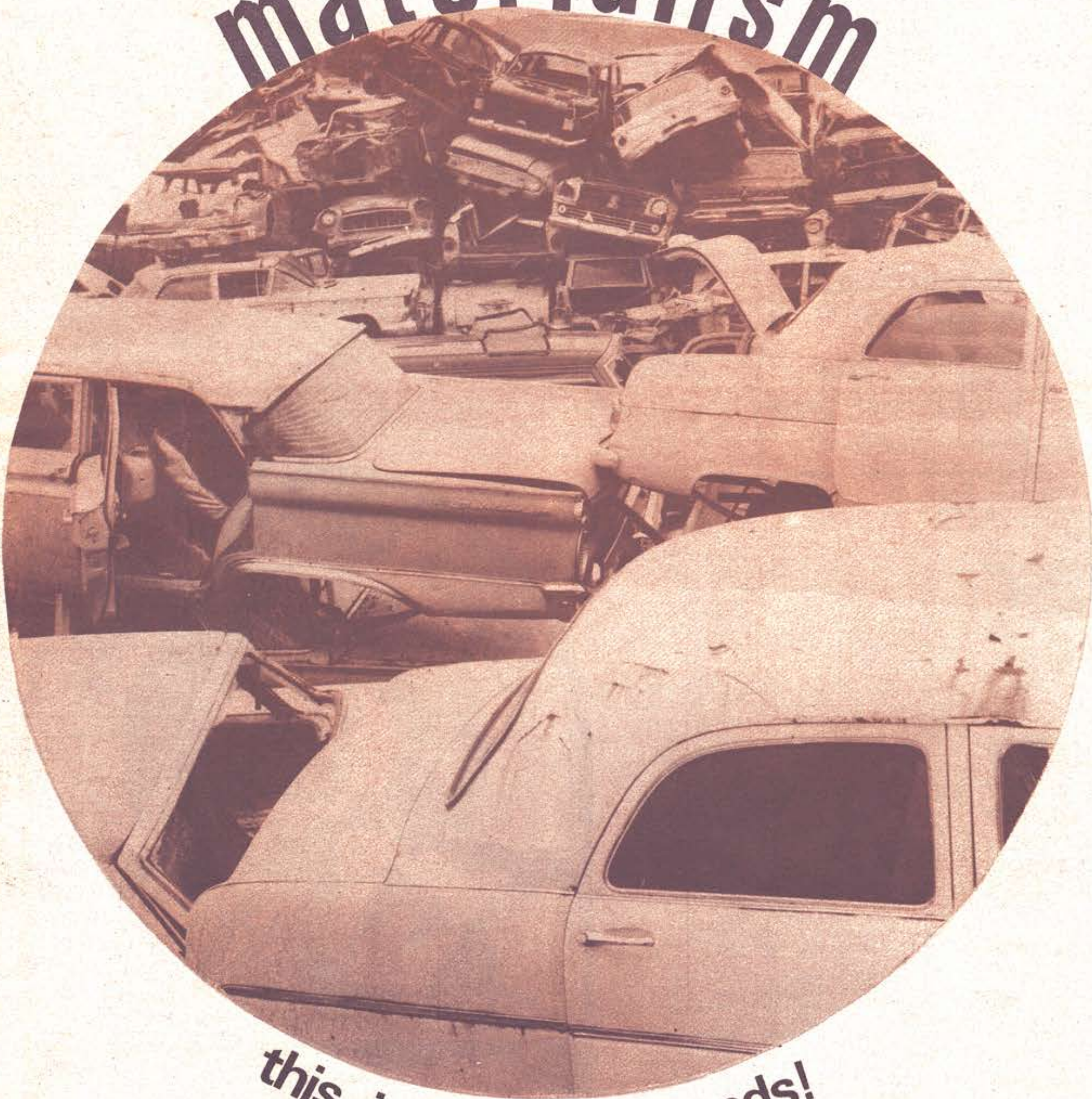


# TRUTH & LIBERATION

"You shall know the TRUTH and the TRUTH shall liberate you"-Jesus  
volume 2 no 2.

A Jesus Paper<sup>ooo</sup>

## materialism



this is where it ends!



john smith:- editor  
% Jesus light & power  
house.

265 Canterbury rd.  
bayswater.....  
phone - 7296555.

\* note we have a  
new telephone number  
now... 7296555.

norton norm:- assistant ed.  
robert:- layout...  
john:- illustrator.  
ross:- photography.  
melissd:- typist.  
cheryl:- tea lady.  
howard:- chief letterer  
gavin:- illustrator

# EDITORS VIBES

John Smith's report from the U.S.O.P.A. ooooooooo

Armed guards guard meat wagons, because there's such a shortage of meat and now in the new today, there was a statement by a leading seismologist that it's expected that 50-60,000 people will be killed in California (maybe even a lot more) in the next couple of decades, through earthquake activity. Then just this morning on the news, it was stated that they're expecting to have a bread famine by next summer. So it's really interesting to see a nation so highly advanced, yet in a resource crisis. For instance, the cars are fitted with standard things that we never see in Australia. You can drive around in a car with FM stereo radio going all the time; the whole place just seems to be so far ahead of us in terms of little material gadgets. I've never seen so many new things in all my life as I have since arriving here in Los Angeles, and yet, the fascinating thing is that, with all these new things, there is a sense of fear as to where the future is heading. It's a reminder to those of us in the Western world who feel that with our new technology, we have such a control of our destiny. This is a rather false kind of thing.

**The Calvary Chapel Outreach:** It's remarkable the number of ministries the Lord has raised in conjunction with this. And one of the things that's very exciting over here is to find men with technical and business know-how who are starting up all sorts of firms and organisations to cope with material needs of the Jesus family. There seems to be great creativity on the business level, not just on a spiritual level. Yesterday, we took a picture of a guy on the freeway wearing a gas mask — it's got to the stage now where it's become so serious that some people wear a gas mask every day to go to and from work, because of the smog conditions. It was really bad yesterday, to me, but the locals told me that it was quite moderate smog compared with what can happen on a very hot day.

There is a great sense of the imminent return of the Lord Jesus amongst the people here and one has to really think twice and have another look at where he stands, when seeing so much Biblical knowledge amongst them, of what seems to be accurate prophetic passages being fulfilled in the society in America. It's not difficult to understand why it is that we're a little bit indifferent prophecy in Australia and why there is such a strong sense of the coming of the Lord over here. It's easy to be critical back home — some people cannot handle the concept of the Lord coming to set up His literal kingdom or the prophecies of the Old Testament being literal prophecies, not just spiritualised things. You see how much is happening here that is descriptive of the kind of world that would be open to the coming of the Man of Sin and the dictatorship that's to rely on wonders to rescue the people from their problems. When you see it over here, it's not surprising that people feel very, very convinced that the Lord's coming is imminent and that the society is already getting ready for that great world dictatorship which some of us believe is described in the Bible. It's significant that the shops, for instance, have got machines set up, which instead of being cash registers, are a kind of electronic device — with a card that's put in and is actually in New York within seconds. Even in California, the whole thing is transacted between here and New York by a total computerised scheme all over the country.

You can't open a bank balance in America for a child, without that child being given an official security number. This kind of thing is quite frightening in its tendency and the possibility of somebody controlling masses of people through a computerised system.

Well, the Lord is certainly working in the midst of it and it's marvellous to see the change in so many of the kids' lives. It's great to sit down and talk to person after person who's been through the most incredible situations — it's obvious that America has been through a far worse kind of a scene than we've had in Australia. The drug scene is not just a matter of some young people on drugs — it's a matter of every kid you talk to having been on drugs and a large proportion of them have been on fairly hard-core drugs. All around the place are thousands of kids whose brains are half-cooked through LSD and speed and other such things. But the remarkable thing to me is to sit down and find that some of them who were so badly injured in terms of brain cell damage from overdoses and so on, for many months were just still like walking half-cooked vegetables. There's one guy here, who, after he came to the Lord, spent something like 12 months with an almost constant vision that the surface of one side of his head had been broken clean off and there was just a sort of mass of squirming brain tissue exposed to the air. He literally felt like it for ages and ages after he came to the Lord. It was a long, long time before he could look in the mirror and actually see an ordinary face and not see one half of his face destroyed and with just burnt-out remains of his brains poking out. It's really quite bizarre — that guy today is a member of one of the Jesus groups here at Calvary Chapel and the work of the Lord in his life is just absolutely remarkable. It's incredible to see the power of God taking these kids with almost burnt-out brain cells and just doing such a work in their minds that they are not only sane people, but very creative people, now being able to share with their brothers and sisters and have a ministry to them.

The great thing about the American kids here is that they have a very great love for getting into the Word — it's quite wonderful when getting into a car and finding you have five minutes to wait for somebody to come back to the car, and as sure as eggs, a brother or sister will take out the Word and say: "Have you got a word for us this morning?" And they'll simply read the Scriptures. I think that what we've really got to learn is that if you want to see a lasting revolution, it will come when you really begin to take the Word of God seriously.

They just get around all the time with the Authorised version and just sit down and feast on it. If they've got five minutes to spend, they won't waste it — they'll have the Bible out; at least, that is the kind of kid I'm coming across here in relation to the Calvary Chapel. Their Bibles are out and they're searching the Word, day and night, or else they've got a cassette on, listening to Chuck preaching.

We'll be bringing back something like 500 cassettes of Chuck Smith's ministry and we'll begin to build up our own library of our teaching ministry too. But at this point, we'll have something from Genesis to Revelation, describing the Word of God and just what it's all about. Folk can begin to get into a full Bible teaching course: Chuck Smith's a dynamic and remarkable man and a remarkable teacher. When that guy smiles in the midst of the congregation — it's like the sun shines. His love and his balance is just absolutely phenomenal.

I think it is significant over here that the Jesus kids that are lasting are those who are into real Bible teaching and it seems very, very clear that if any of us in the Jesus movement in Australia are going to be effective, we have to really put our roots down and start teaching the Word to those who respond. Another thing is clear, too: that our own country is a far less religious country, and if we're going to see the depth of reaction and movement within our own country, there's going to be a great deal of sowing and a great deal of prayer for that to come about. Calvary Chapel is serving, I would say, around about 10,000 people by now, in one way or another, and probably a far bigger group in the general sense — Christians from all over Los Angeles come, from time to time, to get some kind of a spiritual booster from the marvellous work of God that's going on in this place. And yet, their openness is phenomenal. Their willingness to try to put out media that costs as little as possible, so that the Word can go out without them necessarily making profit is a thing that I'm sure has got something to do with why the Lord has so remarkably blessed them. I think I should mention that God has wonderfully supplied for me — I'm finding it quite hard to handle. After being a little bit used to riding homby cars over the years, a brother here that hardly knows me, has felt the call of the Lord to provide me a car — he's rented for me a great, big Plymouth which has freezing cold air-conditioning inside: it's got FM stereo radio and stereo speakers in the car all round the place: it's got so many buttons on it, it's almost as though I needed a new driver's licence to handle the thing: it's just absolutely magnificent. It's been like this, that as we've taken each step with the Lord, He's remarkably supplied and we can only say Praise God! that the day of miracles has not ended. The things He has done to open up the programme over here are remarkable.

I'm actually putting together a chronicle day by day, which is a slightly lengthier job, and I think I'll leave that till I get back to share with any brothers and sisters that want the kind of close details of what's been going on.

Well, the Lord bless you back home. In the meantime, in our own-house and for that matter, in any house, I would plead with you as the Lord's children to seek His face and ask Him just exactly what He's wanting you to do. Seek His will, to get into His Word because it's very, very evident that it's going to be, if there is a revival of reading the Word of God, as there is a willingness to look at the substance of what Jesus is saying to us, that we're going to see a revolution in our own country. God bless you richly.

COMES TO SYDNEY.

'74  
nowtime

"Nowtime '74", an exciting new kind of Christian happening, will be held in Sydney 4-12th January, 1974. It contains a great line-up of events which are normally found in only one function. The Director of "Nowtime '74", Rev. Fred Nile, said, "Nowtime '74 is a combination of many outstanding features which are, especially geared for the Jesus People."

\*\* It is a "Jesus Family Teach-In" with a versatile team of speakers headed by one of the world's greatest Biblical teachers, Rev. Dr. David Hubbard, B.D., M.Th., Ph.D. Dr. Hubbard is President of Fuller Theological Seminary, Los Angeles, and Professor of Old Testament. Billy Graham has sent a telegram saying: "Am delighted to hear that my good friend David Hubbard will be the guest speaker at 'Nowtime '74'. Dr. Hubbard is not only one of our leading evangelical educators, but he is also an outstanding Bible teacher and speaker."

Dr. Hubbard will teach each morning at Sydney University and preach each night in the Sydney Town Hall. There will also be Jesus Think Tanks at the University on four mornings, with 20 electives on vital contemporary issues.

\*\* It is an inspirational Convention with evangelistic challenges and missionary displays, and prayer services.

\*\* It is an evangelistic outreach to the City of Sydney with a Jesus March of Witness, Jesus Festival of Music, Jesus Blitz of City Streets and Lunch Hour Street Rallies.

\*\* It is a Jesus' Family Fellowship Feast, with outings, tours, barbecues, with Jesus People from every State.

Plan now to share in "Nowtime '74" and put the theme, "Jesus Christ Now" into action in your Jesus Centres, Coffee Houses and Churches.

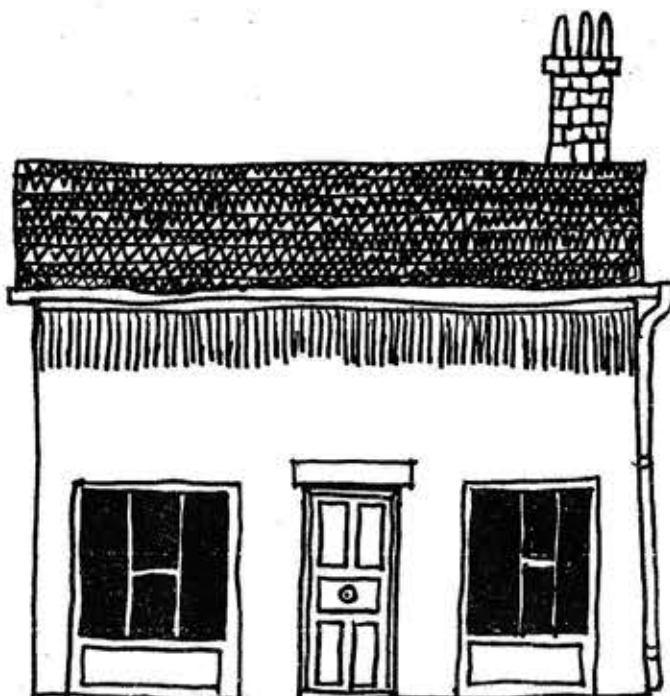
\*\* Organise an outreach team from your area and conduct a Jesus Mobile Witness on your way to invade Sydney — town by town.

Write for full details to Rev. Fred Nile, Director "Nowtime '74", Box 5093 G.P.O., Sydney, N.S.W. 2001.



**NOWTIME '74**  
4th — 12th JAN. 1974





## GODS HOUSE

A red and black coloured shop window is the front for a group of counter-culture revolutionaries here in East Malvern. This group of people are reported to have worn blue jeans and gym boots to church and it has even been suggested that questions and comments are allowed during their meetings. The "Bible Raps" are held on Wednesday, Thursday and Sunday nights, and are usually led by David Wilson, who works full-time at this "street church" called "God's House". In league with "brother" Paul Holmer, his co-worker and the rest of the "family", they go forth into the highways and byways seeking those in need of help and reaching people with printed matter right on street level. People from all walks of life and with all philosophies on life are reached with the "Good News" that Jesus loves them. These "Jesus freaks" from God's House believe that Jesus is the answer to life, 'cos He came to give LIFE, and they want to "tell the world". How fanatical can you get!?

As well as God's House being into teaching and street work, (on the spiritual, physical and social levels), they are also into a "Drop In Centre", throwing the doors open to anybody and everybody, day and night, all week but Monday. If you want to check some Jesus freaks out, drop in sometime, and grab a free cup of coffee and have a rap! (They also have a "crash pad" for those without a roof over their heads.)

The family down at God's House plans to become more and more involved in street work, teaching and other forms of outreach, as Jesus gives them the strength and opportunities.

What is God's House? Basically it's a Jesus-centred, inter-denominational street Church, which is one small part of the "Movement of the Holy Spirit", that is the "Revolution for Jesus". They are working towards true unity amongst the brothers and sisters in the revolution and want all Christians to "get it together" in Jesus.

The House is self-supporting and has many heavy expenses. The Lord always provides — Hallelujah!

"God's House" is situated at 111 Waverley Road, East Malvern, in a shop, which has a rather large house attached.

They're open:  
Tuesday, Wednesday and Thursday from 10 a.m. to 11 p.m.  
Friday from 10 a.m. to Saturday morning  
Saturday from 8 p.m. to Sunday morning  
Sunday from 7.30 p.m. to 11 p.m.

They have Bible raps on Wednesday at 8 p.m., Thursday at 7.30 p.m. and Sunday at 7.30 p.m.

Drop in and check them out sometime, or give them a ring on 211 3947.

MARANATHA — LORD JESUS COME.



YOU ARE WELCOME  
TO COME AND TALK  
WITH JESUS PEOPLE

**one - way  
coffee inn**

121 MELBOURNE ST.  
NORTH ADELAIDE.

FREE COFFEE - TEA - MILO

# RESOURCE CENTRE.

In spite of the usual attitude in Christian work "every man for himself", we feel the need for a "Jesus People Resource Centre", available to all the family, so that they have ready access to documented help on a wide range of topics. This would be invaluable — for example: Someone is asked to give an address on one of the following:-

The Jesus Revolution; The Children of God; Drugs; Pornography; Social Needs; Christian doctrine, etc.

Instead of having to ask one of the (all too few) full-time Christian workers, they can come to the files and find concise, thoroughly researched position papers.

We already have tens of hundreds of cuttings covering a large range of topics from drug addiction to social and cultural trends, including social — spiritual — political and other areas. We need Jesus People all over the country to subscribe to the hundreds of Christian magazines and papers as a ministry for the whole Jesus Family.

If you subscribe to; or receive a university or college magazine — The Saturday Evening Post — a radical underground paper — Digger — Rolling Stone — the Berkeley Barb or any one of the hundreds of other publications, would you pray about becoming involved with us in this ministry from your own home.

In this edition will be a form on which you can type ACCURATELY, the latest quote, or paragraph you have read, and send it in to the Resource files.

Or — you can send whole articles of value.

Or — the whole paper or magazine (with accompanying note on articles of interest). So that we obtain a total coverage of not only what God is saying, but also of what men are saying at every level of human consciousness, so that we "may apply our hearts to wisdom."

We need articles — research and interviews on what scientists — sociologists — ecologists — gurus — radicals etc., are saying. With any article you send, please make sure it has the source stated clearly — that is, where it came from — what paper or magazine and the date and edition.

**TAPE RECORDING FREAKS!!!**

We desperately need tapes of the 3KZ radio programmes on Sunday mornings on the "Jesus Revolution".

Also the 3XY programme on "The Occult".

Also the ABC Sunday morning programme on "The Chariots of the Gods".

If anyone has taped these programmes, we would appreciate hearing from you, as we need them for our resource files.

All relevant resource material can be sent to Jesus Light and Power House, 265 Canterbury Road, North Bayswater. Phone 729 6555.

If you are interestd and have had **experience** in filing and sorting material, and would like to assist in this capacity, contact our Resource material team co-ordinator BILL YOUNES — phone 543 1451.

Student experience necessary. Work includes research — writing articles — sorting out and classifying existing material.

Students can use these resource files, adding their own material and compiling one thorough paper which could be referred to by any Jesus Freak who wants information.

**HELPFUL HINT:** Photostat machines are God's Gift to Resource centres. So if you are too cautious to trust your scintillating article to the post, you have two alternatives —

photostat it yourself

OR

donate your MK IV photostat copying machine to the Centre and we'll be only too happy to do it for you.

We feel the latter alternative preferable...

## JESUS PEOPLE RESOURCE CENTRE

*Classification -- Office use only*

Submitted by .....

Publication/Radio or T.V. programme .....

Date of publication .....

Author ..... Page No. ....

*Statements may be hand-written, typed, photostated, pasted on or attached. It may be recorded in full, abridged, condensed, paraphrased or commented on. One form per statement please.*

JESUS LIGHT AND POWER HOUSE  
265 Canterbury Road  
North Bayswater. Vic. 3153

Phone: 729 6555





## SWAN HILL JESUS HAPPENING — JESUS FREAKS GET IT TOGETHER AT SWAN HILL

When the Jesus People came to Swan Hill recently the Rev. Keith Stephens, along with most other clergy in the town, felt the impact of an enthusiastic life-style not commonly found in the churches. In reporting his impressions to New Spectator, Mr. Stephens commented: "I can see what it's about, and would not resist it." The Denomination Methodist Paper "New Spectator" had this to say:

\*Yes, it's here alright, and it's making sense to the kids. It's here and the Establishment is hardly aware of it.

Before my son went off to high school this morning I memorised one of their sayings on his work folder — 'Jesus people unite! Resist society's substitutes for God.'

The Establishment in Swan Hill (meaning, the church) including C. of E., RC., Presbyterian, Methodist, C. of C., Salvation Army, SDA., experienced a bit of 'Jesus Revolution' last week. Forms 3 to 6 in both secondary schools had half-day seminars with the Jesus people.

Voluntary lunch hour meetings rose from 250 to 500 at the high school, and the Ministers' Fraternal sponsored a function on Saturday night which drew 700 young people.

Copies of 'Theos Sun' were available. (Due to unprecedented demand 'Truth and Liberation' was out of stock — Ed.)

The kids reacted: 'When can we have them back?' Who is 'them'?

Paul Baylis, field officer for ISCF, John Smith and four of his team from the 'Jesus Light and Power House' in Bayswater. (John Holberton, Norton Norm, Dave Diprose and Colin Smith — Ed.) A folk-rock song group 'Flock' and a heavy rock-blues group 'Crossfire' came on the Saturday. The Catholic Confraternity on Education sent a valuable film.

### Real Love

The message is the same but the medium is radical. And there's a 'real love thing' in the medium.

It has its abrasive moments, but it's here. It 'hangs loose' according to the Establishment's view. There is a 'Koinonia at Theos' and some 'real vibes for street Christians'.

The Christian counter culture is here alright and we heavies may not understand 'where it's at' but the kids grab it.

The local priest commented that 'they talk about the basic essentials'. In the Jesus march on Saturday morning we were told to 'stop truth decay and read the Bible now' and one poster read: 'Sorry all you Superstar fans, Jesus is alive — I spoke with Him this morning.'

When they quote the Bible they don't bash it; their quotes come in verbiage of the audience and the Book is seldom visible. They show a high degree of sensitivity towards their hearers.

(Nonetheless 'the Book' is always there — Ed.)

They try to 'scratch where it itches'. They tell the Establishment it often answers questions that are never asked.

The Jesus counter culture won't stay still. Much of its philosophical backing comes from Francis Schaeffer and the L'Abri Institute in Switzerland. It readily spots the phoney things in society, even though they are accepted by the Establishment (of either church or state). According to this culture, 'brother, sister and Jesus Family' should have more meaning for us.

Many orthodox young people are stopping to listen. Many, many more who are not orthodox are listening too.

# In School

## KIDS FROM GREYTHORN SEND THIS REPORT.

"Words of Revolution", "Week of Witness", "God's Squad". Anyone walking past Greythorn High School during the week of June 18-21 would wonder at the activities therein. The words suggest the Squad's verbal uprising in a courtroom — but it was nothing of the sort. In fact, anyone walking past would have seen nothing of the many activities of that week. The God's Squad are a gang of Christian bikies, who were invited to lead the "week of witness" as the mission was called. The guys — John Smith, Mike Green, Dave, Norton Norm, the "Count", John Holberton (to mention just a few of them) rode in on their bikes (Kawasakis, Nortons, Hondas, Yamahas, and Triumphs) and set up around the campus to talk to the kids. Their message was that of God's love for the world and the ways in which Jesus Christ has changed their lives.

The bikes were a big attraction, but when the guys started talking, interests moved off the bikes and into the messages. John Smith sat around with the H.S.C. kids near their common room area and started off some great conversations which led to deep thinking, questions and discussions. Dave sat around in the main quad, "twanged" his guitar, and sang about Christ and His relativity in Dave's life and the lives of the kids around him.

Norm led discussions, from astride his bike, on the drive above the office area. A lot of guys were interested in his bike and gradually Norm led the topic off the bike and onto the subject for which he was there — Christ and His revolutionary ideas. Monday and Tuesday were outdoor days — with the guys standing, sittin' or walking around conversing with the kids.

Wednesday, which was cold and wet, they moved into the hall. Dave and Colin (another of the group) sang while the kids were moving into the hall and settling down to listen. John Smith, Mike and a couple of the other guys then spoke to the kids, outlining their lives, before and after they'd known Christ as their personal saviour and inviting questions about themselves and their work.

After that meeting, a lot of kids stayed behind questioning the guys, answering questions and becoming involved in some deep discussions. A lot of the kids had been puzzled by what the guys said and wanted answers and confirmations on many subjects.

Thursday, which was the final day of the mission, the guys set up in the hall again. This was to be a straightforward evangelistic address from John Smith. After a couple of songs from Dave and Colin, John spoke. It was a good address — meaningful and full of truth. He didn't put on any airs; he was sincere and anxious for the listening kids; and eager to share his message with them.

After talking for about half-an-hour he invited those kids who wanted to know more about the Lord or wanted answers to move into one of the smaller rooms in the Hall, whilst Dave played some more music.

About 30 kids filed into the room, followed by the "counsellors" of the group. These "counsellors" were a small group of keen Christian kids, who'd been meeting over breakfast (one morning a week) to discuss the study courses, which would be offered to the kids who came forward. John Smith spoke briefly with the kids, then they broke into small groups to talk with the counsellors and ask questions.

We felt the mission was a great success and — Praise the Lord! — several kids have come to know Christ as their personal saviour. Thanks to all involved — especially the Squad, who made the mission "happen" in a big way, and all the kids, without whom the mission would have been a flop — and the Holy Spirit who moved the hearts of the kids. . .

We are following up the mission during I.S.C.F. meetings. Our Inter School Christian Fellowship meets every Thursday lunchtime and we have a varied programme of discussions, question-answers, studies and guest speakers. We encourage the kids of the school, especially those who came to the mission, to come along at lunchtime, bringing their lunches and their friends.

Thanks guys for all you did and I hope and pray that you can give the Lord's message to many other kids, everywhere. Keep up the work you are doing for the Lord!



Classrooms; playgrounds; the quadrangle; dusters and chalk; assembly hall; yes, the all too familiar reminders of school days, but somehow they don't seem to fit in with leathers — that is, unless they're God's Squad leathers.

That's right! Our outreach programme in schools is really powering on — some of the schools the Squad has visited recently are:-

**Kilvington Girls' Grammar** — Norton Norm, Shiloh and Dave (Flock) had a great response from a packed hall as they shared Jesus.

**Swan Hill** — A whole week of outreach in Swan Hill High School. The Lord is still really working up there — PRAY FOR ALL the Jesus Freaks in Swan Hill. Yes indeed — the week saw packed lunch hour meetings and many seminars on subjects such as The Jesus Revolution; Future Shock; Drug Problem and Christianity, etc., all of which were enthusiastically supported. A coffee shop was set up and once again the opportunities to share Jesus at real gut level were incredible. A Jesus march on Saturday really stirred the town but that was only the beginning — one thousand, yes, one thousand kids at a Jesus Rock concert in a wheat silo on Saturday night. Truly a week to remember. In fact, the response was such that staff member Norton Norm stayed on an extra week for counselling sessions and coffee shop, plus teach-ins.

Praise the Lord for working in Swan Hill. **Strathcona Girls' Grammar** — Yes, "good ole Strathy" was hit by the Squad for a lunchtime session. It was a gas, and the usual spate of questions and sharing were the order of the day.

**Greythorn** — Greythorn was a Gas!!!! Yes, it was: four days of sharing; rapping; singing, and spreading the Good News. It all proves that kids are looking for a REAL answer. They are prepared to examine the hard facts about Jesus — the true third alternative.

**Ivanhoe Girls' Grammar** — Another great opportunity to bring the Good News to kids who are looking for the genuine "real thing". Another invitation to come back again. Pray we can make it.

**The Ave Maria Convent** — A hard one at first, but then the realization that "we were for real" began to get through, and we ended up with a real bond of fellowship and sharing. Praise the Lord for a gas time, and the students' response. It never fails to really make you thank the Lord for His greatness and love.

As we continue our outreach programme in schools and as the invitations continue to come in, **Brothers and Sisters Pray for us.**





# W.A. GETS INVOLVED!

West Australians have borne the stigma of living in the "Backward State" — for far too long and they have not set about the task of changing this reputation to that of living in the "Upward State" — a State in which people look to God for liberty, peace and solutions to their daily problems, big or small.

Yes friends, W.A. has experienced the blessing of God in these past six months with many people becoming more aware of the fact that Jesus Christ is alive and able to save them from sin and change their lives. As the Spirit of God sweeps across this State, there is a great hunger for the Word of God and for reality and meaning of life, which is becoming evident in the lives of church goers and non-church goers alike.

The JESUS PEOPLE of Perth are comprised of young people from many different denominations who share the same vision and desire to promote unity between the different Christian Churches and to combine in reaching the lost of this city for the Lord Jesus Christ. Their activities are listed below.

1. Prayer meetings.
2. Youth rallies.
3. Bible studies.
4. JESUS houses.
5. Coffee shops.
6. Street witnessing.
7. Interdenominational Fellowship.
8. Counselling and rehabilitation of drug addicts, alcoholics and emotionally disturbed individuals.
9. Visiting juvenile prisons and reform institutions.

## 1. PRAYER MEETINGS.

The JESUS People congregate under the roof of a pagoda shelter at Kings Park, overlooking the city of Perth, every Sunday morning at 7 a.m. for the purpose of praying for the city and the unity of the churches. The Jesus People believe that the Lord has something special in store for this city and are praying that He will bring a mighty revival to this city and to the whole of Australia.

## 2. YOUTH RALLIES.

To date, we have had two Jesus Jamborees which were in the form of Gospel concerts and many individuals and groups from different churches used their God-given talents to bring blessings to all who attended. Churches in attendance at these Jamborees included the Methodist Church, Churches of Christ, Baptists, Christian Revival Centre, International Foursquare Church, Assembly of God, the Roman Catholic Church and City Chapel.

## 3. BIBLE STUDIES.

The purpose of having Bible studies in the Jesus Houses is for those living in the houses. This gives them a good opportunity in making a systematic study of God's word and is not held in opposition to different youth groups having Bible studies in their respective churches. Discussions are held in a relaxed atmosphere. This knowledge will be a tremendous help in witnessing and counselling young people.

## 4. JESUS HOUSES.

Much prayer has been undertaken for the realization of the Jesus Houses here in Perth. The aims of the Jesus People are to open as many houses as they can for young people. They have commenced by taking a leap of faith in this sphere, as funds are scarce. These houses will be managed and staffed by voluntary Christian workers and project a healthy Christian atmosphere. The houses will be kept impeccably clean and strictly supervised. A sloppy house isn't a good Christian witness. The "3:1" formula will be used, which means there will be three saved Christian occupants for every unsaved one; this way Satan won't have a chance of carrying out his devastating work. They intend having about 12 such houses functioning by the end of this year.

## 5. COFFEE SHOPS.

The Coffee Shops will play a very vital role in the outreach programme of the Jesus People. They intend opening one Coffee Shop in the heart of the city, which would be easily accessible to young people during their leisure hours. Plans for running this shop will differ from many others as new ideas will be put to work. Jesus will have an important role to play in it.

## 6. STREET WITNESSING.

Street witnessing is one of the vital parts of their ministry in their outreach for winning souls. They talk to young people on Saturday nights out in the streets and share Jesus with them. This takes a lot of courage and faith. The city has been most responsive to tracts and reading God's word. The Jesus People are hoping that a lot more young people from different churches will be willing to

give up their leisure hours at weekends and get involved in this activity as the "harvest is great, but the labourers are few". Their one cry to all Christians in the State is: "WEST AUSTRALIANS — GET INVOLVED!"

## 7. INTER-DENOMINATIONAL FELLOWSHIP.

It has been reliably reported that 75 per cent of the population of W.A. are young people. It is also reliably reported that young people actively involved in their local churches are a microscopic fraction of the 75 per cent. The future of the churches in W.A. rests on the young people of today, who will be the responsible members and pillars of their churches tomorrow. They believe that Christians of the different denominations can meet together in one spirit and worship the living God together, then return to their respective churches and carry on the good work.

## 8. COUNSELLING AND REHABILITATION OF DRUG ADDICTS, ALCOHOLICS AND EMOTIONALLY DISTURBED INDIVIDUALS.

This is a very delicate part of their ministry. People with problems are dealt with by professionals and then given assistance by the Jesus People in the way of spiritual counselling and prayer. Accommodation would be given to displaced individuals till such time as they are able to adjust themselves. Alcoholics would be enrolled into a Recovery programme held by Christians doing a very successful job here in Perth.

## 9. VISITING JUVENILE PRISONS AND REFORM INSTITUTIONS.

A group of Jesus People visit a prison called Barton's Mill each week and mix around the huts and talk to all the inmates on anything. Of course, the conversations finally centre on God and very interesting discussions are held. God has His hand on this particular ministry to reach the hard hearts of many inmates. Prayers are offered for these young people for their success in witnessing. In conclusion, it is felt that God's Spirit is ever-present in the movement today. It is not for the glory of man but for the propagation of God's Holy word and winning more souls for Christ. Their aim is to see every church building filled to capacity with young people filled with the Spirit and enthusiasm for God's wonderful work in this State. Their desire is for each young person to support his local church in order to bring about the revival everyone is praying about.



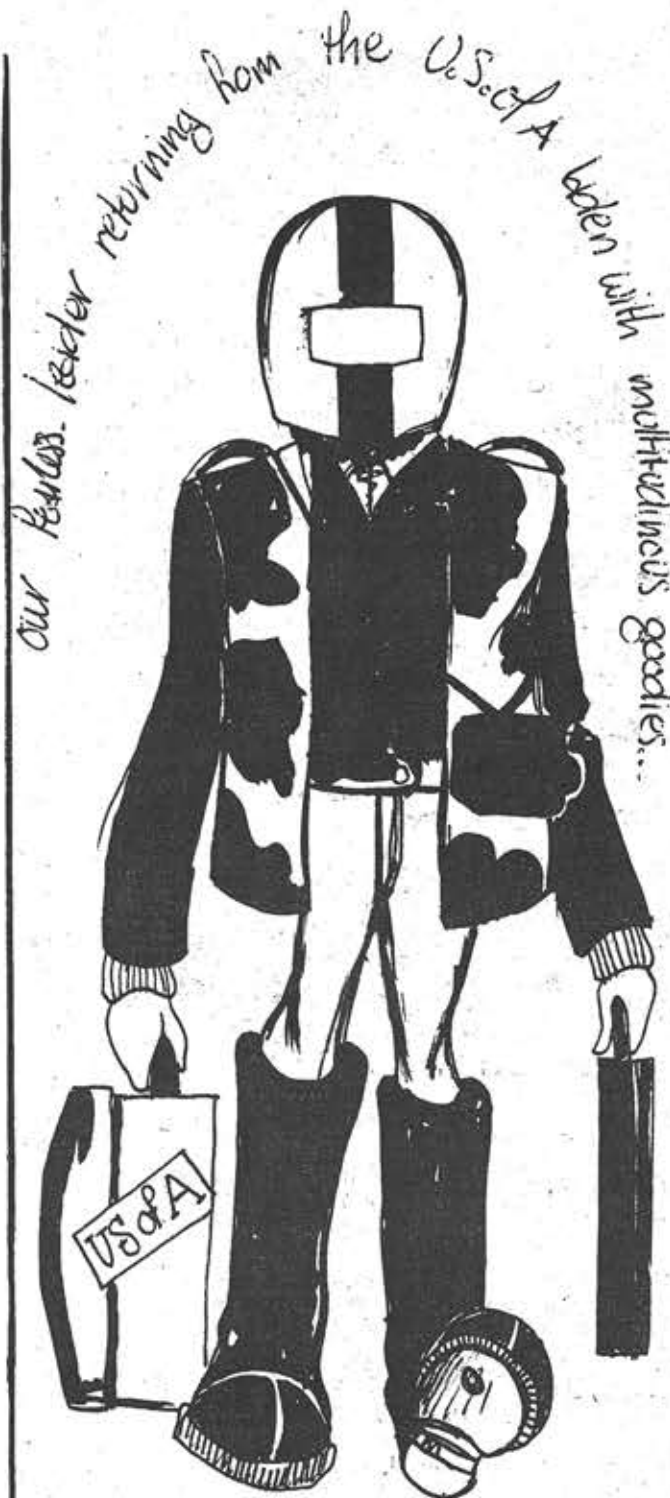
No, This time we don't want people

"The earth droops and withers,  
The world wilts and withers,  
The high heavens wilt with the earth!  
The earth has grown polluted through its people,  
Because they have flouted laws, violated statutes  
And broken the eternal covenant.  
Therefore the earth is under a curse  
And its people are paying the price."

Isaiah 24:4-6.

"If my people will humble themselves and pray,  
And search for me,  
And turn from their wicked ways,  
I will hear them from heaven  
And forgive their sins and heal their land."

2 Chronicles 7:14



THANK YOU BROTHERS AND SISTERS!

Dear John

Enclosed please find some money which I want you to use to supply your needs or your family's needs or the needs of the flock.

Yours in Jesus' love

A friend.

Here at the Jesus Light and Power House we feel so grateful to the many ANONYMOUS givers, who, moved by the Lord, give in this way. The above note is typical of many. Gifts come in from many different places, often accompanied by short notes — anonymous.

We just want to say:

Thank you Brothers.

## "AGAPE HOUSE"

ESSENDON YOUNG CHRISTIAN MOVEMENT

AGAPE HOUSE

Essendon — Niddrie — Pascoe Vale Area

2nd and 4th Saturdays each month at 8 p.m.

Ring 338 3064 or 337 7628 for locations.

HIS PLACE COFFEE HOUSE

Roberts Road, Airport West

3rd Sunday of the Month — 8 p.m.

388 3064

AGAPE HOUSE BIBLE RAPS

in conjunction with Jesus Light and Power House.

Thursdays at 8 p.m.

ST. MARKS, Hoffman's Road, Niddrie.

AGAPE HOUSE AND HIS PLACE GOSPEL

CONCERT

featuring Flock, Starcross, Fay White

Sunday, October 7 at 8.15 p.m.

Dear Jesus People

We would really like to hear from anyone who would be willing to assist the ministry and has a cassette tape recorder.

We need a dedicated person who is willing to record, on cassette, each week "The Hour of Decision" and "The Lutheran Hour" programmes for our cassette tape library.

So all you Jesus People with cassette recorders, please prayerfully consider this one.

Hope to hear from you soon.

Love

Jesus Light and Power House



# A STORY OF THE SIXTIES

"P. F. Sloan? He wrote 'Eve of Destruction' — ultimate; all purpose; folk-rock-protest blockbuster of 1965, first and last hit of ex-New Christy Minstrel, Barry McGuire; Barry McGuire, a former lead singer for the New Christy Minstrels, who had shown a suitably powerful and venomous style of delivery on such all time dreck masterworks as 'Three Wheels on my Wagon (But I Keep Rollin' Along)'. Why had McGuire ceased to roll along with the Minstrels? "I was part of a machine," he confided. "Adler introduced McGuire to Sloan. End result: a number one hit; over one million copies sold even though banned by several U.S. radio chains and "restricted" by the BBC.

"Cream" says "BARRY McGuire (whatever happened to him)".  
HERE IT IS — THE ANSWER TO THAT QUESTION — given by Barry McGuire speaking at a mid-week meeting in Scots Church, Melbourne.

Take it away, Barry . . .  
"I hardly really know where to begin. I guess, 1965, that's seven years ago, I just finished four years of travelling on the road with a group called the New Christy Minstrels. We'd done hundreds of television shows, and I had, I suppose, most of the things that the world would consider important. I had fame, I had a lot of money, I had a lot of security in the world. But I was very unsatisfied in my life — there was no fulfilment in my heart. I felt that the world had lied to me, because I always thought that if you reached a certain place, a certain position, then you would feel fulfilment, you would have arrived, so to speak. Well I arrived, but there wasn't anything there. So I started looking for a deeper truth and a deeper reality and it took me into a lot of different areas.

"I sang a song in 1965 called 'We're on the Eve of Destruction' — it was really incredible what happened because of that song. It was banned on all the major radio stations and I really felt that it was just a song of truth. I didn't know what truth was, I didn't know what ultimate truth was, but I thought if there was any way to find ultimate truth it had to start with me telling the truth as I saw it and then someone else would tell the truth as they saw it, and eventually we'd find out what the real truth was. And in 1965 in the United States, a great movement started. People were reaching out for the truth. Most of us felt that we'd been lied to by the establishment. We felt that our schools had lied to us, our teachers, our parents had lied to us. We felt that our churches had lied to us. We felt the whole human race was a great hypocrisy, and we were looking for the truth. "But what happened in the following five years from 1965 to 1970 — the things that we were using to find truth — a man, I don't know if you've heard of him here in Australia — Timothy Leary, found out that through the use of psychedelic drugs you could have a greater mental perception. And he started a whole movement in the youth culture; of people using drugs to try and find what they felt they couldn't find, in the world. They were trying to find a greater mental perception and after five years of the drug culture, many, many people were left with their brains just cooked; just empty shells of people; many people were dead from overdoses of drugs and I reached a point in my life where I really didn't think there was an answer.

"I looked at everything — Eastern religion, there was no answer; I looked at the Western religion, the established Christianity as I saw it from the street, from where I was. I saw it as just another hypocrisy. And then one day, when I'd given up looking, when I'd stopped searching, I thought there was no answer, I met some kids in California, some young people whose lives were filled with the power of God. And they were out on the street telling people about Jesus. "Somebody stopped me and told me about it and I thought — oh, you know — and I didn't even want to hear. But God started moving in my life and within the next year I reached a point where I couldn't deny that Jesus was the Son of God, and that He died to pay for our sins, and that He was living now. He had been resurrected from the grave and He was coming back.

"But I didn't feel that I could give my life to God at the time. I felt that I had gone too far — that I'd made the wrong choice. And then one night I reached a point where I couldn't go on any longer — I knew that God was right, I knew that Jesus was the Saviour, I knew that all of my selfishness, the emptiness of the world was because of the rebellion in my heart and in the heart of every

man against God. And that night I prayed my first prayer — "God," I said, "I don't even know if you're there, I'm not saying you're not there, because you may be there. But right in my heart I don't know. And if you're there, I want you to show me because I want to know." And that night the Lord spoke to me in my mind. He told me: 'I'm here. I've been here all this time, and I've just been waiting for you to ask me.' And the Lord showed me some things that night, some personal things in my own life, the results of a lifetime of selfishness; people's hearts that I'd broken, people's lives that I'd ruined because of my own selfish nature; the nature that I couldn't seem to get rid of.

"That night I gave my life to God. I told Him, 'Well, I don't know why you want me but if you do, I'm yours.' And the next few weeks were incredible; because I felt a direction for the first time in my life. Something happened — I couldn't seem to break the bonds of the world and I asked God. I said, 'You know, I can't make it here because of all my old friends and because of the situation that we're into.' I said, 'Lord, you're going to have to lead me someplace, where I can meet some people that know you.' I didn't know any Christians — I'd read a New Testament, a little book called 'Good News for Modern Man' and that's all I knew about Jesus, is what I found in that little book. And I said, 'Lord, you're going to have to show me, take me some place where I can meet people that love and know you.' And within two weeks, all of my Hollywood contracts dissolved, just three-year, four-year contracts; they just dissolved in a short period of time, and I found that I was free to leave the city; that I was no longer tied to the world.

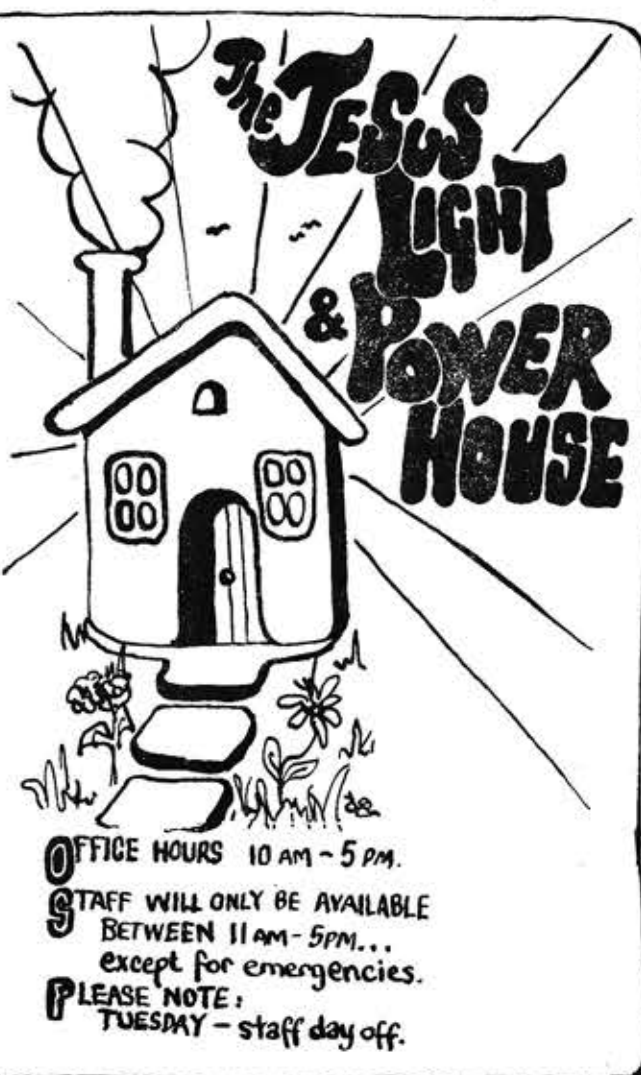
"And I went up to visit an uncle of mine — he was a 53-year-old man who'd just given his heart to God; about six months before. He was the only Christian I knew, and he invited me to come to Church with him, which I did. And I remember going into that Church and sitting down right in the very back row — I thought the Church was going to cave in when I walked into it; and I wanted to be able to get out fast — and I was sitting back there and I looked around and I saw people, kids; the girls were all writing notes and passing them and giggling; and the guys were all checking out the girls and the adults were all bored and the minister was preaching — nobody was listening to him and I thought, 'What am I doing here? This is why I quit going to church! How come I'm here?' And just when I was ready to leave, just when I was ready to get up and say 'Well, I'll be out in the car' to my uncle, five kids walked into that room. And when they walked into that room, the building changed.

"You know, a building's just a building; a house becomes a House of God when God's people are in it and when those kids walked into that building, I felt the power of God come into that building. I knew there was something different about these kids — they stood up and they gave their testimony just like I'm giving mine right now. They told how some of them had grown up in the church all of their lives — one girl, I remember, said 'I used to sit in the back row and pass notes just like you kids.' And all the girls went (giggle, giggle). She said, 'I just want you to know that Jesus can change your life because He changed my life.' Three of the kids had grown up in church, two of the kids had just come off the streets; come out of the insanity of the drug world; but all five of them had a deep common bond — that was the saving power and the grace of Jesus.

"And that evening we went outside the Church and stood out on a corner and they came over and prayed for me, put their arms around me, and we prayed there. They asked for the Spirit of God to come into my life. See, I'd already committed my life to God, but I kept stumbling and falling — I couldn't get it together, as hard as I would try. But that night when those kids prayed for me, I felt the power of God come so gentle, and softly, came into my life. And from that day it's never left me — the power to overcome the world, to overcome the flesh — the creepy, crawly, greedy flesh. Amen!

"It's been an incredible life for me, these last two years. I just want to write a huge signboard and put it up on top of every building, that says: 'When you're walking with the Lord you don't get bored.' Because it's been the fullest thing I've ever experienced in my life. I've just come from the University — there were about 400 kids there — and I was just singing some songs and telling them that Jesus is real, that His Spirit is in the world

today and that God right now is calling His people out of the world — He's putting together His Body. He's pulling the bones together, socket to socket and He's laying on the flesh; and He's breathing the breath of life back into His Body. Amen. And I see it all over the world — it's coming together, the new Body of Christ. And it's so exciting to see the barriers and the walls melt in the love of Jesus. It's just tremendous. And I just Praise God for being here — it's a miracle. A guy asked me one day 'How do you know that Jesus is alive?' and I said, 'Because I am. Because I'm alive and I was dead before.' "Thank you. Amen."



**THE JESUS LIGHT & POWER HOUSE**

OFFICE HOURS 10 AM - 5 PM.  
STAFF WILL ONLY BE AVAILABLE BETWEEN 11 AM - 5 PM... except for emergencies.  
PLEASE NOTE: TUESDAY - staff day off.

## NOTES FROM THE MUSIC SCENE - OR

Yes, the music scene is progressing and now for a brief run-down.

Colin Smith is a Jesus-folk singer who is helping us out on the musical side of things for a while and tasting a little success meantime. He entered Kevin Dennis New Faces and won his heat, singing a Jesus song of his own composition. Congratulations, Colin!

Dave from Flock:

Lead singer Dave Diprose of Flock smiles again. Yes, Flock is broadening their musical horizons with a new electric approach. The glamour of the group, Kay Fitzgerald, the girl with the fantastic blues voice now plays a wild organ and Bill Younes is on electric guitar, while Dave handles a Fender lead in his usual capable style.

Norm from Crossfire:

Lead singer from Crossfire, Norton Norm, looks forward to the day when, as part of another impoverished Jesus music group, we will be able to buy the equipment we need so desperately. Many people do not realize the struggle many Jesus groups go through to get the equipment they need: often it is an extremely hard, sacrificial, and lonely road they have to tread for what they believe.

Do pray — as there are so many opportunities and so many requests.

WHAT'S THE SCORE ?



# INTERVIEW BY JOHN SMITH WITH BARRY McGUIRE.

John: "You started to say something about you believe that God created sound. What are the implications of that to you, as a muso?"

Barry: "Well: just that music and rhythm is not intrinsically evil. Sound is not evil, but if you take a bunch of sinners, man, pumping out a bunch of sound, it's just going to be sinners' music. If you take evil people well then they're going to make evil sound. But if you take a person who's been saved by the Lord personally — knows Jesus is moving and is in the Spirit of God — and he plays music, well then it's going to be Spirit-filled music. I really feel that we've just been afraid — it's really far out, the music that they're singing today in churches, was the pop music of the day 50 years ago. We were sitting in that church just a little while ago with that massive pipe organ, well when it first came out, the organ was supposedly the devil's instrument, but once again music is such a thing of taste. What upsets one person, others love — I said rock upset me before I was saved — I didn't like it man, it was just a bunch of garbage. Progressive jazz — jazz — it's garbage to me, some people like it."

John: "You're not saying that because it's garbage to you, it is therefore a medium God cannot use?"

Barry: "I'm not saying that — I'm just saying that I don't like it. I don't like cowboy music."

John: "You don't like country and western music? But would you like, not the acid rock, but rock music?"

Barry: "Mostly my kind of music is folk rock."

John: "Would you accept then, that if the kind of music that was in 'Hair' was made to have Jesus content and was sung by godly guys you'd be happy to accept that?"

Barry: "Yeah, there was no blown-out acid rock in Hair — it was all just folk-rock, just gospel rock. It's the kind of music you would hear if you went to a spirit-filled black Baptist church in America; where all the people love God and get up and sing and praise the Lord and clap their hands and get it on. You take the same kind of feeling and rhythm and you just put piano, bass and drums behind it, it's really just that simple. It's just the spirit behind what's being done and the motive, you can express what you feel and know in so many different ways."

John: "Where do you feel — where do you see, the counter culture heading at present?"

Barry: "Well, it's splitting into different things — some of the counter culture's become totally apathetic; you know; just given up completely. Another portion's become very violent, left wing radical politics. Another type has gone into the occult, mysticism and the study of the stars, horoscopes, black magic and witchcraft."

John: "More than just a fad?"

Barry: "Oh yes, it's a way of life. People aren't just playing games — they're reaching for power — supernatural power. It's crazy, there are people that think they are God; they have their own following of people who think they are God. The modern manifestation; it's just incredible, like a Fellini movie — 'Satiricon' is something like that. Just total insanity."

The other part of the counter culture is people who have seen the reality of Jesus in their own lives, through reading the scriptures and seeing that Jesus is all that we are looking for, that He is Truth.

When we reached out in 1965 for love, people were saying love; the Beatles were singing 'Love, love, love, — all you need is love'. Well that was the truth, but as human beings we didn't reach far enough — we settled for physical love. We didn't reach far enough, we didn't reach for God's love; the indiscriminate love that chooses to love because you know that love is right; whether it feels good or not — whether it grooves your trip or not — you just love because that's where it's at. And that's what many many people were reaching for because the world **doesn't** stand on a foundation of love. The world used the kids (who in their own way were seeking to show love); it ripped them off, chewed them up and spat them out, and out of that came a bunch of very bitter people. And so few of them went on to find the true love that they were looking for — that is, the love that Jesus has to offer."

John: "What basically is the skeleton content that you feel the Jesus movement is saying to the counter culture brothers and sisters and to the system outside the counter culture?"

Barry: "It's in the teachings of Christ — Jesus did what He taught, He took the low road, the humblest of all roads, He had no material possessions, He had nothing and He said some very heavy things. Like in Mark 12 and Matthew 7, He talks about forsaking all. He said 'Seek ye first the Kingdom of God' and 'don't worry about what you are going to eat, where you're going to sleep, or what you're going to wear'. He said: 'Those are the things the whole world is worrying about'. And I don't think He was just mincing words when He said that. I don't think He was just making conversation. I think He meant what He said. And I think, when I look even at the place we are in now, that big church building — what a waste. I think it's beautiful — they should sell it as a museum, and go out and build a little place where they can really get it on and praise the Lord. Or use the money for evangelistic outreach, for feeding thousands, for building orphanages and raising kids in a Christian atmosphere. I think that it's a tremendous waste that's gone down in the name of Christianity. But there is nothing you can really do, I could try to go back in and revamp the system, but you just get bogged down. I think all we can do, is personally live discipleship lives."



"I have a tremendous life, you see people have always given me money when I go places. You know, I prayed about it and the Lord said 'Don't ask for anything'. I said O.K., I won't ask for anything. But people give you money anyway, so all of a sudden I have all this money I don't have any need for. What do I do with it? I thought, well I'll do this and I'll get that, then I thought, wait a minute, I don't need those things. So I ask the Lord where He wants me to put the money, and He tells me — give this person so much, send so much to that guy. Then you find the more you distribute, the more God can use you, to move things through you, so He gives you more and more. It's a whole other trip, it's like building spiritual muscles — you start off small and you get heavier and heavier and heavier in learning how to be steward of God's money."

"It's easy to sit on your blessings. Everyone did it — Solomon did it, Children of Israel did it, America did it, the great American Christian church, the most blessed nation in the world. It's so easy to sit back, get fat and say 'Oh, the Lord loves us, look what He gave us — a new Cadillac, a \$40,000 home."

"We just have to read Jesus teachings and to build our whole foundation on what He says and how He said to live. And He didn't just say it once, man, He says it over and over again . . . I'm taking the low road instead of getting involved in the material things. Kids know where it's at, that's why there is such a swing towards communism, communal sharing and living. Because it's closer to God's way."

(Some skeleton content!!!!!! — Ed.)

John: "What are your feelings on what you've seen of the things the Lord is doing in this country? Do you feel that what you've seen is encouraging?"

Barry: "Oh yes, I feel that there's like a crack — a split — right through the satanic hold. I feel the power of the enemy is really entrenched. I feel that there is a crack splitting right through it and that the kids I've met are really coming on fire for the Lord. God certainly is not going to by-pass Australia. I think the last crack in the enemy's armament has already occurred and now the light is just flooding through."

John: "What will break the crack more, though?"

Barry: "Just people really getting as close to Jesus as they can. Just getting grounded in the Word, just sharing it with everybody they can. Not to condemn, but just to reveal. Not to point the finger, like some people when they witness, they come up and say 'You're going to Hell brother' — that may be true but it's not the best way to open a conversation. There's discernment, to be able to share with people their genuine concern for humanity, for life, and the reality, that Jesus is the answer."

John: "Do you see the Jesus movement winding down over in the States?"

Barry: "Oh no, I see it solidifying into a solid bulwark of Christians that really know the Lord, who have really come to depend on the Lord. I don't see it winding down — it's just not that sudden spectacular burst of growth that comes when something first sprouts into life. But there is that solidifying and strengthening of the Body. It's really getting strong now."

John: "You voiced today that when you were in the counter culture movement you were really looking for truth; and when you saw Christ you recognised Him as truth. Now why hasn't this happened more widely with the leadership of the counter culture?"

Barry: "I don't know. You know the Bible says that God chooses us, we don't choose Him, and I don't know why God chose me, I really don't. I know there are a few people that are coming out of the entertainment industry like Johnny Cash, Larry Norman, and Paul Stookey from Peter, Paul and Mary."

John: "They wouldn't go down as the hard counter culture would they? They were more entertainment world — what I meant was, the counter culture seems to be so genuinely looking for an alternative life style, it seems weird that in the midst of that, there hasn't been more of the leadership, on street level, find Truth?"

Barry: "I think that's because the counter culture is so involved in liberation from the moral structure of Christianity and because everybody is so hung up in their own thing — drugs and sex. And because the call of Jesus is pure, it's too holy, too heavy for them to give up their sex, to give up their drugs."

John: "In other words, they have shown a measure of honesty the establishment hasn't. But maybe too honest?"

Barry: "Yeah, it's too much . . . And it's really far out when a guy will scream through the; you know, to save somebody's life and then turn around and rip off some chick and spit her out. No wonder there is Women's Lib; the girls have been ripped off by men for 2,000-4,000 years. Because for a man to talk about human rights, equality, and love your brother and then go off and rip off some girl for her body, man, that's the greatest hypocrisy in the world . . . but that's where it's at. That's where the counter culture's at. That's where most of the guys I know are at, they couldn't give up their drugs and couldn't give up their sex to come to Jesus. That's asking too much, and that was the big hang-up for me. I knew that what Jesus said was true, I knew, 'Love our neighbour as ourselves', I knew we had to forgive, that love was the answer, but man, choosing for the highest good of my sisters, well, that was heavy. And I didn't think I could do it — and I couldn't have done it without the power of God in my life."





# A CRITICAL ANALYSIS OF

What of the Jesus movement? What of the Jesus revolution? Surely, here's a movement qualified to stand apart — different from bourgeois Christianity; specifically Biblical and anti-humanist and coming out of the heart of the counter culture. What more could we want? And such an estimate is typical of a widespread Christian appraisal of the movement so far. But in my view, this is most uncritical and naive. Much of the Jesus movement represents this same deficiency of truth, and it could be that in this area weakness could prove the most flamboyantly expensive so far.

First, it's important to see, looking at the Jesus movement, that the movement is in no sense a genuine revival in anything approaching its entirety. Rather, on some levels, it's one portion of a considerably larger swing to a new religious era. I really stress this. Dostoevski's prediction of a moral permissiveness when God is dead was given a religious direction by G. K. Chesterton's preposition: "For when God is dead, people do not believe in nothing; they believe in anything." Both these remarks tie in well with Spenser's vision of a generally furid religiosity which would mark the decline and fall of the West. Atheism has its terminals in mechanistic science, rationalistic philosophy and technological objectivity. And suddenly, there was a rebound, so atheism is losing its ice-age grip — and in the present thaw we're seeing a spectacular resurgence of religious aspirations. It's interesting to follow a magazine like "Time" and see if it swings. "Time" which was so proud to preside over the announcement of the death of God in '66, suddenly realised that the "God is dead" theologians were only seismographs recording the waves of earlier secular philosophy. Three and a half years later, "Time", switching now to the seismographs of the cultural scene of our generation, finds itself asking, "Is God coming back to life again?"

What we've seen since then, is a religious renaissance — but it's dangerous to mistake this for revival. Gary Schneider, Jack Kerak and Ellie Beets showed the rumblings of this new religious soul long before the Jesus movement expressed these things today. This same religious movement also found substantial expression secondly, in a swing towards the East — thirdly, in a swing towards the psychedelics — and fourthly, in a swing towards the occult. "Time" however, put the Jesus movement in line with great American revivals of Sir George Whitfield and Jonathan Edwards, and quoted a minister who described it as "the most genuine revival of our lifetime". I would describe this as infatuated and uncritical enthusiasm. But as they do this sort of thing, it illustrates a very interesting feature of modern society. Only a decade ago, the general complaint was that the older generation didn't understand. Now, they're pathetically desperate to understand, and they've exchanged an unthinking criticism for an uncritical naivety all too often. Bewildered by rapidly changing society, excessively fearful of becoming out-of-date, certain of the older critics are increasingly relying on younger people's fashions to act as geiger-counters against the perils of obsolescence. Now, I'm not going to attack the Jesus movement just uncritically, but I think we have to look at it very, very carefully. Incidentally, if you're caught when you attack it — on the one hand, you have ridiculous attacks on the Jesus movement outside the faith. People who make sweeping generalisations from very limited data are extremely biased in their own lives.

A good example of this is James Nolan's article: "Jesus Now — Hogwash and Holy Water in the Ramparts". The poor man has an open anti-Christian hang-up. He had a bad trip back in his days in the South, but he never got over it — you'll see that in every line of his writing. Or an article on the Jesus movement like the Christian Century article. It was really insidious — it suggested that the Jesus movement was the rise of anti-Semitism all over again. They went so far as to say the Jesus movement was radical in saying that Jesus is God — (they didn't believe that) — and saying that if we said Jesus is God, we'll be anti-Semitic. The article was really horrible in its innuendos and insidious insinuations with no evidence at all. (In actual fact, the Jesus movement has a remarkable amount of converted Jews, and a remarkably good record in this area.) Articles like this are in the worst possible taste

and often tell us far more about the writers than the subjects under review. But what I'm saying here is — first; if you see the Jesus movement against this background of all the other various trends, it qualifies your total excitement about it. It's part of a larger trend in certain aspects of it. If it's true that this unqualified enthusiasm is curtailed by seeing the movement against its cultural background, this would be diminished even further by closer examination of the movement itself. Here's the second area: — rather than an emorphous whole or a united whole, the movement can really be classified in several categories.

The first group comprises those who have a genuine Christian faith, expressed in a fresh and a free life style, and where they also attain spiritual bounds and an intellectual maturity. This is the Jesus movement at its highest and most hopeful. Deeply based in their convictions, practising a love that's much stronger than slogans, fired by a powerful vision for society — their coffee houses, hot lines, drug centres and Christian houses have genuinely provided hope for many. Expressed socially and evangelistically. What it seems preachers have only been speaking about for years; people are really experiencing in these groups, and the general communal expression of love is speaking clearly into a vacuum created by the failure of both homes and churches. This is the best part of the Jesus movement — I have nothing to say about this. In areas like this, I'm speaking of groups like the Christian World



Liberation Front, and so on. Our hearts and our prayers and our wishes are thoroughly behind groups like this. (Right on — Ed.)

The second group includes those who are, perhaps, sincere Christians, but tend to be totally subjective in faith, separatist in their purity and often unwise in their enthusiasm. In other words, I'm not judging whether or not they're Christians (they are undoubtedly), but they're making foolish mistakes.

Strangely, they're lapsing into the very same mistakes which an older generation of Christians made, which turned off our generation earlier. (Stressing the Bible) wrongly, they isolate it from cultural relevance, calling for withdrawal from society. Universities are evil, movies are worldly, short skirts prohibited, books are prescribed, work is discouraged — and sometimes a spirit of fanatical absolutism and complete dependency is fostered. And with many a new extreme chiliasm, the belief that the end of time tomorrow as we take to the hills, is rearing its head and becoming a new escapism. They may well be sincere Christians, and I have no doubt on that level, but they're beginning to show an immaturity that cannot be explained away by experience, and a folly that cannot be excused by enthusiasm.

The third group is the most dubious of all. This comprises a wide range of people — some of whom are definitely Christians, and some of whom, though, who claim to be Christian, time

alone will only expose as spurious. For those to whom it is spurious, JESUS IS SIMPLY A HERO SYMBOL, A FELLOW REBEL IN THE COMMON CAUSE AGAINST THE EXISTING SYSTEM. For some, He's the ultimate trip — beyond marijuana, LSD — safe, and satisfying and spiritual. For some, He's the soul man, but in today's wildly indiscriminate climate, the spurious flourishes with the authoritarian and the shallow with the heretical. Coleridge made a very interesting remark I came across last week. He said, "If you want to see what the aspirations of any generation are, think what they think of Jesus and you'll always see that they put Jesus into the particular ideal that they're pursuing."

We make Jesus what we want, and so we justify what we want. And this is what certain of these people have done — Jesus, the sort of rock hero, Jesus — the liberator, Jesus — the this and the that, etc. Each of us trying to identify Jesus with the particular movement. It's a very interesting remark. You can see a generation's aspirations in their views of Christ.

Typical of the worst in this area of those who are Christians, very often, but still foolish, are the Children of God. Highly authoritarian, exclusivist and judgemental, a sect which began in Texas, but is now spreading all over the world. In this you join the communes and submit to almost dictatorial control; forbidden to go home again, their mail is censored, their phone calls monitored, their privacy overruled and their possessions pooled. From their outposts, they fan out in their buses, under the leadership of their secret-identity leaders and conduct a high-powered proselytising with a strong-arm growling in their evangelism. The ugliness of their style and the stupidity of their simplistic literalism and the repugnance of their methods display a very harsh face to most men.

Horribly, an atheist coming from London, a fellow who was here a few months back, said he left the theatre, got into his car with his girlfriend; 15 Children of God people surrounded the car and stood on the bumper shouting at him for 20 minutes, stopping him going; "God loves you, man. God loves you." Another little atheist was in Trafalgar Square in London, the prophet bus arrived, people fanned out all over the place. They literally grabbed people physically, made them sit down, lie down and preached to them forcefully. One fellow saw one who was converted, hoisted up on the shoulders of the whole group and carried back to the bus. Extraordinary stories are coming back from these things. Even if their intentions are good, such zeal and fanaticism is so misguided that society's reaching a saturation point with this sort of thing. At least the SDS, Haight-Ashbury and the rock festivals took some dignified time to expose the logic of their following. The lower end of the Jesus movement sometimes almost represents instant following. At the opposite pole from this religious authoritarianism of the Children of God is religious anarchy, represented by the wandering bums and drop-outs, thinly disguised as self-styled apostles and prophets, ego-trippers whose arsenal includes the Jesus language. Another odd mixture of this worst end of the Jesus movement is what in clearer times would be recognised as heretical, such as the groups of "The Way" in Ohio, who deny the Trinity. But for most people this is part of the Jesus movement. And even the occultist group, "The Process" has been mistaken for part of the Jesus movement by onlookers.

The movement as a whole (notice here the three categories), I have nothing to say that's wrong about the first part.

The movement as a whole presents three grave dangers. The first is confusion. Without a strong understanding of truth, there's a constant tendency towards the contentless in faith, and the counterfeit in experience. The former makes for a weakness in faith and communication, while the latter means that the spurious will thrive with the genuine.

There is, of course, much genuine spiritual experience within the movement, but some results are much that is simply psychological and some that is undoubtedly demonic. And this is true of some healing, prophecy, speaking in tongues. Even that which is genuine is sometimes made an end in itself, (such as the new platonic superspirituality in "Times"), rather than being channeled into a growing maturity by constructive public concern.



# THE JESUS REVOLUTION.

BY OS GUINNESS FROM L'ABRI

If this contentless, super-subjectivism or instant spirituality is allowed to continue, the chaos will soon be extreme. Those who once tripped on drugs and now trip on Jesus, will find some new trip and in the swing away, not only will the spurious be discredited, but unfortunately the genuine as well, and the whole movement could just fan in disarray.

In many ways, the present situation parallels the early enthusiasm stirred up by the ministry of Christ. But His reaction was quite different. We read in John: "Many gave their allegiance to Him when they saw the signs He performed, but Jesus for His part would not trust Himself to them. He knew men so well, all of them." You see that Jesus never went to the extreme of cynicism although He knew men well. And He was open to men without going to the opposite extreme of naivety. So He was not deceived by a passing trend. What did He do?

He stressed "CONTENT, CHALLENGE, COST OF DISCIPLESHIP, TEACHING, INVOLVEMENT AND IMPLICATIONS". And what happened was He discovered the genuine from spurious. And so He found His true disciples. I think this polarisation, an intended polarisation by the tests of truth and the challenge of content is the crying need today. Maybe we even need to change things like the terminology, and say: The Street Christians for the good part, and the Jesus Freaks for the bad part; or something like this: slowly to polarise them so that when the disarray comes and the worst part falls away, the better part is not discredited at the same time. At the moment, a few people have a critical idea of the various categories, and they just lump them all together. Here's the first danger: confusion.

The second danger is commercialism. Far too much of the Jesus movement is unwitting fadism and the fate of the beats, hippies, rock festivals, and the radicals should be a clear warning. In this direction, the Jesus shirts, the bumper stickers, the posters, the Jesus watches, the buttons, the endless slogans, the Jesus cheers, even the Jesus Christ jockey shorts and bikinis; all of these devalue the genuine reality of the inner meaning, and debate it to the level of another Californian neophiliac fashion. Sadly, even the movement itself is not free of this shoddy Huxterism. In other words, it's not only people outside the movement doing this; sadly, it's people inside and surely, this stinks. Most ghastly of all is this recent thing announced down in Alabama, "The Holy Land". And really, this is the most disgusting and nauseating thing you've ever seen. Soon the real messengers can be rendered innocuous and society will have reached a saturation point and there are many signs that this is already happening. One is even tempted to sigh today for the good old fashioned days of hard-headed atheism. God words and Jesus phrases are in vogue, but no words are emptier or more liable to misinterpretation.

These twin dangers of confusion and commercialism come together sickeningly in the Broadway musical "Jesus Christ Superstar". Speaking to audiences who know little of the Bible, and even less of history, it cashes in on the current spiritual fervour with a brilliant blend of skilful rock, abysmal theology and astute business acumen, spawning further confusion and making Christian symbolism the copyright property of grasping businessmen. I think in this, the Holy Land thing, the exploitation of religion today makes the twentieth century businessmen the counterparts of the people in the temple that the Jesus of history drove out, in outrage, and we should have the same atmosphere, and attitude to this cheap commercialism.

The third danger is more far reaching than the Jesus movement itself. And this is the danger of control. Now this is a danger that all religions which have no content for basis, are open to. Let me start again. The third danger is more far reaching than the Jesus movement. It's a problem that all movements within Christianity which lack a clear statement of truth, will be vulnerable to. In themselves, without this clear statement of truth, such religions can become so vacuous that they are open to the charge of being meaningless. But even worse for those outside, if they have no clear conception of truth, they will be open to the control of manipulation. And I think this needs a lot of careful thought. There's a growing recognition today that the social values of religion are necessary. A nation with monolithic religious

ideals is much more easily governed. George Bernard Shaw said: "Government is impossible without religion." Reviewing his career as a psycho-analyst, Carl Jung wrote, "Among all my patients in the second half of life, was one whose problem in their last resort, was not that of finding a religious outlook on life. And it's safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers. And none of them has been really healed who did not regain his religious outlook."

Now in many areas, the religious resurgence coincides conveniently with the growing recognition of religion's sociological value, especially when there is no embarrassingly stubborn content and theology has shrivelled down to "God is what you take seriously without any reservations." Which is Tillich's famous definition. Now the danger of this should be apparent to anyone sensitive to the warning bells heralding totalitarianism.

Writing of the period of the Decline of the Roman Empire, Edward Gibbon made this fascinating remark; he said: "Religions were commonly held by the people to be equally true; by the philosophers to be equally false, and by the magistrates to be equally useful." This cynical triple tier toleration of religion was part of the cement of the Roman totalitarianism. Few people remember that during the war,



Himmler was working furiously on the rudiments of a new Nazi world religion, culled collectively from the world's great religions of the past. It was summed up in the person of the Fuhrer himself. Some are predicting that within 50 years, Russia may also be using religious language; not with any conviction that the religions are true, but simply as the best and most useful sociological cement. Consequently, while the earliest humanists laughed religion out of court (a typical statement of this would be Huxley's statement when he said: "Evolutionary man no longer takes refuge from his loneliness by creeping for shelter into the arms of a father-figure.") That was 20 years ago, now the modern humanists are saying: "There is no God, but man functions better on the basis of religion, therefore we use a religion without revelation." So the belief, or beliefs continue; but the spiritual introspection and preoccupation prevent the religious person from seeing that religion is slowly becoming a soma; a modern opiate for the people.

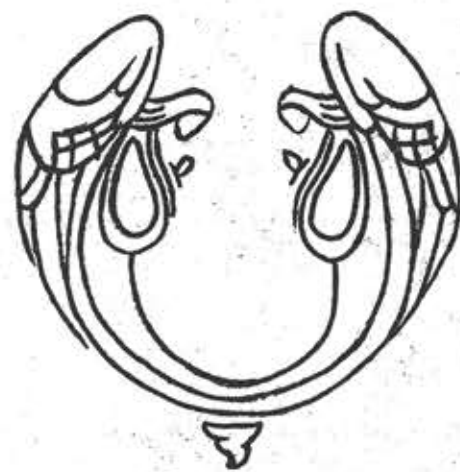
This is why I was so disgusted when a Christian organisation made a film of campus violence and unrest and used this to go round to big corporations saying to them: "If you support us, we will get these people converted and get them back off the streets." That's a very cynical way of fund raising, and completely disgusting in terms of true Christian ethics.

Similarly, the establishment today is delighted with the Jesus movement. Take the Jesus movement, one of the effects is, it is happy with itself. It has no cutting edge, usually, except in the area of evangelism and so is not an itch in the backside of society as the radicals were. And so it's happily contained, and the government smiles down on it. And this is the dangerous thing people are wanting — if religion has no content, specifically Christian faith, it can be manipulated, contained, pushed in any way and above all, controlled.



But the essence of Christianity is that because it has content and truth, you say: "Here I say no. There is a point beyond which, what you ask me to do is impossible and if you take my life when I lay my body down the line in saying no, then you take my life; I cannot go further." And this is the essence of true Christianity. Contentless faiths, with these various forms, are ideal for manipulation. I cannot stress too strongly, the tremendous importance of that.

So those I think, are the three dangers of the Jesus movement: confusion, the openness to commercialism and sharing with all these other types of religious faith too, the openness to control; because without a basis they can be pushed any way they're contained.



## OS GUINNESS OF L'ABRI comments on: JESUS CHRIST SUPERSTAR

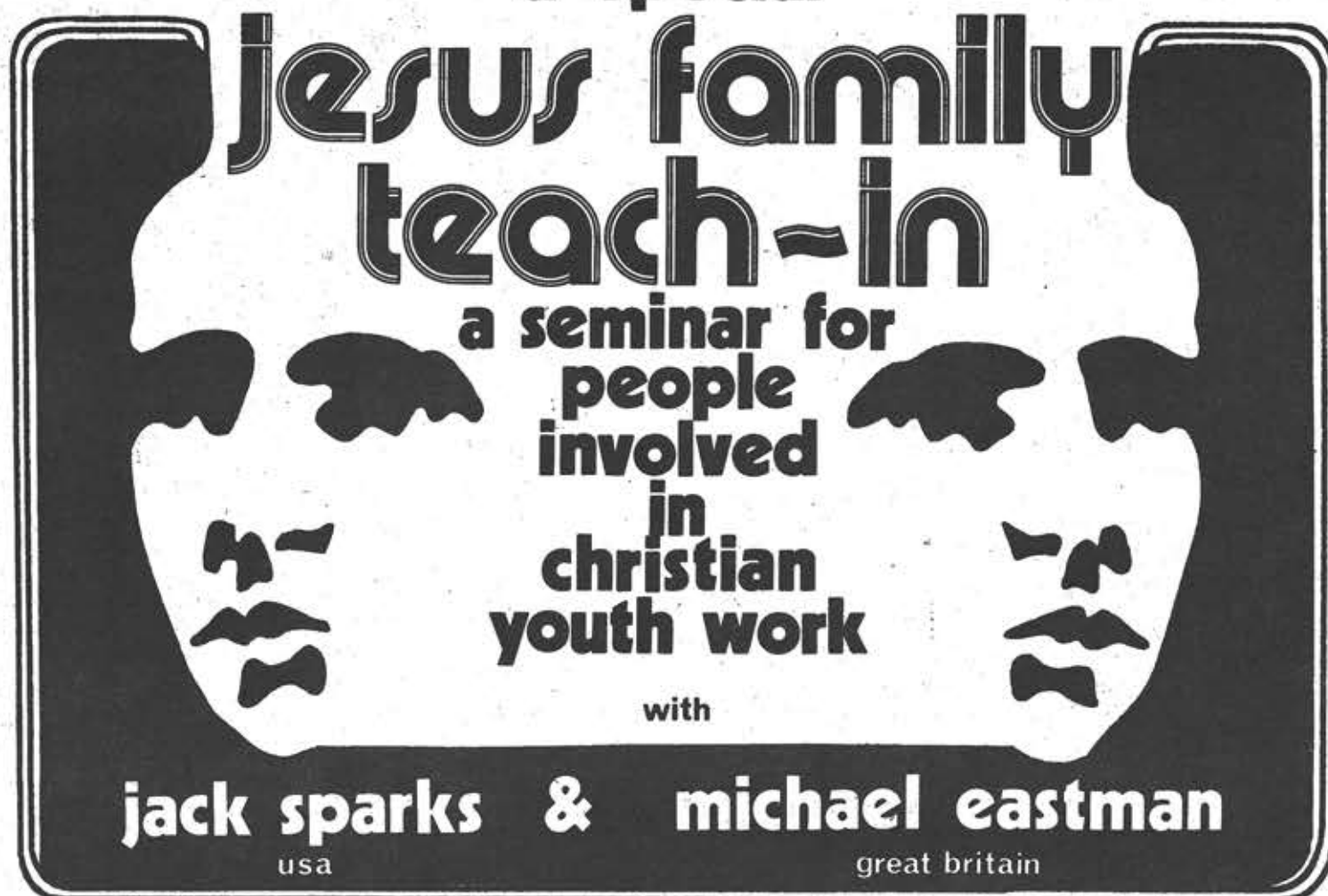
One is even tempted to sigh today for the good old fashioned days of hard-headed atheism. God words and Jesus phrases are in vogue, but no words are emptier or more liable to misinterpretation. These twin dangers of confusion and commercialism come together sickeningly in the Broadway musical "Jesus Christ Superstar".

Speaking to audiences who know little of the Bible, and even less of history, it cashes in on the current spiritual fervour with a brilliant blend of skilful rock, abysmal theology and astute business acumen, spawning further confusion and making Christian symbolism the copyright property of grasping businessmen. I think that in this, the Holy Land thing; the exploitation of religion today; makes the twentieth century businessmen the counterparts of the people in the temple that the Jesus of history drove out, in outrage, and we should have the same atmosphere and attitude to this cheap commercialism.



# PROFILE ON DR. JACK SPARKS AND MICHAEL EASTMAN

a special



Dr. Jack Sparks is the leader and founder of Christian World Liberation Front. "C.W.L.F. is an organization of evangelical Christians with a unique ministry to the street people of Berkeley and the students of the University of California campus there. It was one of the first groups identified as Jesus People and Jesus Freaks by the press. In July 1969 the organization began an underground newspaper called Right On, the first and, many observers feel, the best Jesus paper. Employing the hip vernacular of the street people, the paper brings the revolutionary message of Jesus Christ to a population of radicals, activists, dopers, and ordinary university students — a subculture overlooked and often scorned by many churches and straight Christians."

The activities of C.W.L.F. include publishing the newspaper Right On and an "extensive literature ministry including pamphlets, tracts, leaflets, and comic books, as well as manuals like a freshman orientation handbook designed for students and a medical handbook that details basic first aid techniques and discusses how to plan a nutritious diet on a shoestring budget. All of the literature contains the same simple message of the gospel of Jesus conveyed in the hip language so familiar to members of the youth culture."

## PROFILE ON MICHAEL EASTMAN AND F.Y.T.

Michael Eastman is secretary and development officer for the Frontier Youth Trust in the U.K. Operating from a London based office, F.Y.T.'s operation spreads out all over England through a network of regional committees, a large force of honorary workers and a small team of dedicated full-time staff.

They see themselves as a service organization to the youth service in England and their work includes leadership training, an information and resource listing service, a communications link between youth workers, a job listing service for full-time youth workers, publications, research and, recently, they have taken some responsibility in "Borstals" in the north of England ("Borstals" are the equivalent of our remand centres for juvenile offenders). F.Y.T. has a particular interest in youth work in the lower socio-economic levels of English society.

## YOUTH CONSULTATION '73

Dr. Jack Sparks and Mr. Michael Eastman, both radical youth workers, will visit Australia during September and October this year. They will take part in a Federal Youth Consultation at the CMS centre, Belgrave Heights from September 24-28 and will follow this with youth work seminars in all capital cities.

Dr. Sparks is Director of the Christian World Liberation Front, a biblically based, unconventional youth movement amongst American street people and university students. Mr. Michael Eastman is Development Officer of Frontier Youth Trust — the arm of British S.U. responsible for servicing and developing Christian open youth clubs.

Both men have wide ranging experiences in working with non-church young people, radicals, activists, drug addicts, underprivileged and conventional youth, who have never met Jesus Christ.

The Melbourne all day Youth Work Seminar will be held on October 6th, and will be open to any person involved in youth work.

## CASSETTES

Yes, cassettes are really in and we Praise the Lord for the equipment He is giving us, for this vital part of our growing ministry. Another new cassette deck has been given to us and will enable us to do copying of cassettes; a real asset. We now have the "House" rooms wired with multiple sets of headphones in a system which allows any brother or sister to listen to any cassette undisturbed, any time of the day, on virtually any topic they care to name. This is tremendous; not only for the gigantic fund of expert knowledge instantly available to the listener, but for personal guidance and counselling. For instance — someone comes in hassled by a particular problem — it may be on some point of doctrine, or human relations, or Christianity and technology — the subjects are endless. An appropriate cassette is chosen and the person immediately gets a complete picture of his

or her problem. Often this is all that is needed — just information presented in a clear concise way. Of course, the teaching possibilities of these cassettes are immediately obvious, and people can listen to world acclaimed preachers and teachers in the same way.

We feel a cassette ministry involving counselling and teaching is long overdue and we thank the Lord for the initial vision and the fact that now all of this is coming to be a reality.

But like all visions that come to reality, there are very many practical areas that require our support and prayers.

As you know, it is very difficult to run a cassette ministry without cassettes — so if you can donate a cassette or two to the ministry we would sure be grateful. If a thousand Jesus People gave one cassette each — what a gas that would be!

Secondly: We need YOUR testimony on cassette

— yes! testimonies of every sort. Students, hippies, businessmen, Jesus Freaks, ex-junkies, Uni. graduates, ditch-diggers, etc. etc. etc. Yes, we need testimonies that relate to every brother and sister who needs Jesus.

What a tremendous tool the Lord can use; testimonies from every kind of person — telling the listener just what Jesus has done for him.

Teaching tapes such as: Schaeffer's L'Abri collection; tapes of ministry by Os Guinness and Billy Graham — what a powerful weapon for the Lord. Praise His name.

So if YOU can HELP in any way in this new breakthrough ministry, don't hesitate to contact us at: The Jesus Light and Power House

265 Canterbury Road

North Bayswater.

729 6555

We would love to hear from you.



# materialism

ASH HEAP LIVES

Francis Schaeffer

A subject much under discussion today is materialism. It is perfectly true that philosophic materialism stands as an absolute antithesis to Christianity. If a person's a Christian, he cannot be a materialist. While many Christians are violently opposed to philosophic and communistic forms of materialism, they often practice a form of materialism which is just as opposed to true spirituality as any other. That is, most of us spend most of our time and money on what is going to end up in the city dump. We acquire this from a society that lives and works on the rules; that what is really important are material possessions, and, what is important is technology, in its many and varied forms and what is produced by that technology. There is, of course, a growing realisation that in some cases technology creates more problems than it solves, but as Christians, do we have a deep and real grasp of the fact that material possessions in themselves are not always good? Often it is how we use what we have in the way of material possessions that constitutes a denial of true spirituality and human sensitivity.

Indeed, often as Christians we use our material possessions in such a way that people cannot believe that we're serious about trusting our Father in Heaven and sharing our things with our fellow men. Yes, material possessions are not always good to have. For example, our grandmothers would cook a Sunday dinner in a wood-burning stove — a process taking a considerable amount of effort and a large amount of time; and one today which we would consider almost with horror. Is that really necessarily worse or is it really necessarily better for a woman in Australia to pop her roast into a modern automatic oven, set the timer and come back at night when it is all, theoretically, nicely cooked — the REAL question is, what does she do with the time she's saved? If she spends her whole time being morose and lonely; or if she spends her whole time getting into trouble like some of our modern suburban women, wouldn't it be better not to have the material possessions and be cooking with the fuel stove?

Material possessions are not necessarily good in themselves, it's how you use them and what you use them for that counts.

We have seen that material possessions are not necessarily good for us in this present life, but the Bible goes further than this, and teaches us that we must never live in the perspective of this present life. The Christian is a man who lives constantly in the perspective of the horizontal extension of the life to come: a cause and effect relationship between the now and the then. These are not separated! They stand in a casual relationship one to the other. What we do now has a result in what will be the eternal, then.

Matthew 6:19-20 "Don't store your profits here on earth where they can erode away or may be stolen. Store them in heaven where they will never lose their value, and are safe from thieves." The Biblical perspective is simply this — there is a horizontal projection from this life into that which is to come. You can lay up your treasure in one of two places. In one place it's going to rot away: in the other place it will never rot away — you can lay it up in land, or in the bank, or investments: but the Bible indicates that it is just as realistic and objective in laying it up in heaven. From the Biblical viewpoint, there are two places you can put your treasure, that are **both equally real**.

Notice further Luke 12:15-21 "Beware! Don't always be wishing for what you don't have." Then he gave an illustration: "A rich man has a fertile farm that produced fine crops. In fact, his barns were full to overflowing — he couldn't get everything in. He thought about his problem, and then he finally exclaimed, 'I know — I'll tear down my barns and build bigger ones. Then I'll have room enough. And I'll sit back and say to myself, Friend, you have enough stored away for years to come. Now take it easy — wine, women and song for you!' But God said to him, 'Fool! Tonight you die. Then who will get it all?' Yes, every man is a fool who gets rich on earth but not in heaven."

In other words, a man's a fool to lay a treasure in a bank that won't last, when there's a bank that will. It's true that most of us tend to use this as an evangelical verse, and say that a man is a fool to lay up everything in this life and forget that one day he's going to have to stand before the judgment seat of Christ concerning heaven and hell. Undoubtedly, this is involved, but there is much more than this involved — it's not all that is meant in it; it is spoken for Christians as well as non-Christians. The man

who lays up all his treasures in the now, and is not consciously laying up his treasures for heaven, either doesn't really believe in heaven, or he's a fool. And Jesus is speaking here not only to the man who spends all his time accumulating wealth: and we know he's going to die and be lost — he's speaking to Christians as well. Either we don't believe in the horizontal extension into the future life or we're fools if we spend all our energy laying up money in a bank that is just going to leave us open to the thieves instead of the place where it's really going to count. Notice Luke 12:33 "Provide yourselves bags that don't grow old, a treasure in the heavens that doesn't fail, where thieves can't get in and moths can't corrupt." You can choose two bags — Jesus is being very explicit here. A man is going to carry \$5,000 in gold coins and he has two choices of bags. One is made of cheesecloth and won't last very long and pretty soon the coins will be dribbling out as he walks over the mountain fields on his way to cross the frontier. So here is a man who chooses a cheesecloth bag to hold his money, so that when he gets over the frontier, his money will be gone. On the other hand, he can get a heavy leather bag so that when he gets over the frontier, all his money will still be there. Jesus is being very explicit — if we lay up treasures only in this life, we've chosen a very stupid bag. A very stupid bag indeed!

We must understand the Biblical form of laying up our treasures in heaven includes not only the missionary giving, but it includes also the caring for people.

Jesus had something else to say about this in Luke 16:1-14.

"Jesus now told this story to his disciples: 'A rich man hired an accountant to handle his affairs, but soon a rumour went around that the accountant was thoroughly dishonest. So his employer called him in and said, "What's this I hear about your stealing from me? Get your report in order, for you are dismissed." The accountant thought to himself, "Now what? I'm finished here, I haven't the strength to go out and dig ditches, and I'm too proud to beg. I know just the thing! And then I'll have plenty of friends to take care of me when I leave!" So he invited each one who owed money to his employer to come and discuss the situation. He asked the first one, "How much do you owe him?" "My debt is 850 gallons of olive oil," the man replied. "Yes, here is the contract you signed," the accountant told him. "Tear it up and write another one for half that much!" "And how much do you owe him?" he asked the next man. "A thousand bushels of wheat," was the reply. "Here," the accountant said, "take your note and replace it with one for only 800 bushels!" The rich man had to admire the rascal for being so shrewd. And it is true that the citizens of this world are more clever (in dishonesty) than the godly are. But shall I tell you to act that way, to buy friendship through cheating? Will this ensure your entry into an everlasting home in heaven? No! For unless you are honest in small matters, you won't be in large ones. If you cheat even a little, you won't be honest with greater responsibilities. And if you are untrustworthy about worldly wealth, who will trust you with the true riches of heaven? And if you are not faithful with other people's money, why should you be entrusted with money of your own? For neither you nor anyone else can serve two masters. You will hate one and show loyalty to the other, or else the other way around — you will be enthusiastic about one and despise the other. You cannot serve both God and money.' The Pharisees, who dearly loved their money, naturally scoffed at this." Notice in this passage the steward's master commends the unjust steward because he acted wisely — what he did was a wise thing. You're to make friends, says Jesus; that is, if you're as wise as the unjust steward (who was wicked but wise) — you are wise to make friends by the present use of your money, that when you fail, that is, die; they (that is, they you have made friends of by the use of your money), they have gone before and are in heaven, so therefore you are to use your present money now in such a way that when you die and get to heaven they're already going to be there and receive you into everlasting habitation. They will receive you, that is, with joy in heaven.

The Bible is very realistic. The Bible says heaven is not an upper storey situation, it isn't an LSD trip; that heaven is just as real as the here; that it is not something you merely teach people so that they can stay in their present problems, but you're really going to be there. An when you get there it's just going to be as real as this, that some of the people

you already know are going to be there. It sounds simplistic — the Christian profound philosophy is simple; and that is, there is a horizontal continuity of cause and effect between the present and the future and the future is just as real as the present and when you get there you're going to meet some people up there and they're going to speak to you about what you did down here.

Jesus is saying, "Be careful how you use your money now." He said to the rich man, "You're a fool if you don't keep this in mind." Remember what He said about the bags — He said "You're a fool if you choose a bag that's all leaked out by the time you die." There's a way to lay up money now so that you can take it with you — that's the whole point of Jesus' teaching.

We need true riches — we need spiritual power. We really need spiritual power, but what Jesus is saying is; that if you don't have enough sense to use money correctly, why do you think you're going to be given any true riches, that is, spiritual power. Christians say: "Where's our power? Where's our power?" This is at least part of the answer; and that is if we don't know how to use even money with a view in mind that what counts is eternity and not the present — if we don't even know how to use money this way; why do you think God is going to entrust to you spiritual power, which can be used in so many ways, both positively and in the way that is less than it should be used. Jesus said don't be foolish. Why should God give you anything more if you haven't got sense enough to use your money correctly; when you say that you believe in heaven and you believe that God lives forever? And Jesus said, there's a second thing — if you've not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters. This was not the steward's money, our money's not our money either.

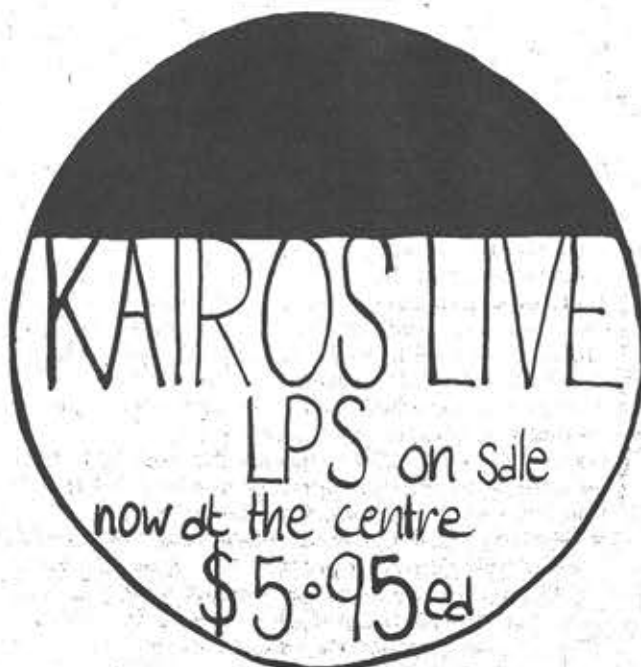
**Our time and our money are not exempt from the Lordship of Christ.** And it's His money, it's not mine. And Jesus is saying here, if you don't use your money wisely, why do you think that anybody's going to give you something that's more important and of more value and more explosive in its use or misuse than any money. If a son can't take his father's money and get it to the store safely, and home safely, the father isn't very apt that same week, to increase the child's allowance. It doesn't make sense. Finally He says, you cannot serve God and riches. And the Pharisees also, heard these things and derided them, because they really wanted money; and remember the Pharisees believed in the resurrection. There are all too many of us who are Bible-believing Christians who would fight for the resurrection, but live as though the whole of life was on this side of the grave, as far as our material possessions, our time and our energy and our talents are concerned.

Jesus is saying here are two irreconcilable points of life — and you're either at one reference point or the other. One reference point will be riches in this life; or the reality of God and the future. And you cannot keep these two reference points together. Matthew 6:21 "Where your treasure is, there will your heart be also."

Every dollar we spend, we're either laying a spiritual treasure in heaven or it's to end in the ash heap. Everything we do, every dollar, every use of our talent, every use of our time and our energy is being banked one place or the other — it's either being placed over there, where we're going to be some day or it's being placed in a thing that's going to end up totally in the ash heap.

As we walk into the midst of the city dump, we see there almost everything most people spend their life for — and that's where it is.

II Corinthians 8:9 "Though he was so very rich, yet to help you he became so very poor, so that by being poor he could make you rich."





## The Letter To The Street Christians

Remember, no one is in the forever family unless he has been made right with God thru Jesus. Let's not fool ourselves; people who get drunk all the time, people who really dig on dope, who are heavy into free sex and homosexuality, who are thieves, bad mouthers, astrology freaks, and like that, — are not in the forever family. These are the very life styles you used to have. But you have been washed clean from all this trash, set apart, and made right with God; not by anything you have done but by Jesus and His Spirit in you.

I can do anything I want to because of this new found freedom, but there are some things I shouldn't do. Jesus has set me free from God's law, but I'm not going to get hooked on my own selfish desires. Like even something as important as food. Food was made for our stomachs and our stomachs were made for food, but God's going to wipe them both out when Jesus comes back. It's the same with all the desires of our bodies. Sex is an important desire but God didn't make it for us to just ball anybody that comes along. Our bodies were made for Jesus and to be filled up completely by Him. Besides, someday He's going to remake our bodies just like He did Jesus' body. On the other hand, our bodies right now are parts of Jesus Himself. Should I take a part of Jesus and unite Him with a woman He hasn't given me as my wife? Forget it! God tells us that two people joined in the sex act become one person. To be one person with more than one person is to prostitute that act and the reason God gave it to us. No, child of Jesus, — when you meet Him you are united with Him in one Spirit. That's why we say run away from wrong sex acts. No other wrong things that you could do affect the body the way this one does. God's Holy Spirit is inside your body and that body does not belong to you anymore. Dig it. God bought you and the price was Jesus hanging on the cross. So honor God with your body.

Now to answer some of your questions. The way things are it's a good thing for a man not to touch a woman. But with all the balling that's going on it's best to get married. Then the husband and wife should pay attention to each other's needs and remember that they belong to each other for life. They shouldn't hold back from sexual relations with each other unless they agree to for a short time, so that they can spend their whole time talking to Jesus. Afterwards they should come back together so that Satan can't tempt them through their desires. We're not saying you have to get married but God wants you to have freedom in your relationships with each other and your relationship with Him.

As far as marriage itself goes, these are hard times. It would be far-out for us as individuals if all of us had the ability to live without sexual activity. But we don't all have that ability and it's a lot better for a person to get married than to be all hassled up by unsatisfied sexual desire.

If you're already married, God's got something to say to you about your lives together. First of all, a wife should stay with her husband. If she does leave him, she should stay unmarried or get it together with her husband again. And husbands shouldn't leave their wives either. Also, even though God doesn't say you have to, if a brother has a wife who doesn't know Jesus, and she'll live with Him, he shouldn't leave her. Same for a sister in the same situation. Like the one who does know Jesus (husband or wife) brings the partner into touch with other Jesus people and the children have a chance to get behind the Good News. But if the one who doesn't know Jesus decides to leave, let him split, God won't hold you responsible, and He wants us to live at peace with each other. Besides, you don't know if you'll be able to help your partner come to Jesus anyway.

So when you meet Jesus, don't be in a big hurry to change the situation you're in. If you belong to a church, don't drop out just because you've met Jesus. If you don't belong to one don't be in a big hurry to join. What's important is to do what God says. If you have a job, keep it 'til God tells you to do something else. Jesus set you free from all the trips that men try to drop on you so don't sell out to any of them. Stay where you are with your marriage partner and everything else until God puts you in a different place.

## LETTERS TO STREET CHRISTIANS

A limited number now available at the centre — \$1.55 each plus postage.

# Mixed Vibes....

Ave Maria Convent  
Dear John

I am writing on behalf of the senior girls of Ave Maria to thank you and your friends for the effort you made in coming to talk with us. We fully appreciated what busy men you are and are grateful that you gave up your time for us.

We are also most grateful for the fact that you came to talk with us, not to us. You impressed us a great deal, and I feel we were brought closer to Christ in knowing you. I can't honestly say that every girl was helped by you. But I know you wouldn't have expected that anyway. We felt it was not important who were not touched but the many of us who were.

When we had been told that you were coming, I am ashamed to say we either turned up our noses in disgust or thought "Oh great! That's no maths for this afternoon." We had been given a general idea of your ages etc, and we weren't too impressed to hear that a bikie gang was going to talk to us about Christ, especially when they appeared to have one foot in the grave and another on a banana peel slipping in. We were distrustful of you and were convinced that the bikes were just some sort of gimmick. I don't know why I'm telling you this because I realize it doesn't create a terribly Christian impression of us. But I wanted to be as honest with you as you were with us. Once you started talking and we gradually opened our minds to you we were overcome by your sincerity. I know that sounds like a great suck but we really were.

At our age it is comforting to find that someone apart from the establishment believes in God and is a follower of Christ. It is a horrible feeling to know that all, or seemingly all of your contemporaries have no value for religion or scoff at you because you don't know whether you have or not. If you were deeply convinced in the validity of your religion you wouldn't have to worry. But the fact remains at our age we aren't. We are just beginning to question all that is about us and searching through it for the truth. To have so many saying your beliefs are wrong, when you are at such an unsure stage makes the search for Truth even harder. But you and your friends gave us courage, and we are now well on the way to proclaiming to others, that which, before, we were reluctant to admit to ourselves — the greatness of God and His Son, the ever-loving Christ.

I hope that you gained as much from us as we did from you. We wish you success in your future work and hope you can help others as you have helped us. May you be strengthened by the love of Christ as you carry out His work.

Yours sincerely  
Julie Murphy  
5 Academic,  
Ave Maria Convent.



Tuesday, 3rd April, 1973

# SISTERS and BROTHERS IN CHRIST:

I've just in the last few weeks become aware of the existence of a Jesus movement in Australia and even in Melbourne. Last Sunday week (25th April) I read a paperback entitled the "Jesus Kids". This was written by a guy named Roger C. Palms who was the campus chaplain of Michigan State University at that time.

It mainly tells of the history of the Jesus People in U.S.A. and their ideals, hopes, beliefs and activities, etc. Well, reading this book really intrigued and interested me and I felt that I would like to get to know more about this movement by young people who have put Jesus Christ at the CENTRE of their lives. So I asked one of my friends if he knew anything about the Jesus People in Australia as he's a Yank. He straight away suggested giving me a few Australian Jesus papers: (the Christmas edition of "Theos Sun" and I think the latest "Truth and Liberation"). I really got stuck into them and did some solid reading and was truly impressed by everything connected with the Jesus Movement in Australia. To be a Jesus "freak" must be a fantastic state of existence — an almost perfect or ideal style of physical and mental existence!

Articles in papers were truly easy to read and to understand (not the heavy opinions and comments) and they kept me interested enough to keep reading to find out more about the work of you Jesus People.

Most kids, and I'm no exception, tend to turn off whenever Jesus or religion is mentioned as if you've been raised up in a Christian background, it tends to become second nature, so not much effort is put into actual belief in concepts of religion. Maybe you felt close to Jesus when you were younger because it was expected of you, but it can become dull and boring, which drifts one out of faith.

I don't think that this letter was really Jesus Christ or Holy Spirit motivated — I simply am truly interested in your movement and would like to know more about your organisation before and if I decide to give it a trial go. I would sincerely love to really **know** Jesus Christ myself and for Him to be the **centre** of my life.

I've been thinking quite a bit about Jesus people lately as your ideals of a Christ centred life really interest me, as I want to get back into faith and stay there. I've read and heard about Jesus Coffee Houses — where would they be located in relation to the Croydon-Ringwood area in the eastern suburbs of Melbourne? Also how does "Truth and Liberation" feel towards other Jesus papers — are you completely independent of others or do you work in mutual co-operation? I suppose some of my past and present history could fill you in on what I might be looking for in the Jesus Movement.

As you have no doubt seen by the propaganda at the top of each page, I am a boarding student at a Lutheran Church Secondary School. Altogether there are about 350 pupils — 120 boarding students and the rest day students. It's a co-ed college but **not** boarding houses.

I'm not a Victorian by birth but a New South Welshman hailing from a little country town of UNGARIE about 200 miles north of Albury; but this is of no importance. I come from a Christian family with a Christian background so that's one reason why I'm at Luther.

What does the Jesus Movement feel towards the established Church in general? In America I think they were against the whole basic concept of the teaching of religion — people weren't really involved in their religion — too impersonal — how do you feel? Because I'm a boarding school student I'm almost virtually cut off from outside life in Melbourne — only chance we get to leave is on week-ends (but I hardly ever go out, being from another state with no friends in Melbourne). So I don't get to see much of Melbourne.

Boarders do have a Christian Youth Fellowship group and meetings are held every 2-3 weeks (on Saturday night) so this **could, should** be a good atmosphere to promote Jesus and His influence in lives of **liberated** Christians. I've also found that I'm not in the minority here at L.C. who didn't know much about Jesus people, but since I've spoken to a few friends and they've too had a look at the two Jesus mags, they've become interested. The whole concept of your Jesus people beliefs has really started me thinking and I hope it brings a change in my life thru that power of J.C. and the Holy Spirit. Any information would be greatly appreciated.

May Christ bless your work.

Hopefully a new member,

Brian Koop.

# U.K. JESUS PAPER FREAKS DIG AUSSIE SCENE!!!

The Editor

Truth and Liberation

C/o Jesus Light and Power House

265 Canterbury Road

Bayswater

Vic. 3153

Australia.

Dear Brother in Christ

We in England were thrilled to hear about your activities in KAIROS 73. One of the keen crusaders sent us a copy of the Jesus paper that you were involved in producing. It really came across well and I trust that it was really used to bring folk to the Lord.

I have enclosed a copy of our own magazine which will help to fill you in a little as to what's going on over here and I am wondering if we could set up an exchange system between your paper and ours. If we could have an exchange subscription then we could keep each other in touch with what is going on and share news and views between our readers. What do you think? For your interest I have also enclosed a special evangelistic outreach edition of Buzz which we published last summer for use on the streets and in parks. It had a great impact and quite a lot of young people have now signed up for Bible study courses as a result.

We have been so aware that the Lord is working in a great way in the lives of young people in England and it's really encouraging to know that things are happening in Australia too. Sometimes it's so tempting to think that all God does is where **we are**.

May God bless and use you in your work for Him. Looking forward to hearing from you, yours in Christ.

Peter Meadows.

Dear John

Again I write; the Lord has been stirring me up and I want to talk with someone — open myself up to someone — the clique I'm in has no old Christians in it, so it's to you I come.

Do you know what it's like — your closest friend, you've known him since grade 4, he's been thinking about Christianity for months and it seems to have happened (after speaking with Barry McGuire) — yeah, so I'm honestly thrilled and nearly cry for him — things get in the way of me seeing him and talking about it with him; and now, nearly two weeks later, I see him and find it's all changed. He is fed up and disillusioned with "Christians"! What I tried to say to him was: "I know what you mean — I'm getting pretty disillusioned myself, but please don't blame it on Christ." Oh Lord — John — isn't it just the scene writing to you, but through talking with you and hearing you speak I've got to feel for you and you're the only relatively mature Christian I know of who'll understand what I'm saying — that's bad in itself.

Take, for instance, what John Hirt had to say, we played the cassette of his first talk (Belgrave Heights) at a Youth Club — oh, everyone was very moved — but when I said how I felt really, I was worried about it, but I'd decided to stay on at school because I thought I could do a lot there for Jesus (etc). People seemed to take that for granted (i.e., that, of course you stay at school — you don't have to go that far) — that means something to me, John — I'm such a young Christian (no, I haven't got an anniversary date — but I'd say it's about nine months), yet I really feel God's call and want to get out of school into society.

I can see through so many people — "Christians" — they enjoy being part of a clique, thinking they've the answer to life, etc. and I can so often feel and see just what God's love is about and want to burst it over people — and I'm a good speaker and I'd probably train as a Rev., except I couldn't stand people calling me "Reverend" — cos I'm not and I couldn't stand Ridley College. John, I'm not saying I think I'm a super cool Christian — I know I'm not vaguely, but I'm honest enough to see that; and keep trying and because of my particular aptitude, I know I'd be a good Rev., (that is, someone relating with people through Jesus Christ). I've said nothing — I just played one of the tapes of you speaking and I'm crying in my heart with you — all I'm trying to say is that when I get that proverbial glimpse of God; (the Holy Spirit of Truth — call it what you will) I think: if only people could see that this is what it's all about, and young Christians (and **old**) — so many get themselves, **ourselves** tied in knots over sinning and all sorts of things and yet at the same time, when it comes down to real, drag life, show nothing; cos it's all an ego trip — what a cliché — but isn't it true — really, I had all sorts of specific examples, but it's all gone. I'm sure you know what I mean. I'd think it was something wrong with me except I **know** that those flashes are of

the Truth (God's) and so many things in Christianity **do** fall short.

Isn't it time you devoted less space in Truth and Lib to write ups on super groovy happenings (yes, I agree they **are** really beautiful, but . . .) and more on Christian living. Sure, I can read it in the Bible, but you know what I mean; write about prayer, about the real doubts we all get, particularly when new into the faith, about facing up to hard realities of life, about things like 'they honour me with their lips, but not their hearts' or however Isaiah says it.

So you think you could please write back re all this — there's so much needs to be changed and I need your support (most seem either Christians frightened to face the truth, or 'non'-Christians pecking at Christianity) — or for you to straighten me out if I'm wrong. I'm not really getting hysterical — I'm mature enough not to let it get me down, but I'm honest enough for it to stir me to do something.

Yours in the real loving strength of Jesus Christ A.H.

Dear John

I have just received my copy of Truth and Lib, and once again am more than impressed with the contents. At least somebody knows red meat and is not afraid to serve it.

To me (at the age of 55), Belgrave was revolutionary. Indeed I cannot go back to pre-Belgrave days and so I am looking to the Lord for a real break out in my own life. The dynamic effect of the Spirit of God on Sunday afternoon still has a challenging effect on my spirit. How can some leaders be so blind and not allow God to have His way.

I wonder in writing the article "The Cosmic Jesus" the author really understands the depths of the personality of God (mark you I said God, not Jesus) he seeks to portray — it seems to me is a head-on challenge to every concept of God which is so rampant in so called "church society" today. Maybe he read Michael Somare's comment: "Christianity a western European cult" or the Kenyan leader who refused "the European Christian system". I would also say as a slight correction that "demons are still afraid of him". So when we pray we do not ask for his presence "he that is in Christ is a new person", but seek to continue and expand an ever-increasing awareness of the unsearchableness of Him. Not that he cannot be apprehended, but the searching uncovers the incredible breadth of that same "cosmic" Jesus; and that same Jesus indwells us. To pray for his presence in our midst is to betray an unawareness of our place in Him, **IF WE ARE THERE, HE IS THERE**; otherwise we are futile battlers in the dark. It is not Paul that speaks but the resurrected Jesus, who by and through the Spirit speaks again. Therefore John 1 and Hebrews 1 are monumental scriptures.

I do not know whether the Jesus people will last, but I do know that Jesus said "All that the Father has given me, shall come to me" and again "That all of which he hath given me, I should lose nothing" and again "no man can come to me, except the Father which hath sent me draw him." So I do not concern myself with people's opinions but with the statements of Jesus. There is so much lying to hand to be done that to waste time analysing the remarks of the knockers leaves me cold. Like Hezekiah I lay it all before the Lord and let him make his judgments.

Thank you again for a very discerning journal and keep it going.

Regarding the purchase of accommodation at Bayswater; I have had a few dollars nestling away till such time as the Lord directed them, and when I saw your appeal instantly it clicked. Please find cheque enclosed to help in purchase of the property. At the moment this contribution is given specifically for this purpose. I am also interested in the fact that full time workers are being engaged; but before I am prepared to assist here I would like to know the calibre of the people concerned. Please accept that as it is meant. Prove all things, we are warned. Thank you again for the paper, and may God strengthen you all to continue to be led by His Spirit.

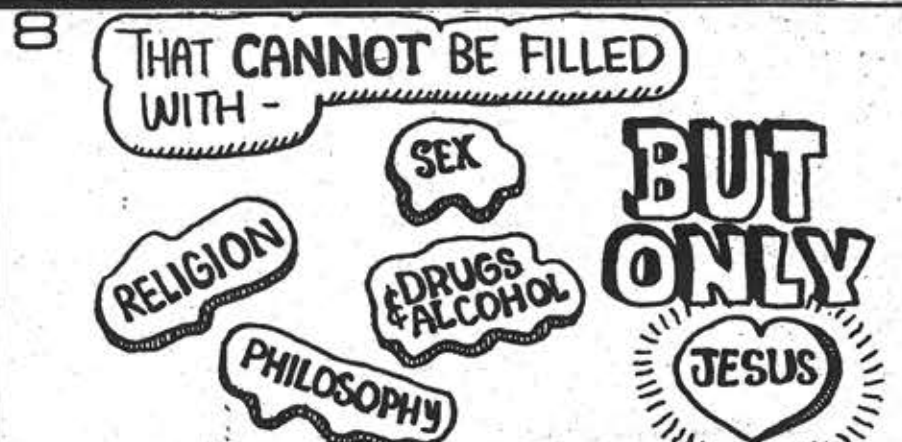
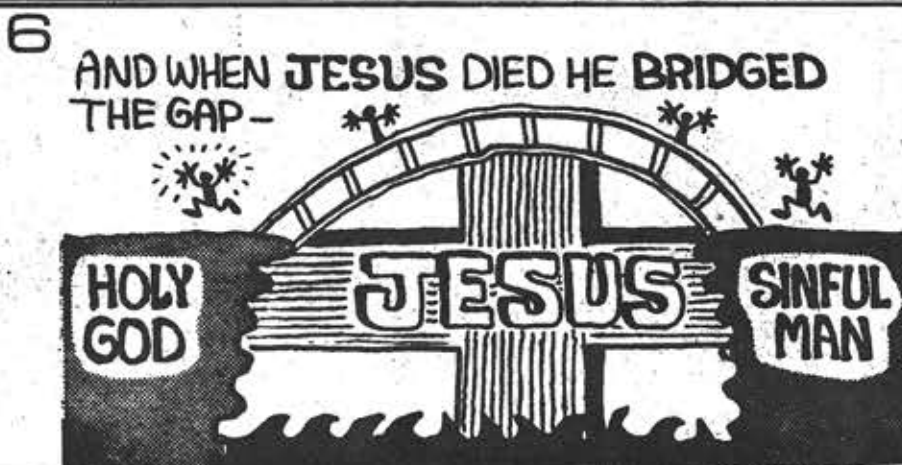
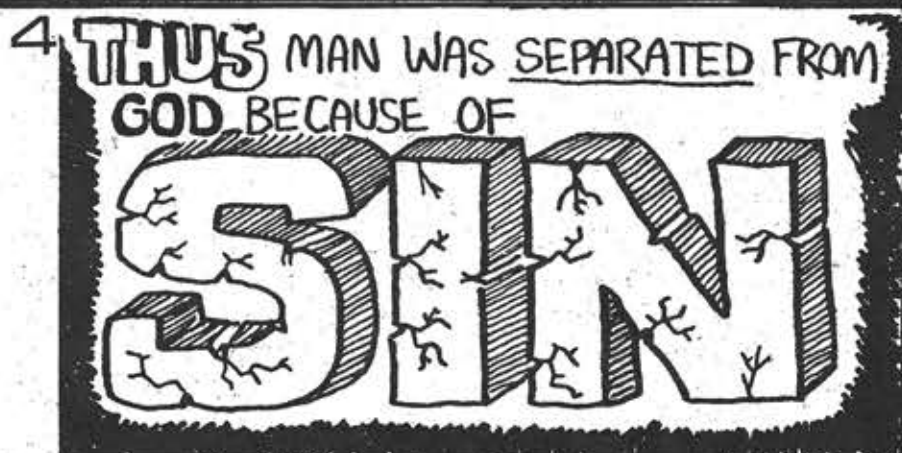
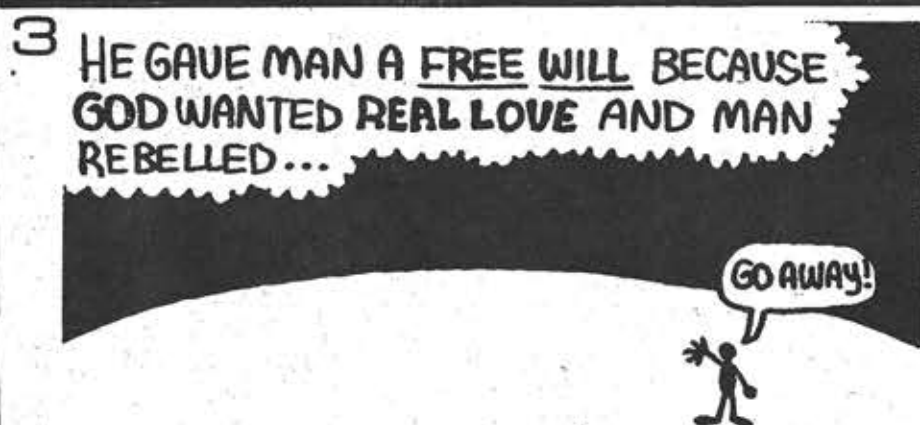
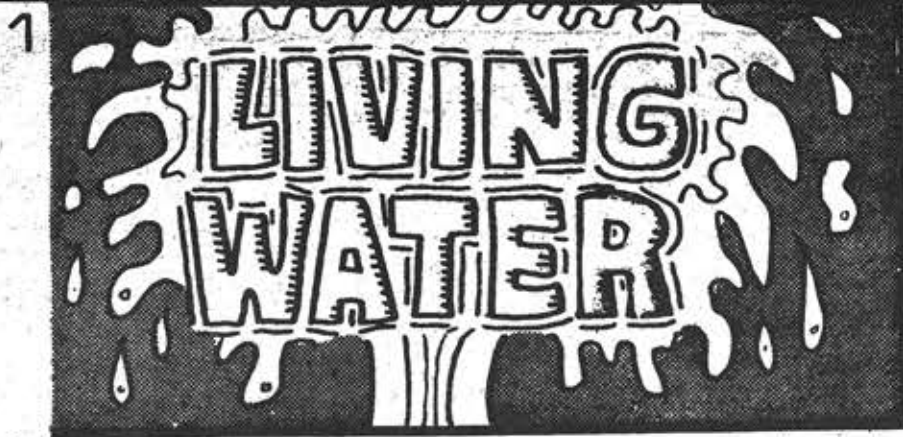
Your brother, because of Jesus Alex.

Dear Brothers and Sisters

Could you please put the following note in Truth & Lib. A group of kids in the Doncaster area have formed together to start a Jesus coffee shop in Doncaster. At the moment we haven't been able to get in touch with enough young Jesus people, so if anyone is interested could they please contact either:- Heather Nicholls 848 1830, Dillwyn Bartholemuz 848 6427.

Yours in Jesus' name  
Heather Nicholls.





\* IF WE GIVE ALL WE WILL GET DRENCHED!



WE MUST BE WILLING TO BEAR THE CROSS  
TO WEAR THE CROWN

13



14

**GOD** IS WILLING THAT ALL SHOULD  
COME TO REPENTENCE, GOD DOESN'T  
SEND ANYONE TO HELL - WE DECIDE  
OUR ETERNAL DESTINY! JESUS  
DIED SO WE COULD BE SET FREE  
FROM THE BONDAGE OF SIN!

15

**W**HY DON'T YOU GET LIBERATED  
FROM SIN AND TAKE A DRINK OF  
**LIVING WATER**? SPIRITUAL  
REFRESHMENT COMES FROM THE  
LORD! ASK JESUS IN YOUR  
HEART AND FIND ETERNAL  
**PEACE WITH GOD!**

16

**T**HINK ABOUT WHAT **JESUS**  
SAID, BEFORE YOU LET  
YOUR MIND REJECT HIM -  
LISTEN TO YOUR **HEART**  
INSTEAD AND YOU WILL  
**ACCEPT HIM!**

17

**NOW**  
IF YOU'VE RECEIVED JESUS

18

**T**IPS FOR GROWTH ...

**#1 READ  
THE  
BIBLE**



19

**#2 PRAY  
& PRAISE**

"PRAY WITHOUT CEASING"  
1 THESS 5:17

"LET EVERYTHING THAT HAS  
BREATH PRAISE YE THE LORD"  
PSALMS 150:6



20

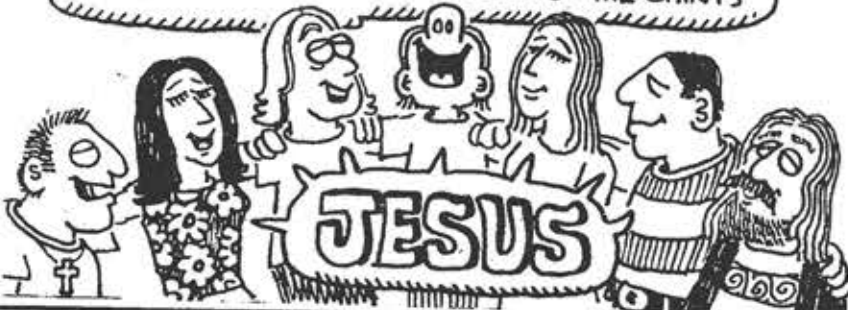
**#3 WITNESS** "DO THE WORK OF  
AN EVANGELIST"



21

**#4 FELLOWSHIP**

"FORSAKE NOT THE ASSEMBLING OF THE SAINTS"



22

IF YOU HAVE ENJOYED THIS PAMPHLET  
AND WOULD LIKE TO KNOW MORE  
ABOUT **JESUS** READ THE **NEW TEST.**  
(START WITH **MATTHEW**) AND WRITE FOR  
LITERATURE ...

**WRITE TO**

**Jesus Light &  
Power House.**  
265 Canterbury Rd.  
Nth Bayswater 3153.

**NEED A PLACE TO FELLOWSHIP?**

COME SHARE THE **LOVE OF JESUS CHRIST**  
WITH US AT

NB. JESUS FREAKS USING THIS  
PLEASE PLACE YOUR CONTACT  
ADDRESS IN THE APPROPRIATE  
SPACE. THIS TRACT PRINTED  
WITH THANKS TO  
← GALVARY CHAPEL CALIFORNIA.



