



Owen Shelley, SU Children's Missioner, finds it easy to love such a group, after 25 years' experience in the work of the CSSM. This group is at Toowoomba Bay, NSW. There were 3250 workers around Australia during the Christmas period, conducting the CSSM meetings. Photo Ramon Williams.

WYCLIFFE BIBLE TRANSLATORS  
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On Saturday, 2nd February, 1980  
At the University of New South  
Wales

(Use the Barker Street entrance, off  
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3.30pm onwards. "What  
happens at the Summer School"  
— lectures, films, displays,  
etc. (Child care for pre-  
schoolers available for this  
session)

6.00pm. Tea will be available in  
the Roundhouse for all who  
would like to join us. (Adults \$4,  
family ticket \$10)

7.30pm. Meeting in the  
Roundhouse — featuring,  
particularly, work in India. The  
meeting will end at 9pm.

For more details and R.S.V.P. for Tea  
Phone: (02) 713 5622

• From page 1

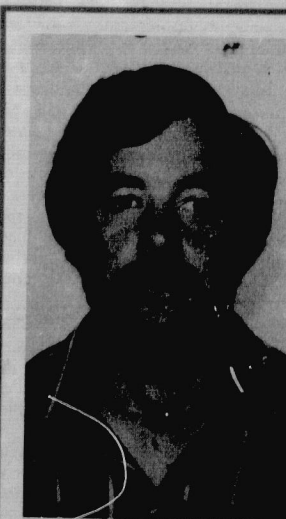
A special session on communications  
will be co-ordinated by Dr Viggo  
Sogaard of Denmark. A communion  
service will be held on the final evening  
of the 10-day consultation, and Sunday  
will be observed as a day of prayer for  
world evangelisation.

now 3250 strong

## TEN HOURS OF CHRISTIAN MUSIC AT NEWSONG MUSIC FESTIVAL



Brookvale Oval resounded to the presentation of Christian music for ten hours, for  
the first "Newsong Music Festival" held in Australia. Artists included local and  
overseas stars, who performed in both Sydney and Melbourne, on the same day.  
Photo Ramon Williams.



### Crusader Union New Gen Sec

The appointment of Mr Bruce  
Tasker as General Secretary of  
the Crusader Union of NSW has  
been announced by the  
Chairman, Mr Roger Corbett.  
The appointment is effective  
from the 3rd December, 1979.

Mr Tasker, who holds an Honours  
BA degree from Sydney University and a  
Bachelor of Divinity from London  
University, has had a wide involvement  
in youth work and administration.

He is a parishioner of St Paul's  
Anglican Church, at Wahroonga. In  
1977 he was appointed Youth Secretary  
of the NSW Branch of the Church  
Missionary Society.

## The Australian



# CHURCH RECORD

No 1699 FEBRUARY 11, 1980

Registered for posting as a newspaper — Category A

PRICE 30 CENTS

## Success in School Scripture

### MY NAME IS MISS KABLE



The start of the new school year. Beth Kable writes her name on the  
blackboard, so that the students will know who she is. After a few minutes  
of religious instruction they soon know "who" she teaches about. Photo  
Ramon Williams.

"It has been estimated  
that 85% of all High School  
students are outside of any  
Church ministry.

"In 1976 the combined churches of  
the Como, Jannali and Oyster Bay areas  
took a step forward by appointing a full-  
time scripture teacher to each of the  
Jannali Boys and Jannali Girls' High  
schools. The Churches did this because  
it was impossible for all the local clergy  
to cover all the classes effectively. This  
resulted in Scripture classes being held in  
low regard by pupils and teachers alike"  
... said Mr Rod Berkley a spokesman  
for the Churches Christian Education in  
Schools Council.

A remarkable change in attitude has  
taken place amongst the pupils and  
staff. Scripture is seen as a school  
subject. The teacher is accepted by the  
staff and shares their facilities. Most  
importantly the local churches are seeing  
the results through increases in the  
numbers in their youth groups.  
Naturally, the teacher cannot teach  
every pupil once a week and so the local  
clergy work with the teacher amongst  
the older pupils.

At Caringbah's Endeavour High,  
Penshurst Girls' High and at Blacktown,  
schemes have now begun, run and  
funded by the local Churches Boards of  
Christian Education.

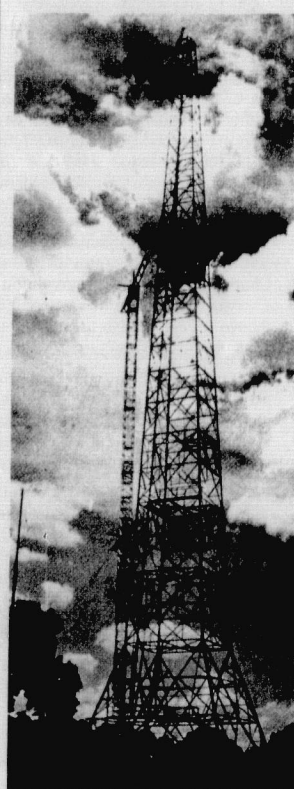
Because of the encouraging work in  
the Jannali High schools and as a result  
• To page 5

### OTHER PAGES

Mainly about people  
page 2

24,500 per sq kil and  
more coming page 5

1 Muslim wins 110  
for Christ page 5



### Copying NT 5 minutes a day

Word has recently been re-  
ceived from FEBC's Korean  
station HLAZ that they have  
received their first response  
from Korean Christians in  
Manchuria. There are about  
three million Koreans living in  
Manchuria who moved there  
when Korea was under  
Japanese rule; this group  
originally included 50,000  
Christians.

When China became more open  
this year, Koreans in Manchuria  
began writing to HLAZ. It was  
learned that there are many, many  
Korean Christians in Manchuria  
worshipping secretly and without  
Bibles.

Letters to FEBC's Korean station  
indicate that the programmes have  
been their "radio missionary". Many  
have accepted the Lord through  
listening to the broadcasts. One 15-  
year-old boy wrote that he had  
obtained his Bible in the only  
available way. He had finished  
copying the entire New Testament as  
it was dictated on the air for five  
minutes a day!

## MAINLY ABOUT PEOPLE

### SYDNEY

Rev R. L. Andrews, formerly with  
S.A.M.S., will commence as Rector of  
Figtree on January 25.

Rev W. F. Carter, from the Diocese of  
Brisbane, has been appointed Rector of  
Dee Why.

Rev I. E. Fauchon was appointed  
Curate in Charge of the newly formed  
Provisional Parish of Kellyville as from  
January 1.

### NEWCASTLE

Rev T. S. Jewell, Charlestown, is to  
be inducted Rector, Williamtown, on  
January 31.

Rev P. L. Mumford, Taree, is to be  
inducted Rector, Murrumbidgee on  
January 30.

Rt Rev G. Parker has been appointed  
Chaplain to the Students at St John's  
College and Lecturer in Spirituality as  
from February 1. He will continue to be  
Auxiliary Bishop of Newcastle.

### MELBOURNE

Very Rev J. Bayton, Dean of  
Rockhampton, is to be Rector, St  
Peter's, Melbourne.

Rev J. Hunter, St Matthew's,  
Cheltenham, was commissioned to the  
parish of St Philip's, West Heidelberg  
on November 20.

Rev G. F. Sansom, St Thomas',  
Essendon, was commissioned to the  
parish of St Paul's with All Saints' on  
December 13.

Rev R. P. Upton is now Regional  
Administrator, Westernport Region  
Mission of St James and St John.

Rev E. G. Watkins, Lakes Entrance,  
is to be inducted into the parish of  
Belgrave on February 5.

Rev J. Bilsborrow resigned from the  
Diocese of Melbourne.

Rev N. L. Hill retired from St Bede's,  
Elwood on December 31.

Canon C. N. Thomas retires from St  
Peter's, Box Hill on March 2.

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## Editorial PART II — THE CHURCH'S WEALTH

The use of money brings us into relationship with our fellow men and women which means that our actions in the use of our money must be based on the principle of serving those men and women. For in all activities of relationship with our fellows, or indeed in relationship with creation as a whole, actions must be based on the concept of service.

When the creator Himself became incarnate and lived a human life He was the example of how that life which He designed and created should be lived. Jesus described His life as "I am among you as He who serves" (Luke 22:27) and this service of His fellow men knew no limit for it took the form of giving His life as a ransom for others, "the Son of man came . . . to serve and to give His life as a ransom for many" (Mark 10:45).

The principle of service reflects God's own character. God serves those whom He has brought into relationship with Himself through His creating them. "His tender mercies are over all His works" (Psalm 145:9).

The possession of money and property brings us into relationship with other people as well as into relationship with our environment. These relationships are not accidental. No event which happens is accidental in the ultimate sense but all is under the superintendence of the Lord who works all things under the counsel of His own will. Everybody, and this applies of course particularly to Christians who accept God's will for themselves, ought to give attention to how the circumstances that they find themselves in, indicate the way that they should serve.

In certain circumstances this service may involve the duty of laying down our lives for others, but experience shows that God does not normally ask of us this ultimate service. However, what our circumstances indicate, that is the form of service we must undertake and we must discharge it fully even to the sacrifice of our life if this is called for. If we are to lose our life in certain circumstances it is not difficult to recognise that other circumstances may mean that we should lose all our money!

### DEFINING WHAT YOU MEAN

One of the problems of the Church's use of its money arises from the confusion in the meaning of the word Church. In the New Testament the Church means the congregation whether gathered to meet Christ in Christian fellowship or scattered to their homes, but modern language uses the word Church also for a denomination which helps, and to some extent, controls the congregation.

One of the helps which the denomination provides is to be a trustee for people's gifts which they intend should assist the congregation. Trustees of course are bound by the wishes of those who have entrusted to them the money. They are not at liberty to use this money for other objects while it is still possible to apply it to the object for which it was given to them in trust.

Over the years the denomination may become quite "wealthy", that is to say, it may become the trustee for a lot of money to apply the income to a variety of purposes and since the denomination is called the Church it appears to the average Christian as well as to the outsider that the Church is wealthy which is out of character for a church especially when the denomination or "Church" does not use this wealth, for example, in relieving the needs of the poor.

Of course the denomination does try to help the poor through appeals but the ordinary observer thinks it ought to use some of its "wealth" directly for this object. But a trustee is not wealthy in the ordinary sense of the term. He is responsible for the wealth which others have entrusted to him, to apply it to the objects or persons for which he received it.

All denominational wealth is held in trust, none is free to be applied apart from those trusts for which it was received in the first place. The light-hearted variation of trusts which denomination administrations too often engage in is very wrong, nor far removed from embezzlement. It is the taking away from persons or objects the money which was received on their behalf.

It is not likely in the short run at least that the term Church can be removed from the denominational structures or that the ordinary observer whether within or without the congregation should recognise that the wealth of the Church is not wealth in the ordinary sense which allows the free disposal of the wealth by its owner, but is trust money.

### IMMEDIATE WAY FORWARD

An immediate way forward might be to create a new body of trustees to administer the trusts quite separate from the Church with a name or title which would not link the trustees with the congregations, as the word "Church" does. These trustees would not be exempt from discharging their trust in accordance with Christian principles. The moral obligation of trustees is not different to the normal obligation of individuals with regard to the use of the money under their control. The making of profits should never be the first objective. This must always be that of service to those whom the money or property has brought into relationship.

The Christian management of money will for the most part resemble that of the unregenerate person's management of his money. Both will be looking for return on investment, both will be looking for security and in a Christian culture like ours both will be seeking to conform to recognised standards of business, but there will be points where the Christian management of money will differ.

For example, the investor will see himself as a partner with the borrower and will be willing to accept some of the risks that the borrower will be experiencing. That is to say, the Christian will not demand his pound of flesh which the contract allows if the borrower who is using the investor's money in order to earn his livelihood and also to bring the investor a return on the capital he is using in the business, himself suffers financial recession or collapse.

Service is an attitude. The appropriate actions will suggest themselves in the concrete situations.

## MAINLY ABOUT PEOPLE

**SYDNEY**  
Rev D. L. Griffin, Curate, Port Kembla is to be Rector of Erskineville from March 13.

Rev P. Perini, Curate, St John's Mt Druitt, is to be Curate, North Clements, Mosman.

Rev F. W. Abbott, Curate, St Luke's, Miranda, transfers to St John's, Parramatta.

Rev I. Edwards, Curate, St Philip's, Caringbah, transfers to St Barnabas, Broadway.

Rev D. Mansfield, BCA, transfers to St Luke's, Miranda.

Rev R. S. Smyth-King, Curate, St Faith's, Narrabeen, transfers to Christ Church, Blacktown.

Rev N. Emerson, St Michael's, Wollongong, transfers to St Stephen's, Normanhurst.

Rev R. Heslehurst, Armidale Diocese, transfers to St Mathias, Centennial Park.

**NEWCASTLE**  
Rev T. G. Frewin, Hamilton, is now Minister in Charge, West Wallsend.

Rev W. G. Nicholson, Pittsworth, Queensland, is now Rector, Cardiff.

**MELBOURNE**  
Rev J. P. Haldane-Stevenson retires from St Silas', North Balwyn on April 7.

Rev M. D. Freeman was ordained at St Mark's, Sunshine on November 30.

Rev N. S. Bach, transfers curacy, St Mark's, Camberwell, to curacy, Holy Trinity, Doncaster, in February.

Very Rev H. Butterley, transfers from Dean of Hobart to Incumbency, St Andrew's, Brighton, on April 18.

Rev K. J. Cahill, transfers from curacy, St James', Ivanhoe, to curacy, St Mark's, East Brighton, in February.

Rev V. Cohen, transferred from Warden of The Avalon Community to Incumbency, St Bede's, Elwood on January 30.

Rev C. J. Coish, transfers from Incumbency Holy Trinity, Balacava, to incumbency of Christ Church, Ormond on March 19.

Rev J. De Blank, transfers from curacy, St David's, Moorabbin, to curacy, St Jude's, Carlton in February.

Rev J. A. Goodridge, transfers from incumbency, St George's, Benteigh, to incumbency of Holy Trinity, Oakleigh.

Rev R. Johnstone, transfers from curacy, St Andrew's, Rosanna, to Minister-in-Charge (under the direction of the Regional Bishop) of All Saints', Northcote, on February 21.

Rev A. Kornaczewski, transfers from curacy, St Mark's, East Brighton, to curacy, St Mark's, Camberwell, in February.

Rev D. Palmer, transferred from "On Leave" to Minister-in-Charge (under the direction of the Regional Bishop) of St Peter's and St Andrew's, Braybrook.

Rev D. Reid, transfers from "On Leave" to curacy within Anglican Inner City Ministry at St Alban's, North Melbourne.

Rev C. Seton, transfers from "On Leave" to curacy at St George's, Malvern in February.

### Make a Reservation for your 1980 Holiday with Australian Church Travel Service Early

**11 DAY BEST OF TASMANIA TOUR WITH ACTS/TRANS OTWAY**  
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**SEE BEAUTIFUL NEW ZEALAND IN THE AUTUMN**  
DEPARTING on April 6, this popular 18 day tour of both Islands of New Zealand visits Christchurch, Tekapo, Mount Cook, Oamaru, Dunedin, Invercargill, Milford Sound, Te Anau, Lake Manapouri, Queenstown, Wanaka, Haast Pass, Fox Glacier, Greymouth, Picton, Wellington, Napier, Taupo, Rotorua, Waitomo, Auckland. Provision is made for an optional 4 day excursion to the Bay of Islands. This Tour will fill quickly so make your reservation now. PRICES: From Melbourne \$926.00; Sydney \$901.00; Brisbane \$921.00. Bay of Islands extension supplement \$205.00.  
NOTE: A few places remain on our March 9 departure but HURRY for a reservation.

**VISIT CHINA WITH ACTS HOLIDAY — 3 departures during 1980**  
1. Departing on 26th April — 22 days — Hong Kong (4 nights), China (17 nights) visiting Kwangchow, Hangchow, Shanghai and Peking. Leader: Mrs Peggy MacMillan. Group is limited to 20 members. Price: From Sydney \$2358.00.  
2. Departing on 4th July — 22 days — Hong Kong (4 nights), China (17 nights) visiting Kwangchow, Sian, Peking, Changsha, Kweilin. Group is limited to 24 members. Leader: Mr Tom Paterson — former Director of Road Transport in the Commonwealth Department of Transport. Price: From Sydney \$2319.00.  
3. Departing on 23rd October — 22 days — Hong Kong (3 nights), China (16 nights) and Manila (2 nights). In China we visit Kwangchow, Hangchow, Shanghai, Chengchow, Nanking and Peking. Price from Sydney \$2416.00. Group limit is 24 members.

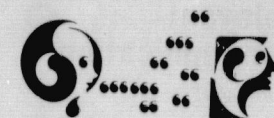
**ACTS TOUR TO CAIRNS WITH TRANS OTWAY**  
Leaving from Melbourne on Saturday, June 21, this 26 day coach tour travels via the Princes Highway to Sydney, then on to Port Macquarie, Surfers Paradise, Brisbane, Bundaberg, Rockhampton, Townsville and Innisfail to Cairns. We visit the Atherton Tableland and on the return journey, Mackay, Gladstone, Maryborough, Tamworth, Wagga Wagga returning to Melbourne via Albury. We visit Hayman Island, Daydream Isle, Green Isle, Magnetic Isle and South Molle Isle, as well as a magnificent cruise through the Whitsunday Passage. This is a good value tour, and is well priced. FARES: From Melbourne \$1275.00; Sydney \$1018.00; Brisbane \$721.00.

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We have group allotments on 5 cruises in beautiful FAIRSTAR departing from Sydney:

1. EASTER CRUISE with Rev and Mrs W. M. Constable — departing March 25 — 14 days. Visiting Noumea, Vila, Suva, Savu Savu, Lautoka and Sydney. Fares commence at \$635.00 and range to \$1950.00. Make your booking very soon now.  
2. Departing on April 17 for 17 nights this cruise visits Vila, Lautoka, Suva, Savu Savu, Vavau, Nu'kualofa, Noumea and Sydney. Prices range from \$725.00 to \$2230.00. Our leaders will be Rev and Mrs Jim Drysdale.  
3. Leaving on September 5 this 23 night cruise takes us to Suva, Apia, Pago Pago, Bora Bora, Tahiti, Nu'kualofa, Noumea and Sydney. Our leaders are Alec and Lucy Dick, Administrators of "Kirkbrae". Prices range from \$955.00 to \$2930.00, but hurry as the ship is filling rapidly.  
4. Departing October 17 for Vila, Lautoka, Suva, Savu Savu, Pago Pago, Vavau, Nu'kualofa, Noumea and Sydney. 21 nights — fares from \$870.00 to \$2100.00.  
5. January 13, 1981 — 17 nights — Vila, Lautoka, Suva, Vavau, Nu'kualofa, Auckland and Sydney. Fares from \$815.00 to \$1965.00. This will fill quickly.  
We still have vacancies on European Tours with Oberammergau departing on May 4, June 11 and August 12. Send for details.  
Details of our tours to CENTRAL AUSTRALIA and WEST AUSTRALIA AT WILDFLOWER TIME will be available shortly.

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## RELEVANT COMMUNICATION

PART II  
by Tony Morphet

We have to communicate the gospel;

We have to communicate it well.

### STORIES THAT STICK

We see this again in Jesus' parables — those perfect little short stories that stick in the mind because of their story form, whose characters are totally transferable into any human society because they are such recognisable human types.

They have a plain, peasant honesty and bluntness about them, and they're reduced to a minimum, an essence. They stick with you and work in you. Like vivid little trout flies . . . with a barbed hook inside each.

But we are not all story-tellers. Paul does not tell stories. But on the theory of plain speaking he is wonderful. I Corinthians again . . . chapter 14, starting at verse 6, he talks about speaking in tongues.

Now I am not going to open that can of worms today. But by the time he gets to verse 19, he is saying "Nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue".

But it is not only words that we communicate with. Jesus taught by action. His miracles were used as teaching aids. It is the point that John makes again and again in his Gospel. The miracles were demonstrations . . . some people have called them "acted parables".

Now most of us cannot do miracles. I know I cannot. Some of my Christian friends are, as we say, "into" miracles, but me, I have never lengthened a leg in my life. I believe miracles can happen. They are just not my talent. But I can teach by action, by my life. I generally do not but I can. And of course the Church can teach by her life.

I have said this before, I will say it again. We must not be surprised if people think the Church is a real estate company, or a religion, or a keeper and restorer of National Trust buildings, or an opera and ballet company, or any number of other things . . . which she is not . . . because she sometimes acts like all of those things.

If I wear a dress . . . I should not be surprised if people take me for a woman, or if very near-sighted people take me for a woman, or a Scotsman.

My action has spoken louder than my words.

Whatever the Church does is a form

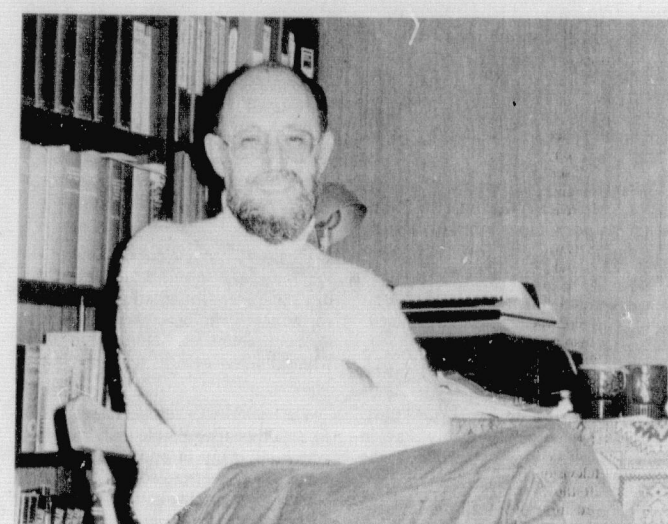


photo by courtesy of Vision Magazine

of communication. Whatever we, as members of the Church, do when we're in contact with people outside the Church . . . those actions are a message about what the Church is. What we do to each other . . . is a message. John 14, 35 "By this all men will know that you are my disciples, if you have love for one another".

But these days that text can be used as a form of blackmail against truth. Love is not always soft. When I was ten, a man took a knife and cut open my belly. If he had not I would have died of a ruptured appendix. His action in taking a knife and cutting me open was a loving one. It is not loving to give children temporary pleasure by telling them it's okay to play on the cliff, or light matches in the haystack.

So in our actions, which can speak louder than words, there is some sort of course to be set, and the only objective compass we have is scripture. We have to be careful these days not to fall into the habit of thinking that "Christian love" means "agreeing with what everybody says to us", because the message the world outside gets from that is that we have no fixed beliefs, that we're wandering round in some sort of religious mist, that it is airy-fairy instead of historical fact.

On the other hand, to communicate well we do have to love . . . we do have

to be vulnerable to other people, even to people who do not believe the truth; or who believe untruths; because communication is a three part equation . . . us, the message, them . . . and the message only passes if they are open and we are open. If we are both shut, it just bounces backwards and forwards and finally drops on the floor and gets walked on.

Now how do we communicate the gospels in a relevant way in the 1980's?

Well, as I have indicated, first we have to be soaked in the gospel, know it ourselves. And since I'm a layman, I mean laymen must be soaked in it. Laymen penetrate every part and level of this society. There are laymen wherever you go.

### LAYMEN RUN COUNTRY

Society in the main consists of laymen and women. Laymen run this country. And some of them turn up to Church every Sunday. The heaven exists. The salt exists. The Church has penetration of all areas of this society.

So the needs are: Teaching ordinary Christians to do their job in the world; activating ordinary Christians to do that job; and then looking at certain strategic areas which could do with extra effort.

I will give you some examples: There is no point in complaining about how secular education is, if we are not putting a full effort into evangelism on Teachers' College campuses — every convert made in a Teachers' College reaches thousands of children in the convert's subsequent teaching career.

The second example from my own industry of television — there is no point in complaining about the secular nature of television — and other media — if we discourage young Christians from entering these industries to leaven them, and if we don't give them spiritual support when they are in there. I am just using Education and Media as examples, but they are good examples because they both exert enormous leverage in society.

•To page 4

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Unit 2 — Old Testament — Exodus — Rev Dr R. Mirrington

VENUE: St Paul's, Wentworthville.

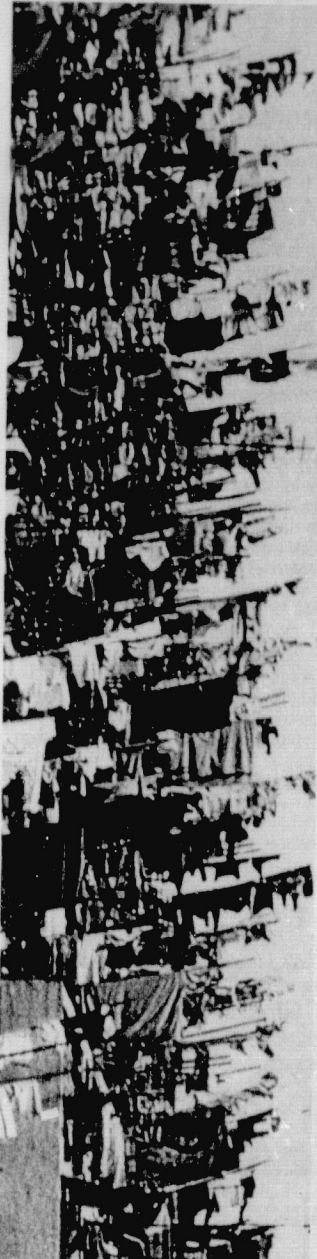
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## 25,400 PER SQUARE KILOMETRE AND MORE COMING



Crowded washing in high-rise Hong Kong.

More than 63,000 Boat people are awaiting resettlement in Hong Kong, while approximately 100 refugees continue to arrive every week, says Mr Laurie McCowan, President of Compassion. Mr McCowan was speaking on his return from a visit to Hong Kong to assess relief operations.

"Because of the current monsoon season, these figures are likely to increase dramatically in February, when more boat people are expected to put out to sea," he said.

Commenting on the scale of aid needed, Mr McCowan said facilities were fairly poor, though the Hong Kong government was doing a commendable job, providing for the refugees.

In one camp he visited, between 150 and 200 people were living in a room 60' x 50'.

Many of the boat people will not be accepted as immigrants in other countries because they are unskilled, uneducated and will probably stay in Hong Kong for years — probably the rest of their lives.

In August in an evangelistic outreach to the refugees, 1650 became Christians and an average of 200 have been converted each month since.

Under Compassion's refugee aid programme, together with other missionary organisations, they are establishing a new centre.

Called the Evangelical Centre for

Relief and Rehabilitation, the new centre will be used for Church Services, Bible-study groups and outreach meetings.

Training programmes will also be conducted to help equip the refugees for work in the community. Subjects include: Sewing for girls, family planning, food nutrition, child-care, wood-working and electrical repairs.

According to Mr McCowan, Compassion needs \$5000 urgently to put Christian literature into the hands of refugees, and some \$20,000 to equip the centre with teaching facilities.

It appears that three distinct types of ministry opportunities have opened in Hong Kong.

Firstly, to provide food, clothing and medical aid, secondly to provide a disciplining and orientation programme for refugees who have been accepted by Western countries. Thirdly, to those who will never be accepted into Western society.

The majority of refugees have arrived in small boats suitable only for local waters — many in poor condition and dangerously over-crowded. Some are on the verge of sinking as they enter Hong Kong harbour.

Arrivals during the summer months of this year have been 650 per day.

Though the Hong Kong government continues to welcome refugees, such arrivals are adding to Hong Kong's dense population and straining social services.



More to be crowded in.

## Relevant Communication

•From page 3

The blueprint tells us — the Bible tells us — particularly in the Book of Acts . . . that the apostles moved into a town, taught in the Synagogues . . . and as you know the dispersion of the Jews made the synagogues into an infrastructure right through the Roman Empire . . . they created a local structure, or poured the gospel into an existing one, and then moved on and continued to teach through letters, or follow-up visits, or by sending in other teachers. That was a system which worked.

It used existing systems — the Synagogues, the Roman roads, the Roman peace — and infiltrated them. The early Christians did not try to take over by buying real estate in Rome. The process was under God and based on teaching, and based on keeping that teaching accurate and pure.

In many ways, they were dealing with people like the ones we live among now. Sophisticated, sceptical, and immensely credulous. The sort of people who would say "how can I believe in the supernatural? My star sign is Pisces".

Now in dealing with such people there is no point in being soft or coming halfway to meet them. A friend of mine I was talking to the other night, when asked what he thought happened after the Resurrection, told me "Jesus and his mother went to Kashmir". Sophisticated, sceptical, credulous.

Being "reasonable", coming halfway to that belief . . . is simply going halfway to a lie. There is not any halfway point between truth and falsehood.

The best advice I can give you on how to approach this audience is advice which I have, naturally, stolen. It is from a layman, a working man who was soaked in scripture, a man who had had to deal with . . . need I say it? . . . people like us. The Corinthians were very like us.

Paul is writing to one of his offshoots. Second Timothy, Chapter 4. "I charge you in the presence of God and of Jesus Christ who is to judge the living and the dead, and by His appearing and His kingdom: Preach the word, be urgent in season and out of season, convince, rebuke and exhort, be unfailing in patience and in teaching.

"For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths. As for you, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry."

## CONVERTED MUSLIM HELPS REAP 110 OTHERS

An evangelism campaign in this staunchly Muslim city of Sokota, Nigeria, drew an average nightly attendance of around 900, with 2863 attending the closing service. One hundred and ten professed faith in Christ.

The meetings were held at the Akeja football field, reports Sudan Interior Mission, an almost solidly Islamic area in the heart of the city. The speaker was evangelist Dalhatu Abdu, a convert from Islam, who has suffered much over the years for his faith. "His messages had a strong appeal," an SIM missionary reported. "He clarified the gospel for Muslims as only a converted Muslim could."

The campaign was part of Operation Good News, a plan put into operation last year by the churches of Nigeria in a bid to take the gospel to everyone in the nation.

## Success in school scripture

•From page 1

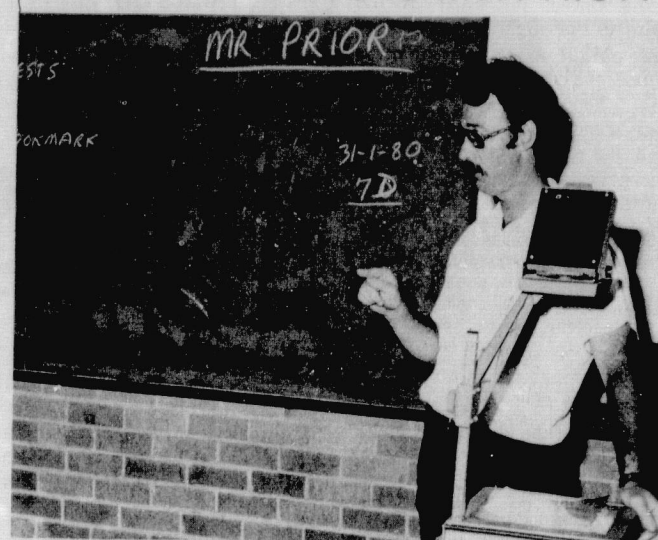
of enquiries from other schools and clergy, a number of Christians formed the Churches Christian Education in Schools Council late in 1979.

The first objective of the Council is to help and encourage Churches and schools to place a scripture teacher full-time in their local High schools. The ministry in any one High school is entirely a local concern and the Council takes no part in the day to day running or in the funding of any local scheme.

The council aims to provide curriculum and teaching materials (all these are subject of course to approval by local Boards), to continue research, establish a film library and other resource materials and to provide teacher training. It offers help in selecting teachers and in providing groups and speakers for the older classes.

The cost of these schemes is high and not all local Church boards may be able to fully fund their own schemes. The Council is prepared to assist by providing financial advice and by making interested Christians aware of the need. Rod Berkley on (02) 528 9352 or Ken Hampson on (02) 528 8535.

## AND HIS NAME IS MR PRIOR



Using modern teaching methods and aids, Bob Prior knows how to control and teach his students in his religious instruction classes. "Most people admit that their understanding of the Bible comes second-hand. They are merely reflecting the opinions of others about it. These classes give a unique opportunity to let the Bible speak for itself and for pupils to respond to its message." Photo Ramon Williams.

Bob Prior who is a scripture teacher has 21 classes a week. He told the Record he conducts a class along the lines of other school subjects. He tests the previous week's work and assessments are recorded on the final report card of each pupil. He presents new material and concludes the lesson with written work. Set memory verses are tested and he finds an 85% success rate with this.

It is understood by the pupils that he is not representing a particular denomination.

Mr Prior who trained at the Sydney and Missionary Bible College is a qualified teacher and said that this opportunity opened up at a time when he had set his sights on working in the Third World.

Mr Prior said: "During the past year some businessmen have in addition to the churches supported him as they see it is a vital area of ministry. It not only helps young people of Christian families but also young people without any Christian background to decide on the basis of the evidence whether the Christian message makes sense of the world and man's contemporary problems. It is very demanding work, but very rewarding."

## MRS GULUMBU MUNUNGURR TRANSLATES INTO GUMATJ

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The co-translators of the project Miss Joyce Ross, Mrs Mutlinga Ganambarr and Mrs Gulumbu Mununggurr started work on the book nearly five years ago following a suggestion from the Bible Society Translations Secretary, the Reverend Euan Fry.

There are approximately 500 speakers of the Gumatj language living in the vicinity of Yrrkala in Arnhem Land.



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**EVANGELISATION OF INDIAN TRIBES**

The third Indian Congress of Evangelisation will bring together about 300 leaders to consider evangelisation among the various native tribes of Latin America. The gathering, to be held from April 21 to 24, 1980, in Guatemala City, Guatemala, has a broad base of support from evangelical Protestant churches and missions.

**Have pity on Us**

The aftermath of the fighting in Vietnam is thousands of homeless refugees. In fact, more than 63,000 Boat People in Hong Kong are awaiting resettlement. More are on their way from Vietnam now, but for every one that makes it to Hong Kong, one will die at sea. Life in the refugee camps is a far cry from the comfort of our own homes. Overcrowding is unbelievable. Sanitation almost non-existent. Compassion is already helping, providing food, clothes and medical care. Now they are helping establish an Evangelical Relief Centre to train the refugees to work in the community. Most of the Boat People won't be accepted as immigrants in other countries because they are unskilled and uneducated.

The Boat People need your help urgently. Help Compassion give the \$25,000 needed to put Christian Literature into their hands and to equip the centre with evangelistic and teaching facilities. Give the Boat People hope for the future.

**The Boat People Appeal**

Rev. A. Berridge, Chairman  
Mr. L. McCowan, President

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WANTED TO BUY: Biography of Amy Carmichael. Rev G. Knight, 7 Queen Street, Mittagong, 2575.

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## LETTERS

Sir,

In view of the eternal diety of Jesus Christ, the unity of the Trinity, the virgin birth, the 12-year-old Jesus in his Father's house, the context of His baptism for the sake of historical consistency (as paying temple tax and the trans-figuration), I find the collects for the 1st Ordinary Sunday rather extraordinary and misleading.

J. R. Browning,  
Nelson Bay, NSW.

Sir,

I was disappointed that in the November 19 issue of ACR you emphasised the idea that physical aid should be no evangelism lever.

You quoted Mr Mooneyham as agreeing that the spiritual is the primary need. As this is so, it should be met first. Our Lord met spiritual needs before dealing with the physical needs.

It seems to me that our Lord did use his miracles as levers for evangelism. When He healed the palsied man let down through the roof, He first preached the Gospel to him, and went on to say He would perform miracles to demonstrate that He had authority to forgive sins. In this case the physical need was urgent, and forgiveness was not overtly requested.

Constance Knox,  
Bundanoon, NSW.

Sir,

The first issues of the ACR have just arrived here under the "Gift Subscription for a Missionary" plan that you have begun.

It is a great pleasure to have this important, regular source of Christian news from Sydney.

Thank you very much for initiating this plan for "Keeping in touch". We at the College are grateful to you and the kind donor for this arrangement.

Hugh Prentice,  
St Philip's College,  
Kongwa, Tanzania.

Sir,

Can someone directly involved in the compilation of the Australian Prayer Book explain why the wording of the Creed was changed from "I believe" to "We believe"? I believe is a person statement; we believe takes refuge in the notion of safety among numbers. Is it no longer Credo.

The Reverend G. Stuart Watts and others, amongst other matters, takes exception to the Creeds. Is it not time the Church investigated this, a sore which prevents them from exercising their Priestly functions?

Peter Smith,  
Warrimoo, NSW.

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## What a World

### Lesley Hicks on

## HOW BAD IS SEXISM?



Battle-lines appear to be forming for further skirmishes in the Women's Lib war now that the eighties are upon us. I had not given much thought to the issues for some time until I heard at short notice about the NSW UN Mid-Decade Women's Conference held last December, and managed to be squeezed in as one of the last of the 800 delegates. I reported on it in the front page story of the Record's final issue for 1979.

That conference was an eye-opener to me. Christians — men and women alike — are too often ignorant and apathetic about social change, but there is a passionately committed minority of radical women determined to steer things their way. However little their views reflect those of the majority of women, they have the ear of many in power. If we dismiss them as a lunatic fringe of little importance, we may wake up too late to our lost opportunities to let a Christian voice be heard on the desired direction of society.

Of course resolutions passed in a conference, even a government-sponsored one like this, are not equivalent to real legislation or social action. Some women said the conference was merely a window-dressing effort on the part of the government as a sop to placate women's demands. But certain philosophies are exercising an all-pervading influence, especially as they are promoted through the education system.

### SEXISM

For instance, the NSW Education Department is committed to a policy of non-sexist education, and numerous publications spell out how that is to be achieved. I've been browsing through a batch of counter-sexist booklets produced by the federally-funded Curriculum Development Centre in Canberra.

Sexism implies discrimination on the grounds of sex just as racism is discrimination on the basis of race. A "sexist" view of male/female characteristics and roles stresses their differences and affirms their traditional roles — the male as typically tough, assertive, dominant, head of his family and sole breadwinner; the woman as gentle and submissive, dressed femininely, and occupied as housewife and mother or as a subordinate in such "female" jobs as typing, teaching young children and nursing.

### COUNTER-SEXISM

Counter-sexist teaching aims to challenge and change both the roles and the stereotypes, assuming that there is nothing natural about them but that they are purely culturally determined. The extreme goal is a sort of neutered, unisex society with women equal to or dominant over men in leadership.

Part of the aim for some is for an open acceptance of homosexuality, lesbianism or an interchangeable bisexuality as normally alternative lifestyles. Both the suppression and frustration of women's potential by men, and the "conditioning" by which many women and girls seem to prefer feminine and submissive roles, are to be challenged. The means? The great mind-changers — the schools and the mass media.

How sexist am I according to these criteria? Perhaps some of the radical would describe me, as they once described Mrs Ruth Graham, as "about as liberated as a foot stuck in concrete!" Amongst Christian women, there is a wide range of views, but our adherence to the Bible's guidelines inevitably brands us as sexist in the eyes of militants. Yet paradoxically, some aspects of Bible teaching challenge some of our cultural sex stereotypes — eg, gentleness is a fruit of the Spirit for both men and women; husbands are to love their wives as their own bodies, and as Christ loves the Church. No scope there for uncaring dominance!

### ARE GIRLS HANDICAPPED?

I cannot see that girls suffer discrimination in schools to the extent that worries the writers of these booklets. For one thing, it seems to me no great tragedy and failure of the cause if girls continue to look forward to getting married and having babies one day, and if boys grow up to treat girls with protective courtesy! But I'm all for girls achieving their utmost educationally according to their bent, whether it is in a predominantly male or female-preferred field.

In my own education, in a girls' school, we naturally aimed high without a thought of restrictions for being female. If girls are achieving less nowadays, a possible reason could be that factors in a co-educational high school discourage them. Yet for the last three years, more girls than boys in NSW high schools have stayed on to the Higher School Certificate, so perhaps fears of female disadvantages are needless.

In employment, I'm quite sympathetic to Ms Deborah Wardley's aim to become a commercial pilot — but a friend suggested risks in flying in a plane piloted by a woman suffering from premenstrual tension! On the other hand, who would envy the two girls who achieved their goal of becoming railway fettlers? But I think it great that more men are becoming nurses. In some ways, perhaps I'm not so sexist after all.

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## To Understand Each Other "What Was Your Question Again?"

Dr Alan Craddock

There are two kinds of common mistakes that Christians make in their relationships. The first is that they often become too careless and take one another for granted far too easily. The second is that they try too hard! Of the first much has been said and written, but the second mistake rates little attention despite the fact that it could well be a far more frequent problem than we realise.

Consider this situation: A father is sitting watching television with his eight-year-old daughter. The programme is dealing with unemployment and mentions University students.

The daughter asks whether she will be able to go to University and how she can get there. The father begins a lengthy statement about doing well at school and makes every effort to describe the academic hurdles she will have to jump in order to gain entrance to a University.

But he is eventually interrupted with the plea, "I don't want to know all that, I just want to know how you get there — on the train or the bus?"

This situation (and it is real enough — it happened to me) illustrates the way in which we can listen to a question and interpret the request incorrectly. We can so desire to pass on our "wisdom" or good advice that we search too hard for openings and opportunities. We end up trying so hard that we actually fail. Our efforts are met with wry amusement, or

exasperation — perhaps even anger if this insensitivity is a regular part of our relationship with this person.

The personal example I described earlier turned out to be humorous. My daughter and I just laughed about the mistake and we ended up having a very useful discussion in which I had to define "dole bludger" (a term used in the TV programme).

Many of our mistakes of this sort turn out to be simple, understandable and quite harmless. But there are times when serious damage is done. This happens when we become obsessed with questions which we believe the other person should be asking so that we can pass on information which we are certain that they need. The initiative is with the one who believes they have the answers and not with the person asking the question. A number of things can go wrong in this situation.

First, we may not hear the question they really want to ask. Thus, we fail to meet people at their sensed point of need and we appear insensitive and

uncaring. Eventually, we find that such persons do not seek our advice anymore, they go elsewhere. I'm sure many parents have seen this happen!

Second, we may not allow the exchange of question and answer to occur with proper timing. The ideal situation involves seeking on the part of the questioner. When the answerer not only provides the advice but the question as well there is bound to be a problem. A classic example of this sort of difficulty involves sex education: If children are not ready for the information they probably will not benefit very much from the kind of parent who tries so hard that they virtually ask the questions on behalf of the child!

Third, the person who habitually and insensitively behaves in this way runs the risk of becoming fixed into the problem of always giving information rather than being open to receive it from others. Parents can help their children far more than they realise by simply being prepared to converse with them. Conversation is much more than a matter of one person always asking questions and receiving answers from an authority figure.

Fourth, we may find that when we try too hard our attempt to take or to create every opportunity to get a point across becomes rather obvious. The attempt is far too contrived and artificial. From the point of view of

the person on the receiving end the attempt lacks the feeling of a relationship marked by genuine love, trust and concern. The sad thing is that the concern is probably real enough, but the attempt to help has been bungled by impatience and over-enthusiasm.

All of my examples so far have centred upon parent-child relationships, but the difficulties dealt with occur in all kinds of relationships. We can try so hard to reach the standards we see as desirable for people who are to honour God in their relationships, that we actually become too tense and play a role rather than being able to enjoy one another in a relaxed and caring atmosphere.

"Trying too hard" smacks of reliance upon ourselves rather than upon God as the source of strength to live as He desires: "God is our maker, and in our union with Christ Jesus he has created us for a life of good works, which he has already prepared for us to do." (Ephesians 2:10)

Paul advises the Ephesians to "make good use of every opportunity you get" but warns them: "Don't be fools ... try to find out what the Lord wants you to do." (Ephesians 5:15-17) The context is different from the theme of this column, but the principle is valid — find out what God wants you to do.

## BOOK REVIEWS

### "The Thought of The Evangelical Leaders"

"Notes of the Discussions of The  
Eclectic Society London during the years  
1798-1814"

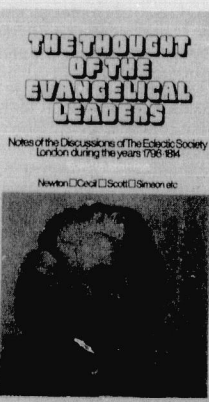
edited by John. H. Pratt  
(Banner of Truth Trust, pp 535)

This is a book which will have special value for students of the Clapham Sect or of the Evangelical movement in the early 19th century. The Eclectic Society was founded in 1783 by a handful of London clergy and

It is not hard to learn from its pages what "the call to seriousness" meant for Evangelical Churchmen in the 19th century. The range of topics which came under review is amazing. They varied from "personal religion" to the widest outlook on the application of the Gospel in the world at large. Modern readers may think that the language in which these discussions were expressed has an old-fashioned stilt; but the subject matter is often as contemporary today as it was then.

This will undoubtedly be a significant source-book for historians who want to know more in detail about the life and thought of the second and third generation of Evangelicals after the great 18th century awakening. The Banner of Truth Trust has rendered a fine service in the publication of this volume and is to be warmly commended.

M. L. L.



### "The Confession of Faith"

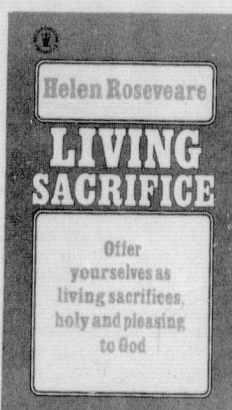
by A. A. Hodge  
Banner of Truth, 1978 Reprint  
\$11.95, 404pp

This is really a handbook of Christian doctrine written around the Westminster Confession of Faith.

The Confession is systematically examined, giving the biblical basis for its assertions. Its doctrine is summarised into concise statements and each statement is then examined and commented upon. Each chapter concludes with a series of questions based upon the chapter's contents.

This book offers to the reader a fine exposition of the Confession and is a most useful expression of Reformed Theology. For those holding this Theological position the book is well worth owning.

Terry Dein



In this book she describes some of the ways she has learned what it means to live a life of sacrifice in Christ's service. She does not deal with the "great" sacrifices, though she must have experienced these to some extent, both personally and professionally. She deals with the "little", everyday sacrifices which are required of all Christians to show Christ's love and humility and to live in harmony with others.

Because of this, it is easy to project her situation to that of each of us, and it was helpful to see how, over a period of more than twenty years, God's inexhaustible patience and love have never failed as He has tried to teach her the same lessons over and over again. She describes with gratitude the ways in which wise fellow-workers, both African and European, guided her.

Lesley Suters

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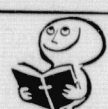
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## LETTERS

Sir,

In view of the eternal diety of Jesus Christ, the unity of the Trinity, the virgin birth, the 12-year-old Jesus in his Father's house, the context of His baptism for the sake of historical consistency (as paying temple tax and the trans-figuration), I find the collects for the 1st Ordinary Sunday rather extraordinary and misleading.

J. R. Browning,  
Nelson Bay, NSW.

Sir,

I was disappointed that in the November 19 issue of ACR you emphasised the idea that physical aid should be no evangelism lever.

You quoted Mr Mooneyham as agreeing that the spiritual is the primary need. As this is so, it should be met first. Our Lord met spiritual needs before dealing with the physical needs.

It seems to me that our Lord did use his miracles as levers for evangelism. When He healed the palsied man let down through the roof, He first preached the Gospel to him, and went on to say He would perform miracles to demonstrate that He had authority to forgive sins. In this case the physical need was urgent, and forgiveness was not overtly requested.

Constance Knox,  
Bundanoon, NSW.

Sir,

The first issues of the ACR have just arrived here under the "Gift Subscription for a Missionary" plan that you have begun.

It is a great pleasure to have this important, regular source of Christian news from Sydney.

Thank you very much for initiating this plan for "Keeping us in touch". We at the College are grateful to you and the kind donor for this arrangement.

Hugh Prentice,  
St Philip's College,  
Kongwa, Tanzania.

Sir,

Can someone directly involved in the compilation of the Australian Prayer Book explain why the wording of the Creed was changed from "I believe" to "We believe"? I believe is a person statement; we believe takes refuge in the notion of safety among numbers. Is it no longer Credo.

The Reverend G. Stuart Watts and others, amongst other matters, takes exception to the Creeds. Is it not time the Church investigated this, a sore which prevents them from exercising their Priestly functions?

Peter Smith,  
Warrimoo, NSW.

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## What a World

Lesley Hicks on

## HOW BAD IS SEXISM?



Battle-lines appear to be forming for further skirmishes in the Women's Lib war now that the eighties are upon us. I had not given much thought to the issues for some time until I heard at short notice about the NSW UN Mid-Decade Women's Conference held last December, and managed to be squeezed in as one of the last of the 800 delegates. I reported on it in the front page story of the Record's final issue for 1979.

That conference was an eye-opener to me. Christians — men and women alike — are too often ignorant and apathetic about social change, but there is a passionately committed minority of radical women determined to steer things their way. However little their views reflect those of the majority of women, they have the ear of many in power. If we dismiss them as a lunatic fringe of little importance, we may wake up too late to our lost opportunities to let a Christian voice be heard on the desired direction of society.

Of course resolutions passed in a conference, even a government-sponsored one like this, are not equivalent to real legislation or social action. Some women said the conference was merely a window-dressing effort on the part of the government as a sop to placate women's demands. But certain philosophies are exercising an all-pervading influence, especially as they are promoted through the education system.

### SEXISM

For instance, the NSW Education Department is committed to a policy of non-sexist education, and numerous publications spell out how that is to be achieved. I've been browsing through a batch of counter-sexist booklets produced by the federally-funded Curriculum Development Centre in Canberra.

Sexism implies discrimination on the grounds of sex just as racism is discrimination on the basis of race. A "sexist" view of male/female characteristics and roles stresses their differences and affirms their traditional roles — the male as typically tough, assertive, dominant, head of his family and sole breadwinner; the woman as gentle and submissive, dressed femininely, and occupied as housewife and mother or as a subordinate in such "female" jobs as typing, teaching young children and nursing.

### COUNTER-SEXISM

Counter-sexist teaching aims to challenge and change both the roles and the stereotypes, assuming that there is nothing natural about them but that they are purely culturally determined. The extreme goal is a sort of neutralised, unisex society with women equal to or dominant over men in leadership.

Part of the aim for some is for an open acceptance of homosexuality, lesbianism or an interchangeable bisexuality as normally alternative lifestyles. Both the suppression and frustration of women's potential by men, and the "conditioning" by which many women and girls seem to prefer feminine and submissive roles, are to be challenged. The means? The great mind-changers — the schools and the mass media.

How sexist am I according to these criteria? Perhaps some of the radical would describe me, as they once described Mrs Ruth Graham, as "about as liberated as a foot stuck in concrete!" Amongst Christian women, there is a wide range of views, but our adherence to the Bible's guidelines inevitably brands us as sexist in the eyes of militants. Yet paradoxically, some aspects of Bible teaching challenge some of our cultural sex stereotypes — eg, gentleness is a fruit of the Spirit for both men and women; husbands are to love their wives as their own bodies, and as Christ loves the Church. No scope there for uncaring dominance!

### ARE GIRLS HANDICAPPED?

I cannot see that girls suffer discrimination in schools to the extent that worries the writers of these booklets. For one thing, it seems to me no great tragedy and failure of the cause if girls continue to look forward to getting married and having babies one day, and if boys grow up to treat girls with protective courtesy! But I'm all for girls achieving their utmost educationally according to their bent, whether it is in a predominantly male or female-preferred field.

In my own education, in a girls' school, we naturally aimed high without a thought of restrictions for being female. If girls are achieving less nowadays, a possible reason could be that factors in a co-educational high school discourage them. Yet for the last three years, more girls than boys in NSW high schools have stayed on to the Higher School Certificate, so perhaps fears of female disadvantages are needless.

In employment, I'm quite sympathetic to Ms Deborah Wardley's aim to become a commercial pilot — but a friend suggested risks in flying in a plane piloted by a woman suffering from premenstrual tension! On the other hand, who would envy the two girls who achieved their goal of becoming railway fettlers? But I think it great that more men are becoming nurses. In some ways, perhaps I'm not so sexist after all.

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## To Understand Each Other "What Was Your Question Again?"

Dr Alan Craddock

There are two kinds of common mistakes that Christians make in their relationships. The first is that they often become too careless and take one another for granted far too easily. The second is that they try too hard! Of the first much has been said and written, but the second mistake rates little attention despite the fact that it could well be a far more frequent problem than we realise.

*Consider this situation: A father is sitting watching television with his eight-year-old daughter. The programme is dealing with unemployment and mentions University students.*

*The daughter asks whether she will be able to go to University and how she can get there. The father begins a lengthy statement about doing well at school and makes every effort to describe the academic hurdles she will have to jump in order to gain entrance to a University.*

*But he is eventually interrupted with the plea, "I don't want to know all that, I just want to know how you get there — on the train or the bus?"*

This situation (and it is real enough — it happened to me) illustrates the way in which we can listen to a question and interpret the request incorrectly. We can so desire to pass on our "wisdom" or good advice that we search too hard for openings and opportunities. We end up trying so hard that we actually fail. Our efforts are met with wry amusement, or

exasperation — perhaps even anger if this insensitivity is a regular part of our relationship with this person.

The personal example I described earlier turned out to be humorous. My daughter and I just laughed about the mistake and we ended up having a very useful discussion in which I had to define "dole bludger" (a term used in the TV programme).

Many of our mistakes of this sort turn out to be simple, understandable and quite harmless. But there are times when serious damage is done. This happens when we become obsessed with questions which we believe the other person should be asking so that we can pass on information which we are certain that they need. The initiative is with the one who believes they have the answers and not with the person asking the question. A number of things can go wrong in this situation.

First, we may not hear the question they really want to ask. Thus, we fail to meet people at their sensed point of need and we appear insensitive and

uncaring. Eventually, we find that such persons do not seek our advice anymore, they go elsewhere. I'm sure many parents have seen this happen!

Second, we may not allow the exchange of question and answer to occur with proper timing. The ideal situation involves seeking on the part of the questioner. When the answerer not only provides the advice but the question as well there is bound to be a problem. A classic example of this sort of difficulty involves sex education: If children are not ready for the information they probably will not benefit very much from the kind of parent who tries so hard that they virtually ask the questions on behalf of the child!

Third, the person who habitually and insensitively behaves in this way runs the risk of becoming fixed into the problem of always giving information rather than being open to receive it from others. Parents can help their children far more than they realise by simply being prepared to converse with them. Conversation is much more than a matter of one person always asking questions and receiving answers from an authority figure.

Fourth, we may find that when we try too hard our attempt to take or to create every opportunity to get a point across becomes rather obvious. The attempt is far too contrived and artificial. From the point of view of

the person on the receiving end the attempt lacks the feeling of a relationship marked by genuine love, trust and concern. The sad thing is that the concern is probably real enough, but the attempt to help has been bungled by impatience and over-enthusiasm.

All of my examples so far have centred upon parent-child relationships, but the difficulties dealt with occur in all kinds of relationships. We can try so hard to reach the standards we see as desirable for people who are to honour God in their relationships, that we actually become too tense and play a role rather than being able to enjoy one another in a relaxed and caring atmosphere.

"Trying too hard" smacks of reliance upon ourselves rather than upon God as the source of strength to live as He desires: "God is our maker, and in our union with Christ Jesus he has created us for a life of good works, which he has already prepared for us to do." (Ephesians 2:10)

Paul advises the Ephesians to "make good use of every opportunity you get" but warns them: "Don't be fools ... try to find out what the Lord wants you to do." (Ephesians 5:15-17) The context is different from the theme of this column, but the principle is valid — find out what God wants you to do.

## BOOK REVIEWS

### "The Thought of The Evangelical Leaders"

"Notes of the Discussions of The  
Eclectic Society London during the years  
1798-1814"

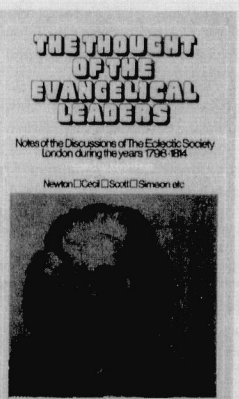
edited by John. H. Pratt  
(Banner of Truth Trust, pp 535)

This is a book which will have special value for students of the Clapham Sect or of the Evangelical movement in the early 19th century. The Eclectic Society was founded in 1783 by a handful of London clergy and

It is not hard to learn from its pages what "the call to seriousness" meant for Evangelical Churchmen in the 19th century. The range of topics which came under review is amazing. They varied from "personal religion" to the widest outlook on the application of the Gospel in the world at large. Modern readers may think that the language in which these discussions were expressed has an old-fashioned stilt; but the subject matter is often as contemporary today as it was then.

This will undoubtedly be a significant source-book for historians who want to know more in detail about the life and thought of the second and third generation of Evangelicals after the great 18th century awakening. The Banner of Truth Trust has rendered a fine service in the publication of this volume and is to be warmly commended.

M. L. L.



### "The Confession of Faith"

by A. A. Hodge  
Banner of Truth, 1978 Reprint  
\$11.95, 404pp

This is really a handbook of Christian doctrine written around the Westminster Confession of Faith.

The Confession is systematically examined, giving the biblical basis for its assertions. Its doctrine is summarised into concise statements and each statement is then examined and commented upon. Each chapter concludes with a series of questions based upon the chapter's contents.

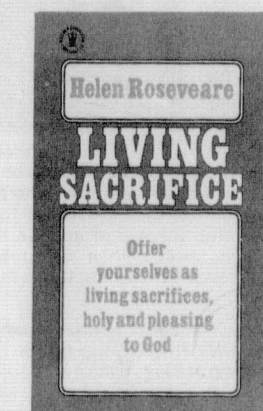
This book offers to the reader a fine exposition of the Confession and is a most useful expression of Reformed Theology. For those holding this Theological position the book is well worth owning.

Terry Dein

### "Living Sacrifice"

by Helen Roseveare  
Hodder & Stoughton  
Recommended Price: \$2.90

For 20 years Helen Roseveare was a missionary doctor in the Congo (now Zaire), and has subsequently been on the home staff of the Worldwide Evangelisation Crusade as a deputationist.



In this book she describes some of the ways she has learned what it means to live a life of sacrifice in Christ's service. She does not deal with the "great" sacrifices, though she must have experienced these to some extent, both personally and professionally. She deals with the "little", everyday sacrifices which are required of all Christians to show Christ's love and humility and to live in harmony with others.

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## Around the Conferences



### Voice Box lost to Japanese Bullet

Mr Bob Boardman a veteran Navigator missionary from Japan who was converted in Australia while stationed at Ballarat, Victoria, with the United States Marine Corps during the Second World War.

He lost his voice box to a Japanese sniper bullet at the Battle of Okinawa during the Pacific War. Despite this hardship he and his wife have served for 27 years as Navigator missionaries in Japan.

Mr Boardman's messages were delivered in a deep, husky voice at the Southern Conference of the Navigators held at Monash University in Melbourne from January 18-21.

The conference was attended by 350 people from Victoria, South Australia and Tasmania. They represented Navigator student ministries, community ministries and churches with a disciple-making emphasis.

The Reverend Dr Dudley Foord, Rector of Christ Church St Ives, gave the morning bible studies.

### Singing on Design for Life



About 350 members of the Overseas Christian Fellowship from all major cities of Australia gathered for the 21st Convention at La Trobe University, Melbourne. Dr Bobby Sng, the Singapore FES General Secretary was a main speaker. In speaking on the theme "Design for Life" he said "Christians must actively develop a sense of mission to the entire world. Too often Christians simply stick to their traditions and God wants us to use our minds as disciples in developing this sense of mission."

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## Presence, Penetration, Proclamation

The Canberra College of Advanced Education was the venue for the 1980 AFES Annual Conference. Associated with the major conference from 14 to 21 January were two other conferences, a Student Leaders' Conference devoted to the theme "Presence, Penetration and Proclamation" and a Graduates Conference centred on the theme, "Faith Active in Love".

The theme of the major conference was "Christ is Lord Today" and was attended by over 200 students and graduates. The principal speaker was the Rev Michael Baughen, Rector of All Souls Church of England, Langham Place, London, who gave six addresses on prayer.

"A lot of people cannot sort out prayer because they come in halfway through, and see themselves as the centre of the universe. They pray with the attitude 'Am I going to get it?' and this leads to problems when prayer is apparently not answered," he said. To

challenge. She urged delegates at every opportunity to consider the opportunities for Christian ministry throughout the world. Her enthusiasm was infectious and many delegates took the opportunity to talk with her about service in other cultures and communities.

A moving highlight of the Conference was an interview with Michael Baughen who sensitively took Helen back to her experiences as a prisoner of Congolese rebels. While these events took place over 16 years ago, Helen shared how



understand prayer, Mr Baughen maintained that God must be the starting point. The Christian should seek to comprehend the character, purposes, ways and promises of God.

"There can be two responses to the millions who have not heard about Christ: sent them away or be moved to compassion" was a thought that Dr Helen Roseveare gave delegates to reflect on.

Dr Roseveare shared in three addresses on discipleship. Her clear commitment as a disciple was a

In a later interview at radio 2XX she spoke further of these events and mentioned the change in her attitude towards the leader of the group who maltreated her.

Also present during conference was Dr Ron Winton, the 1979 AFES President. His presidential address was given as part of the Conference Dinner.

## Awards to Australian Churchmen

Archdeacon Robert Fillingham, general secretary of the Home Mission Society, Diocese of Sydney, was awarded the MBE in the Queen's New Year's Honours List.

Commenting on the award, Archdeacon Fillingham said: "I regard this as not so much an award to me, but as one to the whole Home Mission Society. I am indeed proud that the selfless service of all staff and voluntary workers has been recognised in this tangible way by Her Majesty the Queen."

The Australian College of Theology has conferred upon the Rev Canon Leon Morris the degree of Doctor of Theology (Honoris Causa) in recognition of his notable contribution to the life and work of the Australian Church.

Dr Morris is the author of more than 40 books. Professor F. F. Bruce, who was appointed by the Delegates as an Assessor, testified to "the great services he has rendered to biblical and theological scholarship in Australia and throughout the English speaking world."

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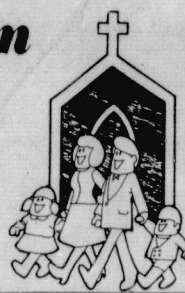
### CRUSADE CALENDAR

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

Grokan Teaching Crusade, February 15-17  
Engadine Bible Centre Reachout Dinner, February 22  
M.A.F. Field Day Camden Airport, February 23  
Fairfield West Gospel Chapel, February 24.



## The Australian



# CHURCH RECORD

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## Christian View in Community



Trevor Filewood, Producer, Anglican TV Society and host of new children's TV programme "A Gigggle, A Story and a Song"; Clifford Warne, Director, Anglican TV Society; Roger Climpson, Sydney TV personality; and the Rev Glenn Gardner, Minister, St Andrew's Church of England, Lane Cove, discussing publications on the effects of TV viewing on children in preparation for the Parent Education Seminars for the community of Lane Cove which will be held in March.

"Our area has lots of young families and this is the reason we are conducting three community Parent Education Seminars," the Reverend Glenn Gardner, Rector of St Andrew's, Lane Cove, Sydney, told the Church Record. "It is a service to the Lane Cove community because we believe that the community should hear God's perspective on the family without reference to non-Christian family trends. We believe that God made the family, it is His creation, and He knows how best the family will work. He causes His rain to fall on the just and the unjust, and we believe that we should share with our community His perspective. After all, He made, and He knows how it will work best."

The idea originated with the marrieds and singles' group in the parish who presented it to the Parish Outreach Committee. Mr Gardiner said he is not an ideas person, in fact he looks to the congregation and different groups in the church to come up with ideas such as this.

The seminars will be conducted on March 6, 14 and 21, in the Lane Cove Lower Town Hall, because the church wanted to get away from its own buildings and use a community centre. The Mayor of Lane Cove will open the seminar.

The session on Television and the Child will be addressed by Mr Roger Climpson, a Sydney TV personality, Mr Barry Dwyer, the author of "Mastering the Media" and "Meeting

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## Sheppard backs boycott

The Bishop of Liverpool, the Right Rev David Sheppard, a former England cricketer, believes that British athletes should stay away from the Olympic Games in Moscow as a protest against the Soviet invasion of Afghanistan, he revealed on BBC Radio's "Sunday" programme recently.

Normally it would be wrong to punish sportsmen in this way - but sport was not always the most important thing in the world, he continued. "I was brought up as a sportsman, and I thought for many years that sport should be kept free

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## 1 wins 3 then Grows to 80



Amos, whose witness helped Lafia

In May of last year the first member of the Monkole tribe made his public profession of Christ here in Kandi in the West African Marxist state of Benin. By December the number had grown to 80.

Lafia, the first convert, is a high school student who had listened to broadcasts from Sudan Interior Mission's Radio Station ELWA for two years, and then came to SIM missionary Jim Longworth here to talk things over. After his conversion he promptly led two of his friends to the Lord, and the three were baptised in July.

That was the breakthrough. In October, 34 Monkoles came to Christ, on December 2, twelve more were baptised, an event that "set the village buzzing". Another 40 are seeking baptism.

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## Relay cables cut at Graham's Oxford Meet

Members of a student group calling themselves "Anarchists" invaded the Town Hall in Oxford, England, one night and tried to shout down Dr Billy Graham in a mission held January 30 to February 3, while their colleagues cut the television cable to several of the relay centres. Canon Michael Green, Rector of St Algate's Church, said, "I'm surprised that Dr Graham is news after 15 years away from the UK. More and more of the press has come down from London. Religion is back on the front pages of the newspapers. Some of it is fair, some is cynical, savage stuff."

Steve Wright, President of the Oxford Christian Union said, "Oxford is such a tough place to get the Gospel through because there is a lot of intellectual pride. Billy Graham has been used by God to get through that."

This breakthrough was especially noticed at the prestigious Oxford Union Debating Society. After Mr Graham addressed the members and answered their questions, the President of the Union commented, "I'm not a churchman, I'm an indifferent agnostic. Billy Graham is plainly an evangelical preacher: There isn't much more to say about it. You either accept it or reject it."

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