

# MAINLY ABOUT PEOPLE

**SYDNEY**  
Rev J. A. Burrows from Scotland has become Curate of St Andrew's, Cronulla, as from June 1.

Rev G. Alais, Chaplain ARA, is to become the Rector of St Peter's, Campbelltown.

Rev A. R. McMiles from the Diocese of Armidale is to become the Curate-in-Charge of the Provisional District of Canley Heights.

Rev T. C. Milton, Curate, New Housing District of Green Valley, is to become Resident Minister of Green Valley.

Rev B. Ballantine-Jones will resign as Rector of St Mary's, Concord North, as from August 6 to become Rector of St Clements, Jan-nali.

Rev D. G. Peterson has returned from study leave in England. He is residing at 40 Carillon Avenue, Newtown, NSW, 2042.

We have been advised that all correspondence for the Parish of Littleton should be addressed to the Curate of Lithgow Parish: Rev F. W. Mstyn, 86 Rabaul Street, Lithgow, NSW, 2790.

The Archbishop-in-Council has advised that the name of the Provisional District of Lurnea has been changed to the Provisional District of Liverpool South.

Rev K. F. Saunders, who holds a General Licence, has changed his address to 185 Donington Court, Flinders Village, Castle Hill, NSW, 2154. Telephone: 680 1227.

Rev R. C. Doyle, Curate, St Stephen's, Willoughby, has been granted leave of absence. As from July 31 his address in Scotland will be C/- GPO, Crown Street, Aberdeen AB9 1AA, Scotland, United Kingdom.

**MELBOURNE**  
Rev N. Allchin will be Minister-in-Charge at St Mark's, Forest Hill, Vic, as from July 19.

The work of God is in nowise hindered by the decease of His servants, no matter how eminent they be in office nor how much used in blessing to His people.  
— A.W.P.

## High Response at Recent Graham's Canadian Crusade

More than 9000 responded to the public invitation for spiritual commitment during the eight-day Metro Toronto Billy Graham Crusade which concluded on Sunday, June 18. That response by 9305 represented 4.5 per cent of the 209,000 who attended the meetings in the Maple Leaf Gardens hockey arena and the Canadian National Exhibition sports stadium.

Graham last conducted a crusade here in 1955 when 356,000 attended during a 28-day period. Response to the invitation then totalled 7436 or just over two per cent of attendance. Observers concurred with the evangelist that the widespread interest, attendance, and response indicated the country was ripe for a spiritual harvest.

He told his Canadian audience that he sensed an "insecurity, uncertainty, and search for identity" in the country where problems of national unity, unemployment, and inflation loom large. That deep seated concern was reflected in the large number of middle aged people who made their way to the platform to register their decisions with the usual crowd of young people.

The crusade generated far reaching public interest. Graham commented on the media coverage which

brought evangelism to everyone's attention. At the invitation of Prime Minister Pierre Elliot Trudeau, Graham went to Ottawa, the National capital, where he conferred briefly with Trudeau and others.

Canadian church leaders see the unprecedented display of unity as a further lasting result of the crusade. They believe the broad sense of denominational support and ethnic participation, in a city which has a growing ethnic community, is of equal significance to the phenomenal number of decisions.

The crusade chairman (Anglican) Canon Desmond Hunt, stressed that the eight-day event should be viewed by Toronto's evangelical constituency as a beginning of an ongoing, united thrust to bring the gospel to Canadians at this crucial time in their history.

## Evangelical Theologians to Meet

The Fellowship of European Evangelical Theologians will hold its second conference at Altenkirchen, West Germany from August 21 to 25. Participants will consider the subject of Christian dialogue with other religions, Marxism, and various philosophies.

Leader of the conference will be the Rev John Stott, chairman of the education and theology working group of the Lausanne Committee for World Evangelisation.

Other lecturers will be Dr. Klaus Haacker, West Germany; Dr J. Howard Marshall and David Wright of Scotland; Dr Jan Veenhof, Netherlands; P. Kuzmic, Yugoslavia; Udo Middelmann, Switzerland; J. Blocher, France; Dr Agne Nordlander, Sweden; Dr H. Qualbein, Norway; and Dr Bruce Nicholls, India.

The Fellowship of European Evangelical Theologians was founded and held its first meeting in Belgium in 1976.



Merrill Womach

## GREAT VOICE WITH FIFTY-TWO FACES!

Merrill Womach, who will be holding concerts throughout Australia in August had his face burnt in a plane accident in 1961 and it has taken him 52 operations to get it almost back to normal.

It was the day before Thanksgiving when the American singer was trying desperately to get back home for the family dinner, which he had never missed in his life.

### SNOW STORM

He was flying his own twin-engine aircraft following singing engagements in Los Angeles, when a blinding snow storm came up. He put down on a small airstrip in Oregon.

The next morning he took off again, but after only a few minutes in the air both engines failed. He attempted to land on the highway, but the traffic prevented it.

He tried to bring the plane back to the landing strip, but pine trees blocked the path.

"I opened my eyes and all I could see were flames," he recalls. "I groped for the door, ripped off my seat belt and staggered away. How I got to the highway I don't know."

"Some men, whom I had been having a cup of coffee with just minutes before, and who had heard the explosion, came to help."

"They got me into the car and I laid down on the back seat as they rushed me to the hospital."

size. The skin was burned from his hands and his legs and feet were burnt severely. "One of the miracles of God," says Womach, "was that I was wearing a sports jacket. I've never worn one in the plane before or since. I just like to relax when I fly."

"That jacket was made from some synthetic material which melted. The doctors had to actually break it to get it off. It protected the upper part of my body."

"If I hadn't had it on, I would have died from the burns. And if I hadn't died immediately, there wouldn't have been the necessary skin for grafting."

### THAT CREATURE MY HUSBAND

His wife when she first saw the charred head on the hospital pillow prayed: "Oh, God, don't let that creature be my husband!"

The Merrill Womach story is indeed one of courage and determination to overcome pain and adversity, which he has captured in the book "Tested by Fire", co-written with his wife, Virginia.

This book has now been made into a 30-minute colour film entitled "He Restored My Soul", which is often shown to hospital patients facing drawn-out skin graft operations.

Womach feels a special responsibility for people who have been burnt and/or have suffered other handicaps. These days he spends a great deal of his time performing in hospitals and other institutions.

"I understand how they feel," he says. Merrill Womach now has his own recording company, National Music Services, and does gospel concerts all over the United States.

Concerts will be held during August in Sydney, 16th, 24th, 25th; Adelaide, 17th; Perth, 18th; Melbourne, 19th, 22nd; Brisbane, 23rd.

### STAINED GLASS WINDOWS

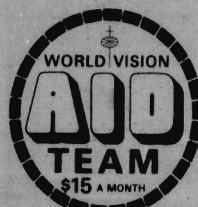
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# PEOPLE OF THE WESTERN DESERT PRAISED

The Board of Education for the Diocese of Sydney has disassociated itself from a number of parent groups in their criticism of the controversial social studies course "People of the Western Desert".

A report in Sydney Argus, Sunday Telegraph, June 15th, 1978 said that parent groups were taking action to prevent use of the course by the NSW Dept of Education.

Since then the Anglican Board of Education has subjected the Report to an intensive investigation and a report was released this week.

The objections that have been brought to our attention have been investigated and we believe they cannot be substantiated.

Much of the criticism of the course has centred on a

main reference book "Desert People", by Meggitt. We believe that provided the teacher is judicious in the use of material from the book, few problems should arise.

The Board believes that the course would be a very useful supplement to upper Primary Social Studies programmes.

It praises the way in which the course deals with the Aboriginal way of life. "We believe the compilers of the course have shown sensitivity in both handling the Aboriginal culture and in helping European/Australian children come to grips with the aboriginal world view."

"The background material on Dreamtime, Dreaming Groups and Ceremony, is very well expressed and is significant for an understanding of aboriginal culture and society. In fact, this aboriginal learning process shows us vital learning experiences that are often missing from the upbringing of many Australian children."

"The religious and moral dimensions of the aboriginal life are set out clearly in the Background Information Sheets for Teachers. They put the moral dilemma situations that arise into their proper religious life perspective, thus overcoming one of the major difficulties the Board saw in the MACOS materials."

The report is also approving of the educational methods used by the compilers of the course. "The course makes extensive use of discovery learning methods. The Board believes these methods to be educationally effective for this age group."



The Western Desert people about whose study for primary school social studies controversy has raged.

## ON OTHER PAGES

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## EDITORIAL

The discussion on the relationship between culture and the Christian faith usually focuses on the Third World. The Willowbank Consultation on this issue held recently under the sponsorship of the Lausanne Committee was no exception.

It is relatively easy to see the foreign particles in the eye of the missionary to the Third World rather than the log in our own eye.

The issue of culture and Christianity is as much the real issue for the Western Christian living in the West as it is for the Third World Christian or the Western Christian living in the Third World.

The Third World Christian who has lived in the West is vocal on returning home about the sub Christian standards that we regard as acceptable conduct as Christians in our society.

In spite of our denial that the West is Christian, when it comes to thinking about the things we have always done, we are committed to the fundamental view that

these things are Christian. They may just be culturally acceptable, but not necessarily Christian.

While the Bible by no means denigrates culture, it clearly indicates the way we do things is shot through with the consequences of the fall of man.

Most Christians ignore the Old Testament injunctions governing conduct and look only to the New because "we are not under law but under grace". However the extent to which, for example, laws governing the deprivation of another's property or goods is worked out on the basis of the prohibition against theft shows how much Israel's cultural practices came under the scrutiny of God's Word.

Covetousness which slew Paul hardly affects us because we have been conditioned.

We do not believe that the majority of things we do warrant Biblical assessment, because we have become unconsciously committed to the view of autonomous ethics, i.e., there are inbuilt rules for doing things we

## SEPARATIONISTS LOSE CHURCHES

The long awaited resolution of the property dispute between the Episcopal Diocese of Los Angeles and four parishes who had separated from it came on June 21 when Superior Court Judge J. Wesley Reed ruled that the property of the four parishes does indeed belong to the diocese.

Judge Reed's memorandum of intent to rule stated that the Protestant Episcopal Church in the United States of America, being a hierarchical church both in ecclesiastical and temporal matters, member parishes therefore are part of "a much larger and more important religious organisation, under its government and control and bound by its orders and judgments."

The four parishes involved are St Mary of the Angels, Hollywood; Holy Apostles, Glendale; Our Saviour, Los Angeles; and St Matthias, Sun Valley. Each had withdrawn from the Episcopal Church early last year, and had changed its Articles of Incorporation with the California Secretary of State to remove all reference to the diocese and the Protestant Episcopal Church.

The parishes and their rectors did not advise diocesan bishop Robert C. Ruskak of the Standing Committee of these actions at the time. Rather, the chancellor of the diocese learned about the amendments from the Secretary of State after they had been filed.

All of the property of each parish is impressed with an implied charitable trust, requiring its use for the benefit of members or congregations of the Protestant Episcopal Church.

The Court said its intent was to impose a permanent mandatory injunction requir-

ing the rectors, wardens and vestrymen of the four parishes to surrender title, possession and control of all property to the diocese as trustee, to carry out the trust purposes established by the Court and of the charitable trust for which the property was originally acquired and which had been set forth in the original Articles of Incorporation of each parish.

Informed of the decision, Bishop Ruskak said: "I am of course gratified to have our position upheld by the Court. It has been extremely difficult for us to have to go into Court to settle this matter of property ownership. However, we had no other choice, given the responsibility for stewardship of the resources of the Episcopal Church in this Diocese."

"When there is a schism, all suffer," Bishop Ruskak went on, "and neither side can rejoice. It is the constant hope of the Bishop and the diocese that those who have left our fellowship will return, and that the unhappy divisions may be healed. We assure those who have left us that they are continually in our thoughts and prayers. We miss their participation in our life of work and worship. May God guide them in the way they have chosen."

After the decision was announced, the Rev George Clendenin, rector of Holy Apostles, and the Rev John D. Barker, rector of St Mary of the Angels, said that they intended to file an appeal.

## ACC VIEW RHODESIAN MARTYRS

The Australian Council of Churches deplores the escalating violence in Rhodesia as witnessed by the brutal killing of 12 missionaries at Elim Pentecostal Mission, near Umtali recently, the ever increasing number of black civilians "caught in crossfire" by Rhodesian security forces, and the brutal killing of refugees fleeing from Rhodesia into neighbouring countries by Rhodesian forces on "hot pursuit" exercises.

The ACC equally recognises the depth of frustration within the African community in Rhodesia resulting from the continuing denial of Basic human rights and aspirations.

We do not know who killed the missionaries. The guerrilla movements have been accused of the murders, yet guerrilla leaders have denied involvement. We have evidence associating the Selous Scouts of the Rhodesian Army with similar massacres and recognise the propaganda value of the senseless deaths of missionaries to the regime of Ian Smith. No matter who commits such atrocities, we deplore the killings.

In response, we repeat our call to the Australian Government and all concerned governments to urge renewed negotiations between all parties in Rhodesia — both those in the Interim Government and those of the Patriotic Front — to seek a peaceful transition to black majority rule.

A.C.C.

For criticism of WCC financial support of Patriotic Front, see page 4.

## Critical of Uncritical Christianity

have always done in politics, economics and law to quote a few areas.

We may complain that in Third World Churches, when the choice is between Biblical injunctions and culture, the latter wins in many instances.

We have to be certain in our own case before we make that judgement, that we have removed the plank from our own eye. We have to be certain for example in our private life we have been changed by the instructions of the Bible. We have to be sure at a personal level as well as at a Church and denominational level we have been honest in the handling of money or not given over to usury contrary to Biblical injunctions. We may find cultural acceptance for doing all these things and many more, but do we look for and can we find Biblical warrants for so doing them?

The extent to which we are concerned about changing our ways to bring them into conformity to the will of God will be a good test of whether we ourselves are winning the battle of our Christianity over our culture.

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## ASIAN BISHOP'S AWARD

The Right Reverend Chandu Ray, DD, has been selected to be the recipient of the esteemed Gutenberg Award 1978. This award was established in 1952 by the Chicago Bible Society, an auxiliary of the American Bible Society and is bestowed annually on a person who has made some distinctive contribution to the study and dissemination of the Bible.

Bishop Chandu Ray was selected because of his effective service to the Church in Pakistan, his leadership of the Bible Society in Pakistan, his special involvement in the publication of the Tibetan Bible and the translation and publication of the Hindi Bible and, more recently, his promotion of the Bible cause throughout the whole of Asia.

Along with the award the recipient is invited to designate circulation of Scriptures to the value of \$500.

These Scriptures may be in any language or format that is currently in print. In response Bishop Chandu has pointed out that thousands of Tibetans are scattered all over India, specially Dharamsala and Mussoorie. Chandu comments that an effort should be made at this time to reach them with the Word of God in their mother tongue. He therefore requests

the Parish Church at Ballina. I have been asked whether this will make a difference to my ministry as an Evangelist — now that I am a Deacon, and will be ordained Priest in the future.

"I believe the ministry of Evangelist belongs to all Christians by virtue of their relationship with God, and I see myself serving God as an Evangelist Deacon."

"This in no way detracts from my role as an Evangelist or my role as a Deacon, as I see them as being complementary."

"Developments at The Buttery have been continuing rapidly."

"At any one time, there are about 20-25 young people staying, with our ministry extending beyond the walls of The Buttery as well."



Capt John McKnight

The Pioneer



Bishop Chandu Ray

that the \$500 be given to the Bible Society in India.

Recipients of the Gutenberg Award have included General Douglas MacArthur (1952) — Mr Billy Graham (1962) — Dr Frank C. Laubach (1964) — Dr Eugene A. Nida (1967) — Dr Robert G. Bratcher (1969) — Mlle Annie Vallotton (1970) — Bishop Fulton J. Sheen (1974) — Dr Laton E. Holmgren (1975) — Archbishop Donald Coggan (1976).



# NOTES & COMMENTS

## Wayzgoose

The much heralded Channel 2 children's production, "Wayzgoose", has been screened on a number of successive Monday evenings.

We were forewarned by an officer of the Department of Education that the series was lacking as a professional television production, although he added some praise.

Those adults who have managed to sit through the series will not have been disillusioned by the usual negative approach to most issues we have come to expect from "controversial productions".

Although we were assured that this production was made in consultation with experts in the field of children's education and communication, the series has to date been very pedestrian.

We are sure as the series progresses and as higher authorities are denigrated that God himself will be the subject of discussion.

However it is doubted if we have much to be concerned about.

The experts seemed to have missed the mark, for children of the age group intended are in search of that positive motivation for which this production is singularly lacking.

Like the production, "Waterloo Street", "Wayzgoose" is repugnant to the values of the group for which it was made and perhaps the real critique came from the child whose father sat watching the first in the series, "This is really boring — can't we switch to 'The Flintstones'?"

## GALLUP POLL ON UNCHURCHED

The majority of Americans who are "unchurched" nevertheless hold traditional religious beliefs, with a quarter saying that they have had a "born-again" experience, according to the findings of a Gallup poll released recently.

The poll — which is the first specifically on the values, interests and backgrounds of the unchurched — was conducted by The Gallup Organisation for a coalition of 29 religious groups — including the Episcopal Church — convened by the National Council of Churches.

At a news conference at the Interchurch Center, Gallup said that "more of the unchurched than the church had a sudden religious experience. They're all charged up, but with no place to go."

The project was conducted in two parts, the first covering both church and unchurched, and the second covering only the unchurched. A total of 848 church adults and 1255 unchurched adults were interviewed.

Gallup noted that a major criticism of the unchurched persons in regard to religious institutions is that "churches have lost the spiritual part of religion". About one in five



Rev M. Youssef (at left) speaking with two of the men attending one of the Haggai Institute courses in Singapore. — Ramon Williams.

## AGAINST SIKHS SALE

Church Society has sent a letter of protest to the Church Commissioners about the possible sale of St Leonard's Church in Bedford to the Sikhs. The local circumstances are not the main issues — the matter is one of principle.

The General Synod of the Church of England has discussed the issue of the sale of redundant Church buildings to non-Christian faiths on a number of occasions.

In February 1973 Mr Menon's amendment that demolition was preferable to sale to non-Christian faiths was carried by 170 to 143.

Mr Chandler's proposal to refuse use for a non-Christian religious faith although lost in the House of Bishops and Clergy, received overall votes of 186 in support to 172 against (House of Laity 98 in support to 49 against).

Church Society believes that the sale should not go ahead to a non-Christian faith until it can be shown that the House of Laity is in favour — rather than overwhelmingly against.

## "USE THE KORAN TO CONVERT MUSLIMS"

Rev Michael Youssef, former Curate at St Philip's Church of England at Caringbah, Sydney, is visiting Australia, on a four months tour, on behalf of the HAGGAI INSTITUTE. Rev Youssef has just completed a thesis for his Master of Theology degree at the Fuller Theological Seminary in the USA on the subject "Jesus in the Koran as a New Method for Muslim Evangelism".

Speaking from Brisbane, where he and his family are based during their Australian visit, Rev Youssef said that this concept has already aroused wide interest by leaders in North America and his thesis is to be published by Thomas Nelson Publishing House.

Thomas Nelson has also requested an article entitled "Jesus in the Koran" for inclusion in a new World Religion Dictionary being prepared at present.

Rev Youssef will be addressing Haggai Institute gatherings in Brisbane, Sydney and Adelaide, with other meetings also being taken if invited. He intends to give Australians a clearer picture of evangelism in the Third World, especially Moslem Areas, which are his main concern.

Already he has visited many of the countries in the Middle East and has had an



# ON & OFF THE RECORD

By David Hewetson

## AN OLD DEBATE

"The East's answer to Alexander the Great", was how someone once described Muhammad. But Islam was also in part a reaction to Christianity, the inheritor of Alexander's old spiritual empire. Things as far back and as deep rooted as this may explain more about Muslim-Christian relationships than we sometimes realise.

In Muhammad's time Arabia was in a typically borderline situation. The constant pressure of advancing Christian civilisation bore upon it heavily. And in Ethiopia (where Muhammad found asylum during the persecution by the men of Mecca) he saw what might also happen in Arabia unless there was another option.

### SHADOW APOSTLE

Perhaps the kind of Christianity that Muhammad met with encouraged him to see himself as an Apostle to the Arabs, a counterpart to the prophets and Apostles of the Jews and the Christians. A muslim Paul! In any case those who later reflected on the role of the prophet saw him as Al-nabi al-ummi, the prophet to the gentiles (and there is both Arab particularism and Muslim universalism mixed up in that phrase).

It was almost as if he was in protest against that concentration on the Graeco-Roman world that wrote Arabs and others off as "barbarians". This illiterate prophet would show them a thing or two: that God paid no attention to wealth and sophistication, and could, through a devout son of the desert, speak his last word to men.

Muslims and Jews had a strange relationship with each other. Once again, like St Paul, Muhammad found himself grateful to the Jews for much of their tradition but actually opposed to them in practice. Just as Christianity took Israel outside its old boundaries, so (says Arend van Leeuwen) Islam is the form that Judaism took when it immersed itself in the Arab world. It was of course, a particularly "Arabised" Judaism that was so transmuted.

### ALLAH AND ABRAHAM

Jewish monotheism in Arabia pushed the local gods into the background. Allah (of Muhammad's Qur'aysh tribe) emerged as a High God. And this was dear to his heart and for it he was grateful enough to Ahl al-kitab, the People of

the Book, his special term for both Jews and Christians. He also adopted a few Jewish customs.

But the Jews were not easily assimilated. To them a real ally was a Jewish proselyte. And anyone who made prophetic claims like Muhammad's was just as mad and dangerous as Saul of Tarsus and his notions. So the break had to come. And in Muhammad's thinking the Jews (and the Christians as well) certainly possessed spiritual understanding, but they were perverse in their failure to recognise in him a return to Abraham's original pure knowledge of God (hanifiya).

The time came when he ordered his followers to face Mecca when they prayed and not Jerusalem.

### THE SECULAR VIRUS

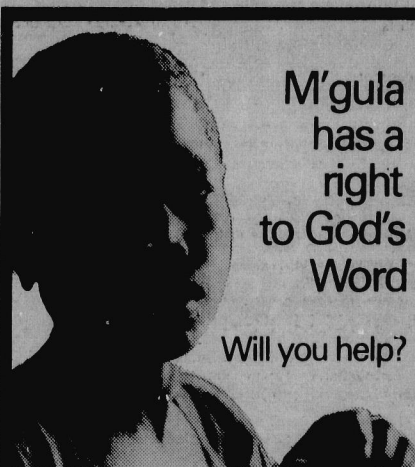
In recent colonial times the West's invasion of the Islamic world was not seen as novel or strange. It appeared almost as if it were the Crusades in a new guise. Gone were the swords and shields; in their places rifles and gunboats. Religion and politics, being all of a piece to the Muslim, this new incursion was simply seen as another Christian invasion.

But this time the invader carried with him an undetected but potent virus: secularism. With its notions of liberty, democracy, technology, etc, it managed to penetrate the defences of the Islamic heartland. This was vividly seen in Kemal Ataturk's Turkish revolution in 1908. There for the first time in Islam there appeared such radical changes as the separation of religion and state, the institution of Islam as a private religion, and even the abolition of the office of the Caliph (a move almost as extreme as Roman Catholics deposing the Pope!).

Such action has not, of course, been uniform in the Islamic world, but the tensions are there increasingly as men try to marry modernisation and Western political principles with a world view of a totally different kind.

Perhaps the "static" produced by the misunderstanding so ancient and profound still blanks out the dialogue between Crescent and Cross. Those courageous spirits, missionaries in Muslim lands, know all too well the sort of negative emotions aroused in their hearers at the very mention of some of the things they hold most dear.

And they know also, that a real hearing can only be won at the cost of love, patience and concern which is of the most genuine kind. Their pitch is no place for phonies.



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## Decline and Resurgence in UK

by J. D. Douglas

A British clergyman has threatened to tape his sermons so they can be played in church in his absence. This is hailed as opening up all kinds of possibilities. The organist could record his music. The congregation could send cardboard cutout models of themselves to church. And, it is concluded, everyone could then get on with the real business of Sunday — washing the car and relaxing with friends.

Like many stories, it reflects a disquieting truth.

"There is no task of greater priority in all the churches in Britain today," says Tom Houston, executive director of the Bible Society, "than to learn again to make new Christians faster than the old die and the lapsed leave."

In the British mainline denominations, the old are dying and the lapsed leaving faster than ever. This is made clear by a recent publication of the London-based Evangelical Alliance. Its UK Protestant Missions Handbook, which furnishes details of some 140 home mission societies, is a complementary volume to an overseas handbook put out a year earlier.

### IMPARTIAL STATISTICS

British Government statistician P. W. Brierley also gives data that make sombre reading. From a cross-section of 100 individuals in England over the age of 14, only 14 were members of Christian churches in 1975. In Wales the figure was 23; in Scotland it was 39. In Northern Ireland, that unquiet province, it was a staggering 76.

Peter Brierley, who went to endless trouble to put the material together, discloses that of the five main categories of churches, Britain has 2.41 million Catholics (mostly Roman), 1.75 million Anglicans, 1.75 million Presbyterians (Presbyterian and Congregational), 0.59 million Methodists and 0.25 million Baptists.

Tom Houston, who writes a thoughtful introduction, indicates that:

- The proliferation of churches is increasing, not diminishing.
- There is no positive link between a church's attitude

J. D. Douglas, editor of The New International Dictionary of the Christian Church, is editor-at-large for Christianity Today and formerly lectured at St Andrew's University in Scotland.

Each of its adherents undertakes to give 16 per cent of his income to a central fund for the financing of

## JAPANESE EVANGELIST TO BRITAIN

Founder of the Kobe Central Church, and for the past 21 years an outstanding city evangelist in Japan, South Korea, Taiwan and North America, the Rev Koji Honda is on a visit to Britain under the auspices of the Japan Evangelistic Band.

Deeply aware of the rapidly increasing materialistic outlook of the Japanese people, Mr Honda has come to Europe with two burdens.

The first to ask Christians in Britain to pray for the Church in Japan and its witness and the second to call for more missionaries from Britain to work with the Church in its task of outreach among the 99 per cent of the Japanese people who are non-Christian.

Mr Honda himself is pledged to work with missionaries from overseas: he feels that the Japanese Christian ministers are more able to care for their congregations than to pioneer new areas and plant churches, and thinks that missionaries are more successful as church planters.

He lists old religions, affluence and "godless education" as the three great obstacles to the growth of the Church in Japan and confesses their own inability to overcome them.

The new "6" Cylind. Torana and the 4 Cylinder Sunbird have just been released by GMH with both 4-door and 2-door models. These vehicles feature GMH's radial-tuned suspension with its great handling qualities.

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## HANDICAPPED CHILDREN FOR ADULTHOOD

Training handicapped children for adulthood by teaching them useful skills is an undertaking on which increasing emphasis is being given by the Church of England Homes in the development of its Kingsdene Special School and Hostel at Carlingford, a western suburb of Sydney.

Kingsdene, now in its third year, has facilities designed to meet the needs of 26 mildly to moderately retarded children, who remain at the school for four and a half days each week and rejoin their families at weekends. Their ages range from four to 15 years.

Training programmes offered in the school and hostel allow the pupils a real opportunity to learn valuable lessons in responsible living. Apart from basic subjects, such as the development of speech and language, remedial reading, arithmetic, musical activities, physical education, cooking, art and simple religious instruction, a variety of crafts has been attempted, both during school hours and at the hostel in the evening.

The pupils at Kingsdene are learning pottery, rug making, tie dyeing, batik, papier mache and the building of models to enable them to make use of leisure time as they grow toward adulthood and the level of competence achieved is extending.

Besides social training given individually and in groups there is instruction and practice in the use of public transport, use of telephone and public conveniences, entertainment, handling money and care of general appearance.

Four girls and five boys have recently entered a one day a week work experience programme offered them by Cumberland Industries, a sheltered workshop at Baulkham Hills.

The Church of England Homes is very strongly aware that responsibility for the future well-being of these trainees needs to be understood fully by parents and staff as the young people grow up in the 1980s.

Long term as well as short term goals are necessary and must be constantly reviewed.



These students at the Kingsdene School and Hostel for mentally handicapped children are involved in training programmes which allow valuable lessons in responsible living.

For this reason an adulthood training hostel is envisaged.

This will be in the nearby Tress Manning building owned by the Homes. It is hoped the young Kingsdene residents will soon begin a new experience of community living and that this additional facility will be fully operative toward the end of this year.

Recent trends throughout the world emphasise increasingly more active roles for the retarded person and his family and the need for new and innovative planning for the

adulthood of handicapped people. As well as providing care and education it is important for Kingsdene to explore continually a range of choices. Rehabilitative training is a hard concept sometimes for parents and others in the community to grasp. Nevertheless, positive attitudes by parents and teachers toward the handicapped will help to enhance their potential to develop essential skills and abilities — including enjoyment and the use of leisure time as part of the normalisation process.

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# RHODESIAN REPORT



The senseless killing of three Red Cross workers, one national and two Swiss Nationals by guerrillas in Rhodesia seems to have marked a turning point in their activities. They were machine gunned as they travelled on a lonely road.

## IN SPITE OF RHODESIAN CARNAGE

It's hard to believe that all over the lovely land of Rhodesia evil men are right now planning and executing more acts of murder, torture, rape, looting and destruction, and are right now planting landmines for the unsuspecting innocents who will cross that path tomorrow.

This week we listened to the grim story of a young African who had escaped from a terrorist training camp where, for the past eleven months he had been held against his will. He was the grave digger, and each day he had to dig at least 20 graves for those of his fellows who died from starvation, disease or for punitive reasons.

With five out of six of the Anglo-American proposals adhered to, and with the sixth, free elections, being met by December, the Western world refuses to accept the settlement. We are perplexed to say the least.

Although the situation is grave and we earnestly request prayer for this land and people, we rejoice in all that God is doing in spite of, or often because of this present tension. Each Saturday night 80 or more young Africans gather at the Umtali Teacher Training College.

With the alternatives of a film or a dance they have chosen instead to study God's word and have contributed well to the study of Romans. We are realising afresh our primary responsibility of 'making disciples' and not just converts. We rejoice also as lives are changed and deepened in the two Bible study groups.

One woman has had her newly found faith truly tested while coming under attack on her farm, and this week has attended the funerals of three friends who are the victims of this war. She says, "A few months ago I would have become hysterical and depressed, but how wonderful to feel that inner Presence and peace".

A young couple, recent converts in the Chipinga area have also come into a time of testing. They have been sent to manage tea estates right on the Mozambique border, and with their three small children have only been there a short time.

The other night their estate came under mortar and rocket attack for 5 hours! Considering that this was the only target it is a miracle that there was no damage to

### INVALID BAPTISM

Recently the final sheet of roofing was nailed to the Dangamvura church! The process was not without hazard, for one night thieves brought a truck and attempted to remove some of the roofing.

The night watchman awoke and raised the alarm. In their haste to escape they ran through the nearest door and fell into the baptism pool which was full of water! Their impromptu baptism discouraged them and they never returned.

Roy & Gwyneth Cowrie  
Africa Evangelical Fellowship

## A New Rhodesian Harmony

On March 3rd, the Salisbury agreement was signed, bringing in the transitional government, with an executive committee of four (Ian Smith, Bishop Muzorewa, Rev Sithole and Chief Chirau) and 18 ministers (9 ministries, each headed by an African and a European). Plans are going ahead for elections before the end of the year. Some terrorist groups do not want them as they know that their faction would be heavily outvoted.

The fact that the settlement has not been accepted by other countries has increased people's dependence upon God.

Knowing that Britain and America cannot be depended upon and seeing increased Russian and Cuban involvement on the continent, people here have only two options — to rely on themselves or to rely on God.

In increasing numbers people have turned to God. Earlier this year, for a special week of prayer, about 700 people met each day in Salisbury — at 5.00 am! In many churches, early morning prayer meetings are being held weekly.

Inevitably this has brought about changes in the attitudes of different sectors of the community. Harmony and co-operation are now the themes talked about by politicians and businessmen, African and European. The majority of people are determined to make a success of a multi-racial society. It is

quite a change from what was being said two years ago! What a responsibility the Christian church has in such a situation. One of the main concerns is that there are few mature Christian leaders, able to teach the whole counsel of God.

Thus there has been arranged a National Christian Leadership Assembly, from 4th-14th September, in Salisbury, the aim of which is to "instruct, equip and motivate Christian leaders for effective service". 500 leaders are expected for this Assembly, from many churches and missions, who will be addressed by overseas and local speakers in plenary sessions and seminars.

Work permits were being refused for new missionaries and were not being renewed for some already working here. In answer to prayer, this matter was resolved. Permits were granted for Mr & Mrs Fleming to work in the Children's Hostel in Salisbury and other workers have had permits renewed.

### 1977 "YEAR OF MARTYRS"

More than 25 Protestant missionaries were slain during 1977 according to the Lausanne Committee for World Evangelism.

These include AIM missionary pilot Harold Bowman in the Sudan, Peter Wyss and his companions in Northern Thailand, German missionary Hans Wener in Bangladesh, Dr Don McClure in Ethiopia, Archbishop Luwum in Uganda and Dr Gleen Eschtruth in Zaire.

More than 30 Roman Catholic bishops, priests and nurses were killed in Africa and South America including Cardinal Emilio Biayenda in Brazzaville. Scores more were killed under Idi Amin.

Abraham Kandjibi, cousin of the chief minister of Ovambo, was murdered near the Angolan border and 128 other "incidents" have been reported.

## NEW BODY QUESTIONS WCCON PATRIOTIC FRONT SUPPORT

Forty members of Christian renewal movements in Britain, Germany, South Africa, Rhodesia, New Zealand and the USA formally constituted themselves into the International Christian Network at a conference in London recently.

Through its chairman, Professor Peter Beyerhaus, Director of the Institute of Missionary Studies at the University of Tübingen, West Germany, the Network has expressed its "amazement" at the silence of most member churches of the WCC over the slaughter of missionaries and their children "by members of Marxist liberation movements which since 1970 have been supported morally and financially by the WCC's 'Programme to Combat Racism'".

The meeting called upon Dr Philip Potter, General Secretary of the WCC, either to take steps to abandon the programme or to resign, and "failing such action", called upon the member churches of the WCC urgently to consider withdrawal from it.

The object of the Network is described as "the defence of the biblical faith". A press-release issued after this

meeting referred to "the alarming erosion of biblical standards of doctrine, morals and social order in the churches throughout the world".

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Howard & Maureen Beckett  
Africa Evangelical Fellowship

## Christians from all over Africa at "Love Africa" Congress

It was an inspiring sight for delegates to the Love Africa congress to see flags of forty different African countries flying high above the International Conference Centre in Blantyre, Malawi, one flag for every country to send a delegation to the Congress.

Love Africa was called together by Open Doors, an international organisation founded by the well known Brother Andrew ('God's Smuggler'), to discuss the important theme: "The Church of the future and the future of the Church in Africa".

Brother Andrew, himself responsible for 'smuggling' hundreds of thousands of Bibles to communist countries, said in his opening speech:

"A dark shadow is hanging over Africa. Already in the world one out of every two persons live under a dictatorship, many of them Christians who are persecuted for their beliefs. And in Africa many thousands of Christians are arrested annually and even martyred for Christ."

Daniel Kyanda, a leading member of the Anglican Church in Uganda, passed a grave warning:

"The battle for the soul of Africa is on, the extent of which is nearly impossible to perceive. During the past two decades nearly all the African countries obtained their independence — and they are in terrible danger of losing it again."

"One dictatorship after another closes its ranks, to say nothing of the ominous presence of Russia, Cuba and Red China in the African continent."

Many Christians all over our continent are persecuted and exiled; recent events in Uganda, Sudan, Ethiopia, Mozambique and Angola — to name but a few countries — demonstrate this grave fact in a most dramatic way. Speaker after speaker got up at the congress to testify to the conditions in their own countries.

### TWO-FOLD RESPONSIBILITY

As Christians we have the responsibility to aid the suffering Church wherever we

can, the Rev Jan Pit (Open Doors director for Africa) stressed. Moral, spiritual, as well as physical help is needed.

But we have to do even more than that: every single Christian in Africa should prepare himself and herself for the day when he or she may be called to witness for Christ in a similar way.

One of the most fatal sentences used in every coun-

try of Africa, goes: "It will never happen to us!" In many a case this statement had to be followed by another — after a time of terrible turmoil and bloodshed: "It did happen to us!"

### VICTORY AMIDST SUFFERING

Many a reason was given at the conference for the persecution of Christians in Africa: Communism, Islam, Black Nationalism, political strife, even jealousy and intolerance among Churches and Christians themselves.

But whatever the causes, the Churches in Africa have demonstrated the truth of the age old adage: "The blood of martyrs is the seed of the Church".

Amidst trials and tribulations the Church of Jesus Christ is still triumphant, because the Head of the Body, Jesus Christ, is the risen and conquering Lord.

He holds history as well as the future of the world in his hands. He decides on the future of His Church, not president Amin or general Menghisto or any other political leader.



The Rev Chienda, general secretary of the Church of Central Africa Presbyterian who chaired the Love Africa Congress. On the right, the Rev Jan Pit.

## Students React to Missionary Promotion

A combined meeting, comprising of 21 missionaries, five Bible College students, two Board members and two faculty members of the Sydney Missionary and Bible College, came together in conference to discuss the presentation of Missions on June 24 in Sydney. The meeting took place at the Sydney Missionary and Bible College following a series of similar meetings over the past year.

Contact between the Bible Colleges and Missionary Societies on this question, commenced after the South Pacific Association of Bible Colleges Conference held in New Zealand. In August 1977, a meeting was held at the Melbourne Bible Institute for representatives of the Bible Colleges and Mission Societies, of which 15 societies were present.

At that time members of the Colleges said that they were preparing their students for missionary service, but questioned as to whether they were preparing them for the Mission Field as it exists today. If not, then what changes are needed?

February 1978 saw a Conference called at the SMBC Crofton between the College Board and the Evangelical Missionary Alliance. Special speakers were invited to speak on the relevance of such a subject. Because of the general interest shown by those present, the Evangelical Missionary Alliance organised the special conference held on June 24th.

Breakfast was followed by a time of prayer for the missionary scene around the world. Then came two sessions, chaired by Roy Ferguson with Rev R. Douthwaite serving as scribe.

The first address, How Students see missionary deputations, was given by Rev H. Green, Principal of the SMBC.



### Aborting the Prayer

Bishop Taylor of Winchester, unlike many people today, does not regard an abortion as merely the removal of an unwanted organic growth (ACR, 24th July). He recognises the human foetus as a life which has been given by God and for which God has a continuing care.

He has drafted a prayer for use after "a medical termination of pregnancy" and proposed its inclusion in the Alternative Service Book. It is to be hoped that this will be decisively rejected by the General Synod of the Church of England in England.

The proposed prayer is made up of three sentences. In the first, God is addressed as the giver of life. The second is a commitment to God of "the developing life that we have cut short". The third is a twofold appeal: for kindly judgement and for reassurance of divine love.

No safeguards appear to hedge about the use of this prayer — the vast majority of terminations of pregnancy these days, in England as in

Australia, can be termed "medical", whatever circumstances occasion them.

Further, there is no acknowledgement of any wrong-doing. It is rather an appeal for reassurance that no wrong has been done.

However the Bible teaches us how serious is the step of taking away innocent God-given life ("cut short" is a euphemism for "take away" or "end" or "kill"). It is a breach of divine law. King David did this and was restored to fellowship with God only after very deep and painful repentance.

This is not to say that there may not be some occasions when medical advice indicates that the foetus threatens the mother's life, in which cases termination procedures should be followed with considerable regret and true compassion for the family concerned, especially the mother.

But it is a matter for great concern and regret that a bishop of the church, who has won acclaim by his writings and who is identified as an evangelical Christian, should promote a prayer which leads us to expect mercy from God, after the deliberate termination of human life, without a word of repentance, and without any appeal for Christ's forgiveness.

ALLAN BLANCH,  
Forest Lodge

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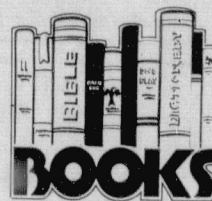
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## Prophetic Insights

"The Old Testament Prophets" by E. W. Heaton new and revised edition Darton, Longman and Todd, 1977 178 pages (pb) Aust price \$7.95

This is the second revision of the author's originally published study (1949) in the Prophets, the first being the Penguin Books edition of 1958. Although much of the old material remains, it is essentially a new book. We may be grateful that the author has set out his presuppositions in the opening chapter although one could argue that the chapter



heading "making sense of the Old Testament" is not justified by the content.

While one welcomes a short non-technical handbook on the subject of the Prophets of Israel, it is a pity that Heaton presents closed critical assessments on a number of issues without any acknowledgement of alternate views or even the possibility of differences of opinion.

## OOBEs AND GHOSTIES

How do you decide when somebody is dead? This question is more difficult now than ever before, because of all the gadgetry at our disposal for resuscitating people who, in prior days, would have been pronounced dead. This is not the place to give the various answers, none of which is wholly satisfactory.

But it is interesting that Dr Kübler-Ross (a non-Christian) has concluded from her interviews with people who have been retrieved from a state of "Technical death" that there is life after death. The OOBEs (Out Of Body Experiences) they describe, she says, have a consistency not otherwise explicable.

Does this help or hinder Christians in their belief in the immortality of the Soul? Trick question! Because that belief belongs to Plato and Socrates, not to Christians. True, "God is a Spirit" (John 4:24) and "No man has seen God at any time" (John 1:18).

But if you try to form an image of God from those texts alone you will end up (if you are like me) with a God who is a wispy apparition floating in the wind. God is not a gas! Read the rest of John 1:18 — "The only begotten Son ... He has declared Him".

The word literally means "led out". Our conception of God needs to be led out of obscurity and given flesh and bones; and this is exactly what Jesus gives it. We learn what God is like by looking at Him.

In particular, for our present purpose we look at His post-resurrection state. Even then, He had flesh and bones, (Luke 24:39), and could be handled. He stood, walked, talked, ate and breathed (John 20:19-23). But He could pass through closed doors (John 20:19) and vanish without apparent movement (Luke 24:31). We need not suppose that He had



Dr Alasdair Livingston, Warden at Holy Trinity, Adelaide

to eat, only that He could do so.

In short, He had all the faculties of human physical life without its restrictions. Since "when He shall appear we shall be like Him" (1 John 3:2) we may presume that our post-resurrection state will be something like His — though no doubt the best ideas we can form on earth are far from complete. 1 Corinthians 15 is our key text here: we will have "spiritual bodies" (vs 44) when "this mortal puts on immortality" (v 53).

So OOBEs and ghosties have little bearing on our belief in the after-life. No disembodied spirits floating in the void, but spiritual bodies in our Father's House (John 14:2). No re-incarnation either (but that is another story). As I said Immortal Souls do not fill the bill. We believe in something rather different, the Resurrection of the Body. At least, we say we do — every Sunday.

Trinity Times

## The courage of Mary Whitehouse

In 1970, Mrs Mary Whitehouse accepted an invitation to take part in a debate at Leicester University on the subject "That Pornography Should be Freely Available". Her opponent was the playwright Edward Bond, whose play "Saved" included a scene in which a baby is stoned to death. Bond launched the debate by referring to the obscenities scrawled about her — or so he said — on the walls of gentlemen's lavatories. He also suggested that she was in some way responsible for the infamous Moors murders! In reply, for over forty minutes she struggled to make herself heard while the students erupted in chaos around her. Eventually the debate had to be abandoned.

"It was like living in a madhouse," she explained afterwards. "Unreason took over and obscenities flew hard and fast the whole of the night. It was quite clear that they wanted to make me go away, and all my natural self wanted to run a mile." "But I knew I had to stay because I had to be a catalyst. I knew that if I stayed some of the students would see which side they were on and whether they were for or against."

"An experience becomes creative, if you like, if you really suffer in it. If I went there and didn't care two hoots, it would not have done a thing to anybody. Not really. So you don't have to be afraid to go where the dirt is."

That is typical, I felt, of Mary Whitehouse's courage. She looks back on that experience as one of the most traumatic of her career. She returned home from Leicester University in a state

### FORGOOD

Yet, as her biographer Max Caulfield records, she sees Leicester also as a turning point — "the Stalingrad and El Alamein of her campaign; thereafter the high tide of Marxist student opposition began to ebb as more moderate people, while not necessarily subscribing to her views, tended towards the opinion that she was being unjustly vilified and abused."

Moreover, it was the prelude to something even more important, a happening in which she sees the hand of God unmistakably at work. While she was ill, Malcolm Muggeridge telephoned to ask how she was.

When she told him, and described the "debate", he expressed outrage and anger, and then, almost in despair, asked, "Mary, what are we going to do for these young people?" As they talked, they said, "Why don't we have some great demonstration? Why don't we have a Festival of Light?" Thus the idea was born, although it was to be two years before it was to become a reality.

### SENIOR MISTRESS

It was similarly a concern for young people which had led Mary to found the "Clean-Up TV" campaign, which later became the National Viewers and Listeners Association, back in 1964. In those days she was Senior Mistress, with responsibility for Art, and also for the girls' general welfare, at Madely Secondary School, Shropshire.

She became aware that certain BBC television programmes were contributing to teenagers' abandonment of restraints on sexual behaviour. These working-class youngsters confided readily in their teacher, and she could see that if they were to be left to their own inclinations they would not "walk the road mapped out for them by the libertarians of our permissive society."

Their own common sense, she found, indicated to them that premarital sex wasn't worth the candle. But now these girls were exposed to a new form of insecurity — lack of moral guidance, or even outright permissive propaganda, making them innocent targets for every form of commercial and emotional exploitation.

### NO PRUDE

Mary Whitehouse is no prude, and she is emphatically not anti-sex. It is precisely because she knows and values sex in its God-given role as part of a happy marriage that she feels she must fight against all that would pervert and debase and degrade it.

Pornography is essentially anti-sex — worse than that, it is anti-people, anti-life. Perhaps one of the reasons that the tide seems to be turning for Mrs Whitehouse and her colleagues in Britain and elsewhere is that some began to wonder why certain groups of people were so fanatically, almost hysterically determined that she should not be given a chance to state her case. It was as though they



Mary Whitehouse

were frightened that if she were heard, she would be heeded, because of the sheer soundness of her cause.

### NEW LEICESTER RECEPTION

After the horror of Leicester in 1970, for some years Mrs Whitehouse understandably refused invitations to return. But in November 1976 she accepted. In her new book "Whatever Happened to Sex?" she writes of this visit.

"Over 800 students turned out to hear me speak, which I did for three quarters of an hour without interruption, followed by over an hour of questioning on every aspect of the permissive society and the moral state of the nation. What a difference — one just felt that they were hungry for reassurance and for leadership. When I mentioned, over dinner, the amazing popularity of the Bible Study at Cambridge, I was told 'But the same thing is happening here!'"

Next September, Mary Whitehouse will be arriving for a return visit to Australia. She was first here in 1973. That trip was not without hazards and hindrances, but was in some sense a triumph.

Now sixty-eight, this mother of three married sons is working harder than ever at an age when one might expect her to want to settle back to enjoy a grandmotherly retirement.

As usual her main concern will be the welfare of children — Child-Care not Child-Abuse is to be the theme of the tour. One of her most recent triumphs was to see the passing of a bill in the British parliament outlawing child pornography, as a result of a petition of which she was the main organiser.

### CHILD ABUSE

Child pornography is porn that employs children as models for photographs in which adults make use of them as sex objects. It is not only that the children abused for the purpose of the photographs are thus violated, but all children would be set at increased risk if such pornography were to proliferate. Amongst those whose perversions are fed on such filth are inevitably some whose fantasies could spill



## WHAT A WORLD!

by Lesley Hicks

## CROWDED PEWS, LONELY PEOPLE

For what purpose does a local church exist? The message that used to come through most strongly to me was expressed in slogans like "The church that lives to itself will die by itself", and "The church exists by mission as fire exists by burning", and in verses of Scripture like "Go into all the world and preach the gospel to every creature" or "Woe is me if I preach not the gospel!"

In more recent years I notice a different emphasis, no less Biblical. "I am giving a new commandment to you now — love each other just as much as I love you. Your strong love for each other will prove to the world that you are my disciples". (John 13:34, 35)

"Let us stop just saying that we love people; let us really love them, and show it by our actions". (1 John 3:18)

"Cheerfully share your home with those who need a meal or a place to stay for the night". (1 Peter 4:9)

"Share each other's troubles and problems, and so obey our Lord's command". (Galatians 6:2)

Of course it's not an either/or situation, but both. A group of Christians living in loving obedience to their Lord will naturally be caring for each other deeply; that same obedience should mean a concern to share Christ with those who do not know Him, whether near neighbours or those "in the uttermost parts of the earth".

"Crowded Pews and Lonely People" is a book by Marion Leach Jacobsen which deals realistically and positively with personal relationships, good and bad, within churches. The setting is American, but is on the whole highly applicable to Australian churches.

### PEOPLE CARING

The Armidale Diocesan Board of Christian Education has produced a study manual "People Caring for People" which is to a large extent based on Marion Jacobsen's book. Members of our parish council used it recently at a study weekend, and found it most helpful and practically challenging.

Whether our pews are crowded or sparsely occupied, they are likely to contain a fair sprinkling of lonely people. Marion Jacobsen writes in her introduction:

"All Christians agree that God's people should be friendly, loving and compassionate, and multitudes of his people are.

"Potentially there is no fellowship on earth so sweet and so satisfying as the fellowship of men and women who are genuinely committed to Jesus Christ. If individuals and groups fall short of this potential, the resulting problems cannot be solved by denying that they exist."

Many in our congregations are "out" because they are not yet related personally to Jesus Christ. But it is tragic if they feel excluded by reason of our coldness, our "cliqueness" or our indifference to them and their needs. Others prefer to play it cool.

Somehow each group must be "big" enough in its capacity for love to include one or two awkward people, the difficult, hard-to-love ones, whose need for friendship and unjudging acceptance may involve a costly sharing of time and effort on the part of the "ins".

Techniques, programmes, patterns, may all help a church change so that, increasingly, it becomes a body of people that seems to be involved in practical, friendly caring. But it is only as more and more of us allow Christ, in the Person of the Holy Spirit, to transform every facet of our habitually selfish lives, that outsiders will truly be caused to wonder at the quality of our love, and recognise Christ as its source.

### INS AND OUTS

She talks about the "Ins" and the "Outs". I think every church must have these. I first became conscious of being an "Out" as a fourteen-year-old newcomer in a young people's Fellowship. People were friendly enough, but a girlfriend and I used to swap complaints about how "out" we felt. We both longed to be "in".

In this case our problem was simply that we were out — outside God's kingdom altogether, and when both of us accepted Christ as Saviour and Lord at a fellowship houseparty, we found ourselves wonderfully included in the fellowship, in the real sense of the word.

Many in our congregations are "out" because they are not yet related personally to Jesus Christ. But it is tragic if they feel excluded by reason of our coldness, our "cliqueness" or our indifference to them and their needs. Others prefer to play it cool.

Techniques, programmes, patterns, may all help a

### GALLUP POLL

From page 2

members or have not attended church except for special occasions in the last six months. They represent about 41 per cent of the population.

The poll revealed that the views of the church and the unchurched differ most sharply on matters of personal freedom.

For example, while a minority in both groups said they would welcome greater acceptance of sexual freedom and of marijuana usage in the future, the unchurched are "far more likely" to welcome such changes, according to Gallup.

Gallup said that the survey found that "many of the church have never in their lifetimes invited anybody to come to their church," though it was found that one in five said they chose their church because somebody asked them to come.

### WHY THEY LEFT

Dr Dean Hoge, a Catholic University sociologist who took part in the study, pointed out that "the number who left because of change in the church was not as large as the number who left because of lack of changes." While 23 per cent disliked traditional worship forms, 9 per-

cent said they disliked changes from traditional forms.

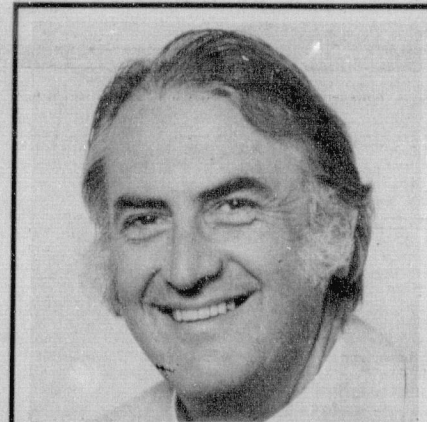
The survey showed that 64 per cent of the unchurched said they believe in Jesus as God or the Son of God, and 68 per cent believe in the resurrection of Jesus.

The Episcopal Church was one of the first groups to join the project as a sponsor and contributor. The Rev Donald W. Kimmick, Midland Park, NJ, served as a statistical consultant to help in drafting the questions and structuring the survey.

Caution should be used in applying the results of Gallup's poll indiscriminately to Episcopalians, according to the Episcopal Church's Statistical Officer, the Rev John A. Schultz. "The number of Episcopalians in a general population data base as used by Dr Gallup is too small to infer the same conclusions about unchurched Episcopalians as about Americans as a whole," he said.

However, he pointed out, advanced computer facilities will be used by the Episcopal Church in an effort to discover any significant correlations applying to Episcopalians.

Mr Schultz said that the results of this specialised study, along with other facts still to be uncovered from the Gallup poll, will be released this fall.



## The Bishop Speaks Out

... doing your own thing

One of the most disturbing trends in modern society is that of the rejection of lawful authority and the replacement of it with the understanding that we are individually, or together with others, the final authority. Hence, those who oppose uranium mining reject the decisions of the elected government and, taking the law into their own hands, try to stop the movement of the mineral. Unionists who feel threatened by government's decisions or policies take unilateral action to thwart the government's intentions. Even on the home front, children are rebelling against rightful parental authority, thinking that they are the real authority on what is best for them.

The problem is two-fold. Followed to its logical conclusion, it means that every man ends up doing what is right in his own eyes and that means the complete breakdown of society. Secondly, the rejection of lawful authority leads to a failure to recognise the final authority, that of Almighty God Himself. In fact, one leads to an ever increasing demonstration of the other. The rejection of God's authority in our lives leads to a rejection of the lawful authorities.

Individually and corporately, we have a responsibility to monitor the activities of every human authority and where injustices or the contravention of God's standards occur, to call them back to a recognition of the God before whom every one of us will one day stand and to whom each of us is finally responsible.

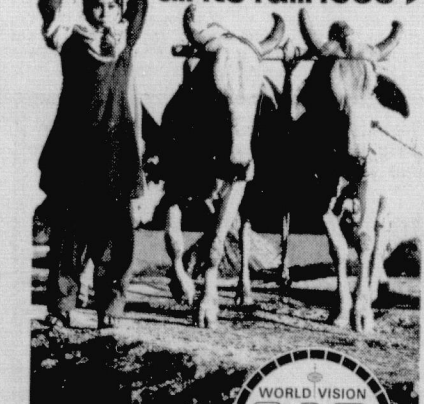
church change so that, increasingly, it becomes a body of people that seems to be involved in practical, friendly caring. But it is only as more and more of us allow Christ, in the Person of the Holy Spirit, to transform every facet of our habitually selfish lives, that outsiders will truly be caused to wonder at the quality of our love, and recognise Christ as its source.

### POSTSCRIPT TO "WHO WAS JESUS?"

I came across the perfect book to counter the kind of "new" theology represented in that programme — Professor Blacklock's "Layman's Answer", beautifully written, cogently argued. It was written as a response to the heresy trial of his fellow-New Zealander Lloyd Geering in the sixties. It might be a good book to lend to a thoughtfully seeking non-Christian, or a Christian disturbed by the implications of such a programme.

Incidentally, why not 'phone or write to the ABC suggesting a programme slanted in the opposite direction — full of positive, joyous faith in Christ alive and active today? It might also be worth suggesting that Francis Schaeffer's "How Should We Then Live?" series be screened.

I have come in order that you might have life - life in all its fullness



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## MAINLY ABOUT PEOPLE

### GRAFTON

Rev A. Jackson was ordained Deacon at St Mary's, Ballina.

Rev T. Richardson was ordained Deacon at St Mary's, Ballina.

Rev J. Bowie was ordained Deacon at Church of Our Lady, Bonalbo.

Rev F. Horton was ordained Deacon at Bellingen.

Captain Rev J. McKnight was ordained Deacon at St Mary's, Ballina.

Rev R. Sharwood Assistant Minister of St James, King St, Sydney has been made rector of Dorrigo.

Very Rev St Edwards will transfer from Christ Church Cathedral, Grafton to Diocese of Melbourne in November.

## Computerised Testaments

Newly printed Engenni and Mambila New Testaments just completed were the first to be processed on the mini-computer and line computer installed at the Wycliffe Centre in Buckinghamshire.

One of the main advantages of the system is the computer's error-detecting facility. The text is typed on a typewriter-style keyboard.

Errors can be corrected by back spacing and retyping. A second typing serves as a form of proof-reading and produces a tape with a high degree of accuracy.

The print-out of the tape is then used for the character by character proof-reading.

In addition to its error detecting capabilities, the computer enables the translator to make numerous checks and corrections without disturbing the other, already correct material.

## New Dean for Evangelical Seminary

The Rt Rev Alfred Stanway, the first Dean of Trinity Episcopal School for Ministry has announced his retirement effective October, 1978.

Upon Bishop Stanway's retirement, the new Dean of the Trinity Episcopal School for Ministry will be the Rev John Rodgers, ThD, who, before his appointment as Dean, was senior Professor at the seminary.

Bishop Stanway's most recent post before coming to Trinity was as Deputy Principal of Ridley College of the University of Melbourne, Australia. Previously, he had served as Bishop of Central Tanganyika from 1951 to 1971.

Bishop Stanway's work there has been described in Bishop Stephen Neill's book, *Call to Mission*. Bishop Stanway's reputation not only as a recognised evangelist, but as a disciplined organiser made him the perfect choice to be the first dean of the evangelical new Trinity Episcopal School for Ministry near Pittsburgh, Pennsylvania.

Although the school did not open officially until 1976, Bishop Stanway came to America in 1975 to plan and organise for the seminary's first classes the following year. At that time there were seventeen full-time students. On opening day this year at least fifty students are expected.

The selection of The Rev Dr Rodgers to replace the retiring dean was made by a unanimous vote of the Board of Trustees of the seminary. Dr Rodgers graduated from the US Naval Academy in 1954 and, after serving in the Marines for one year, he resigned to study for Holy Orders at the Virginia Theological Seminary and obtained his Doctor of Theology degree in 1963 from the University of Basel, Switzerland. Dr Rodgers is Chairman of the Board of Editors of the Canterbury Press and the author of *Theology of Peter Taylor Forsyth* published in London in 1965.

Before coming to Trinity in 1976, Dr Rodgers had been Professor of Systematic Theology at Virginia Theological Seminary since 1963. In 1975-76 he was Chaplain and Associate Dean of Students at Virginia.

In Christian activities Ian Sexton has been a youth leader, Sunday School Superintendent and Deacon. He has served as a New South Wales State Council member of the missionary Aviation Fellowship since 1964 and Deputation Convenor for that Council since 1974. He and his family are active members of the Gympie Baptist Church.

## ENTER CARDINAL HUME ... EXIT DR PAISLEY



As the Archbishop of Westminster, Cardinal Basil Hume enters the Palace of Westminster's Crypt Chapel, Dr Ian Paisley, Ulster Unionist MP for North Antrim, leaves. Dr Paisley was protesting at the first Roman Catholic mass being held in the chapel since the Reformation.

## FLYING BIBLEMAN

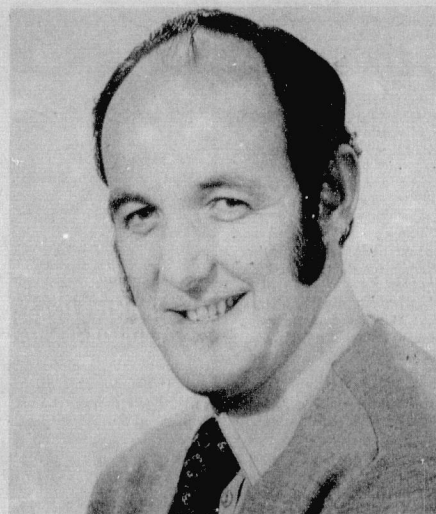
Ian Sexton, aged 36, married, with two daughters, has been appointed the Bible Society Representative in Northern Australia. He will be based in Darwin and will fly the Society's Cessna 182 over the Kimberleys in Western Australia, the Northern Territory and Western Queensland.

His task will be to co-operate with churches, Christian organisations and individuals in circulating the Scriptures.

The Aerial Colporteur, as he will be known, will have more than 500 cattle stations on his list and all the mining towns in that vast area. In the first year of operation he is expected to fly more than 300 hours and to cover at least 50,000 kilometres.

After joining The Bible Society on September 25, Ian Sexton will have a few months inservice Bible Society training at the National Headquarters, Canberra; Sydney Bible House and Perth with the former Aerial Colporteur, Mr Trevor G. Booth, who is now State Secretary in Western

Many were of high calibre



Ian Sexton, Bible Society of Australia representative in Northern Australia.

## NEW NSW CMS GENERAL SECRETARY

The Revd Peter Tasker has accepted the invitation to be the NSW General Secretary of the Church Missionary Society. Peter has been the Assistant General Secretary for some 18 months and has carried the burden of Acting General Secretary of the Branch for the past few months. Peter is not new to the Society and will bring various experiences that can only help in his new position.

Peter trained at Moore Theological College and served as Curate in the parishes of West Wollongong, Chatswood and Engadine/Heathcote.

In 1968, he and his wife Joan entered St Andrew's Hall, Melbourne for a year's training before going to Malaysia where Peter was the pastor of St George's Church in Penang. They served in Malaysia from 1969-1977.

On his return to Australia Peter "helped out" while Revd John Turner, then

General Secretary of the NSW Branch, was overseas. A few months later he succeeded Revd J. A. Taylor as Assistant General Secretary and now, has taken up his new position.

CMS

— Iain Murray

Rev Peter Tasker

and it had been difficult to reach a final decision. "We have an outstanding man to tackle a strategic and challenging task", Mr Payne said.

## "FAMILY FESTIVAL" AT RACECOURSE

A fleet of 26 buses and several hundred vehicles recently brought together over 2500 north coast Anglicans for a Family Festival day at the Grafton Racecourse. From Tweed Heads in the north to Port Macquarie in the south they came together for a eucharist consecrated by the Bishops of Grafton and Waiapu (Napier, NZ), and 44 Diocesan priests.

A large platform had been erected for the day in front of the grandstands, and following the service and picnic lunch the folk musical, "It's Cool in the Furnace" was presented by the combined fellowship groups of the Richmond-Tweed area.

The Bishop of Waiapu, the Rt Revd Paul Reeves, later spoke to the gathering on the changing role of the Church and ministry of both ordained and laity.

## ITALY'S CHRISTIAN STATIONS

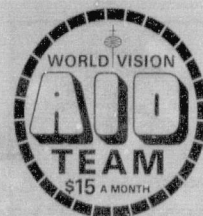
Since the monopoly held by the State-controlled RAI Broadcasting System was broken in 1974 more than 2000 commercial radio stations have opened in Italy.

Among these are eight Christian FM stations operated by Back to the Bible Broadcasters Inc, an American religious group. The evangelical stations operate 24-hours.

## COLSON'S GIFT

Charles Colson, the former President Nixon aide who became a Christian while in prison for his part in the Watergate affair, has said he will donate money from the film of his book *Born Again* to the work of the Prison Fellowship, because of the "deplorable" conditions he witnessed while an inmate.

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# COPTIC BIBLE REVIVAL

7000 Coptic Christians gather for two hours of Bible study in Alexandria every Friday night, according to Bishop Antonious Markos, the Bishop of African Affairs who is presently in Australia.

He outlined the revival that had come to the Coptic Church of Egypt which commenced some 45 years ago with Bible Classes, Youth Movements and Sunday Schools led by university graduates in a situation where a poor, depressed and persecuted church had been conducting a holding operation for centuries in the face of Islam.

Today the Coptic Church has 7½ million members in a country of 39 million followers of Islam. The Church has spread into other areas of Africa with congregations in Sudan, Libya, Uganda, Algeria, Nigeria, Guinea and Tanzania with links also in Kenya, Zaire, Nigeria, Ghana and Swaziland.

Commenting on the Christian situation in Ethiopia, Bishop Markos who is a surgeon and worked there for ten years, spoke of the aim of that government to demolish the church. Many Christians are now in prison, as members are forced to attend party meetings of the Marxist government which are held at the same time as church services. The Bishop also said that in spite of attempts to preach communism in the churches, members were "too faithful to Christ" to be persuaded.

The Coptic Church which traces its origins back to the preaching of the Gospel by Mark in Alexandria, has sought to meet the needs of its congregations by a

theological programme conducted at three levels.

University graduates are able to undertake an extensive theological course on an evening basis, while men who have reached matriculation level undertake a full-time course. Provision for training for service in villages and remote areas from men with less formal education is done on a regional basis. This means that according to a man's ability he is trained to meet the needs of his peers.

Because of the pressures of Islam, the percentage of nominal Christians is very small indeed. Evangelism is undertaken basically through the life style of the Christians and it is this witness that has brought about conversions from Islam.

The Coptic Church is also committed to a strong programme of instruction for children and young people whose parents are Christian. An extensive literature programme is also being run by the church and this has kept abreast of the growing needs of the members.

## 18,000 AUST COPTICS

The Coptic Church is about 18,000 strong in Australia and part of Bishop Markos' visit to Australia was for the purpose of visiting these congregations.

The Bishop spoke warmly of his own faith in the Lord Jesus Christ and said how strategic the Bible study and teaching programme had been in the revival of the Coptic Church.

Bishop Markos spent time in Tanzania where he learnt



Bishop Markos

Swahili and was allowed to practice medicine by the government because of the medical needs of his congregation. He was able to prepare twelve leaders in Tanzania who after further training in Egypt were able to return home as ordained ministers of the church.

He explained the acceptability of Coptic missionaries in countries of Islamic dominance on the basis that the church was, not seen, as a western missionary agency, but as a home grown African church with origins pre-dating the rise of Islam.

Another well known leader was Y. T. Wu, the founder of the three-self movement of China, he was elected Deputy Chairman of the People's Congress.

Y. T. Wu, who is now over 80, worked with Chou-en Lai on the principles of church activity in a Communist state.

## ON OTHER PAGES

Religion in East Germany  
Bible in Law  
Iain Murray, Albert Martin Coming 1979

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p4  
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## EDITORIAL

When concern was expressed about possible Marxist influences on the World Council of Churches with the entry of the Russian Orthodox Church into that body a number of years ago, such concerns were greeted with derision. Three areas involving the WCC will give rise to concern among thoughtful Christians about such influences in 1978.

Firstly through its regional arm, the Christian Conference of Asia, the WCC supports a Christian commune in Sri Lanka whose printed liturgy provides for the singing of the Communist Internationale in the service of Holy Communion and a Litany to the saints among whom are listed Marx, Mao and Ho. Its daily activities revolve around the reading of standard revolutionary works. "It had to be seen to be believed" was the comment of a person who lived in the commune for a week.

Secondly, an Australian Council of Churches' news release published in the Church Record, June 12 stated \$170,180 had been given by the ACC since 1974 to Indochina. It was part of \$7 million given by WCC who also has the confidence of those governments to organise a reconstruction consultation held in Hong Kong. The statements of the Vietnam Peace Committee at the consultation indicates that some churches or Christian organisations are not "ready" to have relationships with the outside world and named the Evangelical Church of Vietnam, a number of whose ministers have been killed and others are in prison. The secretary for the ACC Division of World Christian Action who attended the consultation said the Vietnamese representatives were keen to alleviate fears

of persecution and so encourage refugees to return to their homeland.

The approval of the Three-self Marxist dominated Church in Mainland China and the support of their counterparts in Vietnam reflects the consistent policy of WCC.

Thirdly, the recent decision of the WCC to give a further \$473,900 to the Patriotic Front of Rhodesia comes in the wake of the raping and murder of thirteen missionaries.

The ACC commenting on the murders suggests that in the face of the Patriotic Front's denial of responsibility the Government of Rhodesia could well be responsible. One would have thought that all Christians would have been so repelled by the senseless killing of missionaries and their helpless children, that the WCC would have thoroughly investigated the matter before channeling further aid to a group who have killed their fellow countrymen, a number of whom were our fellow Christians.

How must Bishop Muzorewa and the Reverend N. Sithole, two key figures of the transitional government feel especially since they have been placed on the death list for signing "the Judas Contract".

According to the Sydney Morning Herald, August 12, a spokesman for the WCC in Geneva stated that no controls were placed on the grant to the Patriotic Front because they trusted the Front to use the money for the support of humanitarian work among those seeking liberation. The ACC Accounts for 1977 show that \$21,464 was sent to "Rhodesia".

The same report indicated that the Secretary of the

## SAINT MARX

Australian Council of Churches was at the WCC Council meeting which gave the grant to Rhodesian nationalists in Botswana, Mozambique and Zambia, and noted that several Australian churches were members of the WCC.

The ACC was originally set up to be a voice for the opinions of its member churches as indeed was the WCC. The Anglican Church at the last ACC meeting expressed its dissatisfaction with the ACC because of its "preoccupation with socio-political issues that had little relevance to the Australian scene". A polite way of putting it. There is a growing awareness among all brands of Anglicanism that the professional ecumenists have secured the WCC and the ACC for their own particular position which is not the ecumenical stance. It is not reflecting that of the member churches.

The Anglican Church gave the ACC \$14,400 last year to perform the job of expressing its opinions in concert with other Australian Churches. It is right to ask in the aftermath of the Rhodesian killing of the missionaries whether the Secretary of the ACC consulted the President and members of the Executive about the way to vote for the allocation of funds to the Patriotic Front or did she simply as a paid staff member of the ACC simply go her own way?

This editorial is not saying that our church representatives on the ACC are Marxists, that would be quite untrue. The deep concern of Australian Christians must surely be how it has come about that Saint Marx wields such an influence in the WCC whose aim is to reflect the opinions of member churches.