

GEOFFREY T. BULL TO VISIT AUSTRALIA

Mr Geoffrey T. Bull, of Scotland, well-known Bible teacher, broadcaster and author, arrived in Sydney on Wednesday (March 8) for a program of meetings in association with Christian Brethren Assemblies in most Australian States.

Mr Bull's missionary service in China and Tibet (1947-54) and the subsequent extensive brain-washing confinement led to world-wide prayer on his behalf.

He was held prisoner by the Chinese Communists from 1950 to 1953, but in answer to prayer was released to begin a world-wide ministry. He has toured extensively, preaching in many countries including Europe, North America, Africa, Far

East and South East Asia, Australia and New Zealand. "When Iron Gates Yield", "God Holds the Key", and "The Sky is Red" are three familiar writings. He also has shown great gift in writing children's stories under the general title of "Tell Tale Books" and "Hide 'n Seek Books".

Over the past few weeks Mr Bull has been addressing meetings in Malaysia and Singapore.

The following is his planned Australian itinerary—

New South Wales, March 11 to April 27.

Queensland, April 28 to June 7.

Tasmania, June 9 to July 3.

South Australia, July 4 to July 31.

Western Australia, August 2 to 20.

Details concerning Mr Bull's meetings in New South Wales are available by writing to PO Box M53, Newtown, 2042. For brochure, or ringing Sydney 519 4142 (business hours) or 57 1237 (after hours).



Geoffrey T. Bull

— New Life

NIGERIAN OUTREACH

Missionary Doug Jackson, after five months in Nigeria, is teaching 22 hours of Religious Instruction (Bible) every week to grades 11 and 12 in a school of 1150 boys in Katsina in Nigeria's Islamic north. "Grade 12 is reviewing Acts for their government exams," Doug reports. "Pray that my teaching will be effective not only in imparting knowledge but in bringing these young fellows into full obedience to Christ."

Opportunities like this make teaching Bible knowledge in secular schools one of Sudan Interior Mission's most effective current evangelism outreaches. At Sardauna Memorial College in Kaduna, also in the north, Graham Cox is teaching Bible to the 200 non-Muslims in the student body of 1200.

Extracurricular activities include setting up a Bible study program for the school's branch of the Fellowship of Christian Students (FCS). The Kaduna city-wide FCS recently sponsored a week of special meetings at the

Kaduna Polytechnic College, under the name "Mission 77".

Around 2000 senior high and university students crowded the open-air theatre each evening, with 350 responding to the strong challenge from Nigerian speakers.

If you know that you stand justified before God through the death and resurrection of Christ, your whole salvation is guaranteed.

— M. L. Jones on Romans 5:1, 2

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ADVENTURE IN RELATIONSHIPS

A team of 12 workers with Young Life in Brisbane, left on March 11th for a visit aimed at ministry in Papua New Guinea High Schools and special meetings. Under the leadership of Jim Edson they will be speaking at Port Moresby High Schools as well as Sogeri High School (25 miles out) and Kwikila High School (50 miles out).

Their programme, known as "Adventure in Relationships", has already proven to be very popular in High Schools throughout Queensland where they now have a very sincere acceptance from high school principals.

The programme occupies three hours. It is planned to help young people understand problems and issues they face in life and to make a large contribution to developing personalities.

There are the usual "mixers", described as "physical movements and verbal communication to prepare

Elections in New Hebrides

The Australian Council of Churches has called on the Australian, British and French Governments "to take every initiative possible" to see the present undemocratic Assembly in the New Hebrides is dissolved and new elections are held under United Nations supervision.

The ACC Executive Committee, meeting in Sydney, recognised that "the present Assembly established by the British and French Governments in the New Hebrides does not have the electoral support of the majority of New Hebrideans". According to the ACC the present Assembly is "divisive and should not frame the future constitution and structures of the Government of the New Hebrides".

Any new elections should allow 18 year olds the vote as agreed to by all parties and restrict voting to New Hebrideans.

The Rev Dick Wootton, joint Secretary on Human Rights for the United Church and the Australian Council of Churches, has been in regular contact with the Vanuaka party in the New Hebrides. Vanuaka is the New Hebrides independence party led by Anglican Priest, the Rev Walter Lini.

Mr Wootton also recently accompanied Mr Fred Timakata, Vice President of Vanuaka and Secretary of the Presbyterian Church of the New Hebrides in a visit to Foreign Affairs Minister Peacock to seek Australian Government support for the actions outlined above.

The ACC resolution is being forwarded to the British Council of Churches and the French Roman Catholic Church and Protestant Association.

The Council also called "on Australian churches to support the New Hebridean Christians by prayer and other non-violent ways in their present crisis".



Jim Edson, Director of Young Life in Queensland and head of the team at present visiting Papua New Guinea.

NEW CHURCH ARMY LEADER

Captain Richard Gwilt, Federal Director of the Church Army in Australia, has tendered his resignation — to take effect from the 31st December, 1978.

Captain Gwilt will have been leader of the Church Army for 10 years. He has been an Officer for 26 years, and for 5 years led the New Zealand Church Army. Captain Gwilt will be ordained and will be working as a prison chaplain.

His successor is Captain Gilbert Page, of the English Church Army.

Captain Page's experience has included parish evangelistic missions, being

on the staff of the Church Army Training College for 2 years, running a Lay-Training and Conference Centre, Social Worker for a Diocese and later with the Local Authority Social Services Department.

For the past four and a half years he has worked with the Church Army Counselling Centre in London, and is recognised as a leader in the field of counselling and social welfare.

Missionaries! Come Back!

"There are more opportunities for foreign missionaries today than ever before". So said the Reverend Robert Gerry, International Director of Christian Literature Crusade, in a recent statement. "Even in countries where there has been encouraging development of national leadership, the pioneer work of church planting is still often left to the missionary", he said.

Mr Gerry will be in Australia during April for the CLC Annual Conference, his visit being part of an extensive CLC world itinerary. The Crusade, already active in over 40 countries, is being asked to begin work in other needy areas.

According to Mr Gerry, CLC is aiming to increase its worldwide team from 440 to 600 missionaries by 1980.

"We are not only praying for 80 additional workers to go as missionaries to other countries, but also to see local staffs of national workers increased by 80, so that the ministry within each country can be expanded."

"Our goal is not set in pounds or dollars, but in men and women who will respond to God's call and dedicate themselves to the ministry of making Christ known

through the printed page. Skills required will vary in each country — Writers, printers, artists, colporteurs and especially bookshop managers".

Sydney's Christian public will have opportunity to meet and hear Mr Gerry at 3 pm, on Sunday, 23rd April, at the Sydney Missionary and Bible College, Croydon, when he will report on some of the challenges currently facing CLC.

The Australian Conference will make a careful appraisal of CLC growth in this country. With the recent acquisition of The Village Bookstore, Campbelltown, the Crusade now operates ten book stores in Australia. Consideration will be given to areas not yet served by any significant Christian literature outreach.

NEW HEAD OF CAMPAIGNERS IN VICTORIA

The Victorian Council of Campaigners for Christ has elected Mr Clem Clack as President to head the oversight of their work.

Mr Clack is well-known throughout Australia in Christian circles as a Bible teacher and lecturer in church growth seminars.

For a number of years he has led tours to Israel, Europe and the United States and is a recognised authority on the nation of Israel. He has travelled throughout Australia lecturing and presenting his audio visuals.

Mr Keith Morgan was elected Vice-President and Mr Ken Freeman as Secretary.

Mr Cliff Bennetts, the previous President for nearly 10 years, was not available for re-election. Following a transfer in employment to Sydney by Mr Graeme Kent, the position of Secretary became vacant.



Mr Clem Clack

CHRISTIAN NAMED IN HONOURS LIST

A Moore Theological College graduate who is an officer in the Australian Army was recently named in the honours list.

Lt Col Russell Bielenberg, MIEAust, was made a Member in the Military Division of the Order of Australia (AM).

Lt Col Bielenberg graduated from the Royal Military College, Duntroon in 1961 and completed his degree in civil engineering at the University of Queensland in 1963.

He joined 24 Construction Squadron in 1964, left to lecture at RMC 1966-1967 and rejoined the Squadron in 1967.

He resigned from the army in 1969 to spend two years at Moore Theological College. Lt Col Bielenberg completed his licentiate in theology part-time after rejoining the army in 1970.

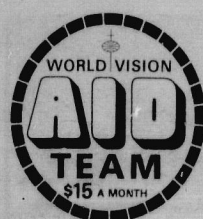
— Engineers Australia

FREE AD

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If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10.00 per advertisement.

The service is known as FREE AD and will run on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing. (see page 18)



No 1656 APRIL 17, 1978

The Australian FIRST PUBLISHED IN 1880



Registered for posting as a newspaper — Category A

PRICE 25 CENTS

NZ LEADS WORLD IN ABORTION REFORM

On December 2, 1977, the New Zealand Parliament became the first Parliament in the world to turn back the tide of Abortion on Demand.

Not an insignificant political force in this needed reform was the Society for the Protection of the Unborn Child (SPUC) whose national Executive Officer, Mrs Marilyn Pryor, is touring Australia at present.

A very articulate and informative speaker, Mrs Pryor has been addressing gatherings in Melbourne and Sydney, as well as receiving a good deal of attention from the press and radio. She tells an interesting story of the move to protect life in New Zealand, particularly the unborn child.

In NZ, as in NSW and Victoria, the law had become so difficult to apply that virtually anyone who wanted to have an abortion could do so.

The Auckland Medical Aid Centre was set up to perform

abortion, and the number quickly rose from a couple of hundred to 15,000 per year.

An Act was passed in 1975 to try to hold back the number of abortions but it had a technical defect that made it impossible to apply.

NZ then set up a Royal Commission. Its terms of reference were narrower than the Australian one but far more fruitful with respect to the abortion issue.

One of the first questions to which it addressed itself was the status of the unborn child. Is it a living human person or not? The Commission's finding was an unequivocal yes: from conception.

Mrs Pryor tells a fascinating account of the ensuing debate when an Act based on the Commission's Report was introduced.

A strong voice was heard from a small but forceful group of pro-abortionists resulting in the legislation being left to the end of Parliamentary session. At the end, however, an overwhelming majority passed the Bill with the support of both major parties.

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Chaplains on Prison Report

A Royal Commission was set up originally by the Liberal Government of NSW to inquire into Prisons. The Labor Government continued the enquiry although the Royal Commissioners were reduced from three to one.

Included in the report were certain findings and recommendations on the work of chaplains in the prisons which contained implicit criticisms.

One of the disturbing features is that the chaplains themselves were not interviewed by the commission which apparently relied on the evidence of the Director of Security, evidence whose accuracy the chaplains dispute.

Not only the chaplains but the Department of Corrective Services itself is concerned at the injustice the chaplains appears to have received and wants them to prepare a report.

The Rev Keith Marr, Chaplain to prisons since 1962 is very concerned about the ramifications of the commissioner's report particularly in what it says about chaplains.

A more detailed report of the problem in the next issue.



Partners in Mission delegates discussing a report at Gilbulla. Pictured from left to right are: Deaconess M. Rogers; Archbishop Arnott; Bishop Bowly, from Newcastle-on-Tyne; Bishop Holland, from Newcastle, NSW; Mr F. Patrick, Melbourne; Miss I. Jeffreys; Adelaide; John Bishop, Melbourne; and Rev M. Bettridge, CMS.

PRIMACY OF PARISHES

"Just as the cutting edge in the area of public health is the general practitioner, even so the cutting edge in the diocese for the Gospel is the parish clergyman."

This was the theme of an address of the Rev Alan Whitham of the church at Mt Druitt housing area at the Partners in Mission conference at Gilbulla from April 8-10.

The conference took up this theme that Diocesan structures and boards existed to serve parishes and not vice versa. It also recognised that where parishes had difficulty

in fulfilling their essential Gospel ministry, the diocese had a specific responsibility to help.

The aim of the conference was to assess the needs of the Australian Church and how these needs could be met.

Australia is the last church to hold a Partners in Mission conference which was one of the recommendations of the Anglican Consultative Council. Partners in Mission

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EDITORIAL

The report of the Royal Commission on Human Rights is an important document with many excellent recommendations and others more dubious. But to some extent the whole report is vitiated by being based on two false notions which are gaining acceptance in the community. One is that adults should be allowed to do what they like in private and that this is no business of the law. The other is that Christians should not expect non-Christians to conform to the Christian moral code. These areas are related and spring from ignoring the fact that God is the ultimate law-giver and that the magistrate who imposes the law is simply the minister of God. This is true whether it is recognised or not. What the will of the creator is for human behaviour is to some extent written in the common heart of humanity but it is made more explicit in God's word. God's law should be reflected in human law as far as this is possible. In Heaven the law to which we humans give our consent is identical with the mind of God. Here on earth human law should also conform to the mind of God as revealed in our hearts and in His word, but this conformity is limited by human ignorance and human perversity.

Archbishop Arnott, one of the Royal Commissioners, has written a pastoral letter to his diocese defending the report and he begins by saying "there has been a good deal of confusion ... on the relation between criminal and moral law" and later he adds "we live in a pluralistic society ... we have not the right to impose by

criminal action our beliefs on those who do not accept the Christian moral law". This last sentence certainly reflects confusion. The Christian moral law is the only true moral law, being the mind of God the creator for human relationships. The moral law is a unity in itself, and the question of making parts of it criminal and leaving other parts outside the criminal law is simply a question of expediency, that is, what is socially possible. No one has the right to disobey God's law even though they live in a pluralistic society. If Christians have the right to impose by criminal legislation the commandments "thou shalt do no murder" and "thou shalt not steal" they have also got the right to impose the next commandment "thou shalt not commit adultery". However, though legislation must always be right, it must also be expedient, and in a pluralistic society as ours, where a significant proportion of the people have rejected parts of the Christian moral law, what is right may cease to be expedient, because law must have the common consent of society.

There is a further confusion in the statement that Christians do not have the right to enforce by law the Christian social code on those who do not accept it. Christians as Christians have no right to impose anything on anyone; their instrument is the Word of God and prayer. But Christians are also members of the political society and have responsibilities politically. They must vote and, if Members of Parliament, must legislate always in accordance with the mind of God and

never at variance with it. But they must also in all their political actions act according to the wisdom of God, which takes into account the perverseness of human wills. Consequently, a just and righteous law may not be expedient. A good example is the law against drug taking. We do not legislate against alcohol because such laws are unenforceable since our community is addicted to this drug. It would be just and right to do so, but not expedient. But we are still able to legislate for the prohibition of marihuana and heroin, because the community as a whole has not yet become addicted to these drugs, and it is hoped that through legislation such addiction will be minimised. It is foolish to say that we have not the right to legislate against what consenting adults do in private if what they do is wrong, ie against the mind of God. Legislation against drug taking is a plain example of laws which control behaviour of adults in private. A similar law is the law about seat belts. Here the law requires people to protect themselves against their own carelessness, which is a right and just thing to do, and in this case it is also expedient because the community is united on the matter.

Everyone has an unchanging obligation to obey God's law and this law of God should be reflected as closely as possible in human law. The Commission ought first to have discovered what is right in the relationships it discussed and then proceeded to the wisdom of strengthening this right action by legislation and to what extent it might be unwise to legislate.

NOTES & COMMENTS

Easy abortion attracts New Zealanders

The ease of abortion in NSW and Victoria attracts planeloads of pregnant women from both NZ and Queensland. An organisation in NZ called SOS, Save Our Sisters, arranges for women to fly over. One planeload included 17 schoolgirls.

There is evidence that an Australian organisation offered \$5000 to two NZ doctors to recommend Sydney clinics. Some of these clinics earn \$4000 per week from abortions.

For \$112 a woman can fly over, fare extra, have an abortion (no alternative suggested) and fly back. Two clinics operate in Sydney: the Population Services International (with two centres), a private organisation of international dimensions whose sole reason for existing appears to be to abort living human beings, at a price; another is the Pre Term clinic, which is a "non-profit" organisation with a similar goal.

According to the Australian Royal Commission into Human Relationships, over 60,000 abortions are performed each year in Australia. The figures seem very conservative but even 60,000 is a staggering number of deaths.

In fact the NSW law and the Victorian law forbid abortion but two court cases, one in each State, have raised complications and, in practice, the States do not enforce the law. It is interesting that a similar law is enforced in Queensland, where the courts bring about convictions.

Is this yet another case of our Parliament changing the law, not by Act of Parliament, but simply by default?

But it is not merely that our laws are not being enforced. The Royal North Shore Hospital, where abortions seem to be encouraged, a Roman Catholic chaplain was forced to withdraw because he successfully persuaded some women to change their minds on having an abortion.

Not all the picture is gloomy, however. Now, in every capital city, there is a clinic like "Pregnancy Help" in Brisbane and Sydney which offers counselling and support to help mothers through pregnancy and afterwards, but the task is a big one. It is far cheaper to perform abortions than to solve the medical problems that arise. Worse, the financial gain of performing 100 abortions a week is far greater than the financial gain of counselling a few mothers-to-be in difficult circumstances, which would be all a doctor could cope with.



ON & OFF THE RECORD

By David Hewetson

IN A FAR COUNTRY

If an *in* word stays "in" for any length of time it must have more than mere staying power. One such word is "alienation". It seems to have been given a boost by both Karl Marx and Sigmund Freud. And, I suppose, with friends like that it was bound to be noticed. For Marx was, above all, a prodigious word factory (even if you cannot always understand him) and Freud was as much a communicator of concepts as he was a scientist.

For Marx, alienation described that profound loss of satisfaction in both work and society that was experienced by nineteenth-century industrial workers. So many good things were in the offing for them because of new technologies, but Marx felt that they were making things they did not own, and buying things made by men they did not know.

The division of labour also further alienated them, fixing them in a single skill which was often an apparently senseless, slave-like task. The climax of all this was that the worker himself became almost a commodity to be bought and sold in the job markets.

COMES THE REVOLUTION!

It seems as though Marx's heart ached over the waste and ruin of human life. His anguish has been lost in the dust and smoke of revolutions, and in the chilly oppressions of bureaucratic states. There is in him almost a romantic grief over the lost innocence of "natural" man, unspoiled by society and industry. But, of course, the vision that sustained Marx and those who made his teachings their creed, was a secularised version of the setting up of the Kingdom of God.

Man, not God, was the chief actor in the drama; man's alienation from himself and his comrades would, however, wither away; with the revolutionary suddenness of an apocalypse the new society would be established; and the sinless victim, the proletariat, would be exalted to the right hand of power. "Marxism claims to be pure science," says Stephen Neill, but it has in it an essential element of the "poetic mythical, apocalyptic".

THE ALIEN SELF

I do not know whether Freud actually used the word "alienation" but the concept is certainly well entrenched in

his writings. With great poetic force this powerful maker of myths gave us a vision of life which has become what David Edwards describes as "the corporate myth of twentieth-century intellectuals".

Freud depicts for us the man who is vital and full of love, but deeply alienated from religion and society, a middle-class intellectual alien who bears some similarity to Marx's worker-alien.

No doubt Freud also spoke from the heart and from a deep sense of unhappiness. Perhaps if he had been more of a Freudian he would have seen more clearly the sad springs from which his theories rose! But then, like the rest of us, he was no doubt better at prescribing for others than at taking his own medicine.

One thing is clear: his vision of the self, desperately engaged in fighting for its own ends, raging against all attempts to frustrate this, throwing up a wall of defence against the world's hurts and rejections — this vision is much more life like than the cold and detached theories of rationalist philosophers.

And, one would say (perhaps to Freud's chagrin) a lot closer to the Bible's picture of man as well.

THE EXILES

I call one other witness in this brief glimpse into alienation. In Leighton Ford's excellent book on personal evangelism, "Good News is for Sharing", he takes up the theme. In a chapter entitled "Lost?" he takes Jesus' dealings with Zacchaeus as a model.

Many today, says Ford, would see Zacchaeus in need of "psychological salvation", many others of "sociological salvation". But Jesus saw him as a man lost because of his alienation from God; and all of man's other alienations stemming from him being under the wrath of God.

Man is expelled from the Garden, and psychologically (using that word in the oldest and truest sense) something in him has died. Man kills his brother — "sociological alienation"; and he has to extract a living from the unwilling ground — "ecological alienation".

Both Marx and Freud, as somewhat mystical and poetical thinkers, felt their expulsion keenly. But they would not go deep enough to see what it was from which they were excluded, who it was that they were missing, or even who it was that was to blame for their exile. Alienation they understood, but to reconciliation they were strangers.

The Cyclone of the Century

The tremendous cyclone and three enormous tidal waves (one was six metres high!) which struck the east coast of southern India on 19th November last was probably one of the worst natural disasters that has ever happened in the world.

The last wave is believed to have killed 55,000 people and destroyed the homes of two million. Exact figures will never be known.

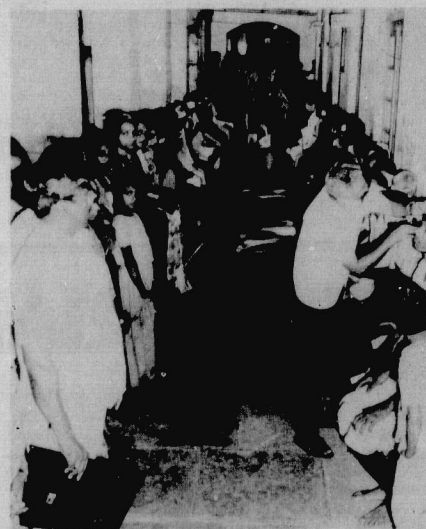
Somehow the magnitude of this disaster does not seem to have registered with most Australians and so there has been little response.

The Evangelical Fellowship of India Committee on Relief (EFICOR) has been sending out information. The following description of the catastrophe is from one of their reports:

"Just a drizzling morning with a little high wind speed and suddenly in thundered driving winds and blinding rain in intermittent spells. Rooftops eroded pillared vertically in the whirlwind and came down miles away like parachute landings with the exception that they disintegrated and blew up into a myriad pieces, and then it came late in the afternoon in three successive waves.

The tidal wave each time higher and more muddy and more boisterous than its predecessors. At last, light, swinging two deliberate pincer hooks from opposite directions, the wave rose on impact to about 25 feet of surging angry water.

Then moving landward suddenly, it breached the eight foot bunds in massive blitz, shearing away all objects, trees and habitation in its path. Children scaled coconut trees, women house tops and men scrambled on to wreckage as they were either swept on to death in the swirl of the waters or impaled by snapped tree stumps or just crushed to death in churches and buildings by falling debris and timber.



As suddenly as the watery wall of mud and fury came from the swelling sea, at that very spot of coastline it suddenly seemed itself to sink and tilt into a cavernous hollow depression sucking back irrevocably all the vomit it reached out and within a couple of hours thousands of acres of a bumper rice crop about to be harvested was ruined, a tobacco belt decimated and miles of sugar cane lanes became a horrible mess of death and devastation.

Various international aid organisations are striving to help the survivors. EFICOR have decided to concentrate on rebuilding the individual villages and helping disaster victims with what they really cannot do for themselves.

As a pilot project they hope to construct 112 houses at the village of Chinavariapalem, provided funds are available. The houses will cost approximately Rs7000-Rs8000 (\$740-\$840) each. Then, funds providing, they may rebuild another nine villages, perhaps using local palm and thatch materials.

The task is enormous and EFICOR urgently needs our prayers and our gifts of money.

The Archbishop's Overseas Relief Fund is willing to forward gifts of money to EFICOR. Cheques should be made out to the Fund with a note indicating they are for EFICOR Cyclone Relief. The address is: St Andrew's House, Sydney Square, Sydney, 2000.

REPORT OF ROYAL COMMISSION ON HUMAN RELATIONSHIPS — THE FAMILY

This report on the family is a mine of valuable information and we are greatly indebted to the Commission for this section and for the clarity with which they pinpoint important issues. Its comprehensive nature is seen when they deal with patterns of family life, pressures on family life, child-care, family law, lone-parent families, adoption, fostering, family violence and child abuse.

The family receives major attention in the Report. In Volume I there are 146 recommendations on the family and in Volume IV there are 220 pages of supporting evidence, submissions and comments which concern the family in Australia.

The Commissioners' Report supports the family as an important social unit. Their first recommendation is as follows — "Of all the institutions the family is the most influential, though it has had and will have many forms, it is unlikely that it will ever disappear."

The Commissioners add in Volume IV the significant words, "nor would we wish it to do so". The Report is committed to the maintenance of the family.

Many churches and women are familiar in hearing addresses and sermons warning us that the family in Australia is disintegrating and gloomy predictions and warnings are given because of the attacks which have been made upon the concept of the family in recent times. This report helps us to see these predictions in a proper perspective.

Marriage is more popular in Australia than ever before. Fifty years ago only half the people over 15 were married, the proportion is now two thirds and four out of five marriages in Australia are first marriages.

Australians are marrying younger. In 1939, the median age of men and women at their first marriage was 27 and 24 respectively. In 1973 the median age was 23 and 21. The Commissioners note that there is evidence for a reaction against early marriage.

The wide-spread factor of intercultural marriage in Australia. 80% of English migrants marry native Australians and 33% of Eastern Europeans marry native Australians.

Expectations within marriage are greater. It is stated that people complain about their problems and circumstances which affect their marriage which would have gone unnoticed in previous generations.

While the size of the Australian family has decreased and many couples only wish to have two children, the number of adults becoming parents has increased.

Legitimacy rate

Five-sixths of all Australian babies are conceived and born in wedlock.

The sharp increase in divorce rates must not obscure the fact that marriage and family is a very popular and enduring unit in our society and its popularity is underlined by the fact that 75% of all divorcees re-marry.

The Christian can only be encouraged by this fresh assessment of the place of marriage and the family in the Australian society for we know that the family arises out of God's sovereign purpose for men and women. It is a divine institution, it perseveres because of the creative purpose of God and men and women will find their true health and happiness in a society which values it.

The Report makes serious disclosures about the Australian family.

While it is noted that the Australian family suffers from the impact of many

pressures like the mobility of the population, high-rise accommodation, the uncertainty amongst women about their role which has been triggered off by women's liberation, long distances commuting and isolation of families from traditional family supports, there are some significant and serious disclosures about family life.

Poverty Impact

The Henderson Report states that 800,000 Australians are very poor and the poverty which they endure destroys the quality of human relationships because of worry and breakdown in family life is more prevalent amongst the poor.

The Commissioners quote from the submission of the Reverend John Livingstone, Rector of Green Valley, who said:

greater effort for increasing preventative services and programmes for the poor. Christian people must respond to such a call.

The poor are a special responsibility for churches and for Christian services. We must not close our eyes to the poverty which exists in the midst of our affluence.

Family Violence

Family violence is a factor within Australian families. The emergence of the women's refuge is well known and they are all filled. Between 1974 and 1976 25 women's refuges have sheltered to 5000 women and 7000 children.

In addition there would be those who found refuge in church and charitable institutions. The Commissioners state that they believe family violence is

votes and their views cannot be heard, there are no satisfactory figures for the incidence of child abuse but its relationship to poverty, unemployment, alcohol abuse, isolation and lack of social services is clear.

Christians cannot but be concerned to think that little children are being permanently injured in their formative years.

Alcohol

Our society in general has turned its face against the problem of alcohol abuse and those who have raised the problems have usually been castigated as "wowers". The report does not hesitate to pin-point alcohol abuse as a major cause of family breakdown in Australia.

The medical cost in the State of Victoria for medical, hospital and social services which arise out of alcoholism is \$57 million per year. It is estimated that the loss in working days to the Australian economy is \$1,000 million annually.

One cannot assess the extent of the damage that is done to human relationships through alcohol abuse. This

for parent education" and, with alcohol abuse, "the role of education".

The Christian can only

commend the emphasis on education because it is truth which frees the person.

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DR ARNOTT'S DEFENCE

Extracts from Dr Arnott's Pastoral Letter on the Royal Commission:

We all three believed that there are limits to the role of the law and that there are aspects of private morality which should remain the preserve of the individual, helping each to make responsible choices in knowledge of the consequences of their action and with regard to the well being of all who may be affected by it.

I cannot see that social diversity is synonymous with moral decay or social collapse.

We live in a pluralistic society and whilst I believe we Christians should accept the moral law and encourage and do all that we can so that our people will be obedient to it, yet we have not the right to impose by criminal action, our beliefs on those who do not accept the Christian moral law.

I believe there is a fundamental difference at the moment between the Anglican ethos on moral problems and that of the Church of Rome.

The latter tends to take an authoritarian approach whereas the Anglican Church has preferred to request people to follow the guidance of their own conscience.

Furthermore, the Anglican Church has on the whole believed that the Church should not intervene more than is necessary over the details of family and private life.

There are basic principles of morality which should be upheld, whether in personal life, in business life, or in international life.

The great Anglican moral theologians of the seventeenth century, amongst some of the greatest in the world's history, always refused to accept the authoritarianism of Rome and the Inquisition on the one hand and of the Code of Geneva on the other which made, for example, adultery an offence in the civil courts as well as a sin.

The question of the relation of authority to freedom is of course fundamental to all ethical questions and the Commissioners realised they could not hope to solve it, however long the Report.

I believe the Report, if it is read in full and carefully, not only throws a great deal of light on the contemporary Australian scene and the nature of human relationships.

It equally sheds light on the way in which we have proceeded to interpret the biblical affirmations of the nature of grace, compassion, forgiveness and reconciliation and how all this can be worked out for the Christian in his context and also in the wider context of our pluralist society.

We each have to work out what is involved in obedience to the will of God for ourselves and for those who rely on us for leadership.

I would only plead that we should not condemn people merely for sexual sins but also remember how often our Lord condemned people for sins of selfishness, lack of compassion and for greed and pride.

The Christian should uphold in himself and among members of his flock as far as possible the highest moral standards but also hold out a ready hand to those who have fallen outside and seem to need help.

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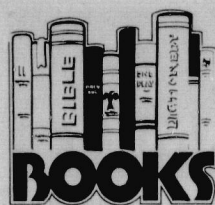
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BOOKS

The cost of revival
by William Mewton Blair and Bruce F. Hunt
Edinburgh
Banner of Truth Trust
1977 159 pages Cost 70p

Korea in the twentieth century is a country which has seen a succession of wars and foreign occupations. It is also a country which has seen one of the greatest growths of the Christian Church.

This book, written by two Presbyterian missionaries to Korea, is a brief survey of that growth.

William Blair went to Korea in 1901 and was deeply involved in the great revival which occurred there in 1907. In 1910 he wrote an account of that revival and the history of the church up to it. This account forms the first part of this book.

The second part is by Bruce Hunt, who served in Korea until 1976. His account traces the history of the persecutions by the Japanese and the Communists. It relates the stories of many Korean Christians whose stand for Christ led to their deaths.

The book is well written and of particular interest to those concerned with both revivals and accounts of the life of the church under persecution.

K. S. Robinson

Russian adventure

"Road Block to Moscow"
by Nick Savoca
with Dick Schneider
(Foreword by Brother Andrew)
Dimension Books

No doubt somebody somewhere is busy on a PhD thesis about the new genre of Christian literature: books on penetrating the Iron Curtain to give some sort of Christian witness there. Probably before the thesis is finished it will be out of date, for the trickle of books that began with Brother Andrew's "God's Smuggler" seems to be swelling to a cataract.

"Road Block to Moscow" is more of the same, a suspense-filled, spectacular about fifty young Christians who tried to make it to Red Square on May Day to give witness to Christ and the resurrection. Do such ventures spring from jaded Christians looking for a little "spiritual excitement"?

Are they only of nuisance value to Soviet authorities (and perhaps also to embattled Christians trying to occupy the limited space that a totalitarian state is prepared to allow them)? Or are such things a real encouragement to churches behind various curtains or even to secret believers whose hearts are

warmed by knowing that Christians in other places really care for them? Well, you read the book. It is easily written, you won't be bored with it, and it will probably challenge you afresh to a little more concern for members of the Body of Christ whose obedience must be worked out in conditions that few of us could grasp unless we mounted a similar kind of raid into their situation.

David Hewetson

Head in the sand

"Battle for Africa"
by Brother Andrew
with Charles Paul Conn
published by Revell
(recommended price \$8.95)

I hardly know what to make of this book. One co-author is Brother Andrew of "God's Smuggler" fame, a forerunner to the plethora of books on ministry to communist-dominated countries. The other co-author specialises in spiritual spectacles in conjunction with names like Nicky Cruz, Johnny Cash, etc. This new book describes the inroads made into Africa by a shadowy enemy described as "The Revolution", which includes within its ranks communists, nationalists, existentialists and even Idi Amin.

It is the "worldwide pressure to destroy the church as an effective witness to men and women," and the co-authors warn us that everywhere where freedoms have been taken away people used to say "it will never happen here". A chapter on missionary work in Africa bears the emotive title "Healing bodies and losing souls" and has a later sub-heading: "the tragic failure of the church".

It touches on such things as presenting Christ in Western dressings, and Christian racism" (quoting such veteran spokesmen as Count Zinzendorf, and a Kenyan missionary who describes behaviour that would have any missionary serving there within the last decade instantly deported).

The authors do give "the other side" but one wonders honestly whether they have caught up with vastness and the vigour of the church in Africa today, the majority of whose members hardly ever meet a Western missionary. There are sobering and challenging things said about revolution and persecution in Africa today.

But when the authors come to the chapter entitled "One nation could save all of Africa" they take the wraps off a most remarkable theory. Based on a concept described as "regional evangelism" they decide that South Africa is the answer to the evangelisation of the African continent.

Incidentally, "regional evangelism" also means that Europe is the special responsibility of Western Europe, Central and Southern America the responsibility of the United States, and "the burden for reaching all of Asia falls to Australia and New Zealand". Well! Brother Andrew has obviously been deeply impressed with both black and white South African Christians he has met.

He rightly deplores the senseless South African bashing that only further isolates that country, and he is not afraid to call on whites in South Africa to "accept the black man as a fellow human being, embrace him

and love him". We would all be happy to read of the experiences related, but once again one must question the interpretation of them and shudder at the way it all depends on so much human effort rather than the Spirit apportioning "to each one individually as He wills".

S. Horton

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MR. COLEMAN'S ASSURANCES

The Council of Churches in NSW welcomes the assurances of the Leader of the Opposition that his party is hardening its attitude towards the legalisation of marijuana.

Mr Coleman met a deputation from the Council of Churches last Monday where he discussed his attitude to SP betting, MACOS report on education, gambling casinos, and abortion clinics.

Mr Coleman told the deputation that his party was resolutely opposed to any legislation to legalise SP betting.



Peter Coleman, MLA

MACOS

The Council presented a detailed submission on the MACOS (Man-A-Course Of Study) course in primary school grade 5. Mr Coleman expressed strong disapproval of this method of indoctrinating children, stating that he felt the education department should be more involved in the teaching of basic reading and other literary skills.

Abortion Clinics

The Council gave Mr. Coleman information concerning a number of abortion clinics operating in the city area where it is alleged that up to 900 abortions are performed each week. It was brought to Mr Coleman's notice that a fetus had been aborted after 8 months.

Mr Coleman said he was investigating the use of taxpayers' money for these clinics and said he supported the present legislation that only in exceptional circumstances abortions should be performed, where the real physical and mental health of the mother is at risk.

When asked what the Opposition's view was on any

as a brother, give him his dignity as a man".

But I must confess I feel that when he propounds this novel theory he has his head firmly buried in the Sahara. Would God that it could happen, but with hostilities running so high on both sides I am afraid that I just cannot see it. I hope I am wrong.

The book concludes with 21 pages of information about African countries. The section of Tanzania contains three errors (including the spelling of the President's name).

David Hewetson

Charismatic success?

"Something Happened at The Hague"
by John Lewis
Hodder & Stoughton, 124pp
Recommended price \$2.45

Another series of illustrations of what happens when a minister has a deepening spiritual experience. This one concerns the Anglican chaplain appointed to the British Embassy at The Hague in 1969.

He tells how people were converted and grew spiritually, of apparent healing (usually along with medical care) and of how life came to a traditional church community. For a book "selling" the Charismatic style it is remarkably sober.

We would all be happy to read of the experiences related, but once again one must question the interpretation of them and shudder at the way it all depends on so much human effort rather than the Spirit apportioning "to each one individually as He wills".

S. Horton

Pope defends infallibility

Pope Paul said at a solemn mass marking the centenary of Pope Pius IX's death that the dogma of papal infallibility is a foundation of church life.

Pope Paul added in his sermon at the mass in St Peter's Basilica that the infallibility doctrine and the church's self-understanding were "completed and perfected" by the Vatican Council II decree (Lumen Gentium) on the nature of the church.

By his promulgation of the infallibility doctrine, said Pope Paul, Pius IX "put into place the lintel of that solid ecclesiological construction which was later completed and perfected by the constitution Lumen Gentium — the magna carta of Vatican II."

In his sermon, Pope Paul said the life of Pius IX is "still open to continuing reflection and to further research" by historians.

"But perhaps," said the Pope, "a further extensive sifting-out period will be necessary to permit perspectives to widen and more light and understanding to shine on the events" of Pius pontificate.

Only when "every residue of impassioned hate and prejudice disappears will the personality of this pope emerge in its dimension of true humanness, warm kindness and exemplary virtue," said Pope Paul.

The Vatican is currently undertaking a fresh study of Pius' complex and controversial life to see if he merits beatification.

Pius, who reigned from 1846 to 1878, led the Papal States to Italian nationalist forces in 1870.

In addition to calling Vatican Council I and promulgating the council's decree of infallibility, Pius

The Catholic Weekly

DEAN FOR ARMIDALE

The Anglican Bishop of Armidale, The Right Reverend Peter Chiswell, has announced the appointment of a Dean to St Peter's Cathedral. He is the Rev James Holbeck, BD, Th Schol.

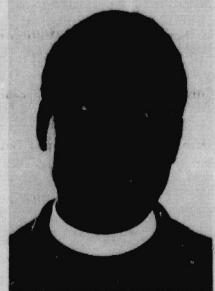
Mr Holbeck is at present the Rector of Mt Gravatt in the Diocese of Brisbane. Before training for the ministry he was an industrial chemist with the Queensland Railways. Five years in Ridley Theological College, Melbourne was followed by ordination in Brisbane and a period as assistant curate in the Parish of Coorparoo, before appointment to Mt Gravatt.

As well as ministering in a very active parish Mr Holbeck is part-time chaplain to Griffith University in Brisbane, and a member of a Committee for Promotion of Tertiary chaplaincies.

He comes with a fine pastoral reputation and is always keen to build up the sense of community in the parish and to develop the gifts of lay people.

With his wife, Carole, and children Sarah, 7, and Jamie,

African Bishop in Australia



The Rt. Rev. Gresham Chitengo from the Diocese of Morogoro, Tanzania, who was recently in Sydney as a delegate to the Partners in Mission, returned to Moore College to preach, where he originally trained.

The first five of the Thirty-Nine Articles succinctly summarise the Christian doctrine of God ... two basic doctrines clearly enunciated are the sovereignty of God and the finished work of Christ.
— D.B.K.

THE FAMILY

From page 3

However, education in itself will never be able to change people's patterns of behaviour so that the alcoholic will suddenly cease drinking or the person who is involved in violent and savage behaviour will suddenly become mature and self-controlled.

The report itself confesses that 18% of the women who flee to Elsie women's refuges have come from homes where the husbands were in professional managerial positions.

The Christian must continue to state that it is only a radical spiritual change, which is brought about by the Gospel, that can permanently free people from inward self-centredness and introduce a new

permanent element in human relationships.

The Commissioners said in Volume I of the Report, "Joy needs to be a component of modern family life".

Christian people could not agree more with this statement and Jesus has taught us that joy arises in individuals and families when they cease to rebel against God and make Jesus, Lord. As He changes inward lawlessness, He gives both His love and His joy.

Rt Rev J. R. Reid

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Parliamentary Committee confusion on marijuana

"We are very concerned over the public confusion which has been caused by the misleading drug chart issued by the Joint Parliamentary Drug Committee," said Rev Fred Nile, Festival of Light Director.

"The low priority given to marijuana on the chart has led people to again mistakenly press for legislation or accept decriminalisation of the drug.

The chart should place marijuana as second on the list and indicate:

DEPENDENCE
Psychologically high

SEVERITY OF CONSEQUENCES
PERSONAL

High for intensive users
Medium for casual users
(mentally, physically)

SOCIAL
High — in terms of the dropout syndrome, rejection of authority, breakdown of family life and schooling

ESTIMATED NO OF INTENSIVE USERS
500,000 casual users
100,000 intensive users

"It is very ironic that at this time," said Mr Nile,

"another world expert, Dr G. Nahas, Professor of Anaesthesiology (Research) at Columbia University's College of Physicians and Surgeons, New York, has confirmed Dr Hardin Jones' warnings given during his Australian tour last October, concerning health dangers of marijuana."

Dr Nahas says in his book "Keep off the Grass" the potential dangers of marijuana include:

"Weakening of the body's immunity system, resulting in increased liability to all diseases, including infections and cancer;

"Respiratory problems and lung damage;

"Progressive mental passivity, and in the long term (if the drug is used daily for several years) irreversible brain damage, including actual brain atrophy (shrinkage); and

"Genetic damage to users' children."

Mr Nile went on to say: "The Joint Committee

should withdraw and cancel their chart which, in spite of this new evidence, still propagates the very dangerous myth that marijuana is a relatively harmless drug.

"The Joint Committee should not be swayed by the vested financial, academic or ideological interests in our society campaigning for the eventual legalisation of marijuana."

"The committee must reject the phony competition between alcohol, Bex powders and marijuana."

"In the first two cases the tiger is unfortunately out of its cage while marijuana is still in the cage both legally and socially for over 80% of the Australian public."

1/2 Million Users

"The Civil Liberties Union estimates 500,000 marijuana users in Australia."

"Intensive users of marijuana in the USA have already reached 10 million out of a total of 45 million users, with 3 million heroin addicts."

"A similar ratio in Aus-

tralia, which is five years behind the USA, would mean 3 million marijuana users, 700,000 intensive marijuana users and 200,000 heroin addicts by 1983.

"Does the Joint Committee want us to reach these disastrous figures before they take marijuana seriously?"

"The other proven fact is that marijuana users provide the best market for heroin sales. By controlling the flow of marijuana and artificially drying it up as is occurring in Australia at the moment for periods of time the heroin traffickers can expand their heroin users who are then permanently linked to their product — especially amongst young people — a corrupt salesman's delight!"

"Marijuana also produces an attitude of mind and undermines the will where the young person has his resistance weakened to the lure of heroin and his will finally destroyed by heroin."

Mr Nile said: "How are we to reduce the heroin tragedy? Firstly eliminate the potential users provided by the marijuana users. There is almost no evidence of young people going straight on to heroin."

SOUR GRAPES NO SWEET NEWS

Over the last two years the Temperance Alliance of SA Inc and now under its new banner, People for Alcohol Concern and Education, has been agitating for more non-alcoholic wines and grape juices to be available. Letters have been written to wineries, Members of Parliament, State and Federal, licensed restaurants, clubs, the media, etc, in an effort to have an attractive alternative to alcohol.

Tastings have been held in the Rundle Mall, the Adelaide and Pinnaroo Shows, churches, various organisations and for three weeks in Myers, Rundle Mall, Gallery for Adelaide's Festival of Arts.

Recently the SA Government announced a \$5000 grant for market research into the grape juice industry. Secretary John Williams says: "The market in Australia is virtually untapped, while the overseas markets, particularly Middle East countries, are enormous. A few years ago few people drank orange juice; now look at that industry!"

Mr Williams made submissions to the Senate

Committee — Trade and Commerce — Grape and Wine Industries and the Industries Assistance Commission looking into the Australian brandy industry.

"Excess grapes could be used for non-alcoholic wines and grape juices rather than running expensive promotional campaigns to get people to drink more Australian brandy and wines."

Mr Williams concluded "As a former retailer, the best advice I can give people is to keep asking your shopkeeper or restaurant; if enough people ask often enough, a good businessman will soon stock the products."

Capital Punishment A Christian Perspective

Part I

Do governments have the right to impose and enforce the death penalty? The issue of capital punishment raises questions about the nature and justification of punishment and the role of the Government in this.

The Bible gives governments a place in the history of redemption. Governments do not occur in a vacuum. If we regard the state as an ordered community, then government is the power which creates and maintains order. Key New Testament passages reflecting this are Mark 12:13-17; Matthew 17:24ff; Romans 13:1-6; 2 Thessalonians 2:6-8.

Romans 13:1-6 is the key passage on the role of government in its functions of "bearing the sword" and "executing wrath on the wrongdoers". Governments have a role in punishment and this role certainly extends as far as inflicting the death penalty. The imagery of the sword is doubtless meant to recall the authority of higher magistrates to inflict the sentence of death.

In between the inauguration and the consummation of the Kingdom of God, and while we wait God's dreadful day of judgment, God in his providence institutes governments to represent his resistance to evil. Government is not only God's instrument of civil order, but is also an instrument of his wrath, ie the wrongdoer is punished.

Paradoxically, government is not only an instrument of his wrath, but "an instrument of God's long suffering (Romans 2:24), for through this partial manifestation of his wrath the power of evil is

restrained and its final judgment and defeat deferred," states C. K. Barrett.

It is clear that punishment has two places in the New Testament. It is the just desert of all evil and it will be meted out on the Last Day. Yet it is also an instrument of social order and, as such, is a matter for government. Both roles that punishment plays are not unrelated. But they cannot be identified or else we should all be blotted out and society would cease to exist.

God's judgment has been deferred and government cannot be expected to function as God. This is one reason why straightforward transposition of the Old Testament laws to the present situation is illegitimate. The Old Testament regulations related to a situation where the ethnic, civil, geographical and religious communities were one. History and the New Covenant have changed this.

On the other hand there is

a connection between the two roles of punishment as Romans 13:1-6 suggests.

In regard to civil penology, punishment finds its justification in the role it plays in maintaining civil order as we wait the consummation of the Kingdom.

Just as it is the mark of those who have entered the new order of the kingdom of grace to forgive their brother seventy times seven (Matthew 18:12), so it is the mark of the old order, the order of Lamech, we might say, to take vengeance seventy-seven fold (Genesis 4:24).

It is sobering to remember that even Christians participate in this nature even though they are being sanctified and made anew into the image of Christ.

An essential element of good government, then, would be the restraint of vengeance. In the Old Testament it appears that the principle of *lex talionis* (an eye for an eye, tooth for a tooth, and a life for a life) served this purpose. I see no reason why it should not continue to do so today.

Returning to the question of the morality of capital punishment (for this is the issue which brings the topic to the fore), what perspective are we to maintain?



Rev Fred Nile

"Sixthly, the right of bail should be withdrawn from all persons involved in drug trafficking because the huge drug profits make the bail figure in comparison only peanuts; as a result we have a high abscondment level."

"Finally, the Federal Government, ie Attorney-General or Minister for Customs, should table in Parliament the names and relevant details of businessmen and companies who are clearly involved in illegal drug growing, production, trafficking and sales. Such persons for whom there is not sufficient direct evidence for a successful prosecution, should be exposed to the Australian public, who can take the appropriate action of boycotting these merchants of death."

"We must reject a defeatist attitude to drugs. If we care enough the illegal drug traffic can be beaten!"

The great majority of heroin addicts admit they graduated from marijuana to heroin.

"Secondly the misleading chart should be withdrawn and replaced with 1 million posters showing 'the heroin trip to death' — with the police pictures of one young man's 10-year trip on heroin. Posters to be displayed in every classroom, lecture-room, post office, street, shop, supermarket.

DON'T BE A DOPE

"The remarkable success of the Shoplifting Campaign at Christmas by the Retail Trade Association and 33 1/2% drop in shoplifting showed the value of this direct simple, inexpensive hard-hitting poster and direct educational approach which will help reverse the heavy peer group pressure — 'Don't be a dope and waste your life'."

"Thirdly, immediately legislate for the Australia Post to inspect internal mail with the use of specially trained dogs with other detection devices."

"Fourthly, authorise the Customs Department to take every precaution to prevent the smuggling of drugs. The possibility of a body search and the use of specially trained dogs will help deter drug carriers at airports and wharves."

Applications are invited from mature men and women for the position of Accountant/Bursar at Moore Theological College. The College provides theological education in the Anglican Diocese of Sydney for prospective clergy and lay people. It is envisaged that the successful applicant will be a committed Christian and a qualified Accountant, with wide business experience and able to relate well to staff and students, and will be required to work closely with the Principal and Treasurer. The position is interesting and varied.

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COORPAROO: St Stephen's, Brisbane. Cnr Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector: Rev Ken Baker.

Classified advertisements may be left at the office or phoned to 233 4561 up to noon 14 days before date of publication. Charge is 10c per word with a minimum charge of \$2.00.

CLASSIFYING "NON-CHURCHGOERS"

How regular must you be to qualify as a regular churchgoer? Every Sunday? Half the time? Poll-takers are willing to count you as a regular if you go to church as much as once a month.

Even by that lenient standard one person in three must be counted as a non-churchgoer. Eighty million Americans never go to church, or if they go it is only once or twice a year.

Russell Hale, who teaches at the Lutheran Seminary in Gettysburg, Pa, has identified 12 categories of people not in church. See if you agree with his study.

First are the **anti-institutionalists**. They see the church as preoccupied with maintaining itself. It emphasises the building fund, presses for volunteer workers, keeps too much of the budget for its own programme rather than for "missions".

Then there are the **boxed-in**, once part of the church but resentful of its restrictions and demands. They dropped out to shed their restraints and be "free".

The **burned-out** were once quite faithful but found all their energy claimed by church work. They became weary in well doing.

The **cop-outs** were once involved in the church as a social outlet, but never really committed in the first place. A change of residence and new friends gives them "other interests".

The **happy hedonists** are their cousins, but more bent on any pleasure of the moment.

The **locked-out** feel rejected or at least neglected by the church. They feel discriminated against and lash out with hostility towards the church.

The **nomads** feel that they have no church. They move quite often, developing a drifter complex so that even when settled they think of themselves as ready to go on the move again.

The **pilgrims** are in search of a deeper meaning in life, too often in the cults. They are potentially good church members, as are many of the others.

The **publicans** are a large group, who dimly perceive the church as filled with pharisees, hypocrites, phonies, fakers.

The **scandalised** enjoy every news item of church strife and religious bickering. "Settle your own affairs before you invite me in," is their motto.

The **real believers** are few in number but hard to win. They wait for somebody to show them proof rather than faith.

The **doubters** prefer not to face any hard question. They do not know why they are in church, and promise to think seriously about it — later.

Church members must be concerned for all of these, without becoming preoccupied with them. The greatest witness is not overt confrontation but the compelling force of a radiant Christian life.

— "Baptist Courier"

EVANGELISTS IN AUSTRALIA

A team of 57 Baptist pastor-evangelists from the United States of America (17 accompanied by their wives) arrived in Sydney on March 31 to conduct evangelistic crusades in Baptist churches in all Australian states.

The preachers come from several states affiliated with the Southern Baptist Convention.

Altogether about 130 Baptist churches are participating in arrangements handled by the Australian Baptist Board of Evangelism in association with the appropriate Board in the US.

The Queensland contingent (21 men and eight wives) flew straight to Brisbane and were welcomed at a dinner in the Canberra Hotel that night. They are engaged in crusades in 61 churches covering a three-week period involving three phases, April 2-9, April 9-16 and April 16-23, fewer than half being in metropolitan centres.

The Queensland crusades are one of the special features of the Centenary Year of the Baptist Union of Queensland.

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John Flavel

Sir,
I would like to share with ACR readers a great joy which I recently experienced when reading the collected works of John Flavel (Banner of Truth Trust reprint in 6 vols 1968). In vol 6, Flavel, the great Puritan Divine (died 1691), answers the arguments of an antipaedobaptist Philip Cary in the most Scripturally assertive and convincing treatment that I have read to date.

Initially Flavel is apologetic for entering the controversy with Cary who appears to be a proselytising anabaptist, because he is very conscious that any division amongst Christians gives great opportunity to the enemies of the Gospel. However Flavel feels impelled to do so because of the way in which Cary misuses the Scriptures to support his contention.

Paedobaptism is a subject in which Anglicans of recent times have tended to rest on the laurels of the Divines of the past. We feel it is correct but when confronted by a modern day anabaptist, we are hard pressed to defend Article 27's assertion that it "is most agreeable with the institution of Christ".

We are at a disadvantage because of our need to guard against the romanising Anglo catholic doctrine of bap-

tismal regeneration. Our problem has been compounded by the preoccupation of our theologians of the past century or so to concentrate on the regenerative aspects of the controversy. Their energies were spent defending the Protestantism of the national Church since the Reformation.

The problem facing us today is that our brethren in the other denominations who still hold an Evangelical view of the Bible, are increasingly turning to an adult "believers only" concept of baptism. I believe this is a reaction to the "liberalism" and "modernism" which has pervaded so many of the doctrines of these other Protestant denominations.

The irony of this situation is that the non-Evangelical sections of these denominations may well end up espousing baptismal regeneration as the only valid way to justify paedobaptism as a valid church ordinance once they cut themselves adrift from the Bible as their ultimate Authority.

So as Evangelical paedobaptists we are in a current minority although we

know that we stand in the mainstream of the sub-apostolic practice. Our fellow paedobaptists do so on "church authority" and we would dispute their non-Biblical reasons for continuing the practice.

Our like-minded Evangelical brethren reject paedobaptism claiming to stick closer to Biblical injunctions and examples by adhering to a "believers only" form of baptism. We would dispute with this latter group their failure to consider the Patriarchal background lying behind the institution of baptism and their oversimplistic view of the New Testament evidence.

It is with the above considerations in mind that I want to recommend Flavel's treatment of "The Right of Believers' Infants to Baptism" to those readers who feel that they need to be cautious and defensive when discussing baptism with an antipaedobaptist or as is more likely when countering the claims of an aggressive anabaptist.

C. H. S. THOMASON,
Gordonvale, Qld.

Confusion

Sir,
As a Christian and member of the Anglican Church I have often wondered about the rightness or otherwise of capital punishment. Particularly since, as the father of four young children my personal feelings lead me to believe that execution is almost too good for pedlars of heroin for example.

I was dismayed recently to read that an importer of the drug had been jailed for nine years with a non parole period of only 4½ years. Surely the term of his natural life, at least, is the minimum sentence that should be passed on one who passes just such a sentence on others.

Now my confusion is even greater. Article 37 of the Anglican Church specifically states that man may be put to death for heinous crime. Furthermore, I understand that this Diocese is particularly proud of its defence of the Church's 39 Articles and requires all ordained men working here to sign that they will support the 39 Articles.

In the light of the response to the Rev A. Kommerley's call for the death sentence for heinous crimes by the Diocesan Information Office, I am left wondering whether our Bishops and others feel that in some respect the 39 Articles are faulty.

Surely the time has come to stop pussy footing around and call upon our own politicians to pass laws that will make the vast profits obtainable from the sale of heroin available only to those willing to risk the Death Penalty. I believe our Church Leaders should be heading this call.

KENNETH DEEDS
Killara

The Scriptures speak today...

by Canon John Chapman

TRUE ANTICIPATION

"To wait for His Son from Heaven" 1 Thess 1:10
No letter in the New Testament highlights the Lord Jesus' return more than this one to the Thessalonians. At the end of each of the first four chapters it is referred to, and again in a long section at the beginning of the fifth. It ought to occupy such a place of importance in our own thinking and living.

Let me draw your attention to one of the references which, it seems to me, has some relevance to our evangelism. At the end of the second chapter Paul says that on the day when Jesus returns His joy and crown of glory, or glorying, will be the Thessalonian converts. They will be His reward on that day.

We ask you to share with us in the work of evangelism that, together, on the day of His return we may share the reward of seeing men and women with Christ, converted, humanly speaking, because we preached or prayed.

Scout Policy

Sir,
While many can live with the very liberalised changed attitude of our Scout Association with regard to drink and gambling, I feel I cannot continue with it in an official capacity. Bingo is the latest practice to be permitted, doubtless due to Government approval in Victoria paving the way.

I could write at some length to illustrate how naive it is to expect the relevant regulations to be obeyed. Of course, part of the story lies in giving the nod "post eventum".

I would quote from part of my letter of relinquishment, where it will be observed that I feel, from plain English, that such change of policy is in direct conflict with Baden-Powell's policy. There is, in such cases, the wishful thinking that the drinking and gambling will be done "in moderation".

"First, the encouragement to increased drinking in the scouting movement, with the liberal permission given, then the open slather given to the gambling fever by a loosely drafted directive have convinced me that I no longer have a valid place in such a movement."

"To briefly comment on these two things: they provide the community with the two greatest sources of trouble: both their use and abuse. If any confirmation was necessary, my years of pastoral experience have provided it."

I am already well acquainted with drunken Scout leaders trying to lead their boys: no blame should now attach to such behaviour. Abuses of the new regulations promulgated have already occurred and doubtless will recur, so that anticipation of strict adherence is wishful thinking.

"Baden-Powell was not infallible, but in his 'Scouting for Boys' he wrote these words which are still as valid as when he wrote them:

"Much of the poverty and distress in the world is brought about by men getting into the habit of wasting their money and time on drink. And a great deal of crime, and also of illness, and even madness, is due to the habit of drinking too much... It would be simply impossible for a man who drinks to be a Scout." (p146, 1963 ed.)

"In keeping with BP's policy, I feel it incongruous to hold the changed policy together with that of BP himself."

"I would add, briefly, that it has been disappointing to find scouting now more formidable to those in poorer circumstances."

I close by saying that this is no distant comment: I have been very active in the Movement for not a few years.

Rev D. A. LANGFORD
Port of Melbourne

NEW YEAR

Commencement was held at Moore College on the evening of March 13th. Bishop Robinson spoke to those who were commencing their ministry reminding them of the importance of interpreting the New Testament. All other activities of the ministry are ancillary to this and should not be allowed to get in its way.

The Archbishop of Sydney presided and awarded certificates to members of the external courses, to Deaconess House and to the College.

In his opening remarks the Principal mentioned that 38 new students of theology had entered the College, the same number as last year, and that with women students from Deaconess House and members of the Youth Worker Course there was a total of 115 full time students of theology.

The Principal added that during the course of the year 13 students had passed the London BD with honours and a College student had been awarded the Hey Sharpe prize for first place in ThL and the John Forster prize for first place in Greek in ThL. He expressed appreciation for the generous support of the College from its friends and thanked all those who remembered the College in their prayers.

New venture by Deaconess Institution

The Deaconess Institution will be opening, on May 20, Stage 1 of a project to provide a comfortable modern home for retired deaconesses and other elderly women.

A property in the Narellan-Camden area was bequeathed to the institution by the late Sydney Charles Hilder. Renovations have now been completed and the official opening will take place on Saturday, May 20.

The property, known as "Hilsyde", is located in Hilder Street, just off the highway between Narellan and Camden. The official opening and dedication will be conducted by Bishop K. H. Short at 2 pm and interested friends and supporters are invited to attend.

Mr and Mrs George Garlick are in residence to manage and supervise the home, and applications may be made to them at Hilsyde, Hilder Street, Narellan (phone (046) 66 7909). Short-term accommodation is now available and inquiries will be welcome.

THE KING'S SCHOOL PARRAMATTA

SCHOLARSHIPS 1979

An examination for the award of entrance scholarships will be held on Saturday, July 22, 1978. Candidates must be under 14 years of age on February 1, 1979.

VIOLET MACANSH SCHOLARSHIP

Covering free tuition, a grant of \$150 on entrance towards the cost of uniform and incidental expenses, and an allowance after the first term at the rate of \$90 per annum. In the case of boarders, a reduction may also be made in boarding fees.

Other scholarships available for award:

HARRIET BEARD SCHOLARSHIP

for boarders (\$1000 per annum)

A. W. I. MACANSH SCHOLARSHIP

for boarders (\$200 per annum)

OLD BOYS' UNION BURSARY

for sons of Old Boys (\$1000 per annum for boarders — \$500 per annum for day boys)

Applications for the scholarships must be accompanied by an entrance fee of \$10. Entry forms and full particulars may be obtained from the headmaster. Entries close May 22, 1978.



WHAT A WORLD!

by Lesley Hicks

ON AGGRESSION

"Cut you head off!" shouted a small red-headed boy sitting in the dicky-seat arrangements of the supermarket trolley, looking right at me.

"Cut my head off? Now why would I want to do a thing like that?" I said lightly.

I wondered how I'd handle an aggressive three-year-old in the supermarket, even if his aggression only took the form of shouting something silly at the customers!

I doubt if this aggressiveness is just a cultural, learned trait in children. Certainly it characterises some children more than others, and boys more than girls. I was rostered for the creche at our church a week or two ago, while some study groups were in progress.

We had seven small boys under seven. Puzzles were a dead loss; all they wanted to do for the entire time was to play war games with various "guns" and gun-like objects found in the box of toys provided. The sounds of battle — "Pow, pow, pow!" — were penetrating to the adults' study groups, but our efforts to introduce quieter pursuits failed.

According to evolutionists like Konrad Lorenz ("On Aggression") and Robert Ardrey ("African Genesis", "The Territorial Imperative"), "The Social Contract", man is inevitably and incurably aggressive, even violent, because he evolved that way.

AGGRESSION and VIOLENCE

Ardrey distinguishes between aggression and violence. Aggressiveness is simply the disposition to dominate, to seek one's own ends whether or not by forceful means — an absolute necessity for survival in most animal species. Violence, he says, is that form of aggressiveness which employs or effectively threatens the use of physical force.

But survival dictates aggression's limits. "Without traffic laws, aggression is a drunken driver in a lethal midnight... And so has evolved that body of rules and regulations of infinite variety which, while encouraging the aggressive, discourages the violent. The

problem of man is not that we are aggressive but that we break the rules." (The Social Contract)

Lorenz and Ardrey are experts on animal behaviour, and they include man among the animals. Despite the fact that they leave God right out of the picture, within their limitations they write wisely and well about the ironies of human behaviour. They make me think hard about our human condition, and consider the difference a Christian perspective makes.

MAN THE RULE-BREAKER

"The problem with man is not that we are aggressive but that we break the rules." The rules Ardrey has in mind are territorial, social, biological ones.

But his statement stands true when we think of the rules as being God's — with the command above all to love Him and love our fellows.

Ardrey asks profound questions in his books, but

provides no answers. "How can we get along without war?" he asks. "If we fail to get along without war, then the future will be as remarkably lacking in human problems as it will be remarkably lacking in humans."

"No man can regard the way of war as good. It has simply been our way. No man can evaluate the eternal contest of weapons as anything but the sheerest waste and the sheerest folly. It has simply been our only means of final arbitration. Any man can suggest reasonable alternatives to the judgment of arms. But we are not creatures of reason except in our own eyes."

Without God, there are no answers. Perceptive and beautifully written as they are, Ardrey's books show history sweeping downwards to death in futility.

Meanwhile, instead of bemoaning man's cosmic problems, I'd rather consider the immediate practical issue of

handling our own and our children's aggression in such a way that it does not erupt into violence and damage all our relationships with one another. I must include verbal aggression in the problem area. We can hurt each other beyond healing with cruel words, and our words reflect our attitudes as surely as do our deeds.

Joseph Bayly, one of my favourite Christian authors, suggests (in "Out of my Mind") what Christians can do about the present climate of violence by asking some searching questions:

• "Do I despise anyone? Have I already annulled him in my heart?"

• "Am I using anyone for my self-gratifying purposes, using him as if he were a thing instead of a person who shares the divine image?"

• "Do I love other people enough to become involved in their lives, their problems? Or do I stand aloof?"

• "Love affirms the divine

image in others which violence denies; therefore love is the antithesis of violence.

• "What sort of diet am I feeding my mind? If I have children, what sort of diet are they getting?"

• "Finally, brethren, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Philippians 4:8).

• "Am I a non-violent person? Do I encourage non-violence in my children, if I am a father or a mother?"

As a brand-new teenage Christian, the first thing I was convicted about was my bad temper, and my delight in quarrelling with my brother and defying my father. Submitting, and apologising, did not come easily, yet eventually I found this to be the way of strength, not weakness, and the joy of relationships put right.

Christ can curb our individual violence, if or we will submit to Him. On the global scale, we may have to wait for His return before there will be any real peace.

HILSYDE HOME HILDER STREET, ELDERSLIE

Members of the Deaconess Institution Council and the Hilsyde Committee invite you and your friends to the Opening and Dedication

By the Rt Rev K. H. Short
Bishop in Wollongong
Saturday, May 20, 1978, at 2 pm

Inquiries: Mrs H. Bragg — 44 3650

MOORE THEOLOGICAL COLLEGE DEPARTMENT OF EXTERNAL STUDIES

invites you to attend

TEPA "THINK-IN" LECTURES NO 2 The Gospel and Being Born Again

TUESDAY, JUNE 13 TO FRIDAY, JUNE 16, 1978

WITH: Rev Geoffrey Paxton & Dr Graeme Goldsworthy

TIME: Two lectures each night from 7.15-8.00 & 8.30-9.15

COST: \$10 for the four nights, inclusive
Rev Geoffrey Paxton and Dr Graeme Goldsworthy will be discussing this whole subject of being "Born Again" in the light of its fundamental platform, which is the Gospel. They will seek to affirm old truths and open up new paths in this whole question of regeneration.

PLEASE NOTE: These lectures will be taped and available for sale by Moore College, therefore no tape recorders will be permitted in the lecture room.

APPLICATION FORM EXTERNAL STUDIES "THINK-IN" LECTURES NO 2

Return to:
The Secretary, Dept External Studies,
7 King Street, Newtown, NSW, 2042

NAME: Miss _____
Mrs _____ (PLEASE PRINT IN FULL)

ADDRESS _____

STATE _____ P CODE _____ PHONE _____

PLEASE FIND ENCLOSED \$ _____
BEING PAYMENT FOR "1, 2, 3, 4 EVENING LECTURES. (\$10 inclusive or \$2.50 per night)"
*CROSS OUT WHICHEVER IS NOT APPLICABLE
PLEASE NOTE: RELEVANT FEES MUST ACCOMPANY THIS APPLICATION FORM

MAINLY ABOUT PEOPLE

SYDNEY
Rev B. J. Lee, Curate, St John's, Camden, has been appointed Curate, St Clement's, Lalor Park, from March 20.

Rev P. G. Clifford from South America has been appointed Resident Minister, St James', Minto.

R. S. Smyth-King is to be ordained Deacon and will become Curate, St Faith's, Narrabeen, from March 28.

The Parish of St Paul's, Redfern, sometimes known as St Paul's and St Saviour's, Redfern, will now be known as the Parish of St Saviour, South Sydney.

Rev V. Roberts will leave Northbridge on May 8 to become Rector, St Clements, Mosman.

Rev J. E. M. Endean, Curate St Luke's Liverpool, is to become the Rector of Dulwich Hill as from June 2, 1978.

Rev G. C. Chandler, Rector of St Peter's, Campbelltown, died on April 9, 1978.

Rev O. B. J. V. Waldron-McCarthy, who held a General Licence, died on March 18, 1978.

Mothers' Union visits prison

Members of St Paul's Branch, Tamworth, visited Endeavour House, Tamworth, a maximum security prison, at Christmas time.

Previously members had only been allowed to leave biscuits for each boy at the main gate, but now, with a change of policy, the women were allowed to take afternoon tea and spend time talking to the boys.

Two visits in the year are allowed, the first being during the winter and the second just before Christmas. Members made a Christmas Cake and sang carols.

They have promised the boys that on their next visit they will arrange some community singing.

The Mothers' Union is the first group to be allowed to visit in this fashion.

ARMIDALE
Rev D. B. Gowing, Vicar of Werris Creek, has been inducted as Vicar of Guyra.

Rev R. W. Hastie, Minister-in-Charge of Collarenebri, has been appointed Minister-in-Charge of Werris Creek.

Rev D. L. Griffin, formerly Diocese of Bendigo, has been appointed Locum Tenens at Collarenebri.

Rev J. Holbeck, formerly Diocese of Brisbane, has been elected Dean of St Peter's Cathedral and Vicar of Armidale from the end of June.

MELBOURNE
Rev J. G. Clarke, St Philip's, Avondale Heights, has been appointed to St John's, Heidelberg.

Rt Rev D. H. W. Shand, St Stephen's, Mount Waverley, has been appointed Bishop of Diocese of Melbourne, and will become Bishop of the Southern Region from June 1.

Rev J. L. Richards, St John's, Highton, died March 14.

GIPPSLAND
Rev D. Smallbone, appointed Clerical Canon of the Cathedral Church of St Paul, Sale, from March 1.

Canon Smallbone, Yarram, will take up a new Parish appointment and will be inducted as Rector of Leongatha on May 30.

Rev Canon F. Morrey, Blackall, Rockhampton, becomes Rector of Moe, Latrobe Valley, from end of May.

Traditionalists still occupy church

Traditionalists have begun the second year of their around-the-clock occupation of St Nicholas du Chardonnet Church in Paris.

The occupation began at the close of Mass on February 27 last year when several hundred Latinchanting traditionalists invaded the church.

Since then they have ignored pleas by religious and civic officials to abandon the church, vowing to remain until Cardinal Francois Marty permits them to hold Mass regularly in one of the city's churches.

Each day at the church the squatters attend a preconciliar Tridentine Mass.

The Catholic Weekly

Partners in Mission

• From page 1
is a "second" stage of the MRI.

Apart from the heads of national boards and the Members of Standing Committee of the General Synod, a number of overseas delegates attended the conference.

These included the Rt Rev Ronald Bowby, Bishop of Newcastle-on-Tyne, Archbishop de la Cruz, Coordinating Officer of the Church of East Asia, Rev Robert Wainwright of the Episcopal Church from New York, and the Rev Joshua Kominame from Japan.

Mr Whitham said Synods, Commissions, Boards, Committees, etc. are all necessary for policy, strategy, allocation of resources, and identification of need.

"However," Mr Whitham contended, "we are losing touch with the 'working class' because the major representation on all these bodies comes generally from among the achievers — in our society those who can make enough money to remove themselves even geographically from the 'working class'."

The goodwill is there and the personal Christian commitment, but this is not sufficient.

"Mutual frustration and misunderstanding — even apparent irrelevancy of the gospel and certainly of the church — is occurring because of faulty methodology, lack of mutual identification (empathy) and breakdown of communication between socio-economic groups."

"An even greater breakdown is occurring at the political and Public Service levels because the church historically has always been able to show the path forward as society changes but now appears uncertain and confused as well."

JOB CRISIS

"A great many of the clergy are suffering job identification crisis and so are many congregations. So severe is this crisis that many young men begin to doubt their calling to the ministry after a relatively short time in parish work ... and many resign: a loss that the church cannot afford at both the personal and organisational levels."

"But parish demands in a Housing Commission or similar area present, initially, unanswerable problems to a man trained theologically to be a specialist in teaching and preaching."

"These pressures either destroy him or drive him into the only social 'class' which he fits by training — the 'successful' middle class, the tertiary educated, lecturing in a college or Diocesan administration."

"Often the decision-making committees or boards and many of the available personnel do not really understand the specifications

of the job desired to be tackled for Christ's sake, yet they have the potential."

"Many men and women who could do the job do not get the opportunity because of the high educational qualifications required of modern ministers, while many ordained men of great capacity and experience are anchored to the wealthy, self-perpetuating parishes."

NEW BOY NEW BRANCH

"It is only in the Church that we seem to think it appropriate to send the office boy to open a new branch for us — it would never occur in the business world, for very obvious reasons."

"The parish structure is still the most appropriate one that I know in which to work but the local clergyman has to become a real figure in the actual community — not a professional dealing with 'clients' on behalf of the Establishment — which is the message received by the non-Christian community if one takes the time to listen to their opinion."

"Social identification and acceptance gives credence to the gospel of salvation, for you have earned the right to speak and also the trust of the listener. This cannot be achieved to any real depth under eight years and the constant movement of clergy just as trust is beginning to form is disastrous."

"Certainly there will have to be many changes in various ordinances and methods of training to give room for these new patterns and understandings to function and flourish."

"There should be regular and consistent exchange of such knowledge between the various Dioceses to create appropriate methodologies and a common pool of experience for all to draw upon."

"But in the end there can only be partial and sporadic success until our congregations are using these resources. They need help and education in the identification of specific problems locally and nationally and their specific answers, all against the ultimate background of spreading the good news about Jesus in their own communities."

BISHOPS ON AUSTRALIAN CHURCH

The Diocesan bishops felt that the church throughout Australia, at a Diocesan level, had significant contact with the community through a wide range of social services and educational agencies such as retirement villages, children's homes, specialist ministries and chaplaincies, church schools and counselling services.

In the area of gospel outreach, the bishops expressed concern that a significant number of parishes were ineffective in outreach.

Many were more successful at maintenance. Some Bishops felt that parishes seemed to have little effectiveness except where the church is still a real part of the community.

EQUIPPING THE SAINTS

Bishops indicated that most parishes in the Australian church were operating with the fairly traditional structures — study groups and organisations. They felt that traditional methods and structures did not seem to be particularly effective.

They felt there was a great need to motivate Christians and for many the problem seemed to be the inability of Christians to relate their beliefs to their own lives in a real way.

INTERACTION

There was considerable interaction with the media, political structures and community groups, the bishops suggested. Most dioceses felt there was a fair degree of satisfactory contact with the media, but in some cases there was real frustration with the political structures.



Dr O. Hoffman, President of United Bible Societies, presenting the 250,000th copy of Good News Bible at Government House on Wednesday, March 8, 1978, to Sir Zelman Cowen.

GOOD NEWS BIBLE: SALES OVER 1/4 MILLION

The President of the United Bible Societies, Dr Oswald Hoffman, recently presented the Governor-General, Sir Zelman Cowen, with Australia's 250,000th copy of the Good News Bible.

The specially inscribed copy of the world best seller was presented to Sir Zelman Cowen in a short ceremony at Government House, Canberra.

Dr Hoffman is internationally-known as the speaker on the Lutheran Hour, probably the most widely heard sermon on radio. The program is broadcast on more than 1200 stations around the world.

Dr Hoffman is the first American to be President of the United Bible Societies, which is the world's largest Christian missionary organisation serving all churches through its translation, production and distribution programs in 160 countries.

The Good News Bible was published in December 1976 and sales in Australia reached

FREE AD

The Australian Church Record is commencing a new service to readers. It is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to five lines.

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10.00 per advertisement.

The service is known as FREE AD and will run on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing. (see page six)



Rev Alan Whitham

ECUMENICAL ACTIVITY

At the present time there was a reasonable degree of ecumenical activity at the diocesan level; however, there was very little at the grass roots level of the parishes.

REPORT TO STANDING COMMITTEES

The consultation produced a considerable number of recommendations which will be discussed at the next meeting of Standing Committee of General Synod. Some delegates noted that Standing Committee would need to work hard if their insights and recommendations were to make any appreciable impact in the parishes.



A Long Bay Gaol HMS Chaplain serving Holy Communion.

ON OTHER PAGES

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Kivengere in Egypt Page 4
SPTC Results Page 8

EDITORIAL

The Report on the Australian Economy by the international body — the Organisation for Economic Co-operation and Development (OECD) has identified one of the significant causes of our country's present employment problem as the domestic wage explosion of 1974 when our wage increases far outstripped our productivity growth.

The nexus between the wage grabs of 1974 and our very high rate of unemployment means in simple terms that many Australians, Christians included, have received salary increases at the expense of jobs for others.

Some will wish to blame the Commonwealth Arbitration Commission for its rejection of considerations of the effect of such increases on the Australian Economy as a significant factor in submissions. Others will wish to place the blame elsewhere, and pass it by if it does not immediately affect them.

However, the issue for the Christian is not primarily a political one. It is far more immediate and practical. How ought he to respond to it? It would be very tempting to pass by on the other side and argue that the responsibility for the cases of hardship for unemployed workers with their families alone rests with the Department of Social Security. After all, the payment

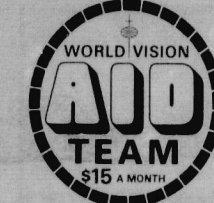
of taxes is meant to cover unemployment benefits which are now surely substantial. It could be argued that our concern for the unemployed young person is now non-existent because he is being kept indirectly by our taxes.

However, there is another reason why we may be tempted to bypass the cause of the needy. The reason is covetousness. Many in our country will grab more money in their quest for fulfillment through material possessions, even at the expense of the needy.

It is significant that the tenth commandment spells out that which we are not to covet, not merely the fact that we are forbidden to covet as the people of God. It is done so for a very good reason — the inherent covetousness of individuals and society as a whole even the Christian individual and the congregation.

As Christians we give much attention to the impact we have upon the world in which we live, with little thought for the quiet effect the world has upon us. Perhaps one test of our freedom from covetousness will manifest itself when we are called upon to give to the needs of others at the expense of our own material goals.

However, over and above any attempts on the part of Christians to rationalise themselves out of their commitment to the needy, there are the clear words of Jesus: "The poor you always have with you." This is not the



No 1657 MAY 1, 1978

The Australian
FIRST PUBLISHED IN 1880

CHURCH RECORD

Registered for posting as a newspaper — Category A

PRICE 25 CENTS

THE GOSPEL GOAL FOR GAOL REFORM

"The gospel provides a model for fair gaol treatment" is the conclusion of Rev Keith Marr, Prison chaplain, in a recent interview. Because, in the gospel sin against God is not lightly treated nor is mercy lost sight of. The gospel is a message which upholds justice and mercy together.

In the prisons there are those who want to see prisoners "get all that they deserve". There are others who, so moved with compassion, want to obliterate all responsibility for past crimes and give prisoners such rich treatment that many would gain the impression "crime does pay".

The gospel's emphasis on personal responsibility for action, on true repentance followed by mercy may well have a message for the prison system. However, true repentance cannot be institutionalised, for it is a response that comes from a Christian witness in the prisons.

This message must be heard at every level of the prison system. Chaplains must have access therefore not only to the ear of the prisoners but to wardens, committees which affect the prisoners' life, and right through the hierarchical structure to the commissioner of the department.

The recent Report of the Royal Commission on Prisons seems to have failed to understand the actual role of the full-time Prison Chaplains.

At the time when the commissioner was taking evidence the chaplains did not realise that their roles were being reviewed.

The commissioner appears to have used a job description in an application by a country clergyman who wished to become involved in a local gaol as a part-time chaplain as how the chaplains see their role. As a result he concluded on the basis of that document, that the chaplains were confused about their role.

On the contrary the chaplains have clear goals as to how they are to bring their spiritual insights to bear at every level of the prison system.

Whereas the report viewed chaplains as perhaps evangelists and people who conducted services for prisoners, the chaplains have been performing a much wider ministry.

For example, since full-time chaplains were appointed in 1962, they have sat on departmental committees such as the one that determines a prisoner's classification, ie which gaol and to which section a prisoner should go.

The prisoners see the chaplain as their representative on this committee. The chaplains are concerned for the future development of and influence on the prisoner.

The Department of Corrective Services and most prisoners have been happy with this situation, but the Commissioner has recommended that they should not be members of departmental

committees nor assume departmental duties. The chaplains feel that if this recommendation is accepted it will mean not only that present committees will not have the important

insights of the chaplain, but also any future committees formed by the department will in principle be forced to exclude chaplains.

If the chaplains are to have the greatest effect, then they must not only be able to preach the gospel, but also ensure that the prisoners are not unjustly treated and are shown mercy and compassion.

Although the social welfare role of the chaplain is less important in recent times with the appointment of social workers to the gaol staffs, they are still able to demonstrate their genuine concern for the need of the whole person by their involvement in the system, yet their freedom from it with respect to promotion etc.

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PRIMATE ON THEOLOGICAL EDUCATION

The Primate at the dedication of the new Canberra College of Ministry on Sunday, April 23rd, said that theological colleges in Australia were originally established with an either/or emphasis. Either they saw their role as being wholly academic or wholly concerned with the devotional disciplines.

That was a false dichotomy for true devotion can only be such if it is based on sound theology. Sound theology can only fulfil its purpose if it leads to true devotion.

Speaking on the text Mark 3:14, Archbishop Loane stated that this represented a new point of departure for the calling of men. In the Old Testament God's promise to men called to His service was always "I will be with you".

Jesus turned the promise around; it is now that "they should be with Him". The tragedy of the ordained ministry in the 1970's was that while the ministers of God spent a great time with men in their ministry they seldom spent the time they should with God.

The new building houses the Principal, the Rev David Durie and provides for lecture rooms, a common room and reading room. It is linked to St Mark's Library by a passageway.

The diocese had originally rented space from St Mark's Library, but was unable to continue this arrangement because of the growth of the Library.

Bypassing the Needy

sigh of resignation on the part of Jesus but a statement of fact. It does not mean simply that the world will always be full of poor people. It means that Christians will always have the opportunity and the responsibility to minister to the needy person.

At a personal and a congregational level there must then be a genuine commitment of the part of Christians to the needy, the materially needy person as well as the spiritually needy one.

On a wider level opportunity is provided through such appeals as the Archbishop's Winter Appeal for Christians to make personal contributions that can reach out to the needy in areas outside of one's parish. This will help other Christians meet needs in places of substantial unemployment. There are also projects which are undertaken on a denominational level which would be beyond the reach of any one congregation and which ought to elicit our support.

However, we see the reasons for the present problems of our economy, we must exercise care as Christians to heed these Biblical injunctions which place upon Christians clear responsibilities to the poor and needy, and not bypass them "for inasmuch as you have done it unto one of the least of these my brethren you have done it to Me."

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The Primate, who chaired the Partners in Mission Conference, talks with Miss I. Jeffreys from South Australia in between sessions.