

EDITORIAL

The COWE press debacle

The Christian public have not been well served with information from the recent Consultation on World Evangelisation.

We reported June 30 issue that twenty-seven Latin Americans who attended convened a non-scheduled meeting to form a new alliance of evangelicals in Spanish and Portuguese S. America, and to dissociate themselves from WCC. We were told that represented twelve countries and fifteen denominations and papa-church groups, and did not want the WCC's Latin American Council of Churches to speak for them. What we were not told was that there were about 100 evangelicals from South America there and many of the remainder dissociated themselves from the move. That is hardly correct reporting from a Christian group. The release was an official one.

The Church Record has been poorly served by the Consultation as have other Christian papers because of the policy of the committee on the media.

Firstly the conference was to be open to press, but in November, 1979 the Lausanne Committee decided to close the conference to the press.

Then the Committee decided to give visitors badges to the press who would be permitted to go to the open meetings, but not permitted to attend the mini-consultations. The exclusion of the press from the latter is understandable because some of the issue such as Islamic and Marxist evangelism, would not serve the cause of the Gospel if splashed across the pages of the press.

However there were representatives of some Christian papers who attended the mini-consultations because they were also delegates. There were no restrictions placed on them except to abide by the media 'policy'. So they had access to information and no doubt their reporting will reflect the position of an inside observer.

The conference did have its own newstaff for the specific purpose of news releases.

The South American's group met with the knowledge of delegates and certainly the press.

The Church Record regrets that it unwittingly published distorted information in official press release, but did so in good faith as it does with other releases. We depend on the integrity of the press officers of such reputable groups to report factual information.

Can you take yourself to see it?



BEING THERE

Here is a wonderfully photographed, utterly distracting tale of fairy story proportions.

A man, who from childhood, has been a gardener in a Washington DC brownstone district and who has never ventured outside (has only watched television) — is suddenly forced into the outside world. He is injured by a car and taken in to an influential family. His uncertain mumbblings are taken to be great philosophical statements by the family, and eventually, by the President of the United States.

Suddenly, he is a cult figure, headed for the presidency himself. Sellers is brilliant, McLaine no less so despite an explicit sex scene which is unnecessary to the story.

"Being There" raises the issue of 'what is the TV generation like'? We are asked to accept that they are inarticulate, overawed gentle people with a basic innate goodness. If this supposition were true, our society would be visibly different from its present state.

However, despite this flaw the movie is visually brilliant, the acting no less so, and it delivers quite an entertaining couple of hours.

"BEING THERE" at Village Cinema City, 545 George Street, Sydney.

G. HOLT

Dear Sir,

In your issue of 2nd June you printed a letter I wrote about the Prayer Book asking why so many rectors use A.A.P.G. in lieu of B.C.P. in spite of the advice given in the former that it is "supplementary to the Book of Common Prayer and not a replacement of it".

I expected a flood of letters, particularly from clergy, explaining why. To date you have not printed one. Why is this?

You will also note, Mr. Editor, that I suggested you might take up the matter editorially. I cannot cease to wonder why you have not taken up the challenge.

This whole subject is so serious that it could split the whole Church wide open. A.A.P.G. is so inferior to B.C.P. that I cannot understand how thinking men and women can condone its use.

Recently there came into my possession a copy of "Ritual Murder", a most scholastic, erudite and pertinent book written on this subject. May I suggest that you, Mr. Editor, and all others who feel the logs of Cranmer, might acquire and study it. I shall be very surprised if you do not agree that a serious disservice is being done to the Church by the substitution of this inferior work.

Yours faithfully,
P. H. R. G. Smith.

Sir,

Are the South East Asian refugees still awaiting our acceptance? Are they still hiding in thick jungle or waiting on shelterless beaches or on sinking boats?

Many, by heaven-sent luck, have been whisked away to Europe where they have shown themselves clever and adaptable. Australians would find them acceptable too, as useful farmers and fishermen, and reasonably fair-skinned as well, if that counts.

We haven't as yet realised that we need them. Our vacant northern coastline invites a strong military power to make an easy beachhead and invade our country. If we could fill our coastline with settlements they would make it harder for a foreign army to land, and easier for the Australian forces to defend that coastline. To found new settlements on Australia's northern coastline we need about one and a half million people desperately in need of a new homeland. So we should bring in the South East Asian refugees in great numbers. The Ord River scheme would start working at last.

You may argue that the South East Asian refugees are not such a problem at present.

Prepare, then, for others instead. If anything should disturb the Indian sub-continent, refugees from its races would be crowding to Australia. If we haven't filled up with those of our choice it will be impossible finally to keep out whoever wants to come. So while we still may choose, let's get the South East Asian's in. After all, we are part of South East Asia, aren't we?

Elisabeth Knox

MAINLY ABOUT PEOPLE

Rev. K. South is to be Rector of the parish of Korumburra.

SYDNEY

Rev. Jim Pettigrew, All Saints' Condobolin to Rector of Concord Diocese of Sydney.

Rev. L. M. Abbott will resign as Rector, Peakhurst, on 2nd September to take up the position of Rector, Windsor.

Rev. G. K. Clifton Rector of Harris Park will be inducted as Rector, Fairfield on 5th September.

Rev. R. L. James from Canterbury/Goulburn commenced as Curate at St. Anne's, Strathfield on 6th July.

Rev. L. P. Parsons died on 8th July 1980.

BATHURST

Rev. Richard Appleby, Belmont, Diocese of Perth to Dean of All Saints' Cathedral, Bathurst NSW.

Rev. Frank Hetherington from Assistant, parish of Blayney to Rector, Coonamble.

Rev. Chris Whittal from Assistant, St. Barnabas, East Orange to parish of Blayney.

Rev. Don Fernance, from St. Luke's Gulgong to Rector of All Saints' Canowindra.

Rev. Bill Hart retired from Rector of All Saints' Canowindra, May 1980.

Rev. Chris Freestone, ordained deacon in February, now serving as Assistant curate All Saints' Cathedral Bathurst.

Rev. Kevin Masters, ordained deacon in February, serving as Assistant curate Holy Trinity, Dubbo.

Rev. Michael Birch, from Chaplaincy Course in Sydney to Assistant, St. George's, Parkes.

Working God's Way . . . in God's World . . . Works

Melbourne's W. L. Allen foundry is the company run on Christian principles, where most of the workers have shares and participate in decision making, production bonuses, incentives for working safely and a company holiday house.

The company hasn't had an internally induced strike in its 40 years, sickness, absenteeism and accidents are rare and on an industry comparison basis is one of the most productive and cost competitive foundries in the business.

The company has been scoffed at as "conning" the workers and for sugar coating the Calvinist work ethos within a set of manipulative principles encompassed by the Christian ethic.

Regardless of one's moral viewpoint what is happening at the Allen foundry is working, but not exclusively because it is packaged in a love-thy-neighbour parcel. The harmony and productivity are being achieved because of some practical and well thought-out motivational programs, which just happen to share the wealth with all employees in an egalitarian manner.

The plan at Allen's as it has evolved over the years has managed to iron out many of the wrinkles that make some worker participation schemes difficult to implement. The basics are:

- It employs simple and visible means of measurement.
- What gets measured gets paid to employees through various schemes.
- The rules are stuck to and there's little room for self-conscious piety.

It is not a worker's paradise — what foundry could be — but they hope to grass the soccer pitch (when the workers get off it long enough) and continually upgrade all working areas as part of an on-going expansion program.

The basis of the present policies were laid in 1955 by the present chairman Roy Cox. He had a commitment to what he called the Christian approach to running business. The basic tenets were:

- To give 10 per cent of the profits to the church and charity.
- Share profits with employees after interest and before tax up to a maximum of 25 per cent.
- Give employees a stake in their long term future by allowing them to acquire up to 40 per cent of the issued capital.

The employee shareholding in paid-up terms is \$10,000, with current asset backing of \$300,000. Employees must sell their shares at an agreed valuation when they leave the company. Share value is now \$10, and being revised. Dividend payout is about 25 per cent of share value paid annually.

To be eligible for shares an employee must:

- Have been there more than 12 months.
- Have given quality of service.
- Have been seen to be part of the team.

Presently employee shares are limited in rights to voting on dividend and a winding-up of the company.

The remaining 60 per cent of the shares are held by directors, executives and some original outside shareholders. The outside holdings are being redeemed and within about five years the shares will be distributed totally among employees and directors and there will be only one class of share.

Of the company's 75 employees, only about 10 who are eligible have so far chosen not to take up the shares. When shares become available those not holding shares are encouraged to buy. It is hoped that all those eligible will soon have



The worst accident in 10 years was recently when an employee broke a leg on the soccer field at lunch time.

shares so more of the wealth can be distributed back to the wealth creators. A proportion of profits are shared equally among all employees — executives and labourers each month. How employees become eligible for benefits is based on their attendance and contribution to output.

The strength of this system is that the measure of contribution is attendance units. Each day is divided into units of four — with two hours comprising each unit. If employees are absent for sickness, worker's compensation; bereavement; jury service or other apparently legitimate reasons they lose units. There is some flexibility in this, but mostly the rule is if you aren't at work, you don't share in the monthly profit figure. Employees total about 5000 units a month.



Mr Bob Hayes, Managing Director

The foundry has also developed a safety incentive program which has since been implemented in 10 other Australian foundries. After a management plant survey it was decided the biggest contribution to accidents was employee carelessness and lack of thought when working, and not because of faulty, or inappropriate equipment.

To reduce suffering and costs workers were given incentives to work more safely. The scheme was introduced in 1975 and in the first five years achieved the following results:

- General accidents cut by more than 50 per cent — from 63 to 30 a year.
- Lost time accidents cut by 77 per cent down to an average of 7 a year.
- Savings on worker's compensation premiums \$200,000 to date.
- Costs — \$50,000 for incentive prizes for safety.

The company has described the effectiveness as like having an extra

employee available full-time for a whole year.

Each year the company divides between \$30,000 and \$40,000 among some 200 charities and church organisations. Employees are encouraged to nominate charities and if one of their charities is approved by the company the employee makes the cheque presentation to the organisation.

The company has a holiday house in one of Victoria's prime areas, Sorrento, valued at \$35,000. It is available to employees during the year, but at Xmas is available only in two week blocks. It can be used for long service leave and employees are expected to do basic maintenance on the house during their occupancy. Major work is done by outside contractors.

Recently Allen's bought a 4 ha. rural property at Clunes, near Ballarat, and it is intended to construct a dwelling there for holiday use during the next few years.

Emphasising the spirit of family the management tries to create, employees can come to the company for counselling on a whole range of problems. The major ones are financial and the company helps with tax, and debt consolidation and restructuring for employees. Other more severe problems such as marriage guidance, medical or psychological counselling is done through outside agencies or professionals.

Worker participation is very much part of company policy and this operates on two major strands. The first is management input to employees and employee feedback to management. In both cases there are no parameters as everything that affects the company is aired.

"Now we are working on getting the foundry to be the best in Australia in terms of conditions and human relations. Foundries have image and management problems. The pay off for us in commercial terms is that we have low absenteeism; minimum labour turnover confined to normal wastage of about 10 per cent a year; industrial relations are second to none; there has been sound growth over the past 20 years; good profitability, morale and team spirit.

"On an inter-firm comparison basis our output per employee is in the top bracket. But when someone needs to be disciplined, discipline comes hard such as for deviation from normal team behaviour such as unexplained absences, or knocking off early before a long weekend," Hayes explains.

People tend to think foundries are much closer to the devil's business with all the furnaces, but the simple, visible input/reward motivators at Allen foundry obviously cuts through many of the perceived and practical difficulties of worker participation in Australia.

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The Langham Trust Now in Australia

- The Stott Fund is responsible for the financial support of John Stott and his secretary, Frances Whitehead. It also helps finance his travel to parts of the world where his help is needed but funds are insufficient to pay all his expenses.
- All Souls Support Fund is responsible for the salaries of the administrative staff and outreach programmes of all Souls Church (London)
- The Bursary Fund helps to finance the post-graduate studies in British universities of potential Third-World Christian leaders. The importance of this strategic work is enormous.
- The General Fund makes grants to Christian organizations for the purchase of equipment, literature, etc.
- The Speed to Need Fund makes grants to Christian medical mission work worldwide for the purchase of equipment.

* PLEASE HELP. MORE MONEY IS URGENTLY NEEDED *
FOR EACH OF THESE PROJECTS

Gifts may be sent to Mr. & Mrs. G. A. Toulmin
100 The Crescent
Cheltenham 2119 N.S.W.
Phone 863 619
Please make cheques payable to "The Langham Trust" and specify fund
Endorsed by: Bishop A. J. Dain, Bishop Donald Cameron

LETTERS TO THE EDITOR

Dear Sir,
JET SETTING CHRISTIANS
Some years ago I read a letter in your paper "Jet Setting Clergy" which deplored the use of Christian funds, often given sacrificially, for Church officials to jet around the world attending conferences, etc.

Since that time I have watched this matter with interest, and have noted with concern the escalation of this activity. I have now come to the conclusion that if a Christian wants free travel around the world in his working life, he has one of several options. First, become a Bishop. There is rarely a time when one of the Bishops of this Diocese are not overseas, and it appears that several Australian Bishops will be out of the country at any one time during the year.

Second, become involved with the Billy Graham Organisation, World Council of Churches, Church Missionary Society, etc. This is always good for a world trip. The latest is a jamboree for 600 or so in a luxury hotel on Pattaya Beach, Thailand, where Leighton Ford preached on "Woe unto me if I preach not the Gospel" when he should have been saying "Woe unto me if I spend other people's money on costly junkets".

Third, get on the band wagon early with some new organisation like African Enterprises. That will at least get you to Africa, and there are new organisations promoting conferences and visits all the time.

Fourth (but equally good as the other three) is to get in with a quasi-Christian organisation. There are a number of these around, like World Vision, Pilgrim International and a few others. Even poor Old Everymans, always down on its uppers for finance, is sending its Chief to some Conference in England. In two consecutive issues of a Church newspaper a layman in one of the above-mentioned organisations was mentioned as having returned from Uganda on a trip for African Enterprises, leaving for Pattaya Beach with Billy Graham organisations, and going to North America later for some communication conference. Now that is not bad as a programme of free travel! With all their ability to swan around politicians could not better that, and there is no electorate to answer to.

There are many Christians who have never been out of Australia; some have not even been out of this State. They go on giving sacrificially, and slogging on working, not realising that some of their money is going to fly clergy and lay people around the world to attend conferences like rich businessmen. And what do they get from these conferences? A firm grasp of the obvious, which could just as easily be gained by some disciplined reading at home; and the desire to attend more conferences, at other people's expense.

Nobody raised a voice when the Billy Graham Sydney Crusade report showed that \$38,000 dollars was spent on accommodation.

We are becoming conditioned to extravagance in travel and accommodation being one of the perquisites of Christian work. It is time we raised our voices and said NO MORE FREE TRAVEL ON MY TITHES AND OFFRINGS.

N. MAY.

Dear Sir,

It is unfortunate that your correspondent Mrs. Joan Hodge (A.C.R. 16.6.80) spent so much of her younger life in an atmosphere of anti Roman Catholic bigotry. I am sure that P. Smithers (A.C.R. 2.6.80) was in no way encouraging that sort of feeling. However, there is a very important issue at stake that is being lost sight of by so many people today in their search for church unity. That issue is the Gospel. Much of Jesus' teaching and the majority of Paul's letters stress the importance of justification by faith in the finished work of Christ as the only basis for a person having Peace with God (Philippians 3:9).

A careful reading of Paul's letter to the Christians in Galatia reveals that they too faced the same problem (Gal. 1:6,7). There were teachers among them who were saying that justification is a result of obeying the law, i.e. that it is possible to earn God's approval. Paul calls these people "false teachers" and says that they should be accursed. I take it such strong language should only serve to impress on our minds how important the issue is. The whole epistle reiterates time and again that seeking to be justified by a mixture of the law and faith results in a person being "severed from Christ" (Gal. 5:1-4). Strong words again. Paul is not an anti-Roman Catholic bigot, he is a man who wants Christ to have the Glory and praise that are his due. To mix faith and works or to mix grace and merit is to strip Christ of His true glory — no matter what cosmetic amalgamation of verbal trivia is used to disguise it!

I too have taught in a Roman Catholic school for ten years and have many friends there. I am not doubting the sincerity and love of any of the people I meet or know. However, I don't allow my friendships with them cloud the issues at stake. The Roman church has not changed its view of the Gospel since the Reformation (note their treatment of Hans Kung) and consequently it still teaches a false Gospel.

Mrs. Hodge, I urge you to have a close look at what the Roman church teaches about justification. It teaches that it is possible to merit the merit of Christ. It teaches that popes, priests and Mary have mediatorial roles between God and Man.

Any Christian who loves Christ and is jealous for His glory alone cannot possibly unite with Rome. Nowhere does Jesus or the rest of the New Testament subordinate truth to love. To do so would imply that Christ "died needlessly" (Gal. 2:21).

Only twenty generations have passed since the Reformation began — are we to bury the truth again so soon?

Yours truthfully,
W. Irwin (Burwood)

WASHINGTON FOR JESUS: 250,000 pray for nation

'It brought evangelicals, Catholics, Pentecostals, Presbyterians and others together'

A unique gathering took place in Washington DC recently when more than a quarter of a million Christians gathered together in front of the nation's capitol to pray for their country.

Americans are only too aware that they are in a perilous situation as a major world power. The hostages in Iran are a constant topic of concern. Inflation is running at an unprecedented 18 per cent. And there is an awareness that the President may elect to take military action against the deteriorating situation in the Middle East. Oil is vital — the automobile is central to life in this country and as many as one in every six jobs is dependent on the motor industry, now in recession. Energy conservation is a major topic.

Eighteen months ago against a gloomy horizon, a group of Christians came together to pray about their nation. As a result of this gathering a two-day event called 'Washington for Jesus' was born. The motivation behind the event was to provide an occasion at which God's people could gather in accordance with 2 Chronicles 7:14 in a day of national repentance, humility before God, prayer and witness.

All those involved with sponsoring the event had individually felt for some time increasingly uneasy about the nation's relentless drift from God's standards and were convinced that American Christians must begin to fulfil God's conditions as given to King Solomon 3,000 years ago for the healing of their land.

The most significant thing about this event was the wide variety of churchmanship that it brought together. The Chairman of the National Steering Committee, from Rock Church, Virginia Beach, said at Constitutional Hall on the eve of the Rally to 3,500 gathered pastors and

lay leaders: "For a long time it has not been popular for charismatics and evangelicals to mix, but God has broken down the barriers." Dr. Bill Bright, founder of Campus Crusade for Christ and one of the programme co-chairmen described the group as "more representative of the Body of Christ than any other group at any other time in history — God has been waiting for us to come together."

It brought Evangelicals, Catholics, Pentecostals, Southern Baptists, Presbyterians and Methodists and many others, to stand alongside each other, and every State, including Alaska and Hawaii, was represented.

The events of the Monday included a Women's Meeting which drew more than the 4,000 the hall could hold, and a Youth Rally in the Robert J. Kennedy stadium. Despite hard rain it attracted 30,000 young people to hear leading Christian artists and sportsmen, and led into an all-night prayer meeting. The organisers had arranged to rent the Metro between 3 am and 5 am and transported 22,000 from RJK to the Mall in front of Capitol Building in 45 minutes for the beginning of the day of prayer and repentance at 6 am.

"COPS FOR CHRIST"

One could see a large number of off-duty uniformed policemen carrying their striking 'Cops for Christ' banner, and an area near the platform was given over to the deaf who were watching simultaneous sign language translation.

The event ended at 6 pm and retained a spiritual flavour of praise and worship, alongside repentance and prayer for the spiritual awakening of the land, and had steered clear of being political in content.

C.W.N.

S.A.M.S. Biggest Send-off



Three more families (6 adults and 7 children) were farewelled from Australia en route to South America for service with the Anglican church there. They go as missionaries of the South American Missionary Society of Australasia. They are: Mr. & Mrs. Bruce Hallyburton, of Melbourne, Victoria, Mr. & Mrs. Grahame Scarratt, of Kiama, N.S.W. and the Rev. Peterson & Mrs. Hunter of Adelaide, South Australia.

A historic first took place at St. Peter's Cathedral, Adelaide, when three Anglican Mission Secretaries shared in the act of laying on of hands as part of the Valedictory Communion service for the Rev. Peterson Hunter and family for service with S.A.M.S. The three clergy seen together after the service are the Rev. Gregory Blaxland, Federal Secretary of S.A.M.S., the Rev. Garry Prince, A.B.M. State Secretary for South Australia and the Rev. Stuart Langshaw, C.M.S. State Secretary for South Australia.

LAYMEN CELEBRATE H.C.? Bishop Asks

Certainly there are islands in this diocese — Christian communities surrounded by Islamic seas — where Christian priests can rarely visit, said the Rt. Rev. Leonard Ashton, the Bishop in Cyprus and the Gulf.

There are tens of thousands of Christian expatriates from east and west living and working in the Gulf States, and the few priests who minister to them have vast areas to cover. Many of these expatriates in remote "islands" never receive a visit from a priest, partly because our financial resources are inadequate to provide sufficient ordained men, and partly because for political reasons a priest cannot easily gain entry.

I mention one example — St George's church, Baghdad. The last two resident chaplains were expelled from the country, and it has not been possible to provide a successor. I was myself refused entry on arrival at the airport in 1974, a few months after the departure of the last chaplain, and although I have since been permitted to visit Baghdad on five or six occasions, very few other Anglican priests have been granted entry visas. My last visit was early in 1979, and since then there has been no Anglican celebration of Holy Communion, and none is likely for months to come.

How then can the Bishop fulfil his responsibility of making the sacrament available? This was raised at the Lambeth Conference in 1978, and a subsidiary Group was formed to consider "Lay Presidency at the Eucharist", but regrettably the

question could not go forward for further discussion because of lack of time. But the question remains, "Has the bishop the right to authorise lay members to preside at the Eucharist?"

The Lambeth Group recommended that particular members of local congregations should be so authorised under certain conditions:

- that the member is supported by the congregation concerned.
- that he should be authorised to preside in a particular congregation for limited (renewable) periods.
- that the authority should be given by the Bishop in writing in an appropriate manner.

So far no lay persons have been licensed to celebrate Holy Communion for isolated groups of Anglicans in this diocese. Some of these Anglicans who seek the Sacrament try to join the small Nonconformist lay groups who meet for the "Breaking of Bread". Some have suggested the ordination of worker-priests, but this is not always politically feasible in some of the Muslim States, and it would certainly create difficulties if a steady flow of theologically untrained expatriate working-priests returned to the United Kingdom to be released into the life of the Church.

In no way can this be regarded as hypothetical, and we are finding it extremely difficult to cope with the situation, but it is a problem with which we are wrestling.



Keston College

More harassment of Polish Catholics

Keston College has been informed that in Lublin, at 6.30 in the morning on the 25th June, Polish Security Police carried out a concerted action, raiding at least four flats of people collaborating with 'Spotkania' ('Encounters'), the clandestine journal of the Catholic opposition in Poland.

In the flat of Piotr and Malgorzata Tomczak 30 packets of typing paper were confiscated and the couple taken into custody for questioning in spite of Tomczak's attempts to plead with Captain Michno to let Malgorzata, who is shortly to have a baby, remain at home. Among others taken in for questioning is one of the editors of the Catholic Encyclopedia, Janusz Bazydlo. The authorities are no doubt concerned by the very high academic standard achieved by the editors of 'Spotkania'. 10 issues of the journal have been published including contributions from many prominent Catholic writers and journalists, revealing the hidden practices of the state against the church as well as the Polish Catholics' 'Independent frame of mind, free from any influence of Marxist or State ideology'.

Chapel dynamited

In Rajske (the Przemysl Diocese) a 19th century chapel built by eastern rite Catholics was blown up in response to the parishioners' request to be allowed to convert this disused chapel into a church. The Przemysl committee for the believers' defence reports that the local group of demolition specialists had refused to execute the order of the party secretary Surowiec when they found out what they were supposed to do early in May. Therefore people for the job had to be brought in from afar. The incident is one of many such conflicts in this eastern diocese in Poland where believers, supported by their courageous Bishop Ignacy Tokarczuk, never give up their struggle to keep their church going. Over 130 chapels and churches have been built here without state permission and successfully defended against police harassment. In fact all three committees for the believer's defence are to be found in this diocese.

Bible Shortage in East Germany

(Grand Rapids) Back from a recent tour through the German Democratic Republic, Mr. Keith Bricknell reported to the American Bible Society in New York City that the demand for Bibles in East Germany far outweighs the supply. The Rev. Bricknell, who is Queensland state secretary for the Bible Society in Australia, observed that while there may be a shortage of Bibles, there is no shortage of Christians. (RES NE 4.8.80)

Wheaton Dean to African Sem.

Dr. Wilbert Norton, Dean of Wheaton College Graduate School, has accepted the principalship of the new ECWA Theological Seminary here in Jos, in northern Nigeria. The school will take in its first class in September.

During the past year over 300 Nigerians applied for admission to the ECWA Theological Seminary in Igbaja, southern Nigeria, which was established in 1941 by Sudan Interior Mission, and turned over to ECWA, the SIM-related church body in Nigeria in 1976. That campus, however, accommodates only about 40.

When ECWA announced that it would open the Jos campus, 750 inquiries were received. Of these, 322 made application; 200 wrote the entrance examination. Facilities at the new campus, in their present stage of construction, will accommodate a maximum of 40 students. When funds are in hand, facilities at both campuses will be enlarged to accommodate the growing number of young people who are interested in theological training.

Muslims buy up big

The Republic of Niger in West Africa is usually described as "solidly Islamic", yet in spite of this, a large amount of Christian literature, including New Testaments and gospel portions in several languages was sold during the recent National Youth Festival held in the capital, Niamey.

Several tables of literature were set up in the city and they all reported a steady interest throughout the week.

The tables were staffed by students from S.I.M.'s French language Bible College in Niamey.

The College Principal, Rev. Bruce Dipple, is a N.S.W. Baptist minister currently serving with S.I.M.

"The response of this week is just another indication of the searching going on in the lives of so many Muslims as they seek to cope with their fast-changing society," he commented.

WHAT A WORLD! Lesley Hicks

Student Invasion

Our church, St. Paul's Chatswood, was one of several in Sydney which were invaded by students from Moore Theological College and Deaconess House for a week of mission from June 29 to July 6th. The others, I am told, were neighbouring Lane Cove, Earlwood, Normanhurst, Gladsville and Cabramatta, while other staff and students participated in the immensely encouraging

Sydney University mission.

For jaded parishes, I highly recommend such an injection of zeal and vigour and enthusiasm, imaginative evangelism.

It is of course a learning experience for students as well as a boost for the parish. The twenty or so who came to us, under the leadership of College lecturer Barry Webb, joined in most of our ongoing ministries as well as initiating special outreach efforts.

Perhaps the most surprising and encouraging venture for the students in the Chatswood mission was the response they found from folk contacted just around the shopping centre. Daily in the lunch hours and on the Thursday late shopping evening, the students ran a stall selling Bibles and Christian books in the indoor Wallaceway centre, and sought to gather listeners by means of large-scale cartoon sketching and audio-visuals, and then engaging people in conversation about Jesus. They also set up one of Graham Wade's ingenious walk-through sermons (Four Murders in the Bible) outside the White Elephant store on the Thursday evening.

All these measures helped to attract interest, but the main factor was simply that the men and women on the team had time to talk and to listen — that was what they were there for — and in today's world, that is a rare thing. They used a simple survey when approaching folk who looked as though they had a moment to spare. The student would introduce himself and explain how they were working with the local Anglican church for a week of mission: Would they mind answering five questions for a survey about religious attitudes? They were then asked: 1. What religion or denomination are you? 2. What Church do you attend, if any? 3. How often? 4. If you were to die, would you be sure of going to heaven? 5. (Depending of course on the answer to 4.) On what do you base your hope? Or, how do you think you could become acceptable to God?

The students recorded their answers, and if further conversation was not encouraged by the interviewee, that was that. But to a remarkable extent, they found that people wanted to discuss the matter further, and they were able to share the gospel simply and briefly, showing, often by means of the

"Bridge" diagram, the way to forgiveness and acceptance by God through faith in the crucified, risen Christ.

We shall probably never know the long-term results of such street evangelism, because it was not aimed at recruiting for our own church. But the Lord knows those who are now His as a result, and in many cases there is scope for follow-up. The commonest response in the survey, regardless of denomination, was "Hope so," or "Yes" for the heaven question, and the grounds of hope was most commonly a belief in their own relative goodness.

Several dialogue evenings were held in parishioners' homes. The one I was involved in was for parents of our mid-week after-school Paul's Club, and it was warmly worthwhile. While one mother eloquently challenged the simplicity and exclusiveness of the gospel message, another couple told us later they were frustrated, because they wanted to know just how they could become Christians! It was a joy to experience such openness in them, but even the sceptical one is eager to read more. So now our children's work is providing bridges to their families as we've so often prayed it would, and we don't need a mission to continue building such bridges.

With parishioners, the students did some pastoral and evangelistic visiting, including some in the difficult area of the many high-rise unit blocks mushrooming in Chatswood. We had already been engaged in attempts to reach their well-insulated inhabitants by means of leaving brief cassette tape gospel messages in letter-boxes, with a visit to follow up. In many units one can get no farther than the disembodied voice through the communication system which guards the privacy of the unit-dweller so forbiddingly, but at least any whose interest is aroused

by the tape can invite someone in to discuss the message.

The young people had a B.Y.O.P. night (bring your own pagan!) and doubled their numbers. Numbers were up at the services on Sunday too, and even I found myself sharing the gospel with newcomers to church, as well as finding scope for my special ministry of fitting the right book (from our church library) to the need of the reader. One trio had come to church on impulse not through the mission, but through hearing a radio broadcast. They wanted to know if all our services were "as beautiful as this one". It seems as though the Holy Spirit is especially active, and hearts are open to respond.

I'm praying that we will be able to play our part in friendly, faithful patient follow-up.

"Have you got it?" they said in China

Mr. Charles Riddell of Australia, took a five day tour into South-East China recently. Mr. Riddell is a devout Christian and decided that he would like to take a few copies of the Scriptures with him in case he should meet people in China who would like to have them. He collected a supply of New Testaments and Portions of Scripture from the Hong Kong Bible Society, and set off for China.

He and his friends were praying that he would be given the opportunity of sharing God's word with people who hungered for it.

He flew from Hong Kong to Canton and then on to the city of Guilin. After settling into the hotel, there were a few minutes to spare before a tour was to take them to a local scenic spot, so he and a friend went out to look around. They became so engrossed in taking photographs that they were late back to the hotel, causing them to miss the tour bus.

Charles was very disappointed, but decided that as the scenic spot was not too far away, they would try and walk there. Along the way, they saw some fishermen casting their

triangular nets into a canal. They stopped to watch and Charles decided to take a photo. Just as he was preparing to do so, a middle-aged man came up to him and said, "Have you got it?" "Have I got what?" "Have you got a book? Aren't you a Christian? Have you got a Bible?" "Well," said Charles grinning broadly, "I do happen to have a New Testament here." He reached into his China Travel Service bag and passed over a copy of the New Testament in Chinese. Very soon a crowd gathered and they excitedly examined this new Book.

Charles had a small quantity of the Bible Society production, "The Man Who Remade History", which is a 150 page book outlining the life and teachings of Jesus, taken from the four gospels. This is a publication containing the full text in both Chinese and English, set side by side on opposite pages. Said Charles, "This is the most useful book that one can take into China because there are so many people who are anxious to learn English. The children chased me up and down the road asking for more."

Bible Society



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The Council of the Anglican Youth Department in the Diocese of Sydney are inviting applications for the position of

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T UNDERSTAND EACH OTHER

Coping with provocation: when to speak

Dr Alan Craddock

In the last column I argued that silence in the face of unreasonable and foolish provocation is a constructive reaction in that it enables us to avoid allowing our angry reactions to create a situation which brings us down to the level of the provoker: "He who is slow to anger has great understanding, but he who has a hasty temper exalts folly" (Proverbs 14:29).

But is silence in the face of provocation always the best strategy? It could be argued that we have a right to be honest and to react openly to the person who provokes us. The argument in favour of silence depends upon the notion that many attempts to react to provocation will be counterproductive since they lead to anger and to behaviour which is not honouring to God. Furthermore, many provocations are perhaps best seen as simply not being worth the effort involved in "getting even". The motive and consequences are not honouring to God.

On the other hand, it is clear that there will be occasions when an honest and open reaction will be helpful. It can be positive for persons provoked because it helps them to express a feeling which needs to be released. It can also be positive for those who are being provocative in that the reaction may make them more aware of how strongly the

other person really feels. Greater mutual understanding can follow and both persons can come to see each other more clearly. The one who provokes may not be aware that this is the effect of his behaviour, and the reactions of the injured party may show him the truth. In the interaction which follows, the causes of their clash can be better understood by both parties.

The effectiveness of this kind of reaction and counter-reaction depends upon the quality of the exchange. This in turn depends very much on the nature of the open and honest reaction of the person who has been provoked. If they simply provoke in return it is very likely that the exchange will be a completely hostile and destructive process. It is better to focus upon being honest without being deliberately provocative.

A practical example should make this issue clear. The parent-child relationship often involves provocation. In one case a young girl was continually behaving in an irresponsible and destructive fashion. Her behaviour was a classic case of attention-seeking activity but was extremely provocative. The girl's mother began by reacting very angrily and the quality of their exchanges was so poor that things only worsened. The mother then

tried the silent reaction but found the burden far too great. She needed to say something to her daughter — for the sake of both of them!

This situation did not call for the attitude of "suffering fools" in silence or for dealing with provocation with further provocation. Consider the human needs which required satisfaction: The mother needed to understand the fact that her daughter's behaviour was a cry for help. The daughter needed to become aware of how provocative and unhelpful her behaviour had become. The mother also needed to express how frustrated and irritated she felt faced by the continual provocations of her daughter. The daughter needed to become more aware of how her mother felt.

Neither the angry outburst nor the patient silence were the best reactions for the mother in this situation. Something had to be said, but not in extreme anger. She needed to choose her time for comment very carefully, a time when the negative emotional reactions were least likely to interfere, a time when they were close and feeling able to share lovingly and honestly.

Furthermore, the motivation for this exchange is love. The person who provokes is seen to be of value and it is this which should move the mother to rebuke her daughter and

to be lovingly and gently honest with her: "Better is open rebuke than hidden love. Faithful are the wounds of a friend; profuse are the kisses of an enemy." (Proverbs 27:5-6). If the mother really loves her daughter she will be open to what her daughter is attempting to say to her and she will not become preoccupied with the sole aim of eliminating the provocative behaviour. She will become aware of the fact that the child yearns for attention and will attempt to come to terms with this component of her daughter's needs.

Thus, even though it can be argued that silence in the face of provocation is often a more desirable reaction, silence in this case could be seen to reflect neglect or insensitivity. Angry outbursts will only compound the problem. When faced with foolish provocations we should recognise the value of silence and see the dangers of allowing ourselves to be goaded into equally foolish recriminations or into futile bouts of reasoning with those who aren't in the least interested in reason. On the other hand, if a relationship between the parties exists, an open, honest but cautiously gentle word can be of mutual benefit. This word must not be a word which divides but a word of love "... which binds everything together in perfect harmony" (Colossians 3:14).

BOOK REVIEW



Add to Your Faith — Biblical Teaching on Christian Maturity by Sinclair B. Ferguson (Pickering & Inglis) 170 pages, £2.50

Maturity, according to the Bible, means being Christlike. It comes through the learnings we have, as we reflect in the light of the Scriptures, from our experiences in relating to others. As I understand it then, Christian maturity is gained from learning to live by love in one's family, church and wider community.

With this in mind it is hard not to be critical of this book which aims to give "Biblical Teaching on Christian Maturity". This book is not of any real help in guiding one towards Christian maturity. It does not look at the concept of growing within the Body of Christ. Nor is there reference to the idea of growth from fellowship with God and other Christians.

Ferguson seems to have a very individualistic understanding of what a Christian is. His advice is really designed to produce strong, independent, individualistic Christians through mental and "spiritual" growth. "Spiritual" to

Ferguson is similar to discipline of the mind. This results in an emphasis on mental grappling with problems and on intellectual determination and understanding.

"Macho" Christianity was a big thing in the fifties. Since then we have been re-emphasising mutual ministry within the church, i.e. every Christian has something to contribute towards the others in his church. Ferguson's book, whilst appearing very orthodox, would take us back to those days.

Tom Smith

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Working God's Way in God's World from page 3

Improving standards

In strand one the managing director, Bob Hayes, meets with all employees every couple of months and covers such subjects as superannuation improvements; status of worker's compensation claims; safety rewards; capital expenditure projects; equipment; new product developments; community involvement; improved conditions; wage negotiations; industrial relations; and other relevant matters. Employees are encouraged to give their point of view on all these matters and anything else of concern.

Sometimes industry wide or national stoppages are discussed and if it is a strike affecting the industry the company usually supports the employees if they feel they must go out. A principle reason here of course is the threat of being black-balled by other unions. It is a full union shop with two unions involved — the Moulders' Union and the Federated Iron Workers' Association.

Apart from meetings Hayes keeps an open door for employees at any time to discuss any problem they have on their mind.

Job enrichment

The second strand of worker participation is job enrichment groups. There are 10 such groups in the factory and they meet two to three times a year with Hayes sitting in as an observer, sometimes commenting and sometimes offering pertinent information.

The subject of these meetings is everything that influences the employees' jobs. Subjects include maintenance; production difficulties; equipment; systems and contributions other employees make to the work of specific teams.

Hayes says: "We look to employees for input about plant proposals on work flow, capital

investment decisions and new ideas for company programs. Employees who make suggestions which are implemented are thanked publicly and privately. When it is decided to act on suggestions changes are implemented quickly to give positive feedback.

Employees are also encouraged to undertake development and self improvement courses and these are paid for by the company.

Must be Christians

A company rule is that both the managing director and the accountant must be practising Christians and have involvement in community affairs. There are no such requirements for any other staff members, but the organisation does like to build up a sense of family in the factory and has as its motto Excellence, Caring and Sharing.

Hayes says the company is cost competitive and has won Government productivity awards. The current problem of the company is to satisfy demand and it is embarking on an expansion program with an all-up cost in the region of \$750,000.

Why do it?

Why does the company do what it does? Hayes replies: "We believe deep down that God runs the business and we are his instruments to put his objectives into action. We have been called the Bible bashing foundry men from Sunshine and been asked how we can give away so much money and continue in business. Now we are getting a lot of respect from people who have seen our success. A lot of foundry people are now thinking that maybe they can learn something from us. A lot of people are interested in the way we do business and our programs

By Paul Coombes.

Published with permission from Rydges June 1980

I BELIEVE IN SUNDAY SCHOOL



Alan and Muriel Moulton (right) placing promotion button — "I believe in Sunday School" — on Howard Whitehouse, Sydney CMS Bookshop Manager. Mr. Whitehouse organised a display of Sunday School materials, shown by the distributors themselves, because many times a teacher asked him "What is available for my Sunday School?" As the manager of the C.M.S. (Church Missionary Society) Bookshop in Sydney, Mr. Whitehouse started thinking of how to show such people the wide range of materials that exists. The outcome was a "SUNDAY SCHOOL RESOURCE MATERIAL DISPLAY". A display that should help many teachers, teach!

Second Banner Aust. Conference

Two clergymen from Sydney diocese have been invited to speak at the second Australian Banner of Truth Ministers' Conference in August.

They are Bishop Donald Robinson and the Rev. Donald Howard. Bishop Robinson's paper will be entitled, "The Theology Of The Preached Word" and Mr. Howard will speak on "How I Prepare My Sermons".

The conference will be held at Vision Valley from Wednesday August 27 to Friday August 29. The theme is "Entrusted With The Gospel".

Banner of Truth's general editor (the Rev. Iain Murray) will come from Edinburgh to speak at the conference and at two public meetings. The fourth speaker will be the Rev. John Randell from Western Australia.

Public meetings for Mr. Murray have been arranged at St. Giles' Presbyterian Church, Hurstville (Monday August 25), and at St. Andrew's Church of England, Summer Hill for the following evening. He has prepared two historical-biographical papers on preachers and preaching in the 20th century.

Mr. Murray's conference subject will be, "Is Calvinistic Preaching Really Necessary?"

Application for the conference should be made to the secretary, the Rev. Peter Swinn, P.O. Box 78, Jannali, N.S.W. 2226. Conference fee is \$55.

AIO Director

A former communications manager for World Vision, David Longe has been appointed director of the anglican Information Office in the diocese of Sydney.



David Longe has had wide experience in communications and management. He began as a cadet radio announcer in Canberra and has worked as producer, scriptwriter, journalist, newsreader and 'talk back' radio personality. He has also managed a four station radio network in New South Wales.

In television, he was a producer, host, scriptwriter and interviewer. He has travelled the world filming stories for use on American television and written for secular and religious publications.

Under Mr Longe's leadership World Vision was established as Australia's leading non-government overseas aid organisation. He now runs a Sydney based consultancy and is writing his thesis for a Master's Degree in Business Administration.

Bishop Reid, chairman of the AIO Council, said "David Longe comes to this position with wide and varied experience as a christian communicator. We are delighted that he has accepted this strategic position in the diocese."

David Longe will take up his new appointment early in September, 1980. He and his wife live at Killara and they have three children. They worship at Christ Church, St Ives.

A.I.O.

Biggest famine is over for 140,000



Gordon Moyes, director of Wesley Central Mission breaks his 40 hour fast. Dean Lance Shilton who was one of his sponsors was on the scene for Gordon's first meal.

One hundred and forty thousand people fasted in the recent World Vision 40 Hour Refugee Famine.

According to the executive director of World Vision, Harold Henderson, this has been the biggest and most successful ever staged.

The World Vision leader says that the main theme of this year's Famine was the refugee. He said that there are more than 14 million refugees in the world who desperately need material as well as spiritual help.

Again this year the Famine received splendid support from schools, both private and-state, and church groups.

Harold Henderson said there were over 1100 schools involved around Australia and what was very pleasing was to see a great increase in the numbers of church groups.

One group which gave excellent support to the Refugee Famine was the Christian Youth Travel Association. Its director, Edwin Earle, encouraged as many members as possible to join the fast, either through the Association or their individual churches.

Harold Henderson said that he was confident that the Refugee Famine would raise about two million dollars around Australia.

World Vision

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