

Australia's first missionary

Biography on the woman behind the man



Dr. Dean Drayton speaking with the author, Margaret Reeson, at the book's launching in Canberra.

A new biography on Mary Lawry, the first Methodist minister's wife and the first Australian-born missionary to leave our shores, was launched in Canberra recently. A crowd of 100 people gathered at St. Mark's Library to launch *Currency Lass*.

This major piece of research was undertaken by Margaret Reeson, author of an earlier notable work published in PNG, entitled *Torn between Two Worlds*. In many ways, her own life parallels that of Mary Lawry. Both came from a strong Christian family (Mary was the daughter of LMS missionaries to Tahiti); both were born in Australia (Mary grew up with the children of Samuel Marsden); both had their childhood and were married in Parramatta; both married ministers; both went to an animistic people and had to learn a foreign language — as well as learn how to sift weevils from flour and other survival skills.

In commenting on why she chose to write about Mary Lawry, Margaret Reeson commented: 'I wanted to write about a representative missionary wife in another culture, sent by her husband's board to an unknown culture — the average, ordinary woman who is faced with a choice: do I stay with my husband or do I stay with my own family in familiar circumstances?'

The book, entirely factual, tells the

story of the woman behind a 'famous' missionary figure, Walter Lawry, and shows how dependent he really was on her. It covers ordinary human experiences: that of romance and falling in love, marriage and early conflicts, pregnancy and childbirth without proper medical facilities, the raising of children in a strange environment and, eventually, the tragedy of early death.

Dr. Dean Drayton, General Secretary of the Board of Mission, NSW Synod of the Uniting Church in Australia, claimed that the author had chosen a person who stands at the beginning of our country's early history. 'Through her life we see her times and the great nineteenth century missionary movements about to start.'

The publisher, John Waterhouse of Albattross Books, commended *Currency Lass* for four qualities: its respect for historical accuracy, its feeling for language, its insight into human nature and its understanding of the ways of God. He added: 'We were tempted to package it as a woman's romance, but realised it was a proper biography about a vibrant personality and deserved a more serious presentation. The book is a strong book and deserves to be read widely.'

Currency Lass retails for \$9.95 and is available at Christian bookshops Australia-wide.

Nungalinga College grounds blossom

Timothy Buthimang, a Diploma of Theology student from Galiwinku, stands with his family in the midst of the garden of bananas, cassava and sweet potato that he has developed in the College grounds. Timothy has been involved in running the Community Garden at his

home community for 15 years, growing tropical fruits and vegetables. He has also developed a garden at his homeland centre and teaches others to do the same. He gained experience in gardening from a Tongan man and in a visit to villages in Papua New Guinea.

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MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. Hugh Scott, formerly A.R.A. Chaplain, will become Rector of Glebe on 19th February.

Rev. A. Asplin, Asst. Minister of Hurstville, has become Asst. Minister at Darling Point.

Rev. M. Geeves, Asst. Minister of Thornleigh, has become Asst. Minister at Glenbrook.

Rev. S. Davis, Asst. Minister of Glenquarie, has become Asst. Minister at Lane Cove.

Rev. R. Williams, formerly with B.C.A., has become Asst. Minister at Mt. Druitt.

Rev. John Turner, H.M.S. has become Asst. Minister at North Sydney.

Rev. O. Davies, Asst. Minister of Gladesville, has become Asst. Minister at Shellharbour.

Rev. M. Eaton, Asst. Minister of Pymble, has become Asst. Minister at West Pennant Hills.

Rev. J. Barrett, Asst. Minister at Balgowlah, has become Asst. Minister at Belmore.

The Federal Secretary of Bush Church Aid Society, The Rev. Wakely Wade, passed away on February 3rd. He leaves a wife, Gwen, and four children. Wakely Wade had served nine years with B.C.A.

DIOCESE OF MELBOURNE

Rev. R. F. Adkins, formerly Rector, Corryong, Wangaratta Diocese, was inducted as Rector, St. George's, Caulfield on 5th February, 1986.

Rev. R. Fishburn, Asst. Curate, Surrey Hills/Mont Albert is to be Minister-in-Charge, Church of the Ascension, Springvale as from 27th February, 1986.

Rev. J. B. Minchin is to resign from St. John's, West Geelong to be part-time Minister-in-Charge, Holy Advent, Malvern and part-time with the new Department of Evangelism and Church Growth.

Rev. P. B. Muston, formerly Associate Minister, St. Matthew's, Prahan, was commissioned as Minister-in-Charge, St. Bede's, Elwood on 4th December, 1985.

Rev. P. Ormond, formerly Asst. Curate St. Barnabas', Balwyn is now Asst. Curate, St. Mark's, Camberwell as from 15th December, 1985.

Rev. D. J. Powys, formerly Asst. Curate, St. John's, Toorak was commissioned as Minister-in-Charge, St. Chad's, Chelsea on 5th February, 1986.

Rev. R. R. Rickards, New College, University of N.S.W. is to be Rector, St. Matthew's Mulgrave.

Rev. W. R. Roath, formerly Asst. Curate, Belgrave was commissioned as Minister-in-Charge, Belgrave Heights with Selby on 30th January, 1986.

Rev. B. N. Martin was appointed as Area Dean of St. Kilda for a period of three years as from 1st December, 1985.

Rev. J. W. Stewart was appointed as Area Dean of Waverley/Knox for a period of three years as from 1st November, 1985.

Rev. A. J. Kendall resigned as Minister-in-Charge, St. Mark's West Reservoir and commenced duty at Tongala, Diocese of Bendigo as from 8th December, 1985.

Rev. E. R. Balwin will retire as Rector, St. Margaret's, Caulfield on 12th March, 1986.

Rev. G. Hooper died 4th December, 1985.

Rev. F. E. Adams died 24th December, 1985.

Deaconess M. H. Fulton died 1st January, 1986.

DIOCESE OF GIPPSLAND

Rev. J. M. Verspaandonk, Rector, Rosedale, has been appointed Rector, Lakes Entrance as from March, 1986.

Bill of Rights continued

and the Constitution, since they are all of the same ilk. That is, they are all defined, interpreted and enacted through the governmental processes which operate in Australia. For example, the Common Law comes through enactments of parliament which are then subject to judicial interpretation. Exactly the same process applies to the proposed Bill of Rights. Further, a government may through its statutory processes reinterpret or redefine legislation when it finds the courts' interpretations unsatisfactory.

Regarding the vexed question of interpretation, the normal Common Law principle is that later legislation prevails over the earlier, unless the earlier legislation has been specifically exempted. It is true that the Bill of Rights will cut across this Common Law principle to some extent in that it will prevail over any later legislation the government brings in. However, if later government legislation explicitly overthrows any part of the Bill of Rights, then that later legislation will prevail and the Bill of Rights at that point will have to give way. The Bill of Rights then is just another legislative instrument of a democratically elected government. Any future governments may by a simple majority of parliament overthrow or part of the Bill of Rights.

"The strength of the current proposal is that it will in fact give more rights to Australian citizens than the Common Law and the Constitution now give. For example, the right to privacy. There is no such right in Common Law. The Bill of Rights guarantees privacy and family rights hitherto not guaranteed.

"Others have objected that the Bill of Rights will act to deny rights which are not explicitly included in this legislation. However, that is not the case." A right not defined is not a right denied. If a right exists elsewhere in Common Law then its absence from the Bill of Rights does not overthrow it. Further, the rights which are defined in the Bill are subject to a safeguard. A well proven Canadian formula is in the legislation. That is, all

rights are subject to 'such reasonable limitations prescribed by law as can be demonstrably justified in a free and democratic society'. This means that an individual who claims a right under the current legislation cannot exploit it to illogical limits which are contrary to accepted principles of good government and a free and just society.

As to the Bill of Rights being administered by the Human Rights Commission, Mrs. Judd commented that the concern is not entirely misplaced. The court system is better, but it is expensive and hence not accessible to the ordinary individual who is trying to protect himself against a perceived government tyranny. A more informal tribunal like the Human Rights Commission allows access by all citizens to some form of redress against adverse workings of big government.

"It has to be stressed that the Bill of Rights is not directed against the individual but against government. The Bill itself states that it is a shield, not a sword. Individuals alone, and not institutions or governments or government departments, can apply for protection under this legislation. The Human Rights Commission have only the power to investigate a complaint by an individual and to seek conciliation. It can only give directions for change of behaviour to government, and more notably the Federal Government. It appears that private institutions are not subject to findings handed down by the Rights Commission under the proposed Bill of Rights."

With this legislation only a few weeks away from being considered by the Senate, the ACR believes it important that Christians engage in urgent and open debate on the issues involved. If the legislation is as dangerous as some think then it should be stopped. However, if the only objections to it are political, and it indeed further protects the individual in a modern society from arbitrary governmental action, it should be supported.

George Beverly Shea marries

Just goes on singing

Gospel singer George Beverly Shea was married during the week of Dec. 19 to Karlene Aceto, of Montreat, after a long friendship. A double-ring candlelight ceremony took place at evangelist Billy Graham's home here. The service was conducted by the Rev. Calvin Thielman,

pastor of the Montreat Presbyterian Church, and was attended only by the immediate family. Shea, well-known vocalist for the Billy Graham Crusades, has been singing for more than 40 years, and has recorded 54 sacred music albums.

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Have we Organised Crime in N.S.W.?

A concerned Senior Policeman's answer

One of the main subjects at the Annual Festival of Light Conference concerned the growing influence of Organised Crime in NSW particularly in Sydney as demonstrated by the increasing number of violent murders of criminals involved with drugs as well as brutal murders of persons involved in horseracing and boxing, such as trainer George Brown and boxer Con O'Connor.

The conference sessions on Organised Crime were addressed by two of the most knowledgeable persons in this field in Australia, Retired Police Superintendent Merv Beck and Police Superintendent Ern Shepard of the Internal Police Security Unit.

In his opening remarks Superintendent Shepard said, "Organised Crime! Have we got Organised Crime here in New South Wales? There is no need to tell you intelligent people whether we have Organised Crime here in New South Wales. We only have to ask ourselves questions like — What happened to Juanita Nielsen? What happened to Shirley Briffman? What happened to Peter Baldwin? Why isn't Robert Trimble still with us here in Australia? and many other similar questions.

"Organised Crime in New South Wales has advanced a long way during the past fifteen to twenty years and it is disturbing to consider what we will see during the next twenty years. I think it is clear that illicit drugs have been the major factor in the escalation of crime. The enormous amounts of money generated through the drug trade has provided the criminal element with wealth to greatly enhance its criminal potential. Corruption has penetrated to the highest level. Although Organised Crime has been made more powerful due to the drug trade, we are all aware that for many years it has been involved in the areas of gambling, vice and including pornography, the sale of liquor, the Unions and in particular those on the waterfront.

"In encouraging people to assist Police in the fight against Organised Crime and corruption, I find there are two main barriers. Firstly, they fear reprisals against their families and themselves and secondly, they lack confidence in the integrity of the Police to whom they may offer assistance.

"One of the big problems facing Police at the present time in the fight against Organised Crime and corruption, is 'witness protection'. Police are very concerned and have endeavoured to seek help in this regard, but we feel the problem will get worse before it improves, but we have found that it is a handicap to investigations.

Superintendent Shepard continued "There are two important questions that I am sure you would seek answers. The first being — what are the Police going to do to combat Organised Crime and the second — what can members of the community do to help the Police in the fight against Organised Crime.

"Police all over the world have for many years been studying the first question and trying to come up with a suitable answer, but as far as the Police in N.S.W. are concerned, as I see it, the Police need more powers to tackle the problem and then give the people the better protection that they deserve. They

need better legislation to work with, including legislation, well controlled legislation, to tap telephones and use listening devices. And of course, the police need to continue to encourage the people to work with them, to get closer to the people, to win their confidence and support in the fight against this cancer that is slowly taking control of this country.

"What can the people do? They can do the wrong-doers. They can ring in or write letters. They can identify themselves or write anonymously, but the Police appreciate receiving information. If you see something suspicious in your street or your suburb, it might be a drug deal taking place, or an armed hold-up about to take place or just taken place or you may become suspicious of a neighbour with vehicles arriving and leaving and sudden signs of wealth, make a note of it, take car numbers and descriptions of people with the time and the date of the incident and report it to a senior member of the Police. Urge the Government to implement more of the recommendations from the Royal Commissions that have been conducted. The Moffitt, the Woodward, the Williams Royal Commissions and others. Press for wider powers for the Police to enable them to give you the better protection that you rightly deserve."

Superintendent Shepard stressed the need for more modern technology in the fight against Organised Crime. He said, "Under the present legislation, there are only two areas where Police have the power to make application to a Supreme Court Judge for a warrant enabling them to intercept a telephone conversation. One is where there is a threat to National Security and the other is where there is definite evidence that a person is involved in the importation of narcotics."

"Organised Crime groups are in the forefront of using modern technology. An example of this is that all Police radio communication systems can no longer be considered secure. In many instances, Police are using the same tools to investigate crime as were used two hundred years ago."

The Superintendent recognised the need to safeguard civil liberties and privacy. He said, "Police do not want the power to willy-nilly, go out and intercept telephones. In fact this could not be done even if the power was available. The method of installing and monitoring telephones is very expensive and time consuming. What the Police need are powers to intercept telephones by virtue of a warrant issued by a District or Supreme Court Judge. The power to use telephone intercepts for all serious criminal offences such as murder, serious assaults, abduction, extortion, armed robberies, large frauds and similar offences."

"We would be prepared to accept safeguards being built into legislation in relation to the interception of telephone conversations, to avoid abuse of those powers."

"The decent law-abiding members of our community would have no fears if an extension of powers in this area was made available. Only those responsible for the commission of serious crime would need to be concerned," concluded Superintendent Shepard.

Actor pleads for Christians to invade "Devil's Ground"



James Fox (left) is with Brian Smith, Publicity and Promotions man for the Navigators in Australia.

Ramon Williams

"In the 1970's, the theatre and the arts were considered to be the 'Devil's Ground'," said James Fox, leading male actor of the highly acclaimed film, "A

PASSAGE TO INDIA", as he sat in his Sydney hotel room, prior to his departure from Australia. "Christians are needed in the theatre, the arts and the media!

Continued page 12

Baptists Renewing Biblical Roots

Qld scholar widely sponsored

The recently formed Baptist Biblical Studies Fellowship is aiming to encourage continued study by all teachers and preachers on the difficult question of how to best understand and interpret the Bible as a whole. Special emphasis is being placed on encouraging teaching and preaching the Bible as a unified book. Renowned biblical scholar, Dr. Graeme Goldsworthy of Queensland, is to lead their first seminar on March 15.

The BBSF has the potential to serve the 257 Baptist Pastors and leading Lay people throughout NSW who serve some 336 congregations, including several pioneer ministries among ethnic minorities.

This renewed interest in understanding and teaching the Bible as one unified message is not just limited to Baptists. This has rightly focused the attention of all Christians on the central place of the Gospel of Jesus Christ. It has also highlighted the need to relate individual passages and books both to their own contexts and to the overall message in a responsible and practical way.

The BBSF believes it can serve the local churches in this regard and has gained sponsorship from Anzea Publishers and Koorong Books. The BBSF will present two seminars per year led by top Australian scholars and pastors. Each seminar will be designed to impart both knowledge and skills in interpretation and application through lectures and practical workshops.

The first seminar for 1986 will focus on

Exodus and will be led by Australia's foremost writer on biblical studies, Rev. Dr. Graeme Goldsworthy. Graeme's depth of knowledge and ability to impart practical interpretive skills have been amply demonstrated by the huge successes of his books *Gospel and Kingdom* and *The Gospel in Revelation*.

The seminar will take place on Saturday March 15 at the Drummoyne Baptist Church, Sydney at 9:30 a.m. — 2:30 p.m. A registration fee of \$10.00 payable at the door includes a light lunch and study materials.

For further details contact Rev. Richard Morrison, 118 Lindsay Street, Hamilton NSW 2303. 'Phone (049) 61 1264.

Graeme Goldsworthy will also be leading a public seminar on Friday March 14 at Sydney Missionary and Bible College from 2 p.m. — 5 p.m. Graeme's topic is *Understanding the Old Testament Wisdom Books* and will be a sneak preview at his forthcoming book, *Gospel and Wisdom*, Anzea Publishers. All are welcome. For further details contact Neville Sandon, 'phone (02) 747 4780.

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MARANATHA

Magnificence in decay

Our civilisation is magnificent; its marks are beauty, achievement, cleverness. The Bible however, would call it . . .

The City of Man

The first builder of a city was the first murderer. In Genesis Chapter 4 we find that Cain builds a city as a rejection of God's judgment on him and as a declaration that he is able to look after himself. The city says that there is no God; the city is an expression of man's self confidence and power.

The next glimpse of the city we get is in Genesis Chapter 10 when Nimrod, the first mighty man, built a city. Nimrod, in addition to being mighty, is a member of the cursed line of Ham. Men who trust in their own strength, men under the curse of God, build a city.

In case we've still not got the message, in Chapter 11 we find men building a city to make a name for themselves, to declare their ownership and their control. The Tower of Babel is a statement that man is independent and that all things are possible to him.

The city is human civilisation, civilised man in organised community and opposed to God. Not all meetings of men are like that for his glory and our blessing. But only when self consciously man is the creature, dependant, obedient and submissive. Without that, community is Babel, pagan human civilisation, the place where men flex their muscles and reject God.

In the Book of the Revelation Chapters 14 and 17 the city is described as a harlot, a whore who seduces men to adopt her world view. In his book *The Secular City*, Harvey Cox writes about the style of the modern city. He says that men are "pragmatic" and "profane". Man in the city has given up asking questions about right and truth; he is concerned with means and ends. Man in the city has killed God and everything outside his own world; there is nothing and no one there. The men of the city live like the city; the foundation principles of the city are the life principles of the men of the city.

In Revelation Chapters 18 and 19 the city is judged and condemned. The city of man has no future; man's pride and power is done to death by the very God whom he has rejected.

God's people live in the city of man. When the Jews were sent to the great city, to Babylon, God spoke to them through Jeremiah in Chapter 29 and He told them how to live in the city of man: they are not to pull out of it; they are to live in the city with the men of the city. But they are to seek the welfare of the city, for like any man's their physical and material well-being depends on right and just government, on peace and security, on stability and prosperity.

So they must pray for the city of man, for its rulers, for its men of learning, of wealth and of influence and for its

citizens. They must act for the welfare of the city, doing what they can to see that it pursues right and foundation principles of the city are the life principles of the men of the city.

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So they must pray for the city of man, for its rulers, for its men of learning, of wealth and of influence and for its citizens. They must act for the welfare of the city, doing what they can to see that it pursues right and truth. That will at least mean evangelising their fellow citizens, being paragons of integrity, or uprightness, of justice, of humanity; it will mean expressing views, contributing to the decision making processes of the city; and it must surely mean following the example of Jesus.

God's man is not to be numbered among the powerful; he is not think of himself as better than his fellows but is to be the servant of people. He may, like Jesus, weep over Jerusalem but he may not seek to take it by storm; He may, like Jesus, in prophetic fashion proclaim the word of God to an errant people, but he may not seek to achieve by the power of law what is achievable only by the power of the Spirit; he may witness to the transforming character of life in Christ, but he may not seek to accomplish by the sword what Christ achieved through a Cross. In every possible way the man of God is to seek the welfare of the city of man, never forgetting that it is doomed and that it is a whore who would taint him with her own lust.

Over against that city of man there is another city . . .

The City of God

John climaxes the Book of the Revelation in Chapters 21 and 22 with a vision of a city that is completely new, perfect, totally different from the city of man: a beautiful, splendid city; a place where God dwells with his people; a city where there is no pragmatism or profanity, but where right and truth prevail.

John puts that vision before his readers as an inspiration. It will not be realised upon earth, but it is an inspiration to loyalty, faithfulness and zeal. The vision is a source of encouragement for the people of God as they live in the sordidness of the city of man.

Boak Jobbins

Eminent geneticist to visit Australia

Will give evidence to Senate Select Committee on the Human Embryo Experimentation Bill 1985

Dr. Jerome Lejeune is Professor of Fundamental Genetics in the Faculty of Medicine of Paris, and Director of Medical Research for The Michael Fund. Dr. Lejeune discovered the genetic basis of Down's Syndrome — that is the presence of an extra chromosome — thus becoming the first researcher to elucidate the genetic mechanism of an inherited disorder. He also received the first Kennedy award and the William Allen Memorial Medal, and is a member of the French, American, British, Swedish, Italian, Argentinian, and Pontifical Academies of Science. At present Dr. Lejeune's research is directed toward preventing and treating the harmful consequences of the extra chromosome

in Down's Syndrome. Dr. Lejeune is also known internationally as one of the most prominent and outspoken advocates of the unborn, and has called prenatal detection of the disease for the purpose of abortion "a desperate mockery of medicine."

Professor Lejeune will be in Australia at the invitation of Foundation Genesis. He will present oral evidence on their behalf to the Senate Select Committee on the Human Embryo Experimentation Bill 1985 and deliver the third Sir William Liley Memorial Lecture on 11th March 1986 in the Stephen Roberts Theatre Sydney University at 8.15 pm. This is a public lecture.

Commission supports maintenance inquiry

70% Default on payments discovered

The Anglican Social Responsibilities Commission, meeting in Sydney this week, welcomed the announcement by the Minister for Social Security (Mr. Howe) that an inquiry will be held into maintenance collection in Australia.

The Commission welcomed the appointment of economist Dr. Meredith Edwards to conduct the inquiry, and will submit to her information from the experience of Anglican family welfare agencies and marriage counselling centres.

Commission Chairman Bishop Oliver Heyward said today: "Welfare agencies, parishes and marriage counselling centres have been overwhelmed in the last two years by demands for emergency relief from sole parents with dependent children."

"This has been compounded in the past 6 months by withdrawal of some State governments from providing emergency relief, and the failure of successive Federal governments to index children's allowances."

"Most families falling suddenly into poverty do so because of marriage breakdown. Typically, the woman is left with dependent children, with no immediate income."

"Even when they get into the social security system, many remain below the Poverty Line. Their only hope at present is to receive regular maintenance payments from the departed spouse."

"It is appalling irresponsibility when fathers refuse to pay maintenance for their children, especially after the Family Court has ordered it."

"In recent research, the level of default on such maintenance payments is as high as 70%."

"This is entirely unsatisfactory, both for the effective functioning of the Family Court of Australia, and for the poverty of many thousand families in Australia."

"We welcome the initiative of the Australian Government in starting an inquiry."

Fred Nile encouraged in NSW By- elections

Call to Australia's sights on Lower House Seats

The Rev. Fred Nile, M.P., (National President of the Call to Australia Citizens Movement for Justice and Decency) said, "We are greatly encouraged by the excellent results for our first full-scale foray into lower house seats for the N.S.W. Legislative Assembly during the recent By-Elections in Kiama and Cabramatta following our tentative effort in the Gloucester By-Election in 1985."

"Our previous major efforts in State and Federal Elections have been directed at winning seats in the Upper Houses of Parliament. We have already been successful at winning two seats in the N.S.W. Upper House — the N.S.W. Legislative Council," said Fred Nile, "with myself and Mrs. Marie Bignold, M.L.C."

Question Mark For Major Parties:

"Both Mr. Wran and Mr. Greiner have said they will be paying closer attention to our policies in the future — Mr. Greiner also said our good response represents a question mark for the

Liberals," said Fred Nile.

"Our main C.T.A. campaign strategy was directed against Mr. Wran's permissive policies with the slogan, 'Show Mr. Wran what you stand for,' by encouraging A.L.P. voters to allocate their primary vote elsewhere."

Massive Defeat For Australian Democrats:

"We are very pleased that our support has clearly exceeded the trendy Australian Democrats so that the Call to Australia Citizens Movement has taken over their role of the rising third party in N.S.W.," said Fred Nile.

"In the key electorate of Kiama the Call to Australia Candidate Lou Ollett received over double the votes of the Australian Democrats Candidate, who only received 669 votes," said Fred Nile.

"Mr. Alan Byers, our C.T.A. Candidate in Cabramatta also, outpolled the Australian Democrats Candidate by nearly 100 votes."

Raoul Wallenberg Memorial Discovered

After nearly 40 years, the Hungarian authorities have publicly acknowledged that a memorial kept hidden since the end of World War II is actually in honor of Raoul Wallenberg.

The Hungarian ambassador in London, Matyas Domokos, replied to actress Pamela Manson the first week of January, and admitted that the fifteen-foot statue in Debrecen, 120 miles east of Budapest,

was to have been a memorial for the Swedish diplomat who is credited with saving 100,000 Jewish lives from the Nazi holocaust.

Ironically, Raoul Wallenberg was last seen alive on January 17, 1945. He was heading for Debrecen.

(OPEN DOORS NEWS SERVICE)

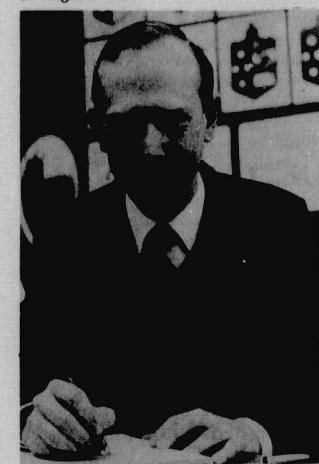
Church Schools as elitist and sub-christian?

Mr. Allan K. Beavis, Headmaster of St. Andrew's Cathedral School Sydney, spoke recently at the commencement of the school year on the challenges facing Christian education.

"Across Australia, just over 3 million young people have either begun or returned to schools to commence the 1986 school year. Of those almost 800,000 or approximately 25% will be attending non-government schools. The bulk of those non-government students, something like ¾ million students, will be attending a school that has some religious affiliation."

"It is the challenges associated with the education of those ¾ million young Australians that I wish to consider briefly today."

"In so doing I realise that I am taking a very narrow view of Christian Education for the real challenge, so far as the Church is concerned, is to involve some 16 million Australians in Christian Education, i.e. to recognise that Christian Education is for all, and is appropriate to all stages of life."



Mr. Allan K. Beavis
Headmaster — St. Andrew's Cathedral School

"I will restrict myself to the Christian Education which takes place in what we might broadly call 'Church Schools'."

"Generally we can identify three distinct types of schools within this category. The largest group consists of the schools run by the Catholic Church. The second group consists of the traditional Independent Schools, mostly sponsored by the Protestant denominations."

"The smallest group consists of small 'alternative' schools united by their conservative theology and strong commitment to local control and parental involvement. These schools are of relatively recent origin but they have been emerging quite strongly."

"For convenience I shall use the labels 'Catholic', 'Independent' and 'Alternative' to refer to these schools."

"Each of these groups of schools offers a distinct form of Christian Education. The Catholic Schools generally see their role as an 'extension of the Church's nurture programme for those infused with faith at baptism' (Hill, 1982:8)

"Dr. Helen Granowski (1984:8) states 'When Catholic primary schools were founded in the last century they had the combined role of grounding Catholic children in literacy, numeracy and the facts of faith and of keeping them safe from secular and protestant influences.'"

"Although generally sponsored by Religious groups doctrinally poles apart from Roman Catholicism, the alternative schools have a remarkably similar approach and 'orient their programmes to the assumed spiritual perception and needs of the children of Christian parents' (Hill, 1982:9) They, too, seek to keep their children safe from secular influences and some of these schools are quite exclusive in their selection of curriculum material."

"Both of these groups of schools, the Catholic and the alternatives, have very much a 'nurture of the faithful' orientation in what they aim to achieve."

"The 'Independent' Church schools generally have a more liberal approach and see themselves as serving a broader cross-section of the Community — they are not exclusively for the faithful."

"And Archbishop Sir Marcus Loane has said of Church Schools:

"They are human seed-beds for the cultivation of character and intellect in the climate of Christian faith and tradition, (Synod Charge, 1981)."

"I propose to focus on some of the challenges of the 'Independent' Church Schools."

The Challenge to Independent Church Schools

"There are three challenges that I believe confront 'Independent' Church Schools in a pressing manner today."

"First is a bias towards the rich and powerful, second is a perceived emphasis upon high academic results and third is a weakening of the Christian foundation of such Schools."

"To understand these challenges, we need to consider that over the last 20 years or so, some very significant changes have been occurring within Independent Church Schools. Many factors have contributed to these changes but not least have been the dramatic changes that have taken place in State or Government Schools. State Education is now almost universally co-educational and comprehensive, i.e. there has been a swing away from educating gifted children in special selective schools."

"This period has also been marked by some great social changes characterised by a disrespect for authority, a slackening of parental control, the drug culture and the dominance of an increasingly secular and humanist world-view. These have also put great pressures on schools but particularly they have affected the State Comprehensive Schools."

"One consequence of this has been that parents have turned in greater numbers to Independent Schools and these schools have flourished."

"It is important also to remember that the 1970's was a period of high inflation and Independent School fees escalated at quite an alarming rate. It was felt by many that Independent Schools would wither. In fact, as I have said, they flourished."

The consequence of this, however, is that the image of these schools as existing to serve 'the privileged classes in the community' has been heightened. Critics question what role of the Church has in providing for the rich. Professor Brian Hill has referred to such a bias as being sub-Christian."

"And the Rev. Dudley Hyde (1984:5), Director of the Council of Christian Education in Schools in Victoria, says that Church schools are 'doing irreparable damage to the Christian Church' and he goes further to say that 'this elitism has created a deep divisiveness in society, which is the greatest condemnation of the church school'."

"I lament such accusations and, along with others in my position, I regret that school fees are at such a high level. Certainly this is a challenge for us and an issue we must face. But it must be said that many parents do make significant sacrifices and re-order their priorities in order to pay school fees. It must also be said that more equitable arrangements concerning the government funding for all Australians, irrespective of school chosen, would help."

"Higher costs have brought with them a new relationship in the Independent School and this sets the scene for my 2nd and 3rd challenges. John Rae the Headmaster of Westminster School called this 'The paying customer relationship' (Rae 1981:145). In times past, such a relationship was very much played down in these schools and parental influence was minimised. This is no longer possible and, indeed, I believe it is healthy that schools do keep close to their parent body and know their feelings and aspirations."

"It is certainly consistent with biblical principles where clearly, parents have the prime responsibility for education."

"The danger of this new situation, however, is that Church Schools will be pressured to compromise their position either by forsaking their traditional clientele or by forsaking their Christian aims or both."

"The proportion of Parents selecting Independent Schools for specifically Christian reasons appears to be decreasing"

"Now I am not suggesting that Church Schools should not be striving for excellence. To the contrary, it is our Christian duty to strive for excellence and ensure that our students are well equipped to serve the community. We must 'prepare God's people for works of service' as St. Paul reminded us."

"The problem is that the popular perception suggests that striving for excellence will manifest itself in high examination results."

"Dudley Hyde (1984:4) states rather caustically:

"(Parents) send their children to the Church School, not to get a Christian Education, but to get a better pass in the HSC."

"It is a challenge, however, to ensure that Christian Education Independent Schools in not regarded as synonymous with academic success and that it remains accessible to a wider group of people."

Forsaking Christian aims

"The other challenge arising from the 'paying customer relationship' is to forsake the School's Christian aims. The proportion of parents selecting Independent Schools for specifically Christian reasons appears to be decreasing. And within society as a whole, it has been said that the tide of Christian observance has 'gone far out'. Fewer of our students come from homes where attendance at worship on a Sunday or family bible reading and prayers is given any priority. This creates a gap between the priorities of the school and the priorities of the home in matters of faith."

"This can lead to a situation where pressure is placed upon the School to lessen its priority to these matters so that they cease to be important."

Christian educators face the challenges

"This must be resisted at all cost for to succumb would be to deny the very purpose for its existence."

"There are those within the Church who seriously question whether the Church ought to be in the business of owning and running schools which generally are multi-million dollar enterprises occupying prime real estate and deploying some of the Church's most gifted personnel all of which could be put to better use by the Church. Hyde suggested that the sale of one church school would provide a capital fund capable of providing 'the salary and the housing for a full-time chaplain for every Government School in the whole Melbourne metropolitan area from now to eternity without touching one cent of the capital . . ."

"But I believe that such a view is very short-sighted."

"Ways must be found to confront the challenges I have presented for I firmly believe that our Independent Church Schools have a vital and challenging role to fulfil in the service of the community as a whole and surely the Church is concerned with serving the Community."

"The Independent Church School provides an alternative to Government Schooling and thus, as the Diocesan policy on Education states, forms 'a safeguard against totalitarian control of education' and 'a valuable component of the total educational spectrum' (Yearbook of the Diocese of Sydney, 1982:411)

"Allied to this is the responsibility to provide a Christian presence in an institutional sense within the fields of education. We often forget that corporate bodies are able to make real contributions within society and it is not just individuals who should be 'salt' and 'light'."

"Further it has the demanding task of assisting the Church to provide for what The Rev. Tom Wallace, Diocesan Director of Education, calls 'the Christian formation of its members'."

"This involves the teaching of the curriculum from a Christian understanding of the world and the human person. It involves 'instruction about Christian beliefs and values and opportunities for living these out in the school and wider community."

"And while the freedom of the pupil to make up his own mind about Christian beliefs is respected, there is provision for the pupil to be prepared for his ministry as a Christian within our contemporary society."

"Here then are some of the Challenges of Christian education as provided by the Independent Church School. The issues they must face and to which they must give a response such as the appropriateness of the Church being involved with institutions with a bias towards the rich and powerful; that are perceived to emphasise academic success and whose Christian foundations are not always prized by its clients."

"And the challenges of the difficult nature of the task they must perform by providing a genuine and institutional witness; by assisting the Church in its task of the Christian formation of its members."

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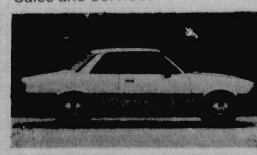
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Quick Cuts

They cleaned out the font!

A friend of mine told me a story the other day, parts of which I've forgotten, but the gist of it was this. He'd joined a church on a new housing estate. Not many people went, but the handful who did were fairly satisfied just to keep things ticking over. The average age was steadily increasing all the while, but no new members joined. Then one day an elder of the church passed the building and saw a young woman knocking on the door. She was looking for Christian counselling and advice and the upshot of it all was this — that she became a Christian. Now they thought that she should be baptised. This church had a font big enough for an adult — that is a bath-like bit of the church where you can baptise people. So they went to make the font ready only to discover that it was so long since anyone had been baptised in this font that it was filled with cobwebs and had to be thoroughly cleaned out!

Rather a judgment on them isn't it? They had given up trying to share the Gospel with their neighbours. They had become a tiny club of religiously like-minded people. But God disturbed them right properly! His judgment came in the form of an almighty blessing — a new Christians. This congregation got the message and started to share the Gospel again with their neighbours. More blessings followed and the church grew as other people became the Lord's.

The cobwebbed font is a parable for us



Peter Jensen

though isn't it? What about your church? It may not go in for adult baptisms much, but the point is the same. Has it lost interest in the neighbourhood? Does it care about evangelism? Would it take someone knocking on the door to stimulate the members to work?

But it's no good complaining about your church if you will not start with yourself. Who are you visiting? Who are you praying for? Who are you sharing with? Perhaps you have cobwebs in your mind?

Peter Jensen

Dr. David Millikan rejoins Zadok

Founding Director returns

The President of Zadok Centre, Mr. Alan Kerr, has announced the recent appointment of Dr David Millikan to the position of Associate Director of the Zadok Centre.

Dr Millikan has the specific task of assisting lay men and women to develop a theology applicable to contemporary issues and the problems of everyday life.

He was the founding Director of Zadok from 1976 to 1981 and established himself as one of Australia's leading thinkers and commentators in the creative area of relating christian faith to Australian life.

As well as a theologian, he is an established writer and film maker and has just returned from the United States where he has been visiting professor in apologetics and aesthetics during the fall semester at New College, a theological college especially devoted to the needs and ministry of lay christians.

Mr. Kerr said that "David is a gifted communicator and I am sure that the courses, seminars and conferences on everyday theology that he will assist and develop will serve lay christians in their ministry both in the church and in the world."

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SOUTH AFRICAN REUNION MEETING

All former residents of South Africa are invited to attend a Fellowship Meeting at St. George's Anglican Church, Hurstville, at 5 p.m. on Sunday, March 2nd.

The speaker will be The Rt. Rev. B. A. Swartz, Bishop of Kimberley in the Church of the Province of Southern Africa. He will bring the latest news from South Africa and also preach at the Evening Service at St. George's Hurstville at 7 p.m. Bishop Swartz was formerly Asst. Bishop of Capetown.
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Mass baptisms reported in India

Results of word of mouth evangelism

Greenwood, Ind. (EP) — A baptismal service for 1,000-1,500 new believers was planned recently in India, according to Dr. Wesley Duewel, OMS special assistant to the president for evangelism and intercession.

Duewel said the baptisms were scheduled for a Maharati-speaking area of India east of Bombay in Maharashtra state, a "pioneering area" for OMS workers.

A large group baptismal service is "a common praise celebration to the Lord" in India, according to Duewel, who said he witnessed the baptisms of 500 people at one event while he was serving as a missionary in India.

Duewel said he was unaware of evangelistic teams in the Maharati-speaking area, and attributed the new converts to word-of-mouth evangelism in the national church. Followup of the new converts will be done by nationals in the Evangelical Church of India. Duewel said that because of visa restrictions, OMS has few missionaries in India, and that those remaining are teaching in seminaries.

(EPNS)

Ugandan Pastor sees hope

In spite of ongoing slaughter

(Ashville, Tennessee) In the *Presbyterian Journal* (Dec. 18, 1985), Rev. Peterson Sozi, founding pastor of the First Presbyterian Church in Kampala, Uganda, expresses hope for his country.

Under the government of General Idi Amin, from 1972 until his ousting by Oboto in 1979, more than 300,000 people were murdered. But the killing continued under Oboto, after Idi Amin was overthrown. Reports have it that under Oboto's regime, which lasted until his removal on July 27, 1985, between 100,000 and 300,000 people were executed. However, even now, ruthless army soldiers continue to slay innocent citizens.

Despite the ongoing slaughter, Sozi professes a two-fold hope for his country. He is encouraged by political negotiations now underway in which all tribal and political factions but one are involved. His second glimmer of hope for Uganda lies with the church. Sozi, who studied at Westminster Seminary in Philadelphia from 1980 to 1981, firmly believes that the work of the Holy Spirit can transform his country. He attests to God's miraculous work within his own congregation through all the turmoil.

(RES NEWS)

FEBC listeners, response

Letters from China increasing

Hong Kong — The Far Eastern Broadcasting Company (FEBC) has reported a 110 percent increase in letters from listeners responding to Chinese programs. From 1949 to 1978, very few letters from China reached the FEBC. Then, when official relations were established between the U.S. and China in 1979, the letters overwhelmed the FEBC-Hong Kong staff, with a high of 13,000 in 1981. A drastic drop followed as restrictions in China were tightened. Letters levelled off at around 1,000-2,000 per year until 1985, when the number had reached 4,035 by the end of October. This marked a 110 percent increase over the previous year.

(EPNS)

Tutu says God is on his side

Predicts end to apartheid

Washington, D.C. — South African Bishop Desmond Tutu predicted an end to apartheid, and said God was on his side in an address at the New Bethel Baptist Church in Washington.

"God is striding ahead of us," Tutu said. "He is a liberator God. He takes side with the weak and oppressed, the hungry and the homeless."

Tutu recalled how disappointed he was to find so little media coverage of South Africa before his 1984 visit to the U.S., and said he had wondered why the media was so interested in one missing priest in Poland. "I came in 1984," he said, "and God said 'I run this world. I'm in charge.' And I said, 'Why don't you make it a little more obvious?' People had been trying to get others interested in South Africa. God said in His time." Tutu mentioned his Nobel Prize, Jesse Jackson's presidential campaign, riots in South Africa and protests in the U.S. as events that helped turn the tide.

"We are now part of the victory movement," he said. "We are not boasting. We are just saying, 'You have lost. You can't take on God and hope to win.'"

(EPNS)

Episcopal Cleric For Moscow Chaplaincy

An Interdenominational Ministry

Moscow, U.S.S.R. (EP) — A Rhode Island Episcopal Clergyman with special interests in pastoral care, Orthodox Christian spirituality, and U.S.-Soviet dialogue, has been appointed to the Moscow Protestant Chaplaincy, an interdenominational ministry which serves English-speaking foreign nationals in the Soviet capital. The Rev. Aaron Francis Usher, Jr., who for the past 17 years has served as rector of St. Martin's Church, Pawtucket, R.I., and his wife Elizabeth, will move to Moscow in mid-February to begin his two-year term of service.

(EPNS)

The changing face of mission

Western missionaries may soon be in minority worldwide

JOS, Nigeria (EP) — Western missionaries may soon be in the minority in the worldwide missionary movement of the Christian church, according to Dr. Ian M. Hay, General Director of SIM International. "Already there are an estimated 20,000 non-Western missionaries," he reported. "If trends continue, by the end of the century, or even sooner, the majority of Christian missionaries will be from Third World countries."

Hay explained that the Evangelical Missionary Society of Nigeria, a 40-year-old organization, is an example of a Third World missionary agency. That group supports 622 Nigerian missionaries.

Third World missionaries often face the same kind of cultural clashes that Western missionaries face, Hay said. When Nigerian missionaries from animistic backgrounds cross ethnic lines to Islamic areas, their dress, eating habits, accents, and other customs can be barriers to acceptance.

REVIEW

Abortions Are Damaging Health

Soviet Officials Worry

Moscow, U.S.S.R. — Soviet medical officials have expressed concern over the consequences of the estimated 10 million abortions performed every year in the U.S.S.R.

Soviet women commonly have four or five abortions, and some have had as many as 20 in state-run clinics. The government officially discourages abortion, but it remains the primary method of birth control. Clinics charge five rubles (about \$6.50) for the procedure. Abortions are legal in the first three months of pregnancy, but only one is permitted within a six-month period.

One observer estimates that Soviet doctors performed 16 million abortions in 1980, about ten times as many as were performed in the U.S. There are an average of 2.08 abortions for each live birth in the Soviet Union, compared with about two live births for each abortion in the U.S.

A.A. Popov, a Moscow specialist in medical demography, said "It is well known that the current abortion rate is a major factor in determining the incidence of gynecological diseases and childless marriages, infant mortality, miscarriages and child morbidity. Lowering the abortion rate would have a colossal effect on public health."

(EPNS)

Palau Crusade of national interest

Argentine Government's support

Buenos Aires, Argentina — Luis Palau's 1986 Argentina crusade has been declared "of national interest" by Argentina's government. Several national leaders, including Argentina's President, Dr. Raul Alfonsín, are expected to attend the crusade.

The Luis Palau Evangelistic Team's Family Festival will include satellite crusades in Argentina's interior from April 1-11, and will climax with a united crusade in the capital city of Buenos Aires, from April 12-20.

A representative of the Secretary of Family and Human Development states that Palau's festival will aid in returning spiritual values to Argentina's families.

Gospel 'Grammys'

Nominations Announced

Los Angeles, California — Grammy nominations, including gospel artist nominations, were announced recently at the Beverly Hilton Hotel in Los Angeles. Nominations are made each year by the National Academy of Recording Arts and Sciences.

Best Gospel Performance, Male, nominations included: Steve Green for his album "He Holds The Keys"; Phil Driscoll for his album "Power Of Praise"; James Blackwood for "Fifty Golden Years"; Larnelle Harris for "How Excellent Is Thy Name" from his album "I've Just Seen Jesus"; and Russ Taff's "Medals".

Nominations for Best Gospel Performance, Female, included: Amy Grant, for her album "Unguarded"; Leslie Phillips for "Black And White In A Grey World"; Sandi Patt's "Hymns Just For You"; Debby Boone for her Michael Omartian Produced album "Choose Life"; and Sheila Walsh for "Don't Hide Your Heart".

The world to hear 'His' voice by 2000

Christian Broadcasters' aim:

(Chatham, New Jersey) At the end of the century the entire world will be able to hear the gospel — at least that is the aim of the world's three largest Christian broadcasting organizations. This goal was set at a historic meeting of Ron Cline, president of Heralding Christ Jesus' Blessings (HCJB) in Quito, Ecuador; Robert Bowman, founder of Far East Broadcasting Company (FECB) in La Miranda, California; and Paul Freed, president of Trans World Radio (TWR) in Chatham, New Jersey.

In a joint communique the three presidents stated: "We are committed to provide every man, woman and child on earth the opportunity to turn on their radio and hear the gospel of Jesus Christ in a language that they understand, so they can become followers of Christ and responsible members of his church. We plan to complete this task by the year 2000."

Technology is already in place to reach virtually every corner of the earth since shortwave signals can travel literally thousands of miles. Even now, the signals can reach the remote "hidden people" — but not in a language they can understand. It is estimated that 90% of the world's population can hear the gospel in a language understandable to them — but not necessarily their own native tongue.

Already a team of experts representing FECB, HCJB, and TWR has begun research to determine which people can still not hear the gospel — that 5-10% which speaks a myriad of languages, many of which are not even in print. A report is expected by June 1986.

(RES NEWS)

Panama Pastors to unite for Crusade

Argentine Evangelists to speak

PANAMA CITY, Panama — One thousand evangelical pastors and leaders from Panama will gather for a special training conference in Panama City from February 18-22 in preparation for an "historic" countrywide evangelistic crusade led by Argentine-born evangelist, Alberto Mottesi.

The conference will be addressed by Mottesi and his team, who will cover such themes as "Ministering to Reach the World," and "The Servant of God and His Family," and "Survival and Victory." (Christian arguments versus Marxism.) Later, a united crusade led by Alberto Mottesi will take place from March 16-23, in the capital of this predominantly Roman Catholic Central American nation.

The following month, from April 3-5, Mottesi will present a pastoral conference to 2,000 leaders in the Dominican Republic. This will be followed by thirty regional crusades around the Caribbean island, from April 7-11, and a united crusade to take place in the capital, Santo Domingo, from April 14-20.

The Argentine evangelist will then move on to Spain where from April 30 to May 11, he will be holding schools of evangelism and crusades in Madrid and Barcelona.

In June 18-21, he will lead a pastoral conference for 1,000 Mexican pastors in Baja California, then a statewide crusade will be held June 29-July 5.

During July 12-21, Alberto Mottesi will be a speaker at "Amsterdam 86", the international conference for travelling evangelists, sponsored by the Billy Graham Evangelistic Association.

Causes of Marital Dissatisfaction (I)

I am often asked to name the most common factors which contribute towards marital dissatisfaction, but I rarely feel comfortable with the answer I give. There is a sense of being subjective and of answering with only a biased sampling of couples (those I have worked with) in mind. It was helpful then, to read a recent research report based upon a sample of 153 couples in Colorado, U.S.A. which at least provides some firm evidence to back up the factors which I have attempted to list when asked to do so. The study is by Bloom, Niles and Thatcher of the University of Colorado. (*Journal of Family Issues*, 1985, vol. 6, (3) pp 359-373.)

The study identifies eleven significant sources of marital dissatisfaction. I intend to list these and to comment on the likelihood of these factors affecting Christian couples in Australia.

(1) **Bilateral verbal abuse:** The term "bilateral" simply indicates that the abuse is not one-sided, but that both spouses are exchanging angry forms of verbal abuse. My experience is that this is one of the most common sources of marital unhappiness, even among Christians. Naturally enough, there are underlying reasons for the anger and the subsequent verbal abuse. The list below can help us here, but any couples are far more aware of the verbal abuse and the impact that it has upon them than they are of the reasons for that abuse. The very intimacy of the marital relationship facilitates the process of hitting out verbally. We are accustomed to saying things to our spouse that we would never dream of saying to anyone else. This applies to negative things as readily as to the positive. Christians seem to be just as vulnerable as non-Christians. Perhaps they are even more at risk because they become so angry about their anger and this becomes targeted upon the person who is seen to provoke them to act in such an unchristian fashion.

(2) **Infidelity of spouse:** This factor involves not only physical sexual unfaithfulness of the partner, but also the situation in which the partner has become emotionally involved with another person to the detriment of the relationship. The linking of these two is consistent with the concept that Jesus expressed — that adultery is more than just a physical act.

(3) **Infidelity of self:** This source of dissatisfaction with the marriage should also be to involve emotional and/or physical involvement with another person. My experience is that Christians do present less often with physical sexual adultery, although it can hardly be said to be uncommon. However, the issue of emotional over-involvement with another person, to the extent that it becomes competitive with the marriage, is extremely common. In fact, it is often the case that the initial stages of this new relationship developed in the context of what could be regarded as forms of fellowship and ministry entered into in times of need. What began innocently and laudably has gone out of control and has become a threat to the marital relationship.

(4) **Bilateral communication difficulties:** This factor has to do with both members having difficulty expressing their views and feelings adequately, or being able to respond appropriately to each other. Christians certainly aren't immune from this source of dissatisfaction. In fact, I would argue that many Christians have such high expectations of their partner that they



Alan Craddock

take for granted that communication will take place. The expectations are high but the level of actual effort is low. Husbands and wives often feel strongly about their right to be heard or spoken to, but put little effort into their own part of this two-way process. Rights and responsibilities cannot be separated, and yet I have encountered many Christians who appear to do so to the unintended detriment of their relationship.

(5) **Bilateral value conflicts:** This source of marital dissatisfaction involves differences between couple's basic goals and views of the worth of specific activities or ideas. Christians should have a considerable advantage in avoiding this problem because they have their faith and church membership in common. However, this is not always the case. There are fine-grain details on which Christian couples can disagree with a great deal of frustration and anger.

Examples are easy to find. Christian couples can have value conflicts in the area of roles and responsibilities. In one couple a husband is accused of being rigid and authoritarian because he claims what he regards as a rightful role in making decisions about financial matters. In another couple a husband is accused of neglecting his responsibilities because he does not make financial decisions on his own and tries to consult his wife.

In examining these first five sources of dissatisfaction I have attempted to show how Christians are not immune to them, and that they even possess particular vulnerabilities. In the next column I will complete the list and comment on what I regard as being some important attitudes and behaviours which can help us to grapple with these marital "time-bombs".

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World Home Bible League leader's visit

God's agent for scripture placements

World Home Bible League's Latin American Co-ordinator, Rev. Chester Schemper, will be visiting Australia in February. He and his wife will first travel to Papua New Guinea and Indonesia where they will meet with Wycliffe workers. Rev. Schemper led a team to Mexico following the disaster so that first hand information could be had relating to needs.

Chet, as he is fondly known, has served the League for over 30 years seeing the work expand under God's hand. He is also the League's New Translations and Publications Ministry co-ordinator.

The W.H.B.L. has been responsible for printing about 80% of the translation manuscripts produced by Wycliffe Translators. There is also contact with the Lutheran Translation Fellowship.

Following the 25 million Scripture

placement programme for Brazilian classrooms, undertaken by W.H.B.L. International, Chet could be rightly described as God's Agent for Scripture placements in countries like Bolivia, Peru, Guatemala and now Brazil. W.H.B.L. Australia has undertaken to raise one million dollars as its share of the 25 million dollar budget.

Rev. Gerald Hanscamp of the W.H.B.L. in Penrith said, "Chet's visit is timely in the light of our commitment to raise a million dollars in Australia. We do not have a high powered publicity campaign going and we hope that we can get vital information from Chet to share with believers over here. He has talked with government officials and key persons in Brazil. We believe that God will move in the hearts of Australian Christians and release the necessary funds to meet our target."

Dutch Church debates the place of the poor

Should they have priority

(Lunteren, Neth.) The church must ask itself how it can be the church of and for the poor. This was decided by the general synod of the Reformed Churches in the Netherlands (GKN), but only after lengthy debate.

The proposal that came from the Commission for Mission and World Diaconate was to give priority to the poor so that the church would become a church for the poor. The Commission backed its proposal by referring to the challenge tossed out by the WCC Missions Conference in Melbourne in 1980. The commission also stated its belief that before the church can be a "church for the poor" it must become a "church of the poor".

Several at synod saw this proposal as a skewed emphasis. One delegate, expressing shock at the commission's proposal, insisted that the foremost reality is that man is a sinner and that the greatest need results from living without God. Another, echoing an idea he had heard in Indonesia, said, "Don't make the poor a starting point for ideology of the church."

At the end of the discussion the synod mandated its Commission for Mission and World Diaconate seriously to consider, learning from experiences in the Third World, how the church can be a church of and for the poor.

(RES NEWS)

HOME MISSION WOMEN'S AUXILIARIES DIVISION ANNUAL HOLY COMMUNION SERVICE ANNUAL GENERAL MEETING AND BOX OPENING

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LETTERS

Justice at last

Dear Sir,

An editorial in 'Church Scene' of 24 January which I was delighted to see (The Chamberlain case needs re-opening) prompts me to write to you also.

For some considerable time I've believed in Lindy's innocence and have had the opportunity of meeting Michael Chamberlain as well as talking with Lindy at some length.

I'm sure they are ordinary devoted Christian people who've been caught in a web of cruel circumstances. It's for good reasons that John Bryson's excellent book is called 'Evil Angels'. Highly recommended reading. One reviewer called it an 'account of a national disgrace'.

I'm saddened that the Federal Government seems reluctant to buy into a Territory issue. I welcome Territory independence but not if such a principle sacrifices justice and a woman's life.

Sir Reginald Sholl has been quoted as saying, "In the Chamberlain case, where two of the five top intellects in the land consider there is reasonable doubt, then there is more than reasonable doubt about it." Amen to that.

The Crown claim that a woman of good character, on a holiday on a cold night in Central Australia, engaged in getting the children to bed, behaving quite normally with new-found acquaintances, should for no reason at all, and in view of several, get into her car and cut her baby's throat with a pair of nail scissors, has no ring of truth about it whatsoever.

Dr. Frederick Smith, former NT Health Department Clinical Psychologist, in a letter to the Sydney Morning Herald of 15 June 1984, said he had no doubts of her innocence.

Calling for a royal commission, he said, "If recourse to justice fails to this unbelievable extreme in the interest of either blind ritual or political expediency, then government is badly failing."

Dr. S. Baudner of the Behringwerke company, which supplied the serum used to test blood in the Chamberlain's car, continues to write of the inappropriateness of those tests to establish the presence of foetal blood.

Meanwhile a 'mother in Israel' languishes in prison. Perhaps languish is the wrong word. She maintains faith and courage and communicates Christian grace and patience to those who visit her.

Pray brothers and sisters, pray. For Lindy and family, for our nation and its leaders. And plenty of letters should still be written to politicians in Commonwealth and Territory.

Yours sincerely
(Canon) Barry Butler
Winnellie

Roman Catholics, Archbishops and the greatest cause

Dear Sir,

Thank you Mr. Granville-Smith for your comments on a segment of Bible Society's comprehensive brochure, "The Greatest Cause". You may be right.

We are rejoicing that daily 78,000 are responding in faith to Christ. We need you and others who love God's Word to help supply each one with their own Bible.

Your friend in Christ,
Tom H. Treseder,
NSW STATE SECRETARY

Force 10 on the West Bank

A community nursing project sponsored by the churches

There are several famous cities on the West Bank of the Jordan River. Bethlehem and Nazareth are there and so is the site of Jacob's Well in the City of Sechem, now called Nablus, where Jesus begged a drink from a Samaritan woman.

Since August last year with the support of Australian Christians, other women have been training to give help and succour to the needy in that city and in the Palestinian refugee camps nearby.

The Anglican Hospital, St. Luke's in Nablus, after consultation with the Anglican Bishop of Jerusalem and the Middle East Council of Churches, set up a course in community nursing to train young women in nutrition and hygiene and the prevention, diagnosis and treatment of common diseases. An

Australian doctor helped to set up the course and two Australian agencies funded it: the Australian Council of Churches and APHEDA, the overseas aid agency of the Australian Council of Trade Unions.

Now Force 10 has made it the first project of 1986. Force 10 is a joint programme of the Australian Council of Churches and Australian Catholic Relief. Members of Force 10 support creative development projects in the Third World and among Australian Aborigines. Every month a special project is selected and members can contribute to one or all in the year's programme. For information about membership of Force 10 or about the project at Nablus, phone (02) 29 2215 or write to Force 10, P.O. Box C199 Clarence Street, Sydney.



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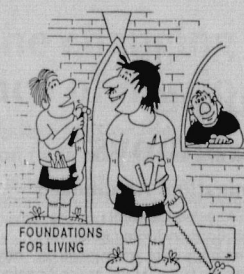
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Editorial

A Vision for New Growth

"many and small" vs "big and central"

We are standing at a crossroads in the life of many established parishes today. Already vast change has taken place in our community and church over recent years. The indications are that greater change is yet to come.

The parish system is not without its difficulties. However, it has the effect of focusing our attention on a given area as being our special responsibility in evangelism.

Any vision for true, spiritual growth is to be strongly encouraged and the evangelistic thrust in new housing districts deserves every support. At the same time, it should prompt us to re-examine the strategy of many established parishes. While there are encouraging signs of spiritual life in some areas, other churches seem to be relatively static. It seems that they are committed to survival before anything else. There is a reluctance to take the risks that genuine faith requires. No one would suggest that it is easy to take new initiatives when a significant number of members have a mind-set programmed for survival. Nevertheless, in a world of ideological struggle we are going to have to do our homework, gain godly vision, inspire others, and make some hard decisions. The alternative is to do nothing, and go backwards.

Immediately we must be aware of some of the pitfalls. For example, we could develop an 'organisation church', where everything is highly organised, but spiritual life and personal ministry are pushed aside. Another possibility is the 'evangelistic church' where the overriding aim is to reach the lost. A further alternative is the 'church in community' where distinctive Christian identity can become submerged in a welter of public relations events and activities. These pitfalls are a threat because each contains some desirable features.

To the question: "What is the church here for?", many church members could be expected to give hesitant and uncertain answers. More definite answers are available. The glossy-covered paperbacks in the Christian bookshops are not short of opinions on this question. However, our great concern should be to know what God says.

In a succinct statement the Westminster Catechism summarises the Biblical perspective: "man's chief end is to glorify God and enjoy Him for ever." Here we have an indication of the individual and corporate role of Christians. The Catechism continues: "What rule has God given to direct us how we may glorify and enjoy Him? The Word of God, which is contained in the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him."

Our decision about our chief objective will necessarily bear on everything else we think and do. If our great objective is wrong, then our whole effort will be misdirected and relatively fruitless. This is not to say that God cannot bless those who are not completely in line with His purposes. We are simply reminding ourselves that we must not presume on God's kindness and mercy. In every situation, we have the responsibility of making right choices. The Bible is clear: We cannot expect God's blessing unless we do what He says.

In the absence of clear convictions about the purpose of the local church, confusion and division can quickly develop. Effort is dissipated as various church groups pursue their own aims and objectives. It is imperative that individuals and organisations engage in a regular review of their aims and activities. If we have no godly objective, human hearts will latch onto others. For example, going after numbers, being 'empire-builders' of one kind or another, or dedicated custodians of tradition. Then again, if we choose an objective which in itself is praiseworthy, but proves to be unattainable, we may cause ourselves and others great despair. For example, we may wish to see everyone in our district become Christians. That is a laudable desire, but if we make it our objective, failure to reach it may well discourage further evangelism.

The Bible indicates that there are certain things that we can do individually and collectively that are godly in character and fully attainable. Christians are to live so as to honour the Lord. He calls on us to serve Him by serving others. We are to grow more Christlike, set a Christian example, and engage in believing prayer. Even in the face of great difficulty, the Christian can succeed in such pursuits.

Already in other parts of the world, there are Christians in situations where certain enterprises are impossible. Bible distribution is punished with imprisonment, street evangelism and publicity of Christian meetings are forbidden. However, none of these constraints can prevent the Christians being faithful to God. If they have made goals out of these things, then they will be frustrated and discouraged. On the other hand, if these are desires, while there may

be disappointment there will be peace of mind and a calm sense of purpose.

The great aim of the church should be to glorify God through faith and obedience. He calls His people to evangelise, and nurture. To be effective in these ministries, the local church needs leadership and order, administration and organisation. How should we recognise ourselves in order to make the best use of all our resources in pursuing our objective?

It is easy to assume that past strategies continue to serve our best interests. Clearly, that assumption often proves to be incorrect. In some cases, neighbouring parishes struggle to survive when amalgamation is indicated. Elsewhere, numbers of 'branch churches' have not developed into viable congregations after many years. Fresh vision is necessary: new growth is needed. In any parish, plans for the future should take into account the need for effective personal ministry in evangelism and nurture, and efficient administration.

At the risk of oversimplification we might do a rapid sketch of the broad alternatives. We may lock ourselves in to the small-is-better concept, or set out to establish a centralised work with superior ministries and facilities.

Initially, the centralisation concept seems to raise some serious difficulties. For example, some would argue that it must detract from the personal nature of the fellowship. In fact, this is not necessarily the case as has been proved in many churches in the U.K., the U.S., and elsewhere. Suitable organisation and networks of smaller meetings ensure that this need is met. On the other hand, small, struggling congregations are incapable of providing the range of ministries and facilities that would best help their members.

Recent studies have concluded that whereas previous generations saw the church as the focus of community life, it has been replaced by the shopping complex. Of course, it would be wrong for the church of God to advance its cause by the same means and motivations as are found in big business. However, this does not mean that we should be unbusiness-like in our use of resources.

Organisation is no substitute for personal relationship but it can facilitate witness and ministry. If one of our main tasks is evangelism, we must give attention to the building of relationships with those who are to be evangelised. In the U.S. where many evangelistic methods have been developed and used, a recent survey showed that more than 80% of new members of churches came to faith and into the church through the personal witness and invitation of a relative or friend. Structures and facilities should encourage people to attend the local church. We may never see a need to provide ten-pin bowling alleys or heated swimming pools in a church building complex. At the same time, we should ask ourselves whether it is not desirable to have homely facilities that will encourage people to feel welcome and relaxed. There is nothing meritorious about meeting in glum surroundings without even basic facilities. The church building complex should be seen as a place where young and old can relax, talk to friends, read, pray, and obtain counsel.

In a given parish, or in an area with several struggling parishes, consideration should be given to having one main centre which would allow everyone to meet together on the Lord's Day. This centre would also include ministry facilities and suitable spaces for small teaching groups, youth/children's work, conferences, dinners, etc... Consideration might be given to providing important meeting and administrative facilities including cassette, audio-visual and video operations, printshop with offset press, guillotine, duplicator, photocopier, etc... Planners should envisage computerised administration and office installations and a study/library. Such facilities can enhance and extend the ministry of the Word. Access to suitable resources can greatly assist "the saints" in their "ministry" (Eph. 4).

In many areas of our diocese, established parishes are struggling to meet the ministry-demands of greatly increased populations. In the past, they have seen impressive spiritual growth. Now there is a need for new vision and new growth. The Christians in these areas represent a small minority of their community. The opportunities and needs are vast, and the workers are few. As we catch the vision of what can be done in the new areas of our diocese, it is time to evaluate what we are doing in some of the established parishes. Wherever it occurs, new growth will require sacrificial commitment on the part of God's people. They will be more likely to make that commitment when the chief objective is clear.



Lesley Hicks

When Dr. Barbara Thiering fired a broadside at Sydney Diocese in the course of a lecture given in Perth on the evolution of the church in Australia, she stirred up some thoughtful defensive reactions including an excellent article by James Murray in *The Australian*, and some letters in the *Sydney Herald* (Jan. 31, Feb. 2).

One of her reported statements implicated the entire Australian Anglican Church. She said that it lacks "an intelligent, loving care for others." Well, that's for our Lord to judge. We can certainly all learn to do better. We need the spiritual depth resulting from a close, obedient walk with Christ, whereby His Spirit fills us and His selflessness overcomes our natural selfcentredness. Equally, we need both as individuals and organizationally to equip ourselves to give well-informed, sensitive and practical help to all we encounter who need our love and care.

The hurt mind

I wrote recently of one aspect of pastoral care in the church when I reviewed Dr. John White's *Healing the Wounded*, discussing church discipline. Another book written by a Christian psychiatrist, with a similar title but a very different theme, is Dr. David Enoch's *Healing the Hurt Mind* — Christian Faith and Psychiatry. (Hodder & Stoughton, 1983). I'd had it for some time for review purposes and hadn't yet tackled it when a friend caught sight of the title and asked to borrow it. She found it, she said, most extraordinarily helpful. She had read it and re-read it for its insights and wise advice, acutely relevant to her as she was living with and seeking to encourage and support a person needing psychiatric treatment.

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Equipping The Counsellor

Though not, happily, in that situation, I then read it in earnest and agreed with her. Besides being relevant to any who have suffered mental distress themselves, or tried to stand alongside another sufferer — that surely includes most of us at some time or other — it's the sort of book that clergy in particular need on their shelves for their own education in pastoral care and as a reference book on the recognition and treatment of mental illness.

Dr. Enoch is Consultant Psychiatrist at the Royal Liverpool Hospital and the University of Liverpool, England. He spells out his aim clearly: It is "To move along the borderland of faith and psychiatry, to clarify the problem areas and, by enriching the knowledge of one for the other, to gain a greater mutual insight and respect . . . Psychiatry has not and never can usurp the role of Christian faith. It does deal with man in great depth but, even after the most successful therapy, man can remain unhappy and unfulfilled unless his spiritual needs are met . . . It is through faith in Jesus Christ, the son of the living God alone, that man achieves wholeness and salvation." (P15)

Illnesses and treatments

He goes on to outline the various mental and emotional illnesses — "breakdowns", insanities, and damaged personalities — then to describe some of the remarkable breakthroughs that have occurred in treatment in recent years, especially the modern "miracle drugs" which have transformed treatment for many schizophrenics and severe depressives. He discusses and defends the careful use, in stubborn depressions, of the controversial electro-convulsive therapy (E.C.T.) especially when there is a real risk of suicide through irrational despair. The various "talking cures" — psychotherapies and behaviour therapy — are then described.

The final third of the book is devoted to relating all this and the work of the Christian psychiatrist or counsellor to Christ, the Wonderful Counsellor, and to the church and its resources. A glossary of commonly-used terms and a reading list are helpfully included, together with outlines for taking a case history, and principles to guide lay counsellors.

Pastoral inadequacies

Enoch quotes one young minister's criticism of so-called pastoral care — "the all-so-nice visiting, monopolised by gossip and trivial talk . . . the failure to break through to the real fears and tragedies of the souls in our care." A second book, which might help deepen our level of care and understanding for the bereaved is *A Question of Grief*, by Elizabeth Heike (Hodder, 1985, \$6.95)

Death of a close friend

Most books on grief deal with the loss of a family member — a parent, a spouse, or a child. Elizabeth Heike, a lecturer at the London Bible College, lost her dear friend and flatmate, Madeleine Fisher, through cancer at the age of forty-one. The two single women, both deeply committed Christians, had shared a marvellous friendship for over ten years, the last few dogged by Madeleine's illness and increasing suffering.

Her death was devastating to her friend. She writes with great honesty of her struggle to hold on to her identity and to her faith in God; of the helpful and unhelpful responses she met from others. In many ways, sadly, she found her church failed her at this time. All of us could benefit from her reflections as she worked through her grief to wholeness and acceptance.

China's Protestant 'House-Churches'

Several thousand church buildings are now open for worship in China. The status of some 30,000 house-churches, or "meeting points", estimated by the officially recognised Protestant body, the Three-Self Patriotic Movement, is disputed by observers of the Chinese scene.

On one hand, the TSPM claim that although the great majority are supported and led by TSPM representatives, nothing more than peaceful pressure is used to persuade new groups to identify with the TSPM and, if they refuse, they are left alone to pursue an independent existence. Evidence has accumulated of religious communities in several provinces enjoying increased freedom during 1985.

On the other hand, reports have reached Hong Kong from independent house-churches, describing heavy pressures being brought to bear on them by the authorities to accept the leadership of the TSPM. Up to now it has been difficult to obtain written proof of such pressures, but the following translation of a Chinese text, issued by the Religious Affairs section of the People's Government in Cixi (a town some distance south of Shanghai) in conjunction with the local United Front Work Department of the Chinese Communist Party, brought by a Chinese traveller to Hong Kong early in 1985,

provides documentary evidence. It refers to a request by Protestants in Shengshan Township, Cixi, to open a church building which would be officially recognised by the authorities. This document, dated 14 January 1984, states that existing meeting points are declared abolished, and members are ordered to join the new officially sanctioned church. Despite the clear terms of this document, it was reported that by early 1985 only one of the house-churches had complied with the order. But, to avoid provoking the authorities, other groups had suspended Sunday morning services, meeting only on Sunday evenings and weekdays.

The policy of the Cixi authorities seems to be in line with the overall religious policy of the Communist Party Central Committee expressed in internal policy document No. 19 of March 1982, the text of which has reached the West and is considered a reliable guide to basic Party thinking on the subject of religion. This document included the instruction that Protestant house-churches should be discouraged rather than forcibly suppressed.

In conclusion, it should be emphasised that the situation is confused and that the position of believers in Cixi does not necessarily reflect that of believers in other parts of the country.

(Keston College)

Hong Kong Church leader uneasy

Beijing visitor brings reassurance

Mr. Lu Ping, the secretary-general of China's Hong Kong and Macau affairs bureau, has been on an extensive fact-finding visit to Hong Kong. He spoke with religious leaders this week and repeated some of the assurances written into the Sino-British Joint Declaration on Hong Kong. He assured them that they would have local autonomy and that property and land would be protected. In fact, he made the general statement that all forms of religious activity could continue. He assured Roman Catholics that links with the Vatican could be continued. According to Lu Ping, the future government of the Hong Kong Special Administrative Region (under Chinese Sovereignty) could continue to offer the financial support that they now provide for social services provided by religious organizations. He also told a Catholic editor that the three-self movement would not be made compulsory in the local religious community.

This seems to be a rather weak way of stating the kind of autonomy the churches in Hong Kong should enjoy. It may have been that a question was put to him whether it was compulsory and he answered negatively. If he raised this

issue voluntarily, then he either believes some here think it will be compulsory, or he thinks of the three-self movement as compulsory in China but not in Hong Kong.

Lu Ping's remark that all forms of religious activity could continue was also not well-phrased. China has always said that religious activities (China Ministries) directed towards China may not continue. Mr. Lu either forgot this or he is hinting at a new policy. If the latter is the case, he should state it directly so that there is no confusion. More likely, however, he (or the reporter) is not sufficiently aware of the details of the religious policy for Hong Kong.

Representatives from 600 Protestant churches are planning to meet to discuss a document of Christian opinion on the Basic Law of Hong Kong. The convenors hope that the document can be approved and given to Lu Ping before he returns to China. The document covers many issues, and does not treat only matters of church life. A Committee of Christians Concerned for the Basic Law has been meeting for one year to prepare the document.

(CNCR)

Church in Vietnam grows

Revival amid persecution

(Ho Chi Minh City) In *Pulse*, published by Evangelical Missions Information Service, Joseph Ricke reports on the present state of the church in South Vietnam ten years after the Communist takeover. The church is surviving under great hardships and persecutions. Before Vietnam fell to the Communists there were 55,000 baptized believers and a total evangelical community of about 150,000. Recent estimates place the number of believers today somewhere between 250,000 and 300,000, an increase of 100%.

In 1985 the Evangelical Vietnamese Church had taken over the property of the former International Protestant Church in Ho Chi Minh City (formerly Saigon) and named it Tran Cao Van Church. This congregation has since experienced the longest revival in the history of the church in Vietnam. In 1981, 1,038 Vietnamese came to a new faith and 400 were baptized but in December 1983 security police arrested the pastor, evicted his family and closed the church.

This closing was part of a larger pattern

of persecution. Human rights abuse has become a familiar happening in Vietnam. Two University of California researchers uncovered evidence of an eight-year program of torture and execution against "enemies of the government." They claim that Western observers have all but closed their eyes to the killing of some 65,000 people in a bloodbath which seems to have centred in "the plateau region north of Ho Chi Minh City."

In the ten years of Communist rule the churches among the tribal people of Vietnam have been hard hit.

Amid causes for rejoicing the church in Vietnam faces serious problems: Bibles are in short supply; open evangelism is not permitted; no evangelical theological schools are allowed; many pastors and Christians are still imprisoned or in re-education camps; spying on Christians is encouraged and rewarded, and church services are monitored. Job discrimination against Christians prevails while higher education is closed to Christian young people.

(RES NEWS)

The Vision Begins To Materialise

ACR visits Sydney's growth areas:

When a young man (or in some cases an older man) enters a theological college, he no doubt wonders about where the Lord will lead him, and where his future ministry will lie.

Take Richard Nixey, for example. When he was ordained by the Archbishop of Sydney in 1978, he probably had no idea that just a few years later he would find himself in the heart of a pioneering ministry in one of Sydney's growth areas.

Richard is Curate at Cranebrook, which is part of the Provisional Parish of Cambridge Park, where the Rev. Chris Burgess is Rector.

Cranebrook is one of eight projects being funded under the outreach ministry of the Archbishop of Sydney's Vision for Growth.

"Let our Vision for Growth be a total vision for total growth". Thus the Most Rev. Donald Robinson in his Presidential Address to the Synod of the Diocese of Sydney in 1984.

There is little doubt that Vision for Growth lies close to the heart of the Archbishop. A new metropolitan Sydney has appeared since World War II west of Parramatta and Liverpool, and the growth

establish firm foundations and build on them. The Archbishop, and indeed the whole of the Diocese, have good reason for confidence in the Anglican ministers, and their strongly supportive wives, engaged in establishing a continuity of ministry and church life in these rapidly growing regions.

The ministers that the ACR was able to meet were John Saddington at St. Clair (near St. Marys), Jerry Lowe at Doonside, Rod Williams at Minchinbury (or old Mount Drutt), Tony Patterson at Cabramatta West and Richard Nixey at Cranebrook, near Penrith. Time did not permit visits to Bossley Park, Ambarvale or Menai.

While it would be useful to look at all these areas, space considerations will only allow one. The lot of selection falls to Richard Nixey at Cranebrook. Richard is quietly spoken, earnest — eager not only to get on with the job, but to stay with it.



Doonside
Rev. Jerry Lowe (L) Rector Rev. Hugh Isaacs (R) Assistant.

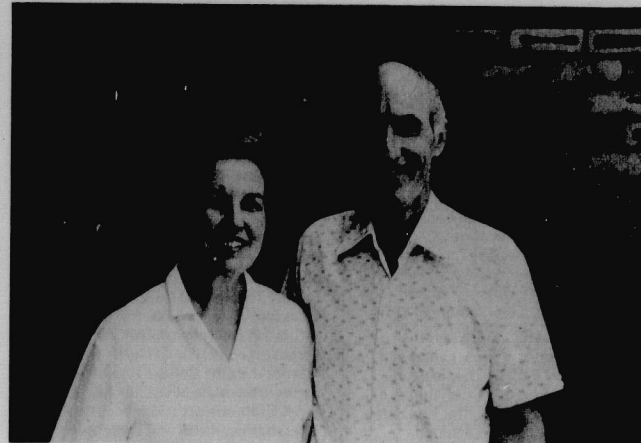
extends south through Campbelltown and to the South Coast. The centre of Sydney's population is somewhere west of Parramatta. More people live in Sydney's western region than in any diocese of Australia except Melbourne and, of course, Sydney itself.

Over the last few years a Ministry Committee has worked on a continuing basis examining the specific needs and planning the best method of fostering church growth in the designated areas.

"The Vision for Growth will not be restricted to the fulfilment of a particular goal of establishing a certain number of new areas of ministry in a given period of time; it will — and this is my earnest hope — open up a new impetus for growth and expansion in every part of the Diocese, affecting every aspect of our responsibilities as Christians". Strong words. They come again from the Archbishop's address to Synod in 1984.

The Archbishop's vision will only materialise if God uses men of His choice to spearhead the work of ministry in the growth areas.

The *Australian Church Record* had the opportunity to visit five of the eight growth areas in company with the Rev. Stuart Abrahams, Appeal Director of Vision for Growth. One day was not enough to get around to the whole eight areas. There were two over-riding impressions. The first was the immensity of the growth taking place and the imperative of fostering church planting and growth in these areas NOW! The second was the high calibre of the Anglican ministers, mostly young, who are charged with the responsibility of establishing ministries, of fostering and encouraging Christian growth, and of winning new Christians into the Kingdom. Each of them clearly had a perception of the immensity of the task before them, yet none showed anything of the impetuosity of youth. There were difficulties, frustrations and challenges, but the way forward was clear —



Rev. Peter and Beverly Kemp.

How do you meld these diverse groups into a cohesive Christian family? Richard Nixey is patiently seeking the answer to that question.

About five years ago the need was seen to establish a Christian presence in the area with the placement of a resident minister in the new private housing estate. In 1982 Richard and Lyndell Nixey moved into a project home in Pendock Road, Cranebrook.

The church building situation there is not good. Cranebrook has a small country church, barely adequate for present needs let alone any expansion, and it is poorly located in relation to the new development.

Vision for Growth has stepped in here. A new church building is to be built this year on a new and spacious site, replacing the little old Church of St. Thomas where services are now being held.

The new building is multi-purpose in design, with a folding sound-proof door allowing the division of the main meeting area. On Sunday mornings this will mean a church service can be held concurrently with Sunday School. At other times the folding door can be opened so that the whole interior can be used as one large hall.

The present Rectory is to be sold and the proceeds used for a new Rectory on the new site.

So much for the material side, but what about church planting?

"In establishing a new church in a new housing area like Cranebrook, it is of particular interest to go back to the New Testament and to see what it describes as being the basis for a successful Church, and the steps towards a growing one", Richard Nixey says.

Theological foundation

He sees the answer in the first chapter of 1 Thessalonians.

In writing to the Thessalonians in verse three, Paul says: "We continually remember before our God and Father your work produced by faith, your labour prompted by love, and your endurance inspired by hope in our Lord Jesus Christ".

Richard Nixey says: "The basis for a successful Church is that there be the exercise of a lot of faith, love and hope, noting that both faith and love are active qualities".

He sees three steps to a successful church.

The first is PREDESTINATION — growth does not depend on men but on God. 'Brothers loved by God, we know that He has chosen you' (verse 4).

The second is PREACHING as a means by which people receive Christ (verse 5).

fostering church planting and growth . . . NOW!

The third is the PRACTICE of what is preached by:

turning to the true God from substitutes

* serving — which is the essence of the Christian life

* waiting — for Jesus to return.

These principles are set out in verses 9 and 10.

"Such a witness will be the most effective testimony to the world", says Richard Nixey pointing to the authority of verse 8 which says "The Lord's message rang out from you not only in Macedonia and Achaia — your faith in God has become known everywhere".

It should perhaps be pointed out that the men in these pioneering ministries are still men under authority — certainly their Bishops and Archdeacons are keeping a close eye on them and in most cases they are responsible to a Rector of an established parish to which they are attached.

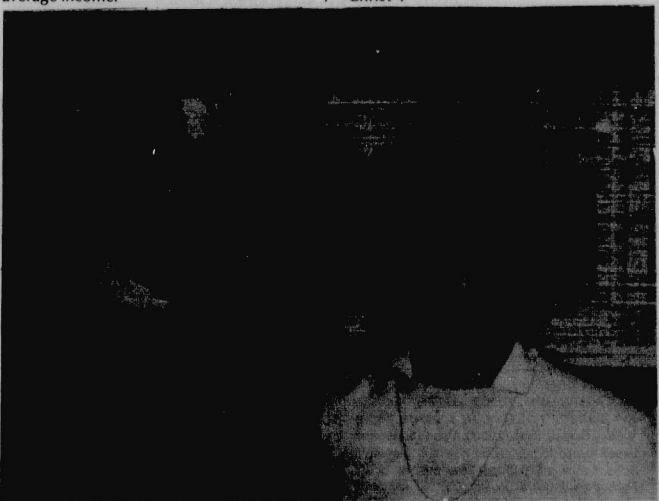
But the fact remains that they are engaged in vital ministries, and much will depend on them in the future growth of the Diocese.

What can readers of ACR do? We can give to the Vision for Growth appeal. Many parishes are giving practical and sacrificial support.

What else? Pray for Richard Nixey. Pray for John Saddington, for Jerry Lowe, Rod Williams, Tony Patterson and for Phillip Bassett at Ambervale, Bob Mattley at Bossley Park and Robert Barrie at Menai. Pray for their congregations and for opportunities for them to build bridges of relationship with non-Christian folk in their areas.

We leave the final word to the Archbishop in his 1985 Presidential Address: "Vision for Growth has never intended to erect church buildings before a worshipping congregation is well established. The truth is that in two or three new areas the Sunday congregation, meeting perhaps in a home or a school, is already much larger than the congregation meeting in older established churches".

"Secondly, we are not just concerned with bricks and mortar. Our primary aim is evangelisation on a wide scale in a part of the Diocese which we consider ripe and fertile for the spread of the Word of God".



Cranebrook
Rev. Richard Nixey & Lyndell.

THE GOOD READ

Ecumenism: A serious cause for dissenting

by J.O. Hogg published by Stanmore Baptist Church. 34 pp. \$1.00 from 140 Albany Rd., Petersham

Prior to the NSW Baptist Assembly in 1985 the Pastor of Stanmore Baptist Church, with the support of his congregation, circulated to all Baptist Churches in NSW a booklet entitled "Triumph or Tragedy". The booklet raised serious questions about the membership of the Baptist Theological College in the Sydney College of Divinity. ACR Reviewed that booklet favourably though there were a few minor criticisms.

The Baptist Assembly debated the matter and asked for a reply to material presented by the Baptist Theological College and the Executive Committee of the Baptist Union of NSW. This booklet is the reply. The matter is to be debated further at an extra-ordinary meeting of the Assembly this February.

This booklet should form the substance of that debate. It is important to say that the earlier booklet was essentially for Baptists in NSW. While that may be the intent of this booklet too it has much wider repercussions and should be considered by all evangelicals.

ECUMENISM

A Serious Cause for Dissenting

J.O. HOGG
STANMORE BAPTIST CHURCH

Pastor Hogg begins by likening the present situation to that of Ezra's day when the people had forgotten the past. This simple little Bible study is full of warning for us all. Evangelicals are foolishly forgetting their heritage as they get caught up in the modern spirit of compromise.

The author then has a brief look at ecumenism — brief but effective. He points clearly to the stated position of the WCC (at least NSW Baptists have not been led into membership of that!) and then gives a good critique of ecumenism which deserves to be considered by a wider audience than those for whom this booklet is primarily intended.

The next section deals particularly with the Roman Catholic Church and concentrates on the difference between its view of salvation and the Biblical view. With so many modern attempts for visible unity it is good to be reminded again that, no matter how much we may

agree on peripheral issues, there is no agreement on what, in the end, is the only thing that really matters. I found it refreshing that Pastor Hogg has overcome one of the common catchcries — "but the Roman Catholic Church is changing". He does this by quoting from material produced by the Catholic Enquiry Centre in Sydney, some dated as late as 1984. The quote on p. 6 about Mary is particularly devastating.

Only after setting the scene does Pastor Hogg move on to specifically deal with the Sydney College of Divinity. He challenges the intentions as seen by the Baptist Theological College with quotes from two senior members of the SCD, Father J.P. Hill and Rev. Dr. Graeme Ferguson, which show clearly that the intention of the College is to overtly further the cause of visible unity. On more than one occasion they state that interchange of staff and students is anticipated and Dr. Ferguson is quoted as saying, "So I have a dream down the line somewhere, that the local Uniting Church minister comes into a country town of NSW and he meets the priest and he meets the local Baptist minister . . . and they realise that they were in college together." Pastor Hogg's fears are obviously not unrealistic! Baptist supporters of the SCD, of course, say that this is not their view but, as is pointed out elsewhere in the booklet, there was a refusal to accept a proposal by Moore College that nothing could be changed without a majority of 75% (the current position) AND one member from each college as part of that majority. Consequently, the booklet shows, no individual college can be certain that its views will not be overridden.

There is a full section on Moore College's withdrawal from the Sydney College of Divinity (an area where ACR was critical of the previous booklet). The author shows that the fears of the then Principal Dr. D.B. Knox have not been adequately dealt with and that the objections of Moore still stood — despite claims by the Baptist Theological College that they don't.

Perhaps the most disturbing aspect of the booklet is the evidence that there has seemingly been an attempt to mislead local congregations by the Baptist "hierarchy" (Anglicans will breathe a sigh of relief to know that non-episcopal churches also have a problem with central administration!). There is no point in seeking motives and wisely Pastor Hogg does nothing more on this matter than present the material for consideration.

This book is meant to enlighten discussion. Some will disagree with its intention (including ACR letter writers we have no doubt!) but it puts forward a very convincing case which needs to be considered and it does so without the overstatement which marred some parts of the previous booklet. One can only hope that the Baptist Assembly will consider it carefully on its merits and that other evangelicals will think deeply about some of its warnings.

D. Kirkaldy

Bigger 'Explo' in 1990

Overwhelming response to the '85' event

LONDON, England — Explo 85, the largest international closed-circuit satellite videoconference in communications history, closed Dec. 31 with a call to Christian commitment by Campus Crusade for Christ Founder-President Bill Bright, and a surprise announcement that Campus Crusade would sponsor a similar but expanded event in 1990.

Speaking live from Mexico City's EXPLO site, Bright said the "overwhelming" positive response to EXPLO 85 around the world had convinced Campus Crusade leaders to schedule a 1990 conference.

"There is a great worldwide excitement and confidence that EXPLO 85 will greatly accelerate the fulfillment of the Great Commission," Bright stated. "Because of this overwhelming response, the leadership of our movement on each continent and I have decided to announce to you, the delegates of EXPLO 85, our plans for a greatly expanded EXPLO 90."

Hundreds of thousands of Christians at more than 90 sites in 54 countries and territories took part in the network of simultaneous conferences. The Dec. 27-31 meetings focused on motivating and training Christians of an estimated 150 nationalities to "come help change

the world" by becoming more effective in their witness for Christ.

Satellite technology linked almost all of the sites simultaneously for major addresses.

Serious technical difficulties snagged videoconference plans in some areas, but technical co-ordinator Louis Falcigno and his crew were often able to solve the problem. In Colombo, Sri Lanka, for instance, failure of a satellite receiving dish made it impossible for the Colombo conference to view the telecast live. But noted scientist and author Dr. Arthur C. Clarke, who lives in Sri Lanka, recorded the telecast on his personal equipment for immediate playback at the conference site. Clarke, widely-known author of 2001: A Space Odyssey, and acknowledged father of satellite communications, served as a technical advisor to the Sri Lanka EXPLO conference.

Conference leaders explained that the emphasis of the conference was not communications technology, but fulfillment of the "great commission" of Christ. Most of each conference's schedule was devoted to instruction in how Christians interested in reaching others for Christ could more effectively share their faith. (EPNS)

Oak Hill Theological College

New Principal's wide parochial experience

OAK HILL'S new principal is to be the Rev. Gordon Bridger, at present rector of Holy Trinity, Heigham, Norwich. Canon Bridger, 53, who follows Canon David Waton, who leaves the college at the beginning of next month, after nearly 15 years as Principal, to become vicar of Christ Church, Ware.

It is anticipated that Canon Bridger will bring to the leadership of Oak Hill a wide experience of parochial ministry — not least in the area of Urban mission training. Having spent all his incumbent ministry in cities, he has for the last five years been rural dean of Norwich.

Beginning his ministry as a curate in Islington, then served at the Round Church in Cambridge, where he developed a flair for evangelistic work . . . among students.

Since 1962 he has ministered at St. Marys West Kensington, in Edinburgh and at his present parish. Author of two IVP publications, *The Man from Outside* and *A day that Changed the World*, he has recently completed various Bible commentaries published by Scripture Union. (CEN)

Bishop for top C.M.S. U.K. Job

New General Secretary appointed

BISHOP HARRY MOORE is to be the new General Secretary of the Church Missionary Society.

He is at present Bishop in Cyprus and the Gulf and is continuing in this post until the end of June. He will be taking up his new appointment later in the summer.

It will be the first time in its 187-year history that CMS has had a bishop as its General Secretary. Bishop Moore succeeds Simon Barrington-Ward, who is now Bishop of Coventry.

Harry Moore was consecrated bishop in Winchester Cathedral in September 1983 after serving as CMS Home Secretary

and then Executive Secretary.

He and his wife, Betty, a nurse, began their CMS service in 1957, when they went for two years as missionaries to the Khuzistan oil fields in Iran.

He is a Bachelor of Commerce and in 1971-72 studied for an MA degree in organisational studies. He trained for the ministry at Wycliffe Hall, Oxford, and served curacies at Farnworth and St Leonard's, Middleton.

The Moores have three daughters and two sons. (CEN)

BOOKSHOP MANAGER

Applications are invited for the position of Manager of Impact Books Limited, the Christian Bookshop associated with Moore Theological College. Applicants will need to have a good knowledge of Christian literature and preferably should have retail experience. The bookshop currently carries approximately 6000 titles of theological and general Christian interest. The person appointed will have initiative and drive, the ability to handle all the day to day operations of the bookshop, and be able to promote the expansion of this ministry to the wider Christian community. Good conditions and salary will be provided. Written applications should be forwarded to:

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I.S.C.F. reflects on its Birthday

Presenting the Gospel in N.S.W. schools for 50 years



ISCF students link hands at close of Jubilee Celebration in the Hunter.

Inter School Christian Fellowship (Scripture Union's work in schools) celebrated its 50th Birthday in New South Wales in 1985 with a three term programme aimed at teaching and training Christian young people how to share their faith at school. 'Training, Evangelism and Nurture' were the specific goals of I.S.C.F. groups during the last year. Various special evangelistic activities were held, and many young people came to faith in Christ.

English evangelist, Rev. Roger Simpson, spoke at many I.S.C.F. groups around Sydney, ranging from Randwick Girls High School in the east to Bankstown Girls High School in the west.

Music was an integral part of Christian youth evangelism with bands like 'Radium', 'Aliens in Exile', Tony Williams Band and 'Idea' performing at evangelistic meetings. 'Aliens in Exile' performed at Jesmond High School in the Hunter Valley, where 30 young people showed interest in the message and eight were counselled.

John Smith addressed nearly 700 young people at a rally at Jamieson High School in South Penrith and over 30 people came forward to be counselled.

As part of the nurture and training programmes, many I.S.C.F. groups combined to go on an inter-school I.S.C.F. Houseparty and these were very

successful. Pat Jenkins, who worked with schools in the Hunter Valley, said two such camps took place, with commitments for and being made at both of these. "We sold 350 Bible reading packages — 'Way into Bible Reading' — to primary school children, many of whom are reading the Bible for the first time", she said.

The 'Training, Evangelism and Nurture' programme has taken off in schools in different ways. "It's an ongoing activity. The training the students got in term 1 is beginning to take hold a year later and some evangelistic activities are happening now," said John Smart, I.S.C.F. staffworker for the western region of Sydney. "The good thing is that students who didn't know how to share their faith, do know now."

Mistreatment of women in Soviet camps

Harsh conditions causing health problems

The health of two Pentecostal women prisoners in the Soviet Union, Galina Barats and Valentina Golikova, continues to concern their families and friends. According to information reaching Keston College the general health of Galina Barats continues to be poor. However, her request to the camp authorities to be recognised as disabled has been granted and she is now required to meet lower work quotas. She has also asked to be allowed to get new spectacles, as her eyesight has deteriorated seriously during her imprisonment. So far the camp authorities have refused to accept spectacles sent for her by friends.

Valentina Golikova, who began her sentence in relatively good health, has been feeling unwell for some time and is now suffering from a stomach ulcer. She too is seeking to be recognised as disabled in order that she should be transferred to work that is more compatible with her strength.

Galina Barats was arrested in March, 1983, and sentenced to six years' strict regime camp and three years' exile. Valentina Golikova was arrested in October, 1984, and sentenced to three years' ordinary regime camp. Both women were active in the movement to seek the right to emigrate on religious grounds, and both their husbands are also imprisoned. (KESTON COLLEGE)

Film Review

Silverado P.G. (Hoyts)

Looking for a film of entertainment, with no sex, no swearing 16-year-olds, and without Steven Spielberg as producer. Well, then you might try "Silverado".

"Silverado" is one of the only two western films made by Hollywood for 10 years. It also shows that Hollywood has lost none of its skills in this genre. Now I normally don't enjoy westerns but "Silverado" kept my interest and made me excited for its heroes during its 2-hour running length.

The story basically concerns four good guys, all covering various aspects of western heroes as the plot unfolds, who battle a bewildering array of plot lines. The writers and producers of the film have thrown in every western storyline to make "Silverado" an affectionate and well-made homage to the western, along with a few clichés. The plot twists too much for me to summarise but to give

you an idea there are shootouts (many), posers, pioneers, trusty colt 45's, cowboys, horses, waggon trains, crooked sheriffs, quick draws, evil ranchers, etc. The four heroes go through all these and more on their way to Silverado where they are forced to fight together for good, and for those unable to stand up against the baddies. Silverado is the town where the climax of the film takes place and heroic deeds are wrought.

"Silverado" is pacy with good performances from all the cast especially Kevin Kline and Linda Hunt. John Cleese gives a surprisingly restrained performance as a sheriff. There's no graphic violence and the cowboys all address any women they meet as 'Ma'am'. So perhaps a good film for those excitable members of your local church fellowship (or parish council). And perhaps you would enjoy it yourself.

J. Cavanagh

Swedish Church moves to protect foetus

The Church of Sweden has told the Swedish Government that ethical agreements are not sufficient for controlling the use of pre-natal diagnostic techniques. "The borderlines . . . must be protected by law," they say.

The Swedish Government has ordered a special investigation into the use of modern diagnostic techniques, whereby the quality of an unborn foetus can be determined and several serious defects spotted. Archbishop Bertil Werkstrom, in his role of chairman of the Central Board

of the Church of Sweden, has stated in an official statement that such methods need firm control.

"We must not use these techniques to produce a selected type of human being," Archbishop Werkstrom said. "Even the sick and the handicapped are of value in our society." But he did agree that they should be used "to cure serious diseases in an early stage of development."

(CEN)

HOW LOVELY ON THE MOUNTAINS ARE THE FEET OF THOSE WHO BRING GOOD NEWS



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(AUB 296)

Remarkable book, made simple,
by a learned man



Paul Barnett speaking at the launching of his book, 'Is The New Testament History?' in the CMS Bookstore, Tuesday, February 11.

"Only a learned man can write something simply. Only a Christian man would want to write simply". With these words, the Principal of Moore Theological College, Dr. Peter Jensen launched the book, "IS THE NEW TESTAMENT HISTORY?", in the CMS Bookstore, Sydney, Tuesday February 11.

"This book is definitely 'Barnettish'" claimed Dr. Jensen. "He makes it interesting and impressive, bringing to light little known facts of history which immediately grab your attention".

This is the latest book in the "CHRISTIAN BELIEFS" series. It is written by the Series Editor, Rev. Dr. Paul W. Barnett, M.A., Ph.D.; Master of Robert Menzies College; lecturer in New Testament History at the Macquarie University and part-time lecturer at Moore College.

It was while giving a series of lectures, in Perth, that the idea was born, to put "something" in writing. The waiting time in the airport lounge, as well as the time spent in travel to and from Perth, by

'plane' provided the time for note-taking.

The chapter headings include "Did Jesus Exist? Early Non-Christian References"; "Miracles and Modern Man"; "The Birth of Jesus"; "Is the New Testament Historically Reliable?" and "Who is Jesus?"

The book is written so that young people, especially those in their final years of high school, can understand the New Testament. "This is when people are at their peak of learning," according to the author, Paul Barnett. "In fact, the book could even be used in Religious Education classes, as it is set out systematically, in suitable chapters".

Margaret Hamilton, Director of Publishing at Hodder & Stoughton, the publishers, explained that Paul Barnett was "Aiming for an indigenous expression of Christianity, and he achieved this aim!"

"IS THE NEW TESTAMENT HISTORY?" is published by Hodder & Stoughton, with a recommended retail price of \$5.95.

MAINLY ABOUT PEOPLE

PROVINCE OF WESTERN AUSTRALIA

Rev. Ben Wright became Archdeacon of Stirling on January 6.

Rev. Philip Hanlin, from Warren, Bathurst, will be commissioned Rector of N. Midlands on February 24.

Rev. Ron Neone has become Director of the Department of Religious Education for Perth Diocese.

Rev. Bill Robinson will be commissioned Rector of Lockridge on February 3.

Rev. Jeff Sturman will be commissioned Rector of City Beach on February 14.

Rev. Graeme Manolas will be commissioned Rector of Greenwood on February 11.

Rev. Geoff Newby will be commissioned Rector of Forrestfield on March 6.

Rev. David Beales becomes Perth's youth chaplain on March 1.

Rev. David Thorpe reitres as Rector of Beverley/Brookton on January 31.

In an exchange, Rev. David Russell goes to England for four months from March 22. Rev. Herbert Floate will be acting Rector of Darlingford.

Rev. John Williams will be commissioned self-

supporting Rector of Gingin on February 16.

Rev. John Hewitson is to be co-ordinator of Wontup-Bi-Buya College, an outpost of Nungalinga at Townsville.

Rev. Bryan Parnell has become chaplain to HMAS Stirling.

Rev. Alan Maddox became parish priest of Boyanup in December.

Rev. John Hewson has left Wagin to take up medical practice in Perth.

Canon G. Harvey became parish priest of Lake Grace on December 2.

Rev. John Meagher was ordained priest at St. John's Albany on November 30. He will be assistant priest in Albany.

Mrs Pam Penman, formerly Archbishop's secretary, has joined the staff of the Anglican Institute of Theology.

Mrs Robyn Fullwood has become Archbishop's secretary.

DIOCESE OF ADELAIDE

Rev. Robert F. Pearson will resign as Rector of Kangaroo Island as at 31st March.

Rev. Gary W. Hillman has been appointed Chaplain to Walford Anglican School for Girls.

Actor's pleading continued

"We (Christians) should be involved in the centre, and the life, of the city.

"A friend recently commented that he thought we made a terrible mistake, in the 70's, by making that assumption. We need to understand the principles of the Scriptures and live them as the Lord directs, right in the centre and life of the city", said a thoughtful James Fox, as he glanced at the city skyline.

James Fox had been in Australia for seven days, acting in a forthcoming film named "Comrades". The film, "Comrades", is about the Tolpuddle Martyrs.

The Tolpuddle Martyrs were six farm labourers who dared to ask for a shilling rise in their wages, when other tradesmen received a similar rise. Instead, their wages were deducted a shilling and the men were prosecuted and transported to Australia, in 1834. Their crime was that of organizing a trade union. They were later pardoned, in 1836, as a result of a strong public protest.

James Fox was converted in 1969. His story can be read in his autobiography, "COMEBACK — an actor's direction" (Hodder & Stoughton — \$5.95). "Religion meant very little to me, as a 16 year old, so I sought satisfaction in all the ways of the world. By the time I was in my late 20's, I realised the lack of satisfaction and the presence of a sense of guilt.

"Others had no answers! Life, with all its 'pleasures', is not all we want, as it has no answers!"

"Then I met Bernie Marks, an actor, artist and illustrator, who had a personal faith in Jesus Christ."

Immediately after his conversion, he set out to find a group where he could study the Scriptures and learn the principles of a Christian life. He was so impressed with The Navigators that he joined the London staff, where he worked at their headquarters for the following ten years.

During that time he married Mary Piper, a member of the Navigator staff, and they now have five children. James is known for his love of his family and his commitment to his Lord.

He is still recognised as being a "full time Navigator staff worker" and is to be found learning Scripture texts, daily. His selection of text cards is never far from him.

The highlight, for James Fox the man, was the day he gave his life over fully, to his Lord and Master so that now he can serve Him, in the centre and life of the city.

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COORPAROOK: St. Stephen's, Brisbane, Cnr. Cavenish and Chatsworth Roads. Visitors welcome. 7.30 am and 9 am Holy Communion. 7 pm Sunday at Seven. Rector: Rev. Ken Baker.

CANBERRA: St. Matthew's Wannassa (Cnr. McBryde Cres and Laurens St.) Services: 8.15 a.m. 10 a.m. and 7.30 p.m. All welcome. Rev. Paul Watkins.

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HOLIDAY HOME at Avoca Beach, 10 mins. walk from beach. Good condition. Keen price. Direct sale. Suit large family. Phone 888 2405.

CARD AND WIRE STANDS, Glass Gift Stands etc. suitable shop or church stall going cheap — ring Ron Denham 264 8349.

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NSW Baptists in Disarray

Close vote on theological education with Roman Catholics

At the recent Special Assembly called by the General Council of the Baptist Union to discuss their involvement in the Sydney College of Divinity (SCD), it was revealed that a great many Baptists were very unhappy over the Executive Committee's action in affiliating with Roman Catholics in training men for the ministry.

It was an unprecedented step to hold such a Special Assembly.

It was somewhat ironical that the meeting took place in the James Wilson Hogg Memorial Hall at Trinity Grammar School, for it was Pastor James Hogg and the Stanmore Baptist Church that brought the whole issue out into the light in the first instance with the circulation of the booklet "Triumph or Tragedy?" This publication was circulated, at Stanmore's expense, to every Baptist church in N.S.W. prior to the Annual Assembly last year.

The booklet tapped a great deal of unease, and consequently the Executive Committee recognised it had a major crisis on its hands. At the Assembly the Stanmore Church moved the following motion:—"That because the Baptist Union of N.S.W., in accord with Scripture and history, has never entered into any official co-operation with the Roman Catholic Church until the Incorporation of the Sydney College of Divinity, and that the Assembly has neither been furnished with all the facts nor invited to consider all the implications of such an affiliation, the Stanmore Baptist Church moves that this Assembly debates and comes to a conclusion regarding our involvement in an ecumenical association with the Sydney College of Divinity."

The motion was superseded by another which read:—

"That this assembly acknowledge that the question of our Theological College's membership in the Sydney College of Divinity is one that should have been determined by Assembly following the furnishing of adequate information to the Churches. In the light of what has occurred to date the Assembly directs that (1) The Executive Committee distribute to the Churches any reply to the booklet "Triumph or Tragedy?" issued by Stanmore Baptist Church by 16.11.1985 (2) If the Executive Committee does not issue a reply by that date the question be brought to the meeting of General Council to be held on 23.11.1985 for decision. (3) If the Executive Committee does issue a reply the Stanmore Baptist Church distribute any fresh material by way of reply or clarification to the churches by 1.2.1986. (4) The question then be brought to the meeting of General Council to be held on 22.3.1986 for decision. (5) If General Council is unable to reach a decision for or against by a majority of 2/3 or greater the question shall be referred to the next Assembly for decision or to a Special Assembly to be convened earlier for the purpose."

Motion endorsed

This motion was endorsed by the Assembly. Obviously the word "ecumenical" in Stanmore's motion caused alarm to some Baptists because it was precluded from the adopted motion.

The Executive Committee responded to Stanmore's initiative with a reply entitled "Co-operation without Compromise" which many Baptist ministers felt did not come to grips with the real issues raised by "Triumph or Tragedy?" At the direction of the Executive Committee, the General Council called a Special Assembly to be held on 22 February 1986.

In response to the Assembly's direction, Stanmore Baptist Church

produced a second booklet entitled "Ecumenism: A Serious Cause for Dissenting". This second booklet gave documented facts about how the Baptist Church became involved in the SCD without the Baptist churches of NSW being adequately informed.

As early as 11 October 1983, Pastor Hogg wrote to the Executive Committee seeking information about the negotiations, but nothing came from the Executive Committee until a letter dated 26 December, 1985. In part the reply read "At its meeting on 29.11.83 the Executive Committee considered your letter together with advice from the Legal Advisor that the Union should request changes to the Memorandum & Articles of Association which would protect the interests of the Union in its proposed association with the Sydney College of Divinity. It was as a result of these considerations that the changes unsuccessfully sought by Moore College were achieved."

Pastor Hogg was disturbed that the letter talked of a "proposed association", and yet before 29 November 1983 the Memorandum & Articles of Association had already been signed, and the Baptists were incorporated as members of the SCD.

The Day of Decision

The Executive Committee framed a "pro-forma" motion to assert its affiliation with the SCD. This "pro-forma" motion was printed and circulated to every delegate at the Special Assembly, it read, "That this Special Assembly endorses the Theological College's membership in the Sydney College of Divinity."

This motion was extensively amended at the meeting to "That this Special Assembly confirms and approves the membership of the Baptist Theological College of NSW and its representatives in the Sydney College of Divinity." The amendment continued, "on the understanding (1) there will be no exchange of staff or students with other Colleges without the endorsement, in each case, of the General Council; (2) no change to the Memorandum and Articles of Association of the Sydney College of Divinity be agreed to without the support of an Assembly; and that should any such change nevertheless be made the question of the continual membership of Morling (Baptist) College be brought to the next Assembly; (3) the Memorandum and Articles of Association be reviewed by a Committee, including the Legal Advisor, set up by the General Council, to determine the need for any changes to ensure the ongoing autonomy of the Baptist Union and its College."

It was now widely conceded, even by earlier proponents of the affiliation with the SCD, that many safeguards were needed.

Some observations

The Public Gallery was packed and there was an air of expectancy. Many commented that the level of debate was stifled and inhibited. They felt that the real issues rarely seemed to surface.

continued page 11

Bobby Limb launches Bible-a-Month Club (and gives his testimony)



Bobby Limb with the Rev. James Payne. Photo by Ramon Williams WORLDWIDE photos

The likeable entertainment and television personality BOBBY LIMB gave a personal testimony of his conversion to the Lordship of Christ when he launched the Bible Society's new "BIBLE-A-MONTH" Club in St. Andrew's House, Sydney on February 26.

Bobby is the Founding Member of the Club and paid his first subscription on the spot to the Society's Federal Secretary, the Rev. Jim Payne.

"It is a great privilege to become a member of a club involved in the distribution of the Word of God", said Bobby Limb.

"In the late 1960's, I went out to buy a Bible. I was staring opposite Yvonne de Carlo in 'No No Nanette'."

"My wife, Dawn, and I had broken up, and I was feeling low. While walking past the Bible Society shop in Bathurst Street, I looked in the window and there was a Bible, and moreover it seemed to stand out as though there was a spotlight on it."

"I believe that the Lord was telling me to go in and buy the Bible, and I did", he said.

He went on to say that in 1967 he was diagnosed as having cancer, leaving him faced with the burden of a frightening disease and a broken marriage, to which was then added the stress of financial problems associated with a disastrous business deal.

"It was then that I started to read my Bible. Like Job, I started to talk to God."

It is invariably a moving experience when someone sincerely speaks in public of their conversion experience. Bobby Limb spoke of his simply, and with conviction.

The 'Australian Church Record' representative was busy taking it all down, but there were doubtless a few moist eyes among the invited churchmen present.

"The turning point was when I was lonely and seeking. It was then that God spoke to me. I can identify with the seeking and the lonely, and these are the sorts of people who will receive Bibles through the Bible-a-Month Club".

"My main motivation stems from a deep sense of appreciation. I am grateful for my relationship with Christ, and I want to share it with others."

"I commend the Bible-a-Month Club, and encourage you to join with me."

The concept is that of a Book Club, where you don't get a book — you give one.

Each month the Bible-a-Month member donates the cost of one or more Bibles to those in other parts of the world who don't have one.

Details can be obtained from the Bible Society.

Rugby League Chaplains

The Sports & Leisure Ministry is praising the Lord for the new 1986 Sport Chaplaincy appointments in the Sydney Rugby League competition.

Seven new appointments in 1986 have been made, illustrating not only the blessing of God, but also the good name Sports & Leisure Ministry Chaplains have given to the role of "Sports Chaplaincy" in Rugby League.

SLM's Ministry Co-ordinator and founder, the Rev. Mark Tronson, said of these new appointments:

"Most of these chaplaincies have taken some 20 months or more to develop. It has been a matter of prayer. We operate on total dependence on the Lord Jesus. In finding the right people to serve, it has always been a case of seeking the Will of

the Lord", he said.

The new appointments are:

Rev. Ross Smith — North Sydney Team
Rev. John Hirt — Manly Team
Rev. Brian Galloway — Balmain Team
Rev. Stuart Grant — Western Suburbs Team
Rev. David Hogg — Parramatta Team
Rev. Peter Morphet — Eastern Suburbs Team
Pastor Allan Keenan — Penrith Team

The Rev. John Hirt, a Baptist Minister, is not new to Sport. For many years Mr. Hirt has been involved in Surfing and Swimming Ministry.

Rev. Brian Galloway is a Charismatic Catholic Priest. Inside his Parish Church at the very front for all to see is an enormous sign: "The Just Man Shall Live by Faith".

Rev. Stuart Grant, an Anglican Minister, recently moved to Merrylands in the heart of the Western Suburbs of Sydney.

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