

Scripture Union at work during summer

Scripture Union reports another exciting summer evangelistic program involving a massive mobilization of 6,000 volunteers. This enterprise each year has three thrusts... CAMPS for children, teenagers and families; THEOS missions at teenage haunts and FAMILY MISSIONS at beaches, suburban centres and inland parks.

Camps of all kinds

Each year in October the State Scripture Union offices despatch thousands of leaflets offering a wide range of camping experiences.

"At last we can offer canoe camps again", reported NSW camps co-ordinator Peter Stone, "the drought has broken and there's water in the rivers". And there was plenty of water in the Thompson River (Vic) where raft camps are popular.

There was strong demand for the camps, and Peter Stone reported a sell-out. There were bush walkers in all States (some of the most adventurous in Tasmania), farm and wilderness experiences, swimming in mountain



pools, sailing on the Gippsland lakes, horse-riding and cycling camps.

However, not all camps were the iron-man variety! At Camp Tech, teenagers enjoyed the luxury of seven computers.

At a surf camp in Queensland, the campers took part in the filming of the Grant Kenny film "Coolangatta Gold".

Responses to the Program

Youth work co-ordinator (Vic) Tom Slater commented "Scripture Union camps are committed to an open recruiting policy with clear evangelistic and teaching objectives. So it is satisfying to hear of campers being as enthusiastic about the creatively prepared Bible studies as about kayaking and horse riding! It was good to hear a kid who was labelled a mis-fit by some, say 'I want to make the break and have Jesus Christ as my Lord.' A senior leader was glad to describe a camp, ten years earlier as the turning point in his life!"

South Australian State Director summed it all up. "We believe in evangelism in the context of relationship. Communication that's built on demonstration then proclamation. We take along loads of gear—robot costumes, craft materials, drama scripts, musical instruments—gear that will open up conversations and provoke interest. By itself, the gear is of little penetration. But in the hands of those with a vibrant love for Jesus, with concern and compassion for their fellow Australians, and with zeal to share their friendship with Jesus, these are powerful tools to reach effectively a lost generation."

MAINLY ABOUT PEOPLE

DIOCESE OF THE MURRAY

The Rev. E. D. J-B. Renfrey Resigning as Rector of the Parish of Kingston-Robe 22/1/84 to become Chaplain to the British Navy.

The Rev. Canon A. W. M. Lewis Resigning as Rector of the Parish of Port Elliot to become Rector of the Parish of Penola on 2nd March, 1984.

DIOCESE OF SYDNEY

The Rev. J. E. M. Endean, Asst. Minister at Tregear resigned on 15th January to become Asst. Minister at Randwick as from 1st February, 1984.

The Rev. A. R. D. McMiles will resign as Curate-in-Charge of Canley Vale on 6th May 1984 to become Rector of Rozelle.

The Rev. A. R. Alcock will resign as Rector of Clovelly on 1st June 1984.

The Rev. B. C. Black will resign on 22.1.84 as rector of Blackheath to become Chaplain on Norfolk Island as from 1.3.84.

The Rev. S. N. Abrahams will resign as rector of Nowra as from 2.4.84.

DIOCESE OF RIVERINA

Archdeacon G. Lawrence has accepted an invitation from the Bishop of Newcastle to become the Dean of Newcastle. He will resign in mid-May.

The following will be ordained to the diaconate on St. Matthias' Day, Friday 24th February at 7.30 p.m.:

Mr Kevin Farrelly will be appointed as Deacon Asst. in the parish of Cowra.

Mr. Neville Mitchell will be appointed as Deacon Asst. in the parish of Broken Hill.

DIOCESE OF ADELAIDE

The Rev. Canon W. R. Ray has been licensed as Locum Tenens of the Parish of St. Columba, Hawthorn from 22 January, 1984.

The Rev. W. J. Goodes has been licensed as a chaplain of the Collegiate School of St. Peter from 22 January, 1984.

The Rev. Canon C. B. Patterson, Rector of the Parish of Morphet Vale in the Diocese of the Murray has accepted the cure of souls in the Parish of St. Martin Campbelltown from 18 May, 1984.

The Rev. P. T. Baldock Assistant Curate in the Parish of Glen Osmond has accepted the cure of souls in the Parish of Kingston-Robe in the Diocese of the Murray.

The Rev. A. W. Cheesman appointed as Rural Dean of Southern Suburbs to succeed The Rev. W. J. Goodes as from 21 January, 1984.

The Rev. D. Wallace — cease to be locum tenens of St. Christophers' Kilburn on 31 January, 1984 and revert to his General Licence.

The Rev. S. Clark from Assistant Curate, St. Michael's, Mitcham on 31 January, 1984 to Priest in Charge of St. Christopher's, Kilburn, and Anglican Chaplain to University of Adelaide from 1 February, 1984.

The Rev. W. G. C. Winsall-Hall from Assistant Curate, St. Philip's, Broadview on 31 January, 1984 to Assistant Curate, Parish of St. Michael's, Mitcham from 1 February, 1984.

The Rev. P. G. Carter resigned licence as Priest in Charge of St. Francis', Northfield — to continue as Rector of the Parish of St. Philip, Broadview.

The Rev. P. Garland — from Assistant Curate, Parish of St. Augustine, Unley on 31 January, 1984 to the joint positions of Mission Priest at St. Francis', Northfield under the direction of the Organising Chaplain of A.H.M.S., and also Priest Assistant at St. Peter's Cathedral from 1 February, 1984.

The Rev. Dr. R. E. Bensely, Acting Principal of the Bible College of South Australia is to be

given Permission of Officiate from 7 February, 1984.

The Rev. A. J. Courtney from part-time Assistant Curate, Parish of Good Shepherd, Plympton on 3 February, 1984 to Assistant Curate parish of St. Saviour, Glen Osmond from 4 February, 1984 following his ordination to the priesthood.

The Rev. R. J. Ray from Assistant Curate, Parish of St. Francis', Edwardstown to Assistant Curate, Parish of St. Paul, Naracoorte, Diocese of The Murray from 1 February, 1984.

The Rev. P. R. Stanley, from Assistant Curate, Parish of St. Peter, Glenelg on 31 January, 1984 to Assistant Curate, Parish of Holy Cross, Elizabeth from 1 February, 1984.

The Rev. D. W. Wallace is to be licensed as Assistant Curate to the Rev. R. J. Piper, Rector of Holy Trinity Church, Adelaide as from 7 February, 1984.

The Rev. W. J. Ogle is to be licensed at Locum Tenens of the Parish of St. Martin Campbelltown from 13 February, 1984. The induction of the Rev. C. B. Patterson as Rector of that Parish has now been altered to 25 May, 1984.

DIOCESE OF MELBOURNE

Appointments: Barras, David. From Assistant Curate St. John's Heidelberg to Assistant Chaplain at Ivanhoe Grammar School as from 14th November, 1983.

Brennan, Graeme From Assistant Curate St. Andrew's Brighton to Assistant Chaplain Melbourne Girls' Grammar School from February 1984.

Baldwin, Eric R. From Rector of Charlton in the Diocese of Bendigo to Incumbent St. Margaret's Caulfield. Induction by Bishop David Shand on Tuesday, 14th February, at 8.00 p.m.

Curtis, Neville L. From incumbent St. Michael and All Angels' North Dandenong, to Incumbent Christ Church Berwick. Induction to be held on Tuesday, 1st May at 8.00 p.m.

Fishburn, Ross. From Assistant Curate S. Eanswythe's Altona to Assistant Curate at Holy Trinity Surrey Hills with St. George's Mont Albert as from 12th February, 1984.

Green, Ross L. From Assistant Curate St. Mark's East Brighton to Assistant Curate Parish of Emerald as from 1st February, 1984.

Mackley, John R. From Assistant Curate St. Stephen's Mount Waverley to Study Leave and Permission to Officiate Diocese of Melbourne as from 1st February, 1984.

Pearson, George A. To part-time Priest-in-Charge St. Theodore's Wattle Park. To be commissioned by Bishop J. A. Grant at Evening Prayer on Sunday, 26th February at 7.00 p.m.

Rogers, Kenneth. From Ceduna in the Diocese of Willochra to incumbent St. Mark's Forest Hill. Induction by Bishop J. A. Grant on Thursday, 2nd February at 8.00 p.m.

Siddiq, Sohan Lall From Permission to Officiate Melbourne to Assistant Curate St. Matthew's Glenroy from 1st February, 1984.

RESIGNATION: Dean, Michael. From Assistant Curate in the Department of Chaplaincies Diocese of Melbourne as from 22nd March, 1984. To return to the Diocese of Perth.

RETIREMENT: Church, Albert G. From St. Paul's Frankston and Active List of Diocese of Melbourne from 14th February 1984.

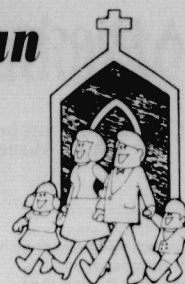
Chon, Lionel J. As from 1st January, 1984.

Graham, William H. From Active List Diocese of Melbourne as from 31st December, 1983.

Holloway, Charles T. From I.T.I.M. Chaplaincy and Active List Diocese of Melbourne as from 1st January, 1984.

OBITUARY: Stock, Basil L. Died in Hobart on 27th December, 1983.

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Allegations of Corruption Pile Up in NSW

The New South Wales Government continues to be rocked with allegations of corruption. The Australian Church Record prints the following with apologies to interstate readers. We do so because to some extent there has been silence from the daily press in New South Wales.

Neville Wran, Premier of NSW, has had a very difficult twelve months. He survived the Wran Royal Commission over allegations made by the ABC Four Corners programme concerning interference in the trial of Rugby League chief, Mr. Kevin Humphries. The Royal Commission found in his favour. It is not possible to comment further since both Kevin Humphries and Magistrate Mr. Murray Farquhar have been sent for further trial.

Further allegations have recently been made in the Parliament about corruption on a land deal where the Government decided to sell off parts of the Hermitage Reserve at Vaucluse. In the allegations made in the Parliament by Mrs. Rosemary Foot, the Deputy Leader of the Opposition, the Government's offer to sell land to Mr. Warren Anderson at well below the market value is linked with Mr. Anderson's relationship with Mr. Tom

Dominican, a man accused of being involved in the Marrickville Council scandals recently. Also named in Mrs. Foot's allegations were a former NSW ALP Secretary, Senator Graham Richardson, the Federal Treasurer, Mr. Paul Keating, former Minister for Planning & Environment, Mr. Eric Bedford and the former Minister for Corrective Services, Mr. Rex Jackson. Mrs. Foot claims that these were part of a "network" of favouritism. Several so named have denied any impropriety in their relationship to Mr. Anderson or the Hermitage Reserve issue. Mr. Paul Keating clearly showed that he was only using the house of a friend (Mr. Anderson) while his own was being repaired.

Censorship

In a recent enquiry by Justice Cross into allegations made by crime reporter, Mr. Bob Bottom, against Magistrate Miss Susan Schriener (which were found to be totally without foundation or substance), the Judge's report when released was tampered with. Mr. Bottom has claimed, and newspaper reports seem to bear out, that there was a difference between comments made by Mr. Justice Cross during the hearing and the comments made in his final statement. There is no way of checking this because after Mr. Justice Cross' report was received and

Prayer for Moore College

A special prayer meeting for the appointment of a new principal for Moore Theological College has been arranged for Thursday, March 15 in the John Francis Cash Memorial Chapel.

The organising secretary (The Rev. Donald Howard) said yesterday that the appointment will be an important decision affecting the future of our church for at least a generation.

"Clergy and their congregations are asked to pray that the Trustees of the College will know the Lord's wisdom as they make their decision", he said. "We plan to give thanks for God's blessing on the College and seek the Lord's guidance for the appointment of a Principal".

The meeting will be held from 7.30 — 9 pm and be followed by supper in the Dining Hall.

printed, several pages were missing when it was issued.

At the instigation of the Australian Church Record, the Rev. Fred Nile has agreed to raise the matter in the Legislative Council and ask exactly who authorised this act of censorship. Mr. Nile will also ask that copies of the censored material be made available to parliamentarians. Mr. Nile agreed that he would even be prepared, if he could obtain the material, to read relevant sections in Parliament to ensure that they become part of the parliamentary record.

Mr. Bottom, a former crime investigator for the present and previous NSW Governments, has caused embarrassment by releasing the transcripts of a set of tapes involving a number of prominent people. These tapes are purported by Mr. Bottom to have been recorded by illegal telephone tapping by members of the NSW Police Force.

Allegations hysterical

Mr. Wran denied at one time that the tapes were authentic, and the NSW and Federal Government have used a number of legal and parliamentary manoeuvres to cause their detractors to put up more substantial evidence before they are prepared to discuss the allegations.

The NSW Attorney-General, Mr. Landa, compared recent allegations of corruption in NSW with the hysteria of the Spanish Inquisition and the Salem witch hunts.

Mr. Landa said trade unions, business, the Public Service, the police, the magistracy, politicians and the judiciary had all been depicted as links in a vast and universally corrupt conspiracy.

"Even if such a conspiracy could be constructed, even if it could be sustained, commonsense dictates it would be impossible to keep secret; but commonsense, like common justice, carries no great value in times like these."

"Mr. Sinclair and Mr. Bottom exercised great care and caution in only one matter — they did not name their victims when they made their allegations," Mr. Landa said.

Bishops' fears: Consecration may cause division

The result of the consecration of Dudley Foord as Presiding Bishop of the Church of England in South Africa may well be a healing of the rift in South Africa but the opening of further rifts in the Church of Australia.

Many Church leaders in other Dioceses have been very critical of the Archbishop of Sydney for proceeding with the consecration. They have written to him, to the Primate and to the Archbishop of Canterbury expressing their opposition.

The opponents include the Archbishop of Perth, Peter Carnley, Bishop Alfred Holland of Newcastle and Bishop John Hazlewood of Ballarat. In the strongest statement of opposition Bishop Holland told his Diocesan clergy "I am concerned that rift and division will be brought about within our own national Church because of this consecration."

In what seems to be an almost hysterical reaction more than one Church leader warned that, since the act was in their view unconstitutional, it was likely that in the future similar action could be taken — for example over the ordination of women priests.

The Anglican Consultative Council in a Press Release stated:

But if what they had to say was true, the defence in defamation, of public interest, was open to them. But because they had not named names, "the whole of the magistracy was smeared."

Extracts from the tapes were released by The Melbourne Age. It is interesting to note that NSW newspapers, with the exception of the National Times, have not printed them. The reason for this is not known.

What is on the tapes?

The Melbourne Age published a transcript of extracts from the Tapes. These were only just a small sample; there is, of course a lot more. There were hundreds of pages of transcripts, The Age revealed.

Editorial Opinion in Melbourne and Sydney

In the Age on Monday, February 6th, a most concerned editorial appeared. We have reprinted it in full on page 8 because it crystallises the extent of the corruption problem now facing our governments.

The people of NSW have not had much access to these transcripts through the media. However, the Sydney Morning Herald in an editorial wrote in the following strong terms:

Justice behind closed doors

The Federal Attorney-General, Senator Evans, has acted curiously in announcing that there will be no further investigation of the now notorious NSW telephone tapes, as far as they concern the Federal judge whose voice figures so prominently in them. Senator Evans has said that both the Federal Police and the newly appointed special prosecutor Mr. Ian Temby, QC, are of the opinion that even if the tapes are authentic the judge has not been guilty of criminal misconduct or "misbehaviour" of the kind that could lead to his dismissal under the Constitution.

What the police and Mr. Temby have to say about allegations of criminality deserve attention. But, as far as the judge is concerned, criminality is not the only issue. Section 72 of the Constitution says

that justices of Federal courts "shall not be removed except by the Governor-General in Council, on an address from both Houses of Parliament in the same session, praying for such removal on the ground of proved misbehaviour or incapacity." The judge's fate, then, is not a matter for the police or the courts, but the people's elected representatives in Parliament. In saying that the judge's fate is now no longer in issue, Senator Evans has assumed a heavy responsibility. He has, in effect, declared that the Parliament, properly informed, would share his view that the judge had not "misbehaved".

"Misbehaviour" in the context of section 72 of the Constitution is probably whatever conduct Parliament says it is. It is not a concept defined by the courts and there is precious little non-judicial precedent to give guidance as to its meaning. Inferior judges in England and other Commonwealth countries have on rare occasions been dismissed from office for various shortcomings; but no judge of the standing of the one now under scrutiny has been dismissed in England or the Commonwealth in modern times.

What is the behaviour of this judge that is now in question, assuming that the tapes, whatever their precise origin, are authentic records of conversations between the judge and a particular solicitor? They record conversations in which the possibility of court action to discredit a former Liberal parliamentarian was discussed, and the possibility of a campaign to discredit a Sydney alderman by publicising his sexual tendencies. This is nasty stuff, and it is surprising to learn that a judge would be engaged in such conversations. But more disturbing is the general inference to be drawn from the tapes, especially from the fact that many of the conversations were initiated by the judge: that is, that a judge in one of our highest courts maintained an intimate association with a solicitor whom he either knew or ought to have known was of doubtful reputation — and who has, since the time when the conversations were recorded, in fact been convicted of criminal offences.

Senator Evans has said he will consider tabling Mr. Temby's report, with names removed, in due course. But what Mr. Temby has to say is really of limited interest. Senator Evans is the one who has taken it upon himself to decide what, under the Constitution, only Parliament can decide. Instead of taking the tapes as a signal that further investigation is required he has, in a fashion that is all too familiar among law and law enforcement officers, seized on the narrowest interpretation of the tapes' contents to close off further inquiry. Neither Parliament nor the public can be reassured to see him closing doors when he should be opening them. (SMH 21/2/84)

Disquiet

There are some other disquieting features of the whole affair. One has been the attack on crime investigator Bob Bottom. The Government has had 20

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Evangelism Explosion forms its Australian Board of Directors

Evangelism Explosion Ministries has announced the formation of its Australian Board of Directors.

The Chairman of the Board and National Director is Bishop Harry Goodhew. The other Board members are Bishops Jack Dain and Ken Short; the Rev. Don Marshall (Caringbah Uniting Church); Pastor Stan Butchard (Bankstown Baptist Church); Canon Reg Hanlon (West Wollongong Anglican); the Rev. Brian King (Wahroonga Anglican Church); the Rev. Winston Gauder (Dandenong Reformed Church); Pastor Dennis Smith (Assemblies of God, Bundoora) and Messrs. Peter Kell; Doug McLennan and David Stevenson.

The fulltime Executive Director is Mr. Rod Story who was appointed in February, 1983 when the National Centre was established at 146 Keira Street Wollongong.

Over 200 Australian churches are utilizing the training provided by the ministry and this year six Leadership Training Clinics will be conducted. They will be held in Melbourne (March), Sydney (April and August), Brisbane (May), Wollongong (October) and Adelaide (November).

Work has also commenced to develop the ministry in New Zealand, Indonesia, Papua New Guinea and Fiji.

A FLEA FROM THE EAST... PLEASE SEND US BIBLES

BLISTERS FOR BIBLES

Behind the Iron Curtain believers go to untold lengths to obtain Bibles. Some walk many blistering kilometres to distribute Bibles to unsaved friends and families—all the while risking the wrath of the authorities. Yet distribution of Bibles by believers behind the Iron Curtain is penetrating the armour of atheistic communism and turning multitudes to faith in the Living God—the God the governments are trying to eradicate. The believers have the courage to distribute the Word of God. All they lack is the Bibles.



THEY NEED YOU

Between APRIL 2nd AND 8th Underground Evangelism is asking you to get involved—to get a few blisters by walking in support of the believers behind the Iron Curtain. Without you they are stranded in a sea of atheism. With your effort they have the tools for evangelism and personal growth.



YOU CAN PLAY A PART AND SHARE IN THE VICTORY

You cannot go as a missionary behind the Iron Curtain in response to the Great Commission, but you can provide Bibles for Christians living there. Get involved by walking 10 kilometres getting Blisters for Bibles. Plan a walk. Involve others in your church. Ask for sponsors who will give 50c per kilometre—that's \$5.00 for the walk—the cost of one Bible printed and delivered behind the Iron Curtain. The more sponsors, the more Bibles and the greater the evangelist thrust amongst unbelieving communists.



BLISTERS FOR BIBLES

Don't let your brothers and sisters down—they need you. Get involved... get a few Blisters for Bibles. Send the coupon today, or write to: Blisters for Bibles, Private Mail Bag 6, Bankstown 2200. Phone (02) 709 5442. Blisters for Bibles is a missionary thrust by Underground Evangelism.

To Underground Evangelism, COUNT ME IN. Send me information on how to get involved in Blisters for Bibles. As an individual participant ☐ as a group organiser ☐

NAME: _____
Rev, Mr, Mrs, Miss

POSTCODE: _____

TELEPHONE: _____

Please send me more information on the work of Underground Evangelism behind the Iron Curtain.

CR24

A Diocese in Ferment

(or who is Muriel Porter — and why?)

As some of our readers will know there is another Anglican newspaper which is also national. The Other Paper (T.O.P.) recently published an article on the Diocese of Sydney titled "A Diocese in Ferment". In view of the fact that some of our readers may have read it — and presumably reacted as we did — we thought that a reply was necessary. The A.C.R. does not usually do such things but in the light of the attacks on the Diocese recently, especially over the South African consecration, we thought that on this occasion we should.

The Editorial decision was to reply with an article of the same standard of journalism as the original. We searched hard for someone who was prepared to write such an article at such a level and, in the end, persuaded SALEUO to do it. We asked him to research and write the article at the same level as the original. Ten minutes later he presented us with the following copy.

Sydney Diocese, the largest, and for long considered the most conservative and monochrome diocese in Australia is in ferment. The reason for this



The unbearable "excitement" and "agitation" of an ACL executive meeting.

"excitement" and "agitation" is Churchmanship. But it is not a battle between "High" and "Low" but between evangelicals who are labelled "radical" and "conservative". As you will already know evangelicals are to the right (or is it left) of the religious spectrum. "Radicals" are those who are further to the right (or is it left?) than conservatives. Having cleared that up A.C.R. spoke to a number of clergymen from both sides and in the middle. All were staunch evangelicals — whatever that means.

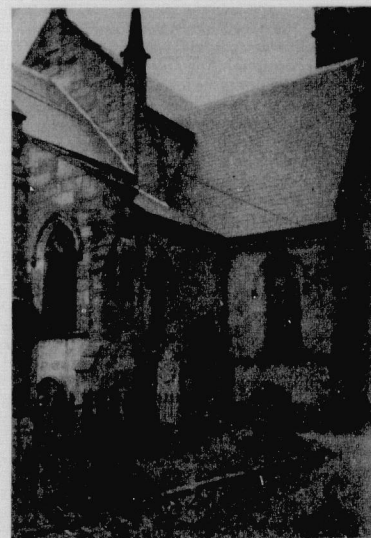
One informant described going to a service at one of the bigger Churches in the Diocese and not being able to determine who the clergyman was. There were so many people out the front wearing nighties that she was only able to work out who was the minister when, during the singing, he got up and went up into the pulpit.

A.C.R. questioned a teenager who had been to his local church the previous Sunday. Dressed in shorts and T. shirt he told us that he was shattered by the poverty of the clergy. Apparently he had asked why the minister was dressed as he was. He was told that the minister was wearing a surplice. He told A.C.R. "Not only is it bad that clergy have to go to Surplus stores to buy their clothes but it is tragic that they are so poor that they cannot afford something a bit more modern."

Another informant told us that many leading clergy in the Diocese sit very lightly to the Prayer Book. For example he told us that, at a Chapel at a Diocesan property a Holy Communion Service was held at which there was NO sermon. Those participating in this service

included some very senior Diocesan personnel and some very junior Diocesan personnel. "What?" our informant told us, "is the Diocese coming to?"

Speaking to clergy on the other side they expressed a number of misgivings about the ferment. One was extremely critical of the Archbishop. He complained that not only did the Archbishop have his office in the same street as Christ Church



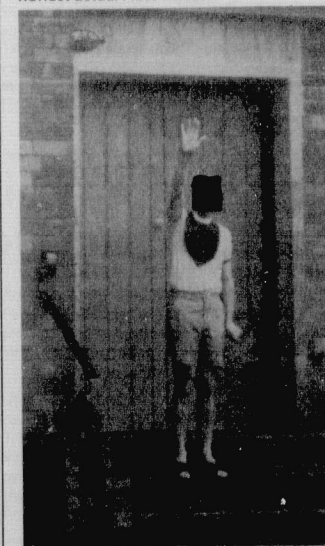
"One of the bigger churches"

St. Laurence but that he has even been seen talking with non-evangelicals.

We did not speak to the Rev. Robert Forsythe, Rector of St. Barnabas' Broadway and Chaplain to the University of Sydney because he is a friend of the editor and has already been misquoted once too often (and had his name misspelt once too often). Instead we contacted the Rector of West Kangaroo. We caught him just back from a visit to one of the dairy farmers in his parish. When we told him that we needed a quote, all he said was, "Stiff cheddar".

Another informant told us that he was recently at a meeting of clergy where a number of them were wearing badges saying "I am an evangelical". Our informant said, "I was so grateful that they wore those badges. Without them I would have had no way of knowing that they were evangelicals."

Despite attacks from T.O.P. Sydney Diocese continues to continue on. Although it has nothing whatever to do with the article, in keeping with the policy of T.O.P. the article needs a big name for the finish. We decided to choose Allan Whitham — just as T.O.P. However, since Allan is also a friend we should warn you that the article on page 5 is a genuine, honest actual Press Release.



A conservative evangelical radical without badge

Chinese Delegation to Australia: Christian or Cover-up?

The Three Self Patriotic Movement and the Church in China Today: an Evangelical Viewpoint

by David Adeney with Alan Cole

The present Chairman of the Three Self Patriotic Movement and President of the China Christian Council, during his recent visit to Europe, emphasized the unity of the church in China. He stressed that the only church in China is the one that is represented by the China Christian Council and the TSPM. He admitted that there were some groups that did not accept the TSPM but gave the impression that they were only a small minority of extremists.

Christians outside of China will have to decide whether, on the basis of this, they should relate only to the CCC or whether they should also listen to the voice of those "house church" representatives who do not wish to join the TSPM. These Chinese Christians recognize that there are many true believers within the TSPM but they urge Christians overseas to understand that large numbers of fellow believers in China are once again facing persecution because they refuse to register with the TSPM.

TSPM Sub-groups

Within the TSPM itself there are several sub-groups. First, there are the top leaders who were already prominent in the movement in the 1950's, many being former YMCA workers. Some of them actively opposed evangelicals during the first decade of the communist regime. For this reason many are now afraid to associate with them today. Both the Three Self Movement and the Chinese Christian Council have among their top leaders some of these very politically-minded leaders of the past. Most of them were also in the early days extremely liberal in their theology. This is one of the reasons why evangelicals in the 1950's did not associate themselves with the movement. Today this liberal theology is not stressed to the same extent. The leaders have realized that the vast majority of believers in China are simple evangelicals. Thus they have often asked pastors who are evangelical to do the preaching in the churches.

A second sub-group consists of pastors who have been active in the Three Self Movement in the past. Some of them at one time may have denounced fellow-Christians, but they also have passed through deep suffering during the Cultural Revolution and (one trusts) have been restored. Some of them are indeed truly spiritual men. There are however, as everywhere, others who are thinking more of maintaining a job through the church than of truly feeding the flock of God.

A third sub-group are those who have had contact with the house churches during the days of the Cultural Revolution. Now that the "open churches" have appeared, they feel that they can have the most influence if they are willing to work through the Three Self Movement. In this way they have an opportunity to minister to large numbers of people. They also believe that they can influence the policy of the church as a whole and thus maintain an evangelical witness within the church.

The pastoral team in each official church is therefore very mixed. Some are primarily political appointees. Others are truly godly men and women. Some may even have retained their particular denominational emphasis from the past, although officially there are no denominations in China today. Evangelical members of the team may well have an effective ministry in preaching the gospel. The strongly politically minded pastors may sometimes lack spiritual life and may therefore not be greatly respected by the believers, but they have a significant influence because they control the policy of the church and can report to the government how the church is conforming to the official policy.

Why Christians join

Those "house-church" members who are now joining the TSPM would therefore probably give the following reasons for their action:

1. They recognize that the government

will not tolerate any religious movement that is not controlled by the state. They fear that if they remain outside of the TSPM they will be regarded as anti-revolutionary and will ultimately face persecution.

2. Knowing that the TSPM is responsible to the Religious Affairs Bureau which is appointed by the United Front Department of the government to see that religious activities are carried on according to the guidelines set forth by the government, they believe that they should take advantage of certain freedoms given to those who follow the lead of the TSPM.
3. They know that large numbers of simple Christians flock to the "open churches" and they believe that it is essential that they should remain there themselves, to minister to these Christians and thus insure that they receive sound Biblical teaching.
4. While they are often frustrated by the restrictions imposed upon the "open church", nevertheless they believe that the TSPM provides the best opportunity of showing that Christianity is a legal religion that is free from outside Western influences.
5. Some in rural areas who are far away from the TSPM offices may feel that they can give "lip-service" to TSPM leadership and yet still maintain an independent and biblical ministry.
6. In areas where extremist groups are very active, orthodox Christians may feel that it is better to join the TSPM in order to resist those giving false teaching, and to avoid the danger of being accused of association with these extremists.
7. Some also point out that, because the Three Self Movement serves as a liaison between the government and the churches, it is only through membership in it that they can get back the old church buildings. The Three Self Movement is also able to provide a channel for the disbursement of government funds obtained through the rent of church property. It also lobbies on behalf of freedom of religion, if local government officials persecute Christians in their area. It also collaborates with the security forces in suppressing religious groups which are considered undesirable.

We recognize the sincerity of those who have joined the TSPM and must continue to support them in prayer.

The "No" vote

However, those who refuse to join the TSPM also feel that they have very strong justification for taking this position.

1. They remember the past history of the TSPM. Some spent time in prison because they refused to join the TSPM in earlier days. In the 1950's, TSPM leadership was very liberal theologically, and emphasized the necessity for political indoctrination within the church. It is claimed that the spiritual life of the church was dying, Biblical ministry was being destroyed, and both the numbers attending church and the numbers of "open churches" were decreasing rapidly. It seemed that, by using the TSPM to control the church, the government was effectively preventing the spread of the Christian faith.
2. They are convinced that the government now exercises the ultimate authority within the church. They claim that Christ is no longer head of the church, therefore they feel that it is not the true church.
3. They claim that politically-minded people control the appointment of pastors, while spiritual qualifications and the guidance of the Holy Spirit have no place in determining the choosing of leaders.
4. They point out that the TSPM leaders are not interested in evangelism or in outreach to the large numbers of still unreached people. The emphasis of the church is solely upon ministering

to those who are already believers. For instance, Christians are discouraged from travel outside their districts to share Christ in places where the gospel has not yet been preached.

5. They believe that some of the regulations imposed by the TSPM are contrary to scripture and therefore that they must "obey God rather than man". Forbidding of pastors to preach outside of the registered church building to which they are appointed and limitations on freedom to instruct children in the faith they regard as contrary to the commands given by the Lord.
6. They see the need for more Bibles, Christian literature, and Christian instruction over the radio, and are not prepared to accept the TSPM "blanket" prohibitions on receiving such help from outside, while rejecting any idea of political interference from abroad. They are very much aware of the dangers both of false teaching and extreme sectarian groups, but believe these can only be combated by providing adequate and Biblical teaching materials.
7. While recognising their responsibility to obey the rules of the country and to contribute to the building up of the new China, they are totally opposed to the use of the church as a place for political indoctrination. They also object to the way in which government informers within the church report on those who attend, so that a new inquirer may well immediately be reprimanded by his work unit after a visit to the church. Many "house-church" leaders are firmly convinced that some of the leaders within the "open churches" are serving the government rather than Christ. For instance, they strongly object to the inclusion, as part of the statement concerning the nature of the church, the words, "Christians must uphold the four basic principles." (These four principles are "the socialist road, the peoples' democratic dictatorship, Marxism-Leninism-Mao Zedong thought, and the leadership of the communist

party.") "House-church" Christians are not anti-communist in terms of the socio-economic system, but they do not believe that the church should be used as a tool to control the political thinking of its members. When once the church is used as an organ to enforce political conformity, its spiritual power will be diluted and it will lose its ability to exercise a prophetic role in society. Such Christians frequently quote Christ's words, "Render to Caesar the things that are Caesar's, and to God the things that are God's".

8. Many are very uncertain about the government's future policy towards religion. They know that there are still strong elements within the government that believe religion is evil and must eventually be rooted out of society. Christians fear that, once all believers are compelled to join a government-controlled organization, it will be easier to enforce regulations which may effectively stifle the growth of the church.

Australian Christians

In all communist countries, there have been divisions between those who are prepared to accept government-sponsored religious organizations, with all their limitations, and those who, often at the cost of great suffering, have maintained an independent witness. We who live outside neither can nor should influence the decision of Christians within China. Whatever their decision may be, we can only support them in prayer, since we recognize as fellow-members of the body of Christ all true believers, whatever may be their organizational connection. We must however beware lest we make it more difficult for the independent believers by giving unqualified recognition to the official body alone, which may well become the persecutor of those who do not join the TSPM. This is the difficult position in which we find ourselves in welcoming to Australia a delegation from the Church in China, and we shall need love and tact and Christian openness in dealing with it: that is why the occasion also needs much prayer.

"CELEBRATION '84" for Sydney

The Gospel concert spectacular, "CELEBRATION '84", is to be held in the Sydney Entertainment Centre, June 30th.

The man behind the concept, Mr. Alan Petterson was involved in the popular B.Y.F. (Baptist Youth Fellowship) gatherings and more recently with the YOUNG WORLD SINGERS.

"CELEBRATION '84" will celebrate the re-forming of the YOUNG WORLD SINGERS, a highly talented and professional group of approximately 50 singers. Formerly they toured South East Asia areas, with resounding success. Their acceptance by nations' leaders and the people of those lands, was unique for such a large, touring, Gospel choir.

"CELEBRATION '84" will also celebrate the re-forming of the well-known and widely accepted group called "FAMILY". They previously hit the radio charts with their popular "This House Runs on Sunshine", which has given them acceptance in both Church and secular music circles.

Another artist performing in "CELEBRATION '84" is the talented and versatile soloist, ROBERT COLMAN.

All the artists are local Australians and all are regarded as the top Gospel talent in this Nation. Other artists are also being considered and will be advertised closer to the time.

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Lesley Hicks

Next time you are visiting a library, it might be worth your while to check its book stocks on some popular but controversial subject — uranium mining or the peace movement, say, or feminism, or abortion. Check too its religious section, and see how Christian books measure against books on satanism and the occult, for instance.

I was set to thinking about balance in library stocks some time ago when I was looking in the religious section of our local one for books about Wesley and Whitefield. I noticed then just two books about Billy Graham, both rather hostile (by Marshall Frady and Chuck Ashman). The one sympathetic authorised biography I knew, by John Pollock, was not at that stage listed. I considered donating it, but when I next looked I was pleased to find it had already been added.

In the February-April issue of *Light* magazine, co-editor Roslyn Phillips has written a resource paper on trends towards censorship in libraries. It may not necessarily be sinister, any more than the choice of books about Billy Graham may reflect anything other than ignorance, but librarians need to seek balance as they make choices of books within the limitations of funding. Sometimes selection or weeding out may be based on the personal whim of the librarian — at best haphazard and harmless, at worst downright repressive of a rejected philosophy.

Mrs Phillips in South Australia investigated just two issues and found marked bias. They were abortion and women's studies. Needless to say, the pro-abortion and the radical feminist viewpoints were heavily predominant, in the latter case in a ratio of about 10:1.

This is understandable because feminists are prolific authors and their views are in high academic favour. Opposing views, ably put, but by fewer writers, tend to be censored out. One student doing a "Women's Studies" course at an Adelaide College of Advanced Education reported to Mrs Phillips that *not one* of the books she had recommended expressing the well-researched principle that women are equal to, but different from, men, could be found in her college library. At least, now that Germaine Greer has changed many of her views in her new book *Sex and Destiny*, something of that revised, less extreme view of women's roles and sexuality will have to be considered in such courses.

OUR PLACE IN THE CHURCH MISSIONARY? CLERGY WIFE? MOTHER? SEMINAR

to be held at the Chapter House
Saturday 17th March 1984 2 pm — 5 pm
Speakers: Janet Wyatt
(Ex CMS Missionary)
Marlene Cohen
Dr. Betsy Wearing

Movement for the Ordination of Women
Committee — Das Marcia Green,
Rev. Gordon Preece,
Mrs. Marlene Cohen,
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Checking up on Libraries

The *Light* resource paper lists pro-family books on women's issues, and pro-life books in the abortion controversy which readers could ask for in their library or recommend as they check it for balance. Probably the most important single academic, library-quality book on the latter subject is Bernard Nathanson's *Aborting America* (Doubleday, 1979). Its approach is not religious, but medical and biographical — a major, crusading abortionist's change of heart. Every library ought to carry it. Another impressive one, this time Christian in its viewpoint, passionately felt yet well-reasoned and factual, is *Abortion: the Silent Holocaust* by John Powell, S. J. (Argus Communications, 1981).

The Festival of Light, and any other Christians concerned with penetrating and/or criticising our surrounding culture, are often condemned for demanding censorship and limits on people's freedom. And it's true that when we are convinced that something is unmitigatedly evil in itself and in its effects, we might wish to see it banned or burned. Even Mr Wran has admitted that some hard-core pornographic videos are beyond the pale — "I am as broadminded as anyone, but the line must be drawn somewhere."

Yet here our plea is for the opposite of censorship. We do not want views we disagree with censored out — we just want a reasonable representation of opposing views so there is a range and a balance.

The same issue of *Light* and also the December *Solidarity*, also has a startling story from Tasmania about blatant censorship of books in the library of Winnaleah High School. Concerned parent Clare Howard learnt that during the absence of the Headmaster on leave, whole swathes of allegedly sexist books were taken to the city tip "so there would be no argument about them." Besides a Gideon Bible, books about the Bible and the rise of Christianity, they included \$70 worth of books donated by a local minister, and the book "Chasing the Dragon" by Jackie Pullinger, donated by the headmaster himself.

It struck me that this last book is anything but "sexist". Jackie Pullinger is an extraordinarily resourceful and courageous young woman who became involved in a ministry to the criminals and drug addicts of the Hongkong slums. Anything fitting less into a "sex-role stereotype" than her work would be hard to imagine.

So it must have been dumped simply because of its Christian content.

The teachers had evidently been acting on the advice of a booklet *The Non-Sexist Teacher*, published by the Tasmanian Teachers Federation. In a section headed "What can you do about sexist material in schools?" the answers were: "Burn it! Lose it! Glue the pages together! Hide it! Take it out on permanent (eternal) loan!" (P.18)

The concepts of anti-discrimination always run the risk of being a two-edged sword, hurting one group while supposedly defending the rights of another. Article 10c of the United Nations Convention on the Elimination of all Forms of Discrimination against Women, included as a schedule in the Sex Discrimination Bill still before Federal Parliament, is dangerous. It calls for, as part of "appropriate measures to eliminate discrimination against women", "The elimination of stereotyped concepts of the roles of men and women at all levels and in all forms of education . . . in particular, by the revision of textbooks and school programmes and by the adaptation of teaching methods."

1984 is well upon us!

"No Need For Bill" say Victorian Anglicans

The Anglican Social Responsibilities Commission has written to the Premier of Victoria indicating that they believe there is no need for the Right to Refuse Medical Treatment Bill.

The Bill, which was introduced into the Victorian Legislative Council last year, has proved very controversial because of the strong opposition to it of Roman Catholic Archbishop Little. The Government is now considering a report on the Bill by the Health Advisory Council. The earliest any legislation will be brought forward will be the spring 1984 session of Parliament.

The Anglican Commission, after examining the Bill, concluded: "While the intent of the Bill is to safeguard the autonomy of individuals in the matter of cessation of treatment where death is imminent, and also to safeguard the position of medical staff in such cases, we believe that there is no necessity for such a Bill.

"The same end could well be served by a common law judgement, or by amendment of existing legislation."

The Commission said a main objection was setting up a prior condition in the doctor-patient relationship. "It may lead doctors to artificially sustain the lives of people who have not made a declaration under the Act."

In writing to the Premier, Attorney-General and Health Minister, Commission Chairman Bishop Oliver Heyward said: "The Christian Churches have long acknowledged that there is no requirement that life should be sustained by extraordinary means — where there is no hope of recovery and death is imminent.

"But the Commission questions the need for a specific bill to deal with this. If there is to be any legislation dealing with this matter, it must be tightly drafted and narrow in its scope, so that there is no chance of it being construed as in any way legalizing active euthanasia."

In debating this Bill at a full Commission meeting in December, the Commission had access to a legal opinion.

Praise for Good News Bible

The World's best selling book, the Good News Bible, has been declared the clearest and most accurate translation available in English. Dr Alan Duthrie, a Scottish linguist, released these findings after examining more than 40 different translations.

Older translations, he said, no longer adequately convey God's message, although none were found to be so poor in their communication that they should be banned.

The news came at a time when sales of the Good News Bible (GNB) in Australia have exceeded 1.25 million since its release in 1976, and in 1983 alone

Australians bought more than 185,000 copies.

"Basically, we seek an accurate representation of the original meaning with clear and natural expression in the language of the reader," Dr Duthrie said.

"The GNB is the only translation that has any chance of conveying God's Good News to all users of English.

"Most Bible translations are too old-fashioned, literary, simplified or word-for-word to be recommended for general use.

"If you have not yet made the acquaintance of the GNB, you are missing something very valuable," he said.

N.S.W. Allegations continued

pages taken from the Cross Report and appears to have attacked Mr. Bottom in the hope of destroying his credibility by removing evidence of the same. There has been strong support for Mr. Bottom from church figures who have praised his work. The President of the NSW Council of Churches, Rev. Bruce Ballantine-Jones, has spent some time with Mr. Bottom both speaking at the same meetings and making joint submissions to government. He wrote recently, "From my personal knowledge of Bob Bottom I can say I have never met a more courageous or public spirited person. He has refused to be intimidated by powerful persons who have tried to denigrate him and his motivation has always been the public interest."

Costigan

Rev. Fred Nile told us that the only way to resolve the situation was for the Federal Government to take a firm interest. Since they appointed the senior judge they must decide whether he should go, Mr. Nile suggested. Mr. Nile told us that he was concerned that Australia was becoming more and more like America where crime figures are involved not only in legitimate business as a way of laundering their money but have managed to work their cronies into such high positions that they wield tremendous power. Mr. Nile suggested that Mr. Costigan should be asked to investigate these tapes since he knew more of how organised crime was operating than anyone else.

Council of Churches

The President of the NSW Council of Churches also called for a Royal Commission. He stated that otherwise there would be no certainty that the truth had come out since anything less than a Royal Commission would be open to manipulation. Mr. Ballantine-Jones said, "It is quite clear that there are very serious and well-founded allegations of improper connections between political and crime figures. The Council of Churches takes the view that the issue is

one of public confidence in public institutions."

Mr. Ballantine-Jones was extremely critical of Mr. Wan's attempt to put the corruption allegations down as muck raking by the Liberal Party. "Mr. Wan is quite wrong if he thinks the Age articles are a Liberal Party plot", he told us, "I know that they had nothing to do with it."

Cover-up counterproductive

Mr. Jim Cameron, MP, member for Northcote in the NSW Parliament, thinks that the whole story will eventually come out.

"I am not optimistic that much can be achieved in terms of reading on to the Hansard record when Parliament again sits — the missing and so far suppressed portions of relevant information. The opportunities to get the calls to speak on matters of your own choice in Parliament are limited indeed. The Government strictly limits opportunities of that kind."

"I think it is disgraceful that members are in effect being blackmailed by those in authority in the State sphere to prevent them raising matters within the corruption scene through having held over their heads the threat that they will be in breach of Federal law if they do so, notwithstanding the rights of Parliamentary privilege which have always been regarded as being supreme in that sphere. The very people who today are trying to blackmail members into silence are the very ones who in the past have asserted the supremacy of State Parliamentary privilege. Their soursaults are incredible to witness.

"While it is not immediately evident what other avenues exist to enable the matter to be further ventilated at this stage, bearing in mind the powerful deterrent of defamation proceedings likely to be levelled at anyone who attempts to do so, I am confident that bit by bit, the whole matter will become public and that in the long run the Government will be seen to have done itself a disservice through trying artificially to keep the whole matter under wraps instead of opening it up for public scrutiny."

Ethnic congregations growing in Sydney Diocese

Allan Whitham, who is the General Secretary of the Home Mission Society in the Diocese of Sydney, asks:

Did you know that:

of Australia's 15 million people, no fewer than 6 million are the product of post-war migration, either born overseas or the children of the overseas-born — the highest such proportion, except for Israel, in the world?

only a little more than half of Sydney's population now have both parents born in Australia — and that in Melbourne, such people are actually a minority?

just on 50% of the children being enrolled in Sydney's infant schools have overseas-born parents — while the figure is more than 50% in Victoria?

the pattern of migration has broadened far beyond the traditional English-Italian-Greek sources, and new settlers now come from many different ethnic backgrounds — including Turks, Indo-Chinese, Maoris, Latin Americans and many more?

These statistics illustrate the tremendous changes that are happening in our society — and emphasise that, if we really believe that the Gospel is for all people everywhere, bold new approaches to evangelism are urgently needed.

Turkish Anglican

In short, we now have an "overseas missions" situation right in our midst. And the way we go about evangelising Anglo-Saxon Australians certainly isn't appropriate for New Australians of Turkish, Asian or Latin American origin.

That's why I'm so pleased to be able to tell you that HMS is taking positive steps to preach the Gospel to new settlers. And I'm inviting you to share with us in extending this exciting new evangelistic outreach!

To start with, let me tell you about Erol Ozer, a young Turkish Anglican recently ordained a deacon.

Erol is being funded by HMS in



What is our future in our new country? Two of the children typical of those involved in HMS programmes.

conjunction with the Inner City Committee to work fulltime as a roving evangelist among Sydney's Turkish community. And what a difficult job that is! But Erol is tackling it with enormous faith, courage and enthusiasm. For some time now, he has found opportunities to help his fellow-Turks with welfare and other problems. This help is being appreciated — and it's opening more doors to the Gospel among Erol's people.

Our second exciting venture is the funding of Irene Muk as a parish assistant at Soldiers' Memorial Church, Cabramatta.

Indo-Chinese growth

A deeply committed Chinese Christian, Irene was originally appointed by the rector, the Rev. Neil Flower, to carry on the ministry he had begun among the large groups of Chinese-speaking Vietnamese people in the Cabramatta area. Seeing the potential of

the ministry, HMS agreed to provide financial support for it.

And we're very glad we did. Already, Irene's efforts have led to the formation of a Sunday afternoon congregation of 40 to 50 people, plus a Sunday School.

We're also active among the growing number of Maori people in Sydney. HMS is helping to bring a senior Maori minister here from New Zealand, and supporting him in his ministry to his people in the Sydney Diocese.

About 60 Maori Christians have formed a fellowship at St. John's Anglican Church, Glebe. The new minister will not only pastor their fellowship, but give them the teaching and encouragement they need to reach out to other Maori people.

These are just three new evangelistic ministries we have launched among new settlers. Many more could be started if we had the funds. And, of course, our longer-established work among newcomers is continuing, and achieving positive results.

For instance, Frank Garforth and Teresa Tokura are still giving extremely valuable service in their respective roles of co-ordinator of migrant work and refugee child worker.

Teresa is currently very busy in her dual role. On the one hand, she helps young Asian mothers with pre-school children to understand the facilities available to them in the Cabramatta region. On the other hand, she helps pre-schools in the area to understand the needs and cultural background of the Asian children — so that the pre-schools and the children can blend in a happy and beneficial partnership.

Spanish speakers

Meanwhile, in Wollongong, Doris Hernandez continues her important ministry with Spanish-speaking settlers. Unemployment among these people is more than 50%. Doris helps with food parcels, counselling, advice about welfare services — and the life-changing Good

Growing Older



Allan Craddock

I have just completed reading a novel in which one of the main themes is resentment in the face of lost youth. The novel reminded me of just how common are certain unhelpful reactions to the ageing process. Two of the most common reactions may be summed up as "ignore it, you can fight it better that way" and "give in to it, you can't fight it, it takes up too much energy anyway."

Naively, one might expect Christians to be relatively free from either of these attitudes, but this does not appear to be the case. Perhaps the awareness of one's mortality is given a positive slant by hopes of resurrection in Christ, but an awareness of ageing and of the need to adjust in the here and now is a separate issue. It is at that point that the two common unhelpful reactions to ageing make their appearance. Why are they unhelpful and what is a more helpful set of attitudes?

In the case of the "ignore ageing, you can fight it better that way" reaction, it is clear that there is a denial of reality involved. The futility and irrationality of this view is indicated by the contradiction entailed by the two words "ignore" and "fight". You can't effectively fight something you ignore.

But why fight ageing anyway? What is really meant here? If one means keeping fit, continuing to set and achieve goals and thereby not allowing premature ageing to occur, this makes good sense. But the word "fight" is hardly appropriate if this constructive and realistic process is what is meant. On the other hand if one means stubborn and unrealistic resistance to a natural process, then that kind of fight is futile and frustrating. It is a fight which denies the truth, distorts one's view of the present, and generates unrealistic hopes and expectations for the future.

Many people properly recognize the flaws in this first unhelpful reaction to ageing and in their effort to avoid this view they over-react and go to the second reaction, one which is also extreme and unhelpful. The second reaction is "give in to ageing, you can't fight it and it takes up too much energy to fight anyway."

There are some subtle distinctions which need to be made if this attitude is to be rendered helpful and constructive. "Give in" sounds too much like "give up". If the end of the ageing process is near and death is close, acceptance in faith brings peace and comfort. However, many people seem to adopt this attitude far too early in the ageing process.

For example, a man of 45 can become aware that he is in his middle-age now and is not considered a young man anymore. He becomes aware of the fact that most of his life-goals appear to have been achieved, or if not, that they are now unattainable. He also becomes aware of changes in his state of health, and of the deteriorating condition of some of his acquaintances.

Such a man can prematurely "give in to ageing", thereby accelerating his so-called ageing process and misperceiving his real state of life. He becomes too sensitive to his physical condition, and his levels of resentment and fear increase to the point where his general well-being is placed in jeopardy.

A better attitude is one which does not "give up" but which does not over-react by fighting in the unrealistic fashion described earlier. Acceptance of one's true position in life plus a determination to get on with the job of living and enjoying that life is a far more helpful attitude.

I believe that there are at least four important ingredients in such an attitude for Christians:

(1) There should be no place for fear of the ultimate end of the ageing process — death. No matter at what age of a person's life the end comes, the Christian need have no fears. Paul, whose life was continually under threat due to his stand for the gospel wrote: "We know that the One who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you in His presence. (II Corinthians 4:14) Denial is not needed.

(2) We need to be aware that God's promises of strengthening and guidance apply to all stages of a converted person's life. There is a tendency for us to see youth and early adulthood as the most significant periods of life. This might frequently apply to television drama and television commercials but it doesn't apply to the promises of God. God's resources and promises are given to enable us to live a life worthy of the Lord. (Colossians 1:10-14).

(3) It follows from the second ingredient that we need to recognize that ministry and service are possibilities, even necessities, at all stages of human life. We are called to honour Christ in our lives and service no matter what stage of life we have reached. It is service now that is important, not what we have or might have done. "We are God's workmanship, created in Christ Jesus to do good works." (Ephesians 2:10).

(4) It helps to become aware of Biblical examples which can encourage us and give us a better sense of direction. For example, Moses spent roughly two-thirds of his life-span being prepared for his service to God in leading the Israelites out of Egypt. His work as leader, prophet, law-giver and author came in the latter stages of his long life.

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Editorial

Corruption Allegations in NSW

This issue the Record has devoted a lot of space to the so-called "Age" Tapes. We have done this in the first place because most NSW readers have been denied the opportunity to know as much about them as, say, Melbourne readers because Sydney newspapers failed to run the detailed stories including some of the transcripts.

More importantly we have featured this matter because of the very grave issues raised by the existence and the content of the tapes which, on the evidence available, were made illegally by sections of the NSW Police.

The material published in the Age and the National Times indicates levels of corruption within NSW affecting the public service, the police, some politicians and possibly the magistracy.

As Mr. Ballantine-Jones, President of the NSW Council of Churches, has stated the basic issue arising from the published material is the degree to which the public can have confidence in public institutions and be confident that governments will pursue such matters irrespective of the political embarrassment to themselves.

That this is a legitimate concern of christian people is indicated by the sentiments expressed in the prayer in the Communion Service which asks that governments "may impartially administer justice, restrain wickedness and vice, and uphold integrity and truth." In this context both the Federal and NSW Governments must act to allay public concern over the matters contained in these tapes. It is not enough simply to refer them to a police task force because such action cannot be seen to have the independence required to allay public concern. In any case the police do not have the necessary powers to get to the truth of the matters in the tapes.

Only a Royal Commission would have the independence, the powers and the standing to get to the truth and to reassure the public that there is no impropriety or if there is that appropriate action will be taken.

Because the published materials suggest that political figures are involved in some of the allegations it is incumbent on both governments to ensure that there are no grounds to suspect a cover up. Justice must not only be done but be seen to be done.

"A vast change has now taken place"

A service for the consecration of a Bishop, in the Church of God, is always solemn and significant. This particular service has an historic interest and strategic importance of the greatest moment. Here, in the oldest Cathedral of the Church in Australia, we are to set apart a Bishop for the Church of England in South Africa. One of our own clergy will be hallowed for this high and honourable office.

He will pay his vows on the bended knees of his spirit, in the unseen presence of God.

We will pray that Jesus Himself, with His nail-pierced hands, will confirm the act of consecration.

It is not too much to say that all our brother's background has helped to prepare him for this fresh phase of his ministry. His training in science; his degrees in theology; his doctorate in ministry are the best proof of a strong and competent intellect. His experience on the staff of Moore College and as the Rector of a thriving parish; his work among University undergraduates and in conventions overseas; his family life and his personal gifts, are all evidence of a versatile and gifted servant of God.

It has been part of the unfolding providence of God that he now stands on the threshold of the most important ministry of his career. It is no light thing for him to leave his home in this country and to have been called to a far off country in which new and manifold problems abound.

Minority church

The Church of England in South Africa is a minority Church. South Africans of British descent are a minority among white people; white people themselves are a minority in the overall population.

Beautiful and attractive the country from so many aspects has always been; but it is racked by racial unrest and political tension, threatened by internal violence and external hostility; isolated from so many countries in the world at large. But the Church of God still stands and the work of God must go on. Therefore we pray today that when their new Bishop comes, he may come in the fullness of the blessing of Christ.

There are certain parallels in the early history of Australia, more particularly New South Wales, and South Africa, and they are not without interest. The Colony

of New South Wales came into being in 1788; the first British Settlement at the Cape took place in 1795; it was to become a colony in 1814. In each case, the Church of England began its work among colonial settlers by the appointment of Chaplains who were largely the product of the Evangelical Revival in its third generation.

Australian parallels

This situation was to continue until the consecration of William Grant Broughton as Bishop of Australia in 1836 and of Robert Gray as Bishop of Cape Town in 1847. Broughton was a Tractarian in sympathy; Gray was more — he was a Tractarian by conviction. A clash between Bishop and chaplains of more or less seriousness was inevitable.

The difficulties in Australia were largely overcome when in 1872 the first meeting of a General Synod of all Australian Dioceses was held on the basis of consensual compact. But events in South Africa turned out otherwise and the development of the Church in the two countries was to follow totally different patterns.

The congregations which had grown up under the Cape chaplains were joined by the churches which adhered to Bishop Colenso in Natal after he was disowned by Bishop Gray.

By 1870, the separation of the Church of England in South Africa from the newly formed Church of the Province of South Africa was complete, with legal definition.

The two Churches since then have remained in being, standing apart from each other, with their separate traditions, yet both have sprung from the same Anglican origins. There have been grievous faults on both sides; the spirit of intolerance and hauteur on the part of the majority; the feeling of injustice and resentment on the part of the minority. Mutual relations reached their nadir in the fifties when Bishop Morris was disowned by the Archbishop of Canterbury and ignored by the Lambeth Conference.

Vast change

But all glory to God, a vast change has now taken place. At the least the principle of overlapping jurisdictions has been recognised and this Consecration today will have, we trust, the goodwill of all in the Anglican Communion.

The presence of so many church leaders at this service is full of significance and encouragement especially that of the Primate of the Anglican Church of Australia; the Bishop of Kimberly and Kuruman, representing the Church of the Province of Southern Africa; the Registrar of the Church of England in South Africa, and the Chairman of the Anglican Consultative Council. There could hardly be a more valuable token of respect and goodwill. It must make for better understanding and normal recognition between the churches; and for this reason it must place a healing finger on past sores and sorrows.

That is why the words of St. Paul, as he looked forward to his visit to the Church of Rome, will be so appropriate for the newly consecrated Bishop, as he looks forward to his journey and his future residence and ministry in South Africa.

"I know," wrote St. Paul, "that when I come unto you I shall come in the fullness of the blessing of Christ." That was more than wishful thinking; much more than idle hope; it was something about which he could say "I KNOW"; it was a matter of solid calculation. He would not come in the strength of his own personality, or in the glow of apostolic reputation, or in reliance on past experiences, or with confidence in proven gifts of leadership. None of these things! He would come in the Name of Christ; with the blessing of Christ, and in the fullness of that blessing. I confess for myself a strong liking for the Amplified reading of this verse in the Authorised Version: "I shall come in the fullness of the blessing of the Gospel of Christ".

Gospel fullness

How shall we understand this blessing in its fullness unless we think in terms of the Gospel? God was in Christ when He came down from the highest heaven to live and die for the sake of others. God was in Christ when He lifts men from the lowest levels of sin and shame to share in His glory. That is good news for east and west; for black and white; for rich and poor; for all alike.

It is only this God who can make us all one in Christ Jesus. It is in the fullness of that blessing, freely bestowed by none other than Christ Himself, that our friend and brother must now go to the work to which God has called him.

Sir Marcus Loane's Sermon at the consecration of the Reverend Canon Dudley Foord as the Presiding Bishop of the Church of England in South Africa

St Andrew's Cathedral, Sunday, February 12th, 1984.

Let me address myself in a more directly personal way to you as you now contemplate the high calling of God that lies before you. No one can look very far into the future; you were not to know in advance the way in which God would lead you. But this you know, "the fullness of the blessing of the Gospel of Christ" has followed you as you have taken each successive step in obedience to Him. The calm recollection of mercy and blessing over a long experience lends a stirring encouragement for faith and a glorious assurance for the future. It is true that you have not passed this way heretofore but the Lord knows the way that you must take.

He is the same yesterday, and today, and forever. All that He was for you yesterday, He is today. All that He is today He will be forever. That does not mean that you will not be tried, nor does it mean that your faith will not be tested. You cannot choose when you will be tried; you do not know how you will be tested. Those tests may come at a time that you could never have foreseen and they may come in ways you least expect. They may be searching; they may be long sustained; they may be often renewed; they may arise from your own weakness or inadequacy; they may result from the barbs of criticism or misunderstanding; they may come from human failings on the part of others; they may result from temptation, distraction, frustration, depression.

St Paul had encountered all these things; but he was to rise above them all "in the fullness of the blessing of Christ". So now as you have been on your knees in private vigil, seeking God's face, asking God's strength, you may thank God and take courage and like St. Paul, you may call across the seas to that Church to which you will go and by the grace of God you may make your appeal in the words that they may hear. "I beseech you, brethren," St Paul wrote, "I beseech you by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayer to God for me that I may come unto you in joy through the will of God".

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THE CHURCH IN CHINA TODAY

A delegation from the China Christian Council is visiting Australia from March 14-29, 1984.

There will be two public events in Sydney at which people can meet with the delegation and hear about the church in China today.

- A service of welcome will be held at St. Andrews Cathedral Sunday March 18 at 3.00 pm Bishop K. H. Ting will preach.

- A public meeting, to be addressed by the visitors will be held at Lane Cove Town Hall Tuesday March 20 at 7.30 pm Tickets are \$5, \$2 conc. and \$4 for groups of 20 or more. Bookings from the Australian Council of Churches, 199 Clarence Street, Sydney 2000, ph. 29 2215.

The visit is organised and sponsored by the Australian Council of Churches.

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Division fears continued

territory covered by the Anglican Church of the CP&A. In the absence of the Primate, Archbishop Walter Makhulu, who is on sabbatical, contact was made with the dean of the province, Bishop Peter Hatendi, who is Bishop of Mashonaland. Bishop Hatendi commented that he would have preferred that the consecration be postponed until after the ACC had discussed the matter, but added that 'our desire is for reconciliation and unity'.

It is important to note that in all the discussions over the Consecration the issue of Apartheid has not been raised. The issue has revolved around questions of history and law. Because there has been so much written that is contradictory it is interesting to note what is written in "South Africa 1983", the official yearbook of the Republic of South Africa.

CESA history

Tracing the history of C.E.S.A. it says: "This (the Church of England in South Africa) is the oldest of the English language churches in the country. According to the records, its first service was held in Cape Town on April 20, 1749. Regular services began in 1806, after the second British occupation. For 27 years these continued in the "Groote Kerk", an interesting example of practical cooperation between the NGK and the Church of England.

"After the arrival of the 1820 Settlers the work of the Church of England expanded considerably. In 1847 Robert Gray was appointed the first bishop of Cape Town, while in 1853 Bishops J.W. Colenso and John Armstrong were

appointed to Natal and Grahamstown respectively. Bishop Gray was a confirmed supporter of the Tractarian movement. Both in doctrine and worship the Tractarians rejected the Reformation settlement, leaning instead toward Rome. They held, however, that their pre-Reformation doctrinal beliefs and practices could be reconciled with the unequivocal Reformed and Protestant doctrines laid down in the 16th century. The incongruity of this position finally led a number of Tractarians into the Church of Rome. It did not, however, prevent the growth of importance of the movement within the Church of England.

"Bishop Gray was determined to force the Church of England in South Africa into a Tractarian mould. It was to be free from what he termed 'the bonds and fetters of the Reformation' and to be controlled by its bishops. The result was the establishment in 1870 of the Church of the Province of South Africa, which also took the title 'the Church of England as known in these parts', beside the original but much reduced Church of England in South Africa. The existence of these two separate and distinct churches is unique to South Africa, and they are often confused.

Scattered congregations

"Between 1863 and 1882 disputes between these two churches were taken to the highest court of justice on five occasions. Although the separate legal status of both was placed beyond doubt, the Church of England in South Africa faced the gravest obstacles to its survival. Its congregations were scattered. With the sole exception of Bishop Colenso, all its bishops had subscribed to the canons and constitution of the Church of the

Province. Sustained pressure eventually forced most of the remaining churches to do the same.

"In Natal Bishop Colenso's successor joined the Church of the Province. While the large African mission work remained faithful to the Church of England, the bulk of that church's assets was acquired by the Church of the Province in extraordinary circumstances in 1910.

"In 1938 the Church of England in South Africa adopted a federal constitution. In 1955 the Rt Rev. G.F.B. Morris, formerly Church of England bishop of North Africa, was elected bishop in South Africa. Since his election the Church of England has significantly consolidated and expanded its work, and

it now has three bishops, two white and one black. Several congregations have been established in Zimbabwe. Particular attention is given to the considerable mission work of the Church of England, which has expanded from Natal into the Transvaal townships and beyond.

"Doctrinally the Church of England in South Africa has not deviated from its Protestant Reformed position. The church is governed by its general synod, which meets annually. The black church is represented in synod and has its own domestic rules and regulations.

"The church has 205 congregations representing all population groups with a total membership of 72,000."

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An evil web to be unravelled

'THE AGE' makes no apology for publishing excerpts from transcripts of private telephone conversations, apparently illegally tapped and recorded by New South Wales police. We are satisfied that they are authentic and we believe that their publication is justified in the public interest. We know the identities of those principally involved in the conversations, but are restrained by the laws of defamation from naming them or describing them more precisely. Hundreds of pages of transcripts and several cassette recordings of scores of telephone conversations were given to 'The Age' by Mr. Bob Bottom, a former adviser to the NSW Government on organised crime, and author of a book on organised crime in Australia. He has refused to disclose who gave him the material, which we have handed over to the Federal Attorney-General, Senator Evans, for investigation. Senator Evans and the Special Minister of State, Mr. Young, have ordered a thorough investigation, "without fear or favor" by a special federal police task force.

The systematic tapping of private telephones in Sydney over seven years has revealed an extraordinary network of organised crime and corruption in Australia. It confirms many of the findings of the Costigan Commission which exposed connections between criminals involved in drug trafficking, gambling, prostitution, tax frauds and extortion and politicians, lawyers, businessmen and corrupt police officers. A key figure in the telephone tapping was a solicitor-businessman who was frequently in touch with an organised crime "boss". The same person also had influential contacts in the NSW Government, Public Service and police and was a close friend and confidant of a senior judge. The transcripts reveal that organised crime chiefs have received warnings from corrupt police about investigations and boasted about being able to influence prominent Labor and Liberal politicians. The taps also disclose evidence of horse-race rigging and connections between organised crime in Sydney and illegal activities in Melbourne and other cities.

Not the least disturbing revelation is that the solicitor closely associated with a prominent organised crime figure traded favors and gossip with a senior judge who is still on the bench. In one conversation, the judge and the solicitor discussed ways of denigrating a former member of the Federal Government who was being considered for an important public position. Other recordings reveal that the solicitor successfully sought the judge's influence with a prominent NSW Government figure to obtain for a friend a highly paid Public Service post. The recordings do not suggest, and nor do we, that the judge had engaged in illegal activities, but they do disclose a pattern of behaviour that is improper and unworthy of someone holding judicial office.

We have published this material because we believe it raises questions of profound public concern that can be satisfactorily answered only by thorough and independent investigation. The behaviour of one judge and one solicitor does not, of course, reflect on the integrity of the judiciary and legal profession as a whole. But the evidence of a network of improper influence and a wider web of crimes and corruption in high places cannot be ignored. The fact that NSW police are not authorised by law to tap and record private telephone conversations does not invalidate the evidence. It may be inadmissible in court but it warrants a fuller inquiry. Why and at whose instigation the telephones were tapped has not been made known. Nor has it been explained why the information has not been acted upon. The NSW Premier, Mr. Wran, has refused to say whether, and if so, for how long, he has been aware of the tapes and their contents. Given the persistent prima facie evidence of organised crime and corruption in New South Wales, and the apparent inability or unwillingness of successive NSW Governments to confront it, a Federal inquiry is probably the only way of attacking this cancer on society. The latest evidence reinforces the case for the establishment of a national crimes commission with adequate powers of investigation and interrogation to unravel the web of criminal racketeers and their protectors, and to bring them to justice.

(The Age, 6 Feb '84)

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Runcie to visit China in December

The Archbishop of Canterbury, Dr Robert Runcie, is due in Beijing on December 2 at the start of a two-week visit to China, Reuter reported from Beijing recently.

It will be the Anglican primate's first official trip to China, although he did come to Beijing privately in January 1982 as the guest of Bishop Ding Guangxun, head of the state approved Chinese Protestant church.

This time he is due to spend time in Shanghai, Hangzhou and Xian as well as Beijing. There are plans for him to officiate at a Eucharistic service, although no details are yet available.

Dr Runcie is on record as saying that one of his aims in visiting China is to discuss the church's importance as a bridge in Hong Kong's present period of transition.

The archbishop has already established cordial relations with the Chinese Prime Minister, Mr Zhao Ziyang, whom he met when they were both visiting New Zealand last April.

CATW

Soviet Vendetta against unofficial Baptist leadership

Four leading members of the Reform Baptist Church in the Soviet Union have now been rearrested in labour camp in what may be a fresh attempt to break the morale of unregistered Baptists. According to exiled Baptist leader Georgi Vins, Alexei KOZOREZOV was transferred from labour camp to an investigation prison on 20 December 1983, just six days before the end of a three year sentence. Kozorezov, 50, is a pastor, evangelist and member of the group's executive body — the Council of Evangelical Christian-Baptist Churches — and had previously served sentences of three and five years. Since 1966 he has served a total of eleven years out of eighteen in confinement. Kozorezov has been a victim of unusually vindictive treatment from his first arrest: his first sentence was to prison — the most severe form of imprisonment in the Soviet penal system — virtually unheard of for a first offender on a relatively minor, non-political, charge. He spent two years in the notorious Vladimir Prison in a cell with no natural light, and his health has been adversely affected ever since. His wife Alexandra is President of the Council of Prisoners' Relatives, and they have ten children of which the youngest is five.

It has been confirmed that another of the unofficial Baptist leaders, Nikolai BATURIN, 56, went on trial in the Siberian town of Kemerovo on 23 January, although no news of the trial has yet reached the West.

Another reform Baptist, Yevgeni PUSHKOV, rearrested last May after less than a month of freedom following a three-year sentence, and who was recently sentenced to four years' strict regime camp, has had his sentence doubled on appeal. The camp sentence has been increased to five years and three years' exile have been added. The Soviet legal system allows the prosecutor to take a case to the appeal court to demand a heavier sentence. Pushkov, 42, is a talented violinist and preacher. He has eight children, the youngest of whom is three years old.

Keston College

Anglican plans show commitment

The Anglican Church recently demonstrated its commitment to Hong Kong, despite the 1997 issue, with the announcement of imminent social welfare and education projects worth HK\$100 million (about US\$12.5m.), Hong Kong's *South China Morning Post* reported recently.

It also declared its aim of staying in Hong Kong to serve its 5.3 million population regardless of changes to the territory in the future.

The Anglican diocese, which has 21,000 members, operates the greatest number of schools and social service centres among the 50-plus Protestant denominations in Hong Kong.

Over the next three years three new churches, six schools and six social welfare centres will add to the Anglican Church's 33 parishes, 113 schools and 25 social welfare centres.

The additional students will push the student population of the diocesan schools up by 10,000 to 100,000.

It is not yet entirely clear how much of the estimated HK\$100 million required for the projects will come from the Government.

Diocesan spokeswoman, Mrs Alice Chong, said the diocese has more plans for the future which it would be premature to divulge now.

The Anglican Church, she said, encourages its members to stay in Hong Kong and serve the local people.

"The synod report places strong emphasis on the role and participation of lay people in church and in society," said Mrs Chong.

"The Anglican diocese will strengthen lay training so that lay people can take more initiative to express their care and concern for others in their daily life and to spread this living faith which brings abundant life to people."

The Synod also resolved that the church will strengthen its evangelistic mission and set up a committee on church growth. In the past two years, 1,797 people have joined the Anglican Church.

According to a summary report of the synod, the diocese will conduct "a comprehensive review" of its present work.

The church also aims to take advantage of possibilities of promoting the Christian spirit in its education work and of inspiring young people to develop a caring and self-sacrificing outlook on life.

It also plans to offer theological training to its social workers.

Mrs Chong said the new churches will be located in the New Territories — in Shatin, Tai Po and Castle Peak.

The new schools comprise three secondary schools and three primary schools in Tuen Mun, Yuen Long, Lei Muk Shue and Kowloon.

Mrs Chong said the synod touched on the future issue, but declined to elaborate. She said diocese has no plans to issue public statements on this issue.

Mrs Chong also said donations from believers have not been affected by the recession and have grown at an annual rate of about 13 per cent.

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Official and house church conflicts

There has been much confusion among the house churches inside mainland China, the Chinese Church Research Centre said recently. The Three-Self Patriotic Movement (or the official church) is seeking to bring the house churches under its control by recruiting some house church leaders to their fold.

The Chinese government has declared Witness Li's "Assembly Hall" group (the "shouters") an "anti-revolutionary group," and the TSPM has declared it to be a heretical sect. The government in collaboration with the TSPM has arrested all Li's leaders, the CCRC said.

In the process, many non-Li house church leaders have been arrested. Shouters or non-shouters house church activities are going underground, unless they cooperate with the official church, the TSPM, it added.

However, in some areas, such as in Shandong, the province of Confucius, many non-TSPM house churches are still meeting freely. One old pastor reported to the centre that on a certain Sunday in September, he preached to 500 in the morning, to 600 in the noon service, and to over 1,000 in the evening in a temporarily erected tent. This senior pastor is over 70 years old!

"The fire of the Gospel has been lighted in China," he said, "and it is going to keep on burning like a prairie fire."

CATW

"Bible in Contemporary German" for GDR

The Evangelical Bible Society in Berlin and Altenberg (the only Bible publishing house in the GDR) has produced its own edition of the "Bible in contemporary German" on the occasion of the 30th anniversary of the society. In addition to the emphasis among Protestants to read the Bible, another reason for this publication is the number of non-Christians in the GDR who are interested in the Bible. There is also the problem that there are still too few Bibles for the demand, according to the report in the *Lutheran World Information*.

Keston College

Non-Muslims assured on religion in Malaysia

Malaysia's majority non-Muslim population has been assured that its culture and freedom of religious practice will not be threatened by a move to introduce Islamic values into the society, Reuter reported from Kuala Lumpur recently.

The Prime Minister of Malaysia, Datuk Seri Dr. Mahathir Mohamad, opening the general assembly for the Malaysian Chinese Association (MCA) — the Chinese-dominated party in the ruling coalition — said that it was not in line with Islamic principles to force the movement's laws on non-Muslims.

He said that only universal Islamic values such as morality and mutual respect would be introduced by the Government.

More than half of Malaysia's 14 million people are not Muslims. They are allowed freedom of religious practice under the constitution, although Islam is the country's official religion.

MARANATHA

Follow the leader

Last week I wrote about how we could be prepared for the return of Jesus Christ.

Another children's game will help us to know how we ought to live until then. It's called "follow the leader".

You remember the game, what fun it used to be to hold onto the person in front of you as you weaved around the garden or park.

Jesus the Lord once spoke of Himself as the 'good Shepherd'. The shepherd of old would walk in front of the sheep and lead them.

He would take them to green pastures, to clear unmodded water, to safe protection at night. All the time he would be thinking of the security and happiness of his sheep. It's a beautiful picture isn't it?

When Jesus invites a person to follow Him, He is not going to lead us to danger or harm. His intentions and desires are always and only good.

Some people feel that to follow Jesus

their 'style will be cramped'. They have the feeling that His purposes are restrictive and harmful.

Alas! sometimes we who are Christians and our Churches have occasionally given this impression.

But Jesus' designs and purposes are only good. When we follow Him, He will free us to gladly serve Him and others. He will not lead us to paths which will end in destroying or hurting us. He will only lead us to pools and streams of waters which will always satisfy. He will protect us from the pools of permissiveness and selfishness, which only poison us and disillusion us.

Follow the leader is a good game so long as the leader doesn't lead you into the prickles or mud or danger. To follow the leader is good. Jesus is a good leader. Sometimes the paths will be hard, but He will always be there leading and helping the person who 'follows Him'.

Peter Brain

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THE GOOD READ

Freed to Serve

by Michael Green, Hodder & Stoughton, 139 pp. RRP \$3.95

It has become all too familiar to hear people criticising the view of ministry which is attributed to Sydney Diocese and especially to Moore College. Somehow, it is suggested, this undermines all that Anglicanism teaches. It is therefore refreshing to read Michael Green's book on ministry. He is a Biblical scholar of note, Rector of St. Aldate's Oxford, former Principal of St. John's College, Nottingham — and even an Anglican Canon. Further he has no connection with Sydney Diocese except as an occasional visitor.

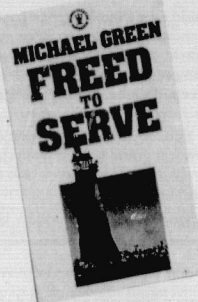
Michael Green writes both from his study and his experiences to take a fresh look at ministry today. He is concerned that the Church is failing to meet the needs of the society it is called to serve and his thesis is that this is happening because Anglicans have moved away from the New Testament ideal of ministry. To that end he begins with 12 contrasts between modern ministry and the New Testament. The most notable feature of this section is the heavy emphasis on lay ministry and the criticism of the requirements congregations seem to have for their ministers. Green says that many congregations expect their ministers to be "omniscient" — how true that is and how far it is from New Testament.

The basis of ministry Green says is "service". From this he goes on to develop a view of ministry in which there needs to be a "churchful of ministers". No Christian can be relieved from this obligation if he or she is to be consistent with God's teaching. He makes telling use of a quote from J. B. Lightfoot "the Christian ideal is a holy season extending the whole year round, a temple confined only by the limits of the habitable world, and a priesthood coextensive with the human race".

In a chapter on the Threefold Ministry Green tackles the problem of the modern view of deacons and makes some radical suggestions for changes — suggestions which hopefully the Church in Australia will consider, especially the committee set up by the Synod in Sydney to look at

the future of women in the diaconate.

Green is not afraid to attack three commonly held views which people claim to be Anglican but which he shows from history are not — Apostolic Succession he says has no basis in fact. He claims "this view first came to the fore in Anglican circles with Newman's first Tract for the Times at the beginning of the Oxford Movement. The second view he attacks is that of a sacrificing priesthood



showing it to be neither Biblical or Anglican. At one point he says, "Newman began the Oxford Movement convinced that he could, by subtle casuistry, reconcile the Articles with the Council of Trent. He later realised the dishonesty of such an attempt, and left the Anglican for the Roman fold." I must admit that I added the margin "would that some modern Anglicans could be so honest!".

The third controversy centres on Women in Ministry and here Green argues that women have a place in the ordained ministry. His arguments are not new but they are not likely to meet with agreement with all of his fellow evangelicals. Perhaps here it is important to comment that the book is designed as a simple account without the detail that scholars would like. It is ideal for both clergy and lay but as a result there will be some frustrations for those who want a deeper treatment.

The last chapters I found a little disappointing. Green has a pessimistic view of the future of the ordained

ministry and while this may come logically from the experience of the English Church I would think that in Australia we would have a slightly more optimistic view. However, there are still some good points in these chapters. In particular, his comments on the need for better training of our laity need to be heeded. "Lay ministry is bound to increase. Naturally, therefore, lay training will become crucial. But as yet there is no sign of much awareness in top church leadership that this is a priority. Few dioceses invest money and manpower in a programme of serious lay training". To that we can only say from an Australian perspective — Amen.

Who ought to read this book? The answer is simple — every Christian who can read! I suggest that it would be a valuable book to work through chapter by chapter before each parish council meeting. Maybe then congregation and minister could come to a better understanding of their roles in the Church of God.

D. Kirkaldy.

How to Have a Daily Quiet Time

Larry Christenson. Bethany Fellowship: 11pp. 60c

This brief tract sets out simple guidelines to help a Christian follow a discipline in reading God's Word and in prayer. "No discipline will pay greater dividends", says the writer, than that which leads to a deeper experience and knowledge of God, and that which means we have a daily quiet time with God.

Sensible suggestions are given about Bible-reading (prayer, reading, reflection, notetaking); prayer (thanks, praise, confession, affirmation, petition; prayer-list) and setting aside a definite time each day. It is less helpful in the guidelines offered about where to begin studying the Bible, and it neglects to mention the variety of ways in which the Bible may be read, and helpful tools available for studying God's Word.

A useful starting gun — for some.

Jeffrey Ware

The Reader's Digest Bible (Condensed from the Revised Standard Version, 1983, pp. 799).

This is a very creditable and high quality presentation of an abbreviated bible in literary form, with verse numbering necessarily omitted. There has been a very skilful contraction in most books, in the interest of preserving what is thought to be the essential contribution of each book, while what has been omitted is that which is generally ignored by the average reader, i.e. biblical genealogies, levitical laws etc.,

We must ask ourselves, however, what has been lost in such an exercise. The essence of bible reading lies not in a basic acquaintance with the facts nor in the memorizing of key bible verses but in the acquisition of the knowledge of the way in which progressively, book, by book, the historical purpose of God are being worked out through his revealed will. To understand this we need the whole bible for we must train ourselves as readers to note the way in which the theology of the individual books contributes to our understanding of the Canon as a whole. One cannot, for instance, understand the intention of St. Matthew's gospel without the introductory genealogy, since it is in these first sixteen verses that the purpose of the author becomes clear. But this is the type of material which is regularly removed!

I sympathize with the desire to make the bible more intelligible and with the desire to put the basics before the reader in an interesting way. But reliance on short cuts of this character will mean that we will not read with a view to establishing connections between what we read and the chain of revelation which has preceded or will follow. There are any number of helpful modern translations which make the bible in its present form eminently readable and its is a pity to popularise a digest of this character which has the effect of removing the possibility of disciplined spiritual reading of scripture. Our contact with revelation is something which will always tax our minds and we must always be prepared for this task.

W. J. Dumbrell

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NEWCASTLE: St. Andrew's Mayfield (Church Street, off Maitland Road) Sundays — Holy Communion 7 and 9.30 a.m., Evening Service 7.15 p.m. Visitors welcome. Rector: Paul Watkins.

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PRAYER BOOK SOCIETY ANNUAL MEETING. St. Paul's, Kogarah 10th March. 11 am: Morning Prayer. 12 noon: Holy Communion, Sermon — Bp. L. Renfrey. 1 pm: Lunch. 1.45 pm: Meeting.

THE AUSTRALIAN CHURCH RECORD, Editorial and Business, First Floor, St. Andrew's House, Sydney Square, Sydney 2000. This is a National paper issued fortnightly on alternate Mondays. Subscription is \$16.00 per year, posted. Printed by J. Bell & Co. Pty. Ltd., 13 McCauley Street, Alexandria, N.S.W. 2015.

LETTERS

Riches and poverty

Dear Sir,

I found it most upsetting, upon reading Dr O'Brien's article on "Riches, Poverty and the Bible" (ACR Jan. 23rd), to think that any amount of Biblical exegesis could ever begin to absolve the Christian from his responsibilities to the needy. I am not sure whether this was the impression which Dr O'Brien purposed to convey, but it was certainly the one which the article left me with.

Even if it were possible to prove that the passages referred to in Luke and Acts do need to be construed in ways which make them say something entirely different from what they seem to say quite unambiguously, I do not see how this can dilute the demands of neighbour love, which in themselves surely justify the type of Christian response to world hunger suggested by Prof. Sider et al.

Surely it is a natural consequence of our being bonded with Christ that we begin to see the destitute fifth of the human race, not merely as a set of statistics, but as our brothers and sisters in the human condition who are dependent on us for relief from their sufferings. Surely all academic argument concerning the degree of Christian responsibility becomes somewhat superfluous at this point, when we realise that the thousands who die each day from starvation are each individuals created in God's image, for whom we are called to lay down our lives if we need be.

On the point of exegesis, it should be noted that the type of evangelical theology of liberation developed by Dr Sider does not lean at all heavily upon the passages dealt with by Dr O'Brien, and also, that Dr O'Brien's point, that the actual Biblical model for the Christian lifestyle is a "generous" one rather than a "simple" one, is not something Dr Sider would disagree with. His point merely being that, given the desperateness of the world situation, the degree of generosity required, if one is truly to love one's neighbour, will necessitate a simple lifestyle.

At any rate, my point is that even if there were no case for a detailed evangelical theology of liberation, we surely need look no further than the basic commandment of God, to love our neighbours as ourselves, to see that no sacrifice for another is too great, and hence no lifestyle too simple, for an individual who has truly been transformed by the love of Christ.

Yours sincerely,
David Smith.

Lukewarm spirituality

Dear Sir,

The answer to Roslyn and John Tesseman's letter on the lack of spirituality in the church (ACR 6/2/84) is to be found in Revelation. The Seven Churches of Asia not only represent existing churches in St. John's day, but foretell different periods throughout Christian history. We live in the time of Laodicea (Rev. Chapter 3: 14-21) and it is not a flattering description by our Lord. Although rich and increased in

goods, we are disgustingly lukewarm in the things of God. There always seems to be enough to fly off to world conferences to plan "liberation" for the masses — whatever that may mean. (It does not work in Zimbabwe nor anywhere the W.C.C. has stirred the cauldron). How can the Lord Jesus Christ say we are "wretched, miserable, poor, blind and naked"? Yet we are — spiritually and often in plain common sense. We believe IN God, but we do not BELIEVE God. In fact, by the time we avoid all the parts of Scripture which the critics tell us we should reject, doubt is implanted on the little which remains. Christ describes us as "blind" in the Gospels, as well as in the Old Testament. Isaiah Chap. 29: from verse 10 describes how the Word of God has become for us as a "book that is sealed" which neither the learned nor the unlearned can understand because "Though this people draw near Me with their mouth, and with their lips honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men."

Dear Roslyn and John, the Light of the World (as in the famous painting) is OUTSIDE the door of your church knocking. The only handle is inside and it is for you to turn it and let the Light in.

Yours sincerely,
Phyllis Creasey

Doctrine Commission request

Dear Sir,

In the past year the General Synod's Commission on Doctrine has completed a Draft Catechism, which it is hoped will be given trial use in the Australian Church, and among other tasks drafted a response for our Church, to the BEM (Lima) Document. This year it is to look at an equally fundamental matter — The Theology of Mission in an Australian Context.

Members of the Commission are currently preparing papers relating to this question, but it would also be of help to draw on a much wider discussion. I am therefore asking both you and your readers to stimulate further thinking in this area through your columns. Individual submissions may also be made to me.

Yours sincerely,
John R. Gaden
(Secretary, Doctrine Commission)

"Cameronian"

Dear Sir,

I was interested in the definition in Webster's Dictionary of a "Cameronian" as one who "refused to recognise civil government which did not explicitly admit that it derived its power from Jesus Christ" (Australian Church Record, February 6, 1984).

However, dictionaries are not infallible. And your comments may give the impression that the Cameronians were unrealistic idealists and traitorous rebels.

The fact is that, while they sought to bring their nation back to the position it had taken when it signed the National Covenant of

Scotland in 1638, which acknowledged the supreme headship of Jesus Christ over the nation, they submitted to those in authority till the civil government abused its power and sought to impose an alien religion upon all the people. They expressed their attitude in the Sanquar Declaration, drawn up and proclaimed by Richard Cameron. Commenting on it in his book, "Men of the Covenant", recently reprinted by the "Banner of Truth", Dr. Alexander Smellie says: — "What was treason when the Hillmen proclaimed it, was the Revolution Settlement when William of Orange drove James from Whitehall."

Today we bask in the liberty which these Covenanters secured us, we admire those who opposed tyranny in Nazi Germany, and we pity those who are suffering under Communist persecution, yet we are inclined to regard Mr. Jim Cameron, M.P. as a hair-brained enthusiast when he protests against bureaucratic bungling and seeks to bring our nation back to God.

It has been well said that they who will not learn from history are destined to repeat its mistakes.

Yours for Christ's Crown and Covenant,
Rev. W. R. McEwan (a Cameronian)

Christian banking

Dear Sir,

Sir Harold Knight, addressing the Lawyers Christian Fellowship asked the question, "what kind of world is it in which a Christian exercises his responsibility?"

If I was asked the question "what greatest service can Christian bankers and lawyers render their fellow man?", I would say it was to expose the evil of national and international usury and law now being used to destroy national and individual responsibility.

We have some 35 nations hopelessly and irredeemably in debt. They are bankrupt. They no longer control their own affairs. Australia is fast heading in the same direction. We also are subservient to the twin evils of international law and usury.

The Australian constitution, reflecting Christian principles, grants sovereign powers to the Australian Parliament to create its own money supply debt free. Debt free money is the equivalent of God's Grace in finance and economics. It frees mankind from oppression by his fellow man.

Pondering this, a year or two ago I wrote to Sir Harold Knight in his capacity as Chairman of the Reserve Bank of Australia advising the government on the level of interest charges amongst other things. I asked, could he tell me of any instance where money servicing the needs of the Australian community was created debt free? In his reply Sir Harold chose to ignore the question. I wrote again with similar result.

The Australian constitution and banking system have been destroyed by servants of Satan. Perhaps Christian lawyers and bankers can restore its Christian intent.

Yours Sincerely,
Edward Rock.

Sunday trade

Dear Sir,

You will have noticed that permission for Sunday trade has been met with shouts of silence from the churches.

It is the community that will lose when it loses Sunday. The first losers are the children. Once their parents were home with them on Sunday, now they will be deprived of their company. The one glorious day when their parents had time for them is gone. Adults running their own business will tend to take no time off, with mounting strain. This indicates a future of mental instability and increased criminality — bitter wages for seven-days-a-week sweat.

The loss of Sunday is even worse for the whole society because the people lose that pause that slowed their pulses and balanced their tempers. Even in decades of industrial oppression nobody in England worked on Sunday so that the whole community cooled down once a week.

Sunday has been ours for centuries, promoting sanity. Now by allowing small businesses to open on Sunday we are throwing away something of priceless value, like taking a piece of furniture to the dump before realizing it is an irreplaceable antique.

Yours sincerely,
Elizabeth Knox.

We are indebted to our readers for continuing to send us their incisive and helpful letters. However, for reasons of space we now request that you keep correspondence to 250-300 words in length. Because editing of a personal response presents itself to us as an 'interfering', and therefore slightly onerous possibility, letters in excess of 300 words may not be published, but returned to their authors. Ed.

Dear Sir,

QUESTION: What would make a minister agree to marry a man he has never met before, who does not attend any church, makes no profession of faith, does not live in his parish with no opportunity for further contact, at three days notice?

ANSWER: The man would have to be rich. SALEUO II

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Michael Green addresses himself to the Biblical material about Satan and evil and, in particular, to the guaranteed downfall of Satan. Since Christians are continually engaged in a spiritual warfare this book is of great importance and we thoroughly recommend it.

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