since 1979.

The Bishop-designate is sure of his ability to relate to every kind of churchmanship, according to the *Church Times*.



200 stitches in time



"Prison is nothing compared to shopping in a supermarket with your wife," said Dr. John Coleman, nearly a year after his release from a 200-day detention in Iran. "I'm not saying that it was a picnic, and I had some black days, but I never felt that God had deserted me."

He is here photographed with his wife Audrey holding the piece of embroidery she sewed to keep a record of the number of days they were detained. On the day of their release and return to London, number 200 was sown, using the last available piece of thread.

Photo: Ramon Williams

Dr. & Mrs. John Coleman are visiting Australia at the invitation of C.M.S., Australia. The Colemans first went to Iran in 1948 as missionaries of the Church Missionary Society in England to develop medical work in the hospital at Shiraz. They went home to England in 1964 for the education of their four sons and returned to Iran in 1977. Dr. Coleman was ordained an Anglican minister just after the revolution.

"Just after the revolution our pastor was found with his throat cut, 8 months after that there was an attempted assassination of our Bishop, Bishop Dehquani-Tafti, now Assistant Bishop of Winchester, 6 months after that Jean Waddell, the Bishop's Secretary was throttled and shot and only expert surgery saved her life and 5 days after that Bahrn, the Bishop's 23 year old son was ambushed and murdered. Every institution of the church was taken away.

Every fund of the church blocked." Dr. Coleman told a press conference at St. Andrew's House that the Anglican church went through days of tremendous persecution.

In August, 1980 Dr. & Mrs. Coleman who were living in Yazd were taken by car to the Revolutionary Guard Headquarters for a "few questions" and after 24 hours were separated from each other. After 52 days Mrs. Coleman was brought to the same building where they briefly met. On October 12th, their wedding anniversary, they spent an evening together and from December 25th till their release on February 28th did meet occasionally but never officially. The prison guards who were just boys showed kindness to them.

They and three others also imprisoned were proved to be innocent of the charge of forgery and in fact it was a member of their own congregation who had forged the documents.

In March, 1981 after intense negotiation by the personal envoy of the Archbishop of Canterbury, the Colemans and Jean Waddell were released after 200 days' detention and returned to England. Dr. & Mrs. Coleman have no bitterness at all towards their persecutors and would go back to Iran if they were allowed by the authorities.

Dr. Coleman who later that day spoke at the lunchtime service at St. Andrew's Cathedral told the congregation that there was peace and quiet at present for the Christians in Iran. "I ring them from England when I am there and their reply is always 'John, we are standing firm, pray for us. Yes, your brothers and sisters in Christ in Iran, they need our prayers completely and utterly.

"The Church's assets are now only the churches and the blind school," he told the Record.

English Evangelical Alliance gives the lead — Papal visit

Evangelical Christians should take no part in "negative counter-demonstrations" against the Pope's visit to Britain in May, Evangelical Alliance has urged.

However members of several Protestant societies are organising themselves to gather in Trafalgar Square on May 29 as the Pope returns to London after meeting the Archbishop of Canterbury and other Church leaders in Canterbury. And the Protestant Reformation Society issued an appeal recently for letters to be sent to the Prime Minister, calling for the upgraded diplomatic relations between Britain and the Vatican not to be confirmed.

The letters would also seek assurance that the Pope's visit would not alter the constitution and religious establishment in this country, said the Society's secretary, the Rev. David Samuel, who is the Rector of Ravendale, Grimsby. "It seems to us that these changes are precisely of that nature," he added.

The Evangelical Alliance, however, appealing to Evangelicals to stay away from "demos" and to show love, respect and courtesy to the Roman Catholic Church, asks also for "genuine openness". It tells Evangelicals "to listen with genuine openness to those who speak of renewal and reformation within

Roman Catholicism and to welcome the work of God wherever it is to be discerned".

The Evangelicals should also "engage in a positive proclamation of the fundamental truths of the gospel to all people", the Council's statement says.

The Alliance asserts its belief in freedom of worship and the right of the Pope to engage in a pastoral visit to those who belong to his own communion. He should be welcomed, it says, "with appropriate protocol".

And it puts on record its recognition of the Pope's personal qualities — which it

calls "commendable" — and his influence for peace in the world, particularly in his own country of Poland. There is evidence, it believes, of "the renewing power of the Holy Spirit" within some areas of the Roman Catholic Church.

The statement does point out, however, that there remain "fundamental differences" between Biblical teaching and the teaching of the Roman Catholic Church, and that these "cannot be lightly dismissed in a mood of ecumenical euphoria."

Continued page 3

Care to join the Church Archivists' Society?

The "Church Archivists' Society" was founded on 25th October last year and now operates per medium of a monthly newsletter (February-November), the first edition of which was published by mid-November.

To date (mid-January), there are members in every State (except Tasmania), as well as the Territories. However, there are hundreds of Church bodies in Australia and only a fraction could be contacted. Membership of the Society is open to all engaged (either as

professional or amateur, full-time or otherwise) in Church or Religious Order Archives as a collector, preserver, record-keeper, collator, historian or in any other capacity. The only other requirement is interest and a willingness to share one's experience with others.

For those interested, annual subscription of \$10 together with personal details can be forwarded to The Editor, Church Archivists' Society, P.O. Box 756, Toowoomba, Queensland 4350.

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