

### 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 31.

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

### 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 Uniting 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 E.reign 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".

students for what is coming". Role plays on specific situations and problems faced by adolescents in their day to day living and communicating. For Papua New Guinea the team has had to undergo cultural training so as to be sure to be relevant and understood.

Panel discussions, musical items and a talk by one of the team on "Life as an Adventure and a Relationship" are also included.

Although the Young Life movement is part of Campaigners for Christ, it stands on its own merits and is accepted by education authorities.

The whole programme of Adventure in Relationships came into being "by accident", according to Jim Edson. "It was a result of being disillusioned with what was happening in the schools, from a Christian point of view, through the Religious education. It seemed that this was a one-way thing ... someone would go in and preach to kids and never hear what they were saying."

From simple beginnings, as seminars, it is no longer only a religious education programme but now has become a human relations programme or "An Adventure in Relationships". "Instead of religious education it is education, conducted entirely by Christians, so it does have a Christian content. It is backed up by the lives of those Christians that are there."

"We now have schools requesting us to come in and present the programme," said Jim Edson. Conducted mainly amongst 16-18 year olds the work is recognised as being important enough to warrant the granting of more than the usual amount of time for such visitors.

Young people have come to know the Lord, while others have found encouragement to share their faith, through the visit of the Young Life Team in Queensland.



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

### 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.

### FREE AD

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## 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



Mrs Marilyn Pryor, National Executive Officer, Society for the Protection of the Unborn Child, at a meeting in Sydney on abortion reform.

### 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 Bowby, from Newcastle, NSW; Mr F. Patrick, Melbourne; Miss I Jeffreys; Adelaide; John Holland, from Newcastle, NSW; Mr F. Patrick, Melbourne; Miss I Jeffreys; Adelaide; 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

Australian Church and how these needs could be met. Australia is the last church in the Anglican communion to hold a Partners in Mission conference which was one of the recommendations of the Anglican Consultative Council. Partners in Mission

## EDITORIAL ONE LAW

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.

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 is 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 marijuhana 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.

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## 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 plane load 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 poetic 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.

Somewhat 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 erobc 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 Chinaripalem, 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 churchmen 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.

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.

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.

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:

"In the parish in which I work, we have families where the children are under 2 years of age and they are put to bed without nappies. . . We have parents who have no idea of normal hygiene and normal ways of preparation of meals. . . The problem is that in early stages of the relationship the children fit in very well. . . but as they grow older they see that the parents do not provide the things they look for and long for and thus the relationship breaks down."

an issue of major social concern.

Violence in the family occurs in all age groups and in all sections of society. In the "Elsie" Women's Refuge, 18% of the women who fled from their husbands, fled from men who held professional managerial positions.

The report gave details of the nature of the attacks and the frequency of the attacks within the home. The effects on women and children are serious with grim physical and emotional injuries. The importance of the family refuge is established and the need for counselling in connection with them is clear.

It may be noted that the Archbishop's Winter Appeal in conjunction with the Inner City Committee and the Counselling Service of the Home Mission Society have been running a family refuge centre for over 12 months in the Parish of St. Stephen, Newtown. These refuges are extraordinarily important in helping needy people.

Two to three per cent of the families in Hobart were taking 60/80% of the social services. Therefore the Commissioners make a plea for generosity and a call for

is a major problem in Australian families. It appears it will become increasingly so as more young people drink excessively.

I have said that the report contains valuable information about family life and there is a sensitive concern for the family as a unit and the quality of human relationships. While the Commissioners take a broad view of "family", they come out quite clearly against blatant attacks on the family unit, "we do not support the proposal that homosexual couples, male or female, should be entitled to adopt".

However, the main deficiency in this section of the report seems to arise out of the implicit naive faith that the Commissioners have in education, that better education will solve many of these problems.

In dealing with the breakdown of parent roles they raise the question of the "relevance of our education system"; with the problem of family violence, it is again the "implication for human relationships in schools"; with child abuse "the need

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 "wowsers".

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

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

Naive Faith

Child Abuse

16 Families Cost \$1.5m

Legitimacy rate

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AWARE, 49 Market Street, Wollongong. 2500.

for parent education" and, commend the emphasis on education because it is truth which frees the person. The Christian can only

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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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AUSTRALIAN CHURCH RECORD, APRIL 17, 1978 — 3



## The cost of revival

**"The Korean Pentecost and the Sufferings Which Followed"** 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 Hewitson

## 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 speculators 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.

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.

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 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.

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

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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 foetus 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 Hewitson

## 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 appointing "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, lost the Papal States to Italian nationalist forces in 1870.

In addition to calling the 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 Gresford Chitemo 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

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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 very 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 includes:

"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.

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 it is moment for heroin traffickers can expand their heroin users who are then permanently linked to their product — especially amongst young people — a corrupt salesman's delight!

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."



Rev Fred Nile

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% 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 and 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.

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

"Fifthly, the secondment to the Customs Department of navy and air force personnel and equipment, ie ships, aircraft, radar, etc, to prevent illegal aircraft brazenly smuggling drugs and the prevention of ships landing or dropping their drug cargo in waterproof packages off our coastline as reported in Tasmania and Northern NSW.

"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!"

## ACCOUNTANT/BURSAR MOORE THEOLOGICAL COLLEGE, SYDNEY

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.

Applications should be made in writing, stating qualifications, church affiliation and personal details, to: The Principal, Moore Theological College 1 Carillon Avenue, NEWTOWN, NSW, 2042.

## CALVIN CHRISTIAN SCHOOL has vacancies in 1978 and 1979 for

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(1) Primary teacher with some years' teaching experience. An ability to teach art, music, or speech and drama to upper primary and secondary children is desirable.

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COMMENCING 1979

(3) Secondary teacher with some years' teaching experience. Successful applicants may be appointed to a more senior position after a qualifying period.

Please write for further details to: The Secretary, Association for Christian Parent Controlled Schools of Kingston and Hobart PO Box 40, Kingston, Tasmania, 7150

## THE BIBLE SOCIETY IN AUSTRALIA (NSW)

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Michael Hill

# CLASSIFIED ADVERTISEMENTS

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**ORGANIST and CHOIRMASTER** needed for St Thomas Anglican Church, North Sydney. Applications, by communicant members of the Church of England, should be addressed to The Rector, St Thomas' Church of England, PO Box 132, North Sydney, accompanied by character references, musical experience and evidence of qualifications. Applications to close not later than May 25, 1978.

## Interstate Services

**PERTH:** St Alban's, 423 Beaufort Street. Service 9.30 am. Rector: Rev Ken McIntyre. All welcome.

**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 do it 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, one 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 drained 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, pharisees, 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 remainder of the team (36 pastors and nine wives) shared in a welcome dinner at Ryde Memorial Baptist Church in Sydney that night, and proceeded to their appointments in NSW, Victoria, South Australia, West Australia and Tasmania the following day. This group reconvened in Sydney on April 17 and flew home a week earlier than the "Queenslanders" as they are only scheduled to conduct two crusades.

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

GMH have recently released the new HZ model Holden, built with radial tuned suspension making this car the best handling car manufactured by GMH. I would be pleased to demonstrate this car if you care to ring me. I can assure you of a competitive trade in price on your car.



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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 misses 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 remaining Anglo catholic doctrine of baptismal regeneration. Our 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

tismal regeneration. Our problem has been compounded by the preoccupation 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.

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abortion must be authorised having full regard to the rights of the unborn child".

However, the issue does not rest there. Throughout the debate, although Parliamentarians on both sides and a vast number of people outside supported the legislation, the press opposed it.

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

Rev D. A. LANGFORD Port of Melbourne

The NSW Right to Life Association was rather envious of this support — it would seem that in NSW and Victoria Anglicans have not been nearly so active. SPUT has 50,000 full financial members which represents a considerable body of opinion in a country of 3 million.

Other grounds are incest, rape, or that the mother is severely subnormal.

Whilst not going as far as some would like, it is a significant attempt to curb abortion.

Its sub-title is also encouraging: "An Act... to provide for the circumstances and procedures under which

abortion must be authorised having full regard to the rights of the unborn child".

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abortion must be authorised having full regard to the rights of the unborn child".

## 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 Badenism in its direct conflict with Badenism'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 two greatest sources of trouble both their use and abuse. If any confirmation were 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

The NSW Right to Life Association was rather envious of this support — it would seem that in NSW and Victoria Anglicans have not been nearly so active. SPUT has 50,000 full financial members which represents a considerable body of opinion in a country of 3 million.

Other grounds are incest, rape, or that the mother is severely subnormal.

Whilst not going as far as some would like, it is a significant attempt to curb abortion.

Its sub-title is also encouraging: "An Act... to provide for the circumstances and procedures under which

abortion must be authorised having full regard to the rights of the unborn child".

However, the issue does not rest there. Throughout the debate, although Parliamentarians on both sides and a vast number of people outside supported the legislation, the press opposed it.

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

Rev D. A. LANGFORD Port of Melbourne

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## 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.

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.

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# 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.

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.

STARTING AT HOME

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 purged right.

# MAINLY ABOUT PEOPLE

**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 in 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.

**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.

## Traditionalists still occupy church

Traditionalists have begun the second year of their around-the-clock occupation of St Nicholas du Charbonnet 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 irrelevance 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

**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.

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

**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.

**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.

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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.

**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.

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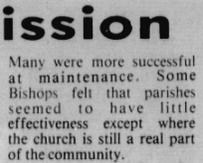
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Rev Alan Whitham

## WORLD VISION ADD TEAM \$15 A MONTH

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**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 con-

ducted 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

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.

• To page 4

**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.



Dr O. Hoffman

## 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

the quarter million mark in about 15 months.

At the beginning of 1977 Queen Elizabeth II was presented with the one millionth copy circulated in the United Kingdom and later in the year President Carter of the United States was presented with a copy commemorating world sales of five million. Today, world circulation stands at more than six million.

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**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)

**ON OTHER PAGES**

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Punishment (Part 2) ..... Page 3

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