

Matthew Beaso, Bishop of the United Church in the North Solomons Province, Papua New Guinea plans to continue Bible translation work alongside his other duties.

During his 11 years incumbency as a minister in the Papua New Guinea Highlands he had appealed to Wycliffe Bible Translators to provide a translator to work in his Petats language spoken by 2,000 people on Buka Island.

Translator Jerry Allen, working in a neighbouring language, challenged him to do the job himself.

Accepting it as a God-given responsibility, he attended the first SIL National Translators' course in 1973.

He was elected bishop after translating over half the New Testament into Petats. He hopes to complete the translation assisted by Jerry Allen.

Other PNG nationals translating the scriptures have been trained and are receiving help from Wycliffe consultants, and several New Testaments are almost completed.

BISHOP TRANSLATES BIBLE



MOTHER TERESA GOOD NEWS BIBLE



Mother Teresa, the 1979 Nobel Peace Prize recipient recently visited the Indian capital of Delhi. Dr. J. Hala, Vice President of the Bible Society's North-West Indian Auxiliary congratulated Mother Teresa for being awarded the Nobel Prize and presented her with a copy of the Good News Bible.

In response to the presentation, Mother Teresa said, "The Bible Society is doing a wonderful job. I follow it."

NEW ARCHDEACON



The Rev. Philip N. Oliver (44), Director of the Anglican Information Office, has been appointed Archdeacon of Sydney and Cumberland in the Diocese of Sydney. He will take up his new appointment on July 1.

In announcing the appointment The Archbishop of Sydney said that Mr. Oliver has had the double background experience as a parish clergyman and as an administrative officer and his appointment would free Bishop J. R. Reid from all duties as an archdeacon.

British C.M.S. head in Sydney

Canon Simon Barrington-Ward, British Secretary of the Church Missionary Society will be the guest speaker at the N.S.W. Churches' Mission and Evangelism Celebration in St. Andrew's Cathedral, Sydney on Sunday June 1st at 2.30 p.m.



Canon Barrington-Ward is in Australia as a delegate to the World Council of Churches Mission and Evangelism Conference in Melbourne from May 12-25.

This historic June 1st gathering will bring together representatives of 16 N.S.W. Churches. The 16 participating churches have invited their congregations to share in this celebration of the mission and evangelism work of the Christian Church.

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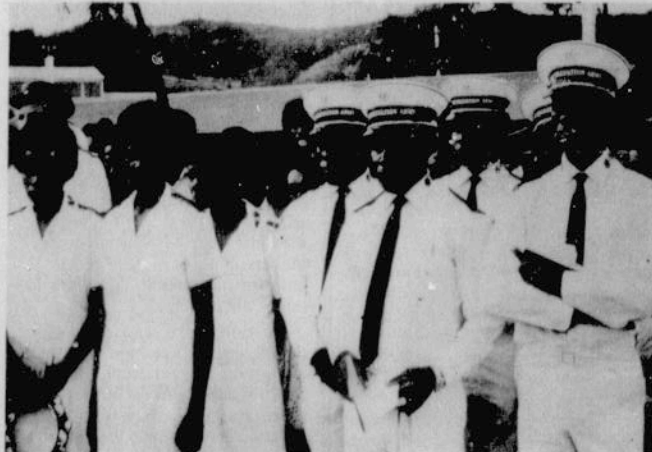
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TO SPEAK IN OTHER TONGUES



The Salvation Army College is an adult training centre for nationals who display a degree of leadership potential. Curriculum at the college is designed to encourage student development in management skills and a large part of the training centres around the learning of languages.

The Australian Council of Churches has made a grant of \$8,500 towards the cost of purchasing language teaching equipment for the Salvation Army College in Port Moresby, Papua New Guinea.

The grant was made in response to a request from the Eastern Territory of the Salvation Army for Assistance in purchasing a language learning laboratory system. The system allows the teacher to silently monitor any one of the 10 students, initiate two-way communication with selected students or all students and add personal communication to that of pre-recorded cassettes.

The Australian



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DOING THE RIGHT THING



Ruth Gledhill (front row), of St. Matthew's Anglican Church, Manly, is "doing the right thing" ... making a Vietnamese family welcome in a new land. In the background is Pam Reynolds of the Anglican Home Mission Society's "Community Settlement Scheme", which arranged for the family to be brought to Australia and cared for. This project is under the direction of Sydney Anglican H.M. Society's "Care Force".

photo Ramon Williams

"Zimbabwe only because of W.C.C." Don Dunstan



It is not enough for the churches simply to pass a resolution and make a public statement on Racism in Australia. That was the sort of thing that the churches were doing internationally before the World Council of Churches' 1969 Consultation which led to the launching of the Program to Combat Racism.

Mr. Don Dunstan made this plea to the churches last week at the

Australian Council of Churches' Consultation on Racism.

Representatives of five ACC member churches from all States of Australia attended the 4 day Consultation on Racism held at Wahroonga, Sydney. The consultation was held at the request of the Anglican Church in Australia to enable Australian churches to participate in the current worldwide process of review of the WCC Program to Combat Racism.

Recalling his experience as an Australian delegate to the 1969 Nottingham (London) Consultation, Mr. Dunstan claimed that there a decision was taken on behalf of the churches which effectively changed the style of their involvement in the world-wide problem of Racism.

"There," he said, "the church was challenged by the coloured delegates to stop making pious noises about Racism and start doing something effective about it."

"In support," he said, "the WCC set up the controversial Program to Combat Racism. I believe that the vindication of the WCC's actions in this area is already obvious to us. The solution which has come in Zimbabwe could not have come without the Liberation Movements and the kind of support which the WCC gave to them. If the WCC had not given assistance at every level that it did we would not have seen the successful conclusion which I believe we have seen in Zimbabwe today."

'Hot Potato' Evangelical-RC Liaison:

Evangelicals are going to have seriously to reconsider their links with other Christians, particularly with Roman Catholics, the Rev. Michael Cole, Chairman of the Evangelical Alliance, said at the end of the National Congress on Evangelism held at Prestatyn, North Wales.

It was one of the most important issues to emerge from the congress, said Mr. Cole, who is Vicar of Woodford Wells, Essex. He was supported in his views by one of the main congress participants, the Bishop of Norwich, the Right Rev. Maurice Wood.

"The central dominance of the living Lord Jesus Christ is the

touchstone which draws a wide variety of Christians together," said the bishop. "This congress in passing mentioned Roman Catholic friends with which people were doing Bible study, and enjoying home groups. And there were quotations from the Vatican Two Council which would have raised a lot of evangelical eyebrows 20 years ago."

"It is plain to me that the link between the Church of England and Roman Catholics seems not to be at the Anglo Catholic and Roman Catholic point in the Church of England, but at the evangelical and the Roman Catholic point."

Mr. Cole believed that Evangelicals would have prayerfully to research this issue — "which, by its very nature, is a hot potato. But what's been happening in the past ten to fifteen years among Evangelicals and Roman Catholics, and what is happening now, is going to produce a new and certainly different regard for one another."

Moore College Library

On other pages

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Unity only way for all says World Vision.

page 3

Praying priorities in reverse

page 2

Come over and help us ... with old books

Visiting Sydney at present is the Director of Ambassador for Christ, Fiji, Mr Narayan Nair. During an interview with him it was revealed that theological books and Bible study material are urgently needed for the proposed library facilities at the Bible College for Evangelism in Lautoka, Fiji, of which Mr Nair is the founder.

Many times a minister or lay person may have extra or discarded, evangelical commentaries or study aids. Here is one way in which they could be used by an endless number of students, training to be evangelists amongst their own people.



He has his L. Th. and is headed for a Master's Degree in Theology. He also already holds a master's Degree in Pharmacy. His business management prowess has resulted in financial support for the Bible College coming from the take-away food business, located in the main street. Named "Speedy Takeaway", after Mr Speedy, a New Zealander who helped finance the venture, it is a small business with a small staff but a large potential for a wide ministry. "Christians visiting Lautoka, Fiji, as tourists, would have no difficulty finding the shop and would be welcome to come and visit the work", said Mr Nair.

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EDITORIAL

Praying priorities in reverse

The Lord's prayer or better the disciple's prayer, for it orders the priorities of the followers of Jesus, provides an excellent yardstick by which we can measure trends in present evangelical Christianity.

By reversing the order of the petitions we have a possible picture of evangelicals in the 80's under the influence of the existential or experience-centred and need-centred Christianity.

Is not our order of concern 'Do not bring us to the test, Forgive us our sins as we forgive those who sin against us, Give us day by day our daily bread, or our bread for the coming Day, Your kingdom come?' Luke 11:2-4.

Is not our meaning one where we call upon God firstly not to bring us to the test in terms of the pressures of life that may be too much for us?

Is our second concern in order of priorities related to the past in terms of forgiveness of those sins which come from the past and create present problems as a conscience that will not quieten?

Is not our next concern either for our material prosperity or spiritual nourishment not running out — however you would interpret that petition?

And lastly is not our concern, if we have any time left in a rat race that we seem to be basically happy with, for the kingdom, preferably by way of financial payoffs or large but basically impersonal projects and undemanding ones in terms of our time and any personal involvement? Does a committee membership or numerous committee memberships fulfil the requirements of this petition?

Existentialism or experience centred Christianity will always read into Biblical categories existential meanings.

Does this mean that although we pray the petitions in the order Jesus gave, our lives and ambitions as Christians start with ourselves?

As Australians we have become a country centred in itself and wealthy enough to pay others to do the dirty work for us. There is a growing retreat into ourselves, our families and we are content to live like that. "Who is my neighbour?" is a question we might find difficult to answer even if we know his name. That trend to simply live for ourselves and our families has had the effect of changing the direction of Australian life and its impact has been felt on the evangelical scene.

It is not isolated to 'lay' people. It is possible to run a successful ministry, i.e. to keep the people happy, free from anxiety, and spiritually fed and forgiven, and lack the priority of and wide vision of the Kingdom of God. Does our concept extend outside parish, diocesan and denominational boundaries as even Australian Christianity?

We may be critical of the W.C.C. in its understanding of "Thy Kingdom come" at the present conference in Melbourne. The final or fundamental issue is not one of how others conceive the concept.

What is important is whether we have been gripped by the great vision of the Kingdom of God to the point that it really is the first issue for us.

If you cannot conceive that you might be praying the Lord's prayer in reverse, then take note of the order of your daily praying and what ascends first to the throne of grace. What is foremost in our minds is that which has gripped us and consciously and sub-consciously determines the ordering of priorities.

The reign of our great God and Saviour Jesus Christ is that which gripped the mind of Jesus and He expected it would also grip the hearts of His disciples. Evangelical or Gospel Christianity cannot be called that if it settles for a different order of priorities! It does not matter in the end what we call ourselves. It is whether God himself will finally put upon our lives the tag 'evangelical' that really counts. The order of our priorities as reflected in our prayers should give us some idea how it will turn out. The urgent need is to live and pray seeking first the Kingdom of God.

MAINLY ABOUT PEOPLE

MELBOURNE

BERGER, The Rev. Jeffrey. Assistant Curate at Ferntree Gully to Priest-in-Charge of Warrandyte/Park Orchards.

GLASS, The Rev. Geoffrey. Assistant Curate East Frankston to Priest-in-Charge of Lancefield/Romsey.

SYDNEY

Rev. W. A. Clint died 21st April.

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Leaving from Melbourne on August 23rd this 26 day coach tour travels via Sydney and Brisbane to Cairns and return with little duplication of route. The generous sightseeing includes visits to Hayman, Daydream, Green, Magnetic and South Molle Islands and a cruise through Whitsunday. This is a good value tour priced at \$1,275 from Melbourne; \$1,018 from Sydney; and \$721 from Brisbane.

2. A.C.T.S./SM TOURS VISIT CHINA 1980 TOURS

1. Departing July 5th — 22 days — Hong Kong (4 nights); China (17 nights) visiting Kwangchow, Sian, Peking, Changsha, Kweilin. Group limited to 24 members — Leader Mr. Tom Paterson — former Director Road Transport in the Commonwealth Department of Transport. PRICE: from Sydney \$2,485
2. Departing 23rd October — 22 days — Hong Kong (3 nights); China (16 nights) visiting Kwangchow, Hangchow, Shanghai, Chengchow, Peking; and Manila (2 nights). Group limited to 24 members. PRICE: from Sydney \$2,417.

3. GRAND TOUR OF BRITAIN

Departing August 1st we spend 30 days touring in Britain — Devon/Cornwall, Wales, England and Scotland with visits to the Isle of Skye, Iona, Edinburgh Military Tattoo, with a 4 day stop-over in Kuala Lumpur/Singapore on the return journey. Leader: Rt. Rev. G. A. McC. (Pat) Wood. PRICE from Melbourne or Sydney \$3,629.

4. LANDS OF THE BIBLE TOUR

Departing on August 5th we spend 11 days in Israel, 9 days in Greece including a 3 day cruise, and 6 days in Rome/Pompeii/Sorrento. Our Leader is Mr. John Pocock of the Christian Missionary Alliance in Canberra, and the tour price is \$2,825 from Melbourne or Sydney.

5. VISIT ALICE SPRINGS AND THE RED CENTRE

Leaving on 17th September by air to Alice Springs with liberal local sightseeing before returning by coach via Victoria Downs, Coober Pedy, Port Augusta, Flinders Ranges, Broken Hill, Mildura and Narrandera. An alternative is to travel to Alice on one of the final journeys of the Ghan.

	Melbourne	Adelaide	Sydney	Brisbane
By Air to Alice Springs	\$859	\$734	\$ 888	\$ 983
By Rail to Alice Springs	\$948	\$775	\$1002	\$1110

6. U.S.A./CANADA TOUR

We leave by Pan Am on September 5th with Tom Paterson for Honolulu, then on to Canada, through the Rockies, to Salt Lake City and Yellowstone National Park, to Toronto and Niagara, then Montreal, New York, Washington, New Orleans, Phoenix, Grand Canyon, Las Vegas, Los Angeles, Disneyland, etc. This 37 day tour is good value at \$3349.00 from Melbourne.

7. BEST OF TASMANIA TOUR

This popular tour leaves on 5th October and we spend 11 days touring Tasmania visiting the most interesting places. All meals (except one lunch in Hobart) are included. PRICE: from Melbourne \$679.

8. SOUTH EAST ASIA TOUR

This tour is a little unusual. We leave on October 6th and spend 2 nights in Singapore, 5 nights in Burma, 10 nights in Thailand, 4 nights in Nepal and 4 nights in Hong Kong. There is liberal sightseeing and adequate free time, with an optional Flight over Mount Everest. Our Leader is Mr. George Glazier, President of the N.S.W. Branch of the Pocket Testament League, and the price is \$1990 from Melbourne or Sydney, and \$2014 from Brisbane or Adelaide.

9. WEST AUSTRALIA AT WILDFLOWER TIME

Our 18 day tour leaves on 20th October and all travel is by coach apart from 2 nights crossing the Nullarbor by train one way. This is one of our most popular tours and the prices are — from Melbourne 1st rail \$1111 (2nd rail \$1070); Adelaide \$984 (\$943); Sydney \$1143 (\$1077); Brisbane \$1253 (\$1187). Concession for Pensioners available.

10. NEW ZEALAND IN THE SPRING

During October we will repeat our popular 18 day tour of both islands of New Zealand, with an optional extension to the Bay of Islands. Prices are from Melbourne \$926; Sydney \$901; Brisbane \$921.

11. OBERAMMERGAU 1980

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The Church in Zimbabwe Confident

"We have been praying continuously for our country and our government and for the forthcoming elections, asking God that his will for our land would prevail.

"On the morning of March 4th, the day on which the election results were to be announced, Christians of every denomination gathered in their different churches for prayer. We accept the outcome of the elections as God's plan for us, and will carry on with our work." The Reverend Abraham Louw, who spent his whole ministry of 44 years in Rhodesia.

Reconstruction and the re-organization of the Church after the years of war may prove an arduous task. The toll of the past is heavy. More than 100,000 children have been prevented from attending school. Many buildings have been burnt down and farms have been abandoned. Approximately 75% of the expatriate missionary force has left the country the past few years. Fifty missionaries — among them Dutch Reformed missionaries — have been killed; 80% of all mission stations and hospitals were either closed down or destroyed. An unknown number of African Christians died as martyrs to the faith.

But in spite of everything, the church is confident that it will be permitted to play a significant role in the life of the people of Zimbabwe.

A long tradition

Christianity in Rhodesia already has a long tradition behind it. During the

seventeenth century Roman Catholic missionaries travelled to what was later to be known as Zimbabwe, to proclaim the good news of Jesus Christ to the people.

During the twentieth century the Roman Catholic Church has grown into a large community with thousands of members in urban as well as rural areas.

The first Protestant missionary to enter Rhodesia was the well-known Robert Moffat who visited the area as early as 1829. Thirty years later a permanent mission of the London Missionary Society was established (1859). For three decades the LMS had to man the field alone, till 1890 when three other overseas mission societies arrived in the country, the Church Missionary Society, the Methodists as well as the Salvation Army.

Today the Anglican Church, which has grown from the CMS's work in the past 90 years, constitutes the largest single denomination in Zimbabwe. Many other agencies and churches arrived on the scene during our century, among them Baptists, Presbyterians, Pentecostals, Seventh day Adventists, etcetera.

"It is too early to determine what the official policy of the Zimbabwean government towards the Churches will be," the Rev. Louw concluded. "But we are grateful to be allowed to live in Zimbabwe during these important times, and we would very dearly want to discover the will of God in our situation and to live accordingly."

R.E.S.

Unity only way for third world and us

If Christians are to be really effective in relieving the suffering of God's oppressed and spreading the Gospel of Christ, then they have to seriously examine their commitment to unity within the Body of Christ.

World Vision's media director, Mr Peter Philp, believes that Christ is showing His Church, through the medium of the Third World, that unity is the only way.

Peter Philp has just returned from a three-week visit to South and Central America, where he examined World Vision's community development projects, and relationships between churches in regard to their co-operation against the evils of oppression and injustice.

"Overseas aid agencies can play an important role in supporting the local communities, but it is the Christian Church in these countries which must provide the dynamic lead in bringing about change. In some areas the churches are very active, but their effectiveness is limited by their disunity."

He says that in most of the countries he visited, Christians are pre-occupied with past bitterness between themselves, and are not ready to take seriously the Gospel message of love and forgiveness.

"Because they are not one, as Christ was with the Father, they are seen in the world as competitors and are being used by the world", says Mr Philp.

"Bishop Pellecer, a Guatemalan bishop, told me how the authorities felt threatened when a section of the Church went out to serve the poor. They looked for a way to discredit these Christians. It wasn't hard for them to see how they could use the disunity among the church. The Bishop told me that Government officials managed to isolate conservative Catholics by striking the fear of communism into them.

Anybody who works that closely with the poor must be a subversive. The authorities, knowing that the evangelicals were a struggling section of the church, were successful in buying some of them off by promises of land and other privileges."

An effective ministry that brings development to the total man becomes retarded Christians are divided by fears and suspicions.

"In Latin America I saw exciting ministries being carried out by Catholics and Evangelicals. If they had not been so separated and could have shared their special gifts, the overall Christian ministry and witness would have been much more dynamic. It seems to me that Christ has given His Church different gifts so that the can be shared together. So that one group will need the other. So no one is greater than the other. I'm sure He is calling His church together, not in union, but in unity, so that the Church can go out and serve the oppressed better both spiritually and materially."

Peter Philp says that Pope John Paul 11 has called on the Catholic



Church to evangelize the world, but as one Catholic bishop said, "The Protestants have got a special expertise in this area and we should be listening to them." A Baptist Pastor in Brazil told Peter that it was the Catholics who were doing most of the ministering to the poor in the slums.

"Instead of the competition, if Catholics, Evangelicals and Pentecostals could co-operate, still within their own traditions, what a greater outreach into a needy world could be made for the Kingdom."

We shouldn't get uptight with words like ecumenical, which some people call a dirty word.

Let's talk about the Body of Christ coming together, and let no section of it decide who is a member and who isn't. That is the prerogative of Jesus Christ.

While people concern themselves with seeing one group as a threat, or too fundamental, or compromising, or whether a group is really Christian, others are suffering and are not being fed spiritually by the Word of God," says Peter.

The World Vision media director believes that we in Australia must take the unity question more seriously and open ourselves, not only to those Christians who think the same way as we do, but to everybody who professes Jesus Christ.

— WORLD VISION

Can You Take Your Family To See It?



Little Miss Marker

Who can resist the formula? Little, wide-eyed girl abandoned in a betting shop as security on a loan. Tight-wad owner (Walter Matthau) forced to take her in.

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The highly entertaining answers are wrapped up in this brilliantly filmed 20's period piece.

If you are inclined to take your children (under 10 years) make sure you discuss what pressures cause fathers to commit suicide and the fact that what happens to an abandoned child is not always as palatable as shown in the movie.

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Most say ten are still in



"Even though some people in the street may have trouble remembering the entire Ten Commandments, recent surveys in English speaking countries indicate a deep respect for the Ten Commandments", said Mr Nile. For example: 93% agreed that the moral teaching of the Ten Commandments should be observed. 92% agreed that they provide a sound guide for people today. 86% agreed that they should be taught in State Government Schools. 78% agreed that Sex Education should be based on traditional values in line with the Ten Commandments. McNair Surveys Ltd, May 1979.

The 1980 Ten Commandments Educational Project was launched by Hon. Milton Morris, M.L.A., Chairman of the Advisory Committee of the Australian Federation of Festival of Light—Community Standards Organisations (FOI/CSO) recently at a Media Luncheon Reception in the Sydney Wesley Uniting Church Centre.

"The aim of the Ten Commandments Educational Project is to promote the Ten Commandments as basic unifying minimum standard of morals and behaviour for the multi cultural society of Australia so as to improve our quality of life", said Rev. Fred Nile.

100 years ago — Extracts from Church Record 1880

TRAINING MEN HERE THEN CAMBRIDGE

The Bishop Pearson of Newcastle discussed the future supply of clergy for the diocese. He pointed out that a high intellectual standard should be set for candidates for the Ministry. He "strongly advocated the plans of the sons of members of a synod becoming Ministers of the Church of England, by being first well trained here at Moore College or St. Paul's and then sent to Cambridge." Whether such a plan will be found feasible or not may be doubted, but it is at least a good sign that the priest bishop is dissatisfied with the method that has heretofore largely obtained in the diocese, that of ordinary catechists who have not received any systematic training further than that which the overworked clergyman in whose parish they were labouring could afford them.

EDUCATION ONLY SECULAR WHEN...

On the education of children Bishop Pearson took an especially satisfactory ground. He recognised that mistake that the Colonial Government has made in discouraging local denominational zeal, and in excessive centralization of power in a Minister of Education residing in Sydney, but he pointed out that it was incumbent upon churchmen — not on the clergy only, but on the laity also — to use their privilege of teaching in the Public Schools. "They did not dare leave undone the Chief Shepherd's work in the feeding of his lambs, simply because they could not do it in their own way." "The Public school system was only a secular system when it was allowed to become secular, and that must not be." This is what we all need to remember, and what every clergyman is bound to lay before his congregations, that in some way or other the children in

every Public School must be taught the truths of Religion. We have this privilege now, and we should gladly use it.

BEGINNING OF APPRENTICESHIP TRAINING

The "working man" of the present day is a highly favoured individual. Everyone seems bent upon serving him and promoting his interests. The scheme which has lately occupied the attention of many, which proposes to give a technical education to young mechanics and others, we cordially approve of. The "Working Men's College" in connection with our local School of Arts is now an established institution, and is working admirably. Lectures are given every week, which are largely attended and much appreciated by those whom they are intended to benefit. Classes are formed with a view of giving apprentices a theoretical knowledge of the trade which they are learning. A conference, inaugurated by the "Trades and Labour Council," of New South Wales, was recently held in the College-hall of the School of Arts. The conference was presided over by Sir Henry Parkes, and attended by some of our leading men, who took a hearty interest in the proceedings. The attempt is being made to secure the recognition of the institution by the Minister of Education, and to bring it under his care. But Sir John Robertson does not quite see how it can be managed.

S.A. "OCCUPY"

Salvation Army Bulletin — General Booth hears from Mr. Railton, at Philadelphia — "We hope immediately to occupy Germantown, 25,000 population, besides two districts of this city. We commence noon-day prayer-meetings tomorrow in large room close to headquarters. Nineteen have already volunteered to go as officers."

Assassinated Liberian President Ex-Baptist World President

Newspapers around the world carried the news that, on April 12, the Liberian Government was overthrown by a military coup, and President William Tolbert was assassinated. He was shot three times in the head after a group of rebel non-commissioned officers broke into his palace in Monrovia at 1 a.m. on the Saturday morning.

Dr Tolbert had ruled Liberia, Africa's oldest republic, since 1971. He was a tremendous figure among the black African nations and well respected in Western countries.

BWA President

He was President of the Baptist World Alliance, 1965-70, and in addition to his duties as head of State

+

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The Secretary, Covenant Christian School Association Ltd., Post Office, Frenchs Forest, NSW 2086.

was pastor of a small Baptist church in Monrovia.

According to current statistics there are 202 Baptist churches in the country, comprising 44,595 church members.

Reports indicate that there has been general disquiet in the capital, Monrovia, since an opposition party had called for a general strike to topple the President. The party had been banned and leaders imprisoned on several charges, according to official reports.

In addition to the killing of President Tolbert, his son is reported as beheaded, and two senior ministers, including his son-in-law, shot. Media reports state that former officials would stand trial on a number of charges including corruption, treason and violation of human rights.

The press also stated that the President's wife, Victoria, had been arrested.

Mr F. J. Church, O.B.E., President-General of the Baptist Union of Australia, is the Liberian Consul in Australia.

New Life

PROPERTY MANAGERS

Church youth organisation requires a Christian couple for position at Blue Gum Lodge conference centre at Springwood. Duties include cooking, cleaning, maintenance, gardening, property supervision. Accommodation provided. Salaries total approx. \$11,000 p.a. The successful applicants would be committed Christians and affiliated with a church congregation.

Applications in writing to: Administration Manager, Anglican Youth Department, St. Andrew's House, Sydney Square 2000.

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Administering Archbishop's Winter Appeal and Overseas Relief Fund, and publishing activities.

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The applicant should be a church person who would be in genuine sympathy with the doctrine and activities of the Anglican Church.

Applications should apply in the first instance to the Right Rev. J. R. Reid, P.O. Box Q190, Queen Victoria Buildings, Sydney 2000, and mark correspondence "Confidential".

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EVANGELICAL CALL TO SIMPLIFY LIFESTYLE AND END INJUSTICE

A strong challenge to Christians in the West to simplify their lifestyle and take political action to change unjust trade and economic structures has come from the first International Consultation on Simple Lifestyle, held at Hoddesdon, Hertfordshire, from March 17-21.

The consultation was sponsored jointly by the Lausanne Theology and Education Group of the Lausanne Committee on World Evangelisation, under the chairmanship of the Rev. John Stott, rector emeritus of All Souls, Langham Place, London, and the Unit on Ethics and Society of the Theological Commission of the World Evangelical Fellowship.

It attracted nearly 80 delegates from 27 countries for four days of intensive discussions.

Dr Donald Hay, senior lecturer in economics at Jesus College, Oxford, who delivered a major address on 'Christians and Economic Justice', accused Christians who accepted the present imbalance of trade between rich and poor countries of 'acquiescing in sin'.

He criticised Western governments for discriminating against goods from developing countries, failing to maintain international food stocks and setting targets for development aid too low. He also called for governmental action to curb the activities of multinational companies.

Responding to Dr Hay's paper, Professor Israel Katoke, a Tanzanian working with UNESCO in Senegal, urged those from the West not to ignore inequalities in their own

countries and those in developments.

Dr Ronald Sider, Professor of Theology, Eastern Baptist Theological Seminary, and author of the book 'Rich Christians in an Age of Hunger', gave the keynote address as co-ordinator of the consultation.

'The affluent Christians of the world face an urgent crisis of conscience,' he said. 'One quarter of the world's people enjoy material prosperity unheard of in human history. But they partake of this unprecedented affluence in a global village where another quarter of God's children face grinding poverty and three-fifths have never heard of Jesus Christ.'

'Lest the rich of the world slip slowly into a numbing indifference that destroys the soul, the worldwide body of Christ must issue an urgent summons to sacrificial sharing of ourselves and our abundance with the poor and oppressed, and with the unevangelised billions.'

Every affluent congregation must ask itself what was a faithful economic lifestyle for it at this point in history, he said. Affluent Christians needed gentle, courageous assistance and admonition from Christians in context of poverty, both legalism and individualism must be avoided.

To illustrate the application of these principles to particular situation Dr Sider listed guidelines on the salaries, lifestyles, travel and offices of evangelical leaders and the justification for church building programmes.

KESTON COLLEGE

WEDDING "SOVIET STYLE"

In the drive to replace traditional and religious ceremonies by "new Soviet rituals", the Tallinn University of Atheism is offering special courses for toastmasters for weddings.

The rite of ceremonial registration was established by the registry office long ago, and the staff of registry offices usually conduct the marriage ceremony "with sincerity and sensitivity". However, wedding receptions are all too frequently nothing more than an exercise in excessive eating and drinking for lack of proper organisation by a suitable toastmaster. In the old days, says the paper, the toastmaster would simply be a relative, friend or colleague who did not always possess the "wit, imagination... and suitable level of erudition and culture" to steer a wedding reception along the lines necessary to ensure its success.

22,400 HOURS

The German Evangelical Alliance reports that during the past three years, members of the Baptist church in Glauchau near Karl-Marx-Stadt spent 22,400 voluntary working hours in their free time, building a new church. It was planned and financed almost entirely by the members of the church, and includes an assembly hall with 150 seats several rooms for various church activities (Sunday School etc.) and an apartment for the pastor. The new building had become "necessary and possible" as a result of town reconstruction measures.

ALLEGIANCE, W.C.C. GRANT

The church in the German Democratic Republic cannot accept dialectic materialism, but it is equally wrong to reject totally the society in which in lives and works, said D.

Hans-Joachim Fraenkel in a recent interview with *idea*, the Information Service of the German Evangelical Alliance.

Fraenkel, a former bishop of the Protestant churches in the Goerlitz diocese in East Germany until last autumn, states that Christians must refuse to pay allegiance to an atheist state, as such a state denies Christ as the head of the Church.

Fraenkel also states that the WCC's special fund to combat racism needs reviewing. Siding with the Protestant church in Germany (EKD) on this point, he feels that the money given to the Rhodesian Patriotic Front 1½ years ago was a political decision that a body representing churches was not authorized to make.

Bishop Hans-Joachim Fraenkel is now living in the Federal Republic of Germany.

RELEASED

VALENTINA PAILODZE, A Georgian human rights activist and Orthodox Christian, was allowed home early from exile in Kazakhstan. She was arrested in November 1977 and sentenced in October 1978 to one year's detention in camp and two years' exile. She was due for release in autumn 1980, but USSR *News Brief* reports that she was released in January.

VASILII BARLADYANU, an Eastern Rite Catholic and former lecturer in art history at Odessa University, completed a three-year labour camp sentence on 2 March 1980. The sentence was imposed for distribution of documents of the Ukrainian Helsinki Monitoring Group. For a time Peter Vins was sent to the same labour camp as Barladyanu, and they were reported to have become good friends. (see KNS Nos. 36, 40 and 56).

German Church Aids and Abets Aborigines

The Evangelical Church of West Germany has made a grant of A\$25,000 to the Broome Regional Aboriginal Medical Service in Western Australia.

In making the grant, the Asia Secretary for Bread for the World, the Church's aid and development department, Dr Helmut Gundert, said the grant was made "as a sign of solidarity and as encouragement for other donor agencies as well as for the Australian Government."

This is the second grant to the Broome Medical Service by the Evangelical Church, West Germany's largest Protestant Church. The first grant of approx. A\$30,000 was made in April last year.

The letter to the Broome Aborigines expresses the hope that the grant might "serve to get the cause more widely known and, eventually, to channel some of the community resources into your work."

A.C.C.

ASSOCIATE STATE DIRECTOR

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Scripture Union,
129 York Street,
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COORPAROO: St. Stephen's, Brisbane, Crn Cavendish and Chatsworth Roads. Visitors welcome. 7.30am and 9am Holy Communion. 7pm Sunday at Seven. Rector: Rev Ken Baker.

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Positions Vacant

STOREMAN required for Self Service Store located in the Aboriginal Township Numbur on N.T. side Gulf of Carpentaria. The position offers opportunity to gain experience in all aspects of a retail general store. Married man preferred and attractive accommodation available. Active Church affiliation essential. Please write with Ministers and other references to: Church Missionary Society Aborigines Dept., 93 Bathurst St., Sydney. Phone 233 3711.

Accommodation

TO LET: Small furnished cottage at Kiama to Christian family available early June — reference from applicant's minister or religion. Phone (042) 32 2128.

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The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

FOR SALE: Gulbransen Electronic Organ as new paid \$2500 will accept \$1800. Phone: 81 4914

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LETTERS TO EDITOR

Dear Sir,

Does Geoffrey Holt (Letters 5.5.80) misunderstand the Home Mission Society Ad. to which he objects?

I can only say that in the Society we thank God that He has put it into the hearts of people to leave legacies to help its work. A legacy in a will made today will be income to the Society in "decades to come" when the person dies!

Legacies received in 1980 are enabling expansion of the Society's caring ministries.

How does this "perpetuate property difficulties" of the Church in Sydney Diocese?

Robert Fillingham (General Secretary — H.M.S.)

Dear Sir,

Does Mrs. P. Creasey ("Letters", April 21) believe that Jesus came to save all sinners except homosexuals?

Does Lesley Hicks ("Reviewing the Film Reviews", April 21) believe that one can adequately review the reviews of a film that one has not seen?

None of my Christian friends who have seen "Monty Python's Life of Brian" believes it to be blasphemous. Nor can it seriously be described as "the archetypal bad taste film". On the other hand, it does contain much foul language, which many Christians would find offensive.

I believe that everyone has the right to avoid seeing the "Life of Brian" if they think that they will find it blasphemous or offensive. But no one has the right to accuse it of blasphemy without having seen it for him or herself.

Yours sincerely,
Richard Clarke,
Lane Cove.

Dear Sir of Church of England

In view of its affiliation to the ACR (The Church of England) and the fact that it is a "whole" for Divine worship, it is a "whole" for Divine worship. As Christians we are under a New Testament, but to label ourselves as a "New Testament Church" (as many) is an overt rejection of the 39 books of the Old Testament and the only Bible which has been passed and, in its own right, is the Bible of its own people. It is a "whole" for Divine worship.

With today's frightening possibilities in the Middle East, it is a great consolation to know that the Christ who was in the "cloud" which led the children of Israel through that "waste, howling wilderness" will also lead our Christian Israel through the wilderness of this nuclear world.

Few would envy President Carter's job at this time. Described in Newsweek as a "New Testament Christian", it was suggested that in dealing with world crises, he would be more effective if he drew his inspiration from the Old Testament.

Certainly, there are any number of magnificent and stirring passages for a world leader, but one would expect him to stop short at the realism of the Impeccable Psalms, yet as Hubert Richards explains (New Bible Dictionary) "The Victory of God cannot be had without the crushing of evil. It is an absurd sentimentality to want the one without the other."

God has said, "Vengeance is Mine; I will repay", but the question is, are we to sit around mouthing platitudes while evil flourishes? The Jesus of the Gospels was no weakling. He berated the scribes and Pharisees with many Woes and His Parable concerning those that would not have Him to reign over them, He commanded "Bring hither and slay them before Me."

Yours sincerely,
(Mrs.) P. Creasey,
Clontarf, Queensland.

Dear Sir,

I am endeavouring to find out what happened in New South Wales' Scripture classes throughout this century and this letter is an appeal to readers to write to me with details of their experience of Scripture in State Schools as children.

The following points are important: Was it a minister or lay person who taught you? Did you sing hymns or choruses? Did you say any prayers and did the Scripture teacher say any? Did you have moral, Biblical or other stories? Did you have exams or prizes? Did you do book work? Were you taught the Creed and the Commandments? Which lesson aids, such as flannelgraphs, were used, if any? Any other interesting points would also be appreciated. However, it is essential that I know which years you had this Scripture instruction so that I can identify what happened during various periods of the century.

Hopefully over 2,000 people will respond. This should give me a valid sample and an awful lot of work. When replying, write to the following address Board of Education, Diocese of Sydney, P.O. Box A287, Sydney South 2000.

Yours sincerely,
T. R. Smith,
R. E. Consultant.

WHAT A WORLD

TRIUMPHANT FUNERALS

Lesley Hicks



Today as part of a sad but warmly grateful congregation I attended the funeral of a very dear older friend. She died suddenly in the midst of an active, prayerful life. There was a theme of thankfulness and certainty in the service, and I described it later to our twenty-year-old son as triumphant.

"It would have to be triumphant", he said. "She was a triumphant person." I saw his point, though it was not the obvious adjective to describe her. Loving; yes; gentle; thoughtful of others; strong in faith and in faithfulness — an utterly reliable prayerfulness; full of joy — and yes, in Christ, triumphant. So we will indeed thank our God upon every remembrance of her.

I remember another woman of prayer, whose death occurred during our annual parish Christmas gathering. In the adjoining hall the municipal choir was practising "The Messiah". As the announcement of her death was made, the Hallelujah Chorus was ringing out in the background, and nothing could have been more appropriate.

Yet dear to me as these godly older women were, I did not live with them; I am just one of the hundreds whom their lives touched and blessed.

BOOKS ON GRIEF

The deepest grieving belongs to those closest to them, and however rich the thankfulness of a truly Christian funeral, the long haul of loneliness and missing the loved one remains. Books like C. S. Lewis' "A Grief Observed" and the recently published "Kathleen" by E. M. Blaiklock express to an intense degree the longterm, slow-healing loneliness of grief at the loss of their wives. The facts of faith were there, but feelings remained stubbornly desolate, with no triumph assumed to satisfy those who imagine Christian leaders do not grieve as lesser mortals.

Not everyone would find help in such subjective diaries, in which men of rare literary gifts and sensibilities bare their souls. I doubt if I could bear to read such a book in the midst of raw new grief. They are chiefly helpful, I would say, to widen the sympathies of one not suffering, or to aid the healing of an older grief.

Blaiklock's Kathleen left him a message on a slip of paper, perhaps intended for herself if he died first. "The last task of all is to put away self-pity, learn to enjoy loneliness, to get rid of possessions, and to live for others."

He writes: "I can say that I have been trying to do some of that, but if loneliness is being without her, how can I ever enjoy that? And, tell me,

when and where does grief become self-pity? Early enough, I imagine, in the censorious minds of those who have not learned with Paul to 'weep with those that weep.'"

MY FATHER ONE OF THE LATECOMERS

My father was one who came to accept Jesus just in time, indicating his new trust in a conversation with the Rector as they sat in the sun by the backyard swimming pool. Dad was convalescing after a heart attack and facing serious by-pass surgery, but he never made it. Joseph Bayly wrote of a similar case in his splendid book of collected pieces from his column 'Out of My Mind'.

"It wasn't an easy funeral. But if it hadn't been for those last two weeks in hospital it would have been enormously difficult. . .

Time was short, and his son — a Christian — knew it.

"I am the door, by me if any man enter in he shall be saved." That's the Lord Jesus' promise, Dad."

"Son, I'm coming in," And he came.

During those next two weeks they often heard him repeat the words, "Everlasting life. . . everlasting life. . ." And once he quietly said, "I'm not afraid."

Then the funeral. His friends, many of whom had known him and worked with him for years, were there. They knew he had never pretended to be interested in church or religion. I prayed to God to direct my words as I gave the brief funeral message."

Bayly told the story of the workers in the vineyard, who all got the same wages regardless of when they began to work. "Our friend was one of those who came in the last half-hour of life. But he has received the same thing for coming to the Lord Jesus as those who came in childhood when the shift was just beginning: eternal life with the Father.

"Some of you are approaching the end of the shift and you haven't come yet. 'Come to me' is Jesus' invitation. 'I am the door'. Come before it's too late."

Later Bayly was talking to the undertaker, and underlined the message to him. "We should all be ready — we never know when God may take us home."

"Don't I know it" replied the undertaker. "Just last week I was thinking about that and I decided to do something about it. So I invested in more life insurance."

Spiritual blindness can be incredibly dense. But thank God the Holy Spirit can penetrate it, especially in the atmosphere of a Christian funeral.

T UNDERSTAND EACH OTHER

CORRECTION: FOR YOUR SAKE OF THE OFFENDER'S? DR. ALAN CRADDOCK

Sometimes we find ourselves in situations where we need to correct another person. It might involve correction to an attitude, belief or action of a marriage partner, one of our children, a friend or a member of our church congregation. The whole process of correction is fraught with difficulty and we don't always handle the situation very constructively. Often our well-intentioned intervention seems only to make matters worse.

I am reminded of an example of this problem. A married couple had become seriously disrupted by a correction attempt which had gone wildly astray. One partner had become increasingly irritated by the other's failure to meet their need for affection and support. After a long period of soul-searching and prayer the person decided that a time of confrontation and correction was needed. Armed with appropriate passages of scripture the person who felt wronged administered a rebuke. The trouble was that the rebuke was made in a totally unsatisfactory fashion. The stored up resentment and frustration exploded in anger. The effect of the aggressive rebuke was the opposite of all that had been hoped for. Far from leading to more frequent and expressive displays of affection, it led to even less overt affection.

There are many other ways in which one can illustrate the way in which correction can be destructive. We are all familiar with the futile kind of correction which parents often use in order to discipline their children. What they say and do is too much an expression of how they feel. Their feelings (say, anger) control what is being done and the child reacts to this rather than to the fault which helped to create these feelings in the first place. We can't easily eliminate such feelings, but we must recognize the dangers of letting them overwhelm the teaching aspect of constructive correction.

Psychologists have written a great deal about correction and have pointed to the need for this to be a process which does not threaten the relationship between the persons involved. The constructive approach to correction is seen to contain teaching in which the nature of the fault is made apparent and an alternative way of behaving is opened up. This approach involves mutual respect and contains no threat. In other words, the correction is for the offender's sake and not simply a means of ventilating one's emotional reactions to the offender.

I am impressed (but not surprised) by the way in which the Biblical view of correction is completely in harmony with these general recommendations. Paul's advice to the Galatians (Ch. 6:1-4) is a good example of a constructively gentle and loving approach to correction. In the Today's English Version there are six ingredients in this approach. When we correct others we should recognize that:

(1) Correction should involve setting the other person on the right path (Gal. 6:1). In doing this we are not simply saying that a person is at fault. We are also prepared to be constructive and to help restore that person. This requires us to indicate not only the nature of the error, but also the right way to act in the situation. In the case of the married couple described earlier it is clear that it was not helpful to simply explode and say "You don't show me love anymore and this is wrong — the Bible says so!" There is truth in this statement but it doesn't aid the valid and sincere expression of love. What was needed was this plea: "I love you and I need your love. This is how things should be but we don't seem to have time together to make it work. Can't we get more time to ourselves?"

In the case of the parent-child situation, it is equally important to be constructive. If you're tired of

hearing a child complain, don't just correct by telling him to stop — what can he do? If you don't like what a person is doing tell them how you feel. But go on to say why and, if appropriate, what should be done as well. When moral issues are involved this ingredient becomes extremely important. If something is taken to be dishonouring to God, we need to ask what is it to honour God in that situation?

(2) Correction should be gentle (Gal. 6:1). This is an obvious theoretical point. But in practice we tend to allow gentleness to be swallowed up in our aggressive emotions. If we can't control our anger we should restrain ourselves and only correct when we are in control. Of course there are times when anger is a necessary component — the shock value may be essential (Jesus and the money-changers in the Temple?). But generally we resort to anger prematurely and end up regretting the form of our correction. In the case of the married couple it is clear that the negative emotions were too prominent and they interfered with the correction process, turning it into an entirely destructive process.

(3) Correction should make us prepared to look at ourselves as well (Gal. 6:1). When we encounter faults in others and desire to gently help them, we must be prepared to recognize that the same faults may possibly exist in us too. At least we should recognize that we ourselves are certainly not faultless. This should keep us humble and teachable. We will be aware of our own vulnerability and be cautious. Given these attitudes, we should be more able to keep our negative emotions in check and deal greatly with those persons God leads us to correct.

(4) Correction should be seen to involve carrying one another's burdens (Gal. 6:2). This refers to the supportive role of correction. I can recall, when I was a Youth Worker, being greatly troubled by seeing teenage Christians failing to honour God in important areas of their lives. Their faults were clearly burdens for

them and one could see them struggling to find satisfying life goals but failing to do so because pleasing God was so low in their list of priorities. To teach and correct them was to help them carry a burden. There is no room here for ventilation of one's own negative emotions or for self-preoccupation. The concern must be for the person, not just what they're doing and how it reflects upon you. How many parents correct their children, caring more for their parental reputation than for the burden the error creates for the child?

(5) Correction should not involve an attitude of pride (Gal. 6:3). Some people become proud of their status as one who "has the right to correct others". This right may be seen to be associated with a position (teacher, clergyman, psychologist etc.) or with one's view of oneself as more righteous than those being corrected. Whatever the basis, pride cannot help but be contrary to the kind of correction which has its origin in concern for a person carrying a burden who can be gently and humbly set on the right path by a person being used by God.

(6) Correction should not involve a preoccupation with one's so-called "right" to judge others (Gal. 6:4). We need to handle correction very carefully. We are called to minister to one another by admonishing, encouraging, exhorting and helping (1 Thess. 5:14). But this is not a licence to judge one another. Indeed this kind of attitude is condemned by scripture (Romans 14). Correction occurs in the context of our responsibility to care for one another and not in the context of judgement. Constructive processes of correction originate in the fact that it is God who is moving us to love and to minister to one another in our various relationships. Correction is for the sake of those of us who need to be gently put on the right path. It is not for the sake of those who become angry and love to stand in judgement over their fellows in order to feel proud of their "goodness" in comparison to those at fault.

BOOK REVIEWS



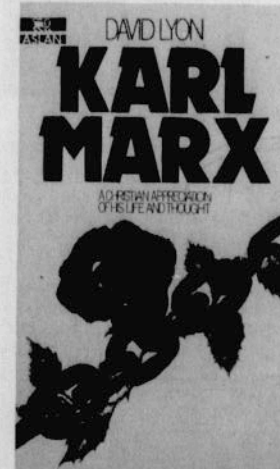
Ezra and Nehemiah

by Derek Kidner
London: Tyndale
1979, pp.174, \$2.40

This is a helpful commonsense commentary on Ezra-Nehemiah which does not hesitate to make Christian application or draw practical lessons from the text where it may. Kidner supports the

traditional dating of 458 B.C. for Ezra and 445 B.C. for Nehemiah, while his treatment of the introductory material to the period and progressively his commentary upon the text is capable. One misses, however, a large view of the period which even a commentary of this size might have been expected to have taken. The total period covered by these two books is 537 B.C. to 400 B.C. This is a period which begins with priestly dominance and ends (Neh. 13) in bitter priestly dispute. In short what we are dealing with in Ezra-Nehemiah is the post-exilic decline in influence of the cult, and the prophetic-type attempts by Ezra and Nehemiah to revive a community which languishes under tight priestly control. Both Ezra and Nehemiah attack the vested interests of the period and follow closely here upon Malachi. No commentary on these books which fails to give full place to the roles which Ezra and Nehemiah occupied as the great reformers of the period has performed its proper function and Kidner's treatment is insufficient at this point.

W. J. Dumbrell



Karl Marx: A Christian Appreciation of His Life and Thought

by David Lyon,
Anzea, 1979 (\$3.50) p.190

This excellent little book is written by a Christian sociologist who is determined that his faith-commitment to Jesus Christ and his biblical perspective on reality will govern his understanding. (This is as

is must and should be). From this perspective the writer traces the development of Marx's ideas through his lifetime and against the nineteenth-century European backdrop. Intertwined with this biographical and ideological material is a Christian commentary; a commentary which is concerned to be fair to Marx even when it is painful for those who have identified themselves with the institutional church. Supported by a wide base of secondary literature and written in a clear and simple style the book is especially suitable for Christian students struggling to develop a response to Marx. The book will disabuse many readers of the belief that Middle-class values per se and press the reader to begin to make a truly Christian response to many of the urgent problems confronting contemporary society and the church.

Michael Hill

STAINED GLASS WINDOWS

K. J. Little

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Arncliffe 2205
Phone: 599 7348

A BREATHER FOR CENTENARY CONFERENCE



Some of the 150 delegates taking a "breather" at the Scripture Union National Centenary Conference. 1980 is the Centenary Year of the Scripture Union in Australia, delegates from around Australia gathered in Australia's Capital, Canberra.

The Rev. Bruce Wilson, spoke about the social changes to be found in Australian Christianity. He told of the accelerating decline in church membership and presented statistics which were described by one leader as "incredible". Mr. Wilson saw it as a problem of trying to communicate the gospel to Western minds.

Other guests were Rene Padilla of the International Fellowship of Evangelical Students; David Chan, Scripture Union East Asian Regional Secretary; Nigel Sylvester, International Secretary; Derek Warren, former Chairman of the English Council and Alan Kerr, International Chairman.

RAMON WILLIAMS

SUCCESSFUL CHILDREN'S MISSIONS



Brian and Rosaleen Edwards.

A very successful Children's Mission was conducted at the Lugarno Primary School by Brian and Rosaleen Edwards Children's Ministries, on behalf of the Anglican, Baptist and Uniting churches in Lugarno recently.

The basic truths of the Gospel were clearly and persuasively taught through the medium of puppet theatre, magic, chalk board drawing, songs ventriloquist dolls and lots of enthusiasm.

Over 500 children attended the afternoon sessions with an average attendance of 220. This meant that well over half of the Infants and Primary school were reached with the Gospel message.

Brian Edwards also conducted a week long series of meetings in association with the Campsie Baptist Church, last month. In an area of Sydney which is regarded as "40% ethnic population", the Gospel message was taken home into families which may never be reached by the normal church program.

The total attendance for 5 days was almost 900, only 30% of which were from Protestant denominations. The remaining 70% comprised, Roman Catholics 28.5%, Greek Orthodox 13.4%, Moslem 5.1% and those with no connections 22.6%.

Buses ferried the children to and from the meetings. The ladies of the Church served drinks as each arrived while other members helped control the entrance and exit of the young crowd. Most of these workers were by no means young in years.

Here was a concerned church, realizing a need to reach out to those living around them, and reacting to that challenge.

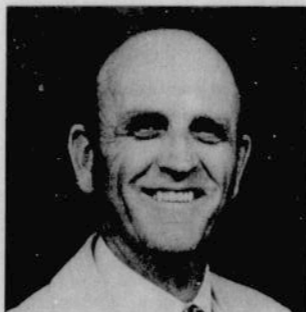
The evangelist held their attention and presented the gospel message in an understandable fashion, to all ages.

60 country league new field secretary

The World Home Bible League, with a ministry established in sixty countries, has recently expanded its Australian work with the appointment of a new Field Secretary, the Rev. John Emery.

Mr. Emery, who has served in a number of parishes in the Diocese of Sydney, will mainly be engaged in publicising the League's growing ministry of providing Bibles, New Testaments, and Bible study material, along with training in evangelism at the local Church level. Many congregations are already using one or more of the "outreach" suggestions contained in "Project Philip", the League's main evangelistic programme. Two outer western suburban parishes recently distributed over a thousand New Testaments in a three month period, and now have a number of new "contacts" studying a Bible Correspondence Course provided by W.H.B.L.

Seminars are planned for later in the year, run by the League in co-operation with the Diocesan Department of Evangelism. These will provide training in the concepts and application of Project Philip (based on the famous encounter in



Acts 8), particularly in the use of audio-visuals in home home ministries. The seminars will be located at Turramurra, Summer Hill, Caringbah and Moorebank Anglican Churches. Enquiries can be addressed to the World Home Bible League, P.O. Box 464, Penrith, N.S.W. 2750.

How to use the text in preaching

Bishop Donald Robinson will speak on preaching in St. John's Parish Hall, Parramatta on Wednesday, June 11 at 2 p.m.

The invitation to speak was extended by ministers who attended the Banner of Truth Ministers' Conference last year.

The bishop's paper will be "The Use Of The Text In Preaching".

Enquiries should be made to the Rev. Tony McMiles, 604 4428.

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Lift high the poor



Archbishop Frank Little, (Roman Catholic Archbishop of Melbourne), Bishop Graham Delbridge (Bishop of Gippsland) with a delegate who acted as Cross-bearer, before the Ascension Service at St. Patrick's Cathedral, Melbourne as part of the C.W.M.E. "Your Kingdom Come" Conference which concluded in Melbourne last week. The six hundred delegates included Russian Orthodox and Russian Baptist representatives.

If it was the African voice which was heard loudest at the W.C.C. Salvation Today Conference at Bangkok in 1973, then it was the Latin American voice which dominated the "Your Kingdom Come" Conference in Melbourne last week.

Stirred by the recent death of Archbishop Romero, C.W.M.E. delegates expressed their "deepest solidarity with the suffering and demands of the people of El Salvador and all the Latin American people". Their concern was strengthened by news received while at the Conference of the deaths of a Dutch and a Philippino priest in Guatemala last week.

Specific reference was also made to South Korea with the introduction of martial law into that country last week.

Some delegates pressed for a statement on the Russian presence in Afghanistan but the attendance at the conference of both Russian Baptist and Russian Orthodox delegates inhibited such a statement being made.

One observer noted that the conference had nothing to say to mission societies or those who would be missionaries. Evangelical delegates met daily for consultation with the World Evangelical Fellowship whose Executive Director

Waldron Scott attended the Conference.

Among papers presented to the conference was one by Bishop John Taylor, Bishop of Winchester (U.K.), entitled "The Church Witnesses to the Kingdom".

Six hundred delegates from all parts of the world including the U.S.S.R. attended the W.C.C.'s Conference held in Melbourne over the past two weeks.

Among Biblical scholars present were Professor Ernst Kaesemann (formerly of Tübingen), Professor Krister Stendahl (Harvard) and German Catholic scholar, Professor Rudolf Schnackenburg.

Australian Anglican delegates at the conference were Deaconess Margaret Rodgers (Sydney), Bishop John Reid (Sydney), Dr. Alan Cole (C.M.S. Sydney), Bishop Graham Delbridge (President of A.C.C.), Canon Robert Butters (A.B.M.), Bishop Gerald Muston (Central Committee of W.C.C.) and Elizabeth Britten (Melbourne).

One of the more significant resolutions was passed on the final evening of the Conference. It was framed by Professor David Bosch, Professor of Missiology, Dutch Reformed Church, South Africa.

NEXT ISSUE: Summaries of C.W.M.E. Resolutions.

"Free poll but unfair election"

Salisbury Bishop indicts British Government

After praising Lord Soames, the monitoring force and others, the Right Rev. Paul Burrough, the Bishop of Mashonaland said that the initiative which has been undertaken in recent months was because "the British Government had decided that peace at any price must be the answer to the dreadful war in this country".

"The African people of Zimbabwe reached the same conclusion, so that in effect the country was handed to those trying to take it by force, who had made it abundantly clear that murder and destruction would continue unless this were done. Africans could not forget the untold thousands of their own people brutally killed (together with 44 European missionaries and their families, and over two hundred white farmers and their families). They had suffered from both sides in the war beyond endurance.

"So, as always in Africa, where individual opinion means nothing, the belief went across the country like a bush fire that only by appeasement could peace be restored. The Shona are pragmatists and very timid: there was no problem in switching from Mugabew to Mugabe, within a 10-month period, when the signs were so ominous. Thus, last month we had a free poll but an unfair election. So keen were the people to give in to mass intimidation of this kind that, in the most vital province, 112 per cent of the assessed voters turned out, including an unknown number of children who were rarely asked for credentials.

"Suppose that in England 22,000

heavily armed IRA terrorists were encamped at 14 points round the country, moving in and out of the camps and in touch with another 5,000 of their fellows who were living among the civilian population. Would the English people, with not a gun between them, hold out against handing over Northern Ireland?

"This is a fair analogy of what has just happened here. Moreover every one of the weapons used by the Zimbabwe National Liberation Army and the Zimbabwe People's Revolutionary Army were donated by Marxist countries which also trained the men that used them. The result was predictable, but there now exists a pro-Marxist bloc from coast to coast across Africa, so that the Cape sea routes are already untenable by the West in time of war.

"It is likely that the sheer economic success of Zimbabwe, the good race relations which have always existed and the comparable chaos in most other independent African countries, will turn Mugabe into a free enterprise capitalist from having been an avowed Marxist. He is already very wealthy and is a gifted and scholarly man. Or will it be that having sown the wind of appeasement to the Soviets, one day the whirlwind must be reaped?"

Federal Govt. ignores Christian sector?

Mystery surrounds the preparation of the Australian Government's submission to the Copenhagen Mid Decade Conference in July of the UN Decade for Woman.

Originally the Canberra Conference for Woman convened by the National Women's Advisory Council stated that they would be finalising the plan to be submitted by Australia to the UN conference. Christians were greatly concerned because of the anti-family elements in the proposals which were voted in at the State conferences dominated by radical elements.

Later the Official Spokeswoman for the Canberra Conference Ms. Beryl Beaurepaire, a leading Liberal Party member, after the March conference had an about-face and said "The government will decide what they will say. The views from this conference will be put to the Government for consideration when they are preparing their delegation. There will be lots of other people who will give them views and these will be considered by the government."

The Government made it clear in March they would not be committed to the Canberra Conference as was originally understood. Since then there has been complete silence on the issue, although 227,000 signatures have been sent to the Prime Minister by family-orientated women supporting 22 resolutions passed at



The Minister for Home Affairs, Mr. R. Elliott, who is responsible for the submission.

the conference supported by Christians, held at Macquarie University. Although it is known that some senior cabinet ministers strongly endorse the 22 resolutions, sources close to the government said that after the recent Queensland Government's debacle on abortion the Federal government is now very cautious not to upset any of the strong radical women's groups on women's issues.

As the Copenhagen conference will commit the Australian Government to its women's policy for the remainder of the decade, observers are concerned that Federal Government will be more concerned not to upset the electorate on the family issues that lie behind the women's conference.

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