

Harvey Sutton Family Life Award



Two winners together. The "Harvey Sutton Family Life Award" was presented for the second time in its history, at the Family Life Movement's President's Dinner. The previous winner, Ian Adams (left) congratulates the new winner, Dr. Bruce Peterson, holding the award.

Photo: Ramon Williams

Bishops' broadside angers President

Milton Obote defends Uganda's human rights record

Kampala — Ugandan President, Milton Obote, has attacked Ugandan bishops and other leaders who "move out of the country stealthily and spread false reports against the government to mar its good image".

The 56-year-old Ugandan leader said some bishops "talk against democracy instead of encouraging it".

Addressing a large congregation during the recent installation and consecration of a new Anglican bishop of the newly-established Diocese of South Rwenzori at Kasese, about 300 miles from here, Dr. Obote said he was not worried about the current talk about Uganda's human rights record in the foreign press.

Without naming anyone, he said some religious leaders were not clean. "They leave the country quietly and you hear them saying that people are being killed in Uganda and that the answer would be that 'Obote should leave politics'. If you are a bishop and you go to California to try and persuade the government there to force the Ugandan government to step down or to go to Addis Ababa and bring back a new government, then you are not a true bishop," he charged.

A few months back, the leader of the Roman Catholic Church in Uganda, Emmanuel Cardinal Nsubuga, triggered

off a national debate when he urged the government to talk to dissident groups at a round-table chaired by the organisation of African Unity Secretary General in Addis Ababa. Dr. Obote and several leaders in his government have since spoken against this proposal.

However, the leader of the opposition democratic party, Paul Semogerere, has supported this suggestion as a way of putting a stop to the current blood-letting.

About a month ago, a senior US government official, Elliot Abrams, said that between 150,000 and 200,000 civilians has been massacred by the Ugandan army in the last four years in the disturbed Luwero triangle, where government troops have been campaigning against anti-government guerrillas. The US official described Uganda's human rights record as "horrendous". The Ugandan government reacted angrily.

Meanwhile, Uganda's Minister of Internal Affairs issued a statement categorically denying allegations made at a press conference in Boston by Cardinal Nsubuga that his home in Kampala was searched by security forces or that the government had anything to do with four priests missing from the archdiocese.

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MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. J. W. Foran is resigning as Rector St. Barnabas' Westmead on 31st January, 1985 to move to Western Australia.

Rev. W. Cott at present Curate of Nowra will become Rector, The Oaks on 19th February, 1984.

Rev. W. Spencer will retire as Rector, St. Saviour's, Punchbowl on 7th July, 1985.

DIOCESE OF BATHURST

Rev. A. Guyer at present Rector of Milthorpe will be inducted into the parish of Wellington early in 1985.

DIOCESE OF ARMIDALE

Ordinations to Diaconate 21st December:

Keith Mascord from Moore College to Assistant South Tamworth.

David Wiedemann from Moore College to Assistant Glen Innes.

John Batt from Ridley College to Assistant (Deacon-in-training) Guyra.

Ken Holt from Ridley College to Assistant Narrabri.

Mr. Greg Bourne is coming to South Tamworth as a Youth Worker from January.

Miss Jenny Thompson from Moore College to Pastoral Worker, West Tamworth from January.

Rev. Lex Carey moving from Weipa with BCA to Specialist Evangelist Armidale Parish, from January.

Rev. Cliff Ainsworth from Boggabri to Lightning Ridge from February.

Rev. Ken Allen from Gunnedah to South Tamworth from 1st December.

DIOCESE OF RIVERINA

Rev. D. Hoore is now Rector of the parish of Wentworth.

Rev. N. Fellowes was inducted as Rector, Lake Cargelligo in September.

DIOCESE OF ADELAIDE

Ven. A. G. Daw will resign as Archdeacon of Adelaide and Organising Chaplain of Anglican Home Mission Society on 19th November.

Ven. S. M. Smith will resign as Archdeacon of Sturt and Hale Canon on 19th November to become Archdeacon of Adelaide and Director of Home Mission and Evangelism. He continues as Rector of Unley until 31st December, 1984.

Rev. B. N. Smith becomes Archdeacon of Sturt on 20th November.

The Farr Honorary Canopy, left vacant by the death of Canon E. O. Auricht on 6th October, 1984, has been offered to, and accepted by, the Rev. H. H. Morrow.

Rev. W. F. Maitland has resigned as Chaplain of the Port Adelaide Branch of the Missions to Seamen.

DIOCESE OF WILLOCHRA

Rev. G. Wayne was commissioned as Rector at Ceduna on 4th October.

DIOCESE OF THE MURRAY

Rev. W. G. C. Winstall-Hall, formerly in the parish of Mitcham, Adelaide was instituted as minister-in-charge of the parish of Tailem Bend on 21st October.

Rev. R. J. Ray, formerly in the parish of Naracoorte is now Rector of the parish of Berri-Bermera.

DIOCESE OF TASMANIA

Canon A. W. Prescott was inducted as Rector, St. George's, Battery Point on the 24th October.

Rev. W. Wheelodon will be inducted as Rector of Zeehan and Rosebery on the 7th December.

DIOCESE OF ROCKHAMPTON

Rev. G. Gray, parish of Gladstone, is to be commissioned as Minister-in-charge of Longreach from late January 1985.

C.M.S. Parramatta bookstore widens its Parameter

Now More Accessible

IT WAS AN EXCITING CHANGE for CMS Christian Bookstore in Parramatta when it moved recently to ground floor premises in Macquarie Street.

Bishop Ken Short, the Anglican Bishop in Parramatta, opened the new store.

"CMS first had a bookshop in the Strand Arcade 90 years ago, and opened its doors in Parramatta in December 1958," commented Howard Whitehouse, general manager of the CMS stores. "It was commenced in the Parramatta Town Hall, and moved from there to Railway Arcade, still in first floor premises."

Monday's move was the fulfilment of a long time aim of the Parramatta store's

manager, Janet Prosser, to bring the store down to ground floor. "We anticipate it will be just so much more convenient for the elderly and for young mums with strollers," she said. "But there are so many people to thank," said Miss Prosser at the Opening.

The bright fresh interior — all green — owes much of its sparkle to the work of Arthur Middleton, creative services consultant for CMS, and John Godsell, carpenter/shopfitter. "But there are so many people to thank," said Miss Prosser at the Opening.

The new Parramatta location is at Shop 4, 48 Macquarie Street, behind the Jean Fox Bridal Salon, a few doors from Church Street and a hundred metres from the Horwood Place council car park.

H.K. Freedoms, continued

access to public facilities for evangelism and spiritual gatherings.

They can use films and radio for the production and broadcast of programmes of an evangelistic nature.

Believers can publish and distribute Bibles and other religious material and preach to people of various ages.

Religious groups can run schools and social and medical services.

They are allowed "to set up agencies that monitor and participate in the making of public policies, protection of people's livelihood and eradication of social injustices..."

Religious bodies can establish and maintain links and share resources with individuals and church organisations inside and outside Hong Kong under the principle of mutual respect.

They can run seminars and research centres for academic research and manpower training purposes.

And clergy can be employed and ordained in accordance with denominational traditions.

On church management, religious groups are free to decide organisational structure and set membership qualifications and requirements according to denominational traditions and constitutions.

They also acquire, manage and use properties such as church buildings, schools and hospitals.

The manifesto says Christians should commit themselves to the keeping and development of a society that respects human rights.

"Christians in Hong Kong have the responsibility to make Hong Kong a place where people will continue to live in freedom, stability and prosperity even after its sovereignty reverts to mainland China.

"They also have the duty to champion the cause of human rights and democracy and thus to contribute to the future happiness of the Chinese people.

"As the Church is a symbol of the presence of God in this world, we reiterate that at this moment of historical change, we are with the people of Hong Kong in the struggle to strengthen our society," it says.

"We call on all Christians to work with one mind for a better future for Hong Kong to manifest God's love, peace and justice; to serve the needy and the weak; to console the injured; to fulfil our responsibilities to the community, the nation and the people; and to complete the mission God has given us, helping everyone understand the Gospel and live according to God's will."

(CATW)

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Haka Archdeacon Ihaka



Archdeacon King Ihaka (centre, hands crossed) arriving at Sydney Airport to a greeting by Cook Islanders. More than 40 relatives and friends accompanied the Archdeacon from New Zealand including his oldest daughter, seen on his left.

Nearly 400 Maoris turned up at St. John Bishopsthorpe in Gleebe for the first service by the first chaplain to the Maori community in Sydney — Archdeacon King Ihaka.

Just one week after Archdeacon Ihaka had been commissioned in St. Andrew's Cathedral by Bishop John Reid, he began his chaplaincy in the church where the Maori Anglican Fellowship has been holding its monthly services at the invitation of the Rector, the Rev. Barry Skellett.

More than 100 Maoris and Cook Islanders had turned out to greet the Archdeacon on his arrival at Sydney Airport and they were joined by several hundreds more at the Hui (or gathering) at Blacktown Showground.

There the new chaplain and more than 40 relatives and friends who accompanied him from New Zealand for the occasion, was given a ritual challenge and welcome by a Maori dance team and by an Aboriginal dance team from Arnhem Land in the Northern Territory

led by the celebrated actor, David Gulpillil.

These ceremonies were followed by traditional orations by Maori and Aboriginal leaders and speeches by the High Commissioner for New Zealand, Sir Laurie Francis; the New South Wales Minister for Youth and Community Services, Frank Walker; the Lord Mayor of Blacktown, Alderman Jim Lynch; Chief Superintendent Laurie Poulton; Bishop Reid; and the General Secretary of the Anglican Home Mission Society, Canon Allan Whitham.

It was the Home Mission Society which arranged the chaplaincy and assisted Archbishop Donald Robinson in the appointment of Archdeacon Ihaka.

Archbishop Paul Reeves of New Zealand has conferred the title of Archdeacon on the new chaplain for life, as a mark of nearly 40 years of distinguished service to the Anglican Church and the Maori people in New Zealand.

Presbyterian's vision for growth

Church appoints students to new parishes

At the recent Standing Committee meeting of the Presbyterian Church of N.S.W. nine students, having completed their theological studies, were allocated to their first parishes.

Seven of the men were graduates of Moore Theological College and three graduated from the special Presbyterian course.

A total of fourteen parishes in N.S.W. had applied for an exit student and the committee had to allocate students according to priority of need.

The appointments made were:

Jim Chie — Warren
Mark Howarth — Willoughby
Keith King — Walcha
Robert McKean — Assistant at Tamworth
Peter Morphew — Assistant Chaplain, Scots College
Steven Morrison — Assistant at Ballina
Alex Ralston — Grenfell
Ian Smith — Griffith
David Thurston — Henty
Bruce Wilson — Parkes-Forbes

The men will take up their appointments early in the new year and upon being called by their congregation and their acceptance of the call, will be ordained in the first half of 1985.

The committee responsible for

recommending appointments and planning for church extension in N.S.W. is the Ministry & Mission Committee.

At the last meeting of the committee, the long-time convenor, Mr. D. F. Brierley, stepped down from his position and Mr. John Mill, Session Clerk of St. Giles' Hurstville was elected convenor.

Mr. Mill comes to his post at a time of great opportunity for the church and its growth. An appeal for funds, hoping to raise three million dollars for church expansion, has recently been launched by the committee and it will now be up to John Mill to give direction to that campaign and to lead his committee in the wise use of the funds realised. "We have exciting possibilities ahead, to reach out into areas where there is no church at present. There are vast areas of the outer western suburbs of Sydney where there is simply no church and our initial strategy ought to be to plant churches rather than buildings. Our goal ought to be to plant a fellowship of Christ's people where it is needed. I am impressed by the Sydney Anglican's Vision for Growth, and I will be seeking to encourage Presbyterians to be doing the same type of thing," Mr. Mill said.

WCC stifles protests on religious persecution

Softly, softly policy toward Russia attacked

The World Council of Churches' "softly, softly" policy on religious persecution in the Soviet Union has failed, the Rev. Michael Bourdeaux claimed this week. Their attempt to appease the Russians by playing down their poor human rights record has misled the WCC's worldwide membership and stifled the protests of the persecuted.

Mr. Bourdeaux, Director of Keston College, the organization which monitors the state of believers in Communist countries, was delivering the Sir Daniel Stevenson memorial lecture at the Royal Institute of International Affairs in London recently. He called on the WCC to re-evaluate its policy by giving more weight to evidence from religious dissidents — even at the risk of the Russians withdrawing their membership of the WCC.

The bulk of the lecture consisted of an historical run-through of the WCC's relations with the Soviet Union. Mr. Bourdeaux began by praising the "breadth of vision" of the early WCC leaders who tried to forge contacts with the Russian church leaders in 1948.

Their efforts led eventually to the Russians' membership in 1961, ironically a year which Mr. Bourdeaux calls "the blackest for religious liberty in the Soviet Union since before the Second World War" with 20,000 functioning Orthodox churches being reduced by two thirds "by the employment of brutal physical measures".

Almost immediately the WCC was faced with the dilemma which has bedevilled relations with the Soviet Union ever since — whether or not to speak out on Soviet infringements of human rights, particularly since the Soviet delegation has over the years become increasingly unable or unwilling to see this as anything other than the punishment of a few lawbreakers. In deciding to remain silent so as not to embarrass the Soviet delegations, the WCC leadership "carried discretion too far" according to Mr. Bourdeaux.

He went on to give a less than rosy account of the 1975 Nairobi assembly, supposedly the occasion when human rights came to the surface. In fact, he says, this was done in the face of opposition from the Russians, who eventually managed to diffuse the outcome.

Nevertheless, on the strength of this Fr. Gleb Yakunin and Lev Regelson felt confident enough to launch their

Christian Committee for the Defence of Believers' Rights, cataloguing infringements of human rights from within the U.S.S.R., believing the WCC would support them publicly and in prayer. When they were arrested three years later, the WCC sent a telex to Keston College stating: "presently no immediate action contemplated".

Mr. Bourdeaux listed other developments, such as a secret meeting between WCC members and Keston and two other research institutes in a Geneva railway hotel "for fear the Russians should find out about it".

By the time of the Vancouver assembly the Soviet representatives were presenting a "determined and resourceful obstruction" to anything which looked like criticism.

But he kept his strongest criticism for the most recent document to come out of the WCC on the subject, called "Human Rights on the Ecumenical Agenda" by Erich Weingartner, which he said was "deeply flawed" and which "reflects the official Soviet position on many controversial issues". Among other things Weingartner writes that "collective rights take priority over those of the individual" and implies that agencies such as Keston, who campaign for human rights, are merely interest groups funded by South Africa to distract attention away from their own violations.

If the WCC is serious about its own objective to support Christians "morally, materially and politically", said Mr. Bourdeaux, it should do what many dissidents have called on it to do and speak out against the Soviet authorities. Their criticism of the invasion of Czechoslovakia in the early days did not jeopardise Russian membership, he argued, and there could be worse things than withdrawal. After the Russians withdrew from the World Psychiatric Association in the late 1970s, there was an immediate reduction in psychiatric abuse in the U.S.S.R. "The World Council is at the moment prepared to do less than the psychiatrists," concluded Mr. Bourdeaux. (C.E.N.)

INSIDE

Christian Cricket	... Page 3
Evangelical witness in South Africa	... Page 5
Editorial	... Page 8
Teaching children	... Page 9
Unemployment	... Page 11

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MARANATHA

Godly sentimentality

Philippians 1:1-11

What is it like to think back to the very beginnings of a church's life? To remember the first converts: that very competent woman; that slave girl; the prison governor (what a mixture!). To recall the growth of that little church. To remember its enthusiastic and generous support of your new endeavours; its strong belief in your message.

No wonder Paul had a big place in his heart for the Philippians. No wonder he longs for them — they are a special bunch. But Paul's joy and thankfulness is mixed with concern for them.

Concern

He writes because one of his favourite churches is about to be infected by some bad teaching; because it is intimidated by its opponents; and because it is squabbling within itself. Maybe like many other churches, the external pressure led to internal fighting, and that in turn would make it weak enough to accept wrong teaching.

Paul's attitude to this church at Philippi may give us some clues about our own attitudes to our own church: What are the strengths of our own church? What are the things which need the strongest remedy? What are the inside and outside threats and how do we deal with them?

Elephants

They are important questions these days since not every church lives for the gospel. Not every church seeks to glorify Christ by the way it operates and not every church by a long chalk is genuinely working towards the sort of unity that Paul talks about in Philippians.

The story is told of an ordinary family who lived in an ordinary house and went about its business as usual. Except that one day when dad came home from work, not only were the kids watching TV as usual and mum preparing the tea as usual, but there was also a great big elephant sitting in the middle of the lounge room. No one knew where it came from. No one talked about it. No one tried to get it out of the house. No one paid any attention to it at all. The family pretended it wasn't there because "nice families like ours wouldn't have that sort of problem". Silly isn't it? Except that many churches are in a worse situation.

There is an ungodly sentimentality that wants to keep a church as it is for the sake of not hurting anyone; that will not face up to hard realities and deal with them.

Paul's letter to the Philippians is able to help us see the elephants in our own churches if only we will look. His approach to their problems and dangers is very instructive if we will look honestly at our own church as well as his.

Paul is so sentimental about the Philippians that he writes very strongly to correct and encourage and warn them. And what does he say?

Philippians 1:1-2 Leaders take note

Paul writes to all the saints as well as the bishops and deacons. He doesn't want anyone to miss out on his letter — least of all the bishops and deacons, because they will have a bit of work ahead of them if they take his letter seriously.

Philippians 1:3-8 The gospel people

Verses 3-8 give us a good idea of Paul's passion for these people and the reason he is so thankful for them. For they are a gospel people. They have stuck with Paul all these years — sometimes they were his only backers (look up chapter 4 verse 15). They have been committed to the work of the gospel outside of Philippi as well as inside. Their service has been caught up with Paul's and they have experienced the grace of God along with him.

That is, they have been involved in seeing the gospel proclaimed and explained and confirmed to be true. No wonder they were a strong and dedicated church!

Well it wasn't all their fault: God started it all off with his gracious call, and he will keep them at it — indeed he will bring their service to its perfect completion! Isn't that a great vision for a church? To look forward to the day when its work over the years is all finally tied together and completed. To see in your mind's eye the great host of people who share the glory of God because of the gospel ministry of your church. Is that one of the priorities of your church?

Philippians 1:9-11 A sentimentalist's prayer

Verses 9-11 are a glimpse into Paul's desires for them. The stuff they need to survive and win.

Even if there are factions in the church — he prays for an **abounding love** (v.9) — what else will cure division? But love that is knowledgeable and discerning. A love that knows Christ, that knows the purpose of the church, that discerns the critical areas of life where love is needed. A love that crosses barriers and gaps.

Only then will they "approve what is excellent" (v.10), i.e. practise what really matters. How can they practise unity and be doctrinally correct, without love? Without a love that crosses the division and extends itself to the mistaken brother?

He not only wants them to be pure and blameless, but to be filled with the **fruit of righteousness**. That is no mean desire!

How does Paul's desire compare with yours? Do you long for a church that overflows with love, practises the truth, is united in love and is chock-a-block full of righteous deeds?

Of course the crucial thing is not just to desire it but to pray for it. What about it?

Dale Appleby

"When the sweet church bell peals . . .

Environmentalists check the decibels"

The Victorian Anglican Journal, "SEE", published an article recently, which was widely reported in the National Press, on a draft policy document for the control of entertainment noise. This document has been submitted to the Victorian State Government for its consideration by the Environment Protection Society. The policy statement lays down guidelines for the control of noise levels coming from places of entertainment and if acted upon will affect churches, because, as far as the E.P.S. is concerned, they are classed as entertainment centres for the sake of this exercise.

"SEE" says: "Church bells, hymn singing and music will have to be inaudible in the bedrooms of nearby houses until 11 a.m., or until noon if the church is one that holds services on three or more days a week."

"From then until 10 p.m. or 9 p.m. respectively, church noise will have to be kept within five decibels of normal background noise."



An EPS spokesman said recently that it was unsure when or whether the Government would put the policy into legislation, but that it was not too late for churches to write and comment on the policy.

Comments and protests would be taken into account by the EPS in its recommendations to the Government.

"Action would be taken by the EPS on a complaints basis only," he said. "That is, we wouldn't be going around measuring the noise levels outside churches, but would only check the situation when nearby residents had complained of noise."

He said the policy was aimed at enabling people to sleep without the interruptions which typically came from live bands and loud amplification equipment late at night.

On weekdays the night restrictions would cease at 9 a.m., but because Sunday is a day when many like to sleep in the night restriction would carry through till 11 a.m.

If adopted for legislation, the policy would be most likely to affect some of Victoria's bigger churches.

Some of the Pentecostal churches, which often use live bands and feature enthusiastic singing, are reportedly concerned about the policy.

Should clergy become confused over the allowed level of noise emanating from their enthusiastic choirs, congregations or bellringers, "SEE" helpfully included the following formula to assess it:

"(noise level) = 10 log 1/10t by t by P(t) squared divided by po by t multiplied by theta: where t is time, P(t) is the time varying sound pressure in n/m squared and po is the reference sound pressure."

The Church Record agrees that noise levels need monitoring, especially in the light of the fiendish electronic music-making gadgetry available to the entertainers who generally display their skills in the wee small hours. The EPS policy document, if it becomes legislation, will only affect the churches in a small way when taken in isolation. However, when considered together with other recent legislation, further erodes the liberty Christians have had in exercising their faith. Under successive governments who've been on nodding acquaintance with God, the churches have held a privileged position.

That may no longer be so. Christians in the future are going to have to practise their faith in the market place of a multiplicity of religions and of anti-religions without being privileged in any way.

No-one needs reminding that our New Testament Christian forebears were very effective under such conditions and by God's sovereign grace so may we be. The sweet church bells may no longer peal over hill and dale, but Jesus Christ may still be praised (providing it's no louder than five decibels!).

Winston's work lives on

Churchill fellowships offered

Each year, the Winston Churchill Memorial Trust offers opportunities, by the provision of financial support, to enable Australians from all walks of life to undertake overseas study, or an investigative project, of a kind that is not fully available in Australia. This opportunity is provided in furtherance of Sir Winston Churchill's maxim that: "with opportunity comes responsibility".

There are no prescribed qualifications, academic or otherwise, for the award of a Churchill Fellowship. Merit is the primary test, whether based on past achievement or demonstrated ability for future achievement in all walks of life. The value of an applicant's work to the community and the extent to which it will be enhanced by the applicant's overseas study project are important criteria taken into account in selecting the Churchill Fellows.

The Fellows come from all walks of life — archaeology, medicine, blacksmithing,

agriculture in all its forms, every branch of science, the performing arts — no field of endeavour, no matter how unusual, is excluded. About 50 Australians are selected each year.

Successful applicants normally go overseas for about ten weeks and visit about two to four countries in pursuit of their studies. The Trust pays their air fares and a living allowance while overseas, as well as tuition fees and a family allowance if this can be shown to be necessary.

If you feel that you could bring back to Australia knowledge and skills which you cannot obtain here, why not ask for further information by writing to the address shown in the accompanying advertisement. Or perhaps you have a friend or associate whom you think could qualify?

It could give you the opportunity of a lifetime!

Riverina Bible Teach-In goes from strength to strength

The Riverina Bible Teach-In was formed in 1979 by a group of Christians concerned to provide clear expository Bible teaching to believers in the Riverina district of N.S.W.

At the first Teach-In, held at Leeton in October, 1979, some 40 people came from all parts of the Riverina to hear Rev. John Webb expound 1 Corinthians.

Since then speakers have included John Chapman, Peter Jensen, John Woodhouse, Brian Telfer, Howard Green, David Cook and John Buckle.

Three Teach-Ins are held each year at the Leeton Hospital Staff Development Centre.

The thirst for expository ministry fellowship is evident as some people travel over 250 kilometres to Leeton for the Teach-In, the average attendance now being 60.

Other regional Bible teaching conventions have been formed at Finley,

Parkes, West Wyalong and Wellington and there are opportunities for those who love God's word, from across denominational boundaries to come together and enjoy expository ministry.

Mr. Colin Langford, the Chairman of the organising committee said, "The Teach-In was originally formed to provide an opportunity for Christians in the Riverina to get together and enjoy expository ministry. The majority of people who come are the floating younger population who have moved into the district rather than the local people. Those who attend greatly appreciate the ministry of the men from Sydney and a renewed sense of spiritual vigour follows each convention."

In 1985 a week-long seminar is being planned at which two lecturers from Moore College will speak. It is planned that evening meetings will be held for those not able to attend daily sessions.

Discrimination against Australian College of Theology

Call for restoration of tertiary allowances

The Council of the Australian College of Theology, which met in Sydney last month, condemned the government policy of excluding theological students enrolled in government-recognized degree courses from receiving tertiary educational allowances.

Students doing the same subjects with the same teachers in universities receive

the full allowance. Students attending theological colleges receive no allowances even though the degree course for which they are studying are approved courses of tertiary standard.

The Council called on the Federal Government to rectify this long-standing injustice.

CALL TO ALL CHRISTIANS!!

Australia, on the eve of our Bi-Centennial is facing a major moral and spiritual crisis with reports of widespread corruption at every level of society — Politics, Judicial, Law Enforcement and Business, for example . . .

- The evil drug racket has damaged thousands of Australian children — reaching even into the leading families of our nation.
- The Costigan Royal Commission has uncovered a detailed criminal conspiracy in Australia involving drugs, pornography, prostitution and tax fraud.
- The NSW Chief Magistrate accuses the highest judicial figures of our land with the perversion of justice and senior politicians face criminal charges.
- The Federal ALP Government supported by the Australian Democrats openly legislated for immorality with the new ☒ rated video film.
- The National ALP Conference adopts "abortion-on-demand" as its Federal Policy and so endorses the murder of 100,000 Australian babies in 1983.

In view of this situation what is the answer? Do we as Christians complain or sit on the sidelines waiting for an organisation to fight these evils such as the RSL? Rotary? or Supermar?

Our Lord Jesus Christ said that we Christians from all the churches are to be "salt" and "light" [Matthew 5:10-19]. Christians through the power of God are the answer to the vice, injustice and corruption in our society — there is no-one else! We therefore urge you to get involved with the other Christians in your district through the "Call to Australia" Movement.

WHAT IS "CALL TO AUSTRALIA"?

The Call to Australia is a non-party coalition of Christian citizens and action groups as well as people of goodwill, who are deeply concerned about the quality of government in Australia, who are united in their desire to build a better Australia — "For God and the Family" and "For Justice and Decency".

The C.T.A. Campaign strategies are based on a strong policy foundation, which is pro-family, pro-child and pro-life in accordance with the historical Judeo-Christian ethic, as taught in the Holy Bible; the written word of God, which reveals the living word of God — the Lord Jesus Christ.

The C.T.A. Coalition includes thousands of supporters from many Churches, such as Anglican, Catholic, Baptist, Uniting, Presbyterian, Church of Christ, Orthodox, Salvation Army, Brethren, Adventist, Charismatic, Lutheran, etc., ethnic communities, etc., as well as pro-family and pro-life groups. However, it is completely independent from other organisations such as Festival of Light and Right to Life Association, etc., with its own Officers, Committees, bank accounts, membership, etc.

The Call to Australia supports the election of Christian Independents and has already succeeded in having two of its candidates elected to the NSW Parliament, the Rev. Hon. Fred Nile, MLC, in 1981 and Hon. Jim Cameron, MLC, in 1984.

We believe it is our God-given role to help fulfil the opening prayer of Parliament: "Almighty God, we humbly beseech thee to vouchsafe thy blessing upon this Parliament, direct and prosper our advancement of thy glory and the true welfare of the people of our State and Australia. Amen."

Batting on a firm wicket

Christian cricketer for Australian tour



Trevor & Lesley Goddard

Leading Christian cricketer, Trevor Goddard, will be speaking at various meetings, in each State, during his forthcoming visit to Australia, from November 12 to December 16.

Brian Booth, of "Booth to Bat" fame, has reported that the Christian Sports Fellowship is pleased to have such an opportunity for this leading Christian

sportsman to speak at youth meetings, businessmen's dinners and church services, during Mr. Goddard's tour.

Trevor Goddard is coming to Australia to participate in cricket matches being arranged, which will include many cricket personalities from the past years of the sport. However, his itinerary has sufficient free time to enable him to minister and share his testimony in each State.

VOTE 1 CALL TO AUSTRALIA (FRED NILE) GROUP "For God and the Family"



"NOT JUST A POLITICAL TEAM BUT A WAY OF LIFE!"

For The Senate:

VOTE 1 (Dr) Graham McLennan (Dental Surgeon of Orange)

- | | |
|---|---|
| 2 (Mr) Tom Toogood, C.A.E. (Lecturer of Wagga) | 5 (Mr) John Everingham (Farmer of Kyogle) |
| 3 (Mrs) Patricia Judge, B.A. (Teacher of Strathfield) | 6 (Dr) Clair Isbister, C.B.E. (Paediatrician of Katoomba) |
| 4 (Dr) Kevin Hume (General Practitioner of Randwick) | 7 (Mrs) Elaine Nile (Housewife of Ryde) |

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Authorised by Rev. Fred Nile, MLC, 1984 C.T.A. Senate Campaign, 9 Beasley Street, Ryde 2112, 807 1179, 816 2606

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Lesley Hicks

Towards Armageddon

It was fascinating during the final run-up to the U.S. election to hear twice over (by popular demand) on ABC radio the documentary **Ronald Reagan and the Prophets of Armageddon**. Listeners were either heartened or horrified, according to their point of view on the continuing predictive validity of biblical prophecies and the desirability of a powerful leader taking them seriously, as Reagan is reputed to do.

One familiar voice on the programme was Billy Graham's, preaching fervently, as he so often does, about the return of the Lord Jesus Christ. He gives that subject no less prominence than it is given in the New Testament.

Two recent books of his are topical indeed. They are **Till Armageddon** — A Perspective on Suffering (1981, hard cover, \$9.95) and **Approaching Hoofbeats** — The Four Horsemen of the Apocalypse (1984, large format paperback, \$9.95). Both are published by Hodder & Stoughton.

Till Armageddon does not actually dwell on prophecies of future ultimate war, except as a background to the main message which concerns the Bible's teaching on suffering: how we should view it and how we should prepare for it. Like Graham's earlier books, it is full of the encouragement of the scriptures, but it does not assume prior knowledge of the Bible or theological sophistication. It is enlivened with examples galore of the practical application of Christian teaching, and rings with the certainties of the immediate and ultimate joys of obedient living.

False utopia

In its opening pages, however, it gives a good summary of Billy Graham's view of the future. "While God has a plan for man's good, the devil also has a master plan. He will bring to power a counterfeit world ruler or system that will establish a

false utopia for an extremely short time. The economic and political problems of the world will seem to be solved. But after a brief rule the whole thing will come apart. During the reign of Antichrist tensions will mount, and once again the world will explode — with a gigantic war... the battle of Armageddon" (p.18-19).

Approaching Hoofbeats deals mainly with the first six chapters of the Book of Revelation. Graham's introduction says: "This has been rather a difficult book for me to write. In writing it I have become more deeply aware of the enormous problems that face our world today, and the dangerous trends which seem to be leading our world to the brink of Armageddon. I also have become more deeply convicted about the responsibility those of us who are Christians have to declare and live the gospel and to fight against both individual and corporate evil" (p.10-11).

Passive acceptance?

Some say that taking seriously the prophecies of judgement means that we passively accept all the evils man devises, including nuclear warfare. This is what worries some about Reagan. But if Reagan is influenced by Billy Graham, he will certainly not fall into this trap. Graham considers that the judgements are at least partly conditional. "We must not feel that we are to sit back and do nothing to fight evil just because some day they (the judgements) will come with full and final force upon the earth. Yes, God's final judgement is inevitable — but He alone knows when it is, and until that time we are to learn the lessons of The Four Horsemen and act in such a way that God may be pleased to delay His judgement and allow our world more time to hear His word and turn to Him" (p.75).

Symbols now realities

He teaches clearly the nature of apocalyptic literature and its use of symbols, and is all too aware of the traps of undue literalism. But he does say: "Because of the vast technological advances of the past few years, the Book of Revelation is more easily understood. Many of the things I used to think were symbolic are now realities in our world. For some strange reason, the Book is not being taught and preached on as much as it was in the earlier part of this century. And yet it says 'Blessed is the one who reads the words of this prophecy and blessed are those who hear it and take to heart what is written in it, because the time is near'" (p.18).

The Four Horsemen

The Four Horsemen are frighteningly relevant and up to date, though they have been riding throughout history. Graham discusses at length the White Horse of Deception — cults, false religion and apostasy and sin within the churches; the Red Horse of War — with a powerful chapter on the quest for peace, including the text of his much quoted and misquoted sermon on peace preached in Moscow; the all-too-visible Black Horse of Famine (Oh for a modern Joseph to administer Ethiopia!); and the Pale Horse of Death.

Approaching Hoofbeats is a timely and thoughtful book. It also packs an evangelistic punch, especially in the last chapter.

Fred Nile visits Sodom and 'Mr. Gommorah'?

Continuing attack on purveyors of video porn



Rev. Fred Nile M.L.C. and Call to Australia Senate Team members (obscured by camera) and Mrs. Patricia Judge inspect Video Porn shops in Kings Cross.

The Rev. Fred Nile M.L.C. and the Call to Australia Senate Team Members, led by Dr. Graham McLennan have taken their fight against video-filth to Kings Cross, Sydney as well as the towns and suburbs of N.S.W.

A T.V. Media Conference was even held outside one of the major wholesale distribution centres for video-pornography in Australia at 14 Kellett Street, Kings Cross.

During a recent raid on these premises which are reported to be owned by "Mr. Gommorah", over 1,000 video-porn cassettes were confiscated by the N.S.W. Vice Squad.

Mr. Nile knocked on the door at 14 Kellett Street, but the door was hurriedly slammed closed, when the T.V. cameras were sighted outside the building with Mr. Nile.

The Rev. Fred Nile has a deep burden to clean up Kings Cross because he was born in Kings Cross and nurtured in a small terraced house in Darlinghurst

Road, Kings Cross. His father was a Kings Cross taxi-driver and his mother a cafe waitress in Kings Cross.

Fred Nile believes the real answer is a major preventative programme at the top of the cliff rather than a hospital or cemetery at the foot of the cliff as conducted by latecomers such as Ted Noffs. The spread of pornography, X-rated videos, casinos, "pot", prostitution, vice and corruption etc., is met with silence from Ted Noffs.

The Victorian Call to Australia supporters also picketed the meeting of the so-called Adult Video Association's meeting at the Kew Town Hall. One prominent video-porn distributor offered \$50,000 if Fred Nile would come out in public support of the R PLUS video-porn.

The Kew Video-Porn Rally was addressed by representatives of the Sydney-based Caballero X-rated video-porn company, which has widely distributed petitions and letters to its clients so as to lobby politicians.

Melbourne's multiplying bishops

The Anglican Church in Melbourne is to have two more bishops.

One is Canon Peter Hollingworth, Executive Director of the Brotherhood of St. Laurence and the other is the Very Rev. Robert Butters, Dean of St. John's Cathedral, Brisbane.

Dean Butters is to be bishop of the Central Region of Melbourne Diocese and Canon Hollingworth will become bishop in the inner city. He will continue his present work with the Brotherhood.

The appointment of a bishop to the inner city area and the appointment of a bishop for Geelong, which it is hoped will be made next year, are in part a response to the call for a restructuring of the diocese made at a meeting of church delegates earlier this year.

Dean Butters will fill the vacancy

created by Bishop James Grant's election as Dean of St. Paul's Cathedral Melbourne.

Both men will be consecrated in St. Paul's Cathedral on Sunday, February 24, 1985 at 5 p.m.

Melbourne's episcopal team will then be:

- Archbishop David Penman
- Bishop David Shand (bishop of the Southern Region with
- Bishop James Grant (dean of St. Paul's Cathedral)
- Bishop John Stewart (bishop of the Western Region, to be consecrated November 30) with a person yet to be named (bishop in Geelong)
- Bishop Robert Butters (bishop of the Central Region) with
- Bishop Peter Hollingworth (bishop in the Inner City)

Yes, yes, yes, to women

Bathurst diocese decides

Bathurst diocese, in the third session of its 37th Synod, has voted to support the ordination of women to the priesthood.

Two years earlier a similar motion was passed by the house of laity but rejected by clergy.

Synod, meeting from October 27-28, dealt with all other business on the Saturday so it could concentrate Sunday's discussions on women's ordination. After a debate which reached well into the afternoon the issue was decided on voices.

Dean Colin Sheumack of Bathurst, moved to introduce the relevant bill. He referred to scriptural and theological issues and "the social realities of the time in which we live".

His arguments in favour of women's ordination included decisions by the General Synod and the Doctrine Commission.

He referred to other Churches in the Anglican Communion and to churches in other denominations worldwide which accept the ordination of women.

Evangelical witness growing in Southern Africa

The Church of England in South Africa (CESA) is one of two Anglican denominations in Southern Africa. It continues to be a source of controversy for a wide range of reasons, but primarily because it has for more than 100 years stood for an evangelical witness over and against the Anglo-Catholicism of the other Anglican group, the Church of the Province of South Africa. Dudley Foord, a minister from Sydney, became Presiding Bishop of CESA earlier this year. ACR interviewed the retiring bishop, Stephen Bradley, on a recent private visit to Australia.

ACR: Bishop, would you please give us a brief description of the Church of England in South Africa?

Bishop: The church began in South Africa with the arrival of the British army and navy in 1806 and the work was launched in the first instance by army/navy chaplains and subsequently by colonial chaplains who were sent out by the colonial office. Generally, with just one, or possibly two exceptions, these men were all definite evangelicals who immediately began to look beyond their army/navy commitments at the possibility of missionary enterprise amongst the people that they found there.

Evangelical churches, Anglo-Catholic schism

The work developed in three main centres in Cape Town, and in two main centres in the Eastern province, that is, Port Elizabeth and Graham's Town between 1806-1840. The main churches were established and they were strong evangelical churches.

In 1847 the first bishop arrived, and was also sent out by the Colonial Office, and he was a dedicated tracterian or Anglo-Catholic. He said that he had come to plant the seeds of the Catholic revival in the virgin soil of the new world. Right away there was a head-on collision between him and the church that he found, and that was unfortunate. He was a very able man, a good organizer, a strong administrator, and when he wasn't immediately obeyed he then started inhibiting the clergy that he found, and it meant that he got off to a bad start. He went back to England and he enlisted the help of a number of young tracterians, and started a number of small congregations. Eventually he began subdividing his vast area into three dioceses: the Diocese of Natal, the Diocese of Graham's Town (the Eastern Province), as well as his own Diocese of Good Hope.

Early on he showed signs of wanting to break with the Church of England, which he attacked quite strongly in England. In 1870 he led his followers out of the Church of England and founded the Church of the Province of South Africa, which was recognized to be quite separate and distinct from the Church of England. So our people carried on doing their job in their churches which were big, missionary hearted, while he developed several other dioceses and developed the Church of the Province of South Africa. When both he and his arch-enemy, Bishop Colenso, died there was only one organized structure, the Church of the Province of South Africa. There was no organized Church of England in South Africa; there were several congregations; some in the Cape, some in Natal, some in Transvaal; but no organization. The Church of the Province, which was uniformly at that time Anglo-Catholic, developed missions and schools in the Anglo-Catholic tradition.

Sydney connection

The Church of England battled along until 1935 when a call for help was sent across to the Archbishop of Sydney, Archbishop Mowll, who not only sent me to work amongst the Zulus in the missions for five years, but also got to work in drafting a constitution for the Church of England in South Africa. It was merely regularizing the situation that had existed there all along.

In 1955 Bishop Morris, who had been Bishop of North Africa, resigned and became Bishop of South Africa. Everything changed with Bishop Morris's arrival, it was a profound change. There was a definite aim by the Church of the Province to end our existence as an independent church. Bishop Morris's coming regularized our position, but above all he brought a new spiritual content to the church.

ACR: How many clergy, black and white, do you have at the moment?

Bishop: There are 40 white clergy, and 26 African clergy. In Zimbabwe there are 2 whites and 4 Africans; in Namibia, 3 priests and 1 deacon; in Natal there are 2 bishops and 8 white clergy and 10 African clergy; in the Transvaal, 1 bishop and 10 white clergy and 7 African clergy; in the Cape there is Bishop Foord and 14 white clergy. We have no black clergy in the Cape.

ACR: How many communicant members?

Bishop: Overall we have about 400 lay preachers who are preaching every Sunday, and I would say between 10 and 12,000 communicant members. We have around 47,000 adherents.

Church growth

ACR: Bishop, what is your church planting policy? Do you operate within parish boundaries?

Bishop: No, we have no parish boundaries, we operate the whole work as a unit. Bishop Foord is the presiding bishop over the whole work of Church of England in Southern Africa. It's a "Southern Africa" because Zimbabwe is involved as well. Wherever there has been a group of people who want an evangelical form of worship we have started in homes and garages and hired halls and school rooms.

ACR: What sort of growth have you seen in the last 10 years?

Bishop: Growth is very rapid. St. James in the Cape started in 1968 and now has on any Sunday around about 4,000 people attending. That is one congregation. It has a daughter church which began last year, and already has a congregation of about 600 adult people. In Natal, Holy Trinity Petersbrough began 10 years ago and now would have a congregation around 2,500 every Sunday. Christchurch Pine Town, where I was from 1961 to 1969 has a congregation of, I suppose, 2,500 to 3,000 every Sunday. All these have developed over the past 10 years.

In the Transvaal we have only 3 new congregations. Work is slower for some reason in the Transvaal, although one half of the total population of South Africa is now living in this area adjacent to Johannesburg. There should be much more rapid growth there than there is. But in Natal and in the Cape the growth has been very rapid.

ACR: Is this in black congregations as well as white?

Bishop: In the Cape it has been very rapid amongst the "Cape-coloured". I would suppose that our second biggest congregation in the Cape is St. Paul's, which is in an official coloured area. Coloured people are perfectly welcome to worship in any of our churches they like. The limiting factor, of course, is language.

Wide African work

ACR: I know you have been doing some work for a long time in the African areas, especially in tribal areas. Has there been growth in recent years in that work?

Bishop: In Swaziland, yes — in Zimbabwe, yes. In Natal the work is far better established than it was 10 years ago. In the Transvaal there doesn't seem to be the same kind of growth. The problem with our work in Namibia is that we operate in a military area. I can go up there for a week every quarter. Not everybody can go up there.

ACR: Summing up, what groups do you basically serve with the gospel?

Bishop: In Natal the Zulu and the English-speaking. In Zimbabwe the Shona, and the English-speaking. In Natal we also have an Indian work that has developed over the last ten years and which is going very well. There are many Indians that come to our white churches, but there are also Indian churches in the areas

where there are big concentrations of Indians.

In the Transvaal we work with the Tswana, the Sotho, the Venda, as well as the English-speaking people. In Soweto, which is a huge suburb of Johannesburg (well, it is more than a suburb, it is a city with a million-and-a-half people), there you mostly have Zulu and Sotho. But also people from Mozambique and other places. We operate there in Zulu and Sotho.

ACR: How many Congregations do you have in Soweto?

Bishop: There are two major congregations, with each having about 20 or 30 preaching out-stations.

ACR: Coming back to the English work, what proportion of the South African white population speaks English?

Bishop: The total population of South Africa is 25 million; of which 3½ million are Zulu, possibly 3½ million are Chwartha, and 3½ million are Afrikaans, possibly 2½ million are English speaking. I would suppose that next after that would be the Sotho, the Tswana, the Venda, but the major ones are Zulu, Chwartha, and English speaking.

The Reformed Church

ACR: So, right, it's about 3½ million Afrikaans and about 2½ English speaking. Who then serves the other groups, the other cultural-language groups, notably of course, the Afrikaans?

Bishop: The Dutch Reformed Church, which is a very good church indeed. They are conservative in their theology. They have a seven-year training course for their clergy, so their clergy are dedicated. Quite a considerable number of them go on and get their doctorate, and the church has held its people. A brand new congregation in a new area of Cape Town has just grown up and has got 12-1300 attending every Sunday morning. In the country towns, the significant thing is the strength of the church.

ACR: I take it the Afrikaans church, the Reformed Church, also serves most of the African tribal groups. Would that be correct?

Bishop: That's right. They are the biggest missionary enterprise in South Africa. There is a bitter feelings against them just at present. Now that there are nationalistic feeling growing up, people look upon them as the oppressor. And this is having some effect on their missionary work. It is unfortunate because their missionary work is good.

ACR: Are the Synods of the Reformed Church in these other areas, say for instance the Zulu, are they independent?

Bishop: Yes, you have got the Dutch Reformed Church, the mother church, and then the Dutch Reformed Church of Africa, which is the African church, and so on. The Reformed Church has a very strong coloured Synod, very strong

indeed. You know the name Dr. Boesak, well, he is in that Synod.

Coercive powers?

ACR: Does the large mother Synod of the Afrikaans church have any coercive powers over the Synods of the other groups?

Bishop: No. What they do is that they fund these other Synods, and they could quite easily refuse funds, but that hasn't happened.

ACR: So the relationship is paternal and consensual?

Bishop: Yes.

ACR: What other denominational groupings serve your constituency, and especially in the English speaking areas?

Bishop: You have got them all: The Church of the Province, the Presbyterian Church, the Methodist Church, the Congregational Church, the Baptist Church, the Assemblies of God, the New Pentecostals, the New Apostolic Church, the Old Apostolic Church, the Rhema Church, the Christian Fellowship Centre, which is an extreme charismatic group, the Christian Brethren, the Plymouth Brethren; you have got the whole lot.

Charismatics and Presbyterians

ACR: If I might ask you Bishop, what is your estimate of the effectiveness for the gospel of these other denominational groupings in the English speaking area?

Bishop: I believe that one reason why the newer churches I have mentioned have grown so rapidly is because of dissatisfaction. The chief complaint that so many people have in the older denominations is that their churches are no longer concerned with salvation through faith in Christ. They are far more concerned with political matters, social matters, but primarily with political matters; and the rank and file are dissatisfied and unhappy.

ACR: Who would you list amongst those older denominational groupings where that dissatisfaction is?

Bishop: The Church of the Province of South Africa, Methodist, Presbyterian, Congregational.

ACR: Within the Presbyterian structure, is there just one Presbyterian denomination in the English speaking area?

Bishop: There is one Presbyterian church. But one thing we have in South Africa which I haven't found here, and that is a very strong influence from the charismatic movement, and this has divided Presbyterian churches down the middle. And it has been a very sad thing. It has divided the Baptist church for instance. It has had a very big effect in the Church of the Province and in the Roman Catholic Church. The charismatic movement, to my mind, is far stronger

continued page 11

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Quick Cuts

By Your Words

My lad came home from practising cricket in the nets the other day and told me that he'd seen a test cricketer also practising there, a man whose name is known all over the cricketing world. Suspecting that he might be imagining things, I quizzed my lad on how he knew it was the person in question. 'Oh Dad', he said scornfully, 'of course it was. I knew him from his pictures. Anyhow, I knew it was him because the first word he said was one of those really bad swear words.'

That took my breath away. We recognise people by their faces, their manner of walking, by their clothes, by the tone of the voice; but we recognise them too by what they say. How would you like to be so foul-mouthed that a child can recognise you by your filthy language within the first five words you utter?

Swearing is an odd thing of course. We all have our exclamations and sayings which express deep emotion; some are more offensive than others. It is hard to see why the word 'bloody' is offensive these days; on the other hand there are certain blasphemies and references to bodily functions which you won't catch me even writing in a discussion on

swearing. I suppose that the problem is that they are a verbal attack on items of extraordinary sacredness or preciousness. Swearing is linked, therefore, with disrespect and lawlessness. In this way 'swearing' may even become a Christian duty, in a society where reverence is paid say to Marx and Lenin.

The interesting thing, however is to remember what Jesus said about words revealing the truth concerning the inner person. 'For out of the abundance of the heart the mouth speaks'. The swearing and cursing of contemporary man reveals his deep seated hatred of God (and hatred of sex, too, perhaps?); with the words of his mouth he attacks God and assaults or corrupts his neighbours. All the time, as even non-Christians notice, he is beoming enslaved to this corrupt speech and incapable of using his voice in a human way. There is a cure for swearing, of course — it is submission to Christ, who can cleanse you of this sin. It may mean that the kids won't know you, for a while, though... Isn't that good!

Peter Jensen

(We suggest that you might like to use this article in your Parish Paper)

Scottish panel on doctrine replies

Recently in *Life and Work* four members of the Church of Scotland's Panel of Doctrine answered detailed criticisms about current proposals to broaden the church's confessional standards by including the Scots' Confession (of John Knox) and the Nicene and Apostles' Creeds along with the 17th century Westminster Confession.

"The Rev. Dr. Nigel Cameron and the Rev. James Philip have both written to you criticizing the proposals of the Panel on Doctrine about the doctrinal position of the Church of Scotland, and passionately pleading that we preserve the status quo. These criticisms are set out in the latest Rutherford House paper, as promised by Dr. Cameron in his September letter to you and now sent to presbytery clerks. These we regard as highly misleading.

"Granted that everything in the Nicene and Apostles' Creeds is contained within the Westminster Confession, it is nevertheless enshrined in a 17th century confession of the divided Church (to which, for example, our Methodist and Lutheran brethren do not subscribe), in a confession which has espoused the "federal (covenant) scheme" of Puritan Calvinism which limits the Mediatorial Headship and work of Christ to the elect, and in a confession which has in fact, however unfortunately, lost much authority in the church. Very few christians in Scotland subscribe to the doctrine of a limited atonement, which is integral to the federal scheme. Let us therefore affirm these two doxological creeds for what they in themselves, and as our people can read them in our hymn books.

"Your writers vigorously attack the content of the First Article Declaratory. For example, they say, it contains no soteriology (explicit doctrine of atonement), such as can be found in the

Westminster Confession. But it was largely because of the inadequacy of the Confession's statement on atonement that the Declaratory Acts of 1879 and 1892 allowed liberty of opinion. Here the Scots' Confession has a much better statement on the saving work of Christ.

"Again your writers argue that the form of the First Article Declaratory makes it unsuitable for ordination purposes. It does not take the form of a confession, saying 'I believe...' But that is why the Panel's proposal is that Question Three for ordinands should be 'Do you believe the fundamental doctrines of the Christian Faith stated in the first of the Articles Declaratory of the Constitution of this church and contained in its subordinate standards?' We do not ask 'Do you accept the First Article as an adequate definition of the faith of our church?' In the spirit of the Article we believe that a church which does not believe in the Triune God and the incarnation is less than Catholic. So in ordination, no less should be required. But as a Reformed Church we ask for more, as in our Reformed Confessions.

"The Panel's proposals are designed, not, we repeat, to downgrade the Westminster Confession, however weak we may feel its "federal scheme" of covenant theology and particular redemption may be. It is rather to point a way which can preserve the confessional unity of our church, be we high Calvinists or not, so that we can preserve liberty of opinion and yet be faithful to the church's One Foundation, which is not any set of statements, but Jesus Christ Himself. He is the real substance of the faith.

JAMES B. TORRANCE, *Convenor*,
ALAN E. LEWIS, *Secretary*
IAN G. SCOTT, *Convenor, Westminster Confession Working Party*
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WORLD REVIEW

South Korean church now 'a sending church'

(Seoul, Korea) — Recession in the number of foreign missionaries and boom in the number of Korean churches and missionaries characterize South Korea today, according to Harvie Conn, professor of mission at Westminster Theological Seminary, Philadelphia.

Conn, a Presbyterian missionary to South Korea from 1960 to 1972, returned for a five-week teaching stint last summer. The tent churches he had when I left now have buildings with two services," he told Missionary News Services.

He noted that while South Korea was four to six percent christian in 1960, it is now 25 to 26 percent christian. "Church growth is not tapering off," he said. "There is great stability in the churches. People are very open to the gospel." Conn visited the world's largest church, the Full Gospel Central Church in Seoul, with 360,000 members, and compared it to going to a big-league baseball game in the U.S. because of the enthusiasm of the people.

South Korean church growth has brought a "recession" in the number of western missionaries in the country. Conn reported that most mission boards "have cut back tremendously". "Missionaries are asking, 'Do they really need us?'" he said.

At the same time, booming churches are producing Korean missionaries. Conn taught 60 candidates at the Hapdong Presbyterian Theological Seminary's Missionary Training Institute. More than 50 Koreans are studying at Westminster this fall.

"There's a tremendous enthusiasm for missions in South Korea," Conn said. The candidates, not all of them Presbyterians, were "quite mature — in their 30s and up," he noted. He was amazed to find that they all had their financial support to go to the field.

(RES NE)

'Receiving you loud and clear'

Increased christian radio into China and Russia

The Far East Broadcasting Company's production studios in Hong Kong and Singapore have prepared for increased hours of Chinese programmes now that the second 100,000 Watt shortwave transmitter is operational on Saipan. The Russian Department, based in the United States, has also made preparations and is seeking additional programmes.

There will be 15 hours of Chinese programming from KFBS Saipan, making a total of over 40 hours of Chinese broadcasts from all FEBC stations. Russian programming from Saipan will be increased to six hours, with an overall total of 23 hours per day.

The third 100,000 Watt transmitter has just arrived in Saipan and should be on the air by December. There are plans for a total of five 100 kW transmitters in Saipan in the near future. The new transmitters will make available more hours of programme time for the current language plus the addition of more dialects to the same countries.

FEB's local station in Saipan, KSAI, has increased power from 1,000 Watts to 10,000 Watts. This means broadcasts are now reaching neighbouring islands in the Northern Marianas as well as being heard with a stronger signal in Saipan.

KSAI produces broadcasts in English and the two local languages, Chamorro and Carolinian.

Rush on Russian Bibles

United Bible Societies recognized as official suppliers of scriptures

A team of printers in West Germany are rushing to get 10,000 Bibles printed so they may be delivered to Moscow before the end of the year.

Printing began in Stuttgart just last week, following a shipment from Manchester, England, of scarce thin paper.

The Bibles will be transported by truck from East Germany to the headquarters of the All-Union Council of Evangelical Christian-Baptists in Russia, via Poland, on a two-week journey.

The Baptist Church has an official import permit for them.

Production and transport costs have been mostly borne by the United Bible Societies, the one agency outside the Soviet Union that has been officially recognized as a supplier of scriptures to churches within the country.

The Russian Orthodox Church printed 70,000 Bibles last year and Baptist sources say that Soviet authorities have given permission for 10,000 Bibles, 10,000 New Testaments and 10,000 hymn books to be printed each year.

"Dem bones, dem bones, dem dry bones"

Bishop of Durham in new row over "conjuring trick with bones"

The Bishop of Durham has once again been accused of blasphemy after remarks made about the Resurrection on Radio 4's *Poles Apart* programme while a group of christians working in science have declared that they see no problem in believing in miracles. "The bodily resurrection?" they say, "can confidently be affirmed."

The Rt Rev. David Jenkins has claimed since his remark about "a conjuring trick with bones" made while denying that the risen Jesus has a "literally physical body" was misquoted and misunderstood.

About 100 members of the Research Scientists' Christian Fellowship met recently for a day conference on miracles. In a press release they say they arrived at the conclusion that the definition of miracles as "events inexplicable by science" was misleading, unbiblical and rested on a mistaken view of natural laws.

They believe that natural laws are descriptions of "God's usual activity... But at times He does unusual things which remind us of his sovereign rule..."

"The laudable effort to make christianity intelligible in a scientific age must not," they say, "lead us to abandon the radically personal revelation of God in ways that are totally unexpected on the basis of precedent... To a christian, God rules all things and speaks to us both in the world which we study in science and in revelation which may include miraculous events in the natural world."

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Words fail!

Impossible to describe Ethiopian famine crisis

"Holes of Hell." This is how Melbourne doctor Tony Atkins has described the two nightmare drought areas of Ethiopia.

Atkins, who heads up World Vision's relief team in Ethiopia, says the hardest hit areas are Tigray and Wollo Provinces in the north of the country.

The towns of these two provinces are where the recent news film shown on Australian television, was shot

Guided by Atkins, the crews shot some of the most graphic and horrific scenes ever caught on film, scenes which have moved so many Australians to respond generously.

Already, World Vision has raised half of its target of \$1 million in its special Ethiopian appeal.

Since the news broke, the World Vision phone room at its head office in South Melbourne has received 11,000 phone calls.

Atkins has been supplying constant updates on the situation.

In his latest report he says that there are about 100,000 destitute people in Mekelle, the capital of Tigray; about 60,000 are residents, the rest have walked in because they heard about the feeding centres.

Some stay long enough to get a small supply of food and return to the home village; most stay because there is not enough to take back with them to feed weaker members of the family left behind.

The town only survives because of a trickle of aid coming in, Atkins says. The need is for 50 tonnes a day — emergency supplies provide only 20 to 30 tonnes a week.

Thousands of sick and dying people are housed in long tin sheds because the temperature extremes — a stark reminder of the wartime concentration camps.

An unbelievable square mile of rocky fields is now a mass of 40,000 people at Korem in the province of Wollo, Atkins says.

The town is smaller than Mekelle, with people packed in tighter, making comparisons difficult.

The supply of food is a day-to-day proposition, with road transports flat out just providing basic food supplies.

Every day in both Korem and Mekelle, about 200 people die.

World Vision has a medical and feeding centre in the smaller town of Alamata, where there are about 10,000 destitute people.

Atkins estimates that the centre's population will double as more people wander in from outlying areas or overflow from Korem and Mekelle.

The World Vision staff feed 3,000 children because the town is full of orphans.

Atkins says that during a nocturnal walk along the streets of Alamata, there are people in bundles of rags huddled together trying to keep warm as temperatures plunge below 10° Celcius after a day of 35° or higher.

Mothers take off their dresses to wrap around their children and lie naked all night next to them.

Atkins says there is also a serious famine situation at Lalibela, but insecurity because of the presence of the Tigrean Liberation Front, makes information scarce. The town is out of bounds and contact has been lost with the team there.

SYDNEY DIOCESAN CHURCHWOMEN'S ASSOCIATION

45TH ANNUAL & CLOSING MEETING

FRIDAY, 7TH DECEMBER 1984

Commencing with a service of Holy Communion in St. Andrew's Cathedral, Sydney, at 10.30 a.m. followed by lunch in the C.M.S. Conference Room, 4th floor, 93 Bathurst Street. All welcome.

Skateboards, self-control and God



Alan Craddock

One of my children recently bought a skateboard. As I watch kids on skateboards going down the steep hill on which we live I'm amazed at their degree of control. But, I'm also alarmed at the consequences of lack of skill. I can imagine what I would be like and I don't intend to try! Jumping on a skateboard without the skills of control could be a disaster. Getting on is easy but even though it's all downhill, once you're out of control there's nothing but disaster ahead unless you get lucky or are good at falling with poise and good judgment.

At least this situation can provide me with a useful metaphor. A lot of people who seek counseling do so because they believe they are having trouble with lack of self-control. This often involves anger, but it can extend to areas of behaviour involving sex, alcohol and crime.

So often we know what we should do and what we ought not to do. Yet, despite that knowledge, we appear to lack the control to fulfil these values. Paul felt this way in Romans 7 and writes of himself as "... in the sinful nature a slave to the law of sin" but was able to be rescued and freed from condemnation through Jesus Christ.

Unlike Paul, many of us take too long to realize what is happening. We impatiently leap onto whatever skateboard takes our fancy without recognizing our lack of skills or even the need not to jump on whatever our skills might be. When we come "a cropper" at the bottom of the hill we bemoan our lack of self-control and determine to be less impetuous next time.

But what are the main features of successful self-control? Self-control must be a lot harder and more complex than we realize, for so many people who strive to attain it fail miserably. I believe there is one feature that should stand out very clearly and yet many fail to recognize it. This feature is that good self-control is not gained solely by means of one's own actions.

Sure, we have a personal responsibility in the matter but we live our lives in various relationships and these play an important role in self-control. This should not really come as a great surprise — lack of self-control often occurs in and damages our relationships. So, why shouldn't the development of self-control also involve our relationships?

For christians, there are two important relationship resources which can help us to develop greater self-control. The first is our relationship with God, and the second involves our relationships with fellow christians.

1. Enabled by God

The second epistle of Peter makes the point that God "... has given us everything we need for life and Godliness..." through our knowledge of Christ (1:3). Peter goes on to make clear the same issue as that dealt with by Paul in Romans 7. That is, through the promises of Christ we are freed from our corrupt nature and enabled by His power "... to participate in the divine nature" (1:4).

This faith that we have in Christ develops further and is extended into qualities which affect our behaviour. One of the qualities identified by Peter is self-control. Self-control is described as coming out of goodness and knowledge, and both of these originate in our relationship to Christ (1:5-8).

We are encouraged by Peter to grow in our faith. To, among other things,

develop self-control and to "... grow in the grace and knowledge of our Lord and Saviour Jesus Christ (3:18).

Thus, self-control for the Christian is not a solitary thing which we need to achieve before God will extend His grace towards us. On the contrary, His grace is unmerited and when accepted in faith will lead to the development of self-control in a fashion which is enabled by God. Self-control is not a condition of acceptance, but is an outcome of a renewed relationship with God.

2. Encouraged by fellow believers

When Paul writes of life in Christ he writes of the way in which the old self is taken off with its old practices. We then put on "... the new self, which is being renewed in knowledge in the image of its Creator" (Colossians 3:1-10).

Paul goes on to describe the important role of God's people in building each other up and being used by God to hasten this development of the new life. "Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom..." (Colossians 3:16).

This is a role which becomes effective when it is one which is based upon wisdom which comes from God's word and not human whim. It involves forbearance and forgiveness, and these are bound together in love (Colossians 3:12-14), rather than involving a form of harsh discipline which coerces through fear and legalism.

Self-control can thus be fostered, encouraged and developed by God, using people through whom He chooses to minister. It is developed in those who humbly submit to the salvation and Lordship of Christ. It begins with a personal conviction but quickly extends to involve relationships, first with God and then with His people.

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Editorial

The art of government

"The art of government" according to Friedrich Theodor Vischer, "consists of laying responsibility into clean hands." This is not a perspective which seems to have been of great importance in the current election campaign, even though recent events in State and municipal politics may be thought to have raised the question. It is worth thinking for a moment why we have little interest in the subject of the integrity of our politicians. I can think of several reasons.

In the first place, Federal politics seem very remote. Few of us know a politician; few of us are able to offer any assessment of their honesty from personal experience. In our system of government this is inevitable; but the isolation of our politicians is increased by our apathy and unwillingness to take politics seriously. This is not good for them or for us.

Secondly, there is a tendency to take the integrity of our leaders for granted. It is assumed that Australia has a uniform set of morals, and that, on the whole, men are decent. Neither of these assumptions is valid. Australia has chosen to be a so-called "pluralist society"; there are now different moral standards, or none at all, and the evidence of this is plain on every side. Men do not obey God's standards, and they now have less and less conscience about their failures to do so. It would be foolish to suppose that politicians are different from the majority of the citizens they represent.

The third reason for neglect of the question of integrity in politics, is the reverse of the last. There is a pervading cynicism about politicians; a determination to believe the worst; a conviction that politicians are all greedy and self-seeking, all

willing to bend the rules in their own favour. In a famous statement Lord Acton said. "Power corrupts, and absolute power corrupts absolutely." Belief in such a view means that we refuse to care about standards.

On this score it seems to me that Lord Acton's statement that "power corrupts" needs to be challenged. Excessive cynicism is unhealthy; it paralyses action, and is a cloak for immorality and lack of compassion. We must insist on high standards in public life; we must insist that bribery and corruption continue to be reprehensible; we must utter the strongest protest about rough-house tactics. The standards of public life are deplorable; but they can be better. If we abandon this position we will ultimately find ourselves ruled by criminals. Then, indeed, may God save Australia!

There is a strong connection between effective government and morality. Leadership requires trust; we cannot be led by men whose word we have every reason to doubt. Those with clean hands may not be the cleverest politicians; but a man without integrity can never have true wisdom.

"The art of government consists of laying responsibility into clean hands." A last word on this subject: in Australia, we pride ourselves on being self-governing. Ultimately, despite the cynics, this is true; from the ranks of ordinary Australians come the politicians and public servants who rule us. But they will not have clean hands and pure hearts, unless we do; for they are part of us; and we govern ourselves. How effective are we at the "art of government"? Not very — we cannot take this responsibility with clean hands ourselves.

LETTERS

Struggle to begin

Dear Sir,

In the Vision for Growth (ACR Oct. 15) the "bricks and mortar" proposed — multi-purpose buildings and rectories — may prove to be only a callous expansion, without life. This is especially possible in the present moribund state of the diocese. It is a truism that you can't have growth without life first.

I think the wisest course would be: after buying land, to put most of the money into evangelism first, perhaps beginning in a tent. My dad began in a tent and had a tent mission in the church grounds when I was ten years old. He was always conscious that a lot of the people he wanted to reach wouldn't come inside a church.

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The very struggle a parish has to provide what it needs (with help) promotes growth, whereas having everything handed out and provided from headquarters does not make for vigour. Canon Whitham brought this out in his speech in the Synod debate, when he told us that the struggle his church had to erect their buildings brought in fifty men. This number of men in a congregation is hard to come by!

Our Lord's pattern for growth is seen in the first part of Acts. It is to start off with nothing (no silver and gold, that is), but with the knowledge of Jesus' name — who He is and what He has done for the world — and with Power on High. Indeed, they were not to start until endowed with Power from on High. This recipe worked. The church grew rapidly.

Constance G. Knox

Freedom to minister

Dear Sir,

Alan Barron (Letters 15/10) states that the Bible clearly says "no" to the ordination of women. Where does it say that, one might ask?

The Bible says nothing about the ordination of women — or of men for that matter.

What the Bible does make clear is that God gives spiritual gifts to His people and calls on them faithfully to exercise these gifts.

In allowing licenses for women lay preachers, Archbishop Robinson might have "disappointed" Mr. Barron, but he has delighted others by allowing the Spirit of God a freedom which some are seeking to quench.

Mr. Barron concludes with the prayer that "God will give wisdom and strength to our Christian leaders so that they will stand firmly for God's standards". It is my prayer too, for if God's standards as revealed by His Word are fully understood and upheld, then women as well as men will minister and God will be honoured.

Yours sincerely,
Robyn Clayton

The ideal woman

Dear Sir,

I believe in the Deity of Christ, the Resurrection and the Virgin Birth, but when it

comes to believing with the same conviction as Alan Barron (ACR Oct. 15), that man is the head of the woman, then I can only assume that he does not know women who, from time immemorial, have led men to believe they are the boss. Men cannot afford to lose their self-esteem because they need more "help" than what they realise.

The ideal woman is portrayed in Proverbs 31 as any reasonable man would agree. Not only can he trust in her, but she does him good all the days of her life. Nor does she feel it necessary to spend all her time in building up her husband's ego. She is far too busy — not at the kitchen sink, but dealing in merchandise, bringing food from afar to feed her family. She has control of her own finances and buys a field and plants a vineyard. Nor is that all. She lays her hand to the spindle and weaves tapestry coverings. With all this, she still finds time to help the poor and the needy, while wisdom flows from her lips. Her children rise up and call her blessed and her husband praises her.

Indeed, her husband is a man after any woman's heart. He is highly respected in the community for he sits in the "gates" of government with the elders of the land. But he does not take all the glory. He insists that his wife's own works praise her in the gates. One could not imagine that he thought himself as having all wisdom in spiritual matters and forbid her ordination if she so wished. No, Sir!

Yours sincerely,
Phyllis Creasey

Teaching the child: some implications for christian education

In much of the debate and discussion that surrounds key issues in christian education today, one matter tends to be overlooked, a right biblical evaluation of the moral and spiritual nature of the child. There are a number of critically important questions which focus on the need for a truly scriptural understanding of the child who is the object of the christian educational task. How does the child stand before God in his natural condition? Given this biblical perspective, how then does one teach the child from his earliest years, whether at home or school? Is the child to be regarded by his christian teacher or parent as a believer, a rank pagan, or somewhere in between?

As a preliminary step towards a solution to some of these problems, I want to approach these questions, and others like them, from the standpoint of the Bible alone. Any educational psychology or philosophy which is not grounded in biblical principles is, as I will argue, both meaningless and worthless.

Biblical theology of the child

By the child's "natural condition", I simply wish to refer to that moral and spiritual state in which the child is born. The Bible leaves us in no doubt here; and if we take heed to its teaching, then we will rightly understand not only the child's inherent spiritual status, but also the biblical basis upon which a God-honouring educational programme may be built.

This paper was read at an Enchiridion conference. Amongst a number of key concerns, the Enchiridion Company seeks to study the implications of the Gospel for the cultural and moral aspects of human life in reference to man's social, domestic, commercial, political, scientific, artistic and recreational activities.

It numbers amongst its directors Fred Anderson, Neville Sandon, Stephen Renn, Joan Lang and Alan Catchpole. A copy of their manifesto can be obtained by writing to:

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Looking at the scriptural data it is manifestly clear that children are not born with a moral or spiritual neutrality. The apostle Paul in Romans 5:12ff argues forthrightly and unambiguously that the spread of sin and its effects throughout the human race began with the first man, Adam. The consequences of his act of disobedience and rebellion in the Garden of Eden meant, amongst other things, that all his children would share in his guilt before God (see v.12). All descendants of Adam are culpable before their maker because the first man stood as the "federal representative" or ambassador of the entire human race and was responsible for alienating the whole of creation from its creator. Leaving aside for now the glorious contrast and transformation that Jesus Christ brings about through his entry into human history, one cannot escape the implication here that this guilt of sin can only be transmitted to the rest of the human race through Adam's children and their descendants, and so on. Thus the whole of humanity, excepting the Messiah, is born with an in-built bias against God; all men are, by nature, rebels against their creator.

The scriptural evidence supporting this argument with respect to children in particular is clear and unambiguous. In Genesis 5:3 we learn, for example, that Adam's son, Seth, is described as having been born after the "likeness" or "image" of his father i.e. as a fallen human being; though still in God's image. The context of Genesis 5 requires this interpretation. Subsequently, in Genesis 8:21 God

responds to Noah's thank-offering by vowing never again to curse the earth because of man, "even though every inclination of his heart is evil from childhood" (N.I.V.). David in Psalms 51:5 and Psalms 58:3 likewise makes it very clear that the indwelling principle of sin emerges, amazingly, from the very moment of conception in the mother's womb (see also Job 14:1-3). These are but a few important indications from God's word that must be heeded if we are to rightly evaluate the natural, spiritual condition of the children in our charge.

Another critically important text in this regard is to be found in Romans 1:18ff, where Paul cogently argues that as a direct consequence of man's wilful rebellion against God, his intellectual and rational faculties have been grossly impaired, with the result that, unaided, natural man is totally incapable of discerning or understanding any real truths about the world around him. Though natural man is perfectly capable of gathering factual information, the point here is that he will never rightly interpret it without divine illumination. Thus all truth escapes him. All knowledge, all truth derives from God alone, and apart from the revelation of such truth, rightly interpreted by the Spirit of God to the believer, unbelieving man can know nothing of any significance. Rather, the mind of natural man has become vain, empty and useless for such a purpose, blinded by his sinfulness, his arrogant rebellion against God. It inevitably follows that children, likewise, in their natural state partake of this moral and spiritual defect (cf. 2 Corinthians 4:4). Immaturity of years is no defence whatever against the charges of rebellion against God that the Bible lays squarely at the feet of all men.

Practical implications

1. The Weakness of "Discovery Learning"

The practical ramifications of this and other spiritual truths for the christian educator, whether parent or teacher, are profound. Such biblical principles and insights effectively challenge and destroy the whole philosophical framework of child-centered "discovery learning" which is rampant in our State education systems, particularly at the primary level. The assumption that a child is capable of arriving, unaided and uninstructed, at a right and proper evaluation and interpretation of the world and society, around him is a fallacious, unbiblical one. When it is appreciated that man's problem is essentially moral and spiritual, rather than intellectual or environmental, then the real weakness, both philosophical and practical, of so-called "discovery learning" will be clearly exposed.

2. The importance of the "active teaching" principle

I am not arguing here that a child ought to be denied opportunity to learn by and for himself to a limited degree; but rather that he is incapable of doing so without being given substantial guidance, instruction and help from the christian teacher, who is indispensable for the

An Enchiridion viewpoint

child's proper nurturing process, biblically speaking.

Now, of course, it goes without saying that man's primary spiritual need is for divine forgiveness and illumination leading to repentance and faith directed towards the person of Jesus Christ. And as is the case with mature adults, so it is with children, that the work of conversion and regeneration lies solely with the sovereign initiative of the Holy Spirit (cf. John 3:1-8; Ephesians 2:8,9; John 6:44 etc.). That principle notwithstanding however, man is also in desperate need of right instruction from the perspective of God's Word. The scripture makes it very clear that the role of the child's most intimate guardian — first, parent, and then by delegation, teacher — is to actively instruct the child in the principle of divinely-revealed truth (cf. Deuteronomy 6:4ff; Ephesians 6:1ff). In short, the parent/teacher must teach; he is not there merely as a "resource person" to whom the child can go when and if he feels like it (cf. remarks above on "discovery learning").

By so exposing the child to the truth of God's Word and the application of that truth to every area of the curriculum and his life and learning at home and school, we as parents/teachers are submitting to God and His Word in an obedient discharging of our parental and educational responsibility. This will likewise surely result in great blessing and help to the child, laying the groundwork, we pray, for the sovereign work of the Spirit of God to follow, resulting in the child's spiritual renewal.

3. The need for Godly discipline

Part and parcel of the christian nurturing process is the administering of

a God-honouring discipline. Contrary to a popular misunderstanding, this is not simply the handing out of indiscriminate corporal punishment. To be sure such punishment will at times be necessary, but only as a final indication to the child that outright rebellion or disobedience will not be tolerated. Genuine biblical discipline involves the recognition that the child needs to be guided and moulded and that his wilful rebellion is offensive to God. Thus exhortation, admonition, encouragement, based on biblical principles, and finally as a last resort, when necessary, corporal punishment, all have their place (cf. Proverbs 22:15; Colossians 3:15). Undergirding the whole of the disciplinary principle in scripture is the fundamental importance of genuine christian love, which is of course applicable to children and adults alike (cf. Colossians 3:14). This means that the christian teacher will hold the child in the highest esteem as a creature of God bearing the divine image, and will actively work towards the nurturing of a healthy, biblical self-esteem in the child. This will not involve the fostering of sinful pride, but imparting to the child a realization that he is a valuable and valued human being in the sight of God and his teacher and peers.

In conclusion I wish to reaffirm that this is not another "faddish" model of educational philosophy, but a genuine attempt to come to grips with the challenging and sober responsibility laid down by God in His Word for the proper nurture and instruction of our children.

(Readers' reactions to this discussion paper are invited. Ed.)

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THE GOOD READ

Guidance

"Decision Making and the Will of God"

Friesen and Maxon, Multnomah Press, 1980

Another View

I was disappointed on reading Alan Cole's book review of "Decision Making and the Will of God" by Friesen and Maxon (ACR Oct. 15).

Basically, Dr. Cole's criticisms of the book amount to the following:

1. That it fails to deal adequately with the concept of a Christian call.
2. That it demolishes the concept of God's individual will for Christians.
3. That it ignores the work of the Holy Spirit.
4. That it destroys the exemplary value of the Bible and creates a group of spiritual elite people (Prophets/Apostles).
5. That it warns against an unnecessary danger.

Firstly, a comment about the way Dr. Cole has chosen to argue his case. Reference to the naivety of Friesen and Maxon is hardly Christian cricket and to resort to generalised statements of "unbiblical" without demonstrating the precise nature of his unbiblical claim, leaves the argument resting on the authority of Dr. Cole and therefore not on the Bible. The fundamental issue at stake in this whole debate, as I shall try to show, is the question of the Bible's authority.

1. The concept of a "call" in the Bible is used in two ways, (a) when all Christians are "called" into membership of God's family (e.g. Romans 8:30), of which the call of Abraham is really an example (and not, as Dr. Cole seems to imply, a missionary call); (b) the many instances of prophets and apostles being called to be authoritative agents of God's revelations (John 17:8, and hence Paul's vigorous defence of his own apostleship, Romans 1:1, etc. 2 Corinthians 12:11ff). It is never used of calls to ministry, or missions or eldership or any other function. Such persons in the N.T. are always appointed by congregations who recognise their gifts and are willing to support them as they use their gifts of ministry. Timothy is actively encouraged by Paul to seek out such people (2 Timothy 2:2, Titus 1:5).

In concluding his comments on "calls" Dr. Cole makes this most incredible of statements: "If one went to the mission field with only this (Friesen's and Maxon's) understanding of a 'call' he or she would never last when things grew difficult."

In all my reading of the promises of God for peace, strength, enabling, wisdom, insight, courage, etc. etc. (e.g. Romans 8:35ff) — all of which are needed on the "field" — never once is there a prerequisite of a "call" mentioned

(Romans 8:28 refers to one's call to be a Christian). God's promises are not dependent on our geographical location. Dr. Cole is actually encouraging a lack of faith in the promises of God. Christians working in all parts of the world face exactly the same problems to some degree or other and are as much in need of the grace of God as each other in order to do God's work.

2. As regards the "individual will" of God, the real question that Friesen poses is not whether it exists (for it is obviously sovereignly determined by God, Ephesians 1:11), but whether this individual will is communicated internally

A CRITICAL CONCERN BOOK
Decision Making & the Will of God
A Biblical Alternative to the Traditional View
ALAN COLE
WITH ILLUSTRATIONS BY ROBIN MAXON



to Christians. Dr. Cole concedes this point when he says of individual will "which is, after all, individual and could always be deceptive". That is the whole point, Dr. Cole. Where is the external objective standard that can verify the correctness of one's internal perception of God's will. There is none because Dr. Cole's position has ultimately set the individual's autonomy above scripture. One common denominator of all aberrations from biblical truth is the setting up of a second source of authority (be it a pope or an additional book or a body of evangelical tradition or an individual's internal perception of the will of God), a source which will eventually override the scriptures in importance and in fact finally be used to reinterpret the scriptures in line with itself (2 Peter 3:6). Herein lies the subtle danger that Dr. Cole fails to point out.

3. As to ignoring the work of the Holy Spirit, Isaiah 59:21 says in part "... my spirit which is upon you, and my words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your seed forever."

In his astute comment on this verse, Calvin observes that there is such a thing as a "wrong appeal to the Spirit" that amounts to contempt for God's word. Those who extol the Spirit in this way bring about a separation of the Spirit and the Word — a view which finds no precedence in the apostles. The scriptures inseparably link the work of the Spirit with the Word of God. Yet Dr. Cole says that Friesen denies "the place

of what we inadequately call intuitions". May I put it to Dr. Cole that the reason for the inadequacy lies in the fact that the concept is lacking in the N.T. and that there is therefore no biblical word for the concept. Dr. Cole has effectively brought about a separation of Word and Spirit which has unbiblical mysticism at its roots.

4. The exemplary value of the Bible suffers far greater damage at the hands of those who use the examples in a way that the Bible itself does not encourage us to do. Abraham's call has nothing to do with missionary calls.

In concluding, it is interesting to note that Dr. Cole's three basic criticisms all revolve around the issue of authority. The Bible alone — or the Bible plus something else as a source of revelation from God. Dr. Cole's excursion into the realms of religious subjectivism is a timely reminder to us all, that we are not infallible interpreters of our own experience (whether church history or personal) and that the road back to pre-reformation mysticism is not far away.

We all share Dr. Cole's deep concern that God would raise up labourers to work in the fields — but to seek to do it by using the unbiblical motive of a "call" is hardly the way forward. The fact that God has used it in the past is a tribute to His sovereignty, not a justification for persisting with a system that encourages individuals to act independently of congregational involvement.

All Christians should read the book since it makes a valuable contribution to our understanding of these issues. Read it before you get misled by a host of false spiritual ideas about what you should be doing and why you should be doing it. Develop your gifts with training, teaching, prayer and practice. Convince the congregation that you have the wisdom and maturity to use the gifts you have. Look around for people (anywhere) who need the good news about Jesus, and take it there in words and action. We have the command to go — let us get on with obeying it. There is no more convenient bushel under which to hide your light than to wait around for a "call"

Warren Irwin

A Gulf Too Deep

By Peter Kaldor. Published by the Uniting Church Board of Mission and available from Scripture Union. 58pp.



Peter Kaldor
A GULF TOO DEEP?
The Protestant Churches and the Urban Working Class in Australia



Peter Kaldor has sub-titled his book "The Protestant Churches and the Working Class in Australia" and he sets out to show that the Protestant Church

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has generally failed to have an impact on the working class. It is such a large subject that a small book like this will inevitably be nothing more than an introduction. As such it serves well. The great value of the book is that it reproduces, in simple form, much of the material that has been inaccessible to many people, either because it has been unpublished or is in very expensive specialist history books.

Mr. Kaldor tries to cover the whole of Australia's history but the book is stronger in its analysis of the 19th century. Most of that analysis is good though there are some important factors which are skimmed over or ignored. For example, sectarian divisions were great and that affected the Methodist and Presbyterian Churches. Their adherents were most likely to be free settlers and, therefore, middle class and that must have made it very difficult to have a mission to the working class who were largely Anglican or Catholic.

What Mr. Kaldor does, and it is of great value today, is to bring out the way in which the church failed to understand the working class. Consequently the church had expectations which couldn't be met and went about its mission in a way which was likely to have little success. Statements such as "The assumptions were that if a church was built a congregation was assured"; "Those that did become active in the church were likely to move to a better area" and "Churches were neither equipped sociologically or theologically to understand the social context in which they were to find themselves" all have a modern ring to them.

In keeping with much modern thinking Mr. Kaldor suggests that "The selective emphasis of personal morality over questions of corporate justice and sinfulness is probably a case in point..." There is great danger in wanting to change the message of the gospel to suit people — you may change the form in which it is served up but the message itself is timeless and we need to be careful that our attempt to reach any group does not change the essential truth of the gospel. Statements such as this one have that tendency.

There is also frustration in the book. Mr. Kaldor suggests that there were some successes but spends very little time on them. He does say "There would be a great value in a deeper understanding of such examples" and it is a pity that he has not followed this through. Most of those today who are trying to minister to the working classes have some idea of the problems but are looking for the answers.

On page 49 Mr. Kaldor says of a quote "... provides almost a note of panic". I would question his interpretation of that quote, particularly since it comes from Allan Whitham — a man who has been remarkably successful in his ministry to the working class.

On page 48 there is an error — R.B.S. Hammond was never Archbishop!

The book comes with a study guide. I found this unsatisfactory. The questions for discussion generally required far more information for proper discussion than the book provided. Since I assume that people who would use such a discussion guide are likely to be professionals and those concerned to minister to the working class (the working class themselves are unlikely to use such a guide!) I fear that much of the discussion engendered by the questions would simply perpetuate the myths and half truths that most people have. To adequately use such a guide there needs to be a much fuller treatment of the subject.

Despite these criticisms this is a valuable book for everyone to read. It will enable a better understanding of what problems there have been and are, and will show us that traditional approaches to Protestantism are not the way to meet the needs of the working class. It is a particularly valuable primer for our church leaders who make decisions for the whole church without ever having experienced the particular problems of ministry to the working class.

Evangelicals in South Africa cont.

than any other current movement in South Africa. The Rhema Church is attracting tremendous congregations. Their major message seems to be the "prosperity cult", and people are falling for it in a big way.

Apartheid, and European unity

ACR: The Church of England in South Africa has long been associated with apartheid, and outside of South Africa that is synonymous with racism. What do you say to that type of charge?

Bishop: When you talk about apartheid you have got to look at Europe. Hitler tried to unify Europe and failed disastrously. To try and unify South Africa would be a similar situation, because Zulu and the Avambo are as different in language and tradition and personality as are the Scandinavians and the Italians, totally different. They speak a different language, they have different traditions, and this is what people will not understand.

They say the whites and the blacks have the major differences. Well, the whites can understand each other. Enough whites can speak English or Afrikaans for the whites to understand each other. But the blacks don't understand each other. The Zulus are feared by all other black people because last century they were the great Conquistadors and the fear of the Zulu remains. The Zulu is very energetic and aggressive and the fear of the Zulu remains. Our two black bishops have both been Zulus, and the question has come up "Why Zulus?"

So we don't attack apartheid because it would be exactly as saying men and women are entirely the same. Zulus and Avambo are different people. Tswana and Sotho are different people. And so we don't attack Apartheid, but what we do is we preach this: "that God has created of one blood all nations of men to dwell upon the Earth, and God commands all men everywhere to repent, seeing He has appointed the day in which He will judge the world by Jesus Christ." To say that we are a church that supports apartheid is completely and utterly untrue, in the sense that they mean it.

Dealing with injustice

ACR: Obviously as in any political or cultural system there are injustices, and even gross ones with apartheid, if we are to believe even one tenth of what we see on TV. How have you as a church and as a bishop dealt with injustices when you have seen them around you?

Bishop: Leave out "apartheid", it is injustices in the South African system. Apartheid is an emotive word and immediately brings something in which blurs people's judgement.

The thing that we have built on is the freedom to make a direct approach. There was rioting in 1976 in the Cape, and a girl, a member of one of our congregations was shot. We investigated the matter as best we could; we felt that it was, you know, not an accident due to the riot, that there was something deliberate about it. We went to the Captain of Police, he said, "Well, in a riot mistakes are made". We weren't satisfied, so we took the matter to court. And when we felt that a wrong decision had been made, we were able to go to the Minister of Justice and lay a formal complaint with him, and he ordered a re-trial. Now, this we have done again and again. I believe that in the South African context we are able to go to the top and we always get a fair hearing.

By doing it this way we know that our complaint is listened to. Whereas if you attack in the newspapers, immediately they put the shutters up, as we say in South Africa "they go into laager", and you get absolutely nowhere.

Help needed in South Africa

ACR: Coming back to the Church of England in South Africa. You are looking

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for people to serve in South Africa. What do you want, who do you want?

Bishop: I believe that Bishop Foord wants most especially two or three men of such seniority that they can train curates. We have any number of men offering for the ministry. Our training establishment is being reviewed by Bishop Foord, this is one of his prime tasks. Bishop Foord's major preoccupation at the moment is the training of men. And what we need is two or three senior men who are able to train curates.

ACR: I take it that at the moment this is basically for the English speaking work. At the moment you are not recruiting for work amongst Africans?

Bishop: No.

ACR: An important question seems to me to be that of cultural shock. Australia is even more lankish now than it was when you were here as a young man, and we are used to a great deal of freedom and unsophisticated behaviour towards each other. We tend to call a spade a spade and hang the consequences. I take it South African society is a lot more nuanced than Australian society. What sort of expectations or adjustments then, should an Australian expect in going to work in South Africa?

Censorship

Bishop: You know, I would find that very difficult to answer. I have lived there for so long that, shall I say, I have become "brainwashed". What I do notice very markedly between there and here, we have a Publications Control Board which is active, and a lot of language that one hears here on television and radio your ears would curl if you heard it over there. A lot of pressure is on over there, particularly from the media to loosen up the censorship laws and things of that nature.

ACR: If I may observe, Australia probably has, when compared to Europe and Britain and the U.S.A. and Canada, the toughest defamation and libel laws in the western world. Although you may swear your head off on Australian TV, you must not tell the truth about persons, especially if they are in high office.

Bishop: You can't call them, "a little crook who associates with crooks and takes his orders from crooks"?

ACR: Only in parliament. If you do it outside of parliament... One State Premier has 70 libel suits pending.

What are the restrictions on freedom of speech when speaking directly about government figures in South Africa?

Bishop: Freedom of speech, well, let me say that generally speaking the English papers, with possibly one exception, are anti-government. And they speak their hearts out, there is no restriction there.

ACR: Do you have any personal advice to give to a man or a woman who would be interested in going to South Africa to work for a number of years in this situation?

Bishop: Well, I would give to anybody what I took myself when I went. I regard every man born of woman, doesn't matter what his colour or his class or his language, I regard every single person as in need of Christ, in need of salvation. I would say if you are going to work in an Anglican set-up, you had better not come. But if you are going to try and bring Christ to as wide a public as you possibly can, then you are welcome anywhere in the country. At the moment the country is wide open for evangelism.



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Crossroads' hope for unemployed

Churches get together to fight unemployment



Mr. Wayne Crockford, manager of Crossroads' outside office and workshop.

The Federal Government has made a \$153,000 grant to a church-based unemployment scheme in the Manly district. The grant, under the Community Employment Programme, is the second largest of its type ever made.

The project was officially opened by the Federal Member for Warringah, the Hon. Michael Mackellar and State Member for Manly, the Hon. David Hay recently at the Warringah Golf Club, 397 Condamine Street, North Manly.

Local clergy and church members have worked together for the past 18 months, conducting seminars and meeting with government representatives to launch the project to the community. St. Matthew's Anglican Church, Mary Immaculate Catholic Church, Harvest Christian Community and the St. Paul's Presbyterian Church and others, are working together to support the scheme.

Named "Crossroads — Creating Opportunities", the scheme has been registered as a charity. "Crossroads" aims to offer training and encouragement to the long-term unemployed, to improve work habits, self-esteem, motivation and skill. It also aims to act as a transition place between unemployment and a permanent position in the workforce.

The cottage industry associated with the scheme aims to provide supervised projects in areas such as woodwork and sewing. A workforce pool covering areas

such as gardening, painting and casual labour is also run, and contract piecework is arranged.

Wayne Crockford, "Crossroads" manager, says, "Unemployment is not only a government or business community problem. The local community can now do something to actively help the unemployed."

"As an example, if only 10 percent of Manly-Warringah's residents give one hour a week's work, 2000 young people could be employed by "Crossroads" full-time."

"Crossroads" aims to highlight the need to share skills, and for each member of society to learn that they have a part to play if the problem of unemployment is to be solved. Wayne Crockford is also quick to point out that the scheme is not like a Commonwealth Youth Support Scheme project or work experience. Rather it seeks to provide a realistic work environment where social and work relationships can be explored and improved. At present, seven long-term unemployed are involved in the scheme, four women and three men.

"Crossroads" needs a regular supply of volunteer supervisors, part-time office workers... and members of the public willing to support by approaching "Crossroads" with work to be done in and around the home.

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