

EDITORIAL

When beer is bad for brewery business!

Life in Australia offers good opportunities for satirical humour. It is a pity that our TV dramatists content themselves with hitting conventional targets. Pretensions and reality are often in conflict, and the ironic eye has no shortage of subjects for scrutiny.

Take the following item which appeared recently in a leading newspaper. It is a delectable example of unconscious hypocrisy. Under the heading "Bitter taste at Brewery", it was reported that Tooth's Brewery employees were from now on to be deprived of free beer at smokes and meal breaks. The workers will be able to take home a carton of Tooth's products each week instead. A spokesman for the brewery proudly expressed the hope that this practice would spread throughout the industry.

The reason given for the change of policy came in the form of this eloquent question: "How can we expect employees to perform dangerous work at heights after drinking?"

This is, indeed, a question worth pondering. It is a wonder that a brewery of all places would make this discovery at so late a stage. What a pity that the frank recognition of the dangers of drinking on the job is not taken to heart by society as a whole. After all, who is better qualified to tell us the truth? Indeed, it is not only industrial safety which is at stake; doubtless the brewery has realised that their product inhibits efficiency as well.

The consumption of alcohol during work costs money. Naturally, the brewery does not accept responsibility for the domestic and social traumas caused by its product in the wider world. After all, it would be only too pleased if workers in other industries drank beer during their lunch breaks.

This laughable inconsistency in the brewery's attitude is to be expected. Those employed in catering for the insatiable thirst of the Australian public are in a morally precarious position. The evil consequences of the abuse of the drug they sell is everywhere evident, and whenever they take a high-sounding stand they will render themselves vulnerable to mockery. But the whole subject raises two important issues. For churches, issues that have not been properly pondered.

First, if an earlier age Christians felt the need to organise themselves to ameliorate the suffering caused by alcohol abuse, why has this approach been abandoned at a time when the problem is bad and getting worse?

Second, and even more important, have Christians given enough thought to the significance of Australian drinking habits? Why do our fellow-citizens drink so much? What needs and values does this reveal? How do we best serve the gospel in such a social context?

LETTERS TO THE EDITOR

Dear Sir,
The remarks made by Dr. Klaas Runia on preaching were disturbing. I believe the reason for the apparent irrelevance of biblical preaching is the biblical theme of reconciliation between God and man. Our modern services give low priority to the admissions of sin. How long is it since you heard the 10 commandments read in church?

Jesus said he came to call sinners. Apparently there are very few about today. The liturgy and sermon must agree and both be biblically based.

If we preach, as Paul said, Christ crucified for our sins, it may not be popular, but it is the most important, relevant and urgent topic of today.

Yours faithfully,
J. R. Browning, Nelson Bay.

Dear Sir,

The advertising of certain films and the prominence given to them is disturbing. Christian people should not be virtually challenging others to have the "guts" to see films that have explicit sex and gross violence. The beauty of other parts of the film presentation does not make the obvious wrongs more acceptable; also in the making of films there are many takes and retakes until there is the desired perfection. What does this do to film crews, etc.?

It is not part of the Christian's work to do the devil's advertising. To strengthen this protest may I add the scripture quote from Philippians 4:8. In brief, "whatever is honourable, just, pure, lovely, gracious, excellent, worthy of praise, think about these things".

I endorse what John Menear has written and reject the arguments that Geoff Holt makes in reply. Required school reading, however regrettable, does not have the same impact as visual acts. It is wrong to risk leading the weaker brethren into something that can only be harmful. The fact that grossly immoral films occur on TV does not leave us free of responsibility in regard to our own actions.

Yours sincerely,
Beryl A. Johnstone.

Dear Sir,

I am astounded your editorial could even entertain the idea expressed in William Chellis's article concerning a bride for Prince Charles — that it would be better to marry a "Catholic wife with a real faith" than one with the right label (ACR 25/8/80).

May I ask "faith in whom?" ... The Pope or the Black Madonna of Poland or the bleeding statues marking the sorrows of Ireland or all the superstitions which even the changes at the Second Vatican Council did not wipe out? Are these what you appear to think Prince Charles could live with and in which he could bring up his children?

I feel sure Prince Charles has too deep a knowledge of history to put a Roman Catholic queen on the throne. A leopard cannot change its spots, and even in this century Rome has sought the downfall of the British Empire. So much so, that the Pope was excluded by the Allies from the Peace Councils at end of World War I.

The Act of Rights and Settlement of 1701 was framed, not out of malice or bigotry, but as a defensive measure because "it hath been found by experience to be inconsistent with our safety and welfare", and this Act would have to be done away with before the Prince could marry an R.C.

CRUSADE CALENDAR

Please pray for these meetings. If you are interested in having George and Rita Galieh come to your community for a crusade, write: George Galieh Evangelistic Crusades, PO Box 101, Gymea, NSW 2227, Australia. Phone 525 4358.

Sale, Vic. Baptist Crusade — October 19-26.
Warrawong Church of Christ Reachout — November 1-2.
Adamstown Brethren — November 8-9.
Manly Baptist Crusade — November 14-16.
Liverpool Youth for Christ — November 22.



Can you take your family to see it?



Chapter Two

Neil Simon's play has been adapted to a movie. What a movie it is. A sensitive, touching, all too short glimpse into the life of a recent widower and his tentative forays into the world of establishing a new relationship which eventually leads to marriage.

But why, oh why with such stimulating dialogue, refreshing character portrayal, brilliant photography are we subjected to occasional bad language? It is totally unnecessary to the structure and harmony of the film which shows such insight into people seeking the security of each other.

Some marvellous moments in the film are George Kahn's entry into an exclusive New York french restaurant with a "lady" arranged for him by his advertising executive brother — an all too hot curry with the lady he marries (Neil Simon's wife) and the final scenes of reconciliation.

Chapter Two is a big dipper — one minute you're full of happiness the next of grief — it is a tribute to Neil Simon that he's been able to do it. Anyone counselling the bereaved or divorced would find this movie useful.

How ever lovely the girl may be, as part of that Popish system, she would be a pawn in the hands of scheming prelates, not only to win back Protestant England but to possess the throne itself — the throne which many Christians who have viewed royal genealogical charts, are convinced is the biblical Throne of David which God promised perpetuity.

Yours sincerely,
(Mrs) P. Creasey.

Dear Sir,

Australia's Aborigines are very much in the news at the moment. Unfortunately, in one way or another, most of the news is bad.

Senator Chaney, Federal Minister for Aboriginal Affairs, states that 'the Aborigines are the most under-privileged group in our society'. It's more than a lack of money or 'things' — for most Aborigines it's a loss of their homes, their heritage, their culture and their pride. These problems will not be solved overnight and they won't just 'go away'.

The Church of England Homes is playing a part in trying to solve some of the problems that afflict these unfortunate people. The Marella Aboriginal Project operates two

'group homes' in Marrickville where up to 16 children from broken homes are cared for by Christian Aboriginal child-care workers. The aim of these homes is to bring stability to the lives of children and, where possible, to restore their family situation.

This is a great start and is having a big impact for good on the Aboriginal community, but there is much more that could and should be done. Alcohol is one of the community's major problems and we have our sights set on a temporary care home for children whose parents have entered a rehabilitation programme. It will be costly, but we see it as a vital part of helping to solve this problem.

We are launching an appeal to turn this and the other dreams into reality. We hope that you will be moved to support us in this project. Your assistance is needed now.

The Church of England Homes is a registered charitable organisation and, naturally, your donation is an allowable tax deduction.

Sincerely,
Canon K. L. Loane,
Chairman.

MAINLY ABOUT PEOPLE

MELBOURNE

REV. A. J. BELL will be Co-ordinator of Chaplaincy Services, Royal Melbourne Hospital as from 17th November, 1980.
REV. M. R. T. HAZELL is Chaplain, Repatriation General Hospital, Heidelberg as from 1st September, 1980.
REV. R. W. GREGORY will resign from S. Silas' Albert Park as from 25th December, 1980.

REV. R. P. UPTON will resign from Mission of St. James and St. John to take up duty in the parish of Oatlands, Tasmania.
REV. CANON L. GUY will retire from full-time ministry as from 31st August, 1980.
REV. A. W. SINGLETON retired as Chaplain, General Hospital, Heidelberg on 31st August, 1980.
REV. N. L. HILL died 5th September, 1980.

I bring Good News for you, which will bring great joy to all people.

GOOD NEWS

To you is born in David's city a Saviour, Christ the Lord.

FROM THE WORLD'S BEST SELLER

PRINCE IN ISRAEL

BETHLEHEM (Christmas Day). — Palace spokesmen were all "no comment" today in response to rumours that have swept the city about the surprise arrival of the Prince. Premier Herod is known to be nervous at the prospect of a rival for the loyalty of his subjects. He is also reported edgy over the Oriental astrologers in town who claim to have followed the Prince's star. Herod's legal advisors have tipped

Bethlehem as the most likely venue for any showdown, and his trigger-happy commandos are even now preparing for a lightning raid on the sleepy southern village. The Judean strongman of many years standing has a chilling record in eliminating opposition. The city police chief has cancelled all Christmas leave. There will be no red carpet for the Prince of Peace. (See inside for full story of Christmas)

CAN YOU SEE JESUS HERE?

Herod only wanted to see Jesus dead. In fact, his younger son, also called Herod, took part in Jesus' death, 30 years later.

Can you see Jesus in this photo?

What looks like a jumble of blobs and blotches is actually a photograph taken by a Korean photographer many years ago, of melting snow, revealing rocks coming through the snow. As the photographer developed the film, he was suddenly startled as the pattern seemed to emerge into a picture of Jesus, looking directly at him.

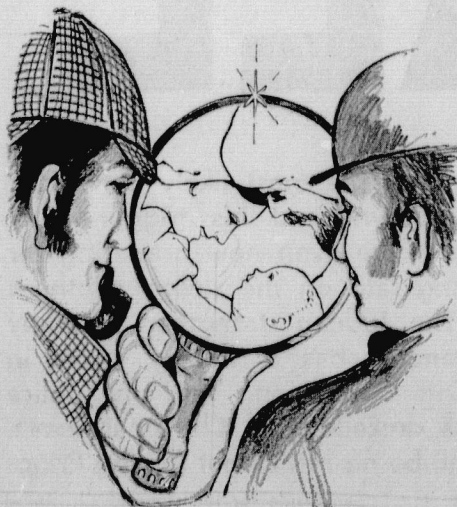


CAN YOU SEE JESUS HERE?

Here is a common scene for this time of year. No doubt you have been caught up in the crowds of Christmas shoppers.

Have you seen Jesus in the scene? Is he a part of the mad spending spree, the tinsel and decorations, the glossy catalogues, the record money circulation, the Santa worship?

Perhaps you looked as hard for him in the busy shoppers photo as you did in the snow photo. Unfortunately, he is not there.



THE CASE OF THE DISAPPEARING CHRISTMAS

"I say Holmes, what are you investigating now?"

"I am trying, with all the skill at my disposal, Watson, to solve the mystery of the true meaning of Christmas."

"Ho, ho, ho, do you have any clues yet Holmes?"

"Yes, Watson, your rotund shape, red-face, and senseless guffaw have helped me to deduce your true identity. You must think you are Father Christmas to have fooled me for so long, but you won't get your claus in to this case."

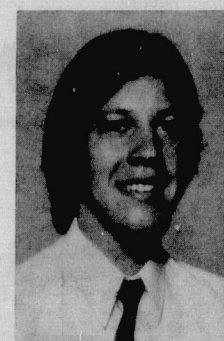
"You sleigh me, Holmes."

"You sled it, Watson, it may very well come to that. For years you have succeeded in diverting attention from the true meaning of Christmas. It's not **your** birthday Watson."

"Tell me, Holmes, how did you finally crack the disguise?"

"Elementary, my dear Watson, your reindeer are double-parked in a loading zone."

WHAT CHRISTMAS MEANS TO ME



Colin James, school captain of a Sydney High School.

Rock artist, Larry Norman, who sang at top American rock palaces with Jimi Hendrix, Janis Joplin, Jefferson Airplane, The Who, The Byrds, and even Bob Dylan, wrote in a song entitled "Christmas Time,"

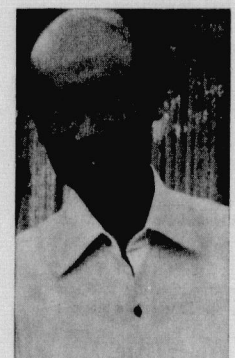
"It used to be the birthday of the man who saved our necks. But now it stands for Santa Claus, they spell it with an 'X'."

When I was younger, I used to celebrate 'Xmas.' Long after I ceased to believe in the man from the North Pole, I still loved to open up all my presents and loved even more to tell everyone 'wot I got.' The only thing that spoiled Xmas day was going to church. 'But it isn't even Sunday'. One year my parents even had the hide to pack us off to church before we'd tucked into our goodies. I'm not saying that I hadn't ever heard the Christmas story (on the contrary, I acted the part of Joseph in our infant school nativity play), I'm just saying that I could be religious and think about Jesus and heaven every Sunday. Why did he have to spoil MY Xmas?

I suppose after a while it got through to me. Those angels on the tree and Church on Wednesdays really did mean something. Looking around me I saw a really beautiful world, especially the places we haven't wrecked yet, and I knew that the great mind behind its construction had also designed me and then given himself up, because he loved me, to take the blame for my ignoring him, and doing my own thing. I felt like I owed him something and it didn't seem to be asking too much to let him take over and control my life. Since then I've tried to

keep putting Christ where before there's been a big X.

This coming Christmas will be a milestone in my life, marking the end of my schooling and the beginning of a new career. I'll probably be needing a fair bit of outside help in the next few years, and who better to help me than someone who knows where I'm going anyway.



Dr. Frank Kwok is a surgeon and G.P.

When I was a boy Christmas meant lots of toys, playing with other children, decorating the Christmas tree, carol singing and lots of food.

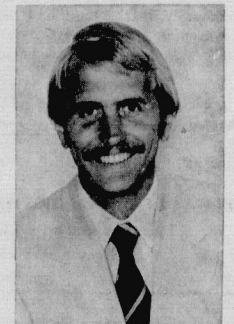
When I became a grown-up, Christmas meant bigger and better presents, parties at the office and parties in the home, drinking and more parties.

But 1973 changed all that, I met the Christ of Christmas. You see I had begun to realise that life is more than materialism and pleasures. A self-centred life produced no satisfaction, life seemed to be meaningless and in fact I was empty and irritable inside. Then I heard the good news about Jesus Christ, the Son of God who loved me and gave himself for me.

On New Year's Eve 1973 I prayed and asked Him to take charge of my life and that night the Saviour came into my heart. He took away my sins and gave me a new life. He gave me deep peace and joy unspeakable. He takes me through the ups and downs of life, day by day, and I can now enjoy the victories only He can bring. Since that time Christmas has taken on new meaning.

My heart is touched when I sing "Hark the Herald angels sing . . . God and sinner reconciled, O come let us adore Him." He is my personal friend and adorable Saviour. He is my Lord and my life.

It is a time for reflection on the goodness of God, for thanksgiving, for celebration of the new life, for rejoicing, for worship, adoration, for fellowship with the family of God. "For unto us a Child is born, a son is given . . ." to save His people from their sins and to give them abundant life. I know this from personal experience to be true.



Stuart Taylor, headmaster of a school for handicapped children.

"Gratitude, joy, torment!" These feelings summarise my thoughts at Christmas as I operate on three levels, firstly as a Christian, secondly as a father and thirdly as a School Principal.

As a Christian, along with all other Christians, I rejoice at the birth of Jesus Christ and am truly grateful that God has provided this link between Himself and myself; this link which provides, for those who believe, the key to certain salvation, a plan for a great life on earth, and the promise of eternal life with God. Gratitude is really a poor word to express the thanks to God for His gift of Jesus Christ.

As a parent, Christmas means a special time with family. Jesus was born into an everyday family situation and his parents expressed great joy within their family. Similarly, I am joyful at Christmas time to share with my wife, children and other relatives our love for one another, so

often taken for granted at other times during a year when various pressures encroach on desired family relationships. What a joy it is to share gifts and love with people dear to us on the Birthday of our Lord!

As the Principal of a school for handicapped children, many of whom have little in life for which to be thankful, I am personally thrilled by the obvious excitement of the traditional Christmas celebrations held in most families and schools. What a delight it is to see the face of a child confronted by the person of Santa, bearing a gift especially for them! But at the same time, I feel tormented at the scene, where commercialism and fantasy rob the child of the true significance of Christmas and make the delight expressed a really shallow experience. It is only the delight and appreciation of the gift of Jesus Christ which has any permanency and this is often deliberately lost behind many traditional Christmas festivities.



Sue Fox, a migrant from Ireland.

Christmas to me is altogether agreeable . . . When I think of Christmas I am enveloped by a soft warm feeling. There are the Christmases of childhood in dear old Ireland, filled with sweet nostalgic memories. Memories of warm turf fires glowing and crackling in the hearth, carol music drifting from the old piano, good food, family and friends to share with, and outside a wonderland of snow. What magic that snow held. Days of snowball fights, snowmen and slides, and at night how it glittered and dazzled under a skyful of stars.

Then there were the Christmases of my early teens, equally beautiful, secure and exciting but in a different way. Even to this day I am not sure whether that "special" kiss under the mistletoe, ever made up for the loss of Santa Claus. Somehow I don't think so!

Then for a while my Christmases were very very different. I spent them away from loving family and friends, for I had moved to the world of hospital life. Christmas on the wards wasn't always as the television would have one believe. I can remember spending a Christmas on the children's ward, consoling a wee mite who had umpteen presents but no Mum to visit him. Another Christmas with parents whose only son was dying from gunshot wounds. Different times but nearly always someone bearing pain or sorrow.

Then there are the Christmases of now as a parent of two little ones, and in a whole new beautiful world of sunshine and plenty. It's such a novelty spending Christmas in the sun, and Santa coming on a surf board rather than on a sledge, rather a novelty too!

But even as my Christmas circumstances change with the years, not so my "inside" Christmas. Because not only does Christmas for me celebrate Christ's birth in Bethlehem, it also celebrates His birth in my heart as the risen Christ, my Saviour and my God. This to me constitutes the real meaning of Christmas.



Rhonda Bracht, minister's wife.

This year our first child was born.

Now in the baby boom district where we live, this is not an extraordinary

event, but to us his birth was more than extraordinary, it was a miracle. Doctors had bleakly forecast no children for us, and the long, slow process of adoption had begun.

While we waited we asked God, the giver of all life, to intervene. Would He overrule our difficulties so that we could experience the wonder of a new life, designed and created by Him? The answer was yes — with love He sent us a son.

Yet with love He had already sent another son many years ago — His own Son. Jesus Christ came to earth to stand as the love link between God and man, and that stand cost Him his life. Born in Bethlehem, He became like me, so that I could become like Him.

This Christmas I will not forget my two miracles.



And what does Christmas mean to you? The busy round of parties, gorging and guzzling? Presents and tinsel? No room in your inn for Jesus?

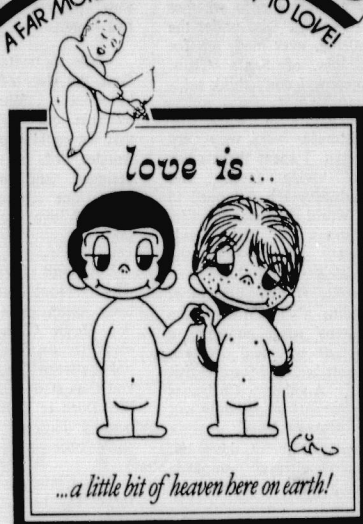
Jesus was born as the Son of God in Bethlehem, and He was proven overpoweringly to be God's Son when He rose from death, never to die again that first Easter.

John records these words of Jesus, "Listen! I stand at the door and knock; if anyone hears my voice and opens the door I will come in." You can begin a life of trusting Jesus today. Speak to Him in prayer. Open up and confess all your sin to Him. He understands and cares. Ask Him to come into your life. He has promised that He will. He burst out of a darkened tomb, He can burst into a darkened heart.

The grave now is empty, The stone is rolled away, And Christ is alive in my heart.

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One day in May, 1976, Chris packed her bag to go to hospital. It was her 12th operation in three years. At 28 this beautiful woman had already stared death in the face many times. This would be the last time.

Before she left the house she wrote a note to Mark, her husband, on the kitchen wall pad, "I love you darling . . . God's on our side, isn't it wonderful!"

Rushed to hospital from a neighbour's New Year's Eve party a few years before, operation had followed operation. The experts were baffled. Chris was a frightened girl. She had everything to live for. She wasn't ready to die. Until the day the young doctor told her about Jesus. Wide-eyed she heard how He had created her, loved her, died for her, risen in power to live within her. In her hospital bed her heart was opened to the gentle touch of Jesus.

For the brief span of two and a half years she had lived for Jesus. Each day and hour she walked wrapped in the rainbow of Jesus' love. Every conversation, every letter, every meeting, had to count for Him.

On the 12th of July 1976 at 4.30 in the afternoon, the sky over Sydney grew ominously black. Mark saw her for the last time at 3 o'clock. She had been in a coma for 6 days. A sleeping beauty, there was a soft radiance about her face, as he took her limp hand in his to pray.

With the darkness came the dreaded news. As skilled hands fought to keep her chained to her body, Chris broke free, leaping into the dazzling sunlight, running effortlessly to Jesus, shedding, like an old suit, her body that had finally worn out.

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THE WORLD OF THE COERCIVE UTOPIANS IN AN ENERGY SHORT AGE



MR. LESLIE KEMENY is senior lecturer in nuclear engineering at the University of New South Wales.

We live in a strange world of instant communication but lack of in-depth knowledge; of emotionally charged media-amplified sensation selling backed by little research or homework. Our conversation is often based on "Headlines" and "world labels" which are calculated to stir up socio-political hatreds and dissensions. It often seeks to polarise every issue instead of aiming for a consensus based on informed realism.

For example, today's "ecologies" or "environmentalist" may be a University trained ornithologist or entomologist with a doctorate and thirty years of research experience.

Alternatively, he may be a young, out-of-work school-leaver, angry with a socio-political system which has apparently let him down and ready to join the next protest march or camp against uranium mining or some other "worth-while" cause — especially if a little financial inducement is forthcoming from the right quarters.

At a somewhat higher level of intellectual participation we have the "adversary procedure" style stage, radio or television debate on controversial current affairs topics.

Little does the unsuspecting listening audience realise that the organisers, chairmen or compères frequently manage to induce a confrontation on a technically complex specific issue by introducing, for example, a Professor of nuclear physics to debate a Doctor of political science who may have aspirations for party pre-selection for a coming State or Federal election.

The outcome of such an encounter may make for fascinating television but it will result in a zero communication of factual information and a further triumph for the "Coercive Utopians" of the world of the 1980's.

OS GUINNESS IIILOGICAL

It is not the purpose of this paper to examine this modern sociological phenomenon of the

industrialised Western world in detail. The reader is referred to the thought provoking book, "The Dust of Death" by O. Guinness. It is an excellently written and well researched piece of scholarship which documents the rise and decay of the many radical pressure groups and minority lobbies which have sought to impress their life-style or brand of political opportunism on "silent majorities". Whilst Guinness writes from the point of view of the evangelical Christian, he goes dangerously close to compromising his own hypotheses. Possibly to structure his work to an interesting, readable style, he allows himself to naively and simplistically polarise nearly every issue!

The summary on the cover of the book reads —

"With the dust of death slowly settling over Western culture, Os Guinness charts the journey of a generation — out from the technological wasteland and into the Promised Land of radical politics, Eastern religion, psychedelic drugs and the occult. Rejecting both the technological society and the counter culture, he calls clearly for a Third Way.

All Christians would share Guinness's conclusion that the "Third Way" is to be found only in the One who is "The Way, The Truth and The Life". What seems so illogical in the work of this intelligent author is his outright condemnation of "technological society".

For one who has travelled and lectured so widely, probably utilising every technological device that his British heritage has to offer, the car, aeroplane, radio and a Christian inheritance of superb educational medical and societal privileges, he is in grave danger of identifying himself with the angry young Berkeley students to whom he refers in his preface.

What, you might well say, has all this to do with "coercive utopians" and nuclear energy?

In simple terms, just as the Luddites sought to resist the Industrial Revolution, so our coercive utopians seek to destroy the only new avenue presently available to sustain a reasonable physical existence for human life on this planet.

Why is the church anti-uranium? Kemeny asks

On the international scene the campaign against the development of the peaceful uses of nuclear energy and against the mining of uranium has gathered considerable momentum in the past few years.

The onslaught has affected mainly the highly industrialised Western democracies.

NONE IN SOCIALIST COUNTRIES

Commencing in the United States in the late 1960's, the ripple from this wave of unrest began to wash to Australian shore-line around 1970, just around the time when the extensive uranium finds in the Northern Territory became public knowledge. No similar movements have yet emerged in the Socialist world or in countries with a right wing dictatorship.

The anti-nuclear groups have flourished in the post Vietnam and post Watergate climate of cynicism and pessimism. Their emotionally plausible blend of environmental concern, political opportunism, low energy zero growth lifestyle advocacy and distrust of authority and professionalism has won a considerable public following. They have gained the politician's ear and have contrived to make almost any concept of national development appear to look like the desperate and despicable adventurism of vested interests and multi-national corporations.

They refuse to concede that the goals of national development and true environmental awareness and concern go hand in hand. Worse still, they will not recognise that the maintenance of civilisation depends on the delicately tuned ecology of energy and that, at the present time and for the foreseeable future, there appears to be no viable alternative to the nuclear fuel cycle.

The impact on the community made by groups such as "Friends of the Earth", "Moratorium Against Uranium Mining", "Campaign Against Nuclear Energy" and many other "environmental" organisations, some linked with clubs, unions, political groups, student groups, and churches, is based essentially on the painting of improbable scenarios, the stirring of emotions and a general incitement of feelings against established lifestyles, institutions and authorities.

ENERGY CRISIS, NOW HERE

During the past three years, the author has been able to visit many countries to study nuclear power plant safety, fast breeder reactor development, nuclear power programmes and uranium requirements and the public acceptance of the nuclear fuel cycle. What our Australian community desperately needs to appreciate is that, for many European countries, Japan and the U.S., the energy crisis has already arrived. If horror scenarios have to be painted, then let us also take a look at articles such as "Life without Fuel" (Isaac Asimov — Reader's Digest, September 1977).

Let us also remember that despite the foolish, patronising talk that we so often generate in respect of the Third World's "lower needs for energy and an alternative technology", their leaders still look to the Western world for technical assistance. Their tremendous problems can only be solved by maintaining technological and economic

buoyancy in developed countries and sharing with them both equipment and expertise. "Alternative" or "soft" technologies, if applied at all, are an expensive and temporary measure.

CHURCHES ANTI-NUCLEAR

Despite the general approval in the early 1960's of peaceful nuclear development by most churches, the present mood of some denominations and international Christian organisations is decidedly anti-nuclear. Why should those who, during the past decade, were thanking God for his provision in creation of an excellent new fuel, uranium, reverse the direction of their prayers in 1980? Some possible reasons behind this trend are:

REASONS WHY WE CHANGE PRAYERS

★ Inability to discern truth in the complex emotive anti-nuclear campaign mixture of pseudo-science, politics and the counter-culture and consumerism and anti-establishmentarianism.

★ A mistaken idea of man's 'stewardship' role in nature. Our primary responsibility, according to Scripture, is to God, our Creator and Saviour, then to our fellow human beings. Modern 'ecologists and environmentalists' often elevate scenery, plant and animal life above the legitimate needs and aspirations of human beings.

This of course is not an argument for Australia to despoil its wilderness heritage but a plea for realistic compromise between an essentially selfish philosophy for maintaining the status quo in this country and the true human needs of the world at large.

★ A misunderstanding of the role of science in human affairs. Frequently workers in areas of high technology are accused of being 'arrogant'. Some anti-nuclear speakers liken them to those who built the tower of Babel. Yet, the spirit which pervades most workers in the field of modern science and technology is not an egotistical, proud, God-displacing attempt to elevate human intellect to Divine status, but in the main, a genuine concern to provide for mankind in an increasingly turbulent and difficult environment.

★ A ready acceptance of at the best enthusiastic, at worst dishonest claims that viable alternative technologies are 'just around the corner' or 'almost with us'.

★ An essentially negative, critical and destructive view of life and society. This approach to the problems besetting society is basically not Christian. It is governed by fear and legalism and is the very opposite of the joyous exciting responses which the believer in the Lord should exhibit.

Symbolically "lost" in the immensity of a might universe, space-ship Earth will be, within forty years or so; carrying a complement of eight billion passengers. To maintain even a minimal standard of life, nutrition, housing and clothing for participants in this unfolding drama of human redemption, humankind has been given two major gifts — intellectual free will and moral responsibility by his Creator. The responsible use of science, including nuclear energy in this situation is, without a doubt, a clear mandate given by God.



Keston's Director Furious with W.C.C.

"Conveniently Acting Behind Scenes"

Keston College's director, the Rev. Michael Bordeaux, expressed his "fury" at the WCC's lack of reaction to the sentence, though the British Council of Churches and an interdenominational clergy group had protested.

This led to a two-way exchange between Mr. Bordeaux and Mr. John Bluck, of the WCC's Communications Committee in Geneva, on the BBC's "Sunday" programme. But a spokesman at Keston said this week that the opinion here was that Mr. Bluck had said nothing to the point and had made out "no case at all" for the WCC's silence.

The spokesman continued: "The WCC frequently says it acts behind the scenes; but it has remained behind the scenes, very conveniently, and no believer's cause had been advanced by it."

"There are no illusions about the WCC anywhere in the USSR. It takes up an iron-clad position that it is all right to talk about infringements of religious freedom anywhere in the world as long as it's not in a Communist country."

However, Mrs. Jean Mayland, a Church of England representative on the WCC's Central Committee, told the "Church Times" that the reasoning behind the WCC's silence was that delegates from Communist countries were constantly under pressure.

"When we do make statements, we pay more attention to their feelings than to other people's. If we spoke much, they would suffer — or they would not be allowed to come at all, and we should lose contact altogether."

Mrs. Mayland said that there had been a breakthrough at the last Central Committee meeting, when the USSR had been mentioned twice —

in connection with the nuclear arms buildup and with Afghanistan.

This had happened even though Communist delegates had wanted all references to the USSR omitted when the arms question was discussed — "and I think that now the Committee feels enough was enough, and anything more would be counter-productive."

The Right Rev. Kenneth Woollcombe, another Central Committee member, said that a major difficulty was the reluctance of the Russian Orthodox delegates to go against their Holy Synod — and they were backed by all the other Orthodox, who felt the same way. "It is very difficult to know what the WCC can do if it wants to keep the Russian Orthodox talking in the World Council."

Lev Regelson

Russian Orthodox layman, Lev Regelson, forty-one, was sentenced on 24th September in Moscow to a five year suspended sentence for anti-soviet agitation and propaganda. After the verdict was announced he was released. He had been in pre-trial detention since 24th December 1979.

During the two day hearing Lev Regelson admitted that he had engaged in anti-soviet activity, repented of his past actions and vowed to devote himself in future to strictly religious activity.

After his release he was allowed to talk to journalists and confirmed these statements.

His behaviour during and after his trial is in marked contrast to his testimony as a witness during the trial of Fr. Gleb Yakunin four weeks earlier. Then he told the court that he still fully agreed with everything that he and Fr. Gleb Yakunin had written together.

Regelson's manner during his own trial and speaking to journalists reminded relatives and close friends of Fr. Dimitri Dudko's television appearance, and raises the question of whether he is a victim of the same techniques, including the possible use of powerful drugs as were applied to Fr. Dimitri.

was appointed to consider what steps may be taken with reference to the case of sailors visiting the port of Sydney, and to report at the next meeting. The annual meeting of the society was fixed for Tuesday evening, the 15th March, in the Church Society's House, Phillip-street.

MISSION TO SEAMEN — The Chapter of the Rural Deanery of Balmain brought under the notice of the Bishop, some months ago, the necessity of making some special provision for the spiritual needs of the seamen belonging to our Church, who in such large numbers visit our port. An effort was made to get subscriptions from each city and suburban parish in aid of the stipend of an ordained missionary, who, it was hoped, would be Mr. Shearstone, so favourably known for his zealous and successful labours for the welfare of sailors both of the naval and mercantile marine. A small, and altogether inadequate, sum was collected, and the proposed Church of England Mission to Seamen seemed to be as far off initiation as if it had never been thought of. Our readers will be glad to hear that, at the instance of the Dean and Rev. R. L. King, the Rural Dean of Balmain, the matter has been taken up by the Committee of the Church Society, which has appointed a sub-committee to consider the best steps to be taken for forming the mission, and for securing the permanent and undivided services of Mr. Shearstone, who is now a gratuitous labourer in a cause to which, we understand, he will be quite willing wholly to devote himself. We trust that the sub-committee will take up the matter with all the spirit and energy that its importance demands, and ere long the neglect of our sailor members by the Church in this city will be a thing of the past.

First Visit to Protestant Country

The Church Society said that it viewed the Pope's visit to Britain in 1982 with some concern.

It recognised that the invitation had been made by the Roman Catholic college of bishops, but it "viewed with concern" the news that the Pope and Cardinal Hume had expressed the hope that the visit would have an ecumenical dimension, and that a pilgrimage to Canterbury was planned.

Church Society is of the opinion that if the Queen meets the Pope "protocol should not allow any secular aspect of the visit to compromise the Sovereign's position as Supreme Governor of the Church of England as by law established".

Church Society believes that it is significant that when Cardinal Hume addressed the General Synod of the Church of England on February 1, 1978 he stated that it would be of deep concern "were the Anglican Communion to proceed further with the ordination of women without taking very seriously the position of the Roman Catholic Church" and that "intercommunion as an expression of unity must be based on a common faith which for him contains belief in the special role of Peter".

It was also significant, Church Society added, and it needed emphasising, that this would be the first time a Pope would be visiting a Protestant country.

Support Zimbabwe ACC Tells PM

The political stability of Zimbabwe is at risk if the Australian Government does not increase its aid commitment to the newly independent nation, according to Miss Jean Skuse, General Secretary of the Australian Council of Churches.

Miss Skuse has written to Prime Minister Fraser saying: "Failure by the international community to respond to assist postwar reconstruction and resettlement will result in widespread famine and the danger of political instability."

The Australian Government has indicated that it will provide \$10 million over the next three years, an amount Miss Skuse believes is totally inadequate. "In the light of the importance of Zimbabwe's political future for the whole of Africa, and the critical economic situation, the Australian Council of Churches urges you to lift the level of aid from the present \$3 million per year," Miss Skuse concluded.

Force Ten

Great translator dies

The international translation coordinator for Wycliffe Bible Translators, Dr. John Beekman, died suddenly on August 10 in the U.S.A.

He developed various techniques to improve and accelerate the translation process. He spent much of his time conducting workshops and seminars in most of the 38 countries in which Wycliffe translators serve.

Dr. Beekman is well-known to Christians in Australia and New Zealand through the film 'Survivor No. 3' and the book 'The Man with the Noisy Heart'.

In 1955 Dr. Beekman was the third man in the world to have an artificial valve inserted into his heart. He was not expected to survive more than a few years. But since then his scholarship has represented one of the greatest single contributions to Bible translation work in this century.

Martyrs' build up Church' — Iran

"We are not afraid of martyrdom, because it builds up the Church," Hassan Dehqani-Tafti, Bishop of the Anglican Church in Iran, was speaking at a press conference organised by the Overseas Department of the Protestant Church in Germany.

In his opinion, the attacks on his Church are not part of a systematic persecution of Christians initiated by the government of Iran, but actions of different extremist Moslem groups which were opposed to the Anglican Church before the Revolution.

In steps of Elvis ...

Elvis Presley's stepbrother, Rick Stanley, was among guest speakers at the Christian Holiday Crusade at Butlin's Filey holiday camp (September 13-20).

Mr. Stanley addressed a young people's meeting at the beginning of the week before starting off on his nationwide tour with the Don Summers organisation talking about his relationship with the late rock and roll king and about his own conversion to Christianity.

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Old Friends meet, miles away from their homes



Rev. Fouad Accad (left) speaking with Bishop Chandu Ray. Both were involved in Bible Society work in their respective countries of Lebanon and Pakistan.

They were speaking at the 'World Missions in the Eighties'. The Reverend Accad who is now working with Moslems shared experiences of his different evangelistic approach which has been well received by Moslems.

Next issue the Record will carry a full interview with Mr. Accad on a

method that is culturally acceptable in parts of the Islamic world, but is basically misinterpreted by Westerners. He argues we need to know how Moslems respond, especially when Australian Christians must take responsibility for 250,000 Moslems who are now Australian Christians' responsibility because they are Australian citizens.

Dr. Kung to St. Paul's

Dr. Hans Kung, the controversial Roman Catholic theologian who was censured by the Vatican last December and deprived of his right to teach, is to visit England this autumn. He will lecture in St. Paul's Cathedral, London, on November 18.

The late Dr. Geoffrey Lampe, who expressed the reaction of a number of Anglican theologians at the time of Dr. Kung's disciplining by the Vatican when he said: "This reminds us what a long way there is to go before there can be a chance of unity."

Dr. Kung, who has been in conflict with the Vatican over a number of years, has declared, among other things, his conscientious objections to the doctrine of papal infallibility. He lost his position as an official Catholic theologian last December, as well as his right to teach at Tübingen.

The World Council of Churches expressed its intention of raising the issue with Rome. A WCC statement on the disciplining of Dr. Kung said that the issue of the authority of the Church had become a most sensitive point in ecumenical discussions.

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WHAT A WORLD

The Church as Community I

Lesley Hicks

In our church (St. Paul's Chatswood) and many others on this side of the Harbour, the programme of the Northside Reachout is under way. It is planned to culminate in a Leighton Ford Crusade at the St. Ives Showground in March 1982, but already much is happening by which we in the churches seek to deepen and strengthen our corporate life. Our evangelistic witness must be part and parcel of a lifestyle that rings true to the gospel.

A number of churches have begun to study the course "In the Spirit of Love". We worked through it last year, after the Graham Crusade, and found it applied the Scriptures in a way which probed and challenged, exposed and encouraged us. Its comprehensive provision for four levels of study — personal, family, small groups and sermon teaching — was especially helpful. I was challenged afresh to think about the church as the community of God's people in this place.

I have a vision of our churches in the eighties as warmly supportive communities living out the gospel in striking contrast to the surrounding deserts of broken relationships, and attracting refugees from those deserts. It is happening, though the dryness may be found in the hearts of Christians too. So long as we are lazy and undisciplined, unforgiving, too selfish to reach out to others, or too willing to excuse our outright disobedience, we will only give scope to the critics and cynics both within and outside our churches to tear us apart. Only as we allow the Holy Spirit full control of our surrendered lives will the longed-for goals of Christian living be worked out in practice.

GOALS

This year we participated in another recommended Reachout course, the Congregational Goals Discovery Plan, and found that too a valuable exercise, though we had to clear away or adapt some American cultural features.

Among the goals we set ourselves for 1980-81 were these:

"(1) To develop the congregation's prayer life by:—
(a) partnership prayer, (b) groups, small and large, (c) teaching and workshops.

Free Church leaders "our Archbishop"

The Archbishop of Canterbury, speaking at a dinner held in his honour by the Free Church Federal Council of London last week, made it plain that any form of Christian unity must encompass the Free Church tradition.

And, addressing more than fifty Free Church leaders, Dr. Runcie listed three "powerful strands" in that tradition which he said had contributed to the richness and strength of our Christian heritage.

First came the vital ingredients of personal commitment to Christ. Secondly the Free Churches had an honourable tradition of claiming the whole of life for Christ, fighting

- 2) To get more individual involvement in reaching out and discipling.
- 3) To meet the needs of the lonely, by various means."

The three continuing goals we spelt out in relation to the wider community were:

- "1). Making Christ known through the gospel, which meets people at their deepest point of need.
- 2) Conveying practically the love of Christ to the community, and
- 3) Developing a Christ-like lifestyle which speaks of Him to the unbelievers in the community."

INTO PRACTICE

Now we are finding, in answer to a rising tide of prayer, the ways God would have us work out these goals in detail and in practice. For instance, it looks as though a full-time youth worker from our membership will be working amongst some of the tough, alienated and needy kids in the area, the unemployed and the truants, and those from migrant families.

The church does seem to be growing in numbers, and that's exciting. It's vital that we grow all the more in grace, in commitment to the Lord and each other, and with some kind of cell-group structure to avoid the danger of our becoming increasingly impersonal and unwieldy, with people lost in the crowd instead of becoming part of the family, the body of Christ in this place.

One of the prayers in the Reachout's monthly prayer calendar runs thus: "Pray for people in your church who need special love, comfort, healing, attention. Ask for an outpouring of His love on each person in your church family. Mention three or four by name!"

THE CASUALTIES

Thinking of some, I am painfully aware that within our parish, and no doubt every parish, there are individuals and families so troubled that no net we spread ever seems adequate to catch them as they fall and fall. Marriage casualties, youth rebellion, mental and physical illness — all seem to need a level of counselling and support, discipline and direction that not even the best organised, most spiritual and most caring of normal churches can provide.

For this reason I am most interested to read about and to see for myself some of the churches which have become communities in a more literal sense. I intend to write about them in the next "What a World".

injustice and campaigning for social justice. Thirdly, there was the independent spirit that made for true faith.

The covenant, the Primate told his audience, would test us all greatly. He could never be united "if I must believe what I disbelieve". But the really creative ecumenical figures were never traitors to truth, and the differences of belief now ran through and not between denominations. Intellectual disagreement was not the main cause of division, and people separated in theology could find unity in prayer and worship.

Sir Cyril and Lady Black, of the Baptist Church, were host and hostess. And the Rev. Arthur Macarthur, Moderator of the Free Church Federal Council, welcomed Dr. Runcie as "our Archbishop", saying that he was recognised as the public representative of God in the life of the nation.

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UNDERSTAND EACH OTHER

Families at Risk: Spiritual Strengths and Human Weaknesses Part 3

"Knowledge to do what is right does not equal obedience in action" Dr. Alan Craddock

In the last two issues I have discussed the way in which many of the factors which can strengthen family life can become destructive factors under certain conditions. A strength becomes weakened if it is taken for granted, or if the effort required to take advantage of it is not forthcoming.

The characteristics of a Christian family include spiritual factors which should determine that family's strength and ability to satisfy its members. However, even spiritual factors can be taken for granted and many Christian families become seriously threatened by the corruption of Biblical principles. Consider these two examples of the point I'm seeking to make.

First, the Bible views the relationship between husband and wife as parallel to that of the Church and Christ. That is, love is to be expressed in sacrifice and in continuing commitment (Ephesians 4:21-33). When a married couple operate on this basis they submit themselves to one another (v. 21) in their love for one another. The key to a complex and difficult passage like this is at the beginning of Paul's train of thought: "... a life controlled by love, just as Christ loved us and gave his life for us, as a sweet-smelling offering and sacrifice that pleases God". (v. 2) The commitment of the married couple is to be a reflection of Christ's love. He meets us at our point of need and provides the

resources and the means of satisfying these needs even though it called for sacrifice. Just as Christ has loved and served us as the Church (by giving Himself up for us, by consecrating us and by cleansing us) so we are to serve one another as husband and wife.

Christ is not only our model for such a relationship, we are also assured of God's guidance and strength to enable us to exercise it. Here we have a clear strength associated with the Christian marriage relationship. So what can go wrong? And why does it often appear that Christian couples fail to serve one another effectively?

Things begin to go wrong when we take for granted that Christian marital relationships will operate in this way. We may be commanded by God to love and serve one another and we may be intellectually committed to this as a Biblical principle (together with many others which could also be discussed in a longer treatment of the topic) but the acknowledgement of a command and a belief that it is the right command, does not equal obedience in action.

Far too many Christians are obsessed with simply knowing the nature of the rules and principles without ever strongly attempting to put them into action. It takes effort to serve. The mere expectation that it should take place is not enough, that is only the beginning. Expectations

alone can generate considerable frustration. One person can become so preoccupied with their expectation that their needs should be met that they take for granted their partner's satisfaction.

The problems begin when attention turns from our partner and we become more sensitive to our own needs and frustrations rather than those of our partner. Self-less service and commitment turns into selfish introspection. Instead of concentrating upon what we can give our partner we focus upon what we believe we should be receiving from them. Service is no longer seen as an expression of love to be directed to another, but as a right which one is being denied. A potential strength has been transformed into a significant weakness.

When this situation occurs it is usually fair to assume that both partners have failed to meet one another's needs. Perhaps one is more to blame or more insensitive than the other, but the solution lies in a change of attitude on the part of both persons. They both need to see that love is best expressed in sensitively appropriate service which is given and received. They also need to see that Christ is not only the model for this activity but a source of strength and guidance for implementing it.

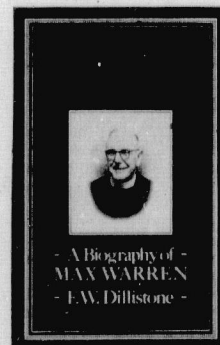
A second example involves the parent-child relationship. The Biblical

model is one of parental responsibility and authority. The child is commanded to obey and the parent to act lovingly and responsibly (Ephesians 6:1-4). This model, if adopted in the spirit of loving service, is clearly a potential strength for the Christian family. But things often go wrong at this point. Instead of parental authority originating in the parent's own obedience to God, the parent can become obsessed with the child's violation of rules created not by God but at the whim of a harsh and punitive parent. This then becomes weakly and falsely justified in the name of the Biblical principle — children are to obey because it is right to do so.

The spiritual factor has become corrupted by the parent and has been relegated to a mere justification for parental bullying. Parental authority has been turned into a final authority, an end in itself, rather than as an authority subject to the higher authority of God.

These two examples indicate some of the ways in which we can corrupt Biblical concepts which have great potential for strengthening family life. In their corrupted form they cease to be truly spiritual factors. The divine ingredient becomes eliminated and human weaknesses replace it. The strengths are thereby transformed into serious weaknesses which are all too apparent in many Christian families today.

BOOK REVIEWS



F. W. Dillistone: Into All The World, A Biography of Max Warren

Hodder and Stoughton,
pp. 251. \$26.95 hard cover

This book supplements Max Warren's own autobiography which was published under the title, *Crowded Canvas*. The latter set out to trace his own inner spiritual experience and development; and it did so with frankness and charm. Dillistone's book is a more objective assessment of Max Warren's movement of thought, missionary vision and literary achievement.

Canon Warren greatly admired two men in the history of the Evangelical movement, viz., Charles Simeon and Henry Venn the Younger. He was

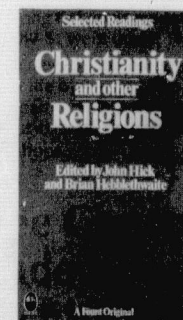
himself Vicar of Simeon's parish of Holy Trinity, Cambridge; he organised the Simeon Centenary; and he stimulated articles and studies on Simeon's life and work. Then he sat in Henry Venn's chair as General Secretary of the Church Missionary Society; he was an ardent student of Henry Venn's principles and policies; and he published a major book on Henry Venn. Like Simeon, he was to exercise more influence in the Church of England than many a bishop. Like Venn in the 19th century, he was to be the outstanding C.M.S. Secretary in the 20th century.

Canon Warren was a missionary at heart all his life. He was always forward-looking, even daring, in his attempt to relate the Gospel to the post-colonial world. He was an inveterate traveller, a voluminous reader, and almost a compulsive writer. His C.M.S. News Letter became an exceptionally influential organ for his missionary thinking. He had great personal charm and was always sought after by people in need of support or counsel. Through friendship and hospitality, he touched a host of young and old. He was a great encourager and helped many to find their feet.

Canon Warren always thought of himself as an Evangelical among Evangelicals. Dillistone however makes it perfectly clear that Canon Warren identified himself with the Liberal rather than the Conservative School of thought. This perhaps was characteristic of the circle of friends among whom he was a leader. They were remarkable men: F. D. Coggan, Stephen Neil, Bryan Green, Douglas Webster, and many others.

This book will be read with great interest by those who are committed to the Church Missionary Society or who are students of 20th Century Church History. It should not be read apart from *Crowded Canvas*, but it is an excellent supplement.

M.L.L.



Christianity and other Religions

Edited by John Hick and Brian Hebblethwaite

Fount Paperbacks, Great Britain 1980 pp. 253 £1.50

There is a seemingly endless spate of books on religions, written from nearly every angle. Books on this subject must be selling (at least I hope so having just written one!) And the varying approaches are a sure indicator of the many viewpoints that exist.

This book is a collection of viewpoints. It examines Christianity and the Religions, swinging wildly

between the two poles of "religious pluralism" and "Christian absolutism". John Hick as an editor and a contributor (and known also for his part in the book *The Myth of God Incarnate*) naturally enough is a firm advocate of advanced pluralism. But Karl Barth in thunderous tones denies "that any religion is true" and makes his well-known (and I believe legitimate) distinction between religion and revelation. And in between these two poles are the other contributors some leaning to this side, some to that. Perhaps of special interest are the Roman Catholic contributions (including some thoughts on the subject by Vatican II), and some more thinking on the true nature of dialogue between the faiths.

I must confess that the book does not really satisfy me, but I would have to admit to being pretty conservative about the whole matter. The Hick line seems quite beyond the fringe of the Christian position; the Barth line appeals more but perhaps needs a little softening at its rougher edges. As for dialogue — I am all for that, but why must it all get so abstruse? I like the idea that we must approach others as persons and not as "labels", e.g. Hindu, Catholic or even agnostic. But, as Brian Hebblethwaite reminds us "one of the questions which this collection is bound to raise in readers' minds is whether it is possible to sustain an open and creative dialogue without going all the way with ... Hick!" I believe we can, but I am not too sure that this book is the one that will help us do it.

David Hewitson

Australian Leaders Also Admit "Interest Waning in Missions for Full Time Service"



Bob Hiley discussing the problems of "career missionaries" with Arthur Collins (left) of the Evangelical Missionary Alliance (N.S.W.) and Brian Gesling, Christian Literature Crusade's national director. (Photo: Ramon Williams)

"The drop in the number of 'career missionaries' in the U.S.A. and the U.K. is a cause of concern," said Mr. Hiley, Research secretary of Christian Literature Crusade now seconded to Evangelical Missionary Alliance in the United Kingdom, in Sydney recently.

The Unchanged Commission; the Unreached People; the Unresponsive Churches; the Unmistakeable Urgency; the Unmet need; were the issues. "We in missions must press forward — in urgency! Too many mission centres are staffed by only one worker. That worker is, in many cases, a lone woman — to our shame!"

On the subject of 'closed doors' examples quoted were of China, previously closed but now open, and Iran, formerly open and now closed!

"The mission field has now come to us! In Britain, 300 Moslem Mosques are now operating, while in the U.S.A. many thousands are turning to Islam!"

During the question time, Mr. Hiley turned to the audience and asked mission leaders about the interest being shown in their work these days. Most admitted that interest was waning, especially for full time service.

However, workers amongst Kampuchean and Vietnamese refugees in Sydney told of increasing opportunities and the need for literature in the various languages.

The need of missionary work is still the same. Whether the problem is that of communication or the

spiritual response of the individual, there are still millions waiting to hear the Good News, and Mr. Hiley has provided much food for thought.

Condemnation of High Court decision

A call to the Attorney General of NSW to ensure that persons under the influence of drink or drugs could not commit criminal or civil offences with impunity was made by the Standing Committee of the Diocese of Sydney at its meeting on Monday August 25.

The decision of the High Court reported in the Sydney Morning Herald on June 2, 1980 was noted and the committee recorded its support for the statement attributed to Mr. Justice Gibbs that "the law would afford quite inadequate protection to the individual and would rightly be held in contempt, if persons completely under the influence of drink or drugs could commit crimes with impunity".

APS

S.A.M.S. Southern States Secretary

The South American Missionary Society has announced the appointment of the Rev. Alex Morrisby as Southern States Secretary of S.A.M.S. Australasia. Besides Parish experience, Rev. Morrisby comes to the Society with wide experience in administrative and deputation ministry on behalf of various missionary bodies, including C.M.S., Wycliffe Bible Translators and more recently, the Bible Society. As a member for many years he has shown interest in the work of the Society. Alex and his wife, Frances, will live in Melbourne where he is to take up his appointment on 1st October.

On Holiday — To Carry Bags for Others



Doug and Marie Lawrence were on hand at Mascot Airport, Sydney, to welcome Doug and Daphne Gibb on their arrival.

Doug Gibb is in Australia, not only on holidays, but also to establish a national administrative headquarters for Walk Thru the Bible ministries. He will relieve the two Australian instructors, Garry Coleman and Doug Lawrence of administrative work.

On his arrival he said, "I have come, simply to carry the bags of these two men. In this way they will be free to conduct the increasing number of seminars, without the hassles of office work!"

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CUSTOMS DEPARTMENT RULES Sunday Schools No Longer Educational Institutions

A directive from the Central Office of the Customs Department, dated May 1980, reclassifies Sunday Schools and will result in a sharp increase in importing charges for visual materials. Consequently, some items will cost considerably more.

The directive states: "Sunday Schools are no longer to be considered as a school or educational institution!"

When questioned on this matter, the Collector of Customs representative, Mr. J. Puren explained that this means material previously imported under "item 22" will no longer be granted such an exemption from import duty.

Mr. Bill Dalrymple of Christian Press, said that this means 35% duty and a steep increase in price for any visual materials not in book form. Prices could rise as much as 50%!

"It's not so much the financial situation," said Mr. Dalrymple, "but rather the way in which Sunday Schools are no longer regarded as 'educational institutions'. This is a subtle encroachment and needs to be guarded against!"

Mr. Puren explained that if it can be proven that similar materials cannot be produced here, or are not already available, then reconsideration will be given, to any written complaint.

The regulation does not apply to supplies ordered before May 1980, but will have quite an effect on teaching materials for a type of work not regarded as "important teaching" and necessary for the growing young of this Nation.

Ramon Williams

Open to Gospel when all crumbles

With everything else crumbling around them, many young people in Uganda's secondary schools have responded to the Gospel and committed their lives to Christ in recent months.

Warren Nyamugasira gave this news when he arrived in England recently for further training at All Nations Christian College. For the last two and a half years, and amidst the turmoil of war and confusion, Warren has been a SU schools travelling secretary in his own country. He joined the Scripture Union staff after completing his degree in economics at Makerere University.

He reports that the great majority of Uganda's secondary schools — 170 of them — have SU groups and that they have continued to meet and to grow numerically and spiritually during the troubles of the last 18 months. Some are led by Christian teachers, others by students.

To visit them, Warren has travelled on the backs of lorries where passengers are, as he says, "packed like bananas". He often had to walk the last four or five miles to a school — with a pack on his back — and often a box of Christian literature on his head.

On arrival, he was able to speak about Christ either to a voluntary meeting or to the whole school and to have time afterwards for personal counselling for Christian commitment.

As for Christian literature in Uganda "everything available is always sold out". The problem is distribution and lack of transport. But at the moment, circulations of SU Bible reading notes in Uganda total 12,000 and there are also 24,000 Bible readings cards produced in seven vernacular languages.

A Moslem to the Moslems



Rev. Fouad Accad discussing points in the Koran with Marist Samosir (left) from Medan, North Sumatera, and Pelin Kabaran, a Turkish Cypriot. Both are students at the Sydney Missionary and Bible College Croydon, where Mr. Accad has presented a series of lectures on evangelizing moslems.

Photo: Ramon Williams

If Paul became a Jew to the Jews, and a Gentile to the Gentiles, what does it mean to become a Moslem to the Moslems in order to win some? Dr Accad a pastor in Lebanon and convert from Roman Catholicism asked in a recent interview with the Church Record.

"The Western way of doing missionary work among the Moslems in some instances has been severely shackled by an outdated and basically insensitive approach to the social context in which converts must live."

"Why shouldn't a convert from Islam still observe the month of fasting before the Feast of Ramadan? The N.T. teaches about fasting which few Western Christians observe. Why should a convert not pray five times a day like those about him? Is it really wrong for a convert to pray in the mosque? Early Christians went into the synagogue and the temple to pray? In a hostile community should we compel a convert to be baptised? Is it really necessary, given the attitudes of Moslems to the complete alienation from the community that baptism creates? Why not leave his relation with his family and friends in tact for his witness sake?"

"These questions are not simply theoretical. You have a vast shift in the Islamic and Christian balances. In the Arab world preferences are being given to Christians over against Moslems in the development projects where skilled workers are required. Christians remain neutral on the issues on the divisive issues of the Islamic Middle East. There are at present three million Christians working in Islamic countries on these projects. That provides an unprecedented opportunity."

There has also been a change in the number of Moslems living in Western Countries. In U.K. 1 million, France 2 million, Germany 1 million, and Australia ¼ million. Unless the Church here in Australia are committed to a form of apartheid, then there is the Great Commission and a need for a sensitive approach to Moslems on the basis of friendship and neighbourliness. I get the feeling that white Australians do not like Moslems. Is it because many are Lebanese, or because of a basic antagonism Christianity in the past has reinforced against Moslems?"

"The gulf in reaching a Moslem is not as great as Western people have been led to believe. Apart from a converted life, a Christian lifestyle and genuine friendship, there is the clear teaching about the Bible in the Koran. "The Koran confirms the Scriptures which came before it and stands as a guardian over them... We sent forth Jesus, the son of Mary, confirming the Torah already revealed, and gave him the Gospel, in which there is guidance and light, corroborating that which was revealed before it in the Torah, a guide and an admonition to the righteous". A1-Ma'ida — the Table 5:47-48. That is a better bridge than Paul had in preaching to the pagans in Athens. Will Australian Christians seize the opportunity? he concluded."

Dr Accad was a guest lecturer at the Sydney and Missionary Bible College.

ON OTHER PAGES

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